

Report on the Human Remains Management and Repatriation Workshop, 13th-14th February, 2017



Her Excellency Ouma Katrina Esua of the House of N//nke arrives at the workshop. The workshop formed part of ongoing consultations by IZIKO with descendant communities in South Africa.

Dr Jeremy Silvester



Museums Association of Namibia

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Contents

Introduction	3
Overview of IZIKO Collection	5
Summary of Presentations	9
Recommendations	13
Appendix 1: List of Workshop Participants	14
Appendix 2: Selected Bibliography	17
Appendix 3: Policy on the Management of Human Remains in IZIKO Collections	18

Introduction

Museums in southern Africa are in the process of transformation. Many museums were established during the colonial period and reflected a colonial agenda in terms of their collections policy and practices. Museum workers in Namibia today are actively engaged in creating new community-based museums with a more inclusive approach to both governance and exhibition development. One of the most disturbing legacies that urgently needs to be addressed in the 'decolonisation' of museum collections is that many contain human remains.

Archaeologists argue that ancient human remains can provide important scientific information. However, there has also been widespread recognition that the acquisition of the remains of human corpses in the late nineteenth and early twentieth century by many museums was unacceptable. The collection of human remains was a process that 'dehumanised' the people whose remains were acquired as 'specimens'. The most obvious evidence of this is the fact that, even when the identity of the people must have been known, the individual bodies are, normally, nameless and described only as examples of an ethnic type with a number, not a name.

Two major criticisms have been made of the trade in human remains. The first is that the context within which 'collecting' took place was that museums were complicit in the development of racist, pseudo-scientific, theories which formed the foundations upon which white supremacist policies were built. The second is that the methods used to obtain bodies were totally unethical and could be simply described as 'grave robbing' with the absence of informed consent from the families or communities from which the bodies or skeletons were obtained. It is also widely believed in many communities in Namibia that the collection of the mortal remains of the dead was linked to the decapitation of leaders of anti-colonial resistance. These beliefs make the return of the, generally anonymous, human remains sensitive, but also central to the reconstruction of the pride and identity of many communities in Namibia.

IZIKO Museums are one of the two umbrella organisations that represent state controlled museums in South Africa. IZIKO covers 12 museums and historical houses in the Western Cape Province as well as a Planetarium and a Social History Centre. One of the museums in the network is the IZIKO South African Museum in Cape Town. The museum has identified human remains in its collection, the majority of which seem to have been obtained from Namibia in the early twentieth century. IZIKO would like to remove these human remains from its collection and return them to Namibia.

The prospect of the return of a large number of human remains from Namibia highlights the urgent need for the development of a Policy on Human Remains in Museums for Namibia. The National Museum of Namibia holds a collection of human remains which, in at the time of a report published shortly after independence, consisted of 55 individuals (Kovacs, 1991). Two additional sets of human remains have been returned from museums in Germany: 20 in 2011 and a further 35 in 2014 (with, apparently only 4 of these 55 ancestors being identified by

name). The two returns probably doubled the number of individual human remains in storage at the National Museum of Namibia. Further returns from Germany and from South Africa are extremely likely, but will be problematic unless a policy is developed which sets out an agreed procedure for dealing with human remains once they are held by the National Museum of Namibia.



Human skulls on display during the return of Namibian ancestors from Germany in 2011.

The Director of IZIKO Museums, Ms Rooksana Omar is, currently, the President of the Commonwealth Association of Museums (CAM) and has been working in partnership with CAM to develop a project which will enable IZIKO to return the unethically collected human remains in their collection to neighbouring countries. IZIKO wants to see the `deaccessioning' of these human remains as an opportunity to work with colleagues in Namibia and Botswana to facilitate public discussion on the issue of human remains in museum collections.

IZIKO and CAM convened an initial workshop in Cape Town in February, 2017 to present an overview of the human remains in its collection and initiate planning and dialogue. The initial focus was on South Africa, but colleagues from the National Museum of Botswana, National Museum of Namibia, Museums Association of Namibia and University of Namibia were also invited to attend. The invitations

requested participants to cover their own travel and accommodation costs, but I was able to obtain a refund of the cost of my flight. Unfortunately, only the Senior Curator of Ethnography at the National Museum of Botswana, Ms Winani Kgwatalala and myself (from MAN) were able to attend.

It was agreed that we would submit reports to other stakeholders at home upon our return. The Museums Association of Namibia was requested by IZIKO and CAM to facilitate a similar workshop (with other stakeholders) in Namibia in early 2018 and to develop a small mobile exhibition on the history of the process and the significance of the returns. It was emphasised that IZIKO should formally approach the National Heritage Council of Namibia to initiate the actual process of returning individual remains and to also involve the relevant Ministries that would be responsible for facilitating the process.

The process of developing a policy and guidelines on the treatment of human remains in existing collections and those being returned from overseas museums is not just about developing new forms of 'collections management', but the process of return is linked to the development of a new vision of the role of museums in society in Africa. The vision can be linked to the emergence of a more 'democratic' model for museums. In this model the relationship between the museum and the communities that they serve is central. The recent UNESCO Recommendation on Museums, endorsed by Namibia, has stressed the importance of this relationship.

Overview of IZIKO Collection

The museum holds the human remains of 1,200 individuals. It has identified 160 of these as having been collected 'unethically' and has, therefore, restricted access to these human remains. The context of racist science which led to the exhumation of recent graves and purchase of human remains by the South African Museum has been well documented by Legassick and Rassool (2001). The context was to collect examples of different 'racial types' as part of a scientific process which, as in the collection of human remains for German museums, can be directly linked to the development of false theories about race.

The museum has corroborated that 81 of the 161 'unethical' human remains were taken from Namibia and a further 20 were 'probably' taken from Namibia. The current information available suggests that none of the individual names of the deceased are known, as they were collected as 'specimens' and classified according to ethnic labels. Under this system of classification the 81 from Namibia consist of 46 'Ovambo', 18 'San', 1 'Nama', 1 'Herero' and 18 'Unidentified'. The human remains generally consist of a skull, whilst sometimes there are additional skeletal remains. The additional 20 individuals are all classified as 'Griqua' and, as this was a community that moved in the border area this might explain the uncertainty regarding the original location of the graves where they were obtained. A further six individuals were obtained from Botswana.



The large number of Ovambo human remains in the South African collection might be related to the fact that South African officials first arrived in northern Namibia at the time of a severe famine – Ondjala yEkomba (NAN 14167)

I would identify two areas relating to the Namibian collection that require additional research. The first would be a review of the South African archival sources relating to the ways in which the 101 individuals were obtained and the research that was subsequently conducted on their remains. I enquired about the letter books of the South African Museum which recorded the date and content of all correspondence received and which might help to give additional information to help trace the route the bodies took to the museum. However, additional enquiries should be made to confirm whether the museum has an archive containing copies of the actual correspondence relating to the mortal remains of Namibians lying in the storage rooms.

Whilst it seems likely that most of the bodies were removed from Namibia during the early years of the South African occupation there is evidence that the acquisition of human remains from Namibia for South African museums dates from 1907 or earlier. There is some evidence that suggests that the exhumation of bodies at this time might also relate to the genocide. For example, on 25th June, 1909 St. Leger Lennox wrote to the McGregor Museum that “I have just heard that in Marengo’s lot that were detained on the island [Shark Island – JS] some deaths occurred. I will go over in a boat and see what I can find” (Legassick and Rassool, 2009: 202-203). Such clues suggest the need for provenance research on the human remains collections in South African museums. The fact that it was believed that the *Heitsi Eibeb* (piles

of rocks) marked Nama graves means that it also seems likely that the search for Nama skulls might have led to the destruction of many of these important heritage sites in Namibia (Legassick and Rassool, 2009: 191).

Information should also be sought about research that has been conducted on the Namibian remains. A couple of clues have already been located. On 14th October, 1925 the Director of the South African Museum indicated that a large selection of San and Nama skeletons and skulls had been sent to a Professor Eugene Pittard in Geneva in 1919.¹ The Professor had promised to present a report for publication in the Annals of the South African Museum, but it seems this never materialised. A later article in the Annals suggested that a substantial part of the 'collection' of human remains was sent to Switzerland in 1923, with part of it being returned only in 1939 and the remained in 1948 (after the end of World War Two). Publications by Pittard and other Swiss researchers during this period, such as an article in L'Antropologie in 1930 based on the study of San skulls should be included. An article from the Annals from 1952 gives some indication of local research conducted on the collection (Keen, 1952)



The famous Namibian guerrilla leader, Jakob Marenga (centre). A grave robber seeking human remains for the South African Museum alleged that the heads of Marenga and his wife were already missing when he dug up their graves (Legassick and Rassool, 2000).

The second area of research should be based, initially, on desktop research in the Namibian archives. The aim would be to try to establish the exact date, location and even, if possible, identity of those people whose bodies were taken from Namibia to South Africa in the interest of racial science. Research should, for example, take place into the personal archives of the Chief Medical Officer to the territory, Louis

¹ NAN SWAA1328 – A198/3/2 – Anthropological Research: S.A. Museum, Cape Town, E. Leonard (?) Gill, Director, South African Museum to Secretary for SWA, 14th October, 1925.

Fourie and the 'Native Commissioner for Ovamboland' concerning their role in transporting bodies to South Africa in the early twentieth century. One concern is that some of the relevant archival files seem to be missing. For example, in the archives of the 'Resident Commissioner for Ovamboland' (RCO) both RCO8 – 9/1921/9 'Ovambo skeleton for P.U. College, rabies in Ovamboland' and RCO8 – 9/1916 'Re. human skeleton for SAP, Cape Town' seem to be missing. Where archival research enables the remains of an individual to be tied directly to a particular place or community contact should be made with the descendant community for further consultations.

The National Heritage Resources Act (No. 25 of 1999) of South Africa has been criticised because it does not distinguish human remains from other 'heritage objects' and thus maintains the tendency to dehumanise. The provisions for 'restitution' in the Act have also been criticised as being too vague.² However there have been a number of high profile returns and reburials: Sara Baartman (2002), Mapungubwe (2007) and Klaas and Trooi Pienaar (2012). IZIKO needs approval at the Ministerial level to formally 'deaccession' any human remains from its collection and this process was completed for the first 30 ancestors in 2014.

One final point that should be made is that whilst IZIKO covers a number of museums the workshop identified a number of other museums in South Africa with substantial collections of human remains: National Museum of Bloemfontein - 575, McGregor Museum (Kimberley) - 191 Albany Museum (Grahamstown) - 450, University of Cape Town - 440, University of Pretoria - 119, Dart Collection (University of the Witwatersrand) - 700, KwaZulu Natal Museum - 71. Initial research in the Namibian Archives indicates, for example, that as late as 1940 the bodies of 'Siamese twins' from Warmbad were sent to the Dart collection.³ It is inevitable that these collections will also include the ancestors of Namibians that were obtained unethically. South African museums are addressing the issue with urgency as part of their agenda to decolonise aspects of their museums. It is important that Namibia is prepared to deal with requests for the return of human remains from South African museums. The proposed returns also presents a good opportunity for cross-border co-operation and partnership in the heritage sector.

² Note: The word 'restitution' is used when ancestors can be returned to the descendant community. If the information is inadequate to identify the descendant community than 'repatriation' is used to describe the return of human remains to the country of origin.

³ NAN SWAA 1332 – A198/8 – Anatomical Research', Fourie, Medial Officer to the Administration to Magistrate, Warmbad, 19th April, 1940



Dr Jeremy Silvester speaking at the workshop about the history of the collection of human remains from Namibia by South African museums.

Summary of Presentations

A total of 18 presentations took place over the two days of the workshop. A number of important points emerged from the presentations. Dr Wendy Black, the Head of the Archaeology Department at IZIKO South African Museum pointed out the challenge that South African museums all have different policies and approaches on the issue of human remains. She also pointed out that South Africa already has experience of the return of human remains with the cases of Saartjie Bartman, Klas and Trooi Pienaar and the Mapungubwe remains.

Ms Winani Kgwatalala of the Botswana National Museum referenced the return, from Spain, of *El Negro* in 2002. She argued that, due to the lack of detailed information on the original location where the body had been obtained, the case illustrated the practical problems that can be connected with 'returns'. The lack of adequate documentation can mean that it is unclear which place or community can claim 'ownership' of a set of remains. Such doubts make it more difficult for a return to provide closure. She explained that the main difficulty for Botswana is the lack of a policy to guide museums. She welcomed the opportunity presented by the initiative taken by IZIKO and CAM as it would assist Botswana to develop a policy.

Prof. Susan Pfeiffer of the University of Toronto in Canada described the successful repatriation of 1,160 ancestors from the university's collection to the Huron Wendat nation. The repatriation was the result of extensive consultations. In this case the remains were buried privately, without media coverage. However, the community

agreed that the university could retain one tooth from each of the ancestors for further tissue research. The university agreed to provide the community with copies of any information obtained from research using the teeth. The presentation raised questions about the language that we should use, in Namibia, when talking about human remains ie. the use in this paper of the term `ancestors'. Dr Janet Young explained the process used by the Canadian Museum of History to facilitate returns. Communities have to request returns, but this sometimes results in overlapping claims and delays whilst disagreements are settled between communities and further research is conducted to establish the provenance of human remains.

Mr Fagmee Jacobs introduced the Prestwich Place project where the remains of around 4,000 people which had been uncovered during building work in the centre of Cape Town were displayed in an ossuary (as storage space for bones). A heated discussion took place after this presentation as an argument was made that descendent groups had been marginalised in discussions as the site was presented as containing the ancestors of all Cape Townians, whilst some believed that they were the remains of slaves.

Ms Reniette Stander of the South African Department of Arts and Culture described the current policy of the department. The policy was very general in that archaeological remains, unethically collected remains and the remains of political prisoners were all covered by the same principles. Ms Mimi Seetelo of the South African Heritage and Resources Agency explained that SAHRA is responsible for identifying `heritage graves' and that archaeologists are required to report to SAHRA immediately if they uncover any human remains. The procedures for dealing with different forms of reinternment need to be specified. For example, South Africa has recently returned the remains of a number of heroes of the liberation struggle, such as J.B. Marks and Moses Kotane. SAHRA then mediates between the archaeologists and local villages. Mr Andrew September of Heritage Western Cape described policy at the regional level. The discussion after this panel criticised the fragmentation and contradictions between the policy and practices of different Government bodies and argued that there should be a `national panel' to deal with issues relating to human remains.

Prof Judy Sealy of the University of Cape Town gave an outline of the scientific work that is done with the human remains in their collection. She argued that analysis of the structure and chemical analysis of bones and can be used to inform communities about the history of their ancestors. For example, it can help us understand when cattle herding became important to Khoikhoi communities with changes in bone chemistry around 1,000 years ago reflecting changes in diet with the introduction of milk and beef. Mr David Morris of the McGregorgor Museum in Kimberley described the repatriation that had taken place of individual remains to Australia and argued that museums must talk about human remains in new ways to `humanize' the individuals. He noted that their collection included 32 ancestors sold to the museum by Lennox `Scotty' Smith. It seems likely that the bodies might have been unethically obtained from southern Namibia, although further research is needed. The discussion raised concern about the lack of training for curators in dealing with human remains and the lack of resources to facilitate repatriation.

Prof Ciraj Rassool described a process of 'competitive collecting' in the past that resulted in grave robbing and the exhumation of the bodies of people who might still be identified today. He argued that it was important to establish effective channels of communication between museums and that museums are reflective on the role that they played in the construction of race. The repatriation of unethically collected people would be an important step in the healing of communities and the nation. Dr Tessa Campbell of the University of Cape Town described ongoing research on historical bones that was helping scientists to understand the history and evolution of tuberculosis in South Africa. The presentations suggested that a workshop in Namibia should also present the arguments for the contemporary scientific value of human remains. However, the discussion focused on concerns that descendant communities should be more directly involved in the research process.

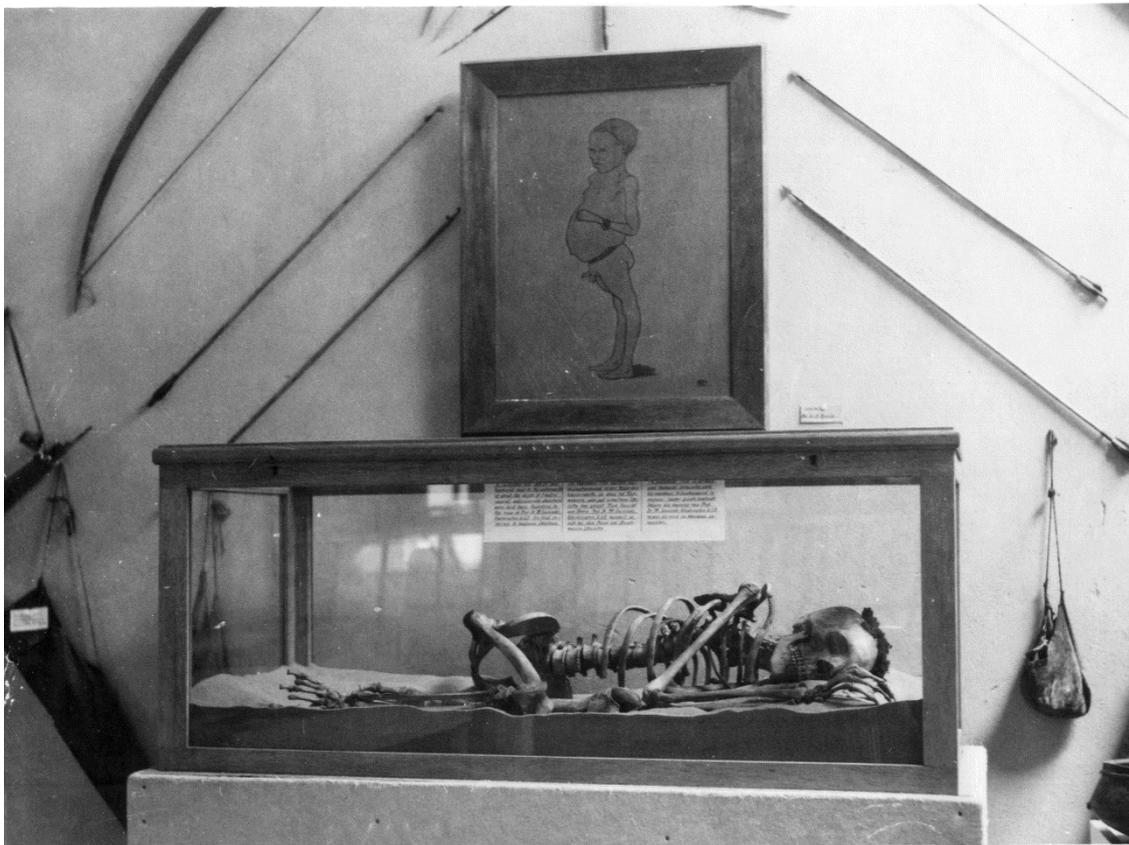


Prof. Ciraj Rassool of the University of the Western Cape speaks to the workshop about the importance of rehumanising the people who had been unethically collected and confined in museum storerooms.

Principal leader Abre Hector of the N//nke Ubiqua Bushmen (the term he used to describe his community) argued passionately about the importance of consultation between museums and descendant communities. He argued that the returns of people's remains was a restorative act for the community and that traditional authorities should be respected and consulted. Bishop Templeton Mbekwa of the Nguni argued for the repatriation and burial of ancestors and that the trauma of the abuse of their bodies is an inter-generational curse that will only be removed once justice is achieved. !Xnuseb Melvin Arendse of the Kei! Korana expressed concern about the missing remains of hereditary chiefs and the importance of co-operation between museums and traditional authorities. Chief Mazino of the Nguni presented

in siXhosa and stressed the importance of restoring dignity to the dead and the importance of the spirits of the ancestors. As one participant argued “You are not able to rest in peace if you are in a box and given a number, rather than a name”. A strong argument was made during the discussion that national panels involving heritage worker and leaders from descendant communities should be established to advise on potential returns and assist with research and consultations. It was argued that South Africa should consider the establishment of a dedicated unit to manage the process of consultation and repatriation at the national level.

I gave a presentation entitled ‘Museums as Mausoleums: Namibian Human Remains and the Politics of Repatriation’. It had been hoped that Ms Emma Imalwa of the National Museum of Namibia would be able to make a presentation providing an overview of recent returns of human remains to Namibia. As she was unable to attend I also gave a second presentation entitled ‘The Repatriation of Mortal Remains from Germany to Namibia’.



Whilst human remains are no longer displayed in Namibian museums as they were in the past, there is a need for a debate that can help Namibia to develop a policy to ensure that respect is shown to the remains of ancestors that remain in storage. (NAN 20124).

Recommendations

1. A Working Group on Namibian Human Remains in Museums (NaHRiM) should be established chaired by a representative of the National Heritage Council.
2. The Working Group should assist with the development of a draft National Policy on Human Remains in Namibian Museums.
3. A review should be made of human remains in Namibian museums to identify any that were collected unethically.
4. Collaboration should take place with IZIKO and CAM to facilitate a workshop in Namibia in early 2018.
5. Comprehensive research should be conducted in the National Archives of Namibia to establish, if possible, the original locations/communities from which the immoral export of human remains to South Africa took place.
6. A small mobile exhibition should be developed to explain the role of the collection of human remains in racial science and to challenge racism in society.
7. Dialogue should be initiated with other South African museums with large collections of human remains to establish the number of unethically collected Namibian ancestral remains held in their collections.
8. IZIKO should provide the Ministry of Education, Arts and Culture with formal written notification that they would like to formally discuss the return of human remains to Namibia.
9. The potential provision of an intern from Canada to Namibia to assist with research and organisational work with Namibian stakeholders should be welcomed.
10. A web site could be developed to facilitate the exchange of information about human remains between museums in Southern Africa.

Appendix 1: Contact Details of Workshop Participants

Title	Name	Surname	Institution	Email
Ms	Lynn	Abrahams	Curator; Iziko Museums	labrahams@iziko.org.za
Chief	Sedick	Abrahams	IRASA	irasa169@gmail.com
!Xnuseb	Melvin	Arendse	Kei Korana	kenaanfirstnation@gmail.com
Chief	Hamish Bradley	Arries	Kei Korana	kenaanfirstnation@gmail.com
Ms	Zahira	Asmal	Managing Director of The City	za@thecityagency.co.za
Ms	Bonita	Bennett	Director, District Six Museum	bonita@districtsix.co.za
Mr.	Brendon	Billings	Lecturer: Anatomical Sciences; Curator: RA Dart Collection of Human Skeletons Faculty of Health Sciences	Brendon.Billings@wits.ac.za
Dr	Wendy	Black	Iziko: Curator Pre Colonial Archaeology	wblack@iziko.org.za
Ms	Celeste	Booth	Curator/ HoD: Department of Archaeology; Albany Museum	c.booth@am.org.za
Prof	Jatti	Bredkamp		hcbrede@gmail.com
Senior Head woman	Chantal	Bruckner - Revell	Katz Korana Royal house & Western Cape Representative for the National Khoi and San Council	wolfaardbruckner@gmail.com
Ms	Tessa	Campbell	PhD candidate, University of Cape Town	tessa.campbell@uct.ac.za
Ms	Harriet	Clift	Heritage Professional; Environment Management Department; City of Cape Town	Harriet.Clift@capetown.gov.za
Ms	Catherine C.	Cole	Secretary General; Commonwealth Association of Museums	Catherinec.cole@telus.net
Dr	Patricia	Davison	Research Associate Iziko Museums & UCT	patriciajd@mweb.co.za
Dr	Vicky	Gibbon	PhD , Senior Lecture, Biological Anthropologist , Department of Human Biology, University of Cape Town	victoria.gibbon@uct.ac.za
Mr.	John	Gribble	Maritime Archaeology; South African Heritage Resources Agency	jgribble@sahra.org.za

Principal Leader	Abre .G	Hector	UBIQUA-SAN: DELEGATION	hectorrsaland@gmail.com
Mr.	Philip	Hine	Heritage Officer APM , South African Heritage Resources Agency	phine@sahra.org.za
Senior Trad leader	Titus	Jacobs	House of the N//nke	it.titus.thai@gmail.com
Ms	Winani	Kgwatalala	Botswana National Museum Chief Curator /HOD Ethnology Division	winniepeg9@gmail.com
Chief	Tania	Kleinhans-Cedras	IRASA	irasa169@gmail.com
Head of Protocol	Liefie .M	Leisa	UBIQUA-SAN: DELEGATION	liefielove@lovecivils.co.za and liefie.ubiqua@gmail.com
Dr	Antonia	Malan	Chairperson of our APM Committee	antonia.malan@gmail.com
Prof	Alan	Morris	Physical Anthropology Dept, University of Cape Town (retired)	alan.morris@uct.ac.za
Dr	David	Morris	Head of Archaeology, McGregor Museum & Extraordinary Professor, School of Humanities, Sol Plaatje University, Kimberley Council Member of the National Museum	dmorriskby@gmail.com
Chief	William	Moses	IRASA	irasa169@gmail.com
Chief	Lungelo	Nokwaza	Council of Nguni People	lungelonokwaza@gmail.com
Chief	Conrad	Owies	UBIQUA-SAN: DELEGATION	owies.ubiqua@gmail.com
Prof	Susan	Pfeiffer	Department of Anthropology, University of Toronto	susan.pfeiffer@utoronto.ca
Dr	Hamish	Robertson	Director Research and Exhibitions; Iziko Museums of South Africa	hrobertson@iziko.org.za
Ms	Bella	Rose	Department of Culture, Seychells (C.A.M)	bondiek@gov.sc or brose@gov.sc
Prof	Judith	Sealy	Dept of Archaeology, University of Cape Town	judith.sealy@uct.ac.za
Ms	Mimi	Seetelo	Burial Grounds and Graves; South African Heritage Resources Agency	mseetelo@sahra.org.za

Mr.	Andrew	September	Heritage Official; Heritage Western Cape	Andrew.September@westerncape.gov.za
Mr.	Jeremy	Silvester	Project Planning and Training Officer for the Museums Association of Namibia (MAN)	jeremysilvester3@gmail.com
Ms	Reinette	Stander	Deputy Director: International Conventions and Legislation ; Heritage Policy Research and Development Branch ; Department of Arts and Culture	reinette.stander@dac.gov.za
Dr	Deano	Stynder	Dept of Archaeology, University of Cape Town	deano.stynder@uct.ac.za
Mr.	Paul	Tichmann	Director Collections and Digitisation; Iziko Museums of South Africa	ptichmann@iziko.org.za
Chief	Vincent	Valensky	Kei Korana	vincent.valensky@westerncape.gov.za
Professor	Shahid	Vawda	WITS	shahid.vawda@wits.ac.za
Senior Trad leader	Ganief	Watson	UBIQUA-SAN: DELEGATION	gfn.watson283@gmail.com
Ms	Lita	Webley	ACO	lita.webley@aco-associates.com
Mr.	Jonathan	Windvogel	Assistant Director; Heritage Western Cape	jonathan.windvogel@westerncape.gov.za
Dr	Janet	Young	PhD, Curator Physical Anthropology; Canadian Museum of History	janet.young@museedelhistoire.ca

Appendix 2: Selected Bibliography

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Appendix 3: Policy on the Management of Human Remains in IZIKO Collections (approved 5th September, 2005)

1. INTRODUCTION

1.1 Purpose

The purpose of this policy is to provide the framework for managing human remains in the collections of Iziko Museums of Cape Town (Iziko).

1.2 Scope

In the absence of national policy guidelines, this policy applies only to Iziko.

1.3 Legal Framework

The National Heritage Resources Act of 1999 (implemented in April 2000) together with the schedule of regulations of June 2000 provides the legal framework for this policy. Iziko policy will conform to the provisions and spirit of the Act, as well as the procedures of the South African Heritage Resources Agency (SAHRA). When national policy is developed, Iziko will align its policy accordingly.

1.4 Spirit

Iziko recognises the need for strict guidelines regarding the management of human remains in its collections. It recognises a distinction between human remains that can be linked to living communities and those that are older than 10 000 years before the present, and therefore cannot be associated with a living community.

A spirit of respect for the dignity of all human beings past and present underpins this policy. It adheres to the principles of the Vermillion Accord that was adopted in 1989 by the World Archaeological Congress.

Iziko acknowledges that in the past the acquisition of human remains was often motivated by racial theories that have since been discredited as having no scientific validity. It also recognizes that there is a distinction between collections that were acquired by unethical means (see 2.10) and those that resulted from legitimate controlled excavations.

Consultation with relevant stakeholders will be undertaken in good faith and in an equitable manner, taking into account the viewpoints and interests of all parties.

2. DEFINITION OF TERMS

2.1. Human remains

In this policy the term 'human remains' refers to the physical remains of *Homo*. These human remains include:

- a) complete human skeletons, partial human skeletons or isolated human skeletal elements and
- b) soft human tissue

2.2. Advisory Committee

A committee established by the CEO of Iziko to guide the implementation and review of this policy. The Advisory Committee will comprise: Iziko CEO (chair), Iziko representatives; SAHRA representative; representatives of descendant communities and other stakeholders (see 2.6). Principles of demographic equity and balanced representation will be taken into account in the composition of the Committee. The Advisory Committee will serve for a period of three years. Representatives who leave

the Advisory Committee before the end of this period may be replaced on the advice of the CEO. After the three-year period representatives may be re-appointed for a further term of three years.

2.3. Curator/Scientists

Iziko staff responsible for the acquisition, documentation, research and interpretation of collections.

2.4. Collection managers

Iziko staff responsible for registration of collections, storage and access.

2.5. Community

Extended social group whose members regard themselves as being associated through language, culture, identity or history.

2.6. Stakeholders

Descendant communities, scientific communities and other concerned groups who have an interest in human remains in Iziko collections.

2.7. Descendants

People who are related by established or recognized lines of descent.

2.8. Descendant communities

Communities that have established or recognized lines of descent.

2.9. Consultation

Consultation is the dialogue with stakeholders with the intention of reaching consensus. The process of reaching sufficient consensus will be guided by the Advisory Committee.

2.10 Unethical collecting

- a) Collecting human remains solely for the purposes of racial study.
- b) Collecting without appropriate consent, human remains from recent graves of individuals who were known in life, or were from known communities.

2.11 Ethical collecting

- a) Taking custody of human remains that were accidentally discovered on private or public property.
- b) Legitimate intervention at the request of a community in areas where burial places are at risk.

2.12 Destructive Analysis

Analysis that results in permanent damage to bone or tissue.

2.13 Non-destructive Analysis

Analysis, such as metrical or morphological analysis, that does not alter or damage bone or tissue.

3. ROLE AND FUNCTION OF THE ADVISORY COMMITTEE

The principal function of the Advisory Committee is to implement this policy and guide Iziko in making decisions regarding the management of human remains in its collections. It will also evaluate this policy and recommend review if necessary.

4. MANAGEMENT OF THE COLLECTION

4.1 Acquisition

In the event of the recovery of human skeletal remains during controlled archaeological excavation, subsequent procedures must follow those laid out in Section 36 of the National Heritage Resources Act. Iziko staff will comply with the conditions of SAHRA and those resulting from agreements reached through appropriate consultative processes.

SAHRA or the South African Police Services may request Iziko to excavate and / or hold human remains uncovered in the course of construction or any other activity. Such remains may become part of Iziko collections.

4.2 Documentation

Collections will be documented as fully as possible to allow informed decisions to be made regarding management and interpretation. A database will be compiled and made widely accessible as a public resource, except when this is considered inappropriate by the Advisory Committee or descendant community. In the first instance descendant communities will be made aware of the information on the database through relevant channels and organisations. Documentation will clearly indicate any restrictions or conditions regarding disclosure of information and access to the collections.

4.3 Storage

Human remains will be housed separately from the general collections in a manner that shows respect for the dead, and accords with the wishes of descendant communities where known.

4.4 Research Access

With the exception of cases where shared responsibility has been negotiated with descendants or descendant communities and pre-conditions exist, access to human remains for research into their provenance, or for the generation of new knowledge, will be at the discretion of the CEO of Iziko guided by the Advisory Committee. No research access to unethically acquired human remains will be granted, except in terms of agreements negotiated with descendant communities.

Requests to undertake destructive sampling or to export specimens for analysis will require prior permission of the CEO of Iziko, in consultation with the Advisory Committee, before an application for a permit is made to SAHRA. All decisions will be guided by the National Heritage Resources Act.

Requests for export of samples of material will be referred to the Advisory Committee.

The collection manager responsible for the management of the collection will keep a register of all projects and persons granted access to the collections of human remains.

Researchers from within or outside Iziko who are granted permission to work on Iziko collections shall write and submit a report on the completed study within an agreed time and provide the Iziko library with copies of all resulting publications. These reports and publications shall be made accessible to descendant communities. All publications (both academic and popular) must acknowledge Iziko and affirm adherence to this Policy.

4.5 Movement

When human remains are moved or relocated, due care will be taken to ensure that the remains are not exposed to view, are protected from damage or loss, and are handled with dignity at all times.

4.6 Display

Human remains will not be exhibited or used in public programmes, unless approved by the Advisory Committee. Human remains will not be photographed, filmed or used in any other way for commercial purposes.

4.7 Media

The media will only be given access to documentation on human remains in Iziko collections if approved by the Advisory Committee.

While it is understood that Iziko cannot control media interest when recovering human remains in the field on private or public property, every effort will be made to minimise exposure to the media. Iziko staff will convey the spirit of this policy and advocate the treatment of all human remains with sensitivity and respect.

5. RESTITUTION AND REPARATION

Iziko Museums will negotiate in good faith the restitution of human remains known to have been collected unethically. Iziko will take the lead in identifying and notifying descendant communities and other stakeholders of such human remains and will proactively provide them with complete documentation and access to information on record. In accordance with the provisions of Section 41 of the National Heritage Resources Act of 1999, Iziko will consult with the identified stakeholders regarding the implementation of this process. Iziko will follow the appropriate procedures for the de-accessioning of human remains as part of the restitution process. The Advisory Committee will, after consultation with descendant communities and other stakeholders, recommend appropriate forms of memorialization. With regard to unethically collected human remains that cannot be associated with any descendant community, the Advisory Committee will recommend the appropriate action after an agreed period of time has elapsed.

6. BURIAL GOODS

Artefacts directly associated with human skeletons will be subject to the same provisions as the human remains with which they are associated.

7. CASTING

The casting of human remains will only take place with the permission of the Advisory Committee. The impact of casting on the original material will be taken into account.

8. CONCLUSION

This Policy will be evaluated in practice and modifications will be made as required following due process.