

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

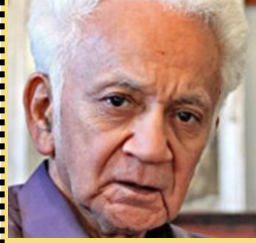
Uitgawe 8

'n Publikasie van die Khoi-Khoi Rooibos Biodiversity Trust

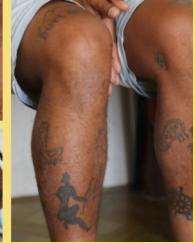
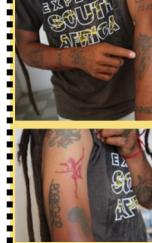
DESEMBER 2023



*Feesgroete vir
Geseënde Kersfees en
en Voorspoedige Jaar*
Bladsye 8,9



*Vader van Kaaps
Adam Small het die
way hoe Kapenaars
praat koptoe gevat*
Bladsy 12



*Walking, talking
cultural mountain
man of Hout Bay*
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Vier oorwinnings, maar onthou die baanbrekers Jaar van groot deurbrake

ZENZILE KHOISAN

Inheemse leiers in Suid-Afrika, wat nadink oor die betekenis van die jaar wat nou einde se kant toe trek, het kritieke deurbrake in onderhandelinge aangekondig wat verband hou met toegang en voordeel-verdeling vir tradisionele kennis in die biodiversiteitsbedryf.

Hierdie deurbrake word beskou as belangrike mylpale op die pad na die erkenning en herstel van die Khoi en San volke.

Maar selfs terwyl hulle hierdie historiese vooruitgang gevier het om die siklus van onteining en onderontwikkeling te breek, was daar ook 'n oproep van die leierskap om die groot staatmakers te onthou wat die baanbrekerswerk van die herlewing begin het en om die fokus te verskerp op die take

wat nog voorlê.

Cecil leFleur, voorsitter van die Nasionale Khoi en San Raad het in sy voorsitter's verslag geskryf dat 2023 'n redelike moeilike jaar was vir die NKR, as gevolg van sekere uitdagings, ondermeer, 'n gebrek aan die nodige hulpbronne..

"Ten spyte van die talle logistieke uitdagings en hulpbronnbeperkings, deels die gevolg van die regering se fiskale posisie wat tans nie in 'n goeie toestand is nie, moes die NKR nietemin kritieke nasionale kwessies hanteer, insluitend die Nasionale Khoi-San Erfenisroete en Biodiversiteitsonderhandelinge," vertel die NKR voorsitter.

"Met betrekking tot die biodiversiteitsonderhandelinge het ons baie vordering gemaak vanaf die donker dae toe die Rooibos bedryf ons nie eers herken het of wou luister na die aansprake wat verband hou met ons tradisionele

en inheemse kennis wat ons voorgehou het nie.

"Die oorwinnings wat ons behaal het met Toegangs- en Voordeeldeling-ooreenkomste met Rooibos en met Boegoe en ook nou weerspieël in die beduidende vordering wat ons met die heuningbosbedryf gemaak het, het pas begin met die proses om besprekings oor skeletium te open," het leFleur bygevoeg.

Vir Le Fleur en ander leiers was dit eens dat van die mees dringende van die take wat uitgevoer moet word, is om te verseker dat geldelike en ander voordele wat deur die Khoikhoi Peoples Rooibos Biodiversity Trust verseker word, behoorlik aan inheemse gemeenskappe en inheemse afstammelinge gelewer word.

Daar moet ook gekyk word dat die begunstigdes behoorlik opgelei word om vaardig en bekwaam te wees oor

die hele spektrum van die biodiversiteitsbedryf.

"Ons gemeenskappe sien dat ons deurbrake maak wat betref die Toegang en Voordeel-verdeling, (of Access and Benefit Sharing – ABS) en besef dat dié erkenning lankal aan die eerste nasie verskuldig is," is die mening van Stanley Peterson, hoof-onderhandelaar en ondervoorsitter van die Khoikhoi Peoples Biodiversity Trust oor Toegang en Voordeel-verdeling en verwante kwessies wat betref Rooibos en ander komponente van die biodiversiteitsbedryf.

"Nou dat die jaar nader tot 'n einde kom, is ek tevrede met die vordering wat gemaak is in ons onderhandelinge met verskillende bedrywe, aangesien ons nou by ons finale proses is om die voordele wat ontvang is na en ons gemeenskappe en mense te versprei," het Peterson gesê.

Ten spyte van die feit dat die primêre ooreenkoms met die Rooibos-bedryf al in November 2019 onderteken is, het die leierskap egter agtergekom dat daar nog baie werk is om te verseker dat mense die proses wat tot die ABS-ooreenkoms gelei het, ten volle verstaan, asook hoe geldelike en ander voordele deur beoogde begunstigdes verkry moet word.

"Ons het ook meer bewusmakingsveldtogte nodig om die voordeel-verdeling aan ons gemeenskappe te verduidelik, en nie individue nie.

"Daar is steeds baie misverstande en verwarring wat deur individue in ons gemeenskappe geskep word, en daarom het die Khoikhoi Peoples Rooibos Biodiversity Trust (KPRB) 'n koerant geskep om met ons gemeenskappe en mense regoor Suid-Afrika te kommunikeer," het hy bygevoeg.

Vervolg op bl. 2

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TOA TAMA !KHAMs GE: 'n Voorstelling van die muur van herinnering by die Eerste Nasie Erfenis en Kultuursentrum, met 'n tuin van inheemse plante. FOTO: Signatura en LLPT

Jaar van deurbrake

Vervolg van bl. 1

Peterson het gesê die werk van die KPRBT aansienlik gevorder het vanweë die verhoudings wat tussen alle kritieke belanghebbendes gebou is.

“As hoof-onderhandelaar en ondervoorsitter van die Trust is ek trots dat ons harde werk uiteindelik vrugte afgewerp het, en dat ons mense nou uiteindelik ook kan baat vind, pleks van net ’n sekere groep wat vir eeue by ons kennis baat gevind het.

“Ons verhouding tussen gemeenskappe, die bedryf en die regering is gesond en respekvol omdat ons gelei word deur die gedragskode van die Standaard Bedryfsprosedure vir onderhandeling, wat ons nakom en wat deur ons gelei word.

Die SOP-stelsel is ’n stel prosesse wat formeel deur ’n instelling gedokumen-teer en geïmplementeer word tydens ’n proses soos die ABS-onderhandelinge.

Peterson het verder verduidelik dat die werk van die KPRBT die afgelope jaar hoofsaaklik gefokus het op nie-geldelike voordele vir die jeug; op opvoeding en die bewaring en volhoubaarheid van inheemse plante en hul waardeketting.

Nog ’n belangrike fokus van die Trust was om maniere te vind om die Khoi-gemeenskappe en inheemse boere in die hoofstroom as rolspelers te integreer binne die biodiversiteitsbedryf.

“Hierdie bedrywe het ons vanjaar met meer waardigheid en respek genader, met ’n vooraf erkenning van al ons inheemse kennis, wat dit maklik

gemaak het om te onderhandel sonder enige bakleiery of gespanne situasies.

“Soos hierdie jaar tot sy einde kom, is ek tevrede met die vordering wat gemaak is in ons onderhandelinge met verskillende bedrywe aangesien ons nou by ons finale proses is om die voordele wat ontvang is onder ons gemeenskappe en mense te versprei,” het Peterson gesê

“Ons is steeds buite die hoofstroom wat betref ons erkenning as die fondasie nasie, nadat die Grondwetlike hof die Tradisionele en Khoi-San Leierskap Wet ongrondwetlik gevind het.

“Dit is beslis die gemeenskappe soos Wupperthal in die Sederberge, waar inheemse kennis stelsels, oorgedra van geslag tot geslag, nog sterk staam. Maar hoe sien hierdie gemeenskappe die ABS ooreenkomse?

“Daar is steeds ’n opgewondenheid in die gemeenskappe. My persoonlike vrees is dat dit dalk later die gemeenskappe kan ontmoedig omdat die proses so lank neem, maar die lig wat in die tunnel is, daar is steeds hoop dat die gelde so gou as moontlik by ons mense se projekte sal uitkom,” vertel Wupperthal gemeenskaps leier, Barend Salamo.

“Dit is ook ’n groot uitdaging want dit is die eerste in sy soort en daarom moet ons baie baie nougeset met hierdie verspreiding van die finansies omgaan,” het Salamo, wie ook op die KPRBT dien, bygevoeg.

Poem Mooney, Attaqua-stamhoof

het ook introspeksie oor die afgelope jaar gedoen en veral oor hoe ver daar gevorder is met die stryd vir erkenning die volk.

“Ons het ’n besonderse goeie jaar gehad in 2023, maar ons het baie bekwame manne en vroue verloor.

“Hierdie manne en vroue het hul deel gedoen vir die stryk om erkenning. Kersfees van 2023 is daarom vir ons ’n asvaal Kersfees as ons kyk na die manne en vroue wat ons langs die pad verloor het. Sterk mense.

“Ek dink aan twee sterk vroue wat ons verloor het soos Harleen Sassman, wat ons destyds ontval het.

“En ook aan soveel manne wat langs die pad geval het soos Anthony le Fleur en Oom Raymond Beddie, en in besonder aan Jatti Bredekamp, wat eintlik ’n wonderlike persoonlikheid gehad het. Hy kon ons help om die Khoisan-geskiedenis wonderbaarlik vir ons te boek te stel.

“Prof. Bredekamp was nie soos hierdie kritiese, kleingeestige geskiedskrywers wat nie dieselfde velkleur as ons het nie. Prof. Jatti was een van ons en het kliphard gestry vir die Khoisan saak,” het Mooney verder gesê.

“Die wonderlikste vir my is die Tweeriviere-projek by die River Club in Kaapstad.

“Hier het iets uit niks gestalte kry – ’n reus wat skielik in onse midde opgestaan het, en ek weet dat in 2024 sal dié pojek uitstaan en mense saamsnoer tot ’n hegte eenheid.”



Feestelike Groete

Ons wens al ons lesers ’n Geseënde en Veilige Fees-seisoen, en ’n wonderlike Nuwe jaar toe.

Festive Greetings

We wish all our readers a Blessed and Safe Festive Season, and a wonderful New Year.



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



'Dankie aan nasie vir hul geduld en uithouvermoë'

Goeiedag Suid-Afrika en sy Khoi-San mense. Graag wil ek hiermee vir almal groet en 'n voorspoedige Nuwe Jaar toe wens.

Aan my span en hul families wil ek ook 'n goeie rustyd toewens, asook 'n geseënde Kersfees en Voorpoedige Jaar.

Ek wil dit ook net weer beklemtoon dat alles nog verloop soos ons in die vorige uitgawes gesê.

Ons is bewus dat almal al uitsien na wat vir ons voor-gehou is. Ek moet dit beklemtoon dat ons baie dankbaar is vir julle geduld en uithouvermoë in die baie lang proses wat ons almal moes deurmaak.

Ek wil ook in dié uitgawe weer die dringendheid rondom grond opbring omdat dit ook 'n groot uitdaging is onder ons volk en nasie.

Ons sal alles in die stryd werp om te sien dat daar met verskeie organisasies saamgewerk word om van ons dringende behoeftes aan te spreek.

Ek wil ook dankie sê vir almal wat gehelp het in watter hoedanigheid ookal om hierdie doelwitte na te streef.

Ek wil ook as voorsitter ons mense wat wat nie meer met ons is nie en hul families eer vir hul bydree tot alles tot dusver.

Dan was daar weer ander wat loop en fout soek, ter-

wyl dit nou meer as ooit tyd is om saam te werk en dinge voor te brei.

Aan hulle wil ek sê, ophou beter weet en klipgooi en niks doen nie.

Ek weet ook dat daar is mense wat wil sien dat ons niks kan regkry nie, en vir hulle wil ek net sê dit is nou te laat, ons is reeds verby daardie struikelblok.

Ons sit met 'n enorme taak om al die prosesse afgehandel te kry, en dan sal al die beskuldigings tersyde gestel word.

Die Trust het mense nodig met 'n positiewe uitkyk in alles wat ons doen.

Ons is amper daar en sal in die Nuwe Jaar uitkom by dit waarna ons verlang en verwag het.

Ek is bewus dat daar baie frustrasie is rondom die huidige pas, maar glo my as ek sê dat daar gewoel word in die agtergrond en is ek trots op ons mense en die Truslede wat so hard werk.

Ek wil dit net weer onder die aandag bring dat dit glad nie 'n maklike taak was om aan te pak nie, maar ons het dit vermag met die hulp van Bo.

Dan wil ek ook van die geleentheid gebruik maak omal die padverbruikers wat pad na hul bestemming is te vra om maar versigtig te wees en veilig anderkant uit te kom.

Groete en Seënwense.

Johannes Maarman

Give thanks to blessings and keep hope alive

From the *desk* of the *Editor*



As we follow the cycle of life and a turbulent year draws to a close with the arrival of the Festive Season and the New Year, our hearts can certainly ring out with thanksgiving that we have achieved much and that Almighty God has blessed us tremendously.

Our manifold blessings this year include major strides with the Khoikhoi Peoples Rooibos Biodiversity Trust (KPRBT), which has consolidated and deepened its engagements with the Rooibos Industry.

These engagements, built on collegiate relations, have allowed for more focused discussions on the revisiting of the royalty percentages, which are funneled to the KPRBT, through government, in terms of the Access and Benefit Sharing agreements with the industry have opened numerous possibilities for indigenous knowledge holders, whose knowledge rights have been accepted.

What is truly inspiring is that the discussion with the Rooibos industry have far beyond the original agreement has moved on significantly from the original agreement signed on 1 November 2019, when it was agreed that a levy of 1,5% of all harvested Rooibos moving over farm gates would be paid to the Department of Environment, Forestry and Fisheries,

which would then, on a 50% / 50% basis pay the money in trust representing the interests of Khoi and San respectively.

Besides the fact that this levy percentage is, by agreement, being revisited by the negotiating teams, there is growing goodwill at the table, which has given a strong boost to the discussions on non-monetary benefits, including skills transfer and the integration of First Nations communities and descendants into all facets of the industry.

This opening of a discussion of integrating those who have been marginalised by an industry built on their traditional knowledge and the industry's commitment to training, education, skills transfer and development Rooibos farmer support reflects indeed how far engagements have proceeded – from the first engagements, when the industry was resistant to ABS – to now, when the industry itself is ensuring the most Rooibos farmers are compliant with the agreement.

Likewise, the tremendous strides made with Rooibos has blazed the trail for several other components of the vast biodiversity portfolio to which the Khoi-Khoi and the San have traditional knowledge rights claims.

This has opened a watershed agreement with the

multi-billion rand Boegoe industry, signed in September this year by the negotiating teams at the African Biotrade conference in Sandton, Gauteng.

This agreement, to be amplified and unveiled early in the new year will be an industry-wide agreement that will cover the entire value chain.

Beyond that the biodiversity negotiating team is moving with great speed and intensity to consolidate agreements with relevant industry bodies in respect of scelethium (kougoed) and honeybush, thereby creating further opportunities of Access and Benefit Sharing from traditional knowledge for Khoikhoi communities and descendants.

Sadly, while there is tremendous advances for our people on this front, there are still deeply troubling events in our world, with devastating wars reaping grim harvest in Palestine, Sudan and many other parts of our planet.

Our victories are therefore tempered by the sadness many have to endure before justice, peace and prosperity come to us all.

Let us therefore give thanks for all our blessing, work unceasingly for peace and justice and, most importantly, keep hope alive. May you all be blessed over this Festive Season.

Zenzile Khoisan

NKC chairperson reviews diffulties of past year

"Many of our people still do not know what the status quo report is and assume that those serving on the NKSC was appointed by the government, and not democratically elected by their own communities."

CECIL LE FLEUR (pictured)
CHAIRMAN OF THE NATIONAL KHOI AND SAN COUNCIL REPORTS.



This year we had several issues that we had to address between the government and the National Khoi and San Council.

The government informed us that the fact that the Traditional and Khoi-San Leadership Act (Act 3 of 2019) was referred back to parliament by the constitutional court did not mean that the Act as a whole had been scrapped, but rather that parliament had to deal with and appropriately amend the sections of the Act that the court found to be unconstitutional.

We were informed that the work of the Commission on Khoi-San Matters, which was established for the purpose of facilitating the process of the recognition of Khoi and San leadership would continue its work and that the court ruling would not stop the work of the Commission.

The problem before us is that government did not convene the National Khoi and San Council to discuss what happens next, even though the term of the Commission on Khoi-San Matters is drawing near.

What we have been told by government is that even if the Commission on Khoi-San Matters term expires, those who have made application to the Commission for recognition under the Traditional and Khoi-San Leader-

ship Act can apply directly to premiers of provinces for recognition as indigenous leaders.

The problem we have encountered is that the economic climate we are all dealing with has resulted in cost-cutting by all government departments, and this has, of course, made it difficult for certain government departments to support the National Khoi and San Council.

The fact is that the austerity measures put in place by the government has made it difficult for the KKC to convene, but we cannot lose sight of the work that has to be done and so we must put pressure on government to ensure clarity on the recognition of our indigenous leadership, and therefore it is critical for us that the Commission on Khoi-San Matters finish the work for which it was established.

The other question that we seek clarity on from government is a clear position on the term of the NKC. When the TKLA became law in 2019 there was a position that the NKC would have three years to wind down its work, and, with the establishment of the Commission so thereafter we went to meet with President Ramaphosa in 2020 to discuss several matters of concern to our people.

The concern on our part is that the

department of cooperative governance and traditional affairs has not responded with a clear direction and therefore I have committed myself to address this matter as soon as the holiday period has passed.

However, despite the numerous logistical challenges and resource constraints, partly the result of the government's fiscal position which currently is not in a good state, the NKC nevertheless had to deal with critical national issues, including the National Khoi-San Heritage Route and Biodiversity negotiations.

In respect of the biodiversity negotiations we have made a lot of progress from the dark days when the did not even recognise us or the claims related to our traditional and indigenous knowledge that we put forward.

The victories we have achieved with Access and Benefit Sharing agreements with Rooibos and with Boegoe and also now reflected in the significant progress we have made with the honeybush industry and we have just begun the process of opening discussions on scelerium.

The demonstrates that the NKC has been able to engage and secure significant victories for our people despite financial support and resource constraints.

I want to thank the National Khoi and San Council for their support and for all their hard work during 2023. We are still full of confidence that we will pass all the hurdles that come in our way and we are still strongly committed to fight tooth and nail for the rights of all indigenous Khoi and San people of South Africa.

The is specifically also pertaining to their right of recognition of the primary traditional and indigenous knowledge of biodiversity. We also have our indigenous knowledge systems and our cultural practices and we will never surrender

our battle to fight for these fundamental rights.

This year, 2023, may not have been the most active year for the NKC due to numerous issues, such as the fact that the Traditional and Khoi-San Leadership Act was sent back to parliament for certain specific amendments that the constitutional court required to ensure the constitutionality of the legislation.

However, despite the different challenges that we as a structure faced we were still able to make tremendous progress in respect of our languages and on the National Khoi-San Heritage Route.

The National Khoi-San Heritage Route and the work we have done to get it established is set to reflect a most formidable footprint of our people throughout this country which reflects our undeniable connection to their land of our ancestors.

On the question of the advancement and development of our Khoi and San indigenous languages, the Khoi-San language board, convened under the auspices of the Pan South African Language Board was at least able to meet and deliberate a few times this year and the groundwork they have laid with their work we are confident will be reflected concretely within the new year.

There have also been other very inspiring developments such as the victory of creating a First Nations Heritage precinct and a First Nations Heritage and Cultural Centre at the River Club in Observatory, Cape Town.

We recognise that we have worked together with the Western Cape First Nations Collective on this project and we believe the success that has been achieved there will be for the benefit, development and unification of all our people.

Therefore, on behalf of the executive committee of the National Khoi and San Council I want to congratulate the NKC for their resilience and for not giving up hope.

Sustainable, financial freedom is possible

**Message from Treasurer
FRANS KRAALSHOEK**

The Khoi-Khoi communities of South Africa is regarded as the most valuable people in SA. Since the receiving of the benefit sharing from the Rooibos Industry our communities looked forward to improve their livelihood by means of satiable projects such as businesses and industries to be established with the intention the improve the social economical challenges they are facing.

The year 2024 is a year that all our Khoi-Khoi communities will relive the history of SA to go to the voting polls with the expectation that their lives will be improve.

As the treasurer of the Trust we would like to give hope to our people with a new year's message that they must get their business plans ready to be submitted to the Trust.

These plans will be studied under the leadership of the Trust and the administrator. Projects in the plans must be sustainable with the focus on improving the lives of our youth, woman and communities at large.

This is the time that our people must enter the space of provincial, national and international markets.

The Indigenous Knowledge system of our people must serve them by means of correcting the injustice of the past apartheid laws of the country which created this poverty status our communities are finding themselves under.

Our youth unemployment needs to be corrected and they must take their place in the international economic markets.

Improving qualifications and studying at various institutions are the type of solutions the Trust want to provide to our communities.

This is the time that our people can enjoy sustainable financial freedom by means of supporting systems developed and implemented to break the pass injustices and the current state of affairs which do not support our indigenous people in their own country.

During this time we think of fallen leaders such as the late Kaptyn Johannes Kraalshoek, Volkspresident Andrew le Fleur, Dawid Kruiper and many others who made us proud fighting the course to improve our people's lives.



“Die Sederberge-reeks waar ons voorouers gelewe het en hul bestaan gemaak het skep’n ongeken­de energie,” se Barend Salamo van Wupperthal.

Opgewondheid heers steeds, al is proses lank om voordele te ontvang

BAREND SALAMO

Die gemeenskap op grondvlak is steeds vol moed al neem dit baie lank vir die proses om voltooï te word voordat hulle fisies die voordele kan ervaar – geldelik of nie-geldelik.

Dit sal egter onverantwoordelik wees van enige organisasie om net gelde te versprei sonder dat seker polisie in plek is.

Dit is ongelukkig een van die uitdagings dat ons sekere dinge in plek moet sit, want ons is dit verskuldig aan die mense van die land om deursigtig te wees in alles wat ons doen.

Dit is ook ’n groot uitdaging want dit is die eerste ins sy soort en daarom moet ons baie nougeset met hierdie verspreiding van die finansies omgaan.

Daar is steeds ’n opgewondenheid in die gemeenskappe, maar my persoonlike vrees is dat dit dalk later die gemeenskappe kan ontmoedig omdat die proses so lank neem.

Nietemin is daar die lig wat in die ton­nel, en daar is steeds hoop dat die gelde so gou as moontlik by ons mense se projekte sal uitkom.

Natuurlik in die Sederberg sit ons met ’n ander uitdaging, dat die gemeenskappe wat in die Trust Deed gespesi­fiseer word soos Nieuwoudtville, Suid-Bokkeveld, hierdie twee gemeenskappe moet nog, as die Cederberg Farming community, bymekaar kom om die regsenititeit te stig waardeur die fondse na die gemeenskappe toe kan gaan.

Wupperthal self het al sy eie NPO gestig, maar daar gaan nie by hulle geld uitkom as die struktuur van die Sederberg nie in plek is nie, want hulle gaan hul geld ontvang deur daardie struktuur.

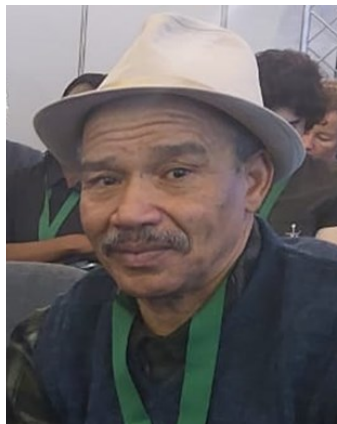
Dit is ’n geweldige uitdaging want dit beteken gemeenskappe moet byme­kaar gebring word, die persone wat op hierdie struktuur moet dien, moet nog aangewys word, en dan moet dit nog geregistreer word.

Maar ek vertrou dat met die

aanstelling van ons nuwe Adminis­tratiwe Beampte, wat die administra­sie van die Trust moet hanteer, sal hierdie proses deur daardie persoon so gou as moontlik gedryf word, sodat die mense hierdie voordele kan geniet.

Ek hou maar sover ek kan die ge­meenskap op hoogte, maar ons in Wup­perthal self is maar wyd verspreid want ons vyftien gemeenskappe en om ’n vergadering te belê by almal is maar ’n uitdaging, veral as jy nie toegang tot finansies het nie.

Ons wil maar altyd ons gemeen­skappe op hoogte hou oor hoe ver die proses is, en wat die verwagting is, maar een ding wat ek kan verseker is dat daar ’n opgewondenheid is oor die fondse wat deur moet kom na die ge­meenskap.



BAREND SALAMO

Ek ver­trou en bid dat hierdie proses so gou as menslik moontlik afgehan­del kan word dat ons mense kan sien dat die hele pros­es het nou

wel lank geneem, maar dat hulle tog aan die einde van die dag die voordele van hierdie fondse sal bekom.

Die een opgewondheid is natuurlik die feit dat dit die geld nie net eenmalig inbetaal gaan word nie, maar dat dit ’n jaarlikse gebeurtenis gaan wees, en dit maak hulle opgewonde dat mens pro­jekte oor ’n tydperk kan aanpak.

Dit sal nie noodwending beperk word tot een finansiële boekjaar nie, maar dat jy jou behoeftes so kan bepaal dat jy kan produseer en ook kan bepaal wat ons kan maak met die beskikbare geld wat vir die gemeenskap begroot is, en watter projekte mens daar kan uitrol.

So dit is nog baie werk. Ek dink met

die onderhandelingspan het dit moeilik gegaan, maar nie so moeilik soos met die verspreiding van fondse nie, want dit is ’n geweldige uitdaging.

Maar ek weet die Here het ons by­gestaan deur die moeilike proses van onderhandelinge en hy gaan ons ook bystaan en insig en wysheid gee dat ons niemand sal verontreg nie, maar dat almal ’n regmatige deel sal kry van hierdie voordele waarvoor ons so baie jare gewag het.

So ek verseker u ons is vol verwag­ting en ons hoop dit kan so vroeg as Januarie 2024 gebeur dat die admin­istratiwe beampte aangestel kan word, sodat die proses kan begin.

Verder wil ek noem dat ons verlede jaar in samewerking met die Nasionale Departement van Innovasie, Wetenskap en Tegnologie ’n groot werkswinkel gehad oor ’n tydperk van vier dae waar ons die gemeenskappe en leiers byeen gehad het om hierdie BCP dokument deur te werk.

Ek kan sê daar was opgewondheid oor daardie dokument, want hulle kon sien dat ons werk nou aan ’n instrument wat ons in staat stel om dit wat eie aan ons is te beskerm. Hulle het dit gedoen moet soveel passie. Ons het op die oomblik nog net die draft, want die fina­le een is nog nie uit nie en dan sal ons dit amptelik kan bekendstel.

Tydens daardie proses het die ge­meenskap besef hoe ons oor die jare uitgemis het op ons die regte en sekere prosedures om daardie regte te beskerm en almal het so wonderlik deelgeneem – die gemeenskappe die leiers – dat ek voel aan die einde van die dag as die BCP dokument die lig sien, is dit uiteindelik ’n dokument wat die gemeenskap self opgestel het – en dit maak my opgewonde.

Een persoon het die uittaling gemaak in die vergadering: Niks vir die gemeen­skap sonder die gemeenskap.

Ek dink dit is seker die hele hartklop van daardie werkswinkel om te sien dat ons het die reg het om geken te word en genader te word as daar dinge

gebeur rondom ons Tradisionele Kennis of selfs binne die gemeenskap met ek­sterne rolspelers.

Dit is van die dinge ook wat vir ons in die nuwe jaar sit en wag, dat ons ook hierdie dokument so kan implimenteer en dat daar die nodige strukture is wat binne die gemeenskap geken sal word sodat daar sekere dinge is wat moet plaasvind, wat nooit in die verlede gebeur het nie.

Ons sit op kerkgrond en die geregis­treerde eienaar van die grond het sy eie reëls en regulasies sonder om die regte en die tradisionele kennis van ons men­se in ag te neem.

So dit is vir ons ’n groot deurbraak op die kerkgronde dat ons hierdie doku­ment kon opstel en dit kan gebruik as ’n wettige dokument om ons regte te bes­kerm.

So daar heers ook hieroor groot op­gewondenheid te midde van die geweldige uitdagings wat ons nog het.

Ek dink ons as gemenskappe in die Sederberg ons is geweldig bevoorreg dat ons in hierdie gebied woon, en ek bestempel is as: This is the Home of the Khoi and San kingdom.

Hierdie bergreekse van die Seder­berg reeks waar ons voorouers gelewe en hul bestaan gemaak het, skep ’n ongeken­de energie.

Maar ons is nou so ver verwyder van mekaar wat die geografiese area betref, dat daar definitief baie nog gedoen moet word om ons bymekaar te bring.

Maar dit is natuurlik geweldige koste om hierdie wat eie aan ons is verder te versterk en uit te bou. Daar is ’n dors daarna, en in die afgelope tyd het ek bewus geraak dat ons mense al hoe meer tot die besef kom dat ons behoort aan mekaar.

Ons moet dit wat aan ons behoort moet ons bymekaar hou en ons bes­kerm.

In die verband is daar baie wat ge­doen kan word en my hele hoop is menslik gesproke op die aanstelling van hierdie administratiwe beampte.

Discuss our rights when mining, ask indigenous leaders



Letter to COP28 Delegates from Indigenous Leaders & Allies: Ensure Indigenous Peoples' Rights Are Secured in the "Green" Transition

We Indigenous leaders and allies from diverse cultures, traditions and regions across the globe, are united in calling for COP28 (to be a platform to discuss Indigenous Peoples' rights in the context of the increasing demand for minerals mined for energy storage, electrified transportation batteries, and other green energy technologies.

In our call, we urge for governments and corporations to respect, protect, and fulfill Indigenous Peoples' rights, specifically the right to Free, Prior and Informed Consent (FPIC), as the minimum standards enumerated in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the ILO Convention 169, to ensure equitable and responsible environmental and social practices on our lands.

We acknowledge and emphasize that it is more important than ever to transition to clean energy and clean transportation solutions, and away from fossil fuels such as oil, coal, and gas. Indigenous leaders have been calling for climate action around the world for decades.

We have ancestral, cultural, and spiritual ties to our lands that not only require our participation in climate advocacy but also call us to commit to the proper stewardship practices of nature that are deeply rooted in our ways of life.

Many Indigenous leaders are pursuing and championing clean energy and transportation solutions on their territories that align with their self-determined needs and goals.

These Indigenous-led solutions need to be acknowledged, recognised, promoted, and funded by States and private entities.

While we are at the forefront of the fight for climate action and clean energy, our profound connection to our ancestral lands also puts us on the frontlines to ensure that these lands

will not be sacrifice zones for those companies and politicians who seek a quick fix in the name of climate solutions.

Our commitment to a just transition doesn't overshadow our firm stance against mining practices that occur without obtaining FPIC of Indigenous Peoples and can lead to displacement; migration; and livelihood, cultural, and language loss.

We firmly assert that mining operations must adhere to responsible practices guided by the FPIC framework, which upholds the right to self-determination of Indigenous Peoples.

We, Indigenous Peoples, hold an inherent and inalienable right to make decisions about the future of our lands, territories, and resources.

The historic exploitation of our people and lands by oil, gas, and mining companies showcases a legacy of putting profits over our well-being, health, safety, cultures, traditions, and our sacred lands, waters, and air.

With 54% of energy transition minerals globally located on or near our Indigenous Peoples' lands, it is imperative that our communities participate meaningfully in decision-making and are able to exercise our right to give or withhold consent to these projects that will impact our lives, livelihoods, and cultures.

Ignoring our voices will only perpetuate the fossil fuel and mining industry's status quo. Instead, if and when new mines are proposed on our ancestral lands, Indigenous Peoples must be involved from the start.

Our subsistence, cultural practices, and priorities must be at the center of negotiations for proposed mines on our lands. We need to be involved in policies and enhanced levels of engagement and transparency at every step of the process.

These must be co-developed with our participation and according to our leadership and governance structures.

The most protective way to achieve this is for governments and businesses around the world to ensure the highest standards of FPIC occur for every proposed minerals mining project that impacts Indigenous Peoples.

As articulated in the UN Declaration on the Rights of Indigenous Peoples, which was adopted by the United Nations in 2007 and endorsed by many countries throughout the world, FPIC

expresses consent-based protocols defined by Indigenous leaders, secures decision-making authority and participatory rights in all decisions that affect Indigenous communities and territories, and helps understand the full impacts of projects affecting Indigenous Peoples lands, subsistence, and cultural practices, and ways of life.

We will not back down from our role as leaders in the fight for climate action and clean energy.

COP28 must be the foundation for governments around the world to build on this momentum and take the urgent steps needed to secure Indigenous Peoples' self-determination as reflected in UNDRIP and as defined by impacted Indigenous Peoples so that the world can get this transition right, take the required climate action, and avoid making the mistakes of the past that have put our people and ways of life at risk, and have pushed planetary boundaries to dangerous limits.

In the spirit of this effort, we believe it is an opportunity to define a better and more inclusive world that serves all communities and all peoples – transcending the boundaries of concentrated political and economic power.

In this collective vision, we are committed to protecting our shared cultural heritage and practices that bind us together and to continue being responsible stewards of the planet.

Thank you for your time and consideration.

(Signed by 84 international organizations and 13 individuals.)

(Source: Cultural Survival)

What is COP

COP refers to the United Nations Climate Change Conference that takes place every year. It is the world's only multilateral decision-making forum on climate change with almost complete membership of every country in the world.

COP is where the world comes together to agree on ways to address the climate crisis, such as limiting global temperature to rise to 1.5 degrees Celsius, helping vulnerable communities to adapt to the effects of climate change, and achieving net-zero emissions by 2050. **(Youth addresses COP on page 14)**

Mining operations must adhere to responsible practices guided by FPIC framework

Free, Prior and Informed Consent encompasses Indigenous Peoples' right to:

- Enter into conversations and negotiations without coercion or manipulation.
- Engage in consultations and decision-making processes long before decisions are made concerning their land, resources, individuals, and communities.
- Utilize their own traditional decision-making structures/governance, ensuring that these structures are respected and integrated into the process.
- Have full information that is easily accessible and readily available in a language they understand.
- Say "yes" or "no" to a project.
- To be involved and heard throughout a project's life cycle wherever it impacts people and resources.
- Retain the ability to withdraw consent at any stage of the project or activity if circumstances change or new information arises that affects their consent.
- Receive support and resources necessary for effective and meaningful participation in discussions and decision-making processes.

Concordia community demands answers from mining company

ZENZILE KHOISAN

The historic Northern Cape town of Concordia is currently gripped in an intense conflict between a mining company holding a controversial license to mine copper and the established local community, many of whom are connected by direct lineage to the ancient Khoi pastoralists who were custodians of the area before colonialism.

The town and its surrounding areas has a long history of being interwoven with the copper mining industry that reaches back nearly a century and there are clearly visible signs of the social disintegration that resulted when the mining, which was the primary economic activity in Concordia and surrounding areas wound down its major operations in the nineteen eighties.

One of the companies that applied for and was granted a prospecting permit by the DMRE was an entity known as Shirley Hayes-IPK (SHIP). After the company's prospecting process indicated that the area, in and around two historic mines, had the potential for significant copper yields, SHIP applied for and was successful in obtaining a license to mine.

Shirley Hayes-IPK is a subsidiary of top copper mining company Copper 360, a company that is publicly trading on the Johannesburg Stock exchange.

However, this process has been drawn into controversy, top community leaders assert, because the prospecting permit and then the mining license was granted to Shirley Hayes-IPK (SHIP) without "the position and views of the community being taken into account and without their free, prior and informed consent."

The primary representative of the 5000 strong community is the Concordia Communal Property Association (CPA), which falls under the Transformation of Certain Rural Areas Act (TRANCRAA), which governs communally-owned land.

The rights to the communally owned land, which were part of the colonial

article 9 territories (established as a form of reserves for Khoi and San descendants) were officially handed over to the community in late 2022.

On 14 February 2023, the title deed for the land was successfully transferred to the CPA, the officially recognised representative of the Concordia community.

Armed with the title deed of the land officially transferred to the ownership of the community, the CPA convened a meeting on 24 August, where matters related to the SHIP mining activities were extensively discussed.

Concordia CPA chairperson Nucky van Neel holds firm that the process through which the mining license was granted to SHIP leaves much to be desired, and that there was no meaningful engagement of the community.

"Our free, prior and informed consent is a principle that we hold very dear and, as a community, we insist that that consent is respected, and the CPA has to conform to what the community wants, because they are the owners," Van Neel stated.

She explained that the community had engaged with the department of mineral resources and energy since 2018. "Even though the CPA then was not formally registered, the community tried to engage with the process," she stated.

"In 2019 we specifically became aware that SHIP Copper Company was going to get their mining licence. They had held a prospecting right for several years already and the process started years ago, but we were just not aware of it. People didn't understand exactly what would happen with this mining activity, where it will be, how it will affect people, and who will eventually get something out of it," Van Neel noted.

"SHIP Copper came to the community and told us what they were going to do, they did not ask for input," Van Neel stated.

According to her there was one meeting with the mining company where the community requested that the company come back and bring the community all



NUCKY VAN NEEL

its documentation, to allow the community to read it and understand the documentation and it's implications and also so that there could be a real discussion on how the community would benefit from the mining right.

"That is the only consultation that I know about as the chairperson of the CPA. The fact is that the mining company is still pressing ahead without taking the views of the community into account, and this is creating an enormous amount of pressure and the community is up in arms.

"We cry every time we see those trucks running through our town and the CPA is not happy with it. The CPA is managing the land on behalf of its owners, the community, and the CPA has a responsibility to see that every piece of development that ever happens on that land, whether it is mining or tourism or anything else, it has to be done in a proper way and that it is done in a way that benefits the owners of the land.

"This has not been done at all. They did not get our consent," the CPA chair stated. She also explained that the department of mineral resources and energy should address its failures.

"The department of minerals and energy has made several promises, but they never checked up, they did not even know that the land was transferred to the community on 14 February 2023.

"They did not even know that this is ACT 9 Land, meaning it belongs to the community," Van Neel stated.

"They treat every mining application as if it is privately owned land or as if it is land that is owned by the municipality, she added. The conflict between the mining company and the community has also drawn extensive media interest, specifically from investigative programs on SABC, such as checkpoint.

A recent SABC program, CHECKPOINT, flighted in November, featured a

protest at the mine on Woman's Day, after which several activists were arrested. It also featured interviews with Concordia elders.

Boet Engelbrecht (80) was one of the elders who discussed his views on the conflict with Checkpoint. "My great grandfathers and my great grandmothers are from this area.

"The children of this house are all born here. We have been here since 1954. We have gone through our whole lives with sheep, goats and cattle. We plough and sow wheat for bread.

"The real question is actually what will happen to our descendants? We feel that anyone who wants the authority to mine must come and talk to us," Engelbrecht stated.

Another organisation intensely engaging the issues between the mine and the community is Womin African Alliance. "The people who awarded the mining right had no idea that this was communal land and that the owners of the land was the community in the form of the Communal Property Association.

"Its amazing that you are awarding rights over land and you have no idea where this land is, who owns the land and you are sitting in your offices in Kimberley and you are making decision that have a huge impact on communities and generations of rights and use of the land.

"In a country with the terrible history of land dispossession one would think that the government would make more informed decisions," the organisation's Alex Holtz told the Checkpoint team.

Ndelelenhle Zindela, department of mineral resources and energy was presented by Checkpoint with documents demonstrating that the community had lodged objection to the mine.

Zindela stated that they need to lodge your objections with a reasonable period of time and if you lodge it late it becomes an issue of whether condonation can be done or not.

"If you are not happy after you have lodged your objection, you can appeal," she said.



SOULFULL: Children of Concordia singing the National anthem in Nama.
BELOW: Basil Cloete discussing the mine operations and its impact on the community.



WHAT WILL HAPPEN TO OUR CHILDREN? Boet Engelbrecht has lived in Concordia for generations. He fears for the uncertainty of the next generation. **BELOW:** An aerial view of Concordia.

PICTURES: CHECKPOINT





Wense vir vrede, vreugde oor Fees-seisoen

Leef in vrede met Respek, eerbaarheid

Agbare Eerste Inheemse Nasie Volks-genote van SA, ons nader nou spoedig die Kersfees Seisoen van 2023.

Dit is 'n groot voorreg om u almal 'n geseënde Kersfees toe te wens. Mag Onse Tsui//Goab u en u breër gemeenskap seën en bewaar om die Jaar 2024 met gesondheid en krag te betree.

Ek is daarvan oortuig dat wanneer elkeen van ons 'n terugblik en evaluasie van 2023 doen, elkeen die balans kan waarneem tussen die soet en bitter uitdagings wat op ons pad was.

Onthou, uitdagings en teleur-stellings sal altyd daar wees om ons te brei vir beter uitkomst wanneer ons die Here, onse Almagtige Vader as ons toevlug en Beskermer neem.

Hierdie jaar het baie geseënd ge-eindig met ons Nasionale Uitvoerende bestuursvergadering wat goed afgeloop het.

Daarmee gepaard ook 'n geseënde INau

van die Chainoqua Stam op Knoflokskraal. Ek wil my dank en waardering uitspreek teenoor al ons leiers wat dit bygewoon het asook Chieft Dunston en sy Raadslede.

Mag Onse Almagtige Vader ons help met die baie belangrike besluite wat ons as 'n kollektief geneem het sodat dit met toewyding en sukses uitgerol kan word in 2024.

Laat ons voortdurend vir mekaar bid sodat ons fondasielike beginsels van ons Voorouers se óeroue gewoonte regstelsels beter kan herstel word onder ons én ons jonger geslagte.

Dit is: Khoe Inam xasib!! Respek, eerbaarheid, liefde, mede-deelzaamheid en vrede met mekaar. Aise lure!!!



Chieft Margaret Coetzee
Voors. KCHDCSA
en Inqua-stamhoof

Neem tyd om te stop, te staan, te wag

Ek wil graag u aandag vestig op twee Bybelverse nl. Ps. 33 vers 12, asook Ps. 27: 4. My kerngedagte is "Wees geduldig," en "Nog 'n jaar snel na sy einde."

Ons leef in 'n tyd waarin alles met spoed gepaard gaan. Ons gebruik tegnologie om al vinniger te kan beweeg. Ons beweeg vinniger as die spoed van klank. Ons verwoes die natuur, want die natuur vertraag ons spoed.

Met ons kragtige moderne masjiene veeg ons heuwels plat, deurboor ons berge met tunnels.

Ons verwond die skoonheid, verjaag die diere en verwoes alle plante en struik wat die aarde verfraai. Ons verwoes riviere en stuit hulle vloei met damme en brûe om makliker daarvoor te spoed.

Ons grawe tunnels tot in die hart van die aarde op soek na rykdom. Selfs die see met al sy geheime en lewende wesens is besig om te sterf. Ons besoedel die see en werp al ons afval en vullis daarin.

Ek versoek u met 'n vriendelike woord. Stop! Staant! Wag. Ons leef soos mense wat blind is, wat stom is. Dit laat my dink aan die priester en die Leviet, wat in hul haas nie notisie neem van 'n medemens wat beseer en in pyn langs die pad lê nie.

Ons het nie tyd vir die armes en krankes en nood-lydendes nie – ons die Khoi se na-geslag.

Ons die omgee mense. Die mense-mens.

Die barmhartige mens. Die Khoi met 'n onuitspreklike liefde vir die natuur en dier.

Ons wat 'n beeld moet hê soos die Samaritaan. Medelydend met geduld en empatie (Luk.25: 25-37).

Ons word beheer en bestuur deur stopstrate, robotte en wette. Steeds jaag ons voort. Te haastig om te groet of 'n vriendelike woord te uiter.

Ek is verstom my aan my medemens se reaksie wanneer ons in lyne staan.

Ons wil nie wag nie. Die Bybel leer ons om te WAG. "Wag op die Here, soos wagters op die mure van Sion (Ps.130).

Ons hoop en vertrou op Tsui-gowab, ons Skepper, kwyn. Ons raak moedeloos en stry en baklei. Ps. 27 vers 14 bemoedig ons. Vertrou op die Here wees sterk en hou goeie moed. God sal ons lei en help om ons land weer terug te kry.

Ja, ons het magtige vyande wat ons pad besaai met dorings maar ek verwys u na Rom. 8: 37. "Maar in al hierdie dinge is ons meer as oorwinnaars deur Hom wat ons liefhet." Ek wens u 'n geseënde Kersgety en voorspoedige Nuwe Jaar toe. Gangans.



Chieft Reggie Boesak
Hessekwa-Stamhoof

Khoisan survivors not victims

My biggest wish for the Khoisan in South Africa is to enjoy our constitutional recognition as first indigenous peoples of this country.

But where does constitutional recognition for the Khoisan begin? It begins with unity.

It begins with the realisation that Khoisan disunity serves to retard this fundamental process for any indigenous nation.

It begins with leaders that know the importance of serving not themselves but their people.

Constitutional recognition need not be a wish, it can be a reality. Study the histories of indigenous people around the world who continue to unify in the face of ongoing imperialism.

Their recognition stems not from policy but from how they exercise their humanity as first peoples. Their humili-

ty, their dignified practices of listening and cultural expression.

What does recognition mean when the Khoisan do not live as people to aspire to?

We understand that as a first nation we have survived white supremacy and its institutionalisation of our collective self-hatred.

Colonialism, apartheid, slavery was genocidal and we should conduct ourselves not as victims of these systems but as survivors, as a model people for the overcoming of oppression.

This is why it will remain my sincere commitment for the rest of my life to contribute towards the restoration of our humanity.



Chieft John Jansen
Chairperson Cochoqau
Tribal House &
WCape Leader: KCHDC

Walk in peace, justice, righteousness

I pray and trust that we will end the year fruitful and in a Unified position to reverse the legacy of exclusion, marginalisation and dispossession.

I pray and trust that we, in this generation, will be able to address the issues that disadvantaged us so much, even to the extent that we have not yet accepted that we are a people that have been placed as the stewards of the land by the Most High Himself.

However, there have been dramatic changes over the last period and now our right to existence and restoration can no longer be denied!

Our approaches and strategies might differ from group to group and house to house, but we all want to be recognised and freed from the evils of the past!

Despite what has been done to us, we know who we are and we are here to stay. Amase! Wishing the First Nation a safe and blessed festive season. May you walk in peace, righteousness and justice. Blessings.



Princess Chantal Revell
WC delegate, National
Khoi-San Council

Jaar van uitdagings en oorwinnings

Ek groet u in die Almagtige naam van ons Hemelse Vader. Jeremia 29:11: "Net die planne wat Ek vir julle het, voorspoed en nie ongeluk/teenspoed nie. 'n Toekoms vol hoop. Ek is die Here wat praat."

Liewe gemeenskappe van God, wees stil en verheerlik God vir Sy guns, genade en Sy majesteit.

Soos ons die einde van 2023 nader, kyk ek met blydschap terug op 'n jaar wat gevul was met uitdagings, sowel as oorwinnings.

Die jaar 2023 het ook soos enige ander jaar begin met 365 dae van skoon bladsye, gereed om voltooï te word.

Ons as Khoi-gemeenskappe het aspirasies, hoop en vooruitsigte gehad van wat hierdie jaar kon bied.

Nou is die tyd om te reflekteer.

Daar was uitdagings sowel as oorwinnings vir die Khoi mense van Suid

Afrika.

Alhoewel daar baie strukturele blokke was en nog steeds is, was daar ook oorwinnings.

Hierdie oorwinnings was moontlik gemaak deur individue en organisasies wat op 'n daaglikse basis veg vir die voortlewing van die regte, tradisies, kultuur en waardes van die Khoi-volk.

Graag wil ek namens die Kamiesberg Nama huis elke individu bedank vir hul volhoubare ondersteuning, toewyding en waardevolle bydraes tot die bevordering van die Khoisan regte in Suid-Afrika.

Ek wens u en u families 'n geseënde Kersgety toe.



Koning Corneel Links
Leliefontein Koninklike Huis



Wishes for peace, joy over Festive season



Share joy of Christmas

I want to wish all our indigenous people and leaders well. Remember it is only we that got each other. Nobody else will stand up for us if we do not stand together.

So let this Christmas be as joyful as it is always, because we remember the festive seasons as family times.

We were carrying people, and we share our happiness together. We share our food together and we share our joy



Prince Stanley Peterson
Deputy chairman of
KPBRT

together. We celebrate the birth of Christ who died for us, without knowing us.

And that is where the love in us are coming from, because we love everybody, and we accept everybody in this country with that great love of Jesus Christ.

Close year with past and prepare for future

The year 2023 was one full of disappointments, as well as successes.

We have openly shown our differences to the world; how divided we are, through court cases, fights and media reports.

We were also able to prove how strong unity is when leaders leave differences behind and agree on the people's cause.

It is of crucial importance that we as a people close the year with the past and prepare for the future that 2024 holds.

We must show mutual respect and resolve differences amicably.

We were able to learn during the Covid-19 pan-

demic how important life is and how quickly death can arrive.

We lost great leaders in the fights for the cause of our people, so a wealth of knowledge has gone with them.

I trust that everyone has a safe and blessed Festive Season.

May we emerge as a strong united nation in 2024.



Capt. Aaron Messelaar
Griqua
Royal House

2024 can be watershed year for us

Next year, 2024 can be a watershed year for the Khoi-San in South Africa.

Organisations like KIWIA have laid the ground work. Since 2005, KIWIA's vision has remained steadfast. At the core of its mission has been the recognition of the injustices, the trauma and genocide of our ancestors who we honour as freedom fighters of our country.

We prioritise the healing of our communities from the generational trauma inflicted on us and that we continue to survive.

As women, we hold the long-term visions for our people despite us being the most vulnerable in our society in terms of employment opportunities, economic freedom and gender-based violence.



Mary Jansen Deputy
Chief & Chairperson
KIWIA

These long-term visions require consistent and principled actions. Building a people is generational work, brick by brick, generation by generation.

KIWIA's wish for 2024 is that our leaders will remain accountable to be able to listen to the will of our people and that we do so with unity and collectivity.

What if in 2024, every Khoisan woman could commit to doing introspection, to think about what they would like for their lives, about what it would mean to start a KIWIA collective in their communities to support one another morally and spiritually.

Laat 2024 die jaar wees van 'n mass movement of "huis-besook"! Amase.

Merry, joyfull Christmas



Cecil le Fleur
Chairman NKC

On behalf of the Executive Committee of the National Khoi and San Council I want to wish all the members of the National Khoi and San Council, as well as all Khoi and San structures and all our Khoi and San people throughout South Africa, I want to wish all our people a truly merry Christmas and a joyful, safe and prosperous New Year.

Hoop in 2024 vir nuwe moed

Ons het 'n besonderse goeie jaar gehad in 2023, maar ons het baie bek-wame manne en vroue verloor.

Hierdie Kersfees is vir ons 'n nuwe begin. Mag 2024 vir ons manne en vroue maak met staal in hulle arms.

Manne en vroue wat 'n nuwe besluit gemaak het. Manne en vroue wat hulle gaan toespits om eintlik 'n Kairos-moment in ons lewe te be-werkstellig.

Ek dink dit is nou die Kairos tyd. Ons moet werk met Kairos en met Kronos, totdat die mense weer gevul kan word met nuwe moed en nuwe ywer.

Dan sal daar minder klagtes wees oor wanneer die geld van die rooibos uitbetaal word, terwyl daar mense is wat nie die werk



Chief Poem Mooney
stamhoof Attaqua

wil doen nie.

Ons kan nie net op gunsies lewe nie ons kan nie net verwag dat daar handouts in ons hande moet val en jy het nog nooit regtig jou moue opgerol nie.

Mag die wonder van Kersfees in ons harte gestalte kry, ook in ons leierskappe dat hulle nuwe lewe sal kry en bek-wame manne sal word want die Here soek bek-wame manne om saak verder te vat.

Vrede, liefde, vreugde

Want 'n Kind is vir ons gebore, 'n Seun is aan ons gegee; en die heerskappy is op sy skouer, en Hy word genoem: Wonderbaar, Raadsman, Sterke God, Ewige Vader, Vredelovors. (Jesaja 9:5)

Hartlike seënwense aan ons Volkgenote. Mag hierdie seisoen gevul wees met Liefde, Vrede en Vreugde.

God's Rykste seën vanaf my as Kaptein, my wederhelfte en die hele nageslag van Johannes Kraalshoek.



Kapt. Andrew Kraalshoek
Leier Vrystaat Griekwa



REFLECTION ON YEAR THAT WAS

The year 2023 is almost at its end, yet it seems as if the work has doubled, if not tripled, in the last month.

Reflecting on events, particularly over the last month, my greatest concerns are that there is still significant confusion over the process toward the recognition of our people, the role of the organisations and institutions created to facilitate, and the engagement of structures and leadership among each other.

My biggest concern is that our leaders know of each other but do not know each other.

The result is that most of our perceptions of one another have been built on what has been heard of each other rather than concerns discussed and addressed in a respectful engagement with each other.

Now, with the March 2024 closing date for recognition applications to the Commission for Khoi and San matters in sight, I have become alarmingly aware of the high level of misinterpretation and misinformation amongst our Khoi and San leadership regarding the legislation and application process.

The level of misinformation is of such a nature that instead of organising in an orderly manner to make sure our nation gets constitutional recognition through legislation, our structures and leadership have become increasingly chaotic and disorganised, while there is much to do to ensure we comply with the criteria set out in the Traditional and Khoi & San Leadership Act No.3 of 2019.

As one of those that has worked directly on the ground with our leaders and structures, I believe there are several possible reasons for the current state of affairs of the KhoiSan Nation.

It must be recognised that the Khoi and San resurgence movement started more than 30 years ago, mostly by leaders that are much older now or who have already passed on.

At that time when the leadership started the fight publicly for constitutional recognition, not many of the “so-called coloured” people were aware of their Indigenous roots to such an extent that they saw the need for taking the matter up with the government.

Shortly after the dawn of democracy a group of Khoi and San leadership,

“Many of our people still do not know what the status quo report is and assume that those serving on the NKSC was appointed by the government, and not democratically elected by their own communities.”

CHANTAL REVELL (pictured)
secretary of the KhoiKhoi Peoples Biodiversity Rooibos Trust sets the record straight.



under the auspices of the Griqua National Conference, started the process for Constitutional recognition.

This group later evolved into the National KhoiSan Forum, then into the National KhoiSan Council (NKC), yet later to the National Khoi & San Council, (NKSC), the current name of the council. Even today there are still misconceptions regarding the process toward the inception of the council, its mandate and its composition.

With very limited resources and with not many of our people willing to identify as either Khoi and San at the time, it wasn't an easy task in that early phase of the recognition fight. The battle was fierce in the fight to bring the new government to a point of acknowledging the fact that the “so-called coloured” people have been labelled as such to dispossess them from their true identity and land.

The challenges to bring the government to the point of negotiating legislation that will give statutory recognition to the Khoi and San descendants was extremely difficult, and there was intense resistance from state officials to terms such First Nation Status.

The fact is that “so-called coloured” people that identified as First Nation

Khoi and San descendants did not fit the criteria as set by the norm, especially the physical appearance, and therefore getting officials to understand identification with an indigenous identity amounted to passing the dreaded apartheid rule of the pencil test.

Today there is legislation in place that will give constitutional recognition to the descendants of the First Nation of South Africa under the five main groupings as directed by the United Nations status quo report of 1996.

It is the first time since colonialism that the government of South Africa recognises the existence and need to formal constitutional recognition for the descendants of the Khoi and San.

Many of our people still do not know what the status quo report is and assume that those serving on the NKSC was appointed by the government, and not democratically elected by their own communities.

On 19 November 2023, more than 200 delegates of various Khoi and San Cultural houses, activists who pride themselves on defending Khoi and San land matters and various organisations who also claim to be the legitimate leaders of the First Nation People, attended a meeting called to start a legitimate

unity process and give full background to process that led up to the legislation to recognise our people.

That meeting had to address misconceptions that had arisen in a prior meeting, specifically called to address the matters that had arisen at the Kimberley 1 and Kimberley 2 summits convened by the Department of Rural Development and Land Reform to discuss the critical question of Khoi and San land claims.

At those summits a working group on Khoi and San land claims, as also a national reference group, was established.

In the intervening years both the national reference group and the working group on Khoi and San land claims either became defunct.

This, incidentally, was the period during which the Traditional and Khoi-San leadership bill became a matter of intense contestation during the consultation process.

Nevertheless, over a period of several years and after its eventual passage through the legislative process, the Traditional and Khoi-San Leadership Act was duly signed into law by the president of the republic.

This meeting has set the platform for a meeting to be held in the new year with Western Cape Provincial government, to gain more understanding and insight as to what government's role will be to establish a Traditional and Khoi & San House in the province in accordance with Act No 3 of 2019.

At that meeting, held at the Castle of Good Hope, Mr Dan Plato, former Mayor of Cape Town and current member of the provincial legislature, made it very clear that provincial government has to adhere to national directive with regard to implementing a new piece of legislation, which has to be enacted by the government as directed by the Act.

I am positive that we have a vast majority of very credible leaders that will be able to form part of the Provincial Traditional and Khoi & San House rather than to stand outside.

We cannot allow our people to continue to stand outside of processes simply because we could not come to a point of mutual understanding in order to form part of the major government processes such as land redistribution discussions.



Some of the 1 500 delegates at the Kimberley summits on indigenous land claims.

Special Rapporteur's recommendations to govt

Legislation

Indigenous communities should be recognised as such constitutionally in parity with the speakers of the eleven officially recognised languages.

This refers specifically to the various Khoi and San groups, the Nama and also the Griqua who are not named as such in the Constitution.

National framework legislation, as recommended in the Status Quo Reports, should be promptly enacted with full participation of indigenous communities.

Actions should be undertaken towards the removal from all legitimate claimants to indigenous identity of the stigma attached to having been classified as “Coloured” during the apartheid regime, and that the National Khoi-San Council receive statutory

recognition.

That the various Khoi-San leadership lineages be included in the National and Provincial Houses of Traditional Leaders, wherever relevant and after due and objective evaluation of their respective claims.

A national register of officially recognized indigenous communities should be maintained, allowing the recommendation of the report of the SAHRC of 2000 and the Cabinet memorandum of 2004.

The Government and the Parliament should take all the necessary steps,



RODOLFO STAVENHAGEN

in consultation with indigenous peoples in the country, to ensure a prompt ratification of ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries (1989).

Land rights

Needs-assessment research in indigenous communities should be undertaken by the competent government authorities that might define the magnitude of the problem and suggest practical remedial measures.

In the case of indigenous communities that were dispossessed of their lands by colonial and discriminatory legislation or practice before the Native Land

Act of 1913, positive legal and judicial action should be initiated to enable these communities and individuals to file legitimate claims for restitution within a wider perspective of human rights and transitional justice.

Likewise, the Government is urged to provide the necessary resources and technical cooperation to such indigenous communities, enabling them to proceed in this direction.

The land restitution process, in terms of collective land rights of indigenous communities, should be accelerated, given the dire needs of many indigenous communities around the country and indigenous communities should be provided with resource and technical cooperation to pursue these claims successfully.



Hoop vir Christelike ingryping in eerste nasie volksaak

POEM MOONEY

Ons het 'n besondere goeie jaar gehad in 2023, maar ons het baie bekwame manne en vroue verloor, en hierdie Kersfees is vir ons 'n nuwe begin.

Dit moet 'n Kairos moment wees in ons se lewe. Ons moet die Here vra om ons oë so oop te maak dat ons in elke taak wat ons aanpak, die Kairos moment sal raaksien, want ons het nodig dat daar 'n Godelike ingryping moet kom in hierdie volksaak wat vir ons so na aan die hart lê.

Kersfees van 2023 is vir ons 'n asvaal Kersfees as ons kyk na die manne en vroue wat ons langs die pad verloor het. Sterk mense.

Ek dink aan Harleen Sassman wat ons destyds ontval het. Ek en sy het nog eendag daar by die Slaweboom 'n kranslegging gedoen namens die Nasionale KhoiSan Raad.

Ons dink aan Matty Cairncross, ons dink aan soveel manne wat langs die pad geval het soos Anthony le Fleur en oom Raymond Beddie.

Ons dink ook in besonder aan manne soos Jatti Bredekamp, wat eintlik 'n wonderlike persoonlikheid was wat ons kon help om die Khoisan-geskiedenis wonderbaarlik vir ons te boek te stel.

Ek het 'n paar geskiedenisboeke waarin hy kommentaar gelewer het oor die geskiedenis van Oudtshoorn.

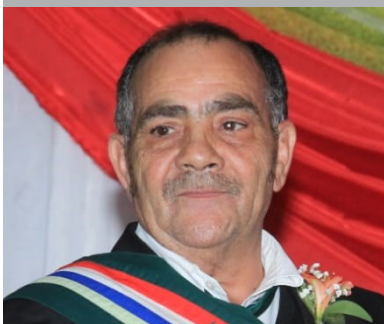
Hy was nie soos hierdie kritiese, kleingeestige geskiedskrywers wat nie dieselfde velkleur het as ons nie, maar hy was een van ons en het kliphard gestry vir die Khoisan saak.

Mag 2024, die nuwe jaar, vir ons manne en vroue maak met staal in hulle arms. Manne en vroue wat 'n nuwe besluit gemaak het. Manne en vroue wat hulle gaan toespits om eintlik 'n Kairos-moment in ons lewe gaan bewerkstellig.

Ek dink dit is nou die Kairos tyd. Ons



MATTY CAIRNCROSS



ANTHONY LE FLEUR

moet werk met Kairos en met Kronos, totdat die mense weer gevul kan word met nuwe moed en nuwe ywer. Dan sal daar minder klagtes wees oor wanneer die geld van die Rooibos oorbetal gaan word.

Ons kan nie net op gunsies lewe nie, ons kan nie net verwag dat daar handouts in jou hande moet val en jy het nog nooit regtig jou moue opgerol nie.

Mag die wonder van Kersfees in ons harte gestalte kry, ook in ons leierskappe dat hulle nuwe lewe sal kry en bekwame manne sal word want die Here soek bekwame manne om die saak verder te vat.

Die wonderlikste vir my is, die Tweerivier-projek. Iets wat uit niks gestalte kry. 'n Reus wat skielik in onse midde opgestaan het.

Die nuwe gebou wat opgerig gaan word is amper soos 'n poskaart wat jy stuur as 'n Kersfees-kaartjie vir mense.

Die entoesiamse wat daar rondom opgehou is deur die afgelope jaar; die hofsake wat links en regs geval het. Ek wens ek kon spotprente teken, dan sou ek een geteken het waar die ouens wat ons teengestaan het lamgelê word.

Maar ons moenie altyd net kwaad met kwaad vergeld nie. Want ek weet in die 2024 sal die Tweerivier-projek uitstaan en dit sal mense saamsnoer tot 'n hegte eenheid.

Mag die Here ons seën vir hierdie Kersfees en mag ons almal in die Nuwe Jaar met nuwe lus, met nuwe krag en met nuwe ywer gevul word.

As ons net een ding kan onthou, 'n baie goeie Afrikaanse spreekwoord: Die mense wat die naaste aan die vuur staan word die gouste warm.

Kom ons staan nader aan die vuur en die Here sal ons seën met 'n goeie Kersfees.

GEDIGTE DEUR POEM MOONEY

Waarmee wroeg Poëte soma

Deur Poem Mooney

Dit voel asof ons in

Hierdie land aan filistyne, oorgelewer is.

Ons stoei gedurig oor beurtkrag en korrupsie, geldwassery en anargisme

Terwyl die proletariaat gebuk gaan onder gebrek aan kapitaal en woningnood.

In vurige debate, stry ons oor grond, taal en ewewig.

Skuur ons verby vyandiggesinde mense, sonder dat ons behoorlik ingelig is oor die geskiedenis van die verlede.

Dit wat deur bekrompte, geveinsde, kleingeestige landgenote opgestel is.

Groepe mense wat bymekaar hoort en tog apart onder mekaar verkeer.

Ons word soma grensloos geïrriteer, deur mede-volksgenote wat deur die eiebelang gerig word,

hulle wie die leierlose opstandelinge gedurig voed,

met oorlogspraatjies, bitterbekgevegte en verwyte, en jy wonder hoekom word ons uitgesonder gedurig uitgestoot, vervreem, kanonvuur gemaak,

deur sluwe politieke reuse wie propoganda voorstaan,

hulle wie ons elke dag uitlewer, net soos die filistyne, die Godsvolk uitgedaag het, in Bybelse dae.



Psalm van die Poët

Ek het my hande saamgeslaan vir hulle, wie hulle onbeskaam

op alle vlakke van die samelewing, posisioneer.

ek het hier ondermeer 'n nuwe sosiale skurfte raakgelees.

gewonder, gaan dit om gekrenkte eer, of aansien

miskien werk ons met mense, hulle wie hoop

Om respek en agting te verdien, deur posisionering genoop.

Ek het gewonder oor die mense wie altyd grootpraat, hulle wie anargie aanblaas.

hulle wie wetteloosheid voorstaan

hulle wie onskuldige mense doodmaak, en hul slaafse volgelinge

oordonder met infame leuens, en propoganda,

aangedryf deur kunsmatige populiste.

Ons moet bid vir hulle wie onmin saai, hulle wie die geskiedenis verdraai, hul wie die volk en vaderland verrai.

Laat hulle die lig sien voor die ewige donkerte toesak,

deur die newels wat versierendheid verswak.

blus die weerstand, wat volkome nugterheid kan meebring

Laat hulle wie gedurig olie oor vlamme van geweld strooi,

rooi van skaamte word, en mag die hel se vlamme oor hulle losbreek.

Laat hulle omkom Here, laat hulle verdronge deur die eiwaan, hul einde sien.



Kairos betekenis

Die woord Kairos is 'n antieke Griekse woord wat die regte tyd of gelee oomblik beteken.

Die ander woord wat die Grieke vir tyd gebruik het, was chronos – kronologiese tyd (horlosietyd).

Kairos is dus 'n oomblik in tyd. 'n Mens kan se dit is die oomblik van waarheid.

Die nuwe Testamentiese Griekse betekenis is: die aangewese tyd binne God se Raadsplan (Markus 1:15.)

Kairos oomblike kan definitiewe karios-oomblikke in ons lewens – beslissingstye wat ons nie kan uitstel of vermy nie. Een so 'n lewensoomblik is die besluit wat jy moet neem met betrekking tot God se genade-aanbod. (Maroela Media)



Afrikaaps - lekkie dji!



DR WILLA BOEZAK



Op twiere Nuwejaarsdag wemel die Kaap van tourists want hulle wil tjek hoerie klopse in rainbow-colours hul passies maak en lyste na "Da kommie Alibama", Sykebossie ek wil djou hê" en "Die blikkie se boem is yt, en kyk hoe lekkie slat die ghoema!"

In 1834 het Engeland besluit om al die mense wat al van Jan van Riebeeck se tyd slawe van gemaak is, vry te laat.

Onder hulle was prinse, imams en ambagsmanne wat in die Ooste baklei het teen die Hollanders en toe Kaap toe gebring is.

Hulle was van verskillende lande soos Angola, China, Indië, Sri Lanka en Madagaskar.



ADAM SMALL

Almal het natuurlik hulle eie tale gepraat en om mekaar te verstaan het hulle 'n nuwe taal geskep, naamlik Kaaps.

Nou waarom sê die Kapenaars dji en djou en djulle? Daai kom van Djakarta en Java.

Die duisende mense wat nou vry was wou dit op Nuwejaarsdag vier, maar die "base" het hulle laat werk en hulle op 2 Januarie afgegee.

Die liedjies, wat moppies genoem word, is om daardie geskiedkundige vryheid te vier.

Teen daardie tyd het Khoi-afrikaans al voor Oom Jan se aankoms bestaan met woorde soos kanna, kiere en eina! Ondertrouery vind toe plaas want niks het meer onse mense gekeer nie.

Adam Small is die Vader van Kaaps. Daar is selfs 'n gebou van die Universiteit van Stellenbosch na hom vernoem.

Hy het die way hoe die Kapenaars praat koptoe gevat en sy eerste digbundel was Kitaar my Kruis in 1961.

Small was 'n filosoof en ek het Geskiedenis van die Wysbegeerte by Bush

Kollege vyf jaar later by hom gedruip, wat ek darem met die tweede try gepaas het.

Hy was krities oor predikante wat lekker geleef het, maar hulle lidmate was brandarm. Hier onder volg 'n uitreksel.

Later het Kaaps 'n bybie gekry wat ons Afrikaaps noem. Dit het 'n bietjie meer Engels in en ouens soes Nathan Trantaal skryf soe.

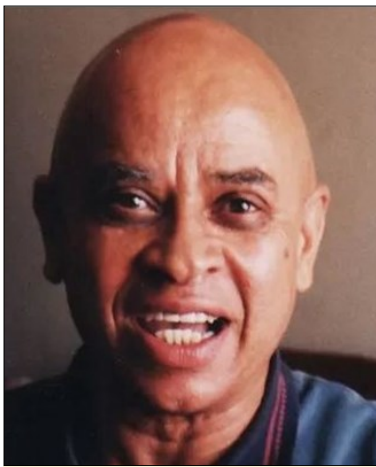
Iemand wat ees sy gedigte in vrinne se sitkames voogelies het, is Peter Snyders. Vir hom was dit norag om altyd te noem lat ons ammal moet respek.

Sy gedig, Ek is oek Important word vir hoërskool-laaities voorgeskryf. Deesdae chat ons twee soma lekkie. Hier onder volg 'n uittreksel uit Ek is oek Important.

Snyders sê dus ons moenie neersien op mense wat minder as ons het nie.

Afrikaaps is 'n regte taal en nie kombuisafrikaans of 'n skollietaal nie.

Mense soe vê soes Johburg en PE groet



PETER SNYDERS

djou oek soesie Kapenaars: "Ahwê my ma se kind!" (my vriend). Uitspraak gaan saam met die omgewing waarin ons woon.

Oumense in Nama-kwaland sê byvoorbeeld suuker (suiker) en huus (huis). Baie witmense van Pretoria sê mô en pô (ma en pa); my strôndhuis is naby die St. George's kôtedrôl.

Soe, wies proud oppie way dji praat, en nie soes daai prôt nie.

Die probleem is dat ons kinders leer van Adam Small en Peter Snyders op skool, maar as hulle skryf "Ek laaik my Antie" word dit verkeerd gemerk.

Daarom is die Afrikaanse Taalraad, met Griekwaleier Hendrik Theys as voorsitter, besig om met die Wes-Kaapse Onderwysdepartement te praat want hulle koppe raas.

Dink aan al die lekkie Afrikaapse woorde soes "dala wat dji moet" (doen dit!, doenit; ôs laain (ôs loop nou); what kaain (hoe ganit?); whietie (gesels); oe halieha (verbaas); raak wys my broe!

Wiet djulle 'n paa jaar geliede toe kry ekkie in my kop om alie Psalms in Afrikaaps te skryf.

Ons ken Dawid mos 'n bietchie vetterig. Soe daai wassie 'n problem vi' my nie.

Hêppie Krismis my lieue Khoi-San susters en broers, ma

“ Afrikaaps is 'n regte taal en nie kombuisafrikaans of 'n skollie-taal nie.

Die Pesalms

vi ôse mense

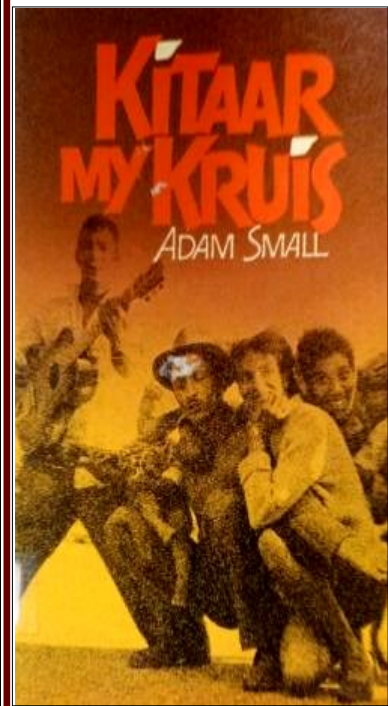


Willa Boezak

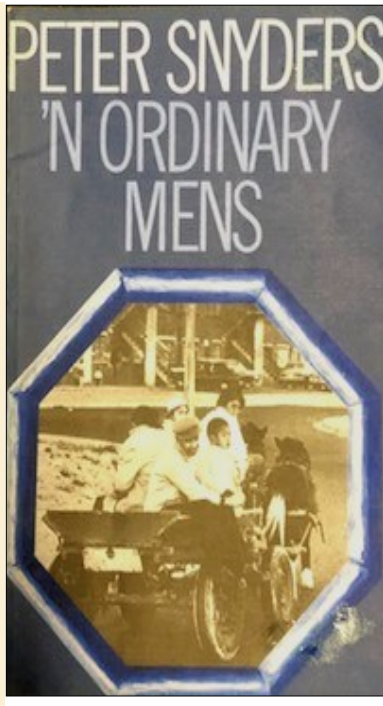
Psalm 23

(Uit Die Pesalms vir ôse mense)

Die Jirre is my Leader
ekkie brood oppie tafel.
Hy hou my innie holte van sy hand.
Hy vat my na koel wates waa vrie'de is.
Hy gee my nuwe krag,
Hy hou my oppie straight en narrow pad
tot ee van Sy naam.
Al kô ek inne donke ellie gan ekkie bang wiesie,
kôs U is langesan my safe in U se hanne – even innie graf.
U invite my virre buffet while my enemies moet stanin kyk.
U treat my soese VIP, en embrace my.
U smile – soe vol liefde sallik nooit vegiet'ie en ek voel tys in U se hys fô ewwe en ewwe
Amen.



Doemanie: " 'n Proefiet van Jesus dji? dji moet djou palys-hys; dji moet djou aeroplane-motor-kar; dji moet djou kamma sêd smile en djou tears; en djou woe-rawarra op die pulpit; moet djou skorrelsvol braai-atappels en vleis? Djou hys 'n woestyn? Nou sal mens djou verbeel! En hoe lyk dit moet djou kale pote vi' daai streamline ding; hoe lyk dit moet djou toega vi' die vel van 'n kameel; hoe lyk dit moet daai skorrelsvol vi' sprinkane en wille hiening?



"As al julle geldgatte julle geld gependit, en julle bananaskille innie slootjie gegooi het; en julle bus-tikkets soes confetti gestrooi het; en julle cool drinks opgedrink het; en julle borrels en blikkies in 'n gangetjie gesit het; en julle visgrate en vrot vrugte en stukkene boksies en papiere rondgegooi het ...dan kom ek en maakie wêreld weer skoon: soe, ek is oek important.



Hiking in footprints of ancients

ZENZILE KHOISAN

It was during 2010 in the ancient Khoi territory of Hangberg, Hout Bay, that several members of the predominantly Khoi community of Hout Bay rose up in a volatile protest. This was against what they perceived to be draconian and discriminatory tactics of the Western Cape provincial government led by then premier, Helen Zille.

The struggle had its very roots in the dissatisfaction of the predominantly Khoi community with housing, land allocation, indigenous rights to the mountain and its biosphere and the rights of First Nations descendants to benefit appropriately from enormous wealth of the bountiful ocean economy which had been built on the back of many generations of their forebears.

Johan October, one of the most highly regarded mountain hiking tourist guides in the Western Cape hails from Hangberg and had participated in the uprisings of 2010, which saw this socially and economically depressed deep-rooted community explode in an uprising in which numerous Hangberg residents were injured and arrested as a result of heavy-handed tactics of South African police service, Cape Town municipal police and private security personnel.

“In was in 2010, when Helen Zille was the premier in the province, that there was an uprising by our community here in Hangberg who were enraged at the actions of the city and the province, including throwing down homes of our people.

“It was during that time, even as we were throwing stones, to express our anger at the injustice we were suffering, that our Khoi elders came to the fore and brought indigenous conscious to us. For me that was where I began to understand and grasp what it means to be a person of Khoi and San descent,” October stated.

It is that dawning of consciousness that opened a door for him into a world with vast and layered, heritage, culture, history and ways of seeing, doing, knowing and being.

“It was then that I came to accept my indigenous identity that I recalled how elements of my indigenous consciousness had already been imparted to me during childhood by my uncle Martin October and my grandfather, August October.

October explained that his love and relationship with plants and nature has been carried through the genetic block

from his grandfather, who was a master landscaper and was widely celebrated for the many exceptional gardens and nurseries that he created during his working life.

“It is from that time already, before my indigenous consciousness had been fully formed, that there was a generational transfer of indigenous knowledge, because when they took us into nature and to the mountain they took time to explain everything.

“My uncle particularly planted the seed in me to study the plants because he knew the names of all the plants in the field and in the mountain and so I am grateful for my uncle and grandfather,” the mountain guide stated.

He recounted one specific incident recently that reflects how the generational knowledge transfer had taken hold when his uncle had arrived at his home after visiting his daughter in the Hangberg mountain with a bouquet composed of nine rustic wild mountain plants.

“He was overjoyed and he had tears in his eyes when I could not only identify all the plants by the common names as our people knew them, but I could also identify all the scientific names of those plants,” October said.

October stated that he was very appreciative of his family elders and for all the Khoi elders and leaders that had helped form his consciousness about his identity.

“I feel deeply rooted in my bloodline of the Khoi and the Boesman and for what has been carried through this

bloodline, specifically the indigenous knowledge related to plants, which, from my perspective, is more precious than a diamond,” he noted.

He explained that besides his Khoi and Boesman ancestry he is also directly intertwined, through his genealogical roots, with the history of slavery at the Cape, which, through the records of the VOC (the Dutch East India Company) his October family are associated with two slaves, one who is said to have come from Malabar in India and another from Bugis in Indonesia.

As a trained and certified mountain guide Johan October works with a wide assortment of clients, sometimes leading large tour groups and sometimes small, even intimate groups on various kinds of hikes.

These hikes into the mountains, he explained, can be intense and include long period hikes or shorter, less strenuous hiking expedition, lasting just a few hours.

It is in these hikes that he has made many discoveries, specifically related to the history of the First Peoples of this country.

“There was one particular hike, deep in the Outeniqua mountains, where there was an intense experience. It was as if I was walking in the footprints of the ancestors who were guiding me.

There I discovered several sets of paintings that had not been recorded anywhere.

It was there that I had a most unusual experience of being transported to another dimension, a place where our an-

cestors lived in harmony with the universe,” he recounted.

October feels that there needs to be major interventions to change the conditions in which First Nations descendants live.

He stated that of the groups he worked with provided some resources to make this possible, and that he had used this money to develop a program for local high school kids from his community.

He further explained that he had taken the youths on hikes to the mountain and that they had responded very positively.

On the hike I had a period where they had to spend some time alone, in quiet reflection, without being able to use their phones or other electronic devices, and that they had given feedback that this was the highlight of the exercise. Mostly I think because all around them in the townships there is so much noise.

He also encouraged them to utilise all the opportunities available in the tourism industry to uplift themselves.

“I want to really put much of my energy and resources into uplifting the youth, of giving them more than just the bleak future they now face.

“Our children come from the chaos and the noise, and I feel I can make a real change if I do with them what my uncles and grandfather did with me, by revealing the beauty in the natural world, in our heritage, and through this I am confident that our people will be restored,” Johan October added.



LIVING CANVASS, OUTDOOR OFFICE: Johan October in the mountains (right), sharing biocultural and heritage information with groups of hikers. October, inspired by rock art, has drawn many indigenous images on his own skin.

PICTURES: DEBBIE HENDRIKS



Do not compromise Mother Earth and recognise youth as guardians

Young people are indispensable to climate action and decisions at all levels, yet their rights and knowledge continue to be relegated to the sidelines in negotiations and established youth spaces.

This was the statement of Sarah Hanson, and indigenous youth, on the last day of COP28, in Dubai.

Hanson is from Biigtigong Nishnaabeg in Canada and a member of the International Indigenous Peoples Forum on Climate Change.

She greeted the delegates in her mother tongue and said she is an Anishinaabeg youth from Biigtigong Nishnaabeg on the north shore of Gichi Gami of Turtle Island, in what is colonially known as Canada. This is her statement:

“Firstly, we would like to thank the COP presidency and all the parties that supported Indigenous Peoples this year and recognise our role as the guardians of our mother earth.

In particular we thank the COP presidency for the dialogue with our caucus, especially with the Indigenous Youth.

Thank you for the compromised decision, but we would like to remind all of you that we cannot compromise for our mother earth, we cannot compromise with protecting all living beings, we must act respectfully and reciprocally for the very being that provides us all life.

Yes, in this COP, you see Indigenous Leaders and Indigenous Youth in every corner of the venue.

We are indispensable to climate action and decisions at all levels, but yet our rights and knowledge continue to be relegated to the sidelines in negotiations and established youth spaces.

We are not here simply for your photo opportuni-



YOUTH ARE INDISPENSABLE: Sarah Hanson from Canada made an impassioned plea at COP28 not to relegate the Youth’s role to the sidelines. **PIC: CULTURAL SURVIVAL**

ties, we are rights holders under the UN Declaration of the Rights of Indigenous Peoples and must be at the decision-making table.

Why are we seeing greater numbers of Oil and Gas lobbyists included in closed door negotiations?

These individuals outnumbered Indigenous delegates seven times over. They’ve been given a green light to continue developing our lands, in the name of green colonialism and false solutions.

The just transition cannot be an excuse for the extraction of minerals on our lands. We will not allow our rights to be diminished, undermined, combined, or confused in any way.

Regardless of the power imbalances and lack of transparency in the negotiations, we remain committed to ensuring that our voices, our solutions,

and our wisdom guide the development of an effective climate strategy.

This includes keeping the 1.5 degree celsius target alive, and transformation from the colonial capitalist system that created this crisis and continues to commodify the sacred.

Empty pledges and promises cannot resolve the climate crisis. Our inherent collective rights, knowledge systems and participation have continued to be overlooked in the Global Stocktake and we are worried about the article 28 implementation including Article 6, Loss and Damage, Climate Finance, Just Transition and Adaptation texts adopted this morning.

We are frontline defenders, stewards and keepers of sacred relationships and knowledge necessary for a sustainable future.

Our peoples have been sounding the alarms and science has finally caught up with what Indigenous Peoples have already known for generations, you must listen.

Failing to do so, further puts Indigenous Peoples AND the world at extinction.

Our Indigenous knowledge, our ways of life and solutions will bring forward the future we all need.

Our inherent wisdom and stewardship of Mother Earth, ARE the solution to the climate crisis and you know it.

We were the first caretakers of this planet and we will continue to ensure she breathes properly, we simply hope you will join us.”

Sarah Hanson is Anishinaabe from Biigtigong Nishnaabeg, currently living and working on the traditional lands of the Fort William First Nation, currently referred to as Thunder Bay.

She holds a Biology degree from Queen’s University, using the knowledge gained to connect with other climate activists across the world while simultaneously providing an Indigenous perspective.

For the past few years, Sarah has worked on creating spaces for Indigenous youth to connect and learn about climate change, sustainability, and reconciliation.

When not working, Sarah loves to bead, sew, learn Anishinaabemowin, and re-explore her traditional lands along the north shore of Lake Superior.



Speakers for the panel Securing Indigenous Peoples Rights in the Green Economy: Learning From Past Mistakes. L-R: Bryan Bixcul (Maya-Tz’utijil), Lesley Munoz (Colla), Pasang Dolma Sherpa (Sherpa), Gideon Sanago (Maasai), Galina Angarova (Buryat), Rodion Sulyandziga (Udege) and Vera Kuklina (Buryat).

**Trotse tuiniers
op Upington**



**Besoek aan
Museum in
Vrystaat**



Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge



!Gai tses (good day) welcome to 2024

January							February							March							April						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
31	1	2	3	4	5	6	28	29	30	31	1	2	3	25	26	27	28	29	1	2	31	1	2	3	4	5	6
7	8	9	10	11	12	13	4	5	6	7	8	9	10	3	4	5	6	7	8	9	7	8	9	10	11	12	13
14	15	16	17	18	19	20	11	12	13	14	15	16	17	10	11	12	13	14	15	16	14	15	16	17	18	19	20
21	22	23	24	25	26	27	18	19	20	21	22	23	24	17	18	19	20	21	22	23	21	22	23	24	25	26	27
28	29	30	31	1	2	3	25	26	27	28	29	1	2	31	1	2	3	4	5	6	28	29	30	1	2	3	4

May							June							July							August						
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28	29	30	1	2	3	4	26	27	28	29	30	31	1	30	1	2	3	4	5	6	28	29	30	31	1	2	3
5	6	7	8	9	10	11	2	3	4	5	6	7	8	7	8	9	10	11	12	13	4	5	6	7	8	9	10
12	13	14	15	16	17	18	9	10	11	12	13	14	15	14	15	16	17	18	19	20	11	12	13	14	15	16	17
19	20	21	22	23	24	25	16	17	18	19	20	21	22	21	22	23	24	25	26	27	18	19	20	21	22	23	24
26	27	28	29	30	31	1	23	24	25	26	27	28	29	28	29	30	31	1	2	3	25	26	27	28	29	30	31

September							October							November							December						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	29	30	1	2	3	4	5	27	28	29	30	31	1	2	1	2	3	4	5	6	7
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9	8	9	10	11	12	13	14
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16	15	16	17	18	19	20	21
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23	22	23	24	25	26	27	28
29	30	1	2	3	4	5	27	28	29	30	31	1	2	24	25	26	27	28	29	30	29	30	31	1	2	3	4