

First Nation News

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Recognition → Restitution → Restoration

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A time to give thanks

ZENZILE KHOISAN

"After more than seven years of a most grueling fight to secure a place from which a platform of restoration can be launched for South Africa's First Indigenous Peoples, the time has come to give thanks.

We give thanks for the faithfulness of the Creator, whom we now call to bless the anchorage the Khoi and San have prayed for since their lands, language, culture and heritage were forcefully stripped from them at the dawn of colonialism."

These are the sentiments of Hilary Jane Solomon, secretary of the Western Cape First Nations Collective Trust, the First Nations partner in the Riverlands development, near Observatory, Cape Town, as she explained the reasoning behind a blessing ceremony of the Riverlands First Nations Heritage Precinct by leaders from South Africa and abroad.

"This place of sanctuary, anchorage and restoration stands as a testimony to the resilience of the First Nations peoples and leadership from across our country who did not waver, who answered the

call of history to stand steadfast in our right of return to the lands of our ancestors.

"It is a reminder to everyone that we are still dignified peoples firmly grounded in our faith, despite every injustice we have suffered in this land where our forebears were the first stewards and custodians of what was once a most beautiful and bountiful paradise," Solomon stated.

The decision to gather in a festival of thanksgiving is the first step of giving all honour and glory to Almighty God, for the realisation of what is recorded in the Holy Bible in Jeremiah 29:11, where the prophet reminds the broken, dispersed, oppressed and discarded people of Almighty Gods faithfulness saying: "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."

The thanksgiving ceremony of First Nations elders and spiritual leaders at the First Nations Heritage Centre at Riverlands comes as one full annual lunar cycle is completed – the turning of the sod for the construction of the heritage precinct occurring on the New Moon on 20 March 2024 to the ceremony of blessing and thanksgiving on 14 March, when the Full Moon will set gently over the First Nations Herit-

age Centre and precinct.

"This is the blessing from our Almighty God, the realisation of everything for which you have all worked so hard, with so much dedication and commitment to rebuilding our people," stated Queen Katrina Esau, the head of the indigenous San Royal House of N//n#e.

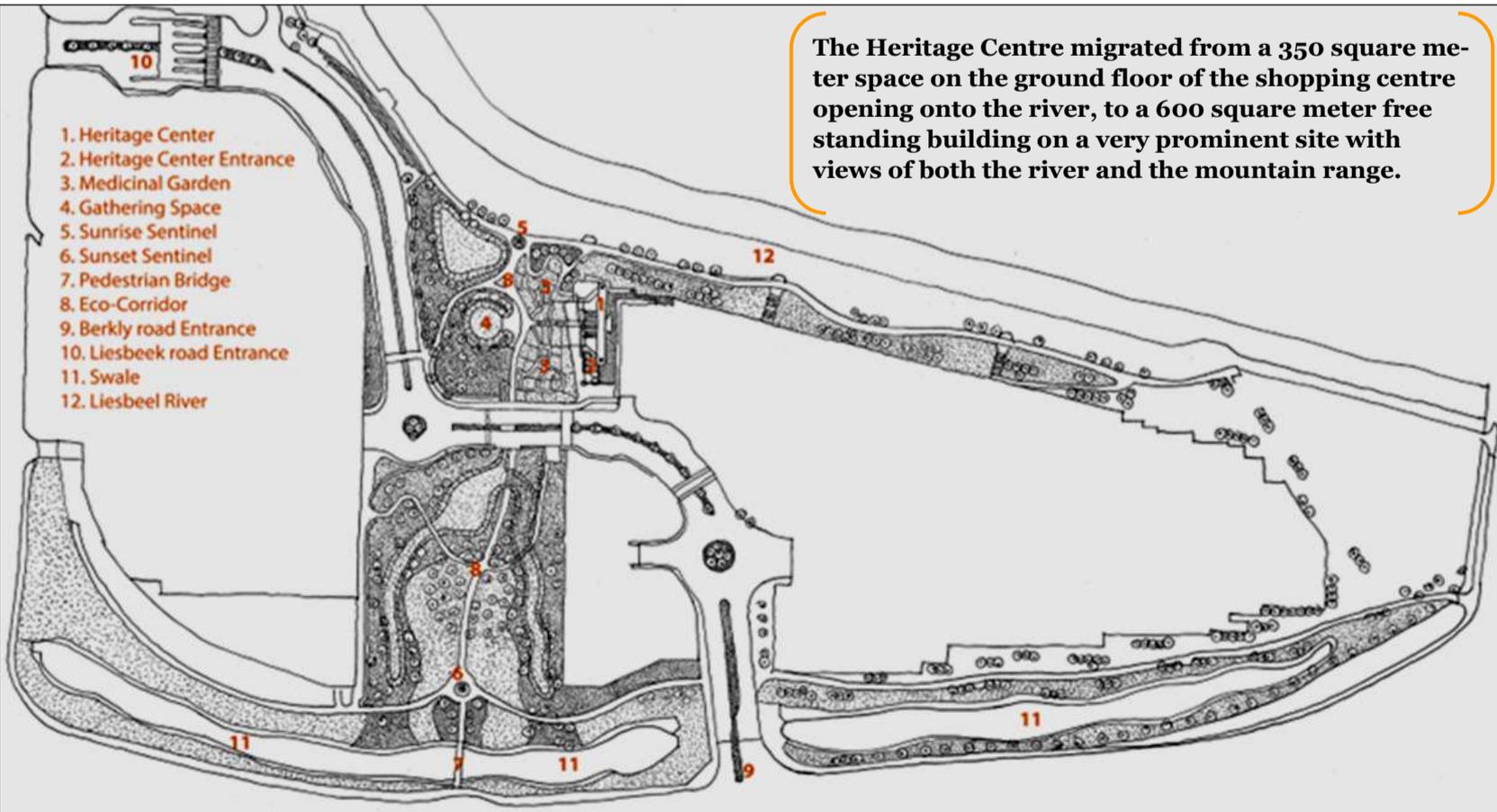
She made this pronouncement as she prayed for safe passage of the Western Cape First Nations Collective delegation, which had taken the journey from Cape Town to report in person on the progress with the precinct.

Ouma Katrina and many other elders of the Khoi and the San have been resolute, over more than seven years in supporting the work of the Western Cape First Nations Collective, which, right at the outset made a decision, as an act of indigenous cultural agency, to secure a permanent place of anchorage for First Nation descendants in the ancient territories of the Gorinhaiqua Cape Khoi peoples.

The purpose of securing the First Nations Heritage Precinct, as part of the agreement with the Liesbeek Leisure Properties Trust, the developer of River-

lands, was to create a sovereign space where the heritage, history, culture and indigenous knowledge systems of South Africa's foundational peoples could be proudly showcased to South Africans and the peoples of the world.

"It is time now, before anything else, before all the many plans for the Heritage precinct are put into action, to put first things first, to come in humility and give thanks to Almighty God and to seek the guidance and the blessing of the Creator in all we seek to accomplish," stated Paramount Chief Reggie Boesak, chaplain of the Khoi and San Resurgence who will lead the ceremony of Blessing and Thanksgiving.



The Heritage Centre migrated from a 350 square meter space on the ground floor of the shopping centre opening onto the river, to a 600 square meter free standing building on a very prominent site with views of both the river and the mountain range.

Honour your vote, implement the declaration

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly on Thursday, 13 September 2007, by a majority of 143 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine).

Years later the four countries that voted against have reversed their position and now support the UN Declaration.

Today the Declaration is the most comprehensive international instrument on the rights of Indigenous Peoples. It establishes a universal framework of minimum standards for the survival, dignity and well-being

of the Indigenous Peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of Indigenous Peoples.

The 46 articles that comprise this critical intervention by the international community to shift what for centuries has been a disgracefully unjust paradigm call on the governments of the world to honour the world's most vulnerable and marginalised peoples by taking steps and putting in place measure that will ensure respect, dignity, access and social, cultural, economic and political development and protec-



tion for these foundational peoples.

One of the states that is celebrated worldwide for its supposedly progressive constitution and its transitional justice and reconciliation experiment is the present day Republic of South Africa, which has been heralded as a model to follow, an example to emulate.

However, on close examination, specifically in the manner it addresses the urgent cries, the disturbing plight of its Khoi and San indigenous peoples, South Africa stands exposed as having been weighted and measured and, sadly, being found wanting in its treatment of these foundational peoples of this country.

Today, more than 30 years since the constitution became the supreme law of the land, the Khoi and San still are not legally recognised by the South African government, their languages, which date back thousands of years, have no legal standing, they have no right to claim the lands of which their ancestors were dispossessed and they face cultural, economic and social marginalisation in almost every sphere of life.

This injustice must now end and it is time for the Republic of South Africa to honour the vote it took at the United Nations in September 2007. Implement UNDRIP with immediate effect or face indictment by history.

Zenzile Khoisan

UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

Resolution adopted by the General Assembly on 13 September 2007

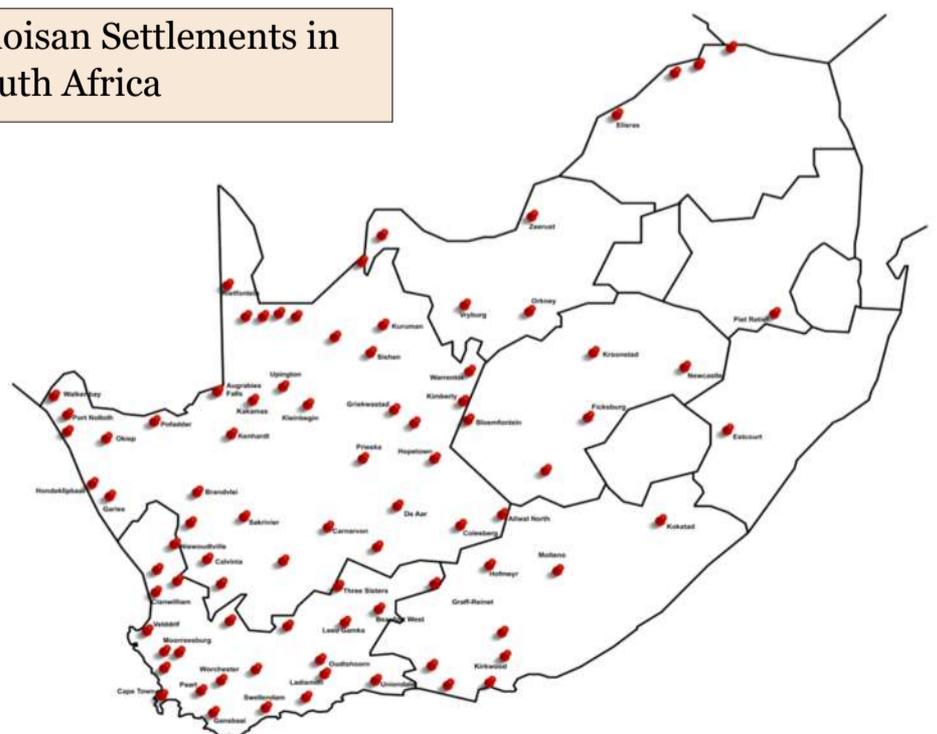
Taking note of the recommendation of the Human Rights Council contained in its resolution 1/ 2 of 29 June 2006, by which the Council adopted the text of the United Nations Declaration Rights of Indigenous Peoples,

Recalling its resolutions 61/178 of 20 December 2006, by which it decided to defer consideration of and action on the Declaration to allow time for further consultations thereon, and also decided to conclude its consideration before the end of the sixty-first session of the General Assembly,

Adopts the United Nations Declaration on the Rights of Indigenous Peoples as contained in the annex to the present resolution.

107th plenary meeting 13 September 2007

Khoisan Settlements in South Africa



515 Years since Battle of Gorinhaiqua

We will never forget

PICTURE CREDIT:
LIZELLE KRUGER, CASTLE OF
GOOD HOPE ARTIST



Victory at Salt River

ZENZILE KHOISAN

The South Africa history of resistance to conquest and dispossession would not be complete without a specific recording of how one of Portugal’s fiercest instruments of destruction, whose final battle of this brutal career of dispossession of indigenous peoples ended on 1 March 1510, on the shores of what is presumed to be the old Salt River beach, near Woodstock.

Historians have recorded events that lead to this fatal confrontation as D’Almeida landing in Table Bay in and around what was known as Salt River beach, as his Southern most stop on his way back to Europe.

On or about 28 February 1510, men are said to have moved up the river toward the Gorinhaiqua kraal, which was situated within the Two Rivers area,

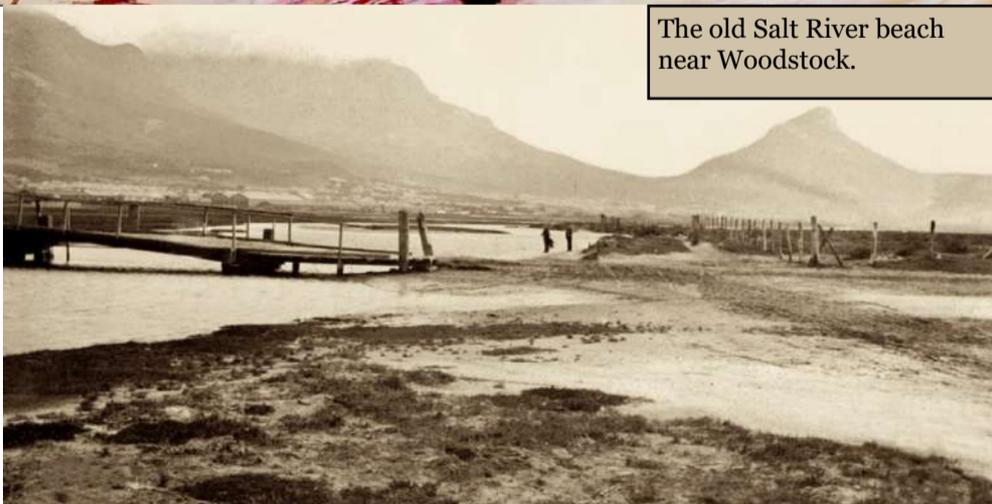
what is now known as the Oude Molen Eco-Village.

In a series of engagement with the local Gorinhaiqua, D’Almeida’s men are reported to have stolen cattle from the kraal and abducted women and children, which gave rise to a confrontation with the Gorinhaiqua Khoi warriors.

The Gorinhaiqua warriors are said to have mounted a most impressive military counter-attack, even using cattle as part of their strategic assault which effectively encircled and trapped the Portuguese invaders on the beach, where they died.

It was during this battle that Francisco D’Almeida, one of Portugal’s most feared colonial commanders was killed when he sustained a lance through the throat.

Several of D’Almeida’s crew were also killed in the military encounter during the hours-long battle which has



The old Salt River beach near Woodstock.

been dubbed “the finest hour in Khoi history” by historians.

Khoi historian, Dr Willa Boezak, during a recent gathering at Oude Molen commemorating this watershed event, shared some insights on this very significant anti-colonial battle.

“The Portuguese forces who were under Francisco D’Almeida’s command stole livestock and also abducted children and woman, holding them as hostages in order to force a better deal.

“D’Almeida, unfortunately believed his men’s concocted story and attacked the Khoi,” Boezak noted.

“One needs to understand the Khoi military strategies and tactics and the

execution of these principles in a theatre of conflict, such as what they encountered in their engagement with D’Almeida and his forces.

“These tactics included utilising speed, terrain, timing and the use of livestock as part of the battle plan.

“The Khoi responded by attacking them mercilessly with their spears and their bows, and arrows rained on them.

“They were surrounded by long-horned oxen that completely disoriented them.

“When it was finished, D’Almeida and 60 of his forces, of whom some were of royal descent, were killed.”

Precious Khoi artefacts for display in Heritage Centre

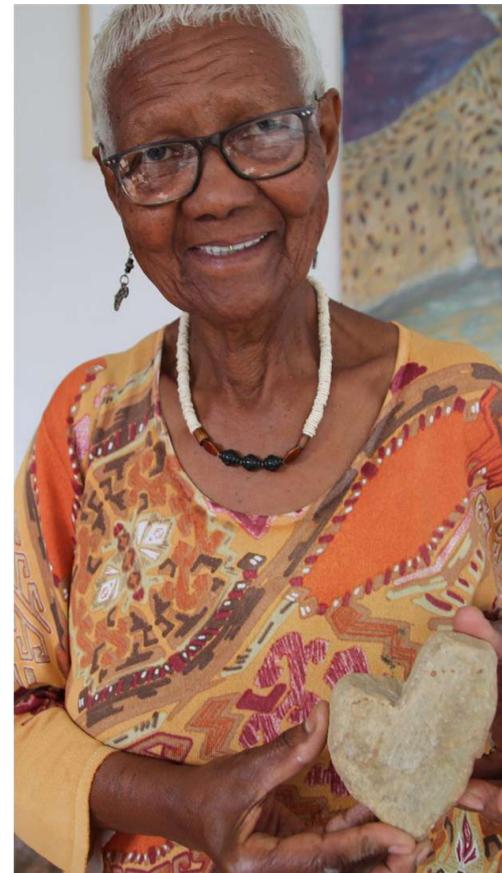
Chief Margaret Coetzee, of the Inqua tribe in the Eastern Cape, with cultural artefacts precious stones she donated to the Heritage Centre.

LEFT: A fossilized elephant dropping found by the Inqua people in the Baviaans Kloof.

MIDDLE: Sharp Khoi tool.

RIGHT: Heart-shaped stone found next to the burial site of the Kouga Mummy.

PICS: IFN MEDIA



Cultural treasures, documents pledged to Heritage Centre

ZENZILE KHOISAN

During Mid-February 2025, representative of the Western Cape First Nations Collective travelled to various parts of South Africa to confer with constituent structures and their leadership and to be entrusted with the custody of numerous cultural treasures to be showcased to the broader public at the First Nations Heritage Centre at the Riverlands development in Observatory Cape Town.

This journey, which started in Cape Town, cut through the Cape Wine-lands, through the Karoo to Oudtshoorn; over the Baviaanskloof territories in the eastern Cape to Gqeberha; then through the Free State to Bloemfontein, followed by Kimberley.

We then moved through the Northern Cape to Upington, then to the Kalahari; back through the Hantam, over the Vanrhyns Pass into the Western Cape through the Cederberg, across the Swartland and finally, in the darkness of the night to rest under Hoerrikwaggo (Table Mountain) in the Mother City.

This was one of many journeys, sometimes covering wider territory, that leaders of the Western Cape First Nations Collective had undertaken over a seven year period to build support for the Riverlands development in Observatory Cape Town.

On this particular journey, as had been done many times before, the purpose had been to give a full report on progress with the development, discuss the plans for the future, seek guidance on critical issues and to collectively assess how the

First Nations Heritage Precinct secured as a permanent anchorage for Khoi and San descendants would be utilised in the broader campaign for the recognition, restoration and restitution of South Africa's foundational peoples.

Among the many noteworthy events along this intrepid Journey were meetings with Attaqua chief Poem Mooney; Inqua Chief Margaret Coetzee; NKC Northern Cape representative Louisa Williams; Nuu language protector Queen Katrina Esau, as well as Oupa Jan Pietersen and members of the Kruiper and Vaalbooi families in the Kalahari.

After being welcomed into the home of Chief Poem Mooney and his dear wife Ouma Susanna in Oudtshoorn, we were blessed to receive a message of encouragement for the ground-breaking work at Riverlands.

"What is being done at this development, where our people will be the permanent custodians of a place of anchorage, right where our dispossession began, has lit the imagination of all our people.

This is the world-class heritage platform from which many campaigns to restore our people will be launched," Chief Mooney stated.

Before being placed on the road with prayers for safe travels, Chief Mooney – who has also recently been elected as the new chairperson of the Khoi Cultural Heritage Development Council (KCHDC) – handed into the safekeeping and custody of the WCFNC several documents and books which were authored by revered historian Professor Jatti Bredekamp during his lifetime.

Also placed in the custody of the WCFNC for the heritage centre were an arsenal of records detailing the history of the resurgence, the work of KCHDC, the National Khoi and San Council and also the National Council of Khoi Chiefs of South Africa.

In Gqeberha the leadership met with Chief Margaret Coetzee, head of the Inqua Khoikhoi indigenous peoples.

Chief Coetzee intensely discussed the work that has to be done at the heritage centre; the "necessity for ensuring the authenticity of the narrative of the First Peoples"; critical links that need to be made with similar structures such as "the work being done on indigenous knowledge systems in association with the Nelson Mandela University" and the need to "return to the values and principles that have guided our indigenous people through the ages, even before colonialism".

Before placing us on the road with prayers, Chief Margaret placed several precious cultural treasures into our safekeeping, including a heart-shaped stone found next to the burial site of the Kouga Mummy – a Khoi person buried approximately 200 years ago exactly according to Khoi burial practice – that had been revealed by a sudden shifting of the earth.

Chief Coetzee also entrusted into the care of the leaders several precious artefacts associated with the Inqua ancestors in the Baviaanskloof and also related to an Inqua ancestor in Graaf Reinet, among others an elephant dropping that turned to stone over several centuries, and a sharp Khoi tool used to perform different functions.

The experience of trust and faith in what the First Nations Heritage Centre hold for the future of the Khoi and San people was repeated several times along the way in all the places we met and conferred with the leaders and structures of our people.

In Bloemfontein the Kraalshoek Griqua captaincy, under the leadership of Kaptein Andrew Kraalshoek entrusted the WCFNC with precious framed photographs of their dearly departed head of the family, the legendary Kaptein Johannes Kraalshoek, and also pledged several of the last painting of this celebrated Griqua leader to the First Nations Heritage Centre.

There was also an extremely emotional meeting with Koebaha Hector Davids, successor to the internationally celebrated Koebaha Japhta Taibosch-Davids.

"It is a great honour for us to have been part of the campaign at Riverlands and we believe this important space will play a critical role in the healing of our people," Koebaha Davids stated.

The new leader of the Taibosch-Davids Korana Royal House then went to a special part of his home and handed, into the safekeeping and custody of the leaders, the Royal garment that His father had worn at many high level gatherings, specifically at important local and international state functions.

Koebaha Davids also handed over into the custody of the First Nations Heritage Centre an that had been recued from the grave of ones of their ancestors before the ground on which it was located was forcefully taken over several generations ago.



ROYAL GARMENT

ABOVE: Koebaha Hector Davids of the Taaibosch-Davids Korana Royal House and successor to the internationally celebrated Koebaha Japhta Taaibosch-Davids, hands over the Royal garment his father had worn to many high level local and international state functions, to chief Zenzile Khoisan, chairman of the Western Cape First Nations Collective.

ABOVE RIGHT: Koebaha Hector Davids hands over a precious stone, rescued from the grave site of a Korana ancestor. **PICS: IFN MEDIA**



STRONG DEFENDER: Kapt. Andrew Kraalshoek, (left) head of the Kraalshoek Griqua clan, hands over custody of framed photos to chief Zenzile Khoisan of the legendary Kapt. Johannes Kraalshoek, who for decades led the fight for the recognition and restoration of the Griqua and the broader Khoi and San People in the Free State and South Africa.

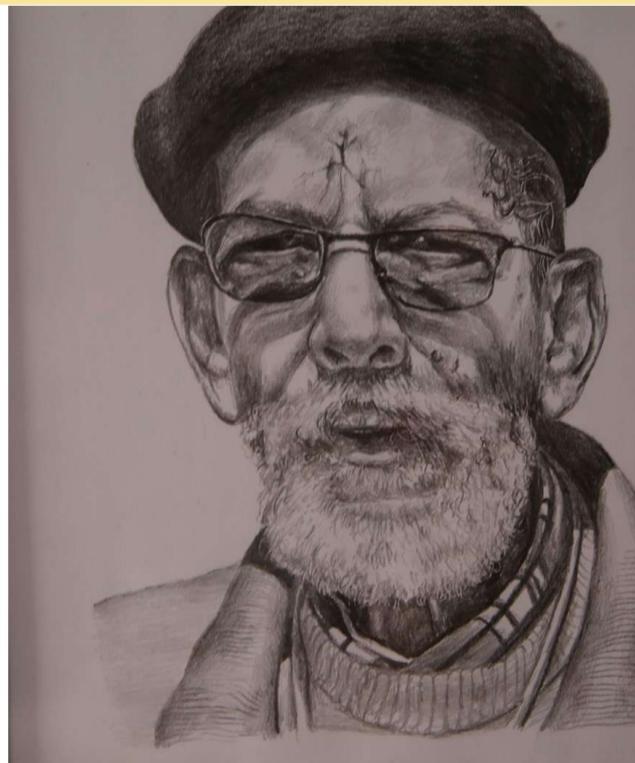


GIVING GUIDANCE: Queen Katrina Esau at her Uppington home.

A PROUD LEGACY:

Chief Poem Mooney with his wife, Susanna, at their home in Oudtshoorn. **Far right** is a treasured pencil sketch of the acclaimed author, poet and indigenous knowledge expert.

Above left is a portrait of the Mooney clan, taken at Prince Albert in the Karoo, taken before the family migrated to Oudtshoorn.



POGING OM NKSR TE KAAP

Minister ignoreer demokratiese reëls en meerderheidsbesluit

Dis 1992. By die Konvensie vir 'n Demokratiese Suid-Afrika (KODESA) word besin oor die toekoms van ons land en al sy mense.

So het ons gedink, maar toe wyle Opperhoof A.A.S. le Fleur II aansoek doen om aan daai geskiedkundige tafel te sit, was hy geweier. Teen die tyd toe ons swart broers en susters van die sogenaamde tuislande se erkenning in 2004 begin, was ons reeds 12 jaar agter.

Die Griekwas het dit nie aanvaar nie. In 1995 nader hulle die Verenigde Nasies in Switserland en lig hulle in dat Suid-Afrika nie onse menseregte respekteer nie.

Ondanks vise-pres. Thabo Mbeki se beroemde / *am an African* toespraak dat die Khoi-San uitgesteerd het (perished), sien pres. Nelson Mandela die lig, bring 'n Griekwa Nasionale Forum op die been en daarna die Nasionale Khoi-San Forum in 1999 – wat later die Nasionale Khoi-San Raad word (NKSR).

Glo dit as julle wil of nie, maar eers tien jaar daarna publiseer CoGTA (Departement van Same-werkende Regering en Tradisionele Sake) die eerste wetsontwerp vir onse grondwetlike inskakeling. Verdragingsstaktiek.

Intussen ontvang die NKSR slegs geldelike hulp in die vorm van vervoer en akkommodasie en nie derduisende rande in salarisse soos wat hul vyande in vuil Faceboekies skryf nie.

Toe ek in 1987 vir my Ph.D. die waardes van die Khoi-San nagevors het, het twee dinge my getref:

- ons goddelikheid en
- die kulturele beginsel van khoi-namxa-sib: medemenslikheid.

Dok William Langeveldt het dit mooier gestel: mensliewendheid. Ons is 'n baie groot familie en in enige familie is daar verskil van opinies, rusies en daarna weer vrede. Maar as daardie binne-verskille op 'n lelike manier buitentoe geneem word sodat die wêreld en belangrike politici se koppe gevul word met giftige leuens, dan skiet ons onself in die voet.

Ek kan dit nog verstaan van jongmense wat nie weet van die lang pynlike pad wat ons geloop het nie, maar dat ouer Khoi-San wat deel van die UDF was, meedoen aan sulke skanddalige gedrag, is pynlik.

Daar het ons geleer *an injury to one is an injury to all*. As een groot familie bly ons in hierdie land in een kraal en in die middel van daardie kraal is 'n hut – die NKSR onder leiding van Cecil le Fleur.

Toe hy vir my en Prof. Jatti Bredekamp gevra het om die lewensverhaal van sy oupa, A.A.S. le Fleur I op te teken, het ons oor 'n tydperk van 5 jaar duisende kilometers saam gereis. So het ek 'n man met integriteit leer ken en insae gekry in die op-en-

Die bitter pil is dat die minister ons tereg waarsku teen verdeeldheid, maar wat gaan hy nou bereik? SUPER onenigheid en SUPER verdeeldheid, skryf

DR. WILLA BOEZAK



af stryd van die NKSR met CoGTA.

Van die begin af was dit duidelik dat op daai nasionale raad ELKE hoofgroep verteenwoordig sal word: die San/Boesmans, Nama, Kaapse Khoi, Griekwa en Korana. Dit wil sê ons almal. Toe kom misverstande en asprisgeit in wat tot vandag toe nog uitspeel.

In die jaar 1999, toe mnr. Mandela daardie liggaam gestig het, is hul mandaat uiteengesit, naamlik, as die enigste amptelike liggaam met wie die regering sal onderhandel oor ons erkenning. Dit was 'n kabinetsbesluit.

Ongelukkig het hulle ook van die begin af verklaar dat daar nie 'n eerste nasie bestaan nie omdat ons almal Afrikane (Africans) is wat rondgetrek het op dieselfde kontinent, Alkebulan (Afrika) en gesamentlik die inheemse mense van Suid-Afrika is.

Die NKSR het daardie argument verwerp en aangedring daarop dat ons 'n afsonderlike wet kry omdat ons Komvandaan in baie opsigte anders is:

- **Argeoloë** bewys dat deur artefakte in grotte, asook rotskuns ons derduisende jare voor enige ander nasie hier was.
- **Geskiedkundiges** bewys dat ons die eerste vryheidsvegters was – in 1510 en in 1659 met Nomoaä-Doman vooraan. Daarna talle versetsoorloë.
- **Taalkundiges** bewys dat ons in 1595 die eerste was om Afrikaans te ontwerp saam met die Hollanders.

• **Antropoloë** bewys dat ons die enigste groep is wat in 1950 deur die apartheidsregering gedwing was om onself Kleurlinge te noem. Toe ek in 1981 na die magistratskantoor gaan op Springbok om die naam van ons eerste dogtertjie in te gee en weier om Kleurling in te vul, is ek vertel: “Dominee, as jy dit nie invul nie, sal jou kind ongeregistreerd bly.”

As gevolg van daardie verskille, laat weet die NKSR vir CoGTA dat ons 'n wet moet kry wat óns pas, maar hul versoek is nogmaals geweier. Ons is toe as Afdeling B ingesluit en dit het nare gevolge gehad.

Hewige kritiek teen Afdeling A (Tradisionele Sake) het in die hoogste hof gaan draai. Ek en Cecil het self uit Menseregte-prokureurs se monde gehoor dat hulle graag geregtigheid vir ons wil sien, maar daar is ernstige probleme oor grond in die tuislande asook verdrukking van vroue en gays.

Omdat ons met hulle soos 'n Siamese tweeling vassit in een wet, word die wetsontwerpe elke keer uitgestel of sekere dele afgekeur al is dit nie ons skuld nie. Daaraan kon die NKSR niks doen nie, maar vyande binne ons kraal kruisig hulle.

Kom ons verstaan asseblief dit nou reg: Daardie NKS Raadslede het nie hulle eie belange bevorder nie, maar ons almal s'n.

Eksel self het nooit daarin belanggestel om benoem te word nie, want ons as Kaapse Khoi het onse verteenwoordigers soos stamhoof Poem Mooney, wat ons belange beskerm en bevorder.

Hulle duidelike stemme was genoeg, nie getalle nie. Die twak het begin nadat sommige gevoel het hulle word nie verteenwoordig nie en dat die Raad moet vergroot word. Aan hulle is gehoor gegee en toe word dit uitgebrei van 22 tot 30.

Wat sommige tot vandag nie verstaan nie: as jy 'n Khoi-San is maak dit nie saak wat jou stam of clan se naam is of waar jy woon nie – julle word outomaties verteenwoordig en die Raad baklei vir julle regte.

En stop met die verdagmaking. Ons Rooibosfonds is beveilig deur 'n trust.

Uiteindelik is Wet 3 van 2019 deur pres. Cyril Ramaphosa afgeteken en ons erkenning sou nou moes begin né?

Toe nou nie, want die verantwoordelike minister was meer bekommerd oor sigarette, wat dalk Covid veroorsaak, as ons toekoms.

Die Regering van Nasionale Eenheid (RNE) kom en ons kry vir die soveelste keer weer 'n nuwe minister – agbare Velenkosini Hlabisa. Hy begaan eers die fout om ons byeen te roep op 23 Desember 2024 te Bloemfontein, vergetende dat vir ons kom families eerste tydens Kerstyd en Contralesa (Congress of Traditional Leaders of SA) maak kaspie daarteen deur hoofkaptein Aaron Messelaar.

Hlabisa besin en verskuif dit na 14–16 Februarie 2025. Dit was wragtag die eerste keer in 26 jaar dat 'n minister en sy top amptenare die NKSR sien, al was dit met 'n klomp ander. Dis prysenswaardig. Nou waarom was die beraad uiteindelik so 'n groot teleurstelling?

Ons moes toe stem vir 'n groter NKSR of 'n nuwe Super Structure. Hoekom en vir wat? Die meeste afgevaardigdes staan egter sterk en stem dat die NKSR bly en stem téén 'n Super Struktuur.

Maar die minister ignoreer toe demokratiese reëls en kondig teen die meerderheidsbesluit in aan dat albei sal geld. Finish en klaar!

Die bitter pil is dat die minister ons tereg waarsku teen verdeeldheid, maar wat gaan hy nou bereik? SUPER onenigheid en SUPER verdeeldheid. Ons is besig om onse goddelikheid en mensliewendheid te verloor.

Convention ambushed by politicians

AARON MESSELAAR
DEP. SECR GENERAL, CONTRALESA

The convention at Birchwood Hotel was a highly contentious event, particularly for the five Khoi-San groups who felt ambushed by the politicians' tactics.

Before the convention the groups were misled into believing they could only bring five delegates, only to find out that MPs from MK and PA had bused in people.

This is a clear example of unfair manipulation. It is indeed very concerning that politicians had already devised a structure and planned to dissolve the NKSC, which seems to undermine the autonomy



KAPT. AARON MESSELAAR

and self-determination of the Khoi and San communities.

By inviting organisations to make submissions, it appears that the politicians were attempting to legitimise their preconceived plans, rather than genuinely engaging with the concerns of the five groups.

The actions of the politicians have derailed the focus of the five groups, who are advocating for constitutional accommodation based on their First Nation status.

This is a critical issue, as the Khoi and San communities have historically been marginalised and excluded from decision-making processes that affect their lives and lands.

The struggle for recognition and rights is ongoing, and it is essential that the voices and concerns of the Khoi-San communities are heard and respected.

When confusion creates chaos

ZENZILE KHOISAN

There can be no clearer example of how the door to chaos can result from confusion than the recently concluded All Inclusive Convention of KhoiSan Communities. It convened by the Department of Cooperative Governance and Traditional Affairs (CoGTA) between 14 and 16 February at Birchwood centre in Boksburg, Gauteng.

As a delegate to this convention, I had an uneasy feeling of déjà vu, an unsettling feeling that we have been here before and that, on numerous occasions before, we had experienced the euphoria, only to be reminded of how terribly we can be left twisting in the breeze, with no tangible results to show to our people.

The first thing that should clearly be noted, right at the outset, is that the “Birchwood Summit” as it has been dubbed by some of the delegates who participated, is not something which is either new or unusual. There have been numerous events of this nature that have been convened over decades by different departments and associated structures of the South African government, including its national, provincial and municipal tiers.

Also included in the list of institutions that have convened dialogues and consultations are the Pan South African Language Board (PANSALB), the Commission for Cultural, Religious and Linguistic Communities (CRL) and the South African Human Rights Commission (SAHRC).

There have also been specific consultations with Khoi and San leaders and communities which sought to canvass their views on matters ranging from legislation on traditional courts to indigenous knowledge and the recognition of Khoi and San traditional and indigenous medicine knowledge and practitioners.

It is therefore a complete falsehood that government does not understand Khoi and San peoples or possess a vast arsenal of knowledge or institutional memory of who South Africa’s first peoples descendants are.

The government certainly cannot claim ignorance of what underwrites the Khoi-San’s passionate campaign for recognition, restoration and restitution.

The record of our encounters reflects the passionate outcries of Khoi and San descendants whose ancestors were the first freedom fighters, the first to be dispossessed and the first to be subjected to the most vicious forms of colonial and racist dehumanisation and suppression.

Regarding the All-Inclusive Convention with Khoi-San Communities at the Birchwood Centre, the dialogue was called to hear from those whose voices

have been suppressed. It was to address their issues which had been constantly moved by the whims of politicians to the back burner of urgent national matters. However, since the convention, a false tide of optimism has heralded the event as a critical breakthrough.

It was at this Convention that the South African government, led by Minister Velenkosini Hlabisa of CoGTA brought together, what on face value, was a widely representative group of Khoi and San leaders from around the country. It was reportedly to discuss frustrations with the slow pace of recognition for Khoi and San leaders and communities and the possibility of creating a “widely representative superstructure” to serve as an interface between government and Khoi and San.

On the surface, this initiative could be easily seen as a progressive initiative, reflecting a serious at-



ZENZILE KHOISAN

tempt by government to be proactive and responsive to a groundswell of grievances from the Khoi and San leaders and their communities.

However, it now appears this this initiative could undermine the leaders within our communities who have, over a very long period of almost 30 years, carried our cause.

These leaders, and those in the National Khoi-San Council, who have driven the recognition process. They have challenged government for not responding to the marginalisation of First Nation descendants and being tone deaf to the demands that it scrap the derogatory classification of Khoi and San peoples as coloureds, are now being pushed aside.

Reflecting on the intense interactions and, sometimes, very charged atmosphere at the convention, there is now growing concern that there was another agenda at play.

Several delegates are now seriously questioning whether the convention was actually a “Trojan Horse” allegedly convened to streamline communications between the Khoi and San and government and speed the recognition process, but actually meant to serve another objective.

It could be stated that this conference, by its outcomes, has thrown the proverbial cat among the pigeons. In its wake it unleashed a tide of poisonous and abhorrent filth which, now widely circulating in public discourse and on social media, has brought about confusion and chaos.

It is an unseemly situation in which those who are “Johnny-come-lately” can trumpet a false narrative of the convention and its outcomes.

There are now the most vitriolic attacks on the National Khoi and San Council, which has been on the frontline of the resurgence.

Outright falsehoods and fake news such as “we destroyed the NKSC at the (Boksburg) convention” are being widely circulated on many social media platforms.

The rogues peddling this rubbish are seemingly unconcerned with the truth – that the five main groups (San, Nama, Griqua, Korana and Cape Khoi) were tasked with deliberating whether the NKSC should be disbanded and whether a super-structure should be created.

The majority – three out of five main groups – returned a verdict rejecting the creation of a super-structure and not calling for the NKSC to disband.

That should have been the end of it – conference has spoken – but then Minister Hlabisa, ignoring the vote, usurped the voice and agency of the people and declared that “because there is no unanimity” a super-structure would be created, it would have 35 members and all that is needed now is a name for the structure”.

As in so many similar cases that have been heralded as breakthroughs by both politicians and Khoi and San leaders, the devil always lies in the detail, the follow-through, the evidence that real change in attitudes and actions have actually resulted from these so-called watershed events.

Our undeniable quest is to end the bitter cycle of distrust, caused by false promises from those who hold the levers of power.

Our dreams have been deferred over decades, so it is certainly necessary to place the “Boksburg encounter” into context and, with a pinch of salt, to remember that sometimes “the road to hell is paved with good intentions”.

In the days following the Convention, I have, once again, learned that we live in an era where nefarious agendas can do real damage to people and structures that have been at the coalface of a struggle.

It is therefore necessary that we be cautious of the wolves in sheep’s clothing and that we should be very weary of politicians and rogue cultural leaders who use these events to manufacture consent for chaos in our ranks.



KIMBERLEY 2014: A Khoi-San delegation attending the Kimberley 2 conference more than 10 years ago. The writer says nothing significant has come out of these conferences and there is still no change in the lives of SA’s first nations people.



ARNISTON 2015: Another conference, another gathering of Khoi and San leaders in Arniston, engaging with government on recognition and land rights. Nothing came of any the decisions or resolutions made at this meeting.

Significant Symbols at Sunrise Sentinel

The Sentinels

Anchoring the east-west axis of the Riverlands precinct are two nine-metre high triangular columns or 'sentinels'.

The Sunset Sentinel, facing west, acknowledges the past, and celebrates the traditional knowledge of South Africa's First Nations, while the **Sunrise Sentinel** greets the rising sun and welcomes the future of our ancient cultures.

Each is adorned with nine significant symbols deeply woven into the cosmology, social constructs, rituals and spirituality that uniquely define South Africa's foundational peoples, the San and the Khoi.

!Gam !narob (The Sentinels)

Tweam !gâgu !nona bukdi kolasi meter ga lgawigu tsî meterga a!t goose sax u sores †gân sa Riverland de l!khabaxu ra (Riverlands l!kharib) sores †gâm di l!kharib l!khā ra !gae llab sores di llhaes go soresa llkhore llhares sada tsēs sa ra llkhore llhares †guro!gub sores †gâs ge ra †am !gâ †oas i!ge llæb disa tsî haka (traditional) South Africab ai tsoatsoas ai pilares tsî. Ma pilari hoab ge anu anu hē hâ khoese simbolgu !gamse flight ga e hâgu cosmology, social isib (gu), ritual tsî khoesi !goe gâs khoe tsî san !haodi !gâ.



The Cape Wild Dog

Structure, compassion, protection

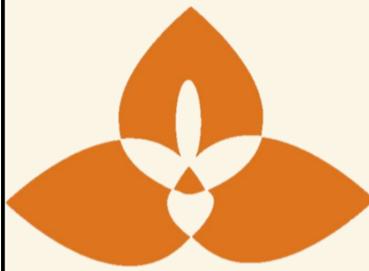


The Cape Wild Dog is one of two symbols represented in the masthead of the Gorinhaiqua Cultural Council. The Gorinhaiqua led the campaign to establish the First Nations Heritage Centre within the Riverlands precinct. Among

the critical defining elements of the Cape Wild Dog is its highly developed social structure and its compassionate and protective approach to the young, the weak and the vulnerable of the pack.

The Red Disa

Resplendent beauty



The Red Disa flower - *Disa uniflora Bergius* - is the second element incorporated in the masthead of the Gorinhaiqua Cultural Council. Its dramatic red blossoms,

is an indigenous and endemic plant, growing in the moist kloofs of Hoerikwaggo (Table Mountain) and other mountains of the Overberg and Cedarberg regions. This beautiful member of the orchid family is also the official floral symbol of South Africa's Western Cape province.

The Praying Mantis

Spiritual guide



The Praying Mantis or IKaggen, as it is known by its indigenous name, is one of the most revered figures within the

indigenous knowledge systems of the Khoi and San peoples. IKaggen is intricately woven into our folklore, which recognises the power of this trickster-deity to change his form, and his potency as a spiritual guide. The appearance of IKaggen at the threshold of a home is associated with tidings of good things to come.

The Khoi Pot

Cohesion and cultural sustenance



The Khoi pot, a significant cultural symbol for the Khoi and San people of South Africa, has a rich history dating back approximately 2,000 years. Its unique conical shape served various purposes, including cooking, transporting water and food,

and was an indispensable item for migrant herding clans. Due to its cultural importance, the Khoi pot was chosen as the emblem for the 2001 Khoi-San Consultative Conference, representing the unity of First Nations clans and structures.

The Gathering Space

Consultation and governance



The symbol of the Gathering Space, an important element in the insignia of the Western Cape First Nations

Collective, is common among many First Nations people around the world. The convergent lines represent the diverse paths by which we come together in a circle of deliberation, decision-making and governance. The inner circles denote leadership levels, while the overall circular design reflects the process through which the gathering of councils or clans decides the matters under deliberation.

The Tortoise Shell

Discretion and confidentiality



The Tortoise Shell has special significance for the Khoi and San people of Southern Africa, representing leadership and discretion within our indigenous knowledge systems. Often gifted to new

leaders, the tortoise shell embodies core values like confidentiality and respect for internal matters. The shell serves as a reminder for leaders to exercise discretion in all affairs, upholding the community's trust and maintaining the integrity of their leadership role.

The Aloe

Healing



The Cape or Red Aloe - *Aloe ferox* - is a succulent indigenous to Southern Africa. This distinctive plant is integral to the indigenous knowledge and healing systems of the

Khoi and the San. For centuries, we have used the Aloe for its medicinal purposes, to treat skin conditions and to alleviate internal ailments. Additionally, Aloe is prevalent in many health supplements and cosmetics, highlighting its qualities as a super-food and its significance in Khoi and San indigenous knowledge systems for product development.

The Protea

Adornment



The iconic Protea, one of the most internationally recognised of South African plants, is endemic to the Cape floral kingdom. The Protea has been

used by Khoi and San people in many ceremonies as a primary adornment for indigenous events and gatherings.

It also has qualities that are incorporated into our indigenous knowledge systems, specifically its medicinal efficacy and its use in the culinary industry.

The Eland

Hope and resilience



The Eland, the largest of the antelopes, holds immense spiritual and cultural significance for Southern Africa's First Nations peoples. Frequently depicted

in rock paintings, it symbolises our ancient heritage, representing ancestral journeys and our role as custodians of the land. The Eland embodies hope and resilience, playing a central role in many Khoi and San rituals, further highlighting its revered cultural status.

Betekenisvolle simbole by Sonsondergang Pilaar

Die Pilare

Twee driekhoekige pilare van nege meter anker die oos-westelike deel van die Riverlands-gebied. Die Sonsopkoms Pilaar kyk na die ooste waar dit die opkomende son verwelkom en daarmee saam die toekoms van ons oeroue inheemse kultuur. Die **Sonsondergang Pilaar** neem kennis van die verlede, en vier die tradisionele kennis van Suid-Afrika se fondasie nasie. Elke pilaar is versier met nege simbole wat diep verweef is in die kosmologie, sosiale strukture, rituele en geestelike van die Khoi en San-nasie.

!Gam !narob (Die Pilare)

Tweam !gâgu !nona bukdi kolasi meter ga !gawigu tsî meterga ai! goose sax u sores !gân sa Riverland de !khabaxu ra (Riverlands !kharib) sores !gâm di !kharib !khâ ra !gae !lab sores di !lhaes go soresa !kxhore !lhares sada tsês sa ra !kxhore !lhares !guro!gub sores !gâs ge ra !am !gâ !oas !ge !laeb disa tsî haka (traditional) South Africab ai tsoatsoas ai pilares tsî. Ma pilari hoab ge anu anu hê hâ khoese simbolgu !gamse flight ga e hâgu cosmology, social !sib (gu), ritual tsî khoesi !goe gâs khoe tsî san !haodi !gâ.



Maan

Simbool van hernuwing en bevestiging



Vir die Khoi en San is die nuwe maan 'n simbool van hernuwing, en die bevestiging van ons verbintenis met die heelal. Dit is in lyn met ons kulturele praktyk, die !Nau-seremonie, wat die inheemse persoon se lewe definieer van geboorte tot die dood. Die !Nau waar die

inheemse persoon sy identiteit verklaar, vind spesifiek tydens nuwe maan plaas. Onder die volmaan word die Skepper geloof vir alle goeie dinge en word daar gevra vir leiding vir die tyd wat voorlê.

Rivier

Primêre bron van lewe



Die rivier, as primêre bron van lewe, is 'n sentrale kenmerk van verskeie rituele, veral die reiniging en

bevestiging van die Khoi en San. Dit is een van vier simbole op die mashoof van die Wes-Kaapse Eerste Nasie Kollektief, en dien as erkenning vir die opofferinge van die stamvaders wat langs en naby die Liesbeek-rivier gewoon het, en eerste onteien is. Die rivier verteenwoordig die vereniging van verskillende strome, wat verbind word met ons Komvandaan en verantwoordelikheid as toesighouers.

Rotstekeninge

Boodskappe van ons voorouers



Rotstekeninge van die Khoi en San is een van die oudste kommunikasie maniere ter wêreld, en 'n belangrike kenmerk van die stamvaders se boodskappe. Die middels wat gebruik is bewys dat ingewikkelde tegnologie ingespan is, danksy hul inheemse

kennisstelsel. Rotskuns is "boodskappe van die voorouers", volgens Oudste Petrus Vaalbooi, tradisionele leier van die Kalahari San. Dit weerspieël die geestelike reis en verkennings; viering van die menslike gees; verbintenis met die natuur, asook die inheemse manier van weet, doen en bestaan.

Pyl en Boog

Simbool van verantwoordelikheid



Die pyl en boog is die mees prominente simbool van die Khoi en San. Binne die inheemse protokol verteenwoordig dit die verantwoordelikhede van bewaring en toesighouding, wat verbind word met verdediging en die handhawing van orde en stabiliteit.

Tydens die finale !Nau-seremonie word die boog gebreek as aanduiding dat die gestorwe toesighouer getrou sy plig as verdediger en voorsiener nagekom het. Die pyle word dan aan sy kinders oorhandig, wat getrou moet volg in hierdie eeu-oue gevestigde tradisie.

Leeu

Simbool van orde en gesag



Die Leeu verteenwoordig krag, koninklikheid, orde en gesag. Dit kom voor in die mashoof van die Griekwa Koninklike Huis, die

stamhuis wat deur Adam Kok I begin is. Kok I word gesien as die stigtersvader van die Griekwa-nasie, en gronde wat deur hom en sy opvolgers bemaak is, dra die simbool van die Leeu.

Die legendariese Kalahari San-leier, Dawid Kruiper, was bekend as die Leeu van die rooi duine, en binne die herlewing is die Leeu die embleem van die Cochoqua-stam.

Kwagga

Kreatief en vry



Volgens die volksverhale van die Khoi en San verteenwoordig die kwagga krag, kreatiwiteit en vryheid. Weens sy kenmerkende voorkoms en ongewone strepe verbind die inheemse volksverhale dit met spesifieke kwaliteite wat elke individu bring,

want elke kwagga besit sy eie unieke streep-patroon. Die kwagga kan gesien word in verskeie rotskuns en sy blywende simbool van vryheid dien nou as 'n sentrale element in talle inheemse drag en verskyn dit ook in die mashoof van die Hessequa Khoikhoi Kulturele Huis.

Snoek

Inheemse kennis van die see



Die snoek is een van die simbole wat verbind word met Suid-Afrika se Khoi en San, wat vir eeue langs die kuslyn gewoon het waar hulle die migrasie patrone van die kuslewe bestudeer het.

Hulle het ook die kuns bemeester om hierdie stapelvoedsel in te samel, en het hydrae kennis aan die nageslag oorgedra as deel van die inheemse kennisstelsel.

Verskeie maniere is oor geslagte ontwikkel in die voorbereiding van snoek, wat vars, gedroog, gesout of gerook geëet kan word.

Rooikat

Ontwykend en slim



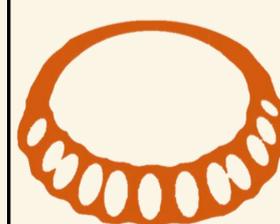
Die Rooikat, lid van die wildekat-familie, is 'n uitstekende jagter wat groot afstande kan aflê. Sy groot pote, ratse bene, asook sy kenmerkende rooi pels, gestreepte gesig en skerppunt ore, is die

rede vir legendariese stories oor hierdie ont-wykende en geheime dier.

Dit is die simbool van die Katz Korana Koninklike Huis, wat tans gelei word deur Koningin Shimida Katz, opvolger van haar oorlede pa, Koning Josiah Katz, wie se tradisionele koninklike drag die pels van 'n Rooikat ingesluit het.

Krale

Kenmerkend van inheemse identiteit

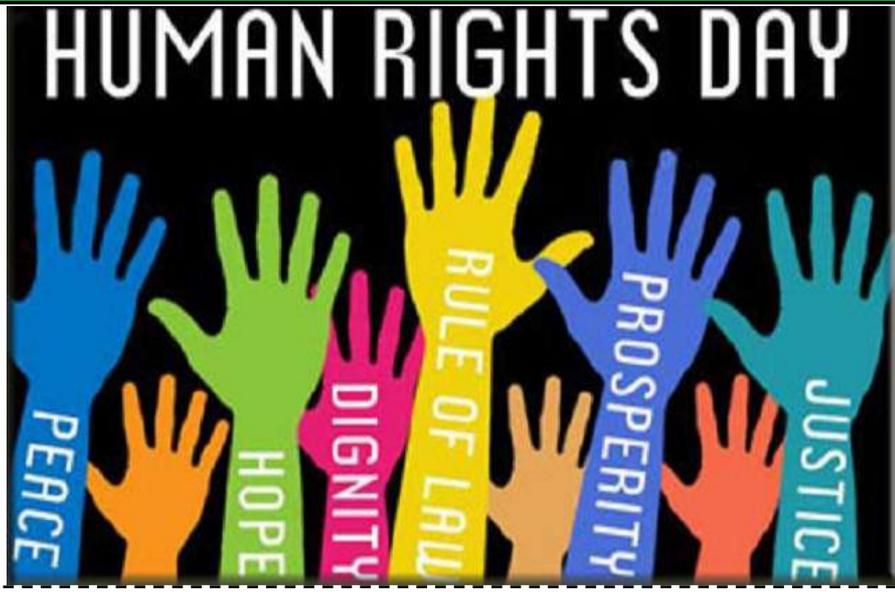


Khoi en San krale, wat gemaak word van onder meer sade, perlemoen en die dop van volstruiseiers, bepaal iemand se status, asook die spesifieke pad in hul

inheemse reis. Krale word tydens kulturele rituele oorhandig, waar die kleur en patroon die stamverband aandui, en wit krale die draer uitken as 'n vredemaker.

Wanneer 'n inheemse bewaarder of toesighouer sterf, word hul krale gebreek en saam met die menslike oorskot begrawe. 'n Nuwe stel krale word dan aan 'n familielid oorhandig.

7 years after Human Rights Report, Khoi-San still waiting on sidelines



The poster promotes Human Rights Day, but none of these elements applies to the Khoi-San of SA

DEBBIE HENDRIKS

Seven years ago there was great expectations among the Khoi and San peoples with the release of the report of the Human Rights Commission (HRC) of South Africa on the situation of the Khoi and San in South Africa.

The report were released after three years of hearings with multiple Khoi and San tribes and groupings across the country.

Many groundbreaking recommendations were made, and the first nation of this country were cautiously optimistic.

They were laying their souls bare, revealing decades of pain, deep hurt and how it felt to be sidelined again. This time by a government many fought side by side in the struggle to free the country of the draconic apartheid regime.

In the 92-page report the Khoi and San thought that at last they were being heard and at last there were hope that their situation will change for the better.

But seven years after the release of the report where groundbreaking recommendations were made, the Khoi-San is still waiting. Still standing on the outside, looking in, but not allowed to sit at the table. Not a single one of the recommendations have been implemented. Not one! What a disgrace!

The Commission outlined the directives to promote the protection and advancement of human rights for the Khoi and San in South Africa, emphasising cooperative governance and meaningful consultation with indigenous communities.

The aim was to protect Khoi-San rights, promote cultural preservation, and enhance their socio-economic status through inclusive and sustainable measures.

Summary of Key Recommendations

Identity and Recognition

The State must remove the forced categorisation of Khoi-San as "Coloured" by March 31, 2019.

- The official recognition of Khoi-San communities must be equitable and not impose undue burdens.
- Membership criteria should align with Khoi-San customs and traditions, developed through consultation.

Culture and Language

- Establish cultural awareness pro-



2018 REPORT OF THE SOUTH AFRICAN HUMAN RIGHTS COMMISSION

National Hearing Relating to the Human Rights Situation of the Khoi-San in South Africa

25-26 November 2015; 9-10 December 2015; 18 January 2016; 11-12 & 14-15 April 2016

jects, museums, and tourism

- initiatives within 12 months.
- Ensure tourism initiatives provide equitable benefits and capacity development for Khoi-San communities.
- Conduct and disseminate research on Khoi-San history and cultures.
- Allocate sufficient resources to PanSALB for indigenous language promotion.
- Develop policies for multilingualism and indigenous language education, including teacher training.
- Media houses should incorporate indigenous languages to promote diversity.

Access to Land and Basic Services

- Expedite land restitution and develop culturally appropriate land tenure systems.
- Align land redistribution with capacity-building programs.

- Ensure transparent and consultative housing allocation policies.
- Facilitate agreements for shared land use where necessary.
- Raise awareness about pro bono legal services for land claims.
- Provide indigenous communities access to national parks and heritage sites while ensuring conservation efforts.
- Consult Khoi-San on commercial projects affecting them, ensuring fair outcomes.

Protection of Cultural and Indigenous Knowledge Systems

- Develop policies to protect Khoi-San intellectual property, ensuring equitable benefit-sharing.
- Oversee Material Transfer and Benefit-Sharing Agreements for indigenous rights protection.
- Assist Khoi-San in negotiating fair agreements in bioprospecting industries like rooibos and honeybush.

Ensure indigenous participation in tourism initiatives and the National Khoi-San Heritage Route.

Governance, Consultation, and Participation

- Conduct public consultations within three months regarding the National Khoi-San Council's composition.
- Ensure statutory recognition of the National Khoi-San Council with transparent processes.
- Recognise Khoi-San leadership in governance and decision-making structures.

Education

- Develop policies for indigenous language education and cultural integration in schools.
- Train local educators in indigenous language and culture.
- Review the national curriculum to include Khoi-San history and aspirations.
- Provide transport and infrastructure support for rural education access.
- Promote vocational training tailored to Khoi-San community needs.

Equality

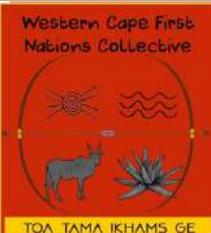
- Develop legislative measures to advance Khoi-San rights and redress historical discrimination.
- Ensure gender representation and inclusion in Khoi-San leadership structures.
- Conduct research to combat stigma and discrimination against Khoi-San communities.

Socio-Economic Development

- Develop poverty alleviation strategies in consultation with Khoi-San communities.
- Implement skill development programs to enhance Khoi-San self-management and participation.
- Conduct cultural sensitization training for judiciary and law enforcement.
- Encourage Khoi-San participation in community policing.
- Establish additional reconciliation and redress mechanisms for past injustices.



This is how Eerste Nasie Nuis/First Nations News reported on the Human Rights report in 2018 and left an interview in 2024 with Chris Nissen, Human Rights Commissioner, admitting that government has no political will to implement the recommendations.



WCFNC
 1 Gogosoa Street
 Riverlands
 Observatory
 7925

+27 65 687 7377
 +27 73 610 5178

zkhoisan@gmail.com
 hadassah.fnr@gmail.com

Western Cape First Nations Collective position on convention

6 March 2025
 Dear Minister Hlabisa

We hope this letter finds you well. The purpose of this letter is to draw your attention to communications that are circulating in the public arena which are of critical concern to us.

In this instance, the Western Cape First Nations Collective (WCFNC) to which several Cape Khoi delegates are affiliated, has taken note of a communication sent on even date, which is addressed to the Chief of Staff of the department of Cooperative Governance and Traditional Affairs. **(See letter right; we placed it verbatim)**

It purportedly addresses the follow up on the All-inclusive Convention with Khoi-San communities convened at Birchwood, Boksburg from 14 to 16 February 2025.

We note that a few of the names put forward for leadership positions of the Cape Khoi contingent of the Khoikhoi peoples were actual delegates who participated in the convention. We certainly view aspects of this communication from this self-appointed group as actionable.

However, what is deeply concerning is that an official of COGTA has been implicated by this communication in a carefully crafted falsehood. In our view, this was a truly twisted version of what actually occurred at the convention and the mandates given to represent the positions of the Cape Khoi contingent at the convention.

The facts in this matter are as follows:

The truth is that right on the first day, when the Cape Khoi contingent was asked to convene and choose a speaker to represent this group, it was decided unanimously that Chief Zenzile Khoisan should speak for the group in the first session.

The other incontrovertible fact is that when the five primary groups went into the breakaway commissions it was decided by majority vote that Hilary-Jane Solomon would be the scribe, that Chief Zenzile Khoisan would be the rapporteur and that Chief Edmund Stuurman would serve as facilitator at the breakaway commission of the Cape Khoi.

It is a blatant untruth, despite many actionable posts on social media by persons listed in the communication of this self-appointed group, that the Cape Khoi voted in support of the super -structure or to disband the National Khoi and San Council. The record of the breakaway commission will certainly confirm this.

Further to this, there is an actual recording of the rehearsal of the report that Chief Zenzile Khoisan was mandated to convey to the full convention during the reconvened plenary session.

The recording clearly reflects that there were no objections to the content in the rehearsal session of the delegates of the Cape Khoi contingent, who participated in the convention.

What is also very clear is that the call for “a vote of no-confidence” came only from Sheryl Felix and that this individual position did not have the support of the Cape Khoi contingent.

What we now find completely outrageous is that Chief Edmund Stuurman, on powers that he delegated to himself, convened a group in an unmandated and irregular online conference, with some who now present themselves as the legitimate leaders of the Cape Khoi contingent of the Khoikhoi peoples.

Their very questionable Free, Prior and Informed Consent process has therefore been rejected by many of the delegates who participated in the Cape Khoi breakaway commission with the contempt it deserves.

In this same vein we wish to express our deep and profound dissatisfaction with the manner in which things proceeded during the convention, most notably that the minister who convened this All-inclusive Convention of Khoi-San communities undermined his own stated position, specifically when he explained

that the convention was not an elective conference and that it was not called to disband any structure.

What actually occurred, during and after the convention, is that three and a half of the officially mandated groups returned a verdict that did not support the creation of a super-structure and also did not call for the disbanding of the National Khoi and San Council.

What is most disturbing is that after the commissions of the people had spoken, the convening minister then overturned the majority decision and declared that a new structure would be created.

The minister then went further in brutally usurping the agency of the officially mandated plenary when, by himself, he stated that this structure would have 35 members and that all that was needed from the delegates was to come up with a name.

That, in deed and in fact, was a classic and breathtaking example of how Free, Prior and Informed Consent can be violated by those in power. It is also a stellar example of how chaos can result from consent manufactured in a contrived process.

The next violation of the originally stated conference objective was that the Korana group announced, on the record in the plenary, that they had elected their representatives to the so-called National Khoi-San Interim Forum – effectively, following a cue from the convening minister, twisting the convention into an elective conference.

The fact is that the proposed 35-person structure is a structure that, from its unsavoury inception, has experienced a chronic case of launch-failure. It is an ostrich that cannot fly because neither the Griqua, the Nama, the Cape Khoi or the NKSC have provided the 20 representatives required for this ill-conceived structure.

We therefore call on the minister to reflect on the drastic and debilitating consequences of descending into the arena and usurping the voice and agency of our people to achieve a political objective.

We also take note of the intent of this self-appointed group who have authored this contemptible communication to the Chief of Staff, and we, as delegates who were actually at the convention, will not waver in our responsibility to correct the false, actionable and poisonous narrative that underwrites their jaundiced view of reality.

We further note with alarm that the bearers of this communication are allied to a disturbing contingent of forces who have engaged in an unscrupulous social media campaign against leaders and structures of our Khoi and San resurgence.

We also note that it is specifically this narrative that resulted in the disrespect and violations of protocol against Chief Cecil le Fleur, Chairperson of the NKSC, during the recent opening of the National House of Traditional and Khoi-San Leaders.

This specific incident, which has been widely condemned as a crude and unseemly violation of protocol by many highly respected leaders, is captured for the record, in NKSC Chair Le Fleur’s own public account, which is attached for your consideration.

We now call on the minister of COGTA, as also the broader executive, parliament and all the governance instruments in our country, to seriously consider the effects of what happens when chaos, fear, loathing and disunity are the fruits of a poisoned tree which was planted at the recent Birchwood Convention.

We look forward to hearing from the Minister of COGTA on what corrective action will be taken and what sanctioning measures he will put in place against those who twist the truth for their own nefarious ends.

Warmest regards,

Hilary Jane Solomon – Scribe, Cape Khoi Breakaway Commission, Secretary WCFNC, and Chief Zenzile Khoisan, Rapporteur, Cape Khoi Breakaway Commission, Chairperson WCFNC

Follow up on Khoi and San Convention

06 March 2025
Subject: Follow-Up on Khoi and San Convention – Cape Khoi Representation
 Dear Chief of Staff, Mr Maqele

I hope this email finds you well. Following the Khoi and San Convention held on February 14-16, 2025, we, as the Cape Khoi, have taken steps to strengthen our community and leadership participation.

Since the convention, we have created a platform inviting leaders to join, and we also held an online meeting to serve as prior informed consent regarding delegates representing the Cape Khoi. While some leaders chose not to participate, the meeting proceeded, and we reached a consensus on key matters.

One of the main outcomes was the submission of five names, as proposed by the Minister, to form part of the Interim Consultative Forum. However, concerns were raised that the Cape Khoi encompasses some of the most marginalized clans, with approximately 20 sub-tribes.

To ensure inclusive representation and that no one is left behind, it was requested that we increase the number of representatives from five to 12.

We also want to go on record that we distance ourselves from the comments of 2 leaders that was part of our commission of Cape Khoi, Queen Belinda Petersen and Chief Zenzile Khoisan. As you were present in our discussions, their were no mandate given to the abovementioned leaders to represent us publicly and misrepresent us on public platforms. Whatever their utterances, they are doing it in their personal capacities and not as elected representatives of the Cape Khoi. The majority of our commission members of Cape Khoi was clear on the formation of a new structure as adopted by the Convention. I hope this will clear all confusion.

Below are the selected names:

- | | |
|---|---|
| 1. PC Edmund Stuurman | 6. Prince Charl |
| 2. Gaos Fazlin Van Der Schyff (women & youth) | 7. PC Nico Classen |
| 3. Princess Carmen Daniels (women) | 8. Zelt F Marais |
| 4. Chief Miles Jabocs | 9. Chief Maartman |
| 5. Chief Ryno Sertfontein (youth) | 10. HC Samantha Satisfied & 11. Natalie Meyer |
| | 12. Ruwyada Smith (tbc - persons with disability) |

We would appreciate an opportunity to engage with you at your earliest convenience to discuss this matter further. Kindly let us know your availability for a meeting with the group.

Looking forward to your response.
 Kind Regards,
 Gaos Fazlin Van Der Schyff & others



FAZLIN VAN DER SCHYFF, author of the above letter, that is circulating on social media.



AFRIKAANS: AMPTELIK 100

Die amptelike program vir die Eeufeesviering van Afrikaans is op 28 Februarie by die Iziko Museum in Kaapstad bekendgestel.

Bydraes en optredes is gelewer deur onder andere die Kaapse Maleierkoor (**ver links**), Anna Davel, Frazer Barry as seremoniemeester, dr Diana Ferrus (**ver links, onder**), toesprake deur Theuns Eloff en Michael Jonas (**regs bo**), met Giep van Zyl en René Arndse (**regs onder**), as die aanbieders.



Maak reg vir makietie – Afrikaans vier vanjaar 100ste betaansjaar!

TOESPRAAK GELEWER DEUR MICHAEL JONAS, DIREKTEUR: AFRIKAANSE TAALMUSEUM

Die oorsprong van Afrikaans lê oor drie kontinente versprei, naamlik Europa, Suid-oos Asië en Afrika. Hierdie gebeurtenis aan die suid-punt van Afrika sou nie gebeur het sonder die invloed van die San, Khoi en Maleiers asook die Europeërs wat met mekaar moes kommunikeer.

Dames en Here vanoggend wil ek graag kortliks klem lê op die prominente en noemenswaardige rol wat Genadendal, die Bo-Kaap, Paarl en gemeenskappe in Noorde gespeel het in die ontstaan, ontwikkeling en vestiging van die relatief, jong, moderne Afrika-taal.

Hopelik sal my bydrae lig werp waarom die vieringe vir die Afrikaans-Amptelik-100-veldtog, by die taal sentrums sal afskop.

Die eerste geskrewe weergawes van Afrikaans het in die vroeë 1800's in Genadendal se Khoi-Afrikaans (in Romeinse skrif), in die middel-1800's in Kaapstad se Maleis/Moesliem-Afrikaans (in Arabiese skrif) en die laat-1800's in die Paarl se Boere-Afrikaans (in Romeinse skrif) verskyn.

In al hierdie gevalle het godsdienste as aansporing gedien om die gesproke taal verder te ontwikkel. In die Noorde is die taal verder versprei, Post-Suid-Afrikaanse oorlog gestandaardiseer en geëien as 'n samebindende faktor vir identiteitsvorming.

Genadendal

Volgens Max du Preez, vertel "Genadendal die stories van die oudste nageslagte van Blombos se mense, maar ook van slawe en van my, (sy) eie onmiddellike voorsate, die wit trekboere.

"Bitter stories, maar ook stories van die veerkragtigheid, kreatiwiteit en deursettingsvermoë van die menslike gees"... (Die Vryeweekblad, 8 November 2024.)

Die eerste Morawiese sendeling aan die Kaap was George Schmidt. Hy het in 1738 sendingwerk gedoen in wat vandag bekendstaan as Genaden-

dal. Die spreektaal hier was 'n mengsel van Khoekhoen, Nederlands en Duits, wat later as 'Genadendal-Nederlands' bekend gestaan het.

Genadendal het een van die eerste drukperse in die Kaap gehad waar hierdie gesproke taal as 'n geskrewe taal bevorder is.

'n Tydskrif (sommige sê 'n koerant), De Bode, is vanaf 1859 tot 1914 hier gedruk en uitgegee. Die inhoud het 'n hoofartikel, godsdienstige artikels, biografieë van gemeentelede en sendelinge, brokkies uit die geskiedenis, godsdienstige gedigte en briewe ingesluit.

Vir taalkundiges is De Bode ook 'n bron van kennis oor daardie Afrikaans. Van die taalontwikkelinge het moontlik in die verskillende gemeenskappe gelyktydig plaasgevind, maar sonder dat mense van mekaar bewus was, aldus van Rensburg

Bo-Kaap

Hein Willemse in sy toespraak met die bekendstelling van Achmat Davids se boek, Die Afrikaans van die Kaapse Moslems, by Historium, Afrikaanse Taalmuseum, Paarl, 15 Desember 2018.

Die "Bo-Kaap, net soos ander ou buurte soos Distrik Ses, is 'n hutspot, net soos Afrikaans 'n hutspot van uiteenlopende invloede is. Dit is hier waar die agtergronde, kulture, tale en godsdienste van die Kaapse inwoners omvorm, verbaster en versmelt is.

Afrikaans dra inherent die tekens van daardie verbastering. Dit is daarom nuttig om kennis te neem van Davids se uitspraak dat, "die taalmonument vir Afrikaans eerder in die moskee in die Bo-Kaap moet wees as in die Paarl".

Afrikaans in Arabiese skrif is die vroegste vorm van geskrewe Afrikaans en is sedert die vroeë 1800's in die Kaap gebruik.

Maleier/Moesliem slawekinders het godsdienstoneerrig in hul spreektaal, later bekend as Kaapse Afrikaans, ontvang, maar moes steeds in Arabiese skryf. Spesiale simbole is ontwikkel om Afrikaanse klanke fonetiese in Arabiese skrif voor te stel. Abu Bakr Effendi se Bayan-ud-Din ('n Verklaring van die Godsdienste) is in 1871 in Arabiese Afrikaans gedruk.

Paarl (Taalmuseum en-monument)

Met die stigting van die Genootskap van Regte Afrikaners, (GRA) in 1875 het mense in die Paarl en omgewing volgens Arnoldus Pannevis lankal nie meer Standaard-Nederlands gepraat nie. Genadendallers het die spot gedryf met die taalgebruik in die Paarl en die tipe variëteit van Nederlands afge maak as plaats/plat.

Wyle Prof Christo van Rensburg beweer dat Khoi-Afrikaans gepraat is in die omgewing tot met die standaardisering van Afrikaans in 1914 met verskyning van die eerste Afrikaanse Woordelys en spelreëls (AWS).

Die oogmerke van die GRA was: om erkenning te kry vir Afrikaans as 'n amptelike taal wat gebruik sou word in alle terreine van die samelewing wat ingesluit, die kerk, skool, politiek en besigheid. Asook die vertaling van die Bybel in Afrikaans.

Voorts het die GRA hulle ook beywer vir die ekonomiese bemagtiging van die Afrikaner en het die ZAR se stryd teen anneksasie van die Britte ondersteun. Die Afrikaanse Patriot is 1876 deur die GRA uit gegee.

Gemeenskappe in die Noorde en Pretoria (regeringsbydrae en Voortrekkermonument)

Ná afloop van die vernietigende Suid-Afrikaanse oorlog (1899-1902) het 'n ontluikende wit Afrikanernasionalisme die taal probeer kaap vir korttermyn politieke doelwitte.

Tydens hierdie taalbeweging was daar 'n hernude poging om Afrikaans te bevorder in die stryd teen Nederlands en Engels. Die standaardisering van Afrikaans was nou prioriteit en spelreëls, asook geskifte van letterkundige waarde het die lig gesien. In die vroeë 1900's het Afrikaans snel ontwikkel – literêr, akademies en staatkundig.

In 1925 word Afrikaans saam met Engels een van twee amptelike landstale. Die storie van Afrikaans is baie groter en nog lank nie volledig gedokumenteer nie.

Kry meer inligting oor die Eeufeesviering by www.afrikaans100.org

Ancient Cultural Heroes



Chief Xhore



Doman / Nomoa



Autshomato



Krotoa



Dawid Stuurman



Klaas Stuurman



Adam Kok I



Sarah Baartman



Adam Kok II



Ouma Magdalena



Hendrik Witbooi



Nicholaas Waterbroer



Barend Barends



Adam Kok III



Aas Le Fleur I



Abraham Esau



Maria Marais



Ouma Lena Jantjies



Aas Le Fleur II



Koos Sas

Resurgence Heroes



Biskop Kanyiles



Josiah Katz



Jaftha Taaibos-Davids



Jatti Bredekamp



Regopstaan Kruiper



Dawid Kruiper



Ouma !Una Rooi



Khoisan X



Charles Hesselman



Richard Kutela



Mario Mahongo



Okkie Lewies



Anthony Le Fleur



Joyce Katz



Johannes Kraalshoek



William Langeveldt



Minnie Barendse



Matty Cairncross



Benedickt Kabab



Ernest Solomon



Jacobus Jooste



Harleen Sassman

Anti-Apartheid Struggle Heroes



Anton Fransch



Coline Williams



Robbie Waterwich



Ashley Kriel



Basil February



Dulcie September



Imam Abdullah Haron



Amien (Archie) Sydow



Blanche Laguma



Johnny Issel



Zuraya Abass



Cecil Esau



Dr. Abdullah Abdurahman



Patrick Blah Rickets



Cissie Gool



Alex Laguma

Writers, Poets, Artists and Academic Heroes



Adam Small



SV Petersen



James Matthews



Danny Titus



Bessy Head



Neville Alexander



Melvin Whitebooi



Jakes Gerwel



Zelda Jongbloed



Don Matera



Basil Kivedo



Shaleen Surtie Richards

Music Heroes



Ouma Grietjie van Garies



Alvin Dyers



Tony Cedras



Errol Dyers



Robbie Jansen



Taliiep Petersen



Hotep Galeta



Sathima Benjamin



Clifffie Moses



Stephan Erasmus



Tony Schilder



Mac Mckenzie

Afgevaardigdes by Khoi-San Beraad



Cry of indigenous peoples to save the Earth

It is a loud, clear, at times desperate cry, the one contained in the new report published by the World Council of Churches (WCC) and entitled “Indigenous spiritualities, land rights and climate justice” created with the aim of denouncing the environmental catastrophe that humanity is undergoing with an unprecedented acceleration, especially in recent years.

The volume, edited by Lori Ramson, consultant for indigenous peoples of the organisation founded in 1948 with the aim of putting the different Christian confessions of the world in dialogue, is the synthesis of the works of a study seminar that took place in October of last year and in which the different experiences of indigenous peoples regarding climate change and their impact also on the social and cultural life of individual local communities were compared.

Multidimensional crises

“Indigenous peoples live in and witness communities and contexts that continue to face numerous multidimensional crises: the onslaught of climate change; the systemic violence of land loss; racism, poverty and human rights violations, continue to disproportionately affect indigenous peoples,” wrote the Rev. Peter Cruchle, director of the WCC’s Commission on Mission and Evangelization, in his foreword to the report. He also wanted to point out that all Christian Churches can be active protagonists in change as long as they recognize the need to come to terms with the sins of the past linked to colonialism for which they must ask forgiveness if they want to become credible and sincere interlocutors.

Close relationships

In the first part of the volume, the theme of the relationship between indigenous peoples and their land is explored: This bond, we read, is something

A new report published by the CEC denounces the environmental catastrophe and delves into the comparison between the different experiences of individual communities regarding climate change and its impact on social and cultural life.

more than a simple physical connection: it is spiritual, cultural and essential to their identity. The metaphor of the “umbilical cord” aptly describes this relationship, since indigenous people see the land as a source of life, nourishment and spiritual guidance.

Balance and harmony

In many indigenous cultures, the land is shrouded in sacredness to the point that many natural sites take on an absolute sacred value. “This view,” the report states, “is in stark contrast to Western notions of domination over nature that often lead to exploitation and degradation. The indigenous view prioritizes balance, harmony and reciprocity with nature.”

For example, the Māori of New Zealand “believe in the concept of kaitiakitanga, or stewardship, where humans are seen as stewards of the land rather than its owners.”

Similarly, the Navajo in the United States “adhere to the principle of zozone, which emphasizes the importance of living in harmony with the natural world.” These spiritual perspectives are even more useful today as humanity faces the effects of nature’s disruption: “These approaches can guide contemporary efforts to try to remedy the catastrophe by promoting sustainable practices that respect the earth’s natural limits and prioritize long-term environmental health rather than short-term gain.”

Detrimental colonialism

Another interesting focus – perhaps little explored from a social and historical point of view by the contemporary Western world – is the one the volume dedicates to the devastating effects that colonialism has had not only in the field of justice but also in the environmental one.

Having violently stripped indigenous people of their rights to their native land has imposed foreign legal and economic systems that have marginalised their traditional ways of life, led to the loss of specific cultural and spiritual practices and triggered a real degradation of nature due to the extraction and exploitation of resources.

In South America, the Amazon rainforest, home to numerous indigenous communities, has been severely affected by deforestation caused by agricultural expansion, mining and logging. In Australia, the forced removal of Aboriginal peoples from their lands under the doctrine of null land (i.e. lands that were falsely considered uninhabited and therefore occupiable by colonists) has led to the loss of cultural heritage and the interruption of complex land management practices that had supported the environment for thousands of years.

Marginalised Voices

The report also takes care to denounce the reasons why, until now, indigenous voices on climate justice have been marginalised: “This has been the result of colonial attitudes that have dismissed indigenous knowledge systems as primitive or inferior to Western science. However, as the limitations of Western approaches to environmental management become increasingly evident, recognition of the value of indigenous knowledge in addressing complex environmental challenges is growing.”

(Source: Vatican News)

International Women’s Day Accelerate Action

International Woman’s Day was celebrated on 8 March, with the theme for 2025 Accelerate Action.

International Women’s Day (IWD) has been around for over a hundred years, as have many of the issues still impacting women’s advancement. Since 1911, IWD belongs to all who care about women’s equality.

Our aim is to celebrate women’s achievement; Raise awareness about discrimination; Take action to forge gender parity.

If we do that, we can imagine a gender equal world. A world free of bias, stereotypes, and discrimination. A world that’s diverse, equitable, and inclusive.

A world where difference is valued and celebrated. Together we can forge gender equality.

At the current rate of progress, it will take until 2158, which is roughly five generations from now, to reach full gender parity, according to data from the World Economic Forum.

Focusing on the need

We place the emphasis on the importance of taking swift and decisive steps to achieve gender equality.

It calls for increased momentum

and urgency in addressing the systemic barriers and biases that women face, both in personal and professional spheres.

So, together, let’s Accelerate Action to speed up the rate of progress worldwide.

For all women and girls

The theme for the United Nations Women was “For ALL women and girls: Rights. Equality. Empowerment.”

This year’s theme calls for action that can unlock equal rights, power and opportunities for all and a feminist future where no one is left behind.

Central to this vision is empowering the next generation – youth, particularly young women and adolescent girls – as catalysts for lasting change.

The year 2025 is a pivotal moment in the global pursuit of gender equality and women’s empowerment, as it marks the 30th anniversary of the Beijing Declaration and Platform for Action.

This anniversary also comes amid growing insecurity and compounding crises, diminishing trust in democracy and shrinking civic space.

Last year alone, 612 million women



and girls lived amidst the brutal realities of armed conflict, a disturbing 50 percent increase in just a decade.

Despite significant progress for women’s rights since the adoption of the Beijing Platform for Action in 1995, the world is experiencing new and overlapping crises and the erosion of rights.

The world cannot wait for another 30 years to fulfill the promise of gender equality. Today we stand stronger, more united, more diverse, and determined to become the first generation to achieve gender equality.

This year’s International Women’s Day is a rallying cry to take action in three key areas:

• **Advance women’s and girls’ rights:** Fight relentlessly for women’s

and girls’ full range of human rights, challenging all forms of violence, discrimination, and exploitation.

• **Promote gender equality:** Address systemic barriers, dismantle patriarchy, transform entrenched inequities, and elevate the voices of marginalized women and girls, including young people, to ensure inclusivity and empowerment.

• **Foster empowerment:** Redefine power structures by ensuring inclusive access to education, employment, leadership, and decision-making spaces.

Prioritise opportunities for young women and girls to lead and innovate.

Sources: <https://www.unwomen.org>
<https://www.internationalwomensday.com>

Ons span besoek uithoeke van die land

