

Khomani Press and other internet document compilation – 27 December 2009

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1. 2010 02 11 Digging for the truth in a mire of mistrust Star

February 11, 2010 *Edition 1*

<http://www.thestar.co.za/index.php?fArticleId=5347374>

Some Khomani San members call themselves "Bushmen"

Isn't that contentious?

It's complicated. "Bushman" was first used by early settlers and was derogatory. Today there is no agreement on a name and while some prefer Basarwa and others Khwe, Bushmen is the most widely used name. San is used in official contexts in South Africa.

For the 1999 land claim, different groups united under the umbrella name Khomani San. But Oom Dawid Kruiper, the spiritual leader, says: "I don't know about this San. I'm not a San. I'm a Bushman."

The people interviewed for this series say they are proud to be called Bushmen. Fannie Brou, of the SA San Institute, says members of the community have reclaimed the word.

People who are part of the saga believe that the Khomani San's "membership shambles" is at the heart of the issue.

What went wrong?

Everything, says Phillipa Holden, a technical adviser to the San. She says the list of Khomani San members became jumbled from day one.

There were originally only a handful of claimants, but the numbers increased to 297 when the Kruiper clan opened the doors to people with links to the San. Holden says memberships were sold by corrupt community leaders to people who didn't qualify.

Acting for the San, lawyers Kobus Pienaar and Moray Hawthorn thought that if they sorted out the list they could start untangling the mess.

What did they discover?

They launched the Melkert Commission, an inquiry into the saga. "We discovered that membership was not correctly determined and that rights of people to the land had also not been determined," says Pienaar.

He says that because of this shambles people helped themselves to the farms' assets and there's been a free-for-all by graziers and squatters. They gave their findings to the Department of Land Affairs in 2008. They haven't had a response.

The Communal Property Association (CPA) was formed to manage the farms.

What's its track record?

Not a good one. The first CPA was removed after a forensic audit. The second CPA nearly lost one of the farms when CPA members got into personal debt and pledged the farm as surety. The CPA was removed by court order in 2002.

Peter Mokomele, with the Commission on Restitution of Land Rights, took over administration of the third CPA when its term ended in 2008. He has ordered a forensic audit to find out what's happened to the money since 2005.

Was a farm manager ever appointed?

"He came, he tried to sort out the list. He left," says Brou. Mokomele says he got funding to employ someone for six months. "This year we'll pull together all the policies. In 2011 we'll elect a new CPA and I'll raise funds for a manager to mentor and monitor the committee."

So now there's no farm manager and the CPA is not functional.

Who's managing the farms?

The farms are run in a semi-anarchic fashion. Every farm has a council and everyone seems to understand their mission. Mokomele launched the Community Information Forum, where representatives from each farm share experiences.

At their December meeting, members reported that pipes had been stolen, pumps were broken, valves had gone missing and a white farmer who "wants to act as baas" was grazing his cattle on the farm without permission.

They debated whether to transport water by bakkie or donkey cart and settled for a donkey cart because, as someone pointed it, donkeys don't need diesel.

The HRC heard a lot of evidence about the social decay of the group.

Is alcoholism still rife?

Elia Festus, a San tracker who sells curios, says they drink to take away the pain. "We drink because Bushmen are treated like vermin."

Holden describes the situation as desperate. "The people drink cheap and nasty stuff, which turns good people into raging freaks."

Holden believes that the drink and dagga abuse stand in the way of progress.

How will you fight it?

"We have plans to address a range of issues like responsible parenting, domestic violence, HIV/Aids, substance abuse, health and nutrition," says Holden

Oom Jan van der Westhuizen, a community leader, stopped drinking 21 years ago. In 2007 he took a bakkie-load of San members to an AA meeting in Springbok.

On the way home they hit a massive aardvark and their vehicle overturned. He hasn't been able to persuade anyone to go to another AA meeting.

In death Optel Rooi brought hope to a splintered community.

What happened to the policemen who killed him?

Not much. Student Constable Wayne van Wyk was found guilty and received a suspended sentence. Inspector Johannes Liebenberg was acquitted.

Lawyers instituted a civil claim against the state, and Elsie Rooi, Optel's widow, received a R' 000 settlement.

"I got money but my children don't have a father," she says. Elsie was pregnant when Optel was killed. Ramilia, the daughter Optel never met, is now five.

Oom Dawid is a legend among the Khomani San and others who have met him, including The Star's writer and photographer.

How will history judge him?

No one can challenge Oom Dawid's symbolic importance. The 75-year-old leader is a man of paradoxes - shouting obscenities one minute, warm and affectionate the next.

He's a movie star and a walking GPS who has rubbed shoulders with presidents. He's an anarchist who, local legend has it, once smoked a joint at Tuynhuys.

He's a bus driver and a hitchhiker. He is dignified, but will beg anyone to buy him "bobbejaan twak". He's a cow thief and a reformed poacher. He has worked as a petrol pump jockey and has signed a R15 million land deal for his people.

He sits in his grass hut sprouting wise aphorisms and getting drunk and stoned. He craves attention, but he says he just wants to be left alone in his hut on his birthplace deep in the heart of nowhere.

The HRC, the country's human rights watchdog, didn't seem to bite when it mattered.

But is there hope?

Depends who you ask. Traditional San member Schalk Bok sees only darkness at the end of the tunnel. "It's a disaster," he says.

But Brou feels that change is in the air. "In five years we will have houses and our farms will be profitable." Mokomele believes that soon the community will be able to run its own affairs. Holden is confident that - with support from the government - things will change. "Oom Dawid's back in the park. There's a renewed sense of hope and there are business plans. There is hope indeed."

2. 2010 02 11 A Cry in the Dark Star

Jonathan Ancer

<http://www.thestar.co.za/index.php?fArticleId=5347373>

'The first people on Earth were their ancestors. Now they face a battle for survival

February 11, 2010 *Edition 1*

Word filtered out of the Kalahari: the world of the people whose ancestors had given humanity the gift of life was falling apart.

The catalyst that sparked the alarm bells was a bullet. This bullet ended the life of Optel Rooi. Optel, a Khomani San tracker working for the Kgalagadi Transfrontier Park, was killed by policemen in January 2004.

The shot echoed through the Khomani San, a people declared "vermin" and hunted by the early Settlers 350 years ago. Optel's murder caused Khomani San leader Petrus Vaalbooï to declare:

"It's war on the Bushman."

In October 2004, the South African Human Rights Commission rolled into the heart of dryness to hold a public hearing.

Community members, land claims commissioners, municipal bureaucrats, policemen, social workers and lawyers made submissions.

As the HRC probed, prodded and pulled their evidence, a picture emerged of a tiny community whose survival hangs in the balance.

The farms they'd received in a momentous land claim in 1999 were unproductive with some members suggesting they were better off without the land.

Stories were told of corrupt and inefficient community leaders and discrimination at the hands of officials. Substance abuse was rife.

A year later, the HRC released recommendations to help give the community back its dignity. It called for the policemen to be prosecuted for Optel's murder; it proposed the appointment of farm managers and it urged the government to form a steering committee to provide support. The HRC had bared its teeth.

But six years later the Khomani San have again slipped off the radar. Many in the community say the watchdog didn't bite.

3. 2010 02 10 Curious curios at the roadside stall of the one-time hunter-gatherers Star

Jonathan Ancer

<http://www.thestar.co.za/index.php?fArticleId=5345533>

February 10, 2010 *Edition 1*

Elia Festus, Schalk Bok, Oom Jack and Selikat were the last people we saw when we pulled out of Andriesvale in 2004. They were at their stall selling curios.

In 2004, the Human Rights Commission (HRC) rolled into town to launch an inquiry into the plight of the Khomani San.

Photographer Steve Lawrence and I had come to cover the inquiry, which was sparked when tracker Optel Rooi was killed by police.

Five years after the HRC had rolled out of town again, Elia and Schalk's stall is the first thing we see as we return to Andriesvale.

Schalk had plans to sell his ostrich eggshell necklaces, camel thorn bracelets and bows and arrows on the internet.

Schalk, wearing a jackal-skin hat, says his cyber business hasn't taken off yet, but he did send an e-mail to a potential customer in Germany. He had to trek 200km to PostNet in Uppington to send the e-mail, but he did it.

"It's the future," he says, pulling out his cellphone. "I love my Bushman ways, but living in the modern world is possible if you don't forget your traditions."

A few kilometres from them Potat van Wyk (wearing animal skins and takkies), Ou Pot Jooste, a one-eyed man called Rooikat and Hendrik Swart sit under a tree next to their curios at another stall.

A police van comes to a stop next to the stall. Hendrik, who is staggering, picks up a bow and arrow and stalks it. When he gets to the van he points the bow and arrow at the policeman.

He pulls the string back. "No," laughs the policeman and hurtles off.

Potat and Ou Pot were plucked from the Kalahari and taken to Cape Town to star in an advert recently. They spent three days posing as hunters.

"It was my first time in a plane," says Potat. "I wondered when the plane was going to start flying. I looked out the window and it was flying." He thinks the ad was for "Fisa or Visa or Fifa". Ou Pot bought a cellphone with his payment.

The Khomani San were once hunter-gatherers, living a peaceful existence. Now many of the traditional San exist as exotic exhibitions.

"It's surprising that so little attention is paid to those who are linked to the ancestors of humankind," says Phillipa Holden, a technical adviser to the community.

"It's a race against time to save a rich culture from dying out. Once the knowledge is gone, it's gone for ever."

Meanwhile, Schalk says Selikat is "sick, sick, sick" and Oom Jack has died. So have others: Ouma Anna; Oom Dawid Kruiper's wife, Sana; and artist Vetkat Kruiper. With each death the Khomani San move closer to extinction.

- Selikat died a week after our visit.

4. 2010 02 10 The Bushman... The Westerner Star

... and the shaman's red aloe juice cure

Jonathan Ancer

How do people with a 'traditional lifestyle' adapt to the modern world? In Part 2 of our series on the Khomani San, writer Jonathan Ancer and photographer Steve Lawrence meet two men at the heart of a struggle between the traditionalist and the modernised San and a third man, trying to make peace

Oom Dawid's preferred| clothing is an animal| skin loincloth. He | longs to live in the bush, hunting gemsbok and gathering plants. He carries a bow and arrow.

Fonnie Brou wears designer labels, drinks Iron Brew, |surfs the internet, enjoys action movies, has a shrewd business brain, listens to house music and is armed with a cellphone.

They both wear the “Bushman” badge with pride and claim a direct genetic link to the “first people” on Earth.

The only other thing they seem to have in common is their dislike for each other.

At 75, Oom Dawid is the traditional leader of the Khomani San.

His arch-nemesis is 29-year-old whippersnapper Fonnie, who is trying to take the community into the 21st century.

Five years ago there was a hush as Oom Dawid settled into his chair at an inquiry held by the SA Human Rights Commission (HRC) into atrocities committed against the Khomani San.

“I am Dawid,” he said. “I am a tender-hearted person.”

He spoke poetically about his land and his people. Then he called for his clan to split from the rest of the Khomani San.

The conflict can be traced back to the land claim in 1999, where the Khomani San were given tracts of Kalahari land.

The original claimants were the Kruiper clan, of whom there were only a handful. There was pressure from the government to swell their ranks and include people who claimed a kinship with the broader San group and find members of the community who had lost touch with their roots.

A larger group of 297 claimants was formed under the umbrella of the Khomani San. As Oom Dawid puts it: “We let the others onto the bus.”

The others are also known as “the Westerners” – and Oom Dawid says allowing them on to the bus is his “most regrettable mistake”.

Two weeks before Oom Dawid made his submission to the HRC, photographer Steve Lawrence and I went in search of the man many described as “inspiring and dignified”.

It took us three days to track him down.

We found him under a camel thorn on Witdraai – one of the farms given to the group. There was very little that was inspiring or dignified about him.

“You have come to steal my knowledge,” he shouted, wagging his finger and then letting off a stream of obscenities. He was drunk or stoned or both. In his tatty jersey and dirty trousers he was a symbol of a people falling to pieces.

“I want money for every single word I say. Every. Single. Word.”

We wouldn’t pay, so he threw us off his land.

Five years later, Oom Dawid is lying in a grass hut on Witdraai. He’s just a stone’s throw away from the camel thorn, but he is a long way from the belligerent drunk who kicked us off his land.

He welcomes us warmly.

Hitchhiker’s guide to the Kalahari

“He’s become more rustig,” explains Phillipa Holden, a technical adviser to the San.

“Oom Dawid had become so angry because he’d watched the injustices mount up over the years.

“There were days that he frothed at the mouth, but things are better. We used to say we are ‘amper daar’ (nearly there); now we say: ‘We’re on the road.’”

Oom Dawid may be on the road, but he’s not making the journey by bus. He got off, just like he warned the HRC.

There’s a rusty powder-blue bus down the drag from Witdraai.

Oom Dawid agrees to be photographed getting off this bus.

The bus is symbolic – not only have the wheels come off, but it has been abandoned in this pocket of the Kalahari. Much like the San themselves.

“I’m proud that I’m a descendent of the first people,” he says.

“If my children didn’t have this they would be nothing, but the Westerners want to rip up my traditions and throw it into the winds. I’ve got no time for them.

“If they’re dead that’s the best.”

Oom Dawid sticks out his thumb. “I used to be the bus driver, now I’m a hitchhiker.”

A bakkie roars past. The driver is one of the “Westerners” Oom Dawid holds in contempt. His name is Fonnies, and he doesn’t stop to give Oom Dawid a lift.

When we first encountered Fonnies five years ago it was also not in the most dignified of circumstances. He was being chased by a drunk man swinging a spade.

A fight had broken out over who should be in charge of the Communal Property Association’s disco. Fonnies was the CPA’s treasurer.

Fonnies doesn’t yearn for the bush – he lives in the modern world.

He’s got a seven-year plan to study accounting at Unisa and buy his own farm.

He taps away on his laptop in the office of the SA San Institute, an NGO he works for. He’s also the accountant for the farms.

Fonnies didn’t even know he was a Khomani San until his grandmother was identified in the land claim and his family were registered as claimants.

“It was a surprise, but when I got used to the idea of being a Bushman, I came to celebrate it.”

Fonnies’s ouma could speak !Xu – the hidden language not spoken in public because the speakers were scared of being discriminated against.

There were only 13 people who could speak it. Now, he says, there are only seven, including his ouma.

Brusque and brittle, Fonnies is a conflict magnet who has little time for the traditional people.

He says he doesn’t wear his identity on his body. “Wearing a velletjie doesn’t mean you are traditional; being a Bushman is something inside you.

“They buy Coke, they put on clothes when it suits them, they use gas, and some even have cellphones. They have become spoilt. They want and want and want.”

When Oom Dawid called for a split at the HRC, Fonnie nodded. “Let them go,” he thought. But the Department of Land Affairs would not budge.

The land was given to the community, not to a family. The two groups must work together. Is this possible? Maybe, Fonnie says diplomatically.

“But first they need to realise that the land is to benefit the community; not individuals.”

Holden has spent a lot of time trying to convince the two groups that there doesn't have to be an “us versus them” fight.

“There's space for those who want to head off into the desert and lead a traditional life and there's space for those who have aspirations of becoming stock farmers and businessmen,” she says.

In other words, there's space for Oom Dawid and for Fonnie.

Healing hands

Oom Jan “Siku” van der Westhuizen agrees. He has one foot in the traditional camp and one in the Westerners' camp.

He's a traditional healer who represents the farm Andriesvale on the Community Information Forum, which manages the community's six farms.

It takes about an hour on Oom Jan's Kalahari Ferrari – a donkey cart – to travel to his home deep in the heart of the farm.

He heals people in his “office” next to his grass hut. The 55-year-old shaman wears a cowboy hat. A bushpig's tooth hangs around his neck to protect him. And he protects the Bushmen. “I'm a medicine man. I work with my ancestors to fight for Bushmen's rights,” he says.

“My grandmother was pure Bushman. My mother was a maid for an old German woman.

“The son made my mother pregnant and then went to live with a coloured woman. He was murdered a few years later.

“We were treated like goggas, but my mother taught me the Bushman ways. She told me how important it is to keep our traditions. I grew up with veld knowledge. We lived wild but good lives.”

Oom Jan has a garden dedicated to plants in danger of extinction.

“I go to Namibia to collect power medicine that cures high blood pressure, diabetes and pain. I treat coughs, asthma and cancer.”

He shows us a porcupine potato. “This can be used for all sicknesses and it's rich in moisture so can sustain you when there's no water.”

He points to a hoodia, a phallic-shaped aloe with small thorns.

“Bushmen ate hoodia during hunting trips so that they wouldn't be hungry.”

This aloe was set to become the Kalahari's gold when a pharmaceutical company became aware of its fat-busting potential.

A royalty deal was being brokered to turn the Khomani San into instant millionaires. But the hoodia saga was yet another promise of hope that came to naught.

The deal was dropped because the pharmaceutical company realised that people don't have to be hungry to overeat.

Oom Jan shakes his head. There have been many empty promises, he says.

The only way to stop this is for the community to take charge of their own future.

"We need to change things. Our people have strayed from the old ways and have lost their culture. We're unique Bushmen and it's time to stand up and fight for our traditions."

The fight, he says, starts with making peace. "There's a helluva conflict between the traditional Bushmen and the Westerners. The traditionalists say they are the only true Bushmen and the rest can't enjoy their rights."

Oom Jan kneels next to a red aloe, which he uses to treat people who are bitter inside.

"I love Oom Dawid, but he has knots. I'd like to smear juice from this red aloe all over his body – from head to toe.

"The juice will draw out his bitterness. We need to make peace, because if we don't the old ways will vanish – that's my greatest fear.

"The world will be a poorer place if our knowledge is lost."

5. 2010 02 09 San take state to court over broken promises Star

February 09, 2010 *Edition 1*

<http://www.thestar.co.za/index.php?fArticleId=5344519>

Jonathan Ancer

Lawyers for the Khomani San are preparing court action to compel the government to honour its obligations to the ancestors of the first people on Earth.

Affidavits are being taken and court documents drawn up by the Khomani San's legal team. Once this is done, they will approach the courts for assistance. This follows years of promises made by the government, which the community says have not been fulfilled.

The Human Rights Commission (HRC) rolled into the Kalahari in 2004 to investigate rights abuses perpetrated against the Khomani San. Releasing the recommendations the following year, then HRC chairman Jody Kollapen said the story of the Khomani San was one of "neglect and of indifference".

He announced measures to give the marginalised community dignity, saying much needed to be done by the government to address the community's social and economic life.

However, Moray Hathorn, a lawyer acting for the community, said: "An awful lot hasn't happened. We're preparing a ticklish suit to compel the government to implement those recommendations."

In 1999, the Khomani San reclaimed large areas of Kalahari land. But five years later the HRC received complaints that the community continued to live in abject conditions; they were being victimised by the police, who killed San tracker Optel Rooi; Khomani San children were being abused at school; alcoholism was rampant in the community; and the government had failed to provide services and support after the claim.

The HRC recommended that the policemen involved in Rooi's murder be prosecuted, two farm managers be appointed to help manage the land, and welfare programmes be implemented.

6. 2010 02 09 The heart of dryness Star

After 38 years the Khomani San are home. Now the question is: can they survive?

February 09, 2010 *Edition 1*

<http://www.thestar.co.za/index.php?fArticleId=5343824>

Jonathan Ancer

Oom Dawid Kruiper grins. He is home. "This is my last stop," he says. It's been a 38-year bitter struggle to get back home - a grass hut in the middle of nowhere.

But for Oom Dawid Kruiper, the spiritual leader of the Khomani San, home is much more than the grass hut - it's the passing gemsbok, aardvarks and lion.

It's the African wildcats he hunts and the porcupine potatoes he gathers.

It's the windswept dusty-red sand dunes that go on for ever, knotted camelthorn trees and the khaki-coloured scrubland.

It's the bleeding sunsets and the giant shongololos.

It's the land he was kicked off 38 years ago to make way for the Kalahari Gemsbok Park (now the Kgalagadi Transfrontier Park).

Rewind 10 years: Deputy President Thabo Mbeki flew into the Kalahari and hugged Oom Dawid. The two leaders shook hands, putting the seal on a deal that would see Oom Dawid and the tattered remnants of his Khomani San clan retake ownership of vast tracts of the Kalahari.

It was set within the frame of a national land restitution process embarked upon in the heady days of the Mandela presidency.

But even in the context of those days, the land claim was both visionary and unprecedentedly bold.

The Khomani San were given six farms and - as a nod to their traditionally nomadic lifestyle - they were also given "rights" in 25 000 hectares of the park.

The deal was supposed to represent new hope for a marginalised people considered the missing link by early anthropologists and declared vermin by settlers.

It was only in 2009 - 10 years after the Mbeki hug - that Oom Dawid was allowed to go back home to the park. In between the bureaucrats had to deproclaim the land as a national park then reproclaim it as a contractual national park. There was so much red tape to cut through. At last, though, Oom Dawid was home.

At the time of the land deal, Mbeki said: "This is a step towards the rebirth of a people that nearly perished because of oppression."

That day the heavens opened up - a sign, perhaps, that deep in the heart of dryness the ancestors were pleased.

Then after the broad strokes of Mbeki's poetic vision and natural symbolism, reality kicked in. Ten years on the community has been ripped apart by substance abuse and corruption.

The farms are not productive and there are deep rifts within the group. The future of the Khomani San, the direct ancestors of the first people who roamed the Earth 150 000 years ago, is in the balance.

Warm winds and red sand

It's 40°C-plus (and climbing) in this dusty patch of big sky country. Oom Dawid breathes in deeply. "Smell that," he says. The air smells like a just-washed jersey. "It's going to rain."

A short while later the sky is covered by a blanket of thunder clouds. Lightning streaks flash across the sky; it's a spectacular display of fireworks - Kalahari style.

"The Bushmen call the rain and we dance. But the people don't believe so it doesn't rain very often," says the 75-year-old shirtless leader.

But now fat and juicy raindrops pelt the dry land. "Rain is the power of the Kalahari. The jackals come out and we eat lekker. The rain takes away the pain."

Oom Dawid takes a pull on his hand-rolled cigarette. "Bobbejaan twak (dagga) also takes away the pain," he grins.

The pain, he says, is diminishing because he now has a key to the park. For many of the elders, getting back into the park has given them renewed hope. It had become their Holy Grail. This, at least, was not just another empty promise - this was real.

In terms of the agreement with SANParks, a gate was established for the Khomani San.

Oom Dawid asked park officials to cut a path for him from one of the Khomani San's camps to Mbewu, a heritage camp site established for young people to learn the old language, hunt and live off the land. Photographer Steve Lawrence and I join them on their mission, hurtling up and down sand dunes, cutting a spoor between blackthorn and camelthorn trees.

Oom Dawid scolds game ranger Aubrey Murphy for taking the "wrong" direction.

"But I have a GPS," says Murphy. "But I am a Bushman," Oom Dawid, the master tracker, shoots back sharply. "I am a GPS."

And then in the middle of nowhere we come to a grass hut - Oom Dawid's home.

"I called it Bobbejaanskop because anyone who comes here must leave something.

"They don't respect a Bushman so they won't leave anything for a Bushman, but they will leave something for a bobbejaan."

Oom Dawid, the ultimate anarchist, says he has the freedom of the park.

However, Dupel Erasmus, the park's tourism manager, shakes his head. There are rules, he says. "The Khomani San have certain rights in three zones of the park.

"There's a heritage zone, a preferential zone for development and commercial rights and the S Zone for cultural and spiritual rights. And, in any case, Oom Dawid doesn't actually live in the park."

It's a matter of perspective. Oom Dawid thinks he's living there. Erasmus concedes that Oom Dawid does sleep in the park when he wants to, but it's not his "permanent home".

Oom Dawid comes and goes as he pleases, dividing his time between his grass hut in the park and visiting members of his clan, scattered all over the Kalahari.

Two Swiss tourists wait outside Erasmus's office. They'd been caught travelling down a "no-entry" path and had been summoned to explain themselves.

"Wow," says Dominique, one of the tourists. "Real live Bushmen in the park - that's so cool." Erasmus says they don't hide the fact that Khomani San roam the park, but they don't advertise it either. "The park is 33 000km² and the zones are in wilderness areas so there's unlikely to be any contact."

Pride and prejudice

Never mind contact with the tourists - what about contact with the lions? Oom Dawid is in the park at his own risk. But he's not scared of lions.

"A lion can't eat another lion," he laughs. "I am a lion." He adds, though, that one morning he saw lion's spoor at his gate.

"If you come too close to a lion it's OK to kak yourself, because you are in the kak."

Inside his grass hut, Oom Dawid dusts off the skins of three African wildcats that he hunted. He re-enacts his last hunt.

"I saw the groukat (African wildcat) lurking. I fetched my knobkerrie.

"It dropped to the ground. I pretended I didn't see it. They're not so clever. I doubled back, got behind it and hit it on the head. Hmmm, it's lekker. It tastes just like chicken."

Growing up in the park, he says, was idyllic. He was taught survival skills by his father, the legendary bush master with the oxymoronic name Regopstaan Kruiper ("Standing-up-straight Crawling").

They hunted gemsbok by running with them over 15km until the animals tired out. Then they struck them with assegais.

"Life was good," he sighs.

Regopstaan, he says, wasn't scared of anything. "He was a shepherd who protected his sheep from lions with a knobkerrie."

But Regopstaan couldn't fend off history with his knobkerrie. In 1931, with the creation of the park, his homeland was taken away.

At first, the Kruipers were employed in the park and were allowed to carry on living there.

Oom Dawid manned the gate, cleaned chalets and worked at the petrol pump, where he was caught stealing petrol. "What did they expect?" he asks.

According to Roger Chennells, a lawyer who has acted for the community, the park tried to contain the 25 or so members of the Kruiper clan in a camp, but they weren't interested in being "tamed".

"Tourists driving in the park would suddenly encounter a Bushman, who would jump out at them and beg.

"This was the final straw for the owners - and they were kicked out in 1971," says Chennells.

From the day he left the park Regopstaan, whose traditional name Am Op means "survivor", was determined to regain control of his ancestral lands.

Oom Dawid roamed around the Kalahari, working for farmers, herding sheep. In the mid-1980s, he hit on the idea of becoming a "career Bushman" for tourists.

He wore skins, did traditional dances and posed for photographs. He also got roles as a movie extra. In 1990, the Kruipers went to live on a farm called Kagga Kamma in the Cedeberg. The farmer wanted them as an attraction for his tourists.

It was on Kagga Kamma that Chennells met Regopstaan and the two men started to discuss the possibility of lodging a land claim.

"On his deathbed Regopstaan told me that when the Bushmen get their land back it will rain. Regopstaan didn't live to see it, but it rained when Mbeki came to the Kalahari," says Chennells.

"On December 16, when the first farm - Scotty's Fort - was legally transferred to the Bushmen it rained like it had never rained in the Kalahari before. It rained solidly for three weeks. That's when

I realised that there's something remarkable about the Bushmen."

Regopstaan never went back home, but in 2009 his son did - 38 years later.

7. 2009 11 26 SA LOTTERY SUPPORTS !Ae!HAI KALAHARI HERITAGE PARK

http://www.peaceparks.org/News_1090000000_0_0_0_0_821_Kgalagadi+TFCA+SA+Lottery+support+A...htm

South Africa's National Lottery Distribution Trust Fund injects millions to support the !Ae!Hai Kalahari Heritage Park in the Kgalagadi Transfrontier Park.

South Africa's National Lottery Distribution Trust Fund has made a significant contribution to the development of the !Ae!Hai Kalahari Heritage Park. The generous donation of R4.8 million will help preserve the ǀKhomani San and Mier cultural and traditional knowledge while improving their livelihood opportunities and ensuring their active participation in the joint management of the Heritage Park. Additional to this, the Canadian Development Agency is donating a vehicle and R150 000 for the project.

August 2002 saw the restitution of 50 000 ha of the South African section of the Kgalagadi Transfrontier Park to the ǀKhomani San and Mier communities. The !Ae!Hai Kalahari Heritage Park is co-managed by a Joint Management Board (JMB) comprising ǀKhomani San and Mier community representatives and South African National Parks officials.

The project that will now be funded by South Africa's National Lottery Distribution Trust Fund will support the following interventions and activities:

- An officer will be appointed to oversee the implementation of the JMB's decisions, and to coordinate the Heritage Park's management and development programmes;
- Training and capacity building will be given to communities to enable them to effectively co-manage the Heritage Park. This will include training in business, administration and IT, as well as GIS training for the community rangers;
- Management and development plans will be implemented. These will focus on ecotourism development, income generating opportunities and sustainable livelihoods for community members, cultural regeneration, environmental education, and monitoring and evaluation of sustainable resource use;
- An internal communication strategy will be developed to ensure effective verbal and written communication between the JMB and affected communities, who are widely dispersed over a remote and isolated area;
- The implementation of the Imbewu Programme, which will ensure the transfer of traditional knowledge from the elders to the youth;
- A tourism and cultural plan will be developed to make the area's rich cultural and natural history, and wealth of information and unique artefacts accessible to the visitor; and
- A monitoring and evaluation system, based on cybertracker and GIS, will be developed to assist the community ranger force in the enforcement of their protocol on sustainable use of natural resources.

Mr Dawid Kruijer, traditional leader of the †Khomani San

Sershan Naidoo of the South Africa's National Lottery Distribution Trust Fund said that the donation was in line with the Fund's support of arts, culture and national heritage and particularly its support of the protection of indigenous knowledge. The support of this project that will preserve Southern Africa's cultural and traditional knowledge has been made possible by the participants of South Africa's National Lottery.

Mr Dawid Kruijer, traditional leader of the †Khomani San, speaking on behalf of the †Khomani San and Mier communities, said that the donation would go a long way in protecting a traditional lifestyle at a time when modern Africa was encroaching on wilderness areas, while at the same time enabling the communities to benefit from training, capacity building and ecotourism development.

At South African National Parks, Chief Executive Dr David Mabunda said that this was a welcome development that would strengthen the co-management of the Heritage Park and enrich the experience of the tourists visiting Kgalagadi Transfrontier Park.

Mr Werner Myburgh, CEO of Peace Parks Foundation expressed his sincere thanks to the Canadian Development Agency and to the South Africa's National Lottery Distribution Trust Fund for their generous donation and said: 'We are particularly pleased about the National Lottery Trust Fund's involvement. As the Fund's first contribution to transfrontier conservation development, it is fitting that it will be used for the communities who represent the first inhabitants of our land, in Africa's first transfrontier park.'

8. 2009 01 00 The scramble for green gold African Times

http://www.african-times.com/index.php?option=com_content&view=category&layout=blog&id=59&Itemid=63

January 2009
By Toby Selander

A case study of how natural resources and native knowledge are exploited.

Thousands of years ago, South Africa's indigenous San people discovered the appetite-suppressing power of Hoodia, a native succulent plant. About a decade ago, word spread to the corporate world.

Dawid Kruiper was born in the Kalahari Desert on Sept. 1, 1935. Today, he is the chief, the traditional leader, of the Khomani San living in Andriesvale in the northwestern corner of South Africa. "As soon as I could walk, I went out hunting with my Grandfather Makay," he recalls. "It was wonderful to follow him for an antelope hunt. He was my hero."

It was Makay who conveyed the San's deep secret to his grandson, the use of Hoodia, called !Xoba by the bushmen and pronounced with a click. "We broke off a piece and picked the spikes before we ate it – after that, we could hunt for a week without eating," Kruiper recalls between draws on his homemade cigarette. "After a couple of days, we had to drink but we were never hungry."

No one knows exactly when the magic of the Hoodia was discovered but the Khomani San were hunting in the Kalahari 40,000 to 100,000 years ago, depending on which scientist you believe. The first documented proof of the San people's use of Hoodia was recorded by the botanist Francis Masson in 1796 and in 1936, it was discovered that the San used it to suppress the appetite.

In 1971, the South African apartheid government forcibly removed the Khomani San from the land of their ancestors; they were scattered around the country. A governmental institution, the Council for Scientific and Industrial Research (CSIR), began investigating the Hoodia and different edible plants in 1963, and from 1986 secretly researched the Hoodia and localized the molecule, the P57, that was the active component. In 1995, a year after the first democratic election in South Africa, the CSIR applied for a patent on its findings.

After nine years of research, the institution had secured a worldwide patent on an "invention" that has been used by the San for thousands of years.

The CSIR was financed by the South African taxpayer but its findings were licensed to the UK-based company Phytopharm. That firm then re-licensed the patent, first to Pfizer and then to Unilever.

Pfizer paid Phytopharm \$32 million (then about €30 million) in 1999 of which \$7 million was for development and \$25 million as a milestone payment. But later, Pfizer returned the rights to Phytopharm after which Unilever came in with a \$25 million bid, according to David Yates, a Phytopharm spokesperson.

Today, life is hard on the outskirts of the Kalahari Desert. The Khomani San received a bit of compensation for the lost hunting grounds, when they were allocated to six farms outside Kgalagadi Transfrontier Park. Kgalagadi means "place of thirst." The deal excluded all rights of the San to the Hoodia money. It was only compensation for the suffering under apartheid.

When human rights activists and lawyers took up the fight for the San, the CSIR was more or less forced to sign an agreement. The different San tribes in southern Africa are now entitled to a share of the fortune. But so far they have been paid just €42,000, said the CSIR's Asha Speckman. Her research institute has received €716,000 from Phytopharm, Speckman added. Phytopharm also paid an additional €2.24 million to CSIR, Yates said.

Axel Thoma, a German-born special advisor to the San people, has been working with the Bushmen for several decades in Botswana, Namibia and South Africa, starting as a landscape architect and working in land use planning. "I have heard this diet market could be worth €15

billion per year and I have tried Hoodia myself," he says. "It gave me energy while suppressing my hunger. I took it before 10-hour drives and didn't get hungry or tired."

Thoma also mentioned how Hoodia experiments on mice ended up with the animals starving to death. The effects on dogs were almost the same, he said. There have been clinical trials with human beings showing an intake of 1,000 calories fewer a day after using Hoodia.

Even if Hoodia seems to have this enormous potential for the diet market, Unilever has just decided to return the license to Phytopharm, as the latter confirmed in mid-December. Unilever conducted a trial with Hoodia in a liquid format but concluded that it needs to be in powder form to work.

Thoma says he also heard that Unilever was reluctant to sell it as a concentrate as it would have been too powerful for young people and could pose a health risk. "I respect that Unilever is a company careful enough not to bring it out on the market without more research," he says. "But this is not the end of the world; we are waiting for other companies to come in as a partner with Phytopharm."

It looks like all money spent on researching molecules and making a synthetic drug from Hoodia may have been in vain. "The product" seems to only work in its natural form, as the San used it. For the San, the big money might come when a multinational company starts paying royalties to Phytopharm, which has to pay CSIR, which in turn should pass on 6 percent to the Hoodia Trust. The 100,000 San in southern Africa can use the money. "The San people have big plans," says Thoma. "First of all, they want to use the money for education."

Researchers thought the Khomani San language was extinct but some years ago, they found 26 elderly Khomani San able to speak their ancestral tongue. That number went down to 12 and last year, another two of the elders died. Chief Kruiper wants the young generation to learn the old language, even if he cannot speak it himself.

The language is one example how life has changed since the Khomani San were forced to leave the park and abandon their hunter-gatherer culture. Another problem is how to handle possible future funds and land ownership. Private property is not a natural thing in the old culture: The San have always just hunted or harvested what they needed.

"In a way they are actually less happy now, since they were given the six farms that have created drinking problems and some jealousy," Roger Chennels said some years ago. He was one of the lawyers assisting the San with the deal with the CSIR. The main concern is to let the money go in to education and infrastructure.

Kruiper has a dream, to receive more land or to open up a part of the national park for their own safari operation. For many years, he had to pay the three euros admission to the national park to visit his tribe's old hunting ground and Grandfather Makay's grave but now there is a special gate for the Khomani San. They can also harvest plants but are still waiting to be able to hunt again.

"Over there is the park, where my heart is – among the wild animals," he sighs. A springbok antelope is visible on the horizon and Kruiper copies the springbok's movement. His hands bend like the antelope's hooves and the old San moves with astounding suppleness.

"We would like to show tourists how we can track animals and how to survive in the desert like Grandfather Makay did with me," Kruiper says. The chief promised to show us a wild Hoodia plant and jumped up on our Land Rover's roof, but there was no luck in the first try. Kruiper had to ask his best tracker to find us the plant and there it was – just before the sun set over the Kalahari, hidden behind a red sand dune.

The price of the Hoodia has gone down but in its dried form, it is worth between €20 to €40 a kilo. Today, the plants are rare in the Kalahari but farmers grow them. Eight tons of dried Hoodia have been sold from South Africa. The San were entitled to a royalty but haven't been paid yet.

There are rumors of Hoodia farms in the U.S., in China and many other countries. The hunt for the green desert gold with its sharp spikes has not yielded the return for the rights that the San have hoped for.

"These people must be very happy to have so much money that they can buy this," says Chief Kruiper, shaking his head. "We, who found out about the secret, are starving while in America, they are slimming down."

9. 2006 07 00 !Xaus Lodge, Kgalagadi, Northern Cape

– opening of and information on !Xaus Lodge, a fully catered luxury lodge situated in the Heritage Park, was opened in July 2006

<http://www.sa-venues.com/visit/xauslodge/>

but also see - <http://www.northcape-venues.co.za/xaus-lodge/> (opened in July 2007)

Kgalagadi Transfrontier Park Game Lodge Accommodation

CONTACT THE AGENT: !Xaus Lodge, Kgalagadi Transfrontier Park, Kalahari, Northern Cape, South Africa

Contact: Marichen Uys, Tel: +27 (0)21 701-7860, Fax: +27 (0)21 701-7870

Opened in July 2007, !Xaus Lodge, owned by the Khomani San (Bushmen) and Mier communities, is the first fully catered luxury lodge located in the Kgalagadi Transfrontier Park. This 3,9 million hectare transfrontier peace park transcends the border between the Northern Cape Province of South Africa and Botswana and is one of the last pristine conservation areas on earth. The vision behind its creation, which was facilitated by the Peace Parks Foundation, has ensured in perpetuity a natural animal migration route to the north-east and an environment in which man and animal can peacefully co-exist.

Accommodation

!Xaus Lodge, a 24 bed thatched luxury lodge has been crafted to blend into the landscape of this remote wilderness area. Situated on the red dunes of the Kalahari it overlooks an enormous salt pan where, from the privacy of the deck of your own chalet, you can observe the animals drinking at the waterhole below.

Facilities

Dubbed "A place to experience and not merely observe", !Xaus Lodge offers visitors an opportunity to experience the scenic unspoilt splendour and the remoteness of the vast and arid Kalahari wilderness; to be drawn into the fascinating rituals, traditions and historical cultures of the Bushmen, the remarkable "first people" of southern Africa; and at the same time enjoy the comforts of a luxury lodge that captures the essence of the Kalahari.

Cuisine & Dining

The Mier community, renowned for their culinary skills and for the recipes handed down from generation to generation that have been adapted to overcome the challenges of this arid environment, provide cuisine unique to the lodge.

At night, gathered around the camp-fire, the Bushmen share with visitors their legends of the night sky, their health secrets and the history of their culture and existence.

Wildlife & Nature

Whilst wildlife, much of which is seen on game drives from the lodge, is plentiful and the black-maned lion is one of its icons, this transfrontier park is also a bird-life paradise with two-thirds of the raptor species of southern Africa occurring within its boundaries.

But the real “heart” of !Xaus Lodge lies in its spirit and its people. The experience of an African sunset, the sound of silence as day turns to night and the feeling of being able to touch the stars, provides a feast for the senses and the soul.

Guests are invited to accompany the Bushmen, the legendary “hunter gatherers”, as they track through the desert following the spoor of animals, identifying the plants they can eat or harvest for medicinal purposes and locating their water cache, buried to ensure that they are not overcome by thirst in this harsh environment.

!Xaus Lodge truly is an integral part of “an ancient African land which, when seen through the eyes of the Bushmen, is mystical, magical and spiritual” (Laurens van der Post).

Name & Management

The name of the lodge, !Xaus, meaning “Heart” in the Nama language and phonetically pronounced Kaus, derives from the shape that lies in the pan below the lodge. Of greater significance however is the spirit of reconciliation encapsulated by the name !Xaus. The lodge and its specific location is the positive outcome of a land settlement agreement reached between the South African Government and South African National Parks with the Khomani San and Mier communities to whom the land originally belonged before its incorporation in 1931 into the then Kalahari Gemsbok National Park.

This landmark agreement has allowed traditional communities to regain their dignity and ownership of the land of their ancestors. Their desire to ensure responsible tourism to this ancestral land has led them to enter into an innovative partnership with South African National Parks, who have retained responsibility for the management of its environmental integrity, and with Transfrontier Parks Destinations, who have been appointed as the tourism managers of the lodge and its activities. The Khomani San and Mier, in their traditional spirit of community sharing, are now again able to welcome visitors to their own land and to share with them the magic aura of the Kgalagadi Transfrontier Park.

10. 2006 09 14 Shock and Outrage in the Khalahari over SASI – press release

Shock and outrage in the Khalahari as South African San Institute (SASI) rebuff's the San people over the burial of the Wife of their traditional leader Oom Dawid Kruiper. Ouma Sanna Kruip

Press Release

Shock and outrage in the Khalahari as South African San Institute (SASI) rebuff's the San people over the burial of the Wife of their traditional leader Oom Dawid Kruiper.

Ouma Sanna Kruiper (fondly known as Ouma Gaais) wife of the !KHOMANI SAN Leader Oom Dawid Kruiper past away after a short illness on Saturday the 2nd of September.

When phoned on her cellphone about the sudden death of Ouma Gaais one of the office bearers at the SASI Khalahari satellite office Lizelle Kleynhans responce "we (SASI) are not undertakers".

This shocked and disappointed everyone around and the San community who have put their faith for help and guidance in this organization. (SASI) are supposed to be championing the course of the !Khomani San have had helped them together with Rogger Channel Lawyer for human rights to get the Land claim. They are not showing the willingness to help. The San people have turned to people they consider friends of the !Khomani San and government officials at high echelons to help.

This response shows how some of the people treat the San people even those who are said to be championing the course of the !Khomani San.

Community members find this insensitivity indicative of how they are viewed by those who come with the "intention" to help.

Ouma Gaais will be buried on Saturday 16th September at 9am in Andriesvalle where her community have moved since President Thabo Mbeki and Oom David Kruiper signed the Land Claim Deal securing six farms for the to leave in their traditional ways.

For more information on the needs on the ground:

Daughter of the deceased: Oulet Kruiper 084 713 1816
Social Services: Mrs Bienta Jooste 054 511 0091

SASI Upinton: 054 339 1366
SASI Kimberly: 053 832 3980
Andriesvalle Office: 054 511 0053

Date published:
09/14/2006

11. 2005 09 12 Murder trial of San tracker resumes SABC

www.sabcnews.co.za

The trial of two police officers implicated in the killing of a Khomani San tracker in January last year, resumed again today in the Upington High Court in the Northern Cape, with testimony from the accused.

Johannes Liebenberg and Sebastian van Wyk stand accused of with the murder of Johannes 'Optel' Rooi. The former police officers worked at the Witdraai Police Station at the time of the killing and pleaded not guilty to the charges of murder.

The Khomani San community of Witdraai claims the circumstances surrounding the death of Rooi were not thoroughly investigated. The killing led to an investigation in October last year by the South African Human Rights Commission (SAHRC) into alleged human rights violations against members of the Khomani.

Following the SAHRC's investigation the Independent Complaints Directorate (IDC) charged the two police officers with murder.

In an affidavit, the men claim to have been on patrol, when two men were spotted breaking in to a local liquor store. They fired warning shots and Rooi was fatally wounded in the process. The state start with its cross examination tomorrow

12. 2005 09 00 – request for proposals – Klein Skrij Lodge -

<http://www.sanparks.org/groups/tenders/RFP-Klein-Skrij-Pan-Concession.pdf>

REQUEST FOR PROPOSALS
FOR THE KLEIN SKRIJ LODGE IN THE KHOMANI SAN AND MIER
CONTRACTUAL PARK AREAS
KGALAGADI TRANSFRONTIER PARK
September 2005

IMPORTANT NOTICE

This Request for Proposals has been produced by South African National Parks (SANParks), in connection with the tendering of the Klein Skrij Lodge in the San and Mier Contractual Parks. The information contained in this Request for Proposals has been provided by SANParks.

No representation or warranty, express or implied, is made, or responsibility of any kind is or will be accepted, by SANParks, with respect to the accuracy and completeness of this Request for Proposals, and any liability in connection with the use by any interested party of the information contained in this Memorandum is hereby disclaimed.

This Request for Proposals has been provided to the recipient to assist in making its own appraisal of the opportunities presented herein and in deciding whether to submit a proposal in connection with the tender opportunity. However, this Request for Proposals is not intended to serve as the basis for an investment decision on the opportunities, and each recipient is expected to make such independent investigation and to obtain such independent advice, as he or she may deem necessary for a decision.

SANParks may amend or replace any information contained in this document at any time, without giving any prior notice or providing any reason.

September 2005

13. 2005 03 09 San community is 'fast losing hope' – M&G

<http://www.mg.co.za/article/2005-03-09-san-community-is-fast-losing-hope>

MOYIGA NDURU | JOHANNESBURG, SOUTH AFRICA - Mar 09 2005 17:36

The plight of the San indigenous community in South Africa was placed in the spotlight last week with the launch of a report by the South African Human Rights Commission.

Entitled Report on the Inquiry into Human Rights Violations in the Khomani San Community in South Africa, the 35-page document details what commission chairperson Jody Kollapen said is "a sad story of neglect and of indifference".

"What we found was a community fast losing hope, which often lacked the means and the ability to function and survive in a world so very different from that to which it is accustomed," he noted. Kollapen was speaking at the launch of the report, which took place on Thursday in Johannesburg.

The San, also referred to as Bushmen, are hunter-gatherers who have traditionally inhabited the Kalahari desert -- an expanse straddling South Africa, Botswana and Namibia. ("Khomani" is the name given to the main San group in the southern Kalahari.)

According to the Working Group for Indigenous Minorities of Southern Africa, there are currently about 100 000 San -- the majority of whom live in Botswana (49 000). Namibia has a population of 38 000, and South Africa 4 500. About 6 000 San are found in Angola, 1 600 in Zambia and 1 200 in Zimbabwe.

Under apartheid in the 1970s, members of the community in South Africa were dispossessed of their traditional lands and dispersed throughout the country. This effectively turned them into an underclass, plagued with drug and alcohol abuse that affects adults and children alike.

The local liquor store in the Askham-Andriesvale area of the Kalahari, where many members of the Khomani live, runs a thriving trade selling "killing me softly" -- the name given by the San to a favourite alcoholic drink. Marijuana use has also been reported.

"They drink a lot of alcohol -- some of them start drinking at an early age of 14 years. And sometimes when the male relatives return home drunk at night, they go into the girls' thatched huts and abuse them," said Eliot Ndlovu, an activist in the community.

"We tell the girls to go and report to the community leaders," he added. Ndlovu works for Rainbow Mantis, an NGO that assists the Khomani.

Proper employment is scarce, with most community members making ends meet through craft sales to tourists.

"They have no formal jobs. They sit on the main road to Namibia and tourists give them money," Ndlovu said. "With the money they buy food, but use most of it on alcohol."

In addition, "the Khomani San have no access to water and housing ... Yet these are the things that we take for granted in terms of development," Mongezi Guma, of the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, told journalists on Thursday.

Concerns about threats facing the San were brought to the fore early last year with the killing of Optel Rooi, a well-known tracker.

On January 3, Rooi and an associate, Silikat van Wyk, stopped at a bar in the Askham-Andriesvale area, apparently to fetch water that they planned to carry home. Two police officers, who claim to have been responding to a reported housebreaking, then arrived on the premises, prompting Rooi and Van Wyk to flee. A shooting ensued, in which Rooi was killed.

The uncertainty surrounding the exact details of the incident, as well as dissatisfaction with the way in which the matter was investigated, has damaged relations between the San and the police.

"We found the community and the police deeply divided. The community simply didn't trust the police," Kollapen said.

As a result of the community's complaints, a three-day inquiry was eventually held about Rooi's death -- and the officer who shot him is now facing trial.

Farming and hunting

The incident also highlighted broader tensions between the San and police, which relate to the involvement of officers in farming and hunting.

In 1999, the Khomani San achieved a historic victory when tracts of land in the Kalahari were returned to them under South Africa's land-reform programme, which seeks to rectify racial disparities in land ownership that date back to the apartheid past.

But some of this land, notably that which formed part of a holding called Witdraai, has previously been farmed by local police, says the commission's report. It also claims that police have continued "to undertake commercial ventures on Khomani San land ... [contributing] to a distorted relationship between the community and the police".

"We feel that the police should only be involved in policing -- not farming and hunting," observed Kollapen, adding that he hopes to see the appointment of managers who can help the San engage in agricultural activities on their land.

In a bid to equip the Khomani with the skills they need to survive in a modern world, efforts are under way to educate children from the community, so that members of the San can become aware of their rights.

"So far, the government has repealed 800 discriminatory laws since 1994. Still, it's difficult to instill the culture of one's rights into people," said Zonke Majodina, deputy chairperson of the Human Rights Commission. "People's equality must be promoted and protected."

But, as Thursday's report by the human rights commission notes, San children experience difficulty functioning in a confined school environment, as they are used to moving about more freely. As a result, "they are lured from school by the money they can make and entertaining tourists at stalls selling traditional Khomani San artefacts", says the document.

In July last year, a local official took action on this matter, and brought some of the children back to school.

"However, there is concern that these children will return to a lifestyle where they can make up to R200 a day by entertaining tourists," says the report.

These fears are well-founded. An inquiry by the Department of Education found that a month after being returned to school by the local official, three of the five children concerned were absent from lessons.

Matters are not helped by the fact that facilities to educate San children are less than satisfactory.

"Schooling is still rudimentary," said Guma.

"The plight of the Khomani San raises the question on how many others live in such a situation in the country. We have to look out for such abuses and address them," he noted further.

However, it is not only within South Africa's borders that the situation of the San is raising concern.

In neighbouring Botswana, the Basarwa -- as the San are known locally -- have allegedly been coerced from their traditional lands in the Central Kalahari Game Reserve to allow authorities to exploit diamond reserves in this region.

The government denies the accusation, claiming that any relocation of the San has been done because the community's activities are threatening wildlife conservation, and because it wants to improve the Basarwa's quality of life. – IPS

14. 2005 03 08 Doing right by the Khomani San

http://www.southafrica.info/public_services/citizens/your_rights/update/khomanisan-report.htm

Edwin Tshivhidzo and Tumie Modisane

The South African Human Rights Commission has released a damning report on human rights violations among the Khomani San people in the Northern Cape, along with a number of recommendations to protect the San community's rights.

The commission launched an investigation after receiving complaints from the community about the murder of community member Optel Rooi in January 2004.

The community alleged that the police were responsible for the murder, that the police were victimising and harassing them, and that their children were being sexually abused at the local school.

The commission conducted formal and informal meetings, including public hearings, with the community and various stakeholders.

Briefing the media at the release of the report in Johannesburg last week, commission chairperson Jody Kollapen said the remote location of the Khomani San community and the nature of its predicament "should not make the realisation of human rights seem unattainable."

Report on the inquiry into human rights violations in the Khomani San community

Taking the Constitution to the Kalahari

"This should rather be seen as a challenge ... to secure constitutional rights for the marginalised."

The commission recommended that the state departments and officials involved recognise the Khomani San as a group with a unique composition and status, and consistently aim to see to the needs of the community as part of a structured developmental plan.

The commission also called for the prosecution of the police officers involved in the shooting of Mr Rooi, and the appointment of two external managers - a farm manager and an executive manager - to help the community to manage and cultivate their land.

The commission also called on the district office of the education department to embark on education and monitoring programmes on child abuse.

The commission also recommended that the agreements accompanying the Khomani San land claim process be reconsidered to identify all outstanding commitments.

In 1999 the Khomani San community successfully reclaimed large areas of land in the Andriesvale-Askam area of the Kalahari, in terms of the land reform programme provided for by the Restitution of Land Rights Act of 1994.

Kollapen warned that the commission would consider other options if the parties involved did not adhere to its recommendations.

History of persecution, dispossession

The Khomani San (a collective term for the group of San identified as the dominant San group in the southern Kalahari since the 1920s) are part of a group of distinct San tribes inhabiting the southern area of the vast Kalahari ecosystem. ("San" is the general term for the aboriginal hunting and gathering peoples of Southern Africa.)

According to the commission's report, the Khomani San were dispossessed from the then National Kalahari Gemsbok Park in the 1970s and dispersed through South Africa, living in small groups as a de facto underclass.

"In common with other displaced indigenous people, the San became to a large degree assimilated into, or dominated by, local communities", the report continues. "The ancient San cultural practices, mainly nomadic in nature, were sporadically maintained in isolated groups.

Democracy and disappointment

"The transition to democracy in South Africa and the formal protection of human rights in the country led to the Restitution of Land Rights Act 22 of 1994.

"These changes brought some parts of the San community together, in the effort to claim back their land in the southern Kalahari, in what was seen as part of the journey towards the restoration of not only their land rights, but also their lost dignity and sense of belonging."

Following a history of persecution and dispossession, the Khomani San regained ownership of their land in the southern Kalahari - but according to the commission, "they continue to live in poverty and neglect.

"It is difficult for the outsider to imagine the sadness and disappointment of the community."

"No doubt exists that the situation in the Andriesvale-Askham area needs the drastic attention of all spheres of government and all stakeholders. We hope this inquiry will be the start of the journey towards the realisation of human rights and sustainable development in the Khomani San community.

Source: BuaNews

15. 2005 03 04 Land claims project mismanaged - report - 4 March

http://www.lawlibrary.co.za/notice/wordsanddeeds/2005/2005_03_04.htm

This article was originally published on page 6 of [The Mercury](#) on March 04, 2005

Gross mismanagement at all levels of the Khomani San land restitution programme was revealed on Thursday, but officials denied any responsibility.

"Post-settlement support of the land claims from the department of land affairs has been less than adequate," said South African Human Rights Commission chairperson Jody Kollapen at the release of the report in Johannesburg.

The document is based on a year-long investigation by the commission after community members asked the body to intervene.

It revealed mismanagement - on the part of the community itself, as well as by local and national government - of the 36 000 hectare given to the Khomani San in 1999.

Chief Land Claims commissioner Tozi Gwanya, who attended the briefing, maintained that his department had fulfilled its part of the deal.

"We provided the money for the land, and we provided R1,7-million to the community to manage the land," he said.

"It is not our responsibility to provide all these other services like water and sanitation."

He blamed "paternal" do-gooders, who he said pretended to assist but actually sucked the community dry of funds.

Kollapen said the report described a community "beset" by problems:

Farms had been poorly managed, and much more could have been done in terms of post-settlement support;

Local government failed to provide water, sanitation, or waste-management on San land, despite receiving funding for this purpose;

Police victimised, abused, and harassed the San community. Farming and hunting by police created a conflict of interest and inhibited their ability to protect the community; and

The community was divided between the original claimants and those who joined the claim later, so there was no clear vision or leadership from within the community.

Kollapen did not relieve the community of all blame, noting that several community management committee members had been arrested on charges of poaching. "How can the situation improve when the leadership of the community is languishing in jail?" he asked.

The commission said the local council should put the long-delayed Khomani San Settlement and Development Strategy into effect without delay. Two outside managers should be appointed to oversee the running of the farms.

The Khomani San brought their problems to the attention of the commission the previous year after the killing of community member Optel Rooi. Police were allegedly involved.

The case was re-opened at the commission's behest, and the police officers concerned were to be prosecuted.

Community worker Berno Venter, of the non-government body Rainbow Mantis, said the commission had made things easier for his organisation.

"It is transparent now, you don't have to beg people to give you information. Government can't pretend there are no problems any more," he said.

Another community worker, Phillipa Holden, questioned aspects of the report.

"No one is being held accountable," she said.

Once-profitable farms were no longer viable. The community management committee was also ineffective, said Holden. - Sapa

16. 2005 03 04 Small step to a brighter San future: Star: Jonathan Ancer

Slug: oped.san report Section: Main Edition: 0
Source: Group writers SA Page No: 13

Finally, the government will be made to meet its constitutional obligations and look after the people it has neglected - the Khomani San.

This was the finding of the Human Rights Commission (HRC) report, released yesterday in Johannesburg and in Andriesvale - a dusty patch of the Northern Cape filled with sand dunes, salt pans and "Kalahari Ferraris" (donkey carts).

It was in Andriesvale where hundreds of Khomani San members crammed into a community hall for three days last October to document their experiences of human rights abuses.

The HRC report said the government appeared to have been "remiss" in the settlement and development process after the Khomani San's successful land claim in 1999.

"A number of the immediate needs of the Khomani San community relate to the provision of basic government services, which is particularly the responsibility of local government," the report added.

Local government failed to provide water, sanitation, waste management or development in general on the Khomani San land, despite receiving funds to do so.

The HRC also chastised the government for failing to provide leadership to assist the community with the land that was secured in the land claim. The land had become overgrazed and was not productive.

The HRC recommended that the Department of Land Affairs appoint a farm manager and general manager to assist the community to manage and cultivate the land, and to make an effort to understand the rights and assets afforded to the community by the land claim.

It was a strong message from the HRC, a watchdog body empowered by the constitution with the muscle to ensure human rights reach everyone - especially people who have been marginalised, like the Khomani San.

Genetic research has shown that the Khomani San are the descendants of the first humans who roamed the planet.

In other words, they gave the world the gift of humanity - and now the ancient traditions and the culture of the community which has just 650 members is in danger of being wiped out for ever.

The full horrors of the neglect suffered by the community were detailed by members of the Khomani San last October.

As members of the community spoke, it became clear that the Khomani San's future had taken a catastrophic turn: their land was not productive, substance abuse was taking its toll, they were under threat from the police, and they were still languishing on the margins of society.

The government, which had shared the community's vision by giving it land, now stood accused of indifference for failing to help develop the land.

The question in the minds of those anxiously awaiting the release of the report was: would it have teeth?

"It's definitely got teeth," answered Roger Chennels, a lawyer who has worked with the San since the land claim. "Perhaps there are just a few missing."

He said the report, which identified the challenges and recommended the road ahead, was a wise and reasoned document but could have gone further in forcing the roleplayers to take responsibility.

Jody Kollapen, HRC chief, said whether the report had teeth depended on the HRC itself.

"It will depend on how hard and how far we are willing to push. And we are willing to push hard and far - that's for sure."

The HRC has no specific power to direct a department to act, but it can go to court to compel it to provide a service.

Local government weren't the only ones the HRC reprimanded. The police also came in for some flak.

The report recommends that two police officers involved in the fatal shooting of San tracker Optel Rooi be prosecuted.

Another watchdog, the Independent Complaints Directorate, which investigates police misconduct, has confirmed that the two officers will go on trial in May.

It was the killing of Optel in January 2004 that sparked the HRC inquiry. The community believed that "Kalahari justice" would see the two officers implicated in Optel's death get away with murder, literally.

The commissioners realised that besides police abuse, there were other issues that needed to be investigated, and decided to launch a wider inquiry.

Members of the San who roasted in the scorching Kalahari sun in the community hall in October spoke about other things that threaten their survival: how their traditions and their language are eroding, the discrimination their children suffer at school, and conflict within the community.

The conflict can be traced back to the early 1990s, when about 100 members of the extended Kruiper clan, who had been evicted from the Kalahari Gemsbok Park in 1972, launched a bid to regain their land.

The Kruipers decided to include people who claimed a kinship with the broader San group, as well as unearthen members of their community who had lost touch with their roots.

"We decided to let them on the bus," is how Oom Dawid Kruiper, the San's traditional leader, described it.

In 1999 President Thabo Mbeki travelled to the dusty corner of the country and signed a land-claims deal with Oom Dawid. There was a lot of excitement and great hope that the land - six farms valued at R15-million - would lift the community out of its headlong slump.

Instead, a deep rift between the original claimants, who describe themselves as traditionalists, and the more modern members of the community, who control the Community Property Association (CPA), soon emerged.

As Oom Dawid put it: "The bus got fuller and I was the driver. But there was no space left for the driver."

Addressing the role of the police and the government was expected to be difficult; but everyone knew that the conflict between the CPA and the traditionalists would be the thorniest issue of all.

The CPA became embroiled in accusations of corruption and mismanaging funds, and was accused of sidelining the original claimants.

The decision to "let the others onto the bus" was considered by members of the Kruiper group as their most regrettable mistake - and at the October hearing, Oom Dawid called for his clan to split from the rest of the community and "find their own path down the road".

Chennels confirmed that the CPA-Kruiper rift has been widening steadily, and that there has been an enormous groundswell of dissatisfaction with the CPA.

But the CPA members shrug, and point their fingers at the Kruiper clan, saying "they don't want to work with us".

The HRC noted that there were serious divisions within the community, and added that a split carried considerable complications.

Chennels explained that while the HRC had called for the idea of a split to be put on hold, it hadn't written off the idea.

"I believe a split may allow for a more natural evolution. The important thing is to take a long-term view. I remember when Nelson Mandela was released from prison and Lourens van der Post gave a speech in Stellenbosch. He spoke about a wonderful future and all the rainbow-nation stuff.

"We all cheered and then someone asked what his time-frame for this wonderful future was. 'About 300 years,' he said.

"The answer is small steps. With small steps and lots of support, the Khomani San may yet have a future."

17. 2004 11 02 San try to marry the old ways to the new to survive: Star: Jonathan Ancer

Slug: san.jan Section: Main Edition: 1
Source: Group writers SA Page No: 7

Selikat and Harabo van Wyk quickly make a fire, then dance next to the grass hut on the farm where they live. The brothers, both in their mid-30s, are members of the embattled Khomani San community, which is on the verge of extinction.

Their ancestors were among the first people to roam the planet. But the ancient traditions and culture of the Khomani San could be wiped out in 20 years.

This is what led the Human Rights Commission (HRC) to set up camp last week in the Kalahari, a dusty patch of South Africa filled with sand dunes, salt pans and donkey carts.

The HRC launched its inquiry into human rights violations after the death of Khomani San tracker Optel Rooi in January.

Selikat van Wyk was one of the last people to see Optel alive. The very last were the two policemen who will be charged with Optel's murder.

With each death, the Khomani San, who number just 650 members, move closer to extinction.

Ouma Anna Swarts, who was born in the Kalahari Gemsbok Park (now the Kgalagadi Transfrontier National Park), is one of only a handful of people who can still speak N|u - the ancient language.

"Ouma Anna is the oldest San alive," says Selikat, pointing to a wrinkled woman.

"I think I'm 105," Ouma Anna says. "We were born in the bush and we never kept track of birthdays, but I think I'm 105. Maybe 106."

Anna Festus (33) confirms that Ouma Anna is the "oldest of the oldest".

Festus is the personal assistant of the tribe's traditional leader, Oom Dawid Kruiper - or as she puts it: "I'm a small child in his spoor."

"In the old days we lived free. Nobody molested us.

We just had to keep an eye out for the wild animals," Ouma Anna says.

She became a midwife in the community, using herbs to help ease the labour pains, and still leads an active life.

According to Anna Festus, Ouma Anna's ripe old age is due to the San's lifestyle.

"We live off the land. We use herbs and medicines and natural foods. We live free and there's niks (no) stress.

"Modern life is full of high blood pressure and diabetes. That's the secret," Festus says.

And then her cellphone rings.

"The world is modern," she shrugs when I ask her how she reconciles the old ways with the new.

"We drink Coke. It's not possible to live totally in the old ways. It's in the heart," says Festus, adding that it's the language, dancing, tracking, hunting and knowledge of the animals and the land that keeps members of the community in touch with their roots.

"We're setting up a school and we're going to get teachers who can still speak the language to teach this generation. Otherwise it will be gone in 20 years."

Schalk Bok (34), whose traditional name is N-GouboRob, wears ostrich-skin loincloths, makes crafts and hunts rabbits, porcupines and small wild cats during the day. At night he dreams about selling his handiwork on eBay.

"I live a traditional life," Bok says. "A friend told me about the Internet. When I heard about it, I thought it would be great to be used to sell my crafts to the international community.

"I love my traditions. I know the Bushman thing will die if we no longer follow the traditions. We do it because we love it. Living between the modern world and the traditional world is not easy, but it can be done."

Meanwhile, the HRC has begun wading through the submissions made by 26 witnesses who appeared before it, and next month it will submit its report on how to address the problems.

It's not only the widespread allegations of mistreatment by police that the HRC will address; it will also look at the land.

In 1999, President Thabo Mbeki and Oom Dawid signed a deal returning six farms, valued at R15-million, to the community.

"This is a step towards the rebirth of a people that nearly perished because of oppression," Mbeki said at the time.

The return of stolen land was seen as the first step in the Khomani San's fight for survival.

But five years later, the farms are not productive, alcoholism is rampant and a deep rift has emerged between two factions in the community.

The HRC has shown that some of the problems can be addressed. Amid cheers from community members, the Independent Complaints Directorate announced on the final day of the hearing that the policemen who shot Optel would face murder charges.

The prosecution will go some way in changing the behaviour of the police and holding them accountable.

The Land Claims Commission, which has been accused of being negligent because it failed to help the community manage the farms adequately, also told the HRC that it had recently come up with a development plan to turn the farms around.

Solving these issues will take commitment from all the parties involved, hard work and careful planning. But, the point is, they can be fixed.

The one issue that will be more difficult, though, is the deep rift within the community.

The root of the conflict can be found at the land claims deal. In 1972, the extended Kruiper clan - essentially 10 families - were evicted from the park.

When it was found that the group, numbering about 50, had a land claim, there was pressure from the government for the group to swell its ranks.

Oom Dawid took the decision to allow the "others onto the bus".

San members who had not been born in the park became claimants. In retrospect, it was like an arranged marriage.

While the farms are owned jointly by the two groups, the "others" have taken control of managing them.

People working with the Khomani San were hoping that the HRC hearing would unite the fragmented community. But then Oom Dawid called for the land to be divided between the two groups. In essence, he was calling for a divorce.

While there may be legal and political difficulties in engineering the split, an amicable divorce might be better than a dysfunctional marriage.

18. 2004 10 31 San wait for a 'gate' back to their old lands – Christelle Terreblanche Sunday Independent

<http://www.sundayindependent.co.za/index.php?fSectionId=1042&fArticleId=2281442>

October 31, 2004 Edition 1

Christelle Terreblanche

"There will never be reconciliation," Oom Dawid Kruiper, 69, said with conviction. Not until he had "a gate" to the Kgalagadi Transfrontier Park, that is.

The traditional leader of the Khomani San was sitting on a red dune outside his Witdraai Kalahari homestead at sunset, smoking a zol and talking about forgiveness.

"What you took away you can just give back and that will be serious reconciliation for me," Kruiper said about his unwavering dream of returning to his birthplace, the park.

"Then there will be peace and that is what I want. It is just that pain, the sadness about the park."

He said he had forgiven the Germans who had indentured his forefathers, but would only reconcile when he had unfettered access to their graves in the park.

Five-and-a-half years after an extended Khomani San group received six Kalahari farms (about 40 000 hectares) to settle their land claim for eviction from the park in the 1970s, and two years after a further 25 000 hectares inside the park was added, he felt no closer to his original dream of roaming the park freely again.

"We have a symbolic right to go into the park," Kruiper said. "I don't want those rights. I want to go in on my own at my own gate, a joint gate for us to the San land and our families' graves. We want to visit them."

The original land restitution claim by Kruiper and his father, Regopstaan, was for the park itself, and at first the compromise of farms at the edge of the park seemed a triumph ending centuries of exploitation and dispossession of the San.

"Now there is just this small problem," Kruiper said. He was referring to the westernised Khomani San families who were brought in to enlarge the claim and seemed to have hijacked the traditionalist's plans, threatening to turn the land deal into a tragedy.

Kruiper is fond of telling how President Thabo Mbeki had warned him at the signing ceremony in 1999 that he should "beware of the vultures circling".

This week he told the Human Rights Commission (HRC) that further efforts to reconcile his traditional clan with the extended "westernised" Khomani San group were in vain.

The HRC's hearings in the Kalahari were sparked by the January murder of master tracker Optel Rooi after a spate of complaints about police harassment from the Ashkam/Andriesvale area in the heart of the farmland the Khomani San received.

But they also focused on the deteriorating internal relations and serious allegations of government neglect.

It became clear the strife and the westernised group's virtual takeover of the Communal Property Association (CPA), set up to manage the land, have jeopardised and confounded access and use of the park for the traditionalists in line with a 2002 agreement. This deal gave the San relative freedom to carry out ecotourism ventures and cultural practices, hunt and collect bush foods.

"I just want the gate to go in freely when I want and come back again," Kruiper exclaimed once more.

"The park can be the park, with its tourists, but the people must come to me for trackers, to people with the nature and knowledge. They can come to the campfire and sit and listen to nature and they would be protected."

The park was proclaimed in the 1930s largely to protect the San, but their rights were not enshrined and they soon found themselves as cheap labour in the park, although most of the elders have fond memories of working peacefully with the park management until they were forcibly removed, precipitating years of roaming and poverty.

"In the park it is very quiet. There you can teach the children to respect each other and the wild animals. As it is now, they don't listen," said Kruiper on the dune.

"The pain and the pride and the sadness all lies within the park. Our plants are not here. They are there."

An elder, Ouma Khuna, said there was a river of blood all the way under the sand to the park where they belonged. Elia Festus, 42, said he heard for the first time at the hearings that they could hunt in the park.

"I just want to pick up my bow and arrows and do as I want," he said. "Now we the Bushmen are a threatened species in the park. If we can't be accommodated in the park, we don't belong in South Africa."

In February, the traditional Kruiper clan released the Welkom Declaration (named after a town bordering the park), which stated that the Khomani San were bitterly dissatisfied with the manner in which they had been treated for the past five years.

They said they felt like strangers in the park while they only wished to follow in their elders' footsteps and transmit traditional knowledge and culture to their children.

The original agreement made provision for 50-50 use of the farms for traditional and farming purposes. But the CPA acknowledged to the HRC that they had sold much of the game on the traditional farms to cover debts, although allegations still persist that much of the money went into personal pockets.

One of the policemen on trial for Rooi's murder was permitted by the CPA to shoot 300 springbok and 50 gemsbok in one year, the commission heard.

Henriette Engelbrecht, a spokesperson for the park, said "there is no such thing that they don't have access, but they have to follow regulations to enter. We are more than 100 percent ready to give them a chance to do their own thing".

The park confirmed the "gate" was provided for in the agreement, but it would have to be manned by members of the community to eliminate irregularities and poaching.

The CPA members meanwhile concluded an agreement without the traditionalists's consent for a Samewerkings (Co-operation) Lodge in the park to jointly benefit the Khomani San, the adjacent Mier community and the park.

It will open in December, when Kruiper and his clan will still most likely be waiting for "the gate"

19. 2004 10 29 And a river of vitriol runs through it: Star: Jonathan Ancer

Slug: profile.kruiper Section: Main Edition: 1
Source: Group writers SA Page No: 17

The sun sets on the Kalahari landscape as Oom Dawid Kruiper, the traditional leader of the Khomani San, talks about the spiritual pull of the land.

He was speaking outside his grass hut this week after making a submission to the Human Rights Commission, which had trekked to Andriesvale in the Northern Cape to find solutions to the problems facing the Khomani San community.

It was the second day of the HRC inquiry - when 65-year-old Oom Dawid called for the community to split. His solution for the division within the ranks is for him to take the 200-strong

traditionalists - the 10 families of the extended Kruiper family born in the Kalahari Gemsbok Park - and go it alone.

Oom Dawid arrives at the inquiry in a red BMW but leaves aboard a Kalahari Ferrari (donkey cart).

"Just give us Witdraai," he pleads. "Then we'll be happy."

The 1999 land deal signed by President Thabo Mbeki and Oom Dawid saw six farms - land totalling almost 38 000 hectares and valued at R15-million - returned to the Khomani San.

It had been celebrated as a successful land-claim agreement. But five years later, the land is neglected and in-fighting between factions has torn the community apart.

To call the Khomani San a community is not accurate - the group of three sub-tribes does not function as a community.

"We have different visions; we have always had different visions. We should have split from the beginning," Oom Dawid insists.

When the government acknowledged that the extended Kruiper family, who had been evicted from the Kalahari Gemsbok Park, had a legitimate claim, they urged Oom Dawid to increase the group's number.

That's when Oom Dawid allowed people who had a kinship with the broader San community to become claimants - even though they were not from the park.

Or, as he put it: "We let them come onto the bus."

A Communal Property Association was formed to manage the farms, and that's when the trouble began. The CPA became embroiled in accusations of corruption and was accused of sidelining the original claimants, who call themselves the traditionalists - Kruiper's family.

"I am Dawid," he said at the hearing. "I have a tender heart."

And then he pleaded to be given just one of the six farms and to be left alone.

"Just give me Witdraai. The CPA can have the rest.

Then I'll have peace in my heart."

After the hearing, Oom Dawid sat on the red sand dunes outside his grass hut on Witdraai farm and spoke about his vision.

"The CPA allowed people to hunt on my land. They killed all the springbok. I want the game back. I want to turn this into a place where tourists can come and learn about the old ways. We can teach them about the scorpions, the snakes and the stars. We can sit around a campfire and talk about our traditions. I want this farm to preserve the old ways so that my children will have a heritage.

"My heart lies in the park and my aim is to have my own gate to the park - where I can have unrestricted access to the land of my birth."

He is adamant there can be no reconciliation with the CPA - the people he calls "Westerners". "I don't know where reconciliation will come from. It's not possible."

Roger Chennels, a lawyer for the Kruipers during the original land claim, agrees that the two groups have different ways of looking at the world.

"There have been formal attempts at reconciliation but nothing has come of them. The vitriol between the two groups is just getting hotter. The division is deeper and more intractable, and despite sincere attempts to close the gap, it's getting wider. I think that with careful planning and a good referendum, a split could work.

"It's a crazy notion, but if you scratch the surface, it could be the solution that has evaded us all these years."

As the sun goes down, Oom Dawid speaks about the symbolism of the full moon (it's the best time for hunting because that is when the animals' marrow is full). He also knows that when the moon becomes dark and the wind turns, it will rain.

He speaks poetically about his land and the troubles in his heart. Unfortunately, that isn't the image he always presents. He has been accused of being drunk too often and of being belligerent.

He admits alcohol abuse is a problem in the community. "Alcohol doesn't have honour for anyone. It's poison," he says.

At the inquiry he showed his charisma; how he can touch people; how he can take his tribe - albeit splintered - forward. It was a glimpse of Oom Dawid as a great leader.

20. 2004 10 28 Deep rift saddens leader of San clan – Star – Jonathan Ancer

October 28, 2004 Edition 1

"I am Dawid. I am a tender-hearted person."

It was a despondent but resigned Oom Dawid Kruiper, the 65-year-old traditional leader of the Khomani San, who addressed the Human Rights Commission (HRC) yesterday.

"I have waited five-and-a-half years to speak about the troubles in my heart," he said.

When Kruiper made his submission - on the second day of the inquiry into human rights violations against his community - he spoke poetically about his land and his people. Then he called for his clan to split from the rest of the San community and "find their own path down the road".

The three-day inquiry was launched after San tracker Optel Rooi was shot in the back, allegedly by police, in January, but the HRC realised the police's role was only part of the problem - the community was divided.

Announcing the inquiry, the HRC warned that it would ask some tough questions in an attempt to find a way out of the crisis.

Yesterday, in Andriesvale, Northern Cape, everyone - about 200 Khomani San, 11 HRC officials, seven journalists, four policemen and two translators - was in the hot seat as temperatures climbed above 35°C.

Day one of the inquiry was dedicated to officialdom as land claims commissioners and municipal bureaucrats gave submissions as dry as the Kalahari itself. As the commissioners probed, prodded and pulled their evidence, a picture emerged of a tiny community whose fight for survival hangs in the balance.

In 1999, President Thabo Mbeki flew to the Kalahari to sign a land claims deal with Kruiper for six farms - worth R15-million - for the San.

Barely five years later, the anguished leader spoke about splitting from the group and going it alone.

"When the government gave me the land, President Mbeki told me to be careful of the vultures. That day, the division should have taken place."

The conflict can be traced back to the mid-1990s, when about 100 members of the extended Kruiper clan, who had been evicted from the Kalahari Gemsbok Park in 1972, launched a bid to regain their land - land to which they say they are tied by an umbilical cord.

The Kruipers decided to include people who claimed a kinship with the broader San group, as well as unearthen members of the community who had lost touch with their roots.

A deep rift between the "old Bushmen" (the traditionalists) and the "new Bushmen" emerged.

"We let the others onto the bus. The bus became fuller and I was the driver. But there's no space for the driver. I have to get off," Kruiper said.

"I will be standing on a sand dune, filled with heartsore, but I have to let them go."

And then he ended his submission with a plea: "Give me, the Kruiper clan, Witdraai, and the CPA (the Communal Property Association) can have the rest. I ask, very humbly, just give me that one farm and there will be peace in my heart."

Arrie Tieties, of the CPA, which is at loggerheads with the traditionalists, took the stand and painted a different picture of the road ahead.

"We can work with the traditional leaders. There can be reconciliation," he said.

He added that there were plans in the pipeline, but the CPA needed money and support from the government to make those plans work.

There were emotional scenes as members of the community took the stand and related their experiences of beatings and torture at the hands of the police.

Petrus Vaalbooi, commenting on the death of Rooi, said: "Funny things are happening here. There's not a single person who isn't scared.

"It's a war on the Bushmen."

The police were due to take the stand today.

•jan@star.co.za

21. 2004 10 25 The sun sets on the San – Jonathan Ancer – the Star

October 25, 2004 Edition 1

Jonathan Ancer

After three days of searching for the San's spiritual leader, we finally track him down - he is under a tree, drunk or stoned or both.

"You have come to steal my knowledge," 65-year-old Dawid Kruiper accuses, wagging his finger and then letting off a stream of obscenities.

Here is a man who just five years ago sat down with President Thabo Mbeki to sign an agreement that made his people the richest landowners in the Kalahari.

Here is a man who, people say, is an articulate and inspiring leader, who is able to represent the needs of his nation to international audiences ... when he is sober.

Unfortunately that doesn't appear to be too often, and in his fall from possible greatness, he has become a symbol of a nation falling to pieces.

Not far away from where Kruiper stands in his tattered jersey and dirty trousers, is the place where another symbol of hope fell - with a bullet in his back.

His name was Optel Rooi.

He was called Optel because he was "picked up" as a 14-year-old poacher by the San after he had been tracked for three days.

In the 21 years that followed Optel never rose to greatness, but his story was inspiring: from poacher to tracker of other poachers; from misguided youth to champion of conservation.

Then in January the mild-mannered, softly-spoken man was found dead, allegedly shot in the back by police who said he had broken into a nearby bottle store.

Now, in death, he is likely to play a major role in shaping the San's future. His killing has ignited a fuse.

The community believes a policeman pulled the trigger, killing Optel in cold blood. They are furious that after 10 months no one has been arrested.

To some extent Optel has united the divided community and has led to the Human Rights Commission launching an inquiry.

But the inquiry, which begins in Andriesville on Tuesday, will delve deeper than investigating the circumstances surrounding Rooi's death: it will look at how a divided community can begin to regain its dignity.

That dignity was displayed by Kruiper in 1999 when he met Mbeki at the Molopa Lodge to formalise a land deal agreement 25 years after the community was booted out of the then Kalahari Gemsbok National Park.

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They squat in ostrich-skin loincloths, selling curios to curious tourists. They thrived as hunter gatherers; now they survive as tourist attractions.

When a car screeches down the road, the San dance, cheer and wave their bows and arrows to attract attention.

Jan Vorster and 13-year-old Mackai, who doesn't go to school, have set up a craft stall on the side of the road.

"Some days are good, some days are bad," Vorster says philosophically.

The 26-year-old makes between R20 and R100 a day on his crafts. He says he makes a little bit extra when a tourist pays to watch him hunt small wildcats.

A Cape Town couple stop and Vorster and Mackai begin dancing. The woman asks Vorster to speak "your language". He makes a few clicking sounds.

Then she asks Mackai to hold Gemsbok horns on his head.

Mackai obliges. The tourist snaps a photo. Her husband pays R10 for a rock with a painting of a San hunter aiming an arrow at a porcupine.

The San are trapped between two worlds: hankering after their traditional ways, but needing to make money to survive.

The San - literally and metaphorically - are at a crossroads.

At a four-way stop on the road to the Molopa Lodge, Oom Jack is coughing and spluttering. He takes a pull on a newspaper-rolled cigarette, which smells like dagga, and exhales.

"When I was born, I could walk around any part of the land and hunt, but now I'm stuck behind fences. I'm in prison. Dawid Kruiper is our leader. He'll tell you the whole story of the Bushmen: all the problems, all the mess," Oom Jack says.

At the heart of the "mess" is a split within the 650-strong community between those describing themselves as "traditional Bushmen" and those whom they describe as "Westerners".

Stef Snel, a documentary filmmaker who worked with the San in 2000, explains how the split came about.

When Kruiper's father, Regopstaan, made the original land claim, the Khomani San numbered about 50 members.

"There was pressure from the government for the community to swell its ranks before it could be considered to get land," Snel says.

As a result, the claimant group, which was mostly the Kruiper family, decided to find others to strengthen their case.

Families who had their origins further south, and were not directly related to the group of San who had been evicted from the Park, became claimants.

Researchers also went looking at family trees to find people who had lost touch with their roots.

"In apartheid days, the San were considered the lowest in the barrel and so many denied their ancestry," Snel says.

"But they were unearthed for the land claim, and because it was a different political climate and money and land were involved, it was easier for people to acknowledge their heritage."

The "new Bushmen" and the traditionalists clashed and tension between the factions, who jointly own the land, has boiled over.

The decision to "let the others on to the bus" is considered by members of the Kruiper group as their most regrettable mistake.

Elias Festus, 43, who had worked as a tracker for 12 years and now sells crafts, says: "We are unhappy that our farms are being run by a committee of Westerners."

He is sitting on the ground. There's a plaster cast on his left leg, which he says was broken after he was run over by a donkey cart, known in these parts as a Kalahari Ferrari.

"These people don't follow Bushman traditions; they want to do things the Western way.

"We want to hunt, live in grass huts and perform our rituals and traditions without their interference. We want to follow the old ways," he insists.

I notice his cellphone and ask him how he reconciles cellular technology with "the old ways".

Festus doesn't answer. He just laughs. He picks up a bow, notches an arrow and pulls back the string.

He takes aim at a milk carton about 40 metres away, and releases. The arrow whistles through the air, pier-cing the carton.

Another "traditional bushman", 36-year-old Selikat, claps his hands and sings in the clicks of the old language at his grass shelter on one of the San's farms.

Selikat says the day was a typical one at the intersection. He spent it working on necklaces (which he sells for R50), bangles (R20) and bows made out of Gemsbok horns and arrows (R70). He makes about R50 a week.

"It's too little. What must we do? We are unhappy."

His day's earnings are being put into the pot on the fire - potatoes, onions, mealie cobs and a chicken leg.

According to Selikat, "outsiders have infiltrated the community and are pretending to be bushmen".

"They're fighting us; not with blood, but with politics. They're stealing our culture; they're stealing our traditions. We drink because of the stress."

The drink of choice is the cheap wine nicknamed "killing me softly" by the community.

Nursing Iron Brews at Molopa Lodge are Arrie Tities, 37, and Fannie Brou, 26. The deputy chairman and treasurer of the Community Property Association (CPA), which is charged with managing the six farms, are not wearing loincloths.

They're dressed, like most young South Africans, in jeans and T-shirts (although Tities is wearing a camelthorn seed and ostrich-shell necklace around his neck).

Like most of the other members of the CPA, they are "Westerners".

Tities was born on a farm in the Kalahari and lived in a tent until he was seven. Then his family moved to Upington and he left his San roots behind him, only to embrace his identity when the land claim was instituted.

"I can't speak the language," Tities says.

"There are too many clicks and your tongue does cartwheels.

"When I went to school in Upington people didn't know I was a bushman, but I've always been proud of who I am. I know the culture and I respect the traditions. Being a bushman is not about the clothes you wear. It's in the blood."

Brou didn't even know he was a San until his grandmother was identified in the land claim and his family was registered as claimants.

"It was a surprise," he says. "But when I got used to the idea of being a bushman, I came to celebrate it.

"I was happy that our people were given land. It's just sad that we can't work with the traditional leaders. They say it's their land and they don't want us to manage the farms," Brou says.

Eventually, in July, a San Bosberaad was called to iron out differences between the two factions.

At the moment the only thing the two groups agree on is their disgust at the killing of Optel.

Members of the San are now pinning their hopes on the HRC hearings sparked by his killing. They want the country to hear their cry for help.

They are searching for answers on how to repair the rift within the community, make the farms work and end the brutality perpetrated on the San.

If that doesn't happen the San, the people who have the oldest genetic markers on the planet, won't be able to pass on their culture to a next generation.

The first step starts with getting to the bottom of the murder of a reformed poacher.

22. 2004 10 22 He is drunk, or stoned, or both ... this is the hope of a dying nation: Star: Jonathan Ancer

Slug: san.part1 Section: Main Edition: Page 19 1

After three days of searching for Dawid Kruiper, we finally track him down - he is under a tree, drunk, or stoned, or both.

This is the 65-year-old spiritual leader of the Khomani San, a 650-strong community living in the southern Kalahari.

"You have come to steal my knowledge," he accuses, wagging his finger and then letting off a stream of obscenities.

Here is a man who just five years ago sat down with President Thabo Mbeki to sign an agreement that made his people the richest landowners in the Kalahari.

Here is a man who, people say, is an articulate and inspiring leader, who is able to represent the needs of his nation to international audiences ... when he's sober.

Unfortunately, that doesn't appear to be too often, and in his fall from possible greatness, he has become a symbol of a nation falling to pieces.

Not far away from where Kruiper stands, in his tattered jersey and dirty trousers, is the place where another symbol of hope fell - with a bullet in his back. His name was Optel Rooi.

He was called Optel because as a 14-year-old poacher he was "picked up" - dehydrated and exhausted - by the San after they had tracked him for three days.

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Then in January, the softly-spoken, mild-mannered man was found dead, allegedly shot in the back by police who said he had broken into a nearby bottle store.

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The San are at a crossroads - in every sense of the word.

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The drink of choice is the cheap wine

23. 2004 10 14 Inquiry into abuse of San people - Christelle Terreblanche – S Independent

http://www.lawlibrary.co.za/notice/wordsanddeeds/2004/wordsanddeeds_2004_10_18.htm

Senior government officials will have to answer publicly to serious allegations ranging from human rights abuses to neglect of the Kalahari's Khomani San people.

The allegations are contained in several expert submissions to the Human Rights Commission (HRC), which launched an inquiry into problems that continue to marginalise the community and threaten to tear it apart.

The public hearings are due to start next week at Ashkam near the Botswana border. Leon Wessels, of the HRC, who convened the hearings, confirmed that a range of departments and institutions stand accused.

"At this stage our impression is that we will get the full co-operation of all the public bodies, including the land and water affairs, social development and education departments, the local and provincial governments and the district municipality," Wessels said.

"There are allegations against all of them about neglect, but also of human rights abuses, because it includes terrible allegations against the police. We have received substantive submissions which really warrant the inquiry."

The continuing problems came to a head with the January killing of Optel Rooi, an expert tracker, which sparked the commission's inquiry. No one has been arrested for his cold-blooded murder, but two policemen are being blamed by the community.

Other problems include internal squabbling over the R15-million assets the community won in a land and assets claim five years ago. The strife is between the 700-member clan's traditionalists (the original claimants) and westernised members. Racism from surrounding white farmers is also an issue.

But experts said the main problem remained the government's failure to provide adequate assistance and services to the half-illiterate community, with some calling it a case study in how land reform could be botched.

The submissions to the HRC detail abuses such as police harassment, sexual abuse of pupils at the Ashkam school and the government's lack of response to the community's cries for help.

Many claimants are still without potable water or easy access to education and health facilities on the 400 000 hectares of Kalahari land they received in 1999.

The last San were evicted from the Kalahari Gemsbok Park in 1973. The returned land included part of the park and farmland, providing potentially lucrative opportunities, but little has come of it due to lack of assistance and internal strife.

Wessels said the HRC was dismayed at the allegations. It appeared that the officials would have "to do a lot of explaining". He was at pains to point out, however, that the inquiry was not meant to be confrontational.

"We hope to come to a solution not only for the community, but to also assist the public bodies involved," he said. "We don't want to pre-judge them. But we will not be pulling any punches." Wessels said the inquiry was unique because of the Khomani San people's uniqueness, "but also because of the cross-cutting nature of looking at both their political and socio-economic rights".

It would also be the first time the HRC would have a joint inquiry with the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities.

Anna Festus, a community leader, said she believed the inquiry had a good chance of resolving the situation. She said that while the focus would be on Rooi's death, she hoped it would also help solve the in-fighting and the gaps in services.

She said that Thoko Didiza, the minister of land affairs, had recently promised to visit the community for the first time after years of allegedly ignoring their pleas.

Kobus Pienaar, of the Legal Resources Centre, which has advised the community, said: "It appears that one of the main problems in the San's Communal Property Association (CPA) is the fact that the land was made available without working out meticulously who exactly got what, how the proceeds would be shared and how the rights of individual members would vest in the association.

"This is one of the major challenges from a legal point of view facing land reform projects and a subject for the land affairs department's national CPA review."

Roger Chennels, the attorney for the larger San community, said this was similar to giving African nations independence in the 1960s and leaving them to run countries.

"The settlements were made very quickly and people with little education were left to manage R15-million," he said.

"The department of land affairs was given the powers to intervene, but never used them."

Peter Makomele, of the Land Claims Commission, who is a project officer for the Khomani San, said the commission had made its submission and would probably be represented at the highest level to answer the allegations.

Stef Snel, a Khomani San pressure group co-ordinator, is sceptical, however, and said the problems were almost intractable, while the hearings may "open a big wound that has been festering".

"I hope there is a solution that would involve more active curatorship and training of the community that could make a real difference on the ground," Snel said.

This article was originally published on page 4 of Sunday Independent on October 17, 2004

24. 2004 08 20 Land Affairs minister treated us with disrespect - San leader

<http://www.capeargus.co.za/index.php?fSectionId=49&fArticleId=2194700>

By: Zenzile Khoisan

Kalahari San leader Dawid Kruijer has accused Land Affairs Minister Thoko Didiza of a breach of protocol when they met in her office in Cape Town.

He claims she kept his delegation waiting for two hours and then failed to properly acknowledge him at the meeting.

"The way I was treated when I met Minister Didiza is not right. She did not shake my hand, but chose to sit with her arms folded at the end of a large table, speaking to me like I have no experience of this world," Kruiper said.

Didiza had agreed to meet the San delegation, which had hitchhiked to Cape Town to seek government help in sorting out a land claim settlement.

After the meeting Didiza issued a statement saying the San leaders had raised issues that had been dealt with several years ago. She said she would travel to the Kalahari to meet the communities.

Kruiper said the minister's approach had left them feeling dejected, and they were now considering how to draw international attention to their plight. They claimed they had been the victims of serious human rights abuses, including victimisation by police, poaching of game and lack of support.

The group also wants a thorough probe into the financial affairs of non-governmental organisations that have received money for development work among the Kalahari San.

Anna Festus, one of the group, said: "We can no longer just sit back and watch as our people die in poverty, while we have massive land, inside and outside the Kalahari transfrontier park, over which we have no say or control."

She said they had had a massive response to their standing outside the gates of parliament, clad in traditional beads and leather, on Wednesday.

"What was most disturbing to many ... people was the notion that a great leader of indigenous people, like Dawid Kruiper, had to stand outside the gates of parliament, without even being offered a chair or a glass of water, by the politicians who are supposed to serve all the people."

25.

26. 2004 08 19 Kalahari people trek to Mbeki over land issue - SA leader complains that promises have not been kept: Star: Melanie Gosling

Slug: kruiper.walk Section: Main Edition: 1
Source: Group writers SA Page No: 5

Dawid Kruiper, traditional leader of an ancient minority group, has hitchhiked from the Kalahari to Cape Town to seek an appointment with President Thabo Mbeki over a land settlement that he says has gone wrong.

Barefoot, wearing only a loincloth, Kruiper made the 900km journey with five relatives to ask Mbeki to help his //Sa people gain control of territory that the government gave back to them in the country's first land restitution process more than five years ago.

Sitting in a Cape Town hotel - accommodation that friends paid for - Kruiper said through an interpreter: "There are things happening in the Kalahari that brought me here as a hitchhiker. All I want is the truth, justice and freedom for my people.

"I have left my people behind who are watching with the eyes of a falcon in the hopes that I bring back two or three words of good news. They are watching me because they say the land was given back to us, yet they still have nothing. Very many other people have come onto that land.

"When I return, I hope it will be in the knowledge that my people can live in freedom," he said.

The settlement included land in the Kgalagadi National Park and six farms.

Half the land was to have been used for traditional cultural life and tourism, and the rest for commercial farming.

Kruiper said the reason he wanted to speak to Mbeki was because it was he, when he was vice-president, who had handed the land back to him and his people. But since then, they had been marginalised and ignored.

He said the system of a community property association, who managed the land, had not worked as they had shown no respect for his people's traditions and culture.

The group of bushmen (Kruiper say they are //Sa or bushmen, but not San) decided last week, after a meeting of stakeholders in the land settlement, to travel to Cape Town.

Outside parliament this week, three of the group, dressed in loincloths, caused quite a stir.

Anna Festus, one of Kruiper's group, said: "The police spoke to die ou grootman (Kruiper) and asked if he would move a little bit because there was a big crowd.

"A representative from the president's office came to speak to him and promised that he would take up the case with President Mbeki. But we said we want to stay here until he gives us a date and time when we can see him."

27. 2004 06 10 Journalist takes aim over name claim for people of the Kalahari: Star: Sheena Adams

Slug: bushmen CORRECT Section: Main Edition: 1
Source: Group writers SA Date: 10 June 2004 Page No: 6

A foreign journalist has taken issue with Minister of Arts and Culture Dr Pallo Jordan for suggesting that Bushmen prefer being called "the San people".

Werner Doll, who was born in Germany but has been in the country for 38 years, was corrected by the minister at a parliamentary briefing last month after asking what the department was doing about this indigenous group of people.

"The term 'Bushmen' is not one we use in this country - we tend to think of it as derogatory. I don't think the people call themselves Bushmen, but I know what you mean. We refer to them as the San people," Jordan said. However, Doll has now objected in writing.

In a letter to the minister he said San meant "naked man" and that David Kruiper, leader of the Komani San people, was happy with the term "Bushmen". Doll has spent years documenting the culture.

"I do not believe that you or any other person has the right to disregard the internationally known, stated and accepted name of the currently oldest living human tribe.

"I believe it is rather discriminating that politically you would eliminate a whole culture through your renaming out of political reasons due to discriminating South African history," the letter says.

In a written reply, Jordan said he did not care to debate the use of the term "San".

"What I do know is that the people in question have their own names for themselves. I doubt that 'Bushmen' is one of them," the minister said.

He added that he was not directly responsible for "that part of the country" and suggested that Doll get in touch with Local Government Minister Sydney Mufamadi.

According to Doll, there are about 500 Bushmen living in the South African Kalahari. He reckons they will be wiped out within 20 years.

The community is hit by shootings and alcohol abuse.

Doll says his intention is to help the government avoid the issue becoming an "international disgrace".

"The Bushmen of South Africa could be one of the most interesting features in tourism and natural traditional knowledge of a simple human existence. ... This has to be done by a caring and understanding co-ordinator," he says in the letter.

28. 2004 06 10 Adv McKenzie to meet Witdraai Khomani San Community - Media Alert¹

10 June 2004

The Executive Director of the Independent Complaints Directorate (ICD), Adv Karen McKenzie, will be meeting with the Witdraai Khomani San Community on Saturday, 12 June 2004, after allegations of police brutality and misconduct were made in a "Special Assignment" programme on SABC 3 recently.

Adv. McKenzie will meet with the Witdraai Community on Saturday, 12 June 2004, at the Andriesvale Community Hall at 10:00.

The purpose of the visit is to investigate allegations of bad policing reported by the community in the said area. It is also alleged that police target Bushmen and shoot them for allegedly smoking dagga. It is alleged that police are reluctant to attend to complaints from members of the community. It is also alleged that instead of attending to complaints from members of the community, police harass them. It is also alleged that policing is discriminatory against the Khomani San.

The ICD is also investigating circumstances surrounding the death of Johannes (Optel) Rooi who allegedly died after he was shot in the back by police. Two further cases of assault, perpetrated by the police, are also being investigated by the ICD.

Date: Saturday, 12 June 2004
Place: Witdraai, Northern Cape
Venue: Andriesvale Community Hall
Time: 10:00

For enquiries contact:
ICD National Spokesperson
Steve Mabona
082 809 1927

29. 2004 04 00 Report: National KHOI-SAN Consultative Conference of South Africa (NKCCSA)

¹ <http://www.icd.gov.za/media/2004/sancommun.htm>

<http://www.google.co.za/search?hl=en&cr=countryZA&q=khomani+san&start=60&sa=N>

[DOC]

[THE NATIONAL KHOISAN CONSULTATIVE CONFERENCE OF SOUTH AFRICA](#)

File Format: Microsoft Word

Nasionale KHOI-SAN Oorlegplegende Konferensie van Suid Afrika (NKOKSA)

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Photographer: Chris Johns for National Geographic on the "Last Stand for Southern Africa's First People"

"Unless mankind awakens to the need to preserve it's future, it
might one day find it self fast asleep "

1. Background

The dehumanisation of the KHOI-SAN began in 1652 and continue right into the new century and millennium. Stripped of their culture, language and own history, the descendants of the KHOI-SAN suffer an identity crisis. Our people are confused and have no sense of belonging. Colonialism and apartheid robbed the KHOI-SAN as indigenous peoples, of their identity, national pride, cultural heritage and basic human rights.

Broken but not defeated, the first indigenous peoples of South Africa convened at Oudtshoorn from 29 March to 01 April 2001 in a conference to unite under one body. These indigenous peoples included affiliates from the following tribes: the Inqua, the Griqua, the Koranna, the Nama, the Kwe, the !Xu, the Attaqua, the Cochoqua, the Gorochoqua, the Chainoqua, the Goringhaiqua, the Gouriqua, the Khomani San, the Hoengeyqua, the //NAU // AOXIB // NANS and the KAI. Together they established the National KHOI-SAN Consultative Conference of South Africa (NKCCSA) translated to Afrikaans, "Die Nasionale Khoi-San Oorlegplegende Konferensie (NKOK SA). They adopted twelve resolutions at the conference, and established the

NKOK council. The NKOK council's terms of reference were the Oudtshoorn Resolutions and they had to see that it gets implemented within the KHOI-SAN communities during their two years of office.

Photographer: Chris Johns from the "Last Stands for Southern Africa's First People"

2. Purpose of this Report

Photographer: Chris Johns for National Geographic Special-Last Stand for Southern Africa's First People

The main focus of this report is to inform both our NKOK Affiliates and our Various Stakeholders about our progress to date and what we would also like to achieve in these current two years as the NKOK Secretariat. This report will highlight some of the setbacks and accomplishments of last year (2003) until now (April 2004).

3. Subheadings

3.1 Protocol

- The protocol of the NKOK is that the Executive Committee (EXCO) must first consolidate before any information is distributed to the various officials & stakeholders.
- It is therefore very important to note that the NKOK Secretariat can only disseminate information after instructions from the EXCO.
- The secretariat must be supported by the information from their respective delegates in the different Provinces of which the mother body will benefit.

3.2 Content

We reaffirm our commitment to the KHOI-SAN People of South Africa even though we have communication break- downs.

Our setbacks include;

- It is with sadness to note that after eight (8) months, not one of our affiliates of the council has reported on any progress in regards to the implementation of their different resolutions, to which they have been assigned.

-
- Communication in general is our main setback in terms of effective coordination with our NKOK Affiliates.

Our accomplishments include;

- The successful second NKOK Conference held at Springbok in July 2003. Both the old and new affiliates committed themselves to the plight of the indigenous peoples of South Africa.

- The successful negotiation of Mr. F. Kraalshoek and Mr. E. C. Human and Prof. P. Erasmus: Department Anthropology at the University of the Free State (UFS). This led to a fully equip office facility for the NKOK secretariat at UFS.
- Mr. E. C. Human's voluntarily assistance to the NKOK Secretariat as office staff from 08H00-16H00 as Mr. F. Kraalshoek is engaged in a full time job.
- Our participation in a Symposium for the KHOI-SAN Peoples conducted by Prof. R. Gordon: University of Vernon, USA, in collaboration with the Department Anthropology at UFS. This symposium was attended by various head of Departments at the University, representatives from SAHRA, the Bloemfontein Museum and the Sol Plaatjies Museum in Kimberley to name but a few. All of them pledged their support in working with the NKOK Secretariat and it's members in implementing the NKOK Resolutions by means of a project.
- We were invited to stand as custodians for the Vuseni Imvelo Project. Mr. S. Coetzee represented us at the first meeting, which was held on 14 May 2004 in Gauteng.
- Lastly, we are taking part in the Lestema La Tsela Project. (All of these projects will be discussed in our meeting).

3.2 Evaluation

Ever since that Symposium, the UFS has been working very closely with the NKOK Secretariat in setting up various Projects that will uplift the socio-economic status of the KHOI-SAN peoples in South Africa

We have accomplished many difficulties in a short space of time, but now we need to communicate with the whole of South Africa and the World about recent developments within the KHOI-SAN Communities of South Africa. At this point we are working towards setting up an NKOK website for better presentation.

You need to inform us about developments with regards to communities, cultural councils, cultural houses or cultural groups and the implementation of the NKOK Resolutions as well as inputs for a year plan. You are therefore urged to contact the Secretariat in order to update them on current affairs in your province/ geographical area. The address is; NKOK Secretariat, C/o University of the Free State Department Anthropology, P. O. Box 9638, Bloemfontein, 9300. Tel.: 0514012334 / Fax: 0514044722/ Mobile: 0727186434 / E-mail: khoisan@mail.uovs.ac.za. (Late responses will not be published in our yearbook!)

What follows below is some of the progress that has been made in the Free State.

Captain Johannes Kraalshoek with his artwork accompanied by his son Mr. Frans Kraalshoek.

On the 28 February 2004, the KHOI-SAN (Griqua & Korana) in the Free State took part in a policy making process with the Motheo Municipality and the Flemish Government, on a Cultural Policy for the Free State. This is an on going process and will be finalized in three years time.

Korana youth expressing their culture through singing. They did the "stap dans" later that day. This youth is under the guidance of Mr. Rudolph Dodds.

3.4 Thanks

We would like to give thanks to Prof. Piet Erasmus and all the affiliates at the University of the Free State for all their support and encouragement throughout this few months that we have known each other. Thanks must also go to Priscilla de Wet, for being a loyal activist and a true friend to the NKOK Secretariat. She is the only one who contacts the office regularly and we want

to say we appreciate it very much. Lastly, we also want to thank Mr. Roger White for his positive inputs with regards to the language policy (Curriculum).

3.5 Conclusion

REMEMBER: "Tari da a!khais ge sida/gai"
Our strength is in who we are

4. Recommendation

Rio Principle 22:

Indigenous People and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices.

We therefore urge all the Provinces once again to send us your correspondence. We don't want to see progress been made in the newspapers, we want to know first hand about it.

30. 2002 04 00 MIER AND KHOMANI SAN: FINDINGS BY MONITORING AND EVALUATION DIRECTORATE: APRIL 2002

<http://me.dla.gov.za/research.htm>

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EXECUTIVE SUMMARY

The Directorate Monitoring and Evaluation was requested by the Restitution Directorate to do an evaluation of the Mier and the Khomani San Communities. Alternative Initiatives and Services were appointed to do the evaluation.

Core Issues were identified that related to both the Communities. The following issues were identified as being the most relevant for this evaluation:

- Relationship between the Management Committees and the Mier and the Khomani San Communities
- Negotiations between the Mier and Khomani San and the Parks Board
- Management of assets by Mier Local Authority
- Management of the farms
- Design and implementation of the Development Plan
- Need for basic services
- The status of the quality of life of the beneficiaries
- Relationship between the two Communities and other stakeholder Departments
- Management of the game camps
- Functioning of the CPA for the Khomani San Community

It was found that the Communities were in general satisfied with the Management Committees, that relationships are fairly good and that the Communities are relatively informed on issues regarding the management of the farms. There is a huge need for basic services such as water, electricity and housing especially in the rural areas.

There is clearly a lack of knowledge and experience on issues such as financial management, game farming etc in the Communities. There is also a need for assistance and advice from especially the Department of Land Affairs, the Department of Agriculture and NGO's.

Concerns focussed around the functioning of the CPA, the implementation of the Development Plan and the management of financial resources by the Management Committees.

Specific recommendations were made on most of these issues based on the information that was gathered by the Department of Land Affairs and telephone interviews with key role players.

The major weakness of this report is the absence of information to report on the impact on the quality of life of the beneficiaries and sustainability of these projects.

31. 2002 12 09 Khomani San to get skills: Star: Roger Friedman

Slug: Khomani San to get skills Section: Edition: 1
 Source: Page No: 5

Khomani San to get skills needed to survive

Two large groups live pitiful lives in a transit camp - they have land but no farm experience

The Khomani San of the Southern Kalahari have struggled to find their feet since receiving land under the country's restitution programme nearly four years ago.

Now they are to receive leadership, management and capacity training in a new effort to secure their future.

Head of the National Development Agency (NDA) Delani Mthembu announced on Saturday the agency was to provide R2,5-million to the South African San Institute (Sasi), a non-governmental organisation, in a new effort to uplift the ravaged Kalahari and Schmidtsdrift communities.

On Friday, Mthembu led a delegation to the Kalahari to inform community leaders Dawid Kruiper, Karel (Vet Piet) Kleinman and Petrus Vaalbooi of the development, and to seek their support. He left under no illusion of the scope of work to be done. A similar visit to Schmidtsdrift is in the pipeline.

The San are the aboriginal people of South Africa.

According to Sasi, their distinct hunter-gatherer culture stretches back over 20 000 years, and their genetic origins reach back over one million years.

Recent research indicates the San are the oldest genetic stock of contemporary humanity. Today, the two largest San groups in South Africa, the !Xǀ and the Khwe, live pitiful lives in a transit camp at Schmidtsdrift, near Kimberley.

They are immigrants from Angola via Namibia, remnants of the apartheid regime defence force. The Khomani, descended from several San groups, include a handful of the last speakers of the ancient Nǀu language - some of the few surviving aboriginal South African San.

In March 1999, then Deputy President Thabo Mbeki signed over 40 000 ha of land (six farms) to the community, with another 28 000 ha of the Kgalagadi Trans Frontier Park to come. The ink on Mbeki's signature had barely dried when the heavens opened - a development viewed as a very positive portent by the San.

But the dream has instead developed into something of a disaster. There are pockets of promise, such as the Sishen craft project, but the community has split into two camps of so-called "traditionalists" and "westerners". Community funds were misspent, and the game on their farms sold to repay the debt.

The people lack tools and skills to manage farms. They don't have basic farming implements, let alone a motor vehicle. They struggle for water because water pumps are either broken or reliant on electricity, which is disconnected.

Now, Anne Emmett, NDA regional manager for the Western and Northern Cape said, the agency hoped to develop a post-land restitution development model through its work with Sasi and the San.

"This is a new area for the NDA and the development sector as a whole," she said. "We know, based on a number of studies as well as our experience on the ground, very little has changed in terms of the quality of life of many of the people who now own land.

Most of their income comes from outside sources such as pensions and migrant labour. "We believe we must give attention to land-based livelihood policies and strategies," said Emmett.

She said the focus of funding was capacity-building on various levels, from leadership development through business skills and agricultural practices. Emphasis would also be placed on women, youth and early childhood development.

"Most important, we need to enhance the community's capacity to become equal, active, and leading participants in their own development, which is a multi-stakeholder process."

Sasi was established in June 1996. The organisation is mandated by the Working Group of Indigenous Minorities in Southern Africa to create multi-disciplinary development projects in education, leadership training, cultural resources management, land rights, intellectual property rights, oral history collection and new approaches to community mobilisation.

Sasi's vision is: "San peoples of Southern Africa will achieve control over their lives, resources and destiny."

32. 1999 03 21 Speech by Derek Hanekom at the signing of the San & Mier Agreements

SPEECH BY DEREK HANEKOM, MINISTER FOR AGRICULTURE & LAND AFFAIRS, ON THE OCCASION OF THE SIGNING OF LAND CLAIM AGREEMENTS WITH THE 'KHOMANI SAN & MIER COMMUNITIES, Askham, Northern Cape, 21 March 1999

We are here today to celebrate the returning of land to the San and Mier communities.

And in celebrating we must first pause to remember the people who are not here -- the heroes who fell on the road to achieving your land rights -- Captain Daries, Titus Matthys, Johannes de Klerk, Niklaas Philander and the leader of the San, Oupa Regopstaan Kruiper and his sister Oulap, who sadly died on Friday morning and the many, many others, whose presence we feel with us today. We remember you and praise you.

We are here today celebrating more than just the settlement of a land claim. We are celebrating the rebirth of the 'Khomani San nation.

After you were expelled from the Kalahari Gemsbok Park in 1973, your language was declared extinct, and even the last of the San of South Africa declared dead.

The opportunity to lodge a land claim spurred the 'Khomani San community to gather up its members and in the search for claimants "discovered" 15 elders who speak N/u, the oldest South African language.

And even as we gathered here this weekend, families and friends have been rediscovering each other -- finding relatives you did not even now were still alive -- and finding more and more people who speak your so-called lost language. It is a wonderful testimony to the land claims process that it has helped you find each other and given you the opportunity to rebuild your community.

When the San community first started to organise around their land claim, the elders were asked what they wanted from it.

"Grond, Water en Waarheid" was their reply.

The quest for truth has been part of the 'Khomani San's struggle. The revivals of the language and culture gives proof that 'Khomani San are who they claim to be: the first people of this country who know the truth about the natural world and the truth about our painful history.

I believe that today we are giving your elders what they asked for. And we are keeping the promise I made to Regopstaan Kruiper, before he died, that you would get your land back.

We have done everything we can to help you get land back B to give you a future and a life.

Now, you will have to decide how you will use this land. Your journey of recreating your community, rediscovering your culture and language, and creating opportunities for income generation is only beginning and you must know that we will support you where ever possible. We will not drive out of here today, and never again participate in your lives.

You have found your language and discovered the power of your voices, we expect you to call on us for help in re-establishing your community.

Your neighbours since the 1860's, the Mier have their own story of suffering at the hands of land hungry settlers and the apartheid government. Your once independent nation was reduced to living on a small bit of land designated a "coloured reserve" where you struggled to make a living. The Land Reform programme recognises your efforts to survive as farmers. Today we are signing the framework agreement which will enable you buy more land.

I want to congratulate the Mier community, who in the face of a desperate land need themselves, have agreed to give 7000 hectares of their land to the San. This is a remarkable gesture of reconciliation and will help lay a foundation for future partnerships in this area.

This is the second agreement involving communities and a National Park that we have signed. It bodes well for the long term sustainability of the national parks in our country. Long ago, your people "walked among the lions" and now you are back ready to participate in the management of the Kalahari Gemsbok National Park. Instead of pitting people against animals which was the model of the past, the new "contract parks" offer all parties benefits. The communities gain ownership rights, management roles and income generation possibilities. The parks no longer have to fight impoverished, angry communities who felt that the welfare of animals was coming before that of people.

Today's settlement emerges from our commitment as a democratic government to face our past and have justice done. It is the culmination of months - years - of work of many different parties B the San, the Mier, the Parks Board, various government departments, SASI and dedicated individuals, too numerous to mention, who have gone beyond the call of duty to ensure that the long-term needs of your communities are met.

The success of this settlement is also an example to others claiming land. Different groups always contest land B but only when we learn from the past, when we seek the "truth" and we commit ourselves to finding new solutions can we achieve success. The San, the Mier, the Parks Board, the government, talked and listened to each other, made compromises and found innovative solutions -- and so we are here today celebrating.

I commend you all for the goodwill and commitment to finding solutions that will bring a better life for all.

Land reform is more than giving out hectares of land; it is about rebuilding our nation. For the San, the loss of land nearly resulted in the end of their people. For the Mier, the loss of land caused untold suffering. As one of your leaders, Petrus Vaalbooi once said, land won't solve all your problems but at least it will give you a "future and a life". The partnerships forged out of these negotiations are a solid foundation for building new lives for the people of the 'Khomani San and the Mier community.

The surviving 'Khomani people want to tell their stories and share their knowledge with South Africa. Theirs is a most precious gift B they offer us wisdom, knowledge and truth that is the most ancient in South Africa. We cherish this gift and now with your land and life back, we know that this gift will flourish.

Issued by Ministry for Agriculture and Land Affairs, 21 March 1999

33. 1999 03 12 DEPUTY PRESIDENT MBEKI AND MINISTER HANEKOM TO OFFICIATE AT KHOMANI / SOUTHERN KALAHARI SAN LAND CLAIM - 12 MARCH 1999

<http://www.info.gov.za/speeches/1999/990511152p1011.htm>

On 21 March 1999, Minister Hanekom will be signing an agreement settling the land claim of the Khomani San. The ceremony will be attended by the Deputy President, Thabo Mbeki, who will be the main speaker at the event.

The Agreement

The agreement, which took nearly 2 years to negotiate, will see

* Some 25 000 ha of private and state land to the south of the Kalahari Gemsbok National Park being bought and made available as compensation to the San community.

This land is alternative compensation to the land claimed by the San in the Mier reserve.

The community will use this land for a cultural reserve and game farming, low density occupancy and subsistence farming.

The Department of Land Affairs has identified suitable land and has negotiated purchase prices with the land owners involved.

* The South African National Parks (SANP) will make available 55 000ha of land in the KALAHARI Gemsbok National Park to the San and Mier communities to be used as a contract park.

A major part of the San claim is for the return of land rights in the KGNP to enable the community to return to, and foster, their original land used practises.

The details of the contract park agreement are still being negotiated, but they could include an agreement on sharing visitors and gate fees, the establishment of a rest camp, 4x4 and tracker trails, the gathering and use of traditional plants and the employment of members of the San community as rangers in the Park.

The Mier community are included in this agreement as they also have lodged a claim for the land lost to the KGNP.

The Event

The Official ceremony to sign the agreement will be held on 21 March 1999 from 10h00 - 14h00, (CHECK TIMES) at Molopo Lodge, Askham, Northern Cape.

This ceremony will be attended by the Deputy President, Thabo Mbeki and Minister for Agriculture and Land Affairs, Derek Hanekom.

The San community, travelling from Welkom, Rietfontein, Upington and various other village and farms in the Northern Cape, will be arriving at Molopo Lodge on Saturday, 20 March 1999. On Saturday evening they will be holding a thanksgiving ceremony to which the media are invited.

The Communications Directorate of the Department of Land Affairs is facilitating transport and accommodation arrangements for the media. The Department is however unable to cover the cost of either which will be for your own account.

Provision will be made for media to travel to Molopo lodge on the 20th March 1999, from Cape Town and Johannesburg, returning either on the 21 or 22 March 1999. Accommodation will be provided at Molopo Lodge and surrounding guest houses. If you would like to be included in these arrangements please telephone Kgomotso or Annelize (numbers on invitation) before 12 March 1999.

For more information, and details of flights, transport and accommodation, please call:
Vimla Maistry: Tel (012) 312 9816 / Cell 083 307 5636
Kgomotso Mokgoko: Tel (012) 312 8483 / Cell 083 680 6259

For more information on the project, please call:
Erica Elk: Tel (021) 45 1282 / Cell 082 601 2346
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