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## **PUBLIC PARTICIPATION PROCESS FOR THE UCT - KRUISRIVIER, SUTHERLAND REBURIAL PROCESS**

REPORT TO THE  
SOUTH AFRICAN HERITAGE RESOURCES AGENCY  
(SAHRA)

### **REPORT PREPARED BY:**

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## **1. INTRODUCTION**

Aligned to the transformation agenda, the University of Cape Town (UCT) is reviewing the history of its campuses, and the relationships between the campus community and the wider society through time. In response to a South African symposium with national representation on human remains management, repatriation and restitution in February 2017, which was focused on unethically procured human remains from in and outside of the country, Dr Victoria Gibbon conducted a thorough review of the human skeletal collection in the UCT Faculty of Health Sciences. The aim of the review was to identify whether UCT had any unethically procured human skeletal remains. During this review, it was identified that a local farmer from Sutherland brought skeletal remains found on his farm, to the Faculty of Health Sciences in the 1920's.

As part of the process, the UCT executive leadership commissioned Mrs Doreen Februarie, an Independent Public Participation Process Consultant, to carry out appropriate Public Consultation to determine the individuals, next-of-kin and relevant organisations that have an interest in the lives of these individuals. The objective was to gather views on appropriate ways of remembering with dignity and respect, the lives of these individuals.

In commissioning public consultation, the university has consulted with the South African Heritage Resources Agency (SAHRA) and has taken careful note of both the specific requirements and general intent of current legislation that applies to burial grounds.

The Public Consultation process then became the formal process in terms of the requirements of Section 36 of the National Heritage Resources Act of 1999 (Act no 25 of 1999), the National Heritage Resources Act Regulations (NHRA) 1999, and the National Health Act (NHA) Regulations 2013 for public consultation towards the application for a permit for the Reburial of the sacred human remains.

Against the above introduction, this report will accordingly present the approach, which effectively facilitates active participation and dialogue amongst the stakeholder members as well as a proposed reburial plan that has been developed in consultation with the families and relevant stakeholders.

## **2. PUBLIC PARTICIPATION AND CONSULTATIVE MEETINGS**

An important feature of the process is that it explicitly recognises the importance of broad consultation and participation. The public and consultative meetings held on the following dates are testimony of the commitment and enthusiasm of the various stakeholders to attend these meetings and in particular the direct family of the sacred human remains under discussion.

<b>DATE</b>	<b>WITH WHO</b>	<b>PURPOSE</b>	<b>LOCATION</b>
1 October 2018	Abraham and Stuurman Families – Direct Descendants	Information, consultation. Gathering of comments, inputs and concerns.	Sutherland
1 October 2018	Sutherland Leadership	Information, consultation. Gathering of comments, inputs and concerns.	Sutherland
1 October 2018	Commercial Farmer Forum representative	Information Sharing.	Sutherland
1 October 2018	Public Participation and Consultation meeting	Information, consultation. Gathering of comments, inputs and concerns.	Sutherland
10 October 2018	Meeting with Farm Owner	Information, consultation. Gathering of comments, inputs and concerns.	De Doorns
11 October 2018	Media Briefing Session	Official Announcement- Information sharing.	University of Cape Town
29 November 2018	Stakeholder and Family meeting	Report back on the Status of the Reburial process.	Sutherland
8 December 2018	Fieldtrip: Relocation of the Kruisrivier Cemetery	Access the Kruisrivier farm to locate disturbed burials.	Sutherland
8 February 2019	Blessing Ceremony	The ceremony was done at the request of the Abraham and Stuurman Family.	University of Cape Town
8 March 2019	Meeting with the Farm owner	Share information: Cemetery report.	De Doorns
26 March 2019	Abraham and Stuurman Family	Discuss the Kruisrivier Cemetery Report and Reburial Process.	Sutherland
27 March 2019	Abraham and Stuurman Family Consultation meeting	Discuss the Kruisrivier Cemetery Report and Reburial Process.	Sutherland
19 May 2019	Fieldtrip: Abraham and Stuurman family visit to the Kruisrivier Farm	Reburial Process	Sutherland
20 May 2019	Abraham and Stuurman Family Consultation meeting	Reburial Plan	Sutherland
20 May 2019	Meeting with representatives of the Karoo Hoogland Local Municipality	Reburial Process	Sutherland

20 May 2019	Public Meeting	Final Public Participation meeting to provide feedback, gather comments and concerns.	Sutherland
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Minutes of the above meeting included in *Annexure A: Minutes of meetings*.

### 3. PUBLIC PARTICIPATION AND CONSULTATION PROCESS APPROACH

The Public Participation and Consultation process consisted of four (4) phases, including:

- a) Informal Community Engagement
- b) Advertisement
- c) Formal Community Participation
- d) Conclusion and Implementation

#### 3.1 PUBLIC PARTICIPATION PROCESS: PHASES AND TIMEFRAMES

##### a) Informal Community Engagement Process – September 2018

The nature and sensitivity of the project required the identification of community leaders in Sutherland as a critical first step to the process. The purpose thereof was to engage with the identified community leaders to inform them about the proposed process and the approaches that will be followed to solicit the participation of the broader community. The appointed Public Participation Consultant visited the town of Sutherland for at least 5 days to do the groundwork and lay the foundation for the Community Participation Process. These activities were done before the placement of the advert and were the forerunner to the Formal Public Participation Process. The identified community leaders included leaders from Traditional Groupings, Churches, School Principals and Community and Faith Based Organisations, as well as other key stakeholders. The support of the current farm owner was also obtained by networking with the appropriate local commercial farming structure in the area and other resources available.

##### b) Advertisement: October 2018 - November 2018

Two advertisements were placed in the Noordwester Newspaper in both English and Afrikaans. The specific newspaper was identified as it covers a significant readership in the Northern Cape by people potentially linked to the sacred human remains. The purpose of the advertisement was to:

- inform wider community of the process;
- invite comments and input from interested and affected parties; and
- provide an opportunity for Bona fide next-of kin and persons that who by tradition have an interest in the burial grounds and graves to participate and register as key stakeholders.

In addition to the above, a **media briefing session** was held on 11 October 2018 at UCT with the intention to inform a wider audience in South Africa and abroad, about the process.

- *Annexure B: Copies of the advertisements*
- *Annexure C: Media briefing statements: Prof Mamokgethi Phakeng (VC) and Prof Loretta Feris (DVC for Transformation)*

### **c) Formal Community Participation Process: October 2018 – May 2019**

The formal community participation process formed the core of the project. It was, therefore, important that the process be managed appropriately within the legal framework and that the interested or affected parties, next-of-kin and relevant stakeholders be allowed enough time to provide their input, comments, and recommendations. Various opportunities were created for engagement with the relevant stakeholders and the broader community. Consultative meetings were held with the broader community, community structures, community leadership and importantly with the families of the sacred human remains that were identified at the inception of the process. This platform created an opportunity for the stakeholders to provide input, comments and to raise their concerns. Later in the process, the public participation meetings also came to the attention of a family group that resides in the Eastern Cape, who claim to be direct descendants of Dawid Stuurman. This group were invited to participate in the process. The final Public Participation meeting was held on 20 May 2019, in Sutherland. The purpose of the meeting was to provide feedback to the broader community and to record their comments.

#### **3.1.1 A Synopsis of Questions and Concerns gathered during the Public Consultation Process:**

*“Hoekom word hierdie inisiatief nou eers gedoen na soveel jare?”*

*“Hulle is van mening dat hulle as familie graag wou hê dat die oorskot terug Sutherland toe moet kom en dat hulle daar herbegrawe moet word.”*

*“Was daar enige verbintenis tussen die persoon wat die donasie gemaak het en die professor van UK wat die versameling ontvang het?”*

*“Is die oorsake van dood bekend aan UK? Is dit natuurlike oorsake en/of was daar enige wonde aan die gebeendere?”*

*“Wie is die persoon wat die menslike oorskot na die universiteit gebring het?”*

*“Why did it take the University 100 years to declare that they have unethical procured human remains in their collection?”*

*“Who and from where is the person that brought the human remains to the university?”*

*“Will legal action be taken against the person that brought the human remains to the university?”*

*“Who will carry the cost of the reburial?”*

*“Has UCT found the descendants of the deceased?”*

*“The digging up of graves is against the law and will criminal charges be laid against the person who illegally removed the remains? Who is being held responsible for this act? Can foul play be determined?”*

*“What would be someone’s motivation to bring human remains to the university and would causes of death be determined?”*

*“How was the university able to accept the remains donation to the institution? Was there a connection between the professor and the farmer who donated the human remains?”*

*“Is the cemetery where these remains were dug up from, known to UCT? Will the remains be returned to the initial resting place?”*

*“UCT is thanked for this initiative as it will be good for the community of Sutherland.”*

*“Is there a paper trail (documentation) about the farmer who brought the remains to UCT?”*

*“What were the causes of death? As this will be of concern for the community members.”*

*“Has the family indicated where they want reburial to be done? Municipal graveyards are available but there are regulations and processes involved.”*

*“The idea of an Activity Centre to showcase the history of Sutherland and that of the Khoisan people should be seen as an important historic event.”*

*“Support needs to be given to families as wounds of the past have now been opened.”*

*“The process must be simple but dignified. There are numerous Khoisan chiefs rising up and this process might be derailed by these leaders.”*

*“Will any DNA testing be done between human remains and that of the identified family members of Sutherland?”*

*“Can research possibly determine what is the relationship between grave of Klaas Stuurman vs the perceived grave of Klaas Stuurman - Gamtoos Valley?”*

Questions and comments were made during the public participation and consultation process, which were recorded in the attached minutes to the report. Questions were diligently and respectfully responded to by the University of Cape Town.

### **3.2 STAKEHOLDER DATABASE**

The stakeholder database was compiled through consultative meetings with various organisations and structures in the Sutherland community. It was important to establish a relationship with the various role players to create an understanding of the process and to develop a framework of reference. A comprehensive and representative database was developed to ensure dissemination of information to

interested and affected stakeholder parties. The database includes the following organisations and structures:

- Families/Next of Kin- Stuurman and Abraham family
- Sutherland Community
- Sutherland Leadership, including: Municipalities - Local and District Municipalities; Intergovernmental Forum
- Provincial Government – Northern Cape Province and Western Cape Province
- Traditional/Cultural Forums – Northern Cape Province and Western Cape Province
- Primary and High School in Sutherland
- NGO and Faith Based Organisations
- Commercial Farmer Sector
- Business/Tourism Sector

*Annexure D: Stakeholder database attached to report.*

#### **4. SIGNIFICANT FEATURES OF THIS PROCESS**

The records at the University of Cape Town indicated names and surnames of some of the sacred human remains, which meant that possible descendants in Sutherland could be located. Also, of significance to the process is that the cemetery where the sacred human remains were illegally taken from in the 1920's, could be located on the Kruisrivier farm. Due to this record, the living family descendants could be identified through the community consultation process and showed a keen interest to gain more knowledge and information regarding the human remains. The Abraham and Stuurman family requested and provided consent to UCT to do scientific analysis of the human remains, as well as to undertake a survey on the farm to locate the cemetery. The university agreed to the above. Below is a status report of the research approved and requested by the families.

##### **4.1 RESEARCH**

###### **Skeletal Analyses:**

At a meeting held with the family on 1 October 2018, permission was given to the University of Cape Town, to unseal the remains and to do the following analysis.

###### **Biological reports:**

To be completed by Dr Victoria Gibbon, Department of Human Biology, UCT. The dietary analyses and possible evidence of migration will be completed by Professor Judith Sealy, Department of Archaeology, UCT. The following information will be estimated and analysed for each individual.

Who was the person:

- Man or women, boy or girl?
- Age –at-death: range: youth, adult (e.g.20-35 years)

- Ancestry: African, European, Asian
- Height: tall or short

How did they live?

- Evidence of activity in the joints.
- Handedness: left or righthanded.
- Evidence of disease and pathology.
- Dietary analyses and migration- stable isotope analyses.

How did they die?

- Look for evidence of trauma and disease.
- Had the injuries healed, started to heal, or fresh?
- Was the disease active at the time of death or had the body started to heal?

**Facial Reconstruction** to reconstruct the faces of these individuals, Dr Gibbon has initiated a collaboration with the UK face lab to provide this for the families.

- CT scans to be obtained locally of each skull by Dr Tinashe Mutsvangwa, Department of Human Biology, UCT.
- CT scans sent digitally to UK face laboratory.
- Ms Kathryn Smith (PhD student) under the supervision of Professor Caroline Wilkinson at the UK face Laboratory, Liverpool University.
- Reconstruct the face of each skull. <https://www.ljmu.ac.uk/research/centres-and-institutes/art-labs/expertise/face-lab>

**Ancient DNA** will be done to confirm aspects of biology and genetic relationships, families gave permission that a bone sample or tooth be sent overseas for analyses. Dr Gibbon has set up a collaboration with Professor Johannes Krause and Dr Stephan Schiffels of the Max Planck Institute of Human History, Germany. <https://www.mpg.de/8277380/menschheitsgeschichte-krause>

- UCT Human Ethics Committee Approval.
- Materials Transfer Agreement in place between institutes.
- All bone and teeth materials to be returned to South Africa and reburied on September 24<sup>th</sup>.
- Biological information (e.g. man or woman, boy or girl).
- Are the individuals related? Familial relationships (mother, father, sister, brother, child, grandchild)
- How did they fit in the broader genetic tree of South Africans?

*Annexure E: Skeletal analyses research consent by Abraham and Stuurman Family attached to report.*

#### **4.2 Kruisrivier Farm Cemetery - Land Survey:**

The aim was to locate the original cemetery: the objective of the archaeologist and historian was to conduct an initial land survey to see if the original resting place of these individuals could be located on the Kruisrivier

farm. This process has been led by Emeritus Associate Professor Simon Hall, Department of Archaeology and Professor Nigel Penn Department of History, UCT.

On 8 December 2018, Professors Simon Hall and Nigel Penn were granted permission to access the farm (Kruisrivier) to walk the land and with visual inspection attempt to locate the original disturbed cemetery. They identified the cemetery and, because of disturbance to the gravestone markers, they also identified the specific graves from which the Stuurman and Abraham ancestors were exhumed. More details are available in the Kruisrivier cemetery report.

The Abraham and Stuurman Family visited the cemetery on 20 May 2019. They were accompanied by the UCT Project Team responsible for the process of which Prof Hall is a member. The family had an opportunity to observe the graves and raise questions.

A separate application has been made to SAHRA to excavate and further explore the farm by Simon Hall, which will further inform the history of these people's lives and this project.

*Annexure F: Kruisrivier Cemetery report attached.*

## **5. CONCLUSION AND IMPLEMENTATION**

- The conclusion of the public participation process provides an opportunity for the University of Cape Town to submit the application for reburial to the South African Heritage Resources Agency (SAHRA).
- A Reburial Plan as per attached *Annexure G: Reburial Plan* has been confirmed as at 30 May 2019. A joint Task Team, including representatives of the Abraham and Stuurman family, UCT, Karoo Hoogland Municipality and the Northern Cape Provincial Government, will further engage on the detail and programme of the reburial.
- Consultation with the Abraham and Stuurman family will be ongoing due to the reburial that is envisaged to take place on 24 September 2019. The family's input to the reburial plan attached as *Annexure H: Family's Recommendations for Reburial*.
- The University of Cape Town, in collaboration with the traditional leaders, will take responsibility to orientate the family on the cultural/traditional ceremony prior to the reburial.
- Findings of the research analysis will be shared with the family.
- The University of Cape Town will explore further research related to the history of the indigenous people, who lived and worked in the Sutherland and surrounding area.

**Minutes: Meeting with Chairperson of the Roggeveld Farmers union**

**Date: 01 October 2018 at 14h00**

**Venue: IEC OFFICE, Sutherland**

**Present:**

Professor Loretta Feris [LF]: UCT Vice Chancellor: Transformation  
Doreen Februarie [DF]: Public Participation Facilitator  
Dr. Victoria Gibbon [VG]: UCT Curator  
Dr. Sianne Abrahams [SA]: UCT (Project manager: Kruisrivier, Sutherland)  
Abra Van Wyk [AvW]: Chairperson: Roggeveld Farmers' Union  
Leonardo Klein [LK]: Community Liaison Worker  
Hazel Apollis [HA]: Scribe

**GENERAL:**

**AvW** conveyed his unhappiness that the time of the Leadership meeting was changed without informing him. **DF** expressed her sincere apologies and informed him that a few challenges were experienced and the Leadership meeting was held directly after meeting with affected families. Most of the Leadership was there and the suggestion came from the group to continue with Leadership meeting.

**LF** suggests that we introduce ourselves first - roundtable introduction was done. She was also of the opinion that the intimate meeting with him from the farmers' community might be a safer space as in the Leadership meeting there might have been more political.

**DF** reiterate that the Farmers' union is one of the key stakeholder's in this process for UCT as well – that is why she made contact with him during a first week in Sutherland.

**BACKGROUND:**

**LF** and **VG** gave him background of the initiative and also the records with regard to the human remains of the farm workers donated to UCT in the 1920s.

- Based on records, UCT unethically obtained a collection of human remains in the 1920s – donated by a farmer from Kruisrivier, Sutherland.
- The human remains in total are of 11 people of which 9 is from the Sutherland area.
- It is not uncommon for the University to have collections of human remains as it is used in their medical department for research and teaching, but in this instance it was unethically obtained.
- The donated collection of the remains of the 11 people is sealed and no research has been done on it.

**VG** attended a national HERITAGE conference – focus was on unethical and ethical ways of obtaining human remains. Upon her return she realized that in the universities collection were

- 11 of those that were obtained unethically. She immediately informed her seniors and a moratorium was put on these 11 human remains and the boxes were sealed immediately.
- Based on the records from the farmer - who donated the collection - it indicates that 9 out of the 11 persons are from Kruisrivier, Sutherland.
- UCT management now looked at what is the ethical thing to do: SAHRA was contacted to determine policy and regulation around this.

- A public participation process has to be initiated and Doreen Februarie was appointed by UCT to implement the public participation process.
- **DF** had meetings with the affected families (Stuurman and Abrahams) prior to 1 October meeting.
- **LF** confirmed that affected families are interested in causes of death of the deceased.
- **VG** can do biological reports – which were a request from families.
- **LF** gave a summary of the Leadership meeting and indicated that the general issues that came out was to ensure that all relevant stakeholders are involved in the public participation process; interested in the causes of death (reports indicate illnesses and in one case possibly murdered); The Leadership meeting agreed that advert will be localised to Sutherland area.
- An advert will be placed within the next 2 weeks for one month and UCT will wait on comments and then another formal public participation consultation will follow.
- 1 October 2018 meetings were all informative session and no decision making session on end result.

**Question AvW:**

**“Are you certain that the human remains were dug up or was this a result of the flooding – as according to his knowledge there was also a big flood in the 1919.”**

**VG** responded that there was no indication of a flood in the records received. The farmer then, Cornelius Coetzee, was the one who dug them – who labelled the deceased persons as Bushmen and his report suggests that they were forced into labour on the Kruisrivier by his great-great grandfather. They died and were buried on the farm. Coetzee Jr. dug them up in the 1920s and brought it to UCT as Bushmen Type skeletons. The names were of the 9 individuals mentioned to **AvW**.

**Question VG:**

**Are there still Coetzee farmers around in the area?**

**AvW** said that when he informed **DF** that there is still a Coetzee – but that he no longer lives in the area and he will do further research to determine the Coetzee’s current location.

**AvW** wanted to know if the University is certain that the remains are those of Khoisan farm workers as well as the dates of deaths.

He refers to Cornelius Abrahams – if they are certain if he is from Khoisan Descendants – as during that time there were also European workers with diminished status that also worked on the farm who were also buried in the workers cemetery.

**VG** confirmed that the verbatim of Cornelius Coetzee indicated that they were all Khoi and also the way the bodies were buried – with stones and slabs are traditional ways of Khoisan burials.

**CURRENT STATUS OF THE KRUISRIVIER FARM:**

**AvW** indicated that the farm is currently owned by a company with 2 farmers who live in De Doorns. The Farm manager, Daan Strydom might attend the Public meeting of the evening.

**MAP** – Specific coordination of the area where the bodies were dug up from.

**AvW** will send a picture of the map he has of the Kruisrivier farm to verify with the map of UCT but it seems like it is the same Kruisrivier farm.

**CLOSURE**

**AvW** indicated that he will do some research from his side.. He will be in attendance at the evening's public meeting.

**LF** thanked him for his presence and meeting was closed at 14h45.

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: MEETING WITH FAMILY MEMBERS ON 01 OCTOBER 2018 AT 10H00 AT THE IEC OFFICES, SUTHERLAND.**

**Chair:** Prof. Loretta Feris (LF)

**Translator/Facilitator:** Doreen Februarie (DF)

**Scriber:** Hazel Apollis ( HA)

**\*Attendance register was circulated and attached**

<p>1.</p>	<p><b>Opening and Welcome</b> DF opened and welcomed all.</p> <p>Introductions were done –</p> <p><b>UCT project team:</b> Prof. Loretta Feris (LF) – Deputy Vice-Chancellor: Transformation &amp; Student Affairs Dr. Victoria Gibbon (VG) – Curator (Biological Anthropology) Doreen Februarie (DF) – Public Participation Facilitator</p> <p><b>Family members from Sutherland:</b> Stuurman Family Abrahams Family</p>	<p>All</p>
<p>2.</p>	<p><b>Overview of UCT Kruisrivier Project</b></p> <p><b>Prof Loretta Feris</b> gave background that lead to the initiative from UCT:</p> <ul style="list-style-type: none"> <li>- Based on records, UCT unethically obtained a collection of human remains in the 1920s – donated by a farmer from Kruisrivier, Sutherland.</li> <li>- In the collection are human remains of 11 people of which 9 are from the Sutherland area.</li> <li>- It is not uncommon for the university to have collections of remains as it is used in their medical department for research and teaching, but it is ethically obtained.</li> <li>- Purpose of UCT this initiative is: to restore the injustice caused by the unethical removal of remains and to return it to the descendants (in Sutherland) of the deceased persons and drive the process of re-burial.</li> </ul> <p><b>Question from family member: Mr. Mietas</b> wanted to know why there was such delay and that the process is only now initiated.</p> <p><b>Dr Vicky Gibbon responded</b> that she attended a national conference hosted by the South African Heritage Resources Agency and the focus was on unethical and ethical ways of obtaining human remains. Upon her return to UCT she realized that in the universities collection, there 11 of those who were obtained unethically. She immediately informed LF and a moratorium was put on these 11 remains and the boxes were sealed immediately.</p> <p>Based on the records from the farmer who donated the collection,</p>	<p>Prof. Loretta Feris</p> <p>Mr Mietas</p> <p>Dr Vicky Gibbon</p>

<p>3.</p>	<p>indicates that 9 out of the 11 persons are from Sutherland.</p> <p><b>Comment by: Mr. Alfred Stuurman:</b> he indicated that he will prefer that the remains be returned to Sutherland and be re-buried in town.</p> <p><b>Question (Mr. Mietas):</b> Was there a relationship between the person who donated the collection and the professor of UCT who received this donation?</p> <p><b>Dr Vicky Gibbon indicated</b> that there is no evidence to substantiate that there was a relationship. Both the Donor and Professor have passed away too.</p> <p><b>Biological report:</b></p> <p><b>Dr Vicky Gibbon</b> shared the following information with the families:</p> <ul style="list-style-type: none"> <li>- The records indicated that the information received was from the great-great grandson of the farm-owner of Kruisrivier – orally given hence the dates of deaths are also approximated.</li> <li>- 8 out of the 9 remains have names attached to it and are from Sutherland. The 9<sup>th</sup> person is unknown.</li> <li>- 3 persons with names and surnames, the 5 with only first names:          Cornelius Abrahams ( died1878)          Klaas Stuurman ( died 1879)          Saartjie Stuurman (died1880)          2 children of Klaas en Saartjie Stuurman          Tooitjie (died 1888)          Jannetjie (died 1875)          Voetjie ( died1913)          Unknown ( died 1885)</li> </ul> <p><b>Question (Mr. Mietas):</b> What are the causes of death? Natural? Any wounds?</p> <p><b>Dr Vicky Gibbon response–</b> Records provided was a word-of-mouth so it does not really suggest accurately the causes of death. Some suggest that the especially the children died of illness, the others of natural causes (old age) and the one suggests that was maybe murdered. But this is not 100% accurate.</p> <p><b>Dr Vicky Gibbon</b> has not done any work on the human remains since the discovery of the collection and the boxes were immediately sealed. VG suggested that with the permission of the families, she will be able to do an analysis of the remains to determine whether there are wounds and also other biological information.</p> <p>VG indicated that the following can be determined with the skeletal remains - if permission is granted by the family:</p>	
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<p>4.</p>	<ul style="list-style-type: none"> <li>- Biological information can be obtained: gender, length of person, age</li> <li>- Disease and traumas to the bones</li> <li>- Facial reconstruction</li> <li>- DNA analysis ( will require a small sample of bone to be broken off)</li> </ul> <p>Families confirmed that a biological report will be much appreciated to get closure. They gave permission for the collection to be unsealed for biological report to be done by VG.</p> <p><b>Question (Mr. Mietas)</b> – Does the records indicate who the person was that was possibly murdered?</p> <p><b>Dr Vicky Gibbon</b> confirmed the meeting that it was Klaas Stuurman ( 1879)</p> <p><b>Families give an overview of family history:</b></p> <p><b>Anna De Wee ( Abrahams family)</b></p> <ul style="list-style-type: none"> <li>- Anna is 76years</li> <li>- Born on Ashoek farm, Sutherland</li> <li>- Her stepfather was Klaas Abrahams who had a brother named Dawid Abrahams who worked on the farm.</li> <li>- No other family can be remembered who were born in 1800</li> </ul> <p><b>Sensa Mietas( Stuurman ) &amp; Alfred Stuurman</b></p> <ul style="list-style-type: none"> <li>- Father: Josias Stuurman</li> <li>- All born and raised on Tuinshoek</li> <li>- They did not know the Stuurman family due to apartheid as he was Xhosa and her mother was Khoisan</li> <li>- Her father did not have relationship with his family as Xhosa were not accepted as people during apartheid.</li> </ul> <p>Klaas Stuurman is their great grandfather</p> <ul style="list-style-type: none"> <li>- Korsplaas owned by their great grandfather (Stuurman family) close to Carnarvon</li> <li>- Possible connection between Dawid Stuurman (Khoi Chief that was returned from Australia) to the Stuurman family of Sutherland. Klaas and Dawid were brothers.</li> </ul> <p><b>Question (Mr. Mietas):</b> Who brought the remains to the University?</p> <p><b>Dr Vicky Gibbon:</b> Cornelius Coetzee the farmer from Kruisrivier</p> <p><b>Prof Loretta Feris</b> asked if they are still in the area – families informed the meeting that they not aware of if any of the Coetzee's still resides in the area</p>	
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	<p><b>Families requests to UCT</b></p> <ul style="list-style-type: none"><li>- UCT firstly have to restore the dignity of the human remains, through a re-burial that need to take place later. Before this can happen the family requested and gave permission for the following to be done:</li><li>- The family has given permission to Dr Vicky Gibbon to unseal the remains and to do an analysis to determine cause of death and to provide a biological report</li><li>- Facial reconstruction of the human remains can be done</li><li>- DNA Analysis amongst the human remains can be done and permission is granted to break off sample from the bone.</li></ul> <p><b>Request by Alfred Stuurman:</b> can more information be gathered re. History of the farm Korsplaas (between Williston and Carnarvon) i.e. evidence of ownership, who owns the farm now, transfer deeds?</p>	
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**The Way Forward.**

**The families were informed of the following:**

- After this meeting, a meeting is to be held with the leadership of Sutherland (local government) and a public meeting in the evening.
- The process is to be guided the National Heritage Act and it is thus required that an advert be published in local, provincial and national newspaper. The purpose is to broaden the scope as there might be other family members outside of Sutherland that are affected.
- The family granted permission that the names of the deceased can be revealed in the evening's public meeting.
- The work requested from UCT will also be done in phases and feedback will be given to them accordingly.

**Closure**

**Doreen Februarie and Prof Loretta Feris** thanked all for their participation and meeting was closed at 11h25

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: LEADERSHIP MEETING ON 01 OCTOBER 2018 AT 11H45 AT THE IEC OFFICES, SUTHERLAND.**

**Chair:** Prof. Loretta Feris (LF)

**Facilitator:** Doreen Februarie (DF)

**Scriber:** Hazel Apollis ( HA)

**\*Attendance register was circulated and attached**

<p>1.</p>	<p><b>Opening and Welcome</b> DF opened and welcomed all.</p> <p>Roundtable Introductions were done. (refer to attendance register)</p> <p><b>Apologies:</b></p> <ul style="list-style-type: none"> <li>• Municipal Manager – Mr. Jannie Fortuin ( he is represented by his PA, Aldrich Hendricks)</li> <li>• Department of Health</li> </ul> <p>The meeting members agreed that the meeting will be conducted in English, but members are welcome to speak in their mother tongue.</p>	<p>All</p>
<p>2.</p>	<p><b>Background and discussions</b></p> <p><b>Prof Loretta Feris</b> gave background that lead to the initiative from UCT:</p> <ul style="list-style-type: none"> <li>- Based on records, UCT unethically obtained a collection of human remains in the 1920s – donated by a farmer, Cornelius Coetzee from Kruisrivier, Sutherland.</li> <li>- The remains of 11 people of which 9 is from the Sutherland area.</li> <li>- It is not uncommon for the University to have collections of remains as it is used in their medical school for research and teaching, but then it is ethically obtained.</li> <li>- The donated collection of the remains of the 11 people is sealed and no research has been done on it.</li> <li>- <b>Purpose of UCT initiative:</b> to restore the injustice caused by the illegal removal of the human remains and to return it to the descendants in Sutherland, and drive the process of re-burial.</li> <li>- It is key that in addition to the affected families, other stakeholders i.e. leadership as well as broader public are included in the process ( public participation process)</li> </ul> <p><b>Prof Loretta Feris</b> gave a summary of agreements reached with the affected family members:</p> <ul style="list-style-type: none"> <li>- <i>The families have given permission to unseal the remains and to do analysis to determine the cause of death and to provide a biological report</i></li> <li>- <i>Facial reconstruction can be done</i></li> <li>- <i>DNA Analysis amongst the human remains to be done and permission is granted that a sample from the bones can be taken for analysis.</i></li> </ul>	<p>Prof. Loretta Feris</p>

- Request to research on the history of the Khoisan people from Sutherland and to have it written up and published.

**Question: Mr. Avron Thomas; Department of Cultural Affairs and Sport – Regional Office.**

Is there a paper trail (documentation) about the farmer who brought the remains to UCT?

**Prof Loretta Feris** responded: Based on the report, Mr. Coetzee was the great-great grandson of the farm owner, and this is the only information UCT has regarding the family.

**Report from UCT Curator: Dr. Victoria Gibbon (VG)**

**Dr Victoria Gibbon** attended a national conference that was hosted by the South African Heritage Resources Agency in 2017. The focus was on unethical and ethical ways of obtaining human remains. Upon her return, **Dr Victoria Gibbon** discovered that in the universities collection was 11 skeletons that were unethically obtained. **Dr Victoria Gibbon** immediately informed the head of her department, a moratorium was placed on the 11 remains and the boxes were immediately sealed.

Based on the records from the farmer - who donated the collection - it indicates that 9 out of the 11 skeletons are from Sutherland.

**Dr Victoria Gibbon** indicated that there is no evidence to substantiate that there was a relationship between the Professor and the farmer who donated the collection to UCT. Both have passed away.

Comment by **Avron Thomas**: It is important that Dept. of Cultural Affairs and Sport (DCAS) of the Northern Cape are involved and it seems they are currently excluded.

**Prof Loretta Feris** responded: The meetings taking place today 1<sup>st</sup> October are all informal introduction meetings – to establish partnerships and identify all the stakeholders that should form part of the process - a formal public participation process will be done as required by section 36 of the National Heritage Resources Act 1999 ( Act no.25 of 1999)

**Prof Loretta Feris** requested the meeting to identify additional stakeholders, UCT want an inclusive process. Local and provincial government is key and national will only be involved when applying for the permits for the reburial.

**Question (Jeremy Davids: Ward Councilor):** What were the causes of death? As this will be of concern for the community members. **Dr Victoria Gibbons** reported that due to moratorium put on the collection of 11 human remains, no certainties can be given of causes of death. However, the affected family members granted permission to UCT to conduct an analysis to determine the cause of death.

	<p><b>Question Allistar Gibbons (AG) asked the following questions :</b>(1)Has the family indicated where they want reburial to be done? Municipal grave yards are available but there is regulations and processes involved. (2) Should this process not be guided by the National Heritage Resources Act 1999 (Act no.25 of 1999)?<b>Allistar Gibbons</b> also commented that the idea of an Activity Centre to showcase the history of Sutherland and that of the Khoisan people should be seen as an important historic event.</p> <p><b>Prof Loretta Feris</b>replied by sayingthatUCT will be guided by the regulations of the National Heritage Resources Act 1999 (Act no.25 of 1999) and that the public participation will determine the way forward as UCT has not done this before. The process to follow will be constructive and collaborative especially between the community of Sutherland and UCT. The Department of Cultural Affairs and Sports and the LocalMunicipality are part of the stakeholders and the process can be turned into something that is meaningful for the Sutherland community.</p> <p><b>AldrickHendricks suggested the following :</b>(1)The National Department ofCultural Affairs and Sportmust determine if there is other cases similar to this, that other universities in South Africa might have dealt with. (2) Support needs to be given to families as wounds of the past have now been opened.</p> <p><b>Doreen Februarie replies to support to families:</b> Section 36 of the National Heritage Resources Act 1999 (Act no.25 of 1999)requires that an advert has to be published with names; hence her visit to Sutherland the week of 26 September 2018,to meet with affected families. The meetings with the families were very emotional. During the meeting of 1<sup>st</sup> October 2018 with the families, they were excited to get closure and they are aware of the emotional impact that this may have – emotional support services will be prioritized as required by the affected families.</p> <p><b>Question Speaker Denise Owies:</b> Will DNA Analysis be accurately matched with the living family members to confirm that they are indeed related? To avoid the family going through unnecessary emotional trauma – if the analysis does not match.</p> <p><b>Dr .Victoria Gibbons</b>said thatthe current records can confirm relationship, but UCT will try to ensure certainty of analysis that will be done.</p>	
<p><b>6</b> <b>6.1</b></p>	<p><b>WAY FORWARD</b></p> <ul style="list-style-type: none"> <li>- <b>Media Statement</b> UCT will have a media briefing on 11 October 2018 in Cape Town and it will also be attended by representatives of the affected families. A copy of the press release will be provided to the following municipalities and government departments: Karoo Hoogland, Namakhoi, Namaqua District Municipality and the</li> </ul>	<p>Doreen Februarie/ Professor Feris</p>

<p>6.2</p> <p>6.3</p> <p>6.4</p> <p>6.5</p> <p>7.</p>	<p>Department of Cultural Affairs and Sport, Kimberley.</p> <p><b>Avron Thomas</b> was of the opinion that it is not necessary to provide the media statement to Namakhoi Municipality, as the Speaker Denise Owies is attending the meeting in her capacity as a Traditional Leader.</p> <p><b>Avron Thomas</b> indicated that they will only respond to the press release if their offices receive enquiries.</p> <p><b>Doreen Februarie ; Placement of the Advert</b></p> <ul style="list-style-type: none"> <li>- To meet the requirements of section 36 of the National Heritage Resources Act 1999 (Act no.25 of 1999) an advert will be placed within the next 2 weeks whereby interested individuals and affected families will be invited to register. They will have one month (30 days) to respond to the advert. The meeting agreed that the advert will be placed in local newspapers, in Sutherland and surrounding areas. It was further agreed that the identified family members in Sutherland are the ones who will be accepted as immediate descendants of the deceased. And if other individuals with similar surnames as mentioned in the advert respond then they must provide proof of their connection to the human remains.</li> <li>- <b>Speaker Denise Owies; Interference by Khoisan Renaissance– Denise Owies</b> suggested that specific timeframes be set and minimise the area in order to avoid the process to be complicated. The process must be simple but dignified. There are numerous Khoisan chiefs rising up and this process might be derailed by these leaders.</li> <li>- <b>Doreen Februarie: Public Participation Process</b> The formal public participation process will start after the placement of the advert. The most important stakeholders will be the affected families, as their recommendations will be firstly considered. Communication from here onwards to be public and shared with communities. Prof. Feris reiterated again that the process will be guided by section 36 of the National Heritage Resources Act 1999 (Act no.25 of 1999) All stakeholders will be kept informed as per the requirement.</li> <li>- <b>Reburial Ceremony</b> <b>Avron Thomas</b> indicated the re-burial ceremony has to be semi-Khoisan, similar to the one done in Steinkopf that was led by the Department of Cultural Affairs and Sport, Kimberley. This means that ancestry and western influence must be acknowledged and the ceremony must be conducted in a Community hall by interfaith leaders. <b>Doreen Februarie</b> reminded the attendees that the purpose of this meeting was merely to share information and not take any decisions. Decisions will be informed by the Public Participation Process and input by the affected families.</li> <li>- <b>Circulation of meeting minutes</b> Minutes to be circulated to all.</li> </ul>	
<p>8</p>	<p><b>Closure</b></p> <p><b>Doreen Februarie and Prof Loretta Feris</b> thanked all for their participation and meeting was closed at 13h10</p>	



**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: PUBLIC MEETING ON 01 OCTOBER 2018 AT 18H00 AT THE COMMUNITY HALL, SUTHERLAND.**

**Chair:** Prof. Loretta Feris (LF)

**Facilitator:** Doreen Februarie (DF)

**Scribe:** Hazel Apollis ( HA)

**\*Attendance register was circulated and attached**

1.	<p><b>OPENING</b></p> <p>Doreen Februarie informed all about the format for the public meeting and introduced Ds Rayners who opened the meeting with prayer. Attendees are welcome to speak and ask questions in their mother tongue language. Dr Vicky Gibbon will speak English, but the presentation will be in Afrikaans on the screen. Attendees accepted the arrangement. The attendees also gave consent that the meeting may be recorded (audio and video )</p>	Doreen Februarie Ds Rayners
2.	<p><b>WELCOME</b></p> <p>The Mayor of Karoo Hoogland Municipality, Mrs. Veruscka Wentzel, welcomed all to the public meeting and thanked the UCT team for their presence.</p> <p>She conveyed sincere apologies from the Executive Mayor of the Namakwa District Municipality as well as the Municipal Manager, as they were unable to attend.</p>	Mayor Wentzel
3	<p><b>A WORD FROM THE WARD COUNCILLOR: KAROO HOOGLAND MUNICIPALITY</b></p> <p>Cllr Jeremy Davids further welcomed the meeting and encouraged them to listen and participate in this public meeting</p>	Cllr Jeremy Davids (JD)
4.	<p><b>PROFESSOR LORETTA FERIS: UCT DEPUTY VICE CHANCELLOR: TRANSFORMATION</b></p> <p>LF introduced her team and also shared her appreciation for the platform as she is also from the Northern Cape and it is an honour to be in Sutherland. UCT Team include; Dr Vicky Gibbon, Dr Sianne Abrahams, and the UCT media team lead by Elijah Moholola.</p> <p><b>Prof Loretta Feris</b> gave the background that lead to the initiative from UCT:</p> <ul style="list-style-type: none"> <li>- Based on records, UCT unethically obtained a collection of human remains in the 1920s – donated by a farmer, Cornelius Coetzee from Kruisrivier, Sutherland.</li> <li>- The remains of 11 people of which 9 is from the Sutherland area.</li> <li>- It is not uncommon for the university to have collections of remains as it is used in their medical department for research and teaching, but then it is ethically obtained.</li> <li>- The donated collection of the human remains of the 11 people is sealed and no research has been done on it.</li> </ul>	Prof. Loretta Feris (LF)

	<ul style="list-style-type: none"> <li>- <b>Purpose of UCT initiative:</b> to restore the injustice caused by the illegal removal of human remains and to return them to the descendants living in Sutherland, and to drive the process of re-burial.</li> <li>- It is key that in addition to the affected families, other stakeholders i.e. leadership as well as broader public are included in the public participation process.</li> </ul> <p><b>Prof Loretta Feris</b> also gave a summary of agreements reached with the affected family members in a previous meeting that was held 1<sup>st</sup> October 2018 at the IEC Offices, Sutherland. ( permissions granted by families):</p> <ul style="list-style-type: none"> <li>- <i>The family has given permission to unseal the remains to do analysis to determine cause of death and to provide a biological report</i></li> <li>- <i>Facial reconstruction can be done</i></li> <li>- <i>DNA Analysis to be done and permission is granted that a sample from the bones can be taken for analysis.</i></li> <li>- <i>Request to research the history of the Khoisan people from Sutherland and to have it written up and published.</i></li> </ul>	
4.	<p><b>Dr Vicky Gibbon: CURATOR UCT</b></p> <p>VG gave a presentation (slides were in Afrikaans) in English as she is Canadian. Questions addressed to her, was translated by the facilitator Doreen Februarie (DF)</p> <p><b>OVERVIEW OF VG'S PRESENTATION:</b></p> <p><b>Dr Vicky Gibbon</b> attended a national conference hosted by the South African Heritage Resources Agency in 2017. The focus was on unethical and ethical ways of obtaining human remains. Upon her return Dr Victoria Gibbon discovered that in the universities collection was 11 skeletons that were unethically obtained. Dr Victoria Gibbon immediately informed the head of her department and a moratorium was placed on the 11 remains and the boxes were sealed immediately.</p> <p>Based on the records from the farmer - who donated the collection - it indicates that 9 out of the 11 persons are from Sutherland.</p> <ul style="list-style-type: none"> <li>- The records indicated that the information received was from the great-great grandson of the farm-owner of Kruisrivier – orally given hence the dates of deaths are also approximated.</li> <li>- 8 out of the 9 remains have names attached to it and are from Sutherland. The 9<sup>th</sup> person is unknown.</li> </ul> <p><b>Dr Vicky Gibbon</b> indicated that there is no evidence to substantiate that there was a relationship between the professor and the farmer who</p>	Dr Victoria Gibbon (VG) / Doreen Februarie(DF)

	<p>donated the collection to UCT. Both have passed away.</p> <p><b>Dr Vicky Gibbon</b> further mentioned the following can be determined with the skeletal remains - if permission is granted by the family – when an analysis is done on the remains:</p> <ul style="list-style-type: none"> <li>- Biological information: gender, length of person, age</li> <li>- Disease and traumas to the bones can be determine.</li> <li>- Facial reconstruction</li> <li>- DNA analysis amongst the skeletons to determine the biological connections. (will require a small sample of bone to be taken from the skeleton.)</li> </ul> <p>She reported that the families confirmed that a biological report will be much appreciated to get closure. They gave permission for the collection to be unsealed for biological report to be done.</p> <p><b>Doreen Februarie</b> than read the names of the deceased as per records received:</p> <ul style="list-style-type: none"> <li>Cornelius Abrahams ( 1878)</li> <li>Klaas Stuurman ( 1879)</li> <li>Saartjie Stuurman (1880)</li> <li>2 children of Klaas en Saartjie Stuurman</li> <li>Tooitjie ( 1888)</li> <li>Jannetjie (1875)</li> <li>Voetjie ( 1913)</li> <li>Unknown ( 1885)</li> </ul> <p>The meeting had a moment of silence for all the above deceased guided by prayer done by Ds. Rayners.</p> <p><b>Doreen Februarie</b> thanked the meeting for their willingness and openness to have UCT introduce this initiative and the public participation process. She encourages all to participate in the Q &amp; A session.</p>	
5.	<p><b>QUESTION &amp; ANSWER SESSION</b></p> <p><b>Gert Lottering (GL):</b> He concurs and encourages the importance of facial reconstruction process as it will be a beautiful gesture for the families.</p> <p><b>Dr Vicky Gibbon</b> indicated that she will try her best to liaise with SAPS facial reconstruction specialist to do this process.</p> <p><b>George Jacobs (GJ):</b> Has UCT found the descendants of the deceased persons?</p> <p><b>Doreen Februarie</b> confirmed that she has met with descendants of both the Stuurman and Abrahams families. They are also present in the public meeting.</p>	

**David Baadjies (DB):**

His concern was around the digging up of graves, as it is against the law and will criminal charges be laid against the person who illegally removed the remains? Who is being held responsible for this act? Can foul play be determined?

**Prof Loretta Feris** responded that UCT have to look at what is practical versus law versus moral aspect of this situation. She indicated that it is unpractical to lay criminal charges as the farmer already passed away and the current farm owners cannot be held accountable for this.

She and DF also referred to discussions that took place with the families in the morning's meeting (1<sup>st</sup> October 2018) – UCT wants to respect their wishes.

Mr. Mietas (Stuurman family) responded and informed the meeting that as families they agreed that it was more important and valuable to have the human remains returned to them as family for reburial within their own community. Closure was the important factor and that they are not considering any criminal action.

**Gerrit Lottering:**

What would be someone's motivation to bring human remains to the University and would causes of death be determined?

**Dr Vicky Gibbon responded** that they have no clear reason for why this unethical donation was brought to University. A biological analysis that can be done, to determine the following: age, gender, length and potential causes of death and approximate date of death. However the records indicate that one of the deceased was supposedly murdered.

**Neville Van Wyk ( NvW):**

How was the University able to accept the remains donation to the institution? Was there a connection between the Professor and the farmer who donated the human remains?

Neville is of the opinion that this all should be written up and captured in the history of the indigenous people of Sutherland – tourists should be made aware of this history. He added that the causes of death s\is very important, especially in light of what was revealed with return of Saartjie Baartman.

**Prof Loretta Feris reported** that the record does not indicate that there was a direct connection between Prof. Brennan (UCT) and the farmer, Coetzee, who donated the remains to the university. All they know is that Prof Brennan was the lecturer that focused on SA/Khoi research then.

	<p><b>Ds. Rayners:</b></p> <p>Is the cemetery where these remains were dug up from, known to UCT? Will the remains be returned to the initial resting place?</p> <p><b>Dr Vicky Gibbon replied</b> that UCT just knows it is the Kruisrivier farm where the remains came from. UCT is in the process to establish contact with current farm owner as they want to visit the site.</p> <p><b>Gerrit Lottering</b> thanked UCT for this initiative as it will be good for the community of Sutherland.</p>	
6	<p><b>WAY FORWARD</b></p> <ul style="list-style-type: none"> <li>- <b>Doreen Februarie</b> gave a summary of the day's meetings (1st October 2018). The purpose of the meetings (meeting with affected families, meeting with the Sutherland Leadership and the Public meeting) was to inform the community of Sutherland about the process and to share information of how the process will unfold that will lead to the reburial of the human remains.</li> </ul> <p><b>Placement of the Advert</b></p> <p>To meet the requirements of section 36 of the National Heritage Resources Act 1999 (Act no.25 of 1999) an advert will be placed within the next 2 weeks whereby interested individuals and affected families will be invited to register. They will have one month (30 days) to respond to the advert. The meeting agreed that the advert will be placed in local newspapers, in Sutherland and surrounding areas. It was further agreed that the identified family members in Sutherland are the ones who will be accepted as immediate descendants of the deceased. And if other individuals with similar surnames as mentioned in the advert respond then they must provide proof of their connection to the human remains.</p> <p>The meeting was informed that the affected families will get all related information first before it is shared in the public domain.</p>	Doreen Februarie Prof Loretta Feris
8	<p><b>VOTE OF THANKS</b></p> <p><b>Doreen Februarie &amp; Prof Loretta Feris</b> thanked all for their participation and meeting was closed at 19h50</p>	

CHAIRPERSON

DATE:



**SUTHERLAND KRUISRIVIER VOOROUERS SEËNING SEREMONIE**  
**VIR DIE**  
**ABRAHAM EN STURMAN FAMILIE**

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**SUTHERLAND KRUISRIVIER ANCESTOR BLESSING CEREMONY**  
**FOR THE**  
**ABRAHAM AND STURMAN FAMILY**

**8 FEBRUARIE 2019/ 8 FEBRUARY 2019**

**DUMO BAQWA LOKAAL /ROOM**

## SEËNING SEREMONIE PROGRAM

**Program Bestuurder: Danab Gaob F'im (Rev. Gregg Steven Fick)**

- 10:00 Prosesie gelei deur Priester: **Krotoa Smith en Denise Owies**
- 10:05 Openings Gebed: **Dr. Ruben Richards**
- 10:10 Verwelkoming: **Prof. Loretta Feris, Adjunk Visie –Kanselier , Tranformasie ( UK**
- 10:15 Doel van die Seëning Seremonie van die Abraham en Stuurman Familie:) **Prof. Mamokgethi Phakeng, Visie - Kanselier ( UK)**
- 10:20 Minuut van Stilte: **Doreen Februarie**
- Voorlees van oorledenes se name terwyl die Kerse aangesteek word: **Abraham en Stuurman Familie**
- 10:25 Sang Item: **Amanda Lois Stone**
- 10:30 Gesamentlike Sang: Lied 1: **Wees stil en weet dat ek is God**
- 10:35 Woord van Bemoediging – **Denise Owies: Speaker of Nama-Khoi Springbok**
- 10:40 Skriflesing – **Ds Rayners - Sutherland**
- 10:45 Woord van Bemoediging: **Danab Gaob F'im**
- 10:50 Bedanking: **Adrian Mietas namens die Abraham en Stuurman Familie**
- 10:55 Gesamentlike Sang: Lied 2: **Doen net u wil Heer**
- 11:00 Afsluitings Gebed in Nama: **Wiela Bekeer, Khoisan Verteenwoordiger, Springbok**
- 11:05 Uitdoof van Kerse: **Doreen Februarie with Abraham en Stuurman Familie**
- 11:10 Abraham en Stuurman Familie verlaat die saal met begeleiding deur: **Priester Krotoa Smith en Denise Owies**

## BLESSING CEREMONY PROGRAM

**Officiating Officer: Danab Gaob F'im (Rev. Gregg Steven Fick)**

- 10:00 Entrance Procession Led by **Chief Krotoa Smith and Denise Owies**
- 10:05 Opening Prayer: **Dr. Ruben Richards**
- 10:10 Welcome: **Prof. Loretta Feris, Deputy Vice- Chancellor, Transformation (UCT)**
- 10:15 Significance of the Blessing Ceremony of the **Abraham and Stuurman Family: Prof. Mamokgethi Phakeng, Vice Chancellor (UCT)**
- 10:20 Minute of Silence: **Doreen Februarie**
- Reading of the Names of the Human Remains while Lighting of Candles - **Abraham and Stuurman Family**
- 10:25 Item in Song: **Amanda Lois Stone**
- 10:30 Congregational Song 1: **Wees stil en weet dat ek is God**
- 10:35 Word of Encouragement: **Denise Owies : Speaker of Nama-Khoi, Springbok**
- 10:40 Scripture Reading: **Rev. Rayners - Sutherland**
- 10:45 Word of Encouragement: **Danab Gaob F'im**
- 10:50 Vote of Thanks: **Adrian Mietas on behalf of the Abraham and Stuurman Family**
- 10:55 Congregational Song 2: **Doen net u wil Heer**
- 11:00 Closing Prayer in Nama: **Wiela Bekeer, Khoisan Representative, Springbok**
- 11:05 Blowing out of Candles: **Doreen Februarie with Abraham and Stuurman Family**
- 11:10 Abraham and Stuurman Family leave the venue led by: **Chief Krotoa Smith and Denise Owies**

**LIED 1**

Wees stil en weet: ek is die Heer

Wees stil en weet: ek is die Heer

Wees stil en weet: ek is die Heer

Wees stil en weet: ek kan genees

Wees stil en weet: ek kan genees

Wees stil en weet: ek kan genees

Wees stil en weet: ek sorg vir jou

Wees stil en weet: ek sorg vir jou

Wees stil en weet: ek sorg vir jou

**LIED 2**

Doen net u wil Heer, u wil met my.

Soos pottebakkers met hul klei

Neem my en vorm my net soos U wil

Op U , Heer ,wag ek needrig en stil

Doen net u wil Heer, u wil met my

Help dat e k altyd naby U bly.

Toets my, deurlouter heel my gemoed,

Here, bewaar my rein deur U bloed

Doen net u wil Heer, u wil met my

Is ek gebonde, maak my tog vry,

Breek alle bande, al bring dit smart.

Heer, gee opregtheid diep in my hart.

**DIE ABRAHAM EN STURMAN FAMILIE BEDANK U VIR U  
ONDERSTEUNING.**

**THE ABRAHAM AND STURMAN FAMILY WISHES TO THANK  
YOU FOR YOUR SUPPORT.**

## **Meeting with Stephan Jakobs – the Farm Owner of Kruisrivier, Sutherland.**

**Date: 8 March 2019 @ 8:30**

**Venue: Lovey's Farm, De Doorns**

### **Present**

Prof Loretta Feris (LF)  
Stephan Jakobs (SJ)  
Dr Sianne Alves (SA)  
Prof Simon Hall (SH)  
Nina Barnes (NB)  
Doreen Februarie (DF)

### **Meeting Agenda**

- Kruisrivier Reburial Process Update
- Kruisrivier Cemetery Report
- Way Forward

**LF** - introduced the team and also thanked Stephan for the opportunity to meet with him.

### **DF – Process Update**

The Public Participation Process will be concluded by 31 May 2019. The South African National Heritage Resources Agency will then be provided with a report on the outcome of the Public Participation Process. A Reburial Plan will also be included with the report that will support the application for a permit for the reburial. A final Public Participation meeting is planned for 20 May 2019 in Sutherland. Consultation with the family will continue.

**LF** – The University is committed to the process and working closely with the family to conclude the process. Simon Hall was commissioned to relocate the cemetery on the farm, and UCT would like to share the findings. UCT is also sensitive to the current political climate in terms of the debates regarding land restitution.

**SH** - The cemetery was found some 300 metres south west of the main Kruisrivier farm complex on a flat alluvial terrace. The cemetery is clearly isolated from the main farm buildings. There is also a small cemetery with 5 marked graves of the Coetzee family. Although the Stuurman / Abraham and Coetzee cemeteries are separate, both are located in the same area beyond the “werf” precinct. Most of the graves in the Stuurman/Abraham cemetery are marked by headstones, and in many cases also by smaller footstones. The headstones are not marked. Given the graves are clearly marked, it was possible to make a count for the whole cemetery and approximately 45 graves are present.. It seems that the cemetery developed organically, however, in some cases there seems to be a deliberate clustering of a few graves, that potentially indicates a familial or kin relationship between the people in these graves. The 8 graves that were disturbed are located at the far end of the cemetery. The 8 individuals must have been known to the Farmer, Mr Coetzee, as he could provide record of their names and approximate date of death. The records in the UCT archive indicate names, some detail on relationships and also some life history and biographical detail.

**SJ** – confirm that he was not aware of the cemetery on the farm. He is also sceptical about the findings. However, he would be willing to provide a space for a memorial plate available to the family, at an accessible point of the farm perimeter and the public road

**LF** - mentioned that the fencing of the cemetery required further discussion as it is likely that the setting up of the cemetery perimeter, would become the responsibility of the farm owner. UCT would be willing to assist the farmer, if necessary. It was noted that there is also a national guideline available for UCT to follow, which is why Prof Feris is hoping that UCT and the farm owner will be able to work together to find a suitable solution. It was clarified that the family still prefer that the reburial take place in Sutherland and not on the farm.

**Way Forward**

Communication with the Farm owner will continue. The family would like to visit the farm. **DF** will arrange a suitable date and communicate with them to finalise the visit. It is envisaged that the reburial will take place on 24 September 2019

**LF** thanked Stephan for the opportunity to engage with him. Stephan then requested a private moment with Prof Feris.

**Meeting end at 10:30**

## Minutes

### Meeting with Stephan Jakobs – Farm Owner of Kruisrivier, Sutherland.

**Date:** 10 October 2018 @ 10h00

**Venue:** Lovey's Farm, De Doorns

**Present:** Stefan Jakobs (SJ)

Doreen Februarie (DF)

Hazel Apollis (HA)

- General introductions were done
- **DF** gave a summary of the meetings held in Sutherland on 01 October 2018 and background information regarding the project.
- **SJ** confirmed that the representatives of Roggeveld Farmers' Union – who attended the Public meeting – also provided feedback to him of the meeting of 1<sup>st</sup> October 2018.
- **SJ** informed us that Professor Hall from UCT contacted him in November 2017, but the way he was approached was not welcoming, hence no further discussions with UCT since then – until **DF** contacted him.
- **SJ** gave an overview of the current Kruisrivier farm – he and his business partner bought the farm about 6 years ago at an auction. The previous owner of Kruisrivier were Klaas Van Wyk ( he was murdered 7 years ago)
- **SJ** confirmed that there is a family cemetery of the Coetzee family on the farm.
- Kruisrivier is approximately 38km outside of Sutherland on a gravel road. Opposite the Kruisrivier farm, is the Wangenella farm owned by Jan Cloete that was also part of the Kruisrivier farm years ago.
- **SJ** is of the opinion, that due to the distance and the gravel road (which is in a very bad state), it will be better if the reburial takes place in the town of Sutherland. The road is not accessible with normal vehicles.
- **DF** indicated to **SJ** that the family would prefer that the human remains be re- buried in Sutherland, but it is not final yet.
- **DF** informed **SJ** that **UCT** would want to visit the farm to determine the specific coordinates of where remains were dug up from – **SJ** indicated that he will grant permission, and that contact should be made with him at least one week in advance to make arrangement for the visit with his Farm Manager. There is wildlife on the farm, hence the reason he has to be informed in advance in order to ensure everyone's safety.
- **SJ** suggested that the map Abra van Wyk might have of the Kruisrivier – can indicate where the stonewalls were and these stonewalls were used as boundaries in those days.
- **SJ** does not grant permission for UCT team to remove any discoveries on his farm – that can be for further discussion.
- **SJ** suggested that he will be able to provide space between the Kruisrivier and Wangenella farms – that is accessible from the Provincial road – for the families to put up a memorial plate- to which they will have access at any time.

- **DF** inquired from **SJ** if he knows a Dawid Abrahams who possibly worked on Kruisrivier – **SJ** will have to follow up with his Farm Manager to go through the records, as it is possible that Dawid Abraham could have been a casual worker.

**DF informed SJ on the way forward:**

- A notice will be published in the newspapers in the next two weeks regarding the process. The purpose of the notice will be to inform the public at large of the process and also to invite interested and affected parties to register as Next of Kin (NoK). Members of the public can also use the opportunity to raise their concerns and provide comments.
- A media briefing session will take place on 11 October 2018. At the briefing session Prof. Phakeng, the Vice Chancellor will deliver a formal statement, the session will also be attended by the identified family members, Prof Loretta Feris ( Deputy Vice- Chancellor – Transformation) and Dr Vicky Gibbon ( Biological Anthropologist)
- **SJ** thanked **DF** for the meeting and the manner in which it was approached. He is open to further related discussions.
- **DF** will include **SJ** in all email communication regarding the process.
- The meeting closed at 11h00



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11 October 2018

## Speech by UCT Vice-Chancellor

*(Edited version of the speech delivered by University of Cape Town Vice-Chancellor, Professor Mamokgethi Phakeng, at a media conference held on 11 October 2018 at Mafeje Room, Bremner Building, UCT)*

The University of Cape Town, like many other universities around the world, has a human skeletal collection that provides long-term safe storage of skeletons used for research.

It is not unusual for universities to receive skeletons for teaching and research purposes, with permission from the state. Usually these skeletons come to us as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the State.

Sometimes in our surrounding community old human skeletal remains are uncovered during development or by erosion of the soil. UCT currently has 1 021 skeletons. They are used for educational and research purposes in a variety of disciplines, including health sciences. They help us to understand how our species has adapted over time and to different environments.

The donation of human skeletons, whether they be of cadaver or archaeological origin, has always been tightly controlled at UCT, but deeper consideration of the ethical context of their collection has been a focus since the 1980s and research is now controlled by strict protocols.

However, early last year during an archiving audit of the collection, one of our academics in the Department of Human Biology, Division of Clinical Anatomy and Biological Anthropology, Dr Victoria Gibbon, discovered that our skeletal collection included 11 skeletons that were obtained unethically in the 1920s.

The very limited documentation for these skeletons indicates that these people died in the 19th Century. Nine individuals are from a single farm in Sutherland, Northern Cape and appear to have been removed by the owner of the farm in the 1920s and sent to UCT. These Khoisan people had been captured and forced to work as indentured labourers on the farm. (Sadly, this was a common practice in South Africa at the time.)

The records accompanying one of the male skeletons indicates he may have been murdered but there is no other information about the cause of death or who might have committed

the alleged murder. There are last names associated with some of these individuals, Stuurman and Abraham families.

There is no evidence that UCT staff conducted any research with these skeletons, although we cannot confirm that they remained undisturbed in the collection.

As soon as Dr Gibbon realised we had these remains a moratorium was immediately placed and UCT began investigating how we could return these skeletons to their place of origin so that they could rest near their families. The first step, of course, was to try to locate the descendants of these people in Sutherland. We were able to do so with the help of social development specialist Mrs Doreen Februarie of the Nosipho Consultancy, who is here with us today.

While it is impossible to undo the injustices that these men, women and children received during their lifetime, we hope this process of repatriation will go some way to restore the dignity that was stolen from them, to recognise them as fellow human beings, and to give their descendants the opportunity to remember and honour their ancestors.

As deeply distressing as this finding has been to us as an institution, we also realise that it presents UCT with an opportunity to revisit a past injustice, to reflect on and learn from our past, and seek ways to amend for past transgressions.

UCT has an incredible heritage. We are so proud of those who came before us in the history of this great institution and the many incredible achievements and inheritance that they left us. They have given us and the future generations so very, very much. We will protect that heritage and build on it. However, we have to walk our own path in further transforming the institution.

While many of our discussions around transformation at UCT tend to be forward looking and focussed where we want our institution to be, we need to have the courage and the honesty to confront our past and loosen its grasp on us. This finding presents a transformational moment for the institution – a moment in which we acknowledge and apologise unreservedly for an institutional mistake and ensure that going forward we never repeat a mistake of this magnitude and that we continue to forge an inclusive institution which operates under the highest possible ethical code.

While the university cannot erase the almost century-long period from when this incident first happened, we have been fortunate to have the opportunity to extend our heartfelt apologies in person to the descendants and do so again today on this public platform. UCT regrets its role in this chapter of history and is grateful for grace and understanding exhibited by the families affected.

***ENDS***

***Issued by: UCT Communication and Marketing Department***

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## **Restoring ancestors to their home**

11 October 2018

Dear students and colleagues

Transforming the University of Cape Town (UCT) is not only about looking ahead to where we want to be, but also about looking back at our history.

An important part of authentic transformation is not only to celebrate our proudest moments – and there are many to truly celebrate – but also to acknowledge the instances where UCT participated in injustice or unfairness. In these instances we need to revisit past injustices, reflect on and learn from them, and seek ways to provide redress where that is possible.

One such instance has been made known to us recently. I am writing to inform you about this shameful chapter in UCT's history and about the collaborative process we have put in place to make some form of amends for what happened in our university's past.

As you may know, UCT, like many other universities around the world, has a Human Skeletal Collection that provides long-term safe storage of skeletons. While in the collection, with permission of the correct authorities, they are used in teaching and research. Usually these skeletons come as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the state.

Sometimes in our surrounding communities' skeletal remains are uncovered during development or by soil erosion. UCT currently has 1 021 skeletons. These skeletonised remains are used for educational and research purposes in a variety of disciplines, including health sciences.

The donation of human skeletons, whether they be of cadaver or archaeological origin, has always been tightly controlled at UCT, but deeper consideration of the ethical context of our collection has been a focus since the 1980s and research is now controlled by strict protocols.

However, during a recent archiving audit of the collection, Dr Victoria Gibbon from the Department of Human Biology, Division of Clinical Anatomy and Biological Anthropology, discovered that our collection included 11 skeletons that were obtained unethically.

The very limited documentation for these skeletons indicates that these people died in the 19th century. Nine individuals are from a single farm in Sutherland, Northern Cape and appear to have been removed by the owner of the farm in the 1920s and sent to UCT. These Khoisan people had been captured and forced to work as indentured labourers on the farm. (Sadly, this was a common practice in South Africa at the time.)

The records accompanying one of the male skeletons indicates he may have been murdered but there is no other information about the cause of death or who might have committed the alleged murder. There are last names associated with some of these individuals, Stuurman and Abraham families.

There is no evidence that UCT staff did any research with these skeletons, although we cannot confirm that they remained undisturbed in the collection.

As soon Dr Gibbon realised we had these remains a moratorium was immediately placed and UCT began investigating how we could return these skeletons to their place of origin so that they could be laid to rest near their families. The first step, of course, was to try to locate the descendants of these people in Sutherland, which we did with the help of social development consultant Mrs Doreen Februarie of Nosipho Consultancy.

We were able to meet with community members in Sutherland, including local government leaders, traditional and religious leaders, and members of the Stuurman and Abraham families who are likely to have descended from the adults whose skeletons were sent to UCT.

While we know from our work with the national government that many skeletons of South Africans in the 19th century were treated similarly, there is as yet no precedent for returning such skeletons to their places of origin. Therefore, we met with the families to ask for their advice and assistance.

Dr Gibbon explained how the skeletons were discovered in our Human Skeletal Collection and shared the very limited information we have about their lives and deaths. Then discussions were held so that community members' queries or concerns could be answered.

While it is impossible to undo the injustices that these men, women and children experienced during their lives, we hope that the public participation process that has begun will restore the dignity that was stolen from them during their lifetimes, recognise them as fellow human beings, and give their descendants the opportunity to remember and honour their ancestors.

Our intention throughout this process has been to honour the wishes of the family members. We discussed, for instance, different non-invasive ways that Dr Gibbon could investigate these skeletons, should any descendants give

their permission to do so. Such an investigation might help to answer some of the descendants' questions, although it does not seem possible that we will ever be able to know all the details about them.

The reason we are following this process is because we believe that to achieve authentic transformation across South Africa we must acknowledge the instances where people or institutions have participated in injustice and do our best to provide redress where that is possible.

UCT participated in an unjust practice with these 11 people. We want to do our best to make things right after all these years. In doing so, we need to align with the community of people who have been harmed by the actions of the past, so that they are included in the restoration and healing we hope to achieve.

I wish to thank Deputy Vice-Chancellor Professor Loretta Feris and the Office for Inclusivity and Change who have led this project. It is their hard and consistent work that made this important project possible and I know they will see it through to the end. They have made this significant and important moment in our institution's history possible.

I also express our gratitude to the Stuurman and Abraham family members who have been so gracious towards UCT throughout our interaction with them. Our public participation consultant, Mrs Februarie, led our engagement with the families and community members and for this we are thankful to her. I furthermore thank Dr Gibbon and the Department of Human Biology, who have been instrumental in this project.

We will continue to inform the campus community of any developments during this process so we can experience this transformational journey together.

Professor Mamokgethi Phakeng  
Vice-Chancellor

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: PUBLIC MEETING ON 20 MAY 2019 AT 18H00 AT THE ROGGEVELD PRIMARY SCHOOL HALL, SUTHERLAND.**

**Chair:** Prof. Loretta Feris (LF)  
**Facilitator:** Doreen Februarie (DF)  
**Scribe:** Hazel Apollis (HA)

**\*Attendance register was circulated and attached**

<p><b>1.</b></p>	<p><b>OPENING</b></p> <p>DF asked the meeting to stand and have a moment of silence – taking into account the nature of this project.  All is informed that language conduct or meeting will be in English and Afrikaans due to the presentations that will be made. Translations will be done when needed.</p>	<p>Doreen Februarie</p>
<p><b>2.</b></p>	<p><b>WELCOME</b></p> <p>Professor Loretta Feris (<b>LF</b>) welcomed all – especially all dignitaries from the various municipalities - and informed the audience that the purpose of the meeting is to provide full feedback on the Kruisrivier project and on the way forward.</p> <p>She indicated that <b>DF</b> will manage the programme for this meeting</p>	<p>Prof Loretta Feris</p>
<p><b>3</b></p>	<p><b>MESSAGES OF SUPPORT TO THE PROJECT</b></p> <p>The following persons conveyed their messages of support to the project and all initiatives ( reburial process and research):</p> <p>Mayor Wentzel – Karoo Hoogland Municipality  Ward Cllr Davids – Karoo Hoogland Municipality  Exec. Mayor Kekana – Sarah Baartman District Municipality</p>	
<p><b>4.</b></p>	<p><b>Feedback and status of Public Participation Process (PPP) and research:</b></p> <p>The Deputy Vice-Chancellor: Transformation of UCT, Professor Loretta Feris lead the conversation of feedback:</p> <ul style="list-style-type: none"> <li>• The project was initiated due to the identification of human remains of 9 individuals – from Sutherland - in UCT's collection that was donated without permits. UCT undertook to rectify this and return the human remains to families.</li> <li>• The law requires a Public Participation process (PPP) for the above to be done and hence the appointment of Doreen Februarie to conduct the PPP on behalf of UCT.</li> <li>• She indicated in addition to the PPP, UCT also agreed to do scientific analysis, to gain further information about the human remains. This analysis was requested by the family and they also provided consent.</li> <li>• A team of UCT researchers are working closely with researchers at Liverpool University, UK and the Institute for Science of Human History, Germany to conduct the analysis:</li> </ul>	<p>Prof. Loretta Feris (LF)</p>



	<ul style="list-style-type: none"> <li>➤ He has been part of the PPP since October 2018 and been fully involved.</li> <li>➤ The date for reburial is set for 24 September 2019 and will be a cultural/ traditional ceremony</li> <li>➤ He conveyed their sincere gratitude to the whole UCT team who conducted this process and allowed their families to be reburied and brought back to their homes with dignity and honour.</li> </ul> <p>Professor Simon Hall (Archaeologist) did a presentation on his findings on the Kruisrivier Cemetery – where the remains were dug up from.</p> <ul style="list-style-type: none"> <li>• History of Kruisrivier – the name was given during colonial era</li> <li>• From the historians, it clearly indicates that the people of Khoi and San descent has been in this landscape has been there for 1000s of year</li> <li>• Kruisrivier is another layer in the historical process that starts with Khoi and San people.</li> <li>• During the 18th century when the Dutch arrived in the Roggeveld/ Tankwa areas – trek farming was done; and took out what is called “loan farms” – which initiated the process of dislocation of land of the indigenous people.</li> <li>• In the 19th century when the British came, another process of ownership was done – title deeds were given to owners.</li> <li>• The Abraham-Stuurman cemetery was close to where the families worked on that farm during that time.</li> <li>• The cemetery is not fenced off. It is estimated that there are 45 graves in the cemetery of which 8 are disturbed.</li> <li>• Close to the Stuurman and Abraham cemetery is a settlement that dates to the 18th century. It has evidence of the co-presence of Khoi pastoralists and colonial trek farmers of Dutch and German descent</li> </ul>	Professor Simon Hall
5.	<p><b>QUESTION &amp; ANSWER SESSION</b></p> <p><b>All questions were responded to by LF and SH:</b></p> <p><b>Angelo v.d Ventel (AvdV):</b> Descendant of the Stuurman family of the Western Cape</p> <ul style="list-style-type: none"> <li>• Will electronic copies of the reports be availed and shared with the family members? <i>Yes, this will be available (LF)</i></li> </ul> <p><b>Edmund Stuurman (ES):</b> Descendant of the Stuurman family from the Eastern Cape and chair of the “House of Klaas and Dawid Stuurman”</p> <ul style="list-style-type: none"> <li>• They are busy conducting their own research on the Stuurman families and request an extension from UCT before reburial is done - in order to conclude their research and have further discussions with the Stuurman families of Sutherland</li> </ul> <p><b>LF – UCT envisaged more research on long-term basis to be done post the reburial in relation to the history of the indigenous people.</b></p>	

	<p>The family has informed UCT that the reburial be done on Heritage Day 24 September 2019 (UCT is guided by the family's preferences.) The application process for a permit to SAHRA takes 3 months; the submission will be done by 31 May 2019. LF reiterates the guidance for the process is as per the families' wishes.</p> <p><b>Lesley Prins (LP)</b> – Descendants of Stuurman family from Eastern Cape</p> <ul style="list-style-type: none"> <li>Will any DNA testing be done between human remains and that of the identified family members of Sutherland? <b>LF</b> – This was not the request from the family members; hence this kind of testing will not be done.</li> </ul> <p><b>Vernon Stuurman (VS)</b> – Descendant of Stuurman family of Eastern Cape</p> <ul style="list-style-type: none"> <li>Is there potentially a link between Chart v.d Walt (who Klaas Stuurman allegedly killed in the last war he fought) as he was from the Sutherland area. <b>SH</b> – information in UCT accession register that Klaas Stuurman was captured by great grandfather of Carel Coetzee in the Langeberg (between Willistine and Carnavon). Underpins the era of the commando and capturing of indigenous people during that time.</li> <li>Can research possibly determine what is the relationship between grave of Klaas Stuurman vs the perceived grave of Klaas Stuurman (Gamtoos Valley) – DNA analysis – <b>LF</b> will consult with Dr. Victoria Gibbon on this aspect.</li> <li>Will the reburial be done at the actual identified gravesite? <b>LF</b> – The family members (after their visit to the cemetery) have indicated that they do not want to rebury their family at Kruisrivier – mainly because of the distance. <b>LF:</b> The current farm owners have indicated that they were not aware of the cemetery and also the graves that were dug up. They agreed to provide access for a site visit that was done on Sunday, 19.05.2019. LF confirmed that communication with the farm owners will continue.</li> </ul> <p><b>Alfred Stuurman</b>, the family representative informed the meeting that the reburial will be done in Sutherland and the Anglo-boere war cemetery . The site will be renamed to Memorial Site as agreed by the Karoo Hoogland Municipality.</p>	
6	<p><b>WAY FORWARD</b></p> <ul style="list-style-type: none"> <li>Task team will be established to coordinate the reburial ceremony for 24 September 2019</li> <li>Post the reburial further research will be done on the indigenous people of the Northern Cape</li> </ul>	Doreen Februarie
8	<p><b>VOTE OF THANKS</b></p> <p><b>DF &amp; LF</b> thanked all for their participation and meeting was closed at 20H30</p>	Prof L Feris

## **ABRAHAM EN STURMAN FAMILIE – VOORSTELLE VIR DIE HERBEGRAFNIS PROSES**

Na aanleiding van 'n vergadering wat gehou is op 20 Mei 2019 het die Abraham en Stuurman Familie op die volgende besluit vir die Herbegravniss Proses.

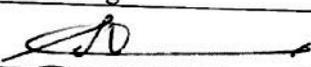
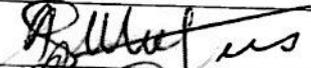
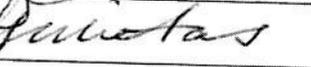
- Die Familie aanvaar die voorstel dat die oorledenes eerder by die Historiese Begraffplaas begrawe word, aangesien die 'Bus Stop' weens veiligheidsredes en die feit dat dit geproklameer moet word as 'n begraaffplaas nie op hierdie stadium as 'n geskikte opsie oorweeg kan word nie. Die Munisipaliteit stel voor dat die 'Bus Stop' as 'n gedenksplek gebruik word (oprigting van 'n gedenkplaat), aangesien die munisipaliteit besluit het om daardie ruimte te ontwikkel in 'n ekonomiese node vir die gemeenskap. Met die negatiewe konnotasie geheg aan die Historiese Begraffplaas (Anglo- Boere Oorlog) het Prof Feris (UK) voorgestel dat die naam verander word na "Memorial Site" Hierdie voorstel is deur die munisipaliteit aanvaar en sal in Junie 2019 by 'n gemeenskap vergadering vir goedkeuring voorgestel word. Die goedkeuring sal betyds wees voor 24 September 2019 vir die herbegravniss.
- Die familie stel voor dat Stephanus Stuurman en Anna De Wee hulle op die taakspan sal verteenwoordig wat sal bestaan uit verteenwoordigers van die Universiteit van Kaapstad, die Karoo Hoogland Munisipaliteit asook die Noord Kaap Provinsiale regering.
- Die familie stel voor dat die seremonie in die lokaal wat bekend staan as die 'OU Historiese Skool' gehou word.
- Die Familie verkies 'n openbare herbegravniss "want ons wil die gemeenskap ook betrokke maak".
- Ons wil die gemeenskap betrokke kry met die maak van komberse vir elk van ons afgestorwe familieledes, wat gebruik sal word om hulle in toe te maak".
- Ons as familie verlang dat die oorledenes 'n dag voor die herbegravniss na Sutherland gebring word, want ons wil 'n nagwaak hou."
- Ons verlang dat die voorbereiding van die menslike oorskot vir herbegravniss deur Dr Victoria Gibbon gedoen word. Die families sal in afvaardiging na Kaapstad stuur om met die proses te help. Die tradisionele leier moet ook teenwoordig wees.
- Ons as die familie verkies die bokse wat huidiglik deur die Universiteit van Kaapstad gebruik word vir die herbegravniss en nie kiste nie."
- Ons verkies 'n kulturele en tradisionele herbebegravniss wat so na as moontlik aan die gebruike is wat deur ons afgestorwe familie lede handhaaf was.
- Ons familie versoek leiding van die kulturele/tradisionele leierskap van die Noord Kaap Provinsie met ondersteuning van 'n tradisionele leier van die Wes- Kaap".
- Die families al 'n afvaardiging na Kaapstad stuur om die menslike oorskot na Sutherland te vergesel met die ondersteuning van 'n tradisionele leier. Die menslike oorskot sal dan op 'n eerbiedige wyse aan die familie oorhandig word

- Ons familie se eerste keuse is om ons gestorwe familieledede per donkie kar te vervoer, maar indien nie beskikbaar nie sal ons van die "bakkie" in Sutherland gebruik maak wat die tradisie hier in die dorp is."
- Ons die familie, wil elk van die bokse waarin die oorskot van ons familie lede is, met 'n swart skaapvel bedek en dit moet dan so in die graf geplaas word".

**Die familie neem met dankbaarheid kennis dat die Karoo Hoogland Munisipaliteit ook hul ondersteuning aanbied vir die volgende soos oorgedra deur Doreen Februarie:**

- Die Karoo Hoogland Munisipaliteit sal 24 uur sekuriteit aanbied indien die familie van die lykshuis wat die eiendom van die munisipaliteit is van gebruik will maak om die menslike oorskot te bewaar.
- Die Munisipaliteit onderneem ook om die 9 swart skaap velle wat vir die seremonie gebruik gaan word te voorsien.
- Die familie moet bevestig of die grafte uitgebou moet word, sodat die munisipaliteit die onkoste kan bepaal.
- Die munisipaliteit sal ook 'n bydrae lewer vir die spyseniering na die herbegraving. Daar word begroot vir 300 mense van die gemeenskap. Die munisipaliteit het die familie versoek om voorstelle te maak vir die tipe van spyseniering en wie hulle verkies om die etes voor te berei. Die familie stel voor dat 3 groepe aangestel word om die om die taak te deel. Die familie noem egter dat die groepe aan gesondheids vereistes moet voldoen.

Sien aangeheg lys van Familie lede met handtekening wat bogenoemde voorstelle bevestig.

Naam en Van	Handtekening
ALFRED STURMAN	
ANTHONY MIETAS	
JEREMY STURMAN	
ADRIAN MIETAS	
MARISA MIETAS	marisas
SENSA MIETAS	S. Mietas
KOWA ABRAHAMS	K. Abrahams
ABRAHAM FILANDER	T
ANNA DE WEE	A DE WEE
MAUREEN STURMAN	M. Sturman
LEONARDO KLEIN	L. Klein

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: LEADERSHIP MEETING ON 20 MAY 2019 AT 10H00 AT KAROO HOOGLAND MUNICIPALITY (KHM), BOARDROOM, SUTHERLAND.**

**Chair:** Mayor Veruschka Wentzel (VW)  
**Facilitator:** Doreen Februarie (DF)  
**Scribe:** Hazel Apollis (HA)

**\*Attendance register was circulated and attached**

<p><b>1.</b></p>	<p><b>Opening and Welcome</b>  VW opened and welcomed all.</p> <p>Introductions were done. (refer to attendance register)</p> <p><b>Apologies:</b></p> <ul style="list-style-type: none"> <li>• Ward Cllr Jeremy Davids</li> </ul>	<p>All</p>
<p><b>2.</b></p>	<p><b>Agenda Items</b></p> <p>Professor Loretta Feris (LF) suggested the following as agenda items and meeting agreed and accepted the suggestions:</p> <p><i>2.1 Update on the Public Participation Process: DF</i>  <i>2.2 Reburial process</i>  <i>2.3 Partnership with municipality during and post the reburial process</i></p> <p><b>2.1 Update on Public Participation process</b>  <b>DF</b> reported that the meeting scheduled for the evening (20.05.2019) will be the final one and will conclude the public participation process. The way forward is now to submit the reports as well as supporting documents to SAHRA to obtain the permit for Reburial. She indicated that the application for a permit should include the Public Participation Report as well as the reburial plan (proposed for 24 September 2019). The application process takes about 3 months, hence the suggestion that the Public Participation report and reburial plan be submitted by end of May 2019.</p> <p><b>2.2 Reburial Process</b>  <b>LF</b> informed the meeting that UCT team accompanied the family to the Kruisrivier cemetery on 19.05.2019 and afterwards had a debriefing on the suggested sites where reburial can take place. Prof Simon Hall (the archeologist) was able to give input and the history of the Kruisrivier cemetery site to the family.  The 3 sites (in order of preference) were identified by the family as follows:</p> <ul style="list-style-type: none"> <li>- The "Old Bus stop"</li> <li>- The Anglo-boere war cemetery</li> <li>- Sutherland community cemetery</li> </ul>	<p>Prof. Loretta Feris</p> <p>Doreen Februarie</p> <p>Prof. Feris</p>

<p>Feedback from Alistair Gibbons (AG) re. suggestions for reburial sites as per the last council meeting:</p> <ul style="list-style-type: none"> <li>- The bus stop will not be viable: taking into account that the site has to be proclaimed as cemetery – which is a longer process and might delay the reburial by another year. Safety and/or public interference is also a concern.</li> <li>- He indicated that the bus stop could potentially be used as a memorial site as the municipality is in the process of developing that land into economic/tourism hub. This will then also mean that municipality will be responsible for the maintenance of that site once it is developed.</li> <li>- The council suggested either cemeteries as an option.</li> </ul> <p><b>LF</b> informed the meeting that DF will take this back to the family to give their final suggestion – in order for the option to be table to the council for approval - who has another meeting at the end of May.</p> <p><b>AG</b> inquired if Council Resolution is needed for the reburial plan that will be submitted to SAHRA – DF indicated that it is not a requirement; only the proof (meeting minutes and attendance registers) of consultation sessions done with stakeholders. Comments and input by family members are very important.</p> <p><b>LF</b> suggested that a task team be established to drive the Reburial process and component should be as follows:</p> <ul style="list-style-type: none"> <li>- <b>KHM:</b> Mayor, Ward Councillor and Office manager</li> <li>- <b>Family members</b> (2 representatives: one from Abraham and Stuurman families)</li> <li>- <b>UCT:</b> Communications, Office of Inclusivity and Change, DF</li> <li>- <b>Regional District Municipality</b></li> <li>- <b>Province?</b></li> </ul> <p>**UCT will be responsible to coordinate the activities of the Task Team.</p> <p>The Reburial process should include the following:</p> <ul style="list-style-type: none"> <li>- <b>Format of reburial (traditional etc.)</b> – <b>AG:</b> does the family want individual graves for the 9 <b>VW:</b> Are there any specific requirements for how the grave must look? <b>DF</b> informed all that the family still has to be consulted on this and she will provide feedback.</li> <li>- <b>Transport of the human remains</b> – UCT will arrange for transport; the family has to confirm type of transport to be used, i.e. hearse or minibus</li> <li>- <b>Safe keeping of human remains</b> – KHM has a mortuary for safe keeping and AG indicated that it can be used. VW – will security be required and LF confirmed that 24hrs security is needed. KHM will take responsibility to arrange security.</li> <li>- <b>Catering:</b> The KHM and UCT will split the cost for catering; traditional food to be served; cater for maximum 300 people. AG</li> </ul>	<p>ALL</p>
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	<p>indicated that a sheep costs about R1800 and five sheep can feed 300 people. KHM will source the caterers and speak to family as they might have their own preferences for caterers.</p> <ul style="list-style-type: none"> <li>- <b>Set-up of location:</b> VW suggested the High school Hall for ceremony venue as it is big enough and there is enough chairs. DF to consult with family.</li> <li>- <b>Preparation of location:</b> The family has indicated that they will be responsible to prepare the venue in Khoi tradition and will have an evening wake the night before.</li> </ul> <p>LF suggested that UCT and Karoo Hoogland Municipality partner i.t.o. costs for the reburial. VW and AG agreed that this will be tabled to CFO.</p> <p>AG reiterates that all inputs from the family members will be needed urgently i.t.o preparation for graves, catering as the budget submissions for the 2019/2020 financial closes on 31 May 2019.</p> <p>LF confirms that UCT CMD unit will hold the event management portfolio for the reburial, i.e. creation of invitations and sending all out, flowers, programs etc.</p> <p>Prof Simon Hall (SH) mentioned to the meeting that in traditional burial the colour of the Hyde seems to be important – it must be determined whether black or white sheep skin will be required (as per Khoi tradition)</p> <p><b>2.3 Partnership with municipality post the reburial process</b></p> <p>LF indicated that UCT will like to do further research (restitution process) – and indicated that SH and Dr. Victoria Gibbon conduct further research. SH suggested that this should be an ongoing community collaboration research – community story telling events should be initiated as a lot of memory and history are within communities. Community partnerships should be part of acknowledgments should books be written up and published – all storytellers are authors.</p> <p>DF mentioned that the school principal indicated that there is a need from the school to have indigenous history to form part of the curriculum.</p> <p>AG also mentioned that a longer investment should be done into indigenous history for educational purposes. Climatology as an example, to have indigenous knowledge transferred to youth from the forefathers. He speaks of the inclusion of Department of Economic Development and Tourism.</p> <p>SH indicates that it is important to identify (community) champions who will be able to take this forward.</p>	<p>ALL</p>
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	The meeting agreed in principle that future research and working together will be able to be maintained.	
<b>8</b>	<b>Closure</b> DF & LF thanked all for their participation and meeting was closed at 11h20	

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: FEEDBACK MEETING TO THE FAMILIES ON 26 MARCH 2019 AT 10H00 AT THE HOUSE OF SENZA (STURMAN) MIETAS, SUTHERLAND.**

**Facilitator:** Doreen Februarie (DF)

**\*Attendance register was circulated and attached**

<p><b>1.</b></p>	<p><b>Opening and Welcome</b> DF welcome all and asked that a moment of silence be done.</p> <p>The purpose of this meeting is to give (1.) to provide feedback on the research done by Prof. Simon Hall (SH) at the cemetery and (2) to have preliminary discussion with the family regarding the Reburial process.</p> <p><b>Introductions:</b> Professor Simon Hall – Archaeologist (UCT) Denise Owies(DO), Wiela Bekeer(WB) and Andre Owies– Traditional leaders from Northern Cape Dr. Vicky Gibbon(VG) - UCT</p> <p><b>DF</b> introduced <b>SH</b> and informed the meeting that his presentation will be done in English, but she will do the translation in Afrikaans as required</p>	<p>Doreen Februarie</p>
<p><b>2.</b></p>	<p><b>Feedback from Archaeologist</b></p> <p>SH indicated he and Nigel Penn <b>NP</b> (historian) were tasked to locate the Kruisrivier cemetery where the human remains were exhumed from.</p> <p>SH covered the following 4 items:</p> <ul style="list-style-type: none"> <li>➤ The history of the farm</li> <li>➤ Identifying the cemetery – why and how they think it is the place where the human remains were dug up.</li> <li>➤ Plan of the cemetery and the graves</li> <li>➤ What to do with the cemetery – approach moving forward.</li> </ul> <ul style="list-style-type: none"> <li>- SH showed the map to the family on the screen</li> <li>- The map included all farms on the GREATER KAROO</li> <li>- The farm is 30kms away from Sutherland with at least 45mins drive</li> <li>- The Kruisrivier farm has been there since 1832</li> <li>- There were small farms until the British colony expanded the ground i.t.o loan farm concept, this was during the 1740s</li> <li>- Fountains (good waters) were the centre point where the loan farms were developed from there.</li> </ul>	<p>Professor Simon Hall</p>

	<ul style="list-style-type: none"> <li>- The "Abraham-Stuurman" cemetery is away from the farming business area but it is on the Kruisrivier farm</li> <li>- SH &amp; NP discovered that some of the graves are disturbed and away from the undisturbed graves all in the same cemetery. All the disturbed graves were together and indicate that the 8 individuals would have been dug up from there.</li> <li>- There are 35 other graves which are undisturbed – <b>WB: Unfortunately we do not know the identities of the people as the graves were not marked although there are head and footstones.</b></li> <li>- <b>WB :What is the reason for so many graves on one site ?</b>– there was a flu epidemic during that time and could possibly be the reason for the large number of deaths</li> <li>- The dates for the oldest headstones of the Coetzee cemetery were marked: 1920 – 1940, but that is not the original cemetery – the Coetzee graves have been moved from Visrivier to the current location due to the high rise of waters – this cemetery is now located closer to the "Abraham-Stuurman" cemetery.</li> <li>- Due to the graves being disturbed, they could not determine what the graves looked like originally ( the pattern cannot be determine) – whether it was Christian or another form</li> <li>- There is information at UCT and a sketch of how the graves could have looked.</li> </ul> <p><b>DO had 2 questions:</b></p> <ul style="list-style-type: none"> <li>• How far is the farm from Sutherland? – 30 km away from Sutherland.</li> <li>• Have UCT considered to take the families there to visit the gravesite? – SH: <b>This will flow out of the presentation and will be discussed with families.</b></li> </ul> <p><b>Outcome of the presentation by SH:</b></p> <ul style="list-style-type: none"> <li>- The family expresses a need to visit the cemetery at Kruisrivier Farm, at the convenience of all parties involved - the farm owners, UCT and families</li> <li>- The families have requested additional information from SH: 1) mapping of the cemetery to determined which stones belonged to each one of the disturbed graves. This information is important for the reburial process.</li> </ul>	
3.	<p><b>Dr. Vicky Gibbon feedback on human remains donation to UCT</b></p> <p>On the question why the graves were dug up:</p> <ul style="list-style-type: none"> <li>- The donation was done 3 times over a 3 year period</li> <li>- At the time-period (1800s) there were studies done by universities and museums on indigenous people as they were seen as interesting objects to study – the perception was that the indigenous people are dying out.</li> <li>-</li> </ul>	Dr. Victory Gibbon

4.	<ul style="list-style-type: none"> <li>- The link was found in the archives of UCT that a Karel Coetzee was a student at UCT who started a medical degree there in 1925.</li> <li>-</li> <li>- This possibly suggests that there was a link between student and the research that was done.</li> <li>- The remains were taken to UCT over a 3 year period during at times when the donor came to visit his family home and then he would take the human remains with to the university, which was clearly an unethical practice.</li> </ul> <p><b>Preliminary discussions on the reburial plan:</b>  <b>DF</b> and <b>VG</b> explained the importance of the Reburial plan – UCT need to submit this in order to get a permit from SAHRA to have the reburial done – as per the wishes of the families.</p> <p>Reburial plan will requires the following:</p> <ul style="list-style-type: none"> <li>- Format</li> <li>- Location</li> <li>- Transportation of the remains</li> <li>- Safe keeping of remains</li> <li>- Proposed date</li> </ul> <p><b>Feedback from the families:</b></p> <ul style="list-style-type: none"> <li>- The families confirmed that the reburial must take place in Sutherland and not Kruisrivier</li> <li>- The families express their wish to have the area known as “The Bus stop” be the location for reburial</li> <li>- They are aware this option has to be tabled to the Karoo Hoogland municipality for approval</li> <li>- The alternative option for reburial is the Anglo-Boere War cemetery.</li> <li>- Families have to decide when they want the remains to be in Sutherland – how long before the reburial – and if the families want to prepare the remains.</li> <li>- <b>DO</b> suggest that the boxes in which the remains are currently in, can be used as the “coffin”. <b>VG</b> mentions that UCT will have to secure the boxes with handles and ensure that remains are wrapped in blankets.</li> </ul> <p>The family will have further discussions amongst themselves regarding the reburial process. The family will then provide UCT with a proposal that will include their wishes for the reburial.</p>	ALL
8	<p><b>Closure</b></p> <p>DF indicated that the family`s suggestions will be tabled to Karoo Hoogland municipality and UCT for further discussion. Follow up meetings as well as a public meeting will be conducted at a later stage.</p> <p>She thanked all for their participation and closed the meeting at 17h10</p>	Doreen Februarie

**MINUTES OF THE UCT KRUISRIVIER, SUTHERLAND PROJECT: MEETING WITH FAMILY MEMBERS and LEADERSHIP ON 29 NOVEMBER 2018 AT 15H00 AT THE IEC BUILDING, SUTHERLAND.**

**Chair/Facilitator:** Doreen Februarie (DF)

**Minutes done by:** Hazel Apollis ( HA)

**\*Attendance register was circulated and attached**

<p>1.</p>	<p><b>Opening and Welcome</b> DF opened and welcomed all.</p> <p><b>APOLOGIES:</b> Mr. Van Wyk ( Principal of school) Rumelda ( Child Welfare) Ms Hoffman &amp; Ms Baadjies ( Dept of Justice) Mr. Fortuin ( Municipal Manager)</p> <p>DF asked permission from the attendees to record the content of the meeting for reporting and recording keeping purposes.</p>	<p>All</p>
<p>2.</p>	<p><b>Feedback on Public Participation Process and way forward</b></p> <p>DF recapped the meetings of 1 October 2018 and referred to the 4 (four) requests from the families to the University of Cape Town (UCT) with regard to the various analyses to be done.</p> <p>She indicated that the biological reports and causes of death analyses are still in process as Dr. Gibbon and her team is still working on it.</p> <p>Dependant on when the DNA analysis and the facial-reconstruction is concluded, all the results will be communicated to the family, hopefully before September 2019.</p> <p>Due to UCT not having the resources to do DNA analysis and/or facial reconstruction – there are no institutions in South Africa to do this – UCT will partner ( with permission from families and leadership of Sutherland) with two institutions – FACE LAB ( England) and Max Planck Institute of Human History,Germany. This will be discussed agenda item 2</p> <p>DF informed all that an advert was published in the local newspaper: <b>Die Noord-wester</b> – in English and Afrikaans – and that timeframes for comments from the community closed on 26 November 2018. She has copies of the newspaper advert that will be submitted as evidence with reports to the Heritage Agency.</p> <p>Most of the enquiries with regard to the advert came from the media as well as other universities who are very interested in this process – as it is the first to be done in South Africa, possibly Africa.</p>	<p>Doreen Februarie</p>

	<p><b>Question: Jeremy Davids (JD)</b> – Who is responsible for the costs involved in doing the analyses (Biological reports, DNA and facial reconstruction)? <b>DF</b> mentioned that this will be covered under agenda item 2.</p> <p><b>JD</b> added that taking into account the period for all analyses to be done, it would be significant if the reburial can be done on Heritage day 2019. <b>DF</b> mentioned that the wish of the families is also to have reburial done on Heritage day 2019.</p>	
3	<p><b>Research content: Stuurman and Abrahams families</b></p> <p><b>DF</b> mentioned that the research is two-folded:</p> <ol style="list-style-type: none"> <li>1. Research to be done on the farm Kruisrivier where the skeletal remains were removed from. <ul style="list-style-type: none"> <li>- Prof Simon Hall (archaeologist from UCT) and Nigel Penn will visit the site on 08 December 2018 to relocate the cemetery from where the human remains were dug up.</li> <li>- The current farm owner, <b>Stefaans Jakobs (SJ)</b>, gave permission for access to the site for research.</li> <li>- <b>SJ</b> also indicated that the old Kruisrivier farm is currently split into 2 farms: Kruisrivier and Keerom; both owned by him. There is a family cemetery of the Coetzee family on Kruisrivier but no indication of a workers' cemetery.</li> <li>- <b>SJ</b> has also proposed to give a portion of the land on the provincial road to set up a memorial site for the family – the site will be easy accessible to the families.</li> </ul> </li>   <li>2. <b>Broader research:</b> The family also requested to do research on the indigenous people of the area.</li> </ol> <p>UCT need permission from the families with the support of the Sutherland stakeholders to do the analysis. <b>DF</b> reiterated that even though families gave verbal consent it is important that the consent documents are signed by them as well.</p> <p><b>DF</b> confirmed that UCT requires the consultation with the leadership as well, hence the meeting – in order to discuss the consent for all the above to take place.</p> <p>As mentioned, this process and research is the 1<sup>st</sup> in its kind to be done on the indigenous people of Africa. In order for UCT to balance out the cost involved with all the analyses as well as the research, the following was requested:</p> <ul style="list-style-type: none"> <li>- UCT and the two international institutions (FACE LAB &amp; MAX PLANCK) proposed that all the work to be done on the skeletal remains form part of research papers in order for students working on it to obtain a Masters and/or doctorate degree. Hence it will be used as research publications with the family members as co-authors of these publications.</li> </ul>	Doreen Februarie

	<p><b>DF</b> allowed the family members to inform the leadership about their views with regard to the publications as it was discussed with families already. <b>Anthony Stuurman (AS1)</b> indicated that the families granted their consent to the publications for study purposes only but that the content is protected against commercial use and UCT has undertaken to protect the family in this regard. <b>Alfred Stuurman (AS2)</b> mentions that this process and the work done might in future be very beneficial to their children.</p> <p>The Mayor and Cllr Davids confirmed that they support and are in agreement with the permission granted by the family members.</p> <p><b>JD</b> indicated that the involvement of government on the 3 different levels is very imperative in this process as it should be done collectively. <b>DF</b> informed all that the office of Prof Feris (UCT) is in the process to establish contact with the Chief Director for Cultural Affairs for the Northern Cape Province. The intention is to arrange a meeting and to discuss the project on provincial level.</p> <p><b>JD and Mayor Wentzel undertook to drive the process from the local government level.</b> The council will be in recess until end of January 2019 and the 1<sup>st</sup> council meeting will be the first week in February 2019. <b>DF suggested</b> that this project be put on the agenda of the council and that UCT be invited to do a presentation to the Council.</p> <p>JD and Mayor Wentzel will ensure that a presentation will be done to Council at the next meeting early in 2019.</p>	
4.	<p><b>Reburial process: Memorial site</b></p> <p><b>DF</b> informed the meeting that the Public Participation process will be concluded by May 2019. By 31<sup>st</sup> May a report will be provided to SAHRA which will include a Reburial Plan in order to obtain the permit for the reburial.</p> <p>With regard to the memorial site, <b>AS2</b> informed the meeting that he had a discussion with the Municipal Office Manager, Mr. Gibbons, and indicated the "Old Bus stop" to be the preferred memorial site for the family. This "Bus stop" is a historical site that holds a lot of memory for the community of Sutherland. The sentiment (symbolic gesture) is to bring the two histories – that of the Khoisan people and the mode of transport they used – together.</p> <p>Mayor Wentzel indicated that she is in agreement with the identified site but that it needs to be tabled with council for approval still.</p> <p>The meeting suggested that UCT write a letter to council to propose the "Old Bus stop" site as the preferred reburial and memorial site for the human remains for reburial purposes.</p>	ALL

5	<p><b>WAY FORWARD</b></p> <ul style="list-style-type: none"> <li>• <b>DF</b> inform the meeting that consultation with the family will be on going.</li> <li>• This was the last meeting for 2018 and meetings will resume in beginning of February 2019.</li> <li>• The Kruisrivier project will be registered on the Municipal Council Agenda for consultation</li> </ul>	Doreen Februarie
8	<p><b>Closure</b> DF thanked all and meeting was closed at 17h15</p>	



**BENE NIE MEER SO LEKKER NIE?**

# Pruimedante sal hulle sterk maak

KAAPSTAD – Saam met die aanbreek van die oestyd van steenvrugte kom goeie nuus. Perskes, nektariens, pruime en pruimedante smaak nie net lekker nie, hulle is ook goed vir jou.

Dis interessant dat pruimedante help met die verlies van beendigheid. 'n Studie deur die Universiteit van Florida Staat in Tallahassee, VSA, onthul dat veral pruimedante bestanddele bevat wat die gevolge van osteoporose kan voorkom.

Behalwe dat hierdie vrugte so lekker is, maak hul gesondheidsvoordele dat dit nog lekkerder is om daaraan te smul.

Wanneer met vrugte wat ons gewoonlik eet, vergelyk word is gevind dat pruimedante meer vitamien K en ander bestanddele bevat wat aktief verbind word met beenvorming.

Geweek, gestoof of vars is pruimedante een van die voedselsoorte wat die hoogste in antioksidante is en bevat ook kalium, boron en koper.

In vergelyking met ander voedsels soos dadel, aarbeie en bloubessies is gevind dat pruimedante die enigste voedsel is wat beendigheid kan herstel.

Verdere studies het getoon dat dit ideaal is om ses pruimedante per dag te eet om beenmassa te begin bou, en dat pruimedante nie lei tot toename in gewig of verhoogde bloedsuikervlakke nie. Nog goeie nuus!



**SPORTSTERRE**

JONATHAN LEUKES en Liebe van Schalkwyk het elk 'n wisselrofee, medalje, sertifikaat en kontantprys ontvang vir Junior Victor en Victrix Ludorum van Laerskool Calvinia by die Grondslagfase prysuitdeling van die skool.

**VAKPRYSE GEKRY**

THOMAS VISAGIE, Klara Kapank, Liebe van Schalkwyk, Jana Taljaard en Driaan Oberholzer met die vakpryse wat hul ontvang het by Laerskool Calvinia se Grondslagfase prysuitdeling Donderdag 25 Oktober 2018.

**KOMMANDORIT**

WILLISTON se jaarlikse kommandorit vind weer plaas op 14 en 15 Desember 2018. Deelnemers kan vir twee dae kom ontspan en die natuur en jou perd geniet. Die volledige program sal later in Noordwester verskyn. Vir enige navraes skakel: Willem Schoeman: 084 514 3226; Rooikat: 053 391 4155; Willem Steenkamp 071867 0222.

**SERTIFIKATE VIR BRANDBESTRYDING**

CALVINIA – Met die feeseisoen om die draai is voorbereiding gemaak om mense in te lig oor die gevare wat met die feestyd gepaard gaan. Nasionale Rampbestuur, Cederberg Brandweer en Santam het toerusting geskenk aan Namakwa Distrikmunisipaliteit in Calvinia. Hierdie tydperk is ook bekend vir die uitermatige warm temperature en waarskuwings is gerig oor brande. Rook waarskuwings-apparate is uitgedeel aan lede van die gehoor. Sertifikaat vir persone wat die kursus brandbestryding sukses voltooi het, het dit in ontvangs geneem.



## SUTHERLAND RESTITUSIE PROJEK VIR DIE UNIVERSITEIT VAN KAAPSTAD (UK)

KAROO HOOG- en PLAASLIKE MUNISIPALITEIT, KAAP PROVINSIE, SUID AFRIKA

DATUM VAN KENNISGEWING: 25 Oktober 2018

Die Universiteit van Kaapstad is betrokke by 'n proses i.v.m die restituisie van menslike oorskot wat in die 1920's vanaf die Sutherland Distrik, Noord-Kaap Provinsie na die universiteit gebring is. Die restituisie proses sal in ooreenstemming met Artikel 36 van die Wet op Nasionale Erfenis Hulpbronne Wet 1999 (Wet no.25 van 1999) Wet op Nasionale Erfenis Hulpbronne Regulasies, 1999; en die Wet op Nasionale Gesondheids Regulasies 2013 gedoen word.

Die volgende individue/persone is geïdentifiseer vir die her-begrafnis in Sutherland:

Name	Datum van sterfde	Ligging
Cornelius Abraham	1878	Kruisriver
Klaas Stuurman	1879	Kruisriver Plaas
Saartjie Stuurman	1880	Kruisriver Plaas
Kind van Klaas & Saartjie Stuurman	Voor 1880	Kruisriver Plaas
Kind van Klaas & Saartjie Stuurman	Voor 1880	Kruisriver Plaas
Jaanetjie	1875	Kruisriver Plaas
Totje	1888	Kruisriver Plaas
Voetjie	1913	Kruisriver Plaas
Onbekende Individu	1885	Sutherland

**Kennis word gegee dat die UK die volgende sal onderneem:**

- 'n Publieke konsultasie proses/ 'n vergadering(s) met naasbestaendes
- Her-begrafnis van geïdentifiseerde persone.

**BELANGRIK:**

Geen her-begrafnis sal plaasvind sonder die uitreiking van 'n wetlike permit deur die Suid Afrikaanse Erfenis.

Bona fide naasbestaendes en persone wat by tradisie 'n belang by die begrafplase en grafte het word uitgenooi om deel te neem deur kommentaar en insette te lewer voor of op 25 November 2018,

Om te registreer as 'n naasbestaende en of 'n belanghebbende of om kommentaar en insette te lewer kan die volgende nommers kontak: Doreen Februarie: Publieke Deelname Proses • Kruisrivier Projek • Universiteit van Kaapstad • Kaapstad • Suid Afrika  
Tel: +27 65 566 4271 • E-pos: doreen@nosipho.co.za

Media navrae, kontak asseblief +27 21 650 5674 of e-pos: elijah.moholola@uct.ac.za

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UNIVERSITY OF CAPE TOWN  
YUNIBESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD

## BENNIE GROENEWALD



## KLEUTERS DANS

LEERDERS in die pre-primêre fase van die Bennie Groenewald skool op Richmond saam met me. Esdene Messelaar en die instrukteur. Hulle oefen elke dag tussen 11:00 en 12:00 by die skool en gaan binnekort optree by die Debutante bal.

## HOU DIE JEUG UIT DIE KWAAD

## Jou toekoms lê in dansskoene

RICHMOND – Kingdom Connected Campers (KCC) is 'n interkerklike jeugbeweging wat op 2018/10/04 deur Mnr. Thys Bouwers gestig is in Richmond.

Hierdie beweging is gebaseer op talentontwikkeling, bevordering, 'n verskeidenheid kampe, o.a. leierskapkampe, ouerkampe, ens. Hul doen ook uitreiking in die gemeenskap en beoog om die jeug besig te hou met 'n verskeidenheid van aktiwiteite soos by danskompetisies en nog ander aktiwiteite wat sal volg.

Op hierdie stadium word daar klasse aangebied by Bennie Groenewald Primêre skool deur 'n dansinstrukteur, Mnr. Jermaine King van Johannesburg. Die instrukteur is 'n professionele danser in "ballroom" en Latynse danse.

Die dansertjies gaan hul talent ten toon stel by die Debutante Bal in November 2018. Tans is die dansertjies besig om hard te oefen by Bennie Groenewald Skool onder leiding van Me Esdene Messelaar en die instrukteur.

Op hierdie oomblik is dit net pre-primêre kindertjies wat gebruik word en oefening vind plaas tussen 11:00 en 12:00 elke skooldag.

Wat 'n goeie uitbreiding is dit nie vir die opkomende jeug van Richmond nie? Want soos in talle ander dorpie is die aktiwiteite om die kinders besig te hou baie beperk en daarom is misdaad en alkoholmisbruik so hoog, veral in kleiner dorpie waar werk baie skaars is.

En soos daar gesê word, buig die boompie terwyl dit nog jonk is, of soos in hierdie geval: Die Toekoms lê in jou dansskoene! – H. Nel

## BY SKRYWERSFEES

JOHNNY ORANJE van Calvinia saam met professor Victor Toese van die Universiteit Sol Plaatje. Hy was deel van 'n uitgesoekte groep skrywers en digters wat uitgenooi is na die Northern Cape Writers Festival. Volgens Johnny was dit 'n leersame ondervinding wat hom baie sal help. Alhoewel Johnny 'n sanger is, is hy ook bekend vir sy gedigte. – DR.



## HANTAM MUNISIPALITEIT

KENNISGEWING NR. RK-07/2018

KENNIS GESKIED HIERMEE DAT DIE HANTAM MUNISIPALE RAAD SE

## RAADSVERGADERING

SAL PLAASVIND OM

10:00 OP DINSDAG 30 OKTOBER 2018 IN DIE  
N. G. KERKSAAL, HOOFSTRAAT, LOIERIESFONTEIN

Navrae kan gerig word aan:

MNR. J. I. SWARTZ  
Munisipale Bestuurder  
Telefoon: 027 341 8500  
Faks: 027 341 8501

Hoopstraat, Privaatsak X14  
CALVINIA 8190  
E-pos: [info@hantam.gov.za](mailto:info@hantam.gov.za)

## SUTHERLAND RESTITUTION PROJECT FOR THE UNIVERSITY OF CAPE TOWN (UCT)

KAROO HOOGLAND LOCAL MUNICIPALITY, NORTHERN CAPE PROVINCE, SOUTH AFRICA

DATE OF NOTICE: 26 October 2018

The University of Cape Town is engaging in a process of restitution of the human remains brought into the university in the 1920s from Sutherland District, Northern Cape Province. The restitution project will be done in accordance with Section 36 of the National Heritage Resources Act 1999 (Act no. 25 of 1999); NHRA Regulations, 1999; and the National Health Act (NHA) Regulations 2013.

The following individuals/people have been identified for reburial in Sutherland:

Name	Date of Death	Location
Cornelius Abraham	-1878	Kruisriver Farm
Klaas Stuurman	1879	Kruisriver Farm
Saartjie Stuurman	1880	Kruisriver Farm
Child of Klaas & Saartjie Stuurman	Before 1880	Kruisriver Farm
Child of Klaas & Saartjie Stuurman	Before 1880	Kruisriver Farm
Jaanetjie	1875	Kruisriver Farm
Totje	1888	Kruisriver Farm
Voetjie	-1913	Kruisriver Farm
Unknown individual	1885	Sutherland

Notice is hereby given that UCT will be undertaking the following:

- A public consultation process. A meeting/s with next-of-kin (NoK).
- Reburial.

## IMPORTANT:

No reburial will take place without a legal permit issued by the South African Heritage Resources Agency.

Bona fide next-of-kin (NoK) and persons who by tradition have interests in the burial grounds and graves are invited to participate by providing comment and raising concerns on or before  
**26 November 2018.**

To register as a NoK or an interested party, or to raise concerns and to provide comment, please contact:

Doreen Februarie: Public Participation Process • Kruisrivier Project • University of Cape Town • Cape Town • South Africa  
Tel: +27 65 566 4271 • Email: [doreen@nosiph.co.za](mailto:doreen@nosiph.co.za)

For media queries, please contact +27 21 650 5674 or email [elijah.moholola@uct.ac.za](mailto:elijah.moholola@uct.ac.za)

[www.uct.ac.za](http://www.uct.ac.za)



UNIVERSITY OF CAPE TOWN  
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## **Address by the University of Cape Town Deputy Vice-Chancellor: Transformation, Professor Loretta Feris**

### **Media Briefing, Sutherland Skeletal Remains, 10 October 2018**

This has in fact been a very difficult journey for us at the university. We were all shocked when we became aware of this last year as we started the process of trying to discover how the remains came into the possession of the university but also to grapple with what is the process we need to follow in terms of doing what needs to be done.

In considering this, we had to recognise that when UCT accepted these remains and stored them for almost a century – I think a part of that century knowingly and towards the latter part of that century not necessarily knowing that the remains were in its possession – it was nevertheless complicit in the injustice done to this community.

While we cannot undo the injustice done to this community both by those who brought the skeletons to the university and the fact that the university itself was part of that process, we are now in a moment and have the opportunity to work with the community of Sutherland to see that justice is done to not only those that were removed from their graves but also to their descendants.

When we were in Sutherland and talked to the community, there was a sense of there's a part of our history that we were not aware of that we are now uncovering. And I think that's a very important moment and a very important opportunity for us at UCT.

In terms of trying to conceptualise the way in which we were going to deal with this, it was very difficult because currently, while there is a legal framework that gives us a sense of how we should manage skeletal remains and while the South African Heritage Resources Act deals with the actual reburial processes, there are no guidelines on how to do this and how do we should involve the affected communities. Especially as in this case were able to trace the descendants of the skeletal remains.

Knowing that, we have sort of shaped the process up until now and going forward we will work with the community itself to continue with this process.

We were able to trace some of the names linked to the skeletal remains and we thus asked Mrs Doreen Februarie (Public Participation Consultant) to start an informal process of trying to trace the descendants. She went to Sutherland, worked with the community and we were able to trace some of the descendants.

Last week I went to Sutherland with my team and we started an informal process of meeting with the descendants, paying our respects and apologising in person to them of the role that UCT played in this. And to share the relevant information – to let them know how we came upon the remains and what processes we were following going forward.

We met with the descendants that we were able to trace thus far, we met with the local and provincial government leaders, and we also had a meeting with the local community at large. We

met with traditional leaders and with the local farmers association. We had a whole range of stakeholders with whom we met.

It is very much an informal process at this stage. The South African Heritage Resources Act describes the formal process, and that formal process will follow.

But this is not just about the process, this is about restorative justice in a way, which is very much a heart of the transformation process when it comes to heritage and when it comes to working with communities.

I want to thank the families for the gracious way they welcomed us, even though this as very painful. In moments when we were there, we had moments where we had the shared pain in having to deal with this but there was a certain warmth and graciousness and we really appreciate the community for that.

ENDS.



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11 October 2018

## Speech by UCT Vice-Chancellor

*(Edited version of the speech delivered by University of Cape Town Vice-Chancellor, Professor Mamokgethi Phakeng, at a media conference held on 11 October 2018 at Mafeje Room, Bremner Building, UCT)*

The University of Cape Town, like many other universities around the world, has a human skeletal collection that provides long-term safe storage of skeletons used for research.

It is not unusual for universities to receive skeletons for teaching and research purposes, with permission from the state. Usually these skeletons come to us as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the State.

Sometimes in our surrounding community old human skeletal remains are uncovered during development or by erosion of the soil. UCT currently has 1 021 skeletons. They are used for educational and research purposes in a variety of disciplines, including health sciences. They help us to understand how our species has adapted over time and to different environments.

The donation of human skeletons, whether they be of cadaver or archaeological origin, has always been tightly controlled at UCT, but deeper consideration of the ethical context of their collection has been a focus since the 1980s and research is now controlled by strict protocols.

However, early last year during an archiving audit of the collection, one of our academics in the Department of Human Biology, Division of Clinical Anatomy and Biological Anthropology, Dr Victoria Gibbon, discovered that our skeletal collection included 11 skeletons that were obtained unethically in the 1920s.

The very limited documentation for these skeletons indicates that these people died in the 19th Century. Nine individuals are from a single farm in Sutherland, Northern Cape and appear to have been removed by the owner of the farm in the 1920s and sent to UCT. These Khoisan people had been captured and forced to work as indentured labourers on the farm. (Sadly, this was a common practice in South Africa at the time.)

The records accompanying one of the male skeletons indicates he may have been murdered but there is no other information about the cause of death or who might have committed

the alleged murder. There are last names associated with some of these individuals, Stuurman and Abraham families.

There is no evidence that UCT staff conducted any research with these skeletons, although we cannot confirm that they remained undisturbed in the collection.

As soon as Dr Gibbon realised we had these remains a moratorium was immediately placed and UCT began investigating how we could return these skeletons to their place of origin so that they could rest near their families. The first step, of course, was to try to locate the descendants of these people in Sutherland. We were able to do so with the help of social development specialist Mrs Doreen Februarie of the Nosipho Consultancy, who is here with us today.

While it is impossible to undo the injustices that these men, women and children received during their lifetime, we hope this process of repatriation will go some way to restore the dignity that was stolen from them, to recognise them as fellow human beings, and to give their descendants the opportunity to remember and honour their ancestors.

As deeply distressing as this finding has been to us as an institution, we also realise that it presents UCT with an opportunity to revisit a past injustice, to reflect on and learn from our past, and seek ways to amend for past transgressions.

UCT has an incredible heritage. We are so proud of those who came before us in the history of this great institution and the many incredible achievements and inheritance that they left us. They have given us and the future generations so very, very much. We will protect that heritage and build on it. However, we have to walk our own path in further transforming the institution.

While many of our discussions around transformation at UCT tend to be forward looking and focussed where we want our institution to be, we need to have the courage and the honesty to confront our past and loosen its grasp on us. This finding presents a transformational moment for the institution – a moment in which we acknowledge and apologise unreservedly for an institutional mistake and ensure that going forward we never repeat a mistake of this magnitude and that we continue to forge an inclusive institution which operates under the highest possible ethical code.

While the university cannot erase the almost century-long period from when this incident first happened, we have been fortunate to have the opportunity to extend our heartfelt apologies in person to the descendants and do so again today on this public platform. UCT regrets its role in this chapter of history and is grateful for grace and understanding exhibited by the families affected.

***ENDS***

***Issued by: UCT Communication and Marketing Department***

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### **Media coverage on the Sutherland restitution process**

<b>HEADLINE</b>	<b>DATE PUBLISHED</b>	<b>MEDIA</b>	<b>PAGE #, LINK OR CLIP</b>
<a href="#">Skeletons in the cupboard</a> By Tanya Farber	28 October 2018	Sunday Times Times Live	Pg. 25 <a href="#">Online</a>
<a href="#">Khoisan Skeletons To Be Returned To Sutherland</a>	16 October 2018	Solomon Star	<a href="#">Online</a>
<a href="#">UCT to return remains of 9 'Khoi slaves'</a> By Yolisa Tswana	12 October 2018 15 October 2018 17 October 2018	Cape Times Vernac News The Mercury Diamond Fields Advertiser	<a href="#">Pg. 3</a> <a href="#">Online</a> <a href="#">Online</a> <a href="#">Pg. 4</a> <a href="#">Pg. 6</a>
<a href="#">Beendere binnekort terug waar dit hoort</a> By Eldridge Jason	14 October 2018	Die Son	<a href="#">Online</a>
<a href="#">Remains of 'slaves' to return home</a> By Lizahn Wentzel	18 October 2018 24 October 2018	Southern Suburbs Tatler Southern Mail	<a href="#">Pg. 4</a> <a href="#">Pg. 18</a> <a href="#">Online</a>

## Attachment

### **Skeletons in the cupboard**

A project to digitise the century-old human skeleton collection at the University of Cape Town sheds light in the darkest corners

- Sunday Times
- 28 Oct 2018
- By TANYA FARBER

Dr Victoria Gibbon stretches out her hand to one of the small wooden drawers along the wall. It looks like a card-index system in an old library. “This individual is one of my favourite skeletons,” she says, retrieving a massive femur. “He had gigantism. He is so large that we needed two boxes for his bones. He stood over 2m tall.”

As with the other skeletons in this collection, the man's skull is kept separately. “The skulls are far more fragile,” she says, placing the femur back in its box as if it were a piece of precious jewellery.

In the company of a biological anthropologist amid the skeletons of 1,021 people, death is beautiful.

The bones line the path between science and story: a cyclops skull in a glass display cabinet is a natural masterpiece. Conjoined twins hold each other in a bony embrace before a birth that never was.

Gibbon, who not only curates the collection but also does research and lecturing in the division of clinical anatomy and biological anthropology, recently digitised the University of Cape Town (UCT) human skeletal collection, bringing a handwritten catalogue dating from the 1920s into the 21st century.

That was how she discovered that 11 skeletons had been unethically given to the university by a farmer near the small Karoo dorp of Sutherland.

These Khoisan people were forced into labour on a farm where they lived and died in the 1800s. In about 1920 the skeletons — including those of parents and their two children — were exhumed.

#### Tracing history

Since Gibbon's discovery, an intense process has been under way in consultation with the Sutherland community so that restitution can take place.

The bones will eventually go home, but the community wanted to know more about them. So every day for the past two weeks Gibbon has spent two to three hours a day examining them in a laboratory, trying to work out how the individuals lived and died.

“I should be finished this week and then I will write up a summary to present to the families. It is a lot for them to deal with — it is their ancestors,” she says.

A government permit will be needed before the bones can go home. “We need to prove public participation processes and prove that this is what the family wants. Restitution will likely be in the first half of next year.”

The collection's other skeletons are all there legitimately, kept under lock and key in a room only Gibbon and two others can access.

The collection was started in 1913, shortly after anatomy studies began at UCT, and consists of skeletons from three primary sources.

Cadaveric skeletons are from “bodies donated to science and used in the dissection hall”. Others came to the collection from the state as paupers. These are bodies that went unclaimed either because relatives could not be located or families could not afford a burial.

Any soft tissue still on the skeleton after dissection is removed, first by boiling the bones in water and laundry detergent for a few days, then by scrubbing with soft brushes.

Then skeletons are chemically cleaned and degreased in a process that takes another two weeks, before being air-dried.

Then there are archaeological remains, found during construction, erosion or an investigation.

These bones are generally more than 65 years old, and analyses focus on how the communities and groups involved lived and died.

Finally, there are the forensic remains — the most rapidly growing component of the collection, thanks to changes in legislation and prevailing attitudes.

These unidentified skeletons are passed on by the police and forensic pathology services for biological profiling, and frequently remain at UCT either until they are identified or permission is given for them to be used in teaching and research.

“They come from the mortuary, where time and space are limited,” says Gibbon.

In the neighbouring anatomy museum, skeletons are dressed in the layers of the human body, providing a rare glimpse into our insides, our development as a foetus, how our lungs appear if we smoke or how our head might look if our mothers had contracted the Zika virus while we were in her womb. Some are in formaldehyde, while others have been immortalised through a plastination process.

Gibbon points to a torso that shows the respiratory system.

“This is real human tissue, but all of the liquid has been replaced with plastics. This bridges art and science.”

Another major field of research concerns decomposition, in which a body is at the mercy of the elements, changing in tune with nature. And it is not only minuscule creatures that are responsible.

“We have found in our terrestrial decomposition work that the mongoose is the biggest wild scavenger of remains in the Western Cape,” says Gibbon.

Last year, she and colleague Devin Finaughty were called to a scene where parts of a body were missing. They saw a “tunnel in the bushes” and when they pushed back the vegetation they found clear evidence that a mongoose was responsible.

“We also recovered some personal belongings that the mongoose had moved,” she says.

The department also looks at marine decomposition, and recently analysed the effect of the ocean on dead pigs’ teeth in False Bay. The idea was that this could shed light on human bodies, since the Salt River mortuary in Cape Town frequently receives human remains that have washed up on the coast.

In these cases, “extracting sufficient quantities of good-quality DNA has been problematic, if not impossible, due to limited research that has been performed in understanding the sea’s effects on DNA degradation”, says Gibbon.

“In most wash-up cases, visual and fingerprint identification is unlikely, and identification through traditional anthropological methods proves especially difficult, as remains can be extensively decomposed, skeletonised or fragmented. In many cases, the remains that are washed ashore usually have little soft tissue present.”

Such research points to the countless variables in a natural environment and the effect these can have on the human body.

Out at a forensic site, Gibbon encountered a skeleton with what looked like cut marks on the bones.

“It turned out that these cut marks were done after death. Some cows being led out to pasture had been trampling on the bones. This is an example of how we have to be able to distinguish between what happened before, around the time of, and after death.”

Such cases can be “very challenging”, but, says Gibbon, who clearly thrives on mysteries where death has to be plotted on a timeline, “teasing all this apart really forces me to practise everything I have learnt”.

She discovered that 11 skeletons had been unethically given to the university by a farmer near the small Karoo dorpie of Sutherland

## Attachment

### **Khoisan Skeletons To Be Returned To Sutherland**

The skeletal remains of nine Khoisan people will be returned to their descendants by the University of Cape Town (UCT). The university is working with the community of Sutherland in the Northern Cape to return the remains of the people, believed to have been captured and forced to become farm labourers in the 1800s.

According to UCT's Vice-Chancellor, Professor Mamokgethi Phakeng, it was discovered recently that the institution's skeletal collection in the Faculty of Health Sciences comprised of some skeletons that were obtained unethically in the 1920s. Apparently the nine members of the Khoisan community died in the 19th century according to documentation after being captured and forced to work as slaves on Kruis Rivier farm in Sutherland. Professor Phakeng said at a media briefing that UCT was shocked by the discovery of what she termed as a "shameful chapter" in its history. She said that the university is working with the community and the descendants in a joint process to return the remains.

"While we know from our work with the national government that many skeletons of South Africans in the 19th century were treated similarly, there is as yet no precedent for returning skeletons to their places of origin. Therefore we met with the families to ask for their advice and assistance," she explained.

Phakeng indicated that it was not uncommon for universities to collect skeletons in a securely controlled and ethical way for teaching and research purposes. UCT presently has 1 021 human remains in its collection that provide assistance to academics to understand how our species has developed over time and adapted to different environments.

"Usually these skeletons come to us as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the state" Phakeng clarified.

Upon the discovery of the documentation of the Sutherland skeletons the university started exploring how the remains could be returned to rest near their descendants. It was ultimately discovered that the remains were related to members of the Stuurman and Abraham families in the Sutherland area. Social development specialist Doreen Februarie helped UCT to trace the relatives.

One of the descendants, Alfred Stuurman, was relieved when the news regarding the remains broke and indicated it had solved a long-time mystery, over which his family had been grief-stricken, not knowing what happened to his forebears.

"I knew about the existence of the Stuurman family, but I could never put my finger on it. We now know where we come from" Alfred Stuurman said.

His niece Sensa Mietas, equally relieved and elated said: "It was a big shock at first. But I am very relieved. I was also very happy to realise that there are people who care."

“We now have the opportunity to work with the community of Sutherland to see that justice is done ... not just to those who were removed from their graves, but also to the descendants,” Professor Phakeng stated.

The university intends to provide the families with a biological report, to provide more information to the descendants on the lives and deaths of their ancestors.

According to Dr Victoria Gibbon, the curator of the skeletal remains, the records so far provide evidence that the remains of four men, two women and two children were found on the farm Kruis Rivier. The ninth skeleton is that of an unknown individual also found in Sutherland. The adults probably died between 1875 and 1890, while the children died some time before 1880. Gibbon said two of the adults seemed to have been elderly when they died and the children were likely to have died as a result of illness. The records further suggest that one adult may have been murdered, while another had tetanus (lockjaw), which is a serious bacterial infection that causes painful muscle spasms and may lead to death.

“We hope that this process of repatriation will go some way to restore the dignity that was stolen from them, to recognise them as fellow human beings, and to give their descendants the opportunity to remember and honour their ancestors. Thus, the finding presented a transformational moment for the institution – a moment in which we acknowledge and apologise unreservedly for an institutional mistake and ensure that we continue to forge an inclusive institution which operates under the highest possible ethical code”, Phakeng concluded.

## Attachment



UCT vice-chancellor Mamokgethi Phakeng. | BHEKI RADEBE African News Agency (ANA)

# UCT to return remains of 9 'Khoi slaves'

*To be examined for a biological report*

**YOLISA TSWANYA**  
yolisa.tswanya@ml.co.za

UCT says it is in the process of returning the remains of nine people found in their archives to their descendants.

This is part of furthering transformation and redressing past injustices, according to the institution.

The skeletal remains were traced to belong to a Sutherland family, said UCT vice-chancellor Mamokgethi Phakeng.

She said they had limited documentation for the skeletons, but that the people died in the 19th century and at least nine of them probably were Khoi, who were captured and forced to work as slaves on a farm in the Northern Cape.

UCT senior lecturer Dr Victoria Gibbon said the remains were brought in by a person named CG Coetzee of the Kruisrivier farm in the 1920s.

"There are 11 remains and the nine we are focusing on are from Sutherland.

"Eight of them come from one farm and they were brought here by the great grandson of the original farm owner who did not live in the time they lived.

"They lived, worked and died on the farm and were laid to rest on the farm. For some reason

in the 1920s he dug them up and brought them here," Gibbon said. She said she would start examining the remains to be able to provide a biological report.

"We have not looked at them. We only met with the families a week ago on October 1.

"The only information we have is from the person who brought them and we are not sure how accurate it is."

She said the remains consist of four male, two female, two children and one unknown.

"In terms of cause of death the family was very interested in that, and there is not a lot of information in the records but it suggests one was ill; children would have died of illness around that time, so I would argue that is why. One had tetanus, two were elderly and one the records show they may have been killed."

Sensa Mletas, a family representative came along with her uncle Alfred Stuurman and they both said they were happy to be part of the process to return the remains. They said families would often wonder about who their ancestors were and where they came from.

"I think at this moment we feel very happy and we are satisfied that the remains have been found and that the rightful family has been found," Mletas said.

## Attachment

### **Beendere binnekort terug waar dit hoort**

Deur Eldridge Jason Sondag, Oktober 14, 2018 20:30

'N STORIE wat klink of dit in 'n Hollywood-studio gemaak is.

Só kan verwys word na die ontdekking van 11 geraamtes by die Universiteit van Kaapstad (UK).

Die UK het aangekondig dat hy in die proses is om dié oorskotte aan die regmatige eienaars terug te besorg nadat hy besef het dié beendere is byna 100 jaar gelede onregmatig aan hom oorhandig.

#### **Rusplek**

In 'n onlangse argief-oudit van die UK se beendere collection het die UK se kurator en biologiese antropoloog, dr. Victoria Gibbon,

opgemerk die universiteit sit sedert 1920 met die oorskotte van 11 mense wie se families nie eens bewus is hulle beendere is destyds uit hulle grafte verwyder nie.

Gibbon sê hulle glo dié beendere dateer uit die 19de eeu vanaf die plaas Kruisrivier naby Sutherland en is in 1920 deur ene C.G. Coetzee na die universiteit gebring.

“Dit is in die 1920's uit hulle finale rusplek verwyder en na die universiteit gebring,” verduidelik Gibbon.

“Daar is geen bewyse dat UK-personeel enige research op dié beendere gedoen het nie en nadat ons besef het hierdie remains is oneties aan ons besorg, is dit dadelik onder moratorium geplaas en verseël.”

Gibbon het onthul dat nege lotte beendere wat gevind is, wys dat dit van Sutherland gekom het.

Agt was van één familie, waarvan vier mans was, twee vroue en twee kinders.

Sy sê daar word vermoed dat een van die oorledenes vermoor is, twee weens bejaarde ouderdom gesterf het en dat die kinders aan een of ander siekte op 'n jong ouderdom gesterf het.

“Met die toestemming van die families sal ons binnekort die ouderdomme van die beendere, geslag en oorsaak van dood kan bepaal,” het Gibbon gesê.

Die oorledenes was Cornelius Abraham, Klaas Stuurman, Saartjie Stuurman, die twee kinders van Klaas en Saartjie Stuurman, ene Totjie, Jannetjie en Voetjie en 'n ongeïdentifiseerde persoon.

Tans is dit nog nie bekend of die ander twee oorskotte ook oorspronklik van Sutherland was nie.

Volgens Gibbon is die oorskotte nie almal oorspronklik uit een graf verwyder nie.

Daar word nog op toestemming van die huidige plaaseienaar gewag sodat UK-personeel die plaas kan besoek en die oorspronklike begraafplaas probeer opspoor.

Die UK se rektor, prof. Mamokgethi Phakeng, sê toe hulle die ontdekking gemaak het, was hulle eerste stap om die nasate van die oorledenes op te spoor.

“Ons kon daarin slaag om met behulp van die maatskaplike ontwikkelingskonsultant Doreen Februarie die nasate in Sutherland op te spoor,” vertel Phakeng.

“Ons kon met die familie en die breë gemeenskap van Sutherland vergader en verduidelik hoe die beendere in ons besit gekom het. Baie van die familielede was nie eens bewus daarvan dat dié beendere uit die grafte verwyder is nie.

“Hoewel dit onmoontlik is om die injustices wat dié mense deurgemaak het, ongedaan te maak, hoop ons dat hulle dignity wat van hulle gesteel is, deur 'n proses van openbare deelname herstel kan word.”

Februarie het op haar beurt gesê die oorskotte is onwettig verwyder. Sy het bygevoeg dat toe sy aanvanklik met die Sutherland-gemeenskap oor die gebeure engage het, was daar groot skok.

“Niemand het geweet van die verwydering van die beendere nie.

“In terme van die Erfeniswet gaan advertensies nou in die media geplaas word om mense die geleentheid te gee om hulself te registreer as geaffekteerde familielede.

“Ons gaan voort met ons konsultasieproses en dit gaan so inklusief moontlik wees,” het Februarie verduidelik.

Attachment



■ At the briefing from left, are public participation consultant Doreen Februarie, UCT deputy vice-chancellor for transformation Professor Loretta Feris; vice-chancellor, professor Mamokgethi Phakeng; skeletal curator, Dr Victoria Gibbon; Alfred Stuurman and Sensa Mietas.



■ Alfred Stuurman and Sensa Mietas

# Remains of 'slaves' to return home

LIZAHN WENTZEL

UCT has embarked on a process to return the remains believed to be those of slaves, to its descendants in Sutherland.

While the university has had the remains in its archives for nearly a century, it was only last year that it was discovered that 11 of the 1 021 skeletons had been obtained unethically.

This came after biological anthropologist and UCT skeletal curator, Dr Victoria Gibbon attended a meeting on ethical and unethical procurement of remains. Following the meeting, Dr Gibbon conducted an audit on the collection and made the discovery.

At a briefing on campus on Thursday October 11, Dr Gibbon said the remains had been brought to the university in the 1920s by a farmer named

C.G Coetzee, who had dug them up. According to documents, the people had died in the 19th century, with nine of them believed to be Khoi people who had been captured and forced to work as slaves on the Kruisrivier Farm in the Northern Cape.

Dr Gibbon said they were in the process of conducting a full biological report to give the families, but so far the records showed that four of the remains were those of men, two women and two children, while the ninth skeleton is that of an unknown individual. She said most of the adults died between 1875 and 1890, while the children died some time before 1880.

"Two of the adults appeared to have been elderly when they died and the children likely died through illness. One adult had tetanus and records suggest that one adult may have been murdered."

With the help of Doreen Februarie, a public participa-

tion consultant, they found the remains were likely to have been related to members of the Stuurman and Abraham families in the Sutherland area.

Earlier this month, a team from the university, led by deputy vice-chancellor for transformation, Professor Loretta Feris, visited the Sutherland community to meet with members of the Stuurman and Abraham families. They also met with community members, including local and government leaders, and traditional and religious leaders.

Professor Feris said it had been a difficult journey and a shock for the university and the Sutherland community.

"We can't undo the injustice but we have the opportunity to work with the community to return the remains," she said.

Alfred Stuurman, who attended the briefing, said he had always been curious about his family and what had happened to his forefathers.

He said this had been a dream come true for the family – who now knew where they came from.

UCT vice-chancellor, professor Mamokgethi Phakeng, said the university had to acknowledge its past and deal with uncomfortable parts of its heritage. "We hope that this process of restitution will go some way to restore the dignity that was stolen from them, to recognise them as fellow human beings, and to give their descendants the opportunity to remember and honour their ancestors".

Professor Phakeng said this provided UCT with an opportunity to reflect and learn from the past, as deeply distressing as the finding had been.

"While many of our discussions around transformation at UCT tend to be forward-looking and focused on where we want our institution to be, we need to have the courage and the honesty to confront our past and loosen its grasp on us."

## NOTICE OF A MEETING OF THE COUNCIL OF THE CITY OF CAPE TOWN

A meeting of the Council of the City of Cape Town will be held on **Thursday 25 October 2018** at 10:00 in the Podium Block, Civic Centre, 12 Hertzog Boulevard, Cape Town.

Please note that limited seating is available for members of the public and, therefore, seats will be allocated on a first come first served basis. If you wish to attend the meeting, you are requested to contact Nadine Damon on 021 400 3708 between 09:00 and 16:00. All requests for attendance must be received by no later than a day before the meeting. You will be required to provide your surname, initials and contact telephone number. Visitors are kindly requested





## **Restoring ancestors to their home**

11 October 2018

Dear students and colleagues

Transforming the University of Cape Town (UCT) is not only about looking ahead to where we want to be, but also about looking back at our history.

An important part of authentic transformation is not only to celebrate our proudest moments – and there are many to truly celebrate – but also to acknowledge the instances where UCT participated in injustice or unfairness. In these instances we need to revisit past injustices, reflect on and learn from them, and seek ways to provide redress where that is possible.

One such instance has been made known to us recently. I am writing to inform you about this shameful chapter in UCT's history and about the collaborative process we have put in place to make some form of amends for what happened in our university's past.

As you may know, UCT, like many other universities around the world, has a Human Skeletal Collection that provides long-term safe storage of skeletons. While in the collection, with permission of the correct authorities, they are used in teaching and research. Usually these skeletons come as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the state.

Sometimes in our surrounding communities' skeletal remains are uncovered during development or by soil erosion. UCT currently has 1 021 skeletons. These skeletonised remains are used for educational and research purposes in a variety of disciplines, including health sciences.

The donation of human skeletons, whether they be of cadaver or archaeological origin, has always been tightly controlled at UCT, but deeper consideration of the ethical context of our collection has been a focus since the 1980s and research is now controlled by strict protocols.

However, during a recent archiving audit of the collection, Dr Victoria Gibbon from the Department of Human Biology, Division of Clinical Anatomy and Biological Anthropology, discovered that our collection included 11 skeletons that were obtained unethically.

The very limited documentation for these skeletons indicates that these people died in the 19th century. Nine individuals are from a single farm in Sutherland, Northern Cape and appear to have been removed by the owner of the farm in the 1920s and sent to UCT. These Khoisan people had been captured and forced to work as indentured labourers on the farm. (Sadly, this was a common practice in South Africa at the time.)

The records accompanying one of the male skeletons indicates he may have been murdered but there is no other information about the cause of death or who might have committed the alleged murder. There are last names associated with some of these individuals, Stuurman and Abraham families.

There is no evidence that UCT staff did any research with these skeletons, although we cannot confirm that they remained undisturbed in the collection.

As soon Dr Gibbon realised we had these remains a moratorium was immediately placed and UCT began investigating how we could return these skeletons to their place of origin so that they could be laid to rest near their families. The first step, of course, was to try to locate the descendants of these people in Sutherland, which we did with the help of social development consultant Mrs Doreen Februarie of Nosipho Consultancy.

We were able to meet with community members in Sutherland, including local government leaders, traditional and religious leaders, and members of the Stuurman and Abraham families who are likely to have descended from the adults whose skeletons were sent to UCT.

While we know from our work with the national government that many skeletons of South Africans in the 19th century were treated similarly, there is as yet no precedent for returning such skeletons to their places of origin. Therefore, we met with the families to ask for their advice and assistance.

Dr Gibbon explained how the skeletons were discovered in our Human Skeletal Collection and shared the very limited information we have about their lives and deaths. Then discussions were held so that community members' queries or concerns could be answered.

While it is impossible to undo the injustices that these men, women and children experienced during their lives, we hope that the public participation process that has begun will restore the dignity that was stolen from them during their lifetimes, recognise them as fellow human beings, and give their descendants the opportunity to remember and honour their ancestors.

Our intention throughout this process has been to honour the wishes of the family members. We discussed, for instance, different non-invasive ways that Dr Gibbon could investigate these skeletons, should any descendants give

their permission to do so. Such an investigation might help to answer some of the descendants' questions, although it does not seem possible that we will ever be able to know all the details about them.

The reason we are following this process is because we believe that to achieve authentic transformation across South Africa we must acknowledge the instances where people or institutions have participated in injustice and do our best to provide redress where that is possible.

UCT participated in an unjust practice with these 11 people. We want to do our best to make things right after all these years. In doing so, we need to align with the community of people who have been harmed by the actions of the past, so that they are included in the restoration and healing we hope to achieve.

I wish to thank Deputy Vice-Chancellor Professor Loretta Feris and the Office for Inclusivity and Change who have led this project. It is their hard and consistent work that made this important project possible and I know they will see it through to the end. They have made this significant and important moment in our institution's history possible.

I also express our gratitude to the Stuurman and Abraham family members who have been so gracious towards UCT throughout our interaction with them. Our public participation consultant, Mrs Februarie, led our engagement with the families and community members and for this we are thankful to her. I furthermore thank Dr Gibbon and the Department of Human Biology, who have been instrumental in this project.

We will continue to inform the campus community of any developments during this process so we can experience this transformational journey together.

Professor Mamokgethi Phakeng  
Vice-Chancellor

**UCT SUTHERLAND, KRUISRIVIER REBURIAL STAKEHOLDER DATABASE**

<b>NAME</b>	<b>SURNAME</b>	<b>FAMILY/ ORGANISATION</b>	<b>CONTACT NUMBER</b>	<b>EMAIL ADDRESS</b>
Sensa	Stuurman/ Mietas	Stuurman	084 205 5241	Muller str. 25, Sutherland
Adriaan	Mietas	Stuurman	076 068 3732	Muller str. 25, Sutherland
Kowa	Abrahams	Abrahams	023 357 11407	Viljoen str. 79, Sutherland
Abraham	Filander	Abrahams		Van Schalkwyk str. 225, Sutherland
Anna	De Wee	Abrahams	023 357 11407	Van Schalkwyk str. 200, Sutherland
Maureen	Stuurman	Stuurman	023 571 1055	Van Schalkwyk str. 218, Sutherland
Marisca	Mietas	Stuurman	074 320 9636	Muller str. 25, Sutherland
Ayanda	Stuurman	Stuurman	078 427 1422	Prins Str. 42, Sutherland
Marina	Stuurman	Stuurman	-	Sutherland
Angelo	Van Der Ventel	Stuurman (WC)	082 707 5339	<a href="mailto:angelovdventel@gmail.com">angelovdventel@gmail.com</a>
Paul	Van Der Ventel	Stuurman	072 936 1399	Western Cape
Alfred	Stuurman	Stuurman	062 881 8560	Sutherland
Joan	Stuurman	Stuurman	083 460 4094	<a href="mailto:joan@witzenberg.gov.za">joan@witzenberg.gov.za</a>
Richard	Stuurman	Stuurman	073 698 5545	Eastern Cape
Nicholas	Stuurman	Stuurman	072 433 4954	Eastern Cape
Vivian	Stuurman	Stuurman	079 328 7618	Eastern Cape
Lesley	Prince	Stuurman, Eastern Cape	082 313 5368	korannaprince@gmail.com
Conrad	Stuurman	Family W/C	076 352 5297	Western Cape
Jeremy	Stuurman	Stuurman	072 077 2991	jeremy@sao.ac.za
Ben	Meerka	Community	-	Sutherland
Leonardo	Klein	Stuurman & Abraham	076 860 4773	Sutherland
Jamy	Isaacs	Community	065 243 4828 /	Sutherland
Nadia	Mietas	Stuurman	078 794 2400	Sutherland
Jayden	Mietas	Stuurman	-	Sutherland
Let	Filander	Abrahams	023 357 11407	205 Van Schalkwyl str.
Wiela	Bekeer	Nama Khoi Municipality	061 139 0065	<a href="mailto:wielapiller@gmail.com">wielapiller@gmail.com</a>

Andre	Owies	Traditional leadership	063 495 4995	Springbok
Korné	Stuurman	Stuurman	064 189 4093	kornestuurman18@gmail.com
Sarah	Steenkamp	Abrahams	023 357 11407	Kerkgrond 58
Sanna	Louw	Community	023 571 1062	Sutherland
Flip	Van Schalkwyk	Abrahams	-	Van Schalkwyk str.
OC	Vermeulen	Commercial Farmer	083 379 7354	ocv@roggeveld.ac.za
J.A	Van der Wyk	Commercial Farmer	072 745 6716	skurweberg@roggeveld.ac.za
D	Strydom	Commercial Farmer	083 629 4936	strydom.regina@gmail.com
Janet	Skiffers	Community	-	Sutherland
Davy	Baadjies	SAAO	073 524 9056	<a href="mailto:davy@saa.ac.za">davy@saa.ac.za</a>
Gert	Lottering	Community	072 238 5707	Sutherland
Sanna	Isakz	Community	082 628 8371	Sutherland
Rachel	Joubert	CHW	078 176 6372	Sneel str. 762
Anna	Skippers	Community		Prins Str 10
Anna	Van Wyk	Community	061 958 3001	Prins Str. 35
Nicolaas	Izaks	KHM	-	Suiderkruis str. 45
Nico	Olifant	KHM	074 332 180	Prins str. 03
Hermanus	Karelse	Community-	079 344 8630	Sutherland
Loraine	Van Wyk	Roggeveld Primary School	083 707 6424	Sutherland
Julene	Davids	Community	074 904 7743	Vivier str. 27
Mervin	Cloete	Executive Mayor: Namakwa DM Municipality	027 712 8000	<a href="mailto:jeffreys@namakwa-dm.gov.za">jeffreys@namakwa-dm.gov.za</a>
Veruscka	Wentzel	Mayor: Karoo Hoogland Municipality	087 2874783	<a href="mailto:dewee875@gmail.com">dewee875@gmail.com</a>
Denise	Owies	Speaker: Nama Khoi Municipality	027-71881000	<a href="mailto:Jolene140@gmail.com">Jolene140@gmail.com</a>
Jannie	Fortuin	Municipal Manager: Karoo Hoogland Municipality	0820729645	<a href="mailto:munman@karoohoogland.gov.za">munman@karoohoogland.gov.za</a>
Jeremy	Davids	Ward Councillor: Karoo Hoogland Municipality	0710235239	<a href="mailto:jeremydavids11@gmail.com">jeremydavids11@gmail.com</a>
Allistar	Gibbons	Office Manager: Karoo Hoogland Municipality	0872874783	<a href="mailto:a.gibbons@karoohoogland.gov.za">a.gibbons@karoohoogland.gov.za</a>
Lizanda	Mbenyane	COGHSTA Secretary	0840167040	<a href="mailto:zandambenyane82@gmail.com">zandambenyane82@gmail.com</a>
Christo	Van Wyk	COGHSTA	0724670666	<a href="mailto:evwyk9690@gmail.com">evwyk9690@gmail.com</a>
Blanche	Hoffman	Dept. of Justice	023 5711003	<a href="mailto:bhoffman@justice.gov.za">bhoffman@justice.gov.za</a>
Serona	Baadjies	Dep.t of Justice	023 5711003	<a href="mailto:sbaadjies@justice.gov.za">sbaadjies@justice.gov.za</a>
Anthony	Mietas	SAAO/NRF	023 5712436	<a href="mailto:asm@saa.ac.za">asm@saa.ac.za</a>

Sr Joubert		Dept. of Health	023 5711002	<a href="mailto:sutherlandchc@gmail.com">sutherlandchc@gmail.com</a>
Ilene	Andreas	Dept. of Social Services	023 7411287	<a href="mailto:ileneandreas@gmail.com">ileneandreas@gmail.com</a>
Leandre	Fritz	SASSA	023 7411845	<a href="mailto:leandref@sassa.gov.za">leandref@sassa.gov.za</a>
Capt Malan		SAPS Sutherland	023 5711104	<a href="mailto:sutherlandsaps@saps.gov.za">sutherlandsaps@saps.gov.za</a>
Abra	Van Wyk	Chairperson Sutherland Farmers Union	023 0040484	<a href="mailto:abra@roggeveld.co.za">abra@roggeveld.co.za</a>
Ds Billy	Rayners	VGK Reverend	023 5711045	raynersjacob.jr@gmail.com
Romelda	De Water	Community Worker: Child and Fam Welfare	072569 2502	romeldadewater@gmail.com
Neville	Van Wyk	School Principal: Roggeveld Intermediary		rogprim@roggeveld.co.za
Pensephone	Van de Ross	School Principal Sutherland High School	023 571 1083	shs@roggeveld.co.za
Ds Eric	Botha	NG Kerk. Sutherland.	023 571 1011	<a href="mailto:ericngk@vodamail.co.za">ericngk@vodamail.co.za</a>
Khunjeswa	Eunice	Executive Mayor Sarah Baartman, District Municipality,	083 275 3851	kkekan@sbdm.co.za
Vernon	Stuurman	Sarah Baartman, District Municipality,	0798785125	vstuurman@cacadu.co.za

## Navoring Projek : Kruisrivier Plaas DNA Projek

Hoof Ondersoeker: **Dr. Victoria Gibbon**, Universiteit van Kaapstad, Departement van Menslike Biologie, Kaapstad, Suid Afrika, E-pos: [Victoria.Gibbon@uct.ac.za](mailto:Victoria.Gibbon@uct.ac.za) Telefoon : 021-650-4431

Medewerkers: **Professor Johannes Krause**, Max Planck Instituut Wetenskap van die Menslike se Geskiedenis. Kahlaische Str. Str. 10 07745 Jena, Duitsland E-pos: [krause@shh.mpg.de](mailto:krause@shh.mpg.de) Telefoon: +49 3641 686-621

Menslike Etiese Komitee: **Menslike Naavorsing Etieke Komitee**  
Universiteit van Kaapstad  
E 52, Kamer 24, Ou Hoof Gebou Grootte Schuur  
Hospitaal, Observatory. Telefoon: 27 21 406 6492  
Fax: 27 21 406 641

Hierdie navorsing word gedoen per versoek van die oorblywende families van nege oorledene individue van Kruisrivier wat oneties in die 1920's na die Universiteit van Kaapstad gebring is. Professor Johannes Krause, van die Max Planck Universiteit in Duitsland, sal hierdie projek lei. Die data versameling en ontledings werk sal gedoen word deur 'n nagraadse student in Duitsland vir 'n verdere akademiese graad. Die Duitse navorsings span sal 'n volledige verslag voorsien aan die Universiteit van Kaapstad wat dit dan aan die families sal voorlê. Die Duitse akademiese span wil graag, met die permiesie van die families, hulle bevindinge publiseer waarin erkenning aan die families geken sal word. <https://www.mpg.de/8277380/menschheitsgeschichte-krause>

'n Enkele tand sal uit elke individu onttrek word en na Duitsland gestuur word. Die interne gedeelte van die tand sal verwyder word om die DNS te bestudeer, en die res van die tand sal na Suid-Afrika terugkeer en met die oorblyfsels van die individu teruggeplaas.

Bloed, bene en tande word gebruik om DNS, wat "gene" bevat, te bestudeer. Gene in jou liggaam voorsien die instruksies wat jou liggaam benodig om te funksioneer. 'n Individu se gene, wat hy/sy erf van hul ouers, bepaal ook hoe jy lyk. Tandmurg DNS word die langste behou in die liggaam, en dus die rede hoekom dit (en nie die beendere nie) gebruik kan word na 'n geruime tyd nadoods.

Die DNS sal in Duitsland onttrek word. Die Universiteit van Kaapstad het 'n regsooreenkoms in plek met hierdie Universiteit waarin verklaar word dat die DNS-reekse nie vir enige ander studie en kommersiële doeleindes nie gebruik mag word nie.

Die bestudering van die gene sal bevestig of die persoon 'n man of 'n vrou was. Dit laat ons toe om familiële verhoudings (moeder vader, suster broer, ensovoorts ...) te ondersoek en die gene te bestudeer in 'n breër konteks van die familie genetiese boom van Suid-Afrika.

Die name van die individue sal nie met die tande geassosieer word wanneer hulle na Duitsland gestuur word nie. Hulle anonimiteit sal beskerm word deur die tande te kodeer. Die name van die afstammeling was egter in die koerant gepubliseer, wat met hierdie projek verband hou, en daarom is dit nie heeltemal anoniem nie. Dit kan ook moeilik wees om DNS van tande en bene te kry, en resultate word nie gewaarborg nie. Dit mag wees dat die DNS met verloop van tyd afgebreek het en daarom nie verkry kan word nie. Voorheen is DNS van tande verkry van oorledene mense wat meer as 10 000 jaar oud was. In hierdie geval is die tande monsters van die oorledene individue net meer as honderd jaar oud, en dus het die navorsings span aan die Universiteit van Kaapstad volle vertroue dat daar 'n goeie kans is om DNS te kry.

Die navorsing's resultate sal deur Doreen Februarie en Dr. Victoria Gibbon terug gegee word aan die gesinne voordat hulle aan enigiemand anders vrygestel word. Hierdie navorsingsprojek is deur die Etiese Komitee van die Universiteit van Kaapstad hersien, en is op lêer met verwysing's nommer HFK-REF # # # # / 2019.

As die familie enige vrae of kommentaar het, kan dit aan Dr Victoria Gibbon gestel word. As u instem, as die gesinsverteenwoordigers, sal u toestemming verkry word voordat ons die tande wegstuur vir monsterneming / steekproefneming.

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**INGELIGTE TOESTEMMING**

Ek bevestig dat ek mondeling ingelig is/geskrewe dokumente gelees het van die informasie in verband met die DNS-studie van Kruisrivier, en dat toestemming vir onttrekking van my voorouers se tande vrywillig is. Ek kon ook vrae vra en dit is almal beantwoord.

Ek gee hiermee toestemming dat die materiaal gebruik mag word vir die studie.

Datum: \_\_\_\_\_

Deelnemer Handtekening/ duim afdrukking:

*Mietas* ABRIAHN WILLEM MIETAS.

*W. Stuurman* MAUREEN STUURMAN

*[Signature]* JEREMY STUURMAN

*Mietas* SENSIA STUURMAN

*Mietas* Nadia Mietas

*[Signature]* ALFRED STEPHANUS Stuurman

*M Stuurman* MARIÏNG Stuurman

*[Signature]* VERNON SKERWAND

*K. Abraham* KOWA ABRAHAM S

*[Signature]* ANTHONY SELESIAN MIETAS.

*[Signature]* LET. FILANDER

 ABRAHAM PHILANDER

ANNA

.....  
.....  
.....  
.....  
.....

Die Stuurman en Abraham familie wil graag die volgende voorwaardes stel in verband met die navorsing wat deur die Universiteit van Kaapstad gedoen gaan word . Na aanleiding van die inligting wat aan ons deur Dr Victoria Gibbon meegedeel is het die families besluit dat die volgende navorsing gedoen kan word:

- Analiese oor die Biologiese samestelling en oorsaak van dood .
- Gesigs- Rekonstruksie van die nege oorledenes
- DNS analiese.

Die rede waarom ons bogenoemde navorsing wil laat doen is om meer inligting van ons voorouers te bekom. Ons wil weet hoe hulle geleef het en hoe hulle gesterf het. Ons will ook weet hoe hulle voorkoms gelyk het, sodat ons `n beter storie oor hulle kan vertel. Die DNS analiese sal ons ook vertel of die nege oorledenes familie van mekaar was en of hulle `n man vrou, seuntjie of meisie was.

Die Stuurman en Abraham familie was ook deur die Univeristiet van Kaapstad oor die etiese aspekte van navorsing ingelig en daarom will ons graag die volgende voorwaardes stel:

Indien die resultate deur die huidige span navorsers of ander navorsers gebruik wil word vir verdere navorsing en publisering van artikels moet daar eers toestemming van die Stuurman en Abraham familie verkry word.

Die families will erken word in enige artikel wat voortvloei uit die narvorsing .

Indien die resultate vir enige Farmasetiese doeleindes gebruik gaan word moet die familie eers geraadpleeg word en enige monetere voordeel wat daaruit voortspruit in die Stuurman en Abraham Trust Fonds geplaas word.

Die databasis waar die DNS Reeks gestoor gaan word moet konfidensieel gehou word, maar indien enige navorsers die DNS reeks vir navorsing gebruik will maak moet toestemming van die families verkry word.

Die vloeistof wat oorbly van die tand nadat die DNS analiese gedoen is, moet terug kom na Suid Afrika met die tande en die families verkies dat dit saam met elk van die oorledenes herbegrawe word om sodoende die sirkel te voltooi.

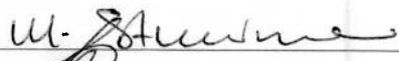
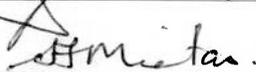
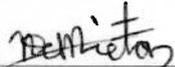
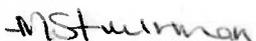
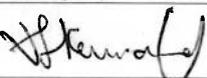
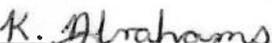
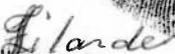
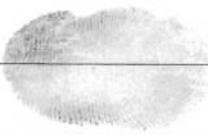
Die Stuurman en Abraham familie versoek ook die Universitiet van Kaapstad om navorsing te doen oor die geskiedenis van die inheemse bevolking van die Sutherland distrik/ omgewing. Hierdie navorsing moet gebruik word vir uitstalling in die "Memorial Site" te Sutherland, maar ook om `n bydrae te lewer tot die uitbreiding van die kurrikulum wat deur die Onderwys Departement gebruik word.

Die families versoek ook dat die Universiteit van Kaapstad hul Gemeenskap Uitreikingsprogram na Sutherland moet uitbrei en ten minste twee keer per jaar `n opvoedkundige program vir die skool kinders aanbied. Die doel hiervan is om

die kinders meer bewus te maak van hul geskiedenis en ook om mediese kennis te deel. Dit kan kinders motiveer om beter loopbaan keuses uit te oefen.

Die Stuurman en Abraham Familie wil graag die Universiteit bedank vir die hantering van die proses en dat u moeite doen om die families eerste te stel in alle besluite wat gedoen word rakende die Herbegrawe Proses.

Datum.....

Naam en Van van Familielid	Handtekening/Duim Afdruk.
ABRAHAM NILEM NIETAS	
Maureen Stuurman JEREMY STUURMAN	 
SENSA NIETAS	
Nadia Nietas	
ALFRED STEPHANUS STUURMAN	
Maringa Stuurman	
VERNON SKERWAND	
KOWA ABRAHAMS	
ANTHONY SELESTIAN NIETAS	
ABRAHAM PHILANDER	
LET FILANDER	
ANNA	

## REPORT ON THE KRUISRIVIER CEMETERY

Simon Hall (Archaeology UCT) and Nigel Penn (History UCT)

### Introduction

The initial Kruis Rivier Burials working committee was established to act upon the repatriation of the nine skeletons that were removed from this farm and accessioned into the collection of the UCT Medical School in 1926. There are several options as to what form their repatriation would take, depending on the needs and wants of living relatives. The possibility of repatriation to the original farm context/cemetery from which the burials were removed is one obvious possibility. The subsequent consultation with descendants of the Stuurman and Abraham families, however, indicates a preference for a repatriation context in Sutherland, and in the 'old' cemetery in particular.

Despite this preference it was agreed to go ahead and try and identify the original burial context on Kruis Rivier. Additionally, in an email to Victoria Gibbon (16 November 2018) Jan Esterhuysen, who grew up on a neighboring farm has interviewed Klaas Coetzee (the nephew of Carel Gert Coetzee<sup>1</sup>). One outcome of this interview was no memory of exhuming farm worker graves. As an alternative, Jan Esterhuysen suggests that the burials were unearthed incidentally from a number of farms along the Bo-Visrivier as a result of farming activities on the deep alluvial terraces adjacent to the river. The implication, consequently, is that the Kruisrivier burials are of precolonial age and that they came from the many Khoe settlements along this drainage. While this incidental disturbance unquestionably occurred, the accession registers clearly indicate otherwise, and that the burials come from Kruisrivier and, with one exception, dates to the 19<sup>th</sup> century. It still was important to try and identify the original context from which the Kruisrivier burials were exhumed.

To this end Nigel Penn and Simon Hall visited Kruisrivier on 8<sup>th</sup> December 2018, and located a farm worker cemetery. Based primarily on evidence of grave disturbance we feel that this was the cemetery from which the burials were removed. After briefly placing Kruis Rivier in its physical and historic context this report discusses this evidence, and makes some points about the structure of the burials that may be of importance to the Stuurman and Abraham families and

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<sup>1</sup> There are two voices behind the burial information in the UCT accession registers. Most prominent is obviously Carel Gert Coetzee who is named throughout in the accession entries as the donor. Another voice is that of his father, also named Carel Gert Coetzee. Carel Gert senior was born in 1869 and died in 1943. He is buried in the Coetzee cemetery on Kruisrivier alongside his wife and brother. According to Jan Esterhuysen, Carel Gert junior was born around 1897 and would have possibly been given the same names as his father because he was the eldest son. In his second career as a doctor, he opened a practice in Paarl where he retired in the late 1960s. Clearly, the biographical information given for the mid- 1880s burials in the UCT collection must have come from Carel Gert senior. He may have already passed this information onto his son, but more likely is that he discussed the biographies of the burials at the time of their exhumation in the 1920s because the accession register notes that the information on one of the young Bushmen children is "According to the statement of Mr Coetzee senior". It is reasonable to assume that Carel Gert senior provided most if not all of the biographical detail. It seems that the only burial known to Carel Gert junior, is Voetjie because he actually buried him 12 years previously (about 1913). This would have made Carel Gert junior about 16 at the time and in his late 20s when the burials were exhumed in 1925/1926. This would have been around the time when he was considering training as a doctor, or had already registered at UCT.

for the repatriation process. Additionally, archaeological evidence for an earlier 18<sup>th</sup> century colonial occupation on Kruis Rivier is potentially important for the discussion around collating information that places the later 19<sup>th</sup> century Kruis Rivier farm workers into a wider historical context.

### **Kruisrivier setting**

The farm Kruisrivier is located immediately east of the Roggeveld escarpment edge some 30 km due west of present-day Sutherland (Fig. 1). The farm was surveyed in 1832 (Fig. 2) as part of a new land tenure system introduced by the British. The survey established the current farm boundaries and the diagram was a legal requirement for purchase and granting title. The dotted circle on the survey diagram represents an earlier 18<sup>th</sup> century Dutch VOC system of land use, whereby loan farms were granted to small-stock trek farmers for an annual rent. The centres of loan farms were usually situated around a stable water supply and the loan farm circumference was defined by the radial distance an applicant could walk from the centre in three hours (Penn 2005). A number of loan farms were established along the Roggeveld escarpment from the mid-18<sup>th</sup> century (Penn 2005, Regensberg 2016).

The location of Kruisrivier and other 18<sup>th</sup> century loan farms along the escarpment edge took optimal advantage of reliable water and seasonal winter and summer grazing options down into the Tanqua Karoo and Klein Roggeveld to the west and to the south and north-east deeper into the Roggeveld.

### **The cemetery**

The cemetery was found some 300 metres south west of the main Kruisrivier farm complex on a flat alluvial terrace (Fig. 3). The cemetery is clearly isolated from the main farm buildings. There are small ash heaps and middens within 100 metres of the cemetery that are associated with the ruins of small single room structures that were probably farm worker dwellings. The material in these middens, however, appears to be of 20<sup>th</sup> century date and if correct, postdates the 1880s Stuurman and Abraham interments and possibly even their 1926 exhumation. If correct, this indicates that the burial location was deliberately isolated from any domestic dwelling when first used in the 19<sup>th</sup> century. This deliberate isolation also applies to a small cemetery with five marked graves of the Coetzee family. According to Jan Esterhuyse these graves were relocated to this position in the 20<sup>th</sup> century (1950s?) because dam building developments at Kruisrivier threatened the original burial location. Although the Stuurman/Abraham and Coetzee cemeteries are separate, both are located in the same area beyond the werf precinct (Fig. 3). As noted above one of the Coetzee burials is that of Carel Gert Coetzee (1869-1943), and his wife, Johanna Maria (1873-1942), the parents of Carel Gert Coetzee junior.

Most of the graves in the Stuurman/Abraham cemetery are marked by headstones, and in many cases also by smaller footstones. These are generally orientated east to west with the larger headstone located at the western end of the grave (Fig. 4). The headstones are not marked. Most of the graves are outlined by a roughly rectangular stone boundary that defines a slightly higher platform that, in a number of cases, are also covered by flat shale slabs. There are, however, a few graves that do not appear to have headstones or footstones and are not obviously

rectangular. Additionally, the stone capping is more of a low mound rather than a raised platform.

Given that the graves are clearly marked, it was possible to make a count for the whole cemetery and a total of 45 graves is a reasonable number. These are spread linearly over a distance of 30 metres and runs parallel to the north east/south west basal contour of a shallow hillslope immediately to the north-west (Fig. 3). The maximum north west/south east 'thickness' of the cemetery is about 3 graves deep – about 4 metres. While the orientation of most graves is consistently west/east there is no obvious patterned alignment or row structure organisation to the graves. The impression is that the cemetery developed 'organically' with no template, fixed plan or pattern. However, in some cases there seems to be a deliberate clustering of a few graves, that potentially indicates a familial or kin relationship between the people in these graves.

The marking of the graves with stone is important because disturbance is clearly visible when a grave's formal structure has been destroyed and stones are scattered through digging, and where hollows and depressions are clearly visible (Fig. 5). It is significant that these disturbed graves cluster at the north eastern end of the cemetery in contrast to the remainder of the graves to the south west that are mostly, if not all fully intact and undisturbed. The UCT accession registers record that eight of the Kruisrivier nine died and were buried between 1875 and 1888 (Table 1). The exception is Voetjie who died in 1911/1912 and the old catalogue records that he was "buried ..... (in?) the mountain". The implication is the Voetjie was not 'recovered' from the cemetery but elsewhere on the farm.

The clustering of the disturbed graves at the north eastern end of the cemetery and the dates of death, that must have been given by Carel Gert senior, invite some comment. The possibility exists that the 9 or 8 burials exhumed were among the first, if not the first graves in the cemetery. If so this locality was formally designated as farm cemetery at some time in the 1870s. The date obviously adds chronology to the impression, suggested above, that the cemetery developed organically and that the cluster of disturbed graves at the north eastern end of the cemetery was the initial core from which the cemetery 'grew' towards the south west.

By the time the burials were exhumed in 1926, the cemetery had presumably already expanded. From the information in the accession entries, most of the individuals were known because they and their family members were workers on the farm. They are named, there is some detail on relationships and also some life history and biographical detail. Additionally, there is also information in the accession notes on burial style (Table 1). Where graves departed from the 'normal' shaft burial, there is a cursory description of a "niche" burial and two others in which the bodies had been encased in stone slabs within the grave shaft. Most important, is that it must have been Carel Gert Coetzee senior who provided this information and the classification of the Kruisrivier burials as "wild Bushman" or "wild uncivilized Bushpeople", on the one hand, and "Hottentot", on the other hand, or, in the case of the Cornelius Abraham's brother, who was still alive on the farm in 1926, as "...a typical Hottentot". This classification was deeply rooted in the dynamics of the 18<sup>th</sup> century open frontier in this region as 'wild Bushman' resisted colonial advance and raided their sheep (Penn 2005). The commando system, comprising farmers and co-opted "Hottentots", and "Bastaards", were directed to hunt down, exterminate and capture

“Bushmen”, especially women and children, who were ‘tamed’ into compliant farm labour.<sup>2</sup> As the frontier closed through the 19<sup>th</sup> century people of Khoesan descent lost their economic independence and were reduced to serve as farm labourers in the rural farm economy.

Table 1. Summary of accession register details on the Kruisrivier burials.

Cat.	Date	Name	Classified as
29	±1911/1912	Voetjie	Old Bushman
31	±1885	unknown	Hottentot - "of doubtful classification"
43	±1880	Saartjie	"member of the wild Bushman family"
44	±1878	Cornelius Abraham	"a Hottentot"
45	±1888	Totje	"Hottentot"
50	±1879	Klaas Stuurman	...a pure wild Bushman..."
51	before 1881	Child of Saartjie and Klaas	Bushman
52	before 1880	Child/G'child of Saartjie and Klaas	Bushman
54	±1875	Jaonetjie	"wild uncivilized Bushpeople"

Cat.	Grave style
29	
31	
43	niche burial. " Buried in shelf on side of grave, with stones in front" 4ft deep?
44	shaft burial and encased. "Stones on each side and slabs (over?)" 5ft deep.
45	"Ordinary burial 6ft deep"
50	
51	
52	Shaft burial? Grave 6ft deep with "side stones and cross slabs over the skeleton"
54	

Cat.	Notes
29	"known to the donor [Carel Gert junior], he actually buried him in the mountains..."
31	Not from cemetery - precolonial in age?
43	"...caught by Mr. Coetzee's great grandfather Cornelius Coetzee."
44	"Brother still alive on the farm, a typical Hottentot."
45	
50	"...caught by Mr. Coetzee's great-grandfather (C.J. Coetzee) between Carnarvon and Sutherland".
51	Child of Klaas? "...buried between him, and the female" (Saartjie)
52	"From a grave close to the Bushman women" (Saartjie)
54	"Caught by Mr C.G. Coetzee's Grandfather."

<sup>2</sup> Penn (2005:98) notes a reference to a genocide episode in the Bo-Visrivier area on the farm Oorlogskloof that shares an eastern boundary with Kruisrivier (see Fig. 2 - the 1832 survey diagram).

This process is alluded to in the brief biography of Klaas Stuurman, who is classified as “...a pure wild Bushman...” who was caught earlier in the 19<sup>th</sup> century by Carel Gert junior’s great-grandfather (C.J. Coetzee) “...between Carnarvon and Sutherland”.

Whatever the specific attributes used by the Coetzee’s to define the farm workers as “... pure wild Bushman” or “...typical hottentot”, two interrelated points can be made. The first restates the issue that the choice to exhume the burials at the north eastern end of the cemetery was based on their biographical knowledge of these people. Their lives had been entangled. If it is reasonable to assume that by 1926 the cemetery had expanded (our reasoning that the north eastern burials were among the first in the cemetery), the Coetzee’s would have had a wider choice of burials to exhume, but they did not take it. A second point, is that Carel Gert senior was a product of the Cape frontier where “wild Bushman” and “Hottentots” were seen as racial categories and this dovetailed with the formal paradigm of scientific collecting of representative ‘specimens’ of racial types. If Carel Gert junior was already pursuing his medical training at UCT then this adds to the point that the burials were specifically selected because the Coetzee’s classificatory knowledge of these earlier farm workers and consequently, could provide some of the information that this collecting paradigm required.

As noted, this issue is relevant to the assumption that the cemetery was probably much larger when the selected burials were exhumed in the mid- 1920s. The remaining intact graves in the cemetery are marked with headstones and footstones and this Christian expression may have also imposed a moral sanction on the selection. In this regard, the description of some of the exhumed graves and their structure indicates that there were alternative cultural expressions in burial practice at play. There is a quite specific description of a niche burial (Fig. 6), and descriptions of “ordinary” shaft burials and burials in which the body had been enclosed in the grave shaft by flat slabs to the sides and over the body (Table 1). We think it is significant that this detail on burial practice was (asked for?) remembered and given, and highlights the importance of cultural, racial and economic ‘packages’ that underpinned the selection of little changed ‘living’ examples of a deeper past.

While the information in the accession register potentially gives some insight into Khoesan burial style we could not obviously make any judgement on the form of the surface grave structure. Trying to obtain more detail on this might be of interest to the Stuurman and Abraham families and is a point we return to in the summary conclusion.

### **Evidence for an 18<sup>th</sup> century colonial presence on Kruisrivier**

In our search for the Kruisrivier farm cemetery we initially spent time in the vicinity of the main farm building complex. Within this complex we found a deposit of possible ash and animal dung (Fig. 3) that contained both Khoe coarse earthenware ceramic, Asian porcelain and pieces of freshwater mussel (Fig. 7). Some of the Asian porcelain is referred to as Batavian export ware that was imported into the VOC Cape from the 1740s (A. Malan, personal communication). The significance of this deposit is that the co-presence of indigenous and colonial material culture provides an additional record of 18<sup>th</sup> century frontier processes, that supplements the archival record and undermines notions of frontiers as lines that define either/or cultural binaries. As far as we are aware, the Kruisrivier deposit is the first found in the Roggeveld that may materially

document 18<sup>th</sup> century frontier processes. If we are correct, this will add to and expand the farm biography, especially if it is a residue of the 18<sup>th</sup> century loan farm period (Fig. 2). Additionally, the theme of change, continuity and cultural creole has underpinned an archaeological approach to 19<sup>th</sup> century Karoo history (Kramer 2012, Smuts 2012, Regensberg 2016, Lupuwana 2017, Zachariou 2017), and there is a hint of this theme in relation to the descriptions of later 19<sup>th</sup> century burial structure in some of the exhumed Kruisrivier graves (Table 1, Fig. 6).

## Summary

It is most likely that the burials donated to UCT in 1926 were exhumed from the cemetery located on Kruisrivier in the December 2018 search. The documentary evidence, coupled with the clear physical disturbance of graves supports this conclusion. This report has also provided some discussion around the physical position of the exhumed burials within the cemetery and we have suggested that they were among the first to be interred there. In 1926, when these graves were exhumed, we suggest that the cemetery had expanded, and if correct then there was a clear agenda that targeted these earlier graves. We have provided some discussion on this issue that focuses on the fact that Carel Gert senior personally knew these Stuurman and Abraham ancestors and consequently, could classify them within cultural ‘packages’ that framed them within primordial and static identities.

Our visit to the cemetery has raised some questions about what to do with the cemetery and what action might be considered appropriate in relation to the disturbed graves. Some of the points made below would have to be considered by the Stuurman and Abraham families.

One consideration is fencing the cemetery, or a portion of it. It may be of value to get a clearer picture of what is being fenced and more specifically, a fuller impression of the disturbed graves. Our visit gave a qualitative impression of disturbance and some precise mapping of the area may be considered. In the first instance this may facilitate some reconstruction of the original surface structure of the graves. More invasive would be re-excavating the disturbed graves. One reason for this would be to recover bones that may have been missed in the 1926 exhumation, and by so doing reunite them with the remains of individuals. If there are missing bones to be reunited then this process provides the possibility of identifying the graves from which specific individuals came. Additionally, re-excavating the burial shafts may also identify some of the graves described by Carel Gert senior and amplify the detail on grave structure he provided. This information would also contribute further to linking individuals with specific graves (Fig. 6). Lastly, re-excavating the graves may recover material culture, either quotidian or grave goods that belong with individuals and which was missed in the 1926 exhumation.

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## Figures

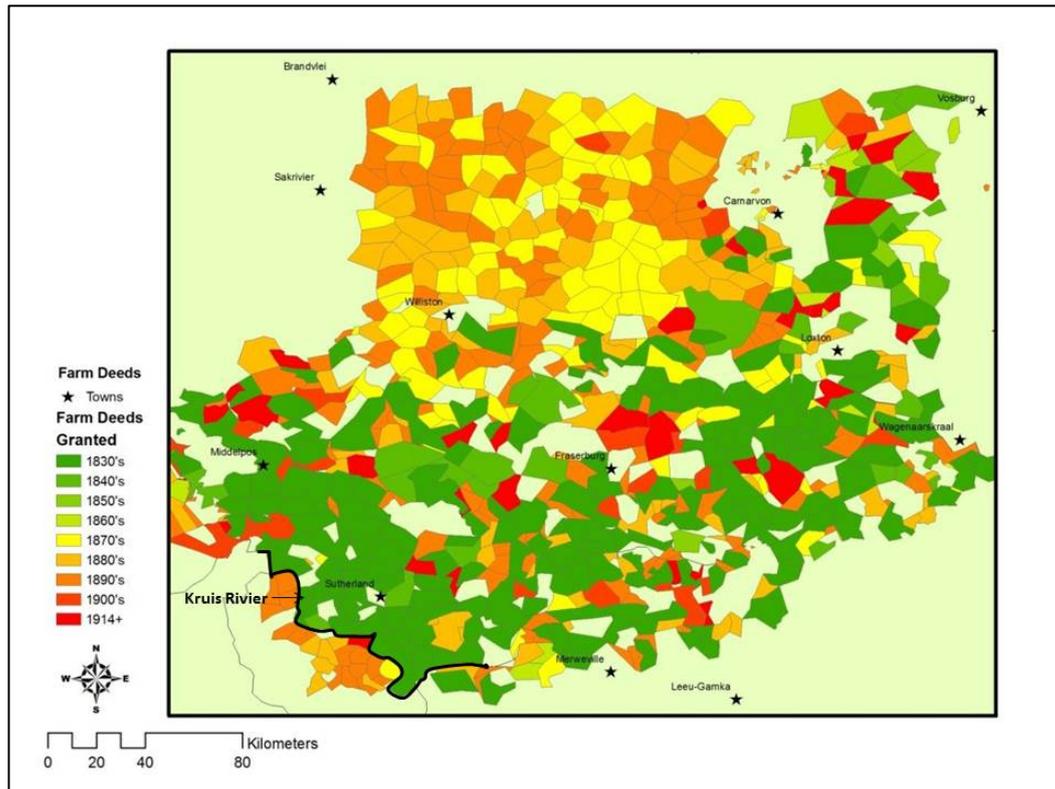


Figure 1. Dates for Karoo farm deeds. Kruisrivier (surveyed 1833) is one of a line of farms along the top edge of the Roggeveld escarpment. (from Smuts, T. 2012:49)

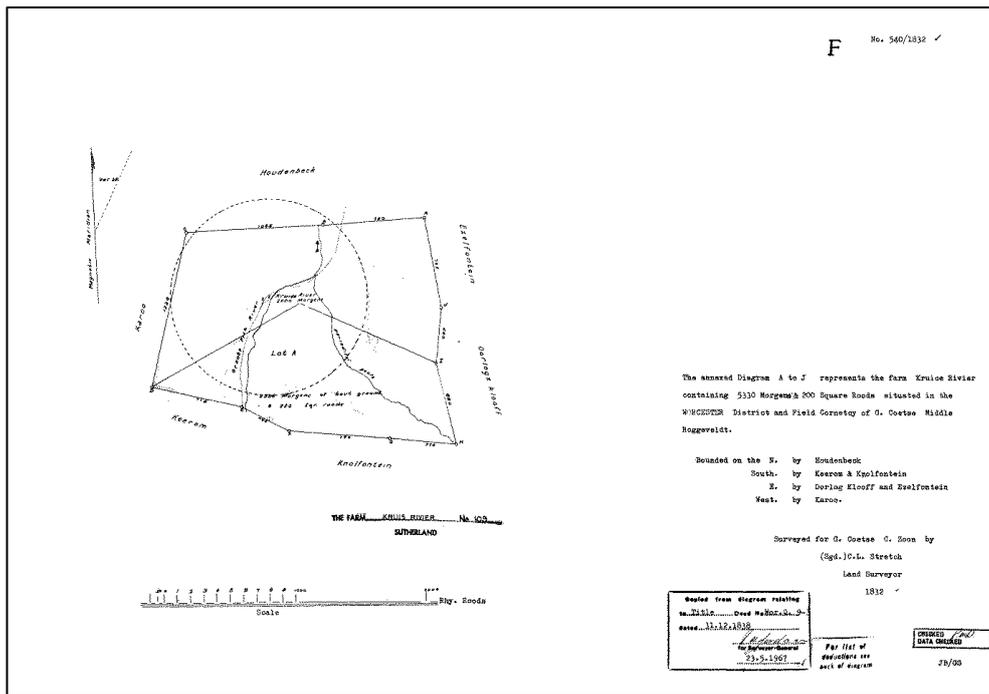


Figure 2. The 1832 Kruisrivier title deed survey diagram. The dotted circle defines the boundary of the 18<sup>th</sup> century Dutch period loan farm.

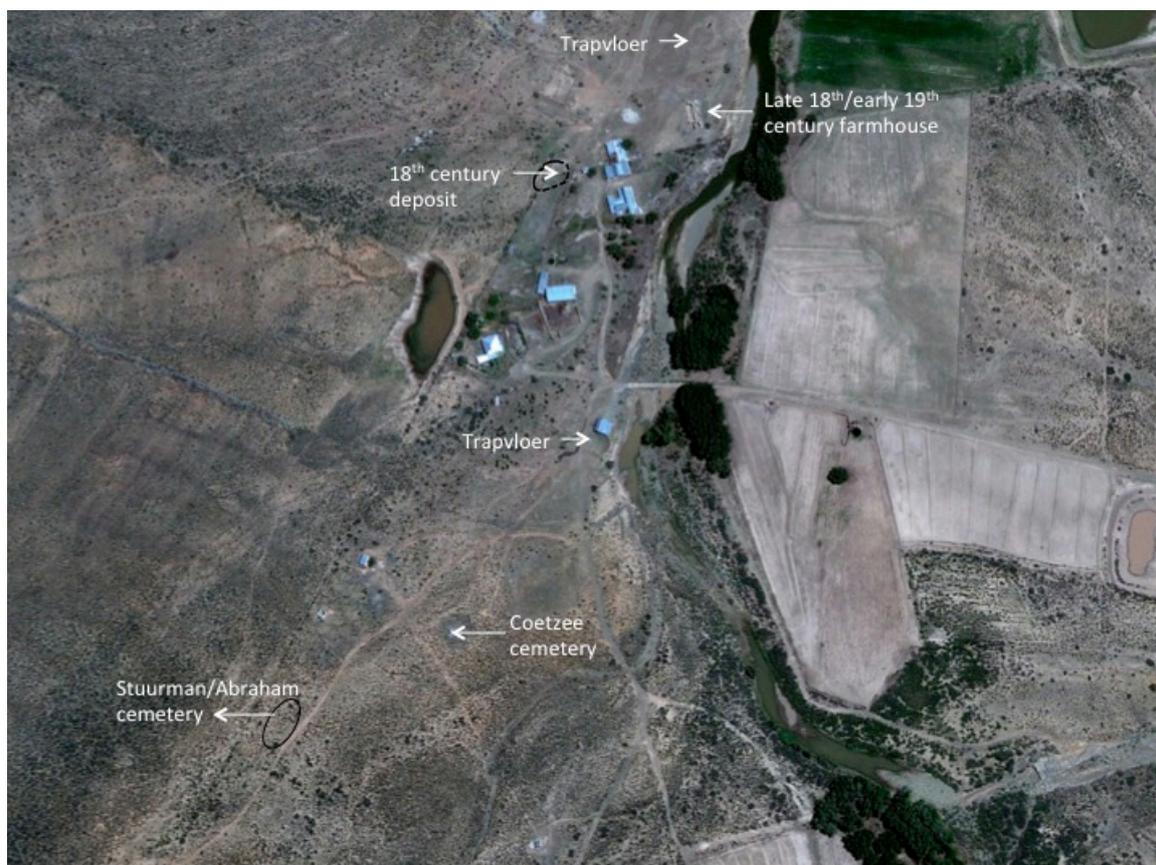


Figure 3. The location of the cemetery within the wider Kruisrivier built environment.



Figure 4. A grave with headstone and footstone with a disturbed grave in the background behind the headstone.



Figure. 5. One of the disturbed graves.

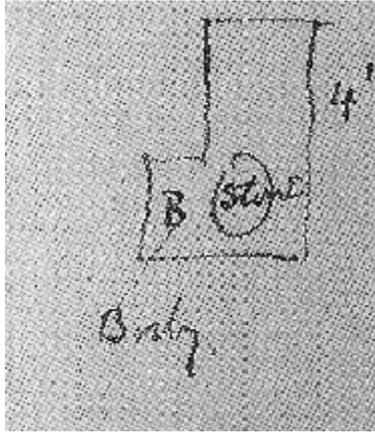


Figure 6. The sketch of the niche burial linked to Saartjie.



Figure 7. Material from the ash/dung deposit. Right – freshwater mussel pieces, upper centre – Khoe earthenware sherd, bottom and left – Asian porcelain.

# **REBURIAL PLAN FOR THE NINE (9) SACRED HUMAN REMAINS UNETHICALLY OBTAINED FROM KRUISRIVIER, SUTHERLAND.**

## **INTRODUCTION**

The historical unethical use and procurement of skeletal remains is something that haunts the discipline of biological anthropology globally. In South Africa, this forms part of an uncomfortable and complex historical reality that is currently being addressed. The University of Cape Town (UCT) as part of its overarching transformation agenda is deeply committed to a process of restorative justice, renewal, and healing while facing up to these unethical practices of the past. In 2017, when the nine (9) individuals with known names, dates of deaths and who were known to the donors in life were identified as unethically procured in the UCT human skeletal collection, a moratorium was immediately placed on the access to these remains and their records - the remains were sealed and removed from the collection. The records indicate that in the 1920's, the farm owner at the time, dug up remains from the worker burial ground on the Kruisrivier farm and brought them to UCT. The University initiated a process of restitution for these individuals and contracted Doreen Februarie as the public participation consultant to manage the process in accordance with the South Africa National Heritage Agency requirements. Mrs Februarie is also consulting with the direct family members to establish their plans for the reburial of their family members. Through the community consultation process, direct descendants were located, and the following reburial plan was co-developed with the relevant stakeholders.

## **PROPOSED PLAN FOR THE REBURIAL OF THE SACRED HUMAN REMAINS**

**WHEN:** On September 24, 2019 - Heritage Day.

**LOCATION:** The historic cemetery located in Sutherland, through consultation with the families and the Karoo Hoogland Municipality (GPS coordinates S32°23.58.46 E20°39.30.16).

- The families rejected the option to rebury their ancestors on the farm where they were originally buried.
- The family had requested a spot at the local "Bus Stop" on the main Middelpoos and Calvinia road (R354), however, the municipality raised concerns regarding security and safety of the remains.
- Both parties agreed on the historic cemetery located along the main road in Sutherland.

**INTERMENT PLAN:** The family has requested that each individual be wrapped in a blanket provided by UCT, as well as in a blanket that will be provided by the family. This preparation will be conducted

by Dr Gibbon at UCT in collaboration with a delegation of the Abraham and Stuurman Family, in the presence of the cultural/traditional leadership. The remains will be placed in the wooden boxes provided by the Department of Human Biology, UCT. The family has requested that the boxes be painted/varnished, handles attached for carrying, with lid hinges to be added. The family requested the sacred remains to be transported by UCT to Sutherland one (1) day before the reburial ceremony. Safe keeping and storage at the mortuary in Sutherland have been offered and confirmed by the Municipality. The transport from Cape Town to Sutherland should not be a hearse, but rather an appropriate van in which all the individuals can be returned to Sutherland in the boxes, wrapped in their blankets. The sacred human remains will be accompanied by a delegation of the Abraham and Stuurman Family, along with cultural/traditional leader(s) on route to Sutherland. The aim is to ensure that the preparation, i.e. wrapping of the sacred human remains and journey back to the Sutherland district represent a sincere spiritual process. The family requested that the transport of the sacred remains within Sutherland to the cemetery, should ideally done by using a donkey cart. If the donkey cart cannot be procured, then the sacred human remains will be transported by a local person whom is well known in the community.

The family is working with the Municipality to obtain black animal skins that should be draped over each box. The family would like to have a wake/vigil with the sacred human remains present, the night before reburial. On the day of the reburial, the sacred remains will be transported by donkey cart (ideally) to the perimeter of the historic cemetery. The family wishes to then carry the individual boxes the rest of the way to the burial location. The exact details of this will be confirmed closer to the time.

The remains will be buried in the ground in accordance with traditional practices with stones placed on top, and a flat stone grave marker that is in accordance with local custom.

This plan for reburial was developed using the information gathered during the community consultation process by Doreen Februarie, which include the style of the excavated burial and known burial practices from the archaeological record. Examples of comments regarding the reburial during the community consultation process include:

- *“Die familie verkies ’n openbare herbegraving, want ons wil die gemeenskap ook betrokke maak”*. The family prefers a Public Reburial Ceremony, as they want to involve the community of Sutherland.
- *“Ons wil die gemeenskap betrokke kry met die maak van komberse vir elk van ons afgestorwe familielede, wat gebruik sal word om hulle in toe te maak”*. The family wants to involve the community with the sewing of blankets for each of the nine individuals, which will be used to wrap them in.

- *“Ons as familie verlang dat die oorledenes een dag voor die herbegraving na Sutherland gebring word, want ons wil ’n nagwaak hou”*. The family prefers that the sacred human remains be brought to Sutherland the day before the reburial, as they want a night vigil.
- *“Ons verlang dat die voorbereiding van die menslike oorskot vir herbegraving deur Dr Victoria Gibbon gedoen word”*. The family requested Dr Victoria Gibbon, UCT, to prepare the human remains for reburial.
- *“Ons as die familie verkies die bokse wat huidiglik deur die Universiteit van Kaapstad gebruik word vir die herbegraving en nie kiste nie”*. The family prefers the boxes currently used by the University of Cape Town for the reburial and not coffins.
- *“Ons verkies ’n kulturele en tradisionele herbegraving wat so na as moontlik aan die gebruike is wat deur ons afgetorwe familie handhaaf was”*. The family prefers a reburial process as close as possible to the cultural and traditional practices maintained by their deceased family members.
- *“Ons familie versoek leiding van die kulturele/tradisionele leierskap van die Noord-Kaap Provinsie met ondersteuning van ’n tradisionele leier van die Wes- Kaap”*. The family request guidance from the cultural/traditional leaders from the Northern Cape Province with the support of a traditional leader from the Western Cape.
- *“Die familie sal ’n afvaardiging na Kaapstad stuur om die menslike oorskot na Sutherland te vergesel met die ondersteuning van ’n tradisionele leier. Die menslike oorskot sal dan op ’n eerbiedige wyse aan die familie oorhandig word”*. The family indicated that they would send a delegation to Cape Town to accompany the sacred remains to Sutherland with the support of a traditional leader. Upon arrival in Sutherland, the sacred remains will be handed to the family in a dignified way.
- *“Ons familie se eerste keuse is om ons gestorwe familielede met donkie kar te vervoer, maar indien nie beskikbaar nie, sal ons van die “bakkie” in Sutherland gebruik maak wat die tradisie hier in die dorp is”*. The family’s first preference for the transport of the individuals to their final resting place is donkey carts, but if not available, they will make use of the local “bakkie”, which is used by the community as the known transportation.

- *“Ons die familie, wil elk van die bokse waarin die oorskot van ons familielede is, met ’n swart skaapvel bedek en dit moet dan so in die graf geplaas word”*. The family wants each of the boxes covered with black sheep skins, which should also be placed in the grave with it.
- The Local Karoo Hoogland Municipality also expressed the need to support the families with the reburial and confirmed their commitment to the process at a meeting dated 20 May 2019, at their office in Sutherland.
- The Local Karoo Hoogland Municipality confirmed that they will provide 24 hour security if the family prefer to utilise the Municipal mortuary for safe keeping of the human remains.

**CEREMONY:** A planned ceremony which will be for both the reburial and events leading up to it is being developed by a joint Task Team, including UCT, Karoo Hoogland Municipality and the family, in consultation with relevant stakeholders. The wishes of the family will be respected and will receive preference. Detailed planning is underway and in the process of being clarified.

Relevant stakeholders that will be invited include the following:

- Families/Next of Kin
- Sutherland Community
- Sutherland Leadership, including: Municipalities - Local and District Municipalities; Intergovernmental Forum
- Provincial Government – Northern Cape Province/ Western Cape
- Traditional/ Cultural Forums – Northern Cape province/ Western Cape
- Primary and High School
- NGO and Faith- Based Organisations
- Commercial Farmer Sector
- Business/Tourism Sector

**SIGNAGE /STORYBOARD /MEMORIAL:**

In addition to the permit, approving the reburial process, we would like to invite the South African National Heritage Agency (SAHRA) to be involved in the reburial ceremony and appreciate guidance and assistance with the design of the signage/storyboard and memorial.

- The family has requested signage/memorial to be placed on the main road near the “Bus Stop” that is located across the local primary school. UCT has committed to assist with signage/storyboard in accordance with the communities wishes and is working with the local government structures to develop this. This preparation will not be finalised at the time of the reburial but will be completed in a reasonable timeframe by end 2020.

- In addition, the family also requested that the University of Cape Town do further research on the history of the indigenous people who lived in Sutherland and surroundings, which UCT has agreed to. This information should be used to create a display in an interpretive centre for the benefit of the local community, but more importantly as an educational tool for the local schools and educare centres.

## **ABRAHAM EN STURMAN FAMILIE – VOORSTELLE VIR DIE HERBEGRAFNIS PROSES**

Na aanleiding van 'n vergadering wat gehou is op 20 Mei 2019 het die Abraham en Stuurman Familie op die volgende besluit vir die Herbegravnis Proses.

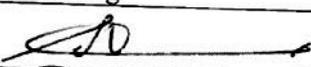
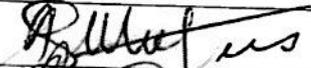
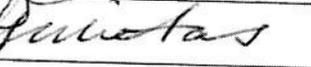
- Die Familie aanvaar die voorstel dat die oorledenes eerder by die Historiese Begrafploas begrawe word, aangesien die 'Bus Stop' weens veiligheidsredes en die feit dat dit geproklameer moet word as 'n begrafploas nie op hierdie stadium as 'n geskikte opsie oorweeg kan word nie. Die Munisipaliteit stel voor dat die 'Bus Stop' as 'n gedenksplek gebruik word (oprigting van 'n gedenkplaat), aangesien die munisipaliteit besluit het om daardie ruimte te ontwikkel in 'n ekonomiese node vir die gemeenskap. Met die negatiewe konnotasie geheg aan die Historiese Begrafploas (Anglo- Boere Oorlog) het Prof Feris (UK) voorgestel dat die naam verander word na "Memorial Site" Hierdie voorstel is deur die munisipaliteit aanvaar en sal in Junie 2019 by 'n gemeenskap vergadering vir goedkeuring voorgestel word. Die goedkeuring sal betyds wees voor 24 September 2019 vir die herbegravnis.
- Die familie stel voor dat Stephanus Stuurman en Anna De Wee hulle op die taakspan sal verteenwoordig wat sal bestaan uit verteenwoordigers van die Universiteit van Kaapstad, die Karoo Hoogland Munisipaliteit asook die Noord Kaap Provinsiale regering.
- Die familie stel voor dat die seremonie in die lokaal wat bekend staan as die 'OU Historiese Skool' gehou word.
- Die Familie verkies 'n openbare herbegravnis "want ons wil die gemeenskap ook betrokke maak".
- Ons wil die gemeenskap betrokke kry met die maak van komberse vir elk van ons afgestorwe familielede, wat gebruik sal word om hulle in toe te maak".
- Ons as familie verlang dat die oorledenes 'n dag voor die herbegravnis na Sutherland gebring word, want ons wil 'n nagwaak hou."
- Ons verlang dat die voorbereiding van die menslike oorskot vir herbegravnis deur Dr Victoria Gibbon gedoen word. Die families sal in afvaardiging na Kaapstad stuur om met die proses te help. Die tradisionele leier moet ook teenwoordig wees.
- Ons as die familie verkies die bokse wat huidiglik deur die Universiteit van Kaapstad gebruik word vir die herbegravnis en nie kiste nie."
- Ons verkies 'n kulturele en tradisionele herbebegravnis wat so na as moontlik aan die gebruike is wat deur ons afgestorwe familie lede handhaaf was.
- Ons familie versoek leiding van die kulturele/tradisionele leierskap van die Noord Kaap Provinsie met ondersteuning van 'n tradisionele leier van die Wes- Kaap".
- Die families al 'n afvaardiging na Kaapstad stuur om die menslike oorskot na Sutherland te vergesel met die ondersteuning van 'n tradisionele leier. Die menslike oorskot sal dan op 'n eerbiedige wyse aan die familie oorhandig word

- Ons familie se eerste keuse is om ons gestorwe familieledede per donkie kar te vervoer, maar indien nie beskikbaar nie sal ons van die "bakkie" in Sutherland gebruik maak wat die tradisie hier in die dorp is."
- Ons die familie, wil elk van die bokse waarin die oorskot van ons familie lede is, met 'n swart skaapvel bedek en dit moet dan so in die graf geplaas word".

**Die familie neem met dankbaarheid kennis dat die Karoo Hoogland Munisipaliteit ook hul ondersteuning aanbied vir die volgende soos oorgedra deur Doreen Februarie:**

- Die Karoo Hoogland Munisipaliteit sal 24 uur sekuriteit aanbied indien die familie van die lykshuis wat die eiendom van die munisipaliteit is van gebruik will maak om die menslike oorskot te bewaar.
- Die Munisipaliteit onderneem ook om die 9 swart skaap velle wat vir die seremonie gebruik gaan word te voorsien.
- Die familie moet bevestig of die grafte uitgebou moet word, sodat die munisipaliteit die onkoste kan bepaal.
- Die munisipaliteit sal ook 'n bydrae lewer vir die spyseniering na die herbegraving. Daar word begroot vir 300 mense van die gemeenskap. Die munisipaliteit het die familie versoek om voorstelle te maak vir die tipe van spyseniering en wie hulle verkies om die etes voor te berei. Die familie stel voor dat 3 groepe aangestel word om die om die taak te deel. Die familie noem egter dat die groepe aan gesondheids vereistes moet voldoen.

Sien aangeheg lys van Familie lede met handtekening wat bogenoemde voorstelle bevestig.

Naam en Van	Handtekening
ALFRED STURMAN	
ANTHONY MIETAS	
JEREMY STURMAN	
ADRIAN MIETAS	
MARISA MIETAS	marisas
SENSA MIETAS	S. Mietas
KOWA ABRAHAMS	K. Abrahams
ABRAHAM FILANDER	T
ANNA DE WEE	A DE WEE
MAUREEN STURMAN	M. Sturman
LEONARDO KLEIN	L. Klein