

A Brief History of the
FOUNDATION PEOPLES



in the
Peopling of South Africa

A Perspective on Origins
rooted in San, Khoe and Kalundu-Urewe peoples

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Author LIE OF 1652

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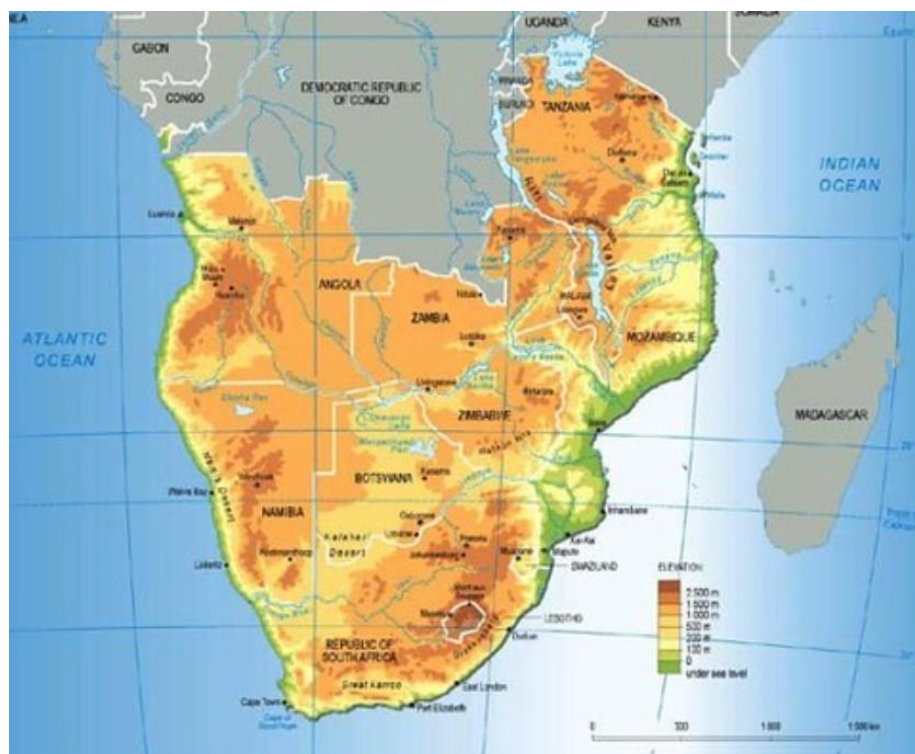
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INTRODUCTION

There has been a need for a simple but comprehensive history on the Foundation Peoples of South Africa explaining the Peopling of Southern Africa. This short book attempts to create what I call a historical perspective as part of a process of investigation of the past.

The reference to three FOUNDATION PEOPLES identifies as such, the Aboriginal San peoples, the earliest emergent proto-pastoralist people which 20th century academia label the Khoe peoples (also sometimes referred to as Khoi or Khoekhoe) and the earliest emergent agricultural-metallurgy stratified cultures across Southern Africa referenced by archaeologists as Kalundu-Urewe-Kalanga cultures. The latter Kalundu-Urewe cultures saw a progression of early societies referenced by archaeology as Bambata-Ziwa-Zhizo-Kalanga peoples in the region along both sides of the Limpopo going back to 100 – 350 CE).

In Southern Africa from the West Coast mouth of the Congo River through to the East Coast Pemba Island of Tanzania and southwards to the tip of Africa going back some 3000 - 3500 years ago - evidence and social groups demonstrate that this was when Southern African San-Mbuti-Sandawe linguistic groups sharing earliest DNA haplo-group L0 markers first met. The San-Mbuti-Sandawe peoples first engaged with Western and Eastern African Ntu-language speakers sharing L1 – L6 DNA markers, mixed and gave birth to new societies in the period 1000 – 1500 BCE. A false old colonial view propagates that the first meetings between the San-speakers and Ntu-speakers happened in South Africa around the 14th or 15th century. This work refutes that assertion.



Southern Africa, topographic and political map. The San-Mbuti-Sandawe micro-communities were dispersed across this entire region. By 3000 years ago these peoples and Ntu-speaking sub-Saharan peoples were engaging across the region. By 1800 years ago, this engagement was also occurring in South Africa with three Foundation Peoples interacting and giving birth to diverse new locally born ethnic formations, all with San, Khoe and Kalundu-Urewe-Kalanga roots.

This booklet challenges the myths, distortions and falsities that suggest that Africans practiced some form of absolute ethnic-Apartheid and did not mix. It also rejects as complete nonsense that San peoples only first contacted and engaged with Khoe-speakers (sometimes referred to by the colonial label Hottentots) and Ntu-speakers (sometimes referred to by erroneous colonial labels - Bantu, Nguni or Blacks) in the 15th century as a result of a sudden alien black invasion from the north.

This work is a sharing of historical perspectives rather than being an emphatic or absolute statement on origins. The thing that one quickly learns in studying the subject particularly of the period 1500 BCE – 1000 CE is firstly that there is much to still uncover and learn about this period, secondly that what is known is highly impregnated with colonial bias, and in the 21st century with various modern-day ethnic bias too, and finally that in the wide range of work by archaeologists, anthropologists, linguists and social historians there are not just many contradictions all backed up with speculation, hypothesis, quasi-evidence, opinion and argument, but also that the research territory is filled by completely opposite research papers on the same regional and locality history.

For example, in the case of eastern Botswana where one school of research will argue the early settlement of Early Iron Age Kalundu culture, and another will argue the opposite that only Kwale-Nkope (Urewe) cultures settled Botswana. Dating (based on carbon dating) sometimes differs between studies by 200 to 400 years. Thus, it is important to do as much cross referencing as possible. I thus use the term “perspective” and “enquiry” in putting forward my perspective.

International organisations – the UN, ILO, AU after sending special rapporteurs to South Africa to interview and investigate marginalised indigenous peoples in the Republic of South Africa and their conditions, and in consultation with the SA Human Rights Commission, have recognised that of all the diverse indigenous South African peoples that have populated the country over the past 2000 years, there are five groups of people’s today recognised to be **“marginalised indigenous peoples who face discrimination”** by dominant social groups in South Africa including other indigenous Africans as well as those of European and other descent who entered the arena 370 – 500 years ago. These five are the San who are the only aboriginal people of Southern Africa, and then the distinct Korana, the Nama, the Griqua, and the Cape Khoe (including revivalist Khoe). This of course does not mean that the other African formations do not also have a claim to be partially descended from each of the three foundation peoples – San aborigines, Khoe and Kalundu-Urewe-Kalanga. It also does not mean any endorsement of “ethnic-purity” and recognises that culturally distinct groups such as San and Khoe formations also have other ancestral roots too. Furthermore, it does not mean that only those who were classified as “Coloured” are the San and Khoe or have ancestral-cultural roots in these peoples. While a significant number of those classified as “Coloured” do have some San and Khoe ancestral-cultural roots, not all share such roots, and most other African formations have such roots too. Besides the fact of historical familial integration, the amaXhosa people have significant San and Khoe ancestral-cultural roots but as a result of European census many were arbitrarily incorporated as Xhosa and Thembu. Similarly, the Tswana and Sotho peoples also had large numbers of San and Khoe peoples integrated through European census and social engineering.

Much of the research in the narrative of this publication applies to the history of these “marginalised indigenous peoples” as well as the Kalundu-Urewe-Kalanga peoples and descendant societies. All three of this Foundation People roots can be found in every modern-day African society in Southern Africa today at varying degrees.

This research looks at the distinct San, Khoe and Kalundu-Urewe descendant formations in relation to descent from the Foundation Peoples, as well as descentance within all African societies from ALL of

these Foundation Peoples, even though the latter also descend from a progression of other later migrations too.

When looking at the history of the San and Khoe, this research looks at the history of these peoples across Southern Africa and not just in the Southwestern Cape as some erroneously tend to do. It is important to note that as the author of this publication I do not ascribe to notions of “social-group purity” and rigid walls between social groups as there was no Apartheid practiced by communities over the last 3000 years, and evidence shows much mixing of societies across ethnicities.

This short history goes back to 3500 years ago when there were no country-labels in Southern Africa nor its southern parts which we affectionately call Mzansi today. The name “South Africa” is a label only adopted formally in 1910 for a British colonial territory called the Union of South Africa (later in 1961 – the Republic of South Africa) when after a bitter war, two Boer Republics amalgamated with two British colonies to create the Union.

Likewise, there were no provinces in South Africa, and the historical canvas was far from a Western Cape landscape expanding into a Cape Colony, but rather stretched to Angola, Congo and through to Tanzania and all the territories below these to the southern tip of Africa.

The history and heritage of the San, Khoe and Kalundu-Urewe-Kalanga is often short-changed by simply looking at this through a Western Cape lens and the history of the peoples with multiple roots who emerged over different epochs in that territory who came to be formally labelled as “Coloured” in 1911 with the creation of three race-classification silos – European, Native and Coloured.

There also were no peoples who called themselves San, Basarwa, Khoe, Khoisan, Khoekhoe, Khoi, Bantu, Nguni, Zunda, Teleka, Kalundu, Urewe or Kalanga at that time; nor anyone calling themselves by the ten linguistic-national formation names that evolved to be used at different times only over the last 200 years. There also were never any people calling themselves ‘Bushmen’, ‘Hottentot’, ‘Strandloopers’, ‘Goringhaicona’, nor ‘Kaffir’ and ‘Nguni’ – all colonial labels carrying derogatory, disparaging or linguistic meanings.

Most of these terms were codified labels created by colonial academia with Bantu, Khoisan, Khoe/Khoi/Khoekhoe being creations between 1857 and 1928 ascribed to the ‘father of race-classification, Wilhelm Bleek, and to German ethnologist Leonard Schultze-Jena who participated in the Namibian genocide against the Nama and !Kung infamy and popularised by UCT academic Isaac Schapera. Indigenous Africans did not use this kind of language and categorisation or classification. With the language came distorted European race-theory and descriptive and historical concoctions. These need to be set aside as filters if we are to embrace a non-prejudiced ability to allow ourselves to engage different and new decolonial perspectives.

German academic Wilhelm Bleek in 1857 created the protocol for identifying over 600 languages spoken by over 700 ethnic groups across Africa. He started off by creating an artificial new word which he called the “Bâ-ntu” family of languages in 1857 (a term meaning human or people) and then began to give the term further new meaning as a “Bantu race” when he popularised its use in his work *A Comparative Grammar of South African Languages* of 1862.¹ Bleek is thus seen as the father of “race classification” in South Africa.

¹ Silverstein R O ; “A note on the term ‘Bantu’ as first used by W. H. I. Bleek”; *African Studies* 27 (4): 211–212; (1968)

Bleek also researched and wrote on what he called the “Hottentot” languages, specifically the |Xam (San) language spoken by the |Xam-ka !’ē (the !Ui branch of the Tuu languages) and the !Kun/!Xun (aka !Kung or Ju) language (which falls under the Kx’a language family).²

The terms Khoisan, Khoi (later Khoe or Khoekhoe) and San were also artificially created in the writings of German zoologist turned self-styled ethnographer, Leonhard Schultze-Jena³, as elaborated in a series of writings from 1905 – 1928, specifying the term in the final volume 5 – *Towards knowledge of the bodies of Hottentots and Bushmen* which he argued to be a sub-human contaminant “race” after Schultze-Jena participated in the genocide carried out by the Germans in Namibia where he conducted live experiments on the !Kung, the Nama and Herero peoples in concentration camps from which few emerged alive.

Schultze-Jena advocated genocide against the !Kung and the Nama who he called the “Khoisan Race”. He said - *“for the colonial project to succeed, those races unfit for labour should disappear: We, who build our houses on the graves of these races, have a responsibility to safeguard [our] civilisation, sparing no means.”*⁴ Schultze-Jena was responsible for sending 300 severed heads of !Kung and Nama to Berlin for research.

After 1928 the UCT academic, Isaac Schapera, projected as an expert on the so-called “Khoisan” through linguistic studies and “ethnography” in which he popularised and entrenched Schultze’s term “Khoisan” in various academic disciplines. Not only did they get it wrong in projecting that San and Khoe were the same people, with the same history and culture – they also were incorrect in projecting that there was one “Khoisan” language whereas there are a few separate families of languages of which the Khoe family of languages (inaptly named) is the largest and has two branches – Khoekhoe, western and south-central/eastern (spoken by different Khoe societies including one San society) and Kgalagadi, western and eastern, (spoken by San societies). It is unfortunate that the academic world has not stopped collectively calling these “Khoisan languages”.

These different families of languages with different roots are more accurately referred to alternatively by Mellet (in THE LIE OF 1652), as NKG-K languages (Namib-Kgalagadi-Gariep & Kwadi).⁵ Then there are the Ju (with three language variants) and Tuu (with two branches) of San language families. To get a fuller understanding of the language footprints of the San and the Khoe I suggest reading Menán du Plessis’ book – KORA, on early Cape languages.⁶

² Bleek WHI; “A Brief Account of Bushman Folk-Lore and Other Texts”; (Second Report Concerning Bushman Research, presented to Both Houses of the Parliament of the Cape of Good Hope, by Command of His Excellency the Governor); Cape Town: JC Juta; (1875) read with Bleek WHI & Lloyd LC; “Specimens of Bushman Folklore”; G Allen; 1911

³ Schultze-Jena LS; “Zur Kenntnis des Körpers der Hottentotten und Buschmänner” (Towards knowledge of the bodies of Hottentots and Bushmen): Volume 5 (1928); in Schultze-Jena; “Zoologische und anthropologische Ergebnisse einer Forschungsreise im westlichen und zentralen Südafrika ausgeführt in den Jahren 1903-1905”; (Zoological and anthropological results of a research journey in western and central South Africa carried out in the years 1903-1905); (1908-1928); read with Schultze-Jena LS; “Aus Namaland und Kalahari” (From Namaland and Kalahari; (1907)

⁴ Olusoga D & Erichsen C; “The Kaiser’s Holocaust: Germany’s Forgotten Genocide and the Colonial Roots of Nazism”; London; Faber and Faber; pg 110 & pg 205; (2010).... read with Zimmerman A; “Anthropology and Antihumanism in Imperial Germany”; The University of Chicago Press; Chicago & London; pg 245; (2001)

⁵ Mellet PT; “The Lie of 1652 – a decolonial history of land”; Cape Town; Tafelberg; (2020)

⁶ Du Plessis M; “KORA – A lost Khoisan Language of the Early Cape and the Gariep”; UNISA Press & SA History Online; (2018)

The term “Khoisan” is also objected to being used by those so-labelled because it makes the aboriginal San people an appendage of the migrant Khoi/Khoe people and speaks of assimilation of the aboriginal San into the Khoe, thus usurping the “aboriginality” or “first people” status from the San – a form of identity-theft which is a “crime against humanity” and genocidal in nature. The San are the only aboriginal people of Southern Africa – all others including the Khoe descend from migrations over time. Here in this booklet Southern Africa is all territory below a line running from the west coast Congo River mouth to Mombasa on the east coast.

The point about objectional terms has been made clear by San communities since a conference in 1996 requesting that the academic world and all others respect that the term “Khoisan” is found offensive.⁷ This plea has largely been ignored by academic institutions and broader society who say that it is inconvenient to change a term that is so embedded in academic literature across many disciplines.

The reference in the previous paragraph is covered by the only one book on aboriginal San history, heritage and culture that has been produced by the San people themselves involving a collective of 17 San people, assisted by two Afro-European editors – “Voices of the San”.⁸ Though there are places in the text that the editors indulge in some colonial interpretations, on the whole the book provides a comprehensive self-identification narrative by the San people and also represents the cooperation between San communities and collective San-Rights organisations across the six countries in Southern Africa where around 25 different aboriginal San communities of “First People” numbering just over 110 000 reside (as per the only census organised with the cooperation of the San). These organisations include the South African San Institute, the Kuru Family of Organisations, and the Working Group of Indigenous Minorities in Southern Africa, as well as several other San cultural organisations.

The same reference work makes the point that after much deliberation in the mid-1990s and expressing that the preferential reference would be for each social formation of the San to have their own self-identity names used, they however do see that it is unavoidable not to use a collective term for matters of common interest.

The organised San formations consciously decided to use the least derogatory term “San” though mindful that it has its drawbacks. It was noted that a small minority felt that they had repurposed terms like “Basarwa” and “Bushmen” but that these terms were largely unacceptable to most. It was further recognised that for those few who did use these terms, it was their right to so self-identify, but that this right did not extend to be used by others to identify the San peoples. The matter of using a term for common-interest with the Khoekhoe or Khoe was also addressed with the appropriate protocol agreed as being Khoe – San (or San – Khoe) but this was strictly for matters of common interest and not to be used as an identity label.

The Khoe or Khoekhoe, terms with relative acceptance to the majority Khoe formations were seen as a people with a different migrant-history, culture, languages, economic mode, and political interest from that of the aboriginal San, and they had a history of degrees of conflict and aggression towards the San, as well as having a history of involving forced assimilation and the modern practice of placing “San” as an appendage attached behind the term “Khoi” that was objectionable.

With this explanation the protocol that is preferable is “San – Khoe Matters” or “Khoe – San Matters”.

⁷ le Roux W & White A (edt); “Voices of the San”; pg 224; Letlao Trust; Cape Town; Kwela Books; (2004)

⁸ le Roux W & White A (edt); “Voices of the San”; Letlao Trust; Cape Town; Kwela Books; (2004)

This does not recognise that there is legitimacy, other than for the aboriginal San peoples, to claims of being “First People” or “First Nation” and certainly these terms should never be abused for primacy claims. The UN recognition is simply an organised way for the five recognised “indigenous peoples facing marginalisation and discrimination”, as recognised by the UN, ILO, AU, ACHPR, and SAHRC, to work together on matters of common interest. (*Aboriginal San, and the Korana, Nama, Griqua, Cape Khoe inclusive of Khoe Revivalists*).

The documentation history for the positions of these bodies and recognition of the status of the five peoples as **“Indigenous Peoples facing Marginalisation and Discrimination”** goes back to the establishment of the United Nations Voluntary Fund for Indigenous Populations (1985), the adoption of the International Labour Organization Convention No. 169 on Indigenous and Tribal Peoples in Independent Countries (1989)⁹, the adoption of the United Nations Declaration on the Rights of Indigenous Peoples (2007), and the Annexure Report of the UN Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous persons - South Africa (2005). These are all referred to as a starting reference in the SAHRC REPORT OF THE SOUTH AFRICAN HUMAN RIGHTS COMMISSION - National Hearing Relating to the Human Rights Situation of the “Khoes – San” in South Africa.¹⁰

It is worth noting that the UN Special Rapporteur recommended that *“indigenous communities be recognized as such constitutionally and that the legal institutions maintaining the stigma of their classification as “Coloureds” by the apartheid regime be removed. The Government is advised to maintain a national register of officially recognized indigenous communities, and to give statutory recognition to their associations and chieftaincies wherever relevant.”*

The report notes the indigenous communities identified in South Africa were San, Nama, Korana, Griqua and Cape Khoekhoe (including Revivalist Khoe). The primary aboriginal San in South Africa were the !Xun, Khwe and ǀKhomani who were relocated by the old SADF from Angola and Namibia to South Africa; and it recognised that historical San peoples such as the Nju, ǁXegwi, ǀXam, Gǀ!ne, and others, though no longer surviving as societies, do have descendants who have been assimilated into many other national groups of Africans in South Africa, including peoples classified as “Coloured” or who still maintain micro distinct communities.

The SAHRC highlights that it is only the San in South Africa that has a clearcut case to be recognised as the aboriginal people of South Africa: *“The question of aboriginality (or “who came first”), while relevant, is therefore a less significant consideration, and primary importance is placed on the principle of self-identification. However, self-identification alone is not sufficient and must be accompanied by the other characteristics identified above, although the African Commission’s Working Group has acknowledged that the concept of aboriginality is useful in clear-cut cases, such as with the San of Southern Africa.”*¹¹

The aboriginal San recognise that there are ancestral-cultural and heritage connections shared between the distinct San peoples surviving today and the Khoe, and it is the same with all other social groups of Africans in Southern Africa today including the Xhosa, Tswana, Sotho, Ndebele, Venda, Pedi, Zulu, Swati,

⁹ www.ilo.org; C169 - Indigenous and Tribal Peoples Convention, 1989 (No. 169)

¹⁰ REPORT OF THE SOUTH AFRICAN HUMAN RIGHTS COMMISSION - National Hearing Relating to the Human Rights Situation of the Khoi-San in South Africa; (25-26 November 2015; 9-10 December 2015; 18 January 2016; 11-12 & 14-15 April 2016)

¹¹ REPORT OF THE SOUTH AFRICAN HUMAN RIGHTS COMMISSION - National Hearing Relating to the Human Rights Situation of the Khoi-San in South Africa; pg 17; (25-26 November 2015; 9-10 December 2015; 18 January 2016; 11-12 & 14-15 April 2016)

Tsonga, Shona, Bakalanga, Karanga, Camissa Africans (those classified as 'Coloured' who have a mix of San, Khoe, African-Asian enslaved, and some European ancestry) and others.

Each celebrate multiple ethnic roots in their ancestry and DNA that involve the aboriginal San, and this is something to celebrate, but the marginalised San who continue to face discrimination, land dispossession and other serious challenges are a distinct and unique people, and not an appendage to any other people. Only the San without any appendage tag, like Khoi or Khoe, can claim aboriginal or "First People" status.¹² For others to do so can be identity-theft and assimilation which in terms of the International Criminal Court's ROME STATUTE would be crimes against humanity.

The term "nation", that is popularly used by some, is a European colonial overlay that is foreign to indigenous San culture and to the culture of the Khoe or Khoekhoe. It speaks to racist ethno-nationalist ideologies and the rise of nation-states from the ashes of the European feudal order with reference to the 1885 impositions by the Europeans of the national boundaries in mapping Africa and colonial dominion at the Berlin Conference. The colonial and imperialist notion of "NATIONS" can be insulting to the history and cultural sensitivities of Foundation Peoples.

The broad consensus amongst scholars of nationalism is that "nations" are a recent phenomenon and an imagined identity.¹³ A "nation" is actually the opposite of the political-cultural heritage of the aboriginal San and to the Khoe peoples, and a contradiction in that it is defined as a large type of social organization where a collective identity, a national identity, has emerged from a combination of shared features across a given population, such as language, history, ethnicity, culture, territory, or society.

A variant is ethno-nationalism where ethnicity is the driver of "nation". Trendy use of the term "nation" unthinkingly by some in South Africa undermines the defining features of the San, Khoe and Kalundu-Urewe-Kalanga legacy and heritage. Ernest Renan who made the most memorable lecture on the idea of "nations", its being underpinned by racism, and its dependence on exercising brutality made the indelible point that *"Forgetfulness, and I would even say historical error, are essential in the creation of a NATION."*¹⁴ Use of the term NATION by some for San and Khoe communities can be seen as self-depreciating and insulting, and counters the culture of these peoples.

Khoe and San researcher-activist and champion of women's perspectives and rights Yvette Abrahams¹⁵ has argued that (adoption of) hierarchical positions of leadership were a reaction to colonialism, and in fact foreign to the San and Khoe. I agree with her position that the terms "Kingdoms" and use of "monarchy titles such as kings, queens, princesses, and princes are foreign to both San and Khoe culture and are associated with European colonialism and imperialism". It is also insulting and ahistorical that these are used by other African societies in South Africa who had a range of indigenous titles – eg: Kumkani among the Xhosa. The same applies to colonial words that are somewhat racist in nature such as Kapteins, Chiefs, Paramount Chiefs and so on. Decoloniality requires that we address the popular and opportunistic usage of colonial European words instead of indigenous titles.

The aboriginal San had a completely non-hierarchical social and political framing of their lives while the Khoe differed in that they had minor stratification, but their social-political structures were still relatively

¹² le Roux W & White A (edt); "Voices of the San"; pg 10; Letlao Trust; Cape Town; Kwela Books; (2004)

¹³ Mylonas, Harris; Tudor, Maya; "Varieties of Nationalism: Communities, Narratives, Identities"; Cambridge University Press; (2023)

¹⁴ Renan E; "Qu'est-ce qu'une nation?"; conference given at the Sorbonne on 11 March 1882; https://web.archive.org/web/20110827065548/http://www.cooper.edu/humanities/core/hss3/e_renan.html

¹⁵ Verbuyst R; "Khoisan Consciousness Articulating Indigeneity in Post-apartheid Cape Town"; pg 248; PhD Thesis; University of Gent & UWC; (2021)

flat. They had their own indigenous traditional leadership of “Gaobs” (male), and “Gaos” (female) – aka “Khoeseb or |Gariseb” and “Khoeses or |Garises”, who presided at gatherings of elders together with spiritual guides (shamans). There is thus no justification of replacing this indigenous approach to leadership with an imported string of hereditary royalty and race-supremacist inspired cultures adopted from European colonial discourse and labelled by them as “tribal”. The term “TRIBE” is globally recognised as a derogatory term promoted by European colonialism.

Something that sets the political cultures of the Khoe apart from the political cultures of other social formations in Southern Africa was that unlike monarchies, leadership was recognised or elected on merit rather than hereditary practice and, that organisational structure was flat rather than pyramidal, unisex rather than patriarchal, based on ability, and that leadership had no dictate over property, land and resources held in common community trust.

A leader could not demand that anyone should obey his or her command. Local-born South African approaches to creating indigenous royalty models first emerged between 900 and 1100 in Southern Africa with the formation of pastoral states or kingdoms starting with the Mapungubwe state, Great Zimbabwe state, the Khami-Butua state, the Mutapa state and the Rozvi empire. Stratification or the emergence of class-divided societies birthed the various royal strata. South Africans are largely ignorant of this indigenous social history.

As new influxes of west, central and east African migrants with stratified social cultures and priestly-royalty structures integrated and dominated the earlier locally evolved pastoral states, through a process of diversification, stratification and fracturing, kingdoms evolved as a new phenomenon as did indigenous monarchy-families with class-stratified characteristics. But this was not San culture nor Khoe culture. Tied into this was the “Priest-Monarch” and practice of “Divine Right of a Monarch”.

It would be a shame, and it would undermine the cultural legacy of San and Khoe if this culture was compromised for modern day political expediency or opportunism by adoption of inauthentic cultural and class practices.

The Khoe in particular were subjected to what can be called “cultural genocide” from the time of the establishment of the 1652 Dutch colony, whereas their traditions were trampled by the Europeans, they were subjected to various cultural overlays and in time these overlays and stereotyping was presented as Khoe culture and tradition. The symbol of this colonial domination was the creation of the Europeans of the title “Kaptein” and the issuing of a “Staff of Office”. Now in the 21st century many revivalists are often basing their “revived” culture on these colonial overlays and stereotypes, rather than real Khoe culture, thus perpetuating “cultural genocide” and engaging in mimicry. This should be avoided at all costs by not boxing-in San and Khoe history to the 17th century and the colonial era that followed. This is the theme of my work – “THE LIE OF 1652”.

It should be noted that among some revivalists there has been the trendy import into South Africa of terms used in Australia, the USA, Latin America, the Caribbean, New Zealand, and Canada such as “First Nation” and “First People”, but in importing these terms they have been given totally new and uniquely distorted South African meanings by local Khoe revivalists, that are insulting to indigenous peoples in other continents.

Whereas on these other far-off continents and territories the term “First” is not exclusively used for one or two ethnicities, or for divisive primacy claims, nor are they used in a racist manner towards other indigenous peoples, here in South Africa it has been appropriated to mean something else incorporating

the mentioned negative interpretations. Abroad it simply denotes that ALL indigenous peoples in those territories before the EUROPEAN INVASIONS are the “FIRST PEOPLE” or “FIRST NATIONS”. But here in South Africa it is largely used by persons previously classified as “Coloured” to claim primacy as being the only “First People” with exclusive rights to being Khoe, regardless of many in other African communities also having the right to revive their Khoe ancestral-cultural heritage too. The proponents of this distortion call other indigenous African “Black alien invaders and colonists”.

The definitions have been framed in exclusive racist and “othering” terminology complete with the false and dishonest White-Supremacist assertion that other African peoples are recent alien colonisers in South Africa. “Colouredism” arguing that only people labelled “Coloured” are true indigenous people and are exclusively “First Nations” is a race-supremacist ideological overlay copied from Europeans supremacist racists. This is not the same use of terminology and meaning as “First People” in Australasia, and the Americas. Those classified as “Coloured” have a much more complex history, ancestry and heritage that is not entirely aboriginal San or Khoe. The strong African-Asian enslaved roots, and roots in other South African indigenous African communities of those classified as “Coloured” should never be suppressed by elevating a skewed narrative to being a dominant narrative. There is no contradiction in celebrating all roots – San, Khoe, African-Asian Enslaved, other African, and assimilated European roots.

Facing History¹⁶ provides perspective on the use of “First Nation” and “First People” in the USA and Canada – *“The term First Nations, as of 2013, refers to some 617 different communities, traditionally composed of groups of 400 or so who lived in America long before European contact. Historians have divided them into six geographical groups: Woodland First Nations, who occupy forested areas of eastern Canada; Iroquoian First Nations (also known as the Haudenosaunee) in the fertile southern part of the country; Plains First Nations in the Prairies; Plateau First Nations, who live throughout Canada’s inland; Pacific Coast First Nations; and the First Nations of the Mackenzie and Yukon River Basins”*. Here the European term “Nations” has been appropriated (though controversially) to emphasise an alternative to the imposition of a European North American “Nation” paradigm.

The import of terminology and the meanings which have been overlayed on the indigenous terms is based on ignorance or simply a poor, incomplete and dishonest approach to the ancestry and cultural heritage of those who were classified as “Coloured” including San, Khoe, Kalundu-Urewé, those with African-Asian enslaved ancestry, and those with indentured-labourer ancestry. It is also based on colonial-Apartheid false-history underpinned by racism and the notion that South Africa was an “Empty Land” as coined by British anthropologists, historians and politicians justifying the conquest of the Eastern Cape in the 19th century by labelling Xhosa and Khoe as alien 15th century migrant invaders in comparison to aboriginal San peoples whom they then called “Bushmen” and argued to only be half-human. The “Empty Land” theory and the “First Possession” argument that flows from it, was not introduced by the Dutch, but rather by the British during their ethnic cleansing of the Xhosa in the Eastern Cape wars.

The term “Terra Nullius” literally means empty-land or land that is legally deemed to be unoccupied or uninhabited, and it is central to “primacy-theory” and use of “firstism” in South Africa introduced by a basket of historians and anthropologists in the 19th century,

¹⁶ Facing History & Ourselves; “First Nations”; *The term First Nations, as of 2013, refers to some 617 different communities, traditionally composed of groups of 400 or so who lived in America long before European contact*; last updated July 28, 2020. <https://www.facinghistory.org/en-ca/resource-library/first-nations>

Priority one for the mix of British colonialism and Boer colonialism theories was to separate indigenous Africans in South Africa from the rest of the continent through indoctrination that emphasized that South Africa was a European political entity not part of the rest of Africa.

Following this the authorities during the Apartheid era assigned those considered aliens and part of the “rest of Africa” to Bantu Reserves. This assertion relied on the “*Terra Nullius*” doctrine of discovery of an empty land, which proceeded from an older Catholic Papal Bull called the “*Inter Caetera*” promulgated in 1493 by Pope Alexander VI that European monarchs used to colonize territories across the world. The doctrine of discovery found its way into international law through the Treaty of Tordesillas of 1494 and 1524 and through its endorsement by the United States of America in 1792. This became the bedrock of European colonialism globally and came into vogue in the 19th century with the mass migration of British settlers into the lands of the Xhosa and Khoe of the Eastern Cape along with acts of genocide by British troops.

When Dr HF Verwoerd, who was minister of ‘native affairs’ before becoming prime minister in 1958, declared “*We came to a country that was bare. The Bantu too came to this country and settled portions for themselves,*” he was not just standing on the shoulders of Afrikaans academics, he was standing on the shoulders of English and German academics and Anglo institutions like UCT, which had done much of the pioneering work of Apartheid race theory.

The skewed and dishonest colonial history was born out of the fact that the peoples of the Eastern Cape – Khoe, San, Xhosa, Thembu, fought pitched battles with British colonial troops which meshed ten western and central Cape wars with nine Eastern Cape wars – a total of 19 wars over 235 years.¹⁷ The indigenous Africans were not just defeated during those wars. Many Europeans died and lost much of what they had, and bitter feelings arose on both sides of the war. It was from these war-twisted European settler minds that a concocted African history emerged from European pens, and theories abounded about who had right to the land and who was there “first”. The “*Terra Nullius*” doctrine was given a unique South African make-over and made respectable by the emergent academic establishment.

Out of this scenario of war, stories became vogue among whites that Black people were alien invaders of the land of whites and of their wards the “Bushmen”. At that time the Khoe were not seen as related to the San but were also seen as migrant invaders along with the Xhosa and other Africans of the Eastern Cape.

The repurposing of the term “first” as a race-primacy claim paints all other Africans other than San as ALIEN INVADER COLONISTS just like the Europeans. This, as explained, is based on 19th century twisted colonial claims that South Africa was an empty land except for the San joined more recently by a few isolated nomadic Khoe when the Europeans first arrived in the 15th century. It is also simply false to conflate San and Khoe, and it is false for those who are not aboriginal or “first people” to be claiming that they are aboriginal peoples.

These arguments undermine the San Aboriginals and the Khoe and indeed all Africans. It is simply wicked and ignorant to paint some as alien invaders and to equate Africans with European Colonialism. We also know that it is a historically proven fact that during the European colonial era various social groups including the Khoe, victimised the San peoples, some of whom like the |Xam-ka !’ê were eliminated by genocidal attacks from both European, Khoe and 19th century Khoe revivalist formations like the Orlam and Griqua.

¹⁷ Mellet PT; “*The Lie of 1652 – a decolonial history of land*”; pp 160 – 216; Cape Town; Tafelberg; (2020)

Another fallacy that is important to note is the false notion that all archaeological and palaeontological discoveries of human-remains going back hundreds of thousands and millions of years are San and Khoe or Ziwa-Zhizo-Kalanga ancestors.

Mellet¹⁸ notes that we must distinguish between three types of uncovered human-remains and cultural markers as these are not all our species. There are what is called ARCHAIC HUMANS (not our species), other extinct MODERN HOMO SAPIEN HUMANS (not our species), and then HOMO SAPIENS SAPIENS who emerged in northwest and northeast Africa around 300 - 195 KYA and migrated across Africa and later across the world (our surviving species).

Science shows that there were overlap periods where different human forms shared periods of time existing alongside each other and in some cases, this even involved procreative mixing, eg: Neanderthals. There are proven signs of intelligence at various degrees that exist in all three of these human types. No modern people can say that “our ancestors were here hundreds of thousands of years ago, or millions of years ago” in statements claiming primacy rights over other peoples as is sometimes done. This discredits and subverts the fight against marginalisation and against discrimination and all the important struggles and gains made by the five marginalised indigenous peoples.

All of humanity can be shown to have progressed over time in the story of the evolution of humanity, but when we talk of “First People” lineage then we are talking about two distinct sets of eras. For much of the 195 KYA from our northeast African roots or even the roots going back 300 KYA to northwest Africa those many generations of modern humans were the original “First People” but then 20 KYA to 15 KYA a social revolutionary period unfolded slowly as larger societies (yet still relatively small and intimate) that were more settled emerged and adopted new technologies and modes of living and socialised as community groups. It was the start of pathways that ultimately created organised civilisations of various sorts, some more advanced than others, some small and some large.

“First People” were in this latter paradigm the “First Organised Cultures” and “First Societies”, and so across Southern Africa at different times different societies emerged that we now refer to as the San (or Saan) aboriginal societies.

The oldest of the original settlers of our human species were in Namibia and Botswana around 140 KYA, Angola-Zambia-Zimbabwe-Mozambique around 45 KYA, Tanzania 160 KYA and in the southernmost reaches of South Africa around 40 KYA.¹⁹ It is from these that the San aboriginal communities evolved around 20 KYA – 15 KYA across the whole of Southern Africa, as earlier defined territorially in this introduction. From around at least 3000 - 3500 years ago, other African societies to the northwest and northeast can clearly be shown to have mixed genetically, socially and culturally with San societies, giving birth to a range of mixed societies. The migrations first of sheep without significantly large human migration preceded the later movement of cattle with pastoral and agricultural societies.

While the aboriginal San have around a 20 KYA history arising from an older 140 – 160 KYA history as homo sapiens - the only species of humans still alive (our species), the Khoe have a more recent history of around 2200 years where migrant herders from East Africa with a mix of Hadzabe, Sandawe, Nilotic, sub-Saharan and Cush roots entered the territory of the San who are known as Tshua or Twa around the Zambezi, Sashe-Limpopo region, Southern Angola and northern Botswana. Those San societies show

¹⁸ Mellet PT; “*The Lie of 1652 – a decolonial history of land*”; pg 27 – 34; Cape Town; Tafelberg; (2020)

¹⁹ Mlambo AS & Parsons N; “*A History of Southern Africa*”; pp 4 – 13; London; Macmillan – Red Globe Press; (2019)

DNA and cultural-linguistic evidence of having mixed with Ntu-speaking peoples much earlier than the East African roots of the Khoe coming into contact with San.

The third Foundation People which in time emerged from Kalundu and Zizho cultures and came to be known as the Kalanga first trickled into the same region in the period 100 CE – 300 CE (over 1,800 years ago) first from Angola (Kalundu culture), and then from Congo (Nkope culture) and from East Africa (Kwale culture). In stages locally born societies just like that of the proto-Khoe emerged alongside the San, saw the Ziwa-Zhizo-Kalanga culture also emerge alongside San and Khoe. These micro social groups were farmers with mining and metallurgy skills. The slow migratory drifts up to 900 CE continued until the first age of stratified kingdom-states emerged with Mapungubwe, Great Zimbabwe, Butua-Khami, Thulamela, Mutapa and others arose, and later the emergence of the Rozvi empire of the maMbos (Mambos).

Archaeologists like Thomas Huffman show us the step-by-step cultural development in stages via the medium of pottery and ceramics at various archaeological sites from around 100 CE until the emergence 800 years later of the Zhizo-Kalanga pastoral society around and at Mapungubwe where the Venda, Lobedu and Lembe societies also emerged. This progression of cultures that evolved into Kalanga and Karanga culture and evolution of Shona culture through ongoing migrations are named after the cultures found at archaeological sites – Bambata, Ziwa, Bambandyanalo, Leokwe, Zizho, Schroda and Mapala. Huffman shows how these cultures existed alongside San and Khoe with some integration and encountered other migrant cultures along the way. Huffman shows evidence that the Kalundu element is evident in this cultural evolution alongside the San and Khoe from 600 CE at sites in Botswana and sites as far southeast in the Eastern Cape by Steele, Feely and Bell-Cross²⁰. The latter crushes the false notion that broader African cultures other than San and Khoe did not exist in South Africa before a thousand years later when Europeans turned up.

Over the next thousand years since Mapungubwe, slow migratory drifts and circular movements of people in Southern Africa continued with ever new genetic enhancement of the peopling of South Africa. Mzansi South Africa was not an empty land by any stretch of the imagination with only San and Khoe as inhabitants when the Europeans arrived 1500 years after the early foundations of the peopling of South Africa had first emerged, long before any of the modern societies like England, Great Britain or the Netherlands came into being. A greater elaboration on this can be found in Mellet PT “The Lie of 1652”.²¹

The European colonial academics overlayed these developments with an Apartheid mentality by calling these groups of Africans different “races” and by imposing a rigid box around each of the San, Khoe, and the Kalanga (whom they simply obliterated in memory by calling all other Africans “Bantu”). They created three boxes of people who they said led a separate Apartheid-type existences as antagonists – “Hunter-Gatherers”, “Herder-Pastoralists” and “Farmer-Metallurgists”.

Today we know that the three Foundation People integrated to some extent and procreated across these rigid lines imposed by European race and anthropological thinking, and shared technologies. We also know that each of these groups had to lesser and greater degrees, people with all three modes of living,

²⁰ Steele J; “First-millennium agriculturist ceramics of the Eastern Cape, South Africa : an investigation into some ways in which artefacts acquire meaning”; University of South Africa, Pretoria (2009) read with -Steele J; “Potter's fingerprints: some prehistoric southern African utility ware in an intimate light”; Ceramics and Art Theory, Border Technikon School of Applied Art; East London, (2003)... read with - Feely JM & Bell-Cross SM; “The distribution of early iron age settlement in the Eastern Cape: Some historical and ecological implications”; The South African Archaeological Bulletin, vol. 66, no. 194, 2011, pp. 105–12.

²¹ Mellet PT; “*The Lie of 1652 – a decolonial history of land*”; pp 50 – 84; Cape Town; Tafelberg; (2020)

and not just simply one or the other. The European thinking also simplistically imposed that those locked into a San hunter-gatherer box were nomads never settled on defined lands, and herders were just on one long nomadic herding drive without specific lands and that they did not manage, cultivate nor significantly hunt. The facts show that this European thinking is deeply flawed and false. And then, according to flawed European absolutist thinking there were those who they said were settled farmers but supposedly did not hunt nor keep cattle herds contrary to the evidence. The absolute hunter-herder-farmer framing was not as absolute as projected.

Though everything showed this rigid classification system as a false and ill-informed paradigm regardless of ample proof to the contrary, this world view of pre-colonial African society and social history by Europeans helped to stereotype and exert controls. “Divide and conquer” politics of colonialism and imperialism dictated how African societies should be viewed through a rigid lens and controlled. This false paradigm has been deeply ingrained in the minds of many who despite its contradictions, believe the colonial story and stereotypes to be the truth. One even finds 21st century Khoe revivalists acting out and mimicking the colonial stereotypes of San and Khoe as if these European anthropologists’ stories of indigenous cultures, economic modes of living, and belief systems are authentic – again despite the obvious contradictions embedded in the European narrative about indigenous Africans. Revivalism is a legitimate manifestation of ancestral-cultural heritage which needs to protect its interests by being cautious and careful of not perpetuating European colonial stereotyping, racism and false information.

Yet a further popular falsehood is the notion that there is a rigid and clear genetic divide between those who have Sub-Saharan or have Bantu-language speaker genetical heritage (DNA) and those who have Southern African genetic heritage that aligns strongly with San, Twa, and some Khoe. Genetics is a biological science while identity is not completely determined by our genes but rather influenced also by social organisation, culture, experience and various environmental factors. Hence DNA cannot confirm a social identity, only a genetic identity.

There are only a few surviving San societies who have very high readings of 80 – 95% Southern African DNA, with most having much lower but still significantly high readings. Substantial degrees of Sub-Saharan (Bantu-speaker’s DNA) can be found in San societies and for instance in the Khwe it is much higher than Southern African DNA readings. Among the Khoe Sub-Saharan genetic ancestry readings are substantially high and relatively lower when it comes to Southern African DNA readings associated with the oldest San peoples. The Damara who are culturally-linguistically Khoe for instance are of predominantly sub-Saharan DNA. This points to substantial past mixing. Likewise, it has been proven by genetic studies that the Xhosa have a relatively high showing of readings that they not only connect to Sub-Saharan DNA but also to Southern Africa DNA associated with the San. People did not live in Apartheid protected bubbles and thus the notion of being a pure San or Khoe race is erroneous. I refer readers to read Carina Schlebusch’s ²² excellent PhD study/dissertation about the San and Khoe and DNA.

This book – *The Foundation Peoples in the Peopling of South Africa: Origins in the San, Khoe, and Kalanga*, briefly tells the complex story of both distinct peoples and the peoples who are root peoples in the ancestry of all Africans in South Africa. This brief history will tackle the beautiful and long history of the San, Khoe, and Kalanga which we descendant communities can and should celebrate in South Africa.

A framework for further enquiry and exploration is created in this narrative which is not aimed at telling people what to accept or not, but rather it is about opening up a field of study of our Foundation People

²² Schlebusch CM; “*Genetic variation in Khoisan-speaking populations from Southern Africa*”; Study/Dissertation Doctor of Philosophy; University of the Witwatersrand; (2010)

heritage that will deepen our knowledge of the past as a journey of RESTORATIVE MEMORY that will help us craft strategies for attaining RESTORATIVE JUSTICE and truly be able to celebrate our ancestral cultural heritage and legacy with pride. It provides a starting reference-point for marginalised indigenous people of South Africa – Aboriginal San, and the Korana, Nama, Griqua, and Cape Khoe, including Revivalist Khoe, as well as the many other African cultures that have not only the San and Khoe Foundation People in their ancestral-cultural lineage, but also the forgotten Foundation People – the Ziwa-Zhizo-Kalanga that emerged from KALUNDU and UREWE traditions

The underlying theme of our connectivity to the Foundation Peoples are the “Ties that Bind Us”, the “Shared Waters” of Camissa African heritage.

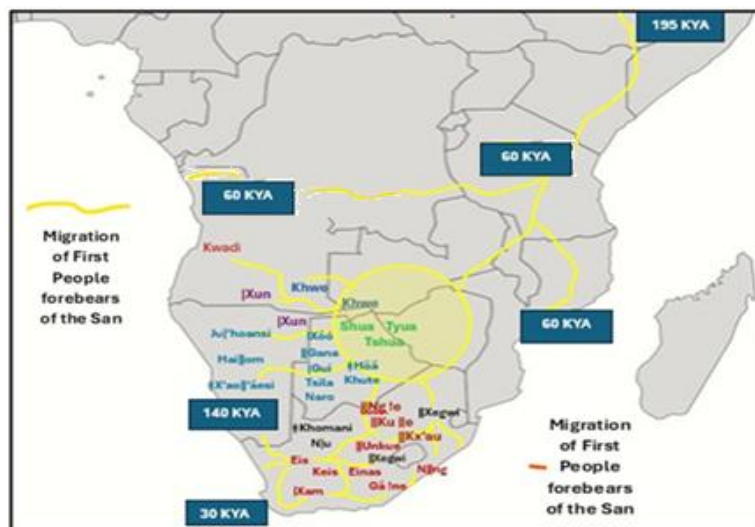
CHAPTER 1

**The aboriginal San foundation people -
with emphasis from around 1000 BCE - Present**

Mlambo and Parsons elaborate ²³via DNA studies on the distribution of the first people of our species across Africa around 160 thousand years ago (KYA) and that between 160 – 140 KYA they had reached Namibia/Botswana, 45 KYA Mozambique, and 40 KYA the Southern Cape. They also show us that dispersal of other first people across north, west, and central Africa occurred between 110 KYA and 60 KYA with humans of our species then dispersing from Africa across the world between 74KYA – 60. It is explained that all African societies had a common root in the first people of 200 – 350 KYA.

Our species tracks back 195 KYA and other species of modern humans go back to around 350 KYA. Before then there were millions of years of other archaic human life forms. Other archaic humans also continued to exist alongside our species for tens of thousands of years. This is important to keep in mind because often people hear about archaeological sites and heritage sites in South Africa and wrongly assume that the signs of archaic humans and modern humans other than our species, are signs of San and Khoe ancestral cultures or remains. The civilisations that we recognise as San emerged 18 – 25 KYA rather than being those of the first humans much older in time. The Khoe civilisation is much more recent going back only 2100 years ago.

The research in Mlambo and Parsons work shows that those homo sapiens sapiens ancestors whom we today call the Twa/Tshua emerged between 25 KYA – 18 KYA and are the homo sapiens sapiens ancestors of San aboriginal peoples today.



Pre-San, first people, who were the ancestors of San civilisation reached the broader Southern Cape 40 KYA – 30 KYA but had reached Namibia and Botswana much earlier around 140 KYA. Arguably the pre-San first peoples were never continuously in any one place but rather moved up and down the waterways

²³ Mlambo AS & Parsons N; “A History of Southern Africa”; pp 4 – 13; London; Macmillan – Red Globe Press; (2019)

running between northeastern Africa and southwestern Africa over time according to ever changing weather patterns – floods, cold ages and warm ages with deserts and floodplains. The period of 195 000 years would have seen many periods of inhospitality for people to survive in any one place for all time.

It is with the DNA tracking of the migratory footprint of our species of modern humans that we can recognise that the earliest organised societies of aboriginal societies/civilisations (who emerged from first peoples) across Southern Africa from Angola and Congo, across Zambia to Tanzania and northern Mozambique, right down to the southern Cape were those that we today refer to as the San Aboriginal peoples. Only the San can be referred to as “aboriginal” societies or civilisation, whereas all others including the Khoe are indigenous migrant African peoples with a history of 3000 – 1800 years in the South.

Mlambo and Parsons²⁴ distinguish our species of modern human *Homo Sapiens Sapiens* from sites where the remains and artefacts of older archaic humans and other species of early *Homo Sapiens* have been found – eg: Jabel Inhoud 315KYA and Florisbad 260 KYA being just two of several sites across Africa from north to south.

Ancient sites where markers of different human species attesting to various degrees of intelligence can be found, do not necessarily mean that these are the direct ancestors of our species – of whom the San peoples are the oldest. Those who make such claims usually do so simply from ignorance about the evolution of humanity. Mlambo and Parsons say that geneticists suggest that by 144 KYA the first people of our species only numbered around 10 000 people dispersed across Africa in micro groups because of a mega-drought of cold and dry centuries.

It is by 25 000 years ago (KYA) that numbers had increased and segmentation and diversification of San peoples in Southern Africa had resulted in there being many different micro-groups of San peoples in Southern Africa. Today only around 16 of these small San communities remain and are spread over Angola, Zambia, Namibia, Botswana, Zimbabwe, and South Africa; and Tanzania if one includes the Sandawe and Hadzabe people.

Genetic studies show that while some surviving San peoples have very strong DNA readings that genetically link them to the most ancient Southern African “First People”, many also have other DNA streams - most notably Sub-Saharan DNA readings associated with Ntu-language speakers. And in the case of some San groups, it is substantial, and others like the Khwe the sub-Saharan reading is stronger than the ‘first people’ genetic readings of Southern African DNA. So, among the San you have a people such as the Khwe who have all the characteristics of the San but without a dominant genetic character associated with most other San groups, and likewise all of the Khoe peoples also have both strong Sub-Saharan DNA and Southern African DNA, with the Damara havng predominantly Sub-Saharan DNA readings. In Tanzania of the two oldest peoples – Sandawe have strong Southern African DNA readings, but the Hadzabe do not. To get a better picture and all the nuances on this subject one needs to read the excellent dissertation by Carina Schlebusch ²⁵. DNA results should never be used as rigid evidence for “identity” claims. Identity is a much more complex issue.

It is only the San communities that can rightly be called “First People” or “Aboriginal People” of Southern Africa including South Africa. But that “Firstism” argument must be tempered by the fact that others have been alongside the San and have descendants that emerged from mixing with them over the last

²⁴ Mlambo AS & Parsons N; “A History of Southern Africa”; pp 4 – 13; London; Macmillan – Red Globe Press; (2019)

²⁵ Schlebusch CM; “Genetic variation in Khoisan-speaking populations from Southern Africa”; Study/Dissertation Doctor of Philosophy; University of the Witwatersrand; (2010)

3000 years. No African peoples practiced Apartheid. The San societies today number around 100 000 people according to a census carried out, and only around 7 500 are in South Africa.

It has become vogue and trendy for some recently established Khoe Revivalist groups to lay claim to calling themselves Aboriginal People, and First Nations. They are sincere, but sincerely wrong in doing so, and it is an infringement on the identity and rights of real “First or Aboriginal” San people. In noting this it does not follow that any people in the 21st century have primacy rights over others.

The 16 San aboriginal communities²⁶ that still survive as a threatened people who face discrimination, marginalisation and assimilation into other societies are: the Tshua (Shua, Tywa, Twa), Khwe (Bugakhwe & ||Anikhwe & Deti), N|u, !Xun (!Kung), ǀKhomani, ||Xegwi; !Xöö; ||Gana, |Gui, Tsila, ǀHöã; Khute; Naro; Jul’hoansi; Hai||om; and ǀX’ao||’äsi. And two more exist in Tanzania – the Hadzabe and Sandawe peoples.

Hidden within other African social groups are also faint traces of now extinct San societies such as the |Xam including Ubiqua and Sonqua (Eastern Cape, Central Cape and Western Cape), N||ng (free State), ǀUngkue (Free State/Lesotho), ||Kx’au (Kimberly), !Gã !ne (Eastern Cape), Nanningai, Moncoboo, Eis, Keis and Einas peoples (Northern Cape). They were all subjected to genocide carried out by colonial Europeans in Commandoes where up to 90% of militiamen were collaborator Khoe, and by Griqua, Orlam and Nama commandos and livestock farmers. The history of the San peoples from the 17th century to the early 20th century is despite brave and remarkable resistance, one of abuse and genocide at the hands of all other groups. Contrary to popular myth there is no evidence of San genocide before European colonisation and evidence does show that after colonisation the San were subjected to genocide by a range of peoples, including by some Khoe peoples alongside the genocide by Europeans.

There however is a phenomenon known as the “Hidden San”. One such scenario for instance is that the genetics and culture of both the |Xam and Khoe can be found in the Karretjie Mense of greater Colesberg in the Karoo – predominantly San.²⁷ There are also the hidden ||Xegwi (aka abaTwa) among the Zulu, and the Thathu among the Xhosa-Khoe and so on. In Botswana the same applies to hidden San among the BaKalanga.

There is much abuse of the terms “First People” and “Aboriginal People” appropriated by some who don’t seem to understand that identity theft negatively impacts on the vulnerable real aboriginal people of South and Southern Africa – the San, and it is a crime against humanity to engage in identity-theft or assimilation of these “Aboriginal Societies” identities into that of others. It dishonours them rather than honouring them. One can celebrate Khoe ancestry without infringing on the heritage of the San. The Khoe like all of Soth Africa’s African societies have some ancestry among the San, and that is to be celebrated without infringing on the rights and heritage of the surviving San who are few.

²⁶ le Roux W & White A (edt); “*Voices of the San*”; inside cover map of San location; Letlao Trust; Cape Town; Kwela Books; (2004)

²⁷ De Jongh M; “*Roots and Routes: Karretjie People of the Great Karoo: The Marginalisation of a South African First People*”; Pretoria; UNISA Press; (2012)



San Rock-Art provides a tangible window into the lives of San ancestors

The aboriginal San people are thus the first of South Africa's three FOUNDATION PEOPLES.

Around 2500 years ago (2,5 KYA) the !Xun, Khwe and Tshua were spread out in Southern Angola, along the Zambezi River and in what is now Western Zimbabwe, Northern Botswana, and Limpopo Province of South Africa – what Mellet²⁸ in “The Lie of 1652” called the Thōathōa Circle of origins. These social groups of San people still survive today. Around 3000 years ago (3 KYA) San communities existed in Southern Africa from the Congo River southwards and from Mombasa in East Africa, southwards.

By the time of the emergence of the proto-Khoe in Western Zimbabwe and along the Limpopo and the earliest Kalundu-Urewe who had crossed into South Africa 2000 – 1800 years ago, San peoples within greater South Africa were living across South Africa. The Gǎ!ne, !Xam (including Ubiqua and Sonqua), ||Xegwi, N|u, N||ng, ‡Ungkue, Eis, Keis and Einas peoples (who by the 1904 census only numbered 4 181) today no longer exist as these distinct social groups because of over three and a half centuries of persecution and genocide decimated them. At the beginning of the 21st century only a few individual survivors are conscious of their identity and with the ability to speak their ancient language and still survived. They are even fewer in the third decade of the 21st century today. Those cohesive San communities in South Africa today who make up the majority of the 7 500 San are largely those relocated from Namibia and Angola by the old SADF. Most of the around 100 000 San surviving in cohesive communities are spread across five other countries in Southern Africa and most are in Botswana and Namibia. But it is important to note that echoes of this ancestry and culture are carried by many in most African societies today as one of their Foundation People ancestors. This San ancestral-cultural heritage simply exists in other forms.

The San peoples are wrongly stereotyped in academic literature as having absolutely common features, light-brown pigmentation, short in stature and described as “hunter-gathers” and “nomads”. They are also objectionably relegated to a position of being an exoticized “race” of people who are closer to animal life than humanity.

²⁸ Mellet PT; “The Lie of 1652 – a decolonial history of land”; Cape Town; Tafelberg; (2020)

An early founder of white-supremacist anthropological study in South Africa, Mary Barber²⁹ in a peculiar mix of science and concocted fiction referred to “Bushmen” as “being one step up from their relatives still swinging in the trees”. She argued that the Europeans had been the “First People” in South Africa before as a lost white tribe and had groomed the San as a client sub-human race put by God in the care of whites. Mary Barber’s bizarre arguments also asserted that “the nomadic San are at the lowest rung, as they do not have the capacity to think about the future and are naively happy to live from hand to mouth.”³⁰ This was echoed by historian George McCall Theal³¹ who classified the San (“Bushmen”) as “being at the bottom rung of the ladder of civilisation” and “unimprovable”.

These racist stereotype-boxes say more about European pigeon-holing, marginalisation and control of the San, destruction of their cultures, theft of their land and resources, theft of their identity, and a narrow projection of their mode of living than providing an accurate account of who are the San peoples. Surviving organised San communities today have expressed their rejection of this type of stereotyping laced with patronising “naturist” and “romanticist” commentary which continues in the academic and artistic arena.

Land can be identified where San peoples were once settled and there are different schools of social science thought which argue that domestic animals like sheep were kept by some San communities before the earliest drifts of East African herders entered what for easy reference, I call the Thōathōa Circle as shown in the map on page 16. In other words sheep migration occurred with earlier individual travellers before the migration of the ancestors of the Khoe.³² Sadr points out that the rigid stereotype of hunter-gatherer for all time is erroneous. The San engaged in diverse craft enterprises and technology production to enhance their tools. It is also likely that some early forms of crop care/cultivation and skilled harvesting took place in processes the San today refer to as “purposeful conservation”.³³ Likewise, Khoe, Kalundu-Urewe-Kalanga and the offshoot societies from these were not just rigidly pastoralists and agriculturalists, but also hunted and collected natural foods.

The academic paradigm of rigidly explaining African social history in terms of hunter-gatherers, livestock herders, and crop farmers is deficient, or as stone age and iron age peoples, does not do justice to a more complex pre-colonial social history. As inter-disciplinary studies advance and with genetic science having done much work in tracking the human genome, the Angolan San clearly engaged earlier than thought with sub-Saharan Africans who drifted south of the Congo river (and from East Africa) and that this accounts for why the Khwe emerged as a San people with strong Ntu-language speaker DNA markers. The Kuvale pastoralists in Angola also genetically can be linked to both Ntu-speakers and San though they are most often projected as simply being sub-Saharan Ntu-speaking people.

²⁹ Hammel T; “Shaping Natural History and Settler Society – Mary Elizabeth Barber and the Nineteenth-Century Cape; Pg 236; Cambridge Imperial and Post-Colonial Studies Series; Palgrave McMillan (2019)

³⁰ Hammel T; Shaping Natural History and Settler Society – Mary Elizabeth Barber and the Nineteenth-Century Cape; Pg 227; Cambridge Imperial and Post-Colonial Studies Series; Palgrave McMillan (2019).

³¹ McCall Theal G; Records of the Cape Colony, copied for the Cape Government from the manuscript documents in the Public Records Office, London, XI, (1904) reprinted from the “Star” edition, 1964. Cape Town, Struik.... and (1964) History of South Africa. Ethnography and Condition of South Africa before A D 1505. Vol 1. Reprinted from 1910, 1919 and 1922 originals. Cape Town, Struik. Pg 19.

³² Sadr K; “Livestock First Reached Southern Africa in Two Separate Events”; (2015) <https://doi.org/10.1371/journal.pone.0134215>; red with...Sadr K; “The story of how livestock made its way to southern Africa”; (2016) <https://www.wits.ac.za/news/latest-news/in-their-own-words/2016/2016-10/the-story-of-how-livestock-made-its-way-to-southern-africa.html>

³³ Hitchcock RK; “*The San of Southern Africa – Among the Bushmen, nature is appreciated, respected, honoured, and revered*”; Conservation Frontlines Foundation; (2020) <https://www.conservationfrontlines.org/2020/10/the-san-of-southern-africa-among-the-bushmen-nature-is-appreciated-respected-honored-and-revered/>

Between 2100 – 1900 years ago a slow migratory drift of herders moved ahead of farmers from East Africa along the Zambezi into the Thōathōa Circle that had been occupied for thousands of years by the aboriginal San peoples. These herders had mixed genetic roots where their origins included a range of East Africa ancestors - Nilotic peoples, Cushite peoples, sub-Saharan African peoples, Hadzabe and Sandawe peoples. There was no Apartheid practiced in indigenous African societies (as projected by rigid European approaches to African identities) and it is from this coming together of these herders through a slow migratory drift, with the Tshua San peoples that the earliest proto-Khoe emerged. Over time and through southerly migratory drifts into Namibia and Botswana, the Northern Cape, Eastern Cape and Western Cape over 1000 years, distinct Khoe formations came into existence gradually over time to give us the formations recorded in the 17th century. Other Khoe assimilated with the Kalundu-Urewe farmer societies that also slowly drifted into the region.

The history of the aboriginal San was dominated over the last 1 500 years by impacts of expanding Khoe, Ziwa-Zhizo-Kalanga and other migrant Kalundu-Urewe African cultures and modes of sustenance, where clashes around land and resources hegemony caused displacement. Slowly over time the San peoples were displaced from the lush riverine environments and coastal environment into arid, dry, and less hospitable environments.

Today we may never be able to fully understand or appreciate the story of the San and the impacts of the domination of pastoralists and farmers on their economies, lives, and lifestyles. The history of the Khoe and their narrative tends to skew, overlay, assimilate, and obliterate that of the San. The impact of Khoe pastoral culture on the San tends to be ignored because of Schultze-Jenas creation of the term Khoisan in 1928 and his erroneous assimilation-narrative of the San into the Khoe people.

Like with all other African societies there were points in time where San and Khoe lived in harmony but there were also times of friction and conflict. There were also times where San and Ziwa-Zhizo-Kalanga (Kalanga-Urewe cultures) also lived in harmony as seems to be the case in the Mapungubwe kingdom where the San had a niche role among the royals as spiritual guides.

There is also evidence of San brides of Xhosa royalty. Madiba Nelson Mandela's DNA on the maternal mtDNA was a Southern African haplogroup (associated with San, Khoe, Sandawe, Mbuti) whereas on his father's Y-DNA was sub-Saharan. Historian Dr Shula Marks notes that "there is much archaeological as well as linguistic record of long peaceful interaction between the groups". The age of high aggression and conflict largely arose out of the dramatic and devastating incursion and destruction brought by European colonisation in South Africa, Botswana and Namibia.³⁴

With the arrival of the European colonists and their negative impact on traditional Khoe society, and their ability to continue livestock rearing, the colonial expropriation of their land, water resources and livestock, and their being subjected to ethnic cleansing, genocide and being put to flight, the Khoe misfortunes cause a knock-on intensification of misfortune for the San peoples. In the path of the ever-expanding European colonial march across South Africa there were four scenarios that the Khoe societies faced – extermination, fleeing into refuge, being absorbed as labourers under slavery-type conditions on European farms, and voluntary or conscript lives in the commando militias of the Europeans.

³⁴ Gordon R; "Hiding in full view: the "forgotten" Bushmen genocides of Namibia"; Genocide Studies and Prevention, 4, No:1

Those Khoe who fled and sought refuge in the territories of the San and Nama, such as the Orlam Afrikaners, other Orlam groups, the Korana and the Griquas were harsh and murderous in dealing with the San who they found in their path.³⁵

In many ways the Khoe formations meted out to the San what they had experienced at the hands of the European colonists. When it came to the European-led commando militia, these horseback militiamen were 60% to 95% made up of Khoe volunteers and conscripts, who under European-command carried out genocidal attacks on the Cape San peoples between 1760 to the 1790s. Records show that thousands of San people were slaughtered – men, women and children as the brutal European-Khoe commandos hunted them down.³⁶ This is a lesser told story in South African history, but several historical works do articulate the story of the genocide carried out on the San and who all were involved in this, backed by documentary evidence.³⁷

In the 19th century colonial authorities even issued hunting licenses allowing for the “bosjemans” to be hunted and killed as though they were a species of animal life. According to van den Berg³⁸ of the Department of Historical and Heritage Studies, University of Pretoria, in South Africa, the last permit to hunt a Bushman in South Africa was issued in 1927 according to Rotary Africa (2018), and in South West Africa (Namibia) the last permit was issued by the South African government in 1936 according to Minorities at Risk (2004). The only permit that I have seen was issued by the British (Her Majesty’s Government) stamped and signed, and made out to a Mr Jonker Afrikaner, in 1899. Though some question the veracity of this and other such permits there is no doubt that the practice was prevalent. (There are fake permits that have been spread in online posts)

The San who in the early 18th century may have numbered up to 30 000 in the Southern Cape and beyond, were reduced by the 1904 census to only 4 181 people spread across South Africa. By the late 1980s for the San in South Africa, genocide had taken its toll and only a handful of individuals were left from the original Cape San communities. Then because of the SADF war in Namibia and Angola, !Xun, Khwe and ǀKhomani San (around 6000) who had been used as trackers and soldiers in the wars were relocated by the South African Defence Force from their Angola and Namibia homelands to locations in South Africa.

As a result, the numbers of San aboriginal people in South Africa today are around 7 500. Originally located to the east of Namibia and south of the Kgalagadi Trans-frontier Park straddling Botswana and South Africa, and into the Free State, these San groups also saw some dispersal into the Northern Cape, with some establishing themselves in the Western Cape too. While the San communities are today in six Southern African countries where they face various challenges and discriminatory practices, most of the 110 000 San are to be found in Namibia and Botswana.

³⁵ Szalay M; “The San and the Colonization of the Cape 1770-1879: Conflict, Incorporation, Acculturation”; Köln: Rüdiger Köppe Verlag. (1995) read with Penn N; “The Forgotten Frontier: Colonist and Khoisan on the Cape’s Northern Frontier in the 18th Century”; Double Storey; Cape Town. (2005)

³⁶ de Prada-Samper J M; “The forgotten killing fields: “San” genocide and Louis Anthing’s mission to Bushmanland, 1862-1863”; Centre for Curating the Archive, University of Cape Town; Historia vol.57 n.1 Durban; The Historical Association of South Africa. (2012)

³⁷ Adhikari M; “The Anatomy of a South African Genocide – The extermination of the Cape San Peoples”; UCT Press (2010) – read with....Gall S; “The Bushmen of Southern Africa: Slaughter of the innocent;” Chatto and Windus, London; (2001) and Findlay D; :The San of the Cape Thirstland and I Anthings “special mission”; BA Hons Thesis, UCT; (1977)

³⁸ van den Berg, D. (2023). Putting the First People First: The Case of the Southern African Bushmen. *African Journal of Hospitality, Tourism and Leisure*, 12(2):638-652.

During the early colonial years in the Cape and just prior to this era there was a small degree of assimilation of outcast Khoe into groups of San line-fishermen known as Sonqua and others known as Ubiqua in the Western Cape but by the early 18th century these groups had disappeared because of attacks by colonial militia. Then during the mass genocide period against the |Xam between 1760 – 1790s one of the war-crime practices by Khoe in the commando militia was to take a few of the San women as prisoners to become concubines, and a few of the children were taken by the European militiamen back on farms to become house servants.³⁹ Otherwise, the general approach was a genocidal orgy of violence in which all men, women and children were killed. The contempt for the lives of “bosjemans” as the San were labelled was that they were animal life and hence there were practices like cutting off women’s breasts to dry the skin and make tobacco-pouches from it.

As a result of these brutal genocidal practices, kidnapping, enslavement, and relocation of some of the San who were forced to assimilate with Khoe labourers and Africa-Asian enslaved on European farms one must also consider this hidden ancestral-cultural integration of an element of San legacy that exists among those classified as “Coloured” where many today prefer calling themselves Camissa Africans and/or Cape Khoe. As a means towards defending their rights and advancing their cause, the San cooperate in common cause at various levels with Khoe formations in Namibia and South Africa in forums under the unity of purpose expression “Khoe – San” without giving the impression that there is a people called Khoisan or Khoesan.

The 18th and 19th and early 20th century lives of the aboriginal San was that of torment and pain. When others steal the identity of San people or make the San an appendage of the Khoe (as Khoisan) it is perpetuating cultural genocide and adding insult to injury.

Today the San are much better organised and have with the assistance of umbrella organisations like the South African San Institute (SASI), the Kuru Family of Organisations (KFO), the Working Group of Indigenous Minorities in South Africa/Namibia (WIMSA) and others been able to better defend their rights and advance themselves through a range of projects. Some of these are the !Khwa ttu San Heritage Centre, Kuru Art Project, !Xun and Khwe art Project, ‡Khomani Book Project, !Xun and Khwe CPA Oral History Project, and many more, as well as the establishment of a few centres, trusts, development projects, language, and education projects.

Today through being organised across the European imposed borders of Southern Africa, and by fighting against marginalisation and discrimination, and by asserting their rights, the San can exercise choices in pursuing careers and professions, lay claim to their intellectual property, go into farming and business development, as well as pursue their traditional culture and mode of living as they wish. But other dominant groups still bully and denigrate these communities.

This brief introductory perspective hopes to encourage readers to read further on the micro-history of the San peoples. I would recommend that you start with the researched history produced by 17 San participants - *“Voices of the San”*, edited by Willemien le Roux and Alison White; (2005)⁴⁰

I also recommend that the South African San Institute (SAAI) – *“The San Code of Research Ethics; Kimberly: South African San Institute; (2017)”*⁴¹ is read by all.

³⁹ Penn N; “The Forgotten Frontier: Colonist and Khoisan on the Cape’s Northern Frontier in the 18th Century”; Double Storey; Cape Town. (2005)

⁴⁰ le Roux W & White A, eds, “Voices of the San”; Letloa Trust; Cape Town: Kuela Publishers, (2005)

⁴¹ https://www.globalcodeofconduct.org/wp-content/uploads/2025/08/San-Code-of-RESEARCH-Ethics-Booklet_English.pdf

CHAPTER 2

Proto-Khoe BCE 100 – Present

Arrival of pastoralists and the spread of the Khoe across Southern Africa

The rich history, heritage and legacy of the Khoe has unfortunately been dumbed down by European colonial narratives, ethnographers and anthropologists, race-theorists, palaeontologists, and linguists ever since the late 18th century to such a degree that the Khoe people and culture have been caricatured in narrative in a similar vein to some of the imagery of 19th century artist Charles Bell.

A tiny 17th century window in history, and skewed according to the colonial eye and record, is how most in South Africa view the Khoe today. Yet the Khoe whose beginnings in the peopling of South Africa start in a different place and a different time. Today the Khoe are stripped of their Pan Southern Africa heritage and reduced to the erroneous notion of being simply a Cape people.

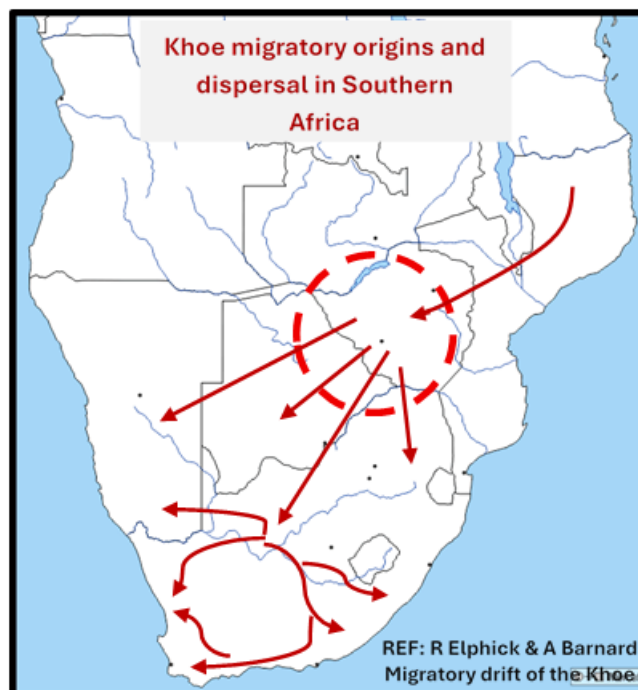
What happened to the Cape Khoe? Research of the census figures between 1865 – 1911 shows us that half of the Cape Khoe were assimilated into the amaXhosa and half into the “Coloured” population by those compiling the census.

When we examine the consecutive census figures from 1865 to 1904 in four census counts we can clearly see that between 1875 and 1891 more than 48 163, or half, of the Cape Khoe (Hottentot) disappear, effectively into the amaXhosa population figure.

CENSUS YEAR	NUMBER OF CAPE KHOE Other than Nama, Korana, Hill Damara, Griqua
1865	81 598
1875	98 561
1891	50 388
1904	85 892

When one looks at the detailed census across all of the small towns in the Cape we can see that both amaXhosa and Cape Khoe lived together in the same locations and had familial ties. The sudden drop by half of the Cape Khoe population in the 1891 and in the subsequent 1904 census can only be explained that these Cape Khoe people were counted as part of the amaXhosa population. This happened prior to the counting of the Cape Khoe as part of an assimilated “Coloured” population in 1911. The actual Cape Khoe population should have increased to around 110 000 in 1891, and more than 122 000 in 1904. Instead, the Khoe were assimilated in more or less equal parts into the amaXhosa and “Coloured” population figures by the time of the first census of the Union of South Africa in 1911.

The Khoe are presented erroneously by some as an aboriginal people of South Africa, but studies have always shown the Khoe to have emerged in Western Zimbabwe around 100 BCE – 100 CE as a result of migratory drifts along the Zambezi from East Africa. In the 21st century social history, genetics, linguistics and archaeology confirm the slow migratory drifts of the Khoe into and across South Africa, just like that of the Kalundu-Urewe cultures from 200 CE onwards



It is unfortunate that many today use questionable accounts of the Khoe, their origins, history, culture and contribution, in a distorted manner as though only people among those classified as “Coloured” are descendants of the Khoe. A further distortion is the claim that Cape Khoe are aboriginal to the Cape.

The most serious erroneous notion that has been adopted is the colonial “terra nullius” (empty land theory that projects a false mass invasion of black alien colonists in the 15th century), claim which incorporated notions of “Firstism” and false projections of an exotic sub-human race by white supremacist and colonial historians and anthropologists in the 19th century - Mary Barber, William Holden, George McCall Theal and 20th century academics such as Leonhard Schultze-Jena who invented the term “Khoisan” and Isaac Schapera.

Furthermore, there is a tendency to simply see the Khoe as a people framed by speculative European writings about the Khoe of the 17th century, locked into a time-bubble, who had first contact with the European travellers and colonial settlers.

There also is a distortion that suggests that all people who were classified “Coloured” are the only true descendants of the Khoe. Khoe heritage is equally shared among some among those classified as “Coloured” as well as in equal measure some who are amaXhosa. There is significant Khoe ancestral-cultural heritage among the Tswana and Sotho peoples, and indeed all African peoples in South Africa and neighbouring countries.

Erroneous notions are frequently projected that the Khoe were simply a Cape people who occupied the territory for inflated claims of “thousands of years”. This detracts from and undermines much of the rich pre-colonial history of the Khoe who had a huge impact on Botswana, Namibia, Zimbabwe, Mozambique and all the provinces and African social formations of South Africa. Besides there being distinct Khoe communities still existing today, every other African social group in South Africa has some Khoe ancestral linkages as one of three Foundation Peoples.

To truly understand the multiple origins of the Khoe as the second foundation people one must track back 195 KYA to the origins of all surviving humans in the world today – our species, in Northeast Africa and along the waterways existing across Africa.

We must study the spread from Northeast Africa of what was once just a few thousand human-beings along the waterways of Africa to the north, west, east and south of the continent and how those going in the different directions evolved over time and formed every new social formation and ultimately created technologies that improved their chances of survival and enhanced their lives. There also would later be movements out of Africa where our human species would eventually populate the entire planet.

For our South African story, we have already seen how some of the earliest migrants moved southwards between 140 KYA and 60 KYA into Southern Africa and by 20 KYA – 15 KYA as the first people of the territory, evolved into the civilisations whom we today call the San peoples. The surviving distinct San of Southern Africa live today as distinct micro communities numbering around 110 000 people, but their ancestral-cultural-genetic roots are to be found in ALL African societies in Southern Africa too.

The Khoe story in South Africa occurred much more recently around 2 KYA starting in Western Zimbabwe in the Thōathōa circle and spreading down into the Eastern Cape from around 650 CE⁴² and the Western Cape between 600 CE to 1000 CE as per evidence at archaeological sites in the Vredenburg Peninsula, Kasteelberg and Cedarberg showing just faint traces of emergent micro Khoe cultures at these sites of human abode, alongside older San communities.⁴³

The oldest Khoe human remains in the Western Cape dates around 1300 CE (724 BP). The Khoe also moved into Botswana and Namibia, north-eastwards into Zimbabwe, and along the Limpopo into Mozambique and KZN, but in these areas assimilated into other pastoral societies.

Karim Sadr⁴⁴ makes the point that this earliest evidence does not make the case for large communities of Khoe but rather that either the culture of the Khoe preceded their presence, or that just small groups of individual Khoe migrants had reached the area by the end of the first millennium.

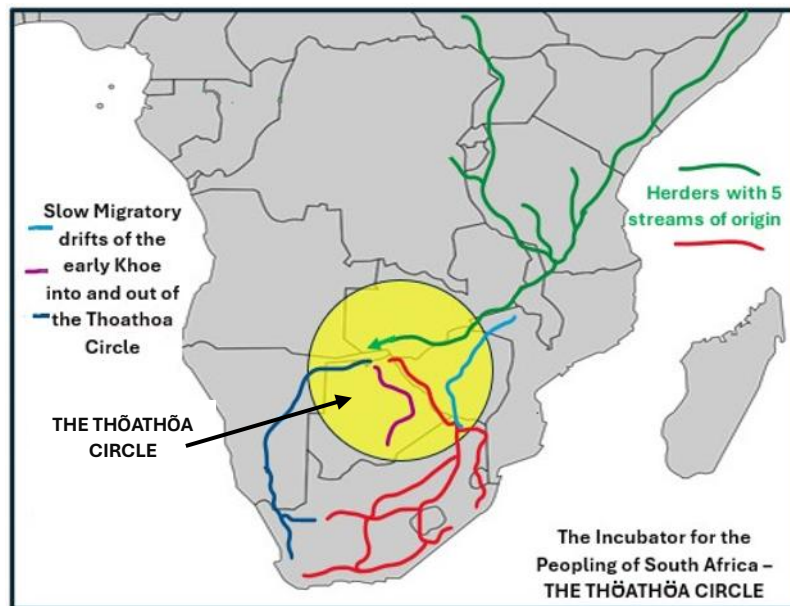
Notably these areas evidence longer earlier history of San and goes back in time even to archaic humans.

⁴² FEELY J. M. and S. M. BELL-CROSS. “THE DISTRIBUTION OF EARLY IRON AGE SETTLEMENT IN THE EASTERN CAPE: SOME HISTORICAL AND ECOLOGICAL IMPLICATIONS.” *The South African Archaeological Bulletin*, vol. 66, no. 194, 2011, pp. 105–12; read with Steele, John (2009) *First-millennium agriculturist ceramics of the Eastern Cape, South Africa : an investigation into some ways in which artefacts acquire meaning*, University of South Africa, Pretoria.

⁴³ Sadr K; “The arrival of ceramics at Kasteelberg on the West Coast of South Africa”; in *The South African Archaeological Bulletin*, vol. 73, no. 207, 2018, pp. 51–63

⁴⁴

There are many archaeological and palaeontological sites across the Cape that evidence ancient archaic human abode right through to abode by San aboriginal people, but these do not evidence Khoe people and cultures prior to the first millennium.



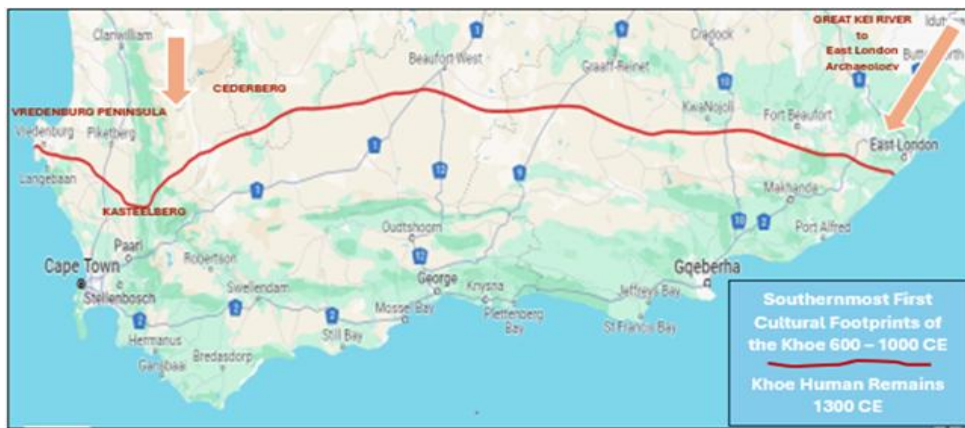
Migrations into and out of the Thõathõa Circle

The broad phrase asserting that “the Khoe were in the Cape 2000 years” does not accurately reflect the facts. Evidence suggests some earliest traces of Khoe presence (artefacts not human remains) in the form of just a few individuals, furthest south at the Vredenburg Peninsula, Kasteelberg and Cedarberg in where just a few individuals (rather than a strong social group) presence has been found dating around 600 CE and in the region of East London by around 650 CE in the first millennium. The oldest human remains to be found of the Khoe in the Cape only goes back to 700 years ago.

It is around 2 KYA that the Khoe first emerged in the Thõathõa circle to which they had migrated, as did others over the next 250 years. From there both the proto-Khoe and the Kalundu-Urewe (who mixed with the aboriginal Tshua/Twa) migrated in various directions including to the Cape where evidence shows indicators of first presence in the Western Cape around 600 CE and Eastern Cape around 650 CE.

As asserted by the mapping of migration by Elphick, Barnard and others, the Khoe fanned out eastwards, and westwards ever southwards. It would be accurate to say that with present evidence that has gone through the rigours of scientific analysis rather than broad speculation that there would have been a Khoe presence across the entire Cape by 1000 CE. This is the dating put forward by Sadr who did an analysis of the Kasteelberg site.

A combination of palaeontology, archaeology, linguistics, DNA genetic studies and social history construction gives us a window on how the emergence of the proto-Khoe occurred, and how the Khoe became the second of the three Foundation Peoples in the peopling of South Africa.



650 CE LINE – Khoehoe and Kalundu first presence in Eastern Cape and 600 CE Khoehoe first presence in Western Cape

At its core the Khoehoe emergence is a story of what is called “slow migratory drifts” which is not the same as mass migration movements locked into specific tight timeframes. I mention this because the European colonial writers in the 19th century who called the Khoehoe “Hottentots” all note that the so-called “Hottentots” and those they labelled variously as “Kaffirs”, “Natives” and later “Bantu” were all recent 14th to 15th century alien invaders who had taken over the land by brutal force from those they called the “Bushmen” – namely the San. These writers were wrong in their dating by almost 1000 years and were more seized with trying to justify their own occupation of the Eastern Cape.

There is no proof of their hypothesis and indeed there is proof that by 650 CE – 700 CE there was a proto-Khoehoe and proto-Xhosa (Kalundu) presence in the Cape and by 1000 CE this presence was widespread. There is also archaeological proof that there was a presence of Khoehoe culture in Kasteelberg and Cedarberg in the Western Cape around 600 CE, but it was likely to have only been a few individuals as there is no sign of any mass Khoehoe presence until after 1000 CE. Sadr refers to the “invisible herders” when questioning claims by some of a 2000-year presence.⁴⁵ Then it is important to keep in mind that it was only in the 20th century (1928 – Leonhard Schultze-Jena, Stow and Schapera) that some colonial theorists began to lump together San and Khoehoe as being an exotic “race” called “Khoisan”. This is explained in the introduction of this book.

Over a period of 195 000 years Africa’s human family evolved into different societies in different parts of the continent. For our Khoehoe story we should note five streams of societies contributed to the gene pool of those herders from East Africa who slowly followed the course of the Zambezi River and down into the Shashe-Limpopo Basin into the lands of the Tshua/Twa - the San people of that region.

The people who lived along the Nile River and made their way down the Nile in Sub-Saharan Africa and spoke Nilo-languages as different from Bantu-languages were the Southern Nilotic peoples making up many different ethnic groups.⁴⁶ Alongside them were sub-Saharan Africans who spoke Bantu-languages. It is these Nilotic peoples and other sub-Saharan Africans that make up two of the streams of lineage of

⁴⁵ Sadr K; “Invisible herders? The archaeology of Khoehoe pastoralists”; Southern African Humanities Vol. 20, No. 1; pp 179-203; (2008)

⁴⁶ Ehret C: “An African Classical Age: Eastern & Southern Africa in World History 1000 BC to AD 400”; University Press of Virginia; (1998) read with... Henn M, Gignoux C, Lin A A, Oefner, P J, et al; “Y-chromosomal evidence of a pastoralist migration through Tanzania to southern Africa”; PNAS. 105 (31): 10693–10698; (2008)

those East African herders that I have referred to.⁴⁷ Then from the Horn of Africa also moving down into Tanzania were the Cushitic peoples who spoke Cushite-languages.⁴⁸ They are a third lineage stream of those migratory herders. The fourth and fifth lineage streams were the Hadzabe and the Sandawe peoples of Tanzania, the oldest peoples of that region.⁴⁹

Those early herders who came down in a south-westerly slow migratory drift into the Thõathõa Circle of origins in the “Peopling of South Africa” had ancient roots that literally had fed in from all of Africa’s array of people. When they engaged with the Tshua/Twa their genetics and culture was further enhanced by San cultures and genetics. **This is who were the proto-Khoe or ancestors of the Khoe in South Africa.**

Then within 300 years as the proto-Khoe herders emerged in the Thõathõa Circle arena (100 BCE – 100 CE) other slow drifts of migrants arrived. These came from three cultural traditions which archaeologists call the Kalundu (West African tradition) who were the first farmer-metallurgist culture to arrive between 100 – 200 CE, followed in the period 200 CE – 350 CE by the Urewe (East African Lakes district) Nkope culture (Central African tradition) and the Kwale culture (East African tradition) who not only hunted and herded, but also farmed crops, mined and engaged in metallurgy and craftsmanship. They integrated with San and emergent Khoe and over time the Zizho culture and Ziwa culture of proto-Kalanga people emerged.

The terms “Kalundu-Cultures” and “Urewe-Cultures” is not a reference to ethnicity but rather to the Kalundu Hill region of Zambia and the source of the Nile River - Lake Ukurewe (Lake Victoria or Great Lakes) of East Africa.

Khoe and Kalundu cultures which settled in Botswana and by 550 - 700 migrated further East to KZN, to the Northern Cape and southeast into the Eastern Cape where both settled among the aboriginal San (!Ga ne and |Xam).

By 650 CE – 700 CE there were archaeological markers for Khoe and Kalundu cultures alongside each other in the Eastern Cape – the latter being the earliest roots of Xhosa and Thembu in the Eastern Cape – 1000 years before European colonial settlement.

The foundation cultures of San, Khoe, Kalundu and Ziwa-Zizho-Kalanga culture had no Apartheid that separated them into rigid silos and thus while distinct cultures are evident there also was a great degree of mixed ancestry, language and culture that emerged in the Eastern Cape, while on the western seaboard Khoe culture had a more distinct cultural tradition.

The Khoe’s first migratory junction was around both sides of the Kai Gariep River and in the areas that would become dominated by Tswana and Sotho in culture over time. The creole Tswana-Khoe emerged as the Gyzikoa and Briqua people and the Sotho-Khoe emerged as the Nqgosini people, who in turn had Xhosa-Khoe offshoots.

⁴⁷ Nyamanga P, Ngei B, Kamau BM & Anduto Q; “The language of Kenya: The Nilotic, Bantu and Cushitic Language Groups”; National Museums of Kenya; <https://artsandculture.google.com/story/the-language-of-kenya-the-nilotic-bantu-and-cushitic-language-groups/2AJCwOhG6x7aIQ>

⁴⁸ Blench R; “Was there an Interchange between Cushitic Pastoralists and Khoesan Speakers in the Prehistory of Southern Africa and how can this be Detected?”; *Sprache und Geschichte in Afrika*. 20: 31–49; (2009)

⁴⁹ Shriner D, Tekola-Ayele F, Adeyemo A, Rotimi CN; “Genetic Ancestry of Hadza and Sandawe Peoples Reveals Ancient Population Structure in Africa”; *Genome Biol Evol*. Mar 1;10(3):875-882. (2018)... read with Schlebusch CM; “Genetic variation in Khoisan-speaking populations from southern Africa”; Doctoral Thesis Witwatersrand University; Johannesburg. (2010)

On the central and west side of the Kai Gariep River and, in Namibia, the Namaqua formations flourished with offshoot client people such as the Xirigriqua in the south. Also, in the Southwestern Cape the migrations of Eastern Cape Khoe Chainouqua migrants met up with the western seaboard and central Cape Khoe from the Namaqua-Xirigriqua tradition and from this mix of central and western Khoe emerged the Cochoqua and its sub-branches of Peninsula Khoe - the |Khamisons or ||Ammaqua (*Watermans*), Goringhaiqua and Gorachouqua – Gora/Kora peoples.

On the east side of the Kai Gariep River, the Khoe (Nqgosini, Giqua (Geyqua) and ancestors of the Sukwini, Gqwashu, Cete, Nqarwane Khoe clans, (today within the Xhosa) moved into the lands between the Kei River and the Fish River and from the central Kai Gariep region the Inqua moved into the Central Cape and towards the Indian Ocean and diversified into Gonaqua and Attaqua branches. They had moved down the river-ways and across the mountain-ranges into the southern regions of the Eastern Cape and northeastern regions of the Western Cape and Southern Cape.

The Attaqua branch of the Inqua gave birth to the (Outen) Niqua, Gouriqua, Hessequa and Chainouqua, while the Gonaqua, Damasqua, Gamtoos, together with the older (Hoen) Geyqua or Gikwa/Gikwa as a result of some poor political-military decisions of the Inqua Goab, when he allied with the losing side of two Xhosa brothers vying to be king, were all assimilated into the confederal structure of the Xhosa monarchy and placed under the governance of the Gqunukhwebe polity, though still leaving the Gonaqua with a strong distinct identity. The Inqua clans resisted the assimilation over the 17th century and into the mid-18th century. By the mid-18th century Khoe and Xhosa lineages in the southern Eastern Cape/north-eastern Western Cape were well and truly blended before the European incursions.

Thus, if we unpack the segmentation and diversification process which would have occurred between the 14th and 18th century, we can see that far from Khoe formations following a pattern of forming consolidated kingdoms, their trajectory shows that as groups grew bigger and more settled in a geo-location, they split up and formed new groups spreading ever southwards. These social groups further split up into fiercely independent clans and the bigger political picture that emerges was that the Khoe neither had a monarchy scenario nor even a federal scenario, but rather a confederal loose cooperative relationship with a parent formation, then sub-formations, and finally clans. This was a unique and distinct character of the Khoe social construct which differed significantly from that of other African formations and from San formations.⁵⁰

All along this social trajectory there was a system of Gaobs or heads - Bi'a (whom the Europeans would call Kapteins) with limited powers based on oversight of common interests, rather than a commanding or monarchic figure. The Goab or Goas (female) had a council of elders and a spiritual guide which was the organ of governance. This was a completely different political approach to that of the crop-farmer Xhosa and Thembu who had adopted a ruler-subject, priestly-royal tradition of rule, where the monarch held all property in trust. These were class stratified societies whereas the Khoe had no classes.

This command-culture was foreign to the Khoe and even more so to the San who had a "small is beautiful" approach that was not restrictive and subject to controlling leadership figures. The downside was that because of this form of social structure, the Xhosa and Thembu royals saw the San and the Khoe as their outlier subjects and client peoples.

⁵⁰ Elphick R; "The Khoikhoi and the founding of White South Africa"; pp 43 – 68; Raven Press; Johannesburg; (1985)

Structurally within a loose confederal system, there were seven main Khoe families – 1) the Kai Gariep Khoe; 2) the Tswana and Sotho Khoe 3) the northern Xhosa-Khoe; 4) the Inqua-Gonaqua Khoe (who largely came under the governance of the southern Xhosa-Gqunukhwebe); 5) the Attaqua-Hessequa Khoe; 6) the Southwestern Cape Cochoqua Khoe; and 7) the West Coast – Northwest Namaqua Khoe. These were each loose confederations of peoples each with their own names.

Each of the seven had a basket of social formations, and each of these had clans which would arise and disappear over time as they were largely extended families. The six confederal formations all track back to the origins of the Cape Khoe in the original proto-Khoe formations who between 100 CE and 500 CE migrated out of the Thōathōa Circle⁵¹ to the territories along the Kai Gariep River in what is today Namibia, the Northern Cape and Free State. This represented the birthing of the distinct Khoe peoples and was a different social trajectory to that of other proto-Khoe also coming out of the Thōathōa who would assimilate with further migrations to evolve as Kalanga, Karanga, Shona, Venda and other emergent social groups with other migrant infusions too.

The Khoe along with the San and the Zizho-Ziwa-Kalanga were part of the gradual development in the Limpopo region of what would by the end of the first millennium would become the first large pastoral state with around five thousand inhabitants at Mapungubwe and fifteen thousand in the broader area around its centre. This was the real “Mother-City” in South Africa. It was a stratified multi-ethnic society using multiple technologies and had a vibrant economy doing trade via Sofala in Mozambique and reaching out to the world.

The San played an important role as the spiritual guides to the leaders of the Mapungubwe state and the Khoe expertise in livestock rearing was a cornerstone of this multi-ethnic state. This is a pre-colonial part of Khoe history and heritage that has long been hidden. Even Jan van Riebeeck knew of Mapungubwe’s successor states of Butua/Khami, and Mutapa and would pressure the Khoe to lead the Dutch to its whereabouts. This was the reason why Jan van Riebeeck spoke about a King and stonewalled kingdoms always assuming that the Khoe were subjects of this kingdom and believing that these kingdoms could only be a few days travel away from Table Bay. In fact, they were 2 500 km away and the Cape Khoe were not subjects of these kingdoms.

The first Khoe root-people of the Kai Gariep junction-region were speculatively known to the Dutch as the “Cobuqua” or “Cobona” (more likely to be a form of greeting “sawubona” translated as “I see you”) and are likely to have been a mix of proto-Khoe, Kalundu and Kalanga. For example, the DNA of the Damara in Namibia, who clearly are a Khoe social formation, is strongly sub-Saharan African, and among the Nama there is a mix of Southern African and sub-Saharan African (associated with Bantu language speakers). Likewise the Angolan Khwe (San formation) who have strong sub-Saharan dna mixed with Southern African dna.

Some kind of major event in the Kai Gariep region around 500 CE gave rise to rapid segmentation resulting in migration in three directions – westward, eastwards and southwards in both southeasterly and southwest trajectories.

We thus have Northern Cape, Eastern Cape, Central Cape and Western Cape formations of Khoe as well as Namibian Khoe.

The table below will help the reader to make sense of the confederal nature of Khoe society that was born out of this history of original migration from Zambia, Zimbabwe, Northern Botswana and Limpopo

⁵¹ Mellet PT; “The Lie of 1652 – A decolonised history of land”: pg 39; Tafelberg; Cape Town; (2020)

to the Cape over a thousand-year period before settling down. Along the way Khoe mixed with San, and other groups taking on cultures and passing on cultures.

THE CONFEDERAL STRUCTURE OF KHOE SOCIETIES

COBUQUA					
Circa 500 CE Historical proto-Khoe/Zizho root people (BELOW: Khoe formations 17 th century to the 19 th century)					
Kai Gariep Namib & Tswana Khoe	North-east Xhosa-Khoe & Sotho Khoe	Inqua-Gonaqua (incorporated into Gqunukhwebe)	Hessequa Chainouqua Social formations	!Ora-Cochoqua (Korana)	Namaqua
Gyzikoa (Tswana)	Gqunukhwebe	Inqua (Einiqua)	Hessequa	!Ora (later Korana)	Kai-Naman
NauGaap	Geyqua/Gikwa	Gonaqua	(Houten) Niqua	Cochoqua	#Kham-Naman
Namnykoa	Nqgosini (Sotho)	Geyqua/Gikwa	Goriqua (Gouris)	Goringhaiqua	Guriqua
Kaukoa	Sukwini	Gamtoos	Attaqua	Gorachouqua	Xirigriqua
Aukakoa	Thathu	Damasqua These largely assimilated into the Gqunukhwebe-Xhosa mixed Xhosa-Khoe people	Chainouqua These are all Khoe formations which also have some Xhosa ancestry.	Kamisons/ Ammaqua <i>aka Watermans</i> The latter are erroneously sometimes referred toas “Goringhaicona” which was NOT a social group a disparaging Khoe term for drifters, outcasts, independent herder-farmers, traders, and those who joined up with the Sonqua fishermen.	Kai-Naman = Great Nama 7 sub-formations #Kham-Naman = Little Nama (5 sub-formations) In the late 18 th century - !Kowensin (Witboois) and other Cape Khoe refugees join the #Kham-Naman The Griqua revived Khoe formation were a mix of Xirigriqua, Cochoqua and runaway enslave from the Western Cape.
Briqua (Tswana)	Cete				
In the early 19 th century, the Griqua, Korana and Aixa aen (Orlam Afrikaners) and other Orlam and Rehoboth groups were revivalist Khoe formations from the Western Cape refugee/resister Khoe.	Nqarwane				
	Gqwashu				

Each of these formations would also have CLANS (largely extended families). Clan names would come and go over time. Hybrid formations would also come and go over time. These would be San formations that absorbed drifters and outcasts from among the Khoe. They were known as Sonqua and Ubiqua. In the 17th century at the time of the first large-scale European shipping arrivals and the start of the Colony a disparaging term for the increasing phenomena of drifters and outcasts from the Peninsula Khoe was “Goringhaicona”. This was not a social formation. The Khoe had NO hierarchical Royal tradition. Leaders were the GAOB (m) & GAOS (f)

While the San played a pivotal role as a Foundation People, it is the combination of the San with Khoe culture and Zizho-Kalanga culture with its Kalundu origins that had the most impact on the ancestral-cultural development of every African society in Southern Africa. It is for this reason that we call them Foundation Peoples along with the San. They lay the foundation for the peopling of South Africa in all our diversity.

As a result of European Colonial land theft, resource-theft, ethnocide and genocide and the resultant flight of refugee Khoe back to the Gariep and West Coast Khoe communities, during the late 18th century and early 19th century Khoe regrouped and formed new revivalist formations, most notably the Korana (!Ora); !Khowesen (Nama-Witboois); the |Aixa|aen (Orlam Afrikaners); Griqua; and Rehoboth.

While these groups assimilated into their ranks European rebels, San missionary converts, Xhosa-Tswana-Sotho rebels, Free Blacks and runaway enslaved, they all had a solid base of refugee Khoe displaced from the South. These were Khoe resisters who refused to accept defeat, victims of ethnic cleansing, those who refused to become farm labourers or deserted, or those refusing conscription into commandos, or were deserter-commandos. They constituted the foundations of 18th and 19th century Khoe revivalism under the early leadership of Adam Kok, Barend Barends, Jager Afrikaner and others.

The pre-colonial Khoe social formations were spread out over vast tracts of good grazing land which they managed well through rotational seasonal usage. They were livestock farmers who tended large herds of cattle and sheep which across all the territories they occupied involved tens of thousands of head of livestock. As much as there was plenty of grazing land there were also rich freshwater resources. To be so rich in healthy livestock under circumstance where livestock were prone to illnesses, pests and wildlife. the Khoe also had to be practitioners of advanced animal husbandry.

The Khoe also hunted wildlife, and we know from their remonstrations with the Europeans who had prevented them from entering their territory expropriated by Free Burgher on the Peninsula, that they seasonally gathered wild nuts and fruits. They were both livestock farmers as well as a people who gathered wild foods and hunted – living off the natural bounty.

From accounts given, in the early years of the establishment of a colony, the population of the two branches of Oedesoia and Gonnema, of the Cochoqua-!Ora, numbered around 17 000 to 18 000 collectively and the two Peninsula sub-formations who had a confederal link to the Cochoqua, the Goringhaiqua and Gorachouqua were around 4 000 to 8 000 strong collectively. The ||Ammaqua or ||Kamisons (Watermans) of Autshumao were another sub-formation of the Cochoqua-!Ora that were more like clan strength numbering only around 60 persons though this community grew larger after moving up the West Coast. If we took these types of figures and applied it to all **six of the main overarching confederation of Khoe peoples** across the territory from Cape Town to the Kai Gariep and from Cape Town to the Kei River, in the 17th century we would be looking at around 150 000 or more Khoe people. The figures for livestock would have been huge across South Africa.

The impact of just the first fifty years of the Colony was devastating for the Khoe because of Dutch expropriation of land and fresh-water sources, and of ethnic-cleansing resulting in refuge-seeking migrations and forcing others into militia and to becoming de facto enslaved farm labourers.

After the forced removals of the Khoe in the Western Cape we saw a regrouping of the Peninsula Khoe and other Southwestern Cape !Ora Khoe among the Nama and in the Kai Gariep River region where a number of revivalist formations of Khoe emerged to recreate the Peninsula and other Southwestern Cape Khoe formations under new names.

In the late 20th century and early 21st century a repeat Khoe Revivalist movement has sprung up from among the descendants of those Khoe who remained in the Cape after the resister Khoe exodus. These were largely the Khoe who served as farm labourers under slave-type conditions or who joined the commandos of the Europeans (some were forcibly conscripted), or who were at mission stations. The new (late 20th/21st century) revivalists also included those from the Overberg up to Knysna. These

revivalists have sought to re-create the 17th century formations which existed at the time of Jan van Riebeeck in a process of self-identification though those of the Southeastern Cape and Cape Peninsula clearly are linked to the earlier late 18th century/early 19th century revivalists of the Kai Gariep region. These collectively are generally known as the Cape Khoe Revivalists among those who were classified as “Coloured”. The UN, ILO, AU and the SAHRC recognise the Cape Khoe Revivalists as one of the peoples among the five recognised as “indigenous peoples facing marginalisation and discrimination.

The 21st century REVIVALIST KHOE are not the actual Khoe formations of the 17th century, but rather revived formations based on self-identification and named after those original formations, by descendants who have as an act of self-identification sought to revive the memory of their ancestors by recreating the formations which suffered ethnocide at the hands of the colonists.

Ethnocide may or may not involve genocide, but its key features are the deliberate dismantling of indigenous social, political, economic and cultural infrastructure and getting rid of leadership, spiritual practice, and dislocating people from land and resources through ethnic cleansing.

Any form of social coherence and identity of the ethnic group is obliterated, and the people are forcibly assimilated into other peoples. In identifying with old Khoe formations broken up by colonial ethnocidal practices, people believing themselves to be descendants start their journey by using oral tradition, stories, naming practices, their own sense of image, and other intangible indicators, and then look at family geo-locations, genealogy and often also look to DNA testing to give themselves some affirmation.

They also seek out others sharing the same trail as them and through this journey begin to meet in association or chapters. From that point the organisations that exist sought to improve their knowledge of the 17th century social groups and their structures and thus embarked on reviving those structures. The older revivalist formations were those such as the Korana, Griqua and Orlam groupings of the late 18th and early 19th centuries and the first indications of 21st century Revivalism started emerging in micro form at the end of the 1980s and in the early 1990s. This picked up in the decade of 1995 – 2005 and then plateaued out. Around 2015 there was a new momentum emerging with a growing following.

In terms of the Cape Khoe Revivalists, they are splintered into many different self-styled formations, but they largely fall under three umbrella formations (see chart) Inqua-Gonaqua; Hessequa-Chainouqua; !Ora-Cochoqua.

The Inqua-Gonaqua Society – includes Inqua, Gonaqua, Gamtoos, Damasqua and Geyqua and are in the Eastern Cape where the tendency is for people to use the term “Khoisan”. There are as many, if not more amaXhosa Khoe as Khoe classified as “Coloured” in this arena.

The Hessequa-Chainouqua Society – includes, Hessequa, Chainouqua, (Hoten) Niqua, Attaqua, Goriqua/Gouris. There are also many amaXhosa sharing this arena of Khoe as there are those classified as “Coloured”.

The !Ora – Cochoqua Society – includes the !Ora/Cochoqua; Goringhaiqua; Gorachouqua; and ||Kamisons/Ammaqua (aka Watermans) but there are some who also simply call themselves Khoisan and a few who use the erroneous derogatory term “Goringhaicona” (meaning outcasts and deserters).

The first of these societies has revivalist formations in the Eastern Cape where demarcations are not so clear and where those who are now Xhosa and those classified “Coloured” together in equal measure have Khoe ancestors and heritage whom they celebrate. The Xhosa social history and the isiduko clan-

name oral genealogy system records seven Khoe clan names among the Xhosa people as well as the Gqunukwebe who are a mixed Xhosa-Khoe people.

The second of these societies have largely ancestors from among those classified as “Coloured” but also from among the Xhosa people. The Overberg, Graff-Reinette, Karroo through to the Eastern Cape where there were strong missionary stations helped to keep the Khoe memory alive.

The third of these societies has also got strong linkages in ancestry with the !Khowesen Nama people (Witboois), Rehoboth, the Griqua, Korana, and the |Aixa|aen (Orlam Afrikaners).

The evidence in the census records suggest that a tiny fraction of the people of the City of Cape Town and Cape Flats are Khoe descendants with most having African-Asian enslaved ancestry, while most with Khoe ancestry are in rural areas. This evidence is in the 1904 census which was the last census before the creation of the Union of South Africa, and the last to keep record of the different ethnic groups which would be assimilated under the classification “Coloured” from 1911.

A nuanced approach to unravelling “Coloured” coverup is genetic-evidence in dna-results that shows multiple-roots of ancestral-cultural heritage in African-Asian forebears and low percentage elements of Southern African genetic heritage (associated with Khoe, San, and Mbuti lineage) in the big urban centres of South Africa like Cape Town. A stronger showing in the 25% - 40% plus of Southern African genetic markers is located in rural areas of the Northern Cape, Eastern Cape and the outskirts of the Western Cape. The same applies to amaXhosa in the southern Eastern Cape and northeaster Western Cape and Central Cape.

These realities mean that it is not simple to recognise any formation based on legitimate self-identification criteria, as being the sole formation of descent. Furthermore, the vast majority of descendants of the Khoe are within both those classified as “Coloured” (Camissa Africans) and those classified as “Black” (ten formations) who also have claim to Khoe ancestral heritage.

The only way forward is to acknowledge that “exclusivity” and “primacy” (firstism) arguments erroneous and fallacious, while accepting two realities. The **one reality - Khoe Revivalism** based on the 17th century formations is a genuine option for some and as long as it accepts that this option is not the only way in which Khoe ancestral-cultural identity can be celebrated, as that would be an infringement on the rights of others.

The **second reality – celebrating Khoe heritage as part of multi ancestral-cultural heritage** is a reality that the vast majority of people classified as “Coloured” (Camissa Africans) may chose to celebrate some Khoe ancestral-cultural descentance along with African-Asian descentance and even some European and Eurasian descentance. Furthermore, many amaXhosa, Tswana and Sotho with San and Khoe ancestral-cultural roots also may celebrate this within their other African ancestry. Nuance rather than rigidity is important to recognise.

The unauthentic adoption of terminology such as “First Nations” and “First People” and “Primacy” claims are rooted in colonialism and the Apartheid ideology with strong racist undertones and simply muddies the water further.

Some of the new revivalist movements (not all) unfortunately express antagonism to those other Africans who claim and celebrate their Khoe ancestry. Nobody has the right to dismiss the self-identification of others who do not subscribe to the model of 17th century revivalist approaches. The must be respect

The overlay of colonial terminology such as “tribes” and “royalty titles and claims” that are not a part of authentic Khoe history, heritage and official endorsement of such claims can be insulting and injurious to many who celebrate their Khoe heritage.

The point to be appreciated is that each has a right to celebrate their ancestral-cultural heritage in their own way without insult and denigration of the other. The challenge being examined by many in the 21st century is how we do this practically and avoid conflict and not go down the racist Apartheid-inspired ethno-nationalist route.

It is herein that dialogue about the role of the Foundation Peoples in the lives of people in the 21st century and beyond is required. Those of us who have Khoe heritage and are proud of it have the right to celebrate our ancestral-cultural heritage as Africans with pride and express this in many ways. Ours is a rich, deep and beautiful heritage which does not rely on antagonisms towards others nor adopting and adapting this heritage with the trappings of non-Khoe exotic overlays and claims. There is so much more that we still have to learn through enquiry and research and thus should avoid painting our Khoe ancestral-cultural heritage into a corner determined by questionable colonial and Apartheid anthropology and history with all of its glaring contradictions.

DID THE SAN AND KHOI PRACTICE MONARCHY AND CLASS SOCIETY?

In South Africa and especially among the ethno-nationalists including some of the Khoe Revivalists there is the adoption and defence of Royalty/Monarchism, which is a non-traditional and foreign concept overlaid on real San and Khoe culture. One can make a good argument that San and Khoe leadership titles be given equal recognition to those who traditionally had stratified societies and titles like Kings, Queens, Princes and Princesses, but it would be historically and culturally incorrect for San and Khoe to use monarchic titles which never existed in these societies. Likewise, it should be noted that the European colonial terms like “TRIBES” is also insulting colonial language. Hereditary leadership is also not historically authentic for the Cape Khoe except for the Griqua and the Korana.

Royalty/Monarchism is a class-based system of stratification of society involving heredity (passing on such status to family). This was never practiced by San and Khoe people who had an unstratified classless society, where pastoral responsibilities determined governance under an elected GAOB or GAOS (GAB) from among the elders and spiritual leaders. Pastoral governance reflected pastoral economic activity and communal/collective pastoral approaches to land rather than the concept of land real-estate ownership by individual overlords. Land was community trust territory rather than the capitalist concept of “property”.

A King, Queen, Prince, Princess, and alternatively Emperor and Empress, together with aristocrat nobles who dominate subjects who are stratified into classes of soldiers, commoners and serfs (slaves) was never the culture of either San or Khoe societies.

A class-based system, stratification, just never ever existed among the San and Khoe at all. It is a false paradigm. The Khoe did not have commoners, serfs or enslaved, and neither did they have a class of nobles and aristocrats. They did not have hereditary practices, and they never invested absolute power and land, cattle and resources in individuals called Kings. This was FOREIGN to the San and Khoe. They

had their own unique systems of governance, and it is an insult to Khoe and San culture to forcibly overlay their culture with Royal/Monarchic systems.

When Jan van Riebeeck and the Dutch came to colonise the Cape they came with Dutch law and this law required them to identify people as tribes, with tribal authority vested in Royal Leaders, so that signed treaties could be drawn up and land and resource transfers completed as transactions, by hook or crook or conquest.

Secondly, the Dutch had heard legends of there being two wealthy super kingdoms in Southern Africa known as Butua and Monomotapa rich in gold and ivory and with stone-built towns. Jan van Riebeeck believed these to be just within a few hundred miles of the Cape of Good Hope and was obsessed with making contact. He also believed that the Khoe and San encountered were outriders of these Kingdoms who were Kaptyns and Chiefs for the Kings inland. The Dutch talked about Kings in their writings contextual to these beliefs, rather than Kings among the Khoe being a reality. Constantly the Dutch attempted to identify someone as King based on stories that they heard.

In reality the Kingdoms of Butua and Mutapa were 2500 and 3200 kilometers away from Cape Town in Zimbabwe and Mozambique. These were Kingdoms that originated as pastoral non-monarchic societies but in time via migration from West Africa and from the Great Lakes region had adopted the Divine-King practice along with stratification into class-based societies and in fact expanded to become empires which rose and fell. They were rich in gold and ivory and in the Mutapa Kingdom when meeting the Portuguese they did engage in selling the lowest of the commoner subjects into slavery.

The San and Khoe did not engage in these practices, and it is complete inauthenticity in the 21st century for people to claim that this was Khoe and San culture simply to want some kind of important status and claim to finance. It would be a huge assault on Khoe and San culture to introduce this into law.

There are only a few obscure and speculative colonial writings where the royal terms are used based on having “heard” of such rather than having met any royal. There is no evidence in linguistics or history of the Khoe or San ever using these titles nor the concepts, and certainly no classes or strata evidence. In only one set of circumstances is there evidence of a vague sub-class, and that is in the use of the derogatory term used for deserters and outcasts from social formations – namely “goringhaicona”. This derogatory word is now misused in the 21st century as though it were a social formation or “tribe” which it was not. Historically the records show that Autshumao and his small sub-society of the Cochouqua, did not use the derogatory term “goringhaicona” for themselves as an identity, but rather self-identified as “Watermans” or in the !Kora language as “||Kamisons” (in Khoekhoegowab / Nama as “||Ammaqua”).

There is so much ignorance that passes as facts when it comes to our great and beautiful history of the Cape indigenous people, now filled with modern concoctions and prejudices and Verwoerdian nationalist claims. These are actually insulting to our Cape indigenous ancestors. Replacing our real history and heritage with colonial and Apartheid LIES OF 1652 is insulting and harmful to our cultural roots and celebration of who we are as Camissa Africans, San and Khoe.

The Khoe recognised their elected leaders using terms like GAOB, GAOS, BI'A and other titles, not King, Queen, Princess, Prince, Emperor etc. In Namibia where the Khoe descendants such as the Nama are well organised and respect their real history and heritage, not colonial nonsense, they elect their GAOBS and GAOS (GAB) leaders, as the Khoe have always done. We can learn much about our history

and heritage from the Nama, Korana, Griqua, |Aixa|aen, and other formations that preceded the modern revivalists. These are surviving formations rather than revived formations. South Africa should listen and learn from the Nama in Namibia.

CHAPTER 3

Kalundu-Urewe Foundation People

and the spread of Kalundu-Urewe and Kalanga cultures across Southern Africa

The migratory drifts across Southern Africa and the mixing of peoples and emergence of new peoples in the “Peopling of Southern and South Africa” follows a similar pattern to what occurred in the Americas, in Europe and Asia and can be tracked back to at least 3 000 years ago when peoples north of the Congo River in the West of Africa and Mombasa in the East of Africa engaged with and mixed with the San or Twa/Tshua peoples of Southern Africa in Angola, Zambia, Tanzania, Mozambique. From around 200 BCE this extending into Namibia, Zimbabwe, Botswana and South Africa, noting that such borders did not exist in those times.

To gain perspective it is important to note some global events pertaining to South Africa’s colonisers – the English and Dutch.

At the time of the Roman Empire’s rise and fall in Britain (55 BCE – 410 CE), and its fall in Europe (476), and before the English Kingdom and its people emerged in the 11th century, the building blocks of the “Peopling of South Africa” across South Africa were steadily taking place at the same time. This history was suppressed in colonial and Apartheid history in favour of a false and distorted history that proclaimed that South Africa was an empty land when the Europeans began to arrive from 1488, except for a small sub-human species whom the Europeans called “Bushmen”.

There were many social groups in Southern and South Africa and who were already trading with Arabia, India and China through the Mozambique ports between 700 CE – 800 CE. The Kingdom of Mapungubwe began to emerge in stages at the Limpopo from 150 CE and while Edward the Elder was establishing the English Kingdom, the Kalanga were establishing a kingdom or state at Mapungubwe.

In relation to the emergence of the Dutch States General and later Kingdom of the Netherlands it is important to note that these only emerge in stages with the first being in 1581, only 71 years before Jan van Riebeeck established his settlement at the Cape.

Both England and the Dutch States General were founded by non-aboriginal Germanic and Scandinavian migrations from Europe.

South Africans were indoctrinated to believe that in the 1400s the whole of South Africa was largely a land without people, except for a few groups of wandering “Bushmen” (San or Twa) who were deemed to be an exotic sub-human species – the noble savage. South Africa was already long populated by multi-ethnic Africans before the 15th century and was already long trading with the Indian Ocean world. Early Iron age technology, influenced by iron and steel technologies of East Africa, yet to emerge in Europe, had advanced to the late iron age technology before the Europeans arrived in South Africa.

The Europeans believed that the “Hottentots” were relatively recent arrivals from the north (Hamites) followed by alien “barbarian” black invaders from northwestern and eastern parts of Africa (later labelled by Wilhelm Bleek as a Bantu race). The Europeans projected a story that “black alien colonisers” arrived relatively at the same time as the Europeans and were competing to colonise the

“Empty Land” (terra nullius). It is from this false history that the ideological notion of “firstism” (first possession) first arose.

According to one of the pioneers of anthropology in South Africa, Mary Barber, the only inhabitants, the “Bushmen”, were a primitive sub-human species who had been slightly uplifted by a white race of “First People” who had unfortunately died out – a lost tribe of Israel. As a result of the skewed histories of George McCall Theal and W C Holden, based on these ideas, no African social history was taught in South Africa. The pre-colonial past was always represented by three thick black lines with arrow heads on a map depicting a 15th century “barbarian” alien black invasion. The venomous term of othering used by the 19th century historians and anthropologists was “black barbarians”. Many still believe this colonial indoctrination nonsense today.

To counter these false histories an appropriate place to begin is in the eastern region of Zimbabwe hugging the Mozambique borderline at a mountain 1,744 metres high, called Ziwa Mountain. Hills and riverways (safe defendable shelters and drinking water) which played a central role in the “Peopling of South Africa” or **African Social History of the South (Mzansi)**.

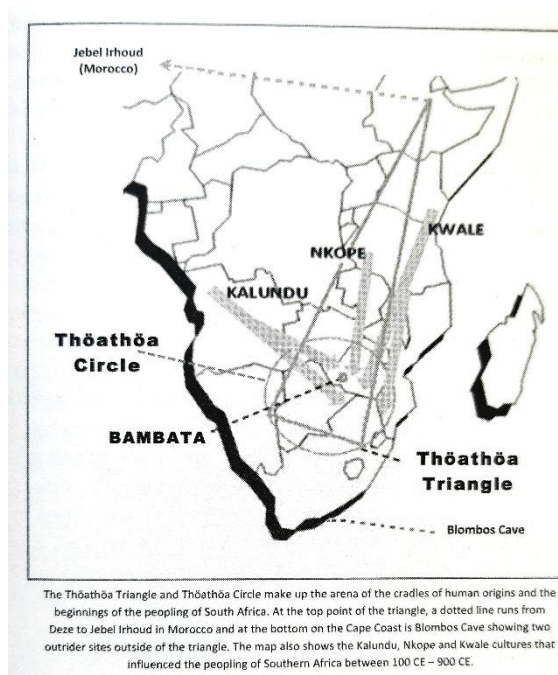
I use the archaeological references to KALUNDU, and UREWE (Nkope and Kwale) traditions or cultures frequently, to refer to people in slow migratory drifts into South Africa.⁵² Kalundu Ka Ngoma is a hill located in Southern, Zambia, and KALUNDU is the term used for the migration into Southern Africa of Africans from Western Africa. Ukurewe is the original Swahili name for Lake Victoria which has the borders of Kenya, Uganda and Tanzania around it, and UREWE is the term for the first African migratory drift across Southern Africa from eastern central Africa and East Africa. The UREWE cultural tradition has two divisions – those from eastern central Africa referred to as Nkope culture and those from East Africa referred to as Kwale culture.

Nkope Hill is a hill that looks like a human face and is in Malawi, and Nkope is the term used for Central to East African migrations southwards. The term Kwale is a place in Kenya where the Shimba Hills are located and the term Kwale is used to refer the migrant peoples that moved southwards in slow migratory drifts over a thousand years.

This map which I produced for my book “The Lie of 1652” shows what I call the Thõathõa Triangle of the earliest modern human movements across Africa, along its waterways to the South from northeast Africa, and the Thõathõa Circle where the emergence of the “Peopling of South Africa” began and spread southwards. It was also where the first civilizations and first indigenous stratified kingdoms emerged. Nkope and Kwale are the two branches of UREWE tradition.

By the time between 190 CE to 350 CE when these cultures can first be seen in Zimbabwe, Botswana and South Africa as one of the earliest FOUNDATION PEOPLE they translate into Bambata, Tswapong, Ziwa, Zizho, Tsaneng (Silver Leaves) and Kalanga peoples. Bambata, Tswapong and Kalanga fall under the western stream of KALUNDU traditions, while Ziwa and Zhizo fall under the eastern UREWE traditions (Nkope) and the Silver Leaves culture from Tsaneng (Tzaneen) also falls under the UREWE tradition (Kwale), and each give birth to later traditions. These different tributaries and streams of Kalundu-Urewe peoples over a thousand years of coming together and evolving, fed into the Mapungubwe Hill culture which collectively can be expressed as Ziwa-Zhizo-Kalanga culture encompassing both the eastern UREWE tradition and the western KALUNDU tradition.

⁵² Huffman T N; “Handbook to the Iron Age – The Archaeology of Pre-Colonial Farming Societies in Southern Africa”; University of KwaZulu-Natal Press; Scottsville, South Africa; (2007)



Other UREWE cultures are known as the Moloko Branch which is part of Sotho-Tswana culture and the Blackburn Branch which is part of the Fokeng and Nguni cultures. The Mapungubwe Hill culture represents a thousand years of cultural coming together of various branches of both KALUNDU and UREWE traditions that sits alongside San and Khoe cultures as the three FOUNDATION PEOPLES traditions in the “Peopling of South Africa”.

Ziwa Mountain and a series other hills, caves, rivers and archaeological site across Zimbabwe, Botswana, Mozambique and South Africa along with stone walled and terraced farming ruins, have produced a mass of evidence of both prehistoric, as well as precolonial mapping of human habitation (archaic and modern human), civilisation and economies over the first and the second millennium before the arrival of European colonists.

Ziwa Hill, Bambata Cave, Tsodilo Hills, Tswapong Hill, Broederstroom 24/73 site, Zizho Hill and the Kalanga Hill at Mapungubwe (where Venda-Lebudo culture later developed) stand out among many others as they show a combination of traditions that feed into a washing machine effect of circular back and forth slow migrations and ever-expanding circles encompassing Zimbabwe, Botswana, South Africa and Mozambique, incorporating KALUNDU and UREWE (Nkope and Kwale) traditions (from west, central and east Africa respectively) at a time when there were no modern “national” borders that were imposed by the Europeans. It is here with this multi-ethnic mix that came together with San and Khoe peoples that the “Peopling of South Africa” begun. Some San and Khoe assimilated into the KALUNDU and UREWE cultures and others remained distinct.

At Ziwa Hill there is an archaeological site which has a wealth of information on the San of that region and artefacts going back to the homo sapiens ancestors of the San and to prehistoric times. But it also shows the presence of early farmers with metallurgy skills and who built the first stone villages. These farmers who over 150 years moved down in a slow migratory drift from north of the Zambezi to northeastern Zimbabwe (from around 80 BCE) are referred to as the Ziwa people. From beginning between 100 – 250 CE at Ziwa Hill, the central-eastern African Ziwa influence stretched into Mozambique and across into South Africa in the first millennium and stretched westwards into central

Zimbabwe and along the Limpopo into Botswana too. Later by the 13th century with further migratory drifts into the region from East Africa, the Ziwa slowly merge with the Inyanga culture of the Tonga communities of the Saunyama, Manyika and Hwesa and its influence stretched into Limpopo, Mpumalanga and KZN.

Thomas Huffman⁵³ shows a progression of Ziwa culture, Gokomere culture and then Zhizo culture in Zimbabwe as well as evidence that there was a Zhizo presence in Botswana around 750 CE alongside earlier KALUNDU cultures and were identified as part of the Taukome facies. Ziwa culture too in its final phase also settled at Toutswe in eastern Botswana. Zhizo culture had its roots at Zhizo Hill in central Zimbabwe and it also is evidence at Leopard Kopje archaeology site which had a strong Ziwa culture.

In 900 CE Zhizo culture moved into in the Mapungubwe valley for over 100 years. In the period 1020 - 1050, the Zhizo people were forced out of the Shashe-Limpopo Basin by new people which we can reference as Bambandyanalo people. Like the Zhizo people, the new people at Bambandyanalo had Ziwa roots going back to Leopards Kopje. Most, not all, of the Zhizo population then moved back to Botswana to the Tswapong Hills and surrounds and marks the rise of the Toutswe chiefdom.

On the western side of Zimbabwe there is another mountain or hill called Bambata Hill with a cave known as Bambata Cave which also has much prehistoric artefacts. It further has the earliest shards of KALUNDU tradition pottery which evidences a presence from western Africa, Angola and beyond northwards. From a trickle of early migrants, the people known as Bambata culture dating to around 100 CE, possibly earlier, emerged.

The Bambata culture in the KALUNDU tradition and the Ziwa and Zhizo culture in the UREWE tradition (Nkope and Kwale) left markers that roughly go back marking changes in Zimbabwe, in South Africa and Botswana from 80 BCE to 400 CE which was the second wave of change after the emergence of the Khoe in the region between 100 BCE – 100 CE. The changes continued from 400 CE – 900 CE in the Limpopo Valley before taking a giant leap forward from 900 CE until 1300 CE.

There is still much to be learnt about the peopling of South Africa, Zimbabwe and Botswana in the first millennium but clearly there are many signs of the foundational beginnings of the civilisations of Mzansi (the South) with Southwestern Angola, Northeastern Botswana, Western Zimbabwe and Northeastern Zimbabwe being linked by farmer peoples with metallurgical skills associated with the early iron age.

The timeline of KALUNDU tradition peoples trickling into Botswana and South Africa is 190 CE – 350 CE. The earliest dated Early Iron Age (EIA) site in Botswana is an iron-smelting furnace in the Tswapong Hills near Palapye, dated about 190 CE associated with KALUNDU tradition Iron Age farmers from the Limpopo valley. The remains of small beehive-shaped houses made of grass matting, occupied by early Iron Age farmers around Molepolole, have been dated to about 420 CE. There is also evidence of early farming settlement west of the Okavango delta, in the Tsodilo Hills alongside San and Khoe sites, dated to about 550 CE.⁵⁴

⁵³ Huffman T N; "Zhizo and Leopard's Kopje: test excavations at Simamwe and Mtanye, Zimbabwe". In Badenhorst, Shaw; Mitchell, Peter; Driver, Jonathan C. (eds.). *Animals and people: Archaeozoological papers in honour of Ina Plug*; Oxford: Archaeopress. pp. 200–214; (2008) Read with Huffman T N; "The Leopard Kopje Tradition. Doctoral dissertation"; University of Illinois at Urbana-Champaign; (1974)

⁵⁴ Parsons N; "History of Botswana"; Britannica; (2024); <https://www.britannica.com/place/Botswana/British-protectorate>

The earliest known trade port on the Mozambican coast, Chibuenene, was established around 650 CE and the earliest trade with Botswana (Nqoma) dates between 650 CE and 700 CE evidenced by beads found in Nqoma. Between 700 CE and 900 CE Zhizo beads series show that by 800 CE bead trade from the Mozambique coast, Chibuenene port and Sofala port, and to the world beyond increased rapidly.

Other archaeological sites that enhance the bigger picture are Tsodilo Hills, Toutswe, Thatswane, Taukome, and Bosutswe archaeological sites in Botswana which evidence a progression of societal development from 700 CE – 900 CE. The Broederstroom 24/73 site of early farmer-metallurgists, also evidences a presence from 350 CE – 600 CE.

Two different ethnic groups co-existed in the area around Gaborone from about AD 600 to 1000. Magagarape (Broederstroom culture) and Pitse (Baratani culture) emerge in South Africa and Botswana. The Kalundu tradition had by 600 CE expanded from northeastern Botswana to southeastern Botswana and from here the cultures would also move relatively quickly all the way to KZN and to the Eastern Cape between 650 CE – 700 CE.

In KZN and crosscutting with Tsaneng and Mozambique there were four phases of early iron age cultures with the earliest being the Matola culture 200 CE - 300 CE and through to 600 CE, then the Msuluzi culture 600 CE – 800 CE and the Ndondondwane culture 800 CE – 950 CE, followed by Ntshekane culture from 950 CE – 1050 CE. In the early second millennium Blackburn and other sub-cultures are also evidenced in KZN.

KALUNDU tradition evidenced by dating and geo-locations show a relatively rapid rate of expansion first in Botswana and the across to the East Coast of South Africa. By 400 CE there were sites in eastern Botswana and western Zimbabwe. Then by 500 CE there were sites in the southwestern Gauteng and by 600 CE in KZN and 650 CE in Eastern Cape. Along the way a creolised local differentiation emerges showing six regional variants⁵⁵ along with the distinctive original styles of pottery originating out of different KALUNDU cultures. Divuyu culture in Botswana; Gokomere culture in Zimbabwe and Botswana; Matakoma culture at four sites in South Africa and Botswana; Broederstroom culture in South Africa; Lijdenburg at five sites in South Africa; and Msuluzi at seven sites in South Africa.

The progression of events from around 100 CE takes us on a formative journey to the Mapungubwe Valley and the region surrounding Mapungubwe Hill where the first villages with multi-ethnic roots sprouted and constantly went through changes that ultimately led to the founding of the Kalanga kingdom of Mapungubwe which later birthed the Venda, Lobedu and Lembe people.⁵⁶ At the centre of the kingdom around Mapungubwe Hill it was populated by 5000 people and spreading out from the hill another 15 000. The top of the hill was where the upper class and royals had their abode. This was the true historical “Mother-City” of South Africa. The development road to Mapungubwe reached its highest stage between 900 CE to

As populations grew bigger, including through increased migration, and livestock herds put more pressure on the land together with the expansion of mining, craftsmanship and trade, class stratification took place together with political structuring and assertion of power. By 1200 CE change came to Mapungubwe Hill where by 1220 evidence shows that all the trappings of a Kingdom were in place with the royalty abode being on the hilltop.

⁵⁵ Campbell A C, Van Waarden C, Holmberg G; “Botswana Notes and Records”; Vol 28 *Variation in the Early Iron Age of Southeastern Botswana*. (1996) https://journals.co.za/doi/pdf/10.10520/AJA052550590_397

⁵⁶ Huffman T N; “Mapungubwe and Great Zimbabwe: The origin and spread of social complexity in southern Africa”; *Journal of Anthropological Archaeology*, Volume 28, Issue 1; pp 37 – 54. (2009)

At the peak of the Kingdom which lasted from the early years of the 13th century and reached its demise by 1290 CE Huffman⁵⁷ estimated that 5,000 people lived at in the town around the base of Mapungubwe hill, with a further 15,000 residing in homesteads dotting the Limpopo valley.

The Mapungubwe people had evolved in stages from 900 CE first with small, but growing Zhizo villages which were disrupted after the Zhizo consolidated at Bambandyanalo (aka K2). The disruption came when people who had evolved from Leopards Kopje farmers – a mix of Bambata, Ziwa, Gokomere, Zhizo cultures together with new dominant KALUNDU cultures (eg: Mbo) in Zimbabwe moved on Bambandyanalo around 980 CE and eventually ousted most of the K2 Zhizo. Around 1045 CE the Bambandyanalo culture now emerging as the Kalanga had become too small and moved a short distance away moved to the land around Mapungubwe Hill forming a new multi-ethnic (including San and Khoe) Mapungubwe Kalanga society.

By 1190 CE with the growth of the Kalanga population and when stratification into class structures had become entrenched it led to the establishment of the Mapungubwe Kingdom which arose sometime between 1200 and 1220 CE governed by royalty and an upper class. The Mapungubwe kingdom would have a relative short life, but it was the catalyst for a flourishing age of kingdoms across Zimbabwe, South Africa, Mozambique and Botswana.⁵⁸

The Kalanga moved to Zimbabwe and founded Great Zimbabwe and Khami and together with an offshoot the Karanga lay the foundations for the emergence of the Shona. They were t the foundations of the Thulamela kingdom. Another group of Kalanga moved to Botswana and founded the BaKalanga people, the second largest of Botswana's communities today. The KALUNDU element impacted in the Eastern Cape with the proto-Xhosa and the Kalanga were part of the Thembu culture in the Eastern Cape too. Other Kalanga became foundation people for the Venda, Lobedu, Lembe, Pedi, Ndebele and an influence on the Sotho, Bokoni, Tsonga-Shangaan, Swati and even on peoples who would eventually collectively call themselves the Zulu. From the Khami-Butua people the Kalanga would become a strong influence on the Mutapa kingdom and in turn on the Rozvi Empire.

While an ever-new trickle of Kalundu-Urewe migrants continued to come into the circular flow of locally evolving identities, the Ziwa-Zhizo-Kalanga emerged based on the San aboriginal peoples, the emergent Khoe, and the Kalundu-Urewe – making up the Foundational Footprint of all South African indigenous peoples. This is a complex tapestry of tributaries and streams that defines African ancestral-cultural heritage in South Africa which was suppressed in favour of a simplified dumbing down and erroneous story about a sudden black alien BANTU invasion of an empty land. The entity which was called the Union of South Africa only came about in 1910 with a total cover-up of its African past by a European colonial narrative as an overlay.

By the time that the Kalanga were on the rise and in the beginning stages of settling around Mapungubwe Hill, archaeologists note that the early iron age was giving way to a middle iron age with new waves of East Africans arriving from 1100. These cultures would later be associated with a sub-stream language of the southern Bantu stream of languages that came to be labelled Nguni (associated with Blackburn pottery). This is when the Ziwa in Eastern Zimbabwe evolved through absorption of new migrants to give birth to the Tonga and Tsonga peoples. This dovetailed with the peak and decline of

⁵⁷ Huffman TN; "Mapungubwe and Great Zimbabwe: The Origin and Spread of Social Complexity in Southern Africa"; *Journal of Anthropological Archaeology*; Volume 28, Issue 1; pp 37 – 54. (2009)

⁵⁸ Main M & Huffman T N; "Palaces of Stone – Uncovering ancient Southern African Kingdoms"; Struik – Penguin Random House; (2021)

the Mapungubwe Kingdom. And within another 150 years, around 1300 – 1350 CE yet another trickle of peoples speaking a different sub-stream of southern Bantu languages consolidated - known as the Sotho-Tswana (associated with Icon pottery) and with them the middle iron age gave way to the late iron age.

These new influences set in motion the formation of new Kingdoms – Great Zimbabwe (1290 - 1450), Thulamela (1300 – 1700), the Butua Kingdom of the Torwa dynasty at the city of Khami (1440 - 1683), and the Mutapa Empire (1460 – 1700). A split in the Mutapa kingdom over the closeness of one faction to the Portuguese slavery and gold traders led to the formation of the Rozvi Empire (1640 – 1866) which revolutionised the region and became a catalyst for the formation of many kingdoms in South Africa. Each of these second Millennium kingdom formations has a history with strong roots in the first millennium which I won't explore here. Each generally came about through a process of expansion, political conflict, segmentation and then differentiation.⁵⁹

And this how the local South African ethnicities that we know today were formed largely from the coming together of multi-ethnic streams from within South Africa during the first Millennium involving the formations that were the product of early KALUNDU and UREWE traditions that gave birth to early societies in Botswana and in the Eastern Cape and to the Ziwa-Zhizo-Kalanga progression at Great Zimbabwe. The Great Zimbabwe, Thulamela and Butua societies were initially dominated by the Ziwa-Zhizo-Kalanga pastoral tradition mixed with early iron age economy. Through the Kalanga the KALUNDU western tradition strongly underpinned these states in which emergent Shona identity became dominant. Mutapa though starting with the same roots after a split in the Torwa dynasty, quickly absorbed UREWE (Nkope and Kwale) migrations from Zambia, Malawi, Tanzania and Mozambique. But when the Rozvi split came about it was evolving KALUNDU traditions that would dominate and strengthen Shona hegemony. It also birthed the Venda culture.

Mbo culture (or Mambo culture which Huffman notes as a western KALUNDU tradition but it clearly may have a significant overlap with UREWE eastern tradition) became the bedrock of the Rozvi Empire. Central of this culture was hereditary divine kingship with priestly powers and this had a major influence on kingdom formation in South Africa (Inkosi or Lords). Intaba zi ka Mambo (aka the Mambo Hills) are in Zimbabwe and are both a spiritual and archaeological site of significance going back with a mix of KALUNDU tradition from West Africa via Congo and Zambia and UREWE tradition from East Africa via Tanzania, Malawi and Zambia/Congo.

From Zambia Mbo culture spread to Southern Angola and across the Kunene in Namibia, home of the Ovambo people. Through the vehicle of the Rozvi Empire eMbo culture spread to the Ndebele, Swati, Zulu, right down to the amaMpondo in the Eastern Cape.

Thus, the early Foundation Peoples of South and Southern Africa, were joined by a secondary layer of influences from around 1100 CE – the second Millennium migrations and their cultures.⁶⁰ There was also an overlap period where the Kalanga out of Leopard's Kopje would also have been influenced by Mbo culture before their dominance over the Zhizo. One cannot separate out into Zimbabwe, Botswana and South Africa according to modern colonially imposed borders what was happening in the region. These borders were meaningless at that time where the core of political hegemony of the time and foundational archaeology was in what we now know as Zimbabwe or more accurately what I call

⁵⁹ Main M & Huffman T N; "Palaces of Stone – Uncovering ancient Southern African Kingdoms"; Struik – Penguin Random House; (2021)

⁶⁰ Schoeman M H & Hay M; "Mapungubwe Reconsidered: Exploring beyond the rise and fall of Mapungubwe"; African Publishers for MISTRA (2013)

the Thōathōa Circle of civilisation in the South incorporating Zimbabwe, Zambia, Botswana and South Africa with a washing machine effect of mixing people up in ever southwardly expanding circles with Zimbabwe at its epicentre. Social history and social advancement started here, and the core aboriginal civilisation was that of the SAN with every other culture pulled into the vortex mix and pushed out again in new diverse formations.

What is interesting to note with the rise and height of the Rozvi empire is how historically it shaped a movement to unite kingdoms, clans and peoples to precipitate the British-Boer colonial advance. This was led by Shaka, two centuries later. Shaka was influenced by the cultural influence of the Rozvi/Mambo revolution. As the Rozvi was going into decline, the Shaka Mfecane built on that earlier tradition of attempts to counter the growing European colonial dominance in the region. Rozvi means “the destroyers” and the Mfecane of Shaka means “the crushing”. Both were focussed on building a larger united confederal society to better oppose looming European domination. The short stabbing-spear, large shield, close combat and the horning military tactics (often accredited to being an invention of Shaka) was in fact the inventions 200 years earlier by Changamire Dombo the first Mambo (priestly king) of the Rozvi who led the rebellion against the Mutapa Kingdom and successfully led the resistance to the Portuguese trying to expand further inland from the Mozambique coast. Dombo too aimed to build a strong united people imbued with military discipline.

As Changamire Dombo was blazing a revolutionary trail the Dutch VOC was in the process of establishing a colony at the Cape of Good Hope. Dutch settlement created a catalyst for another migratory movement of people – a forced migration by some West Africans and over 49 000 Africans from East Africa, as enslaved people – one of the greatest migrations to the Cape Colony engineered by the VOC.

Mixed with this forced migration were 17 000 Indians and 13 500 Southeast Asians – and these Africans and Asians mixed and procreated a new or creole African community of Camissa Africans in the South. This community of enslaved people and their descendants would be labelled “Coloured” in 1911 when they were also assimilated with the small surviving San community in the South and the substantial Cape Khoe, Nama, Korana and Griqua African communities.

In the 19th century when the first Pan African Association was founded by delegates from Africa and the diaspora it was generally accepted that an indigenous African was any person with at least one forebear who was indigenous to Africa’s civilisations across the continent. The founder-leaders of the Pan African Association in London, was a Cape Town born Camissa African (“Coloured”) woman who grew up in Kimberley – Alice Alexander Kinloch, and Trinidadian Advocate Henry Sylvester Williams.

All of South Africa’s African communities that emerged over time, including the descendants of the African-Asian enslaved, and as reconfigured by the Union of South Africa, have the three Foundation Peoples at their roots.

These include these many peoples and more that I haven’t covered here – Chopi, Tonga, Wutonga, Tsonga, Ronga, Mwenge, Karanga, Shona, Matabele, Kosse, Manyika, Matola, Mfumo, Nyaka, Maputo, Pedi, Birwa, Venda, Lobedu, Gananwa, Ndebele, Lembe, Tembe, Hlubi, Swati, Langeni, Dlamini, Ngwaneni, Bokoni, Ndwandwe, Ngwane, Mthethwa, eMbo, Zantsi, Zulu, Zwedi, Khumalo, Buthelezi, Qwabe, Bhaca, Bhele, Zizi, Xesibe, Mpondomise, Mpondo, Thembu, Bomvana, Gcaleka Xhosa, Ngqika Xhosa, Ndlambe Xhosa, Gona-Gqunukhwebe, Griqua, Korana, Nama, Cape Khoe, Tebele, Tswapong, Ngwato, Seleka, Kgatla, Thubatse, Kalagari, Morolong, Masilo, Mokgatla, Ralong, Kwena, Hurutshe, Thlaping, Ngwaketse, Thlaro, Thamaga, Thlokoa, Briqua, Kaa, Fokeng, Kobung, Tuang, Monaheng, Phuting, Hlakwana, Kololo and others. After the Union of South Africa these many peoples were

reduced to nine “Linguistic Nations” and seven “Coloured” peoples for control purposes by the colonial authorities. These were Zulu, Xhosa, Sotho, Tswana, Venda, Pedi, Tsonga-Shangaan, Swati, and Ndebele. These modern ethno-linguistic-nationalist groupings are all rooted in the first millennium Foundation Peoples and the further migrations in the first half of the second Millennium.

The subject of this brief history is the Foundation Peoples of the first Millennium in “the peopling of South Africa”. The second Millennium social history up to 1700 was built on the earlier foundations, but a deeper look at the second Millennium is another story. These last paragraphs simply illustrate that there is a continuum to the story of the African people of South Africa.

CHAPTER 4

Foundation People Erasure and Divide and Rule

The European response to Diversity

So, what does the terms BANTU and NGUNI really mean if these do not refer to people?

A linguist and ethnographer by the name of Wilhelm Bleek, the father of race classification, came up with the term Ba’Ntu (meaning ‘people’) to label a family of languages that had commonalities, spoken by around 700 different ethnic groups across sub-Saharan Africa. Soon the term was latched onto by the race-theorists and the term was transferred to create a so-called “BANTU Race”. The KALUNDU and UREWE (Nkope & Kwale) cultures were peoples who spoke a variety of languages that fell into this broad category of Ba’Ntu languages.

The southernmost variants of these languages were the Nguni sub-stream of the Ba’Ntu languages and it had two sub-branches – Tekela and Zunda. The appellation "Nguni" derives from the Nguni cattle type and Ngoni is an older variant. So, the Europeans started talking about Bantu and Nguni people. Strangely they decided to ignore Tekela and Zunda. The Bokoni people was a variant on the same term

Tekela languages: Bhaca, Hlubi; Lala; Nhlanguini; Sumayela Ndebele; Phuthi; Swazi

Zunda languages: Matabele (Ndebele); Southern Ndebele; Xhosa; Zulu (eMbo, Mthethwa, Ndwandwe, Tembe, Tsonga etc)

The Europeans were always wrestling with what they called the “Native Problem”. The problem for them was that there were just too many cultures, language dialects, ethnicities and kingdoms in South Africa – over 150, and this was difficult to systematise and control.

The first step was to try and create one term for everyone, so they started off by using the derogatory term “Kaffirs”, first for the Khoe and then later for the amaXhosa. Then they changed terminology formally when the Union of South Africa was formed and used the word “Natives”. Yet later under Apartheid they changed the term to “Bantu” because “Native” acknowledged that Africans were original indigenous owners of the land and “Bantu” emphasized that they were an alien migrant race and thus foreigners.

The Apartheid ideologues changed tack when faced with the black unity movement – the Black Consciousness Movement that included all non-Europeans, and at the same time a mass revolt by youth over the term “Bantu”. In 1977, P W Botha announced a new name in the form of an ethnicised version of “Black” and then used it to create division between Black, so-called “Brown” and Indian. And unfortunately, many bought into it and started talking of “us Blacks” ... and “THEM” when referring to other non-Europeans.

But it was at the end of the 19th century that the Europeans also decided that in the interest of systematising control, that over 100 ethnic groups and many kingdoms needed to change. They also wanted to entrench the idea that the “Blacks/Bantu” were alien and not South African citizens and

needed to cultivate ethno-Nationalism and a craving for self-government in reserves (Bantustans) so they used the white academic world to assist in resolving the “Native Question”. This is where the earlier work of Wilhelm Bleek the linguist-ethnographer came into play. The Bantu family of languages Niger-Congo tributary and its Southern-Bantu stream, which in turn with its Nguni sub-stream that has two branches, Tekela (7 variants) and Zunda (4 variants) became the framework looking at the eastern stream of South Africans.

Then there was also another sub-stream of the Southern-Bantu stream called the Sotho-Tswana sub-stream with four branches that became the frame for looking at the western stream of South Africans.

Setswana (Tswana): Fokeng, Hurutshe, Kgatla, Kwena, Lete, Ngwaketse, Ngwato, Rolong, Tawana, Tlhaping, Tlharo, and Tlokwa (**Kgalagadi**): Kgalagadi proper, Balaongwe, Kenyi, Khakhae, Koma, Ngologa, Pedi, Phaleng, Rhiti, Shaga, and Siwane. And Birwa, Tswapong

Northern Sotho: Masemola (Masemula, Tau), Kgaga (Khaga, Kxaxa), Koni (Kone), Tswene (Tsweni), Gananwa (Hananwa, Xananwa), Pulana, Phalaborwa (Phalaborwa, Thephalaborwa), Khutswe (Khutswi, Kutswe), Lobedu (Khelobedu, Lovedu, Lubedu), Tlokwa (Dogwa, Tlokoa, Tokwa), Pai, Dzwabo (Thabine-Roka-Nareng), Kopa (Ndebele-Sotho), Matlala-Moletshi. Pedi (Sepedi), Tswapo (Setswapo), Lovedu (Khilobedu), Pai and Pulana.

Southern Sotho: Sotho, Phuthi, Taung

Lozi (siLozi) is a branch of the Bantu languages spoken in the Western Province of Zambia, Namibia (Caprivi Strip), Botswana, and Zimbabwe. It developed as a blend of the original Luyana language and the Sotho-related Kololo language

Kalanga is classed as belonging to the Shona sub-stream of the Southern-Bantu stream although there is also a Tswana BaKalanga people (2nd largest population group).

Linguistic groups were clustered and then the divide and rule matrix created nine “Linguistic Nations”. This was after separating out those Africans who did not speak any of the Nguni Bantu family of languages or Sotho-Tswana family of languages, but spoke San, Khoe, Afrikaans, English or other African languages or Asian languages or hybrids. These were to make up seven categories which under race classification were called “Coloured”. Therefore, the nine Linguistic Nations – Zulu, Xhosa, Tswana, Sotho, Venda, Ndebele, Pedi, Swati, Tsonga-Shangaan were to be alien non-SA citizens who belonged to a series of Bantustan homelands for which they were required to have a Pass, just like other African migrant labourers from across the borders of neighbouring countries.

Those classified as “Coloured” were classified initially pre-1911 as follows:

Bushmen (San), Hottentots (Cape Khoe), Korana, Nama, Griqua, Masbiekers, Mixed-Other, Malay, Indentured Namibian Damara, Chinese and Indian. Mixed-Other were descendants of African-Asian Enslaved, Indentured St Helenians, West African Kroomen, British Africans from far off British colonial territories or persons born of relationships between all of the above and Whites or Natives. It also included Caribbeans, Somali Oromo, African Americans, Turks. Australian Aborigine trackers who had come over with Australian troops in the Boer War, and others.

In 1911 all these simply became “Coloured” with Griqua, Indians, Malays and Chinese ring-fenced. There was some debate about the Masbiekers, but it died down in time.

In 1950 under Apartheid while the collective term remained Coloured, there were seven classifications in the “Coloured” category:

- **Cape Coloured; Malay; Griqua; Other Coloured**
- **Chinese; Indian; Other Asiatic**

From 1963 Indians remained classified as “Indian Coloureds” in terms of the Population Registration Act of 1950 but a Department of Indian Affairs was established to administer the affairs of those classified as Indians. Chinese and other Asiatics remained under “Coloured Affairs” administration.

Today the San; Korana, Nama, Griqua and Cape Khoe (including Khoe Revivalists) have won the right to be recognised as African indigenous people and not to be called “Coloured”.

Some of those of mixed African-Asian or Multi-Continental roots now choose to call themselves Camissa Africans, while others still use the word “Coloured” which is offensive to many others.

South Africans were all indoctrinated into a Nazi-style social-engineering based on race, ethnicity, linguistics and colour which has very little to do with cultural-ancestral history and heritage. Thirty years after the fall of Apartheid government still shies away from dealing with this social engineering and even embraces some of it.

Keeping the population in the dark about our African Social History and instead using a hybrid of Apartheid-Colonial History is still the status quo. It feeds a dangerous and aggressive culture of ethno-nationalism based on historical falsehoods deeply engrained in our society.

Our national emblem has the motto stating our aspiration to be united in our diversity. [*ke e:|xarra ||ke which is from the Kora language of the |Xam people and means “diverse people unite”*]. But neither the “ties that bind us” is promoted in our national culture, nor is the full array of our beautiful diversity.

Instead, the Apartheid-Colonial Linguistic Nations social engineering construct and “Black”, “Coloured”, “White” and Indian race-silos is kept alive and put on a pedestal. The new post-1994 government chose **to pour new wine into old colonial and Apartheid wine-skins**. We have failed to address the National Question, and the flame of antagonism is constantly fanned. San and Khoe languages remain in limbo and not formally recognised.

Race and Colourism need to be set aside and the state should stay out of classifying people. South Africa is a country of ancestral-cultural diversity and people broadly carry three ancestral-cultural traditions – African, Afro European and Afro Asian and there are overlaps between these with up to 200 sub-cultures. Let people be free to self-identify and celebrate diversity in a healthy manner, rather than straying into ethno-nationalism. A ensure that while the state recognises all, it must stay away from classifying people. We are easily able to focus on historical discrimination and ensure redress by using the measure of poverty and class factors.

With 93 % of South Africans being non-Europeans it is clear that to a greater degree, class and colour co-relate and therefore poverty and exclusion yardsticks are a much sharper and effective tool for ensuring transformation. Thirty years after Apartheid only the same few well connected black faces who have long left poverty behind are benefitting from redress tools based on the old Apartheid “Race Silos”. Real transformation of the lives of the majority poor needs appropriate and effective redress tools in a 93% non-European society, not racist social engineering tools created by Apartheid and Colonialism.

ANNEXURE

CAPE KHOE – WHERE WERE THEY LOCATED ? CENSUS 1904 CAPE COLONY			
Social Group	Total	Male	Female
(Hottentot) Cape Khoe Inclusive of Orlam Many Cape Khoe were counted as amaXhosa and assimilated with them as they shared locations.	85 892	44 220	41 672
	Clearly many of the Nama were simply counted as “Hottentot”		
Nama	62	34	28
Korana	1 138	588	550
Griqua	6 289	3 025	3 264
San (Bushmen)	4 168	2 185	1 983
Mixed-Other (Camissa Africans) Descendants of African-Asian Enslaved. Indentured labourers, with some European admixture & other non-European migrants (eg: Turks, St Helenians, Caribbeans, African Americans etc...)	298 334 Among the “Mixed Other” mtdna testing and autosomal testing shows evidence that in their lineages some will show between 1% - 5% Southern African dna markers associated with San, Khoe, and others, in addition to higher levels of Sub-Saharan (Bantu-speakers) dna markers. These genealogies generally evidence that there were relationships in the family tree between enslaved and Khoe, and between Xhosa, Tswana, Sotho and Khoe. Cape Malay (15 682) and Indian (8 489) are not included, but Masbiekers (1 433) and Chinese (1 380) are included in the Mixed-Other figure..		
TOWNS with POPULATIONS 2000+ / Snapshot of 61 towns (ie: not all)	TOTAL CAPE KHOE	MALE	FEMALE
Cape Town – Peninsula Flats & Northern Suburbs	291 Note: Early forced removals of Khoe had greatest impact in Cape Peninsula resulting in most being descendants of enslaved	228	63 Note: Cape Town’s “Mixed-Other” population was 24 327
Aberdeen	92	55	37
Aliwal North	161	82	79
Beacon Light	127	65	62
Beaufort West	996	496	500
Burghers Dorp	54	20	34
Caledon	88	50	38
Cambridge	34	16	18
Ceres	16	6	10

Colesberg	245	144	101
Cradock	967	421	546
De Aar	201	101	100
Dordrecht	144	56	88
East London	427	226	201
George	115	96	19
Graaff Reinet	496	236	260
Grahamstown	996	463	533
Indwe	43	17	26
Kimberley	563	250	313
King Williamstown	351	165	186
Kokstad	5	2	3
Mafeking	110	10	100
Malmesbury	205	105	100
Middelburg	502	272	230
Molteno	82	35	47
Mossel Bay	16	6	10
O'Okiep	392	182	210
Oudtshoorn	1005	457	548
Paarl	259	129	130
Peelton	36	9	27
Port Elizabeth	1029	443	576
Queenstown	174	107	66
Richmond	365	254	111
Riversdale	75	72	3
Robertson	499	445	54
Somerset East	139	71	68
Somerset West	26	9	17
Somerset West Strand	20	15	5
Stellenbosch	35	18	17
Steynsberg	205	109	96
Swellendam	39	14	25
Tarkastad	184	87	97
Taung	0	0	0
Uitenhage	672	309	363
Mthatha	24	13	11
Upington	523	248	275
Victoria West	720	579	141
Vryberg	311	211	100
Wellington	149	81	68
Willowmore	327	150	177
Worcester	30	17	13
TOTAL	14 362 *	*What this illustrates is that the vast majority of Cape Khoe were not in the large urban areas or small towns, but rather in small rural settings.	
ELSEWHERE	71 534		
COMBINED TOTAL KHOE	85 892		

The 1904 Census was the last census before the Union of South Africa was formed. In a drastic social engineering exercise in assimilation, today named by the Rome Statute of the International Criminal Court as a CRIME AGAINST HUMANITY, the ancient roots of San, Khoe and Camissa Africans was wiped out by a stroke of a pen of the Censor Board who declared that **from the 1911 Census that all of the African identities of no Ntu-language speakers would cease to exist and everyone would henceforth be registered as “Coloured”**.

This data diagram is just an extract (of 14 362 people) from the full 1904 census listing all the towns and villages where Khoe and San were residing and with the numbers. It illustrates that the Cape Khoe in particular, were not city and large town based, and that most in the locations listed here where descendants of African-Asian enslaved.

When studying and comparing previous census from 1865 – 1904, one can ascertain that many Khoe were assimilated into the amaXhosa population and counted as Xhosa. This is particularly noted for the Eastern Cape. Interestingly of the larger towns on this list with much smaller populations than Cape Town (Port Elizabeth) Gqeberha and Oudtshoorn had Khoe populations over 1000, whereas the City of Cape Town, Suburbs and Cape Flats only had 291 Khoe in comparison to 24 327 descendants of African-Asian enslaved and indentured. In the case of Oudtshoorn and Gqeberha there were probably twice as many Khoe but they were assimilated into the Xhosa and counted as such, and today their descendants live as Xhosa. The number in the Cape Peninsula are low because history shows us that forced removal / ethnic cleansing, pandemics, war and genocide, and forcing the Khoe to flee to the Kai Gariep district in the Northern Cape, reduced the numbers which in the 17th century were around 10 000 – 12 000.

NOTE ON GENEALOGY AND DNA – CAMISSA AFRICANS (aka “Coloured”)

GENEALOGICAL EVIDENCE: In terms of “Coloured” or Camissa African genealogy we know that during the period of almost two centuries of slavery from 1652 involving around 80 000 first generation enslaved, that 49 000 were from East Africa with some from West Africa, 17 500 were from India and 13 200 from Southeast Asia and China.

Around 62% of the enslaved at the Cape were Africans. We also know that there was a significant 16% of marriages and partnerships with Europeans. We further know that there was a surviving Khoe population in the Cape Colony of 20 000 Khoe people at the end of the 18th century rising to 81 598 in 1865 and these also had a strong degree of marriages and partnerships with enslaved and Free Blacks.

We further know that around half of the Khoe were reclassified as amaXhosa in the 1891 census and in 1911 when the Union of South Africa was formed, the more than 85 892 Khoe (1904 record) were assimilated under the imposed “Coloured” identity along with those categorised as “Mixed-Other” (279 662 in 1904).

By the time that slavery was phased out not just at the Cape by 1838 (and the so-called Prize Slaves by the 1860s) but also by the close of slavery in the Boer Republics around 1885 there had been over 180 000 enslaved as per successive children and grandchildren born into slavery over 235 years. After slavery the Indentured labour system replaced slavery with the largest numbers from India, China and Southern Africa numbering around 290 000 by 1911.

There was much marriage and partnership of the enslaved with Xhosa, Sotho and Tswana. Much genealogical records exist and the Iziduko system that can specifically identify this mixing of African roots to non-African roots.

GENETIC EVIDENCE: Numerous DNA sample studies have been done across South Africa on populations self-identifying as “Coloured”. All return similar results showing a polyglot multi-ethnic population revealing the most diverse roots of any population worldwide, referenced as a “unique admixed population known as the South African Coloured.”

With genetics one must note that each person differs with what percentage in genetic inheritance they carry, and there is a low-end and a high-end in readings. Whereas there is some minor variations in studies, the most well referenced scientific study* done on people self-identifying as “Coloured” established that the major ancestral components are a mix of:

- DNA associated with Southern African (aka San – Khoe – Mbuti) roots are found at levels between 32-43% at the highest showings but many will have much lower levels of 1% - 12%.
- DNA associated with Sub-Saharan African (Bantu-language speakers) roots are found at levels of 20-36% at the highest level but many having lower levels of 1% - 12%.

- DNA associated with Europeans and Eurasian roots are found at levels of 21-28% but again may be lower at between 1% - 9% depending on the other readings.
- DNA associated with South Asian, Southeast Asian and Chinese roots are found at levels of 9 -11% but many may have more of other roots and show readings lower at 0,3% - 6%.

There are only a few tiny San communities that do not show high mixed roots but rather strong Southern African readings. It is also a misnomer that all San peoples and Khoe peoples have predominantly Southern African DNA. For instance, San and Khoe peoples such as the Khwe, Tshua, !Kung and Damara have predominantly DNA associated with Sub-Saharan African roots and not Southern African roots associated generally with Khoe and San.

[de Wit E, Delport W, Rugamika CE, Meintjes A, Möller M, van Helden PD, Seoighe C, Hoal EG. Genome-wide analysis of the structure of the South African Coloured Population in the Western Cape. Hum Genet. 2010 Aug;128(2):145-53.]

Other studies show higher Sub-Saharan DNA levels. Also, there is regional variation such as Cape Peninsula and Southwestern Cape having higher Asian levels, Eastern Cape having higher Sub-Saharan African levels and Northern Cape having higher Southern African levels. There is also different levels between Male Y-DNA readings and female MT-DNA readings for the “Coloured” genetic footprint.

One needs to be cautious when looking at DNA and also note that DNA does not translate into “identity” but is a useful when read with genealogy and social history.

DNA AMONG OTHER AFRICAN GROUPS: It is important too, to note that studies also show that every other African society (Xhosa, Sotho, Tswana, Zulu, Pedi, Venda, Ndebele, Swati, and Tsonga) all have significant percentage of Southern African DNA noted as Khoe – San, and in the Cape region – European and Asian DNA too.

[Sengupta, D., Choudhury, A., Fortes-Lima, C. et al. Genetic substructure and complex demographic history of South African Bantu speakers. Nat Commun 12, 2080 (2021).] This makes many of those classified “BLACKS” also “COLOURED” and there is history and genealogy documentation to support these scientific findings.

READERS ARE ENCOURAGED TO VISIT THE CAMISSA MUSEUM AT THE CASTLE OF GOOD HOPE IN CAPE TOWN

Or you can visit the CAMISSA MUSEUM ONLINE – www.camissamuseum.co.za