

(Khoisan Forum Discussion 2 (Transcription) 34-40)

*Sidsel Saugestad (Chairperson):*

This is to be a continuation of the Forum which was held on Sunday. Today the focus will be on representations from Botswana and Namibia. I want to say a few words myself about the honour of being asked to chair this session. I do feel a bit awkward being a Norwegian chairing a session on Khoisan people in Southern Africa. But I do believe that a reason for asking me might relate to some points that were made yesterday when I spoke about the importance of indigenous organisations. It is indeed the experience from my own country and globally, I must say, that in order to achieve a dialogue with governments, with media, with the public, representative indigenous organisations are needed. And they need support both morally and economically. I think I can speak for my own government when I say that once such organisations are in place they are found to be a vital contribution to the democratic process. I do not speak for the Sami organisations in saying this, although I would like to mention that the Sami organisations have been very active in the establishment, in the starting up of the Basarwa Research Programme at the University of Botswana. However, I would like to give the floor right now to a representative. You can tell yourself who we are representing but he wanted to have a few words before the session starts, and I give the floor to Mr Varsi from Norway.

*Kjell Varsi:*

Honourable Khoisan Chiefs, Ladies and Gentlemen, my name is Kjell Varsi. I'm from an indigenous people in Northern Norway, the Sami people. I'm a member of the Norwegian Sami Association's National Committee. We are nineteen members. On behalf of my people and my organisation I would like to hand over the Sami flag, which is the flag for all the Sami people in Norway, Sweden, Finland and Russia, to the Institute for Historical Research to prof. Bredekamp as a symbol of moral support for the work for Khoisan people's identity and cultural heritage through this conference and so on. We have also been through this battle of identity and cultural heritage. We are still in that battle but are succeeding. So please prof. Bredekamp, I also have a book of Sami people as a gift from my people to the Khoisan people. We give it to Chief Joseph Little, please come forward. And as you can read here from this book, this is from 1991, there is also mentioned 'Laps'. We are the Sami people, not 'Laps'. At last I would like to do a 'Yoik' a traditional 'Yoik' for you. Academic sessions like you've been through this for two days, so I will 'Yoik' my mother's 'Yoik'. (Chant by Mr Varsi in his mother tongue) Thank you.

*Sidsel Saugestad:*

On this very encouraging note I would like to briefly go through the order of speakers. Again, I have a privilege, being Norwegian, to pronounce these names incorrectly, you must excuse me. First Royal /O/oo will talk on culture, language and traditional authority of the Ju/'hoansi. Then Elfreda Gaeses will make a statement. Then Frederick Langman will talk about the problems in Omaheke. Then John Arnold will talk on behalf of Western Bushmanland. John McNabb will make a statement in the name of the Rehoboth Baster Community. Then Chief J. Isaak and Chief Seth Kooitjie of the Topnaar Community. Now these speakers will speak in turn but before that there have been several requests during the break that we give some ten minutes to the audience to continue commenting on Mathambo's paper from the previous session. So we have the floor open for some more questions relating directly to the issues which he raised in his very interesting and important paper. OK there is one there.

*Nigel Crawhall:*

Hello, my name is Nigel Crawhall from the South African San Institute. My question from the earlier session is about communities creating protocols or sets of rules around research that is conducted in their area. I understand that in other parts of the world indigenous communities have drawn up regulations and ways that researchers have to approach the community to get consent and so the community understands. Some of the issues that have come up at WIMSA have been that researchers come and do work, promise to send the work back to the community and never do. Or they send it in a language the community doesn't understand. A number of the communities expressed anger that some people have come and made books and films and made money off it and never negotiated any contract. So maybe the WIMSA representatives could talk about the whole question of contracting with the communities and is that happening.

*WIMSA Speaker:*

Thank you. Well, speaking from a WIMSA perspective, WIMSA is a San organisation that is trying to network amongst the different San communities in the region so as to allow for flow of information and experience and other types of exchange. One of the things that would be nice for us at WIMSA, I think we should have agreements along those lines whereby we make certain that information that has been taken from the community, belongs to the community, must come back to the community, one way or the other. So these are the sort of things that I think WIMSA should also start thinking about. I don't know if that answers your question. Well, from WIMSA particularly, we haven't started working really along these lines but speaking also as an employee of the Kuru Development Trust, we are trying to have written agreements with people

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who want to do things like this. Well, we have received some documentaries from different film crews but in most cases such things don't happen.

*Samora Gaborone:*

For your interest. I am Samora Gaborone. Reference was made to me this morning by Pauline and other colleagues. I come from Botswana and I'm working with my colleagues over there, the WIMSA group but also with the First People of the Kalahari. I'm also working with Basarwa, other Basarwa Bushmen, the Kwai People. I just want to react to the question of whether there were any forceful removals from Central Kalahari Game Reserve. Yes there were. This has to be put right. I wish the Consul was still here. Is he still here? Just in case I get kicked out of South Africa. Yes, the issue of forceful removal has to be addressed a little bit more than it has been in this conference. I'm rather disappointed that in Botswana, as Mathambo was saying, we have a crisis and all the speakers here who read the 'Mail and Guardian', all the academics here haven't made any reference to that. When Mathambo was talking about that a lot has been done in terms of describing the plight of Basarwa or the San, yet the welfare has deteriorated. We have just witnessed that the last three days where we are talking about our papers but we haven't said anything about right now, about the removal of Basarwa from Central Kgalagadi by my Government. And that is a very typically academic kind of, I'm sorry to say this, this is typical academic opportunism. When Mathambo was talking about our relationship with the government that we nurture rather than our relationship with the people that we talk about that matters, he was right. Anyway, let me just address myself to the forceful removal of Basarwa in that country. They have been forcefully removed by the mere fact that my government has given them only half the information on which to base their decisions to move. When they did not want to move certain things were done, financial inducements in the form of money compensation for removal. I'm here to hear a paper, some haven't been delivered yet, which could try to, at least my colleagues have put this very question as to whether the rights of people can be paid for in cash. We haven't talked about the rights of Basarwa in that country, especially those who have been removed. As I said, all of you cannot claim not to know that we have a crisis in Botswana where Basarwa are being moved. You read the 'Mail and Guardian'. So there is no excuse to say: 'I don't know what is going on'. Yet we talk, in spite of the very problem that we are facing, when we are going to address the burning issues of Basarwa as they are dumped, throwing up flames. Or are we interested in our academic careers, our Masters, our Ph.Ds, our promotional prospects. Is that what it's all about? I don't want to infect you with my emotions on this issue, and perhaps my disappointment, as I said but the little I can expect from you before the end of this conference is at least a statement from this conference about the removal of Basarwa out of that. I demand that from you, otherwise tear all the papers that you have done on behalf of Basarwa. Yes, I'll talk later, I don't have the time. It was said it's ten minutes.

*Sidsel Saugestad:*

Thank you Samora and I expect that a draft for that statement will be read tomorrow morning at the start of the two sessions. We are not going to take very many more questions but there is one up there and this is, I hope, directed to Mathambo's paper.

*Joseph Little:*

There is going to be a lot of paper tearing going on. It's similar to questions about the land and forced removals and things like that that's on that particular paper because this is happening right here on our door step where we are living. It is still going on. In 1994 everybody got a shock and everybody was in a subdued mode because all of a sudden we were going to get a black government. Then when it came to this question that we wished to address as the coloured people were now looking for their identity along the Khoisan lines which we, I think at this stage, also are halfheartedly, from my point of view, are willing to accept because as a broad generic term, but specifically we are also looking towards identities. I think this is what was being said by my fellow traveller here in this milieu and morass of the paper work.

*Sidsel Saugestad:*

Do you have specific comment on the paper which was given before the tea break?

*Joseph Little:*

I would like to know how academic institutions can therefore assist and approach government on this very manner of addressing those issues. Otherwise it's just going to be a useless blowing of breath on ears that are here to collect fame and fortune academically.

*Sidsel Saugestad:*

On that particular matter I think Samora Gaborone could give some information.

*Samora Gaborone:*

As a matter of interest I hadn't heard, I've got some definite silence here from the academics who are experts on the Basarwa, the Khoisan people or whatever they call them, to hear their comment about what has been said by Mathambo. It will be very interesting, especially on the question of feedback on whatever they've been

able to get from the Basarwa people in their research, their publications and all those things. Something, a comment from the experts. Thank you.

**Sidsel Saugestad:**

There is one up there.

**Member of the Audience:**

I saw here on the bookcase a number of books on the San. Do you get any royalties on the San people on those books? Where does all that royalty go to?

**Sidsel Saugestad:**

Would you like to answer that question?

**Samora Gaborone:**

Well, from a personal point of view and being a Basarwa, on the one hand, I think I do not have any benefits and I haven't received any benefits from such books. I should say that it's a rather complex question because there are many groups scattered all over southern Africa but in at least a few cases that I'm aware of, academics have prepared their books and stated in the opening pages of their books that all of the royalties and proceeds from the books will go to certain designated helping organisations and that is true of a number of the books of the Harvard Kalahari research group and also of a book whose cover is on display outside, 'Healing makes our hearts happy'.

**Sidsel Saugestad:**

And I might add that to be an example for all of us. So let us take that in a constructive sense as something which should be more the case in the future. Concerning the gentleman at the back there, as a chairperson I have the problem of chairing a session which has been set aside specifically for Khoisan representatives to speak. I very much appreciate your question about comments from the academic community on the papers which were given before the tea break. However, there is no way that we can make one comment. Obviously everyone has to speak for themselves and there are many appropriate comments in reply to your questions. I would like to suggest for the organisers that perhaps some time be set aside at the closing session tomorrow to return to this question. But right now I feel that in order to pay respect to the people who have prepared presentations, that we stop this session of questions and comments on the previous paper. We follow the program and if there is time at the end, or to put it differently whatever time is left after these introductions have been made, will be open for comments and discussion of everything which has been said in this and the previous session. In order to give the appropriate introductions and pronouncements my coacher, Megan Biesele, will introduce the first speaker.

**Khoisan Delegate:**

Madam Chair, objection. By way of a resolution, I think it is time that we stop tying ourselves to baggages of the past. We don't need academics to plan our way forward as Khoisan people of this country. The Khoisan people of this country must take the future into their own hands and plan the way forward through part of this night until tomorrow. When this conference stops the Khoisan people of this country should know exactly where they want to go. That is my contribution.

**Megan Biesele:**

The next presentation will be given by Mr Royal /O/oo and his presentation is on 'Culture, language and traditional authority of the Ju/'hoansi.

**Mr. Royal /O/oo:**

(Presentation done in his mother tongue)

**Basterraad Speaker:**

Die Basters trek 'n geskrewe demokratiese konstitusie op met wetgewende, uitvoerende en regterlike magte. Hulle vestig ook 'n administrasie en bou die beginsel van 'n ombudsman in hulle grondwet in. In 1875 koop hulle die grond van Abraham Swartbooi. Nog later kry hulle dieselfde grond van die destydse *de facto* en *de jure* regeerder. Vanaf 1872 tot 1884 regeer die Basters hulleself onder 'n eie vlag. In 1885 koloniseer die Duitsers Suidwes-Afrika wat 'n verdrag van vriendskap en beskerming met die Basters insluit. Hulle erken die regte en grondgebied van die Basters maar toe hulle gevestig raak, as 'n kragtige koloniale mag, ignoreer hulle hierdie verdrag en gevolglik verloor die Basters twee-derdes van hulle grondgebied. In 1915 kom die Basters in opstand teen die Duitsers. Toe hulle op die punt van uitwissing was, maak hulle 'n gelofte aan God en word wonderbaarlik gered. Hulle bly in besit van die slagveld by Sankowes. Die Unie regering van Suid-Afrika neem op daardie stadium die administrasie van Suidwes oor. Ook erken hulle die reg en die eiendom van die Basters maar nogtans bepaal hulle eensydig die grense en in die proses laat hulle 'n groot gedeelte van die grond uit. Weereens kom die Basters in opstand, maar voor die rebellie nog werklik vlam gevat het, word dit

in 1925 onderdruk. In 1923 sluit die Suid-Afrikaanse Unie regering 'n verdrag met die Basters. Dit was 'n uitvloeisel van die vrede van Versailles. Hulle sluit hierdie verdrag met die Basters in naam van die Britse Koningin en erken daarin die grondgebied wat die Basters behou het nadat hulle die Duitsers uitgedryf het. Hulle bepaal, soos ek gesê het, die grense eensydig en laat weereens groot stukke grond weg. In die sestiger jare het die Suid-Afrikaanse regsgeleerdes by die Internasionale Geregshof in Den Haag juis hierdie ooreenkoms van 1923 aangehaal om hulle beleid van apartheid te regverdig. Uiteindelik het Rehoboth in 1972 selfregering gekry. Maar in 1989 het die Suid-Afrikaanse regering weereens die Basters die reg tot selfregering ontnem. En uiteindelik het Suidwes-Afrika of Namibië sy onafhanklikheid verwerf. Hierna het die staat alle bates en grond van die Rehoboth Baster gemeenskap oorgeneem. Sodoende is die Basters se ekonomiese bestaansbasis onder hulle uitgetrek. Dit het gelei tot geweldige duur hofsake wat die Basters teen die Namibiese regering gevoer het. Later, met die afbakening van kiesdistrikte, is die destydse Bastergebied verdeel en by twee verskillende streke ingelyf, wat beteken dat die stemkrag van die Basters totaal vernietig is. 'n Maand of wat gelede het daar egter 'n wonderlike ding plaasgevind. Die Eerste Minister het Rehoboth besoek om die eerste fase van 'n rekonsiliasie-proses aan die gang te sit waardeur die deur oopgemaak is vir die Basters om van voor af hulle saak aan die regering te stel. Baie dankie.

**Joseph Little:**

That's a bit of an extensive history that is very similar to ours. It goes like this. Since Jan Van Riebeeck, the coloured community, which is also the youngest community in South Africa was formed out of, I think the word is miscegenation, with slaves, Europeans and the indigenous people. It can likewise be mentioned that they adopted a European lifestyle. However, certain persons that were not happy moved along to mission stations where they adopted a farming lifestyle and also became known as, I don't know whether the word is going to be interpreted as 'Bastards', with no connotations to any illegitimacy of any kind. But it was just a tide, a derogatory term given to the people at the time of mixed descent, just being known as Basters. At that time it was again looked upon as a derogatory term, but today it is not. The Basters are proud of being known as the Rehoboth Basters today 335 years later. They also see themselves as pioneers of the white community that was formed up in the area of South West Africa where many people of the 'lighter colour' or the 'pink persuasion' were born. Amandelboom at Clanwilliam was the original name of Clanwilliam from where they moved and then they decided to move in the direction of the Orange River and I guess that is all along the West Coast. They wanted, like any of the three hundred and eighty million indigenous people found around the world, they too wanted self-determination as a group of people of South Africa. They sought the following rights, self-determination. They wanted land where they could educate their children and to govern and control land as well as every other thing which every other nation enjoyed. That is all that they wanted. The working group of the United Nations of the rights of indigenous minorities and the government they felt must accommodate these rights and not just create a space somewhere in this state machinery to accommodate them but meaningful participation within determination of all others, like others want to govern them, so they also feel that they also need to govern others within the framework of a unified whole. I wish to highlight some of the historical points. 1870 reached Rehoboth. There they got rights from Abraham Swartbooi. 1872 drew up the constitution wherein legislative, executive and judicial powers were exercised together with an ombudsman by 1888. In 1875 they bought the land from Abraham Swartbooi. 1872 to 1884, the government now resort under its own emblems and flags. I do not know the colours but I suspect that they are red, black and white. Am I right? Dit is korrek. I know my history. The Baster name was accepted by Germany. After the German intervention in the area the name was accepted but two-thirds of the Rehoboth lands or the Baster lands at that time were just lost. As they were being recognised in the process, I suppose through the land division, there was a bit of crookery as well and two-thirds of this land was lost leaving the Basters with about one-third of the original land which they paid Abraham Swartbooi for. In 1915, they came against the Germans at the battle ground of the Sankowes. They won this battle but a portion of the land was again lost. In 1925 they again suppressed an attempt after they had held a campaign against this shrinkage of the land. By 1925 we also see that under Queen Elizabeth there was a treaty drawn up with the union government whereby they acknowledged the land of the Rehoboth Basters. The boundaries are still today determined unfairly. This is what the Baster people feel. 1972, Rehoboth gets self-government and by 1973 it seems that these rights are removed. By 1990 Namibia becomes independent, after that long fight, and then the State takes over the Rehoboth grounds. The Rehoboth decides to take this case up once more with astronomical legal fees attached to the whole legal exercise. With this the area is again cut into two portions, another bit of loss. However, now lately, the Prime Minister came to the Rehoboth and it seems like the doors for the Basters are now open and that there seems to be a well-meaning, reconciliatory move to give the Basters what they want. Thank you.

**Megan Biesele:**

Because it is now 5 pm we will be moving onto our final two statements from Namibians, and if people would like to stay after their statements, at the end of this forum, there will be a chance for questions. I now call on Chief Isaak and Chief Seth Kootijie to come to the podium.

**Johannes Isaak:**

Thank you, madam chair. Ladies and gentlemen, I would like to thank the chairperson for the opportunity to address this awkward house, the Khoisan conference. I am Chief Johannes Isaak. I'm here in my capacity as the member of the Nama Traditional Council but since I am only a member of the council, I will give it over to address you, to Chief Seth Kooitjie. He is also the vice-chairperson of the Nama Traditional Council which was established last year. So it is on this council's behalf that honourable Chief Kooitjie will address you. Thank you.

**Chief Seth Kooitjie:**

*(Speech in his mother tongue, Chief Isaak interprets.)*

Good afternoon, ladies and gentlemen. It is an honour for me to address you from Namibia. I want to express a special word of thanks to prof. Bredekamp and his organising committee who invited us to attend this conference. As a guest to this conference I would stick to the honour that I was given to be a delegate from Namibia to this conference. This invitation actually means that this is the conference in which the Khoisan Identities and Culture will have to be identified. I want to support and entertain the idea, that is why I want to address this conference in my vernacular. It was good to listen to the academics and also to people who are touched by the issues at hand to listen to those who have been addressing this conference. As we are also the members of the Khoikhoi which existed a number of years ago, even before the coming of the Europeans to this country. It is in that capacity that I am pleased to address this conference. Similar to the address given by the previous speakers who come from Namibia and also from elsewhere, we are in agreement that many of us, even the Namibians, we as Namas also have been in this swirl some years ago. It is because of the wars and situations that were prevailing at that time, that we moved out of this swirl and seek dwellings or land for our children somewhere in Namibia. At 1652, when Jan van Riebeeck came here in the Cape we already lived here in Namibia. That is why these people in about 30 clans live in Namibia today. That is why we came here to support those who are looking and seeking grounds for their own identity and culture. It is so that we are living in different parts of Namibia but we see ourselves as one unified nation. The South African government was against the fact that the Nama people who exist of different clans and groups could be united and they have been against that for many years. Against this background, I have pleasure in informing this conference that despite the fact that we have been separated, we have attempted to maintain our common language and we are also fortunate that our mother tongue has doubled up to such an extent that it can be presented and taught in schools. The three colleagues of ours, who are sitting at the other end of the hall, are also the ones who are directly involved in developing the Nama language in Namibia. We are proud and we can assure you that we will be willing to present and assist the newly independent South African folks, the Khoisan, with the written and spoken language. I want to come back to the following, the stands of the culture of the different groups of people. We refer to ourselves as Khoikhoi and are also referred to as such by others. I must acknowledge that there are many of us here today who might not be able to speak the language or even if they speak the language, they cannot speak it correctly. That is why I want to make the following request because if you want to express or say a word, the way you express the word might have a different meaning although it might sound the same. Therefore, if you say 'Khoikhoi' you basically refer to the nations, the people. It is important that if the language is written, it must be written correctly. The Nama people in Namibia used to live from farming and hunting. The fact that the people became poor was caused by the various governments that were in place in Namibia. In fact, the various laws that were implemented were such that they discriminated against the people of this colour and it so happened that today one refers to these people as indigenous people. I must say that we are in the same situation as the San people, to whom I would refer to as our 'Grandparents', were and are today. The fact that there are so many people from the various levels, people who listen to the problems of these people in this conference, I am proud to know this because I believe that these people will then carry the message through to the governments in place today about the plight of these people and us. That is why these people, despite the oppression they were going through, could be able to retain the cultures and the language. From the fifteen groupings of Nama people only twelve of them still remain in existence. There must have been some situation that caused those groupings to now no longer exist. These people from the other two groups which no longer have leadership, are still in place but they have lost their mother tongue and their culture. That is why the title of this conference, Khoisan Identities and Cultural Heritage, is so important even for those people to see their origin and their cultures and identity. Before I conclude, let me add that I have handouts here, which I will ask the organisers to make copies of and distribute to the conference, that are pertaining to the group of people that I represent. I want to give the following message to the leaders of the Griqua people and the others who are striving to fight for the cultures and heritage and identities of their own people. The past injustices and oppression have given the leaders the knowledge and vision to lead their own people. This knowledge that you have gained will direct you in leading your people to the future. Therefore, it is important that the kings, leaders and paramount chiefs of the various Khoisan groups should get to know each other to make out a formidable group of a nation. There is only one thing that separates us leaders from our people that we have to lead and that is the Orange River which is lying at the border between Namibia and

South Africa. As we cross the river so you will also cross the river, so I will meet and make up this formidable group. I thank you.

**Megan Bieseke:**

We have a few minutes for questions to the last two speakers and because of the time we will open it up to general questions to any of the speakers of the afternoon.

**Comment:**

This is just a brief comment. I want to thank the last speaker for a truly inspiring account of what is taking place in his country. We have heard today and yesterday of three countries where the Khoisan people are living and I must say, out of three, the people of Namibia are really a shining example of the sort of progress taking place there. I think it's because of a basic acknowledgement of the ethnic groups there. I'm pointing out here that we as a young democracy in South Africa should not make the mistake of regarding people, who insist on their identities and on their ethnic rights, as racist but we should really consider that these people have a right to exercise those identities, cultural heritages and the right to existence.

**Megan Bieseke:**

Thank you for your comments. Are there any other questions?

**Comment:**

Ja. Ek like altyd om in my moedertong te praat. Dit is omdat ek 'n Suid-Afrikaner is, ek is in die Kaap gebore. Dit moenie sê nie ek het in Mozambique en Angola en Malawi sendingwerk gedoen. Ek ken omstandighede daar. Ek het 'n probleem met die akademici van Suid-Afrika. Met die onderhandelinge het hulle uitgesluit die begin 1913 en dit het ons Bruinvolk, onse Khoisan, uitgesluit van grond eienskap. Grond eienskap kom van 1652 af. Moet nie 'n kompromis aangaan met die vyand nie, dan het jy geen reg op jou lewe nie. Dankie.

**Megan Bieseke:**

In ending our session today I call upon Mr K Phetso from Botswana to say a few words.

**Kamama Phetso:**

I thank you Madam Chairlady. I think that I'm not going to give a speech for a long while. I am only going to add what kind of developments are taking place in Botswana because we are only talking about the people but we don't talk about what the people themselves are doing in their respective places. I think that at this time I was very impressed when I heard other people talking in their own language so I think that I should also maybe talk in my own language so that you can hear what kind of language it is. So I think that I should ask Mr. Mathambo to translate for me. We have just had many talks about the peoples's cultures and their cultural heritage. I think that it is a point in time that one should also mention some of the efforts that people are doing to try to uplift themselves. We generally know and understand that the Bushmen are some of the most underprivileged or marginalised people. Despite the fact that they are marginalised we also see that their effort that they are trying to pick up this big rock. I am going to talk today about three organisations which are for the same people in their efforts to try to uplift their standards of living. Some of us have already heard about the Kuru Development Trust which has also been referred to in numerous presentations in this conference. Kuru is one of the first indigenous organisations that were formed by the San people themselves. All decisions pertaining to any development practices of the Kuru Development Trust lie on the community themselves. Besides talking about the social and political situation of the San, on the other hand, you must also realise that there is a need for subsistence and hence a need to address that particular area. Next to the need of political awareness of the San people, the Kuru Development Trust realises the need for the people to do something for a livelihood and thus the Kuru Development Trust had made a different number of donating projects ranging from numerous handicapped type projects where people make things with their hands up to other projects where people are using modern ways of making goods that they can sell. Next to realising the knack of technical knowhow that we are dealing with Kuru Development is also trying to provide that technical expertise to the San communities in order to produce the different goods that they want to sell. Next we are making a livelihood but we also realise that the community has had a burning desire to keep their culture burning that is why the Kuru Development has attached a training program next to the culture centre where people are trying to do something about their culture. And I think that I'd like to refer to the Kuru Development Trust as the only non-governmental organisation at its scale which is trying to help the Bushmen at a scale at which it is doing now. Because Kuru really started as a community-based organisation which had a specific focus geared in the car which is a settlement where it was given back to but lately Kuru actually decided to burn up its area of looking beyond only the settlement itself but looking at the national San issue. I know that I am running out of time but at this point in time I would like to let you know that the Kuru Development Trust is now a National Program which is not only to deliver services to communities but is also trying to organise communities to make services available for themselves rather than providing them. We have only got three principles out of which we try to organise communities. The three principles are that the people must come to the meeting not as committees but as people in general and people must start saving money to

generate capital funds that they can use for their development and thirdly that people should be in a position to go for training in order to participate efficiently and productively in any other projects that they will be involved in.

And I'd also like to mention to you the first people of the Kalahari which was referred to earlier on by Dr. Gaborone. This organisation was also initiated by the San people themselves. This is a more political organisation which is looking at increasing people's awareness of their human rights. And in the Kalahari, you also have another organization called the Maiteko Development Trust which is also one of the self-help programs which is helping the San and Basarwa people through different types of handicaps. So I thought seriously of sharing a lot of the cultural problems in the region. I should rather also, next to the privation of the Bushmen also show you some of the efforts that the Bushmen are making in Botswana in trying to uplift their standards of living. I heard earlier comments in this conference that we are here to talk about cultural heritage and identities but not land. I would like to differ again a little bit as a number of speakers had said because with us, the Bushmen and the San, when you talk about land we talk about country. There was the Chief who through his knowledge of the different government systems and democracies manipulated them to the disadvantage of the Bushmen. This government managed to obtain the appropriate land document which was actually very false and has gotten away with convincing the government that that place was actually his own private place and the Bushmen were moved out. The matter is still being raised and still being tried by law the human rights in Botswana. That is what I had to say in short but maybe the other concern that I should also raise is that I have just realised that there's an opportunity for me to give a talk like this. So we understood that there are some invitations that were sent to people from Botswana but actually we were here representing some organisations and we only noticed this afternoon that there was a slight fall, forums, the Khoisan identities to be presented by the Botswana group. I would like to put forward this concern to the organisers of the conference to take matters like this very seriously to avoid them in the future because now we have people here who were not actually prepared to and were not in a position to have any presentation. Thank you.

#### *Sidsel Saugestad:*

Thank you Kamana Phetso. What you said was important so we allow them to stay a bit of the time. Apologies for not having informed you properly in due time but I think that some of the messages did come through. We leave that as the last word of this session. I want to apologise to the audience for the technical hitches which I hope are now sorted out and secondly, for those of you who are staying till the end hoping to be part of the group picture, that is going to be taken tomorrow before lunchtime at the steps of the South African Museum. Thank you.

## The Conference Closing Session (Transcription)

#### *Richard Lee (Chairperson):*

Welcome to this closing session. To begin with, Andrew Bank wishes to make some closing remarks on behalf of the conference organising committee.

#### *Andrew Bank*

I just want to make a brief general statement about the significance of the Conference convened by prof. Bredekamp. I want to make a few closing remarks, not so much in my capacity as editor of the conference proceedings but rather as a member of the Organising Committee of the Conference and to talk a little bit about what we saw as the conference's significance and where it diverged from past conferences of this nature. I speak as an academic historian having specialised in the fields of slavery and racism in colonial South Africa rather than as a specialist in Khoisan studies. It has been very interesting for me as a relative outsider in the field to have listened to the sophisticated ongoing debates in such a wide and interdisciplinary range of fields: research into history, archaeology, anthropology, linguistics, rock art, genetics, musicology.

The politics of cultural identity has assumed an urgency in South Africa in the mid-1990s and there has been heightened debate around issues of culture and identity in South Africa and in southern Africa. Perhaps the best publicised example of this involves the debates around the return of the remains of Saartjie Baartman and the recent governmental negotiations over this issue. There has also been great controversy over issues of historical representation surrounding, for example, the Miscast Exhibition held in the South African National Gallery last year, debates which have been reflected in the popular press and media. The urgency of issues of culture and identity is borne out by the kind of coverage that this conference has received, for example, in the *Cape Times* over the last few days where there have been virtually daily articles on issues of cultural identity with titles like 'Khoisan deserve the heritage of South Africa's first peoples', 'Persecution continues for South African San'. Such issues are, of course, not confined to the Khoisan as Chief Nicholas Gcaleka's trip to Scotland last year indicated, but I think they have assumed a particular urgency in the case of the Khoisan with delegations going to the United Nations and with the emergence in the last few years of what has been referred to as a "Khoisan Movement".

In his official opening address the Minister of Arts and Culture, Mr Mtshali, emphasised how academic knowledge has contributed to the marginalisation, misrepresentation and oppression of Khoisan peoples. He spoke of a shameful history of academic collusion and the multitude of derogatory ways in which indigenous people have been represented. The degree of academic collusion was underlined in prof. Tobias's address on "Myths and Misunderstandings". He spoke of the mistaken ideas of physical anthropologists like Raymond Dart and Robert Broom about the alleged Asian origins of the Khoisan and of myths of philologists right up to the 1970s about the inarticulacy and linguistic deficiencies of San and Khoisan peoples, about the rigid racial distinctions of physical anthropologists; of theories that the Khoisan were less than human and monstrous races as they had been classified from the 17th century.

There is some irony in the fact that the Cape Dutch Reformed Church in 1913 was debating on whether "the Bushmen" should be seen as human beings or animals and most of this conference has been held in the Synod Hall of the Dutch Reformed Church Centre across the road, where we have been looked down upon by paintings of imposing and austere Dutch Reformed Church figures on the walls. They would presumably turn in their graves if they witnessed the proceedings of this conference.

The conference has arguably begun a process of recasting the relationship between academic knowledge and the politics of cultural identity and what was most exciting for me about the conference wasn't as much the academic debates and the sophistications of the debates as the relationship between popular participation and academic knowledge and the dialogue between the two. I think that this dialogue worked at many levels at the Conference beginning with the conference organisation in which Khoisan delegates were very active participants. I think for those of us who participated on the weekend in the Open Days, I think of the kind of flamboyant and colourful nature of the ceremonies and processions. This must be the first conference which has begun with an animal slaughtering ceremony, well of which I'm aware anyway. Popular participation has been integrated into conference functions not necessary just marginalised or kept on block at the beginning of the conference and not confined to poetry, choir music, pop songs, initiation ceremonies. I think it's also, and perhaps it's the most important thing, it's been unique in the sense that academic delegates had been outnumbered by Khoisan delegates at this conference. There are fewer presenters of papers, academic presenters of papers, than Khoisan delegates. Over sixty Khoisan delegates from all over Southern Africa participated and I think that constituency has been represented in forums where space has been given to political demands, demands which largely centre around issues of land, language and education. For example, one of the major demands that was made was for the inclusion of Nama, the official recognition of Nama as a language and the inclusion educationally of Nama in school curriculae.

There has also been extensive and challenging participation of Khoisan delegates in the academic sessions themselves where Khoisan delegates have raised questions around collective memory and their own memory



of community participation which contradicted things that academic historians and others were saying about the way in which knowledge is produced, around issues of labelling and the significance attached to names and I think especially around the politics of research. I found Mathambo Ngakacaja's presentation of 'A San Position on Research' extremely challenging in its demands for regular and structured interactions between researchers and grassroots researchers, the extensive community involvement in research and his calls for active involvement of San communities in the very formulation of research proposals.

In Nelson Mandela's letter to the conference he said that he hoped it would contribute to the renewal of our nation, our region and our continent. I hope, as a member of the organising committee of the conference, that it has begun a dialogue which will revitalise debates around issues of identity and heritage in Southern Africa. Thank you.

**Richard Lee:**

Thank you. Advocate Mansell Upham wishes to take the floor.

**Mansell Upham:**

Thank you very much. Your excellency, Paramount Chief of the Griqua; Khoisan representatives, delegates to this conference, honoured guests, ladies and gentlemen.

Even before this conference draws to a close, this country, judging from a media reaction coverage thus far, has surely been shaken right down to its very aboriginal foundations. Who could have imagined witnessing the day when Griqua choirs will sing, prayers made in Nama and speeches made in aboriginal San tongues from as far afield as Namibia and Botswana that refuse to be silenced? All this and *nogal* in the Dutch Reformed Church's Synod Hall. We are struck by claims on the part of some that this conference was the beginning of a Khoisan renaissance and forerunner to actually getting down to addressing the wrongs done to Southern Africa's aboriginal peoples and first nations.

Some of you might still be surprised to learn that much introspection became unavoidable on the part of the organisers. The realisation has finally dawned that any conference of this nature can never again take place without consultation and participation by the aboriginal people themselves. What started off as an us-and-them arrangement finally resulted in the organisers opting for Khoisan representatives to be recognised as full delegates on a par with the academic participants and the sentiment expressed with a sense of shared responsibility would be stimulated. Without wishing to minimise or even trivialise this conference's formidable contribution to Khoisan identity and cultural heritage we should not forget the genesis and evolution of a Khoisan Indigenous Rights Movement in this country that preceded and helped shaped this conference. I will never forget the day South Africa's present permanent representative of the United Nations in Geneva presented Cecil Le Fleur, Kate Cloete and myself with a copy of the Deputy President's speech saying 'I am an African'. This was the speech he delivered on the eve of the Constitutional Assembly accepting the so-called final Constitution for South Africa whilst assuring us that the government was truly concerned about the fate of the Griqua and South Africa's other existing Khoisan first nations. We were outraged to read that the Deputy President had written to quote that the Bushmen and Hottentots had perished as a people. This incident perhaps illustrates best the extent of what I would turn 'Our national shame' what was once termed 'Our own self-inflicted wound' when referring to the then so-called problem of the half-caste. Unfortunately, the negotiated settlement that saw the official demise of apartheid purposely ignored the aboriginal peoples of this land. It has taken all this time, almost four years, to persuade the government to finally address this problem, a problem that it has tried to evade at all costs until only very recently.

On the eve of the creation of the colonially contrived, the ill-conceived Union of South Africa, Olive Schreiner berated the negotiators as being men selling their souls and the future. Regrettably our negotiators were intent on repeating history. Only a few major indigenous rights developments in the last three years that helped shape this conference into a more meaningful and equitable space need to be mentioned here. You've heard mention of the various meetings that Griqua groupings have had in the last three years meeting in Beaufort West on various occasions to thrash out in their own mini-CODESA style a memorandum which was drawn up at the request of President Mandela which was handed to him and which is now finally receiving attention. And you may well be updated about the forum that is being created by the Griqua United Front that will pave the way for negotiations together with other Khoisan First Nations in this country. Cultural revival, protection and promotion however, are not and can never be enough. Recognition by colonial overlords and nation state governments can only be counted by empowerment in terms of legal actions on the part of the Khoisan First Nations themselves. This conference and future conferences can only have any real meaning if every single person here is committed to the protection of indigenous rights, an emphasis we still feel to be lacking in the very fabric of this country's political make-up. We were proud of the expertise and commitments of the Khoisan delegates of Botswana and Namibia. We could benefit from prof. Saugestad's most valuable and enlightening appraisal of indigenous rights development of the United Nations. The solidarity shown by our indigenous brothers and sisters, the Sami. Uninformed assumptions of the Griqua National Conference advances biological purity in its claims as representing people as quote 'The last vestige of uninterrupted Khoisan Heritage'. It remains unclear how the use of the heritage can be misconstrued by academics or anyone

else for that matter as relating exclusively to matters biological or racial. On behalf of the Griqua National Conference in South Africa and its treaty partners, the East Griqualand Pioneer Council, the Nama Representative Council of Richtersveld and the Rehoboth community in Namibia, I would like to express our whole hearted gratitude to prof. Jati Bredekamp and his organising committee and all the other assisting party and delegates for further helping to set the stage for what must still be the final showdown. The attainment of indigenous rights that will ensure maximum protection for vulnerable indigenous minorities and redress as much as possible the wrongs of the past. Thank you very much.

Sorry, ladies and gentlemen, I forgot the most important. I would like very much if you could join me in a minute's silence for the late Miss Sarah Baartman who has never yet been buried. Thank you very much.

**Richard Lee:**

Thank you very much Mr Upham and to our Griqua friends that have participated fully and for such faithful attendance at all the sessions. It's good to see you. The next item on our agenda is the question of resolutions and given the spontaneous nature of these things I do not have a complete list of who is going to be presenting resolutions. Would someone like to present a resolution? Please identify yourself, come down to the microphone and read your resolution. Unfortunately, we were not able to produce written copies, circulate written copies of these, and we will trust in the good judgement of us all that we'll be able to rise at a judicious decision on these resolutions. So please come forward and you have the floor.

**Mr. Mabiga:**

Thank you very much chairperson, the Paramount Chief, the delegates from the Griqua and all the delegates to the conference. I'm Mr. Mabiga from the Eastern Cape. Let me first make it clear that the question of resolutions was a spontaneous thing as the chairperson has indicated and as such I was asked to come up with a resolution that has been prepared. These are some of our resolutions and I hope that the house at large will come up with more resolutions to add to the ones that we have tried to prepare. We started the resolutions on research, in fact, we tried to sort of break them into two because we felt that the conference was more academic and as such we need to come up with something that will actually help us.

**So our resolutions on research are:**

(1) We are saying that basic research must balance with the development programs and that if the people need the researcher's assistance then that researcher must try as much as possible to assist because he is working with particular community.

(2) The questions of protocol when one is doing his or her research. We are saying that the purpose of the research should be explained thoroughly to the people, which of course most of the researchers would say is exactly what they did, but if you go out to various communities you will find that that has not reached the people. How is it going to be conducted? This must be thoroughly explained to the people, how the research is going to be conducted. This should be participatory, people must take part fully in the research. There should be training and this I think is the most important, that the person that is conducting the research on that particular community he or she must make sure that he gives the community training of how to conduct the research so that in future those people will be able to conduct their own research.

The outcome of the research. We recommend that the findings of the research must be disseminated to the community where the research was conducted. We find most of the researchers go and find data then go back but never go back to the communities to report back the end results of the research itself. We are saying to those who are conducting research, once their findings are published they must go back to their communities and report back. We are also saying that researchers must be human rights conscious. You find that when the researcher goes to the communities that there are problems that the communities experience whether it is oppression or human rights abuse. The researcher, instead of keeping quiet, must voice out those oppressions that are experienced by that particular community. It means that they must be human rights conscious themselves instead of fearing that they will be chased out of the community oppression that exists there before they actually finish their work.

(3) We further recommend to the indigenous people of South Africa that there should be an annual indigenous peoples' forum where they can look at the questions of research development because we say that the researchers must train these people on how to conduct their own research. Now the forums would help or assist.

Let me go into part two. I will not get into details about this one. It is our bread and butter issues. We are saying human rights cannot be bought with money. Land is a human right. We have been listening throughout the conference that certain indigenous communities have been removed from their land and put somewhere where they have not been given a chance or given payment for the land. But we are saying that human rights cannot be bought with money and we are saying that no further relocations should occur because it's possible now that other communities are being relocated by various governments to various areas or by various people. I think that's the spirit of the conference. I think that we want to safeguard the interest of the minority which are the indigenous people at the moment.

Compensation. We are saying that compensation must be done in the form of land. You cannot just take people from their land and hope that by giving them money they are going to survive. It can't be like that. People, when they are moved from their land, they must be given land.

Not just land but land that is suitable land where they can be able to sustain themselves. We are saying, the quality of land where they are moved to must be the same as the land where they were moved from. Let me make it clear, that's all we emphasise: the quality of land, because that is what happened in the Republic of South Africa many years ago. People were moved from their land and given barren land instead.

There are three other issues to recap on.

We are saying that in the next conference the indigenous people should speak first. They must be given more time to come up with their issues, to debate their issues. Instead of allocating them a small amount of time, they must speak first before academics can start debating issues.

Indigenous people which are invited to the conference should be given a chance of a preparatory meeting where they can come together to discuss their issues and also funding must be included in that because if they don't take people there, then when they reach Cape Town they won't know where to start, they'll be stuck.

And the last point. We are saying that the indigenous languages must be improved and promoted. I think that the closing speaker actually alluded to that. Thank you very much.

**Richard Lee:**

I am grateful to the last speaker for presenting such a thorough and comprehensive list of demands. I am, however, painfully aware of the logistics of trying to deal with a very long agenda that will take us well into the night to try to ration out thoroughly. So I would like to put to the floor suggestions as to how we may make a positive gesture to sum up the experience of this conference without necessarily tackling each and every resolution, sentence by sentence, and perhaps turning over the larger agenda to a working group or a secretariat or a committee that can carry it forward and communicate with us. Well, I think that it is certainly a point that sums up what I'm sure a number of us feel, that this is a very large and diverse agenda and would be very difficult without having a written text to work from, distributed well in advance and that the wording of it could be hammered out until, eventually, we would arrive at something substantial.

I'm going to use my prerogative as chairperson and make a proposal. I felt that the first five items represented a very judicious summary of the changing relationships that should sustain between researchers and indigenous people and I would have no difficulty supporting a broad statement of principles. I'll go through those in a moment.

When we move on to a number of other issues that seem to be really beyond the competence of this body and therefore they might very well be the topics of another conference which I hope will be convened.

So, what I'm going to propose is that we start out with a basic statement of principles, and I'll read these to you in a moment, and that we then take up the rest of the agenda, much of which has to do with future conferences, by seeing if there are proposals to host a future Khoisan Conference and then direct the organisers of that conference to take into account the very useful suggestions that have been made here in their planning on. That is my proposal. You can shoot me down if you wish. It seems to me that there were five very reasonable points that sum up the better kind of research that is being done and that we should all aspire to and I will put these for your consideration:

- (1) Basic research must be balanced by development goals.
- (2) The purpose of the research must be explained to the people and it should be participatory.
- (3) There must be a training component in research.
- (4) Findings must be disseminated back to the communities.
- (5) Researchers must be human rights conscious.

Now I'm going to suggest that as a series of statements of principles which could be a useful outcome from our deliberations of the last three days and again, I'm taking my prerogative as the chairperson, to put those forward for your consideration. Are there comments? Would someone care to move that these five examples be adopted as soon as the wording is suitably finalised?

**Tilman Lenssen-Erz:**

I have two points. First I would like to ask Siswa Mabiga to identify the people who have been working with him on this resolution because of course he has not done this himself.

I would think that you are not to judge this brilliant resolution which is worth being passed by this congress this morning in the first five points. I don't see why we should draw back from those points which we made in the resolution like land rights addressed in this resolution, which is an important point, which came up in almost every speech which has been made by the people standing up. We are again moving back to that resolution to its basic form which you have proposed now. We are coming back to talking about these people

and talking with these people. I thought that this conference was to talk to these people and to learn from them. Not starting listening to them and picking up something which we might like and skip other things which will disturb our further work. I would strongly promote the whole resolution as it was being held.

**Mr. Makhulu:**

You see it's always good when we come up with resolutions and agreements but so long we don't sit up some to ensure that most of these resolutions are given name-tags. To assess the position either of the researchers or to assess the development of some of these people who are underprivileged, who have been living in shacks, I don't think that we'll get anywhere. So I propose that we should somehow get rid of some monitoring mechanisms. Thank you.

**Richard Lee:**

In answer to the last point I think it might be difficult since some of the language was, there are propositions and subsidiary propositions, I am quite happy to put the question to all of you. However, I believe that I am not comfortable with a long resolution which I haven't had a chance to read over. As the chair I don't have to vote so I don't have to make that decision. I would like further discussion. What wording would we choose if we had the land rights resolution added? Dr Van Der Ross, was there a point that you wanted to make?

**Richard Van Der Ross:**

I am just a bit worried about the basic approach that we have. A lady behind had made a point that I like. I have no difficulty with the five points but there will be a sixth one and there will be more and where do we end. The gentleman that gave those lists had an advantage over the rest of us. I get the idea that we should get a monitoring committee that will take the whole thing and listen to all this and have no resolution of it and then come up with something in the spirit. Then may I say, before I sit down, a principle should be somewhere in there. It is the question of funding. It is terribly important. The Constitution of the Republic recognised cultures. The Constitution of the Western Cape, which is not finally drafted yet, does the same thing. It recognises that there should be cultural identities. That carries with it the implication of funding and I think that somewhere in your discussion, when you wrapped it up, you should refer to the responsibility that the government has to see that the mechanics of the organisations or the groups like this that the mechanics are attended to without government imposing its use on the people. Thank you.

**Axel Thoma:**

I think that it was made clear that the people's identity link is to the land and that's why we need those resolutions for the land. Thank you.

**Suzie Newton-King:**

The politics of land claims is extremely complicated and there are major differences in Namibia, Botswana and South Africa in each case. There was a conflict protest process going around in South Africa at the moment but I don't want to dive into it this minute, no.

**Tilman Lenssen-Erz:**

This resolution I think is meant to be a political statement and you mustn't be shy to make a political statement. If we do take over the resolution as it was proposed now, it would be a resolution entirely focusing on researchers so the people outside wouldn't care. They would say, if they read them in the newspaper, that the scientist had some trouble so they sorted it out in a certain way but if we take over the whole resolution, I think, it will have much more impact on the whole of Southern Africa where it will be probably published in a more popular sense, getting more people involved in these issues and solve the problems that are there.

**Richard Lee:**

The problem as I see it is if this was the intention of the preparers of this resolution it would have been far more effective if you had produced typed copies on Monday and had them circulating for three days.

**Leus Conning:**

This is a recurring element for me throughout the conference and there's only one word that I can think of and that is unconscious, an unconscious approach, the fact that there are people in this room that have no idea. We are taking it for granted that everyone in this room understands the procedure of a meeting, what resolutions mean in the traditional sense in terms of meetings format and the whole way that this is going about. The procedure is taking place in a way that you cannot guarantee that every person in this room is even aware of what is even taking place as we summarise what has been brought forward. If you don't know how a meeting's procedure goes and that you need this whole voting procedure, you don't realise what's taking place really. I am also under the impression that this is a pooling of people's resolutions, summing up of their highlights or points that they'd like to put forward to the table. We are not at a state of readiness or a state of right. How are we to make finalised acceptances of these issues that are being brought forward? We are not qualified to do that without consensus of communities that are not present here or parties that are not present here.

**Richard Lee:**

Do you have a suggestion as to how we may proceed?

**Leeu Conning:**

As I'm saying that possibly we could hear what other people's resolutions are and these be recorded in their entirety and then we look at the way in the future to address those and consolidate what has been presented.

**Henry Bredekamp:**

I think that what we must realise is that this conference was not organised by the Organising Committee of an organisation or a society. Our mandate was just to organise a conference. We didn't have a structure at all to begin with. From what I hear now it seems that we are about to reach that pretty soon. I'm not so sure whether there will be a proposal, from the floor, for a next conference. If there is such a proposal, then we can start thinking of structuring the ideas expressed here and mandating the new body to pursue them. I think very valid points have been made and those resolutions are more than just interesting because they touch the heart of the people gathered here. I am glad that at this stage of the Conference we still have a house full of delegates: because of the seriousness of issues discussed here in relation to post-apartheid South Africa. My suggestion, Mr Chair, would be to hear whether there is an interest among the delegates in a next Khoisan conference.

**Samora Gaborone:**

I am from Botswana. I represent a committee at the University of Botswana called the Khoisan section and I've been instructed to express an interest in hosting the next one, that is, if the delegates here are interested. We are prepared to do that.

**Richard Lee:**

It seems that some delegates are in danger of missing their plane which suggests to me that I would like to table the resolutions that have been put forward. It seems to me that our mandate is to try to continue what started here and I would like to put to the vote whether we approve or endorse the bid of Gaborone, Botswana, the University of Botswana, to host the next meeting and then I think that we should direct them to take in hand the resolutions that were put forward and to incorporate them into the planning for their meeting and to all of us that are on the mailing list will be involved in further deliberation so that this can be done in a thorough way rather than, what I fear is that, where we otherwise will have a good consensus. Please let me have all those in favour of seeing the next meeting hosted in Gaborone, Botswana. All those that oppose. I would declare it unanimous. Botswana is to be our next venue for this meeting.

**Comment:**

I am not objecting. What I'm saying is that we are going to follow the same procedure that was followed with this conference whereby we heard that it was just organised by a group that was asked to do it or is this going to be a more inclusive organising taking place, in other words identifying people that will work with Botswana to organise the next Khoisan Conference. That's all.

**Samora Gaborone:**

I think that we'll be working closely with the current organising committee. You are welcome to make suggestions to the current committee. They trust that I will be working with them.

**Richard Lee:**

I think in the transition from the present conference which I think we'll agree has been a success to the next conference we have something to build on for the future which will involve the various constituencies and stakeholders in the room and outside the room. I see that as a very positive outcome and one that we should all be positive about. In the interest of moving things forward I do have a couple or more announcements and then there's some concluding remarks.

First of all there will be a gathering this evening for those who want to celebrate the conference and the end of the conference at St Paul's Guest House on Bree Street where some refreshments have been set aside. I don't know the exact number on Bree Street but it's just about four blocks north of here. That will begin, I'm told, at seven or any time after seven. Delegates from Botswana and Namibia are staying there and the invitation is extended to all for this gathering at St. Paul's Guest House. Before we turn the floor over to our musicians I would like to call on Sidsel Saugestad and Alan Barnard to come up and assist me with what I hope will be a very pleasant task. I am listed as one of the organisers but believe me I was in name only. I was over in Toronto reading the e-mails so I exclude myself specifically. People on the spot have done an enormous amount of work for which we should all be grateful and we were thinking of a way to appropriately give thanks to the organisers, the people who put their hearts and their will and their passion and their energy into this meeting. I would like to call on my colleagues, three of our overseas friends of Southern Africa to make a small offering. I would like to call on four individuals to come forward and accept these small tokens of our thanks on behalf of all the organisers. May I call forward Tanya Hermanus, Patricia Davison, Janette Deacon

and, of course, Jatti Bredekamp. We will notice that at the Cultural History Museum there was a display of Khoi veldkos and these wonderful foods that are indigenous to the Cape and in consultation with friends in Kirstenbosch we have come up with what we hope will be an appropriate symbolic idea of our way of giving thanks to our friends, the organisers. There's a plant and the technical name is 'Gusteriah', its also known as 'Khoisan rice' and is also known in Afrikaans as 'kanniedood'. I am told that the translation into English is 'never dies' and it's the emblem of the Griqua National Conference. This is a true survival plant like the people that it commemorates, the Khoisan People. It is a small genus of the lily family closely related to aloes, occurs only in the western and southern Cape regions, the swollen roots provide water, flowers are eaten as a vegetable. It shelters under thorny Karoo bushes and camouflage to avoid grazers, small pieces of the leaves will take root and produce new plants and that is what I see coming out of this gathering. We are taking root and producing new plants. Sidsel and Alan will present to our wonderful organisers these plants as symbolic of our thanks to them for the work that they've done. Thank you all very much.

The meeting, as far as I can see, is at an end. I want to thank you all for attending. The resolutions will be taken into a joint exercise between the new organisers of the next conference and the present committee and they will work with it in the most effective way that they can see. I want to thank you all for attending and God bless you.

**Musicians:**

*Singing takes place.*

Please remain seated because the Griqua National Choir would like to come in and favour us with a number.

**Griqua National Choir:**

*Singing takes place.*

*Section 2: Beyond the Kalahari Debate*