

ICME/2012/Namibia
ICOM-ICME annual meeting
“Commodifying Culture? Cultural Villages and Living Museums”

Post-conference tour, 15 - 18 September 2012

Itinerary (*The program may be subject to changes*)

Day 1 Saturday 15th September

Bus departs Safari Court Hotel, arrive Omaruru (short walk or tour of Omaruru), Lunch in Omaruru, sleep at Damara Mopane Lodge

Omaruru

<http://www.namibian.org/travel/namibia/omaruru.html>

Omaruru is the centre for the surrounding dairy farms and cattle ranches. It was built on the river of the same name, and is set amongst large camelthorn trees (242km north-westerly from Windhoek and to the east of the Erongo Mountains). In the Otjihereo language of the local Herero people the name Omaruru means 'bitter milk', probably because the cows in the area used to eat a local bush with gave their milk a slightly bitter taste.

Traditionally Omaruru has been an important centre for the Herero people and has also acted as a trading centre for the areas cattle & game farming industries. In the last decade Omaruru has become something of a haven for those of an artistic nature. On entering Omaruru (from the south) one cannot fail to notice the massive artistic sculptures - this is the Tikoloshe root carving project. These talented artists create a variety of animals & birds from suitably shaped hard wood tree roots they find.

The first European to reach the area was Hugo Hahn, the missionary who visited it in 1851. In 1868 Herero Chief Zeraua settled in Omaruru although "officially" the town was founded only in 1870 with an arrival of another missionary, Gottlieb Viehe. Famous explorer Charles Anderson, attracted by plentiful game in the area established a hunting camp on the banks of Omaruru River in 1858. In 1870, the hunter Axel Eriksson and brewer Anders Ohissen formed a partnership to exploit the game and by 1880 they had succeeded in wiping out all the elephant, rhino, lion and giraffe once living in the area. In the 1880s Omaruru was repeatedly attacked in Herero-Nama wars before peace was secured in 1889. The German garrison was stationed here in 1894 and the town began to grow. By the end of 1896, Omaruru had the largest population of European settlers in Namibia. The town was besieged in 1904 during the Herero uprising. The military commander at the time, Captain Franke, was away in the south helping to put down the Bondelswart uprising. He marched 900 km in 20 days and broke the siege by leading a cavalry charge and defeating Hereros. Franke's Tower was built in 1907 to commemorate the event. Omaruru received full municipal status in 1909.

Damara Mopane Lodge, Khorixas

<http://www.namibian.org/travel/lodging/private/damara-mopane-lodge.html>

<http://www.namibian.org/travel/namibia/khorixas.html>

Damara Mopane Lodge is an excellent base for excursions into the scenic Damaraland area of north-western Namibia.

Khorixas is without a shadow of a doubt the place name that visitors to Namibia struggle the most to pronounce! As a start try saying the 'Kh' as a 'c' while the 'x' is pronounced as a hard guttural 'g' (those familiar with Afrikaans should be able to manage this fairly well). Khorixas is named after the Khoribush. (*Salvadora persica*).

Before independence it was the capital of the Damaraland region, but with the reworking of the regions it became part of the Kunene region and all the towns administrative functions were moved to the town of Opuwo. The major tribal group here are the Damara people.

Although the town itself has little to offer the traveller, the area has a number of tourist attractions in the vicinity. Rare and unusual stone formations, ancient rock engravings and strange geological wonders, have for decades tempted geologists, travellers and the curious to the region.

Day 2 Sunday 16th September

Depart Damara Mopane Lodge, arrive at Twyfelfontein (130 km), Visit Damara Living Museum, Etosha Safari Camp

Twyfelfontein World Heritage Site

<http://whc.unesco.org/en/list/1255>

Twyfelfontein or /Ui-//aes has one of the largest concentrations of petroglyphs, rock engravings, in Africa. Most of these well-preserved engravings represent rhinoceros, six painted elephants, ostrich and giraffes, as well as drawings of human and animal footprints and rock shelters with motifs of human figures in red ochre. The objects excavated from two sections, date from the Late Stone Age. The site forms a coherent, extensive and high-quality record of ritual practices relating to hunter-gatherer communities in this part of southern Africa over at least 2,000 years, and eloquently illustrates the links between the ritual and economic practices of hunter-gatherers. The core area was designated a national monument in 1948 and is now protected by the National Heritage Act 2004.

Burnt Mountain

<http://www.namibian.org/travel/natural/burnt-mountain.html>

Burnt Mountain is a hill at the foot of a 12km long volcanic ridge. Nothing grows in this rather desolate area. It was proclaimed a national monument in the Official Gazette because 'it was of a certain barren mountain there which, with a unique play of colours

on its slopes and surfaces during morning and evening hours, proved a highlight in the otherwise monotonous landscape around Twyfelfontein'. The Burnt Mountain was proclaimed a national monument on September 15, 1956.

The farm is situated 70km west of Khorixas in the Kunene District. Across the road from the Burnt Mountain parking area is a path that leads to a gorge which contains what is known as the Organ Pipes, a 100m long feature of unusual 4m high dolomite columns.

Petrified Forest

<http://www.namibian.org/travel/natural/petrified-forest.html>

The Petrified Forest exists in an old river channel and is described as 'an occurrence of fossilized trees'. It lies 42km west of the small town of Khorixas in the Kunene Region. This prehistoric relic comprises of 'clearly identifiable enormous fossilized tree trunks'. However, the title Petrified Forest is a bit of a misnomer. It is neither a forest in the true sense of the word and neither did any of the trees 'turn to stone'. The Petrified Forest was proclaimed a national monument on March 1, 1950.

In prehistoric times, huge tree trunks were washed down a river and deposited in alluvial sands. As they were isolated from any air, a process known as diagenesis took place and, as a result, sand that came under pressure through sedimentation turned into sandstone. The tree trunks then underwent another process known as silicification which causes liquids that seep into the wood causes the organic materials of the wood to dissolve and be replaced by silicic acid, fossilizing the wood by transforming it into stone. This extremely slow process results in a product called 'wooden opal.' The inner parts of the tree trunks became petrified, and an exact replica of every cell of each tree trunk was created. The petrified wood dates back to the Permian period, about 200,000 years ago. Erosion exposed many of the logs that can be seen. There are at least 2 fully exposed trees that measure up to 45m, even though the trunks are broken into chunks of about 2m.

Damara Living Museum

<http://www.lcfn.info/en/damara/damara-home>

The Damara Living Museum of the is the first traditional Damara project in Namibia. It was developed and built by Hansbernhard Naobes. In February 2010, the Museum opened – a huge success for the Damara.

Together with the Bushmen, the Damara belong to the oldest nations in Namibia. Their original culture was a mixture of an archaic hunter-gatherer culture and herders of cattle, goats and sheep. Due to their loose social structures, the Damara were not able to defend themselves against aggressors during the colonization of Namibia.

The original Damara culture has been nearly completely forgotten. Hansbernhard and his team embraced the task of reconstructing their heritage. Assistance came from another project of the Living Culture Foundation Namibia, the Living Museum of the

Ju/'Hoansi-San, which helped the Damara to relearn the traditional techniques and skills.

Etosha Safari Camp

<http://www.namibweb.com/eldorado.htm>

The Etosha Safari Lodge and Camp, formerly known as Eldorado Wildlife, is an overnight stop south of Etosha National Park. It is located on a small hill near the Ondundozonananandana mountain.

Day 3 Monday 17th September

Morning game drive through Etosha, Lunch at Namutoni, (Walk around for those who don't want lunch), depart Etosha for Oshikoto Lake, depart for Tsumeb (arrive at Kupferquelle), Cultural Performance and Dinner at Helvi Mpingana Kondombolo Cultural Village

Etosha National Park

[http://www.etoshanationalpark.co.za/;](http://www.etoshanationalpark.co.za/)

<http://www.namibian.org/travel/namibia/etosha.htm>

Etosha National Park in Northern Namibia offers excellent game viewing in one of Africa's most accessible venues. Zebra and springbok are scattered across the endless horizon, while the many waterholes attract endangered black rhinoceros, lion, elephant and large numbers of antelope. During the drier months from June to November the water points exert a magnetic pull on the big game herds.

Etosha Game park was declared a National Park in 1907 and covering an area of 22 270 square km, it is home to 114 mammal species, 340 bird species, 110 reptile species, 16 amphibian species and, surprisingly, one species of fish. When it was originally proclaimed at the turn of the century the Etosha Park consisted of an area of 100,000 square kilometres. This was the largest reserve on earth but in the 1960's political pressure resulted in the Park being reduced to its current size.

Etosha, meaning "Great White Place", is dominated by a massive mineral pan. The pan is part of the Kalahari Basin, the floor of which was formed around 1000 million years ago. The Etosha Pan covers around 25% of the National Park. The pan was originally a lake fed by the Kunene River. However, the course of the river changed thousands of years ago and the lake dried up. The pan now is a large dusty depression of salt and dusty clay which fills only if the rains are heavy and even then only holds water for a short time. This temporary water in the Etosha Pan attracts thousands of wading birds including impressive flocks of flamingos.

A San legend about the formation of the Etosha Pan tells of how a village was raided and everyone but the women slaughtered. One woman was so upset about the death of her family she cried until her tears formed a massive lake. When the lake dried up nothing was left apart from a huge white pan.

Namutoni

<http://www.namibian.org/travel/lodging/namutoni.html>

Namutoni is situated on the eastern side of Etosha pan, just inside the von Lindequist entrance to Etosha National Park. It is an improbably beautiful Beau Geste-style fort situated in an area dotted with graceful makalani palms, *Hyphaene petersiana*. It derives its name from the old German fort around which it is built and it overlooks the King Nehale waterhole. The presence of this fort undoubtedly gives Namutoni more character than the other rest camps inside the park.

It is also the closest restcamp to the picturesque Fischer's Pan, so expect great concentrations of waterbirds around here when it's wet – including a breeding colony of flamingos.

Fort Namutoni was declared a national monument on 15th February 1950, when it was decided to use it as a tourist camp. Funds were made available to have it rebuilt along the old German design from instructions of the Historical Monuments Commission. In 1957 it opened its gates to tourists for the first time. T

Lake Oshikoto

<http://oshikoto-rc.org/tourism/index.html>

Otjikoto Lake, is a national monument and a site with a lot of history, some mystery and ecological fascination below its surface.

At Lake Otjikoto, one can explore the mystery of Namibia legendary 'bottomless' lake. The lake is well known for the fact that retreating Germany forces in 1915 dumped ammunition and weapons in the lake. Some of this is on display at the Tsumeb Museum. Two interesting myths have sprung up ever since then: first that the German forces dumped a safe containing 6 million gold marks in Otjikoto and second that the lake is "bottomless".

In 1907, a pump house was erected to pump water from Otjikoto Lake to Tsumeb. The pump house is still in use today, but instead of transporting water from Otjikoto to Tsumeb, it now pumps drinking water from Tsumeb to houses around Otjikoto.

A group of stromatolites fossils are on display at Otjikoto Lake. The fossils of primitive algae plants flourished 600-700 million years ago in a warm, shallow sea that covered the northern part of Namibia at the time.

Tsumeb Cultural Village

<http://www.namibian.org/travel/namibia/tsumeb.html>

Tsumeb is the capital city of the Oshikoto region in northern Namibia and is the closest town to Etosha National Park. The name Tsumeb is generally pronounced 'SOO-meb'; it

is widely believed that the name comes from the joining of the San word *tsoumsoub* (to dig in loose ground and the Herero word *otjisume* (place of frogs.) Another meaning could be from the Nama 'place of the moss.' Although Tsumeb isn't noted for its frog population, it's possible that the red, brown, green and grey streaks created by minerals, looked like the dried frog spawn that had been scooped out of a water hole and onto the rocks. This goes a long way to explaining the frogs and digging equipment that appear on the town's crest! It is sometimes called Namibia's garden town due to the beautiful jacaranda, flamboyant and bougainvillea trees which line the streets.

The town's modern history probably begins in 1893 when a prospector, Matthew Rodgers, reported on the site - "In the whole of my experience, I have never seen such a sight as was presented before my view at Soomep, and I very much doubt that I shall ever see another in any other locality." Shortly afterwards his company purchased the site from the local inhabitants and in 1890 mining activities commenced.

The Tsumeb Arts and Crafts Centre is an educational trust promoting traditional arts & crafts - it also allows visitors to learn about the production of (and purchase) these crafts. Tsumeb's oldest building is St Barbara Catholic Church which was built in 1913.

Tsumeb Museum

<http://www.namibian.org/travel/museums/tsumeb-museum.html>

The Tsumeb Museum contains extensive displays about the history of the Tsumeb mine, Namibian stamps and the artillery of the German Schutztruppe that was retrieved from Lake Oshikoto. It also has an ethnographic room which has some unique photographs and artefacts from the different ethnic groups in Namibia

Helvi Mpingana Kondombolo Cultural Village

<http://www.namibian.org/travel/museums/helvi.html>

The Helvi Mpingana Kondombolo Cultural Village is laid out in an outline of Namibia with traditional homesteads of the different ethnic communities of the country presented. The Cultural Village also contains a gallery containing a permanent display of crafts and an extensive shop containing a variety of Namibian craft products. The emphasis of the village is on the different architectural styles and building materials traditional used by different Namibian ethnic groups.

Braai

In Namibia, a barbecue is known as a 'braai' (pronounced 'bry' and rhymes with 'dry'), an essential part of any Namibian inhabitant. Braai is cooked from red meat with vegetables and dried fruits and herbs.

Day 4 Tuesday 18th September

Depart Tsumeb for Windhoek, via Otjiwarongo and Okahandja, Visit Herero graves and Craft Market, Arrive in Windhoek (18:30)

Otjiwarongo

<http://www.go2africa.com/namibia/otjiwarongo>

Otjiwarongo means 'Place Where Fat Cattle Graze' in the Herero language. It is an agricultural and ranching area, which became prosperous when the narrow-gauge railway was built from Swakopmund on the coast to the Otavi copper mine further north.

This is also true Herero country and a bloody war was fought against the Germans in 1904, where almost the entire Herero community was decimated. The town has some interesting old German buildings.

Okahandja/ Okahandja Cultural Village

<http://www.namibian.org/travel/namibia/okahandja.html>

Directly north of Windhoek (70km) lies the industrial town of Okahandja, known as the 'Garden Town of Namibia'. Several major companies are based here and it is fast becoming a Windhoek 'sleeper' town'. One of the town's lesser-known claims to fame is that it has no traffic lights!

The word, 'Okahandja' is derived from Otjiherero (a local tribal language) and means 'The place where two rivers flow into each other to form one wide one' (or a 'short broad river'). The two rivers are the Okakango and the Okamita, which flow only during the summer season and are dry throughout most of the year.

Okahandja is rich in history and it revolves mostly around the Herero and Nama tribal people. Chiefs Tjamuaha and Kahitjene came to Okahandja in 1800 to establish themselves here. Chief Tjamuaha was the father of Chief Maherero, who was known to be the great leader of the Herero people. In 1827, the first white person, Heinrich Schmelen a German pastor, came to Okahandja and called the place 'Schmelenverwachtung'. The Rhenish Mission sent two missionaries, Hugo Hahn and Heinrich Kleinschmidt to Okahandja in 1844 to do church work.

All went peacefully in Okahandja until the August 23, 1850, when the 'Bloodbath of Okahandja' took place between the Nama and Herero speaking people. Today, the site where this historic battle took place is known as 'Moordkoppie;' it is located behind the town's school next to the Windhoek-Karibib main road.

The town is also an important centre for woodcarvers from the north, who sell their carvings at the craft markets on a co-operative basis, next to the main road at both entrances to Okahandja. This is a good place to pick up that special souvenir or gift to take home.

Okahandja Cultural Village

http://www.namibian.com.na/index.php?id=28&tx_ttnews%5Btt_news%5D=85985&no_cache=1

The Okahandja Cultural Village, outside of Okahandja town, opened in August 2011.

It is the brain-child of the Mbundu family and consists of homesteads from seven of Namibia's cultural groups – the San, Tswana, Caprivians, Damara, Ovahimba/Ovaherero and Owambo. Daily activities at the village include village tours, traditional dances, San hunting tours, practical demonstrations of traditional technologies, okapana braai and potjie-making facilities, traditional cooking, camping and fresh vegetables.

The goal of the founders was to provide a center for teaching and preserving Namibian cultures, where visitors could come to learn about the cultures of Namibia and the huts are spread over a large piece of land. "The idea is to have real people living in all homesteads in the village," explained owner Bertha Mbundu. They plan to add a limited amount of livestock to demonstrate traditional animal husbandry, and to grow traditional produce like omahangu, sorghum, beans, ground beans, and fresh vegetables.

Return to Windhoek

Saturday, 15th September

- 08.00 Depart Windhoek
- 12.00 Visit to Omaruru followed by lunch
- 17.00 Visit to Damara Living Museum. Accommodation at Twyfelfontein Country Lodge or Camping. Evening Braai

Sunday, 16th September

- 09.00 Visit to Twyfelfontein World Heritage Site
- 11.00 Visit to Burnt Mountain and Petrified Forest.
- 13.00 Lunch at Khorixas.
- 17.00 Drive through Etosha National Park and arrive at accommodation at Halale

Monday, 17th September

- 08.00 Drive through Etosha National Park and exit via King Nehale Gate.
- 13.00 Lunch at Nakambale Museum followed by drive to Tsumeb.
- 18.00 Tour of Helvi Mpingana Kondombolo Cultural Village followed by supper

Tuesday, 18th September

- 09.00 Tour of Tsumeb Museum followed by drive to Okahandja.
- 13.00 Lunch at Okahandja Cultural Village and opportunity to visit crafts market before returning to Windhoek.
- 17.00 Arrive back in Windhoek