

First Nation News

Founded 2013 Recognition → Restitution → Restoration DECEMBER 2024

FIRST NATIONS HERITAGE CENTRE

1. Entrance
2. Reception
3. Meeting Room
4. Shop
5. Minor Gallery 1
6. Major Gallery
7. Minor Gallery 2
8. Toilets
9. Stair to Admin
10. Cafe
11. Outside Cafe Terrace
12. Vehicular Drop-off Zone
13. Mural Wall Forecourt
14. Medicinal Garden
15. Gathering Space
16. Sentinel



The First Nations Heritage Centre will be opening its doors soon at Riverlands in Cape Town. Below middle is the Gathering Space and on the right is Gogoso Road, the main road in Riverlands. *(More stories and pictures on pages 2, 4, 5).* PICS: IFN MEDIA

An authentic footprint of stewardship

ZENZILE KHOISAN

There is growing interest and great excitement that the First Nations Heritage and Cultural Centre at Riverlands, Observatory, will soon give Cape Town a new and unique space that celebrates and preserves the history, culture, and ancient knowledge of the Khoi-San. “This is our authentic footprint of stewardship which will be our permanent contribution to our people who have waited for a long time to be restored to their rightful place,” said Hilary-Jane Solomon, secretary of the Western Cape First Nations Collective. Solomon said this after she and several other First Nations leaders had gone on a site inspection

at Riverlands, a spectacular new multi-use development situated in the Two Rivers Urban Park. The development comprises retail and recreational outlets, as also residential and corporate executive offices and, when fully completed, will feature an eco-corridor which will serve as a green lung for the city. The Heritage Centre, and the installations that comprise a dedicated precinct within the Riverlands development, was built as part of a first-of-its-kind Social Compact between the private developer of Riverlands and the Western Cape First Nations Collective, which is the indigenous custodian. Situated near the confluence of the Liesbeek and Black Rivers, and looking towards Hoerikwaggo (Table Mountain), the location is a fitting celebration and acknowledgement of the heritage of

First Nations in South Africa. Now, as the multimillion-rand building and the surrounding components of the heritage precinct reach completion, there is irrepressible excitement among those who fought a long struggle to realise this dream. Solomon noted that there was a cloud that had settled gently over the ancient mountain for the entire period of the site inspection of the building and the surrounding area with architects Jo Noero and Jenna Bramley from Noero Architects. “The settling of the cloud over the mountain represents the peace that I and many others now feel, that our journey was not in vain and that we are in alignment because our we have been grounded in the foundational truth of restoration,” Solomon stated.

**From the
Editor's
pen**



Despite turmoil, we are blessed

It certainly has been a very tumultuous year, with great changes, challenges and difficulties, but also many blessings for which we can only express our greatest gratitude to our Creator.

There have been many seismic shifts in both the local and international political terrains with a Government of National Unity now in place and in almost every other part of the world, including the United States of America the profile of political leadership has been shaken up.

Change, it seems, has been the constant theme, in almost every sphere, and with change, and the unpredictability it brings, there is also the knowledge that every change brings with it new opportunities.

These opportunities will shift our fortunes, change our mindsets and welcome what lies ahead.

What is very certain is that we have been through a grueling time and every fibre of our beings, every aspect of our relationships has been tested.

For the most part we prevailed over the challenges and measured up to the numerous tasks placed before us.

What an incredible year it has been for those of us who have been part of the First Nations Collective initiative at Riverlands.

After an intense struggle that has lasted for many years, we can end this year with exceptional gratitude.

We have gone from breaking sod to seeing, before our eyes,

the First Nations precinct at Riverlands being realised.

This dream is tangible. It includes two sentinels carrying the messages of our treasured indigenous symbols. There is also a mural wall, proudly proclaiming the narrative of our journey from ancient custodians to victorious restoration.

Finally, we have our own Heritage and Cultural Centre where we can present the best of the Khoi and San to the world.

Now, after an entire year at the grind, labouring in the proverbial salt mines, it is time for a well deserved rest, time to commune with family and friends and just, for a short while, take in the beauty of the natural world, slow down, kick back and shoot the breeze.

To all our readers who celebrate the magnificent message of Christmas and the message carried through the ages of Emanuel, we are reminded yet again that we are not alone, because God, our Creator, is with us.

To all our indigenous peoples and to all our fellow human beings we wish you all a very blessed Christmas where the message of restoration is the essence of our joy.

We also wish you all a happy and very prosperous New Year.

May 2025 be a year of many successes, when those who have given up, find hope anew; a year when dreams become reality and all are blessed and favoured beyond measure.

Have a blessed and safe Festive Season.

Zenzile



REACHING GREAT HEIGHTS: Two sentinels within the First Nations Heritage Precinct serve as indigenous anchoring elements. Located on an East (sunrise) and West (sunset) axis, each features nine symbols that carry significant cultural and spiritual meaning for SA's KhoiSan peoples, defining their indigenous world view, protocols, values and principles. **PIC: IFN MEDIA**

Authentic footprint

Continued from p. 1

"This is the seed that we have sowed, which will blossom for seven generations in perpetuity," Solomon added.

The building and its associated structures were designed by Noero, an internationally acclaimed architect, who was visibly animated and emotional during the site inspection.

Noero explained each element of the building design, the gathering space in front, the beginning of the landscaped garden between the gathering space and the building, the massive mural wall foregrounding the building, as also the two sentinels which will each contain nine symbols associated with First Nations Culture.

"It certainly has been a great honour to work with the First Nations to achieve this phenomenal result. This is a building that is the only one of its kind in the world," Noero explained.

Also on the site visit was Kaptein Aaron William Messelaar, a WCFNCT trustee who also serves as head of administration of the Griqua Royal House and Deputy Secretary General of the Congress of Traditional Leaders of South Africa (Contralesa).

"This is a moving experience, where one first has to sit down and think before you say anything.

"I say this because in what I have seen I now know that there is something tangible that belongs to the people and we can now all go and tell our people that the First Nations Heritage and Cultural Centre belongs to the First Indigenous people, the Khoi and San.

"This is a deeply spiritual experience and what has been achieved with this building is the culmination of all of our strengths from various dimensions, because before this we had been fighting fights on different levels," said Chief Tania Kleinhans-Cedras, founder of the Institute for the Restoration of Aboriginal South Africans.

Kleinhans-Cedras noted that there needs to be an even more intensive campaign of ensuring that the victory achieved with the heritage centre is widely known among the Khoi and the San.

She urged that this campaign should also

specifically reach out to the youth, for whom the centre is a powerful "legacy that we leave".

Also attending the site inspection with Noero Architects and some of the professionals directly involved with the building of the heritage centre was Father Austen Jackson.

Father Jackson, recently retired after nearly four decades of service, has been at the coalface of numerous heritage and restorative justice programs, including the memorialisation of Abram Esau, the brilliant Khoi military strategist from the Northern Cape who was killed during the Anglo-Boer war.

"What we have seen today fills me with pride, and I am certain that this development at Riverlands can even eclipse a place such as the (Victoria and Alfred) Waterfront, because central to this entire development is the memorialisation of the Khoi and San," Father Jackson stated.

As this paper goes to print, just the last finer touches of the building, the foregrounding mural wall, the gathering space and the sentinels (sunrise and sunset), which runs on an east-west axis, are to be completed.

At completion the building and precinct will then be handed over to the WCFNCT which will serve as its custodian in perpetuity, for the benefit of all.

After the handover the WCFNCT will prepare the building for the inaugural First Nations Heritage exhibition.

The Exhibition, titled Ancient Legacies and Modern Identities, will reveal the rich and largely unknown heritage treasures and centuries old narratives of the Khoi and San to the world. Run for and by First Nations people, the centre will be a place where the living oral traditions and customs will be passed on to new generations.

The members of the WCFNC, who represent the majority of Khoi and San people in the Western Cape, believe that the First Nations Heritage Centre can become an indispensable destination for visitors to Cape Town. As such, the centre will, over time, become a multi-purpose gathering space. This includes a heritage centre and museum with an emphasis on education, as well as a media centre telling the stories of the First Nations.

Is Kommissie oor Khoi-San sake gedoem om te misluk?

FIRST NATION NEWS: Wat was die siening van die Kommissie oor Khoi-San Sake oor die Grondwetlike hof se uitspraak dat die Tradisionele Khoi-San Wetsontwerp (Wet 3 van 2019) terug na die Nasionale Vergadering gestuur moet word vir hersiening en aanpassings?

NICO ADAM BOTHA: Terugkykend sou dit dalk sinvol gewees het om voordat die Kommissie begin werk het, eers indringende werkswinkels oor die Wet te hê. Namate die aansoeke vir erkenning na 30 Maart 2022 ingekom het en die Kommissie verplig was om noukeuriger na die Wet te kyk, het die besef ontstaan dat die Wet ’n hele aantal tekortkominge het.

Toe die Grondwetlike hof in April 2023 die Wet as ongrondwetlik en daarom as ongeldig verklaar, was die Kommissie nie al te verbaas nie.

En hoewel die Kommissie nie as ’n respondent in die saak geïdentifiseer is nie, wou ons graag ’n beëdigde verklaring by die Grondwetlike hof indien omdat ons besef het dat enige uitspraak implikasies sou inhou vir die Kommissie.

Ons het egter herhaaldelik tevergeefs probeer om inligting van die Departement van Tradisionele Sake te bekom of ten minste toegang tot die regsplan van die Departement te verkry.

Dit was slegs ’n jaar voor die algemene verkiesing en die Kommissie het geweet dat die hersiening van die Wet nie een van die prioriteite van die nasionale vergadering sou wees nie, omdat die fokus van die politici op die verkiesing was en niks anders nie.

Daarom verbaas dit die Kommissie ook nie dat die aspekte van die Wet, wat na die Khoi en San verwys, insluitende die mandaat van die Kommissie, onveranderd gebly het nie.

FNN: Watter impak het die uitspraak van die Grondwetlike hof gehad op die werk van die Kommissie?

NAB: Omdat die uitspraak van die Grondwetlike hof aansienlike verwarring onder die Khoi en San veroorsaak het, is heelwat van die tyd van die Kommissie in beslag geneem deur talle navrae van aansoekers en voorgenome aansoekers.

Dit het ’n vertraging in die werk van die Kommissie veroorsaak, want eerder as om te fokus op die uitvoering van ons mandaat, moes ons probeer om kalmte te bewerkstellig deur te verduidelik dat die uitspraak van die Grondwetlike hof vir twee jaar opgeskort is en dat die Kommissie met die werk voort kan gaan.

FNN: Die Kommissie was gelas om met Khoi en San-leiers dwarsoor die land te raadpleeg. Hoe valueer u die raadgewende proses?

NAB: Hierdie is ’n baie belangrike vraag. Daar sal onthou word dat die Kommissie in 2022 reeds per provinsie bewusmakingsveldtogte geloods het. Ons kon slegs in een “sentrale” plek

Sedert sy ontstaan is die Kommissie oor Khoi-San sake onder geweldige druk om aansoeke vir die erkenning van Khoi en San leierskap af te handel. Prof Nico Botha voorsitter (foto regs), deel sy kwelpunte hieroor met ons.

per provinsie so ’n veldtog hou.

Die Kommissie kan egter bewys dat daar in die laaste kwartaal van 2021 ’n uitgebreide bewusmakingsprogram opgestel is wat ons tot aan die verste uithoeke van die land sou neem.

Dit het egter baie gou geblyk dat die bronne en middele om so ’n uitgebreide bewusmakingsprogram van stapel te stuur, ontbreek. Hier word verwys na menslike hulpbronne – terloops daar is in totaal slegs vier kommissarisse aangestel, drie voltyds en een deeltys, terwyl die Wet vir sewe voorsiening maak.

Daarby kom ook nog dat ons Sekretariaat oor totaal onvoldoende kapasiteit beskik. Die Kommissie het aan die einde van 2021 al wetenskaplik uitgewerk dat die Sekretariaat uit sowat agtien tot twintig personeellede sal moet bestaan vir die Kommissie om sy mandaat behoorlik uit te voer.

Een van die dinge wat ons tot nou toe nie uit die Departement kon kry nie is of daar ooit vooraf met projeksies ’n impakstudie onderneem is om te bepaal hoeveel menslike hulpbronne en geld benodig sou word om te kan lewer op die mandaat van die Kommissie.

Die Kommissie hoop wel om met die ondersoeke ter plaatse landwyd Khoi en San-gemeenskappe te bereik ten einde hulle strukture te ondersoek, inligting in te win van verskillende instansies en uiteindelik publieke verhore te hou.

FNN: Hoe effektief was die kommunikasie kanale tussen die Kommissie en ander belangrike staatsdepartemente, asook die Presidensie, Provinsiale Premiers en ander staatsinstellings?

NAB: Tot nou toe het die Kommissie nie daarin geslaag om ten spyte van verskeie pogings met enige van die drie ministers sedert 2021 ’n ontmoeting te kry nie. Sedert die totstandkoming van die sogenaamde sewende administrasie in die vorm van ’n Regering van Nasionale Eenheid het die Kommissie tevergeefs ’n vergadering met die nuwe minister probeer kry.

Die Kommissie het met die voormalige Adjunk-minister, mnr. Obed Bapela en die huidige Adjunk-minister, Prins Zolile Burns Ncamashe, kontak gehad. Laasgenoemde het selfs by die navorsings-simposium van die Kommissie in Maart 2024 opgetree.

Al verloop die kommunikasie nie na wense nie, is die Kommissie bereid om die hand in eie boesem te steek en te



kyk of daar nie iets is wat ons kan doen om die skakeling te verbeter nie.

Daar word tans ook sterk gedink aan die moontlikheid om kontak met die kantoor van die Adjunk-President, die Portefeuljekomitee en uiteindelik selfs die kantoor van die Staatspresident te bewerkstellig.

Ons praat aanhoudend oor die geweldige suggestiewe historiese moment met verwysing na die statutêre erkenning van die Khoi en San, maar sonder behoorlike politieke betrokkenheid en intervensie sal daar weinig van kom.

FNN: Voel u dat die wetgewende raamwerk vir erkenning het genoegsaam die kompleksiteit van die afbreking van Khoi en San gemeenskappe en leierskaps-instellings deur die koloniale en apartheids-gesag in aanmerking geneem? En indien wel, watter versagtede maatreëls was tot die beskikking van die Kommissie om hierdie probleme aan te spreek?

NAB: Die grootste enkele gebrek van die Wet is dat die historiese situasie wat in die vraag opgevat word, heeltemal onvoldoende is of glad nie in aanmerking geneem is met die skrywe van die Wet nie.

Inderdaad, die manier waarop die voorsate van diegene wat tans hoop op ’n uiters beperkte vorm van erkenning, slagoffers was van berowing, slawerny en menseslagting, word helaas nie in die Wet in ag geneem nie. In die Kommissie vind daar diepgaande gesprekke hieroor plaas, maar die Kommissie word steeds genuilband deur die uiters beperkte aard van enige nadenke oor die uiters komplekse historiese situasie van die Khoi en San en die streng maatstawe waaraan aansoekers moet voldoen.

FNN: Kan u lig werp op hoeveel aansoeke vir erkenning ontvang en verwerk is deur die Kommissie. Hoeveel van die aansoeke is volstrek geweier? Hoeveel is aanbeveel vir goedkeuring en hoeveel is terug verwys na die aansoekers vir meer inligting?

NAB: Hierdie is op die oog af ’n eenvoudige vraag, of liever bedrieglik eenvoudig. Pleks daarvan dat daar afsonderlike aansoekvorms vir die verskillende vlakke van erkenning, naamlik gemeenskappe, takke, tak-hoofde en senior Khoi-San-leiers beskikbaar gestel word, is daar een gekonsolideerde aansoekvorm waarop tegelykertyd vir alle kategorieë aansoek gedoen word.

Mens sou enkele aansoeke kon neem

en dalk agterkom dat een en dieselfde aansoek tussen 15 en 20 aansoeke vir die erkenning van takke bevat en daarom ’n gelyke aantal aansoeke vir die erkenning van takhoofde.

’n Lid van ons Sekretariaat wat daaglik met die vaslegging van data werk, stel die aantal aansoeke op 250 indien die komplekse aard van die aansoekvorm in aanmerking geneem word.

Ontledingsverslae van die kommissarisse word tydens ’n vergadering voorgelê, bespreek en goedgekeur.

Vanweë die komplekse en strenge aard van die maatstawe waaraan aansoekers moet voldoen, het die Kommissie nog nie ’n enkele aansoek ontvang wat volledig voldoen aan die vereistes van die Wet nie.

Die doelbewuste en regverdige besluit van die Kommissie is egter om nie aanbevelings aan die minister voor te lê op grond van onvolledige aansoeke wat tot gevolg mag hê dat erkenning nie verleen word nie.

Maar juis hierdie besluit van die Kommissie lei tot ernstige vertraging in die aansoek en erkenningsproses, omdat aansoekers of baie lank neem om hulle aansoeke op te dateer en in lyn met die Wet bring of hulle reageer glad nie.

Die Kommissie is egter nou besig om ’n uiters kreatiewe ondersoeksproses te ontwikkel wat aansienlik behoort te help om uitstaande inligting van aansoekers te verkry en spoedig alle aanbevelings aan die minister af te handel.

FNN: Dit is meer as 30 jaar sedert demokrasie, maar tot nou toe het die land nog nie die identiteit of leierskap erken van diegene wat hulle die reg toeien om as Khoi of San afstammelinge te identifiseer nie. Hoe reflekteer dit die werk van die Kommissie wat moet sorg dat hierdie erkenning plaasvind?

NAB: As daar ooit sprake was van ’n lakmoestoets vir die SA as ’n grondwetlike demokrasie dan is dit nou met verwysing na die erkenning van die identiteit en die leierskap van diegene wat as Khoi en San self-identifiseer.

Ons demokrasie sal steeds ernstig onder verdenking staan en bevraagteken word tensy die nasionale kwessie op ’n beslissende wyse opgelos word.

Daarmee word bedoel dat die gewaande eenheid van Suid-Afrikaners en die aanspraak op ’n grondwet wat wêreldwyd een van die bestes is, ongeloofwaardig sal bly indien die Khoi en San nie op gelyke basis voordeel trek uit die bronne van hierdie ryk land en in staat gestel word om tot hulle volle potensiaal te ontwikkel as mense nie.

Die werk van die Kommissie is om die erkenningsproses so te hanteer dat dit op ’n klinkklare manier duidelik word hoeseer ons samelewing grondig verander het met die erkenning van Khoi en San-gemeenskappe en leiers.



A STRONG TEAM: Leaders of the Western Cape First Nations Collective with architect Jo Noero (4th right) and some of the professional building team during a tour of the nearly completed First Nations Heritage Centre at Riverlands.

PIC: IFN MEDIA

Stewardship, guiding principle for Heritage precinct

A REPORT FROM THE WESTERN CAPE FIRST NATIONS COLLECTIVE TRUST

The handover of the completed First Nations Cultural and Heritage Centre at Riverlands, Observatory into the custody of the Western Cape First Nations Collective Trust by the developer, the Liesbeek Leisure Properties Trust, is imminent. It has placed an urgent responsibility in the WCFNCT to review all its strategic plans for the centre and surrounding heritage precinct. In meeting this responsibility, the trustees convened in Salt River, Cape Town, on 21 November to deliberate on the process toward the handover. The theme of the workshop was Custodianship, Steward-

ship, and First Nations Heritage Precinct Centre Management. **Custodianship and Stewardship** Custody and stewardship, as cornerstone principles guiding the First Nations Collective, were unanimously accepted by all delegates to the First Nations leadership conference held at Goudini Spar in July 2022. However, the process of actually getting to the point of being responsible for such an installation was held back by many impediments, specifically litigation. We had to challenge the vicious attempts by various parties to stop the construction of a First Nations Heritage Centre and more broadly to prevent the Riverlands development from taking place. This opposition to the Riverland development in general and the First

Nations Heritage Centre in particular had defined the WCFNCT strategic outlook. This meant that the primary task then, and even more so now, was structured around mobilisation and awareness and all the constituent structures of the Western Cape First Nations Collective were integrally involved in this campaign. The core elements of this campaign included bringing a clear message on the authentic history of the Khoi and San resurgence in South Africa and in the Western Cape, as also the true record of the unfruitful engagements for memorialisation of Khoi and San heritage with various tiers of government over more than three decades. The other elements of the mobilisation and awareness campaign was to

demonstrate that the First Nations Collective had adopted a unified position in partnering with the developer, LLPT. This partnership resulted in our inclusion within the development plans of a First Nations Heritage precinct. This would include a First Nations Heritage centre, a First Nations media and communications centre, heritage signage, a dedicated First Nations gathering space and an indigenous herb garden of memory. That campaign successfully mobilised formidable support for the First Nations Collective and the development. It included the majority of Khoi and San structures and leadership that have been at the coalface of the Khoi and San resurgence for recognition, restitution and restoration of First Nation Khoi and San descendants in South Africa.

Now that our campaign moves into a new phase, where the agreement between the developer and the WCFNCT would be realised, the meeting discussed the transition from mobilisation and awareness to taking custody of the HPC site. The importance of stewardship in managing the Heritage Precinct Centre was emphasised, highlighting the need for alignment and healing within the team. The need for maximum unity and alignment of purpose was stressed as a very critical factor, as many initiatives had collapsed, self-destructed or had been still-born. The lack of unity gave outside forces and even government, academic and political institutions and entities the opportunity to intervene, disrupt and eventually destroy projects and initiatives.



A PLACE TO GATHER: A prominent element within the First Nations Heritage Precinct at Riverlands is the First Nations Gathering Place which is set in what will become a lush eco-corridor. Set up in the Gathering Place is the masthead of the Western Cape First Nations Collective and a map of South Africa detailing the vast ancient indigenous footprint of the Khoi and San.

PIC: IFN MEDIA



SERVING THE NATION:
Hilary-Jane Solomon, secretary of the WCFNC leading a trustees workshop on stewardship and understanding responsibility to future generations in preparation for taking custody of the First Nations Heritage precinct.



TOP: ALMOST THERE: Jeremy Jackson (head of the projects office) Joe Noero (architect) Chief Zenzile Khoisan (chairman of WCFNC) and Elbert de Kock (Zenprop) in the nearly completed Heritage Centre. **MIDDLE: AT THE COALFACE:** Hassan Parker and Desmond Pietersen, both from Boshard Construction, and Shaun Biggs from WBHO, ensuring that the finished product will truly be of the highest quality. **BOTTOM LEFT: ONE OF A KIND:** Architect Jo Noero (centre) explaining the design elements and the unique qualities of the First Nations Heritage Centre. **BOTTOM RIGHT: STAMP OF APPROVAL:** First Nations leadership give their thumbs up to the Riverlands project team which, despite numerous obstacles, have delivered a sterling job. **PICTURES: IFN MEDIA**

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Historical Context and Challenges

The discussion covered the historical challenges faced by First Nations structures that preceded the First Nations Collective, including the failure to proactively deal with internal ruptures and to consolidate and develop on the progress that had been achieved.

In this respect the workshop agreed on “the importance of recognizing past efforts and the roles of various leaders within the resurgence movement”.

Engagement and Consultation Process

The workshop conducted an in-depth assessment of how all structures and leadership that had aligned with the WCFNC had been properly briefed on all matters concerning the Initiatives at Riverlands.

This ensured that all engagements with these structures was properly transparent and that all leaders and structures had been regularly updated even with direct contact meetings in numerous venues across the country.

This process of engaging with various stakeholders and leaders was detailed and thorough, accentuated the importance of broad consultation, and securing support from different groups for the project.

Future Projects and Initiatives

The meeting outlined future projects, including workshops on Healing Intergenerational Trauma and the development of an Indigenous Leadership Academy, the First Nations Media and Communications Centre and the Institute for Indigenous Knowledge and Practice highlighted the need for resources to ensure sustainability of all these components.

The workshop resolved that:

- The group is moving from mobilization to taking custody of the site, emphasizing stewardship.
- Resources are allocated equitably, and the focus is on stewardship rather than financial gain.
- Custodianship and Stewardship is not for ourselves only but for all future generations.

Custodianship and Stewardship

The meeting discussed the transition from stewardship to custodianship, stressing the importance of protecting and preserving the HPC for future generations. The role of Custodianship involves being responsible stewards of resources and ensuring the well-being of society.

Interconnectedness and Healing

The discussion highlighted the interconnectedness of individuals from diverse backgrounds and the importance of healing generational trauma. The focus was on working collectively to bring about restoration and understanding.

Roles and Functions

The meeting addressed the need for clear roles and functions within the organisation, pointing out the importance of understanding individual contributions and working together towards common goals.

Governance and Structure

The workshop further discussed the critical questions of governance and the importance of the governance document, building from the empowering preamble of the Western Cape First Nations Collective trust deed.

The preamble clearly stipulates the governance approach for the Heritage Precinct Centre and for all engagements in respect of the First Nations.

This means that all of our activities within the First Nations Heritage precinct should be anchored in our indigenous values, driven by the higher purpose of good stewardship in the interests of the people and always based on Reconciliation, Restoration and Restitution.

Conclusion

Custodianship is key, and the Centre must be preserved and protected for future generations. Embrace custodianship and stewardship and work collectively for restoration and healing. Each of us must understand their role and function to ensure effective collaboration.

WCFNCT will serve for the higher purpose of custodianship and stewardship in the cause of creating institutions and entities that will properly curate, collate and celebrate the resplendent First Nations culture and heritage; to build formidable economically viable structures which will develop the descendants of the foundational peoples; to build resources for training and education; for securing economic opportunities for First Nations descendants, and to serve as a strong and viable vehicle for securing the interests of First Nations descendant in all spheres including culture, innovation, commerce, indigenous knowledge systems, heritage and the healing of generational trauma.

- The First Nations Collective Trust is formed as an act of indigenous self-determination and indigenous agency to cement our right of return to the redeveloped River Club precinct as a necessary step to securing anchorage for memorialisation and restoration of the descendants of those indigenous patriots who waged some of the most historically significant anti-colonial battles such as the Battle of Gorinhaiqua of 28 February 1510, the first Khoi-Dutch war of 1659 – 1660 and many other significant events.
- In creating the Western Cape First Nations Collective Trust it is declared that the

Extract
from
preamble
of WCFNC
Trust Deed

Leiers van Eerste Nasie Kollektief met toekennings vereer

Die redakteur van First Nation News en Inheemse Spoor, Zenzile Khoisan, en die afgetrede predikant, Vader Austen Jackson, is vandeemaand vereer met toekennings vir hul rol en bydraes in verskeie hoedanighede.

Khoisan, voorsitter van die Eerste Nasie Kollektiewe Trust, het in Pretoria die Kokerprys vir die Bevordering van Afrikaans ontvang van die Afrikaanse Taalraad, wat hierdie toekenning gee as erkenning aan mense wat met ywer vir Afrikaans werk, soms onder moeilike omstandighede.

Vader Jackson, ’n trustee lid van die Trust, het op sy beurt die Burgerlike Toekenning van die Stad Kaapstad ontvang.

Die Taalraad het Khoisan beskryf as ’n voormalige studenteleier wat jare lank in ballingskap was en nuusdekking vir verskeie internasionale mediaplatforms gedoen het.

Sy passie vir Afrikaans, Afrikaaps en die Khoisan-kultuur (en tale) word weerspieël in bydraes tot koerante soos Inheemse Spoor en First Nation News, aldus die Taalraad.

Vader Jackson het die Lewenslange Dienstoeckenning ontvang vir sy diens aan die breër Suid-Afrikaanse gemeenskap. Hy is onder meer tydens die apartheidsjare saam met sy gemeente in die Anglikaanse kerk in Elsiesrivier in hegtenis geneem.

Hy was ook betrokke in verskeie erfenis en herstellende geregtighedsprogramme, wat insluit die herdenking van Abraham Esau, die Khoi Militêre strateeg van die Noord-Kaap, wat in die Anglo Boere-oorlog gesneeu het.

Kokerprys vir bevordering van Afrikaans



Zenzile Khoisan (BO) en die weners van die Kokerprys (REGS BO), met lede van die Afrikaanse Taalraad, dr. Conrad Steenkamp (heel links) en dr. Hendrik Theys (heel regs).



Zenzile Khoisan het saam met Karen Meiring, (langs hom regs bo) ’n bekende in die film- en media-bedryf die Koker-toekenning vir die Bevordering van Afrikaans ontvang.

Vanjaar se Koker-wenners sluit onder meer in ’n omroeper uit Pretoria, ’n Oos-Kaapse onderwyser, ’n graad 8-leerder, akademici, skrywers, medialede en ’n Nederlander met ’n groot liefde vir Afrikaans.

Meiring het kykNET as die toonaangewende Afrikaanse kanaal in Suid-Afrika gevestig en het baanbrekersprojekte aangepak ter ondersteuning van Afrikaanse kunstenaar. Sy is ook uitvoerende vervaardiger van die gewilde TV-sepie *Kelders van Geheime*.

In sy bedankingstoespraak het Khoisan hulde gebring aan moeder Krotoa, asook wyle Professor

Jatti Bredekamp, Dok William Langeveldt en ander leierskap-figure in die Khoi en San herlewing vir hul baanbrekerswerk in die herstel van Suid-Afrika se fondasie nasie en tot die bevordering van Afrikaans binne die samelewing.

Taalraad-woordvoerder, Merlyn van der Rheede, sê die Kokers gee erkenning aan buitengewone bydraes tot Afrikaans deur gebruikers wat ook tweede- en derdetalsprekers insluit.

“Daar is jaarliks toekennings vir die beskerming en bevordering van Afrikaans asook bemagtiging deur Afrikaans. Spesiale jeugtoekennings erken jongmense wat die taal op die hart dra en lewenslange bydraes gee erkenning vir werk wat oor dekades strek,” sê Van der Rheede.

Civic Award from Cape Town for Rev. Austen

A Lifetime Service Award for his service to the broader South African community was presented to Father Austen Jackson by the City of Cape Town.

Civic Honours recognise extraordinary contributions or acts of service to Cape Town city and its residents. These include upholding the rights of others, serving their community above themselves, and contributing to nation building through outstanding service and achievements.

Father Austen was nominated and presented with the award by Ward Councillor Ian Macmahon (Ward 115, District Six).

Father Austen serves as a Trustee of the Western Cape First Nations Collective. He retired a year ago, while at St. Philips Anglican Church in Chapel Street. Before that he was the Rector at St Marks.

Father Jackson grew up in Bonteheuwel, a wind-swept township created as dumping ground by apartheid authorities. Many of his neighbours had been uprooted from District Six, as a result of the notorious Group Areas Act.

Soon after being ordained Father Austen arrested and detained with his congregation at St Nicholas Anglican Church in Halt Road in Elsies River in 1986. He had similar experiences when he took up positions as priest in Grabouw, then Klawer, then Botrivier, followed by St Joseph the Worker in



HONOURED: Father Austen Jackson with this Award. Right: Ward Councillor Ian Macmahon presented the award.

Macassar, as Anglican chaplain at Stellenbosch University, as parish priest in Cloetesville, then St Marks and afterwards St Phillips.

About St Marks Father Austen said: “That simple stone church on this mountain is a physical sign of a community that refused to die. It would not be crushed, because what is inside this building is a reminder of an appointment with a promise, which so many families faithfully kept, when they made the journey there every Sunday, on buses, walking, in cars and on trains to worship in this space.”



Glory to God in the highest heaven

Take time to rest and enjoy family

Time truly waits for nobody or anything. Time has been set in place by the Most High, the Creator of the Universe, and impacts earth in a way that determines how everyone made in His image is expected to use time.

So have Seasons also been set in place by the Creator, El Elyon, our Sovereign King, giving human beings the opportunity to co-labour with Him in the space of time.

In following the Biblical New Year, and celebrating the Feasts as noted in Scriptures from Shabbat (weekly feast), allows humanity to rest after a hard week.

In today's dispensation many people follow the Gregorian Calendar, which is from January to December.

Irrespective of what calendar people follow, the daily events and activities within a world environment impact on life and present many challenges – adding stress and affecting the emotional being of people.

May we learn to use time wisely every single moment of the day, so when you need time, it will work in your favour.

Most importantly, take time to rest and ensure that your inner man is strengthened and enjoy your time with family and friends.

Make it your commitment to sow seeds of love, honour, and blessings to everyone you meet.

Learn to love, live, and laugh in celebrating 'Time' and share this message on a daily basis. May the Most High's favour continue to be your portion, as you use this time to rest, relax and regain inner strength and shalom, reflecting on His faithfulness and knowing that you can depend on Him in leading you 'For such a Time.'



Hilary-Jane Solomon, secretary WCFNC

Pray for unity in the KhoiSan nation

To the leadership and people of the Khoi and San nation, on behalf of myself and my family, I wish to extend to you all blessings and grace during this time of the year.

May you and your family experience the real meaning of Christmas. God bless you all.

I also want to extend specifically to the Western Cape First Nations Collective, that God may grant you all the grace and wisdom to play a leading role towards the freedom of our First Nation.

May our ultimate objective be to contribute towards uniting our KhoiSan nation which God meant with our creation.

May the Riverlands project experience a prosperous and highly successful 2025.



Chief John Jansen, Cochoqua Tribal House

Wishes for joyful Festive Seasons

To all the esteemed indigenous groups in South Africa – the Kings, Queens, Chiefs, Headmen, and Headwomen – I extend my warmest wishes for a joyful and prosperous festive season.

To my fellow leaders on the National Khoisan Council (NKC), the First Nation Team on the Riverlands Project, and the Biodiversity Rooibos Trust: may this season bring peace, happiness, and unity.



Princess Chantal Revell, Cauaqua Cultural House

Wishes for a well-deserve rest

As we come to the end of an incredibly eventful year, it is our clear sense that, despite numerous setbacks and challenges, we have achieved phenomenal progress and give thanks to Almighty God for carrying us through this incredible year of breakthroughs.

On behalf of all of us at the First Nations Projects Office at Riverlands I convey my sincere gratitude to everyone who was part of the success we have achieved for all our First Nations descendants.

We also salute to our supporters from all our other peoples who never hesitated to assist us, encourage us and to put shoulder to the wheel when it was necessary.

Through this year we have ensured that many of

our people could benefit from employment and other opportunities. This has brought relief to many of our people who have been marginalised for a very long time.

Now, as we celebrate the incredible success of seeing our First Nations heritage precinct almost to the point of completion, it is our sincere wish that all will enjoy a well-deserved rest and that all will be blessed with a joyous Christmas and a prosperous New Year.



Chief Jeremy Jackson, First Nations Projects Office

Recharge and return with vigor

On behalf of myself, my wife Verno, our council of Elders, the leadership group and our communities throughout Kragga Kamma, today Kouga Municipality, and Nelson Mandela Bay, we wish all our First Nation Community around Southern Africa a peaceful and safe holiday season.

We should all remain steadfast and resilient in our quest to overturn centuries of oppression, racism, exploitation and marginalisation.

I also want to caution our communities to exercise extreme tolerance and patience with each other during this festive period.

Let us give each other the necessary respect, but also remain vigilant against any corruption and acts of GBV. Let us recharge over this festive period and come back

with renewed vigor to tackle our challenges head-on and address our short-term and long-term goals in a strategic and progressive manner.

To our leaders, let us lead by example so that we celebrate our victories and defeats in one accord.

We've been nowhere else but here, so let us not fear whatever our future holds. Amase!



Capt. Edmund Stuurman, Gamtouer House of Klaas and Dawid Stuurman



Vrede op aarde, in mense 'n welbehae

Genade, hoop ten spye van angstige tye

“My Bybelvers is uit Lukas 21:29-33: “Let op die vyeboom en al die ander bome. Sodra julle begin sien dat hulle uitloop, weet julle self dat die somer al naby is.

“Net so moet julle ook wanneer julle hierdie dinge sien gebeur, weet dat die koninkryk van God naby is.

“Dit verseker ek julle, nog in die leeftyd van hierdie geslag sal al hierdie dinge gebeur. Die hemel en die aarde sal vergaan, maar My woorde nooit.”

Deesdae word ons oorweldig deur doemprofete deur middel van die media. Die daaglikse nuus is slegte nuus, waarvan geweld die hoofberigte is.

Daaglik word dit uitgebasuin met vet swart letters. Nasies wat opstaan teen mekaar, gerugte van oorloë, lande wat mekaar dreig met wapen-geweld.

In ons land word derduisende vroue vermoor, verkrag en self bejaardes en babas word nie ontsien nie.

Ons aanskou die verwoesting wat watervloede veroorsaak.

Aardbewings kom voor, droogtes veroorsaak hongersnood en die dood.

Aansteeklike siektes wat onge-neeslik is kom oral in die wêreld voor.

Die mens word deur vrees en ang

oorweldig.

Al hierdie negatiewe nuus is nadelig vir ons gesondheid. Die ang en vrees maak ons onseker en kwaad.

Dan breek advent deur dit alles.”Jesus is oppad.” Die blye en goeie nuus. Daar is dus nou twee dinge. Een: Die wêreld is in 'n gemors en chaoties! Twee: Jesus is oppad.

Ons praat van 'n paradoks. Alwee hierdie dinge is werklikhede. Hulle is verskillend, maar beide is die waarheid. Dis 'n paradoks – hoop en ang. Selfs Jesus het ang beleef. (Lukas 22: 42.)

“Vader, hierdie bitter beker, neem dit tog van my weg as dit U wil is.”

My geliefde KhoiSan-volk, ten spyte van hierdie angsvolle tye wat ons beleef is daar genade, daar is hoop.

Jesus is gebore... Jesus is oppad. Ons as KhoiSan beleef tans groot sukses. Dank die Here! Prys Sy heilige Naam. Sing! Ja sing tot eer van Hom wat redding bring. Geseënde Kersfees.



Kapelaan Reggie Boesak, stamhoof van die Hessekwa Kulturele Huis

Opofferinge gaan nie ongesiens verby

“Volksgenote en leiers eerstens wil ek almal bedank vir die opofferinge wat gemaak is gedurende die jaar vir die saak van die volk.

Dit het nie ongesiens gebeur nie. Ons het leiers na aan ons hart verloor en Kersfees sal 'n moeilike tyd vir hulle families wees.

Die jaar sluit af op 'n verkeerde noot wat verdeeldheid veroorsaak, deurdat die portefeulje komitee van Tradisionele Sake onder die Khoi en San ons erkenning nie reg hanteer – en baie van ons is nie waaksaam genoeg nie.

Ek wil my seënwense uitspreek teenoor almal gedurende die Kersgety en wens u almal 'n voorspoedige Nuwe Jaar toe.



Kaptein Aaron Messelaar, Senior Tradisionele leier van die Griekwa Koninklike Huis

Hoop en bid vir eenheid binnekort

“Dis vir my 'n besondere voorreg om ons Eerste Inheemse Nasie Volksgenote van Suid-Afrika'n baie geseënde Kerstyd toe te wens.

Hierdie jaar het wel sy eie besondere uitdagings gehad waardeur onse Almagtige Vader ons deur gedra het.

Ek glo ook elkeen van ons Leierskap het ook positiewe ervarings beleef met verskillende projekte en ondernemings.

Soos Helen Steiner Rice in een van haar gedigte skryf: “Die bitter en die soet, maak die lewe volmaak.”

Ek wens en bid vir almal, van Oos na Wes en Suid tot Noord in ons Land, 'n baie geseënde Nuwejaar vir 2025 toe en vertrou dat ons Volk die Eenheidstreep binnekort sal oorsteek.

Baie dankie ook vir al ons Leierskap wat deur dik en dun steeds voort bou vir die herstel en reperasie van ons Khoekhoena Eerste Inheemse Nasie in die geheel. Aluta continua!!



Gaos Margaret Coetzee, chieftess of the Inqua Khoi-stam

Appreciate life in humble praise

“In reverence to our Great Creator and with the deepest of gratitude to our Ancestors, remember who you are and where you come from.

Reflect upon 2024 and let us welcome 2025, appreciating Life in humble praise as guardians to the Seven Generations Warriors.



Chief Tania Kleinhans-Cedras, IRASA and Cochoqua Oedasoa tsi Gonemoo clan.

Hou beginsels van ouers, en bou voort op inheemse waardes

“Kersfees is 'n seisoen van omgee, mededeelsaamheid, vrede, liefde, waardes en respek in samekoms met familie en vriende.

My boodskap is net dat ons nie die ware rede rondom Kersfees moet vergeet nie, en reflekteer hoe ons dit oor die jare gevier het.

My wens is dat ons terugkeer na die goeie beginsels wat ons ouers by ons ingestel het.

Laat ons voortbou op dit, asook ons ware inheemse waardes en beginsels, met dankbaarheid, liefde, nederigheid, respek, naasteliefde, simpatie, empatie in ons medemens, familie en vriende.

'n Seun was vir ons gebore om ons vry te koop van alle sondes. Hy is ons Verlosser en Saligmaker. Koning bo alle Konings.

Geseënde Kersfees en 'n vreugdevolle feesseisoen groete aan een en elk en 'n voorspoedige 2025.



Chief Jene Adendorff, Gorinhaiqua, Overberg

Beautiful creations for wellness and to restore & recover

DEBBIE HENDRIKS

Hilary-Jane Solomon of Goodwood used to make all sorts of arts and crafts and blessed people by giving it as gifts – expecting nothing in return.

Growing up she watched and learned from her Mother Sylvia, who had a talent for arts and crafts and was very meticulous.

However, even though she inherited her mother’s flair for arts and crafts, she certainly did not envisage becoming an entrepreneur.

This changed in 1994 when she had an encounter with Abba Father.

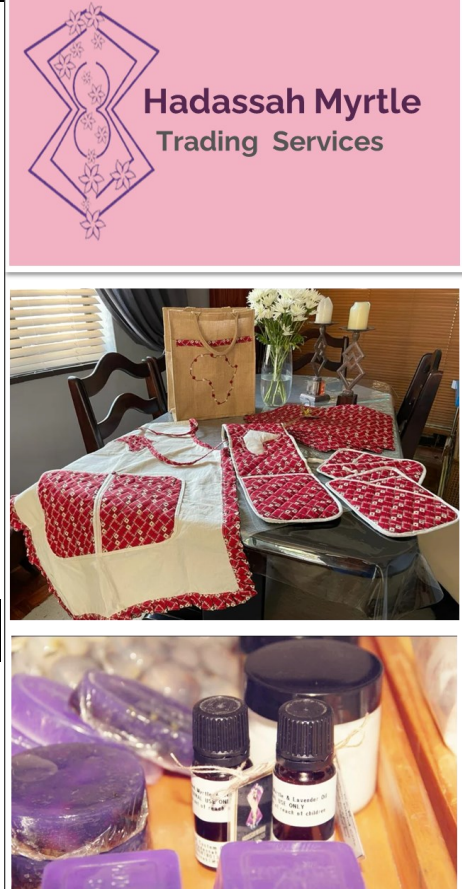
“I remember that day in early 1994, very clearly. That was when I got the bigger picture of the calling on my life and discovered why I am on the earth – that I was meant to use my hands and my mouth.

“This was quite puzzling, but I knew without a doubt that Abba Father, who gave me the gift of sharing spiritual truths and principles, also gave me a unique gift of arts and crafts.”

In 2010 she and a friend registered a company and were ready to enter the Business Environment.

But then she suddenly fell ill suddenly, and the business never took off. This was a major challenge and blow to her as they worked really hard to build it.

“The feeling of abandonment was more than failure. However, I knew that the dream would be resurrected. It was just about Timing,” she says.



In August 2019 Hadassah Myrtle Trading Services was launched. The name Hadassah (also known as Ester in the Bible) means Restoration and Myrtle means Recovery.

Solomon says everything about Hadassah is about Time or Timing.

“Once I understood the spiritual impact of this, I wanted to see and experience the evidence and expression of the essence and fragrance thereof. Restoration and For such a Time is intricately connected.

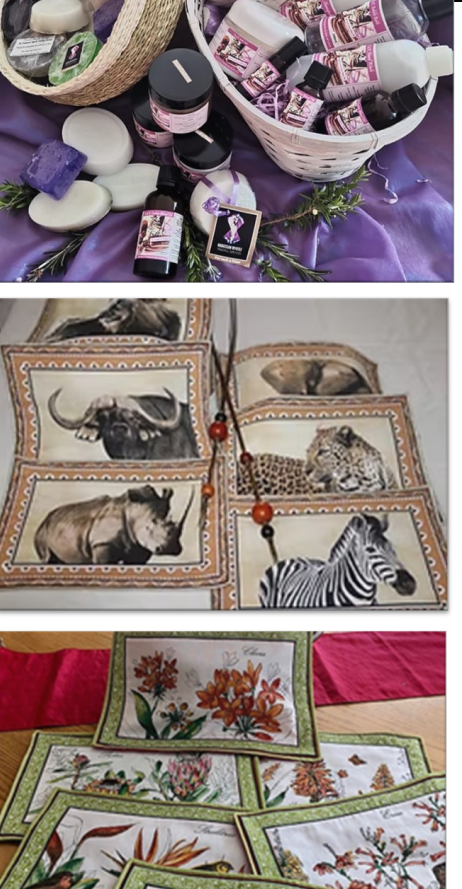
“The verse in Proverbs 18:16 was given to me back in the early 90s. It reads: “Your gift will make room for you... “You will stand before kings and queens...”

And that is how her journey began. The logo of Hadassah Myrtle Trading Services (HMTS) is in an hourglass that is split but not cracked, depicting that time can no longer be controlled or manipulated by man, she explains.

“My husband, Clive, watched the HMTS space with scepticism for the first three years, but now he pitches in.”

Solomon creates a variety of products, among them:

- **For such a Time** is arts and crafts



that depicts the beauty of creation and the lay of the land in relation to Restoration.

- **Creativity @ its best!** consists of placemats, bags, and linen. The message that the placements convey is that there is a place for everyone at His table, and all will be treated with dignity. The message of the bags is that we must ensure that we carry in our bag His presence which bring Restoration and Recovery, something that this world need so desperately.
- **R&R Wellness:** In this range are custom blended oils made with Sweet Almond Oil, Lavender, Rosemary and Myrtle. Myrtle is an extremely expensive oil, but this is what Abba Father instructed her to use. “I moaned a bit about it, but His response was that ‘Restoration does not come easy and is not cheap. It is for healing of the Spirit, Soul and Body’. And I had such amazing reviews that I had to increase the amount van 10 to 100ml.
- **Head to Toe:** Products in this range include shampoos, hand wash, bubble bath, bath salts, soap (with a glycerine base), shower gel, face moisturiser, hand and body lotion and foot cream.
- **With Love 4 love** is a range for baby and toddlers, and she made quite a



few items for her grandchild Mackenzie. (She plans to launch this in Mar-Apr of 1925).

Solomon does most of the sewing herself and all embroidery is done by hand with beautiful finishes. When her orders are for larger volumes, her friends Cynthia Daniels and Janet Carstens will help.

Crystal Otto is another precious friend who with Solomon’s direction, helps with the essential oil blends.

Her advice for anyone who wants to venture into the business world, is not to let anyone, institution or world system stop them.

“Believe in who the Most High created you to be – an individual with specific gifts to share with others and society. Especially if you know that which you carry can add value for and to the well-being of society. Even if your contribution and impact seem minimal at the time, do not give up.

Hadassah Myrtle Trading Services is gaining momentum locally and across the globe. It’s becoming a household name and impacting communities – to her absolute surprise!

For more information go to: www.hadassahmyrtle.co.za or Whatsapp to 065 878 0131.

Proudly KhoiSan Products!

The Cauaqua Indigenous Project was launched with the aim of supporting economic and cultural development in three key areas: Knoflokskraal, Retreat / Lavender Hill, and Bonteheuwel.

Each area has initiated unique projects tailored to their community’s needs, focusing on skills development, cultural preservation, and economic empowerment.

In the Retreat/Lavender Hill area, the garment-making project is coordinated by Chief Charles Daniels. The garment-making initiative focuses on sewing and producing indigenous clothing and accessories.

In Knoflokskraal guest house upgrading project is coordinated by Chief Paula. The guest house is undergoing significant upgrades to attract tourism, create jobs, and stimulate economic development.

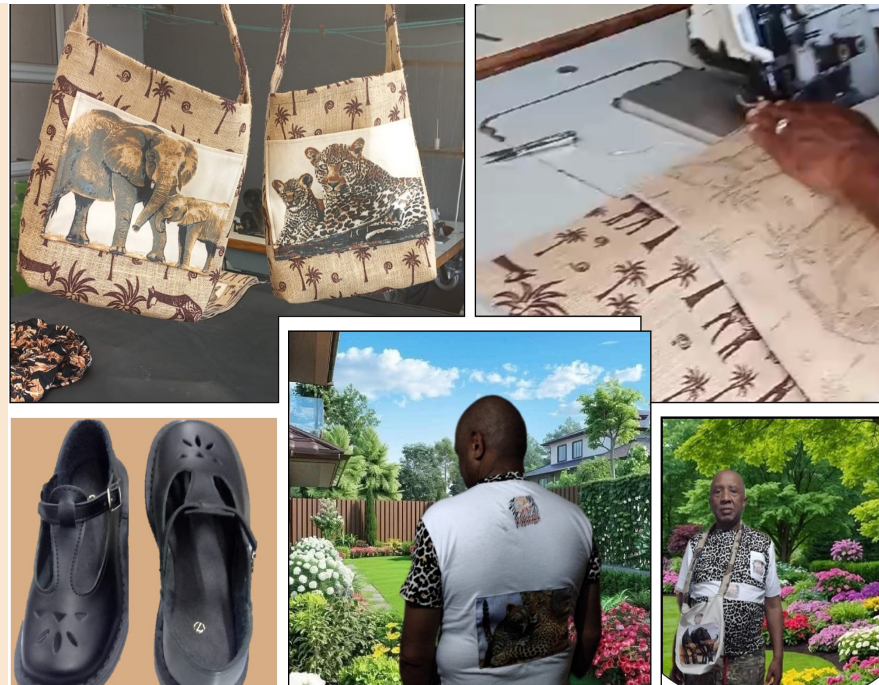
Materials have been procured, and construction

has begun to add two additional rooms and a small hall. The rainy weather and challenging mountain slope location have slowed progress, but the project is on track to complete these additions within three weeks.

The hall will serve a dual purpose, hosting guests and functioning as a skills training center. The Bonteheuwel shoemaking project is coordinated by Chief Johanna. The project aims to address the demand for locally made footwear while providing skills training and economic opportunities.

Initial production has begun using borrowed equipment through an agreement with an external provider.

A skills training program is being developed to teach shoemaking to community members, with a particular focus on youth. This initiative aims to address the shortage of skilled artisans in this craft.



BUSY HANDS: KhoiSan groups around the country is finding ways to be economically independent. Garment-making initiatives as well as school shoes are being manufactured by die Cauagau Indigenous Group under the leadership of Princess Chantal Revell.

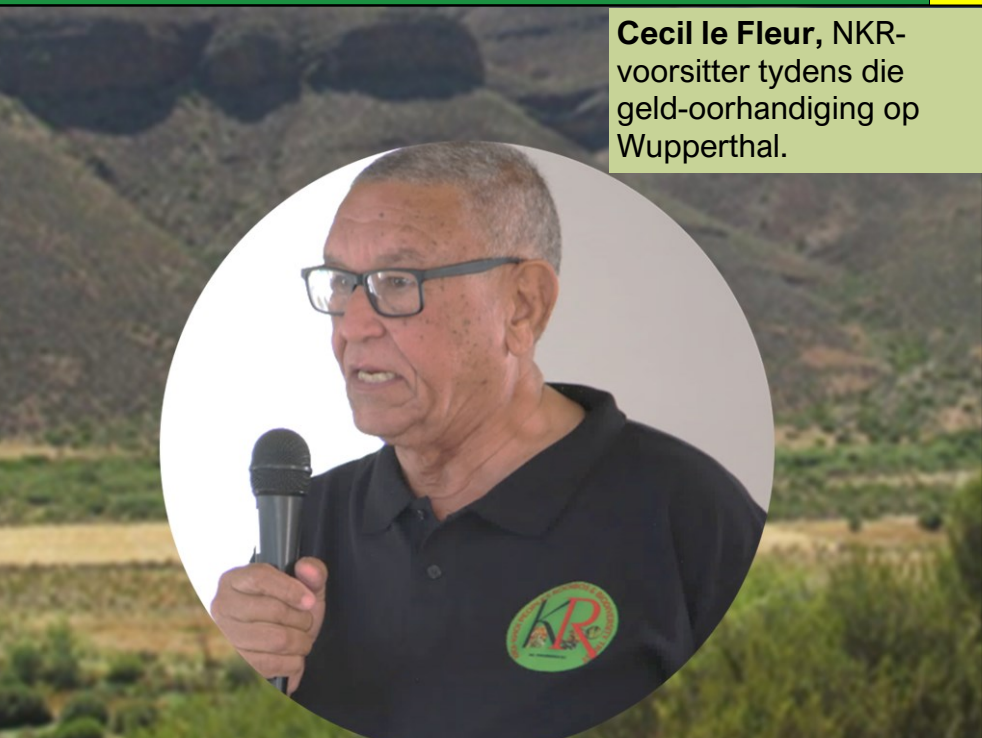
Groot planne vir ekonomiese groei vir Khoi en San

DEBBIE HENDRIKS

Die nageslag van die eerste inheemse mense van die land moet vir hul kennisstelsels betaal word. Te lank word hierdie gemeenskappe wie se voorouers die draers van die inheemse kennisstelsels was uitgebuit en hul kennis gebruik om ander ryk en vooruitstrewend te maak. Dit terwyl die nageslagte krepeer van ellende en net al hoe meer in armoede verval. Tydens die geskiedkundige oorhandiging van die eerste fondse vir die kennis oor rooibos, in die geskiedkundige dorp Wupperthal in die Cederberge, het Cecil le Fleur, voorsitter van die Nasionale KhoiSan Raad (NKR) die inheemse mense hoop gegee dat hul omstandighede, danksy die kennis van hul voorouers, in die toekoms drasties kan verander. Die Khoi Peoples Rooibos Biodiversity Trust het verlede maand sowat R1,65 miljoen is aan Khoi-gemeenskappe oorhandig na 'n lang oorhandelingsproses van sowat nege jaar, om die regering en die Rooibos-raad te oortuig dat die Khoi en San die kennis van die rooibosplant besit en dat hulle verged moet word vir hierdie kennis wat van hul voorouers weggevat is. Gemeenskappe in en om die Cederberg-omgewing, wat gemeenskappe soos Wupperthal, Nieuwoudtville, Clanwilliam en die Suid-Bokkeveld insluit, is die enigste plek waar rooibos groei. Tydens die oorhandiging van die gelde vir projekte in verskeie gebiede, het die NKR-voorsitter, Cecil le Fleur, gesê dat dit 'n historiese dag is, "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 buitestases en klein gemeenskappe in hierdie bergreeks speel 'n belangrike rol 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." 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 af-

getrek 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." "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 sodat die geldwaarde van die kennis van ons voorouers terugkom na die gemeenskappe toe, en dat daar 'n verdeling van hierdie geldwaarde moet wees." "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." Ons mense moenie sommer net ons kennis weggee nie. Hy het toe verduidelik dat onderhandelinge nie maklik was 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

“*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 ...*



Cecil le Fleur, NKR-voorsitter tydens die geld-oorhandiging op Wupperthal.

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 landwyse 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. 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 laboratoria's 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 beampptes 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. "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. "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 Barend 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 die selfde fout maak nie, ons wil skik vir die handelsprys of die verkoopprys. Onderhandelinge vind steeds plaas, maar ons het intussen baie hekkies oorgespring." (Hierdie is 'n uittreksel van die berig wat in die November uitgawe van Inheemse Spoor verskyn het.)

Indigenous women resolute amid time of great turmoil



MOTHER OF KHOI PEOPLES: Chief Mary Jansen (kneeling) was anointed by Rev. Reggie Boesak (right) because of her many years of conscientious contribution to the Khoi-San community. With her is Chief John Jansen (middle).



ZENZILE KHOISAN

The urgent need to address serious social and cultural problems of communities plunged into turmoil, building strong platforms for entrepreneurial development and asserting the rights of Khoi-San peoples to take charge of, benefit from and develop their indigenous knowledge systems were some of the primary issues addressed by Khoi-San Indigenous Women In Action (KIWIA).

The conference convened on 30 November at the Bayside Restaurant in Fish Hoek, Cape Town, under the theme The role of Women in the Restoration of Indigenous Knowledge Systems.

The delegates intensively deliberated the history and mission of KIWIA, which will mark 20 years next year.

They also discussed the process through which indigenous knowledge systems are engaged in the work of the organisation within Khoi-San communities.

It was also at this critical event that Reverend Reginald Boesak, who serves as both Chief of the Hessequa Cultural Council and as chaplain of the resurgence movement, anointed chief Mary Jansen as prophetess for her role as a mother of the Khoi peoples.

Rev. Boesak noted during the ceremony that this honour was being bestowed on Chief Jansen because “her many years of conscientious contribution to the Khoi-San community have resulted in her being able to move forward as an anointed today in her mission to empower the Khoisan women”.

“She proved with KIWIA that she identifies with the biblical Deborah in Judges 4:4, whom God anointed as a prophetess because she could encourage and lead her people. That’s what chief Mary Jansen is doing so comfortably for her fellow man,” Rev. Boesak added during the anointing ceremony.

KIWIA was founded as an indigenous women’s structure in 2005 when

a delegation of the then Movement Against Domination of Minorities (MADAM) attended the Special Forum on Indigenous Issues at the United Nations in New York City.

The delegation had gone there to put structures in place for the Khoi-San. KIWIA’s stated mission at the time of its founding was “to empower every Khoi-San woman in fulfilling her role with in this time of great turmoil”.

The organisation also noted at its founding that “attention is given to the restoration, empowerment and preservation of Khoi-San heritage and indigenous knowledge”.

It was after returning to South Africa that KIWIA officially joined the Khoi Cultural Heritage Development Council (KCHDC), a national umbrella structure comprising the majority of the indigenous cultural councils representing the Cape Khoi.

KCHDC has been one of the structures within the broader Khoi-San resurgence that has spearheaded the need to preserve the ancient indigenous knowledge of our ancestors.

They were the very first to develop detailed systems of traditional knowledge that have been preserved and handed down through the generations.

Delegates to the KIWI conference extensively discussed the need to preserve and develop these indigenous knowledge systems, specifically their indigenous knowledge of veld plants used for healing the body, such as sour fig leaves, wormwood and other plants that have been part of the indigenous healing systems for countless generations.

During the conference deliberations delegates examined the relevance, meaning, mission and colours of KIWIA in the present context and, in one of the conference exercises, each member was encouraged to make their own unique beaded bangle in the KIWIA colours as an empowering mechanism to demonstrate how easy it is to produce their own and start a simple entrepreneurship.



Karretjiemense

Deur Poem Mooney

By die uitspannings
op ons land se paaie
bly die karretjie-mense

Soos sigeneurs swerf hulle
met hul donkie-karretjies;
leef hulle
net waar hulle kamp opslaan;
bly hulle
in die oopte tussen bossies
en bome,
gesteld op hulle onafhank-
likheid.

Die karretjiemense is
vryblywende Khoisan-
Afrikane, die nasate wat al

baie sonne, mane,
blink sterre en planete
aan die hemelruim beleef het.

Op die uitgestrekte vlaktes
swerf en dool hulle,
soos die talle rolbosse
op stofpaaie in die Kar0o –
en elders oorleef hulle,
bestaan hulle,
voortgedrywe deur die
Vryheidsgees.

Ons mag die eie bestaan
van hierdie mense nie misken
nie.
Nog minder mag ons hulle
die Vryheidsdrang ontnem.

Boemelaars

Deur Poem Mooney (uit die digbundel Kringe om die Maan)

Ek kry die mense bitter
jammer:

die mans en vroue
wat bedags in toue
in elke dorp en voor-
stad

in vullisdromme krap.
Hulle soek en snuffel
soos aasdiere,
skrop soos tarentale
soggens en saans
en snags soos uile;
hulle boemel deur die
strate
op soek na oor-
skietsels.

Net soos die kraaie
op die nasionale paaie
sirkel hulle gedruig,
en gulsig soos die
meeue by die see,
ruk hulle toege-
knoopte plastieksakke

oop op soek na aas.
Uit oorvol vullis-
dromme
verslind hulle met ruk-
en-pluk bewegings
brokkies oorskietkos –
en skrik
soos aasvoëls wat
verspot wip
van blik tot blik:
dierlik, menslik
vraatsugtig.

Ek kry die mense jam-
mer
wat so geword het;
die mans en vroue
wat in toue
rondom vullishouers
skerm en skater,
krap, gryp en buit
vergader.
Net soos die meeue,
uile, kraaie,
soggens – en saans.

Heritage, history & digital revolution

ZENZILE KHOISAN

A critical landmark, intertwined with the deep and painful history of slavery in Cape Town has experienced a phenomenal makeover with an exceptional partnership between the Western Cape government and China.

This partnership brings corporate support from appliance manufacturing giant Hisense, facilitating the launch of a permanent exhibition that curates the pathway of South African television. It flows from the convex box and bunny-eared antenna analogue era to the cutting-edge era of flat screen television screening digital and terrestrial broadcast content.

This watershed event occurred on 27 November, when the Western Cape Department of Cultural Affairs and Sport, Hisense South Africa and the Sendinggestig Museum officially launched the Tevolution museum in Long street, Cape Town.

Before the ground-breaking Tevolution exhibition was unveiled with a ribbon-cutting ceremony those in attendance were addressed by officials from the Peoples Republic of China and the Western Cape Provincial government, as also representatives of Hisense South Africa.

“The unveiling of South Africa’s first Tevolution Museum by Hisense SA is a testament to the incredible journey of innovation and cultural enrichment that television has brought to our nation.

“This museum not only celebrates the evolution of technology but also highlights the Western Cape’s role as a hub for creativity and economic growth,” said Ricardo Mackenzie, provincial Minister of Cultural Affairs and Sport.

Besides the wooden box TVs with “bunny ear”

antennas which South Africans will nostalgically remember from when television was first launched in the country in 1976, there is also the cutting edge newly-launched 110-inch UX display, a digitised air harp and a few items showcasing elements of heritage from China. Other elements that are part of the exhibit are interactive, including screens linked to popular gaming consoles, including the latest Xbox Series X.

The 110-inch UX TV, one of the largest screens available commercially in South Africa today, retailing at R400,000, is a model that is being produced at Hisense’s Atlantis factory, which employs more than a thousand South Africans.

“The Tevolution Museum is a first for the country. It not only chronicles Hisense’s technological journey, but also inspires young scientific minds by showcasing the technology we pioneered,” stated Hisense SA’s Marketing Manager, Alex Chen.

The Sendinggestig Museum also known as the Slave Church Museum is the tangible landmark of the original Slave Church that was built between 1802 and 1804.

That original church, one of the oldest in South Africa was founded by the African Missionary Society in 1799. The church is located in Long Street, Cape Town and is South Africa’s oldest indigenous mission church that still exists in its original structure.

Ron Martin, Chairperson of the SA Sendinggestig Museum, stated that the Tevolution Museum “reflects remarkable strides of human ingenuity over the ages”.

“This exciting initiative reflects the power of storytelling – connecting the past to the present through the lens of television, which has long been a window into the world for so many South Africans.”



Sendinggestig Museum (short for Slave Church Museum) in Long Street, Cape Town.

Slave church depicts history of mission work

The South African Missionary Meeting House/ Sendinggestig Museum (short for the Slave Church Museum) was built between 1802 and 1804.

It was founded by the African Missionary Society in 1799. The church is located in Long Street, Cape Town and is South Africa’s oldest indigenous mission church that still exists in its original structure.

It is also the first official slave church in South Africa. The church was predominantly used as a space to educate slaves and those identified as non-Christians in the Cape- hence the name of the establishment.

In 1802, around 280 slaves were taught literacy and religion at the church. The slaves belonging to the Dutch East India Company (VOC) in the Slave Lodge mostly gained access to the church and went on to be baptised and confirmed, making them full members of the congregation.

Slaves who did not attend the church were often taught in their homes or at the harbour by church goers throughout the 18th century.

By the 1770s, slaves who were baptised could no longer be sold. This ruling however was not always adhered to.

The church was also used for meetings held between church directors and members as well as to preach. Sundays, in particular, were used for divine services.

By 1971 the church was sold due to the poor state of the building and a new church was established in Belhar. However, in 1977 it attained heritage status and was restored by the Cape Provincial Administration. The museum is open daily and does not require an entrance fee.

The church depicts the history of mission work undertaken by South Africans. It also displays church furniture and objects, original documents, audio and visual files.

The front church benches feature the names of the first eight slaves baptised at the church, and the wooden floor has a representation of stars to commemorate the abolition of slavery in 1834 in the Cape.

The main exhibition consists of ten illuminated panels, which showcases the church’s history, missionary work and information about the church community.

The exhibition was created by the University of Cape Town students and researchers Siona O’Connell and Nadia Kamies.

(Source: SA History on Line)



RIBBON CUTTING: From left: Tang Chang'a, Deputy Consul-General Tang Chang'an from the Chinese Embassy, Mr Zhang Haibo, Member of the Standing Committee of the CPC Shandong Provincial Committee and Vice-Governor of Shandong Province; Ricardo McKenzie, MEC for Cultural Affairs & Sport, and Miss Vivi Liu, General Manager, Hisense Africa.



Ron Martin (left), Chairperson of, SA Sendinggestig Museum; and Alex Chen, Hisense SA and curator of the Tevolution Museum.



Ons Kulturele Identiteit 1

Kom ons keer terug na voorouers se medemenslikheid

Op onse ID's en paspoorte is net een identiteit: Republiek van Suid-Afrika Burger. Ons nasionale simbole is die vlag, volkslied, galjoen, koningsprotea, geelhoutboom, springbok en bloukraanvoël.

Aan daardie simbole word Suid-Afrika geken, veral as ons uit volle bors die volkslied sing: "Nkosi sikelel' iAfrika!" – God seën Afrika. Hierin lê iets baie belangriks: Ons is inwoners van Alkebulan (Afrika).

Oor baie jare heen is ons gebreinspoel om te dink dat ons nie Afrikane (Africans) is nie. Ons is nooit in die geskiedenisboeke vertel hoe ons met ander African-gemeenskappe bevriend, baklei, vermeng, en ondertrou het nie. In die Oos-Kaap byvoorbeeld het 'n nuwe stam uit die Khoi-Khoin en Xhosas ontstaan (die Ghunukhwebe), en in die Noord-Kaap tussen die Tswanas en die Berikwa die Geissikwa, wat "Tweelingstam" beteken.

Ons voorouers, soos die Stuurmans, Hans Trompetter en Boezak het in 1799-1803 saam met die Xhosa-kapteins oorlog gemaak teen die koloniste. Die klik-en klapklanke in isiXhosa kom van ons af. Hulle naam vir God, Tixo, kom van ons af.

Ons het selfs hulle stamnaam aan hulle gegee, wat "woedende mense" beteken. Toe kom apartheid en skeur ons uitmekaar. Ek bly in Cloetesville op Stellenbosch. Op 'n heuwel, geskep in die sewentiger jare deur die Groepsgebiede, en ek sien elke dag vir Kayamandi op 'n heuwel daar oorkant.

Ons het almal eers saam in die dorp gebly. Toe kom BEE-wette boonop en dryf ons nog verder uitmekaar en die UDF se medemenslikheid verdwyn.

On our IDs and passports is just one identity: Republic of South Africa - Citizen. Our national symbols are the flag, anthem, galleon, king protea, yellowwood tree, springbok and blue crane. By these symbols South Africa is known, especially when we passionately sing the national anthem: "Nkosi sikelel' iAfrika!" – God bless Africa. In this is an important truth: we are residents of Alkebulan (Africa).

Over many years we have been brainwashed into thinking that we are not Africans. We were never told in history books how our ancestors had befriended, fought, mixed and intermarried with other African communities. In the Eastern Cape for example, a new tribe emerged from the Khoi-Khoin and Xhosas (the Ghunukhwebe). In the Northern Cape the Twin Tribe- Geissiqua was formed between the Tswanas and the Beriqua.

The Stuurmans, Hans Trompetter and Boezak made war against the colonists, alongside the Xhosa captains in 1799-1803. The click sounds in isiXhosa came from us. Their name for God, Tixo, came from us. We even gave them their tribal name, which means "Angry people". Then apartheid happened and tore us apart. I stay in Cloetesville – a "residential hill", created in the 70s by the Group Areas Act, and every day I look at Kayamandi on the hill over there. We all had lived together in town. Finally, BEE laws came along and



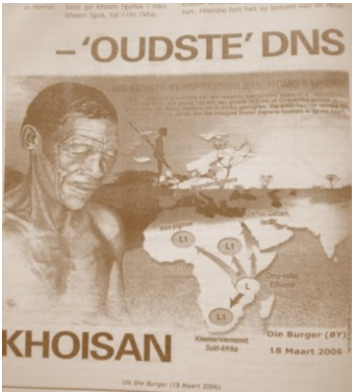
DR WILLA BOEZAK



Ons landsleuse kom uit die oeroue /Xam-Boesmantaal: !Ke e: /xarra //ke, wat "Verskillende gemeenskappe verenig" beteken. So, kom ons gaan terug na ons voorouers se regte gesindheid en omhels ons swart broers en susters. Ons moet hulle ook vertel dat ons Khoi-San-Afrikane is.

Dit laat my dink aan die diep woorde van Oom Petrus Vaalbooi toe hy sy steun gegee het vir die bou van 'n Eerste Nasie Sentrum by Riverlands: "Ek is 'n trotse Boesman, 'n Khoi-San en 'n bruin Afrikaan". Ja, drie identiteite.

Ons is individuele Suid-Afrikanners, maar elkeen van ons het vele identiteite wat ons met ander deel, met sommige nie, en dan is daar die eienskappe wat



Ons DNS is die oudste in die wêreld se eerste, moderne mense.



Petrus Vaalbooi sê hy is Boesman, KhoiSan en bruin Afrikaan.

Let's return to ubuntu of our forbears

drove us even further apart and the UDF's sense of co-humanity disappeared.

Our country's motto comes from the ancient /Xam-Bushman language: **!Ke e: /xarra //ke**, which means "Different communities unite". So, let's go back to our ancestors' positive attitude and embrace our black brothers and sisters. We must also tell them that we are Khoi-San-Africans.

It reminds me of the profound words of Oom Petrus Witbooi when he gave his support for the First Nation Centre: "I am a proud Bushman, a Khoi-San and a brown African". Yes, three identities.

All of us are individual South Africans, but each one has many identities that we share with others, with some not, and then there are those qualities that make each of us unique. The easiest to understand this is in the form of concentric circles. As Khoi-San, we believe that we are one with nature: *children-of-nature*. There are about 8 billion people on Earth with most in China and India. On that level, we

elkeen van ons uniek maak. Die maklikste om dit te verstaan is in die vorm van konsentriese sirkels.

As Khoi-San glo ons dat ons een met die natuur is: kinders-van-die-natuur. Daar is sowat 8 biljoen mense op aarde met die meeste in China en Indië. Op daai vlak is ons almal mense, maak nie saak ryk of arm nie.

Soos in Handeling 17:26 staan: "God het uit één bloed al die nasies geskape." Ietsie meer as die helfte is vroulik, wat die eerste groot verdeling is in terme van identiteit. Daar is sewe kontinente, naamlik Afrika, Antartika, Asië, Australasië, Europa, Noord- en Suid-Amerika. In Asië is daar natuurlik 'n verdere onderverdeling: Koreane, Japanners, en-sovoorts.

In Suid-Afrika word 12 tale as amptelik erken en daar is 'n klomp ander soos Grieks, Mandarin (van Chinese afkoms) en Gujarati (van Indiese afkoms). Namagowab word in die Noord-Kaapse skole geleer en ook die Universiteit van Kaapstad.

Khoekhoegowab is onse vadertaal en Afrikaans ons moedertaal, wat ons in 1595 saam met die Hollanders geskep het. Dis als identiteite wat in ons leef. Baie kosbaar is natuurlik onse etniese, kulturele identiteit. (Ek gaan verder in *Ons kulturele identiteit 2 oor ras gesels*).

Hoe wonderlik het dit gevoel toe wetenskaplikes soos Suid-Afrika se prof. Himla Soodyall bekend maak dat ons die oudste DNS het as die wêreld se eerste, moderne mense? Dis 'n kosbare identiteit, maar dit moenie ons hoogmoedig maak nie. Eerder die besef gee dat Tsui //Goab ons bemaagtig met 'n spesiale opdrag om eerste te wees, nie in terme van politieke posisies of rykdom nie, maar as Sy omgee-mense.

are all human beings, no matter rich or poor.

As stated in Acts 17 v. 26: "God created all the nations from one blood." More than half of the world's population is female, which is the first major division in terms of identity. There are seven continents: Africa, Antartika, Asia, Australasia, Europe, North and South America. In Asia e.g. there are further subdivisions: Koreans and Japanese etc.

In South Africa, 12 languages are recognised as official and there are a lot of others such as Greek, Mandarin and Gujarati. Namagowab is taught in Northern Cape schools and also at the University of Cape Town.

Khoekhoegowab is our father's tongue and Afrikaans our mother tongue – which we began to create in 1595 with the Dutch. It's an identity that lives within us. Absolutely precious, of course, is our ethnic, cultural identity (I will address the issue of race in *Our Cultural Identity 2*).

How wonderful it felt when scientists like South Africa's prof. Himla Soodyall revealed that we have the oldest DNA as the world's first, modern humans! It's a precious identity, but it shouldn't make us feel superior. Rather, we must realise that Tsui //Goab empowers us with a special mission to be first – not in terms of political positions or wealth, but as His caring people.

Guardians of the Gamtoos

Legacy of Klaas & Dawid Stuurman

CAPT. EDMUND STUURMAN

In 1760, Klaas Stuurman, and a few years later Dawid Stuurman, were born near the mouth of the Gamtoos River, part of a thriving Gamtouer Community of Independent “Hottentots” led by their father.

This peaceful community lived in harmony with their ancestral lands until 1778, when colonial forces forcibly evicted them from the Gamtoos Valley. They relocated to Algoa Bay, today known as Gqeberha, where their fight for survival and independence began.

By 1799, the Stuurman brothers had forged a powerful alliance with neighboring tribes and Xhosa loyalists, including Chief Chungwa, to resist Dutch and British oppression.

Under the leadership of Captain Klaas Stuurman, they demanded the restoration of their ancestral lands, with Klaas declaring: “Restore the lands of our Fathers which had been despoiled by the Dutch and we have nothing more to ask. Has not the Groot Baas (God) given us enough grass, roots, berries, and grasshoppers for our use?”

That same year, Klaas and Dawid, along with leaders such as Hans Trompetter, Jan Boesak, and Chief Ndlambe, led their forces to significant victories, including the 1802 defeat of Commandant Tjaart Van de Walt in the Gamtoos Valley.

This victory compelled the Dutch to restore the Gamtouer’s independence and land.

Tragically, Klaas’s leadership ended



PRESERVING LEGACY: Capt. Edmund Stuurman (middle) with indigenous leaders from the Gamtouer House of Klaas and Dawid Stuurman.

ed later that year with his death in a hunting accident, leaving Dawid as the new captain. Dawid Stuurman’s defiance of the 1809 “Hottentot Proclamation” led to his arrest and imprisonment on Robben Island.

Over the next decade, he became a symbol of resistance, escaping twice, launching guerilla warfare, and finally being recaptured in 1820.

In 1823, he was exiled to Sydney, Australia, where he died in 1830.

His remains never returned to

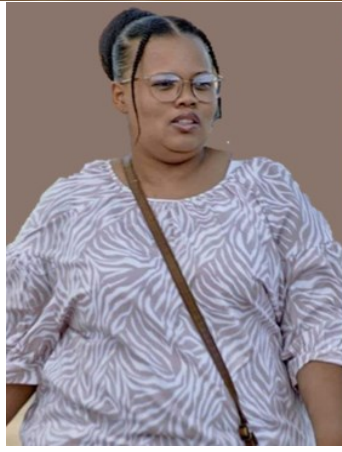
South Africa.

Today, the Stuurman legacy lives on through Captain Edmund Stuurman and the Gamtouer House of Klaas and Dawid Stuurman Community.

By honoring their heritage and ancestry, this community ensures that the story of the Stuurman brothers continues to inspire future generations. A community that remembers its past knows what it wants for its future.



Griekwa-Kommissaris
Benedict Kabab
1950 — 2024



Lid van Griekwa-Huis
Sue-Ellen Pienaar
1990 — 2024



Musician
Tony Cedras
1952 — 2024



Band leader
Alvin Dyers
1950 — 2024



Writer and Poet
James Matthews
1950 — 2024



Griqua Community leader
Hendriena Tieties

Celebrating milestones at Riverlands

