

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

Uitgawe 9

'n Publikasie van die Khoi-Khoi Peoples Biodiversity Trust

NOVEMBER 2024



GESKIEDKUNDIGE GEBEURTENIS OP 'N GESKIEDKUNDIGE DORP: Groot was die blydschap op die erfenisryke dorp van Wupperthal, toe vier Khoi-strukture die eerste ontvangers was van die fondse van die Toegang en Voordeel-verdeling, wat deur die Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) oorhandig is.

FOTO'S: IFN MEDIA

VREUGDEVURE BRAND HOOG OP WUPPERTHAL

**ZENZILE KHOISAN &
DEBBIE HENDRIKS**

Die geskiedkundige en erfenisryke dorp van Wupperthal in die beeldskone Cederberge, het op 2 November oorgeloop van vreugde en uitbundigheid toe die nageslagte van die Tradisionele kennishouers van rooibos die vrugte van hul voorouers se arbeid kon pluk.

Die geleentheid was die oorhandiging van die eerste fondse van die Toegang en Voordeel-verdeling wat deur die Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) aan suksesvolle aansoekers gegee is.

Die strate van die rustige dorp het lank laas so gedreun onder al die aktiwiteite – van die oeroue rieldans tot die stof staan, die trompoppies wat nie 'n voet verkeerd gesit het nie, die geestelike dansers wat nie 'n oog droog gelaat het nie, en die indrukwekkende blaasorkes wat getoor het met hul hemelse klanke.

Die rooibosstreke van die Cederberg-belt, wat Wupperthal, Nieuwoudtville en die Suid-Bokkeveld insluit, was die eerste begunstigdes uit 38 aansoeke wat 'n bedrag van R1 miljoen ontvang het.

Nog drie ander inheemse Khoi-

strukture, naamlik die Free State Griqua Trust, die Cauqua Indigenous Projects Co-operative van die Wes-Kaap, asook LPA Cares van Upington in die Noord-Kaap het geld ter waarde van R645 000 ontvang.

Die gebeure in die gemeenskapsaal is deur Biskop Brian Abrahams van die Morawiese kerk geopen.

'n Emosionele Barend Salomo van Wupperthal het in die volgepakte gemeenskapsaal gesê “hierdie dag gaan oor die waardigheid van my mense. Ons moenie die dag geringskat nie. Die dag sal opgeskryf word in die anale van die geskiedenis van Wupperthal”.

Salomo het voorts gesê: “Ek dank die Here dat hy ons gedra het tot hier, want die pad was nie maklik nie. Vandag het ons 'n mylpaal bereik.

Salomo, verteenwoordiger van Wupperthal en sy buitestasies, en Kennett Maarman, verteenwoordiger van Nieuwoudtville en die Suid-Bokkeveld het gesamentlik die tjek van R1 miljoen ontvang, wat deur Stanley Peterson, hoof-onderhandelaar en onder-voorsitter van die KPRBT oorhandig is.

Die geld gaan bestuur word deur die Cederberg Indigenous Peoples Association en word op 'n 50/50 basis gedeel.

Leiers en strukture in die twee wyke sal verantwoordbaar wees vir die goedkeuring van aansoeke vir befondsing binne die gemeenskappe in die Cederberg-belt.

Hierdie gelde, wat deur die KPRBT aan begunstigdes oorhandig is, is moontlik gemaak danksy 'n waterskeidingsooreenkoms tussen die onderhandelingspan van die eerste nasie leierskap, asook die Rooibosbedryf en die regering.

Daardie ooreenkoms is in November 2019 by !Kwa ttu langs die Weskus, naby Kaapstad geteken.

Cecil le Fleur, voorsitter van die Nasionale Khoi en San Raad (NKR), wat die Khoi-Khoi by die onderhandelingsafel verteenwoordig het, het in sy toespraak gesê “Wupperthal en Nieuwoudtville en al die klein gemeenskappe in hierdie bergreeks speel 'n belangrike rol in die gebeure van vandag, en hulle kan met reg gesien word as die toesighouers van die rooibos.

“Dit is die mense wat hierdie kosbare skat bewaar, beskerm en gebruik het tot waar ons vandag staan.”

Hy het voorts gesê Wupperthal is steeds die plek wat die Mekka van die Rooibostee-bedryf genoem kan word.

“Hierdie Rooibosplant het vir ons voorouers groot waarde gehad, maar

dit het nie geldwaarde gehad nie. Ons gemeenskappe het nie beseft dat die kennis wat hulle van die rooibos gehad het, geldwaarde het nie.

“Dit het ons eers 'n paar jaar gelede ontdek, toe ons beseft ander mense gebruik die kennis en hulle maak produkte wat hulle in Suid Afrika en oor die hele wêreld verkoop.”

“Hulle het ons voorouers se inheemse kennis gebruik om baie geld te maak en die nageslag van die mense wat die kennis het, het niks daarby gebaat nie. Dit het vandag hier verander,” het Le Fleur gesê.

Lesle Jansen, regsverteenvoorder en trustee van die KPRBT, het die begunstigdes gelukkig gewens en gesê dat dit ekstra spesiaal is om die oorhandiging op Wupperthal te doen.

“Ons is baie trots op julle. Dit was 'n lang pad wat ons met u gestap het. Ons was 'n groot kollektief en dit is die mag van die kollektief wat vandag moontlik gemaak het.”

Nog 'n trustee, Poem Mooney het beaam wat Biskop Abrahams gesê het, naamlik dat die meedsnoere vir Wupperthal op mooi plekke geval het.

“Ek wil daarby voeg dat die meedsnoere vir ons almal hier in lieflike plekke geval sodat ons erfenis vir die toekoms mooi kan wees.”

NKC & TRUST CONTACTS

- Frans Kraalshoek:** Free State Representative – Griqua
Cell: 073 251 9090
- Gabriel Marais:** KZN Representative – Griqua
Cell: 083 703 9405
- Corneels Links:** Kharkams, Northern Cape – Nama
Cell: 078 498 5564
- Anthony Petersen:** Free State – Korana
Cell: 084 253 4393
- Cecil le Fleur:** Matzikama District, Cape Province – Griqua
083 234 5501
- Gert Joel Links:** Kuboes – Nama
Cell: 066 545 8585
- Chantal Revell:** Cape Town – Cape Khoi
Cell: 067 817 9337
- Johannes Waterboer:** Griekwastad, Northern Cape – Griqua
Cell: 083 732 6819
- Stanley Peterson:** Upington, Northern Cape – Griqua
Cell: 073 029 9956
- Johannes Maarman:** Patensie, Eastern Cape – Korana
Cell: 074 872 6829
- Louisa Williams:** Kimberley – Korana
Cell: 073 293 9467
- Margaret Coetzee:** Eastern Cape – Cape Khoi Inqua
Cell: 076 552 4723
- Moira Daya:** Gauteng – Cape Khoi
Cell: 084 680 7779
- John van Rooyen:** Gauteng – Bushmen
Cell: 078 326 5394
- Poem Mooney:** Oudtshoorn – Cape Khoi Attaqua
Cell: 083 590 2740 / 044 272 2848
- Johan George:** Eastern Cape – Korana
Cell: 063 318 9271
- Paul Pienaar:** Griqua
Cell: 084 312 6946
- Barend Salomo:** Wupperthal
Cell: 067 404 8840
- Kennett Maarman:** Nieuwoudtville
Cell: 073 944 4717
- Charlie Josephs:** Gqeberha
Cell: 084 533 2281

JUBILANT: A pact community hall in Wupperthal witnessed the handover of ABS funds.



Historic handover ceremony

ZENZILE KHOISAN

It was a truly an occasion of immense jubilation on Saturday 2 November 2024, in the heritage-rich community of Wupperthal in the Cederberg, when the Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) publicly handed over the first tranche of benefit sharing funds to successful applicants that have met the criteria.

Many who witnessed or directly participated in the public handover ceremony hailed the event “as a dream that has come true, a vindication of a long, hard struggle”. They said it will be “recorded in the annals of history” as a validation of the knowledge that had been meticulously preserved by their ancestors, who were the very first custodians of the land.

The handover ceremony was accompanied by entertainment provided by a full brass orchestra, spiritual dancers, drum majorettes and the ancient Khoi-Khoi cultural riel dance.

The event also featured inspirational messages from prominent leadership figures from the Cederberg Belt Rooibos farming communities, public representatives from local government, as well as representatives from the KPRBT and the National Khoi and San Council.

This watershed event was witnessed by the majority of residents of the Wupperthal, its surrounding communities, as also residents of the Rooibos farming communities of Nieuwoudtville and the Suid-Bokkeveld areas of the broader Cederberg Belt.

After the gathering was called to order and the trustees were seated on the stage, the meeting was opened with prayers by Bishop Brian Abrahams of the Moravian Church.

Bishop Abrahams, drew from the biblical text carried in Psalm 16. He noted that the Psalms instruct us that “in Almighty God we have an inheritance that is richer and more enduring than anything.”

He connected the scripture to the day’s events that were “essentially all about benefit sharing”.

He further compared the ABS funds to “an inheritance”, that should be valued.

“You must use it in such a way and enjoy it so that the descendants, those who come after you, will also

enjoy it,” Bishop Abrahams added.

The KPRBT was established following a watershed agreement signed in November 2019 between indigenous Khoi and San leaders and the Rooibos industry.

The signing at !Kwa ttu on the West Coast was witnessed by Minister Barbara Creecy, who was then responsible for the Forestry, Fisheries and Environment department.

Under this agreement, the Rooibos Council representing the Rooibos industry, recognised that South Africa’s first indigenous peoples were indeed the Traditional Knowledge holders in respect of this magnificent plant around which an extremely lucrative industry has been built. This



URSULA ZASS



BISHOP BRIAN ABRAHAMS

includes the beverage, health products and supplements, cosmetic, agricultural inputs as also a wide spectrum of food products and culinary industry.

For more than a decade the KPRBT had been engaged in intensive negotiations with the Rooibos industry over the Access and Benefit Sharing (ABS) rights flowing from the rooibos plant.

“It is indeed history taking place here today. We are delighted to see so many people here. We are delighted to have you all join us today in launching the Cederberg Indigenous Peoples Association (CIPA),” stated Ursula Zass from the local NPO, the Wupperthal Community Support Group.

Also in attendance were Khoi-Khoi structures and entities which had successfully applied to the KPRBT for funding and had met the required criteria.

These ABS benefits which were distributed for the very first time to the Khoi-Khoi First Nations entities, is in recognition of the Traditional Knowledge developed over hundreds of years by their ancestors.

In terms of that historic agreement, the Khoi-Khoi Peoples Rooibos Biodiversity Trust receives a 50% share of

ABS levies from the Rooibos industry, while a separate structure set up by the San representatives receives, and is responsible for distribution of ABS funds to San entities who meet the criteria for funding.

The KPRBT is guided by terms set out in its founding documents, which is structured on a Wagon Wheel system, specifying that it distribute a specific percentage to the Rooibos Communities of the Cederberg Belt, a percentage to the National Khoi-San Council and a percentage to be split among four primary Khoi-Khoi groups, the Nama, the Griqua, the Korana and the Cape Khoi (see graphic on page 15).

Stanley Peterson chief negotiator and vice-chairperson of the Trust presented the first check of R1 M to the Cederberg Indigenous Peoples Association, which includes the rooibos-growing communities, Wupperthal, Nieuwoudtville and the Suid-Bokkeveld.

Peterson noted in remarks during the presentation that many were misinformed about which entities qualify for funding consideration and how distribution takes place, specifically the designated account into which ABS funds would be paid.

“CIPA was the first application to be approved because they met all the requirements. We also just want to state for the record that this money is not put into any chief’s bank account,” Peterson stated.

Two of the leaders of CIPA, Barend Salomo and Kennett Maarman, representing the rooibos indigenous farming communities, then joined Petersen on the stage to publicly receive a cheque for R1 M.

“Today we reached a milestone. We should not underestimate the day. This day is about the dignity of our people,” Barend Salomo, chairman of CIPA, declared in front of a packed community hall in the historic town.

“Today we are grateful to have arrived here as this is the beginning of new momentum,” stated KPRBT chairperson, Johannes Maarman.

“I feel very proud because it is extra special that we could do the first handover here in Wupperthal. We have come a long way in almost 10 years,” stated Lesle Jansen, the legal advisor of the Khoi-Khoi Peoples Rooibos Biodiversity Trust, who also had been intricately involved in the negotiating process.

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

Die Khoi-Khoi Peoples Rooibos Biodiversity Trust is 'n instansie wat tot stand gebring is deur gebed.

Dit is waarom ek so dankbaar is vir die geestelike danse wat ons jongmeisies nou uitgevoer het, met die gepaardgaande gospel-lied *On My Knees*.

Dit is ons grondslag en ons beginpunt, op ons knieë en saam met die Here. ere aan ons sy.

Daar was nog nooit so iets soos hierdie trust in die land nie.

Vir ons was dit die afgelope tien jaar nie 'n maklike taak nie. Dit is soms 'n ondankbare werk, want ons word soms daagliks uitgeskel - omdat ons goed doen.

En vir die rekord ons word nie betaal nie. Ons het verniet gewerk, maar ons het dit gedoen vir die volk.

Hier sit vandag mense wat hul lewe opgeoffer het vir 'n ding wat baie gesê het sal nooit gebeur nie.

Die trustees moes weer gaan skoolloop en moes leer van polities en hoe om dit te ontwikkel, sodat ons kon weet dis die ding was ons self gesê het gaan gebeur.

Ek wil vandag dankie sê en eer bring aan ons onderhandelspan en elke trustee.

'Trust daar om volk te dien, nie vir eie gewin'

VOORSITTER AAN DIE WOORD:

Past. Johannes Maarman, voorsitter van die KPRBT by die eerste tjem-oorhandiging op Wupperthal. By hom van links is trustees Lesle Jansen, Poem Mooney, Chantal Revell en Stanley Peterson.



Ek wil ook my dank uitspreek aan hul gades want hulle het ook maar harde tye deurgemaak.

Daar was 'n tyd wat my vrou vir my gevra het of dit die moeite werd is.

Sy het my gevra of dit die moeite werd is. "Jy gaan vir dae werk en moet niks aan nie, want jy pay nie. Hoekom los jy dit net nie?"

So ek weet waarvan ek praat. Maar ons is 'n gedugte span met talle kundiges

onder ons. Ons gee nie maklik op nie, en daarom soek ons mense wat saam met ons sal werk, en nie teen ons nie.

Hier het ons vir Barend Salomo, hy is 'n baanbreker. Die man staan op vir sy mense.

Ons almal in die Trust is daar om ons mense te dien en te sorg dat die hulpby die begunstigdes uitkom.

Ek is oortuig daarvan dat ons alles in ons vermoë gaan

doen om die KPRBT na hoër vlakke te neem.

Ons moet mekaar vertrou. Ek weet vertroue is nie maklik nie, want mens kan deesdae nie mense vertrou nie, maar ons kan ten minste probeer, ter wille van die volk en van die nasie

Die trust is nie daar om wins te maak nie, dit is benefit-sharing wat ons hier doen.

Die prioriteite waarna ons kyk vir mense wat aansoek doen vir projek-befondsing is veral: Gemeenskaps-gesondheidsorg; Sport, Kuns en kultuur ontwikkeling, asook ontwikkeling in die landbou.

Dan stem ek saam met mnr. Cecil le Fleur dat ons kinders in hierdie byeenkomste teenwoordig moet wees sodat hulle kan hoor waarmee ons besig is. Hulle is die nageslag.

Ek sien daar waar ek vandaan kom in Patensie, sit die boer se seun van kleintyd by sy pa in die bakkie.

Later ry hy saam in sy quad bike en later is hy op die ploeg. Hy word grootgemaak om by sy pa oor te neem.

Groete, tot 'n volgende keer.

Johannes Maarman

A word from Charlie Josephs -Administrator

The Handover ceremony in Wupperthal was an important, historic event, because, in the heartland of the rooibos growing area, the community could with great excitement bear witness to a process of restoration.

Here, for the first time, the descendants of the first custodians could benefit from the Traditional Knowledge their ancestors developed and preserved.

The day was an incredible success, which was very well executed and managed, where the organisers were able even to deal with various logistical challenges such as transport and accommodation and even with the unfortunately sad news that the sister of Barend Salomo, one of the main leaders in Wupperthal, had passed away.

I certainly do applaud both the communities in and around Wupperthal and Nieuwoudtville. The structures that they have established to handle the process of applications for funding at their community grassroots level, included all connected communities in their areas, and they have been very inclusive, with very strong representation of women and specifically also young people.

In order to make the process user-friendly and accessible, we are busy working with them to simplify this process by creating a one page application form.

It must certainly be pointed out that the legal structures set up by the communities know the pri-

orities of these communities, because they work at the coal-face. I was also impressed by the cooperation of the Moravian Church in terms of the events that transpired during the handover ceremony, and the plans to roll out benefits to our people.

Cooperation is very important because, as is the case of Wupperthal, the church has been the custo-



CHARLIE JOSEPHS

dian of the land within which the community exists.

In terms of my work over the past year, as administrator of the Khoikhoi Peoples Rooibos Biodiversity Trust (KPRBT), I can state that it was certainly important to experience the process first-hand. This includes understanding how we engage with our people, what their needs and challenges are, as also to understand the numerous possibilities available to our people, as knowledge holders, within the ambit

of access and benefit sharing.

In respect of the work of the KPRBT, the criteria is very clear, namely that one has to be Khoi and be affiliated with one of the four main groups, namely Nama, Griqua, Korana or Cape Khoi.

Further to that, applicants for ABS funding must have a budget, a business plan and must reflect how they will involve certain constituencies such as youth, women and people with disabilities.

Clear possibilities are the areas of agriculture, trade and tourism and ensuring that our people are fully integrated into value chains of sectors where they are involved, specifically as knowledge holders.

One example is that some of our people who are involved in goat farming, where, in this sector, there is a need to capacitate our farmers, including our female goat farmers to benefit from various markets which could be outlets for their products.

After nearly one year it is no longer business as usual, because, as in the case of the Cederberg Belt, there are now properly established structures which will deal directly with the communities, so the KPRBT will specifically have a role in the monitoring and evaluation of projects that are funded.

We have created files for all the projects and, as I wind down my term, there will be a proper skills transfer because uppermost in my mind is that we are working together to create a success for our people.

Nuwe geboorte in unieke dorpe

DEBBIE HENDRIKS

“Ek is verheug hier oor wat vandag hier plaasvind, waar ons na soveel jare kan teruggee wat ons verloor het. Dalk is die bedrae miskien vandag klein, maar soos die voorsitter van die NKR (Cecil le Fleur) gesê het, dit is die begin van groot dinge,” het Kennett Maarman, trustee lid van die Khoi-Khoi Rooibos Biodiversity Trust, en verteenwoordiger van Nieuwoudtville en Suid-Bokkeveld tydens die oorhandigingseremonie gesê.

Maarman het saam met Barend Salomo van Wupperthal ’n tjek van R1 miljoen namens die Cederberg Belt se inheemse gemeenskappe ontvang.

Die gemeenskappe het saam ’n sam-breel-organisasie die Cederberg Indigenous Peoples Association gestig, waarvan Salomo die voorsitter en Maarman die tesourier is.

Elke gemeenskap het ook hul eie organisasie gestig.

“Wat vandag hier gebeur is die fondasie vir die toekoms. Dit is ’n nuwe geboorte vir ons gemeenskappe. Die geld sal op ’n 50/50 basis tussen die gemeenskappe verdeel word.”

Volgens Maarman het hulle ’n moeilike tyd die afgelope tien jaar beleef, en “baie keer het ek gevoel om op te gee, maar ons het aangehou en uitgehou, want soos Leslie Jansen (die regsverteenvoordiger op die Trust) gesê het groot dinge kan op klein dorpies plaasvind”.

“Ons is ’n unieke gemeenskap want rooibos groei net hier, asook ander inheemse plante wat net hier voorkom.

“Ek wil vandag sê die reis is nog lank en ons het die ondersteuning nodig sodat die geskiedenis wat van ons weggenem is weer kan herleef.

“Ons geskiedenisboeke leer ons nie veel van die Eerste Nasie, dit is die gemeenskappe se verantwoordelikheid om ons geskiedenis lewendig te hou,” het die leier gemaan.

“Ek is bly dat hier vandag so ’n geestelike atmosfeer heers, want wat die vyand ookal probeer, sal nie gebeur nie.

Daarna het hy ’n pleidooi gelewer dat die gemeenskappe mekaar moet ondersteun en die strydbyle moet begrawe.

“Daar is baie misinformasie en verkeerde inligting wat die ronde doen. Maar ons is wie ons sê ons is.

“Ek het die mandaat van twee gemeenskappe, en as ons goed doen in ons gemeenskappe, kan ons groei .

“Ons kan die ekonomie verander as ons bymekaar kom en saam staan en alles eerbaar en opreg doen onder die leiding van die Here,” het Maarman gesê.



HEARTLAND OF THE ROOIBOS:
Kennett Maarman and Barend Salomo with the cheque of R1 M to benefit their communities.

A renewed spirit of hope and restoration

ZENZILE KHOISAN

The historic mission station settlement of Wupperthal, set deep in the mountains of the Cederberg has experienced a vibrant spirit of renewed hope. This was after an inspiring public ceremony where the people of the legendary settlement, and its adjacent hamlets and several settlements in the Cederberg Belt rooibos farming region were the first recipients of Traditional Knowledge Access and Benefit Sharing funds.

The Cederberg Indigenous Peoples Association, established as a legal entity to serve the interest of these communities, which includes Nieuwoudtville, Suid-Bokkeveld and Melkkraal had been successful in its application for funding from the Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT).

At the emotionally stirring ceremony two of the foremost leaders from these rooibos indigenous farming communities, Barend Salomo from Wupperthal and Kennett Maarman from Nieuwoudtville were called to the stage to receive a cheque for R1 million from KPRBT deputy chairperson Stanley Peterson.

“Today we reached a milestone. We should not underestimate this day – it is about the dignity of our people,” Salomo, chairman of the Cederberg Indigenous Peoples Association (CIPA), declared as he and Kennett Maarman received the cheque in front of a packed community hall in the settlement.

“As recipient of the R1M, CIPA will make monies available for projects identified by the communities in line with the criteria, but also know the great responsibility that rests on our shoulders to be accountable.

“This historical event is a dream become true. Once we were only hired labours and producers on commercial rooibos farms, but now we can also share in the benefit of our Traditional Knowledge of rooibos.”

“As CIPA we want to be transparent to the Board of Trustees who must give an account of the monies to the government. The community structures are on the ground to assist, educate and develop their communities effectively, Salomo stated.

What distinguished the Cederberg Indigenous Peoples Association from other successful recipients is that the association is the only entity directly representing the indigenous peoples from the rooibos farming regions.

Peterson noted in his remarks during the handover that CIPA “was the first application to be approved because they met all the requirements.”

The handover for the people of this heritage-rich region, was also a critical turning point, in that it is in this space where the traditional knowledge of their forebears had been preserved through the ages.

Salomo stated that “our Communities in the Cederberg are really fortunate that we could still stay in this area where the rooibos originates, because a lot of our Khoi-Khoi and San peoples were displaced by the previous regime and had to move from their ancestral land and are spread all over the country.

“At last our people have the opportunity to get access to their benefits, which is the Traditional Knowledge of our forefathers brought to us from generation to generation. Now the time has come that the Nagoya Protocol can enable our indigenous people to share in the benefits of our Traditional Knowledge,” he explained.

Salomo also specifically gave recognition to the Moravian Church for its role in preventing colonial and apartheid policies from effecting the total destruction and destabilisation that had occurred in many other places.

“In the case of Wupperthal, the Moravian Church has played its historical role as custodian and protector of our land against foreigners. We need to have our land back. Our forefa-

thers roamed this land and this is the natural habitat, the epicentre, the heart of our rooibos.”

He then outlined how the process unfolded and how the CIPA would roll-out the resources that had been placed in its care.

“The beneficiary communities that were present at the launching of the handover are now in the process of completing their application forms for their projects. The process is very simple as we don’t want to complicate the application process.

The application form will be made available in Afrikaans for the beneficiary communities, Wupperthal and surrounding areas and Nieuwoudtville, including Suid-Bokkeveld and Melkkraal, via their NPO structures,” Salomo further explained.

He said that NPO structures would evaluate the applications for approval following the criteria that had been set out by the KPRBT.

These structures will then apply for the project funding from CIPA (Cederberg Indigenous Peoples Association) and will be responsible to facilitate the distribution of ABS funds of the Rooibos farming communities, and will also be responsible for the administration of these projects, and report to the CIPA.

“The Cederberg Belt Rooibos Farming communities therefore registered CIPA which will facilitate the monies from the Trust to the two beneficiary communities of Wupperthal and Nieuwoudtville.

“These communities have over the years, protected this Rooibos plant by sustainable harvesting methods in the face of climate change and because it is a natural plant, it makes sense to produce it in an organic sustainable way,” Salomo noted.

“This historic event is a lifeline that connects our past, where we were, and our future to become proud again, free and independent to do our own thing as communities with dignity,” the CIPA chairperson added.

Project-funding will uplift many communities

ZENZILE KHOISAN

There is great anticipation among the Griqua communities and structures in the Free State province. They believe that they will make major interventions in the lives, livelihoods and well-being of their people through funding received from the Khoikhoi Peoples Roobos Biodiversity Trust (KPRBT), for establishing sustainable economic development projects to uplift their people.

“The project proposal concentrated on youth and woman development, with the sole purpose of upliftment and self-sustainability. Working under the established umbrella of the Free State Griqua Trust (FSGT), these entities collectively applied for funding to the KPRBT and, having met all the criteria, were approved.

The Free State Griqua Council was one of the Khoikhoi entities that participated in the public handover ceremony on 2 November in Wupperthal, Cederberg. Here the leadership publicly received a cheque for R250 000 in Access and Benefit Sharing benefits which the KPRBT distributed to Khoikhoi First Nations entities, in recognition of the Traditional Knowledge developed over hundreds of years by their ancestors. In terms of its mandate the

KPRBT is required to distribute the ABS funds on a Wag-on Wheel system to indigenous roobos farming communities in the Cederberg Belt, an equal percentage to be split among four primary Khoikhoi groups, the Nama, the Griqua, the Korana and the Cape Khoi, and specific percentages to the National Khoi and San Council and a percentage for administration (*graphic on p. 15*). Kaptyn Andrew Kraalshoek II, in reflecting on whether there were difficulties in conforming to the criteria that had been set down by the KPRBT noted that the Free State Griqua Council Trust had found the process “user friendly”. “The application process was well communicated to the various communities in SA via the publication Inheemse Spoor.

“The criteria was fair to the applicants and the FSGT plus and our NPO met the set standard of the criteria. Based on the BCP (Bio-Cultural Protocol) communicated to the people, it made it easy to submit an application form,” Kaptyn Kraalshoek II stated. The FSGT leader noted that the application submitted for ABS funding had been specifically geared to the upliftment of critical sectors within the communities under its mandate.



The Free State Griqua Council Trust has applied for funding for projects ranging from among others the cultivation of hemp, arts and crafts, skills development for the youth, agricultural projects, a cultural village, an agricultural school, a tannery, poultry project and food security projects.

According to Kaptyn Kraalshoek II, from the sheer scope of the projects and the communities they hope to empower, uplift and bring to self-sustainability, there is still a significant gap between the ABS funds received from the KPRBT in the first funding phase and the actual resources required to achieve their goals. “Based on the benefi-

ciary list the leader of the organisation deemed the funds not enough to achieve the organisation’s goals. “Being a successful applicant for Access and Benefit Sharing (ABS) funds is a significant achievement, and it’s essential to acknowledge and appreciate the effort that led to this success,” the Free State Griqua leader stated.

Beneficiary communities

- | | |
|---------------|-----------------|
| Bethany Farm | Kroonstad |
| Bloemfontein | Thaba Patche |
| Edenburg | Faurismith |
| Springfontein | Oppermansgronde |
| Trompsburg | Jaggersfontein |
| Bethulie | Bethlehem |
| Phillippolis | Venterstad |
| Koffiefontein | Parys |
| Jacobsdal | Vrede |
| Boshof | Xhariep Dam |
| Welkom | Thaba Patcha |

CAUQUA FOCUS ON SKILLS DEVELOPMENT, SUSTAINABILITY

The Cauqua Indigenous Projects group (CIP), based in the Western Cape, was also one of the successful applicants for Access and Benefit Sharing funds from the Khoikhoi Peoples Biodiversity Trust. Charles Daniels, chairperson of CIP, says the group, which received R175 000, is “extremely excited that their application has been successful and that our plan to assist and uplift our people was favourably received by the evaluating committee”. “There is so much need among our people, particularly here in the cultural settlement at Knoflokskraal, and in many other communities, where our

indigenous people have to live in very dire conditions. “We are particularly concerned with the high levels of unemployment and wanted to intervene to create opportunities for our people to become skilled, productive and self-sufficient,” Daniels stated. He explained that the group wants to assist with several projects including the upgrading of a guest house in Knoflokskraal, as also several other projects, which aims at skills training and development, with the objective of creating viable cottage industries through which participants could be employed and benefit from sales of finished products.



THANKFUL FOR FUNDING: Top left: Chief Charles Daniels, Chief Johanna Florkowski, elder Julia Bolton, elder Cecelia Amansure and elder Cecil Pienaar.

“We have decided that we will use the resources very carefully, and have decided that, besides upgrading the guest house, we will also deploy resources to build a small community gathering space in Knoflokskraal. “We further intend to establish a sewing

and needlework training projects in other areas to create products for sale, as also to establish a leatherworks training project to ensure we are able to manufacture school shoes and bags to benefit the community,” Chief Daniels stated.

VROUEKRAG: Amorita Titus, Prudence Duiker en Lelanie Peterson, van Upington tussen hul trop bokke.



Bok word by horings gepak in boerdery wat vroue ophef

DEBBIE HENDRIKS

Bok se kind kan soms hal-starrig en steeks wees, om nie te praat van hul wilde boksprings nie, maar op Upington is daar drie vroue wat nie bang is om die bok by die horings te pak nie.

Die vroue van die projek LPA Cares, bestaan uit Lelanie Peterson, Prudence Duiker en Amorita Titus.

Dié drie besonderse vroue bemagtig nie net hulself nie, maar hef ook ander vroue in die omgewing op.

LPA Cares is ’n bok-boerdery met ’n verskil. Dit is ’n soort Vee-bank, wat beteken dat wanneer die bokke

lam, gee hulle die lammers aan drie ander vroue wat ook ’n boerdery wil begin, op hul beurt moet die drie vroue dit ook doen, en so word die proses dan telkens herhaal.

So ’n aksie kan mens seker omskryf as iets wat “vooruit betaal word”, wat ’n wonderlike manier is om ander vroue op te hef.

Die vroue moet aan sekere kriteria voldoen, en hul projek word ook deur LPA gemonitor.

Die drie vroue se reaksie op die skenking van R220 000 wat hul van die Khoi-Khoi Rooibos Biodiversiteit Trust ontvang het, sal ver gaan om hul projek stewig te vestig.

“Ons voel bevoorreg en geëerd om deel te wees dié geskiedkundige

gebeurtenis op Wupperthal. Hierdie fondse is die grootste bedrag wat ons al ontvang het,” sê Prudence Duiker.

Die fondse gaan baie help veral met voer en inspuitings vir die bokke, wat ’n sekere tyd van die jaar ingespuut moet word teen die verskillende siektes.

Hoe lyk ’n dag in die lewe van ’n Bok-boer?

Volgens Prudence kan dit soms propvol pret wees, maar daar is ook talle uitdagings.

Die mooi dae is wanneer jy sien hoe die bakkies rondspring en die oggend son geniet. Dit is ook pragtig om sien hoe die klein lammertjies na hul moeders soek vir ’n bietjie

melk,” vertel Prudence.

Sy sê van die uitdagings is die hitte en die droogte.

“Ons dag begin omtrent 6 uur of selfs vroeër in die oggend, afhange van die seisoen. Ons gooi dan die voer en water in hul krippe, en as die bokke klaar gevreet het, gaan wei hulle verder in die veld.

“Voor sononder gaan maak die werker die bokke by mekaar, hulle kom eet weer en slaap dan in die kraal.”

Dink hulle daaraan om die projek uit te brei?

“Beslis. Ons dink ook aan groente en wei, en dalk ’n skaap en bees hier en daar,” sê die vroue wat bok se kind getem het.

Geld vir rooibos-kennis die gemeenskap se geld

“Dit is ’n harde en moeilike pad deur verskillende berge om tot op Wupperthal te kom. Maar soos waardevolle diamante en goud wat diep onder die grond uitgehaal moet word, so moes ons die berge afsak om tot hier op dié waardevolle dorp te kom,” het Stanley Peterson gesê by die geskiedkundige oorhandiging van die eerste gelde van die Rooibos Toegangs en Voordeel-verdeling-fonds.

Die fonds is onder die administrasie van die Khoi-Khoi Peoples Rooibos Biodiversity Trust, waarvan Peterson die onder-voorsitter en ook die hoof-onderhandelaar is.

Peterson het die eerste tjek van R1 Miljoen aan die Cederberg Indigenous Peoples Association oorhandig, wat deel vorm van die Cederberg-beld en die gemeenskappe van Wupperthal, Nieuwoudtville en die Suid-Bokkeveld insluit.

Hy het aangedui dat daar 38 aansoeke vir fondse was en dat die Cederberg-gemeenskap die 38ste aanseker was.

“Maar hulle was die eerste aansoek wat ons goedgekeur het omdat hulle aan al die vereistes voldoen het. Nou kan die volk sien ons speel nie, ons betaal die geld oor!

Peterson het toe oor die goedkeuringsproses gepraat en beklemtoon dat die gelde wat oorhandig word nie bedoel is vir diegene of strukture wat



STANLEY PETERSON, hoof-onderhandelaar en onder-voorsitter van die Khoi-Khoi Peoples Biodiversity Trust.

identifiseer met die negatiewe apartheid-rasseklassifikasie van die verlede nie, waar die Khoi en San as Kleurlinge geklassifiseer is.

Peterson het verder die skinderpraatjies en onwaarhede wat die ronde doen op veral sosiale media, die nek omgedraai.

“Daar loop stories rond dat die geld reeds “opgevrete” is. Ek wil julle inlig dat die NKR-voorsitter, Cecil le Fleur, ’n gekwalifiseerde onderwyser is. Hy het sy beroep gelos en vir 23

jaar doen hy NKR-sake – en hy het nie een sent gekry nie. Maar daar is al aan hom gesê dat hy die geld gesteel het.

“Ander stories word versprei dat die Toegang en Voordeel-verdeling gelde oorbetal was aan sekere inheemse leiers.

“Ons wil dit hier duidelik vir die rekord stel dat geen geld in ’n chie se bankrekening betaal gaan word nie, maak nie saak hoe hoog sy horings is of watter krale hy ookal dra nie. Hierdie geld is die gemeenskap se geld.

“Daar is reeds ’n klomp chiefs en konings wat hul tande slyp vir die geld. Jy kan nie net een oggend opstaan en droom jy is ’n koning nie. Jy moet ’n geskiedenis het. Hier is baie dromers hier buite, maar wag vir die dag dat jou drome waarheid word, dan sal ons na jou luister.”

“En vir al die mense wat so wakker lê oor Wupperthal se geld, waar was hulle toe die dorp gebrand het? Toe stel hulle nie belang nie.”

Peterson het toe die gehoor in sy vertroue geneem deur hulle in te lig dat die geld wat die Cederberg kry nie al geld is nie.

“Net verlede week het die Rooibos-bedryf my ingelig oor die hoeveelheid rooibostee wat hulle verkoop het, en watter deel ons toekom.

“So daar is al klaar weer geld vir volgende jaar inbetaling, en dan sal nog gemeenskappe geld ontvang,” het die Peterson gesê.

Eie fabriek, werk, BEE vir bruines deel van planne

DEBBIE HENDRIKS

Die gemeenskappe wie se voorouers die draers van die inheemse kennisstelsel oor rooibos was, se nageslag moet nie net rooibos kleinboere bly nie. Ons wil grond kry sodat hulle ook grootskaalse, kommersiële boere kan word en deel vorm van die waarde-ketting van die Rooibosplant en alles wat daarmee gepaard gaan.

Só het Cecil le Fleur, voorsitter van die Nasionale Khoi en San Raad (NKR), en trustee lid van die Khoi-Khoi Peoples Rooibos Biodiversity Trust gesê tydens die geskiedkundige oorhandiging-seremonie op Wupperthal in die Cederberg.

“Dit is beslis ’n historiese dag, wat nie net in die anale van die Khoi-Khoi mense se geskiedenis opgeteken sal word nie, maar ook in die anale van die geskiedenis van Wupperthal, wat steeds die Mekka van die Rooibos-teebedryf genoem kan word.

“Wupperthal en Nieuwoudtville en al die buitestasies en klein gemeenskappe in hierdie bergreeks speel ’n belangrike rol in die gebeure van vandag, en hulle kan met reg gesien word as die toesighouers van rooibos.”

“Dit is die mense wat hierdie kosbare skat bewaar, beskerm en gebruik het tot waar ons vandag staan.”

Volgens die NKR-voorsitter is wat op Wupperthal gebeur die begin van ’n lang pad vorentoe.

“Die hele storie gaan vandag oor Rooibos. Die rooibosplant groei in die Cederberge vir honderde jare, en ons voorouers het agtergekom dat hierdie bos besondere kwaliteite het. Dit het vir ons voorouers, en veral die gemeenskappe, groot waarde gehad.

“Hulle het gevind die bos kan vir hulle ’n drankie gee, dit kan dit afgetrek en gedrink word, en dit kan ook maagkwale dokter, om net ’n paar van die kwaliteite te noem.

Volgens Le Fleur het die gemeenskappe nie geweet dat die kennis wat hulle het van die rooibos (en ander plante) geldwaarde het nie.

“Maar ’n paar jaar gelede, het ons besef dat hierdie kennis geldwaarde het. Ons het uitgevind ander mense gebruik die kennis en hulle maak produkte wat hulle in Suid-Afrika en regoor die wêreld verkoop.

“Hulle het ons voorouers se kennis gebruik, ons inheemse kennis, om produkte te maak en te verkoop.”

Die NKR-voorsitter het toe verduidelik dat in die Cederberg-reeks was die Khoi-Khoi die eerste inheemse mense wat ooit daar gebly het, vir duisende jare.

“Toe ons as leiers begin agterkom maar ons mense word nie vergoed vir hul kennis wat andere net gebruik nie, het ons ’n proses begin waar ons

besef het iets moet gedoen word so dat die geldwaarde van die kennis van ons voorouers terugkom na die gemeenskappe toe, en dat daar ’n verdeling van hierdie geldwaarde moet wees.”

Die NKR het besef hulle moet betrokke raak by onderhandelinge met die regering en die Rooibos-bedryf sodat daar waarde kan kom vir die inheemse mense se kennis.

“Hierdie ’n proses binne die onderhandelinge noem ons die ABS – dit staan (in Engels) bekend as Access and Benefit Sharing. Toegang en Voordeel-verdeling. (*’n grafiek hieroor is op bl. 13 te sien*)

“Ons weet die maatskappye moet steeds hul geld maak, maar hulle moet hul winste met ons deel want hul gebruik ons kennis.

“Hierdie maatskappye het net gekom en ons voorouers se kennis kom vat en het groot geld daarmee gemaak. Mens kan nie net iemand se eiendom vat en gebruik sonder toestemming nie.”

Le Fleur het verduidelik dat daar in die wet ’n uitdrukking is met die afkorting FPIC. Dit staan vir Free, Prior and Informed consent (Vrye, Vooraf en Ingeligte Toestemming).

“Dit beteken dat ons mense nie gedwing kan word om toestemming te gee nie. Dis waarvoor die “Vrye” staan. Jy moet ook vooraf weet dat jou kennis gebruik gaan word. Dit

“ Ons mense wil nie net die voordele ontvang nie, ons wil ook handeldryf binne die waardeketting. Ons wil hoog mik, entrepreneurs skep en ’n BEE stig vir bruinmense ...

geld nie net vir rooibos nie, ook nie net vir plante nie. Ons mense moenie sommer net ons kennis weggee nie. “

Die NKR-voorsitter het toe verduidelik dat mense kan aansoek doen vir geld vir projekte, maar dat daar ook nie-geldelike waarde is.

“Dit sluit in vaardigheids- en werkskepping. Ons dink aan laboratoriums waar ons jong mense opgelei kan word en verskillende posisies kan beklee.

“Ons toekomsplanne sluit in om ’n BEE te stig vir bruinmense. Ons moet rolspelers in die bedryf wees. Ons mense moet bemagtig en deel van die bedryf word. Ons kan bestuurders en hoof-uitvoerende beamptes word.

“Ons wil ons eie fabriek oprig. Ons mense wil nie net sit en die voordele ontvang nie, ons wil ook handeldryf binne die waardeketting.



Cecil le Fleur, NKR-voorsitter en trustee lid van die KPRBT.

“Ons wil hoog mik, entrepreneurs skep en dan werklike voordele kry – dit het groter waarde as net geld.

“As ons hierdie doelwite nastreef kry ons meer waarde as net geld.

Le Fleur het toe verwys na kinders wat buite die saal was en gesê “by geleenthede soos hierdie moet ons nie die kinders buite die saal hou nie, ons moet hulle inbring sodat hulle kan luister, want so saai ons die saadjie”.

Le Fleur het toe die proses verduidelik hoe die onderhandelinge verloop het tot die punt waar inheemse mense uiteindelik die geldelike voordele kon kry.

“Daar was vier rolspelers in die onderhandeling, naamlik die NKR (namens die Khoi Khoi), die Sanraad (namens die San), die regering en die Rooibosraad.

“Die onderhandelinge was nie maklik nie – dit het vir ons nege jaar geneem om daardie onderhandelinge met sukses af te handel. Dit was ’n opdraende stryd, vol dissels en dorings, en daar was tye wat ons teruggegaan het huis toe en gedink het ons moet maar alles los.

“Maar dan het ons weer besef, maar ons kan dit nie doen nie. Ons moet aanhou, want aanhouer wen. En so het ons keer op keer teruggekom en probeer om die knoop deurgehak te kry, en ons het dit uiteindelik reggekry in November 2019. Dit was toe die land se regering by wyse van die Minister van Omgewingsake die ooreenkoms geteken het.

“Wat is die ooreenkoms? Dat die Rooibosraad en die rooibos-maatskappye die vergoeding sal betaal aan die mense wat die kennis houers van rooibos is.

“Dit was vir ons ’n baie emosionele oomblik. Ons het besef dat hier het ons nou ’n deurbraak gemaak, nie net omdat hier ’n dokument onderteken was nie, maar ons het ’n deurbraak gemaak omdat dit die eerste keer was dat so ’n ooreenkoms in die hele wêreld geteken is.

Dit was die eerste keer dat so ’n tipe ooreenkoms met ’n klomp maatskappye gesamentlik gesluit is, waar almal een kontrak geteken het, en die gemeenskappe wat verteenwoordig word strek oor die hele land. Dit was ’n landwye gemeenskaps-ooreenkoms, en dit maak dit uniek in die wêreld. En dit is hoekom ons hier vandag kan sit en sê ons is deel van ’n unieke geleentheid.

Volgens Le Fleur word daar oral in die wêreld gepraat oor die rooibos ooreenkoms.

“Selfs by die onlangse COP16-konferensie in Kolombië in Suid-Amerika is daar gepraat oor die rooibos en boegoe ooreenkomste.

“En ek was so trots toe ek sien daar in hierdie groot byeenkoms waar regerings en maatskappye en NGOs van oor die hele wêreld byeen is, speel ’n film en daar staan Oom Bar-end van Wupperthal! Dit gee mens ’n knop in die keel as jy besef tot waar het ons gevorder het.

“Die ooreenkoms het nie net gegaan dat hulle moet erken hul gebruik ons kennis nie – hulle het daarteen gestry – en toe hulle dit erken toe gaan ons oor na die betaling.”

Le Fleur het gesê daar moes toe bepaal word hoeveel die bedryf gaan betaal? En dit het drie jaar se baklei gekos om hulle sover te kry om uiteindelik toe te gee tot ’n persentasie.

“En daardie persentasie is glad nie wat ons wil hê, maar in enige onderhandeling is daar ’n vat en gee. Dit beteken egter nie dat ons die einde van die pad bereik nie. Dit is maar net die begin van die pad, want ons gaan verder met die stryd.”

Le Fleur het toe die gehoor ingelig dat boegoe selfs groter sal groei as rooibos, want boegoe word in verskillende produkte gebruik.

“Die maatskappye in Kolombië was ook hier geïnteresseerd in ons geskiedenis en hoe ons so ver gekom het om ’n ooreenkoms met die boegoe-bedryf te onderteken.

“Na rooibos en boegoe is daar nog ander ooreenkomste wat onderteken moet word en waar ons nog moet onderhandel oor die waardekettings van hierdie produkte.

Volgens Le Fleur is die rolspelers hierin die gemeenskappe, die maatskappye, die regering, NGOs, farmaseutiese maatskappye, asook skoonheidsmaatskappye.

“Die Rooibos-bedryf het gesê hul gaan nie meer betaal as die hekprys nie – dus voor die rooibos geprosesseer word, terwyl dit nog rou en onverwerk is, maar ons wil die groter waardeprys betaal word.

“Met boegoe gaan ons nie dieselfde fout maak nie, ons wil skik vir die handelsprys of die verkoopprys. Onderhandelinge vind steeds plaas, maar ons het intussen baie hekkies oorgespring.”

Vreugdevolle dag vol dankbaarheid



Vreugdevolle dag vol dankbaarheid





RESTORING NAMA IDENTITY, CULTURE AND HERITAGE: Delegates to the Consultative Nama Conference, convened at Port Nolloth in September.

CONSULTATIVE NAMA CONFERENCE

BACKGROUND

The inception of the Northern Cape Nama Consultative Conference derived from a request that was extended to SANDEVA to urgently organise a conference platform for the Nama communities of the Northern Cape Province (Namakwa and the ZFM Districts). An organising committee was established under the chairmanship of Mr James Mapanka, who is the founding president of South African Nama Development Association (SANDEVA). The Committee comprised of members from the different Nama communities from both the Namakwa District and the ZFM District. The district offices of DSAC in the two districts provided technical support from both offices.

INTRODUCTION

This report consists of the activities and points of discussion during the three-day consultative Nama conference.

DAY 1: 25 September 2024

The conference was appropriately opened with a short scripture reading and prayer by Pastor Paul Vogelsang, in which he motivated the attendees of the conference to actively participate in all engagements of the three days.

Thereafter a rendition of both the South African and the Namibian Anthems were rendered by Tanibagu Nama Choir from Riemvasmaak. It needs to be emphasised that the South African Anthem was rendered in the Nama language.

The delegation was warmly welcomed by the Honourable local mayor of the Richtersveld Municipality, Mr. Cornell Knoph. He highlighted the importance of the inception of a conference that specifically focuses on the Nama communities of the Namakwa District and the Zwelentlanga Fatman Mgcawu District collectively.

The conference was a great vehicle to actively engage constructively with members of the Nama communities on important issues concerning these communities, especially the recognition of our indigenous people, by the government of the day.

The introductory remarks were done by Mr Mapanka who strongly focused on the preamble of the constitution. He also highlighted section 6 of the constitution,

pertaining to languages, and sections 30 and 31, pertaining to language and culture in the Bill of Rights. He emphasised that delegates must acquaint ourselves with the content and also the rights and privileges that are enshrined in our constitution.

He also stressed the importance of making a paradigm shift from a “begging” Nama community to a self-respecting and proud Nama nation, because we have our Nama language, we have our customary law, we have land, we have our geographical communities and because we are not assimilated and our culture and heritage is alive and well.

Mr Cecil Le Fleur gave a historical background to the establishment of the NKC under the leadership of the late President Nelson Mandela. He also gave a clear explanation on the operations of the Bio-diversity Trust. Mr Le Fleur then congratulated the organising committee and the delegates for this attempt to bring the Nama people together at such an historic event.

Mr. Andrew Le Fleur gave an in-depth presentation on the Khoi-San Leadership Act 3 of 2019. At the conclusion of his presentation the delegates robustly engaged and asked probing questions to get a clearer understanding of the Act.

Dr Gabie’s presentation was focused on the Blue Economy and how it could benefit the coastal communities of the Namakwa District.

This was a very insightful presentation and the delegates learned a lot about what the ocean has to offer and its economic benefits to these communities. Dr Gabie is currently part of a research team of the University of Nelson Mandela Bay, focusing on the Ocean Economy.

Ms Yvette Le Fleur’s presentation discussed to the operational functions and mandate of IPACC. She also informed the conference on how IPACC will support the Nama communities in the Northern Cape Province. She stated that IPACC also appointed community mobilisers throughout the province to be the link between IPACC and the local indigenous communities.

Mr. Avron Thomas presented the mandate of DSAC in relation to heritage preservation, promotion and develop-

ment throughout the province. He also explained the importance of the continued relations of the Twinning Agreement between South Africa (N.C Province) and the //Kharas Region in Namibia. As a former school principal of Johan Hein Primary School in Kuboes, he knows the communities of the Richtersveld and their cultures and heritage by heart. At conclusion of day 1 Mr Mapanka thanked all the speakers as well as the delegates for a very productive and engaging day. The day’s program was closed with a prayer by Pastor Alexander Fredericks.

DAY 2: 26 September 2024

The opening scripture and prayer was rendered by Mr Petrus Simboya, founder of Aitsama Nama School in Concordia in the Namakwa district, which was followed by the Tanibagu Nama Choir which rendered a musical item.

Mr. Dirkse in his presentation focussed on the history of the Nama people, giving a breakdown of the 13 Nama tribes in Namibia and the Northern Cape Province in South Africa, who were mostly livestock farmers and resided on either side of the Orange River.

These areas were known as Great Namaland (north of the river) and Small Namaland (south of the river).

This presentation was very interesting and insightful since Mr Dirkse is also a historian and could easily quote the important dates of significant events as well as the areas where people of Nama decent resided.

At the conclusion of his presentation on the history of the Nama people, there were lively interactions by the delegates; who were very impressed with his presentation.

Thereafter Mr Dirkse did a presentation on the language of the Nama people, posing the question: “Is it Khoekhoegowab or Namagowab?”. He again gave a thorough historical background to the language of the Nama people and the difference between the two. The conference agreed that Namagowab is the preferred language for the Nama people of South Africa.

After the lunch break Mr. Stanley Petersen, Deputy-Chairperson of the Bio-Diversity Trust and speaker of the ZFM

District Municipality, rendered a motivational speech and congratulated the delegates for taking the lead to uniting the Nama people in the Northern Cape.

He placed great emphasis on the historic nature of this conference as it was the first of its kind for the Nama communities. He also emphasised that it is a historical fact that the Nama speech communities are residing in the Northern Cape Province, in the ZFM and Namakwa Districts in particular.

The program director Mr Mapanka thanked Mr. Petersen for his presence including his contribution to the conference and wished him a safe journey back home.

Out of all the presentations that was rendered on day 2, the most important one was the drafting of the constitution for the Nama Volks Organisation of the Northern Cape Province.

This session was led by Mr. Andrew Le Fleur, who diligently took the delegation through each section of the draft constitution. We spend 3 hours on this due to the vibrant interaction of the delegates. After robust engagements the constitution was unanimously adopted by the conference.

At the conclusion of the drafting of the constitution, the conference moved on to the election of the interim provincial structure of Nama Volks Organisation in the Northern Cape Province. The following criteria was agreed upon in the conference:

1. The structure must be representative of all Nama communities of the Northern Cape
2. There must be a 50/50 gender balance within the structure
3. The youth must be well represented on the structure
4. The structure must be inclusive of people who are differently abled.
5. The structure must consist of the necessary expertise in regards to the NAMA Culture, heritage and language
6. A percentage of the leadership should be fluent Nama speakers.

After thorough deliberations and Interim Leadership Structure composed of 17 representatives from Nama Communities was elected by the conference.

The elected Chairperson, Mr Gert Links thanked the conference afterwards.

Reaksie op eerste geldoorhandiging

Nuwe geboorte vandag

Kennet Maarman: Ons is 'n unieke gemeenskap want rooibos groei net hier en baie ander inheemse plante kom net in Nieuwoudtville voor.

Dis 'n nuwe geboorte vir Nieuwoudtville en die gemeenskap. Die reis is nog lank en ons het jul ondersteuning nodig sodat die geskiedenis wat van ons weggeneem is weer kan herleef.

Ons geskiedenis boeke leer ons nie veel van ons eerste nasie nie, en ek voel dit is die gemeenskappe se verantwoordelik om ons geskiedenis lewendig te hou.

KENNETT MAARMAN
Trustee KPRBT



Meetsnoere het mooi geval

Biskop Brian Abrahams: Daarom bly dit my wens en gebed dat elkeen van ons opnuut tot daardie belydenis sal kom en sê die meetsnoere het vir my in lieflike plekke geval. My erfenis is vir my mooi, In God het ek die erfenis Jesus Christus, maar dat hierdie dag, fokus so bietjie wat God vir ons nagelaat het in die Skepping, en wat hy vir julle gegee het in die natuur. Kyk so 'n bietjie dieper, kyk so 'n bietjie anders.

BISKOP BRIAN ABRAHAMS
Morawiese kerk



Erfenis kan mooi wees

Poem Mooney: Dit is beslis soos Biskop Abrahams gesê het, die meetsnoere het vir Wupperthal op mooi plekke geval. Ek wil byvoeg die meetsnoere het vir ons almal hier in lieflike plekke geval sodat ons erfenis vir die toekoms mooi kan wees.

Dit is vir my 'n voorreg om die tjek aan die Griekwa-volk te oorhandig, die nageslag van kapt. Johannes Kraalshoek.

Toe ons die NKR begin het, het die oom een van die oudste dokumente uitgehaal en vir Prof. Jatti Bredekamp gesê, hier het die geskiedenis begin. Hy is dood vandag maar sy naam gaan voortlewe in hul kultuur-historiese gebied.

POEM MOONEY
Trustee, KPRBT



Vroue moet bevry word

Chantal Revell: Dit is vir my 'n baie emosionele oomblik in hierdie heilige plek, en om hierdie tjek aan vroue te oorhandig. Ons is die moeders van die nasie, maar tog word die vroue in onse nasie altyd die minste geag. Ons is versorgers, ons bring nie net kinders in die wereld nie, ons help selfs diere om te kraam. Sonder ons gaan daar nie lewe wees nie.

As vroue het ons 'n harde pad gestap om in die trust te dien. Ek is hard aangeval, beskuldig dat ek geld steel, en dit was altyd mans. En in hierdie plek, dié heilige plek wil ek vra dat dit omgekeer word, dat die moeders van die nasie vrygemaak word van daardie onderdrukking sodat ons kan voortgaan en voortboer.

CHANTAL REVELL
Sekretaris, KPRBT



Harte klop warm

Ursula Zass: Dit is inderdaad geskiedenis wat vandag hier plaasvind, en vanoggend klop ons harte warm. Ons is verheug dat so baie mense gekom het om in ons vreugde te deel. Ons het 'n opwindende program en hoop om dit boeiend te hou, sodat as julle vandag hier wegstap dit julle met nuwe insigte en blywende verbintenisse sal wees.

URSULA ZASS
Wupperthal Gemeenskap
Ondersteuningsgroep



Niks kan ons skei nie

Koos Alexander: Dit is vir my 'n voorreg om as die eerste burgemeester van 'n ander provinsie die geleentheid met julle te deel. Al is ons net hier aan die anderkant is ons in die Noord-Kaap, wat dit soms moeilik maak om Oorgrens dinge te doen. Maar hier is weer 'n bewys dat niks ons kan skei nie.

Ek is bly vir wat julle gedoen het vir hierdie gemeenskappe van Nieuwoudtville en Wupperthal, en ek moet erkenning gee aan mnr. Kennett Maarman, vir sy rol.

KOOS ALEXANDER
Hantam Burgemeester



Ons moet vorentoe dink

Andr  Mouton: Daar is 13 buite-stasies op Wupperthal, almal met baie uitdagings. Daar is geen elektrisiteit en die paaie is in 'n slegte toestand. Ons moet ons eie munisipaliteit stig en ons eie paaie regmaak en ons eie sonplase bou en krag uitvoer.

Ons moet vorentoe dink, baie van ons voorouers is dood en het nie die voordele wat die rooibosplant bring, gesien nie.

ANDR  MOUTON
Raadslid, Cederberg-munisipaliteit



Wupperthal spesiaal

Lesle Jansen: Baie geluk aan al die begunstigdes. Ons is baie trots op julle en dit is ekstra spesiaal dat ons dit hier op Wupperthal kan doen. Ek onthou dit was 'n lang pad, byna 10 jaar gelede – meer as 'n dekade wat ons die pad gestap het met u-hulle. Ons was 'n groot kollektief, dit was die mag van die kollektief. Wupperthal wys dit weer vandag. Weer eens, veels geluk!

LESLIE JANSEN
Regsadviseur en
Trusteelid, KPRBT



Gaan maak 'n verskil

Frans Kraalshoek: Hierdie trust is nie per toeval hier nie. Dit is God se tyd en nie ons se tyd nie. Die blessing wat ons vandag hier beleef, is God se geskenk aan ons wat in hierdie seisoen lewe. Die lewe is soms moeilik, maar julle moet weet daar is 'n volk agter julle.

Gaan maak nou 'n verskil in jul gemeenskap. Jul voetspore moet die verskil aandui, sodat ons oor 'n jaar kan kom kyk en sien wat julle gedoen het in jul gemeenskap.

FRANS KRAALSHOEK
Tesourier, KPRBT



Terugblik op die Rooibos-onderhandelingspad

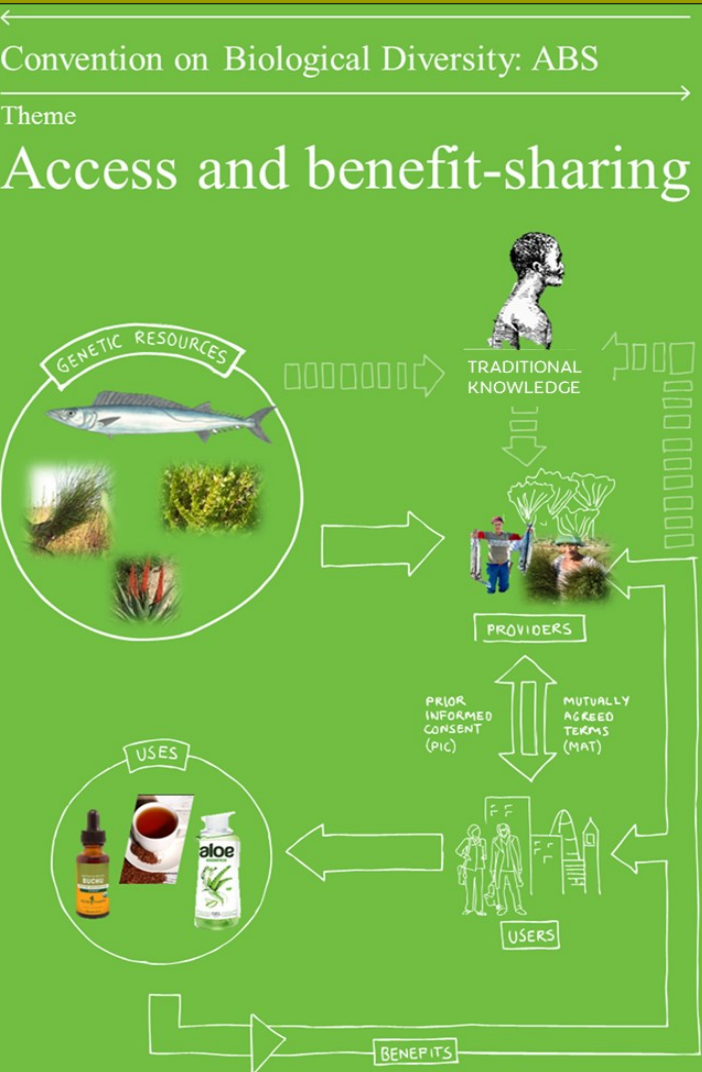




Vrugte van ons arbeid

Daar is soveel keer wanneer mense wat vertrap, verloën, verontagsaam en van alles ontnem is, geneig is om hul hande op te slaan in hopeloosheid. Vir hulle voel dit asof die stryd om geregtigheid net geen einde het nie, en dat die beloofde land buite hul bereik is. Daardie toestand, 'n konstante toestand van onsekerheid, en die gevoel dat ons net aan ons lot oorgelaat is, kan van toepassing wees op die land se Khoi- en San-afstammeling-kindere van die eerste bewaarders van hierdie pragtige land. Ons voorouers is vir etlike eeue onderwerp aan die ergste vernedering en is van hul kulturele besittings en hul soewereine identiteit beroof. Ten spyte hiervan, is die KhoiSan-afstammeling, net soos hul voorvaders, diep gelowiges, wat hul vertroue in die Almagtige God plaas, die Skepper, wat soewerein bo alle volke is en tot wie hulle hulle wend vir hulp, te midde van die lewe se beproewings. Hoe wonderlik dan, dat op 'n pratige dag op 2 November 2024, dat daar in die historiese nedersetting van Wupperthal in die Cederberge, ons gebed verhoor is. Waar die volk kon uitroep van blydschap en danksegging en waar hulle 'n hernieuwe gevoel van hoop kon ervaar. Daar was gejubel en gedans van vreugde – van geestelike danses van ootmoed, tot die oeroue stoftrap-dans van die riel toe die Khoikhoi Peoples Rooibos Biodiversity Trust die vrugte van baie jare se arbeid kon pluk en uitdeel aan die begunstigdes. Inderdaad, die wiel het gedraai en diegene wat op die kantlyn van die samelewing gedryf is, kon voordeel trek uit ons voorouers se Tradisionele Kennis van die pragtige, kosbare rooibosplant.

Zenzile Khoisan



PO Box 9638
BLOEMFONTEIN
9300

(+27)67 817 9337

Khoikhoibiodiversity@gmail.com

Reg. No: IT001858/2019/(C)

Vacancy (Part time)

ADMINISTRATIVE EXECUTIVE

This is a part time position for a Chief Administrative Executive who will work under direction of the board of Trustees of the Khoi-Khoi Peoples Rooibos Biodiversity Trust in ensuring that the objectives for which the Trust was created are implemented. This position is based in Cape Town.

The Khoikhoi Peoples Rooibos Biodiversity Trust was established to ensure access and benefit sharing for peoples historically connected to Rooibos and other endemic South African plants, in the Cederberg Belt district, and other Communities associated with the Griqua, Nama, Korana and Cape Khoi have been identified as beneficiaries.

The ideal candidate for the administrative executive position shall:

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

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

Closing date for applications is 12 December 2024

Vakature (Deeltyds)

ADMINISTRATIEWE BEAMPTTE

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

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

Voornemende kandidaat vir die pos van Administratiewe beampte moet:

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

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

Sluitingsdatum vir aansoeke is 12 Desember 2024

MAKIETIE OP WUPPERTHAL

Die strate van die rustige, geskiedkundige Wupperthal het lank laas so gedreun onder al die vrolike aktiwiteite wat op 2 November daar plaasgevind het.

Die geleentheid was die oorhandiging van die eerste fondse aan die nageslagte van die Rooibos Tradisionele kennishouers, die Khoi en San, wat deur die Khoi-Khoi Peoples Rooibos Biodiversity Trust oorhandig is.

En het Wupperthal nie hul beste voetjie voorgesit nie! Daar is gerieldans, die trompoppie-optog was uit die boonste rakke en die geestelike dansers het jou 'n knop in die keel gegee. Dan was daar die blaasorkes wat verder beïndruk het met hul hemelse klanke. FOTO'S: IFN MEDIA



Khokhoi Peoples Allocation of Rooibos funds – remaining process

According to the Rooibos Biocultural Community Protocol, the income from the Rooibos ABS agreement shall be allocated equally between the following Beneficiaries, Griqua, Nama, Cape Khoi, Koranna and the Rooibos Indigenous Farming Communities of the Cederberg Belt, (Cederberg North and South)

Each of the beneficiary communities will receive a 10% allocation. The Cederberg Indigenous Farming Communities will share their 10% between Cederberg South and Cederberg North through their Cederberg Indigenous Peoples Association.

This legal entity will be responsible to share the respective benefits to the two regions local benefit sharing entities.

Similarly, the rest of the distributions will be done through the united benefit sharing legal entities representing each traditional community, that is the Griquas, Nama, Cape Khoi and Koranna.

Therefore only four allocations will be made to their respective benefit-sharing entities.

These local entities will then be responsible to distribute or allocate these funds to the different development priorities of these four traditional communities in line with the Benefit Distribution Framework of the Khoikhoi Rooibos Biodiversity Trust.

No distribution of funds shall be made to a community or to an approved institution unless:

- A detailed request, budget and co-

herent plan is received for the allocation of funds.

- A formal properly constituted resolution is taken to authorise the allocation of such funds to a Benefit Distribution legal entity for the benefit of the Khoikhoi communities from the Griqua, Koranna, Cape Khoi and Nama.
- A bank account has been opened by elected representatives, with a legitimate and functioning constitution.

The different groups have started with their conferences where they elected their representatives, and adopted their constitutions.

The first group to complete this activity was the Cederberg Indigenous Farming Community through their Benefit Sharing entity called the Cederberg Indigenous Peoples Association and they have received their payment.

The Nama Peoples also completed their conference in September 2024 and they have applied for their funds, a tentative date of 2 December 2024 is proposed for the handover of their benefits.

The Griqua will have their conference on the 15 and 16 November 2024.

The Koranna and Cape Khoi also planned their conference. Dates of these conferences were not available on date of this publication.

No funds will be transferred to Traditional Leaders such as Kings or Chiefs for example. Funds will only be distributed to Benefit Sharing legal entities of these four remaining communities.

Biokulturele Gemeenskapsprotokol

Gemeenskapsprotokolle is 'n term wat 'n breë omvang van uitdrukkings, bewoordings, reëls en praktyke dek, geskep deur gemeenskappe om uit te spel wat hulle van ander aandeelhouders verwag wanneer hulle in gesprek tree. Hulle mag gewoontereg asook nasionale of internasionale wette gebruik en staan op hul reg om genader te word in terme van 'n bepaalde stel standarde.

Dis die verwoording van die gemeenskap se prioriteite en uitdagings, hulle verhouding tot hul gebruiklike bronne, die aanwending van eksterne deelnemers aan hul interne bestuurstelsel en hoe om

vrye, voorafgaande, ingeligte toetsing te bekom.

Gemeenskapsprotokolle gee aan gemeenskappe 'n geleentheid om op hulle ontwikkelingstrewes te fokus; om aangaande hulle regte vir hulleself en gebruikers hul verstaan van hulle biokulturele erfenis te verduidelik; 'n fokus dus op 'hoe' hulle met 'n verskeidenheid van aandeelhouders in gesprek sal tree.

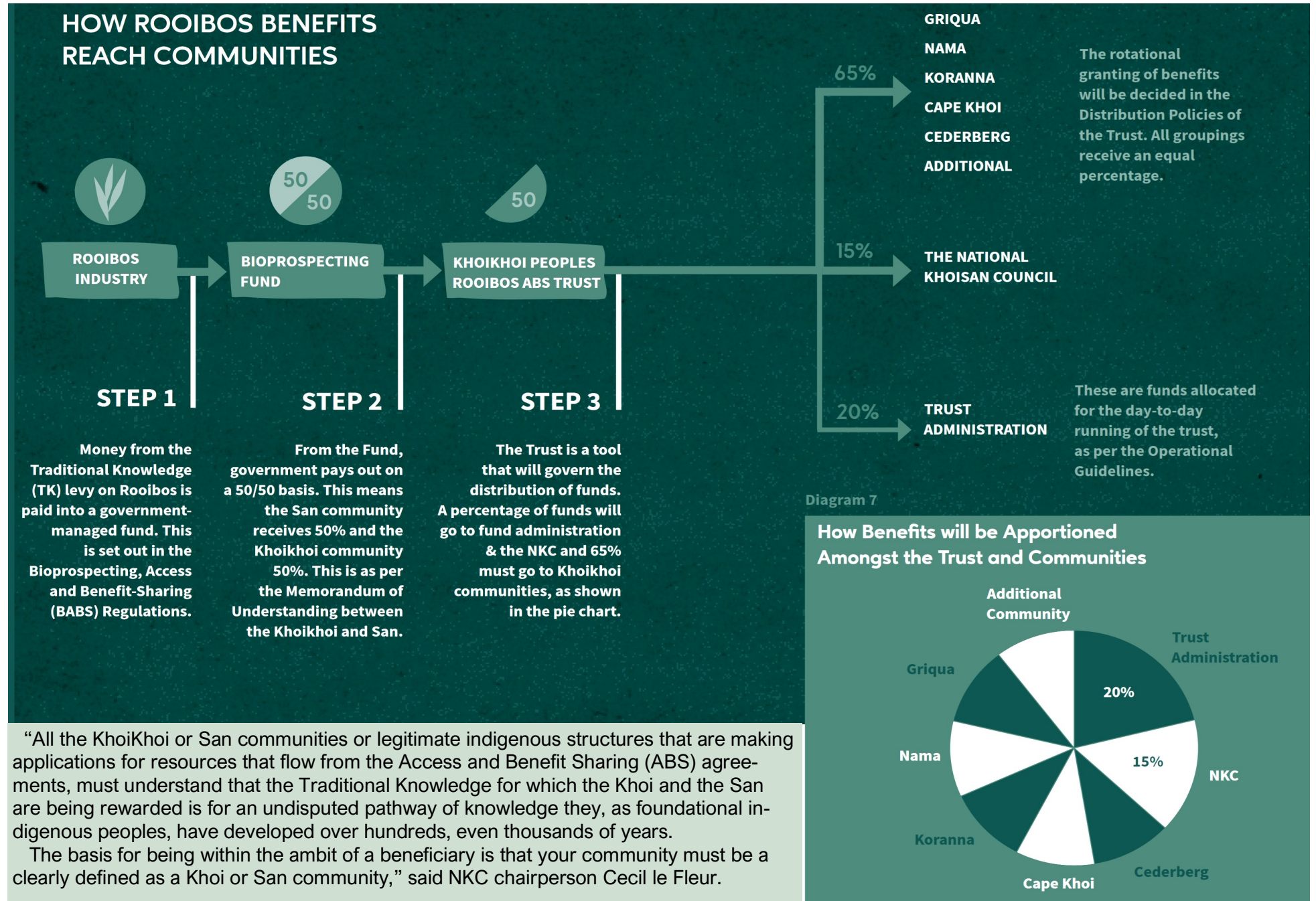
Wanneer gemeenskappe die verbande lê tussen hulle grondregte, die huidige sosio- ekonomiese situasie, omgewingsfaktore, hul gewoontereg en tradisionele kennis, is hulle beter geplaas om vir hulleself te bepaal hoe om met verskeie deelnemers te onderhandel."

A Biocultural Community Protocol

Community protocols is a term that covers a broad array of expressions, articulations, rules and practices generated by communities to set out how they expect other stakeholders to engage with them. They may reference customary as well as national or international laws to affirm their rights to be approached according to a certain set of standards. Articulating community priorities and challenges, their relationship to their customary resources, guiding external actors on their internal governance and how to obtain free, prior, informed consent.

Community protocols provide communities with an opportunity to focus on their development aspirations vis-à-vis their rights, and to articulate, for themselves and for users, their understanding of their bio- cultural heritage and therefore on 'how' they will engage with a variety of stakeholders.

By considering the interconnections of their land rights, current socioeconomic situation, environmental concerns, customary laws and traditional knowledge, communities are better placed to determine for themselves how to negotiate with a variety of actors."



Wupperthal weeklink van vreugde

