

Re: BILL ON TRADITIONAL AND KHOI-SAN-LEADERSHIP 2018

Introduction:

Our identity (inclusive of the name by which we call ourselves or which other people enforce on us can connect us to - OR disconnect us from, our inheritance.

The true story of Fiela Draai

Fiela Draai was a young lady from a town in the Little Karoo, called Oudtshoorn. When she was baptised, as a baby, the name, Fiela Draai, was entered into the baptismal register of the then INDEPENDENT CHURCH. Consecutively, her name, Fiela Draai, was also entered into the membership register of her denomination. As a young lady she left Oudtshoorn for Cape Town, in search of work. Whilst in Cape Town, she decided to change her name from Fiela Draai to Felicity Turner.

On her return to Oudtshoorn, with her "new name" (i.e. new preferred identity) she was confronted with the following direct consequences of her name change:

1. There was no reference to a 'Felicity Turner' in the Baptismal Registers of the Independent Church.
2. The Independent Church's membership register did not reflect a member by the name of 'Felicity Turner'.
3. There was "confusion" in the Family Tree of the 'Draai' family, as a result.
4. When it was time to share in the family's inheritance following the death of her grandfather, nothing was bequeathed for a Felicity Turner!

The story of Fiela Draai *alias* Felicity Turner is unfortunately not an isolated incidence within our community. I grew up with people who were 'Willemse' who have changed their surname to 'Williams'. Another family, who migrated from Oudtshoorn to Cape Town, many years ago, changed their surname from 'Vaaltyns' to 'Valentines'. Some 'Boesaks' became 'Boezaks' or 'Beauzacs' and the 'Antonies' became 'Anthonys'. A minister of religion in Oudtshoorn informed me that half of his family changed their surname from 'Muggels' to 'Micheals'.

The 'name issue', in regard to us, as the Indigenous people, is of utmost importance not only as it pertains to our past but very much, as it pertains to our inheritance, especially in terms of the land ownership debate.

The following descriptive names (in reference to the Indigenous people of Southern Africa) were used by the presenters at the NATIONAL KHOISAN CONSULTATIVE CONFERENCE in Oudtshoorn during March 29, until April 1, 2001, which I attended as an observer-

- 'Khoisan' by Dr Willa Boezak
- 'Khoi-San' by Dr George Brink
- 'Khoekhoe', 'Khoisan', 'Khoe-mense' and 'Khoi' by Chief Basil Coetzee
- 'Khoi/San' and 'Khoisan' by Keyan Tomaselli
- 'Khoisan' Dr Janette Deacon
- 'Khoisan' Professor Bredekamp
- 'Khoisan' Dr William Langeveld
- 'Khoisan' Cecil Le Fleur
- 'Khoisan' Stamhoof Jean Burgess
- '!Xu & Khwe' Rev Mario Mahonga
- 'KHOI-SAN' Anthony le Fleur

The different names used during that "Consultative Conference" were, understandably, very confusing for example:

- In 'Khoisan', it seemed as if the 'san' portion was of less significance and "absorbed" by the "Khoi" portion.
- In 'Khoi/San' it seems as if there is no difference and that the different words could easily be used interchangeably.
- In 'Khoi-San' it seems to mean that they are different people groups with "Khoi" as the leading group.

One of the problems I have noticed was in regard to the chronological order of the 'accepted' descriptive names. As an example one can consider the following: The late Winnie was never called Winnie Mandela-Madikizela for obvious reasons. For the same reason, it would make chronological sense to say 'Sankhoi'; 'San/Khoi' or San-Khoi since the "San" is much older than the "Khoi".

Did no one notice the discrepancies? Why did the *Institute of Historical Research from the University of the Western Cape* fail to give guidance on this crucial matter?

Where does it leave us? Who are we now? 'Khoisan' alias 'Sankhoi' alias 'Khoi/San' alias 'San/Khoi' alias KHOI-SAN as per the Bill or is the new reference to "Khoi/Khoe" and 'San'?

For us to start to deal with our identity we need to have a honest consideration for the origin and the meaning of this 'name' which aims to describe the Indigenous People of Southern Africa.

The name 'Khoisan' is a 'thumb-sucked, chronologically-nonsensical, concoction' by a German named Leonhard Schultze – who 'invented' this term in 1928 – and published it in his writings: "*Zur Kenntnis des Körpers der Hottentotten und Buschmanner. Zoologische und Anthropologische Ergebnisse einer Forschungsreise in westlichen und Zentralen Sudafrica*".

Isaac Schapera popularized this 'concoction' in his book : '*The Khoisan Peoples of South Africa: Bushmen and Hottentots*' printed in 1930.

This 'Khoisan' of Schultze and Schapera has now changed to KHOI-SAN – clearly an illustration that there was reason for concern at the Oudtshoorn Conference.

Apart from the "confused" chronological structure of the 'Khoisan' name, the following facts should be considered:

- A. No AUTHENTIC HISTORICAL RECORDS ever recorded the 'Khoi-San'; 'Khoi-Khoi'; ' KhoiKhoi'; 'Khoesan'; ' Khoe/San'; ' Khoe-San'; 'Khoe-Khoe'; 'KhoeKhoen' etc]
- B. Neither Anthropologists nor Linguists can provide sufficient grounds for assuming the existence of a "Khoisan" group.
[Ref.: Olderogge, D. '*Migrations and Ethnic and Linguistic Differentiations.*' *General History of Africa. Methodology and African Prehistory.*]
- C. There is absolutely NOTHING Historically, Linguistically, Geographically, Genetically, Anthropologically or Religiously, which can substantiate the notion of a 'KHOI-SAN' people group.

Therefore, anyone who claims to be a "KHOI-SAN", must accept that his or her history goes back only as far as 1928 and the desk of Leonhard Schultze or the desk of Schapera in 1930. Acceptance of this concoction wipes out hundreds of years of historical reports and thousands of years of history. The question then begs: 'Can anyone with only a 90 year old history lay claim to being the "First Indigenous people"?'?

A few years back we attended a Conference in Bloemfontein. We were first invited to a 'KHOI/SAN' conference which later was changed to a 'KHOI-SAN' Conference. At that conference, a representative of Government, an advocate told the delegates that the 'KHOI-SAN' were not indigenous or the "FIRST PEOPLE" of this country. The delegates went mad. "How dare he.....!", was the outcry.

I realized what he was aiming at and that he could have proved his statement in a court of law. ***This is how serious the situation is. The "Khoisan-identity", as was proposed by Schultze and Schapera only takes us back as far as 1928 & 1930!*** There is no reference anywhere from anyone before that time of a People group who was called "Khoisan / Khoesan or KHOI-SAN".

The "Khoi / Khoe" Identity

The word 'khoi' or 'khoe' means - a person or a human-being, which is the SINGULAR form of 'khoin' or 'khoen' [human beings or persons]. If we add a **b** to the word 'khoi' or 'khoe' it becomes 'khoib' or 'khoeb', which will mean that the human being or person is male. If we add an **s** to the word 'khoi' or 'khoe' it becomes 'khois' or 'khoes' which means that the human being is female.

[Reference: A KHOEKHOEGOWAB DICTIONARY with an English- Khoekhoegowab Index. By Wilfrid H.G. Haacke and Eliphas Eiseb. Published by Gamsberg Macmillan Publishers [Pty] Ltd. First Published 2002.]

The German, Theophilus Hahn, came to the 'conclusion' in 1881, that our ancestors were 'human beings' to the power of 2 (Khoi-Khoi)!

[Reference: *Tsuni-//Goam, The Supreme Being of the Khoi-Khoi*. T.Hahn Routledge London 1881]

Why is it necessary for any human-being [***Homo Sapiens***] to declare to other human-beings that he or she is a human-being [khoi or khoe] or that we are khoin or khoen [human beings or persons]?

The word "***Sapiens***" comes from the latin word "***Sapienza***" which means the specie is knowledgable or have the ability to think.

Does **political correctness** supersede our ability to think and to give direction?
The SAHRC (South African Human Rights Council) wants to restore the dignity of a people group but not once did they denounce the “findings” of Hahn and Schultze. On the contrary, they embraced this nonsense!

In their report they propose to discuss the allocation of land to the People group under discussion. Why must the original owners of the land wait for allocation. As rightful owners we must do the allocation!

Where else in the world is there:

1. A people group who use the words khoi /khoe [human being] or khoi/khoen [human beings] to identify themselves ?
2. Are not all people in the world khoi or khoen?
3. Are we as people [khoi or khoen] unique or of *another kind*? And if so how do we differ from other members of the ***Homo sapiens*** of this world?

Are we **saying**, by accepting the ‘findings’ of Hahn and Schultze, that the people group at the Southern tip of this continent had no NAME until they (Hahn and Schultze) ‘found’ us and gave us an IDENTITY?

Very important to know that these people (Indigenous People of Southern Africa) gave names to places for example:

****Keichenoep; Keisikama; Naries; Nuy, etc.***

They gave names to rivers for example:

**** ‘Kammanassie [Kamnasj], Kannakamkanna, Tarka , Usab***

They gave names to mountains for example:

****Kamies , Outeniqua, Kouga, Attaqua etc.***

[*Reference: ‘*Toponymica Hottentotica*’. V&R Drukkers [EDMS] Bpk. Eerste druk 1977.]

They gave names to tribes for example:

Hessaqua , Gauriqua, Gamtobaqua, Inqua etc. These are examples of the names of some previous tribes totally ignored by the present government and the “ ***National Khoi-San Council***” who refers to a so-called ‘Cape Khoi’.

Were these people to ‘stupid’ not to know who they were?

It seems as if nobody has a problem with names of the above mentioned tribes and other tribes like '*Outeniqua*'; '*Namaqua*'; '*Chochoqua*'; '*Gorinhaicona*'; '*Kharihuriqua*' etc - which comes from authentic, historical records while they reject a name like '*Hottentotten [Otentottu]*' from the same records and totally ignore the name '*Quena*'.

Every name given to places; mountains, rivers and tribes has a specific meaning. So is it with the name *Hottentotten [Otentottu]* and *Quena*.

Not one name was suck from their thumbs !

The "San" IDENTITY

It was interesting that there was no direct reference to "san" by Rev Mario Mahongo who were suppose to represent the so called "san". He instead referred to the '!Xu' and 'Khwe' during his presentation at the earlier mentioned conference.

By now, it is general knowledge that name "san" means "*naked*" or "*kaalgat*" and was use to describe the "*nakedness*" of the specific people group. They walked around with "stertrieme".

In his book "Cederberg rock paintings" John Parkington referred to the term as being pejorative [meaning: expressing contempt or disapproval].

John Parkington, a professor in Archeology writes as follows:

"For a while these academics decided to use the word San to refer to putatively stockless hunter-gatherers and Khoi [or Khoikhoi] to refer to herders. We now recognise that San is as pejorative as Bushman, merely in a different language. The word Quena has been suggested as, propably correctly, a better self-referencing term for the collective community of herding people at the Cape in the seventeenth and early eighteenth century.

Ironically, the Kalahari people who have been termed San by academics, have now decided they would prefer to be Bushmen. And this word is rapidly being reinstated in both popular and academic literature."

[Reference: "*Cederberg rock paintings. Follow the San*". John Parkington Creda Communications October 2003.]

In a Research Project done in countries in Southern Africa: Namibia, Botswana and Angola, between 2004 and 2007 to determine the "acceptance" of the "san" identity, the following findings were made:

<u>Group</u>	<u>Place</u>	<u>Result[Preference]</u>
1. Hai//om	Tsinsabis and Etosha Namibia	Bushmen
2. Ju//’hoan	Tsumkwe, Namibia	Bushmen
3. !Kung	Platfontein Kimberley	Bushmen
4.	Hombo/Kipungu Angola	Bushmen Caconda/Moco
	Angola [Term “san” unknown]	Bushmen
5. Khoe	Bagani Caprivi Namibia	Bushmen
6. Omega I, II and III	Caprivi Namibia	Bushmen
7.	Platfontein Kimberley	Bushmen
8.	Quiteve Angola	Uncertain
9. Naro	D’Kar Botswana	Bushmen
10./Gwi	New Xade Central Kalahari	Bushmen
11.//Gana	Kaudwane Central Kalahari	Bushmen
[“San” means “stray dog to them in Setswana]		
12.Xoo	Bere 19km south of Takatswane	Bushman
[Term “san” is unknown to them]		
13.Gugakwe	Kachekau Botswana	Bushman
14.Bugakwe	Mababe Botswana	Bushman
15.//Anekwe	Kwai Botswana uncertain	
	“san” unknown	
16.Ts’exa	Mababe Botswana	Bushman

Unfortunately the researcher could not reach two important groups the ‡Khomani at Ashkam in South Africa and the Hadza [at the Eyasi Lake in Tanzania].

Conclusion by Researcher :The results show that the term San has practically no support amongst the Bushmen/!Kung. Those who prefer San are mainly isolated politically driven individuals and quasi-representative organisations.
[Reference: Abstract – “From ‘SPACE’ to ‘PLACE’ to ‘NAME’ TO ‘HERITAGE’-preservation of cultural identity”. Dr Barbara Meiring]

What caused the dilemma that we are in?

There are two names in the authentic historical records. Quena [Red People] and Otentottu/Hottentotten/Hottentot(s) [mixed or related people]

1. The name Hottentots/Otentottu/Hottentotten was degraded by the people who referred to themselves as Europeans to “HOTNOTS”.

2. These "HOTNOTS" could not enter the front doors of these Europeans while the Europeans allowed their dogs to use any door. The underlying message hereby communicated: "You, 'Hotnots', are worth less than our dogs."
3. We often saw dogs sitting on the front seat of cars while the "Hotnots" were only good for the boots of the cars of these Europeans. "You, 'Hotnots' are worth less than our dogs were the message enforced on our psyche.
4. The best beaches were clearly marked 'Europeans Only' and were enjoyed by the Europeans and their dogs. The "Hotnots" were criminally charged when they dared to step on the "holy beaches" of these Europeans.
5. The "Hotnots" were degraded to a NON-STATUS. A NON-European or a NON-White. To be a European or White was the only acceptable standard to qualify as a Human-Being.

The "Hotnots" were degraded and dehumanized to a point where they no longer could see themselves as human-beings. This degrading and dehumanization has left an almost indelible mark on the psyche of the people (khoin).

Could this be a possible explanation for holding onto the 'kxoi/khoisan' identity or is it just because of a lack of knowledge?

It is our duty to remind them that they are like other human-being also human-beings and that there is no need to declare it.

The two maps I include: 'Land der Hottentotten' and 'Payes des Hottentots' – located in the archives of the National Parliament leaves us with a "Fiela Draai Problem".

In our haste to get away from our painful past of degradation and the dehumanization we suffered, we chose to associate ourselves with the nonsensical proposals of Hahn and Schultze and in doing so we "wipe ourselves from authentic historical records and give up our right to take possession of our most important heritage: our land!

How will we be able explain our claims of ownership of this land with 'false' identities in a court of law?

Not even one Financial Institution will consider an application as a beneficiary if they are presented with a false identity document or an identity document that does not reflect the correct name.

The political writer and journalist, **Max du Preez**, couldn't be more correct when he, in 2006, referred to our people group as the 'most authentic SA citizens'.

Dr Dan Sleigh, historikus, sê in 'n openingslesing van die Suid-Afrikaanse Vereniging van Geskiedenisonderrig se jaarlikse konferensie (Oktober, 2012) die volgende:

"Geskiedenis sillabusse word ontwerp om die waarheid van mense te weerhou, almal in onkunde te begrawe en aan politici genoeg ruimte te gee om mag en plek op die soustrein na te jaag."

Sleigh het verwys na die geskiedenis van die Koina en die Sonqua-groepe, wie se verhale in 'n 'reeks kru veralgemenings' aan graad 5's geleer word.

"Hoekom word hierdie groepe feitlik uit die geskiedenis geskryf", vra Sleigh. "...is hulle bang vir die ongerieflike grondeise van die Koina?"

[Die Burger, 5 Oktober, 2012]

Die Genoom-Instituut van die Universiteit van Stellenbosch het gedurende 2013 'n verslag uitgebring dat die groep waarna ons verwys as die "KHOI" **geneties een van die mees diverse groepe ter wêreld is.**

Our government is trying with the assistance of **National Khoisan Council** [Khoisan differ from KHOI-SAN] to resurrect some kind of Tribal System that was out of existence for around 200 years.

The meeting in George which I attended on 18th April 2018 has shown the potential for serious conflict within this people group even amongst those who claim to be "Chiefs" of "non-existing tribes", and with other groups in our communities.

We endured enough humiliation, Let us take up our true identities and thereby begin the process of Restoration. No one can argue against authentic historical maps and documentation!

Julius Malema, at an EFF (Economic Freedom Fighters) rally, in George on the 6 of April 2018, said that the "Khoi and San" welcomed the 'Africans' to this part of the continent because the "Khoi and San" were here when the 'Africans' came here.

I appreciate his honesty but reject the identities "Khoi and San" because it will not stand the test of scrutiny...and how is it that we are not 'Africans'?!!!

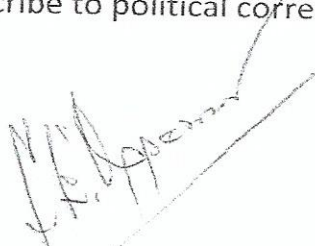
"Ek is g'n San, ek's Boesman" ...reportedly said by **Dawid Kruiper**. [Weekliks Rapport 16 Junie 2013]

[Reference : "What Dawid Knew". Patricia Glyn. Publisher Picador]

During the official ceremony to declare the area around the grave of 'Saartjie Baartman's' [not her real name] a heritage site, there was friction between the representatives of the "Khoi" and the "San". **Mario Mahonga** of the "San-Council" threatened court action against the use of the name "Khoisan". At that same occasion Margaret Coetzee chief of the "Inqua-tribe" made the suggestion that it is high time to get clarity on use of terminology.

I agree with her proposal.

Will our legislators give clear direction based on sound research or will they subscribe to political correctness? **The latter will be a crime against humanity!**



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