

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

Uitgawe 7

'n Publikasie van die Khoi-Khoi Rooibos Biodiversity Trust

NOVEMBER 2023



SAAMWERK VIR 'N NUWE BEGIN: Gemeenskapslede van Khoi-San Vallei op Upington hard aan die werk om beddens in hul nuwe groentetuin op te bou en (regs) deelnemers in die projek met verteenwoordigdes van die ForAfrika organisasie. Foto's: ForAfrika

Eko-tuin vir kossekerheid in Khoi-San Vallei

Gemeenskappe kan baatvind wanneer organisasies, besigheid en landboukundiges hande vat om minderbevoorrugtes vaardighede te leer sodat hulle in beheer van hul eie voedsel kan wees.

So was die gemeenskap van Khoi-San Vallei op Upington vandeemaand aan die ontvangkant van 'n agro-ekologie-opleiding, wat deur die humanitêre en ontwikkelingsorganisasie, ForAfrika, aangebied is.

Die gemeenskap is nie net van vaardigheid voorsien om hul eie gemeenskaplike eko-tuine aan te lê nie, maar het hulle ook die nodige gereedskap gekry om die tuin suksesvol te bewerk, te bemes en nat te maak.

Op dié manier kan hul volhoubaar vir hulself kos voorsien.



STANLEY PETERSON

Die projek word deur die Ackerman-stigting gefinansier, terwyl ander vennote in die gemeenskap ook hul bydrae gelewer het.

Van hulle is onder andere Stamhoof Stanley Peterson van die Khoi-San gemeenskap in Khoi-San Vallei, wat die grond beskikbaar gestel het, asook plaaslike boere wat kunsmis geskenk het en die organisasie CRC Cares.

Tarirai Mpofu, ForAfrika se voedselsekerheid- en bestaan-



TARIRAI MPOFU

spesialis was byderhand om belangstellende lede van die gemeenskap te leer hoe om 'n eko-tuin te vestig wat voedsame groente sal produseer.

Volgens Mpofu gebruik 'n eko-tuin geen kunsmatige bemesting of plaagdoders nie.

Benewens die opleiding en die houe en saailinge, het die projek die gemeenskap van skadu-lap, twee 5 000 liter wattertenks, tuinslange en ander tuinmaakgereed voorsien.

Mpofu het reeds verskeie ge-

meenskappe regoor die land gehelp het om hul eie gewasse te plant en te oes.

"Ons gebruik natuurlike kompos en mis, asook ander metodes soos tussengewas en wisselbou om die eko-sisteem te ondersteun. Die grond word natuurlik opgebou.

Verhoogde beddens in houtrame is op 'n 20mx20m plot in die Koi-San Vallei opgerig en met groentesaad en saailinge geplant.

Die houtrame help met waterbesparing en maak onderhoud van die beddens meer gemaklik.

'n Verskeidenheid groente is gekies om die beste by die omgewing en ook by die voedingsbehoeftes van die mense te pas.

Vervolg op bl. 2

In vennootskap met Khoi-khoi gemeenskappe

ForAfrika is die grootste humanitêre en ontwikkelings-organisasie in Afrika wat werk vir 'n Afrika wat floreer.

In noue vennootskap met gemeenskappe bring die organisasie hulpbronne en stel programme in wat plaaslik gelei word om die struikelblokke wat mense in die gesig staar aan te spreek, wat weer lei tot billike groei en transformasie.

ForAfrika se doelwit is om te verseker dat 20-miljoen Afrikane bemagtig word om teen 2032 volhoubaar vir hulself te voorsien.

Nog artikels, foto's op bl. 2. (Vir meer inligting kontak: forafrika.org)



Inheemse argitektuur van Zaaimanshoek in die Baviaanskloof

Bladsy 6



KIWA has a vision to heal generational trauma

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Chief Boesak in die Museum op Montagu

Bladsy 10

‘Khoi werk met glimlag ten spyte van harde son’

Vervolg van bl. 1

“Ons gaan spinasie, beet, uie, eivrugte en tamaties plant, asook 'n paar kruie soos basiliekruid en tiemie plant,” het Mpofu gesê. “Dan dink ons ook daaran om wortels te plant, want hulle het nie veel nodig wat grond betref nie. Die grondgehalte hier is egter nie so goed nie.” Adel Terblanche, ForAfrika se gemeenskapsontwikkelingsbeampste, het haar dank teenoor die Ackerman-sigting en ander vennote uitgespreek. “Ons is dankbaar vir die stigting wat hierdie gemeen-



ADEL TERBLANCHE
Gemeenskapsontwikkelingsbeampste vir ForAfrika.

skap bygestaan het, asook al die ander vennote wat so mildelik hul hande oopge- maak het soos Chief Peter- son, asook plaaslike boere en ander organisasies wat gehlep het om die projek 'n sukses te maak,” het Ter- blanche gesê. “Dit was 'n vreugde om te sien hoe die mense hier werk, altyd glimlaggend en bly om te leer, al is dit 36 grade en geen skaduwee nie!” Die inisiatief is positief

ontvang, het Mpofu gesê. “Meeste van die twintig deelnemers het op die tweede dag teruggekeer, wat beteken daar is belang- stelling. Ons dra vaar- dighede oor; selfs die ma- nier waarop ons grawe, is iets nuuts.” Een van die nuwe eko-tuin deelnemers, Ru-Ann Mat- thews, uitgedos met 'n strooihoed en heldergroen tuinhandskoene, is verheug dat sy kos vir haar kinders asook aan minderbevor- regtes sal kan produseer. “Die rede waarom ek dit doen, is dat ek môre of die volgende dag vir my baba van sewe maande van die groente sal kan gee om te eet. “Ons sal ook aan minder- bevoorregte kinders 'n biet- jie sop en 'n stukkie brood kan gee.” Die plaaslike afrigter van die kindersokkerspan, An- tonie Slinger, sê dat die opleiding wat hy ontvang het, “ewigdurend” is en aan die jonger geslagte oorgedra kan word. “Ek wil die jong spelers eendag hierheen bring en vir hulle wys jy kan baie dinge doen as jy net jou hart daarin sit. Ons is dankbaar dat ForAfrika ons gekies het sodat ons ons eie kos kan eet en nie nodig het om dit koop nie. “Baie van ons mense het nie werk nie, en eet nie altyd elke dag nie, want daar is nie geld om kos te koop nie. “Hierdie tuin sal ons help om voedsame kos te eet. Ons het dit regtig nodig.” Die tuiniers sal oor 'n paar maande van hul eie groente kan oes. (Bron: ForAfrika)



Terri Pretorius (Marketing), Isak Pretorius (Group CEO) and Abeba Amene (Chief Programmes Officer) of ForAfrika.



Humanitarian organisation wants to see Africa thrive

ForAfrika is the largest African humani- tarian and development organisation working for an Africa that thrives. The organisation states on their website that it is founded on Christian values, “and it is with this fibre and heart that we continue to serve the Africa continent and its people without discrimina- tion of race, religion, gender, political stance or any other form. We thank God for the privilege to serve our people”. Across the African continent ForAfrika is distrib- uting food to those who need it. “But we don’t use food just to feed. To us and our communi- ties it is about so much more than food,” the CEO of ForAfrika, Isak Pretorius, said, adding, “we love this place, and we love our people. Af- rica is home and we know what needs to be done to see it thrive.” In South Africa the organisation reached more than 225 000 people, served almost ten million people and created 42 school gardens. South Africa has made considerable strides to improve the wellbeing of its citizens since its transition to democracy in the mid-1990s, however over half its population lives in poverty, around 30% are unemployed and it has one of the highest, per- sistent inequality rates in the world. “To us and our communities it is about more than food. It is also a path to a sustainable

future. The children eat from the harvest, take some home and they also teach their families how to grow their own garden, Pretorius said. According to Pretorius the organisation want to focus on the power of the African spirit, the posi- tive that can be achieved when we invest our en- ergy in the right way. This thought was especially sparked when Isak heard the story of Tomas Arnaldo Siteo, a Mozambican farmer who, thanks to a small ForAf- rika investment, was able to multiply his income tenfold to \$10 000 last year. “For Tomas, this is a huge step forward – a step towards thriving,” said Pretorius. ForAfrika stated that they listen to the priorities of the people and together design programmes that give all African people the ability to thrive. By 2032, the organisation states that it will em- power 20 million Africans to sustainably provide for themselves. The scale of the challenge is enor- mous, but so are the dreams of Africa’s people. “If we all come together for Africa, providing the resources needed to plant the seeds of transfor- mation, we can and will see Africa’s communities shift away from charity to self-sufficiency. From surviving to thriving,” the organisation states on its website. (SOURCE: ForAfrika.org)

Thousands in Africa can face starvation

Hundreds of thousands of people could die of starva- tion if the extent of Africa's food security crisis is not recognised, says Isak Pretorius, CEO of ForAfrika. “The food crisis – and rising malnutrition – affecting our continent is real and pressing, and I urge people of con- science to rally behind the people of Africa,” he says. In contrast to what is often reported, drought in Africa extends far beyond the Horn of Africa, and hundreds of thousands of people across Central and Southern Africa are at risk as a result of not enough food being produced in the region this year, says Killen Otieno, ForAfrika’s chief of operations. Urgent aid is needed to prevent countries like Ethiopia, Eritrea, Somalia, Somaliland and Djibouti from sliding into famine, Otieno says. ForAfrika assisted more than 1.2- million people in South Sudan in 2021, and more than 903 000 in Angola, 50 000 in Uganda, 400 000 in Mozambique, 166 300 in South Africa and 500 in Rwanda in the same

year. This assistance includes working with people to im- prove their ability to feed themselves. “While food insecurity in Africa is driven by recurring environmental, political and economic instability, and a concomitant breakdown in community support systems, Russia’s invasion of Ukraine has exacerbated the situation by disrupting the global supply of wheat and other staples such as cooking oil, pushing up prices,” Pretorius said. The food security crisis across Africa is worsening, yet only 30% to 40% of the continent’s arable land is used to grow food, and over the past 40 years Africa has been steadily losing its share of the global food market, says ForAfrika’s Fred Mutenyo. For the continent to regain its place in world food sys- tems, governments across Africa need to invest in agricul- ture and in agricultural technologies that help farmers improve their rate of production and adapt to and miti- gate against the effects of climate change, he says.

The continent has the potential, in fact, to exceed its highest previous production levels, producing enough to feed its population of 1.2-billion and to export food. ForAfrika supports household food production by teach- ing intensive agronomic practices that boost production volumes and nutrition, providing farmers with good seed stock, and promoting climate-smart technology that helps farmers mitigate against and adapt to the effects of cli- mate change. These climate-smart technologies include solar-powered irrigation, using seeds known for good ger- mination rates, and a variety of water and soil conserva- tion techniques. It is well known that, despite Africa contributing the least to climate change, it is the continent most vulnerable to it. A large contributing factor to this situation is that most African agriculture (95%, according to the African Develop- ment Bank) is rain-fed and that agriculture employs a large percentage of the overall population. (ForAfrika.org)

Boodskap van die Voorsitter van die KHOI-KHOI PEOPLES ROOIBOS BIODIVERSITY TRUST PAST. JOHANNES MAARMAN



'Verkryging van grond moet nou prioriteit wees'

As voorsitter wil ek in hierdie uitgawe graag my visie vir die Khoi-Khoi Peoples Biodiversity Trust duidelik maak, en verduidelik hoe ons mense voordeel kan trek van elke faset van die Rooibosbedryf.

Van produksie, tot bemarking, tot eienaarskap in die breë spektrum van biodiversiteit.

Ek wil weer eens beklemtoon dat ons alles in ons vermoë doen wanneer dit kom by die opheffing van ons jeug, ons ouer mense en ons bestaansboere, en diegene wat nog wil boer.

Ons wil die inheemse kennis nie slegs op 'n akademiese manier oordra nie, maar ook op 'n praktiese manier – deur die verkryging van grond en plekke sodat dit op praktiese wyse uitgeleef kan word.

Die teurgvoer wat ons kry van die Benefit and Sharing inisiatief, is dat mense so gou as moontlik wil uitvind hoe die Trust hulle kan bystaan om veral grond te bekom. Ons kan niks uitgerig kry sonder grond nie.

As ons fabriek, geboue en ander noodsaaklikhede wil oprig het ons grond nodig. Ons beskik oor die tradisionele kennis en daar is baie wat hier kan help, maar dan moet ons grond en plekke het om dit tot sy reg te laat kom. Dit moet ons prioriteit wees.

Hier dink ons aan die kweekery, boerdery, fabriek, bemarking en verpakking van die produkte. Dit is iets wat so spoedig moontlik moet gebeur.

Sodra ons die Administratiewe beampte aangesel het, sal al die dinge vin-

niger gebeur. Ons het reeds aansoeke vir die pos gekry en ons sal binnekort 'n kortlys opstel en dan sal ons vinnig werk om die vakature te vul sodat ons in alle erns kan begin.

As voorsitter wil ek my daarvoor beywer dat ons die voordele so gou as moontlik uitkry by die jeug, ons vroue en ons bestaansboere,

Dit moet een ekonomiese bemagtingsinisiatief wees vir ons mense.

Dan wil ons ook graag die Rooibos-bedryf nader om te kyk op watter manier hulle kan bydra, veral omdat hulle vir baie jare met hierdie produk van ons handel gedryf het, en daar geen voordeel vir ons mense was nie.

Ek wil daarom vra dat die Trust hulle sal nader met 'n lys van wat ons nodig het om ons mense te bemagtig.

Ons moet skouer aan die wiel sit en daarom is dit belangrik om die Inheemse Spoor te gebruik om te help om die boodskap so wyd as moontlik te versprei – selfs tot in die buiteland, veral vir diegene wat weet dat hulle skuld daaraan het of deel daaraan was dat ons agtergebly het met die produksie van rooibos.

Maar nie net rooibos nie, ons praat ook van heuningbos, boegoe, skeletium en ander inheemse kruie waarmee hulle handel gedryf het sonder ons.

Dié mense sal moet tafel toe kom en ons sal na maniere moet kyk hoe hulle kan help om alles uitgerol te kry. Ons vra soos altyd die hulp van Bo sodat al hierdie planne uitgevoer kan word. Tot 'n volgende keer.

Johannes Maarman

Biodiversiteit bied oplossing teen wanhoop

From the *desk* of the *Editor*



Regoor Suid-Afrika, of dit op die platteland of in stede is, veral in gemeenskappe waar Khoi- en San-aftammelingen woon, is daar sekere gemeenskaplike faktore wat lei tot 'n gevoel van wanhoop.

Faktore soos sosiale disintegrasie, werkloosheid oor verskeie generasies, armoede en ander sosiale ewels.

Dit is hierdie wanhoop waarin baie van ons inheemse Khoi en San mense vasgevang is, wat daartoe gelei het dat ons mense nie die inisiatief wil neem om hul lewensomstandighede te verander nie.

Dit is beslis nie iets wat ons by ons voorouers geleer het nie, want daar is talle voorbeelde waar hulle die grond bewerk en met hul inheemse kennisstelsels en kultuur voedselsekuriteit en volhoubaarheid verseker het.

In daardie tyd, voordat ons voorouers deur die koloniale magte onteien is, was daar orde onder ons inheemse volk en kon hulle 'n volhoubare bestaan maak in hierdie land waar ons voorouers hul voetspore vir eeue gevestig het.

Maar ons hartseer storie is dat ons as volk vervreemd getrek het van ons kultuur, gronde en kennis stelsels en, as gevolg daarvan, is ons mens-

waardigheid geskend.

Danksy die Khoi en San-herlewing, asook die Eerste Nasionale bewustmakingsveldtog, wat steeds sterk aan die gang is, is daar 'n nuwe gees onder ons mense. Ons mense wil nie meer bakhand staan en soebat en pleit nie, maar wil hulself ophef.

Met hierdie gees het ons mense begin wegbeweeg van die sogenoemde Kleurling-mentaliteit en ons ware identiteit as die fondasie nasie begin aanvaar en omhels.

Met hierdie nuwe inheemse bewussyn is daar 'n sterker trots onder ons mense, waar ons weer, soos ons voorouers, ons kennis van die natuur gebruik om ons mense te genees.

Hierdie nuwe gees van inheemse trots het die pad oopgemaak vir onderhandelinge met die Suid-Afrikaanse regering sowel as die biodiversiteitsbedryf, waar groot vordering gemaak is met ons tradisionele kennis van plante soos boegoe, rooibos en heuningbos.

Met elke nuwe fase van onderhandeling word die pad oopgemaak vir ons mense om voordeel te trek, nie net wat geldelike voordele betref nie, maar ook met nie-geldelike voordele, soos die opheffing van inheemse Khoi-Khoi boere en besprekings oor die

stigting van 'n opleidingsakademie vir veral ons jeug.

In hierdie baie winsgewende biodiversiteitsbedryf kan 'n groot deel van die werkloosheidsprobleem onder ons mense opgelos word.

In hierdie bedryf, wat gebaseer is op die tradisionele kennis van ons Khoi-Khoi voorouers, kan die deur ook oopgemaak word vir ons bossies-dokters om permitte te kry vir die volhoubare oes, bewerking en bemarking van die bates van die natuur.

Dit is hierdie natuurlike bates soos die plante en veldkos wat nou 'n uitweg bied vir ons mense wie se kennis van groot waarde is.

Daar is ook ander geleenthede wat ons mense moet aangryp soos natuurbewaring, eko-toerisme en die inheemse kosbedryf, waar baie van die bestandele direk van die natuur kom.

Die wiel draai stadig, maar seker en die tyd het aangebreek vir ons mense om die kanse wat aangebied word in die biodiversiteitsbedryf met albei hande te gryp, ons erfporsie te eis en daarmee die gees van wanhoop hok te slaan.

Zenzile Khoisan



BREAKTHROUGH: There have been significant advances in the negotiations on Access and Benefit Sharing between government, the Rooibos industry, agricultural entities and the negotiating teams of the Khoi and the San.

PICTURES: ZENZILE KHOISAN

Negotiating the integration in broader Rooibos value chain

ZENZILE KHOISAN

First Nation leaders at the coal-face of negotiations with the Rooibos industry and other critical role players in the agricultural sector, have made significant headway in the process of ensuring that communities identified as critical knowledge holders of strategic biodiversity assets will be developed through non-monetary benefits flowing from Access and Benefit Sharing (ABS) agreements.

This was said by Stanley Peterson, deputy chairman of the Khoi-khoi Peoples Rooibos Biodiversity Trust.

“One of the examples of how this discussion is being addressed is our desire for the industry to work with us to create an academy through which our people can be properly trained and certified, after which they can be integrated into various elements of the Rooibos industry, particularly into the processing, packaging and the logistics components of this value-generating industry.

“This would be a critical and game-changing development, because it will demonstrate clearly how Traditional Knowledge Holders move from their current position as labourers and development farmers to a place where they can become an integral part of an industry that was built on knowledge that had been passed on by our people for centuries, from generation to generation,”

Peterson said.

Peterson, who also serves on the Management Committee of the National Khoi and San Council (NKSC) has been the lead negotiator with various institutions within the Biodiversity Sector, including the South African Rooibos Council and the South African Buchu Association.

“We have made significant headway in the negotiations related to Access and Benefit Sharing with our partners in both the Rooibos and the Buchu industries.

“It must be remembered that the Rooibos agreement, which was the first of its kind in South Africa was signed on 1 November 2019.

“What must also be clear to our people is that this agreement was meant to be a pilot agreement which was intended to be reviewed annually,” the Khoi ABS chief negotiator stated.

“You will recall that the original agreement was crafted on the basis that the Trust representing the Khoi and the San would receive (on an equal 50% -50% basis) a 1,5% royalty of all harvested Rooibos weighed at the farm gates for sale and distribution into the broader Rooibos market.

“This was the starting position on which the parties had mutually agreed, but it was always the intent that the original agreement would be revisited. That intent was placed in the balance during the global Covid 19 pandemic, which severely affected us all, resulting in the planned annual review meetings being

placed on hold,” Peterson said.

He explained that the negotiations are now firmly back on track with the Rooibos industry, as also with structures representing the broader agricultural sector.

“The fact is that the negotiations related to ABS have moved along significantly, with greater understanding of the critical issues by all parties.

“The Rooibos industry has made remarkable strides in ensuring that more and more Rooibos farmers are within compliance of the foundation Rooibos agreement document, and are also now gaining greater understanding of what this agreement means to our people,” he Peterson said.

According to Peterson the new phase of negotiations will focus on more than just the royalty percentage for harvested Rooibos, but, more significantly, how the industry understands and responds to the broader question of what access for the knowledge holders within this multi-billion rand really means.

“What cannot be misunderstood is that our people have a very long association with Rooibos and it is upon their traditional knowledge that this industry has become established and flourished.

“This raises a most critical matter of how our people become integrated into the broader Rooibos value chain, which includes farming and harvesting, processing, packaging, marketing, sales, as well as research and development.

“For us it is of utmost importance that

our engagements with the representatives of the industry move the narrative further than just the royalty percentage to be paid over to the government and then distributed into the Trust that were set up for the Khoi and San peoples.

“What is particularly of primary interest to us is the matter of how the ABS negotiations now move into the broader arena of how our communities, and particularly our women and our young people become properly integrated into the broader value chain of this vast industry.

“This means that the representatives of both our people and the Rooibos industry must engage on the mechanisms through which the industry can develop our people through various aspects of non-monetary benefits,” Peterson said.

“Our view is that this involves a process through which skills, knowledge and expertise can be shared through institutions that can have significant impact.

“This would be a critical and game-changing development, because it will demonstrate clearly how Traditional Knowledge Holders move from their current position as labourers and development farmers to a place where they can become an integral part of an industry that was built on knowledge that had been passed on by our people for centuries, from generation to generation,” Peterson noted.

NKSC & TRUST CONTACTS

Frans Kraalshoek: Free State Representative – Griqua
Cell: 073 251 9090

Gabriel Marais: KZN Representative – Griqua
Cell: 083 703 9405

Corneels Links: Kharkams, Northern Cape – Nama
Cell: 078 498 5564

Anthony Petersen: Free State – Korana
Cell: 084 253 4393

Cecil le Fleur: Matzikama District, Cape Town – Griqua
083 234 5501

Gert Joel Links: Kuboes – Nama
Cell: 066 545 8585

Chantal Revell: Cape Town – Korana
Cell: 067 817 9337

Johannes Waterboer: Griekwa-stad, Northern Cape – Griqua
Cell: 083 732 6819

Stanley Peterson: Upington, Northern Cape – Griqua
Cell: 073 029 9956

Johannes Maarman: Patensie, Eastern Cape – Korana
Cell: 074 872 6829

Louisa Williams: Kimberley – Korana
Cell: 073 293 9467

Margaret Coetzee: Eastern Cape – Cape Khoi Inqua
Cell: 076 552 4723

Moira Daya: Gauteng – Cape Khoi
Cell: 084 680 7779

John van Rooyen: Gauteng – Bushmen
Cell: 078 326 5394

Poem Mooney: Oudtshoorn – Cape Khoi Attaqua
Cell: 083 590 2740 / 044 272 2848

Johan George: Eastern Cape – Korana
Cell: 063 318 9271

Paul Pienaar: Griqua
Cell: 084 312 6946

Barend Salamo: Wupperthal
Cell: 067 404 8840

Kennett Maarman: Nieuwoudtville
Cell: 073 944 4717



PO Box 9638
BLOEMFONTEIN
9300



(+27)67 817 9337



Khoikhoibiodiversity@gmail.com

Reg. No: IT001858/2019/(C)

Vacancy (Part time)

ADMINISTRATIVE EXECUTIVE

This is a part time position for a Chief Administrative Executive who will work under direction of the board of Trustees of the Khoi-Khoi Peoples Rooibos Biodiversity Trust in ensuring that the objectives for which the Trust was created are implemented. The Khoikhoi Peoples Rooibos Biodiversity Trust was established to ensure access and benefit sharing for peoples historically connected to Rooibos and other endemic South African plants, in the Cederberg Belt district, and other Communities associated with the Griqua, Nama, Korana and Cape Khoi have been identified as beneficiaries.

The ideal candidate for the administrative executive position shall:

- Possess an appropriate Degree in Public Administration, Finance or Project management from a reputable institution of higher learning
- Must not be directly associated with any Khoi structure or the National Khoi and San Council but must be significantly acquainted with Khoi customs, culture and history, specifically as it relates to the Griqua, Korana, Nama and Cape Khoi structures
- Be able to work respectfully with a wide spectrum of stake-holders, including historically endorsed cultural leadership, organic knowledge holders and professionals in government, academic institutions and the private sector
- Because the primary communities served by the Trust are Afrikaans speaking, the candidate should ideally be competent in Afrikaans
- For transparency and accountability the candidate must be well versed in the spirit and letter of the Public Finance Management Act
- Work with the indigenous Trust leadership in its campaigns to empower, restore and reconstitute Khoi communities and descendants.

Please submit a CV and short cover letter to Chantal Revell and Johannes Maarman by email: Khoikhoibiodiversity@gmail.com

Closing date for applications is **30 November 2023**

Vakature (Deeltyds)

ADMINISTRATIEWE BEAMPTTE

Hierdie is ’n deeltydse pos vir ’n Hoof-uitvoerende administratiewe beampte wat onder die direksie van die Raad van Trustees van die Khoi-Khoi Peoples Rooibos Biodiversity Trust die Trust sal bystaan om te verseker dat die doelwitte waarvoor die Trust geskep is, ingestel word.

Die Khoi-Khoi Peoples Rooibos Biodiversity Trust is gestig om te verseker dat mense wat histories aan Rooibos en ander endemiese Suid-Afrikaanse plantegroei verbind is, in die Sederberg-Strook Distrik, en ander Gemeenskappe toegang en voordeel-verdeling ontvang. Veral gemeenskappe wat geassosieer word met die Griekwa, Nama, Korana en Kaapse Khoi, wat geïdentifiseer is as begunstigdes.

Voornemende kandidate vir die pos van Administratiewe beampte moet:

- In besit wees van ’n gepaste Graad in Openbare Administrasie, Finansies of Projek-bestuur van ’n betroubare hoër onderwys-instelling
- Moet nie direk gekoppel wees aan die Nasionale Khoi en San Raad of enige ander Khoi-struktuur nie, maar moet oor uitgebreide kennis besit van Khoi kultuur, geskiedenis en gebruike, veral wat die Griekwa, Korana, Nama en Kaapse Khoi strukture betref
- In staat wees om respekvol met mense op verskillende vlakke te werk, veral histories bekrachtigde leierskap; organiese kennishouers, en professionele mense in die regering, akademiese instellings, en private sektor.
- Verkieslik vaardig wees in Afrikaans, omdat die primêre gemeenskappe wat deur die Trust gedien word, Afrikaanssprekend is
- Goed vertrouwd wees met die letter en gees van die Wet op Openbare Finansiële Bestuur
- Saamwerk met die inheemse leierskap van die Trust in die veldtogte om die Khoi-gemeenskappe en hul afstammeling te bemagtig, te herstel en restitusie te bring.

Stuur asseblief ’n kort dekbrief, asook CV aan Chantal Revell en Johannes Maarman per epos: Khoikhoibiodiversity@gmail.com

Sluitingsdatum vir aansoeke is **30 November 2023**



INDIGENOUS BUILDING TECHNIQUES: An example of Khoikhoi dwellings in Baviaanskloof documented by the Nelson Mandela University School of Architecture in coordination with Chief Margaret Coetzee of the Inqua people.



Nelson Mandela University School of Architecture Group of researchers with Gaos Margaret Coetzee and Mr. Sappie Kleinbooi (Inqua People, middle), with Prof. Magda Minguzzi and Arch. Lucy Vosloo from the Nelson Mandela University School of Architecture.



Sappie Kleinbooi (Master builder) and Brian Williams during the extension of the dwellings in the Baviaanskloof.

PICTURES: Courtesy of Nelson Mandela University



Validating indigenous knowledge of architecture and design

ZENZILE KHOISAN

Indigenous knowledge systems, passed down by indigenous peoples from generation to generation are becoming increasingly critical in navigating serious problems facing our world today, including climate change, environmental disaster, social upheaval and political chaos.

It is these organic systems that provide important insights into how communities have been able to sustain themselves and relate to their environment in a manner that does the least damage and where there is a relatively harmonious relationship between people and the earth.

It is these ancient systems, according to Inqua Chief Margaret Coetzee, that are built on strong values and principles and are guided by the indigenous principles built on the elements of the !Nau ceremony that informs all indigenous consciousness, actions and protocols.

"These systems are what we inherited from our forebears, the ancestors who were the very first stewards and custodians of the land, Chief Coetzee said.

"In order to understand our current conditions in our world, particularly here in South Africa, it is necessary to gain insights into the precious knowledge that has carried us through from before we were dispossessed of our lands by colonialism and stripped of our humanity by colonialism and apartheid.

"We must remember that this knowledge that has been passed down to us through the ages contain many of the

keys to understanding much of what is happening currently in the world, how we are required to conduct ourselves and how, through the proper application of indigenous knowledge, we can find effective solutions to what we are facing or seek to achieve," the Inqua chief stated.

Chief Coetzee went on to explain that indigenous knowledge incorporates everything, from properly harvesting from the marine environment, gathering medicinal plants and indigenous foods and proper care and preservation of tangible and intangible heritage of the First Peoples.

It is also critical for understanding how indigenous knowledge informed the techniques employed for building of habitat for indigenous peoples.

Despite the fact that many academic institutions have not properly valued or credited indigenous knowledge holders for their precious knowledge, there were examples, she explained, of universities and other academic institutions which had engaged respectfully, in proper partnership and equal knowledge co-production.

"An example of what I am speaking about is the relationship we, as indigenous leadership and communities have built with the School of architecture at Nelson Mandela University.

"It is through the collaboration between the University and specifically with the architecture school that we were able to properly document many elements of our heritage, including the ancient indigenous fish traps in the Eastern Cape Coast, and also our indig-

enous building techniques in places such as Zaaimanshoek in the Baviaanskloof which has survived almost two centuries.

"This is a clear example of how the prejudice against holders of organic knowledge can be combatted, how we can be formally credited for the precious information over which we hold custody and also formally be recognised in collaborations for the co-production of knowledge," Chief Coetzee added.

Discussing her perspective on how the collaboration had been established, Prof. Magda Minguzzi noted that the engagement with the indigenous leaders had occurred over several years.

"It should be mentioned that starting in 2014 we have constituted a research group under the Nelson Mandela University School of Architecture and Gaos Coetzee is a crucial member of that group together with Gaob Thomas Augustus; Gaob Daantjie Japhta; Gaob Brato Malgas; Xam ≠ Gaob Maleiba; Paramount Chief Gert Cornelius Steenkamp; Chief Wallace Williams; Gaos Anna Williams and Arch. Lucy Vosloo.

"The group is led by me, and since then, with the above-mentioned leaders, we have done community projects based on documenting and interpreting (by the leaders) the tangible and intangible heritage of the Khoikhoi and San in the Eastern Cape.

"This is crucial because it means that there is a process of rewriting the history by the Leaders and Khoikhoi and San community members," Prof.

Minguzzi stated.

The project leader then went on to explain that the collaboration had resulted in several noteworthy outcomes.

"The collaboration is particularly successful and we published among others an open-source book, in co-authorship with the Chiefs, entitled "The Spirit of Water: Practices of cultural reappropriation. Indigenous heritage sites along the coast of the Eastern Cape-South Africa" and we produced three documentaries," she noted.

Prof. Minguzzi then discussed the most recent work with which the group had been involved.

Since 2021 we have been busy documenting the Khoikhoi dwellings in the Inqua geographical area of Baviaanskloof, under the guidance of the representative Chief Margaret Coetzee," she stated.

There had also been specific and noteworthy products generated from this focus area of engagement.

"We have already published a research paper and in 2023 we launched a documentary entitled "Indigenous Architecture of Zaaimanshoek in Baviaanskloof", which was screened internationally in Ghana, Australia, and Italy," Minguzzi added.

The research funding, she stated, had been derived from various sources, including the National Research Foundation and internationally from the Vernacular Architecture Group-UK.

Further information on the collaboration is available at: <https://books.fupress.com/catalogue/the-spirit-of-water/6108>

Inqua stamhoof is ryk bron van kosbare inheemse kennis

ZENZILE KHOISAN

Dis is feitlik onmoontlik om die onberekenbare waarde van die Baviaanskloof te beskryf, sê Inqua stamhoof Margaret Coetzee van die Oos-Kaap.

Die Baviaanskloof strek oor ’n wye gebied en is een van die skaarste en mees kritieke bewaringsplekke vir biodiversiteit, asook die grondliggende erfenis van Suid-Afrika se inheemse volke.

Die Baviaanskloof is in 2004 bevestig as een van die rykste plantstreke ter wêreld en bevat 70% van die fynbos-spesies wat endemies is aan die Baviaanskloof (dit wil sê dit kom net in die Baviaanskloof voor).

Chief Coetzee is ’n legendariese aktivis vir inheemse regte en vir die erkenning en restorasie Khoi en San mense in Suid-Afrika en is ook bekend as ’n beskermmer van inheemse kennisstelsels.

Sy is tans die nasionale voorsitter is van Khoi Cultural Heritage Development Council (KCHDC), en verteenwoordig ook die Oos-Kaap se Khoi-Khoi op die Nasionale Khoi en San Raad (NKSAR).

Volgens die Inqua stamhoof is die Baviaanskloof haar persoonlike Komvandaan-plek, asook vir die Inqua Khoi-Khoi mense.

Tydens my besoek aan Chief Coetzee neem sy my op ’n reis na die verskillende plekke binne die Inqua-gebied wat Hankie, Joubertina, Zaaïmanshoek en Willowmore insluit.

En sy lig my in oor die uniekheid en die ryk erfenisgebied van die Baviaanskloof.

“Hierdie is ’n gebied wat enig in sy soort is ter wêreld, omdat dit een van die enigste plekke is waar die diverse rykdom van die natuur en die inheemse volk se stories baie diep langs mekaar loop.

“Jy moet onthou dat die status van ’n wêreld-erfenisgebied baie jare gelede aan die Baviaanskloof toegeken is.

“Dit is as gevolg van die unieke plante, diere en geologie van hierdie plek, wat baie wyd strek – van die kus, deur die berge, tot in die Karoo.

“Binne hierdie geseënde plek is die voetspore van ons mense baie diep ingekerf.”

Vir Chief Coetzee hou die Baviaanskloof ’n groter storie van inheemse bewussyn, erfenis, geloof en menswees in.



STUKKIE HEMEL: Chief Margaret Coetzee en Katryn Maarman omring met die natuurskoon van die Baviaanskloof en omgewing.

FOTO’S: ZENZILE KHOISAN



“Dit is hier waar my naelstring, asook dié van my voorouers, gebêre lê,” het die Inqua-leier trots gesê.

Die Baviaanskloof word as ’n buitengewone plek beskou deur erfeniskenners, wetenskaplikes, spesialiste in natuurbewaring en nasionale en internasionale organisasies betrokke met studies rondom klimaatsverandering wat Moeder Aarde bedreig.

In die Baviaanskloof kom van Suid-Afrika se mees wydverspreide diverse en natuurlike ekosisteme voor.

Sewe van ons land se agt groot natuurlike streke is hier ingesluit, wat dit ’n ongelooflike rykdom maak van onder meer fynbos, sub-tropiese ruigtes, woude, grasveld, plantegroei van die Sukkulente Karoo, asook die Nama-Karoo.

In 2004, nadat dit bevestig is dat die Baviaanskloof een van die rykste plantstreke ter wêreld bevat en dat 70% van die fynbosspesies endemies is, is die Baviaanskloof as ’n wêrelderfenis-gebied verklaar.

Hoewel die groot prestasie aan hierdie oeroue terrein toegeken is vir sy biodiversiteit is dit geensins die einde van die storie vir ikoniese inheemse leiers soos Chief Coetzee nie.

Die probleem vir leiers soos sy is die uitsluiting van die erkenning dat die eerste inheemse mense van hier, lank voor kolonialisme, die bewaarders en opsigters was wat in perfekte

harmonie met die natuur saamgeleef het.

“Dit is goed en wel dat die gebied vir sy plante, diere en breër diversiteit erken word, maar wat van die eerste mense wat vir eeue na die gebied omgesien het?

“Ten spyte van alles wat gedoen is en steeds gedoen word om ons en ons voorouers uit die storie te sluit, is daar te veel bewyse van ons voetspore hier.

Dit is ’n groter storie wat nie oppervlakkig aangespreek kan word nie,” het die Inqua-leier verduidelik.

Volgens Chief Coetzee sal hierdie probleem nie opgelos word sonder dat daar ’n erkenning kom vir die skade wat teenoor die inheemse mense gepleeg is nie, “en daarmee saam moet restorasie en vergoeding kom”.

“Die feit is dat ons mense met geweld ontnem is van ons taal en grond, wat verbind word met ons kennis van die omgewing, ons kultuur, erfenis en spiritualiteit.

“Dit alles is egter nou blootgelê en in die openbaar aangesien inheemse mense in hierdie land en wêreldwyd hul stem begin vind het en die ryk kennis begin ontgin wat van geslag tot geslag oorgedra is en deur die tyd beskerm is in hierdie uitgestrekte plek van ons voorouers,” het Chief Coetzee gesê.

“Oral op hierdie wonderlike plek is van ons gereedskappe, rotstekeninge, kulturele artefakte, inheemse boukultuur, asook ons gebruike en kennis

Honoured and recognised

Indigenous people, as custodians of knowledge handed down through the ages, from generation to generation, have a significant role to play in research, knowledge co-production and innovation required to navigate the challenges of our world today.

On 26 September Nelson Mandela University honoured eight First Nation indigenous leaders for their ground-breaking collaborative work over several years.

Those honoured included Gaob Thomas Augustus (Gamtobaqua tribe), Gaos Chief Margaret Coetzee (Inqua tribe), Gaob Daantjie Japhta (Inqua Camdeboo tribe), Gaob Brato Malgas, (Inqua tribe), Chief Xam # Gaob Maleiba, (Damasonqua tribe), Paramount Chief Gert Cornelius Steenkamp (Oeswana tribe), Chief Wallace Williams (Oeswana tribe) and Gaos Anne Williams, (Gamtours/Gamktwa tribe, in the representation of the late Chief Michael Williams).

“We honour them for their positive contribution in knowledge co-production in the learning-teaching and research environments at the School.

The Chiefs are involved in class with the students, in discussing the tangible and intangible Indigenous heritage in the Eastern Cape and its related values,” says Professor Magda Minguzzi of the School of Architecture and Researcher at the Institute for Coastal and Marine Research.



VALIDATION: First Indigenous leaders in the Eastern Cape together with Nelson Mandela University’s Professor Magda Minguzzi, Lucy Vosloo, DVC Engagement and Transformation Professor André Keet, Executive Dean of the Faculty of Engineering, the Built Environment and Technology, Prof Marshall Sheldon, and guest speaker at the 17th Milde McWilliams Memorial Lecture, Architect Carin Smuts.

PICTURE: NELSON MANDELA UNIVERSITY NEWS



KOGMANSKLOOF PAS: Kogmans is ook ’n verwysing na inheemse Khoi-stamme, wat van die eerste inwoners in Montagu was.

FOTO: MONTAGU TOERISME

Rykdom inheemse kennis, magdom kruie in Museum

DEBBIE HENDRIKS

Montagu in die Wes-Kaap is ’n dorp wat nog altyd bekoor het met sy seldsame skoonheid, en is een van daardie plekke waarheen jy net altyd wil terugkeer.

Die skoonheid van die Langeberg en sy asemrowende bergpasse was en is steeds ’n trekpleister.

Soos David Kramer in sy liedjie oor Montagu terreg sing: “Die son steek die Langeberge aan die brand.”

Maar dit was hierdie keer die Museum op Montagu wat my asem weggeslaan het. Wat ’n fassinerende ruimte waar mens ’n seldsame blik kry in die leefwyse van ons voorouers!

Dit is egter ’n soet-suur ervaring want saam met die bekoring van die oeroue en vervloë dae se leefwyse, is daar ook

die ontsettende hartseer verhaal van die geskiedenis van ’n nasie wat verwerp en uitgestoot was uit die plekke wat hulle s’n was.

Dit is die hartseer verhaal van byna elke dorp in die pragtige land van ons.

Die Hessekwa Kulturele Raad, onder leiding van stamhoof Reggie Boesak, het uitstekende werk in die museum gedoen om die mooi én die hartseer uit te stal.

Wat my belangstelling verder geprikkel het, was die uitstalling van bruin kardoos-sakkies vol welriekende inheemse kruie, wat die kruiespan in Kogmanskloof en syklowe rondom Montagu reeds vir jare pluk en laat droog word.

Plante en bossies met die wonderlikste name en vir enige kwaal onder die son kan hier gevind word.

Koop jy die kruie, skaf jy somer die

baie handige boekie, Tradisionele Kruie (foto bo links), aan, wat deur die Museum uitgegee word.

Hierdie boekie is propvol waardevolle inligting oor die kruie wat in die omgewing voorkom, en dit gaan gepaard met pragtige waterverf illustrasies deur Martine Burger.

In die voorwoord van die boek skryf Liana Jansen, raadslid van die Montagu Museum Trust, asook landskap-argitek en professionele erfenis praktisyn, dat die kruierate en tradisionele medisinale gebruike van die plaaslike inheemse kruie oor ’n tydperk van 35 jaar opgeteken is, met medelings van die Montagu-gemeenskapslede.

Jansen skryf dat hoewel die grond op die hange en vallei van die Montagu-berge arm en sanderig is, het die klimaat en ongunste omstandighede blykbaar ’n besondere krag aan die

plante verleen.

“Dit lyk asof dié berge ’n krag na alles uitstaal, en dit is hierdie krag wat deur die oorspronklike Khoekhoen en San raakgesien het.”

Jansen bedank onder meer pioniers soos Blackie Badenhorst wat die mondelinge erfenisprojek begin het.

Die stories, rate, asook oesplekke is gedokumenteer en Pieter Mohr Burger het die Suid-Afrikaanse Nasionale Botaniese Instituut genader om die plante te identifiseer.

* Die publikasie wil dit benadruk dat die kruierate in die boek dalk kan help om simptome te verlig, maar is nie bedoel om siektes te behandel, te genees of te voorkom nie. Raadpleeg u dokter vir ’n diagnose of behandeling indien u ’n mediese probleem vermoed of ondervind. Wees ook bedag op allergiese reaksies.

			
Aambeibos, Bitterbos, Skilpadbos (<i>Chironia baccifera</i>)	Kankerbossie (<i>Lessertia frutescens</i>)	Afrikaanse salie (<i>Salvia chamelaeagnea</i>)	Bulbine Kopiva (<i>Bulbine frutescens</i>)
Ambeibos: vir aambeie	Kankerbossie: kanker; wonde; koors; bloedsuiweraar	Afrikaanse salie: vir brandwonde; borskwale; griep; hoofpyn; koors; maagpyn	Bulbine Kopiva: ekseem; insekbyte; bysteke; brandwonde; koorsblare; vratte; liddorings; sonbrand ; wonde stelping van bloeding
Aanwysings: trek soos tee, spoel daarmee; drink 1 koppie 3x per dag	Aanwysings: sterk getrek, 2/3 koppie per dag.	Aanwysings: trek soos tee en drink ½ koppie 3x per dag	Aanwysings: vryf sap van blaar aan
Skilpadbos: vir gal, maagkwale, slaaploosheid	Vir maagkwale: kou die vruggie	Vir oorpyn: braai in soetolie en plaas in oor	

Vision to heal generational trauma Inflicted by apartheid & colonialism

BY DEPUTY CHIEF MARY JANSEN
Chairperson & Founder of KIWIA

As chairperson and founder of Khoe San Women In Action (KIWIA) I am involved with many activists and educational campaigns around women and communities at grassroots level.

There are many aspects related to our work within our indigenous communities and families that are directly related to how we view and practice indigenous knowledge and particularly the indigenous healing systems that come from our traditional knowledge of plants and the environment.

For many of us this is not a new or novel process, but one that comes from what has been handed over from generation to generation.

In my case the work with indigenous medicine, and even in the formal healing environment, can be directly traced to my grandmother, Maria Africa, who was one of the first midwives in the early 1800s at the slave and Khoi Mission Station of Genadendal in the Overberg.

This was later carried on to me. I was one of six children born in Myddleton, near Caledon, to parents who were both labourers. They were proud that I followed in the footsteps of my grandmother when I studied nursing and later became a qualified and registered health professional.

It is working inside communities that exposed me to the injustice in society that gave rise to many years of serving within the liberation struggle, which was a fight for justice, equality and freedom.

After democracy, I actively involved myself within the Khoisan resurgence movement and this meant rejecting the coloured identity that had been forced upon us by the colonial and apartheid authorities.

A highlight of my work within the Khoi-

San resurgence movement is that I was honoured to attend a workshop on the healing of inter-generational trauma in New York, organised by the United Nations special committee on Indigenous issues.

I was also one of the delegates at an Indigenous Health training workshop for Indigenous peoples 2018 in Worcester, Western Cape.

The workshop examined the primary issues related to traditional medicine, remedies and herbs associated with the Traditional Knowledge systems of the Khoe San-traditional health care practi-



tioners and the mechanisms through which registration could be achieved.

My vision is to bring about restoration of family life and healing of the generational trauma inflicted upon us by colonialism and apartheid.

A critical part of our work in KIWIA is practicing the concept of Indigenous medicine and Indigenous remedies for healing.

As part of this process of restoration we work through all aspects of the indigenous knowledge system which also includes the knowledge of ingredients and methods of preparation of indigenous foods.

A very personal story of my work with indigenous medicine is that I was able to save my grandchild from an ear operation which was to be done in America.

In that particular case I flew to Arizona and healed my grandchild's ear with Malva leaves bought at a nursery in

Tuscon that was run by the American Indians.

The Western Doctors were amazed and couldn't believe the sudden onset of healing of the middle ear. The same has happened in the health clinics where I worked when we ensured that the Rooibos tea was promoted as a treatment for Nappy Rash and also as nutritional drinks for the mothers who could not afford milk supplements.

Among the products that KIWIA work with in our programs to promote and build awareness of indigenous healing systems are Aloe Vera, Rooibos, Buchu, Cancerbush, Dassiepis, African Potato and Wilde Dagga, (Cannabis).

These are herbs that most of us grew up with, but have unlearned over time because we are colonised and neglected our own identity in order to become westernised.



Bakkersbos (*Passerina obtusifolia*)

Bakkersbos: borskwale

Aanwysings: trekpleister

Vir maagkwale en koors: trek soos flou tee en drink 1 koppie 3x per dag



Olienhout (*Olea europaea subsp. africana*)

Olienhout: seerkeel, rugpyn, nierkwale

Aanwysings: trek soos tee



Kanniedood (*Gasteria disticha*)

Kanniedood: sere

Aanwysings: sny blare deur, plaas op seer



Klipdagga (*Leonotis ocymifolia*)

Klipdagga: beroerte; kanker; hoë bloeddruk, bloedarmoede; maagkwale; suikersiekte

Aanwysings: trek soos tee; drink 1 kelke 3x per dag



Chief Reggie Boesak by 'n rak vol inheemse kruie in die Ou NG Sendingkerk wat in 'n Museum omskep is.

FOTO'S: ZENILE KHOISAN



Sendingkerk en Khoi-erfenis op Montagu

REGGIE BOESAK HESSEKWA-STAMHOOF

Die NG Sendingkerk is as aanbiddingsplek opgerig in 1907 as eiendom van die bruin gemeenskap. As gevolg van die Groepsgebiede Wet is die kerk vervreemd van die genoemde gemeenskap, en het dit grootliks bygedra tot die ontwrigting en verval van die Christelike en godsdienstige fondament van ons mense.

Die gevolge hiervan is onder meer die ontwrigting van die sosiale, maatskaplike en ekonomiese lewenswyse. Dit het verder bygedra tot die morele verval en waardes, waar families uitmekaar geskeur en vernietig is, omdat hulle na verskillende plekke moes uitwyk om êrens weer 'n begin te maak. Die bruin mense moes ontslae raak van persoonlike eiendom en waardevolle besittings en hul moes afstand doen van alles wat vir hulle dierbaar was, net sodat dit deur die wit volk oorgeneem en besit kon word.

Die bruinmense, afstammelinge van die eerste inwoners van die land, word toe verwyder en verplaas na 'n nuwe gebied. Hier, ver uit die dorp, langs 'n ashoop, is hul nuwe tuiste.

Ons mense doop toe die plek "Ashbury" sodat dit kon mooi klink en die skaam-gevoel bedek. Die nuwe huisies was enkel-vertrek, wat as sit-, eet- en slaapkamer moes dien.

Families het geen keuse gehad en moes maar intrek met pa, ma, ouma, oupa, kinders – almal saamgeprop in 'n bondel. Daar moes hulle slaap, eet, leef oormekaar, opmekaar en deurmekaar, in 'n situasie waar daar geen sprake meer van privaatheid was nie.

As die ouers hulle wou aantrek en regmaak vir werk, moes die kinders eers almal buite gaan staan. Dis hier waar respek vir mekaar begin kwyn het. Disipline was moeilik gehandhaaf, want hier in die nuwe vuurhoudjie-does huisies het die morele verval begin, en wortel geskiet.

Met standvastigheid verbrokkel, het die gemeenskap verdeel geword. Jou buurman leef langs jou, teenaan jou en hy kon van sy huis tot in jou huis sien.

Twis, rusie tweedrag, woede, baklei en stry het dan deel geword van ons eens liefhebbende gemeenskap.

Haat vir die regering was uitgehaal op alles en almal om jou. Dwelms, drank,

Die Nederduits Gereformeerde Sendingkerk in 41 Langstraat, in die middestad Montagu is 'n buitengewone erfenis-baken in dié dorp. Die Sendingkerk is een van drie elemente van die Montagu Museum, gekoppel met 'n Kuns- en Kultuursentrum en die ou Joubert huis.

In 1975 is dieselfde Sendingkerk deur die wit mense van die dorp in 'n museum omskep. Die volgende jaar is dit as 'n Nasionale Monument verklaar.

Danksy 'n man met visie, Emile Badenhorst, met die hulp van die stamhoof Reggie Boesak en die Khoi-gemeenskap, is die kerkgebou in 'n lewende museum omskep sodat oorspronklike eienaars 'n mate van berusting en vrede kon vind.

dagga het toe die manier van ontvlugting van jou bestaan geword.

Ongeag die situasie waarin ons mense hul bevind het, laat ek sommer dadelik, met trots, noem hoe ons mense self hul omstandighede verbeter het.

Hulle het vertrekke aangebou, en hul huise vergroot en verbeter. Vandag is dit heel anders, maar die pyn, die wond van apartheid wil nie genees, want die seer lê te diep. Die toepassing van apartheid het gepaard gegaan met vernedering en minagting van ons regte en die vertrapping van ons geskiedenis.

Dit het veroorsaak dat eens selfstandige huis-eienaars huur moes betaal aan die munisipaliteit.

Die wet is later geskrap, maar die nagevolge is steeds daar, vir almal om te sien.

En die apartheidswette is nog duidelik in ons land te bespeur. Die ekonomiese impak sal nog vir jare der jare onder ons wees, indien dit ooit sal verander.

In 1950 het nog 'n geweldige slag ons bruinmense getref, toe hulle beroof is van hul stemreg. Dit was die grootste onreg aan en 'n gevoel van menswaardigheid het plek gemaak vir 'n gevoel van minderwaardigheid.

Aanspreekvorme van Hotnot, Boesman, Nie-blank, Kleurling, het ons mense se selfbeeld vernietig.

Baas, Oubaas, Noi en Ou-noi, Kleinbaas en Klein-noi het ook oor my lippe gekom. Hulle wat ons mense onteien het was my "koning", die regeerders van my lewe, wat my beheer en hanteer soos 'n stommelse pop. Hulle het die toutjies getrek en ek moes dans.

En nou op hierdie dag, tyd en omstandighede. Wat nou? Hoe nou? Ek het jare gelede al die antwoord en probeer daarvolgens lewe.



EMILE BADENHORST

Is ek kwaad, boos met 'n hart wat roep om wraak? Onomwonde nee. Want sien, toe ek jonk was, gelap met pap en droë brood, het die Heilige Gees ingegryp.

Onder die leiding van 'n Moeder met 'n oop Bybel in die hand, 'n gebed op die lippe, 'n geloof in haar God, het ek my lewe aan God toegewy. Vandag draai my lewe in en deur Romeine 12 verse 9 tot 21. "Moenie wraak neem nie. Die wraak kom God alleen toe."

My raad is dus "vergewe, versoen en mak vrede".

Verder, ek is 'n Khoi, 'n mens-se mens, omgee-mens, vergewe-mens. (my eie spreukwoord is: "Swaar sal jy kry, maar plesierig moet jy bly).

In 2018 word 'n nuwe bestuurder vir die Montagu Museum aangestel. 'n Man met visie, medemenslikheid, integriteit en passie. Dit is Emile Badenhorst 'n man met liefde vir die inwoners van die dorp. Ek het hom ervaar as 'n persoon met wysheid, opregtheid en n doelgerigtheid. Uit eie oorweging het hy my besoek om vas te stel of ek sy visie deel. Van daardie dag, het ek en hy besluit om saam te werk vir die bevordering en vooruitgaan van ons dorp. Badenhorst wou weet wat geword het van die Sendingkerk se lidmate.

Hy het gevra hoe voel hulle oor die verlies van hul kerkgebou jare gelede, en hy het besluit om die kerkgebou te laat herleef as 'n lewende museum, sodat die oorspronklike eienaars 'n mate van berusting en vrede kon vind.

Badenhorst het toe vir my, as emeritus-predikant van die kerk, genader om hulp rondom die huidige museum.

As stamhoof van die Hessekwa, en Khoi-leier is ek goed bekend met die gemeenskap se geskiedenis en hul gebruike. Die medisinal gebruik van kruie is 'n ingebore deel van die Khoi-San. Die kruie as medisyne vir allerhande kwale word tot vandag nog gebruik, as integrale deel van die Khoi leefwyse.

Die NG Sendingkerk-museum speel vandag 'n baie belangrike rol in die versameling en vervaardiging van kruie as medisyne.

Badenhorst het toe die eerste groep Khoi-lede begelei na die nabye grot waar rotstekeninge te siene was. Daar het ons gehoor en besef die historiese en intellektuele waarde van die rotstekeninge.

Hoewel daar verskeie pogings aangewend is om die grot met sy waardevolle inhoud te beveilig, kon ons destyds nie die samewerking van die plaaslike Langeberg munisipaliteit kry nie.

Dit is ons prioriteit om hierdie rotsskilderye te bewaar. Hierdie projek gaan ons aanpak sodra ons êrens geldelike en deskundige hulp kry.

Die huidige skilderye is in 'n haglike toestand. Dit is 'n vernederende, traakmy-nie-agtige en disrespekvolle houding vir 'n volk se historiese en geskiedkundige intellektuele eiendom.

Die blanke bevolking is geweldig trots op hul geskiedenis. Boeke der boeke is hieroor geskryf. Waarom nie ook die Khoi-Khoi volk toelaat, en selfs help om hul eie geskiedenis daar te stel nie?

Word daar, soos in die geval van Koos Sas, weer verwag dat ons 99 jaar moet wag voordat geregtigheid geskied? Hoeveel pyn moet ons verduur?

Sas se graf is in Donkerkloof. Moet dit nou vergaan? Ons wil die heilige plek ontwikkel, en laat herleef tot eer van ons ontslape Khoisan helde.

In Donkerkloof wil ons weer feeste laat herleef en ons oeroue rituele beoefen. Ons wil 'n sentrum vir ons jeug bou en ons wil hulle onderrig in Bybelse waardes. In samewerking met die museum en die Departement Kuns, Kultuur en Sport, is ons oortuig dat Kogmanskloof aan ons toegeken sal word.

Montagu is reeds 'n gesogte toeriste dorp. Nou, meer as ooit, sal die Nasionale KhoiSan Roete op die R62 die dorp se aantrekkingskrag geweldig bevorder. Ons wil graag, as bruinmense, as die Khoi nageslag, voordeel trek uit die ontwikkeling van die Khoi-erfenis gebied. Maar dit sal ook ekonomies voordelig wees vir die hele dorp – 'n unieke aantrekkingskrag.

Ons wil met ons opgeleide jeug as toeriste-begeleiers ons eie storie vertel. Ons beoog om op praktiese wyse by te dra tot die ekonomiese ontwikkeling van ons dorp, en wil saamwerk met almal wat ons dorp se belange op die hart dra.

Hessekwa kry terugvoering oor Riverclub

DEBBIE HENDRIKS

Die Hessekwa Kultuur Raad was een van die eerste inheemse groepe wat onomwonde hul steun aan die Riverclub Ontwikkeling in Observatory, Kaapstad gegee het.

Tydens vele hofsake van diegene wat die ontwikkeling teengestaan het, het die Hessequa 'n brief ter ondersteuning gestuur aan die Wes-Kaapse Eerste Nasionale Kollektief, wat een van die respondente in die hofsake was.

Die Kollektief bestaan uit verskeie Khoi-San groepe regoor die land, wat hul steun vir die ontwikkeling gegee het en wat onderhandel het vir 'n wêreldgehalte Kultuur- en Erfenisterrein vir die eerste nasie van Suid-Afrika.

Die Hessekwa se brief is as een van die bewysstukke by die hof ingedien as deel van die groot steun van inheemse groepe vir die ontwikkeling.

Chief Zenzile Khoisan, voorsitter van die Kollektief, het vandeemaand vir Chief Reggie Boesak van Montagu en sy Dagbestuur ingelig hoe die ontwikkeling vorder.

Hy het die Raad ingelig dat die projek ver gevorder is en dat die bou van die Kultuur- en Erfenis-gebou vroeg in die nuwe jaar sal begin.

“Dit is die enigste terrein in sy soort vir Inheemse mense wat nóg in Suid-Afrika vir ons mense gebou is. “Hier sal die eerste nasie hul kultuur en erfenis kan uitstal vir almal om te sien.”

Deel van die ontwikkeling sluit onder meer in:

- 'n inheemse museum
- 'n erfenis en ekologiese staproete binne en rondom die terein, wat sal deel vorm van die Nasionale Erfenis roete.
- inheemse tuin met inheemse plantegroei
- sirkelvormige spasie vir inheemse seremonies.



INLIGTINGSESSIE: HEEL BO: Jonathan Karelse, Randal Titus, Louise Titus, Henna Flesch, Raymond Pietersen, chief Reggie Boesak, Kapt. Willem Boezak en Karel Landsman. **BO:** Lede van die Dagbestuur van die Hessekwa Kultuur Raad op Montagu luister na chief Zenzile Khoisan (links), wat terugvoering gee oor die stand van sake by die Riverclub Ontwikkeling in Kaapstad.

FOTO'S: IFN MEDIA



TOP: Kalahari Boesmans doing traditional songs at the Hessequa Cultural Council Conference.

MIDDLE: Chief Reggie Boesak, head of the Hessequa in Montagu, blowing the Khoi horn before the start of the conference. Behind him Kapt. Willa Boezak.

LEFT: Traditional herbs were burnt in the ceremonial horns.

Traditional Celebration of Khoi-San nation

The Quaka Hessequa Cultural Council Conference celebrated the Traditions of the Khoi-San Nation at their yearly conference at Montagu.

The conference was a glorious success and the council gave all the praise to our Heavenly Creator, Tsui//Goatse.

The Montagu Civic Hall in Wilhelm Thys Avenue was beautifully decorated in black and white – the colors of our symbol, the quagga.

Hessequa means “the tree people” and in our shade everyone should feel protected, and Quaka was the indigenous name of our valley.

Here, in the Cogmans’ Kloof, our forebears granted the Cochoqua a place of safety, after they had fled from Hui!gaeb (Cape Town), where small pox killed many in the early 1700s.

Many came from far and wide to attend the conference dressed in their traditional attire, while others were just smartly dressed for the occasion.

Those special guest who travelled from far to attend were served coffee, tea and scones before the event kicked off.

Head of the Hessequa clan, chief Reggie Boesak, blew the Khoi horn at exactly 9h00 and the program commenced with an opening prayer by the chairperson, Senior Headman Peter Takelo, followed by a Khoi-San prayer song.

The joyous atmosphere clearly inspired the Honorable Councillor, Mr Gerald Boesak from the Hessequa District Municipality of Riversdal, who delivered a heartfelt speech about all the good things that they are doing in that town on behalf of the First Nation, the Khoi-San.

He was proud of the fact that the local municipality assisted with funding to build a library with exhibitions, art and the tools that the Khoi-Khoi had used in Riversdal and the surrounding areas.

Senior Headman Moses Plaatjies thanked Mr Boesak and said those endeavours give hope to our people.

Oom Albertus Davids entertained the audience with old Khoi-San songs with his guitar, while the talented Ms Anmiray Operant recited her poem, “Our culture”.

The Khoisan writer and performer Pieta performed and was dressed in traditional attire, whereafter the Riel dancers from Barrydale entertained the conference attendees with the dance of our ancestors. It was a joy to watch them perform the dances.

Mr. Takelo really inspired the youth by giving a very interesting talk to the youth about discipline, respect and loyalty.



STANDING STRONG IN CULTURE: A gathering of the Free State Griqua Woman's League is a strong tradition of building formidable structures, deeply anchored in the culture.

PICTURES: Courtesy of Free State Griqua Council

In honour of a strong Griqua woman with great character and principles

Johanna Kraalshoek, late wife of the Griqua Free State leader, Frans Kraalshoek, stood diligently by her husband for 47 years in the struggle for the recognition of the Khoi San communities in South Africa.

On 4 November 2023 all the women of the 22 Griqua branches gathered in Bloemfontein to commemorate the work of the late Johanna Kraalshoek.

They honoured her for standing next to her late husband, Kaptyn Johannes Kraalshoek, who died on 2 November 2019. The same event was also used to commemorate the passing of the great Griqua leader.

The women recalled the days when the Kraalshoek family were forcefully removed in 1965 from the Bethany Farm.

As woman, Johanna Kraalshoek stood her ground next to another family member, Ms. Tossie Kraalshoek, who with their children behind their backs in the bush, were hiding from soldiers who pushed people on the army truck to be removed to Selosasha Thabanchu.

During these difficult times Mrs. Kraalshoek took care of her eight children and kept the family together while her husband took up the battle for recognition of the Griqua Nation.

In her own quiet way she fulfilled her own role as a woman of great character and principals, who understood the bigger cause of her mar-



IN MEMORIAM: KAPTYN JOHANNES KRAALSHOEK AND HIS WIFE JOHANNA.

riage vows and values.

Her children were raised in the principles of nation building, based on the mission statement of the Constitution of the Free State Griqua Council, which reads: To empower the Griqua people and to build them up to be a dynamic nation through socio-economic, religious, cultural and political development.'

Also by this Constitution, an endorsement has been made on 4 November by electing an interim

Griqua Women's League, section (10) taking into account Act 3 of 2019 (KhoiSan Traditional Leaders Act) .

According to the Act "royal family" means the core customary institution or structure consisting of immediate relatives of the ruling family within a traditional or Khoi-San community, who have been identified in terms of customary law or customs, and includes, where applicable, other family members who are close relatives of the ruling

to extend the associations to the different branches.

Chairperson: Mrs Maritza Benson -Fortuin (Trompsburg branch)

Deputy Chairperson: Ms Aretta Visagie (Bethulie Branch)

Secretary: Mrs Sylvia Koetjie (Trompsburg Branch)

Deputy Secretary: Mrs Jenine Tonga (Bloemfontein Branch)

Treasurer: Mrs Griet Minnie (Bloemfontein Branch)

Cultural Coordinator: Ms Lucille Kok (Koffiefontein Branch)

Organiser: Ms Miena Kok (Koffiefontein Branch)

The National woman co-ordinator, Ms L. Kraalshoek thanked the women of the 22 branches and extended a special thanks to the late Ms. B. Minnie (Chairperson); Ms E. Loff (Treasurer); Ms. N. Oliphant (Secretary); Ms G. Tonga (Co-ordinator); Ms Mouers (Member) and her team who was in charge of the women structure during difficult times.

The day was blessed by the presence of the MEC of Treasury of the Free State Provincial Government, MsGadija Brown who always lend her support to the Griqua community of the Free State.

family;

In accordance with this Act the Royal Family representing the Griqua female structure based on Act 3 of 2019, the following members were elected:

Mmes: L. Kraalshoek; A Kraalshoek; J. Brown; D. Platjies; E. Loff; C. Loff; T.T. Kraalshoek; S. Kraalshoek; D. Baatjies and D. Kraalshoek

These members will be included in the Griqua Women's League, as the late Kaptyn Kraalshoek deemed it fit

VOLKSMOORD — 'N DAAD VAN HAAT

GENOCIDE — BORN OUT OF HATE



DR WILLA BOEZAK



How is it possible that normal humans can turn into brutal, beastly beings?

John Lennon's dream "imagine there's no religion" may sound blasphemous, but think about the mindless killing of thousands of Palestinian people, including pregnant women and children.

I simply can't understand why two nations, who share the same spiritual ancestor, namely, Abraham, cannot find common ground?

Jerusalem, the holy city of Judaism, Christianity and Islam became over the past 75 years the think-tank of mindless cruelty, war and unnecessary spilling of blood.

Of course Israel has the right to exist but, given their own history of being victims in Nazi Germany, one would've thought that they know what neighbourly love means.

Israel's Zionist Pres. Benjamin Netanyahu made his intention very clear: ethnic cleansing, that is, to rid Gaza of the indigenous people.

Ons eie geskiedenis as 'n mensliewende volk het vanaf 1488 ons so negatief geraak, dat ons uit selfverdediging in onnodige oorloë betrek is.

Ons voorouers het 'n boog gebruik om te jag, nie om te vermoor nie.

In 1658 het Jan van Riebeeck se base van die VOC, die Heren Sewentien, in Amsterdam besluit om die Kaapse Khoi se grond af te vat.

Soos ons weet, het dit 'n jaar later tot die eerste oorlog onder leiding van Nomoa-Doman gelei.

That war occurred after Khoiseb Gogosoa of the Goringhaiqua had approached Van Riebeeck: "Would you accept it if we go to Holland and steal a nice piece land?"

The Dutch still went ahead and grabbed kilometres of fertile land along the Liesbeek River.

Their greed took over and the whole Peninsular soon became theirs. Our understanding of treaties differed completely from theirs.

The Cochoqua's four-year guerilla war, led by headman Ngonnemoa (1673-77), resulted in yet more land-theft.

Never forget, brothers and sisters, that we were South-Africa's very first resisters against foreign colonisers!

At that stage the loss of lives was minimal, but the loss of our land ultimately led to our demise, especially in terms of leadership structures.

And yet, we survived the onslaught.

Die menseslagting het in 1713 begin. Ek het altyd gemeen dat die pokkies wat toe uitgebreek het, 'n vroeë vorm van 'n bio-chemiese oorlog was.

Hier is egter wat regtig gebeur het: Admiraal Johannes van Seelant se vloot was opweg vanaf Batavia toe vier van sy kinders pokke opgedoen het.

Toe hulle aan die Kaap land, het hy uit selfsug daarvoor stilgebly, want hy was bang hy verloor sy werk.

Sy kinders se klere het hy in die slawelosie laat was, en die vernietigende kieme het vinnig versprei.

Hollandse medisyne het die ergste gekeer onder die Europeërs en slawe, maar onse kruiedokters het geen middele teen daardie vreemde siekte gehad nie.

Omtrent die helfte van die Kaapse Khoi het gesterf en die wat gevlug het, het die virus onwetend saamgeneem.

Veertig jaar daarna het mense selfs in Namakwaland doodgegaan.

The VOC had depended on us throughout the 1600s to provide them with livestock and that's why they had decided to maintain good relations with our forebears.

However, colonists increasingly began to move away from the Castle, adopting a lawless lifestyle of grabbing land and killing our people, without any fear for being held accountable.

In fact, the VOC willingly established military posts in the hinterland in order to protect those murderous rogues.

For example, when the Baartmans in the Eastern Cape's Camdeboo Valley were violently disowned, their "baas" frequently would go away on weekends and kill some Khoi-San.

One day he returned with a young boy, tied to his horse.

Die Boesmans se lewens was altyd as laer geag omdat hulle nie vee besit het nie.

In 1913 het die Kaapse Sinode van die NG Kerk sowaar 'n debat gehad oor die feit of die Boesmans 'n siel het. Met ander woorde: is hulle mense of diere?

Sara Baartman is na haar dood deur 'n wêreldbekende wetenskaplike gedissekteer en hy het tot die slotsom gekom dat ons nader aan oerang-oetangs is as mense.

Verstaan dit nou mooi: dit was baie belangrik vir daardie sogenaamde Christene om so te dink want dan kon hulle ons uitroei sonder dat hulle gewetens hulle sou pla.

Die eerste jagter-versamelaars wat die Europeërs raakgeloop het, was in die Boland.

Die Boesmans en die Khoi-Khoi het oor eeue heen 'n verstandhouding gehad dat hulle onderskeie jaggebiede en weigronde gerespekteer sou word.

Die inkomers het egter die



NOMOA-DOMAN

wild vir pret geskiet en so die kos uit die mond van jagter-versamelaars geneem.

Die Ubikwa-San het vir duisende jare in die omgewing van Wellington, Riebeeck-Kasteel en Tulbagh gewoon, wat rotstekeninge in die Obikwaberge bewys.

In 1710 steel hulle toe 40 beeste van 'n trekboer en toe besluit die VOC om hulle te gaan "straf" met 'n swaargewapende kommando.

So het die slagting van Boesmans begin en Europeërs is selfs prysgeld vir elke kop aangebied.

Sommige vandie Khoi-San se lyke was ook in gips gesit en in Kaapstad se museum as 'n diorama uitgestal.

Wanneer die gips afgehaal was, het hulle lewendig gelyk, veral die oë.

Neil Danaub Dikwe X relates in his book, *Bloedgrond*, the history regarding the genocide of the Khoi-San.

Mohammed Ahdikari renders even more details in his *The*

Anatomy of a South African Genocide.

What emerges is so horrific it makes me angry and sad at the same time.

While Dikwe X focuses on our gradual losses in terms of culture and identity (reclassified as, and I quote, "@\$##@!! kleurlinge", p.32), Ahdikari digs into the nitty-gritty of actual numbers.

During the 18th and 19th centuries the Bushmen nation were nearly exterminated. In 1998 leader Dawid Kruiper commented: "We've been made into nothing."

Bear in mind, dear readers, that before colonialism our ancestors had regarded the Kai Garib not as a border, but simply something that showed Nama living on both sides of the Great River.

It was later stupidly called Orange River to honour the Dutch royal family.

Toe koning Hendrik Witbooi, wat Windhoek gestig het, Namibië teen die Duitsers met hul swaargewapende weermag verdedig, was hul reaksie soos Israel s'n na Hamas se aanval – heeltemal buite verhouding.

Die leier se Withoede het, in samewerking met die Herero's, 20 000 Duitse soldate gedood. Daaroor was generaal Trotha so kwaad dat hy 5 000 mark op Witbooi se kop geplaas het, en hy is toe op 29 Oktober 1905 vermoor.

'n Bloedbad het gevolg. Duisende Namas is toe na Shark-eiland vervoer waar talle elke dag van honger gesterf het.

Jong Duitse Christene het oornag sadiste geword. Nama-vroue is gedwing om die lyke van familie en vriende skoon te skrop, wat dan na museums en universiteite in Duitsland gestuur is.

Professors wou kyk waar ons op die evolusieleer inpas – julle ken mos die ou storie dat mense van ape afkom.

Boesmans se ore en geslagsdele is ook na Europa versend. Ja, Shark-eiland het 'n vieslike uitwissingskamp geword. Hele stamme van die Nama en Herero is daarmee heen.

And yet, by the grace of Tsui-Goatse, our all-powerful and loving Creator, here we still are today – alive and well.

Therefore, let's be thankful and stop all forms of petty divisiveness please.

When we do that and stand together, NOTHING and NO ONE will be able to stop us becoming the most organised First Nation on Mother Earth!

Capt. Willa Boezak is a member of the Quaka-Hessequa clan.



FROM THE ARCHIVES: Professor Henry C Jatti Bredenkamp (3rd right) with the leadership elected at the conclusion of the National KhoiSan Consultative Conference held at Oudtshoorn from 29 March to 1 April 2001.

So is oorspronklike stamme, leiers in gebied saamgestel

POEM MOONEY

Ek wil baie graag vandag in ons koerant 'n interessante storie skets oor die Khoisan-herlewingsgeskiedenis in 1997. Hierdie is 'n wetlike stukkie geskiedenis oor die ontstaan van die eerste inheemse nasie wat in die verlede deur bekrompe en geveinsde kritiese kleingeestige landgenote opgestel was in 'n doelbewuste poging om die KhoiSan uit die Geskiedenis van Suid-Afrika te skryf. Geskiedenis is 'n gestruktureerde storie van iets wat in die verlede werklik plaasgevind het, veral van dit wat daar in die lewe van die mensheid, 'n volk of individue plaasgevind het. Hier praat ons oor die mensdom se verlede (history).



PROF. JATTI BREDEKAMP

Hierdie storie het my laat besef dat ons 'n formidabele historikus verloor het in die persoon van wyle Prof. Henry C (Jatti) Bredekamp, wat in die jaar 1997 'n Akademiese Konferensie oor KhoiSan identiteit deur die Universiteit van Wes-Kaapland (UWK) se instituut vir Historiese navorsing gereël het. Want sien by daardie konferensie was 'n Kaapse KhoiSan aktivis, Mnr. Joseph Little so geïnspireerd dat hy met die Griekwa opperhoof, Biskop Daniël J Kanyiles in die Noord-Kaap in Richie gepraat het met die idee om die oorspronklike stamme in die Oos- en Wes-Kaap volgens die tradisionele gebiede te herstel. En dit is deel van ons gewoontereg stelsels (ongeskrewe maar wettig).

Hy vind heelwat begaafde Khoi-leiers en een vir een word hoofmanne en hoofvroue op die oeroue wyse van die spesiale !Nau seremonie ingeseën. Die storie het nie hier geëindig nie want voormalige president Nelson Mandela stig in 1998 die Nasionale Griekwa forum as 'n amptelike onderhandelingsvoertuig. Die Griekwa Nasionale Konferensie (GNK) voel dit is onverteenvoerdigend en dit word in 1999 met die Nasionale KhoiSan forum – later die Nasionale KhoiSan Raad (NKR); en nog later ter wille van die Boesmans, die Nasionale Khoi en San raad (NKSR) vervang. Hulle hoofmandaat is om vir die grondwetlike inskakeling van KhoiSan leiers en hulle gemeenskappe te onderhandel. Die NKSR verteenwoordig al vyf groepe, naamlik die Boesmans (San), Griekwa, Korana, Kaapse Khoi en die Nama. Die eerste voorsitter was stamhoof Little en later stamhoof Cecil le Fleur. Die Regering wou van hulle kant weet wie die KhoiSan is en benoem in dieselfde jaar vyf navorsers onder leiding van Prof. Nic Olivier en Prof. Bredekamp in volgorde vir die groepe aan: Pippa Skotnes; Hooftlanddros Andrew le Fleur; Mnr. Raymond Beddy; Dr. George Brink, en Dr. Willa Boezak. Hulle opdrag was om die Historiese leierskappe en strukture na te gaan. In hierdie storie verwys ek graag na die tydlyn van die jaar 2000: Die eertydse Departement van Provinsiale Plaaslike Regering, onder leiding van Minister Sydney Mufamadi, doen toe self navraag oor die bestaande leiers en stel 'n “Status Quo” verslag vry met Dr Zam Titus as die direkteur aan die stuur van sake. Intussen organiseer Opperhoof Kanyiles die stamhoofde onder sy leiding tot die Nasionale Raad van KhoiSan stamhoofde, wat later tot die Cape Khoi Cultural Development Council (CKCHDC) ontwikkel het. Dit is die leiers wat deur die Status Quo-verslag gegaan het, en wat as die ware eerste verteenwoordigers van die KhoiSan herlewing aangewys is. (Word vervolg in 'n volgende uitgawe)

NB (Die feite is geneem uit die Biocultural Community Protocol for Attaqua Oudtshoorn and Kannaland Indigenous Khoi Community; die Departement Science and Technology (deesdae Science and Innovation) in same werking met die Potskerf Indigenous and Heritage Research Centre.

GEDIGTE DEUR POEM MOONEY

Ons soek 'n leier

Here ons soek 'n leier
al hakkel hy soos
Moses.
solank die kern van sy
lewe, net aan u gewy
is.



'n koelkop mens soos
Dawid, 'n wyse filosoof soos Salomo
onberispelik met integriteit soos Job.
'n leier wat 'n volk kan lei soos Moses,
moes die een wat onvoorwaardelik op u
vertrou

iemand wie nie bang is, wie se oë na bo gerig
is, 'n persoon wie nie goue kalwers aanhang.
wie nie goue oorbelle sal prysgee, of goue
ringe selfs goue snoere om die hals sal skenk
om 'n lewelose afgodsbeeld aan te hang.

iemand wie nie bang, wie nie voortdurend
verlang, na die vleispotte van Egipte.
Ons soek iemand wie vir die armste van die
armes sal stry,
Soos Hy, die Allerhoogste Skepper, God.

Tekens en voorspellings

Die mens moet kennis
neem
Van die tekens van die
tye
Dit waarvoor toekomstige gebeure
deur voorspellings vergestalt.
die stand van die maan



die invloed van die volmaan op die
branders tydens eb en vloed, netsoon
op die gemoedere van sensitiewe mense
die mens moet kennis neem, van
sterrebeelde, drome, voortekens in
wolkpatrone, ekonomiese verval, korrupsie,
afgodsbeelde,
die nimmereindigende strewe na weelde.
Al die sondigheid waaraan ons vaskleef, die
towerkragte en die mantra waarmee ons
vroetel, is net so 'n groot sonde,
soos die wit olifante wat ons in ons
selfgeskepte ivoortorings vertroetel.



CIRCLE OF WISDOM: Indigenous leaders in Latin America have asserted cultural agency and demanded urgent action to protect Mother Earth.
PICTURE: AMNESTY INTERNATIONAL

Biodiversity: Plan to declare 30% of the earth protected areas in 2030

Indigenous Rights must be at the forefront

Amnesty International stresses the urgent need to address the loss of biodiversity as an essential step towards climate justice and of the realisation of the right to live in a safe, clean and sustainable environment for all.

This was also recognised by the United Nations General Assembly. Failure to address biodiversity loss will have severe repercussions for future generations that will inherit its irreversible results.

However, Amnesty International insists that any biodiversity commitment, including the so-called 30x30 proposal, who places the rights of Indigenous peoples at its heart, including by protecting the livelihoods and rights of subsistence land users.

The 30x30 proposal aims to declare 30% of the Earth's land and sea protected for conservation and biodiversity by 2030,

Agnès Callamard, Amnesty International's Secretary General, said: "The loss and degradation of biodiversity threatens human and non-human life and is a major source of human rights violations, including the right to life.

The so-called 30 x 30 proposal could provide the needed action to slow down and stop biodiversity loss, but in its current form it presents a grave risk to the rights of Indigenous peoples.

"Current practice in protected areas often follows a model known as 'fortress conservation' which requires the complete removal of human presence from the area, usually by force, so that territory can be thrown open to tourists, conservation researchers and, in some cases, big game hunters.

"There is an overwhelming weight of research showing that Indigenous peoples are the best conser-

vators of biodiversity, which is reflected in the fact that 80% of the world's biodiversity is to be found on Indigenous-managed lands.

"Without respect and protection of the rights of Indigenous peoples at the heart of the agreement, coupled with thorough and transparent assessment of the social impacts, the 30 x 30 target is not only bad for human rights, it is bad for conservation too."

Amnesty International urges parties to ensure that

“Current practice in protected areas often follows a model known as 'fortress conservation' which requires the complete removal of human presence from the area, usually by force, so that territory can be thrown open to tourists, conservation researchers and, in some cases, big game hunters. —
Agnès Callamard, Secretary General, Amnesty International

any decision on biodiversity protection places Indigenous peoples' right to their lands at its heart, requiring states to consult with them to obtain their free, prior and informed consent, as currently enshrined in international human rights law.

The agreement must also guarantee that subsistence land-users have access to land, are protected from forced evictions, enjoy an adequate standard of living, and are consulted on all decisions that impact their rights.

Provisions in the proposal which call into question states' commitments to legally recognized human

rights, by making them subject to national legislation, must be removed.

Indigenous peoples are currently unable to effectively take part in the drafting of the 30 x 30 plans.

Their representatives at the convention negotiations have only the right to speak and make suggestions. But despite several drafting sessions, states have not yet committed to guaranteeing the human rights safeguards that Indigenous peoples are demanding.

Background

The United Nations Biodiversity Conference (COP15) was held a year ago in Montréal, Quebec, the seat of the UN CBD Secretariat, where the nations discussed the implementation of the Convention on Biological Diversity.

This Convention on Biological Diversity is an agreement adopted in 1992 and ratified by 196 countries that sets out how to safeguard animal and plant species and ensure resources are used sustainably.

The aim of COP15 was to adopt a globally agreed framework (the 'Post-2020 Global Biodiversity Framework') for halting and reversing biodiversity loss and 'living in harmony with nature', setting specific goals for 2030 and targets to 2050.

Despite previously agreed targets for 2020, biodiversity is declining worldwide and is projected to worsen without remedial action.

The UN Convention on Biological Diversity was adopted following the 1992 Earth Summit in Rio de Janeiro, together with the UN Framework Convention on Climate Change and the UN Convention to Combat Desertification.

COP15 is the biodiversity equivalent of COP27, short for the 27th Conference of the Parties of the United Nations Framework Convention on Climate Change – focusing on solving the issue of climate change. concluded in Egypt.

(Source: Amnesty International)

Cochoqua conference on Restoring Humanity



CLEANSING CEREMONY: Chief !Garu Zenzile Khoisan performs a cleansing ceremony with buchu water and kooigoed at Conference of the Cochoqua Khoisan Tribal House in Westlake, Cape Town. The theme of the conference was Humanity's Restoration. Presentations included Colonialism, Intergeneration Trauma and the Healing Power of Memory.
PICS: DEBBIE HENDRIKS



!Nau ceremony of Hessequa & Chainoqua



Princess Chantal Revell of the, Western Cape representative on the National Khoi and San Council was the guest speaker at the !Nau Ceremony of the Hessequa and Klaas Dorah Chainoqua tribal houses at Knoflokskraal, near Grabouw in the Overberg. Princess Chantal spoke about The Journey.