

First Nation News

Founded 2013 Recognition → Restitution → Restoration Aug/Sept 2024



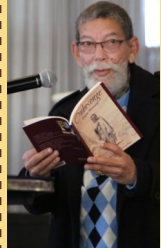
The many faces of Krotoa
Pages 8,9



Celebrating Krotoa's legacy – P 5



Healing journey of generational trauma
Pages 6,7



Poem Mooney vereer vir bydrae tot kuns, kultuur
Bladsy 11

Preparing to unveil Heritage Centre



WALKING THROUGH HISTORY: A massive mural, reflecting the journey of South Africa's indigenous Khoi and San from stewardship to resistance and restoration, will foreground the much-anticipated First Nations Heritage and Cultural centre at the Riverlands development in Cape Town.

ZENZILE KHOISAN

Many of the elders among the Khoi and San First Nations structures throughout South Africa are waiting with great anticipation for the opening of the First Nations Cultural and Heritage Centre at the River Club development in Observatory, Cape Town.

After nearly six years of intense struggle, a grueling campaign that has tested every bit of stamina and resilience of the leadership and structures comprising the Western

Cape First Nations Collective, the fight is nearly over. It is now possible to declare that the long-awaited "place of indigenous anchorage" will open its doors before the end of the year.

This "tiding of joyful news" has been widely welcomed, particularly among the leaders of the First Nations people, for whom the First Nations Cultural and Heritage Centre represents a phenomenal landmark in the broader cause of South Africa's First Nations for their recognition, restoration and restitution.

"It is the most wonderful news for

us as the foundational peoples of this country to finally achieve a victory of this magnitude," stated Chief Poem Mooney, head of the formidable Attaqua KhoiKhoi people, and one of the pioneers of the country's Khoi and San resurgence indigenous restoration movement.

"Now, for the very first time in our history we will have a place that validates the sacrifices of our forebears, right in Cape Town where colonialism began.

"This will be a place where we, collectively, can celebrate the rich history and culture of our people,"

"What this First Nations place of anchorage means to us is much more than the First Nations Heritage building and the precinct within which it is located.

"This heritage and cultural precinct represents a most phenomenal victory over the negativity, pessimism, selfishness and evil schemes of those who do not want our story to be told by our own people, our culture to be practiced without shame and our heroes to be revered," Chief Mooney added.

Sacrifices bearing fruit

From the Editor's pen



After several years of intense struggle, having faced every imaginable evil scheme, plot and plan to derail us, we now stand at the threshold of achieving what everyone thought was impossible. We can soon reveal our own First Nations Heritage and Cultural Precinct within the Riverlands development in Observatory, Cape Town.

The institutional memory we carry from this period is that we sacrificed everything, including our families, our personal safety and even our financial security to achieve our declared objective. This was to establish a permanent anchorage for our First Nations descendants and to appropriately honour the sacrifices of our forebears.

This was truly a national mobilisation of leadership, structures and communities, who do not waver in putting shoulder to the wheel for this noble cause.

What has emerged from this campaign is that all of our people demonstrated unity of purpose. They all together in the face of an intense onslaught, reflecting what it means to be true servants and stewards of our people.

Together we were resolute in our collective conviction that no-one and nothing will derail us from achieving our objective.

Those sacrifices are now bearing fruits as the First Nations Collective prepares to take custody of a heritage precinct that will be a resplendent representation of all the best attributes of our ancient peoples. It is the most exceptional example of how we defend this space against any evil force, driven by selfish interests.

This can only be described as a most grueling journey, where we had to face down the worst of the forces of darkness. Now we can all take deep comfort in the knowledge that our journey could not have been possible if our creator, Almighty God, had not been guiding us, protecting us and had His hand of favour upon us.

Now that the First Nations Cultural and Heritage precinct nears completion, we must be conscious of the fact that we collectively, and each of us individually, have been called and preserved for a magnificent time such as this.

It is now, after a campaign that has taken years, that we can proudly look back to the difficult days of our genesis. This was when we collectively gathered in the ancient Gorinhaiqua territories and set the terms of constituting the Western Cape First Nations Collective, so aptly captured in the founding document which proclaimed:

"In creating the WCFNC it is declared that the WCFNC will serve for the higher purpose of Custodianship and Stewardship in the cause of creating institutions and entities that will properly curate, collate and celebrate the resplendent First Nations culture and heritage..."

Zenzile Khoisan

Preparing to unveil Heritage Centre

Continued from p. 1

The widely acclaimed leader, who is also a celebrated author and poet, explained that the First Nations Cultural and Heritage Centre at the River Club heralds a new day in our country's history, "when the heritage of the First Indigenous peoples will no longer be suppressed."

"It is a place where the tremendous wealth of the narratives and cultural belongings of the First Indigenous inhabitants of our country will be restored right in the place where the first dispossession occurred," Mooney added.

Chief Mooney recalled that the fight to win "a place of permanent anchorage" had come at a high price, particularly for the leaders who were targeted and viciously vilified by opponents of the development.

"Many of these people who have opposed the construction of the Heritage Centre do not know the meaning of what it means to be a servant of the people and to fight for their interests," Mooney said.

Chief Mooney is among many senior leaders of the Khoi and San resurgence who deposed affidavits supporting the Western Cape First Nations Collective, which was one of the primary respondents in High Court litigation that had been brought by opponents in their attempts to sabotage the building of the centre.

Chief Jene Adendorff, representing the Gorinhaiqua Cultural Council in the historic Overstrand town of Hawston and many of the nearby adjacent coastal areas, said she was overjoyed that the Heritage centre will soon open its doors. Speaking on the eve of the 350th anniversary marking the death of Khoi heroine Krotoa, she noted that the centre's opening is "a victory for the truth".

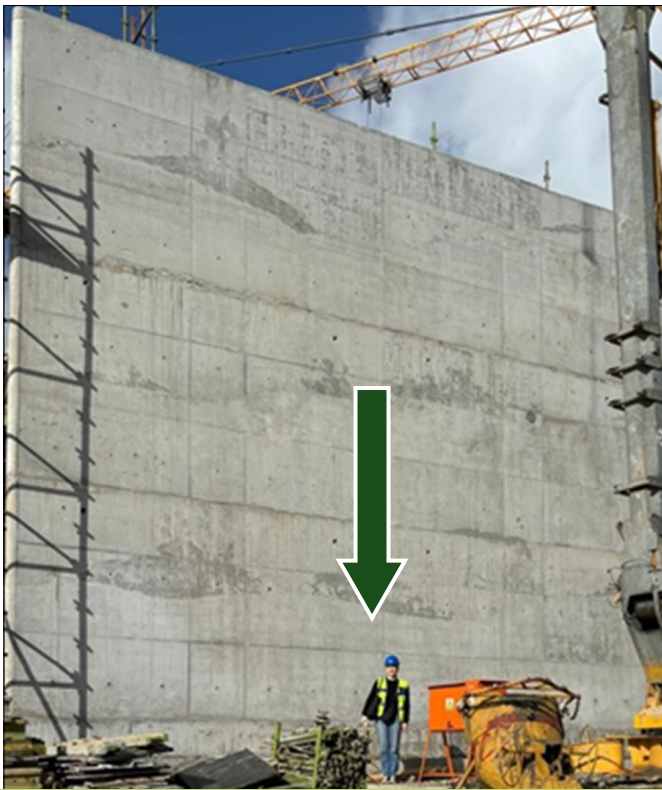
"What has been achieved with the opening of the First Nations Heritage Centre at the River Club, is a most significant victory that must never be underestimated.

"With the news that the space, for which all of us have waged a most determined battle, is nearing completion, we are assured that there will now really be a place for our people. We view it as a place where our children can learn about belonging and about their culture and where, with the blessing of Almighty God, there can be hope for our nation," Chief Adendorff stated.

Another prominent figure in the resurgence who has celebrated the fact that the construction of the centre is finally nearing completion is author, academic and indigenous knowledge specialist Dr Willa Boezak.

"We cannot wait for the day when the curtain will be lifted, revealing this much anticipated space where, under the legitimate leadership of the First Nations Collective, our peoples voice will finally be liberated," Boezak stated.

The acclaimed indigenous opinion leader noted that there were many falsehoods and half-truths that had been peddled by those who "went out of their way to deny the Khoi-San descendants a place of our own" and that these forces received an appropriate answer when their campaign to derail the development failed.



The scale of the Wall of Remembrance. Standing in front of the wall is architect Jenna Bramley of Noero architects.

"They were proven wrong in the courts and their campaign to spread disinformation and division failed when the courts gave consent for the Heritage Centre to be constructed.

"What is important now is for our people to fully accept and realise the value of what has been achieved through the efforts of the very determined First Nations Collective.

"What is very critical now is that the Collective press ahead with its plans for the heritage precinct, including the establishment of the First Nations Institute for Indigenous Knowledge, the Academy for Indigenous Leadership, the Indigenous Media Centre and the plans for permanent exhibitions reflecting our pathway as a people," Boezak stated.

"There must be no doubt that this First Nations Cultural and Heritage Centre will be a place of higher purpose, of learning about our history, celebrating the wealth that lies in our peoples culture and where we can heal and chart a new course through which we will restore our people in the land of their ancestors," Dr Boezak added.

Another prominent person for whom the imminent opening of the First Nations Heritage Centre has created "great excitement" is veteran journalist and former school teacher, Belinda Bell.

"There are so many people who have watched the entire process unfold and there is so much that can be achieved in this space," Bell stated.

Bell was one of the prominent speakers at a workshop, held at Goudini Spa, near Rawsonville, in June 2022, where the indigenous leaders from across the country discussed and developed plans for the Cultural and Heritage Centre.

The Media component of this centre will involve Khoi and San people taking control of how their stories, their histories and their culture is portrayed in the media.

"We cannot wait for the day when the curtain will be lifted, revealing this much anticipated space where, under the legitimate leadership of the First Nations Collective, our peoples voice will finally be liberated"

DURBANVILLE DECLARATION ON INDIGENOUS HEALING

The Durbanville declaration of indigenous healing was unanimously adopted in August 2015 at an international conference of indigenous leaders, convened at Durbanville, Cape Town.

We, indigenous people from South Africa and other lands, have visited our own hearts. As we acknowledge all the elements of our journey, we make an urgent call on the Nations of the World to restore truth and together to rebuild the human family by recognising the pain and trauma that the world’s oldest foundational nations have suffered.

Together, we are called to take responsibility to correct this grave injustice. As children of the ancients, travelling our own journey of healing with full knowledge and acknowledgement of all that has been broken and lost, we take responsibility for our destiny by embracing our indigen-ousness and accept that there will be no stability in the human family until the Foundation Na-tions are restored to full life and dignity.

In confronting the destruction of the past and the present, we urgently invite the nations of the world to convene an international Truth and Reconciliation Commission that will examine grave abuses of human rights committed against indigenous peoples worldwide, where the story can be told and appropriate restorative action taken to redress the grave injustices and to bring healing and new hope.

In this journey towards the healing of the Indigenous Peoples, we celebrate the resilience of the Foundation Nations whose fight for justice and truth continues to inspire all, and in the words of Ma Elsie Vaalbooi, great leader of the Kalahari San, the indigenous people of the world seek **“land, water and truth,” as the main elements of healing.**

Moving on, moving in, moving forward

HILARY-JANE SOLOMON
secretary WCFNC

As the Western Cape First Nations Collective, we have come a long way, and now the day is fast approaching where a dream will become a reality.

It is not a personal dream; it is a collective dream of individuals representing various First Nation Khoi-San structures. The realisation of this dream, at a momentous time in the history of South Africa, occurs at an important historical site and it will be unveiled and presented to the world in the very near future.

To understand our vision, it is necessary to comprehend our view of governance and administration, as we prepare for the First Nations Heritage Precinct Centre (HPC), nearing completion within the River Club development (now Riverlands) in Observatory, near Cape Town.

Before we take up our role as the HPC custodians and stewards, it is important to remind ourselves, our supporters, and others where we came from, even as we contemplate on where we are going.

For a dream to be realised, it needs a visionary and fellow so-journers to make this dream a reality. It involves sharing the dream and getting support, but it also means dealing with refusal and rejection, sometimes with intense criticism from others.

We were lambasted and denigrated on every corner, with many questioning our authenticity and commitment as also our engagements with the developer, Liesbeek Leisure Properties Trust.

But what our detractors and opponents did not take into reckoning, is a visionary, who had a connection with the location of the land, based on historical, factual evidence and a deep understanding of cultural protocols.

It was a visionary who invited various other tribal and customary leaders to the table to engage in negotiations with the developer to ensure the dream of a First Nations Heritage Precinct Centre.

It was also a visionary who kept focus on the vision and the opportunity presented by the developer, who, with other leaders, pursued the opportunity.

These leaders who tirelessly committed to ensure the establishment of the HPC coalesced into the Western Cape First Nations Collective.

Now, many years later, we, as the Western Cape First Nations Collective Trust, are ready to take up our custodianship role and stewardship function to execute and carry out our ordained functions.

To ensure that we are committed, diligent and understand our role and function and remain dedicated to our calling, we have conducted regular trustee workshops focusing on training and equipping.

These workshops are based on governance and administration and the importance of asking just five questions (why, how, what, who, when) in order to keep us focused, grounded, committed, dedicated and humble in our calling.

Our trustee workshops to date have highlighted the importance of understanding our roles and functions as stewards and custodians, as we believe in equipping and training.

This is also to ensure that the vision of the WCFNC of Restoration, Recog-

nition and Restitution of our people are realised and that it will give hope that will be passed on to the generations to come.

We are nearly there, so we are taking small steps in the right direction.

Today we are on the last lap seeing the HPC completed and soon the custodians and stewards will be ready to take their first step collectively in a physical place, but more so into a special space that will host the First Nations Heritage Precinct Centre.

It will be like the past and present coming together, and the vision will not stop there.

From this union will emerge a place of hope, a place of anchorage, based on Reconciliation, Restoration and Restitution, creating new experiences for the next seven generations and into the future.

So how did we arrive here?

Since its inception and even prior to that, our signature stamp, ‘Right of Return’, was a dream that gave us hope. The evidence of this signature stamp is the FN Heritage Precinct Centre, a beacon of hope at a place and space of great significance.

Rethinking heritage spaces

ZENZILE KHOISAN

A three day program to commemorate the 350 year anniversary of the passing of Khoi heroine Krotoa has brought into full focus the life and times and the lessons for contemporary South African society of this sentinel historical figure. Her life and times serve as both an inspiration and a reminder of the deep injustice that defined the foundation nations at the dawn of the colonial era.

This program, to pay homage to a most significant figure of the Cape Khoi peoples was conceived and executed as a partnership between the Castle of Good Hope, the Groote Kerk, Robben Island Museum, the National Heritage Council, the Department of Arts, Culture and Sport and various structures within the Khoi and San resurgence.

The three day event included a cultural/ spiritual program at the Groote Kerk which included the unveiling of a specially commissioned portrait of Krotoa; a tribute to Mother Krotoa, at the slipway jetty from which boats to Robben island had been launched in the past; a march from the Victoria and Alfred Waterfront led by a troop of young Cape minstrels; a cleansing and wreath-laying ceremony and a gala dinner which brought the three-day program to a close.

The cleansing event at the Castle of Good Hope was held to mark the place, within the Castle grounds, near the Dolphin pool, where this phenomenal figure in Khoi history was incarcerated and buried, beneath the cobble stones next to the inside wall of what was the first location of the Dutch Reformed Groote Kerk.

Calvyn Gilfellan, academic and historian, CEO at the Castle of Good Hope, spoke to First Nation News about the program to commemorate Krotoa, as also his views on how South Africa can come to terms with, draw lessons from and also benefit from the culture, history, heritage of South Africa's foundational peoples.

FIRST NATION NEWS: As the CEO of the Castle of Good Hope you have brought a new perspective to ensuring that the Khoi and San and the history and heritage associated with South Africa's foundational people are integrated into the programs of the Castle of Good Hope. What informs your vision to ensure that these narratives and the dialogues associated with them are integrated into the broader heritage work of the Castle?

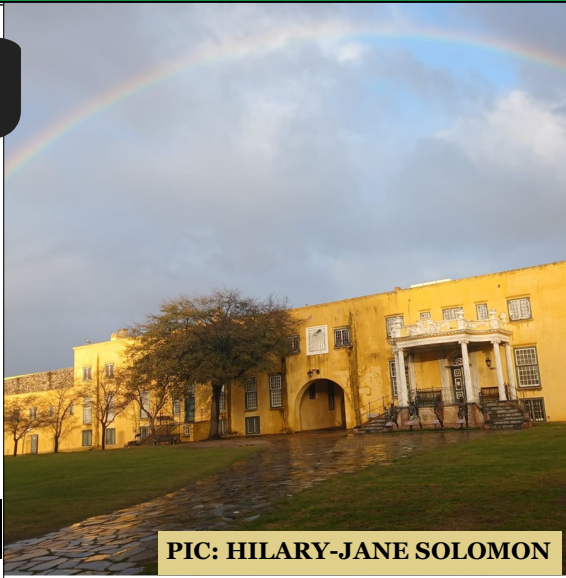
CALVYN GILFELLAN: When I first met and encountered the Khoi and San revivalist movement in 2011, there was a lot of distrust between the leadership of the Castle management and the leadership of the structures of the Khoi and San.

However, through dialogue we had to look at several ways to engage and had to work through numerous issues, which for some or other reason, were presented as obstacles.

I took a different view on some issues, because issues such as unity among the revivalist groups cannot be seen in isolation from the actual history of the Khoi people.

As is my understanding of history of peoples throughout the world, including Europe, there is always contestation. Through dialogue and engagement there is now a level of maturity.

Because of this maturity and growth in the move-



PIC: HILARY-JANE SOLOMON



ment, and how its positions are put across, we achieved major breakthroughs in terms of our relationships with the Khoi and San leadership and structures.

FNN: What is your view of memorialisation associated with prominent heritage spaces such as the Castle?

CG: What is apparent is that cultural and political institutions need to shift their approach because many of these institutions and organisations are very resistant, even antagonistic to the issues and narratives related to and involving Khoi and San peoples.



CALVYN GILFELLAN

brought on board, including Heritage Western Cape, South African Heritage Resources Agency and Iziko museums so that we collectively work with everyone, including the relevant government departments and deal with the issues of the indigenous movement.

FNN: How does the celebration of heritage narratives associated with the Khoi and San contribute to the process of nation-building, reconciliation and restoration?

CG: When it comes to the issues of healing the wounds of the past, addressing injustice and nation-building we have very clear examples of women, such as Mother Krotoa, who can serve as instruments to unify society.

In the past there were many other great figures such as Ma Winnie Mandela or Ma Sisulu who have played that role. What is very clear is that we have lost our moral compass, which has caused society to disintegrate at many levels.

If we look, for instance, at relations between various of our people in the Western and Eastern Cape we can learn significantly from the past through the histories, for example, to the narratives associated with the great Khoi warrior Dawid Stuurman.

His fight against colonialism reveals histories that are unknown to many people, notably that he was a military and resistance leader of military formations that included many people of Xhosa descent, so by

In the Western Cape and throughout South Africa we need to sensitise these institutions and organisations to the fact that if they do not deal with the issues of indigenous peoples there will always be restlessness. In this respect it must be stressed that we cannot work as an island, so everyone must be



PICS LEFT & RIGHT: CASTLE OF GOOD HOPE

learning about Stuurman, who escaped twice from Robben Island, we can find ties that bind all who suffered oppression and rebuild relations between those peoples and the Khoi and San movement.

This should be a part of a bigger project of rebuilding, which will be crucial over the next 30 years. What we cannot underestimate is the damage of history, which continues to this very day, when colonial forces are hard at work, breaking down what is left of the liberation movement. If these forces have been able to break down the liberation movement, we must think what they can do to the Khoi and San revivalist movement.

FNN: What has been the experience of the Castle of Good hope in working with Khoi and San leaders and structures in their broader quest for restoration, recognition and restitution?

CG: There are many programs that have been run at the Castle of Good Hope, including programs to rebuild and develop the Khoi and San languages. These languages, such as Khoegewab must be integrated into our schools, because it is through these languages and the messages they carry that we can keep the tangible and intangible elements of Khoi and San heritage alive.

There must be strong agitation for the constitutional recognitions of these languages as official languages because they carry critical messages related to history, culture, territory and artefacts, that have to be kept alive. Through this we will be able to integrate our symbols into the mainstream, including to street names which will provide opportunities for teaching.

FNN: What is the importance of historical figures such as Krotoa, Doman and other prominent Khoi figures in the process of reconstructing more composite narratives about our past and what can South Africa draw from their narratives in navigating our current conditions and challenges?

CG: The narratives that flow from historical figures such as Krotoa, Stuurman and Nomoa will help us combat the false narratives such as those associated with Van Riebeeck and Cecil John Rhodes who are held up as examples of people who built the places such as the Castle of Good hope.

What we have is a clear opportunity to correct these false narratives and tell a more complete story of people such as Mother Krotoa and Nomoa (Hero of the 1st Khoi-Dutch War, 1659 to 1660).

Those histories are being uncovered in places such as the old granary and other ancient spaces that reveal that Krotoa and Nomoa built on a strong foundation, dated as far back as 22 000 years, a history in which Khoi and San descendants can take pride.

Honouring the legacy of Krotoa, Mother of the Nation

PROF. SYLVIA VOLLENHOVEN
is a writer, journalist, playwright & filmmaker

Journeying with an important story, a writer never knows when it begins and where it will end.

The story of Krotoa arrived on my doorstep sometime in 2017. Uninvited it has come to stay.

There are strict First Nations traditions that govern how guests are treated, especially those who arrive unexpectedly. For a long time, I did little else but obey the dictates of her story. Directives from the ancestors took me all around the country and abroad. Among



SYLVIA VOLLENHOVEN

other excursions it involves strange experiences on a remote farm called Towerkop (Magical Peak), finding a Siener, knowledge keeper, who ‘speaks’ with Krotoa and even a spell in Hollywood.

Like a latter-day Ancient Mariner, I wander the globe telling anyone who will listen that once there was this woman whose story has returned to shake us up and feed a First Nations revival.

For me as a writer it has become: Rational exploration that uses divination to become excavation.”

So now we celebrating and honouring her legacy and heritage and to make people aware of the wonderful indigenous people, especially indigenous women, we have in our histories.

It is extremely important to remember who Krotoa was because most people don’t know who she was.

However, if you ask the average kid they know who Jan van Riebeeck is.

We are not teaching our kids who the Autshumoas, the Krotoas, the Kaptein Witboois and the great leaders of our earliest resistance against the colonials were.

Krotoa was a key negotiator, diplomat, translator and a key figure at the Cape. She brought peace in the war between the Khoi and the colonisers, but 350 years ago she died a lonely, cold traumatic death on Robben Island – at the tender age of 31.

There is a huge revival among first nations people in the country who are sick and tired of being called Coloured and branded as people with no culture.

The revival among the KhoiKhoi and the San is about looking back at our history, finding and filling the gaps in various creative ways. Personally, I wrote a play called Krotoa, *Eva van die Kaap*, that was at Artscape several times and which opened in the Netherlands.

So even people overseas are recognising the dynamic nature of our history and how neglected these figures are and when you wipe out a peoples language, their history, their stories you reduce them to almost nothing and you reduce them to accepting that they do not matter.

And so bringing back the story of Krotoa, in this powerful way is part of a Khoi-San First Nations revival that is part of us reasserting ourselves as a people who had language, who had rights and who had beautiful names that have been destroyed. We had a beautiful culture that we are busy reviving.

The government and education authorities must do something so that our children are taught the true history, so that they can stand up and be proud of who they are.

We have lost touch with our rituals, and when we lose touch with our rituals, our ancient cultures and traditions, we lose touch with who we are.

A proud people will not be a silent people

TANYA KLEINHANS-CEDRAS

The disruption of our peaceful existence when the Dutch colonising council decided to seize and control our sovereign ancestral lands, led to the subsequent systematic Cultural Genocide of the aboriginal Khwe and San People.

The life and pivotal contribution of our great matriarch Krotoa, in pursuit for authentic Restorative Justice required moral and legal commitment.

As the founder of the Institute for the Restoration of the Aborigines of SA (IRASA) and Paramount Chief of the Cochoqua Oedasoia tsi Gon-nemoo Clan, it is with absolute reverence that I pay homage to Krotoa, our iconic ancestral matriarch.

At the commemoration of her death, we witnessed expressions of cultural appreciation as a reminder that at a tender age, Krotoa experienced deception, serfdom, dehumanisation and forced bondage.

Cultural consciousness and resilience requires cultural protection in action! In September 2015, IRASA initiated the removal of a despicable portrayal of the semblance of Krotoa with her dates of birth and death displayed on a public bench upon which you could place your backside!

This defending the honour of a valiant matriarch, resulted in a 27-month legal court battle with the City of Cape Town, and yes, we won!

The embodiment of our ancestor’s human remains cannot be held in colonial structures which was not her home. To authentically honour Krotoa is to return her human remains to her Birthright Kraal where she belonged and was taken from, devoid from any colonial settlement structures where her spirit can soar!



TANYA KLEINHANS-CEDRAS





PICS: IFN MEDIA



Journey into dealing, healing generational trauma

HILARY-JANE SOLOMON

The Foundation Nation has been endowed by the Most High to be stewards and custodians of the land, that is to tend, till, nurture, guard and care for it.

To be effective in their ordained calling, they should however have dealt with, or be dealing with their multi- and inter-generational trauma.

We have been involved with the Khoi and San Tribal and Customary structures for several years.

Sadly, after many years, the trauma is still displayed in various forms. Because of the hurt and pain, nothing has changed and this is still very evident amongst our people.

Having various meetings and engagements with the Khoi and San leaders, customary and tribal structures, the trauma was evident and very expressive. Some more than others.

The trauma was deeply lodged and seemed like a default place within our people’s inner being. Irrespective of our backgrounds, there was intense trauma due to acquired behaviour from personal, family, community and also what the unjust political structures set in place that demanded subservience from the Foundation Nation.

The journey of and for Healing Generational Trauma is part of the

calling the Most High instructed the FNR Network to steward.

It is all about the Restoration of an individual and goes right up to a nation. Restoration, in essence, is “what was; what should not have been, and what must be”. It involves going back to original design and intent.

As the FNR Network we understood that our role was to start a journey to address the generational trauma and its negative impacts within the Foundation Nation.

Hence, the focus of the FNR Network was the importance of embracing our own journey on dealing with our generational trauma that was so deeply knotted and entangled in our inner being.

After sharing this and the 5 Rs with the FNR Network Team, we embraced what Abba Father gave us – to be stewards in the Healing Generational Trauma space. But we first had to start with ourselves and embrace the journey of becoming whole and healed.

The 5 Rs is a sequential process, starting with Repentance; Reconciliation; Restoration; Restitution and Revival (based on Righteousness and right standing with the Most High) and justice – in right standing with each other.

We knew about this and asked Abba Father to show us the trauma; the deep pain of the trauma; the im-

pact of the trauma that we inherited from our ancestors, and how to deal with generational trauma that has already impacted our descendants.

Graciously Abba Father began to instruct us on how to deal with it.

He said He would take our hand, as we allowed Him to go and into every place where the trauma entry point was.

He gently asked if we would forgive, release and bless the individual, family, friend, people, entities and structures that contributed to our generational trauma.

So, we are on our own Healing Generational Trauma journey and encouraging our people and other nationalities to embrace this journey, as it is goes from an individual to a nation and the nations of the earth.

This message was shared with the FNR Team and we all agreed it is time to embrace the journey, deal with it in the light of the message that we have been given by Most High.

This message was to Biblically Restore South Africa’s Foundation Nation. That was the first lap of our journey.

Now we have entered the second lap of our journey or calling, to present the Healing of Generational Trauma gatherings and the five Rs that we believe and know is about the well-being of South Africa.

On 27 April 2024, a historical day in the history of South Africa, we took the leap of faith and hosted the 1st Healing Generational Trauma Gathering, joined by Chiefs, Leaders, Change Agents and Youth.

Thank you to Fully Alive SA Team for not only partnering with FNR Network in presenting on the day, but also for making it possible for us to meet at the place of historical importance where according to recorded history major violations took place by the invading settlers.

Still plaguing and emotionally harassing our people with all its negativity to this day.

Evidence thereof is the multi- and inter-generational trauma that our people display to this present day.

The FNR Network is committed to help everyone to deal with this trauma and therefore we are working with Fully Alive SA.

This organisation has the educational background; the understanding and scientific evidence of what trauma does to oneself and everyone else connected.

In trauma the soul is afflicted and carries the pain, hurt and rejection.

To protect oneself, the soul will always be on the defense, on the attack or retreat into silence.

This is not healthy, for the only way to deal with the trauma is to be healed in your spirit, soul and body.

Feedback of workskshop

The highlight of the work-shop on Healing Generation-al Trauma on 27 April for me was to experience how Abba Father brings (medical) sci-ence and His Word in sync for us to see and know He had orchestrated everything in His Divine wisdom before time began.
It is always a "Wow" and it was for me that day.
Cynthia Daniels

The trauma our generation went through will affect us and the future generations, unless we stop it. Only by going down memory lane can we heal.
The healing comes by forgiv-ing people we judged in order to heal - we need to let go of all our behaviour and reflect on who we are.
Charmaine Abrahams

We enjoyed the workshop and the time spent with the facili-tators, The 5 R - is awesome. The session was a bit too short to unpack all of it. The Healing of Generational Trau-ma is ongoing. Thanks for choosing that important as-pect that impacted on our communities so grossly. I wish you all the Blessings with your project. May it grow. - **Chiefs John Jansen and Mary Jansen**

Attending the conference was a powerful and transformative experience for me. I gained a deeper understanding of the complexities of generational trauma and its effects on my own life and relationships.
The speakers, workshop and group discussions provided valu-able insights and practical tools for processing and healing from trauma. - **Julian Revell**

This workshop addressed not only my spiritual understanding but the historical understanding of my people and their history and victories on the shores of Lagoon Beach.
Standing on the beach with my feet in the cold Atlantic ocean I felt the spirit of God hover over me. I saw a nation free, my people, thriving and joyful. I heard singing and laughter as I closed my eyes.
Tania Davids

The Workshop was an event that I will never forget because of what happened there. Spiritually and through simple acts of everyday activities, a burden lifted off the people.
I suspect it was related to the battle of Salt River which occurred meters away from our location.
Melvyn Abrahams

The seminar, in its simplicity, yet profoundness, reached into hidden crevices of my heart that I didn't even know existed - gently pull-ing out thorns, even of historical memory passed onto me through generations.
Gently ushering me into living waters and reconnecting me to His original frequency.
To say that the seminar facili-tated much-needed healing would be an understatement.
Matshepiso Finca

I see the importance of dealing with the Trauma that we as the youth of South Africa face and that has been hiding in our blood-lines for generations past.
This remedy is part of what makes the 5Rs work. It's like the ingredient we have being waiting for to see the cake be baked fin-ished. - **Ashwin du Plooy**

Completely set free. Words can-not explain that which I've expe-rienced. Everything just came together for me on that day. All the dots were connected. Looking forward and very excited for the next few workshops, that are to follow. - **Crystal Otto**

I often attend various work-shops on matters of FN issues, most only focus on restoration on land and material aspects while the emotional, mental and spiritual restoration of our Nation are grossly neglected.
The facilitators were warm and very pleasant yet had the ability to dig deep within our psyche.
We as FN leadership deal dai-ly with tremendous trauma that haven't been dealt with at all therefore the constant in-fightings, powerplays and sometimes violent behaviour amongst our people.
Chantal Revell

The day, 27 April 2024, was ordained by Elohim as the heavens opened and the thunder and lightning encompassed us. What we experienced on Freedom Day has been insightful and revealing of our past, scratching the very surface of the hurt and pain we encountered over cen-turies.
The delving and digging phase will em-power us to reach out to families, friends and communities at large.
The music and art also had a calming effect and gave us the confidence to ex-ercise the emotional part of our being.
Clive Solomon

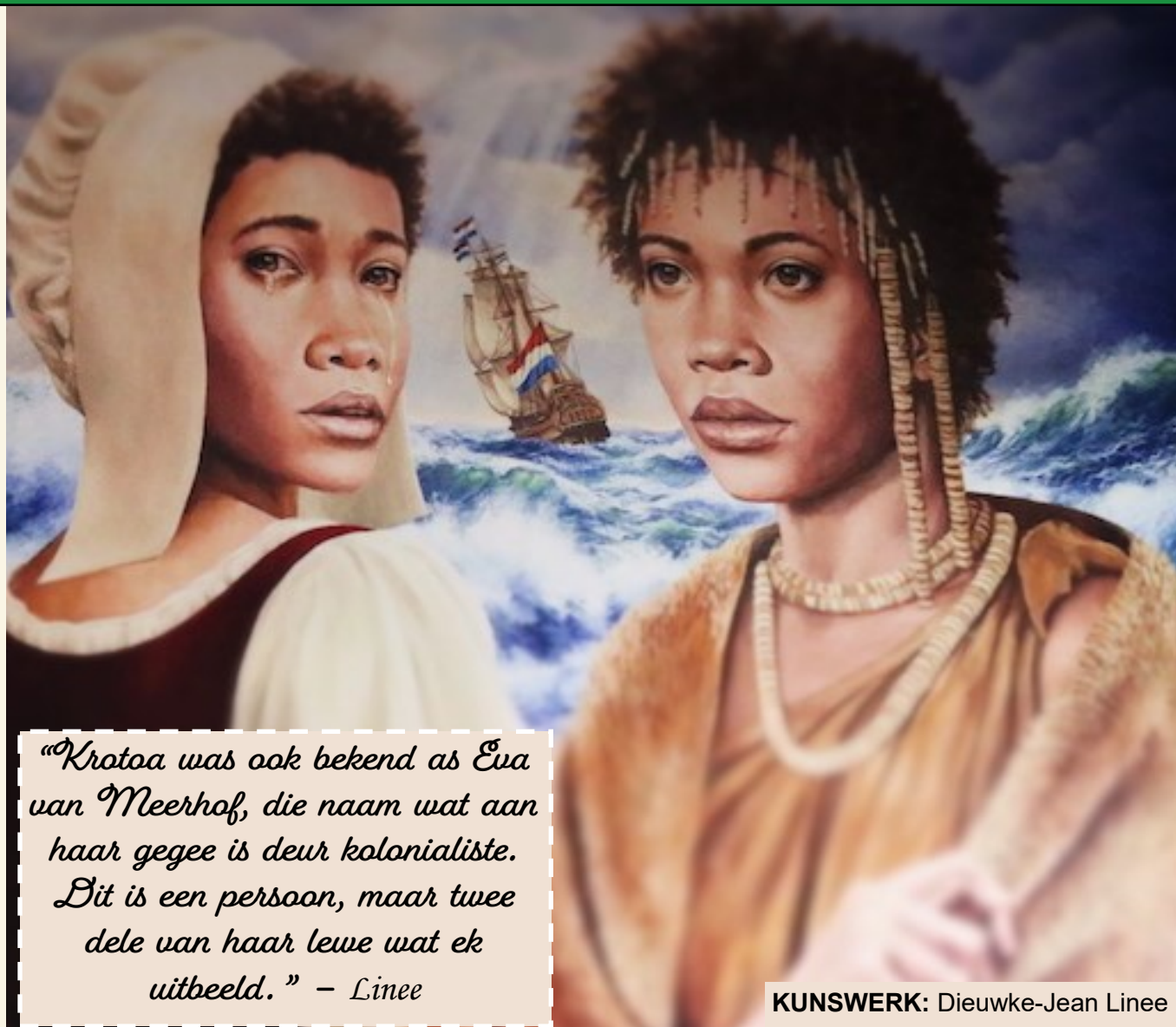
The workshop was a good balance be-tween information and practical ap-plication. There was a good flow from one speaker to the next.
It would have been good to have group discussion sessions, relating past and present conditions to the teachings that had been heard.
The amount of content and activity within the one day would have been good over two or three days. Always a concern at the lack of youth involved. - **Shanette Martin**

The workshop came at a strategic time for me personally. I've been in-volved with First Nations from all over the world and I have seen the same brokenness because of the systematic dislocation from their land, language and culture.
I didn't always have the solution on how to respond to the deep pain and trauma.
I now have new tools to respond to the need and to see the restoration of the identity, dignity and destiny of individuals, communities and na-tions. - **Edwin Fielies**

I was able to see where my trauma had begun and knowing that there's abso-lutely no way I can just fix my trauma through looking forward - I have to go back to the cause of it.
I also learnt that God is a relational God, and He seeks to have a relation-ship with us. it doesn't matter how old or young a person is, healing can still happen. - **Luci Stewart**

The presenters were such a safe space and Father's presence and heart could be felt. My experience on the beach was in-teresting. I felt the Father whispering to me about the strength of the women in the Foundation Nation.
I felt He wanting to restore the ten-derness and nurturing of women and mothers in the nation. - **Meagan Stout**

Tribute from church where Krotoa was baptised, buried



"Krotoa was ook bekend as Eva van Meerhof, die naam wat aan haar gegee is deur kolonialiste. Dit is een persoon, maar twee dele van haar lewe wat ek uitbeeld." – Linee

KUNSWERK: Dieuwke-Jean Linee

Amongst the many former Cape governors, political figures and rich landowners buried at the Groote Kerk, lies the mortal remains of a truly significant ancestor whose life and story is an important reminder of the various challenges and traumas that we continue to face as society and country today, the Groote Kerk said in a statement.

"Krotoa's story is one of loss, displacement, abuse, hope, courage and strength which tragically ended in rejection and abandonment.

"This remarkable South African woman who was named Krotoa at birth, and later baptised Eva by our congregation, she was the first Khoi member of our church. She died on 29 July 1674 and after being buried at the Castle, her remains were reburied at the church in Adderley Street.

The Groote Kerk, along with the Robben Island Museum as well as the Castle of Good Hope were all part of a week-end long celebration of the life of Krotoa.

This was done with a variety of partners and collaborators, among others the artist of the mural of Krotoa, the talented Dieuwke-Jean Linee, Haroldene Tshienda, poet, performer and publisher of the Krotoa Anthology, as also scholars of three schools in Cape Town.

Dieuwke-Jean Linee, from Paarl, who created the mural of Krotoa, said she is deeply honoured to be part of this histori-

cal project.

"As a female indigenous artist, this opportunity to use my God-given talents to tell Krotoa's story and celebrate her remarkable legacy is truly surreal.

"I first encountered Krotoa's story two years ago, at a time when I was uncertain.

Her story not only inspired me to delve deeper into her life but also motivated me to use my art to give voice to the long-forgotten and unheard stories of our ancestors.

"The Groote Kerk has granted me a platform to achieve this, and I am thankful to the congregation for putting their faith in me," Linee stated.

Writer, poet and publisher, Haroldene Tshienda, said it was a great honour to have been part of this initiative.

"As a writer, I learned so much about Krotoa's life because I had to search deep and went to the extreme to educate myself.

"As a publisher and the owner of Shofar Books, it was just a great honour to have been chosen to help giving birth to this initiative.

"Shofar Books agreed to work in partnership with the Groote Kerk and Poets Vannie Kaap because we believe Krotoa's memory is not celebrated enough.

"As creatives we collaborated and now we can celebrate. Bringing poets and writers together nationally in one voice is just an absolute joy! Tshienda said.

In Krotoa is baie mense se lewens saamgevat

Krotoa is die Moeder van ons nasie, en die Moeder van Afrikaans" het Danab Bradley van Sitters, inheemse taalkenner, by die Groote Kerk in Kaapstad tydens die 350-jaar viering van Krotoa se dood gesê.

Ek voel baie aangeraak dat ek vandag hier kan staan, hier waar Krotoa se laaste oorskot lê.

"Ons is vandag hier om eer te bring aan die Moeder van ons Nasie. Op ons landswaapen staan die woorde !ke e: / xarra //ke, wat beteken daar is eenheid in ons diversiteit, en dit is juis waarvoor Krotoa gestaan het.

"In haar het sy mense se lewens saamgevat en deur haar is haar kinders hier vandag.

"Dit maak nie saak wat die velkleur, die oogkleur of die haarkleur is nie, wat saak maak is dat die bloed wat in ons is immers dieselfde kleur is.

"Maar Krotoa se taal, die oeroue taal van my voorouers, my eerste taal, word

nie meer op die strate van die Kaap gepraat nie.

Haar taal word nie meer gehoor deur die mense wat hier woon nie.

Volgens Van Sitters is die Nama-taal die enigste dialek van die Khoi-taal wat nog gepraat word.

"Selfs Afrikaans het baie woorde en uitdrukkings wat kom vanaf hierdie taal.

Kaapstad het ook 'n ander naam gehad voordat daar skepe aangekom het. Die naam van Kaapstad as mens dit vertaal, beteken 'Waar die wolke vandaan kom'.

Vandag praat ons van die kombes oor die berg, en dit was die beskrywing vir die oernaam vir Kaapstad.

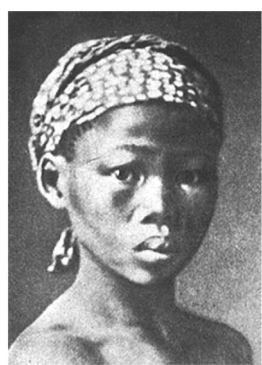
Ons voorouers, die Khoi-khoi en San mense wat diep geestlike mense en het die naby die aarde gelewe, daarom hoor mens die klanke van die natuur in die klik en suigklanke in die taal.

Jy hoor die geluide van die wind, die vuur, die aarde en die water in die oeroue taal.



OERROUTE TAALSPREKER: Bradley van Sitters het in Nama gebid en dit vertaal by die herdenking van Krotoa se dood 350 jaar gelede. Deel van die viering was optrede van leerders van onder ander die Hoërskole Rylands en Spine. Ver regs is ds. Rian de Villiers.

The many faces of KROTOA – Khoi heroine



Brave, fierce, resilient Krotoa, my inspiration

Krotoa was a brave, fierce, intelligent woman, who despite her hardship did the absolute best she could for her people.

She was a diplomat, an interpreter, an adviser, peacemaker and one of the most inspiring individual I ever had the pleasure of learning about.

To me she is what it takes to be a true leader, a symbol of empowerment, resilience and strength.

Krotoa's story is such an inspiration, and it fills me with the courage to fight against injustice just as she did.

I believe Krotoa is such an important person to

talk about when we look back to our past.

Her efforts had such a profound impact on South Africa, and her

I would like to be the next Krotoa of the 21st century.



Nur-Jehaan Adams

Despite obstacles we can create a better future

NUR-JEHAAN ADAMS, a Grade 10 learner at Rylands High School, unveiled the plaque in Krotoa's honour at the Groote Kerk building in Cape Town, where Krotoa's remains are interred.

I could not be prouder to be part of such a wonderful initiative.

As we gather here at this historical setting I cannot help but have a sense of excitement and anticipation as we here to pay tribute to a truly remarkable and inspiring figure from our country's past.

She was a woman who left her mark on the world, and her legacy lives on today.

With the unveiling of her plaque we pay tribute to her legacy, her many accomplishments and we recognize the many sacrifices she made for the betterment of her people.

Krotoa's story is an important one for SA.

Whether you are a historian, public speaker, student or somebody who loves a good story, we can all agree that this day is one you will not soon forget.

Krotoa's story is a powerful one for girls and women, a story of a girl who believed in herself and the power of her voice.

As woman who came from a marginalised com-

munity, she faced significant challenges, but she used her determination and resilience to pave her path.

Her story reminds us that no matter where we come from or what obstacles we face, we have the power to make a difference and create a better future for ourselves and for others.

By remembering her story, we honour her memory and continue her work in inspiring future generations.

This plaque is not just a commemoration, it is a reminder. A reminder that we as individuals and society, have a responsibility to recognize and honour the contributions of those who came before us.

A reminder that it is up to each one of us to stand up to what is right, to speak out against injustice and work towards a better future for all, and that our action can bring about meaningful change.

May Krotoa's life serve as an inspiration to us all and may her memory continue to live on in the hearts and minds of the people she touched.



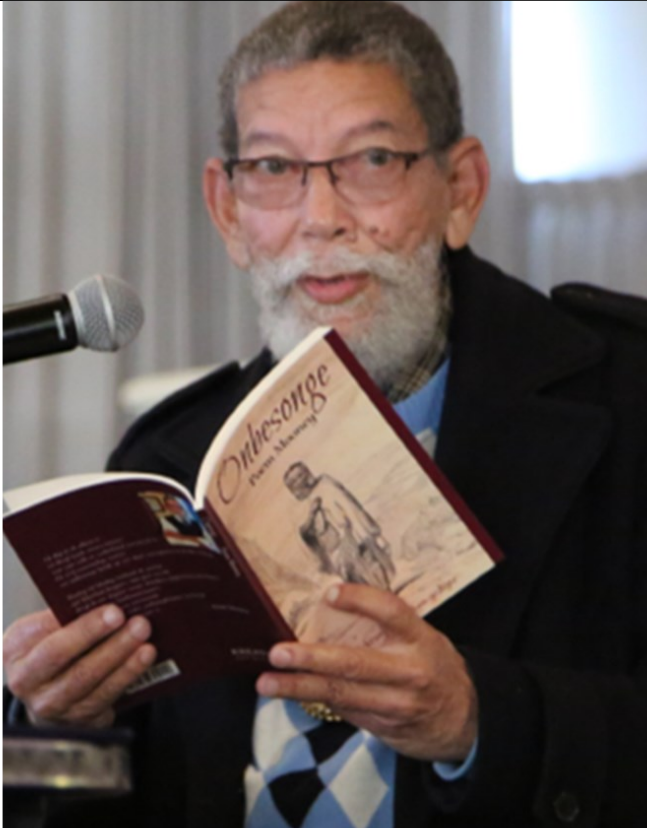
HAROLDENE TSHIENDA is a writer, poet, performer and owner of Shofar Books, who published the Krotoa Anthology in partnership with the Groote Kerk and Poets Vannie Kaap. PIC: FACEBOOK



DIEUWKE-JEAN LINEE indigenous artist who created the mural of Krotoa, said the opportunity to use her God-given talent to tell Krotoa's story and celebrate her remarkable legacy is surreal. PIC: INSTAGRAM

Oeroue kulturele ritueel in Krotoa se eer





INSPIREREND: Stamhoof Poem Mooney van Oudtshoorn op 81 steeds baie aktief.



Inheemse kenner, storieverteller, skrywer, digter, woordsmous, radioman – net paar van die hoede wat Poem Mooney dra

ZENZILE KHOISAN

Poem Mooney, stamhoof van die Attaqua Khoi-Khoi-stam se bloedspoor kan dwarsdeur die !Garop (Karoo) bevestig word. Hy is iemand wie se wortels diep lê, en soos die inheemse oudstes sal sê: sy bloedspoor is duidelik sigbaar.

Hierdie groot held van die Inheemse Eerste Nasionale Suid-Afrika is dekades gelede al deur verskeie organisasies wêreldwyd erken vir sy rol in die KhoiSan herlewing.

Nou is dié inspirerende en legendariese storieverteller, skrywer, digter en trustee van die Khoi-khoi Peoples Rooibos Biodiversity Trust – om net 'n paar van die hoede wat hy dra, te noem – verder vereer vir sy lewensbydrae tot kuns en kultuur.

Vroeër vanjaar is chieft Mooney by die Klein-Karoo Nasionale Kunstefees op Oudtshoorn bekroon vir sy bydrae tot kuns en kultuur oor die jare. As inboorling van Oudtshoorn is dit beslis nog 'n veer in sy hoed.

Mooney is saam met vier ander kunstenaars, naamlik Jana Cilliers (aktrise), Deon Meyer (skrywer), Eldon van der Merwe (akteur) en Colbert Mashile (kunstenaar), vereer.

Ds. André Boesak van Oudtshoorn, neef van ons artikelskrywer, Willa Boezak, en groot vriend van Mooney, het 'n aangrypende ode aan sy jare lange vriend gebring.

“Poem is by uitstek 'n woordslaaf, woordboer, woordsmous en woordtewenaar. Sy belangstelling, saam met wat hy al vermag het, strek so wyd soos die horison.

“Hier verwys ek na Poem se rol op die Taalraad, PanSALB, Nasionale Khoi-San Raad en die Rooibos Biodiversiteit dokument.

“Vandag se verering is welverdiend, en soos sommige tereg sê, lank reeds uitstaande,” het Boesak gesê.

Mooney het ook sy nuwe boek, getiteld *Waar-aan dink poëte?* tydens die KKNK bekend gestel. Sy stories is verder vertoon in 'n spesiale openbare geleentheid genaamd Die Staaltjie-meester.

Mooney is oorspronklik van Prins Albert, maar het hom jare gelede op Oudtshoorn kom vestig.

Keerpunt (’n uittreksel)

Deur POEM MOONEY

Die land is anders:
talle Rubicons is oorgesteek
voor en na '94:
grenslyne is verlê
waarheid en versoening
om't ewe.

Daar was tye
toe meer as eenkeer
halt geroep is,
regsomgekeer, linksomgedraai –
die pas gemarkeer is;
die hitte van die stryd nog gloeiend

Verdrukke massas wat bevryding soek,
slagspreuke uitroep;
die opmars van die skare vloeiend,
subtile opsweping, boeiend,
wanneer die skare woedend hyg;
an injury to one!

Van sit en staan
Kom niks gedaan.
Niemand draai 'n wang
Om nog meer klappe te ontvang.

Tussen Noord en Suid
op hierdie vasteland, die Ewenaar,
wat Afrika in twee gelyke helftes deel.

Tussen ewewydige sirkels – bo en onderkant
die Sentrale Middellyn, onsigbaar –
is die Steenbok- en die Kreefskeerkring,
is daar nog volkere wat kragte meet, enkelinge
in 'n oorleweringstryd,
vryheidsvegters, versus magswellustelinge.

En in die binnekringe, vertroueling
wat soos parasiete ten koste van die proletariet floreer.

Is daar eweredigheid
waar volkere in konflik
oënskynlik toelaat
dat sinnelose volksmoorde gebeur?
Offensiewe, teenoffensiewe,
maneuvers,
wat hierdie volksopstande
nie kan keer.
Koue oorloë in die Suide

en in die Noorde,
die star uitdrukkinge in die oë
van kinders en bejaarde vroue
as hulle woordeloos baklei
oor kostantsoene,
wat honger mense rasend maak.

Die naakte kilheid in die oë
van hopelose manne
met stukkende gewere,
verbleekte uniforms,
verflenterde klere,
krygsgenote, wat soos outomate
in die hitte van die stryd verdwaal ...

hulle smag verlangend
na 'n lied, met woorde
waar 'n geroeste bylkop in die Noorde
iewers in 'n houtblok steek.

'n Lied,
wat Afrika se mense
kan saamsnoer.

'n Lied
met dawerende akkoorde,
wat oor die wye landskap saamklink
met die dowwe uitroep
van skoenlose soldate
wat hulle nog wil wreek.

Kan mense wraak vervang
met liefde, en verdragsaamheid
met toeganklikheid?

Hoe kan 'n mens versoening preek
waar pangalemme in bebloede lyke
steek?

Wrede monsters elke stat en kraal beset
in 'n bestel waar jy op elke woord moet let,
vrees soos koue vingers om jou hartsak
klem?

Kan 'n mens die skade en die smart
herstel
waar aktiewe mynvelde onheilspellend
stil
jou lot beslis, en die horlosie
met presiese reëlmatigheid jou koppel
aan van ewigheid tot ewigheid?
(uit die Digbundel Onbesonge)

Ons verdwaalde stemme?

DR WILLA BOEZAK

En dag roep die rykste veeboer van die kontrei al die ander veeboere byme-kaar en maak ’n voorstel: “Ouens, julle weet dat baie mense hier op die dorp bitter arm is. Ons betaal onse arbeiders die minimum loon en meer, maar daar op die dorp is die meeste mense werkloos. “Ek gaan my dam se water uittap en laat skoon maak. Kom Vrydag-aand en elkeen van ons gooi ’n paar emmers vol melk in. “Dan laat weet ek al die werkloses om Saterdagoggend ’n lyn te vorm vir lekker vars melk.” Almal sê: “REG SO!” ’n Lang lyn soos wat ons by die verkiesing gesien het, is toe ge-vorm, maar toe die plaasboer met die slim plan die kraan oopdraai, was daar nie eens ’n druppeltjie melk in vir die dorstige mense nie. Wat gebeur het was dat almal wat beloftes gemaak het, het gedink: “My emmer melk gaan tog nie ’n verskil maak nie, so dis oukei.” Die opwindendste algemene ver-kiesing sedert 1994 is agter die rug en die meeste van ons het hul dem-okratiese reg uitgeoefen en lang rye kiesers het gaan stem en ons stemme het ’n verskil gemaak. Suid-Afrika het gepraat en die groot partye is die ANC, DA, MK, EFF, IVP en PA. Kom ons bekijk egter die uitslae vanuit onse perspektief. Omdat Gayton McKenzie se Patriotic Alli-ance nou die derde grootste party is



Lang rye kiesers het vanjaar op 29 Mei gaan stem.

in die Wes-Kaap is en die sesde in die parlement, vind Helen Zille dit jammer dat “etnisiteit en identiteit” so ’n belangrike rol gespeel het. Maar is om volgens jou etnisiteit en identiteit te stem regtig so ’n groot sonde? Etnisiteit kom van die Griekse woordjie ethnos wat volk of nasie be-teken en identiteit sê wie jy is. Die MK het uitstekend in KwaZulu-Natal gevaar omdat die Zoeloes hulle maklik met oud-pres. Zuma vereenselwig. Die ANC se beleid is duidelik oor die feit dat hulle in die eerste plek veg vir die regte van “black Afri-cans.” McKenzie het gereeld bruinmense se issues op sy agenda geplaas. Al

hierdie politici en ander besef jy moet kiesers hoop gee oor sake wat hulle persoonlik raak. Daarmee is niks verkeerd nie. Waar etnisiteit en identiteit gevaarlik raak is wanneer etnisiteit oorslaan na etno-sentrisme en iden-titeit rassisme word. Kom ek stel dit so: Etnisiteit is die liefde vir jou eie nasie of volk, maar etno-sentrisme is wanneer jy dink jou nasie is beter of hoër as ander nasies. Daardie soort meerderwaar-digheid het in die apartheidsjare gelei tot ons minderwaardige behandeling en gedwonge verskui-wings. Ons identiteit is met geweld verander. Ons is egter trots op onse

eerste nasieskap en ware identiteit, maar moet nooit op niemand neersien nie. Die vraag is: wie van hierdie top ses het ónse belange en ónse toekoms deel van hul manifesto’s gemaak? Dalk het ek nie goed genoeg ge-luister nie en lesers moet my asseblief reghelp as ek verkeerd is wanneer ek meen: NIEMAND nie. Ons word rêrig nie gesien of ge-hoor nie. So, wat is die oplossing? Dit lê nie in die stigting van eie politieke partye soos die Khoisan en Aboriginal and Others Movement van 2008 en die Khoisan Revolution Party van 2016 nie. Ons het ons stemreg gebruik vir die bevordering van ’n nuwe soort regering, maar gaan ons dalk ver-niet wag soos die dorstiges vir melk gewag het? Ek dink onse Eerste Nasies Sen-trum by Riverlands in Observatory, Kaapstad, moet wanneer dit operasioneel raak, op ’n intensiewe manier ons hoor en ons sigbaar maak. Sigbaar vir die publiek, die parlem-ent, die Nasionale Huis van Tradisionele en Khoi-San Leiers (waar ons nog nie is nie), onse kontinent Alkebulan (die oorspronk-like naam van Afrika) en ja – die wêreld. Liewe susters en broers, ons moet nou binne onself die spirituele en wilskrag vind om ons eie heil en toekoms te bevorder!

Our lost voices in election

One day, the richest cattle-farmer of the district called all the others farmers together and made a suggestion: “Guys, you know that many people here in town are bitterly poor. We pay our la-bourers the minimum wage and more, but in the village most people are unemployed. I’m going to tap out my dam’s water and have it cleaned. Come Friday night and each of us throws in a few buckets full of milk. Then I’ll ask all the unemployed to form a queue for nice fresh milk on Saturday morning. Everyone said “YEAH!” A long queue, like the ones we saw at the election, was then formed, but when the farmer with the smart plan turned the tap open, there wasn’t even a drop of milk for the thirsty peo-ple.” What happened was that everyone who made a promise thought: “My bucket of milk is not go-ing to make any difference, so it’s okay.” The most exciting general election since 1994 is behind us and most of us have exercised our democratic right. Sure enough, our votes have made a difference. South Africa has spoken and the main parties are the ANC, DA, MK, EFF, IFP and PA. How-ever, let’s take a look at the results from our

perspective. Because Gayton McKenzie’s Patri-otic Alliance is now the third largest party in the Western Cape and sixth in parliament, Helen Zille finds it a shame that “ethnicity and identity” played such an important role. But is voting ac-cording to your ethnicity and identity really such a big sin? Ethnicity comes from the Greek word ethnos that means nation and identity says who you are. The MK party performed excellently in Kwa-Zulu-Natal because the Zulus can relate with Jacob Zuma. The ANC’s policy is clear on the fact that they are fighting in the first place for the rights of “black Africans”. McKenzie frequently put the Coloureds’ is-sues on his agenda. All of these politicians and others realised you have to give voters hope about matters that affect them personally. Noth-ing’s wrong with that. Ethnicity only becomes dangerous when it turns into ethnocentrism and identity becomes racism. Let me put it this way: Ethnicity is the love of your own nation or culture, but ethno-centrism is when you think your nation is better or superior to other nations. That kind of superiority led to our inferior treatment and forced removals during the apart-heid years. Our identity has been changed by

force. We are proud of our first nationhood and true identity but must never look down on anyone. The question is: which of the top six parties has made our interests and our future part of their manifestos? Maybe I didn’t listen well enough and readers should please correct me if I’m wrong when I say: NO ONE. We are neither seen nor heard. So, what is the solution? It definitely does not lie in the formation of our own political parties such as the Khoisan and Aboriginal and Others Movement of 2008 and the Khoisan Revolution Party of 2016. We have used our voting rights to promote a new kind of government, but are we going to wait in vain like the thirsty who waited in vain for milk at the tap? Rather, our First Nations Centre, that is being build at Riverlands in Observatory – as the cul-tural hub par excellence – must, when it be-comes operational, make us truly audible and visible to the public, Parliament, the National House of Traditional and Khoi-San Leaders (where we are not represented yet), our conti-nent Alkebulan, and indeed the world. Dear sisters and brothers, we must find within our-selves the spiritual and willpower to do this!

SA's Elections causing Double Binds

By HILARY-JANE SOLOMON

The 29th of May Twenty-Twenty Four
For ordinary South Africans presented an opportunity waiting in long queues, awaiting at every station With so much more of what was supposed to be in store

A day much anticipated
But now that it is done
And all the fanfare and excitement that was generated
Has evaporated and has eventually become outdated

It has reached a different time because of the new formation
Where there is no longer any celebration
As the 2-main players are slowly showing their real colours
And ping-ponging others
Negatively impacting on ordinary citizens with intentional smothers

In their newfound so-called working together template
And noting their promise to start a clean slate
with subtle internal suspicion and undermining taking its place
As desperate citizens watching this compromised space

To date these 2 players cannot reach consensus
Its about numbers, percentages, positions and seeking spaces
on their self-appointed and identity benches

So, what ordinary SAs are seeing and watching
Is a ping-pong game
With the 2 main role players,
Each one looking for their own moment of fame
Yet they both the same

Because their plan was presented as doable & workable
Both thought they were unstoppable
Still, it remained tight-lipped
As their latest shenanigan was about position
And no surprise to the SA citizenry
Hoping about making it through a needed transition
And with delay upon delay
Ordinary citizens' only

recourse was to pray
Because now everything is done behind a specific closed door
Where there is no crossing of their marked-out floor
Because the 2 main parties of the GNU does not allow this anymore

So, while these 2 players are wasting time
Spinning their ping-pong dime

The markets are responding with loss of the ZAR rand
While these 2 players think they smart and grand
Trying to enforce and anchor double binds
On and over ordinary South African minds!

These 2 players need to know
That their fault-lines are out in the open
And beginning to show
That will result in violation overflow
And ordinary, unsuspecting citizens
Bound and bind not knowing which way to go

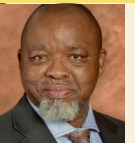
It's time that this game of ping-pong stops
Before it begins to do flip-flops
And a line be drawn in the sand
Because in time it is destined to become bland
While others are waiting in the wings
wanting to possess and own the land

So ordinary citizens of South Africa, Mzansi
Let's pray & hope their eyes open to see
That it's not just about power and wannabee
It's about the well-being of society
Impacting ordinary people like you and me....

And when their ping-pong game is done
Let's hope all South Africans will find their place in the sun
Or even better in the Son!
So that righteousness & justice can prevail
A true remedy that cannot fail ...

*Hilary-Jane Solomon ©
29 June 2024*

** Please note that none of the above text may be copied, produced, or sold in any form.
This writing remains the IP of the writer.*

SOUTH AFRICA'S CABINET OF THE 7TH ADMINISTRATION					
PRESIDENT			DEPUTY PRESIDENT		
		CYRIL RAMAPHOSA (ANC)			PAUL MASHATILE (ANC)
AGRICULTURE		LAND REFORM & RURAL DEVELOPMENT		BASIC EDUCATION	
		John Steenhuisen (DA)			Mwanele Nyhontso (PAC)
		Siviwe Gwarube (DA)			
ELECTRICITY & ENERGY		FORESTRY, FISHERIES, ENVIRONMENT		TRADE INDUSTRY & COMPETITION	
		Kgosiethsho Ramokgopa (ANC)			Dion George (DA)
		Parks Tau (ANC)			
PUBLIC SERVICE ADMINISTRATION		CORRECTIONAL SERVICES		SPORTS, ARTS & CULTURE	
		Mzamo Buthelezi (ANC)			Pieter Groenewald (FF+)
		Gayton McKenzie (PA)			
WATER & SANITATION		FINANCE		HEALTH	
		Pemmy Majodina (ANC)			Enoch Godongwana (ANC)
		Aaron Motsoaledi (ANC)			
HIGHER EDUCATION		HOME AFFAIRS		HUMAN SETTLEMENTS	
		Nobuhle Ncabane (ANC)			Leon Shreiber (DA)
		Mmamoloko Kobayi (ANC)			
INTERNATIONAL RELATIONS & COOPERATION		JUSTICE & CONSTITUTIONAL DEVELOPMENT		MINERAL & PETROLEUM RESOURCES	
		Ronald Lamola (ANC)			Thembi Nkadibeng (ANC)
		Gwede Mantashe (ANC)			
TRANSPORT		COMMUNICATION & DIGITAL TECHNOLOGY		TOURISM	
		Barbara Creecy (ANC)			Solly Malatsi (DA)
		Patricia de Lille (GOOD)			
PUBLIC WORKS & INFRASTRUCTURE		WOMAN, YOUTH & PERSONS WITH DISABILITY		EMPLOYMENT & LABOUR	
		Dean Macpherson (DA)			Sindiswe Chigunga (ANC)
		Meth Noma-khosazana (ANC)			
SMALL BUSINESS		SCIENCE, TECHNOLOGY & INNOVATION		SOCIAL DEVELOPMENT	
		Stella Nkabinde-Abrahams (ANC)			Blade Nzimande (ANC)
		Siso Tolashe (ANC)			
COOPERATE GOVERNANCE & TRAD AFFAIRS		PLANNING, MONITORING, EVALUATION		POLICE	
		Velinkosi Hlabisa (IFP)			Maropeni Ramokgopa (ANC)
		Senzo Mchunu (ANC)			
MINISTER IN THE PRESIDENCY		DEFENCE & MILITARY VETERANS			
		Khumbudzo Ntshavheni (ANC)			

PAYING HOMAGE:

Members of the Griqua Royal House with Deputy Minister of International Relations and Cooperation (3rd left) paid homage to Adam Kok 1 at the Castle of Good Hope in Cape Town.



Griqua Royal house celebrates founder, Adam Kok 1

The Griqua Royal House paid homage to their Founding Father, Adam Kok 1 during a festival at the Castle of Good Hope on 17 August.

A highlight of this event was a keynote address by Alvin Botes, Deputy Minister of International Relations and Cooperation.

The deputy minister unveiled a plaque at the space which is recorded as the area in which the first kitchen was constructed within the Castle of Good Hope heritage precinct.

Botes discussed the role of Adam Kok 1 as the leader of the Griqua people and went on to rename the old kitchen space after the leader who is celebrated as the founding father of the Griqua people.

Botes discussed “the challenges of government regarding the recognition of the Khoi and San leaders in South Africa”.

The festival also marked 149 years of Afrikaans as a recognised language with an insightful address by Afrikaanse Taalraad executive director Dr Conrad Steenkamp, who discussed the “need

for the protection of the language, the use of Afrikaans by the Griqua community and how Afrikaans was developed as a kitchen language amongst the Khoi, slaves and bastards”.

Also on the program was prominent academic Dr Hendrik Theys of the Stigting vir Bemagtiging van Afrikaans who translated the book *Forgotten but not buried* by Captain Aaron Messelaar, head of the Griqua Royal House.

Dr Theys explained why it was necessary to translate it into the language most widely spoken by the Griqua people.

He also reflected on how Griqua communities interviewed for the book “spoke proudly about their culture”.

Another academic Dr Willa Boezak added depth to the festival, reading excerpts from his book *Die Pesalms vi ôse mense*.

Another speaker, Dominee Henry Matthys reflected on his experience of undergoing the rituals of the !Naú cultural ceremony at the house where he was born and the nature of the ceremony as an act of “recognition regarding

his umbilical cord”.

The Castle of Good Hope, which was the venue for the festival was represented by its Chief Executive Officer, Calvyn Gilfellan who provided an overview of the historical relationship of the Castle with Adam Kok 1.

Gilfellan also celebrated the inclusion of the minstrels, brass band and the Malay choir as part of the entertainment for the event.

Captain Uirab of the Nama Traditional Leaders Association of Namibia (NTLA) discussed the necessity for strengthening bonds between traditional leadership and indigenous structures and celebrated the close relationship between the NTLA and the Griqua Royal House.

Captain Messelaar discussed the pathway of identity development from the categorisation as Bastards to what is now their fully developed Griqua identity.

He then spoke about their relationships with groups like the Malay people and the plans of cooperation between the Griqua people and the Nama Traditional leaders Association of Namibia.

Griekwa-huis rou na dood van leier

KAPT. AARON MESSELAAR

Benedickt Aloysius Kabab, oud-onderwyser en dienaar van die Eerste Nasie van Suid-Afrika het met sy heengaan na die Skepper op 30 Junie, afskeid geneem van sy geliefde familie, vriende en die gelede van die hedendaagse Khoi en San-volk.

Dit was met die herlewering van die KhoiSan nasie dat hy vir dekades met nederigheid, geanker deur inheemse waardes en beginsels, gedien het.

Die oorledene is op 24 September 1999 aangestel as hoofman op die Wesfleur-sportveld op Atlantis.

In 2004 is hy as hoof en provinsiale

leier van die Wes-Kaap as kommissaris aangestel in die administrasie van die Koningshuis van sy majesteit Adam Kok. Hy is ook aangestel as senior raadgewer in die Griekwa-Koningshuis en dien hy in die kapteinsraad van Kaptein Aaron Messelaar.

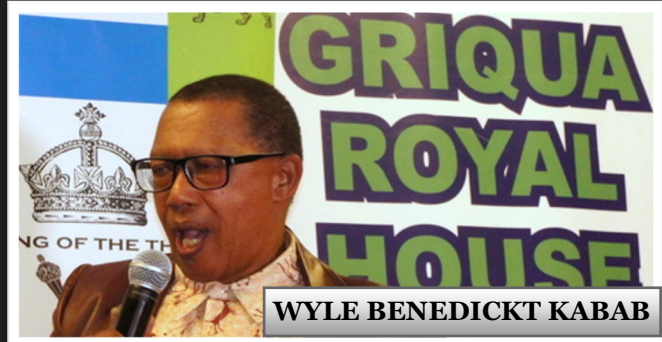
Saam met al die posisies wat Kommissaris Kabab in sy lewenskringloop beklee het, het hy ook gedien as die voorsitter van die politieke party Khoisan United Front, waar hy met hoofman Stanley van der Berg as president, gedien het. Hy het in 2001 uitgetree.

Hy het ook met hoofman Paul Cyster as voorsitter, en hoofman Frederick Konstabel as sekretaris, gedien as raadslid van die Landelike Gebiede Forum, veral in die Weskaapse sendingstasies wat gesukkel het om die gronde te behou vanaf die regering.

Hierdie organisasie is later deur die regering vervang met TRANCA. Hier was grondsake sy portefeulje, en ook hier het onbaatsugtig sy taak uitgevoer.

Hy het ook as voorsitter gedien op die Western Cape KhoiSan Ontwikkelings-trust .

Komm. Kabab sal onthou word vir sy ontblusbare veggees in die behoud van



sy volk se waardes en kultuur. Hy het nooit terug gestaan in welke forum hy ookal waargeneem en gedelegeer was om die Griekwa-Koningshuis te verteenwoordig en die volk se saak, asook grondregte te verdedig.

Hy was iemand wat ek kon vertrou om die Griekwa-Koninklike Huis te verteenwoordig by ander instellings omdat hy ’n lojale lid was.

Hy het ook die Griekwa-Koningshuis by die Griekwa Nasionale Eenheidsforum verteenwoordig.

Komm. Kabab was veral ’n goeie luisteraar. Hierdie vaardigheid kom moontlik uit sy vorige beroep as onderwyser, wat hom ook daartoe in staat gestel om verklarings reg te stel.

Hy laat veral ’n groot leemte in ons volgehoue aan-spraak tot ons reg op grond.

Hy was toegewyd en het ’n passie gehad vir sy kultuur en gebruike. Hy was ’n vaderlike figuur vir baie in die Griekwa-Koningshuis.

Ons was vir meer as 25 jaar kollegas. Hy sal gemis word en sy plek sal leeg wees.



WYLE KOMM. BENEDICKT KABAB (LINKS) EN HOË KOMM. AARON MESSELAAR.

Van die oor, tot die oog, tot die mond tot die verstand tot die hart



DR WILLA BOEZAK

Ons gaan in die toekoms met mense uit verskillende kulture en die nuwe regering om die tafel moet sit in belangrike gesprekke. Daar kan goeie en positiewe uitkomst wees as ons die volgende 7 elemente in ag neem.

Die oor (om mee te hóór)

Toe ek 'n kind was, was dit die dae toe mense met klein oortjies nie in groot mense se geselskap gesit het nie.

Maar ons het geleer – met nou en dan 'n paar rapse daarby – jy kan nie net luister nie, jy moet hoor.

Hóór die regering ons? Weet hulle hoe klink dit vir ons as ons Kleurlinge op die sensus genoem word?

Vir my voel dit iemand steek my in die bors met 'n mes.

Nog 'n voorbeeld: in die begin van die 1700's het 'n Afrikaner van Stellenbosch, Adam Tas, gepraat oor ons as die "swart gebroedsel met Gam se bloed".

Behalwe op Stellenbosh, is daar vandag 'n lang Adam Tasweg dwarsdeur Belhar om hom te vereer. Dis tyd dat hulle ons hóór!

Hoe kan enige gemeenskap geklassifiseer word volgens die hoeveelheid melanien in hul vel?

In die apartheidsera het daardie ideologie tot die lyding en vernietiging van hele gemeenskappe gelei.

Weg met rasseklassifikasie sê ek. Dis tyd dat die regering ons hóór!

Die oog (om reg te kyk)

Wat gaan in ons koppe aan wanneer ons ander gemeenskappe sien?

Dalk maak ons heeltemal verkeerde afleidings. Laat my dink aan die ou wat soos 'n bergie lyk, maar hy kyk na die nuwe kar.

Die verkoopsman ignoreer hom en later gaan gesels die ou eerder met die bestuurder en ry daarna weg in die

nuwe Merc.

Ons moet sorg dat ons reg bekyk word. Dis vir my mooi wanneer ons op kulturele aangeleenthede kultureel aantrek, maar met elke liewe gewone vergadering?

Selfs Nomoaä-Doman en Krotoa het daaai tyd al geweet wat pas wanneer.

Bekyk mense byvoorbeeld die hiërogliewe van die Egiptenare wat 3500 jaar oud is, dink hulle dis die oudste skryfwyse, vergetende dat meer as 30 000 jaar v.C. was daar al die wonderlike rotskuns van die Boesmans?

Oningeligte mense kyk daarna en dink dis maar net prentjies, maar ons weet dat daarin diep spiritualiteit lê wat vertel hoe die sjamaan met Tsui/goatse (God) geworstel het vir !gi (krag) om die siekes gesond te maak.

Ons sal toeriste moet leer hoe om reg te kyk!

Dis waar dinge kan lol en mense by 'n belangrike vergadering die dinges in kan maak.

Ons het alle soorte praterij



Laat hulle wat Namakwalandse Afrikaans praat soos Lyntjie Jaers, dit praat!

Die mond (om mee te praat)

nodig sonder om te vloek. Om te skree is ook nie nodig nie.

Verbeter eerder jou argument het wyle Aartsbiskop Desmond Tutu altyd gesê.

Laat hulle wat Kaaps as moedertaal praat, dit praat! Laat hulle sê dji, djou en djille. Dis nie verkeerd nie.

Laat hulle wat Nama-kwalandse Afrikaans praat soos Lyntjie Jaers, dit praat!

Die oudste veeboergemeenskap in Suid-Afrika, die Nama, het ons land se langste rivier die Káí-!Garib ge-

noem – die Groot Rivier of Gariep.

In 1779 het Robert Gordon, bevelvoerder van die VOC, dit herdoop na Oranjerivier ter ere van koning Willem van Oranje. Ons gaan nie meer sulke koloniale nonsens toelaat nie.

Goed wat die gesig mooi

Die gesig (vir goeie indruk)

maak is wêreldwyd 'n biljoene rand besigheid.

Daarmee is niks verkeerd nie, want ons almal wil mooi lyk.

Ons voormoeders en dogters het lekkerruik boegoe in skilpaddoppies om die nek gedra en pragtige krale in die hare.

Gepraat van hare, dalk onthou ons ouer vroue hoe daar destyds baie die ysterkam op die primus warm gemaak het om die hare reguit te skroei? Nou ja, dit was die dae toe geglo is hoe nader aan witmense jy lyk, hoe mooier lyk jy.

In 'n interessante meestersgraad-verhandeling aan die Universiteit van Kaapstad het Annelize Kotze verlede jaar bevind dat die meeste Khoi-Sanvroue van die Wes- en Noord-Kaap vandag tevrede is met die natuurlike hare wat die Here hulle gegee het.

Hoe 'n gesig lyk, is baie belangrik. Daarom sal vriendelike gesigte by ons Eerste Nasie Sentrum 'n blywende indruk maak by besoekers en hulle sal dit nie net op sosiale media noem nie, maar hulle sal weer kom!

Wat in onse hand is en wat

Die hand (om mee te skep)

ons daarmee doen, maak saak. Dink net wat God vir Moses, wat 'n hakkelaar was, gegee het.

Twee dinge: Aäron sy broer en helper om met die verdrukker, Farao, te praat, en 'n kiere. Dit was die simbool van goddelike nabyheid en krag.

Daarmee het hy die Rooi-see oopgeklou en sy volk kon deurstap na vryheid. Dit wys wat geloof kan doen – wat suster- en broederskap kan doen.

Dís die taak van die hand: dit doen! Dit bly nie by praat nie.

Dit maak my opgewonde as ek dink aan wat ons alles kan doen en maak: mond-boë, fluite, tromme, kuns-

werke, boeke skryf, nuwe kursusse loop in ons eie kollege, Khoikhoigowab praat, konferensies hou en nog baie meer.

Maar bowenal moet ons hande oop wees van medemenslikheid want toe hande kan niks ontvang nie.

Dis so uitputtend om met mense te probeer praat wat



HANDEWERK: Wyle Tony Cedras speel die inheemse Khoi-boog.

Die verstand (om oopkop te wees)

toekop is; wat onbeweeglik net aan hulle eie idees vasklou en wat nie ander se opinie wil hoor nie.

Om te dink dat ons voorouers:

► Astronome was wat die melkweg en hemel-liggemelees het vir die begrip van tyd.

► Botaniste was wat elkeen van die 22 000 verskillende eetbare veldgroente en -vrugte geken het.

► Soöloë wat wildediere se maniere en spore geken het; filosowe wat wysde en waardes in die vorm van stories aan hul kinders oorgedra het.

► Gelowiges wat die verstand gehad het om die openbaringe van God in Moeder Natuur te sien.

Dis met ons gesonde, oopkop verstand dat ons situasies vandag ontleed en weet dat ons kan, gaan en sal.

Die hart (om mee te voel)

Wyle Pres. Nelson Mandela het gesê: "Praat met mense in 'n tweede taal, dan praat jy tot hul kop.

Maar praat jy in hul moedertaal, dan praat jy tot hul hart."

So as ons dit gaan regkry om hierdie sewe elemente aanmekaar te sit, naamlik, die oor, oog, mond, hand, gesig, verstand en hart, kan ons verseker wees van sukses en die Allerhoogste se rykste seëninge.

Eerste nasie volk in aksie



GOEIE (VOOR)UITSIG:

Lede van die Uitvoerende komitee van die Khoi-Khoi Rooibos Biodiversity Trust met die nuwe Administratiewe Beamppte, Charlie Josephs (naaslinks) en die redakteur van *Inheemse Spoor*, Zenzile Khoisan (naasregs). Die trust-lede is van links Chantal Revell, Johannes Maarman (voorsitter) en Frans Kraalshoek.



BY AMPTELIKE OPENING VAN PARLEMENT: Kaptyn Andrew Kraalshoek II (naasregs agter) en afgevaardigdes van die Vrystaatse Griekwa-Raad het die amptelike opening van die Vrystaatse Provinsiale regering bygevoel.



Frans Kraalshoek (naasregs), voorsitter van die Vrystaatse Griekwa-Raad, met en sy vrou, Tryphena (middle), en ander lede van die Raad by die grafsteen-onthulling van wyle Ben Cornelius Kok.



WORKSHOP: Chief John Jansen and deputy chief Mary Jansen at the Healing of Generational Trauma Seminar, organised by the Foundation Nation Restoration Network, in Table View.



TEAM WORK: South Roots International and the Fully SA Team was in action at the Healing of Generation Trauma in Table View.



INFORMATION SESSION: Chantal Revel, secretary of the KhoiKhoi People's Rooibos Biodiversity Trust (left), informing Khoi-tribes at a workshop in Knoflokskraal, near Grabouw in the Western Cape of the Rooibos process, the historical aspects of Indigenous Knowledge and the role of the National Khoi-San Council working with the government in this regard.