



Goringhaicona Khoi Khoin Indigenous Traditional Council
2 Birdwood Street
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Ministerial Appeal Tribunals
Ministry of Cultural Affairs & Sport
Western Cape Government
8th Floor, Protea Assurance Building,
Greenmarket Square, Cape Town, 8001

FOR ATTENTION : Adv. Michael Petersen

SUBJECT : Comments on Appeals regarding HWC declaration of a Protected Area Erf 151832

On behalf of Paramount Chief Aran, I would like to cordially request that we, the Goringhaicona Khoi Khoin Indigenous Traditional Council (GKKITC) submit our comments regarding this issue, as well as, for an opportunity to verbally present at the Tribunal Hearing.

The appropriate permission and mandate for such a submission has now been attained, which has taken time.

We feel it is imperative for the voice of the first indigenous people that are historically linked to the precinct be heard. This is an historical comment, as it will be the first time a legitimate, embodied and formal presentation on the TRUP be submitted by the Goringhaicona on this issue. Indeed, this can be said on behalf of the Goringhaiconas, from whom the Goringhaicona is derived, as inhabitants on the banks of the Liesbeeck, who fought the battle against the Portuguese Viceroy D'Almeida in 1510. The Goringhaicona includes within our history, figures such as Chief Trosoa, Austumato (Harry the Strandloper) and Krotoa.

We trust this is in order, and deeply appreciate the opportunity to voice our comment.

On behalf of Paramount Chief Aran,
Tauriq Jenkins : High Commissioner

tauriqishere@gmail.com (cell: 0647342669)

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Cover Letter

Orality is our memory, our present and future. We who have been here are still here, who live and still live poetically. Ilkaggen is everywhere - ubiquitous here in the rocks and clouds water air. Ilkaggen is acknowledged, until memory is restored. For the first time, we are humbled to speak about the Two Rivers Urban Park.

Thank you to you who will read, listen and witness.

“Did you not hear the hammerkop, when the star fell?

It came to tell us that our person is dead.”

..the hammerkop lives at the water

which is like a pool, in which we see all things;

the things which are in the sky we see in the water

while we stand on the water’s edge.

We see all things,

-Dialkwain 1876 -

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Goringhaicona Khoi Khoin Traditional Indigenous Council (GKKITC) Comment on Appeals regarding HWC declaration of a Protected Area Erf 151832

Primary Reference on International Human Rights

We reference the following UN Declaration, **The United Nations Declaration on the Rights of Indigenous Peoples**, signed by the Government of South Africa.

The Declaration was adopted by a majority of the General Assembly in New York on 13 September 2007.

It is the position of the GKKITC that the following articles pertain directly to the case with TRUP in relation to the Rights of Indigenous People :

The United Nations Declaration on the Rights of Indigenous Peoples (UN Declaration) states:

Article 2: Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 8 1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

8.2. States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;

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(b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources.

e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Article 9 Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 12 1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains. 2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned

Article 13 1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons. 2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 18 Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision making institutions.

Article 19: States shall consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to obtain their free,

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prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 23: Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 25 Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 29 1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination. 2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.

Article 31 (1): Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional expressions, as well as the manifestations of their science, technologies and cultures, including human and genetic resources, seeds, medicine, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual performing arts. They also have the right to maintain, control and protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional culture expressions. iii. Article 31 (2): In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Article 32 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. 2. States shall consult and cooperate in good faith with the indigenous peoples concerned

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through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. 3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Preface and mandate

The Goringhaicona's comment to the TRUP is made on the historical basis that this parcel of land being within its traditional jurisdictions. The Goringhaicona shares an historical lineage and narrative from the Goringhaiqua. The splintering of the groups occurred after a mixing of the bloodline by members of the Goringhaiqua over a period of time with seafarers. Suffice to say that the origin of the Goringhaicona is borne out of a distinct diversity of bloodline which austensibly situates the historicity of the group as the first 'mixed race indigenous group'.

The Goringhaicona has figures in its lineage which include, Chief Trosoa, Autshumato (Herry the Strandloper) and Krotoa-- the last figure being the first indigenous woman to be converted into the NG Church, and enshrined by the Dutch Reformed Church. Krotoa's narrative in recent times has also been misled in various forms of media where her relationship with Jan Van Reebeck has been sanitised into a story that continues to place Van Reebeck in a messianic light.

This comment bears in mind the full pertinency and historical recognition and solidarity of the following groups : **Goringhaiqua, the Chainouqua, the Cochoqua, the Gorachoqua, Guriqua or Chariguriqua, the Hessequa, the Attaqua, the Cauqua, the Houtunqua, the Omaqua, the Chamaqua, the Hamcumqua, the Cobuqua. the Namaqua, the Einiqua, the Damasqua, the Gamtoos, the Inqua, the Gonaqua, and the Hoengeyqua.**

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Contextual Framework (extracts from Camissa Embrace, Patrick Tariq Mellet)

“The first emergence of new tribes who settled more permanently on the Cape Peninsula as a result of a split in the *Cochouqua* (*Go//kaukhoena*), probably in the 15th century, was the *Goringhaiqua* (*!Uri//aekhoena*). The second tribe to emerge as a split from the Goringhaiqua were the *Gorachouqua* (*!Ora//khaukhoena*), and both these groups lived and moved about in various locations of the Peninsula from the Liesbeeck to Fish Hoek to Hout Bay.” Chapter - Cape Indigene, Camissa Embrace

“Another offshoot, the *Goringhaicona* (*!Uri//ae/khoena*) was made up of drifters and outcasts from all the aforementioned clans and as a clan of around 60, they established themselves, first on Robben Island with the assistance of the English, as a community of traders, and later, on the mainland banks of the *Camissa River* (*//ammi ssa*) in Table Bay continuing as a trading community. The Goringhaiqua established their settlement alongside the Camissa River Mouth. Here the indigenes established the foundation village and port operation that would become the City of Cape Town. The Goringhaicona themselves were dubbed ‘*Watermen*’ by the Dutch. This was about 14 years prior to the European settlement in 1652” Chapter 2

“By the end of the 16th Century the Goringhaiqua gave birth to the Gorachouqua and by 1630, the Goringhaicona emerged as a result of some drifting away from the Cochouqua, Goringhaiqua and Gorachouqua.” Chapter 2

“The term *//ammi-i-ssa* or *gamis* or *kamis* or *kamma* which is the root for ‘*Camissa*’ is the old indigene language of the Khoena, (or Khoi), and is the term for any fresh or sweet-water river as noted by Portuguese cartographer Lazaro Luis in 1563 on his map as – ‘*de Camis*’ alongside the name ‘*Aguada de Saldanha*’ for the same river flowing through Cape Town.”

“With reference to the Nama dictionary when you break down the components of the name Goringhaiqua to its three parts (*!Uri – //ae – khoe*), it means white – coming together – with people. The Goringhaicona means “the kin who drifted from the Goringhaiqua”. This illustrates that hidden social history clues may be discerned in clan

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names and by the practices that set clans and tribes apart from other indigene communities.”

Administrative role in Cultural Ethnocide

The following extract summarises succinctly the legislative moments that have hampered socio development, and effectively crushed identity, culture and memory among indigenous groups

“In the census of 1904 there is a figure of 85 892 “Hottentots” (Nama, Korana, Hill Damara, Griqua, Cape Khoi and San) while the figure for “Mixed/Other” which we refer to as Camissa was 288 511 (African and Asian slaves and indentured labour descendants, descendants of migrants of colour, and with some Khoi and assimilated non-conformist European admixture). But in an act of genocide as defined by the United Nations, the government of the Union of South Africa in the census of 1911 arbitrarily and forcibly created a new single category called “Coloured” into which the various distinct African groups of Khoi people were stripped of their identities and together with the Camissa people were collectively labelled as “Coloured”. In both 1904 and 1911 a number of those previously called ‘Hottentots’ were also arbitrarily recorded as Natives. Collectively in 1911 there was then a figure of 454 959 people projected as “Coloured”.

In 1950 this unjust situation was further compounded with the imposition of the Apartheid Population Registration Act and Group Areas Act which for the first time provided a definition of “Coloured” that exposed the blatant social engineering nature of identification.” *Patrick Mellet (Camissa Embrace)*

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TRUP Precinct Significance on initial Frontier War

The incident of “zero public consultation” --Riebeeck’s Fence

It is easy to trace the habits of the hangovers of the past with regards to the authorities denial of public consultation with the Khoi and San. This problem is manifest still today in post Apartheid South Africa not just with the Khoi and San but with most South African citizens. This has been a repeat manifestation with regards TRUP.

The catalyst for the war was the granting of farms to free-burghers by Jan van Riebeeck, along the Liesbeeck grazing lands of the Khoena people, without any negotiations or permission from the Indigenes. It was pure land theft by the Dutch in the same way as happened when the Dutch built the Fort de Goede Hoop on top of the Camissa settlement of the Indigenes. The war broke out after a number of conflicts between Indigenes and the Dutch farmers where the Dutch were curtailing freedom of movement and grazing of Indigene livestock.
P. Mellet, Camissa Embrace

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TRUP as an area that holds historical crimes against humanity

Ethnic Cleansing can simply be defined as 'the forcible removal of an ethnically defined population from a given territory' and as 'occupying the central part of a continuum between genocide on one end and nonviolent pressured ethnic emigration on the other end.

The case of Ethnocide:

The Oxford dictionary provides the simplest definition as – “the deliberate and systematic destruction of the culture of an ethnic group”. Jaulin says that “rather than being defined by the means it is the ends that define ethnocide. Accordingly, the ethnocide would be the systematic destruction of the thought and the way of life of people different from those who carry out this enterprise of destruction. Whereas the genocide assassinates the people in their body, the ethnocide kills them in their spirit.” Sometimes the term ‘cultural ethnocide’ is use

It is important to note that the erroneous notion of 'KHOISAN' was the creation in 1928 of a German explorer and anthropologist Leonhard Schulze. He used the term to refer to both the Khoena herders and the San hunter-gatherers. Another South African anthropologist and linguist, Isaac Schapera, then erroneously used the term in 1930 to argue that the Khoena and all San peoples spoke the same family of languages, and then used the term Khoisan as though this was a 'race' with similar physical characteristics and languages. It is important to note that this was a period where Europeans were obsessed with race theories to such a degree that it resulted in the Nazi phenomenon and the world experienced a horrific world war during which in Germany Jews, Gypsies and black people were experimented on and attempts were made to obliterate “undesirable” people through the holocaust. South African academia was highly influenced by the Nazi era, particularly the white Afrikaner intellectuals, and this in turn influenced the world academic institutions when it came to second hand African social history via the colonial lens.” *Patrick Mellet*

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The Case of Genocide

The 1948 Convention on the Prevention and Punishment of the Crime of Genocide (article 2) defines genocide as “any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group ... “

Historian, Mohammed Adhikari provides this definition –“Genocide is the intentional physical destruction of a social group in its entirety, or the intentional annihilation of such a significant part of the group that it is no longer able to reproduce itself biologically or culturally, nor sustain an independent economic existence.”

José Manuel de Prada-Samper of the Centre for Curating the Archive, University of Cape Town gives a pertinent cross analysis of two leading historians, Mohammed Adhikar and Nigel Penn, on this issue :

1. Adhikari shares in his book that “(h)unter-gatherer communities who resisted settler encroachment have, in addition, been more susceptible to exterminatory violence than other forms of indigenous society. They were despised as the most ‘primitive’ of peoples, their way of life an anachronism destined for extinction, and sometimes even seen as deserving of that fate”.
2. In his book, *The forgotten Frontier: Colonist & Khoisan on the Cape’s Northern Frontier in the 18th century*, Nigel Penn offers some enlightening details. For Penn: “The military power of the commando system served the essential purpose of enabling the pastoralist economy of the *trekboers* to expand. Without the ability to appropriate more land, water and grazing for the increasing flocks and herds of its members a pastoralist society is doomed to stagnation or decline.” Available research affirms the view that civilians led the genocide against indigenous people in the former Cape Colony. These civilians, who were mostly pastoralists, pro-actively formed para-militia and vigilante groups with expressed purpose of “dealing with the problem” of indigenous people by engaging in acts of collective exterminatory violence.

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Denialism of the atrocities against the Khoi and San in South Africa. The systemic health problems in so-called coloured communities can trace their demise early instances of the 'the dop system' and forced removals. Accountability and reparation are as aspects that have remained unresolved for 300 years

3. Equally common are many of the objections to labelling the killing of the San as genocide; Adhikari discusses these at the end of his book (pp 87-93). The falling into obscurity of a tragedy of this magnitude is in itself frightening; it deserves to be studied on its own because it means, among other things, that the genocides of the San communities were established crimes for which nobody has ever been held accountable.

Yet there were survivors, and many of their descendants still inhabit the land of their ancestors, "**culturally nearly extinct, though genetically very much alive**" as John Parkington has phrased it. Subject to the ravages of foetal alcohol syndrome, chronic unemployment and widespread illiteracy, abandoned by welfare organisations and governmental policy-makers, and ignored by social scientists as the uninteresting residues of the early stages of colonial history, **they still carry the burden of the unmemorialised tragedy that deprived their ancestors of their language, their land and their way of life - a tragedy that the reconciliation and redress policies of the new South Africa obstinately still chooses to ignore.** - José Manuel de Prada-Samper

The burden of unmemorialised tragedy is a case that pertains directly to the precinct of the TRUP. Moreover it is also case of "**denied victory**". The first patriotic battle fought against colonial invasion was in 1510. It was here that the Portuguese Viceroy D'Almeida was stopped by the Goringhaiqua in a battle quoted by military historians as key battle in the art of war.

'It is important to remember that the Khoi-San people were the most brutalised by colonialists who tried to make them extinct, and undermined their language and identity. As a free and democratic South Africa today, we cannot ignore to correct the past'. -Mohammed Adhikari

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The TRUP precinct is a nexus of the history of mankind

“The history of this landscape is ancient and tragic. Not only does it mark “the beginning of the end” of Khoikhoi culture but it also symbolises the process and patterns whereby the indigenous inhabitants of Africa, the New World, Asia and Australia-New Zealand, succumbed to the tidal wave of colonial globalisation. Although there are no tangible remnants of the actual places of conflict, forts or outposts or graves, the topography and “place” survive albeit greatly transformed by more recent layers of development. The valley of the Liesbeek, Black rivers the confluence and remnants of the Salt River estuary exist today. In the context of the history of South Africa this is an historical place. It is suggested that the Liesbeek River itself is worthy of declaration of a grade II Provincial Heritage Site along with the remaining open land, the confluence and wetlands.” -**Extract from Melanie Attwell’s, *Melanie Attwell and Associates and Arcon Heritage and Design: Two Rivers Urban Park Baseline Heritage Study October 2016.***

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State Commitment

State of the Nation address on 9th February 2012, President Zuma promiseprovisions would be made 'for the recognition of the Khoi-San communities, their leadership and structures'.

Transgenerational Trauma and the need for restitution and healing of the past's atrocities

do not drink the wine
because the vine is angry
the soil has been stolen
yiu must not drink from it

for it will corse through your veins
stain the insides
you will lose the reigns of generations...

The mishaps of the last 400 years pass on in the form of trans-generational trauma. Certain events send shock waves that are still felt generations later, and are manifested in various ways. As South Africans we operate from degrees of trauma. The violence that has ocured to the body is stored in its archive.

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The need of a place where a process of healing can occur needs to present itself. TRUP is one such place wherein lies the potential. Below is an extract of a series of descriptions of the untold violence of the indigene and slave body during the VOC's rulership over the Cape.

“Among punishments other than crucifixions, were the following or combinations of the following: – Public humiliation – stocks; Collaring, shackling, horning; Lengthy imprisonment with hard labour; Scourging and curry or salt, pepper and vinegar brushing after lashing; Suspension by the feet and beating with cane rods; Branding; Dismembering and mutilating; Hanging; Shooting; Racking (stretched to death); Garrotting or other strangulation; Being broken alive on the wheel; Being drawn and quartered; Drowning; Impaling; Roasting and burning at the stake.

All of the tortures and gory executions were done at public places for deterrent value. Regular crucifixions and impalement continued for over 100 years in the Cape and the legacy of this violence and trauma introduced by the colonial authorities continues to bedevil South Africa to this day. This dovetailed with the traumas of the 100 years wars in the Eastern Cape and layer upon layer of trauma continued from that time.”

Patrick Tariq Mellet, (Camissa Embrace)

**But do not drink the wine
you will lose everything
from everything,
they left you behind -
a suitcase of no memory
Way Forward**

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Way Forward : Unsilencing the already proven. We are here.

*“a hatched seed of a bewildering and beautiful future
as it finds the lilly- pod of the leopard toad
to chant of Goringhaiqua
defending this Camisa from
D’Almeida.”*

HC, T.

WE The GKKITC refer to Melanie Atwell’s Baseline Heritage Impact Assessment. Namely sections : 7.1, 7.2, and 7.3.

We choose to include parts of this study in this comment because this historically pertinent HIA was completely omitted and ignored by the River Club proposal. Those in support of a proposal that denies our history are indirectly turning a blind eye to the true significance of the site.

We believe this convenient ‘omission’ in the HIA as tantamount to an act of ethnocide in of itself. Hence we will include the final conclusion in its entirety, as act of revitalised memory in order for it not be silenced.

Our heritage will not be silenced or bullied into submission.

We note with concern the timing of the City to advertise public comment for the rezoning of the River Club proposed development, despite the fact that a process set up by this Tribunal by the Minister. It is as if to say, they (the City) don’t really care nor respect process, so their announcement is seen as either negligent provocative, or dishonest.

We also note the attempts by the City and the appellants attempts to silence our voice in this submission.

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Below is extracted from “Melanie Attwell, *TWO RIVERS URBAN PARK CAPE TOWN BASELINE HERITAGE STUDY* Including erven Oude Molen Erf 26439 RE Alexandra Erf 24290 RE Valkenburg Erf 26439 RE, erven 118877,160695 The Observatory erf 26423-0-1 River Club erf 151832 Ndabeni Erf 103659-0-2 RE”

7 Conclusion

7.1 The Two Rivers Urban Park as an historic frontier.

While we can never know the exact positions of van Riebeeck’s defensive line, watch towers and redoubts there is compelling evidence to suggest that the spine of land between the Liesbeek and Black Rivers, that now houses the Royal Observatory and Valkenburg Hospitals, played a key role. The site for the Royal Observatory was chosen in 1820 on account of its key location on raised ground that placed it in line of sight of Table Bay so the falling of the *time ball* could be observed from the Table Bay and the Castle. Descriptions contained in Moodie and the Resolutions indicate that one of the major forts of the DEIC – Khoikhoi confrontation (*Fort Ruiterwacht II*) was built on the same site as its signals could be observed from the Fort and other watchtowers that formed the system. Indications are that the barrier would have extended through the grounds of Valkenburg Hospital, the next high ground being the site of the Hospital Administration, then southwards possibly across Rondebosch Common before turning westwards to Kirstenbosch.

...what is evident is that the historic landscape contained within the land between the Black and Liesbeek River marks one of the most tangible and earliest historical frontiers that were to eventually herald the fragmentation of the Khoikhoi nation.

The historic records have revealed a number of interesting observations.

- The wetland that encompassed the Black River, Salt River and Liesbeek estuary (incorporating land in the confluence of the rivers) was of primary importance as grazing land, and was able to support thousands of head of cattle for periods of time. Frequent reference is made to the location as

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being the place where the Khoikhoi camped. The historic presence of a large outspan in Maitland is an interesting linkage.

- The Dutch identified the fertile valley of the Liesbeek Valley as prime agricultural land. The turning of the soil evoked the ire of the Khoikhoi as this was good grazing land used by them.

- The “fence” that was erected by the Dutch was a rather *ad hoc* barrier that involved using a mixture of natural features (deepening of the Liesbeek), a palisade fence in places and compelling the *freeburgher* farmers to erect barriers (thorn bushes, hedges, palisades) on the eastern side of their lands. Hence the eastern side of the first land grants as per the 1661 map marks the edge of the DEIC land. This places the “border” firmly between the Liesbeek and Black Rivers or in certain areas along the eastern bank of the Liesbeek River.

The Liesbeek Valley was therefore contested and likely to be the general place of Dutch- Khoikhoi confrontation.

- The evidence from historic records is compelling in terms of identifying the TRUP land parcel as an historic frontier.

The historical evidence is cohesive enough to confirm that the TRUP forms part the first frontier between the Dutch colonists and the Peninsula Khoikhoi. This historical landscape extends from the Salt River Mouth and follows the Eastern side of the Liesbeek River through the Observatory land,

Mowbray, urban Rondebosch to the Bishops court area. The archaeology of this frontier has proven to be very sparse, and as to date no physical evidence of the watch towers, forts, or the palisade fence have been found, however it is not impossible that evidence will in time be uncovered.

7.2 Significance

The history of this landscape is ancient and tragic. Not only does it mark “the beginning of the end” of Khoikhoi culture but it also symbolises the process and patterns whereby the indigenous inhabitants of Africa, the New World, Asia and Australia-New Zealand, succumbed to the tidal wave of colonial globalisation. Although there are no tangible remnants of the actual places of conflict, forts or outposts or graves, the topography and “place” survive

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albeit greatly transformed by more recent layers of development. The valley of the Liesbeek, Black rivers the confluence and remnants of the Salt River estuary exist today. In the context of the history of South Africa this is an historical place. It is suggested that the Liesbeek River itself is worthy of declaration of a grade II Provincial Heritage Site along with the remaining open land, the confluence and wetlands.

7.3 Recommendations

- In the absence of any archaeological evidence to date, the rivers, the wetlands and confluence and river-side pastures are the remnants of the early cultural landscape. The creation and rehabilitation of further green areas is strongly supported, including where possible the restoration of estuarine conditions (possible demolition of canals in places).
- The Varsche Drift crossings are worthy of further physical heritage survey and assessment albeit that the area lies within a milieu of railway and freeway crossings.
- The confluence of the Black and Liesbeek Rivers has special significance as it this is possibly the least untransformed wetland in the study area.
- Any open land within the study area (including hospital and observatory land) should be considered to be potentially archaeologically sensitive and should bescreened/surveyed before any transformation or development.
- Physically commemoration of the events that took place on the site should take the form of adjudication of written proposals to this end.

Certainly there is potential to develop a site museum that might, for example consider the environmental history of the site, the way that places change as well as the history and culture of the Khoikhoi, however more innovative alternatives may be more appropriate.

- As a first step, the identification of land for heritage grading and the restitution of wetland areas will go to some distance to honouring events of the past.

GKKITC recommendations are as follows :

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- That the two year moratorium on development be upheld by HWC with the following recommendations which includes Melanie Attwell's HIA recommendations (cited above) :
- That the TRUP precinct be acknowledged as a place of national and international restitution and recognition of the Khoi Khoi
- That the precinct encompasses the commemoration of the 1510 battle against the Portuguese Viceroy D'Almeida.
- That the precinct recognises the intangible and tangible memory of "first and final frontier" contact.
- Archaeological excavation be looked into.
- More study and research be committed to the area.
- That the area be recognised as a National Heritage site.
- That area be a place that illustrates the history of the colonial decimation of the indigene and the trajectory of European settler development in South Africa
- That it be a site dedicated to the untold history of the genocide of Cape San
- That it be a site dedicated to the acknowledgement and commemoration to the cultural ethnocide of Khoi Khoi and San indigenous groups. This would include processes of the language restoration.
- A site that would be a symbolic place of reference and utilisation for the purposes of a First Indigenous People's Conciliation Commission.

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- A site that celebrates place that connects the world to the DNA of the Khoi as of the oldest people on earth, through the re-engagement of a revived sense of place.
- A site that recognises the Goringhaiqua, Cochoqua, Gorachoqua, and Goringhaicona as the precincts pre-colonial Khoi Khoi historical custodians.
- A site that recognises the evolution of and the intermingling of diversities of nationalities and culture as experienced pre and post Apartheid South Africa.. These identities are part of a more recent memory and history of the site.
- A site committed to a precinct wide recognition of scientific breakthrough and innovation of both the indigene and western technologies which has occurred within its borders.
- A site that will recognise the exquisite plant, the sensitivity of the floodplain, the restoration of the Liesbeeck River and Black River, and animal life.
- A site that acknowledges the linguistic ethnocide of the how plants in the region have been named and framed outside of their cultural and geo-specific areas.
- A site demarcated to restoring the significance of the precolonial peopling of the area that nurtured a coexistence of animal, plant, land, water and the cosmos in ways respectful of each elements dignity and right to live and have a place under the sun.
- A site that exemplifies the symbiotic and intrinsic qualities of the Khoi and San culture and people.

Conclusion

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To pause and think about the future of this parcel of land is in of itself an act of national catharsis. It lies in the silence of reflection not the bulldozing then concretisation with excessive landfill on a floodplain. In the silent contemplation of an ancient burial ground, a sensitive wetland, a place whose meaning far outstretches the greed and avarice of a prolonged moment where we have lost ourselves --that instant when the first fence was erected to demarcate the stolen land of the ancestors of mankind itself. When the port of Camissa was controlled by the Goringhaicona under Chief Trosoa, and Autshumato whom the British called Harry and the Dutch Herry, which greeted thousand of ships before Riebeeck, provided trade and water without provocation. This provided hope and life to thousands of seafarers of many nationalities and cultures. But hope was captured. Captured in much the same way the goodwill of the indigene across the globe have witnessed -- with the genocidal menace of colonial theft and rape. This place has the etchings of that curse, and we must seek means to redeem it as we seek to unclench the transgenerational knot of trauma that holds back our nation. The place has also the writings of great innovation, and the promise of conciliation, and restoration of the soul of this land and all who live in it.

It was a great hurt when the first pole was placed by Riebeeck, onto this ancient terrain -- the embankments of this once sweet water. This action stabbed at the oldest root of collective memory, one which lies on the banks of the Liesbeeck River and the Black River. The wound holds a trauma everyone in this country faces. Felt subconsciously or in the realm of day, its is an original sin that binds us as its divides us. It is time we pause, and begin to restore.

Compiled by Tauriq Jenkins, High Commissioner of the Goringhaicona Khoi Khoi Indigenous Traditional Council, on behalf of the Paramount Chief Aran,

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