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River Club Development

First Nations reclaim space for restoration

ZENZILE KHOISAN

The descendants of South Africa's Khoi and San foundational peoples are currently poised to

achieving a most significant victory, the reclaiming of a space for memory, cultural practice, communications and the showcasing of the best of talent in an area – rich in heritage – from which their forebears were forcefully dispossessed by a colonial authority nearly 400 years ago.

This space, which indigenous leaders have christened as a liberated territory, will be located right in the centre of the River Club redevelopment project, which is in the final stages of the approvals process, after which the R4.5 billion development project will commence with the first phase of the development.

"It has been a long, hard, bitter struggle, but what has been achieved by the Western Cape First Nations Collective is truly remarkable, because we have seized victory from the jaws of defeat," stated Gorinhaiqua Chief Counsel, Jeremy Jackson.

"From always being marginalized, we are now decision makers who, through our indigenous agency, have secured a life and a future for ourselves and for

the seven generations in the future for which we are responsible," added Chief Counsel Jackson, who serves as one of the leaders of the Western Cape First Nations Collective.



An artist impression of the media centre anchored by the horns of the Eland, at the River Club Development in Observatory. SOURCE: VIVID ARCHITECTS

Chief Counsel Jackson's view of the intensely contested developments at the River Club was supported by other indigenous leaders who have been at the coalface of the Khoi and San Justice struggle for decades.

"This is one of the most significant victories of our people, a watershed development that will certainly inspire our people nationwide to intensify the search for justice," stated Chief John

Jansen of the Cochoqua. "What has been achieved here has shown that the Khoi and San resurgence has now achieved a higher level of development, which demonstrates what is

possible when we become focused, when we are united," added the Cochoqua chief, who also serves as the Western Cape leader of the Khoi-San Cultural Heritage Development Council.

The River Club, which forms part of the broader Two Rivers Urban Park precinct, is a site of great cultural significance to the descendants of the foundational peoples of the area and

as such has been the scene of intense contestation primarily between the Khoi and San resurgence and all tiers of government and interrelated institutions in South Africa.

This space for the proposed redevelopment of this site by the Liesbeeck Leisure Trust which is the current legal custodian, is, without any doubt, a space of heritage. It is a space where the footsteps of our ancestors remind us of the deep injustice that our forebears had to endure through a process of vicious dispossession, dislocation, subjugation and dehumanisation and oppression.

It is of this anchoring heritage connected to the site and its broader Two Rivers Urban Parkway and the entire Cape Town that Princess Chantal Revell, Western Cape representative on National Khoi and San Council reflected, when she stressed that "the entire city, which experienced the onslaught against our ancestors must be considered a place of heritage, because our people because our people suffered and were subjected to the worst kind of dehumanisation."

She cautioned those who wished to be cavalier and selective when dealing with this painful history by opposing, for expediency, the position taken by the Western Cape First Nations Collective.

Continued on page 2

From the
Editor's
pen

Necessity of reclaiming agency

ZENZILE KHOISAN

As we race to three decades since the dawn of South Africa's democracy, the resurgence movement seeking recognition, restitution and restoration of South Africa's Khoi and San indigenous African descendants are faced with a historical imperative:

Either it must capitulate to a process of endless dithering with bureaucratic gridlock and tilt at windmills or face the problem directly, accept responsibility and take agency to bring about a solution.

This dire condition is the experience for the entire country, in which the rights of recognition, restoration and restitution of Khoi and San descendants has been laid bare in more than two decades of engagements between the Khoi and San leadership and government.

It has been documented before the South African Human Rights Commission, the United Nations Special Rapporteur on Indigenous Peoples and forms part of the record of public hearings on the Traditional and Khoi-San leadership Act.

It has also been the experience of Khoi and San descendants that discriminatory frameworks several pieces of legislation, including, but not limited to, transformation, affirmative action, land restitution, intellectual property, indigenous knowledge, land restitution, linguistic restoration, population registry have revealed a deeply disconcerting con-

dition in which a significant part of South Africa's population have been forced into a condition of benign neglect, marginalisation and invisibility.

After more than two decades of going through the motions without any clear way forward, after, as has been the experience with our colonial oppressors, of being told to "wait under the tree" until a decision could be taken, we, quite correctly decided that we had reached the end of our tether, and we could no go back to our people empty handed, we decided to draw a line in the sand.

This was the game changer, when we consolidated our position, when we rose to the challenge of the time and acted in our own interests, knowing that our people are hungry, weather-beaten with endless suffering, denied a livelihood with generational unemployment and refused any space to practice our culture, curate our heritage, collect our indigenous belongings and showcase the best of our knowledge and talent to the world.

The Western Cape First Nations Collective has refused to capitulate to dithering while the proverbial Rome burns, or to the soul sapping exhaustion resulting from the gridlock of government paper pushing and double-speak.

In the case of the River Club Redevelopment, it has exercised indigenous cultural agency and secured a MASSIVE VICTORY, giving our people hope and a future, through seven generations and beyond.

This a victory that should inspire all Khoi and San descendant everywhere. Salute!

Space to celebrate KhoiSan history, heritage, culture

From page 1

"What has been achieved by the collective is critically important for our people, who have been broken down and marginalised in every way, and this condition has caused many of our people to lose hope.

"There is no place in this entire city that we can truly call our own, where we can uplift and rebuild our people," Prin-

who forcefully drove the first custodians off the land.

Other elders also rebuffed notions that the Western Cape First Nations Collective was turning its back on custom and protocol by choosing cultural agency to engage the developer on its own terms to secure a base of operations to intensify the fight for recognition, restoration and restitution of the first people.

"What we are doing through

the testimony of Jody Aufrichtig, Trustee and Spokesperson for the Liesbeek Leisure Properties Trust, in public hearings have further contradicted detractors who have tried to undermine the agreements between the developer and first nation representatives who were party to the engagements.

Both Aufrichtig and the Collective have publicly stated that the space, in the centre of the development that has been earmarked for the first nations will be a space of "higher purpose" that will "sustainably promote, protect and preserve a true and lasting legacy for the first peoples and their descendants beyond the next seven generations".

This space will comprise a world standard heritage centre for the collection, collation and curation of cultural belongings in a living museum, bringing the Khoi and San narratives to the world through an international indigenous media and communication facility.

Also included is an indigenous garden and cultural praxis space where indigenous leaders and medicine practitioners can teach and engage in indigenous praxis.

The final component of the first nation liberated zone within the development will be the cultural performance and exhibition amphitheatre, which will showcase the best of indigenous music, dance, art, poetry, storytelling, craft and other elements that reflect the depth, versatility and excellence of first nation artists and crafts people.



The River Club development will include a indigenous medicinal garden that will be planted, cultivated and used by the First Nations people, as well as a Heritage-Eco trail and garden amphitheatre.

cess Revell stated.

In numerous public hearing where the River Club redevelopment proposal has been deliberated, Khoi and San indigenous leaders all concurred that this precinct is the repository of a history of a bloodspoor (a bloody trail) which dispels any notion that the site is not a sacred, deeply heritage laden space.

Many of the members of the Western Cape First Nations Collective have themselves been deeply interwoven with that narratives of the site and broader Two Rivers Urban Park precinct, particularly with Oude Molen, where the ancient Gorinhaiqua kraal was located before it was invaded by colonists and later the landed gentry,

this process is to prepare our people for indigenous governance.

Kai Bi'a Hendrik Hennie van Wyk, leader of the Gorachoqua Tribal Council said: "All our activities are about building proper and sustainable systems, anchored on long held principles of indigenous protocol.

"Under no circumstances, will we ever allow anyone to turn the section of this space that we were able to obtain through negotiation, into a caricature of its higher purpose, which is to celebrate Khoi and San history, heritage, culture and our very unique indigenous knowledge systems," Kai Bi'a Van Wyk added.

Plans that have been presented to authorities, as also

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Final !Nau for Chief Solomon

Statement by the Gorinhaiqua Cultural Council

Just after 8 am, Friday 20 November 2020, four unknown assailants and their confederates assassinated Ernest William Solomon, a fully and properly initiated chief of the Gorinhaiqua Cultural Council.

Chief Solomon died and three other people, including a young child, were injured when a barrage of 47 bullets was fired at his vehicle, which had been rammed off the road at an intersection in Boksburg, Gauteng province, South Africa.

The Gorinhaiqua Cultural Council is filled with intense grief at the horrific and cowardly act which caused the untimely demise of one of our leaders, and condemns this brutal act with all the contempt it deserves.

The motive for this infamous act is yet to be established and it is our urgent call to all relevant authorities and structures that this assassination be thoroughly investigated and that the culprits and those that dispatched them to commit this act are swiftly

brought to account so that they face the full might of the law.

What we can state categorically is that Chief Solomon was a Chief in good standing in our council (The House of the Warriors), as also the broader resurgence, whom he served with humility, discipline and respect and in which he was at all times ready to perform any task that would bring them out of the dire conditions into which they have been forced.

Chief Solomon was brought directly into the resurgence as an active member over a decade ago, when the Gorinhaiqua Cultural Council took a decision to engage him on very serious matters, particularly his unambiguous recognition and acceptance of his indigenous roots and culture.

Rightly, despite many nefarious leg-ends with which he had been associ-ated, it was our view that it was time for those who had, for whatever rea-sons and circumstances, been plunged into the turbulent world of ex-tra legal activities, to become part of the solution and not the problem.

This, for us and for our broader movement, proved to be the correct position, as it demonstrated that any-one, including those who lived in the margins and shadows, could undergo a change and be a part of rebuilding, rather than breaking down, the fabric of society.

Our experience of Chief Ernest Wil-liam Solomon is that he was ready to make real contributions to actively building a world where our people rise above the circumstances into which they had been forced by a system that condemns a Khoi or San descendant from the cradle to the grave.

Our experience is that Chief Solo-mon was never placed before any court of law and was not ever charged with any criminal act in the entire period that he has been an active part of the resurgence.

Chief Solomon had officially gone through the required ancient indige-nous rites of the !Nau Ceremony, first in his early period of his inception, but he also went through the required rites for the acceptance of responsibility and leadership, and this became a way of life for him.

As the Gorinhaiqua Cultural Council, it was an honour that he was part of many sentinel events that have helped shape our movement, uplift the consciousness of our people and ex-pand the ranks of our movement.

Among these very crit-ical events are the con-ferences on Khoi and San land restitution in Kimberley; meeting members of the Euro-pean Parliament; confer-ences with senior gov-ernment leaders' Indige-nous journeys of healing organised by the Insti-tute for the Healing of Memories; many indig-enous summits and nu-merous critical cultural events such as the com-memoration of the 1510 Battle of Gorinhaiqua on 28 February, which is an



annual event of our council.

We travelled many places through-out this country, supporting indigenous struggles and causes and even had the great honour of traveling with him to his birthplace in Wupperthal, where the elders welcomed him with open arms and urged him to continue on his path of shifting his narrative from noto-riety to one in which he has become a responsible leader, a person rediscover-ing a restored dignity and humanity.

It is particularly true that Chief Solo-mon accepted his Khoi identity and victoriously brought this as a message of hope to thousands of those who had been caught in the deadly vice grip of gangsterism, for he believed that the true path to a life changing experience was to accept one's identi-ty and to live by indigenous principles.

This message he also brought to his family, who were all, by his example drawn into the Khoi and San resur-gence, with many actually going through the !Nau ceremony. His seri-ousness about his culture and identity was so strong that when his son Silino was laid to rest on 18 October 2014, it was done in full accordance with the final !Nau rites with all indigenous pro-tocols observed.

This is the memory we hold of Chief Ernest William Solomon, a legend in his own time, a gregarious and very colourful personality, a courageous compatriot, a family man, a brother to all in the resurgence and to those who had walked with him in the arena of his turbulent earlier life.

To his family, the Gorinhaiqua Cul-tural Council offers our deeply felt con-dolences and our prayers that the Al-mighty God will grant them peace and comfort as they grieve his untimely passing.

Go well Chief Ernest William Solo-mon, you will be surely missed and never forgotten, most courageous and dedicated servant of the Khoi and San. !Gâitse Gûre Chief Ernest Solomon of the House of the Warriors, may your spirit fly free through the evermore.

* More obituaries on page 13.

‘Wil deel van oplossing wees’

Seun van Wupperthal vind nuwe hoop in Khoi-identiteit

EIE VERSLAGGEWERS

Chief Ernest Solomon van Hawston deel sy mening as ‘n leier van die Khoi en San in- heemse Eerste Nasie; sy ervaring in die samelewing, en sy begeerte om deel te wees om vrede onder sogenaamde benedeelde te maak deur inheemse identiteit bewusmaking.

Eerste Nasie Nuus: Binne die Suid-Afrikaanse samelewing is daar ‘n geskiedenis wat aan u naam gekoppel is, die dat u bekend gestaan het as Ernie Lastig, wat terselfdertyd vir u bestempel as ‘n soort “notorious” figuur. Is dit hoe u bekend wil staan?

Chief Ernest Solomon: Daar is baie mense wat net van my gehoor het, wat geen kennis dra oor my Komvandaan, of my agtergrond, of die pad wat ek gestap het na tot by die huidige tyd in my lewe nie. Daar is baie wat stories oor my het, baie praatjies rondom my agtergrond en my naam. Daar is ander wat my beskuldig van dade waarvan ek geen kennis dra, wat my blameer vir wat in die samelewing gebeur het. Ek besef dit is hoe sommige van ons mense dink en optree. Ek hou hierdie mense nie verantwoordelik vir hul oningelêde opinies oor my nie. Wat ek wil weet, is wie ek is, en wat my doel in die lewe is. Wat ek weet is dat sekere mense my wil beoordeel oor my verlede, maar steur my aan diegene wat daardie posisies as hul wegspring plek gebruik nie, want hulle het nie die lang pad saam met my geloop nie.

ENN: Kan u met ons deel wat hierdie lang pad behels?

Chief Solomon: My mense kom oorspronklik uit die Sederberge, uit die erfenisryke dorp van Wupperthal. Die grafte van my voor-ouers is daar, diep in daardie berge, en dit is die plek waar ek as kind my verstand gekry het.

Ek is afkomstig van ‘n sterk bloedlyn, en ons familie stories strek ver, tot in die 18de eeu, toe my oupagrootjie en sy oupa uit hierdie dorp verwyder is deur die Duitse indringers omdat hy en sy mense nie wou saamstem met die optredes van hierdie buitelanders nie.

Hulle wat ons gronde beset het, die inheemse samelewing ont-tring, en ons voorouers onteien en met wreedheid onderdruk het. Baie van die Wupperthal-Solomon bloedlyn word die Japaners genoem. Dit is my Komvandaan. Ons familie is vydvroues, dwarsoor die land, maar kom spesifiek voor in die Wes-Kaap, waar my familie hul tuiste op die Kaapse Vlakte gemaak het. Ongeag wat aan ons voor-ouers gedoen is, het baie jede van my familie geëster in onder meer die onderwys, in die kerk, in besigheid en



op talle ander professionele gebiede.

Ek het ‘n baie moeilike tyd gehad as kind, en daar is baie onreg aan my gedoen. Van vroeg in my lewe en as ‘n jong man het ek in ‘n ander rigting ingeslaan, waar ek verkeer ‘reggeleer’ was. As gevolg hiervan was ek op ‘n pad waar ek op die ander kant van die wet beland het.

Dit saarvaar ek nou, en ek besef dat ek daardie rigting moes gaan om daardie ervaring op te doen, sodat ek dit eerstehands kon ervaar.

Dit is deur hierdie ervarings dat ek verstaan wat met ons mense gebeur het, hoe ons menswaardigheid weggevat is, en wat mense sal doen binne die omstandighede waarin hulle geplaas word. Dit is ook hier waar ek ook kennis opgedoen het van die sogenaamde nommer stelsel, en dit is waar ek ook beter begrip gekry het van wat met ons mense gebeur, hoe soveel van ons mense in die tronke beland het. Dit is ook waar ek besef het dat daar ‘n groter “gevangenis” daar buite is vir ons mense – van werkloosheid, van swaar kry, van laglike omstandighede.

Dit is die pad wat ek gestap het. Dit is in daardie omstandighede waar ek my kennis opgedoen het van die samelewing, van die boei waarmee ons mense vasgebind is, die siekte in ons gemeenskappe, die skietery onder die benede, die betrokkenheid van die staat in baie van die onwettige benede aktiwiteite.

Dit is ook binne hierdie omstandighede dat ek begin het met inisiatiewe om oplossings te vind vir die gewelddadige probleme van konflik wat veroorsaak het dat talle slagoffers hul lewens verloor het, dat die woonbuurte waarin ons mense bly ten alle tye onder druk is as gevolg van konflik tussen benede. Dit is deur al hierdie ervarings dat ek tot by die punt gekom het waar ek my ware iden-titeit as ‘n inheemse Khoisan-afstameling bevestig het.

ENN: Wat beteken inheemseheid vir u, en hoe het u gekom tot daardie bewussyn?

Chief Solomon: Daar was altyd binne in my ‘n inheemse bewussyn wat kom van die wysheid wat aan my oorgedra is deur die inheemse oudstes in die Sederberge en ook in ander streke waarin ek beweeg het.

Ek het van vroeër jare al met die inheemse kwessies te doen gehad, deur lesers soos Khoisan X (Bennie Alexander), wat aan my voorgestel is deur ander lesers soos Francois Abraham. Ek het ook later geskaker met pastore en ander wat binne in die Kaapse Vlakte besig was met inheemse bewusmaking.

Sowat vyf jaar gelede is ek amptelik in die nasionale KhoiSan-herlewings geboorte na samensprekings met Khoi-lesers in in die Overberg. Ek het ook, volgens inheemse beleid en protokol, amptelik my inheemse identiteit bevestig in ‘n !Nau seremonie.

Hierin is daar ‘n KhoiSan Inheemse parlement op Hawston gehou, en later is ek na Kimberley vir die nasionale gesprek ron-dom Khoi en San grondeise.

Dit is gevolg deur die Nuwe Maan !Nau van Toewyding waar my status as ‘n chief amptelik bevestig is deur lesers van al die vyf bloedlyn-groepe binne die Eerste Nasie, insluitend die Kaapse Khoi, die Korana, die Griekwa, die Nama en die Boesmans. Ek is ook amptelik as deel van die Khoi en San leierskap geëer met die amp van Nasionale Vrederegter, en ook by talle ontmoetings tussen die KhoiSan en die regering, asook met nie-regerende organisasies as een van die Wes-Kaapse leiers.

ENN: Hoe voel u nou oor u besluit om u inheemseheid te bevestig – om deel van die inheemse herlewings te wees?

Chief Solomon: Vir my is dit een van die belangrikste besluite van my lewe, omdat ek ook hiernaas my volle menswaardigheid bevestig. Dit is baie inspirerend om deel te wees van so ‘n belangrike oomblik in ons volk se lewe. Ek is ook baie dankbaar en voel geëer dat die leierskap van die Eerste Nasie Khoi en San my aanvaar het en hul vertroue in my uitgespreek het.

Ek voel dat baie dinge kan nou gedoen word om ons mense se lot te verander, om ‘n verskil te maak. Daar is nog baie mense wat nog nie hul identiteit aanvaar het nie, en baie van ons mense is vasgevang in verkeerde dinge, maar met die heropbou van die KhoiSan sal ons beslis en onderdrukking van ons volk kan aanspreek.

ENN: Wat van die verlede? Wat van die geskiedenis rondom die naam van Ernie Lastig. Hoe pas dit in met dit waarmee u nou besig is?

Chief Solomon: Vir my gaan dit nou oor die toekoms, oor wat my nalatenskap gaan wees vir my kinders en die geslagte wat nog sal kom. Ek wil nie bekend staan as Ernie Lastig nie, maar wel as Chief Ernest William Solomon, volledig en amptelik volgens inheemse protokol bevestig. Die gees van die voorouers het my gebring na die volk en ek weet dat my doel in die lewe, my visie en my missie baie duidelik is.

Ek is nou deel van die herlewings van ‘n oeroue volk, en ek moet hard werk om ons mense te verenig, om die nasie te bou, om vrede te bring tussen strydende groepe en om die onreg van die onteining van ons mense aan te spreek deur op grondvlak te werk vir die erkenning en restaurasie van die eerste inheemse nasie.

Khoisan wins right to stand as Independent candidates

CHANTAL REVELL

The year 2020 turned into a year full of sorrow and despair for many South Africans, yet right in the midst of the hardest lockdown since the Apartheid era, I received the news that our four-year battle have come to an end and that the Constitutional Court are ready to deliver its judgement.

Most South Africans are still unaware how this judgement changed the face of politics since the dawn of our new democracy, according to Adv. Alan Nelson who represented the First Nation people's, it is a revolution without firing a single bullet.

I would like to use extracts of two articles written about my involvement as support of this historical event. Linda van Tilburg from BizNews UK wrote: *All South Africans walk in the footsteps of the Khoi and San people who were the original inhabitants of tip of the African continent. The paintings that date back thousands of years can be seen in many caves in SA.*

It is therefore fitting that one of their descendants, Princess Chantal Revell, played an instrumental role in the recent decision of the Constitutional Court to allow independent candidates to stand for national and provincial elections.

It has not only opened the door for independent candidates to stand for elections, it has opened the door for the Khoi and San people slapped with the label of "coloured" in the apartheid era,

to receive the recognition of being the First Nation of Southern Africa.

This is our path to self-determination.

Mcebisi Ndletyana of the University of Johannesburg for Conversation.com wrote: *Ultimately it took Princess Chantal Revell, a descendant of the Khoi and San royalty to initiate change in South Africa's electoral system. What might protect established parties against competition from independent candidates is the likelihood of poor organisational infrastructure, inexperience and the lack of money.*

Rather than worry, one should welcome Revell's potential candidature as a test of the salience of ethnic politics in the Western Cape. This ruling portends multiple possibilities."

Reflecting on both articles, I realise the magnitude of the possibilities for our people. I have embarked on this mission with the full knowledge that we have to challenge our current law system as we know it and change the laws of our country if we want to take up our rightful position as a First Nation people determining our rights to self-governance.

We have to stand boldly for our constitutional rights and also have to challenge the very same system that caused us to be marginalised and ultimately silenced on the political landscape. The main forces against us for competing against major political parties are simply the lack of finances and the numbers.

Independent candidates will be directly accountable to the people. The

political power will be in the hands of the people rather than the politician.

The fact that we do not have a voice of the First Nation people present in Parliament will continue the oppression and dispossession of our rights.

Over the years as the Khoi and San emerged all over South Africa countless debates erupted as to how best obtain our right to self governance, international laws used to promote such rights but to no avail.

Why did all the previous attempts to self-determination not succeed in the way we want it to? We could not enforce any International law without the engagement of our government nor could any international law be enforced legally since South Africa is a sovereign state.

All international laws can only be implemented through the good will of our government in relation to the First Nation people. In fact, the First Nation only get recognised as one of 10 Indigenous groupings in South Africa rather than the original people of the land.

The court case lasted for years. I have connected with various other ethnic groups who had the same concerns, mainly, what will happen to our children with all the corruption and inability of our current government to govern our country.

The case was originally lodged by Michael Louis, a previous member of parliament. He based his case on the Van Zyl Slabbert report regarding the inclusion of Independent candidates to keep political parties accountable and to make sure that political power will never land in the hands of the politicians again.

Michael lost the case application in court and it would have been a dead end if Adv. Nelson did not approach me to stand as the applicant for the case. At that time it made perfect sense for me to stand – we had to change the political system in order to pursue political freedom and the right to self governance. I urge our Khoi and San leaders to choose honourable and capable leaders from amongst ourselves.

Bill a political game-changer

ZENZILE KHOISAN

It was with prayers, the blowing of a shofar, the indigenous salutes of many Khoi and San leaders, and an impassioned address by struggle stalwart and leader of the Congress of the People, Mosiuoa Lekota that it was announced in the old assembly at the Parliament that the Direct Elections Bill has been submitted to the speaker of the National Assembly Thandi Modise, to be tabled for deliberation.

The submission of the Direct Elections Bill effectively would create a seismic shift in contemporary South African politics, as it would now end the predominance of political parties and the whose percentage of representation in parliament and the provincial legislatures determined by the amount of votes the party was able to garner in elections for these institution.

"The very foundations have been shifted," stated Hilary-Jane Solomon, in response to remarks by Lekota, who explained that with the submission of the bill and its eventual passage into law politicians would now have to account directly to their constituencies and that the business as usual was effectively over.

With the bill now moving through the process through which it would become law, the vindication of a David and Goliath battle waged by the New Nation Movement and several other applicants who, from the Cape Supreme Court to the Constitutional Court sought to end the shackling of democracy to the compromises of the negotiations process through which only political parties and not independent individual candidates could mobilise the electoral.

"This has finally brought accountability to our politics, through which those people who have no interest in the politicians and parties that have failed them can have a voice – a way to keep politician accountable. through which the people can truly hold their leaders accountable and remove them if they abuse that sacred trust, said Princess Chantal Revell, a Korana princess who had been hailed by the constitutional court when delivering judgment in July on the landmark case.

She said: "We must remember that inherently we are not "politicians", we are culturally inclined with a customary law system, our forefathers were a collective leadership and politics are more focused on one leader and their policies are designed to protect their interest."



HISTORIC MOMENT: Various representatives of indigenous KhoiSan groups attended the announcement in the old assembly in Parliament that the Direct Elections Bill has been submitted to the speaker of the National Assembly Thandi Modise, to be tabled for deliberation.

PICS: ZENZILE KHOISAN

UN Declaration on rights of Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the 61st session of the United Nations General Assembly on 13 September 2007.

As a signatory to that critical manifesto, South Africa agreed to the intent and spirit of the declaration, which is the adoption and implementation of programmes and policies at national and international level that prevent discrimination, marginalisation and human rights abuses of peoples of indigenous descent.

This declaration sets out very clear mechanisms for signatories to reverse the horrific process through which indigenous peoples have been disowned and made invisible in the lands where their forebears were subjected to all forms of evil, including genocide.

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognised in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.

Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the com-

munity or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples con-

cerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.

Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.



River Club redevelopment to celebrate rich heritage of the First Nations

JODY AUFRICHTIG

When we commenced with the planning of the River Club redevelopment in 2015, I certainly could not have foreseen the incredible journey that the project has taken us on over the past six years.

In particular, the significant and meaningful relationships I have built with leaders of the First Nations based on mutual respect, trust, sincerity, equality and friendship which I am certain will last a lifetime.

These relationships evolved from the social facilitation process lead by Rudewaan Arendse from AFMAS Solutions, which resulted in many robust interactions with First Nations representatives on what their aspirations were for the River Club site.

Not only did this process produce a development project that recognises and incorporates the rich history and heritage of the First Nations, but also served as a catalyst for a number of groupings and representatives to come together to form the First Nations Collective.

This impressive group comprises most of the First Nations Groups from across the peninsula including the Gorinhaiqua, Gorachouqua, Cochoqua, the Griqua Royal Council, the San Traditional Royal House, and the National Khoi and San Council.

I feel honoured to have been given the oppor-



Jody Aufrichtig

Coming from a lineage of oppressed people I can relate to the pain of the past. I am proud to be part of a ground-breaking project to restore The First Nations rightful place

the public, specialists, and First Nations as we have a world class integrated project.

The redevelopment will include a distinctive Heritage Cultural and Media Centre that will be operated by the First Nations people and will provide crucial job opportunities to members of these communities.

We envisage this centre becoming a critical link to other First Nations groupings across the world in order to enable indigenous knowledge sharing and counter current dominant narratives that discriminate against indigenous people and limit their opportunities.

The First Nations' rich history will be further commemorated through the inclusion of symbols central to the First Nation narrative in the landscaping, architectural iconography and educational signage in the beautiful open spaces

for their heritage to be acknowledged, embraced, protected and celebrated. Coming from a lineage of oppressed people myself, I can relate to the pain of the past. I am proud to be part of a ground-breaking project to restore The First Nations rightful place.

I am also proud that the development will deliver a number of other benefits that will promote social inclusion and will contribute towards greater spatial justice in the City.

This includes converting the current private golf course into an accessible, urban green space that will boast a range of amenities that will be able to be enjoyed by surrounding communities. This will include 8.4 hectares of publicly accessible open areas - the equivalent of 13 soccer fields - which will include 6 kms of safe running and cycling pathways.

Furthermore, in recognition of the injustices that plague our post-apartheid spatial realities, 20% of the residential component of this private development will also be dedicated to developer-subsidised inclusionary housing.

The 6000 m² of affordable housing rental stock will also be fully integrated into the open market residential component of the development.

This will allow key workers delivering essential services to surrounding communities an opportunity to live close to where they work - something that is currently unattainable for lower income groups wanting to live in the area.

We truly believe that this is a project for all the people of Cape Town and the Western Cape and it really is regrettable that small interest groups claiming to represent the First Nations, working class and the poor have tried to block the redevelopment.

Particularly, when we have tried our best to engage with these groups and respond to their concerns during our extensive public engagements processes over the past few years.

We have always remained committed to working with everyone who wants to create a more inclusive, sustainable and prosperous City and province.

I look forward to continue walking this path with the First Nations Collective so we deliver a first-of-its-kind development that will serve as an example of what can be achieved through constructive and open dialogue.

I thank Chief Zenzile Khoisan for his friendship, guidance, and robust discussions in delivering a project close to my heart.

** Aufrichtig is a Trustee and Spokesperson for the Liesbeek Leisure Properties Trust*



An artist impression of the Heritage Centre and Amphitheatre. SOURCE: Vivid Architects



The Eland Horns Eco Corridor Gateway is one of many elements of Indigenous place-making found the site.

tunity to getting to know the leadership of these groups and to learn more about the painful past and their rich heritage and traditions.

Now that the River Club redevelopment has received the greenlight from both the Western Cape Government and the City of Cape Town, I am excited to begin working with the Collective to bring this project to life, so the First Nations are provided with the opportunity to successfully reclaim, share and celebrate their heritage with the public.

The development plan is on version 237, but I look back and appreciate the valuable input from

throughout the inclusive space.

The project will also feature an indigenous medicinal garden that will be planted, cultivated and used by the First Nations people, as well as a Heritage-Eco trail and garden amphitheatre for use by the First Nations and the general public.

The amphitheatre will provide an ideal platform for the First Nations' heritage to visibly spring into our public cultural life.

I have learnt so much from my engagements with the First Nations Collective over the past few year including the uphill battle they have faced to be recognised as the country's first people's and



Ron Martin exhibits his cultural wares at the Castle in Cape Town.



This is how our forefathers lived in a *matjieshuis*.

Struggle continues to claim rights to Khoisan sites and symbols

RON MARTIN

It is said that if one regards the people of a country as its HEART and its natural resources as its WEALTH, then its collective heritage must be its SOUL. Visitors to one's country should, at a glance, be able to experience the soul of a country merely through witnessing the content of its heritage landscape.

This landscape should include its built environment; i.e. the beautiful structures created through the evolution of its pre- and post-colonial technologies.

Its museums and their collections should celebrate the symbols of all its diverse cultures while respecting their presence and importance equally and equitably. And its people, the HEART-BEAT of the country, should have the freedom and resources to conserve, express and celebrate their individual cultures while acknowledging its place in and contribution to the collective. THAT IS TRUE FREEDOM.

In the South African context, however, Heritage Resource Management and all its related disciplines remains, unfortunately, one of the least-transformed industries in our glorious democracy.

Our heritage landscape blatantly portrays this and, believe me, our visitors do notice.

Some don't care, though, because for these conservative travellers, it's a holiday in Africa will all the comforts and symbolism of Europe; where they can bask in the glory of justified conquest by their forebears over the heathen nations of the third world, by which they introduced technology, religion and infrastructure.

Yes, our heritage landscape celebrates this narrow representative facet

of our history very, very well.

And the perpetuation of this mindset continues. One can even say that HERITAGE as a discipline has been captured. Or held hostage by those seeking to maintain the *status quo* of the bad old days.

This can be attributed to a variety of reasons, but the main, least veiled organ of capture would be Academia itself, the other least-transformed entity.

This, coupled with a government and its agencies that does not necessarily regard the transformation of this industry as one of strategic-enough

Khoe-khoen and Boesman, are stifled in a way that relegates it to that of an academic curiosity associated with an extinct race rather than the celebration of a people who are very much alive. One only has to look at the language used in reports prepared on pre-colonial sites currently being excavated; the lack of sensitivity around the curation of our ancestral remains still held in museum and university vaults; as well as the descriptions of our cultural and intellectual property in museum displays, to see the influence of the colonial mindset at play at the expense of a truthful expression of our culture.



Hannes Mannel, member of the Gorinhaiqua cultural group explains how the Khoisan tribe built their Kraal

importance to warrant active intervention, has allowed a few individuals to dictate the path (or lack thereof) of heritage transformation in a society that desperately needs a viable and visible tool of cohesiveness – something that the attainment of a transformed, representative and inclusive heritage landscape can easily become.

The attainment of this radical milestone is not, however, in the interest of these individuals, still desperately holding onto the representations, physical and symbolic, of imagined superiority based on past perceived glory. Rather pathetic, but very, very real.

It's therefore not surprising that the heritage of SA's foundational peoples,

One way to circumvent this is, of course, is to take indigenous ownership of these sites and objects and to ensure their proper interpretation, conservation and curation.

For many years, however, heritage authorities and their agents have actively stifled any attempt by indigenous groups at attaining any form of traction in this regard.

An example of an indigenous organisation at the coalface of engagement with these authorities is the SA First Peoples' Museum Foundation who, for many years, lobbied government through the active participation in the creation of a policy that would govern Land Reform for vulnerable groups like

the Khoe-khoen and Boesman.

This was to culminate in the Exceptions Policy, where heritage sites associated with said groups would be identified for restitution and, ultimately, as sites to be developed for the expression and celebration of their culture and heritage.

In the Western Cape, five pilot sites were identified, which included the TRUP Precinct (site of the First Khoe-Dutch War) and Table Mountain (Platteklip Wash Houses) as a first phase. However, after almost eight years of engagement with the government department that deals with Land Reform, it has come to nought; the draft policy scrapped and associated initiatives shelved.

The foundational peoples of this country still do not enjoy the basic protection awarded by the highest law of the land, the Constitution... yet.

Nevertheless, as activists, tribal houses and organisations, we have not stopped in our quest to pursue the right to claim the sites and symbols associated with our cultural heritage.

The Castle of Good Hope, once the strongest tangible monument to the pain suffered by our people through colonialism and its evil offspring, apartheid, has since been symbolically claimed and reinterpreted as a site of healing and reconciliation.

This was achieved through constructive dialogue and active engagement with its management and programs, itself a strong form of restitution.

I have a strong belief that we, as the descendants of the proud, vibrant foundational people of South Africa, will overcome the obstacles placed in our path to cultural freedom by those who seek to control the enabling mechanisms of the heritage industry through their networks and systems.

We are onto them, as well as the pariahs in our midst (you find them all over the world) who they employ to disrupt our progress.

The path to cultural freedom is as much a revolution as any other, so our focus has to be clear, our weapons sharp and our strategy sound.



AT THE HELM

The members of the Western Cape First Nations Collective Trust are **BACK** from left to right:

Rev. Austen Jackson; chief John Jansen; chief Tania Kleinhans-Cedras; High Comm Aaron Messelaar; Rudewaan Arendse; Deon Pietersen; Jeremy Jackson;

FRONT:

Hilary-Jane Solomons; INSET: Kai bi'a Hennie van Wyk; chief Zenzile Khoisan; Shireen Martin; Princess Chantal

Revell

PIC & LOGO: IFN MEDIA

Collective cultural agency

The collective's creation is an exercise of cultural agency, a necessary condition for self-determination, a universally held principle that is premised on sovereignty of indigenous people.

ZENZILE KHOISAN

The Western Cape First Nations Collective is an organic structure founded as a result of extensive consultations between stalwarts of the Khoi and San resurgence who have been at the very coalface of the struggle for the recognition, restitution and restoration of South Africa's Khoi and San descendants.

It is the natural outcome of the collective position unanimously adopted by more than 300 leaders of South Africa's indigenous Khoi and San peoples from all across the country when they gathered on 28 February 2010 in Cape Town, in the main hall at Oude Molen, under full cultural protocol and ceremony.

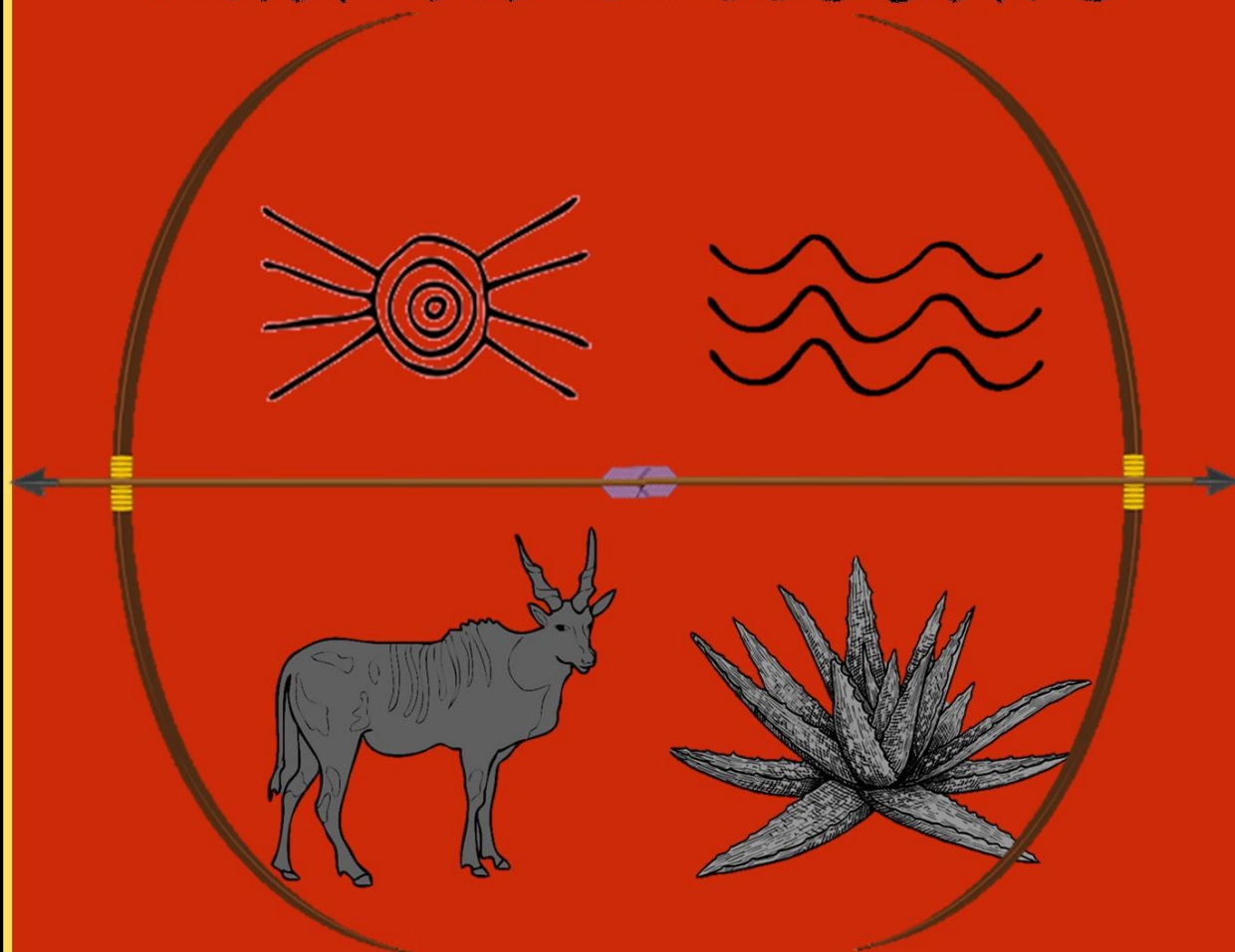
The gathering at Oude Molen called into existence Die KhoiSan Noodsein or The KhoiSan Emergency Action Committee which organised a march in September 2010 of thousands of Khoi and San descendants, who marched throughout the Cape Town CBD, culminating in a mass rally at parliament, where numerous demands were made to the South African government.

Deeply embedded into the core demands is the clarion call that sentinel heritage points be properly protected, made accessible to descendants of the foundational peoples, authentically manifesting the narratives and events with which the sites are associated and integrated into the contemporary cultural life of the first nation descendants and the broader society.

The collective's creation is an exercise of cultural agency, a necessary condition for self-determination, a universally held principle that is premised on sovereignty of indigenous people.

The collective, which is legally constituted and organic, currently comprises the Gorinhaiqua Cultural Council; the Gorachoqua Tribal Council; two Cochoqua councils; the Griqua Royal House; the National and the Western Cape Khoi and San Councils; the Katz Korana Royal House, the Overberg Heritage Council; the KhoiSan Labour Forum and the Foundation Nation Restoration. It is evolving every day, with an impressive list of structures.

Western Cape First Nations Collective



TOA TAMA !KHAMS GE

Perspectives on the way forward



Grounded in indigenous cultural protocol

Kai bi'a Hennie Van Wyk

The First Nations Collective is founded on principles firmly grounded in indigenous cultural protocol. All over the world Indigenous Nations exist with their own protocols and tribal governance systems that have managed their existence since time immemorial as it influenced their customs, rituals, religious belief systems and way of life including the method of Governance. The common denominator amongst all Indigenous Nations is the understanding that life itself is a very precious commodity and that 'Mother Earth' provides all the sustenance required for humankind's survival.

Critical development in our long struggle

Headwoman Shireen Martin

The Western Cape First Nations Collective represents a critical development in our long struggle to bring justice to our people. Through this institution we now can realise all of the work of all the other structures and events that have defined the Khoi and San resurgence in this country. Those major events have signposted the aspirations of our people who even to this very day have not been addressed. Steps to build the necessary structures which will help to realise these objectives.



Collective established at the right time

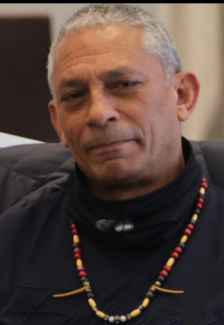
Hilary-Jane Solomons

This collective has been established because it is the right time, as it is formed out of a principle of spiritual governance that seeks to ensure that the First Nation is restored to its rightful place. It is through this Collective that First Nation descendants will once again be granted the honour of being true custodians and stewards in the lands of their forebears.

Coming together of all the efforts

Rev. Austen Jackson

The First Nations Collective has brought hope and inspiration to the descendants of the first indigenous Khoi and San. It is the coming together of all the efforts of those who built the resurgence and through its structures and projects the work to build consciousness and rebuild the lives of first nations descendants.



Structure will bring relief to Khoisan peoples

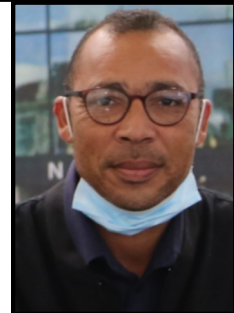
Chief Counsel Jeremy Jackson

Our people have suffered for a long time and our conditions are getting worse by the day on every imaginable level, including economic, social, cultural, political and spiritual. With the Collective we have now finally created a structure through which we can practically bring relief to our people. This is the significant change that has occurred, because, through negotiations related to the River Club redevelopment we can guarantee that our people will be employed, that First Nations specialist craft and skills will be utilised.

All agreements must be legally binding

Ronald Deon Petersen

The Western Cape First Nations Collective has been legally constituted and all of its activities are conducted within the ambit of the law. The Collective is therefore in a position to formally engage with all institutions and structures where the interests of our people can be addressed. This ensures that all engagements are done in a manner that ensures the collective and its mandate are legally protected and that all agreements will be legally binding on all parties, not just for the lifetime of the founders of the collective, but also in perpetuity through, at least, seven generations.



Warriors must not be dissuaded by distractors

Chief Tania Kleynhans-Cedras

There is no time for internal conflict; our ancestral lands have been infringed upon. Our ancestors did not authorise the colonists to grant our ancestral lands, it was forcefully extinguished from them. To our long standing warriors do not be dissuaded by distractors, remains steadfast and increase the circle of like-mindedness. Our resilient approaches is not a linear outlook, we have gone beyond this way of thinking. Our circle is symbolic of our spirituality, ancient wisdom, and knowledge and interconnectedness.

Guided by best interest of our people

Princess Chantal Revell

It is historic that we as a collective, representing various groups among our people, have been able to come together under one banner, completely guided by what is in the best interests of our people. At every level in this society our people have been denied their rightful place. The Collective in its outlook, its deeply embedded cultural practice, and the professional manner in which we have conducted our affairs has been able to achieve in a very short time what other structures still are grappling with.



The First Nations Must control their destiny

Rudewaan Arendse

The Western Cape First Nations Collective is an institution that represents an indigenous response to current conditions in which first nations descendants find themselves. Rightly, the collective has followed the narratives from the history of custody, dispossession and finally, by indigenous leadership, it seeks to restore the first peoples descendants by asserting the right of return.

We can no longer delay

High Commissioner Aaron William Messelaar

This is the most critical time in the life of the Khoi and San indigenous people of our country. We believe government can no longer delay in implementing what our people have been calling for, which is our full recognition, restitution and restoration. On behalf of the United Griqua Royal House we give our full support and commitment to the Western Cape First Nations Collective, which is taking bold steps to build the necessary structures which will help to realize these objectives.



Bold steps to realise First Nations objectives

Chief !Garu Zenzile Khoisan

The Western Cape First Nations Collective is an organic and timely coming together of structures that have been at the very coalface of the Khoi and San resurgence. It represents an act of indigenous cultural agency where first nation descendants act strategically to secure a viable and sustainable life and future for their people.

Consolidate the gains of past struggles

Chief John Jansen

The First Nations Collective has been established to facilitate a deepening of unity among Khoi and San descendants, to ensure that there is a strong continuity from the work that has already been done by those who have been at the front lines of the fight for the recognition of our people. Through this Collective, working closely together, we can consolidate the gains of past struggles while we build sustainable economic, social and cultural upliftment for our people.



Battle of Gorinhaiqua – finest hour of Khoi resistance

ZENZILE KHOISAN

Some of the most fascinating pieces of South African history, significantly marginalised in the national narrative, is the role of the Khoi and San foundational peoples rising in defence against colonial onslaught and later directly against the colonial powers that had forcefully invaded and settled themselves on the lands over which these peoples were the first custodians.

One of the most sentinel of these events, considered the most successful anti-colonial battle in Africa, is the Battle of Gorinhaiqua, which is recorded to have occurred on 28 February 1510.

It is this battle, brilliantly animated through several fictional characters, that Nicolaas Vergunst captures in his thrilling historical whodunnit *Knot of Stone*. Building his mystery through the characters of historian Sonja Haas, archaeologist Jason Tomas and the anthropologist Professor Joshua E Mendle, *Knot of Stone* navigates a series of events between the Cape Town's Iziko Museum, the Castle of Good Hope and the Salt River Railway yards.

Vergunst takes us to a fascinating find at these yards, where officials from the South African Museum are summoned to an abandoned section of the railway yard in Woodstock to examine what appeared to be a mass grave that had been discovered by a machinist after a massive storm.

In the process of excavating and investigating this most exceptional find, the fictional Professor Mendle and his colleagues were able to reconstruct the scene, and, subsequently, identified the human remains as that belonging to a most notorious Portuguese militarist, Francisco D'Almeida.

What Vergunst does through the telling of this compelling story, is bring to life what South African history has shamefully repressed, notably that this most feared militarist of his time, who had terrorised peoples worldwide, was given his just due by Khoi warriors who spared no quarter in defence of their people and their motherland.

Centuries earlier, it was Luis de Camoes, recorder of Portuguese colonial conquest and intrigue who wrote of D'Almeida in the *Lusiads* in 1572: "The Cape of Storms, which keeps his memory, along with his bones, will be unashamed in dispatching from the world such a soul, that neither Egypt nor all India could control."

Camoes certainly was writing of one of Portugal's fiercest instruments of destruction, whose final battle of his brutal career of dispossession of indigenous peoples ended on 1 March 1510, on the shores of what is presumed to be the old Salt River beach.

Historians have recorded events that lead to this fatal confrontation as D'Almeida landing at the beach on or about 28 February 1510, as his Southern-most stop on his way back to Europe. His men are said to have moved up the river toward the Gorinhaiqua kraal, situated at what is now known as Oude Molen.

They are said to have stolen cattle from the kraal and abducted women and children, which gave rise to a confrontation with the local Khoi warriors. Reflecting on the merits and the impact of this intense military encounter, Patric Tariq Mellet wrote: "Military historians evaluating this battle recognised the application of the Goringhaiqua battle leadership style – what's now called the principles of war – which included their use of spearmen in infantry style together with oxen in modern armour style.

This together with fighting at a time and place of their choosing, avoiding the beach, maintaining the element of surprise, utilising familiar terrain, attacking with maximum violence and speed, and not disengaging but keeping up the momentum of the attack, all combined to bring about D'Almeida's defeat.

Mellet and other historians assert that D'Almeida, the brutal military commander of an invading force, was "out generalled" by the Peninsula Khoi warriors.



SPIRIT OF NO SURRENDER: Khoi warriors defeat Portuguese militarist Francisco D'Almeida and his forces during the Battle of Gorinhaiqua from 28 Feb to 1 March 1510.

Pic: Angus McBride, 1984.
Courtesy SA Military museum, the Castle of Good Hope, Cape Town.



Salt River Beach where the Khoi defeated D'Almeida.



FRANSISCO D'ALMEIDA
Pic: BRITISH LIBRARY

Activists must keep up the fight for rights

We, the Aboriginal Khoi and San Peoples have been intentionally excluded from the governing document of South Africa's democracy, whereupon its terms and effects have resulted in calls like: "Hear our generational pleas; we are living descendants of the Khoi and San; we speak of 523 years of resistance; we are in a fight for our survival; STOP ignoring us; the elevation of our cultural consciousness is real.

Within every First Nation household, we commonly speak about external challenges, to the extent that we become compassionate of the distractors and their calculated distractions.

Distractions are those imposed by a prevailing legislative system and governmental challenges which invariably impacts on society so that it fragments us indefensibly that we become intolerant of each other.

Every Aboriginal Khoi and San individual is a victim of generational trauma, human rights violations and crimes against humanity. Therefore our challenges are external and internal.

We are steadily moving towards that timely moment, where we choose either to be anarchists or warriors. Central to our reflections should be our deep sense of spirituality and humanity.

We need to clear ourselves of blind sighted egos and acknowledge the rain makers, the consistent warriors, those who resist discriminatory powers for the benefit of our seven generations. There is no time for internal conflict; our ancestral lands have been infringed upon. Our ancestors did not authorise the colonists to grant our ancestral lands, it was forcefully extinguished from them.

Therefore progressing the clearly articulated UN protocols and mechanisms for our advancement is definitely gaining momentum. Herein, the Institute for the Restoration of the Aborigines of South Africa (IRASA) is a noteworthy contributor of exposing direct external challenges of the recognition and protection of our Indigenous rights to land and natural resources which are often disrespected and violated at the national and provincial level, by government or the private sector.

Our land rights have historically been disrespected resulting in landlessness, a strong predictor of poverty and hunger, yet, land grabbing, is accelerating. Acquisition by

foreign investors in search of arable land and natural resources, development projects and SAN Parks, Cape Nature Conservation, and private game reserves has a direct impact on our rights to land and resources.

Activists should advance the crucial right protected under international human rights law, the right to free, prior and informed consent (FPIC). The UNDRIP puts great emphasis on the right to FPIC for indigenous peoples, especially in the context of development.

It implies a process of consultation, which has to be free from manipulation and coercion, respect traditional decision making processes, and be held sufficiently in advance of project execution with adequate information provided

to enable informed decisions to be taken. PIC is one of the most relevant rights in most situations where the lease of lands between investors, corporations and governments takes place without any consultation of the Aboriginal Khoi and San Peoples.

The National Khoi and San Reference Group (NAREG), which remains a perfect opportunity for an enquiry. Kimberly 2 led to the review of legislation to ensure compliance with indigenous peoples' rights as set

out in the UNDRIP and ILO Convention 169, among others: our rights to land and natural resources; addressing oppression suffered by Khoi and San peoples as a direct or indirect result of dispossession and forced evictions; the requirement for free, prior and informed consent as a condition in all agreements with investors whose operations will potentially have an impact on Khoi and San communities, to facilitate mapping of Khoi and San lands in order to empower local communities to assert their land rights and provide them with land titles; to develop a land database to record and publish land deals to ensure transparency and accountability.

To our long standing warriors: do not be dissuaded by distractors, remains steadfast and increase the circle of like-mindedness. Our resilient approaches is not a linear outlook, we have gone beyond this way of thinking.

Our circle is symbolic of our spirituality, ancient wisdom, and knowledge and interconnectedness. We are increasing our circle to the First Nations of this world where the voices of our global warriors will be asserted.



Tania Kleinhans-Cedras

Without doing a historical specific genesis of the various recognised Khoisan tribal clans of the Peoples of South Africa and its associated descendants, it is necessary to propose various options of defining workable Indigenous Governance models that would generate cultural healing and strategic alignment amongst the various descendants.

This is to resolve the orchestrated “diabolical” identity crisis that holds the sons and daughters of the indigenous people of this country hostage to unresolved extreme social injustices and exclusion.

Facilitating such a process is strategically geared to the outcomes of developing the collective consensus on “chronological activations” necessary in directing the holistic resurgence of KS/AM (Khoesan & Associated Minorities) descendants in Southern Africa.

The urgency of this task follows a crescendo of cries in the wilderness by numerous structured and unstructured groupings, tribal elders and various clans which has been until now ineffective due to internal wrangling and posturing of both individuals and entities.

We must therefore look to our indigenous protocols for solutions for managing conflicting interest evident in the KS/AM Resurgence.

This will build respect amongst Indigenous communities, its various structures, leaders and the broader communities.

Through these protocols we strengthen our quest for unity of purpose for the Five recognised Tribal structures and its associated Minorities who qualify through sharing a common history of the brutality of colonialism, apartheid and now “majoritarian democracy”.

The approach around developing an Indigenous Governance model would mitigate against challenges that had disrupted the collective working relationship and nation-building necessary in defining a single voice in recognition of who we are, a collective process of consolidating restorative justice principles and the method/approach to reparations for our collective success in the 21st Century.

All over the world Indigenous Nations exist with their own protocols and tribal governance systems that have managed their existence since time immemorial as it influenced their customs, rituals, religious belief systems and way of life including the method of Governance.

The common denominator amongst all Indigenous Nations is the understanding that life itself is a very precious commodity and that Mother Earth provides all the sustenance required for hu-

Protocol fortifies quest for ‘unity of purpose’

mankind’s survival. If these sacred laws and protocols of allowing the earth to provide is strictly adhered to it will prevent abuse of humanity over fishing, hunting of animals and the preservation and maintenance of the natural ecosystems that must be maintained so that life on the earth can flourish.



Kai bi’a Hennie van Wyk

Numerous methods of how these Indigenous Protocols function, would be determined by the geopolitical variances of the types of Peoples in their natural habitats and environments.

This is guided by the various cultural practises, rituals and religious belief systems maintaining the order necessary for sustaining and preserving life on the planet.

It is best expressed in 1820 by Oglala Sioux Chief Seathl (after whom Seattle in the United States is named) who stated: “Man will only learn when all the animals, trees, fish, birds and plants are gone, that you cannot eat Money”.

DEFINITION OF
PROTOCOL

pro-to-col

[proh-tuh-kawl, -kol, -kohl]

noun

1. the customs and regulations dealing with diplomatic formality, precedence, and etiquette.

2. an original draft, minute, or record from which a document, especially a treaty, is prepared.

3. a supplementary international agreement.

4. an agreement between states.

This implies that the principle of sustainable livelihoods has always been practised by our forebears who honoured the source of our creation and complied with the principles of not being owners of the earth, but rather being the custodians of the earth to preserve and maintain a legacy for our children’s children of not taking Mother Nature for granted.

The old saying “God forgives but Mother Nature does not”, is evident in the current state of the planet and its impact on nature, as species become extinct and the devastation of the entire ecological system creates havoc for all humanity.

The Khoesan people maintained different life styles, depending on which areas they occupied and which influenced the types of skills they possessed as hunter-gathers, nomadic farmers and fishermen.

They all lived off the land and sea in harmony with the entire sensitive ecological balances. This ensured that the earth supplied the abundance that had to be sacredly honoured as a scarce resource.

The realities of abandonment in the 21st Century of the cultural belief systems, way of life and rituals in a post-modern society does not augur well for the future of humanity as the wisdom of our elders and forebears demand respect of tried cultural beliefs and practises. These include:

- The !Nau Rite of passage to belong to various self -identified tribal groupings;
- The ceremonial cleansing ceremonies to honour our forebear’s way of life;
- The concept of becoming a young lady or achieving manhood;
- The rite to process marriages and how they were arranged and what was given in exchange;

The restoration of language, culture and the tribal councils in a communal governance system must be seriously considered in order to gain back the respect of our leaders, elders and the broader communities we restore, for we were descendants of a proud warrior nation.



Chief Seathl

Letter to the President

“The President in Washington sends word that he wishes to buy our land. But how can you buy or sell the sky? the land?

The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of the earth is sacred to my people.

Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect. All are holy in the memory and experience of my people.

We know the sap which courses through the trees as we know the blood that courses through our veins.

We are part of the earth and it is part of us. The perfumed flowers are our sisters.

The bear, the deer, the great eagle, these are our brothers.

The rocky crests, the dew in the meadow, the body heat of the pony, and man all belong to the same family.

The shining water that moves in the streams and rivers is not just water, but the blood of our ancestors.

If we sell you our land, you must remember that it is sacred. Each glossy reflection in the clear waters of the lakes tells of events and memories in the life of my people.

The water’s murmur is the voice of my father’s father.”

“Man will only learn when all the animals, trees, fish, birds and plants are gone, that you cannot eat Money”. – Chief Seathl



BY HILARY-JANE SOLOMONS

Spiritual anchorage for *healing, restoring*

It is becoming more evident and clear with each passing day that something is not just grossly wrong, but an indication of something out of alignment for centuries.

Hence the need for spiritual anchorage is of paramount importance for the healing and restoration of Indigenous Communities. This misalignment could be referred to as a fault line in the foundation.

I can hear some of you thinking: "The foundation of what?" and "Why such a strong analogy of a fault line?"

Your response may be: "It has been like this for centuries and generations – it is what it is!"

As this article is underpinned and based on the Ancient Scriptures, my response would be: "Who said it is supposed to be like this?"

So how do we address the fault line in the foundation that was established on truth, but because of violations against truth, steered Indigenous Communities into a direction that was never intended to be?

Let me explain why spiritual principles are necessary for healing and restoration of Indigenous Communities.

In Acts 17: 26-30 it states the Most High made from one blood every nation to dwell on the earth. He ordained the boundaries of nations so that they may seek Him, because He is not far from anyone of them. For in Him we live, in Him we move and in Him we have our being

How do we proceed from this point?

It is time that we get back to the ancient paths, where the good way is (Jeremiah 6:16) – because it will take us back to foundational truths based on foundational principles of righteousness and justice.

Scriptures are clear: the Most High owns everything. Indigenous people have been appointed to be stewards of the land – that is to tend, till, nurture,

care and guard the land. Sadly, they have never been allowed or afforded the opportunity to take up this role by world governments past and present.

So what hope is there for the stewards of the land to take up their ordained, rightful place and ensure that the land can produce for the well-being of society?

Spiritual anchorage is connected to Kingdom Principles of Righteousness and Justice. Simply put, righteousness is about an individual's relationship with the Most High, the Almighty.



CLARION CALL: The Shofar is sounded at watershed moments of great revelation.

This means that it is a constant checking of the spirit and soul to ensure steadfastness on relational matters.

It is important to understand that if I say that I am in right standing with the Most High, my relational approach to others should ensure the principle of justice. The two goes hand in hand!

Foundational principles are intertwined with Indigenous governance. Realising that Psalm 115:16 says "the Most High, El Elyon (the Creator) resides in

the heavens of heavens and earth was given to man (cross reference of Acts 17). This responsibility calling is closely connected to stewardship!

Stewardship (custodianship) is given to Indigenous People in recognition that the Most High is the owner of all things, and He has appointed stewards to work and guard the land for the well-being of people.

Once this position is regarded and acknowledged, all in the land will share in the blessings.

What a day that will be when spiritual principles are reinstated. Everyone will benefit from this.

Healing and Restoration is a tangible evidence of embracing spiritual principles that underpins Indigenous governance.

It's an opportunity to embrace so that this generation can begin to be the conduits of foundational principles of righteousness and justice.

An opportunity presents itself to Indigenous Communities today – to get back to the ancient paths, and be restored based on spiritual principles that guarantees blessings for seven generations to come!

It is in our heads, hearts and hands. Starting within your community by embracing these eternal principles that have the power and ability that can transcend across borders and boundaries can impact many others and future generations.

Why not consider becoming a conduit and catalyst to start the process of healing and restoration based on spiritual principles and present not an alternative, but the ordained way of governance for Indigenous Communities and other nations?

Too much time has been wasted over generations, so let us start now and here.

** Hilary-Jane Solomons and Clive Solomons are co-founders of Foundation Nation Restoration.*

HILARY-JANE SOLOMONS

For centuries we have operated and lived our lives by an inherited identity – not a good one at all. One that was placed on our ancestors and us by systems (political), structures and processes that was contrary to the plan of the Most High.

As Foundation Nation it is time to embrace our ordained identity that the Most High El bestowed on us. He is very serious about first fruit principles, and as the first (foundation) nation, its time to shake off every thing that we have inherited by violation and subjugation.

When we embrace our ordained identity and be reinstated into it – we can expect blessings, and this will not only be experienced by us, but every other people's groups within the land.

So stand up Foundation Nation, and hear the sound that beckons you to the place of blessings.

First Nation must respond to redemptive purpose

As a first take your place with a measure of responsibility, because we are awaiting and anticipating the fullness of the blessing to be experienced in this land.

Time is a precious commodity, and it waits for no one. It's important for the Foundation Nation to understand that we have the ordained calling of being the stewards of the land.

We need to operate in the Most High El's time. We have enough recorded history if that's our departure point to know that this calling was taken

away, given away and hence we face the huge task to be reinstated in this calling.

There are already so many things, man-made structures and systems withstanding our progress. But the calling is on us, and we need to take it up and very seriously so! Otherwise there will be a serious indictment against us.

It has a spiritual significance for the Foundation Nation. It's about responding to our redemptive purpose – not given by man, but by the Most High.

Time to say !Gâi tse Gûre



Dr Danny Titus, Human Rights Commissioner



Chief Jakobus Jooste of the Chaiñoqua



Goab Michael Williams Khoisan-leier van die Oos-Kaap

Dr Danny Titus a Human Rights commissioner since 2009, left South Africa and the broader international community in shock by his untimely passing in September this year.

Titus was also academic, legal practioner and executive director of the Afrikaanse Taal en Kultuur-vereniging (ATKV.)

He was born in Worcester, in the Western Cape, and graduated with a BA LLB in 1982 and was admitted as an Advocate of the Supreme Court in 1983. He later studied at the Rijksuniversiteit in The Netherlands, where he gained a doctorate on the applicability of the international norms of human rights to SA's legal system.

The Western Cape First Nations Collective, comprised of many of the leaders and structures who intensely interacted with Dr Titus conveys our sincere condolences to his intimates and his family.

He was a true champion of human rights for all people and a crusader for the recognition, restitution and restoration of the Khoi and the San, whose cause he championed with compassion and empathy.

Overberg Chaiñoqua Paramount Chief Jacobus Jooste has sadly joined the growing roll call of stalwarts of the Khoi and San resurgence leaders who have departed from us and have returned to join other ancestors in the arms of the Creator.

Chief Jooste, who passed away on Saturday 21 November 2020, played a significant role in building consciousness about the rich history and heritage of the Chaiñoqua in the Overberg, and worked tirelessly to build a deeper understanding for a strong, united movement for the restoration, restitution and restoration of SA's Khoi and San.

Chief Jooste represented the Chaiñoqua in numerous engagements with government both in the Western Cape and at national level, including critical summits focussed on Khoi and San land claims, economic empowerment and the public participation process on the Traditional and Khoi-San leadership Act. !Gai tse Gure Chief Jooste.

As Provinsiale sekretaris was dit my Goddelike voorreg om vir vyf jaar saam met Gaob Michael Williams te werk. Hy het ons met wysheid, opregtheid en integriteit bestuur.

Ons in die Oos-Kaap het so baie van hom geleer, ons kan 'n boek skryf. Hy was lief vir sy Khoi-San mense, en het alles gedeel: sy huis, sy kos, sy boerdery – ware Khoi-khoi Namgasib (mededeelsaamheid).

Goab Williams het gedien op die Sarah Baartman Ontwikkelingsinisiatief, was deel van die Ekonomiese Ontwikkeling van die Kouga Munisipaliteit, asook deel van die Navorsings-eenheid van die Khoi aan die Nelson Mandela Universiteit.

Hy het jaarliks studente aan dié universiteit toegesprek. Hy het geglo entrepreneurskap moet onder die jeug uitgebrei word.

Hy't geglo in die eenheid van die KhoiSan nasie, en het gesê ons is nie verdeel nie, maar slegs verskillend en word gebind deur Eerste Nasieskap, ons land en ons taal en kultuur. Ons sal hom mis maar laat hom gaan. (Chief Daantjie Japhta)

Death is the last !Nau

ZENZILE KHOISAN

In the indigenous mind everything is connected and there's a reason for everything in the universe. Everything has a deeper meaning, a flowing rhythm connect everything we do and where we find ourselves throughout the phases of our life.

For the indigenous Khoi and Boesman nations of South Africa, this is called the !Nau Vir die inheemse Khoi en Boesman-volke van ons land word dit die !Nau genoem – the dance of life with its differend phases, experiences and responsibilities.

According to the indigenous tradition our life cycle consists of seven distinct phases. It starts with birth,



then puberty, followed by coming of age. This is then followed by the responsibility of having a family, then the phase of the accountability of clan identity and the last !Nau is death, when we return to earth and to our Creator. This is a deep spiritual process.

During the last !Nau the rituals that have to be perform include the burning of koeigoed, that will accompany

the deceased so that his/her soul and spirit can be peaceful and light and free to roam the universe, and so that our memory can be beautiful. Boegoe water will be sprinkled along to their last resting place for the healing and cleansing purposes.

The bow will be broken, as their work as a warrior is done. Then the deceased beads will be broken and buried with his remains. His staff, the symbol of his authority, will be handed over to his successor.

Then the horns with burning koeigoed will be lifted and the names of the indigenous heroes from al four corners of the earth, will be called out.

INTERNATIONAL NEWS

Indigenous group scoops up billion dollar seafood firm

For generations, Indigenous peoples in Canada have watched, often in frustration, as commercial industries profit from the land and waters their ancestors once harvested.

This week, however, excitement replaced irritation as a group of First Nations announced plans to scoop up one of the largest seafood companies in North America. This month, leaders of the Membertou and Miawpukek First Nations, both of which are Mi'kmaq communities, reached an agreement to buy Nova Scotia-based Clearwater Seafoods in a deal worth (£580m).

Heralded as the "single largest investment in the seafood industry by any Indigenous group in Canada", the landmark deal comes at a critical moment for Indigenous communities in the region, as tensions remain high over their treated fishing rights.

"For 13,000 years, the Mi'kmaq have sustainably fished the waters of Atlantic Canada, and today, on this truly transformational day, we are owners of a global leader in the fishery," Chief Terrence Paul of the Membertou wrote in a letter to community members.

"For so many years, our communities were not welcome to participate in big industry. Today, on our own terms we are 50% commercial owners."

Partnering with Vancouver-based Premium Brands Holdings Corporation, a number of Mi'kmaq communities will put up £145m for their share of the purchase.

The Mi'kmaq will have full ownership of Clearwater's coveted offshore fishing licences, which allow the harvest of lobster, scallop, crab and clams in a massive tract of ocean known as LFA 41. They also plan to bring more Indigenous peoples into the company's ranks.

The purchase comes at a critical moment for the Mi'kmaq people, who have been at the centre of a tense and at times violent battle over their right to harvest lobster. (Source: <https://www.theguardian.com>)

One of the 100 most influential people in the world

Last year, the Amazon was better known for acres ablaze than for acres saved. But the lawsuit that Nemonte Nenquimo, president of the Waorani of Pastaza and a co-founder of the Ceibo Alliance, brought forth was a rare bright spot. The landmark ruling protects the Waorani's ancestral home in Ecuador from immediate

destruction. The ripples have brought hope to Indigenous communities everywhere, all too often facing overwhelming odds of their own. Nemonte lives her fight, and to have a conversation with her is to witness a rare clarity of purpose. I remember she once told me that she wasn't going to give up. That she was going to keep fighting. That she would continue to defend the forest that she



Nemonte Nenquimo of Ecuador

loves from the industries and the oil companies that would devour it.

She has kept her word, and continues to be a voice and advocate for her community. Nemonte's cause is all our cause. She inspires those she speaks with to walk alongside her as her movement continues to grow. I am lucky to have met her, and I am luckier still to have learned from her.

Words: Leonardo DiCaprio

<https://time.com/collection/100-most-influential-people>

Born into slavery, like born into a *crime* scene

LUCELLE CAMPBELL

Remembering the history of the Cape demands that we rethink what the freedom “celebrated” by those in 1834-1838 means to us on 1 December 2020.

We must not forget the residue of inter-generational stress and anxiety ravaging our communities on the Cape Flats today.

How one generation transmits their emotional trauma to the next, is a result originating from centuries of chattel slavery, multi-generational oppression of Africans and their descendants today. A form of slavery which was centred on the belief that Africans were inherently/genetically inferior to whites,

Being born into slavery very much reminds me of being born into crime scenes. We have developed adaptive ways and mannerism both positive and negative; the shame and the silence that has allowed us to “survive” and often even thrive; our resilience to push over and through our racialised history and to deprive it from breathing – to shame it.

The so-called “emancipation” of slaves at the Cape on 1 December 1834 remains a farce as slaves were forced into apprenticeships for another four years (another form of slavery), yet in 1838 most slaves were not skilled.

Where did they go, because they had very little or nothing. Who are they? Am I part of this story?

In the context in which we find and see ourselves today there's a need to strongly consider and deeply contemplate that it is necessary to tell our sto-

ry with agency. To share it with those who do not know.

Firstly, the decimation and genocide of our Aboriginal First People, the San and the Khoi which ravaged and weakened them. This as a result of the small pox epidemic 1713-1714 one of the many devastating diseases that came with the Dutch East Indian Company and their white populations.

Crimes against humanity that had been committed centuries ago had never been dealt with, this has left



PASSING IT ON: Lucelle Campbell speaking to the youth about their history.

deep, open marks on our family lives.

This nervousness and anxiety still holds traces on the many faces of Africans in the bus in the taxis and trains, we pass them on the streets even our neighbours. These are descendants of our First Peoples and enslaved populations on the Cape Flats and in our townships.

The British Association for the Advancement of Science, other scientists, freak circus people and anthropologists used, measured, prodded and

violated the bodies of human beings – most of the times women.

The South African Museum in the Company's gardens was founded on the collection of human remains, our ancestor's.

Much study and research has been done with regards the repatriation of human remains but I think little has been forthcoming, though these remains should be given a sacred public burial as soon as possible.

In his book, *Children of Bondage*, R.

Shell wrote: “As for the ‘Hottentots’, they died as if by hundreds, so that they lay everywhere along the roads as if massacred as they fled inland with kraals, huts and cattle, all cursing the Dutch, who they said had bewitched them, hoping to be free in the hinterland from this evil sickness.

“Afterwards as a result very few Hottentots were to be seen here compared with previously... and Khoi wage labour became scarce.”

KhoiSan women were taken into Dutch homes from the beginning and were trained as domestic servants and concubines frequently at the disposal of the Dutch East Indian Company and its officials.

The English followed suit remaining the lap dog missionaries of the Dutch. There were very few imported women so there existed a maximum demand for sexual favours from slaves and local KhoiSan women.

In the early 1600's more than 40 Dutch households were already making money from the use of ‘Hottentot’ women and children.

Yet, we have to understand the



Lucelle Campbell

nature of trauma and the impact on lives of woman today.

The statistics for South Africa's provincial murder rate or 2018/19 shows that the Western Cape was second on the list.

In 2015 Cape Town ranked as the 9th most violent city in the world. However, it then showed a gradual improvement over the years, before settling at 15th position in 2017.

In 2018/19 Cape Town retained its 15th position, but its murder rate spiked to a new high at 66.4 murders per 100,000 populations.

We need to take full responsibility and lay claim to who we are and who these people were on whose backs this city's immense profits and intergenerational wealth was acquired and built.

Though uncomfortable we need to tell the younger generations to honour their ancestors' memory, to know who these people were.

Our communities and families just cannot keep the despair in any longer we are busting.

Yet how do we change these adaptive behaviours into positive ones replacing it with an attitude that will promote Africa, sustain healing and ensure the advancement of African SAN and Khoi and enslaved descendants culture and heritage.

Most of us are fearful to say who we are and actually lay claim to it. We are tired and ashamed of the labels being placed on our shoulders for so long and yet do nothing to stop it. This echoes the docile slave the master made us to be.

Healing is the start of opening up a truth about yourself – warts and all. That which you don't know will both sooth and make you angry. But mostly it will make you proud to be a descendant of KhoiSan and Slave.

**Campbell is a Cape Slavery & Cultural Heritage Activist and tour guide.*

For more information on Campbell's ground-breaking work, and her Transcending History Tours, visit her website at:
www.transcendinghistorytours.com/



Lucelle Campbell speaking to a tour group in front of the Slave Lodge.

There are many medicinal plants that form part of the indigenous knowledge systems of the Khoi and the San.

These include, but are not limited to, aloe, scelethia, als, wynruit, rooibos, heuningbos, boegoe, hemp and marijuana – all of which are widely documented as associated with the indigenous knowledge and indigenous healing systems of the Khoi and the San.



Boegoe



Als



Wynruit



Aloe



Rooibos

Indigenous plants–healing heritage of Khoi and San

ZENZILE KHOISAN

As the entire planet faces the deeply searing march of illness and death wrought by the onslaught of the Covid-19 pandemic, there are many who question whether Western medical interventions are the only weapons at our disposal to fight the pandemic or whether the indigenous healing knowledge sensitively handed down through the generations could be appropriately deployed in the fight against the corona virus.

Indigenous Knowledge Systems (IKS) have been, for time immemorial, a critical component of the ancient ways of being, knowing and doing that has ensured the survival, against all onslaughts, of the world's foundational peoples.

The practitioners of this knowledge are everyday visible in the vast Cape Floral Kingdom, the Karoo, the Kalahari or Namaqualand where individuals or groups of men and women go about what appears to be an almost routine, everyday task of gathering plants or digging for roots, or deposits or other elements of the fauna and flora that are organic and endemic to their natural environment.

Like their ancient forebears who preceded them and from whom they've had information passed down through the generations they are organic medicinal specialist, indigenous healers, repositories of precious knowledge, who practice a dying art.

Weathered by the elements, the rain, the wind, the scorching sun, the searing cold, they hold in their hands what King Josiah Katz of the Royal Katz Korana house in Kimberley refers to as “inheemse goud”(indigenous gold).

He explains that this valuable portfolio of indigenous gold is a treasure trove that bossies-dokters" (indigenous healers) utilise in their work.

Included in this portfolio is the kougoed, rooibos, hoodia, wynruit, boegoe, rooiwortel, elandsbootjie, als, renosterbos, klokkiebos, vrouebos, serings, dassiepis, veld cucumber, sour fig leaves, aloes and other xerophytes to nurse wounds or deal with diabetes, chest and stomach ailments, fertility problems, and even psychological disorders.

It was precisely the complicated questions of formal registry, intellectual property, knowledge propriety and legal frameworks for ensuring appropriate access and benefit sharing that indigenous leaders were interrogating in November 2019, when they attended a consultative meeting with the registrar of traditional medicines and the national department of health.

That was just before the world was plunged into an almost unfathomable crisis when the first cases of Covid-19 from Wuhan, China were reported to the World Health Organisation.

The two-day consultative conference at the Golden Valley Lodge in Worcester, among other issues, addressed the status of Khoi and San in-

digenous healing practitioners, the status of healing plants within the ambit of the Khoi and San indigenous knowledge systems portfolio and the alignment of legal frameworks to ensure Khoi and San descendants can also be properly accredited as traditional health practitioners.

At the conclusion of the summit, the 60 delegates unanimous approved the Worcester Declaration, which specifically recommended that “marginalised healing practices are brought into the “mainstream” without loss of intellectual knowledge rights; that rights of the practitioner to have due access to the products (e.g. medicinal plants) to be used in Traditional Health Practice, without fear of undue prejudicial prevention, be protected and also that legal mechanisms around pre-colonial rights of trade of traditional products be researched and protected.”

The pertinent matter raised at that conference have gained greater urgency as Covid-19 has laid siege to South Africa, inflicting a high toll with infections and fatalities.

Many indigenous healers are questioning why the ancient healing systems and indigenous knowledge systems of the Khoi and the San are sidelined in the fight against the pandemic.

This question has gained much prominence after prominent African leaders such as the president of Madagascar mooted a product extracted from the African variety of artemisia as a “cure” for Covid-19.

While the Madagascan remedy may not be a cure, or the vaccine that the entire world has been crying out for, it is nevertheless instructive that an African country has stepped up with a substance, used by Africans for centuries as a possible answer to the nightmare that has confounded the world.

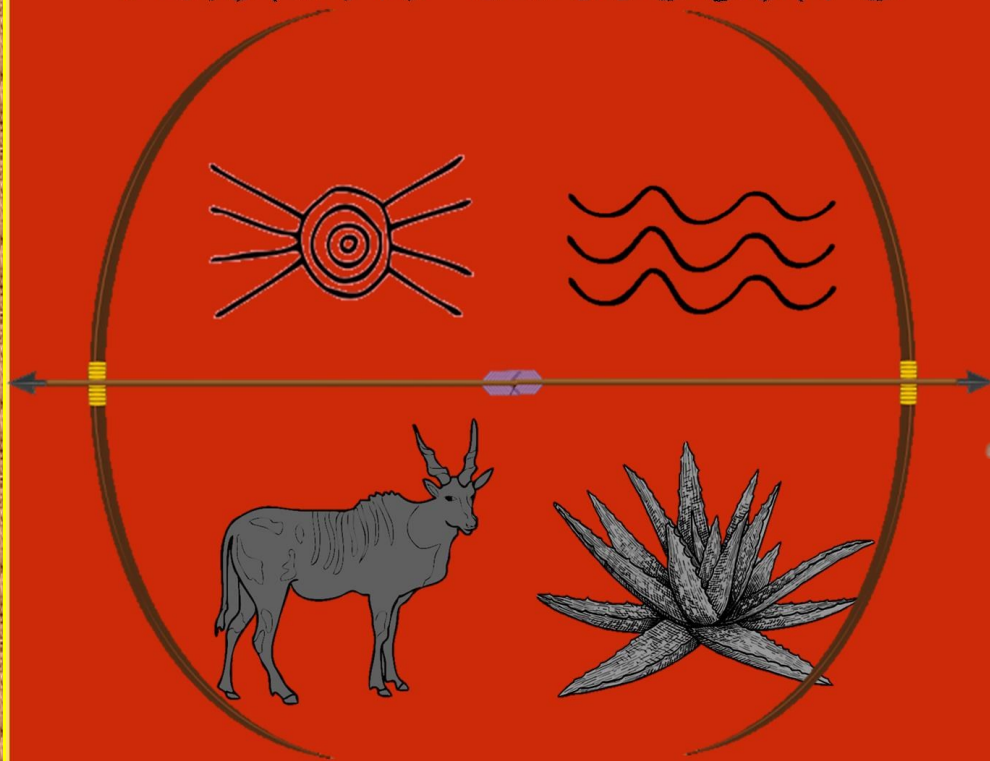
President Andry Rajoelina said in April this year that trials conducted on the Covid-Organics drink, which uses artemisia (als) – showed its effectiveness against the disease. He repeated this claim in September. To date the exact composition of the drink is not known, although the Madagascan government says more than 60% is derived from the artemisia plant.

Given that SA has the highest Covid-19 infection and fatality rate in the continent, and is barreling toward a second infection spike, there are many who now question why our own “inheemse goud” like als and wynruit are not being given prominence in the search for a cure.

One of those leaders constantly reminding descendants of the Khoi and San that their rich heritage holds great value is Bondelswarts Nama chief Paul Swartbbooi. “Maak soos in ‘n tee en drink dit—prepare it as one prepares a tea and drink it,” informed one friend on social media who enquired about remedy for a respiratory related ailment.

This echoes similar voices in the indigenous community, who are calling WHO, to listen.

Western Cape First Nations Collective



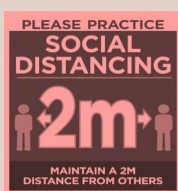
TOA TAMA !KHAMIS GE



This event has been postponed due to a surge in Covid-19 cases in the Western Cape.

For info on next date please call Chief Counsel Jeremy Jackson on 072 020 9730

All Covid-19 rules apply – no mask no entry



RIGHT OF RETURN



After an intense struggle for the return of lands our forebears were dispossessed four centuries ago, we are truly humbled to announce that we are returning, after successful engagements between the First Nation elders and the current custodians of the River Club.

The First Nation Collective, which has been at the front lines of this long and bitter battle, and want to celebrate this victory that secured our Right of Return.

On this Day of Reconciliation, we start a new journey, one in which we have seized victory from the jaws of defeat and brought hope and a future to our people

We are starting a new journey. We have brought hope and a future to our people by securing a liberated area within the River Club development which will be a permanent space of legacy for us all and for the seven generations into the future for whom we are responsible.

