

First Nation News

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Heritage Centre launches Pioneer Youth Knowledge Transfer Program

ZENZILE KHOISAN

The First Nations Heritage Centre at Riverlands in Observatory is set to launch an innovative youth development program during Youth Month and the upcoming school holidays, creating a unique opportunity for young people to engage directly with the rich history, heritage, languages, culture and indigenous knowledge systems of the Khoi and San peoples.

Designed as an immersive learning experience, the pilot program combines classroom-based instruction, fieldwork, heritage site visits and inter-generational engagement to provide participants with a deeper understanding of indigenous ways of knowing, being and doing. Organisers believe the initiative will play a significant role in strengthening cultural identity, leadership development and knowledge transfer among a new generation of Khoi and San youth.

The program forms part of the broader mission of the First Nations Heritage Centre, which has emerged as an important space for the preservation, protection and promotion of indigenous heritage in the Western Cape.

“This program was developed so that we can directly incorporate our young people into the various areas of work that form part of the broader mission of the First Nations Heritage Centre here at Riverlands,” said Hilary-Jane Solomon, secretary of the Western Cape First Nations Collective Trust, custodian of the Riverlands Heritage Precinct.

According to Solomon, the pilot project seeks to bridge the gap between elders and youth by creating opportunities for direct engagement with knowledge custodians, heritage practitioners, academics and specialists working in a range of indig-



enous disciplines.

Participants will not only learn at the heritage centre itself but will also visit sites of significant cultural and historical importance across Cape Town and the Western Cape.

These excursions will include visits to ancient middens, rock art sites, indigenous fish traps, water systems and archaeological locations that reveal the deep and enduring presence of the Khoi and San peoples on the landscape.

“The objective is to create learning experiences that are interactive, practical and meaningful,”

Solomon explained.

“Young people will be exposed to indigenous knowledge systems in real-world settings, allowing them to gain a better understanding of the historical, cultural and environmental significance of these places.”

A key component of the program focuses on equipping young people with contemporary skills that can be used to document, preserve and communicate indigenous knowledge.

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ZENZILE KHOISAN

In reflecting on the meaning of this very important month – Youth Month – in South Africa, it is certainly necessary to look back 50 years, to June 1976.

On this day young people in Soweto and all across South Africa, including Cape Town asserted their agency and, with massive sacrifice, changed the course of history for this country and the entire world.

It was in that moment, when Hector Petersen and countless other died, or world savagely maimed by the brutal enforcers of Apartheid, that it was clear that change was inevitable and that ultimately justice would prevail over oppression.

This generation, now sometimes referred to as the lost generation, had abandoned the fear that defined the tactics of several generations that preceded them and set the country on a course where its destiny, with the death of apartheid, would be realised.

The great African liberation thinker Franz Fanon describes this critical action in his acclaimed *Wretched of the earth* when he wrote: "Each generation must, out of relative obscurity, discover its mission, fulfil it, or betray it."

That generation, the generation defined by the tactics and strategies of the 'class of 1976', could not alone claim that they had shifted the paradigm, for they were preceded by equally militant generations before them, including the Gorinhaiqua warriors.

This group of brave warriors were led by its youthful commander Doman, who fought the first Khoi-Dutch War of 1659 to 1660. In fact that generation took a cue from the war of 1510, when Khoi warriors defeated the fearsome militarist Francisco D'Almeida in the battle of 28 February to 1 March 1510.

This was repeated throughout the ages, including the generations of the 1920s, the 1930s and most definitely the 1940s and 1950s when brave warriors such as Anton Lembede, Nelson Mandela, Lillian Ngoye, Winnie Mandela, Dulcie September, Marcus Solomon, James April, Chris Hani and Basil February and others set their course on achieving change.

Later it was people such as Steve Biko, Peter Jones, James Matthews, Johnny Issel and others who took up the cudgels to confront injustice on behalf of the oppressed, the damned and the dispossessed.

As with the generation of 1976 there was a generation the succeeded it which was, in the dying days of Apartheid, known as the generation of no surrender which produced incredibly determined fighters such as Coline Williams, Robert Waterwich, Anton Fransch and Ashley Kriel who all who were killed and paid the ultimate price in their quest for justice.

Now, as then and through all the generations before, a new generation must rise to the occasion to shift the paradigm and "be the change" they want to see in the world.

For the Khoi and San young people of this generation this is no small task, for it is up to them to confront the truly unseemly truth that their identity as descendants of SA's first freedom fighters is still not recognised.

The land of which their ancestors were dispossessed is still not restituted and their culture and language, destroyed by colonialism and apartheid is still not restored. How they go about accepting and honouring their historical mission is squarely in their hands and, as the late Khoikhoi poet laureate Don Materra urges, it is not us, but them who will decide what is to be done. Below is his poem.

Let the children decide

*Let us halt the quibbling
Of reform and racial
preservation
Saying who belongs to
which nation
And let the children decide
It is their world*

*Let us burn our uniforms
Of old scars and grievances
And call back our spent dreams
And the relics of crass tradition
That hang on our malignant
hearts
And let the children decide
For it is their world.*

Youth pioneer project

Continued from p 1

Workshops will explore how digital and electronic media can be used to share indigenous perspectives and tell community stories in ways that are authentic, accurate and empowering.

Participants will also be introduced to indigenous knowledge systems, environmental stewardship, traditional practices and the foundational principles of indigenous leadership.

Organisers say the program aims to nurture a new generation of leaders capable of navigating both traditional and contemporary worlds. The initiative has been specifically designed for young people within First Nations structures who are currently enrolled in Grade 11, Grade 12 or the early years of university study.

Through a combination of workshops, mentorship sessions and field-based learning, participants will be encouraged to develop critical thinking skills while strengthening their understanding of indigenous identity and heritage. The project draws together an impressive team of facilitators and mentors.

These include respected Khoi and San elders, indigenous knowledge custodians, heritage specialists, media practitioners, musicians and indigenous healing practitioners.

Each brings specialised expertise and lived experience. Organisers emphasise that the initiative is fundamentally a knowledge-transfer project rooted in indigenous protocols and values.

"The process will be conducted through the protocols that define Khoi and San indigenous ways of being, knowing and doing," Solomon noted.

The elders participating in the program represent a broad spectrum of expertise. Their areas of knowledge include water conservation, indigenous architecture and building techniques, language revitalisation, medicinal and indigenous plants, environmental stewardship, rock art interpretation, symbolism,

culture and traditional communication systems.

By bringing these knowledge holders together with young people, the organisers hope to ensure that valuable cultural knowledge is not lost but instead passed on to future generations in a structured and meaningful way.

The project also places a strong emphasis on intergenerational healing. Organisers believe that understanding history is essential for addressing the social and cultural impacts of centuries of dispossession, marginalisation and exclusion.

The program will therefore create space for open conversations about identity, resilience and healing, helping participants to better understand both the challenges faced by previous generations and the opportunities available.

Chief John Jansen, prominent Cape Khoi leader, who will contribute to the healing component, noted that "we have a responsibility to explain to our young people that two systems, colonialism and apartheid, set out to destroy our people's humanity, but they do not have to be victims of this history."

He believes reclaiming knowledge and reconnecting with heritage can become powerful tools for personal and collective transformation.

"Through this program, and with the guidance of accomplished professionals and the wisdom of elders, they can be equipped with the information and tools needed to assert their voice and contribute meaningfully to society."

The intention is to create a learning experience that is relevant to the realities faced by young people.

Gaos Chantal Revell, who will facilitate workshops on traditional knowledge, said the program has the potential to inspire a new generation of cultural ambassadors.

"The purpose of this pilot project is to preserve and digitally document Khoi and San indigenous knowledge, particularly in areas related to environmental conservation and cultural identity," Revell explained.

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Kristin Davids: an inspirational message of finding roots

ZENZILE KHOISAN

In June South Africa celebrates Youth Month which is specifically dedicated to the valiant youth of the generation of 1976.

Their sacrifices 50 years ago set an intense tone for the final phase of the struggle that final brought down the minority regime that enforced the policy of apartheid that was internationally condemned as a "crime against humanity".

However, even as we recall the policies that were widely condemned by most of our country, there many matters that have not been addressed since the collapse of apartheid.

We are now at a new crossroads, where the youth of South Africa's Khoi and San peoples, who were written out of the negotiated solution are now vigorously asserting their right to identity, recognition and restoration.

This is the generation that has grown up during the post-apartheid Khoi and San resurgence which has intensely held up a mirror to the present government.

A government which, in more than 30 years of democracy, has still not officially recognised the identity of Khoi and San descendants, restituted them for colonial and apartheid dispossession or restored their language, culture and heritage.

One of these young people who are now on the path of finding their roots and developing their indigenous consciousness and worldview is Kristin Davids, a 21-year-old interaction creative design student enrolled at the Cape Town Creative Academy, located in the Waterfront area of Table Bay harbour.

This inspirational young woman is the founder and developer of Stella Kristin, a brand and product range that brings a grounded spir-

itual and indigenous approach to the beauty and wellness sector.

She currently works closely with Hilary-Jane Solomon, a co-founder of the Foundation Nation Restoration, who also serves as secretary of the Western Cape First Nations Collective Trust – the official custodian of the First Nations Heritage Centre in the Riverlands development in Observatory, Cape Town.

Kristin explained that her journey to the discovery of her indigeneity started some time back as she learned to

process of the discovery of essence, which found expression in her work with "Auntie Hilary-Jane Solomon, who has served as mentor and inspirational guide.

"I have been working with her developing and rolling out a media strategy of the concepts and ideas she wants to share with the world.

"In this process I have been deeply immersed in developing posters and illustrations and messages that she has been ministered to by Abba Father and in this I have

being free to assert the identity that defines you and also free to not accept labels or an identity that has been imposed, she says.

Kristin makes the point that she does not identify with or accept the official definition of who she is that has been placed upon her by the South African state.

"In the South African context I am somebody who on her identity document is identified as a coloured woman, even though I do not feel any connection to that."

"I feel very much a connec-



CONNECTING TO ROOTS: Kristin Davids with her mentor, Hilary-Jane Solomon of FNR.

understand her "connection to the indigenous people of South Africa from a very young age".

"In terms of the Foundation Nation I personally felt a deep connection with them and always felt that they are my people and even though I am still very young – only 21 years old – and I have been finding myself coming back to roots, to the Before Place."

She states that a sentinel moment in this journey occurred about six years ago when, she notes, "I truly surrendered to Abba Father, who she believes, has ministered to her to connect with and stay true to her roots.

The young creative also believes that there must be a practical expression to this

really been able to click with her and translate those messages in a creative way.

Kristin holds the view that a true understanding of what it means to understand indigenous roots is to understand what indigenous people truly represent, conceptually in the original design of their essence.

She says she has accumulated understanding and wisdom on the journey of discovery, but she believes there has to be a development and acceptance of who one is and how you engage the world around you, which means that one has to be free to embrace what it is that defines you.

This means being able to follow the journey of going back to the "original design",

tion to my indigenous roots, even through I have a multi-faceted DNA bloodline," she adds, in affirmation of her journey, back to the source "to the "original design" of where, she believes, humanity began.

That journey is reflected in the process through which she resonates what she has learned or been ministered to about "people's perceptions of wellness and beauty.

She currently has some products incorporating flowers and fragrances with skin care products being developed and she believes that the journey with Stella Kristin is to create products that are 100% natural.

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Cecil le Fleur vereer vir 30 jaar diens

IFN MEDIA

Wat aanvanklik soos 'n gewone Griekwa-konferensie gelyk het, het oor Paasnaweek verander in 'n diep roerende en geskiedkundige huldeblyk aan mnr. Cecil le Fleur, voorsitter van die Nasionale KhoiSan Raad (NKR), vir 30 jaar se onbaatsugtige diens aan Suid-Afrika se inheemse volke.

Leiers van regoor die Wes- en Oos-Kaap, verteenwoordigers van KhoiSan en Griekwa-gemeenskappe, asook ander rolspelers, het byeengekom om hulde te bring aan 'n man wat dekades lank onverpoos gewerk het om erkenning, regte en waardigheid vir sy mense te bevorder.

Die Volkspresident van die Griekwa-volk, Andrew le Fleur III, het in sy huldeblyk aan Cecil le Fleur gesê die NKR-voorsitter het die werk gedoen, dikwels sonder finansiële ondersteuning, in moeilike omstandighede en ten spyte van teenstand, kritiek en persoonlike opoffering.

Die Volkspresident het die verrigtinge geopen deur die gehoor terug te neem na die historiese wortels van die huidige stryd om erkenning in die land van hul voorvaders, en in 'n konteks wat uiteindelik die betekenis van die huldeblyk aan Cecil le Fleur versterk het.

Cecil le Fleur self was onbewus van die huldeblyk, wat doelbewus as 'n verrassing gereël is.

Die Volkspresident het die agtergrond van die KhoiSan se stryd geskets, en verduidelik dat die verhaal van die Khoi- en San-volke se moderne politieke erkenning sy oorsprong in die vroeë 1990's het, in 'n tyd toe Suid-Afrika op die rand van geweld en burgeroorlog gestaan het en politieke leiers inderhaas onderhandel het oor 'n nuwe demokratiese bestel.

Hierdie proses is verhaas na die dood van Chris Hani, wat op 10 April in 'n sluipmoord aanval deur wit regsgeestes om die lewe gebring is.

Hani was die algemene sekretaris van die Suid-Afrikaanse Kommunistiese Party (SAKP) en militante leier van die ANC se gewapende vleuel, Umkhonto we Sizwe (MK).

Die sluipmoord was 'n poging om die oorgang na demokrasie in Suid-Afrika te ontwrig. Die moontlike onrus wat gedreig het om op sy dood te volg, het die druk op die Nasionale Party geplaas om onderhandelinge met die ANC oor 'n oorgangsregering te bespoedig.

Slegs 'n paar weke ná Hani se dood is die datum vir die eerste demokratiese verkiesing vasgestel.

"In daardie kritieke tyd," het die Volkspresident gesê, "is die Griekwa-

en ander inheemse gemeenskappe grootliks uitgesluit van die onderhandelingsprosesse wat die toekoms van die land sou bepaal."

Ten spyte hiervan het Griekwa-leiers nie moed opgegee nie. Ná die 1994-verkiesing het hulle begin om aktief hul plek in die nuwe Suid-Afrika te eis.

'n Belangrike deurbraak het in 1995 gekom toe hulle regeringsleiers begin nader het oor erkenning. Aanvanklik was die reaksie van die staat nie baie bemoedigend nie.

'n Ontmoeting met die destydse minister Roelf Meyer het min konkrete hoop gebied, met beloftes van verdere ondersoek eerder as onmiddellike optrede.

Ontevrede met dié uitkoms het die leiers besluit om direk na president Nelson Mandela te gaan.

Die keerpunt het gekom in September en Oktober 1995, toe verteenwoordigers van Griekwa-, Nama- en San-gemeenskappe hul saak aan president Mandela voorgelê het.

Hy het nie net na hulle geluister nie, maar ook belowe om persoonlik aandag aan hul versoeke te gee.

Tydens 'n vergadering by die President se staatwoning, Genadendal, het Mandela die leiers versoek om hul aspirasies in 'n memorandum te vervat. Hierdie dokument, wat later in Desember 1995 oorhandig is, het 'n belangrike grondslag gelê vir toekomstige ontwikkelinge.

Volgens die Volkspresident was hierdie oomblik van kardinale belang: "Dit was nie net 'n administratiewe stap nie, dit was die begin van 'n herlewing van identiteit en selferkenning onder die Khoi- en San-volke."

In die jare wat gevolg het, het gesprekke met die regering voortgeduur en gelei tot die stigting van die Nasionale Griekwa Forum in 1997.

Aanvanklik was die fokus hoofsaaklik op Griekwa-belange, maar daar het gou 'n groter besef ontstaan dat alle Khoi- en San-gemeenskappe ingesluit moes word.

Hier het Cecil le Fleur se rol sterk na vore getree. Hy, saam met ander leiers, het die uitdagende taak aangepak om gemeenskappe regoor die land te besoek en te oortuig om deel te word van 'n gesamentlike proses.

Hulle het duisende kilometers afgelê om met verskillende groepe te skakel, 'n taak wat nie net logisties moeilik was nie, maar ook politieke en kulturele sensitiwiteit vereis het.

"Dit was nie maklik nie," het die Volkspresident gesê. "Daar was verskillende standpunte, uiteenlopende geskiednisse en wantroue. Maar die boodskap van eenheid het uiteindelik posgevat."



Volkspresident Andrew le Fleur (bo regs) groet NKR voorsitter, Cecil le Fleur, en regs is Cecil met sy vrou, Cathy.

Hierdie pogings het gelei tot die totstandkoming van die Nasionale Khoi- en Sanraad, 'n liggaam wat tot vandag toe as die primêre verteenwoordiger van hierdie gemeenskappe dien in gesprekke met die regering.

Terwyl plaaslike strukture gevestig is, het Cecil le Fleur die stryd na die internasionale arena geneem.

Hy het 'n aktiewe rol gespeel in forums soos die Verenigde Nasies se werkgroepe vir inheemse volke, 'n platform wat destyds nog in sy kinder-skoene was.

Hier het hy die internasionale gemeenskap bewus gemaak van die geskiedenis van onteiening, vernedering en marginalisering wat die Khoi- en San-volke ervaar het.

Sy pleidooie het nie net gefokus op erkenning nie, maar ook op konkrete regte, soos die herstel van tradisionele grondgebiede en die bevordering van inheemse tale.

Hierdie internasionale betrokkenheid het druk op die Suid-Afrikaanse regering geplaas om meer aandag aan die kwessies van inheemse volke te gee en om internasionale instrumente te oorweeg wat hul regte beskerm.

Teen hierdie historiese agtergrond het die ware doel van die Griekwa-konferensie duidelik geword: om hulde te bring aan die man wat vir drie dekades lank aan die voerpunt van hierdie stryd gestaan het.

Volgens die Volkspresident is hierdie meer as net 'n geskiedenis, dit is 'n lewende saak. "En vandag eer ons die man wat gehelp het om daardie saak aan die gang te hou. Dit is lankal tyd dat leiers erken word terwyl hulle nog leef.

"Ons het die gewoonte om eers blomme te gee wanneer mense nie meer daar is nie," het hy gesê. "Maar vandag doen ons dit anders. Vandag eer ons 'n leier wat steeds saam met ons in die stryd staan," het Le Fleur III gesê.

"Sy loopbaan getuig van buitengewone toewyding. Oor 30 jaar het hy saam met vyf staatspresidente, talle ministers en verskeie staatsdepartemente gewerk.

Hy het honderde duisende kilometers gereis, per motor en vliegtuig, wat oor die jare beteken het dat hy maande lank van sy familie weg was.

"Die persoonlike opoffering was enorm. Hy het voertuie opgebruik, sy eie fondse gebruik om reise te finansier, en dikwels onder moeilike omstandighede gebly, van swak akkommodasie tot kos wat nie met hom

geakkordeer het nie, en uitdagende werksomgewings."

Die Volkspresident het verder gesê ten spyte hiervan het Cecil aangehou, selfs wanneer hy te kampe gehad het met interne konflik, kritiek van sy eie mense, en ernstige beskuldigings op sosiale media – insluitend aantygings van korrupsie en wanbestuur.

"Dit is genoeg om enige mens se moed te breek," het Le Fleur III erken. "Maar Cecil het nooit opgehou nie. Hy het koers gehou."

Die Volkspresident het beklemtoon dat die voortbestaan van die Griekwa- en ander inheemse gemeenskappe nie afhanklik was van regeringserkenning nie, maar van die volgehoue leierskap van mense soos Cecil le Fleur.

"Selfs toe leiers tronk toe is, selfs toe hulle vermoor is, het die saak bly voortleef," het hy gesê. "Dit is 'n saak wat deur geloof, deur opoffering en deur vasberadenheid gedra word."

Hy het ook herinner aan die bydraes van akademici en navorsers wat gehelp het om die historiese en kulturele regte van die Khoi- en San-volke te bevestig, wat 'n belangrike faktor was in hul stryd om erkenning.

"Ons moet erkenning gee aan die rol van Prof. Jatti Bredekamp, wat by die Instituut vir Historiese Navorsing aan die Universiteit van Wes-Kaapland baie gedoen het, en baie navorsing gedoen het om aan die regering te wys hier is die bewyse, die mense het bestaan, ons het hulle nie uit die lug uit gegryp nie.

"Dan was daar mense soos Prof. Philip Tobias, 'n palenteoloog, ook antropoloog, soos dr. Janette Deacon. Almal mense wat 'n groot rol gespeel het in die navorsing om ons saak geloofwaardigheid te gee.

Hulle bewyse as deskundige getuies het verder onbetwisbare bewyse van die eeu-oue bestaan van die Khoi en San mense aan die regering voorgelê.

Verskeie leiers wat na die konferensie genooi is, het hul persoonlike ervarings en waardering van Cecil le Fleur gedeel, in 'n atmosfeer van diepe respek en dankbaarheid.

Die Griekwa-konferensie het nie net gedien as 'n viering van die verlede nie, maar ook as 'n bevestiging van die pad vorentoe. Die uitdagings bly groot, maar die grondslag wat oor dekades gelê is, bied hoop vir die toekoms.

Cecil le Fleur se nalatenskap lê nie net in strukture en organisasies nie, maar in die herlewing van identiteit, versterking van gemeenskappe en die voortdurende strewe na geregtigheid.

Le Fleur se fokus bly verenigde Khoi-nasie

ZENZILE KHOISAN

In 'n toespraak wat geskiedkundig, persoonlik en eties was, het Cecil le Fleur, voorsitter van die Nasionale Khoi en San-Raad (NKR) 'n dringende boodskap aan Khoi-Khoi leiers en gemeenskappe gerig: die tyd vir verdeeldheid is verby; die tyd vir eenheid het aangebreek.

Sy woorde het nie net teruggekyk oor dekades van die stryd om erkenning en onderhandeling oor die kwessies van die inheemse mense van die land nie, maar het veral gefokus op die noodsaaklikheid om 'n gesamentlike toekoms te bou waar die Khoi-Khoi as een stem kan optree.

Le Fleur is tydens die jaarlikse Griekwa saamtrek vereer vir dertig jaar se diens vir die erkenning van die land se inheemse volke.

Hy het erken dat hy onkant gevang is deur die geleentheid en die eer wat hom te beurt geval het. Hy het hierna diep gereflekteer oor die pad wat die Khoi gestap het tot nou. 'n Pad wat hy as lank, kronkelend en dikwels frustrerend beskryf het.

Tog, ten spyte van die uitdagings, het hy beklemtoon dat hierdie geskiedenis nie een van mislukking is nie, maar van volharding en geleidelike vooruitgang.

“Daar is reeds belangrike mylpale bereik soos die stigting van strukture soos die Nasionale Khoisan Raad (NKR), en die Nasionale Khoisan Oorlegplegende Konferensie, asook die pogings om die KhoiSan weer op die nasionale en internasionale agenda te plaas.”

Maar, het hy gewaarsku, hierdie prestasies beteken min as dit nie lei tot die een ding wat alles anders moontlik maak nie: ware eenheid.

Le Fleur het sonder omhaal van woorde gepraat oor die grootste struikelblok wat die Khoi-Khoi vandag in die gesig staar.

“Ons staar nie net eksterne opposisie in die gesig nie, maar ook interne verdeeldheid, groepe en leiers dikwels eerder teen mekaar praat as saam, en waar persoonlike ambisie soms die kollektiewe belang oorskadu.”

Hierdie waarneming het die hart van sy boodskap gevorm. Volgens hom is dit juis hierdie gebrek aan samehang wat die vermoë van die Khoi-Khoi verswak om effektief met die regering en ander rolspelers te onderhandel.

“Sonder eenheid bly ons stem gefragmenteer, soos 'n roepende stem in die woestyn.”

Die voorsitter van die NKR het verder daarop gewys dat die geskiedenis van die Khoi se stryd teen marginalisering en ontkenning juis vereis dat hulle nou sterker as ooit tevore saamstaan.

“Die bekende taktiek van verdeel en heers werk



IN DIENS VAN DIE NASIE: Cecil le Fleur en sy gesin by die Griekwa-konferensie in Plettenbergbaai waar hy vir 30 jaar diens aan die KhoiSan volk vereer is.



steeds teen ons en sal bly werk solank ons nie self die verdeeldheid oorkom nie.”

As konkrete stap na eenheid het Le Fleur sy sterk voorneme uitgespreek om die stigting van 'n Nasionale Khoi-Khoi Raad te prioritiseer. Hierdie liggaam, het hy verduidelik, moet dien as 'n inklusiewe platform waarin alle Khoi-groepe verteenwoordig word in 'n ruimte waar verskille nie ontken word nie, maar produktief bestuur word.

“Daar is vir my op hierdie oomblik niks belangriker as Khoi-Khoi eenheid nie,” het hy beklemtoon.

Hy het verduidelik dat die grondslag vir hierdie raad reeds gelê is deur die stigting van verskeie strukture, soos die Nama- die Griekwa- en die Kaapse Khoi Raad.

“Wat nou nodig is, is om hierdie strukture te verenig in 'n oorkoepelende liggaam met 'n duidelike mandaat en gesamentlike doelwitte.”

Hy het ook aangedring dat die proses nie oorhaastig moet wees nie, maar doelbewus en inklusief. By die beoogde stigtingsvergadering moet daar tyd ingeruim word om die visie, doelwitte en strategieë van die raad deeglik uit te klaar.

Titels sonder historiese grondslag

Een van die mees kragtige dele van Le Fleur se toespraak was sy kritiek op sekere tendense binne die gemeenskappe – veral die neiging tot selfverheffing en die aanneming van titels sonder historiese of kulturele grondslag.

Met 'n mengsel van erns en humor het hy verwys na individue wat hulself as “konings” verklaar sonder grondgebied, oorerflike reg of 'n gemeenskapsmandaat.

Hierdie praktyke, het hy gewaarsku, ondermyn die geloofwaardigheid van Khoi-leierskap en maak ernstige sake belaglik.

Hy het duidelik gestel dat ware leierskap nie gaan oor titels, status of erkenning nie, maar oor diens. Hierdie perspektief het hy direk gekoppel aan sy breër boodskap oor eenheid: dat dit onmoontlik is om 'n verenigde Khoi-nasie te bou as leiers hul eie belang bo die gemeenskap stel.

Le Fleur het ook die breër politieke konteks aangeraak, en verwys na oomblikke waar die bestaan en regte van die Khoi en San erken is, selfs deur prominente politieke figure.

Hy het onder andere verwys na uitsprake deur leiers soos Jacob Zuma en Julius Malema, wat erken het dat die Khoi en San die oorspronklike bewoners van die land is.

“Malema het by 'n groot byeenkoms erken dat hulle het van buite gekom het in die land van

Khoena, soos hy dit noem.”

Tog, het hy die ironie uitgelig dat sulke erkennings dikwels nie in konkrete beleidsveranderinge vertaal word nie.

“Wanneer dit by die wetboek kom,” het hy aangedui, “verdwyn daardie erkenning.”

Hierdie spanning tussen simboliese erkenning en werklike transformasie het volgens hom die noodsaaklikheid van 'n sterk, verenigde Khoi-stem verder beklemtoon.

Diens kern van sy roeping, nie erkenning

Ten spyte van die omvang van sy bydraes oor meer as drie dekades, het Le Fleur openlik erken dat die eer wat hom tydens die geleentheid bewys is, hom ongemaklik laat voel het.

Hierdie reaksie was nie valse nederigheid nie, maar 'n opregte weerspieëling van sy lewensfilosofie. Vir Cecil le Fleur was diens nog altyd die kern van sy roeping, nie erkenning nie.

Hy het sy benadering opgesom met die eenvoudige, met die kragtige frase: *Thuma Mina*, wat in Sesotho beteken: “Hier is ek, stuur my.”

Hierdie ingesteldheid het sy verhouding met ander leiers, insluitend die Volkspresident, gevorm.

Hy sien himself nie as iemand wat posisies of titels nastreef nie, maar as iemand wat beskikbaar is om te dien waar en wanneer hy nodig is.

Hoewel hy ongemaklik was met lof, het Le Fleur tog erken dat erkenning 'n belangrike menslike behoefte is. Hy het daarop gewys dat mense nie noodwendig materiële belonings soek nie, maar eenvoudige waardering, soos 'n opregte “dankie.”

Terselfdertyd het hy gewaarsku teen die neiging om erkenning te kaap of toe te eien vir eie gewin. 'n Praktyk wat hy as al te algemeen beskryf het.

Vir hom was die eer wat hy ontvang het nie 'n persoonlike prestasie nie, maar 'n kollektiewe een.

“Hierdie pad,” het hy gesê, “is nie alleen gestap nie.” In sy slotgedagtes het Le Fleur die gehoor direk aangespreek met 'n oproep tot verandering.

Hy het hulle uitgedaag om nie net oor eenheid te praat nie, maar dit aktief na te streef. Hy het spesifiek voorgestel dat bestaande konflik en verdeeldheid doelbewus aangespreek moet word, dat daar 'n bewuste besluit geneem moet word om saam te werk.

“Ons het al te lank teen mekaar baklei,” het hy gesê. “Dit het ons nêrens gebring nie.”

Hy het die hoop uitgespreek dat toekomstige generasies sal kan terugkyk en sê dat hierdie dag 'n keerpunt was en die volk vorentoe beweeg het.

Restoring & Rebuilding communities

ABRAHAMSKIEWITZ does extensive work in the area of land restitution on behalf of affected communities.

We also developed extensive experience in broad human rights and public interest litigation.

A core part of this work is focussed on managing conflict and building relationships between affected communities and business entities operating within and around these communities.



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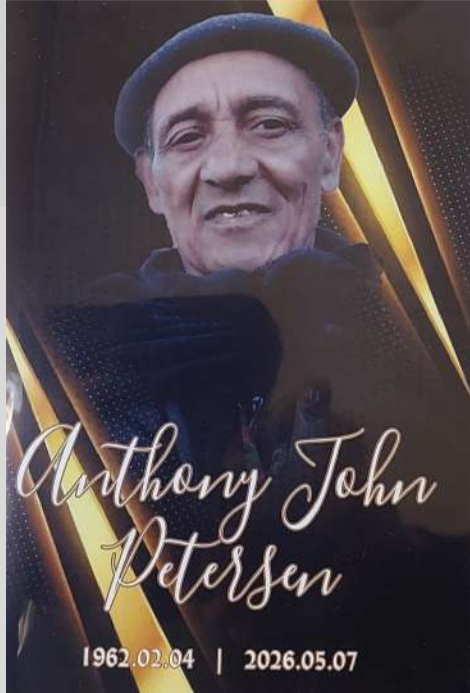


CHARLES
ABRAHAMS &
KEVIN KIEWITZ

Farewell Tony Petersen warrior of the Korana

!Gâi tse Gûre to two indigenous stalwarts

TRIBUTE BY HRH ZOLANI MKIVA, GENERAL SECRETARY OF CONTRALESA



Today we gather beneath the shadow of sorrow, yet also within the light of remembrance, to bid farewell to a patriot, a guardian of heritage, and a fearless servant of his people – Prince Anthony John Petersen.

Fare thee well, royal son of our land. Fare thee well, warrior of the Korana community.

The winds of Heidedal shall whisper your name for generations, for Heidedal will never be the same again.

The plains and streets of Mangaung will feel the heavy void of your departure, and your presence in South Africa will be solemnly missed.

You stood tall as a dedicated KhoiSan activist, unwavering in your conviction and steadfast in your purpose.

When many were silent, you raised your voice. When many hesitated, you marched forward.

You became one of the founding members of the National Khoisan Council in 1999, planting seeds of recognition, dignity, and justice for indigenous people whose stories had too often been forgotten.

You walked closely beside Khobaha Taaibosch-Davids as counselor and confidant, carrying wisdom with humility and duty with honour.

You joined CONTRALESA when it was not fashionable — when the road was difficult, lonely, and uncertain.

Yet true leaders are not measured by convenience, but by courage. And courage was the garment you wore every day.

You rose to become the Chairperson of CONTRALESA in the Free State Province, and later served as a member of the NEC of CONTRALESA, dedicating your life to the institution of traditional leadership in many different capacities.

Your loyalty to the revolution is deeply appreciated. Your service to the nation is saluted.

Your love for your people stands forever as a sign of exemplary leadership. Your courage to articulate the aspirations of your community is beyond words.

You were the fine voice of the natives – a voice that carried the pain, the hopes, the dignity, and the dreams of generations.

You played your role in the struggle for our emancipation. You played your part in shaping the new dispensation of the democratic order.

History shall remember that you did not stand aside while your people searched for justice; you stood among them, shoulder to shoulder.

Today, though our hearts are burdened with grief, we also celebrate a life of meaning, sacrifice, and honour.

You have run a good race. You have fought a good fight. And now you take your rest among the ancestors.

To your beloved wife, Nola, and your children, we extend our deepest condolences.

May you find strength in knowing that his life touched countless souls, and that his legacy shall continue to live through the people he served and inspired.

We will always remember you for your good deeds. Your memory is engraved in the hearts and minds of the citizens.

Long after the tears have dried and the mourning songs have faded, your name shall remain written in the story of your people.

Farewell, son of the Korana nation.

Farewell, defender of heritage.

Farewell, voice of the forgotten.

May your soul rest in perfect peace.

The month of May in the autumn of 2026 has brought an immense sense of sadness, particularly to the Korana and Griqua Khoikhoi indigenous peoples of our land.



Ouma Griet Messelaar

It has certainly laid upon our people a feeling of being bereft with the weight of the loss of two towering figures among us.



Tony Petersen

On 7 May Tony Petersen of the Taaibos Kei Korana took leave of us and two days later on 9 May Matriarch Ma Griet of the Griqua people was called home to the Creator after a lifetime of exemplary service to the human family she dearly loved

These diligent stewards and custodians of Sout Africa's First Nations People represented the most beautiful attributes of what it means to be a servant of the people.



Rus sag Ma Griet, Griekwa matriarg

Dit is met diepe hartseer dat familie, vriende, die Griekwa Koningshuis en die breër gemeenskap afskeid neem van 'n besondere vrou, Ma Griet Margereth Messelaar.

Ma Griet het op 9 Mei 2026 in die ouderdom van 106 jaar rustig ontslaap het.

Haar lewe was een van opoffering, geloof, wysheid en onwrikbare liefde – 'n lewe wat oor meer as 'n eeu heen talle mense aangeraak en geïnspireer het.

Ma Griet was nie net die matriarg van die Messelaar-familie nie, maar ook 'n gerespekteerde moederfiguur binne die Griekwa-gemeenskap.

Haar stem van raad, haar sagte hart en haar sterk geloof het haar 'n pilaar van krag gemaak vir almal wat haar geken het.

Sy het haar lewe gewy aan haar kinders, haar familie, haar kultuur en haar mense.

Gebore in 1920 in Griekwastad in die Noord-Kaap, was sy die naasoudste van sewe kinders en uiteindelik die enigste oorlewende van haar sibbe.

Haar lewe was van jongs af gekenmerk deur verantwoordelikheid en opoffering.

Nadat haar moeder tydens die geboorte van haar jonger suster oorlede is, moes Ma Griet reeds as jong meisie die skool verlaat om haar ouma by te staan.

Dit het beteken dat sy nooit die geleentheid gehad het om te leer lees of skryf nie, maar wat sy dalk aan formele opleiding ontbreek het, het sy dubbel en dwars vergoed met wysheid, lewenservaring en diep menslikheid.

Sy het later haar tuiste in Campbell gemaak, waar sy 'n familie grootgemaak het wat haar grootste trots was.

Ná die dood van haar man in 1971 het sy haar kinders alleen grootgemaak – met strengheid, dissipline, maar bowenal met liefde.

Haar kinders onthou haar as 'n vrou van beginsels wat geglo het dat familie altyd vir mekaar moet instaan.

Sy het haar kinders geleer om mekaar te beskerm, mekaar te ondersteun en as een familie saam te staan.

Ma Griet was bekend vir haar sterk geloof in God en haar diepe vertroue in die wysheid van haar voorouers.

Sy het geglo in die genesende krag van inheemse kruie en het oor baie jare 'n merkwaardige kennis van die natuur opgebou.

Haar kinders en kleinkinders het dikwels met verwondering geluister na haar kennis van bossies en kruie wat sy gebruik het om mense te help en te genees.

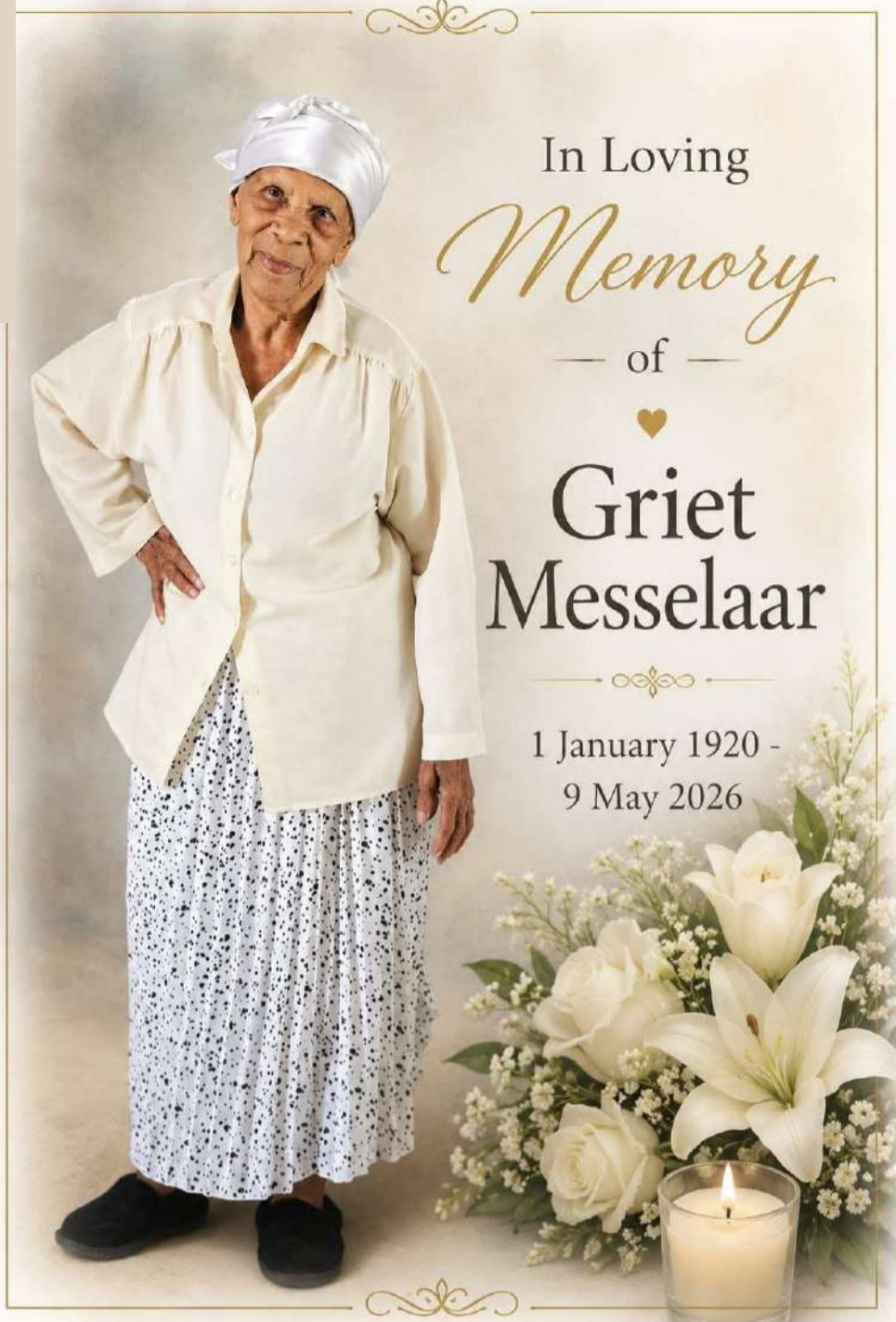
Vir haar was die natuur 'n gawe van God wat met respek gebruik moes word.

Een van die waardes wat sy altyd uitgeleef het, was die eer van ouers en ouer mense.

Sy het geglo aan die Bybelse belofte dat 'n mens se dae verleng sal word as jy jou ouers eer – en sy het dit self bewys deur liefdevol na haar eie ouma om te sien.

Dit was deel van die geheim van haar lang lewe, saam met haar eenvoudige leefwyse, gereelde stappies en haar vaste geloof.

Al het sy oor baie vreugdes beskik, het Ma Griet ook groot pyn geken.



In Loving
Memory
— of —
♥
**Griet
Messelaar**

1 January 1920 -
9 May 2026

Sy moes die verlies van verskeie van haar kinders beleef, onder andere tydens die Covid-19-pandemie. Tog het sy haar geloof nooit verloor nie.

Sy het selfs in haar diepste smart steeds ander bemoedig en met waardigheid haar kruis gedra.

Tot aan die einde van haar lewe het sy aktief betrokke gebly by die Griekwa Koningshuis, waar sy op die raad van oudstes gedien het.

Haar wysheid en ervaring was van onskatbare waarde vir die gemeenskap.

Sy het 'n lewende brug gevorm

tussen die verlede en die toekoms – iemand wat die tradisies, waardes en geskiedenis van haar mense met trots gedra het.

Ma Griet laat 'n groot nalatenskap agter. Sy word oorleef deur ses kinders, 27 kleinkinders, 67 agterkleinkinders en agt agter-agterkleinkinders.

Maar haar ware nalatenskap lê nie net in getalle nie – dit leef voort in die waardes wat sy oorgedra het: geloof, respek, eenheid, liefde en diensbaarheid.

Haar afsterwe laat 'n groot leemte in die harte van haar geliefdes en die gemeenskap.

Tog vier ons ook 'n lewe wat vol betekenis was. Ma Griet het haar taak op aarde met eer voltooi.

Sy was 'n moeder vir baie, 'n raadgewer vir haar gemeenskap en 'n voorbeeld van deursettingsvermoë en nederigheid.

Mag haar nagedagtenis vir altyd voortleef in die stories wat vertel word, in die familie wat sy opgebou het en in die kultuur en waardes wat sy met trots bewaar het.

Rus sag, Ma Griet Messelaar. Jou voetspore sal nooit verdwyn nie



Kapt. Aaron Messelaar en sy ma, Griet Messelaar.



Rosetta Simons, dogter van Ma Griet Messelaar, by die viering van haar ma se 105de verjaardag verlede jaar.

Inheemse jeug in aksie



Nama jeug wys hoe die Nama-stap gedans word. Hul het opgetree by die eerste projekfonds-oorhandigingsere- monie van die Nama, wat op Port Nolloth gehou is.

GRIEKWA JEUG in aksie by jaarlikse saamtrek van die Griekwa Nasionale Konferensie by The Craggs op Plettenberg- baai.



MARKET DAY AT HERITAGE CENTRE: Clockwise from left: Kristin, Luke (second from left) and friends and bottom, Alexandria and Jihaan.

Celebrating indigenous youth



South Roots International in action at the Handover Ceremony at the Heritage Centre.



Jeugdiges van die Kalahari Boesmans besig met 'n reëndans tydens die openingseremonie by die Erfenis-sentrum.



Riley Jackson viewing one of the exhibitions at the Heritage Centre.



Joshua, Daniel and Seth taking a break from serving the guests at the opening of the Heritage Centre.

Building a Matjieshut, building a Community



ANCIENT INDIGENOUS BUILDING PRACTICE: A workshop was led by Prof. Magda Minguzzi (top right) and members of the Indigenous Knowledge Systems of the Built Environment Unit (IKSBEU), working together with community leaders Chief Jean Burgess and Jason Jacobs.

A special three-day workshop held at Nelson Mandela University brought people together to celebrate and revive one of South Africa's oldest Indigenous building traditions, the Matjieshut, also known as the |Haru Oms.

The workshop, titled "Building A Matjieshut – |Haru Oms, Building a Village", took place from 19 to 21 September 2025

during Heritage Month. While it was created mainly for architecture students, the event was also open to other students, community members, and descendants of First Nations peoples.

The aim was simple but powerful: to share Indigenous knowledge through hands-on learning and community participation.

The workshop was led by Prof. Magda Minguzzi and members of the Indigenous Knowledge Systems of the Built Environment Unit (IKSBEU), working together with community leaders Chief Jean Burgess and Jason Jacobs.

Five experienced knowledge holders and master builders from Namaqualand travelled to Gqeberha to teach participants how a traditional Matjieshut is built. The Matjieshut is one of the oldest forms of Indigenous architecture still found here today.

Traditionally built using natural materials such as reeds and mats, these homes are especially connected to the Khoi and Nama peoples of Namaqualand. Over time, however, much of this knowledge was lost because of land dispossession, forced removals, and cultural disruption during colonialism and apartheid.

During the workshop, participants worked side by side to build a full Matjieshut on the South Campus

of Nelson Mandela University.

For many students and visitors, this was more than just a construction project. It became a space for storytelling, learning, healing, and cultural pride.

Months after it was built, the Matjieshut became a gathering place for cultural events, discussions, and Indigenous Dialogue Series ac-

staff members, First Nations local youth all took part in the process – learning traditional building techniques while also reconnecting with Indigenous heritage and identity.

Months after the workshop ended, the Matjieshut continued to serve an important purpose on campus. It became a gathering place for cultural events, discussions, and Indigenous Dialogue Series activities.

Many people were drawn to the structure because of its natural materials, welcoming design,

and spiritual significance.

The Built Environment Unit says it plans to continue promoting First Nations heritage and culture, especially among young people.

Another Matjieshut workshop is planned for September this year as part of Heritage Month celebrations.

Community Team Behind the Project

The project brought together academics, cultural practitioners, weavers, builders, media teams, and community elders, including:

Prof. Magda Minguzzi; chief Jean Burgess; Jason Jacobs; Hendrik Kriel; Lulu Brandt; Margarietha Ida Cloete; Ryno Cloete; Gordon Bottom; Lucy Vosloo; Kim Harmse; Nii Botchway

The project was also supported by media and horticulture departments at Nelson Mandela University.

Sharing the Story

The workshop has already inspired a documentary film titled "Building A Matjieshut – |Haru Oms, Building a Village" as well as student-produced videos documenting the experience.

* More information about the project can be found on the Nelson Mandela University website.

BY DR. MAGDA MINGUIZZI
Associate Professor: School of Architecture & Leader of Indigenous Knowledge Systems of the Built Environment Unit at the Nelson Mandela University

At the beginning of a new academic year, it is important for students, academics, and First Nation descendant's leaders and youth to engage with the beautiful ancient heritage sites located in the backyard of our university.

This year I had a class outside the class room for the third year students together with First Nations youth and leaders.

These heritage sites are not only places of historical significance, but living reminders of ancient wisdom rooted in regenerative relationships with Mother Earth. They invite us to reflect on values of respect, care, and responsibility, especially toward the environment and the ocean, which remains our vital source of life.

The ancient fish traps in Cape Recife, is the oldest infrastructure along the coast and on the University's backyard. They stand out as some of the oldest forms of infrastructure found along coastlines in many parts of the world.

Built by Indigenous communities – in South Africa by the ancestors of the KhoiSan Peoples – these structures were designed to work *with* nature rather than against it; using the cycles of nature like tidal flows and natural patterns to sustainably harvest fish without depleting marine ecosystems. They represent a deep understanding of ecological balance and

What we can learn from ancient fish traps

a way of life grounded in stewardship, patience, and respect for natural cycles.

These sites offer powerful lessons: that innovation does not always mean new, and that the wisdom of the past can guide us toward a more sustainable and responsible future.

We visited the fish traps in Cape Recife with Dr. Paula Pattick, who, in 2022 assessed the ecological functioning of one of the Cape Recife fish traps, from a fish larval perspective in collaboration with Profs. Francesca Porri (SAIAB), myself and Chief Maleiba from the Damasonqua tribe. Dr. Pattick spoke about her finding which demonstrated that the fish traps continue to function as meaningful microhabitats, like an incubator, even in the absence of active use.

This year, the site visit was organised during the same week as the commemoration of the passing of Dr. Diana Ferrus, a beloved South African poet, writer, and activist who passed away in January 2026.

Dr. Ferrus was a pivotal figure in the repatriation of Sarah Baartman from France to South Africa. Her 1998 poem, "I've Come to Take You Home," is widely credited as a catalyst for this movement, influencing the French Senate to pass legislation in 2002 that enabled the return of Baartman's remains.

During the visit to Cape Recife, the poem was read by one of the Khoikhoi leaders present, Chief Margaret Coetzee, after which the group observed a minute of silence.



Visiting the ancient Khoi fishtraps in Cape Recife, Eastern Cape.

Die betekenis van die Soweto opstande 50 jaar later

Die optogte van Junie 1976, wat rigting, taktiek en strategie van die vryheidstryd in ons land verander het, vier vanjaar sy 50ste herdenking.

Om hierdie waterskeidings-gebeurtenis te vier, word 'n spesiale program op 26 en 27 Junie in Soweto gehou waar die optogte begin het op 16 Junie 1979.

Die program word gesamentlik aangebied deur die Hector Pieterse Museum en die Afrikaanse Taalmuseum en -monument.

Hector Pieterse was die eerste slagoffers wat deur die Suid-Afrikaanse polisie doodgeskied is nadat protesoptog deelgeneem het onder die leiding van die Soweto Students Representative Council.

Die optog is deur leiers soos Tsietsi Mashinini gereël om die onregte aan te spreek, spesifiek dat Afrikaans op 'n gelykwaardige onderrig-medium as Engels op hulle afgedwing was.

Mashinini het later, in 'n onderhoud die wrede optrede van die polisie teenoor die vreedsame protesoptog van die studente in Soweto beskryf, waarin talle jeugdige hul lewe verloor het.

Ander is beseer of in hegtenis geneem. Hierdie optrede was die vonk in die kruitvat wat die hele land aan die brand gestee het.

Tot op die Kaapse Vlakte het studente met optogte begin in solidariteit met die leerders van Soweto.

Danksy die opofferings wat die Klas van 1976 gemaak het, het die vryheidstryd in die land toegeneem, en het dit uiteindelik gelei tot die einde van apartheid.

Wat beteken die Soweto Opstande van 16 Junie 50 jaar later en hoe moet ons sin maak van hierdie tragiese gebeure?

Om hierdie gebeure te ontleed en te herdenk, word 'n spesiale gratis Jeugprogram op 26 Junie en 'n interaktiewe Paneelgesprek op 27 Junie vanjaar in Suid-Afrika se bekendste township, Soweto gehou.

Dit word aangebied deur die Afrikaanse Taalmuseum en -monument (ATM) en die Hector Pieterse museum.

Die sprekers sluit onder andere in: Antoinette Sithole, suster van die vermoorde Hector Pieterse; Zenzile Khoisan, Prince Dube, dr Geraldine Frieslaar en Daan Potgieter.

Vyftig jaar nadat swart leerders hulle verzet het teen die mislukte poging om Afrikaans as 'n gelykwaardige onderrigtaal met Engels in swart skole af te dwing (en teen apartheid in die algemeen in opstand gekom het), wil die instelling verdere ruimtes skep vir kritiese nadenke en debat om per-

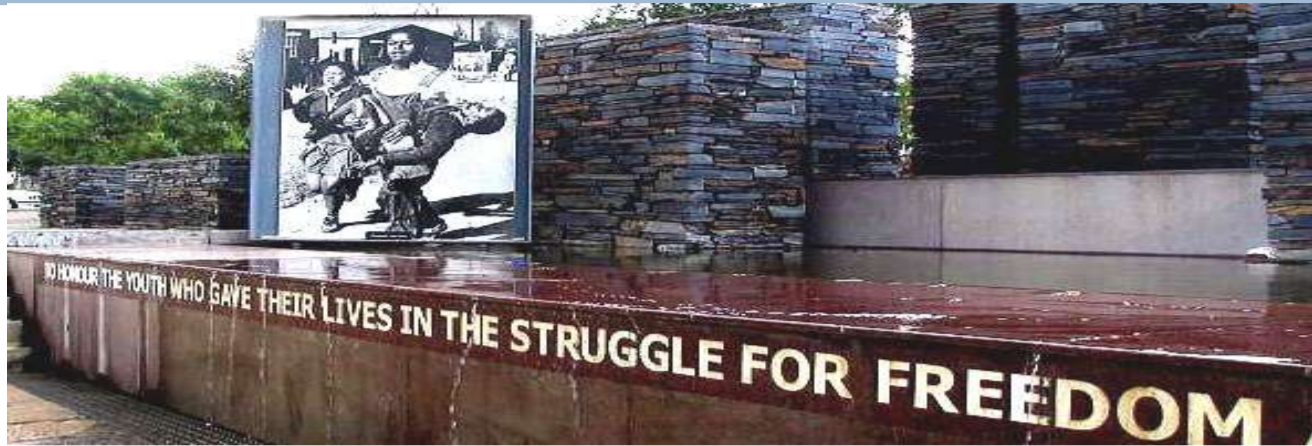


Foto: <https://www.sahistory.org.za/place/hector-pieterse-memorial-and-museum-soweto>

sepsies en vooroordele uit te daag.

Volgens die ATM-direkteur Michael Jonas ly Afrikaans steeds onder die stigma van apartheid, al is dit oorspronklik deur bruin en swart Afrikaner geskep, en al is dit ook as taal van bevryding teen kolonialisme en apartheid gebruik.

“Hoewel wit moedertaalsprekers 'n minderheid van Afrikaanses was en is, het hul politieke en ekonomiese mag tydens apartheid veroorsaak dat die taal se diverse sprekers en komvandaanverhale vir lank grootliks geïgnoreer is, ook wat die vaslegging van die taal se destydse standaardvariëteit betref.”

Jonas meen progressiewe kulturele instellings soos die ATM het die afgelope dekades heelwat bereik om die beperkte inligting aan te pak deur onder meer te fokus op Afrikaans (betekenis: van of behorende tot Afrika) se vollediger skeppingsverhaal en die wedersydse invloede tussen Afrikaans en ander Afrikatale.

“Die Soweto-opstande van 1976 was immers ook 'n keerpunt wat uiteindelik tot die einde van apartheid en die bevryding van Suid-Afrikaners, en sodoende ook Afrikaans, gelei het,” sê hy.

“Baie vordering is al met die herstandaardisering en depolitisering van die taal – asook versoening onder Afrikaanses onderling en met ander landgenote – gemaak.

“Hoewel dit op sosiale en kulturele vlak sigbaar is, kort dit op 'n politieke vlak erkenning.”

Met die aanbieding van die veeltalige programme in Junie 2026 – in samewerking met die Afrikaanse Onderwysnetwerk (AON), die Gautengse onderwysdepartement, opvoedkundige instellings en die Hector Pieterse-museum – wil die ATM luister na die menings van vandag se jonges en volwassenes, en dialoog versterk.

“Ons is dit aan die jeug en toekomstige generasies verskuldig om uit die verlede te leer en inklusiewe ruimtes te skep vir die bevordering en

viering van álle inheemse tale,” sê Jonas.

Albei die gratis geleentehede, waar ligte verversings bedien sal word, vind in die historiese Uncle Tom-gemeenskapsaal in Kumalostraat, Orlando-Wes plaas.

Dié gebou, wat byna tydens die 1976-opstande afgebrand is, is langs die Hector Pieterse-museum en al vir meer as tagtig jaar die tuiste van politieke vergaderings en kulturele geleentehede.

Op 26 Junie sluit die opvoedkundige interaktiewe jeugprogram vanaf 09:00 tot 14:00 die volgende in:

- Die oorsprong en ontwikkeling van Afrikaans Taal as 'n brugbouer en versoener,
- Wie en wat is die Afrikaanse Taalmuseum en -monument?
- Interaktiewe paneelbesprekings en voorleggings
- Verskaffing van geakkrediteerde leer- en ondersteuningsmateriaal vir leerders.

Op 27 Junie vind 'n veeltalige, interaktiewe paneelgesprek getiteld ‘Versoen ons verlede, hede en toekoms’ van 09:00 tot 16:00 plaas. Die publiek word aangemoedig om hul menings uit te spreek en vrae te vra oor onder meer moedertaalonderrig, veeltaligheid, maatskaplike samehorigheid, nasiebou en versoening.

Die sprekers sluit in: Antoinette Sithole; Zenzile Khoisan, joernalis, skrywer en kulturele aktivis; Michael Jonas, ATM-direkteur; Prince Dube, hoofkurator van die Hector Pieterse-museum; Heidi Erdmann, kultuurpraktisyn en ondervoorsitter van die ATM-raad; Dr Geraldine Frieslaar, hoofargivaris van die New Archival Visions-program aan die Universiteit van Wes-Kaapland; Juandré Gerber, Gauteng-matriekleerling, en Daan Potgieter, onderwyskundige en uitvoerende hoof van die Afrikaanse Onderwysnetwerk (AON).

1976 - 2026

**Kgololesego! Vryheid!
!Norasib!
Freedom! Inkululeko!**

Sluit by die Afrikaanse Taalmonument aan vir besondere dialoë | Join the Afrikaans Language Monument for significant dialogues

**26 & 27 Junie
in Soweto**



Taalmonument reik uit na Soweto in Jeugmaand

Ter herdenking van die tragiese gebeure van 16 Junie 1976 in Soweto, bied die Afrikaanse Taalmuseum en -monument (ATM) 'n GRATIS JEUGPROGRAM op 26 JUNIE en PANEELGESPREK op 27 JUNIE 2026 in Suid-Afrika se bekendste township aan.

■ GRATIS - BESPREEK voor 19 Junie via taalmuseum.co.za/wat-gebeur

Vir die opvoedkundige jeugprogram, e-pos Gershwyn Fredericks by opvoedkundige@taalmuseum.co.za en vir die paneelgesprek, e-pos Samuel Minnaar by opvoeding@taalmuseum.co.za.



072 017 6026



UNCLE TOM'S Community Centre, Orlando West



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Wat is in 'n naam?

Uiteindelik is sy Khoi-naam in ID

!Khūboab Oedasou Lawrence (18) van Retreat het jare gesukkel om die korrekte spelling van sy inheemse naam in sy ID-boek te kry. Die naam, afkomstig uit die Nama-taal, beteken "man van God" en bevat unieke karakters, waaronder die klikklank wat deur 'n uitroepteken (!) aangedui word.

Toe sy geboorte geregistreer is, kon die Departement van Binnelandse Sake se stelsels nie die spesiale karakters verwerk nie. Gevolglik is sy naam verengels en die oorspronklike betekenis en kulturele waarde daarvan gedeeltelik verloor.

Vanaf die ouderdom van 17 het !Khūboab en sy familie begin om sy inheemse naam amptelik te laat erken.

Die proses was ingewikkeld en het verskeie verklarings, navrae en opvolgaksies vereis. Die wagtyd het kommer veroorsaak oor universiteitsaansoeke, eksamens en ander belangrike dokumentasie waarvoor 'n geldige ID nodig is.

Volgens sy ma, bekende inheemse prokureur, Lesle Jansen, gaan die saak oor veel meer as net iets op papier.

"Dit gaan oor sy grondwetlike reg, sy menswaardigheid en sy kulturele identiteit as 'n Khoi. Saam met sy naam gaan dit oor taal, kultuur, die erkenning van identiteit en waardigheid. Ons familie is Khoikhoi, en dit was vir ons belangrik om ons seun 'n naam in die inheemse Khoekhoe-goewab-taal te gee."

Chief !Garu Zenzile Khoisan, voorsitter van die Western Cape First Nations Collective, het gesê 'n persoon se identiteit is nie net simboles nie, maar fundamenteel.

"Jou naam en identiteit staan sentraal tot wie jy is as 'n mens. Wat !Khūboab moes deurgaan wys dat dat Departement van Binnelandse Sake nie die belange van die burgers op die hart dra nie.

"Ons mense dra die gevolge van 'n toeneemend ongevoelige burokrasie," het hy gesê.

Die Minister van Binnelandse Sake, Leon Schreiber, het gesê die departement het sy stelsels aangepas om tradisionele Khoi-name te akkommodeer.

Die oorhandiging van die eerste Smart ID met 'n tradisionele Khoi-naam verteenwoordig 'n belangrike stap na groter insluiting, erkenning en waardigheid vir Khoi- en Sangemeenskappe in Suid-Afrika.

!Khūboab hoop sy ervaring sal ander Khoi-



Christelike geloof aanvaar het omdat ons alreeds in die Allerhoogste geglo het, waardes soos liefde vir die naaste gedeel het, en bowenal omdat ons Jesus leer liefkry het.

Ons onthou mos hoe wyle dr. Danny Titus as 'n lid van die Menseregte-kommissie, openbare verhore vir die Khoi-San gehou het?

In 2018 al is aan die regering onse eis voorgelê dat ons op die sensusvorm nie as Kleurlinge getel wil wees nie, maar as KhoiSan.

Dis nou agt jaar later en steeds word ons wense geïgnoreer. Of ons moet die blokkie by "Ander: aftiek, wat eintlik erger is.

Laastens: die moedige en moeisame stap wat senior hoofvrou Leslé Jansen op grond van haar regs kennis, maar ook nasietrots geneem het, is geskiedkundig.

Dit het tot die eerste amptelike erkenning van nie net onse oorspronklike name, maar ons menswaardigheid gelei.

Ons dank u uit die diepte van ons hart, en weet dat !Khūboab hierdie historiese vaandel hoog sal dra.

Jou naam is uiters belangrik, want dit dui aan watter familie jy behoort.

Dis 'n aanduiding van jou identiteit. In 1950 het die apartheidsregering ons as eerste nasie se ware identiteit geminag en ons Kleurlinge gemaak – teen ons voorouers se wil.

Een groep het geweier en aangedring op 'n ID-kaart, waarop staan: Griekwa.

Die onderdrukking van ons name het egter baie vroeër begin.

Honderde sendelinge is vanaf 1799 deur die nuwe, Engelse koloniale regime ingebring.

Daardie geestelikes het met rassistiese vooroordele gekom: ons is onbeskaafde heidene genoem en ons name was in hulle oë barbaars.

Reeds in 1742 het die Morawiese sendeling, Georg Schmidt in Genadendal vir Vehettge Tikkuie as Magdalena gedoop.

Ons voorouers, wat uit nood sendingstasies toe gegaan het, moes hul oorspronklike name prysgee, wat toe vervang is met "Christian names".

Dit was omdat ulle ook onse pragtige oergeloof beskou het as heidens.

Prof. Jatti Bredekamp het daarop gewys dat toe Schmidt hier aankom, hét die Hessekwa hom ingelig dat ons gelowige mense is wat Tui'qua aanbid, maar hy het dit verwerp.

Soos ons kerklidmate geword het, het ons al onse rituele en name verloor.

Wat ons moet onthou, is dat ons die



!Khūboab Lawrence (middel) kry sy ID-kaart van die Minister van Binnelandse Sake, Dr. Leon Schreiber. Van links is sy ouma, Chief Mary Jansen, sy ma, Lesle Jansen, en heel regs is sy oupa, Chief John Jansen.

FOTO: TRACY-LYNN RUITERS

Your name is extremely important, because it says which family you belong to. It's an indication of your identity.

In 1950, the apartheid government disregarded our people's true identity and made us Coloured – against the will of our ancestors.

One group refused and insisted on an ID card, which said: Griqua.

However, the suppression of our names began much earlier.

Hundreds of missionaries were brought in from 1799 by the new, English colonial regime.

Those clergy came with racist prejudices: we were called uncivilised heathens and our names were barbaric in their eyes.

Already in 1742, the Moravian missionary, Georg Schmidt, baptized Vehettge Tikkuie as Magdalena in Genadendal.

What's in a name?

Our forebears, who went to mission stations out of necessity, had to give up their original names, which were then replaced with Christian names. It was because our wonderful ancient faith was also considered barbaric.

Prof. Jatti Bredekamp pointed out that when Schmidt arrived here, the Hessequa did inform him that we are religious people who worship Tui'qua, but he rejected it.

As we became church members, we lost all our rituals and names. What we must remember is that we accepted the Christian faith because we had already believed in the Most High, shared values such as love for the neighbour, and above all because we learned to love Jesus.

We remember how the late Dr. Danny Titus, as a member of the Human Rights Commission, held public hearings for the Khoi-San?

One of our demands was presented in 2018 to the government that we do not want to be counted as Coloured people on the census form – but as Khoi-San.

It's now 8 years later and it's still ignored. Or we have to tick Other, which is even worse.

Finally: the courageous and difficult step that senior headwoman Leslé Jansen took on the basis of her legal knowledge, but also national pride, is historic.

This led to the first official recognition of not only our original names, but our intrinsic human dignity.

We thank you from the bottom of our hearts, and know that !Khūboab will carry this historic banner high.



LOOKING BACK: Elected leaders of the National Khoisan Consultative Conference held in Oudtshoorn in March 2001, where 12 far-reaching resolutions were adopted on the restoration and recognition of South Africa's Khoi and San people. The conference was convened by Prof. Jatti Bredekamp (3rd from right).

Reflecting on 25 years of the NKCC

The legacy of the National KhoiSan Consultative Conference

ZENZILE KHOISAN

There cannot be a single defining moment in the post-apartheid Khoi and San resurgence than the landmark National KhoiSan Consultative Conference, convened on 29 March 2001 in the heritage laden Karoo town of Oudtshoorn.

It was at this watershed gathering where 600 Khoi and San leaders from structures and communities converged in an intensive three-day engagement to set the terms of reference in their fight for recognition, restitution and restoration.

It was an intensive engagement that involved listening and responding in plenary, general sessions and focused breakaway groups to presentations from prominent academics and leading thinkers and leadership figures within the KhoiSan resurgence.

These discussions included among others, on matters of repatriation of ancestral remains, language, culture, heritage, land rights, economic development, indigenous spirituality, constitutional law and the role of media and communication in representation of Khoi and San people and the issues most pertinent to them.

The groundbreaking nature of the engagement was described as a critical break from the past practice, where indigenous leadership had their voices muted and their cultural agency curtailed by academics and experts associated with institutions of higher learning that claimed prominence or unjustifiably presented themselves as authorities on matters related to Khoi and San.

"It is the first occasion in which, not academics, but KhoiSan leaders along with the people themselves, will be in a position to deliberate on their future and discuss their situation, especially on their constitutional accommodation," Dr Willa Boezak, a member of the convention's organizing committee stated just prior to its commencement.

Conference convenor, late Prof. Jatti Bredekamp, who was at that time the head of the University of Western Cape's Institute for Historical Studies, defined the conference "the most critical engagement of Khoi and San descendants to claim their identity and to correct the injustice to which they had been historically subjected by colonialism and apartheid."

For three days Oudtshoorn was transformed into a theatre of intense cultural combustion with formal addresses from across the spectrum, including the highest office in the land, represented by the then Deputy President Jacob Zuma.

There were also cultural performances, which included centuries old KhoiSan dances and even a

Khoi opera singer, a spiritual service conducted by Rev. Reggie Boesak, intense contestation on strategy, terminology and appropriate language and a formal process through which a 20-person council was elected and Prof. Bredekamp was unanimously voted as patron of the convention and the KhoiSan resurgence.

At the conclusion of the landmark engagement the National KhoiSan Consultative conference unanimously adopted 12 far reaching resolutions.

These included constitutional recognition, official recognition and development of Khoi and San languages, land restitution, repatriation of ancestral remains and cultural belongings, the closure of the widely condemned San Diarama, which negatively depicted San people at Iziko Museums, reclaiming indigenous knowledge, economic development and the development of a national KhoiSan heritage legacy route reflecting the extensive historical cultural and heritage footprint of the Khoi and San throughout South Africa.

Zuma declared it a "defining moment in the history of our country in general, and that of the Khoi-San people in particular – the first indigenous people of our country".

He continued, saying, "This conference is also a powerful demonstration of the enduring strength of the KhoiSan people. It was, after all, the Khoi-Khoi in the Cape who waged the first wars of resistance against the colonial onslaught of the 17th Century.

"It is of historical significance that the descendants of those who were cruelly victimised, repressed, exploited, driven from their homes and suffered worse injustices and inhuman treatment, are today joining together to participate in building a better and stronger South African nation," Zuma explained in his remarks.

The immediate impact of this gathering, which sharply shifted the tone of engagement between the Khoi and San resurgence and the government and its associated entities in that it created a new sense of urgency of engagement on the critical matters that had been raised and resolved by the consultative conference.

Its resounding impact on the KhoiSan community was felt the very next day, when, responding to a request from the newly appointed 20-person council and its patron, Iziko Museums of South Africa answered the demand that the widely condemned San diorama exhibition be addressed.

Iziko Museums announced on 2 April 2001 that it would permanently close this exhibition that had objectified and denigrated the first indigenous stewards and custodians of South Africa.

One year later, spearheaded by patron Prof. Bredekamp and leader Cecil le Fleur, who chaired the council, another conference resolution was realised when the government of France returned to South Africa the human remains of Sarah Baartman.

This Khoi woman who hailed from the Gamtoos Valley, near Hankey in the Eastern Cape Was taken to Europe and subjected to the most dehumanizing treatment in France and England and after her death she was further denigrated with the display of her human remains.

However, there is still intense criticism from many of those who participated in the conference, despite many significant advances in shifting the paradigm and the lens through which the South African government and the broader society views and engages with the issues of Khoi and San recognition and restoration.

"More than 25 years have passed and yet there are many of the resolutions that were adopted at that critical historic conference," stated Frans Kraalshoek, who was elected to the 20 person council by the 600 voting delegates.

"At that conference we passed 12 far reaching resolutions, which still have yet to be realised in our country. These matters are now more urgent than ever because our people have waited long enough for recognition, land rights and for our languages, culture and heritage to be fully restored," Kraalshoek added.

Adopted resolutions

- constitutional recognition;
- official recognition,
- development of Khoi and San languages,
- land restitution,
- repatriation of ancestral remains and cultural belongings,
- the closure of the widely condemned San Diarama, which negatively depicted San people at Iziko Museums,
- reclaiming indigenous knowledge,
- economic development, and
- the development of a national KhoiSan heritage legacy route reflecting the extensive historical cultural and heritage footprint of the Khoi San.

Opperhoof Reggie Boesak se reis van identiteit en geloof

DEBBIE HENDRIKS

Reggie Boesak, leier van die Hessequa-stam, het tydens die verering van Chief Cecil le Fleur by The Craggs, buite Plettenbergbaai, sy persoonlike verhaal van identiteit, geloof en leierskap gedeel. Sy getuienis was nie net 'n terugblik op sy eie lewe nie, maar ook 'n oproep tot eenheid onder die Khoisan-volk.

Boesak vertel dat sy reis van selfontdekking begin het ná 'n betekenisvolle gesprek met die historikus Jatti Bredekamp, wat aan hom gevra het of hy weet waarvandaan hy kom en wie sy voorouers was.

Hoewel Boesak aanvanklik gedink het die vraag verwys bloot na sy ouers, het die gesprek hom gedwing om dieper na sy identiteit te kyk.

"Wie is ek werklik?" het hy homself begin afvra. Vir jare het hy grootgeword met etikette en benamings wat deur

ander op hom geplaas is. Bredekamp se woorde het hom laat beseft dat sy ware identiteit in die geskiedenis en nalatenskap van sy voorouers lê.

Hierdie nuwe bewussyn is verder versterk deur sy jonger broer, Willa, wat reeds die Khoisan-pad begin volg het.

Met hernude passie het Boesak in 1996 die Hessequa-stam gestig. Vanuit dorpe soos Montagu, Ashton, Robertson, Bonnievale, Swellendam, Heidelberg, Riversdal en Stilbaai het die beweging vinnig gegroei. Met ywer het hy takke gestig om mense weer trots te maak op hul Khoisan-erfenis.

'n Groot mylpaal was toe die munisipaliteit in Riversdal toestemming gevra het om die naam "Hessequa" aan te neem. Ná raadpleging met Bredekamp het Boesak ingestem, en die naam het uiteindelik deel geword van die streek se identiteit.

Soos met baie leierskapsweë, was daar egter ook teleurstellings. Boesak

vertel van 'n vertroude medewerker en sekretaris wat 'n groot rol in die vroeë ontwikkeling van die stam gespeel het.

"Die man was hardwerkend, passievol en 'n sterk ondersteuner van die Khoisan-saak. Ons het saam gewerk om die Hessequa-strukture uit te bou en die beweging sterker te maak."

Tot Boesak se groot skok het hierdie medewerker later al die stam se dokumente, simbole en notules geneem en 'n afsonderlike organisasie begin.

"Hierdie optrede het my diep seerge maak." Hy beskryf dit as 'n verraad deur iemand wat hy vertrou het en as 'n pynlike herinnering dat verdeeldheid dikwels groot skade binne gemeenskappe veroorsaak.

Ten spyte van hierdie terugslae het Boesak voortgegaan met sy roeping. In 2000 is hy op Schoemanskloof naby Oudtshoorn as stamhoof ingehuldig deur Biskop Daniel Kanyiles.

Kanyiles het verduidelik dat die naam

Hessequa

"boom-mense"

beteken en het aan die stam hul simbole toegeken: die kwagga as dier, swart en wit as kleure, en die wildepeerbloesem as blom.

Die woorde wat egter die diepste indruk op hom gemaak het, was die stam se motto uit Psalm 125:1: "Dié wat op die Here vertrou, is soos die berg Sion wat nie wankel nie, maar vir ewig vasstaan."

Ná die afsterwe van Kanyiles is Boesak later self as opperhoof verkies. Hy beskryf dié verantwoordelikheid as 'n geestelike roeping en 'n voortsetting van die werk van sy voorganger.

"Verdeeldheid, die strewe na status en persoonlike eer moet plek maak vir nederigheid, respek en samewerking," het Boesak afgesluit.



OPPERHOOF REGGIE BOESAK

Transformasie begin by medemenslikheid

Dit is 'n voorreg om te praat voor leiers wat 'n pad gestap het wat nie gelyk was nie. Ek wil eer bring aan daardie reis en oordra hoe 'n klein deel van my eie geskiedenis my gevorm het.

My ouma, Ruby, was 'n Griekwa-vrou, by wie ek grootgeword het. Sy het my gevorm, al het ek dit destyds nie ten volle verstaan nie.

Later as tiener het ek jaarliks die voorreg gehad om Plettenbergbaai toe te kom vir feeste. Dit was daar dat ek iets opgemerk het wat my diep geraak het: 'n sterk gevoel van menswaardigheid, vrede, liefde en omgee onder die mense.

Ek het dit vergelyk met my eie omgewing in Tarka, waar geweld, bakleiery en selfs bende-aktiwiteite deel van die daaglikse lewe was. Ek het as jong seun gewonder: hoekom is daar so 'n verskil tussen mense wat tog dieselfde is?

Later het ek by die Departement van Korrektiewe Dienste aangesluit en uiteindelik hoof geword van die Pollsmoor-gevangenis. Daar was ek daaglik gekonfronteer met

uiterste geweld, bendegegeweld en moorde. Tog het ek daardie gevoel van menslikheid wat ek in Plettenbergbaai ervaar het, onthou.

Ek het begin navorsing doen en het die konsep van medemenswaardigheid ontdek. Dit het vir my duidelik geword dat iets diep menslik in ons samelewing verlore geraak het.

Ek het besluit om dit prakties te toets binne die tronkstelsel, en het gefokus op een van die gevaarlikste en mees invloedryke bendeleiers.

My doel was om 'n verhouding van vertroue te bou. Dit was gevaarlik, want in daardie wêreld word enige samewerking met gesag as verraad beskou.

Om 'n deurbraak te maak, het ek sy ma in Bonteheuwel gaan besoek. Sy was aanvanklik skepties en het my nie geglo toe ek sê ek is die hoof van Pollsmoor nie.

Maar uiteindelik het sy my vertrou en vir my 'n klein kinderfoto van haar seun gegee. Toe ek die foto later vir hom wys, het hy gehuil, 'n oomblik van weer-loosheid wat selde in

daardie omgewing gesien word. Dit was die begin van 'n verandering. Hy het later begin saamwerk en selfs ander invloedryke gevangenes gehelp identifiseer om deel van 'n proses van verandering te word.

Mettertyd het ernstige geweld in die tronk dramaties afgeneem. Waar daar vroeër gereeld moorde en honderde aanrandings was, het dit aansienlik gedaal.

Hierdie ervaring het my teruggebring na wat ek as kind in Plettenbergbaai gesien het: dat elke mens, maak nie saak hoe gebroke of gevaarlik, nog mens is, geskape in waardigheid.

Hierdie beginsel het later internasionale aandag getrek, met dokumentêre programme en boeke wat hieroor geskryf is. Tog bly die kern vir my eenvoudig: wanneer ons mekaar as mense sien, kan selfs die donkerste omgewing verander. Wat ek geleer het is dat transformasie begin by menslikheid, iets wat ek hier in Plettenbergbaai ervaar het.



CHIEF JOHN JANZEN

Erken, herstel, vergoed Khoi

Hy voel diep geëerd om deel te wees van die geskiedkundige geleentheid om Cecil le Fleur te vereer, het Zenzile Khoisan, hoof van die United Indigenous Cape Khoi of SA, gesê.

Hy het hulde gebring aan leiers en baanbrekers soos Cecil le Fleur, wat oor dekades die stryd vir die erkenning van die eerste inheemse nasies gevoer het. Hy het ook die veerkragtigheid van die Griekwa-gemeenskap geprys. "Ons praat van 'n volk en 'n struktuur wat langer bestaan as die ANC," het hy gesê.

"Ons praat van mense wat nog altyd hier was en wat sterk bly staan."

Khoisan het benadruk dat die geskiedenis van die eerste nasies nie bloot 'n politieke kwessie is nie, maar ook 'n geestelike en morele saak.

"Alles rondom ons is deur die Skepper gegee, en ons moet goeie bewaarders daarvan wees," het hy gesê. Volgens hom lê die oplossing vir Suid-Afrika se verdeeldheid daarin dat die land sy ware fondasie nasie te erken.

Hy het sy eie betrokkenheid by die Khoi-herlewingsbeweging teruggevoer na 1983, toe hy openlik verklaar het dat hy nie 'n "Kleurling" is nie, maar 'n trotse Khoi-Khoi.

Daardie oomblik, het hy gesê, het die begin geword van 'n groter bewuswording oor identiteit, kultuur en self-respek.

"Die uitsluiting van die Khoi-San tydens die Kodesa-onderhandelinge was 'n historiese fout. Leiers soos Cecil le Fleur is destyds gestuur om namens die eerste inheemse

nasies te onderhandel, maar hul aansoeke is verwerp.

"Die huis van Suid-Afrika se demokrasie is sonder 'n hoeksteen gebou. Daardie hoeksteen is die erkenning, herstel en vergoeding van die eerste inheemse nasie."

Khoisan het beklemtoon dat erkenning nie beteken dat een groep bo 'n ander geplaas word nie, maar eerder dat almal se menswaardigheid erken word.

Hy het die Griekwa-leiers geloof omdat hulle nooit net hul eie erkenning gesoek het nie, maar aangedring het op erkenning vir almal.

"Verdeeldheid bly een van die grootste uitdagings. Hy het egbeklemtoon dat ware eenheid beteken om saam in gesprek te tree en saam oplossings te vind."

Khoisan het herinner aan die National Consultative Conference 25 jaar gelede, waar sowat 600 afgevaardigdes eenparig besluit het op kern-resolusies. (**Berig op bl. 10**)

Aan die jonger geslag het hy gesê hulle staan vandag op die skouers van reuse wat groot opofferings gemaak het sodat jongmense hul regmatige plek kan inneem.

Hy het afgesluit met die woorde uit Jeremia 29:11: "And I know the plans I have for you; plans to prosper you and not to harm you, plans to give you hope and a future."

"Laat hierdie konferensie 'n plek van hoop wees," het hy afgesluit.



CHIEF ZENZILE KHOISAN

Inheemsheid bestaan binne 7 wette en ordes

Van alles wat ek in my familiekring gehoor het van beide my ma en pa se kant, asook van albei oupas en oumas oor my voorgeslagte se geskiedenis – die mondelinge oorlewering – en ook ander, het my ouer garde eintlik nog gefokus op ons oergewoonte regstelsels, as Eerste Inheemse Nasie van Suid Afrika.

Ons inheemsheid bestaan binne die oer-7 Laws and Orders, of !Nau, wat baie diep is, en enige een kan nie sommer net oor dit praat en skryf nie.

Dit is 'n diep spirituele wet en ordes en nie politieke wette en ordes nie.

Ons as die CCHDC-SA (Cape Cultural Heritage Development Council of SA) het

begin kort na ons Griekwa familie gedoen het wat hulle gedoen het. Ek gee al die eer en die lof aan ons Almagtige Skepper.



CHIEF MARGARET COETZEE

By Griekwa-konferensie in Plett



Market Days at Heritage Centre



CRAFT AND HARVEST:

Indigenous plants and products were on sale at the First Nations Craft and Harvest Markets in February and May in front of at the First Nations Heritage Centre in Riverlands.

