

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

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National Khoikhoi body ready to launch

ZENZILE KHOISAN

After more than a year of intensive consultations across the country, the National Khoi and San Council (NKSC), the statutory body representing South Africa's Khoi and San foundational peoples, has formally informed government of its intention to launch an inclusive national structure dedicated to the Griqua, Nama, Cape Khoi and Koranna Khoikhoi communities.

This structure, to be known as the National Khoikhoi Council will complement the South African San Council, ensuring that both the Khoikhoi and the San peoples have representative structures dedicated to their distinct histories, identities and interest.

This decision was formerly conveyed to the Minister of Traditional Affairs, Velenkosi Hlabisa on 1 February 2026 in correspondence from NKSC chairperson Cecil le Fleur and secretary Frans Kraalshoek.

conference centre in Boksburg, Gauteng.

It was at this somewhat turbulent conference where the government presented for discussion the concept of a so-called "super structure" comprising of 35 Khoikhoi and San and 35 representatives from the various constituent communities.

However, after robust debate in both the plenary and community breakaway sessions, the overwhelming majority of delegates rejected the proposal.

Instead, most of the groups supported a counter proposal: that the NKSC be restructured and expanded into a more representative leadership determined directly by Khoikhoi and San indigenous communities themselves.

Process rooted in GNU agenda

In their letter to Minister Hlabisa, the NKSC leadership underscored that the establishment of the National Khoikhoi Council represents a natural progression of processes that began in early 2025 within the Parliament of South Africa.

These included several engagements with the

supervision of the NKSC, all four community groups have elected national leadership structures.

The outcomes of these elections were verified, and at a meeting on 13 December 2025 the NKSC resolved to include the chairperson of the four newly elected councils as members of the national body. These leaders are:

- Barend van Wyk, National Griqua Council;
- Gail Baadjies, National Koranna Council;
- Gert Links, National Nama Council, and
- Zenzile Khoisan, United Indigenous Cape Khoi of South Africa.

Grounded in indigenous rights

Le Fleur and Kraalshoek stressed that the electoral conferences were organic processes led by the communities themselves.

They argued that the processes exemplifies the principles contained in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), particularly Article 2, which affirms that Indigenous peoples and individuals are free and equal in dignity and rights to all other peoples and individuals,

and are entitled to be free from discrimination based on indigenous origin or identity.

In the correspondence the NKSC also addressed long-standing concerns raised in various forums over several years, namely that vacancies within its structures, particularly in the Nama, Koranna, and Cape Khoi communities, had arisen due to the passing of members.

The correspondence

confirmed that the council is actively engaged in a process to fill these positions through new appointments and elections, in line with its renewed commitment to inclusivity and representation.

Toward a more inclusive future

The establishment of the National Khoikhoi Council marks a significant step in the evolution of indigenous governance structures in South Africa.

Rather than endorsing a top-down "super-structure", the NKSC has opted for a model rooted in community consultation, electoral legitimacy and constitutional engagement.

As the GNU advances its social cohesion agenda, the success of this initiative may well depend on sustained dialogue between government and indigenous leadership and on the recognition that representation must be shaped by the communities themselves.

minister's office aimed at contributing to the social cohesion initiatives under the agenda of the newly formed Government of National Unity (GNU).

"Following these discussions and your intention to establish an all-inclusive body for the NKSC, the Khoi and San communities expressed concerns," the letter stated.

"The National KhoiSan Council initiated its own process to revisit internal structures to create a framework broadly accepted by indigenous communities."

The letter also explain that "working in collaboration with the Khoi-Khoi Peoples Biodiversity Trust, the NKSC invited participation from the four Khoi Khoi communities".

"Conferences were subsequently held nationwide for the Griqua, Koranna, Nama and Cape Khoi to establish national representative bodies."

The letter to the minister noted that under the

ALL-INCLUSIVE NATIONAL CONVENTION FOR KHOI-SAN LEADERS



At the Convention of KhoiSan Communities at Birchwood last year, most of the groups supported the proposal that the NKSC be restructured and expanded into a more representative leadership determined directly by Khoikhoi and San indigenous communities themselves.

Mandate shaped by consultation

The proposed launch of the Khoikhoi structure follows intensive public consultation among Khoikhoi communities nationwide, which culminated in the election of office-bearers for the Griqua, Nama, Cape Khoi and Koranna Khoikhoi peoples.

In announcing this bold initiative the NKSC leaders emphasised that the NKSC has honoured its commitment made one year ago when it publicly declared its commitment to "restructuring the National Khoi and San Council into a more inclusive body representing Khoi and San aspirations and interests".

That undertaking by the NKSC was made at the All-Inclusive Convention of KhoiSan Communities, convened by the Department of Cooperative Governance and Traditional Affairs (CoGTA) between 14 and 16 February 2025 at the Birchwood



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, Koranna 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 retribute 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 15 April 2026

Vakature (Deeltyds)

ADMINISTRATIEWE BEAMPTE

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 Cederberg-Strook Distrik, en ander Gemeenskappe toegang en voordeel-verdeling ontvang. Veral gemeenskappe wat geassosieer word met die Griekwa, Nama, Koranna en Kaapse Khoi, wat geïdentifiseer is as begunstigdes.

Voornemende kandidate 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
- 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, Koranna, Nama en Kaapse Khoi strukture betref
- In staat wees om respekvol met mense op verskillende vlakke te werk, veral histories bekragtige 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 Khoikhoi-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 aan: Khoikhoibiodiversity@gmail.com
Sluitingsdatum vir aansoeke is 15 April 2026

From the Editor's Pen: ZENZILE KHOISAN



Unease with CKSM over recognition

The Commission on Khoi-San Matters (CKSM), established by the South African government to recognise Khoi and San leadership and communities, is facing renewed criticism for failing to recognize a single leader or community in nearly five years since its establishment.

Anger is growing among prominent Khoi and San leaders, who are demanding decisive action and transparency. They have called on the commission to clarify its processes and publicly announce the outcomes of applications submitted since its five-year term began on 1 September 2021.

One of the most serious failures of the democratic government since 1994 has been its inability to fully recognize the Khoi and San as the foundational peoples of South Africa, and to create a comprehensive framework for their restoration and restitution after centuries of colonial and apartheid injustice.

This omission calls into question the moral foundations of the democratic dispensation that emerged from apartheid, itself built upon colonial dispossession of land long stewarded by Khoi and San communities.

State of urgency

Frans Kraalshoek, secretary of the National Khoi and San Council (NKSC), emphasised the urgency of the matter. The NKC, established by President Nelson Mandela in 1999 as the main interlocutor with government, insists that communities require formal recognition in order to meaningfully participate in and benefit from democracy.

Without this recognition, many descendants remain excluded from the very system they fought to establish. Now more than 30 years into democracy with a celebrated constitution, Khoi and San descendants continue to struggle for restoration of their humanity, after the loss of land, language, culture, heritage and indigenous knowledge.

The ongoing delay exposes a deep fault line within South Africa's democratic project.

Now in the country's seventh administration, under a government of national unity, the original injustice, namely our dispossession and cultural destruction, remains unresolved.

Issue raised in international forums

Criticism of both the CKSM and the government is not new. It was strongly voiced at an all-inclusive Khoi-San convention held at Birchwood, in Boksburg last year, where leaders expressed frustration at the slow pace of recognition.

The issue was again raised when the Griqua Royal House met with Deputy President Paul Mashatile, representatives of the CKSM, the Deputy Minister of Cooperative Governance and Traditional Affairs, and other officials. Khoi and San representatives have also raised their concerns in international forums, including engagements connected to the G20 summit.

Across these engagements, a consistent theme has emerged: growing disillusionment and distrust. Many fear that recognition, restitution and restoration will once again be sidelined, particularly as political parties shift focus toward upcoming local government elections.

There is now a clear demand for visible commitment from government, and especially from the CKSM, to demonstrate that Khoi and San lives and aspirations matter and that democracy can still deliver justice to the descendants of the first defenders of this land.

The commission must act as a responsible steward of the process. It must diligently review all applications submitted before the deadline, engage applicants in a dignified and transparent manner, and announce clear outcomes. Only through decisive action can trust be restored and the promise of democracy extended to the descendants of SA's first peoples.



Boodskap van die Voorsitter

Pastoor Johannes Maarman

Saam vorentoe in eenheid en met visie

An al ons Khoikhoi-mense in Suid-Afrika, die Nama, Koranna, Griekwa en die Kaapse Khoi, bring ek hartlike groete. Ek groet julle in die Groot Naam, met dankbaarheid vir alles wat reeds bereik is en met hoop vir alles wat nog voorlê.

Ons het as nasie 'n belangrike mylpaal bereik. Dit was nie maklik nie. Dit het moed, deursettingsvermoë en moeilike besluite geverg.

Daarom wil ek eerstens my opregte waardering uitspreek teenoor die Khoikhoi Peoples Biodiversity Trust en hul families. Julle het opofferings gemaak sodat ons mense kan vooruitgaan.

Julle onbaatsugtige werk lê 'n fondament waarop ons nou verder kan bou. Ek wens julle sterkte toe vir die pad wat nog voorlê en moedig julle aan om met dieselfde vasberadenheid voort te gaan.

Ek wil ook ons huise – die Nama, Griekwa, Koranna en Kaapse Khoi – asook die gemeenskappe van die Cederberg en omliggende gebiede, bedank vir julle harde werk. Julle het byeenkomste gereël, mense bymekaar gebring en prakties gewerk om te verseker dat die strukture tot stand kom. Dit is

'n besondere bewys van samewerking en eenheid.

As voorsitter is ek dankbaar dat ons die verspreiding van fondse kon afhandel en dat die nodige rade en strukture daar gestel is. Dit is 'n belangrike stap vorentoe.

Bly gefokus

Nou begin die volgende fase: om toe te sien dat daar werklike vordering in ons mense se lewens plaasvind. Ons wil sien hoe projekte op die grond groei, en hoe gemeenskappe versterk word.

Hierdie is net die begin. Groot dinge begin dikwels klein. Ek vra ons mense om geduldig te wees, om saam te werk en om gefokus te bly op ons gemeenskaplike visie en missie as Khoi-nasie.

Ons mag nie toelaat dat verdeeldheid of persoonlike verskille ons aandag aftrek van die groter doel nie. Ons moet saamwerk, nie teen mekaar nie. Speel die bal, nie die man nie.

Daar sal altyd uitdagings wees, maar ons het reeds gewys dat ons probleme by die horings kan pak en oorkom. Dit is daardie gees van vasberadenheid wat ons verder sal neem.

Die Trust se visie bly om by almal uit te kom en om te verseker dat ons op een bladsy bly.

Ons het te hard gewerk om eenheid te bou om dit nou te verloor.

My wens as voorsitter is dat die voordele ook na ander produkte en toekomstige inisiatiewe uitgebrei kan word. Daar is moontlikhede vir groei, vir nuwe projekte en vir groter impak. Maar dit kan slegs realiseer as ons huise en groeperinge in harmonie saamleef en saamwerk. Eengesindheid is 'n noodsaaklikheid.

Die vooruitsig wat ek sien, is een waar al ons groeperinge werklik vooruitgaan. Ons moet projekte uitrol, ons strukture versterk en ons impak vergroot. Die oë van die land – en selfs van die buiteland – is op ons gerig. Daar word gekyk hoe ons hierdie geleentheid bestuur.

Laat ons wys dat ons dit met integriteit, wysheid en volwassenheid kan doen. Ek spreek

ook my dank uit teenoor die uitvoerende lede en leiers wat toesien dat dinge prakties op grondvlak gebeur.

Sonder julle toewyding sou ons nie hier gewees het nie. Wedersydse respek is noodsaaklik – in ons organisasies, op elke platform en in elke vergadering. Ons strukture moet mekaar ondersteun sodat ons nog meer in die toekoms kan bereik.

Ek wil almal bedank vir jul tyd, opoffering en toewyding. Dankie aan julle gades, families en kinders wat julle ondersteun en ruimte gee sodat hierdie werk kan voortgaan. Sonder daardie ondersteuning sou baie van hierdie mylpale nie moontlik gewees het nie.

Ons erken ook dat gebed en geloof 'n belangrike rol gespeel het in ons reis. Ek bid dat die Hemelse Vader ons nuwe krag, nuwe insig en wysheid sal gee, sodat ons kan voortgaan om hierdie werk uit te bou. Die visie wat ons dra, is groter as enige individu. Dit is 'n visie vir die nasie.

Terwyl ons vorentoe kyk, sien ons uit na nuwe uitdagings en nuwe geleenthede. My span is gereed om hierdie sake in perspektief te plaas en om die momentum te behou, sodat gemeenskappe op die grond deur die gevestigde strukture ondersteun kan word.

Laat ons kalm bly. Laat ons ons oë op die visie hou. Laat ons mekaar verdra, geduldig wees en mekaar help. Saam kan ons voortbou op wat reeds bereik is en nog groter dinge vermag. Met waardering en die beste wense vir 'n geseënde jaar en sukses in al julle projekte.

Johannes Maarman

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NKSC reaffirms mandate after meeting in Kimberley

The National Khoi San Council (NKSC) has reaffirmed its leadership mandate and outlined plans for broader representation and engagement with government following a two-day national meeting held in Kimberley in December last year.

In a media statement issued after the gathering, the council said its discussions focused on strengthening indigenous governance structures, resolving internal disputes and advancing recognition of Khoi and San communities within South Africa's constitutional and legislative framework.

The meeting brought together council leaders to review the organisation's role and to chart what it described as a path toward "inclusive self-determination and national cohesion".

A Long-Standing Recognition Struggle

The Khoi and San peoples are widely regarded as among the oldest indigenous communities in Southern Africa, with distinct languages, cultural traditions and leadership systems predating colonial settlement.

For decades, their leaders have sought formal recognition in post-apartheid South Africa, arguing that existing structures insufficiently accommodate indigenous governance.

The NKC says its formation dates back to discussions held in the late 1990s and was built around traditional bloodline leadership structures.

However, progress toward constitutional recognition has been uneven.

According to the council, political instability, leadership changes and disputes about authenticity among claimants to traditional status have slowed implementation of agreements and recognition processes.

The council also aligned its position with international indigenous rights principles, including the United Nations Declaration on the Rights of Indig-

enous Peoples (UNDRIP), while referencing provisions in South Africa's Constitution dealing with traditional leadership and cultural recognition.

Reorganisation and New Structures

One of the central outcomes of the Kimberley meeting was a restructuring initiative designed to broaden representation among different Khoi and San communities.

The council confirmed integration of several national traditional formations:

- the National Griqua Council
- the National Koranna Council
- the National Nama Council
- the National Cape Khoi Council

The Chairpersons from these organisations are expected to formally join the NKC during 2026 in what leaders described as an effort to promote inclusivity and coordination across communities.

The council also replaced deceased members and is moving toward registering as a non-profit company, adopting a formal constitution and strengthening its management committee.

Legal Recognition Still Uncertain

A major focus of the meeting was legislation affecting Khoi and San recognition, particularly Act 3 of 2019, the Traditional and Khoi-San Leadership Act, which provides for official recognition of Khoi and San leadership structures.

Court proceedings and administrative processes related to the Act have delayed implementation, and the council indicated timelines for recognition may extend to 2027.

Despite delays, the NKC said its engagement with the South African government and international bodies, including the United Nations, has strengthened over more than three decades of dialogue.

The council is also working with the Department of Cooperative Governance and Traditional Affairs (COGTA) on policy development affecting indigenous communities.

Disputes and Misinformation

The council addressed ongoing disputes within Khoi and San structures, calling on communities to resolve disagreements through formal channels rather than public confrontation.

It also warned against misinformation circulating on social media, specifically posts claiming nominations were open for a new national Khoi San council in January 2026.

According to the NKC, these claims are false and official communication should be directed through the council secretary's office.

Communities not yet participating in the national process were urged to engage directly with the organisation to address outstanding concerns.

Looking Ahead

The council said it intends to establish a National Khoi Khoi Council during 2026 and to pursue further discussions with national political leadership, including the Presidency, to advance recognition and participation in governance structures.

Leaders framed the initiative not only as an indigenous rights issue but as part of a broader national project.

"Our commitment remains social cohesion and constructive dialogue," the council said, describing its efforts as part of nation-building.

As South Africa continues to grapple with questions of traditional authority, land rights and cultural identity nearly three decades after democracy, the outcome of these negotiations could shape how indigenous communities are represented in the country's constitutional order.



AT THE HELM: Members of the National KhoiSan Council outlined their plans for broader representation and engagement with the government. Discussions focused on strengthening indigenous governance structures, resolving internal disputes and advancing recognition of Khoi and San communities

MEETING WITH MEC:

Delegates from the Free State Griqua Council and the National Griqua Council (NGC) attended the meeting with Free State MEC for Agriculture, Rural Development and Environmental Affairs, Elzabe Rockman, and ANC Free State provincial chairperson Mxolisi Dukwana. The Griqua delegates included NGC members (front from left) E. White; Kaptyn Andrew Kraalshoek; deputy chairperson Stanley Peterson, and chairperson Barend van Wyk.



115-Year struggle resurfaces as leaders meet over Bethany dispute

DEBBIE HENDRIKS

A dispute rooted in more than a century of legal battles resurfaced when representatives of several Griqua leadership structures met with the Free State provincial government in Bethlehem on 9 and 10 February 2026, in what community leaders described as one of the most significant developments in the long-running Bethany land claim.

Delegates from the Free State Griqua Council and the National Griqua Council attended the meeting with Free State MEC for Agriculture, Rural Development and Environmental Affairs, Elzabe Rockman, and ANC Free State provincial chairperson Mxolisi Dukwana.

The Griqua delegates included chairperson Barend van Wyk, deputy chairperson Stanley Peterson, treasurer Aaron Messelaar, Kaptyn Andrew Kraalshoek and executive member E. White.

They were joined by Bethany community representatives, as well as representatives from Oppermansgronde and Springfontein, historically linked settlements with related land concerns.

The gathering marks what leaders called an historical meeting in a dispute dating back to 16 October 1911, when members of the Kraalshoek family, Hendrik and Andries Kraalshoek, first approached the Supreme Court of South Africa in the then Orange Free State over rights to land at Bethany.

A struggle older than modern SA

The Bethany land issue is not merely a local conflict. It reflects the broader history of the Griqua people, a Khoi-descended community that established semi-independent settlements across southern Africa during the 18th and 19th centuries.

Many Griqua communities, including those in the Free State and Northern Cape, lost land through colonial expansion, discriminatory legislation, and later apartheid-era policies.

Bethany is a historic mission settlement near Philippolis in the Free State, became one of the areas where ownership and authority were repeatedly contested. Over decades, missionary authorities, colonial administrations and later the state exercised control over the land, leaving the community with unclear tenure and fragmented legal recognition.

Community leaders say the current dispute is therefore not a new disagreement but part of an inter-generational struggle for restoration of land rights and historical recognition.

Adding further complexity, Kaptyn Andrew Kraalshoek II attended a meeting with the national Minister of the Department of Rural Development, where he formally demanded that Bethany Farm be restored to the Griqua community in accordance with findings contained in a report of the SA Human Rights Commission.

According to community representatives, the Minister indicated that the Griqua claim would be handled directly through his office.

This position has caused concern among some stakeholders because it appears to differ from an existing court ruling governing the dispute.

The court previously ordered that an independent administrator be appointed to stabilise the situation and address governance failures within the Bethany Community Property Association (BCPA).

The administrator's mandate includes:

- Verification of the beneficiary list;
- Assessing the correctness of the constitution governing the CPA;
- Reviewing and auditing the financial reports of the BCPA;
- Assisting the community with new elections;
- Addressing the core land dispute, including determining under which title deed the land is held, a matter linked to the historic claim made by the late Kaptyn Johannes Kraalshoek on behalf of the Griqua community.

The apparent parallel processes, which is administrative intervention by the ministry and the court-ordered administration, now sit at the centre of tensions surrounding the Bethany matter.

The role of CPAs and internal tensions

Central to the dispute is the functioning of the Community Property Association (CPA), which is a legal structure created after 1994 under the Communal Property Associations Act.

CPAs allow communities receiving land through restitution or redistribution to collectively own and manage it.

Across South Africa, however, CPAs often become sites of conflict. Disagreements commonly arise over leadership legitimacy, land-use decisions and access to government funding.

At the Bethlehem meeting, Bethany delegates included Mrs T.T. Kraalshoek (business component), elder Mr C. Oliphant and administrator Mrs C. Jood.

Tensions reportedly emerged over who legitimately represents the Bethany community.

Mr. Frans Kraalshoek was initially invited by the Department of Agriculture as CPA chairperson, but the invitation was later withdrawn.

Griqua leaders interpreted this as an attempt to sideline recognised community leadership structures.

They also objected to the presence of what they termed an "unelected concern group," which they said had been invited without a mandate from the Bethany community.

Government intervention despite court order

One of the most controversial developments came when a resolution was reportedly taken on 9 February that the national department would personally intervene in the Bethany land claim dispute, despite

the existing court order concerning administration of the CPA.

Community representatives expressed alarm, arguing that administrative intervention in a legally contested matter risks deepening conflict rather than resolving it.

During the CPA session on 10 February, delegates said the concern group presented information to the Minister that they considered misleading. Executive member E. White formally rejected the presentation during proceedings.

In her closing remarks, MEC Rockman reportedly stated that no development projects or government funding would be brought to Bethany until the leadership and land disputes are resolved.

The statement carries significant implications. Rural communities often rely on agricultural support programmes, infrastructure investment and land reform grants for economic sustainability. Without these, development in Bethany may stall.

Some delegates interpreted the announcement as an effort to pressure internal agreement, while others viewed it as unfair to residents who depend on development assistance.

More than a local disagreement

The situation highlights a broader national challenge in South Africa's land reform programme. Although millions of hectares have been transferred since 1994, many beneficiary communities face governance disputes, overlapping authorities and unresolved historical claims predating modern legal frameworks.

For the Griqua community, the Bethany dispute also raises the question of recognition. Griqua political structures, including kaptyns and councils do not always fit neatly into post-apartheid governance systems, which tend to recognise either traditional leaders under customary law or CPAs under land reform legislation. The dispute over title deeds further intensifies the matter.

Community leaders maintain that the late Kaptyn Johannes Kraalshoek historically claimed the land on behalf of the Griqua community, a claim they argue should form the basis of ownership recognition.

A turning point or another chapter?

After 115 years of petitions, court cases and negotiations, it remains unclear whether the February 2026 meeting will resolve the dispute or deepen divisions.

What is clear is that the Bethany issue sits at the intersection of history, restitution, identity and rural development. These unresolved tensions continue to shape South Africa's land debate.

For the descendants of those who first went to court in 1911, the hope remains unchanged: recognition, lawful ownership and the ability to develop their land.

National Khoi-San Council fighting for recognition since 1999

The formation and ongoing work of the National Khoi-San Council (NKSC) must be understood within a long and painful history of dispossession, enforced assimilation, and political erasure of the Khoi and San peoples in South Africa.

Despite being the country's first nations, the Khoi and San communities have spent centuries fighting for recognition, land, cultural survival, and a voice in structures of governance that still largely exclude them.

The NKSC arose as a partial response to this history, a necessary but incomplete attempt by the democratic state to engage with the injustices that continue to shape Khoi-San lives today.

Nelson Mandela's Intervention

The origins of the NKSC are closely tied to former President Nelson Mandela's acknowledgement that the new democratic South Africa could not claim legitimacy while ignoring the voices of its earliest peoples.

After the first democratic election, Khoi and San leaders – most notably from Griqua communities – approached President Mandela to express their exclusion from the CODESA (Convention for a Democratic South Africa) for negotiations and the constitutional process. They had unsuccessfully petitioned for inclusion earlier, and Mandela recognised that this marginalisation contradicted the spirit of the new democracy.

Mandela invited these leaders to Genadendal, his official residence, for a meeting that marked a turning point. He listened as they outlined the deep historical wounds left by apartheid and colonialism, mostly land dispossession, destruction of cultural institutions, and the offensive imposed classification of Khoi and San people as "Coloured," which erased their identities and histories.

Mandela then requested that the leaders prepare a formal memorandum articulating their aspirations and concerns. Upon receiving this memorandum, he initiated the formation of the National Khoi-San Council as a unified body mandated to represent Khoi-San groups in negotiations with government.

The NKSC was formally established in 1999 in Uppington under the direction of the then Department of Justice.

Its central mandate was to negotiate the constitutional accommodation of Khoi-San peoples within all spheres of government.

This included recognition of traditional leadership, cultural institutions, land claims, heritage protection, and the broader political visibility of the Khoi-San.

UN Special Rapporteur, Rodolfo Stavenhagen

Any understanding of the NKSC's task must be grounded in the broader national context. The 2005 Report of the UN Special Rapporteur, Rodolfo Stavenhagen on Indigenous Peoples confirmed what Khoi-San communities had long argued: apartheid's racist policies had oppressed all indigenous peoples of South Africa, but the Khoi-San suffered a particular brutality.

They were dispossessed of their lands, their communities were scattered, their languages suppressed, and their identities forcibly overwritten.

Their cultures endured deep disruption, and the state denied their existence as distinct indigenous peoples.

These harms continue to echo. The Special Rapporteur recognised that the consequences of apartheid cannot be overcome in a few years and noted the democratic government's efforts to address inherited injustices.

Yet, as the NKSC emphasises, many critical recommendations made to the state in this report – particularly those regarding recognition, land, language revitalisation, and participation in governance – remain unimplemented to this day.

Struggles for Representation and Voice

From its establishment, the NKSC sought to represent all main Khoi-San groupings, that is the Nama, Koranna, Bushmen, Griqua, and Cape Khoi.

Representatives were elected from nearly all provinces through processes overseen by the Department and the NKSC, with elections held in 2005, 2007, 2009, and 2011.

Although all five major groupings were included, two provinces still remain without representation due to late identification of structures.

Despite the Council's attempts to create a broad and inclusive platform, many voices across communities complained that they were not represented.

The NKSC acknowledged these concerns and made efforts to reach communities through provincial structures, consultations, and news articles in the "Eerste Nasie / First Nation" newspaper. They also supported the establishment of the National Khoi-San Consultative Council to amplify grassroots voices.

However, these efforts were severely hampered by a lack of funding. The Council receives no financial support from government or departments for its consultations, travel, meetings, or community engagements.

Without offices, research resources, secretarial support, or even basic tools of communication, Council members often sacrifice personal income and take unpaid leave to attend to their duties. The state's failure to provide even minimal support undermines the very mandate it created the NKSC to perform.

Recommendations by Special Rapporteur

- That indigenous communities be recognised as such constitutionally that the legal institutions maintaining the stigma of their classification as "Coloureds" by the apartheid regime be removed.
- The Government is advised to maintain a national register of officially recognised indigenous communities, and to give statutory recognition to their associations and chieftaincies wherever relevant.
- That the restitution of land claims by indigenous communities not be limited to the cut-off date of 1913;
- the launching of a systematic land needs and land rights study of indigenous communities;
- the acceleration of the land restitution process.
- The Government must also provide indigenous communities with the resources and technical cooperation to pursue these claims successfully.
- the use of economic, social and human development indicators for indigenous peoples, and
- the improvement of access of indigenous persons and communities to the justice system through the establishment of visiting circuit courts in outlying areas.



Rodolfo Stavenhagen



RIGHT TO THE LAND: Members of the Griqua National Conference of South Africa hand over a memorandum to Professor Jakes Gerwel (third from left) calling for recognition as an "indigenous, first nation" of SA. With him (from left) are conference chairman Mr Cecil le Fleur, Mr Robert Viccars, Mr Anthony le Fleur, Mr Mansell Upham their legal adviser and Mr Andrew le Fleur. PICTURE: ALAN TAYLOR

Griquas want recognition

THE GRIQUA, who claim direct descent from the Khoi, say they are the last vestige of Khoi heritage and culture in South Africa. MELANIE GOSLING reports.

The Griqua National Conference of South Africa has called on the government to recognise them as an "indigenous, first nation" of South Africa and to recognise their pre-1913 land claims.

Representatives of Griqua groups from all over the country travelled to Cape Town yesterday to hand over a memorandum addressed to President Nelson Mandela, calling on the government to implement measures to address Griqua "vulnerability as an indigenous minority".

Chairman of the Griqua conference, Mr Cecil le Fleur of Vredendal, who handed the memorandum to Professor Jakes Gerwel, director-general of the President's Office, said the Griqua people had been excluded from negotiations at Kempton Park which had brought about the new South Africa.

"There are Griquas all over the country who have land claims and who want to be included in the constitution as a minority group," Mr le Fleur said.

He said they had not yet identified specific areas of land to be claimed.

Displaced

The memorandum described the Griqua as the "autochthonous, aboriginal and indigenous" people of Southern Africa that had existed before the colonial era, and are now "displaced and in disarray".

Saying the Griquas qualified for indigenous status as a "vulnerable minority group" in terms of the United Nations Human Rights

codification, it called for representation of traditional leadership at central, provincial and local government levels.

They were not looking for separate ethnic state, merely recognition and representation within South Africa.

Prof Gerwel said the memorandum flowed from a meeting in October between the Griqua leadership and President Mandela, an agreement would be passed on to the President.

"There was an agreement that meeting that a memorandum would be handed over. Their primary concern is with constitutional accommodation of the Griqua," Prof Gerwel said.

Aims Rooted in Restorative Justice

The NKSC developed its aims through extensive community protocols, reflecting the priorities of people whose dispossession remains ongoing. These aims include:

- Ensuring constitutional and statutory accommodation in line with the Traditional and Khoi-San Leadership Act (TKLA).
 - Securing recognition of Khoi-San-associated traditional knowledge linked to indigenous biological resources.
 - Advocating for the developmental and human rights of Khoi and San communities.
 - Ensuring the Khoi-San languages become official languages and receive state support.
- Addressing historical land dispossession of Khoi-San peoples.

These aims reflect not only a political agenda, but a deep longing for justice, dignity, and survival. Khoi-San communities understand that their future as a collective depends on land, language, identity, and leadership structures that reflect their own traditions, not the categories imposed by external authorities.

The Traditional & Khoi-San Leadership Act (2019): Progress and Gaps

The TKLA of 2019 represented a long-awaited milestone: it provided statutory recognition processes for Khoi-San communities, councils, and leaders for the first time in South Africa's history.

The Act replaced earlier laws and consolidated traditional governance legislation into a single framework. Importantly, it established clear criteria for recognising Khoi-San communities. This criteria is based on customary law, traditions, historical continuity, cultural distinctiveness, and geographic cohesion.

The NKSC has publicly supported the creation of a law that recognises African and Khoi-San customary institutions and leadership.

The Council also emphasises that such institutions must be aligned with democratic principles and the Constitution of 1996. In this regard, the NKSC sees the TKLA as an important step in post-apartheid redress.

However, the Council also points out significant gaps created by the TKLA.

For communities to truly survive and thrive, they require more than recognition on paper, they require land, jurisdiction over their territories, and hierarchical leadership that reflects their collective values.

These foundations align with international frameworks such as the UN Declaration on the Rights of Indigenous Peoples and the African Commission's reports on indigenous peoples.

The TKLA provides a recognition mechanism, but without substantive support, land restitution, cultural revitalisation resources, and financial backing, the law risks becoming symbolic rather than transformative.

Persistent Lack of Implementation and Accountability

Perhaps the most troubling fact is that none of the recommendations by the UN Special Rapporteur, Stavenhagen, nor those of the South African Human Rights Commission (SAHRC) in its 2018 report, have been implemented.

The SAHRC categorised its recommendations under themes such as identity and recognition, access to land and services, indigenous knowledge protection, education, participation in governance, and socio-economic development. Yet none of these recommendations have been executed.

This lack of action represents a broader pattern: although the state acknowledges historical injustices, practical implementation remains stalled. As a result, Khoi-San communities continue to face poverty, marginalisation, and cultural erosion. The Council warns that without tangible steps, South Africa risks repeating the very injustices it claims to repudiate.

Challenges Facing the NKSC

The NKSC faces numerous obstacles that undermine its ability to fulfil its mandate:

- No funding for meetings, travel, or accommodation
- No offices or logistical support
- No research or archiving resources
- Loss of income by working members who must take unpaid leave
- Lack of engagement by government departments
- Broken promises made in the past by government officials to obtain budgets for the council
- No tools or technology to carry

out community work – such as laptops, printers, or paper provided to the council

Despite these challenges, the Council has continued to consult communities through provincial structures and the NKSC Community Protocol (NKOK). They also express gratitude for the effort made by the Department to facilitate a Conference scheduled for February 2025, which will allow engagement with a broader group of stakeholders.

A Call for Justice & Recognition

The National Khoi-San Council stands as a testament to the resilience and determination of South Africa's First Nations. Its existence is rooted in the advocacy of leaders who refused to accept erasure, and in the moral conviction of President Mandela, who recognised that democracy is incomplete without the inclusion of its oldest peoples.

Yet, more than two decades later, Khoi-San communities remain marginalised. Laws have changed, but lives have not. The promises of recognition, land, cultural restoration, and participation in governance remain largely unfulfilled. The NKSC continues to operate without the basic resources required to carry out its work, even as expectations placed upon it grow.

The struggle of the Khoi and San is not merely a historical matter, it is a living struggle for dignity, justice, and survival. South Africa cannot speak of reconciliation while its first peoples remain dispossessed.

The NKSC's message is clear: recognition must translate into action, and democracy must extend its protections to those who have waited the longest.

TERMS OF REFERENCE OF NKF

TERMS OF REFERENCE, CODE OF CONDUCT AND OTHER ARRANGEMENTS PERTAINING TO THE NATIONAL KHOISAN FORUM

1. INTRODUCTION

- The National Khoisan Forum was established to be a national discussion Forum representing all relevant Khoisan interest groups.
- The National Khoisan Forum consists of 21 members and represents the following Khoisan groupings:
 - ⇒ Griqua.
 - ⇒ Nama.
 - ⇒ Korana.
 - ⇒ San.
 - ⇒ Cape Cultural Heritage Development Council.
- The management of the National Khoisan Forum will consist of the Chairperson, Deputy Chairperson and an Executive Committee of five members representing the five interest groups represented on the Forum.

2. TERMS OF REFERENCE OF THE NATIONAL KHOISAN FORUM

- To assist and support the Status Quo Research Process with regard to the Khoisan community.
- Research will be done by a departmental task team assisted by a professional person and permanent representative from each of the five interest groups represented on the Forum.
- The Department has drafted a guideline document that identifies themes around which research must be centered.
 - ⇒ The professional person of each group will be responsible for the input of information into the process in accordance with the guideline document on research themes. This person will also be involved in the evaluation of the draft report. Information provided by this person will be based on his/her existing knowledge of his/her community and will not entail practical field research. This person will also be involved in the evaluating of the overview draft report.
 - ⇒ The permanent representative of each group will be responsible for the identifications of groups, organizations or individuals that should be visited by the Departmental research team. This person will be responsible for making the necessary arrangements and will also identify the local representatives that should accompany the Departmental Task Team. This person will also be involved in the evaluating of the overview draft report.
- To serve as a liaison mechanism between government and the Khoisan communities represented on the Forum for the duration of the Status Quo Research Process.
- To come up with proposals regarding the possible future constitutional accommodation of the Khoisan community.

3

- These individual organizations can embark on their own programmes and actions with the clear understanding that it is done under the banner of that specific organization and not under the banner of the National Khoisan Forum.
- Any member that wishes to liaise with the public under the banner of the National Khoisan Forum must have the approval of the Executive Committee. Members who wish to embark on such actions must inform the Executive Committee beforehand.
- Any member who wishes to make a media statement under the banner of the National Khoisan Forum must have the approval of the Executive Committee and must bring the content of the media statement timeously to the attention of the Executive Committee.
- Any member who wishes to consult or have discussions with any public institution (governmental and non-governmental) under the banner of the National Khoisan Forum must have the approval of the Executive Committee. Such actions must also be brought timeously to the attention of the Executive Committee.

3.4 Administrative arrangements

- The Department of Constitutional Development will give administrative support to the Forum.
- The Department will take the responsibility for the arrangement of accommodation for members attending meetings as well as venues where meetings can take place.
- All meetings (EXCO or Forum) must be approved by the departmental management responsible for the Khoisan programme (Chief Director Traditional Affairs and Deputy Director-General).
- The Department will attempt as far as possible to give written (fax) notice of meetings 7 days in advance.
- Members must confirm by fax as far as possible whether they will be able to attend meetings.
- The Department will also take the responsibility for the processing and distribution of minutes of meetings.

3.5 Financial arrangements

- The accommodation and transport costs of members attending meetings of the National Khoisan Forum will be carried by the Department of Constitutional Development.
- Hotel bookings will be made in advance by the Department and will be paid by the Department. Only members of the Forum and other persons specifically invited by the Department to attend a meeting will be accommodated. The Department will not carry the costs of any person that has not formally been invited to attend a meeting.
- The Department will not be responsible for costs pertaining to telephone calls, alcoholic drinks, tips and newspapers. Members must settle these accounts themselves before leaving the hotel. Members who fail to settle these accounts will have the costs thereof deducted from their transport claims.



United Indigenous Cape Khoi set out their vision and mission

IFN MEDIA REPORTERS

In the intense summer heat of the Nuy Valley near Worcester in the Western Cape, a historic milestone in the Khoikhoi resurgence movement was achieved.

On 30 and 31 January 2026, during a two-day extraordinary conference held at the Leipzig Country House Conference Centre, the United Indigenous Cape Khoi of South Africa was formally founded as a unified national structure for Cape Khoi leadership.

The conference brought together representatives of the Cape Khoi Cultural Heritage Development Council and the National Cape Khoi NPC in a deliberate and structured process of unity.

Guided by a vision of unity, humility, cultural restoration, and servant leadership, delegates resolved to consolidate their respective structures into a single umbrella body that would form part of a broader National Khoikhoi Council in the near future.

The gathering was widely recognised as a watershed moment in the long journey of Khoi and San resurgence, recognition, restitution, and restoration.

Paramount Chief Reggie Boesak, widely recognised at the time as the Chaplain of the Khoikhoi resurgence movement calling for restoration of South Africa's first peoples heralded the conference and its outcomes as "a truly historic event for all Khoikhoi people".

The conference commenced with an opening prayer by Paramount Chief Reggie Boesak. In his invocation, he made an impassioned plea to Almighty God for "wisdom and guidance and blessings" upon the meeting and its delegates.

In setting the tone for deliberations, he emphasized the importance of civility, decorum, and mutual respect: "Although we have different views on certain issues, we can still handle it with grace, because the main point of this meeting is to take the process of unity of the Cape Khoi further."

His call underscored the vision and a key theme of the gathering: unity without uniformity, and strength through respectful engagement despite differing perspectives.

"The delegates can hold different views on certain issues, but we still need to handle these differences with grace, because the main point of this meeting is to take the process of unity of the Cape Khoi further."

The primary objectives of the conference were:

- To create a singular, unified mission and vision;
- To streamline processes and protocols to underpin a concerted unity program;
- To deliberate on pressing issues confronting Cape Khoi leadership;
- To draft a single constitution drawn from the constitutions of both constituent structures;
- To map the pathway toward integration into a forthcoming National Khoikhoi Council, scheduled to be established in the near future.

The meeting was composed of six office bearers, namely the chairperson, deputy chairperson, secretary, deputy secretary, treasurer and deputy treasurer as well as six additional members which were drawn from both structures.

Also present at the meeting, by mutual consent was Paramount Chief Reggie Boesak, the broadly recognised chaplain of the Khoikhoi resurgence movement and Chief Jeremy van Wyk.

Paramount Boesak provided cultural spiritual guidance to the meeting, while Chief van Wyk was

tasked to make a presentation on Khoikhoi protocols to the delegates.

Chief Poem Mooney, national Cape Khoi cultural custodian, elder statesman and current chairperson of the Cape Khoi Cultural Heritage Development Council observed that the gathering and its outcomes was "one of the most critical events in the process of creating lasting unity among Khoi South Africans."

This watershed event was the second phase of a historic process begun two months earlier at Montagu where a larger group of leaders from both structures had been convened under the auspices of the Khoikhoi Peoples Rooibos Biodiversity Trust.

That meeting, convened on 2 November 2026 was the last leg of a KPRBT initiative to consolidate all Khoikhoi structures within one national structure within which the Nama, Griqua, Korana and Cape Khoi could have a single national instrument through which their aspirations and concerns could be represented.

Among the far-reaching outcomes of the conference was that the meeting confirmed the status of Paramount Chief Boesak as chaplain of the umbrella structure, the decision that the ancient Khoikhoi protocols would be fully integrated into the processes of the new structure, that the cultural and spiritual values and principles that had guided the Khoikhoi since ancient times would guide all engagements within the new structure.

Cultural and Historical Grounding

Chief Mooney, as cultural historian and holder of institutional memory in giving guidance stated that the starting point for the discussion on unity was an understanding of how the resurgence had started, the visionaries and stalwarts who shaped the process, the structures that were formed and the events that signposted the process through which Khoi and San people over a long period had asserted their right to be restored, restituted and recognised.

Chief Mooney charted this process from the formative phases of the movement, from the very first !Nau ceremony conducted by Paramount Chief Bishop Kanyiles, as also the critical roles played by resurgence patron Prof. Henry Jatti Bredekamp, as of the roles played by Dr William Langeveldt and Chief Joseph Little, the first chairperson of the National KhoiSan Council.

Among the sentinel events of the resurgence cited by Chief Mooney in his remarks was the watershed gathering at Oudtshoorn in March 2001, where more than 600 Khoi and San delegates convened for the National KhoiSan Consultative Conference.

He also referred to the formation of the National Council of Khoi Chiefs of South Africa and the understanding of the different Cape Khoikhoi clans within four provinces set within the old Cape lands colonial territories.

Reflections and lessons learned

Although acknowledging the significant events and advances that had been achieved during the first three decades of the resurgence by the structures that were first formed to secure recognition the conference nevertheless accepted that numerous mistakes had been made during the resurgence.

Gaos Chantal Revell, current secretary of the Khoikhoi Peoples Rooibos Biodiversity Trust defined the spirit of humility and forgiveness within conference when she personally asked forgiveness from any leader who felt aggrieved by any of her personal actions.

Gaos Revell then stressed that the entire resur-

gence and the unity process was more than just the leaders or the constituent structures. She reminded delegates: "This is about the people, our people."

Her intervention reframed the unity process as a collective responsibility extending beyond personalities and institutional positions.

Generational Contributions

Chief Marshall Carolus expanded on the discussion of how position had become entrenched and stated that "misperceptions must be corrected".

There was agreement among delegates that the many breakthroughs being experienced today is as a result of "the contributions of both the stalwarts and the younger generation, which needs to be acknowledged."

Queen Belinda Petersen used the example of her own development to underline the point when she explained how she had worked with and learned from Chiefs John and Mary Jansen since 2012.

The issue of the differences and disputes that had at times given rise to conflict within the resurgence was addressed by Chief Mary Jansen, deputy chair of the new Cape Khoi umbrella body.

"We come from many different places and we also have different leadership qualities, but part of what has given rise to the problems is that over almost thirty years of engagement with government there have been no real results to date, contributing to frustration and leadership strain.

Cultural Protocols and Misunderstandings

According to delegate Gaob Muadh van der Schyff, another contributing element to the tensions and conflicts that had manifested within the resurgence is the misapplication of cultural protocols.

"This misunderstanding and wrong application of cultural protocols has caused us at times to be more divided rather than unified.

The solution to this unfortunate problem, according to Chief John Jansen is that we have failed to really grasp and address the real evils of colonialism and apartheid and its effect on our people.

"What this call for is for us to be servants of our people and we really need to develop qualities of servant leadership," Chief John Jansen stated.

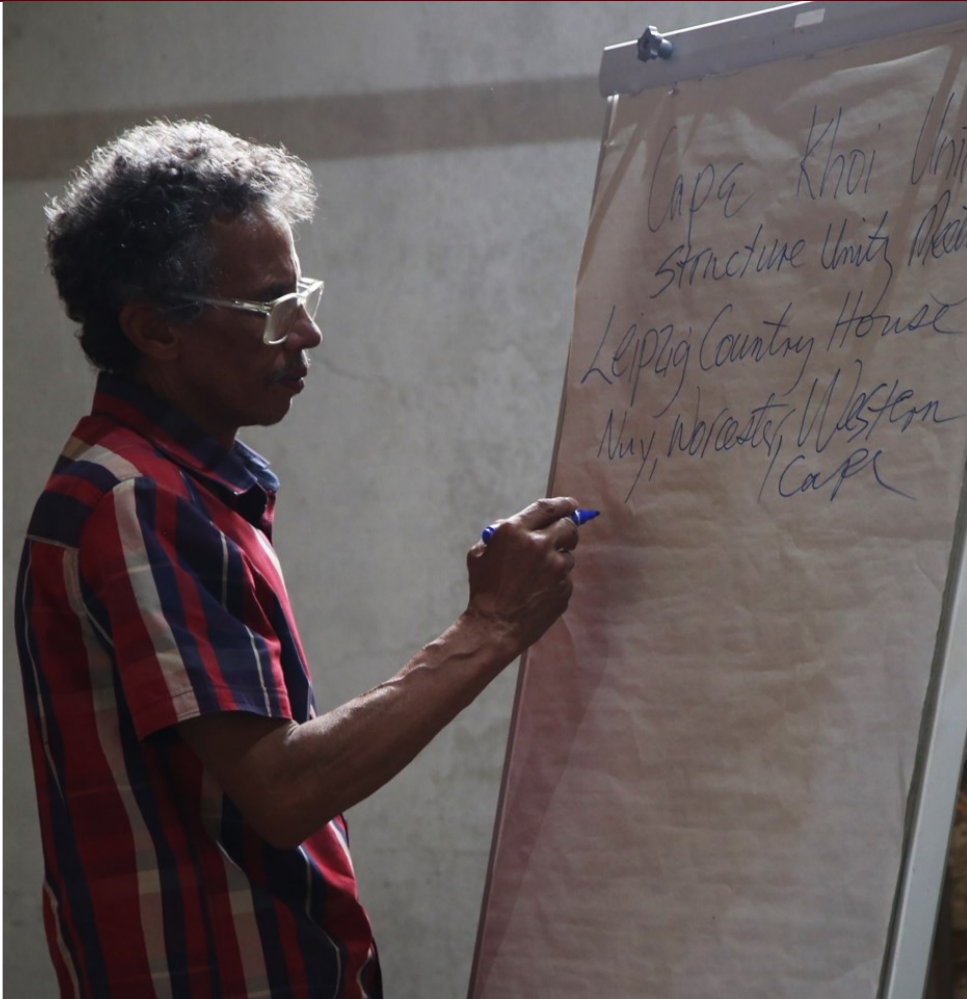
Before the close of the meeting it was resolved that the two structures would exchange constitutions, which would be streamlined into a single constitution for the United Indigenous Cape Khoi of South Africa.

Key Resolutions and Outcomes

- Formal establishment of the United Indigenous Cape Khoi of South Africa as an umbrella structure.
- Confirmation of Paramount Chief Reggie Boesak as chaplain of the umbrella body.
- Resolution that ancient Khoikhoi protocols would be fully integrated into all processes of the new structure.
- Affirmation that Khoikhoi cultural and spiritual values would guide all engagements.
- Agreement that the two constituent structures would exchange constitutions and streamline them into a single unified constitution.
- Commitment to integrate into a forthcoming National Khoikhoi Council.

These resolutions signaled both structural consolidation and spiritual-cultural reaffirmation.

It was resolved that delegates would reconvene and proceed with legal registration and the opening of a bank account of the United Indigenous Cape Khoi of South Africa after the final reconciled constitution had been duly signed and ratified.





AGT ORGANISASIES ONTVANG GELD VIR PROJEKTE: Die Nama Volksorganisasie het 'n oorhandigeremonie in Port Nolloth gehou waar agt organisasies geld ontvang het om die Nama-gemeenskappe landwyd te ondersteun en te bemagtig. Projekte wat prioriteit geniet het was diegene wa gemeenskapsontwikkeling, Onderwys en Vaardigheidsontwikkeling en Landbou-navorsing en -ontwikkeling bevorder.

Nama vier mylpaal met eerste projek-oorhandiging

DEBBIE HENDRIKS

Die was 'n historiese oomblik vir die Nama-volk toe die Nama Volksorganisasie (NVO) verlede jaar in Port Nolloth sy eerste amptelike projekfonds-oorhandigingseremonie aangebied het.

Die geleentheid was 'n groot stap in die versterking van sosiaal-ekonomiese ontwikkeling, kulturele bewaring en die bevordering van vaardighede binne Nama gemeenskappe landwyd.

Verteenwoordigers van die Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT), onder andere Chantal Revell (sekretaris van die Trust), Past. Jacobus Maarman (voorsitter van die Trust) en Charlie Josephs (administrateur van die Trust), was teenwoordig om hierdie mylpaal te aanskou.

Die Nama Volksorganisasie, wat in 2024 gestig is om Nama-gemeenskappe op te hef deur doelgerigte gemeenskapsontwikkeling, opvoeding, landbou-ontwikkeling en die herstel van die inheemse kultuur.

Die NVO funksioneer onder 'n formele skenking-ooreenkoms met die KPRBT. Die ooreenkoms prioritiseer:

- Gemeenskapsontwikkeling
- Onderwys en Vaardigheidsontwikkeling
- Landbou-navorsing en -ontwikkeling.

Om hierdie doelwitte te bereik, het die gemeenskap hul begroting soos volg verdeel:

- **Gemeenskapsontwikkeling** (46%)
- **Onderwys en Vaardigheidsontwikkeling** (35%)
- **Landbou-navorsing en -ontwikkeling** (10%)
- **Seremonies en Administrasie** (9%)

Die organisasie poog om aanspreeklike, goedgedokumenteerde strukture te bou om langtermyn vordering te ondersteun en die deursigtige gebruik van fondse te verseker.

Die seremonie het geopen met 'n oomblik van stilte ter ere van leiers en bydraers wat 'n rol gespeel het in die totstandkoming van die NVO en KPRBT, maar nie meer leef nie.

Hul nalatenskap, het die organisasie gesê, sal 'n rigtinggewende krag vir toekomstige geslagte bly.

PROJEKTE WAT FONDSE ONTVANG HET

Agt gemeenskapsprojekte het geldelike steun ontvang, elk gekies omdat hul voldoen aan die Trust se ontwikkelings- en kultuurdoelwitte.

1. Aitsama Nama Skool – R50 000

Gestig deur Pieter en Mary Simboya in Concordia in 2011, wat die skoolkinders in Nama, Engels en Afrikaans onderrig, en dit heeltemal gratis doen.

Mnr. Simboya, wat blind is, bestuur steeds die skool met die hulp van sy vrou.

Die befondsing het die skool in staat gestel om Wi-Fi te installeer en 'n Wendy-huis aan te koop om as 'n bykomende klaskamer te dien.

Die nuwe klaskamer is op 14 Oktober 2025 ingewy tydens 'n geleentheid wat deur plaaslike regeringsamptenare bygewoon is.

2. Omama Inheemse Nama Kultuurprojek – R50 000

Hierdie inisiatief, wat in 2005 op Upington deur Katrina Ally gestig is, vervaardig poppe wat aangetrek is in Nama klere, wat gebruik word om die Nama-taal en kultuur in skole en gemeenskappe bekend te stel.

Die projek dra by tot vroeë kinderontwikkeling, kulturele opvoeding en erfenisbewaring.

3. Ditsa Imu Naaldwerkprojek – R30 000

Die naaldwerkinisiatief is in 2006 deur mev. Vogel-sang begin en lei jong vroue op in die maak van tradisionele Nama-kleredrag.

Met tien leerlinge wat reeds deelneem, bewaar die projek terselfdertyd kulturele drag en bou praktiese vaardighede vir ekonomiese opheffing. Die naam Ditsa Imu beteken gepas "Kom ons probeer en kyk".

4. Imelda Simon Claasen (Edms.) Bpk. – R30 000

Hierdie onderneming, wat sedert 2017 in Riemvasmaak funksioneer, vervaardig unieke Nama-lapwerkpoppe en ander kunswerke. Die befondsing is daarop gemik om jeug te bemagtig en kulturele kunste binne die gemeenskap te volhou.

5. Internasionale Nama Fees – R100 000

'n Jaarlikse kulturele hoogtepunt vir die Nama-mense. Die fees is verlede jaar van 26 tot 28 Sep-

tember op Carnarvon gehou. Dit het tradisionele medisyne, dans, musiek, drag en kos ingesluit.

Khoe Cure, die genooide tradisionele genesers, het middels ten toon gestel wat deur laboratoriums by die Universiteite van Limpopo en Stellenbosch bekragtig is.

6. Nama Koninklike Huis – R100 000

Die Koninklike Huis het 'n omvattende Meesterplan voorgelê wat fokus op gemeenskapstransformasie, landbou-inisiatiewe, voedingskemas, gesondheid, behuising en taalherlewing.

Fondse sal aanvanklik gemeenskapstuine ondersteun wat voedselsekerheid in benadeelde gebiede moet versterk.

7. Nama Khoi Produksie – R100 000

Die breinkind van Gerald Cloete. Hierdie storievertellings-dramageselskap is gevorm nadat Cloete besef het buitelanders vertel die Nama-geskiedenis verkeerd.

Die groep – hoofsaaklik bestaande uit jeug en vroue – skryf en voer verhale op in gemeenskappe soos Sanddrift, Koeboes, Lekkersing en Eksteenfontein.

Die projek bevorder sosiale samehorigheid, bekamp dwelmmisbruik en geslagsgebaseerde geweld deur opvoedkundige opvoerings, en dra by tot die 10-jaar-plan (2022–2032) om die Nama-taal te versterk.

8. SANDEVA (South African Nama Development Association) – R350 000

SANDEVA beoog om Nama-taalhandboeke vir skole en tersiêre instellings te ontwikkel in vennootskap met die Sol Plaatje-Universiteit in Kimberley. Hul nasionale programme is oop vir alle leerders, nie slegs dié van Nama-afkoms nie.

Die organisasie verskaf ook administratiewe ondersteuning aan die NVO en speel 'n leidende rol in taalontwikkeling landwyd.

Toekomstige Projekte

Die Nama Volksorganisasie het verskeie groot inisiatiewe aangekondig wat vir die 2026/2027-boekjaar beplan word. Dit sluit in: Kalahari Landbouprojek; Pella Gemeenskapslandbouprojek, en Henkries Gemeenskapslandbouprojek.



**SO DOEN ONS
DIE
NAMA-STAP:**

Nama jeug wys hoe die Nama-stap gedans word. Hul het opgetree by die eerste projekfunds-oorhandigingsseremonie van die Nama, wat op Port Nolloth gehou is.



Nieuwoudtville woeker met rooibos-sade



SADÉ VAN SUKSES: Lede van die Suid-Bokkeveld gemeenskap naby Nieuwoudtville is hard aan die werk met die versameling van rooibos sade. Die ontwikkeling van 'n volhoubare rooibostee-projek in Nieuwoudtville is een van die inisiatiewe wat moontlik gemaak is deur fondse van die Khoi-Khoi Peoples Rooibos Biodiversity Trust. Die Suid-Bokkeveld en die omliggende gemeenskappe is deel van die Cederberg Rooibos strook inheemse gemeenskappe wat saam met the Griekwa, Nama, Koranna en Kaapse Khoi die begunstigdes is van Tradisionele Kennis fondse wat deur die KPRBT aan begunstigde gemeenskappe uitbetaal word.

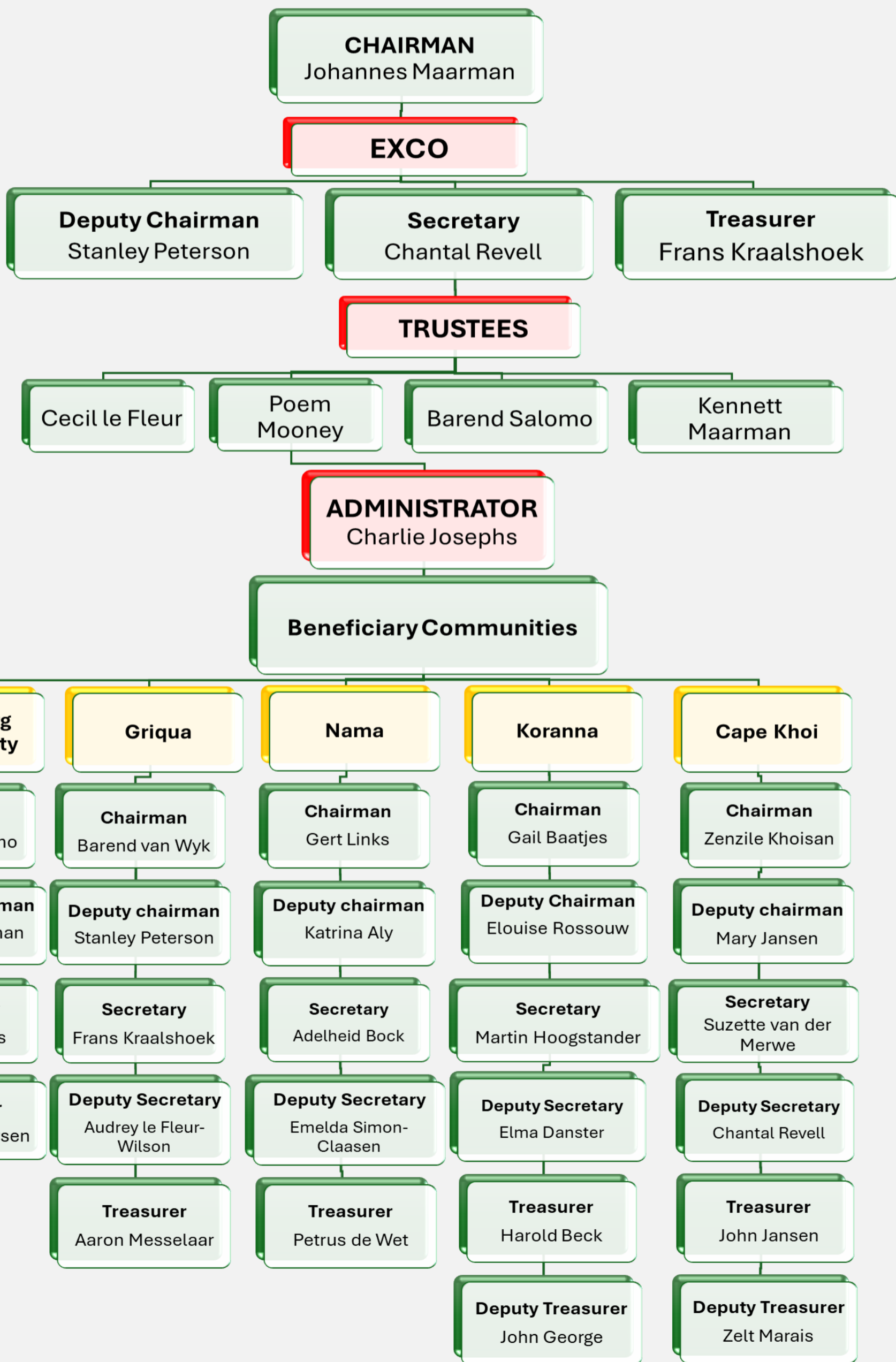
Produkte van gehalte gaan mark toe



REG VIR DIE MARK: Die Griekwa-gemeenskappe van die Vrystaat bewys dat hul rereg sukses kan behaal met die hupstoot van fondse wat deur die Khoi-Khoi Peoples Rooibos Trust aan begunstigde gemeenskappe uitgedeel is. Die sakke hierbo is maar net 'n klein voorbeeld van die verwerkte leer produkte wat deur die vroue van die Vrystaat Griekwa vervaardig word.



Khoi-Khoi Peoples Rooibos Biodiversity Trust Organogram



Inheemse vroue wat geskiedenis van SA verander het



THE STORY BEHIND MAGDALENA'S BIBLE



KLOKSGEWYS VAN LINKS: Vehettge Tikkuie van Genadendal; Sara Baartman, Krotoa en Diana Ferrus.

Diana Ferrus se afsterwe op 30 Januarie het my laat dink aan hoeveel wonderlike vroue die Khoi en San al vir ons land gegee het.

Ja, vroue wat die geskiedenis verander het. Ons het vele ikone soos Elsie Vaalbooi, /Una Rooi en Ellie Cloete, maar kan hier net sommige noem.

Krotoa

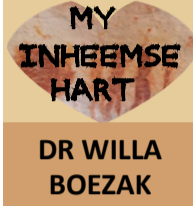
Sy was net 11 jaar oud toe Van Riebeeck haar gevra het om die kinderoppasser vir sy seuntjie te wees. Daardie slimkop was later so vlot in Hollands dat sy in 1660 die hooftolk geword het, en kon ook Engels en Portugees praat.

Krotoa was Suid-Afrika se eerste brugbouer en het, na die oorlog, die vredesonderhandeling met die magtige Europeërs gehanteer - op die ouderdom van 18!

Sy word vandag vereer met 'n rusbank in die Kasteel, liedere en gedigte, 'n film, 'n drama, die pragtige skildery deur Dieuwke-Jean Linee by die Grootte Kerk, en haar naam pryk op een van die Universiteit van Stellenbosch se belangrikste geboue.

Vehettge Tikkuie (Magdalena)

Wyle prof. Jatti Bredekamp het vertel dat toe die eerste sendeling, Georg Schmidt van Duitsland aankom het, ons voorouers hom ingelig dat ons die Allerhoogste al lankal ken en aanbid as Tikqua.



Vehettge het die sendingstasie, Genadendal, verlaat maar haar begeerte om te kan lees en skryf, en liefde vir haar Nuwe Testament-bybeltjie, het haar laat terugkeer.

Saam met vier ander is sy gedoop as Magdalena, maar toe Schmidt hulle susters en broers noem, is hy in 1743 verban. Bredekamp noem dat sy SA se eerste vroue-evangelis geword het en gereeld onder die sendingstasie se peerboom gebid het.

Vyftig jaar later kom drie Morawiese sendelinge daar aan en vind 'n lewendige gemeente - die liefdeswerk en nalatenskap van Moeder Lena.

Sara Baartman

Saartjie is in 1789 in die Camdeboo (Groen Vallei) van die Oos-Kaap gebore. Hulle clan is deur 'n gewapende trekboer oorval, wat hulle grond herdoop het na Baartman's Fonteyn. Haar ma het vroeg gesterf en haar pa is vermoor.

As 'n jong meisie is sy teen haar wil na Kaapstad geneem en het daar vir 'n lang tyd as 'n huishulp gewerk. 'n Vryslaf, Hendrik Cezars, en dokter Alexander Dunlop, neem haar toe onder valse voorwendsels na Londen, waar sy as 'n frats halfnaak moes sing en dans. Haar kinders het as babas gesterf.

Sara het egter ook gelukkige oomblikke ervaar en is in Manchester gedoop en getroud. Na Dunlop se dood is sy na Parys geneem, waar haar sogenaamde "agent" haar gruwelik mishandel het. Mans kon haar betas.

Die wêreldberoemde wetenskaplike, dr.

Cuvier, wou haar private dele bestudeer, maar sy het geweier.

Sara was nie bereid om haar waardigheid prys te gee vir geld nie. Haar oorskot was vir die publiek vir byna 200 jaar tentoongestel. Die Griekwas en ander leiers soos stamh

Hoof Josiah Katz, pres. Mandela én prof. Tobias het gepleit dat haar oorskot aan Suid-Afrika terug besorg word, maar dit was Diana se gedig: *I have come to take you home* wat gemaak het dat ons Mama Sara op 9 Augustus 2002 te Hankey kon begrawe.

Diana Ferrus

Op 30 Januarie 2026 sterf nog 'n ikoon, die een wat met een gedig magtige politici en wetenskaplikes se onwiligheid kon afbreek.

Diana is 72 jaar gelede in die pragtige Bolandse dorp, Worcester, met 'n Godegegewe talent gebore. In 2000 is sy as 'n lid van die Cochokwa Kultuurraad, onder leiding van stamhoof Basil Coetzee, op Oudtshoorn as hoofvrou ingeseën.

Haar eerste boek in 2006, *Ons Komvandaan en Mengelmoes* in 2019, asook ander bundels, wys hoe belangrik identiteit vir haar was. Eendag in Utrecht, Holland, besig met studies, het sy so verskriklik verlang huis toe, dat sy besef het hoe eensaam Sara moes gevoel het.

Ferrus is een van die sewe ikone wat vertoon word op die Eerste Nasies Sentrum in Kaapstad se vooraansig, en is in 2022 deur die Universiteit van Stellenbosch met 'n ere-doktorsgraad vereer.

Indigenous women who changed SA's history

Diana Ferrus' death on January 30 made me think of how many wonderful women the Khoi-San have given to our country. Yes, women who changed history. We have many icons such as Elsie Vaalbooi, /Una Rooi and Ellie Cloete, but I can only name a few.

Krotoa

She was only 11 years old when Van Riebeeck asked her to be the babysitter for his little boy. That bright girl was later so fluent in Dutch that she became the chief interpreter in 1660, and could also speak English and Portuguese.

Krotoa was South Africa's first bridge builder and, after the war, handled the peace negotiations with the powerful Europeans - at the age of 18! She is honoured today with a couch in the Castle, songs and poems, a film, a drama, the beautiful painting by Dieuwke-Jean Linee at the Grootte Kerk, and her name adorns one of the University of Stellenbosch's most important buildings.

Vehettge Tikkuie (Magdalena)

The late prof. Jatti Bredekamp said that when the first

missionary, Georg Schmidt from Germany, arrived, our ancestors informed him that we have long known and worshipped the Most High as Tikqua. Vehettge left the mission station, Genadendal, but her desire to be able to read and write, and love for her New Testament Bible, made her return.

Together with 4 others, she was baptized as Magdalena, but when Schmidt called them sisters and brothers, he was banished in 1743.

Bredekamp mentions that she became South Africa's first female evangelist and regularly prayed under the mission station's pear tree. Fifty years later, three Moravian missionaries arrived there and found a lively congregation - the labour of love and legacy of Mother Lena.

Sara Baartman

Saartjie was born in 1789 in the Camdeboo (of the Eastern Cape. Their clan was raided by an armed trekfarmer, who renamed their land Baartman's Fonteyn. Her mother died early and her father was murdered. As a young girl she was taken to Cape Town against

her will and worked there for a long time as a domestic helper.

A freed slave, Hendrik Cezars, and doctor Alexander Dunlop, took her under false pretenses to London, where she had to sing and dance half-naked as a freak. Her children died as infants. However, Sara also experienced happy moments and was baptized and married in Manchester.

After Dunlop's death, she was taken to Paris, where her so-called "agent" abused her horribly. Men could touch her. The world famous scientist, dr. Cuvier, wanted to study her private parts, but Sara refused; she was not willing to give up her dignity for money.

Her remains were on public display for nearly 200 years. The Griquas and other leaders such as paramount chief Josiah Katz, Pres. Mandela and Prof. Tobias pleaded that her remains be returned to South Africa, but it was Diana's poem: *I have come to take you home*, that made it possible for us to bury Mama Sara on 9 August 2002 at Hankey.

Paying tribute to the generous, warm, beautiful Diana Ferrus

ZENZILE KHOISAN

The last time I saw Diana Ferrus was in October last year in a classroom at the Mtimkulu Centre in Kleinmond, in the Overberg region of the Western Cape.

The event was a cultural festival that was organised by the Cape Cultural Collective. Diana was reading from a deeply moving work about her dad.

The work referenced an old army coat through which we travelled with her to the early years of her life, in Worcester, a letter from her Dad's compatriot during the second world war, the critical and uncomfortable undercurrents such as post-traumatic stress disorder and the healing that comes from forgiveness.

As has been the case over the many years, the Queen of the Word poet laureate of the people was a tour de force, her words at once a balm and an inspiration to find a pathway to healing.

As she strolled with Zenariah Bar-ends of the Cape Cultural Collective across the premises, her face was radiant with the mellow sun of early spring. There was not a sign that this truly phenomenal woman would soon take leave of us.

And yet, our plans are not the plans of Almighty God, the Creator, and so it was that she was called home from her sojourn with us to the resplendent village just beyond the sunset on 30 January 2026.

We received the sad news of Diana's passing when Chief Poem Mooney interrupted our meeting of Cape Khoikhoi leaders to make the announcement that our Poet Laureate had passed.

We were meeting very near her beloved Worcester at the time, in the Nuy Valley.

Most of those present had known or engaged with our beloved poet over a substantial period of time, so it was only the long silence that contained our collective sadness, before Rev Reggie Boesak said a prayer asking that Almighty God would comfort and strengthen the family of our dear sister and all who were beloved to her.

It is indeed surreal to accept that Diana Ferrus is dearly departed from our ranks, and it is surely very com-

forting that her niece Laniëlle Sheree Hartzenberg and the others entrusted with the process of saying goodbye to a heroic figure and an icon were able to keep us all in the loop, even while navigating the complex terrain that culminated in her dignified farewell in the heritage laden Breede River town of Worcester.

Those who made the journey to bid farewell to Diana in Worcester, those who followed the funeral via the media and those who stopped what they were doing to privately say farewell all collectively had one thing that bound them together: a women of worth, who represented the most beautiful attributes of the human family.

While Diana certainly was a woman whose heart reached to peoples across the planet, particularly to the damned, the downtrodden and the desolate, it was certainly very apparent that she had a truly visible and apparent love for the Khoi and slave peoples.

This fact she proudly and very publicly declared as the peoples that were her heritage and wherein her culture was anchored.

It was through her writing and her tremendous mastery of words that Diana's relation to and engagement with the world around her is revealed, where be clearly are left

with an understanding that she resonates all we seek to develop in ourselves and in all those with whom we engage notably that she was empathetic, gracious, compassionate, humble and unselfish.

That is certainly the woman I can celebrate as I reflect on the moments I could engage and interact with Diana Ferrus over the year that I had known her.

She was generous with her work and allowed us to publish her sentinel poem, *I have come to take you home* in many of the newspapers including Eland Nuus, Eerste Nasie Nuus and Inheemse Spoor.

That poem is certainly the critical intervention that shook the entire French government, which enacted a special law that allowed for the human remains of Sara Baartman to be repatriated to South Africa and properly laid to rest in Hankey, near the Gamtoos River from which she hailed before she was abducted, taken to Europe and abused.

She had that exceptional quality of never making one feel uncomfortable in her presence, of listening with genuine interest of providing advice and feedback that was honest, yet never dismissive or destructive.

Whether it was at the Castle of Good Hope, a state function, an indigenous event, a social occasion or

whether one bumped into her at a restaurant where she was chatting or dining with a friend, Diana Ferrus was always open, loving, earnest, sometimes hilarious, a person who cared for, was helpful to and demonstrated a genuine interest in others.

I recall strolling around Observatory and popping into Panchos where she and Lukretia Booysen were dining and having a thick chat.

Diana caught my eye, called me over and I sat down for a short while and shot the breeze with them about some serious and some very silly stuff. That was Diana, a truly lovely person.

For me it is particularly beautiful that Diana wrote the foreword for my poetry collection *There are no more words* where she exquisitely captured the essence of the work that I had published.

For this I certainly will be eternally grateful for her contribution, which now is evergreen as a gift to posterity.

Thank you Diana for your service and your example of stewardship and custody.

You have set the high watermark of what it means to restore where there has been destruction, to hold fast to principles when integrity is negotiable. You inspired us to dream even when hope fades.

!Gai tse gure Diana Ferrus!



TOP RIGHT: Diana Ferrus is forever memorialised for posterity in the formidable mural that foregrounds the First Nations Heritage Centre at Riverlands, Observatory. **Bottom left:** Her generosity as a mentor in the foreword to the author's poetry collection *No more words* and with him in many photos such as the one on the right where her smile reveals the essence of the beauty that she selflessly shared with the world.

United Cape Khoi meets in Worcester



SUCCESSFUL PLANNING MEETING: Taking a break at the meeting of the United Indigenous Cape Khoi in the Nuy Valley in Worcester in January. From left: Jeremy van Wyk, Marshall Carolus, Mary Jansen, Poem Mooney, Rev. Reggie Boesak and John Jansen.
PIC: IFN MEDIA

Griqua gather for strategic planning



PLANNING FOR THE YEAR AHEAD
The Free State Griqua Council at the War Museum in Bloemfontein where they held their opening meeting on 22 January, as is the norm every year since 1974. Discussions included their yearly strategic planning.



IN ATTENDANCE: Clayton Wadrif, Lezelle Kraalshoek, Kaptyn Andrew Kraalshoek, Ismael Kok and Rassel Brown were present at the planning meeting of the Free State Griqua Council.



GRIQUA BUSINESS WOMEN IN ACTION: Catherine Jood (left) and Ursula Wadrif (right) were blessed with a donation from the Khoikhoi Peoples Rooibos Biodiversity Trust. With them is Frans Kraalshoek, treasurer of the KPRBDT.



SOCIAL ECONOMICAL UPLIFTING IN FUL SWING: Koffiefontein women (left and above) gathered to plan their opening day in February. Branch head, I. Kok is busy with effective implementation of the Griqua Council's objective.