Giving the Past a Future

Sustainable Tourism for Rock Art Sites in Namibia
20th to 24th October 2003

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WORKSHOP INFORMATION DOSSIER

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Background to the Workshop

The ancient rock paintings and engravings of Namibia are known throughout the world and include some of the finest examples of ritual artwork in Africa. The rock art has been documented and studied by archaeologists for many years and holds important clues to the religious beliefs early Namibian communities. Some of the most important rock art sites in the country are National Monuments and these attract many thousands of visitors each year, posing an opportunity for regional economic development. Unfortunately, the rapid growth of tourism and the lack of established site management structures have lead to serious degradation of some sites. Damage to the sites represents a permanent loss to our cultural heritage. At the same time, damaged and degraded rock art sites lose their value as income-generating assets for tourism enterprises, especially in remote areas where few visitor attractions exist.

The workshop is hosted by the National Monuments Council and aims to establish a broad consensus among cultural heritage authorities, community enterprises and other interested parties on the issue of sustainable tourism for rock art sites in Namibia. The workshop is the first step in a process that will eventually lead to the adoption of a national policy for sustainable tourism at rock art sites in Namibia. The workshop will be opened by the Honourable Minister for Basic Education, Sport & Culture at the National Museum on 20th October. After lunch the workshop participants will depart for the Spitzkoppe, near Usakos, and camp overnight before proceeding to the Brandberg and Twyfelfontein. The workshop participants will return to Windhoek from Twyfelfontein on 24th October, in the afternoon.

At each of the three sites, workshop participants will visit and examine rock art sites that form part of community-managed tourism enterprises. Discussion of site management options will take place at the sites themselves and around the campfire in the evenings, where invited specialists, heritage managers, tourism organizations and local community members can participate as equally concerned people. The Namibia Tourism Development Programme has engaged Quaternary Research Services, a Namibian archaeological consultancy to prepare a development proposal for the management of the sites. Officials of the National Monuments Council of Namibia have also been engaged in active discussion of the various problems and site management options for the last few months, and look forward to sharing their ideas with workshop participants. The workshop is being funded by the Namibia Tourism Development Programme through a grant from the European Community.
Tourism in north-western Namibia

Ed Humphrey
Namibia Tourism Development Programme

Background
The tourism industry is quickly developing into a major revenue earner for Namibia, and is currently in third position behind mining and agriculture. According to the latest report by the World Travel and Tourism Council for Namibia, travel and tourism generated 16.1% of Namibian export earnings in 2002, and this is expected to grow to 17.5% in 2012. Employment in travel and tourism is currently estimated at 48,568 jobs, or 12.3% of total employment in Namibia, which is 1 in every 8 jobs.

‘Eco-tourists’ represent the majority of holiday visitors to Namibia. Most of these tourists visit Etosha National Park and the Namib Desert, while many also venture further a field into some of Namibia’s remote rural areas, among the most scenic parts of the country. It should be noted that there is actually more wildlife living outside of protected areas in Namibia. The northwest is becoming well known by tourists for its large, free roaming populations of wild animals.

To date, well-established tour operators have largely monopolized tourism in the rural areas. As a result, until quite recently, few benefits have trickled through to rural residents themselves, despite incurring the cost of frolics by 4x4 users and tour operators that enjoy their areas for personal recreation and profit. This particular issue, and the need to ‘level the playing field’ for local people to participate meaningfully in tourism, have been motivating factors for the establishment of a community-based tourism (CBT) interest group in Namibia.

Tourism in the northwest
Tourism destinations in north-western Namibia, such as Etosha and the Skeleton Coast are some of the most popular attractions in Namibia. The desert areas of Erongo and Kunene regions (often described as Damaraland and Kaokoland) lie between major coastal destinations such as Swakopmund, Henties Bay and the Skeleton Coast and Namibia’s major wildlife destination, Etosha. These areas became popular destinations for adventure tourists in the early 1990’s and have since grown to be more popular with general tourists to the region. The Northwest is sold by almost all the tour operators in Namibia due to its open space, wilderness appeal, contrasting scenery, mysterious wildlife, diverse cultures and unique archaeological attractions.

The White Lady near the Brandberg and the Twyfelfontein rock engravings are recognised icons of the northwest and are visited by most tour groups and independent travellers visiting the region. The collection of accurate information about visitors to these attractions has only recently commenced, however interviews with local guides and tour operators have revealed that an estimated 30,000 to 40,000 tourists visit each of these attractions every year.

The majority (over 80%) of visitors to these attractions originate from overseas, while the average length of stay of visitors to the immediate Twyfelfontein – Brandberg – Khorixas area is 1 night (refer to Table 1).
<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Rooms</th>
<th>Avg occ</th>
<th>Length of stay</th>
<th>Visits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omaruru</td>
<td>130</td>
<td>50%</td>
<td>1.1</td>
<td>38,823</td>
</tr>
<tr>
<td>Twyelfontein – Brandberg – Khorixas</td>
<td>286</td>
<td>45%</td>
<td>1.1</td>
<td>32,253</td>
</tr>
<tr>
<td><strong>Total rooms</strong></td>
<td><strong>416</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Rooms and visits in the focal area (source: Marlien Lourens, 2002)

There are several designated camping sites in the northwest, but camping is not restricted to these areas. It is estimated that in the region of 25,000 visitors are camping when travelling through the Twyelfontein – Brandberg – Khorixas and Sesfontein – Otjovazandu – Kamanjab areas. The Aba-Huab campsite at Twyelfontein receives around 10,000 visitors per annum that use their camping facilities. The table below provides a list of the accommodation establishments in the Twyelfontein – Brandberg – Khorixas area, which is the zone that is of most interest for the purpose of this report.

<table>
<thead>
<tr>
<th>Rack Rates (N$)</th>
<th>Single</th>
<th>Double</th>
<th>Units</th>
<th>Beds</th>
<th>Camping Sites</th>
<th>Camping Rates</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Twyelfontein/Brandberg/Khorixas area:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Damaraland Camp</td>
<td>$2,675</td>
<td>-</td>
<td>9</td>
<td>20</td>
<td>No</td>
<td>-</td>
</tr>
<tr>
<td>Mowani Mountain Camp</td>
<td>$1,440</td>
<td>$999</td>
<td>13</td>
<td>26</td>
<td>No</td>
<td>-</td>
</tr>
<tr>
<td>Twyelfontein Country Lodge</td>
<td>$715</td>
<td>$560</td>
<td>57</td>
<td>114</td>
<td>No</td>
<td>-</td>
</tr>
<tr>
<td>Brandberg White Lady Lodge</td>
<td>$450</td>
<td>$375</td>
<td>8</td>
<td>16</td>
<td>Yes</td>
<td>$45</td>
</tr>
<tr>
<td>Khorixas Lodge &amp; rest camp</td>
<td>$295</td>
<td>$207</td>
<td>25</td>
<td>60</td>
<td>Yes</td>
<td>$20</td>
</tr>
<tr>
<td>U/Glowat Lodge</td>
<td>$200</td>
<td>$140</td>
<td>12</td>
<td>36</td>
<td>No</td>
<td>-</td>
</tr>
<tr>
<td>White Lady B/B &amp; Camping</td>
<td>$150</td>
<td>$105</td>
<td>6</td>
<td>14</td>
<td>Yes</td>
<td>$35</td>
</tr>
<tr>
<td>Aba Huab Camp</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$35</td>
</tr>
<tr>
<td>Brandberg rest camp</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>$35</td>
</tr>
</tbody>
</table>

Note: All rates are in Namibian Dollars

Table 2: Accommodation in focal area (source: NACOBTA Booking Office, 2003)

Evolution of CBT
The movement towards CBT development in Namibia has been grounded within the holistic framework of community-based natural resource management (CBNRM), which is cognisant of the fact that sustainable development is only truly achieved when social, ecological and economic objectives are balanced. The origins of Namibia’s CBNRM programme stem from community game guard initiatives that commenced in 1982 within the former “Kaokoveld” area of the northwest. These initiatives were launched to help combat the commercial slaughter of wildlife in the area, which also coincided with the natural die-off of game due to drought.

The CBNRM programme in Namibia is thus building upon over two decades of implementation experience, and is now integrated as part of government’s
decentralization strategy that aims to devolve management and conditional utilization rights over various natural resources to village level. Under the CBNRM programme, rural communities can establish conservancies, which are representative, legal entities registered by the Ministry of Environment and Tourism (MET). To date government has registered 29 conservancies and more than 30 others are in various stages of development (refer to the map on page 4). Once all of these conservancies are registered approximately 10 million hectares of land will be encompassed within these rural conservation areas.

Conservancies by law are only empowered to manage wildlife and benefit from its use (both consumptive and non-consumptive). Government and supporting organizations interpret “non-consumptive use” as meaning tourism and other recreational use. Although the conservancy legislation does not allow the exclusion of tourist movement on communal land, it is envisaged that over time Government will bestow such rights upon them.

Since the adoption of CBNRM as a management approach on communal land, a strong ethic of wildlife conservation has become prevalent among the members of registered and emerging conservancies in Namibia. In many areas this has been a major contributor towards the recovery and proliferation of wildlife populations. It is generally accepted that this conservation ethic, once lost to Apartheid disenfranchisement, has been re-kindled through both the conservancy legislation and an expectation that efforts to conserve wildlife will ultimately reap meaningful benefits, both tangible and intangible. With regard to tangible benefits the expectation of revenue from tourism is especially high.

**Benefits of CBT**
The benefits of CBT to conservancies in Namibia can be categorised as both economic and socio-political. In terms of the economic contribution of CBT, considerable benefits are earned through the employment of conservancy members and cash income to conservancy management committees. These committees then use the mandate given to them by their members to decide how this income is applied. Most common uses for funds generated by conservancies from CBT have been the payment of conservancy management costs and cash payouts to members.

One of the major social benefits of CBT is empowerment created locally through the devolution of real rights to plan and develop a wildlife and tourism sector within a community. The sense of pride and ownership stimulated in such cases is a major factor in the success of the CBNRM programme in Namibia. Additionally, there has been substantial tourism awareness and capacity developed among rural people within conservancies. This has occurred through first hand experience in planning tourism developments, employment in various enterprises, and in some cases, management of individual enterprises too.

**Challenges facing CBT**
The successes of CBT in Namibia should not be considered without understanding the challenges being experienced. The major challenges being faced in CBT are briefly summarized below:
1. Low awareness and capacity
The awareness of tourism and business is generally very low among conservancy members. As a result, many conservancy members have unrealistic expectations of the benefits that can accrue from tourism. Additionally, the speed of tourism development and its planning sometimes undermines and discourages the full participation of rural people. On the other hand, many private sector operators remain sceptical of the quality of CBT products and do not fully understand the ecological, social/political and economic objectives of the CBNRM programme.

2. Wrong product in the wrong place
Many CBT products in Namibia have been developed without thorough market research. Several CBT developments have occurred with an overemphasis on the social and political objectives without input from marketing and design specialists, and without putting proper business plans and management systems in place.

3. Interest in CBT by the private sector is still emerging
Interest in CBT among visitors is still emerging and much marketing is required to elevate the profile of this tourism sector.

4. Insecure rights of tenure
Land in rural areas remains State owned but is administered locally through customary law and common property regimes (where private ownership is not allowed). This provides a major financial hurdle for new entrants to the tourism industry, as developments on communal land cannot be held as collateral for loans from commercial banks.

5. Reliability and standards of CBT products
Early CBT products have generally been of poor standard in terms of customer service, cleanliness and design. The bad reputation resulting from this has rubbed off on products of a higher standard. Additionally, the lack of telecommunications in rural areas means that booking systems have been difficult to implement. Tourism operators can therefore not totally rely on these products being available when needed.

6. Marketing
The marketing of tourism products is a specialized field that requires substantial investment. Most CBT products are poorly marketed or not marketed at all.

7. Individual vs collective, control vs management
In rural areas where livelihood pursuits depend upon sharing natural resources, how can individual entrepreneurial spirit be encouraged while ensuring that the broader community benefits from a collective conservation effort? The current thinking is that conservancies should provide local level control over wildlife management and tourism development, but should outsource the commercial tourism function to the private sector, in exchange for financial, environmental and social obligations. The private sector can be defined as either a local or outside businessperson, depending on the availability of appropriate skills and experience.
Community tourism and rock art

The rapid growth of community tourism in north-western Namibia reflects both real growth in the tourism sector and artificial support through donor-assisted CBT programmes. Some of these programmes have not considered the value of rock art or archaeological sites as tourism assets and have supported developments that have a negative impact on the sites. There is an urgent need to integrate knowledge of the rock art sites in the planning of CBT enterprises and in the environmental assessment process that guides such developments. Training and information are key requirements of rural communities, tourism umbrella organizations and donor representatives.

In Namibia, the growth of CBT has engendered a sense of ownership over natural resources in communal areas. Such ownership forms an essential basis for strong protection of archaeological sites. However, CBT programmes have also confused this issue, contributing to the assertion of ownership over National Monument sites that are public property. Community tourism enterprises need to appreciate that rock art and archaeological sites are the property of the nation, rather than local groups or individuals. On the other hand, the National Monuments Council needs to take effective responsibility for the protection of the sites.

The establishment of community tourism enterprises at rock art sites needs to be guided by clear conservation and management policies developed by the National Monuments Council. Professional guidance is required for the selection of appropriate sites, for baseline documentation of the sites, and for the development of practical management plans as well as visitor facilities and site information. Community tourism enterprises are the most effective custodians of Namibia’s rock art heritage and should be assisted in this role by the National Monuments Council.

The growth of tourism in north-western Namibia poses a direct threat to the cultural heritage of the nation. The National Monuments Council needs to establish clear lines of communication with tourism bodies, investors and donor-assisted programmes. There is a need for clear agreement to be reached at this workshop on the development of a conservation and management policy for tourism relating to rock art sites in Namibia. The development of an appropriate policy should be the joint concern of all stake-holders represented at this workshop. It is suggested that a consultative committee be formed by the workshop participants to guide this process.
Spitzkoppe summary sheet

The Spitzkoppe provides a good example of conflict between tourism activities and the need to conserve rock art sites. A total of 37 rock art sites have been documented at the Spitzkoppe and excavations at one of the sites have revealed a well-preserved archaeological sequence spanning the last 4000 years. The Spitzkoppe community has a small tourism enterprise and has recently entered into a joint venture partnership with a tourism lodge development project. An archaeological assessment of the proposed lodge site (which is part of an environmental assessment process for the development) located five rock art sites within the area allocated for development, and recommended that an alternative site should be considered. The National Monuments Council has withheld permission for the lodge construction at the proposed site.

Several decades of unplanned and uncontrolled tourism activity at the Spitzkoppe has had a severe impact on the rock art sites. Many of the sites have been used as camping and picnic sites, with the result that the paintings are damaged and the archaeological deposits are disturbed or polluted. The overlap of picnic sites and rock art sites is mainly due to the fact that the rock art sites offer secluded and attractive areas with shade, as well as the interest value of the paintings. No effective control has existed over the activities of visitors, and no information as to the value and sensitivity of the sites has been provided by the responsible authorities.

There is a clear need for an area management plan at the Spitzkoppe, to avert further degradation of the natural beauty and cultural heritage of the inselberg complex. Such a management plan is currently being conducted as part of the environmental assessment process for the lodge. The area management plan needs to re-assess the value of degraded and vandalized rock art sites, and consider closing the worst examples to further public access. A selection of sites should be made as informative examples of rock art, and these should be managed as local tourist attractions. Picnic sites near to the rock art sites should be rehabilitated, with special attention to unnecessary vehicle tracks. A rationalized vehicle track system should be established, with some areas, including rock art sites set aside for access on foot.

If community tourism and commercial tourism ventures are to co-exist at the Spitzkoppe, there will have to be mutual agreement on the use of the rock art sites. This should be based on a clear understanding that the rock art sites represent an archaeological landscape in which the paintings have been deliberately positioned. No tourism activity should impinge on the sites and there should be no development that disrupts the distribution pattern of the sites. Tourism enterprises need to accept that rock art sites should not be integrated in the design of lodge facilities if alternative sites exist.

It is in the direct interests of the community and tourism operators to subscribe to a mutually agreed area management plan for the Spitzkoppe. The plan should make provision for an area management committee, and establish good communication with the National Monuments Council. Site management plans, guide training, and the provision of a simple information centre at the Spitzkoppe reception point are the most immediate needs at this site.
Brandberg summary sheet

The Brandberg is Namibia's premier archaeological locality, with more than 1000 documented painting sites. The entire mountain is a proclaimed monument area, but only one small part, the lower Tsisab Ravine, is subject to heavy visitor traffic. The main focus of visitor attention is the Maack Shelter, site of the "White Lady" frieze. Ten other rock art sites in the near vicinity of the Maack Shelter are also regularly visited by tourists.

A local tourism initiative, the Dâureb Mountain Guides, has provided guided access to the sites for a number of years. This highly regarded guiding service also ensures effective protection of the rock art sites. The EU-funded NTDP has provided training support and financed the erection of a small reception centre. Recently, the National Monuments Council has decided to place all visitor access to the sites under the supervision of the Guides. There is a need for continued training at this site and further improvement of facilities and information resources. However, the most important requirement is the upgrading of site management measures at the rock paintings themselves.

More than twenty five years ago the National Monuments Council erected a protective cage across the entrance of the Maack Shelter. At that time, it was believed that vandalism was the most severe threat to the paintings. In recent years, however, it has become apparent that direct vandalism of rock art sites is uncommon. Indeed, most instances of vandalism in Namibia are attributable to local schoolchildren in areas where settlements are close to the rock art sites. The greatest threat to the Maack Shelter paintings is the dust raised by the movement of visitors to the site. This applies not only at the Maack Shelter but at all other relatively sheltered painting sites in the Tsisab Ravine.

Effective measures are needed to combat dust in the Maack Shelter. The most urgent requirement is a raised walkway through the site. This would prevent all disturbance of the shelter floor while still allowing surface flow of rainwater run-off. Together with this measure, the movement of visitors should be managed so that small groups (maximum six persons with guide) enter the site from one end and leave via the other. It is also proposed that the presence of guides and the low threat of vandalism justify the replacement of the "cage" with a handrail. Lock-up security should be moved to the outer perimeter of the site, with access via a specially constructed entrance at the foot of the steps leading up to the Maack Shelter.

Dust is a major problem at most of the ten Tsisab Ravine sites, as is inadvertent contact with the paintings by groups of visitors in confined spaces. There is a clear relationship between the "dustiness" of the rock art sites, and the degree of overhang in the rock face. Small, steeply overhanging sites are most at risk, while paintings on near-vertical rock faces appear least at risk. It is proposed that low physical barriers are installed at the high risk sites and that the dust content of the floor area should be reduced by the addition of coarse gravel. Minor repairs and information boards are needed on the pathways connecting the sites.
Twyfelfontein summary sheet

Two factors combine to ensure the tourism attraction of Twyfelfontein: a very high concentration of rock engravings, and the location of the site close to one of the main tourist routes in Namibia. As camping and accommodation facilities have become available, the number of visitors has grown accordingly. Twyfelfontein rates as one of the single most popular tourist attraction in Namibia, and receives an estimated 50 000 visitors per year.

It is remarkable that despite its popularity; its considerable income generating potential, and its status as an important archaeological site, the National Monuments Council has no presence there. Modest admission charges from this one site could easily cover the annual operating expenses of the National Monuments Council. As it is, the site can be mistaken as private property rather than a premier national cultural heritage asset. Visitor impressions of this site are generally in direct contrast to impressions of the Brandberg: most visitors complain about the poor knowledge of the guides, their lack of motivation, and the absence of toilet facilities, shade and refreshments.

The lack of a suitable reception point and trained staff is the immediate negative impression of Twyfelfontein engravings site. On the site itself, the situation is equally disconcerting: paths have proliferated over the site and on the flanks of the hillside, with some showing advanced gully erosion. Some paths laid out in 1988 have been worn up to 0.6m below the natural surface of the hillside. It is estimated that in the order of 250 cubic meters of soil have been lost by erosion of pathways alone during the last 15 years. Erosion has increased the gradient of the paths, so that the rate of soil loss is continuously accelerated. Steadily increasing visitor numbers further exacerbate the situation. A real danger exists that some parts of the site will be lost through rock-slides caused by unchecked soil erosion.

It is apparent that no effective maintenance work has been carried out at Twyfelfontein during the last 15 years and that the site has become noticeably degraded over this period. Urgent conservation measures are required, including the back-filling and stabilization of erosion gullies and the rehabilitation of unnecessary pathways. Handrails are required where visitors and guides climb over the engravings, and elevated viewpoints are needed to facilitate viewing without the need to climb upon the engraved rocks. Dust control measures similar to those suggested for the Brandberg sites should be installed at the one painting site at Twyfelfontein.

Twyfelfontein requires a thorough baseline documentation and site management plan. Routes of access over the site need to be reassessed, with a view to limiting visitor access to the most interesting and informative engravings, leaving much of the site effectively in reserve. Guides need to be trained in the presentation of the site and selection of the engravings, so as to provide a high quality visitor experience.
Development proposal

A PROPOSAL FOR THE DEVELOPMENT OF COMMUNITY-BASED TOURISM AT THREE ARCHAEOLOGICAL SITES IN NORTH-WESTERN NAMIBIA

SHORT-TERM CONSULTANCY Ref: 8ACP/NAM/001

January 2003

Commissioned by: Deloitte & Touche
Stonecutter Court
1 Stonecutter Street
London EC4A 4TR
United Kingdom

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1.3 Public access to archaeological sites

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3 DEVELOPMENT PROPOSAL
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1 INTRODUCTION

The Ministry of Environment and Tourism (MET) is currently implementing the Development Phase of the Namibia Tourism Development Programme (NTDP). Community-based tourism is a component of this programme, one of the most successful aspects of which has been assistance to community guides at the rock art sites in the Tsisab Ravine, Brandberg. The NTDP has commissioned Quaternary Research Services as consultant ¹ to prepare a proposal for the extension of this support to similar enterprises at Bushman’s Paradise (Spitzkoppe) and Twyfelfontein. The terms of reference for the consultancy specifically require:

- A background review of archaeological resources in northwestern Namibia, with special attention to the three localities mentioned above.
- A review of existing arrangements for public access to these sites and a general analysis of visitor statistics.
- Consultation with National Monuments Council, National Museum of Namibia, NACOBTA and other interested and affected parties.
- An assessment of guiding skills, site management arrangements, information and visitor facilities.
- An outline of minimum requirements for guiding skills, site management, information and visitor facilities.
- Site-specific proposals for guiding, site management, information and visitor facilities.
- A review of the potential for the development of further archaeological CBT initiatives in the same area, and general guidelines for their selection.
- An estimation of costs and manpower requirements for the implementation of the proposals.

Documents already submitted under this consultancy include:

a) Provisional Schedule of Activities for NDTP Archaeological Tourism Project  
b) Provisional Budget for NDTP Archaeological Tourism Project  
c) Draft plans and site sketches for developments at Bushman’s Paradise, Tsisab Ravine and Twyfelfontein, with description of tasks and materials required.

1.1 Structure of the proposal document

The following two sub-sections of this introduction to the proposal document present a brief background description of the archaeology of north-western Namibia, and an overview of issues concerning public access to archaeological sites in this region. More detailed remarks on the three focal sites, namely Bushman’s Paradise (Spitzkoppe), Tsisab Ravine (Brandberg) and Twyfelfontein are presented in the subsequent section in the form of a situational analysis. The separation of the situational analysis from the development proposal, contained in the section thereafter, is intended to:

¹ Short-term Consultancy Ref: 8ACP/NAM/001 (Archaeological Tourism Advisor)
- Provide a baseline description against which to consider the development proposals
- Identify site-specific problems as part of the site management and infrastructure design process
- Help formulate institutional arrangements on a general level, especially with regard to the role of the National Monuments Council
- Aid the design of site information boards, leaflets and guiding material with a generic identity, emphasizing common elements among the sites
- Define the fundamental needs for practical and self-sustaining community tourism based on archaeological (especially rock art) sites in Namibia

The development proposal section of the document deals first with the institutional requirements for the conservation of the sites and the implementation of site infrastructure. Thereafter, the basic site management principles relevant to the project are set out, followed by the specific site management proposals for Bushman’s Paradise, Tsisab Ravine and Twyfelfontein. The final part of the development proposal section deals with the training of guides.

1.2 The archaeology of north-western Namibia

Despite its extreme aridity, mountainous terrain, and general difficulty of access, northwestern Namibia\(^2\) has yielded many important archaeological finds, including several localities with very high concentrations of rock art sites. Systematic archaeological research began in this area with the controversy that surrounded the claim in the early 1950’s by the eminent French prehistorian Abbé Henri Breuil that the painting now known as the “White Lady” of the Brandberg was of Mediterranean rather than African origin\(^3\). Although archaeologists quickly dismissed Breuil’s claim, it attached a certain romance to the rock art of the area and ensured its lasting appeal as a tourist attraction.

Archaeological exploration of northwestern Namibia by pioneers such as Reinhardt Maack, had identified most of the important archaeological localities by 1920, but the pace of research increased after World War II, with the first systematic excavations and radiocarbon dating. A wide-ranging survey of rock art sites in Namibia confirmed the importance of the northwestern regions\(^4\) and a number of the sites were proclaimed as National Monuments, to preserve the most outstanding examples as part of the Namibian cultural heritage. Excavations continued, and by the early 1980’s the general sequence for the area was known, the main archaeological distribution patterns were established, and research turned to questions of regional synthesis\(^5,6\).

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\(^2\) Taken here as the area lying to the north of 23°30’ S and west of 17°00’E, with the Erongo and Kunene Regions as the main areas of archaeological interest.


The general pattern that emerged from surveys and excavations in northwestern Namibia is of localized concentrations of rock art sites along the escarpment, where they are most particularly associated with granitic massifs such as the Brandberg and Eroango, and inselbergen such as the Spitzkoppe. The determining factor in the clustering of the rock art sites is the presence of reliable springs, and it is generally accepted that the sites were occupied during the dry season, as points of aggregation and ritual activity. Indeed, there is compelling evidence that rainmaking ceremonies were an important function of these sites. The concentration of rock art within relatively restricted areas is therefore due to a combination of environmental and cultural factors, with many of the major rock art friezes comprising several hundred images in a complex palimpsest of juxtaposed and superimposed compositions.

The archaeological remains found in excavations of such rock art sites point to occupation by hunter-gatherers with a refined microlithic stone tool technology, exploiting a wide range of plant foods and game. Many of these resources are available for only part of the year and there is clear evidence for a pattern of mobility extending from the Atlantic coast to the central highlands of Namibia. The great majority of recorded archaeological sites in northwestern Namibia date to within the last 10 000 years, and this is particularly so in the case of the major rock art localities. It is probable that the migratory movement of hunter-gatherer groups in northwestern Namibia first arose in response to increased aridity during the last Glacial Maximum (ca. 16 000 to 11 000 years BP). The arid conditions of the present day have existed for most of the last 5 000 years and the majority of rock art sites in the area belong to this more recent period.

The archaeological record in northwestern Namibia is not yet satisfactorily documented or understood. Much research is still required in this area and there are good indications that this will yield results of international scientific interest. At the same time, the rock art sites represent a spectacular heritage for the layperson in Namibia, and for the increasing numbers of international visitors to the country. Sound management of the rock art sites will conserve their scientific value and allow access to the sites by Namibians and visitors alike.

Seven archaeological sites proclaimed as National Monuments are located in northwestern Namibia (see table below). Of these sites, four are on private farms and although they are accessible to the public, visitors require the permission of the landowner before entering the property. In all four cases acceptable arrangements for public access are in place, although visitors are not supervised on the sites themselves. The remaining three sites Brandberg, Twyfelfontein and Bushman’s Paradise at the Spitzkoppe are located on communal land and access to these sites is controlled by

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local community tourism enterprises. These three sites receive between 20,000 and 50,000 visitors each year. It is on these sites that this proposal document is focused.

Archaeological sites as proclaimed National Monuments in northwestern Namibia

<table>
<thead>
<tr>
<th>Site</th>
<th>Nearest centre</th>
<th>Gazette No. and date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philip Cave</td>
<td>Usakos</td>
<td>1575 of 1 February 1951</td>
</tr>
<tr>
<td>Paula Cave</td>
<td>Omaruru</td>
<td>1581 of 1 March 1951</td>
</tr>
<tr>
<td>Brandberg</td>
<td>Uis</td>
<td>1603 of 1 August 1951</td>
</tr>
<tr>
<td>Twyfelfontein</td>
<td>Khorixas</td>
<td>1707 of 15 August 1952</td>
</tr>
<tr>
<td>Bushman’s Paradise</td>
<td>Usakos</td>
<td>1844 of 1 July 1954</td>
</tr>
<tr>
<td>Peet Albert’s Kopje</td>
<td>Kamanjab</td>
<td>2786 of 1 May 1967</td>
</tr>
<tr>
<td>Etemba Cave</td>
<td>Okombahe</td>
<td>2786 of 1 May 1967</td>
</tr>
</tbody>
</table>

1.3 Public access to archaeological sites

Namibia has a total of eighty-nine proclaimed National Monuments. Historical monuments predominate, with 72% of proclaimed sites; geological, palaeontological and other natural sites comprise 13%, and archaeological sites a further 13%. Most of the archaeological sites were proclaimed in the 1950’s under Act No. 9 of 1937 and Ordinance No. 13 of 1948. The most recent proclamation of an archaeological site was in 1968. All forty-seven monuments proclaimed thereafter are of an historical, or rather, colonial nature. The National Monuments Act No. 28 of 1969, with amendments until 1979, remains in force by virtue of Clause 140 of the Constitution of the Republic of Namibia.

In terms of the Act, the National Monuments Council may declare or provisionally declare to be a monument any site which it considers to be worthy of such status and requiring the special protection this would bring. If the site is located on private ground, the immediate area surrounding it may be excised as a subdivision of the property and ceded to the state, although this is not a requirement for proclamation as a monument. Archaeological materials, or the contents of archaeological sites, including rock paintings and engravings, are automatically protected under the Act and may not be held in private ownership. If it so decides, the Council may acquire the property on which the archaeological materials occur. Such monuments become public property under the guardianship of the Council. The Council may negotiate servitude rights to such sites in order to facilitate public access.

Monuments located on public ground remain public property. In the case of sites located on public or communal land, public access may be provided under the Roads Ordinance No. 28 of 1962. Other rights over public land resources, such as through the establishment of conservancies\(^\text{10}\), do not affect the status of national monuments. A national monument falling within a conservancy remains public property and public

\(^{10}\) In terms of the Nature Conservation Amendment Act No. 151 of 1996, Section 24 A (2)(i).
access roads to the monument remain as such. The national monument does not resort under the ownership or authority of the conservancy. Where rights have been granted in the form of a so-called PTO issued by the Ministry of Lands, Resettlement and Rehabilitation\(^ {11}\), similar limitations apply in that occupancy does not denote ownership in the sense of private property; and all roads and thoroughfares on or over the area in question remain open unless closed or altered by competent authority\(^ {12}\).

2 SITUATIONAL ANALYSIS

Existing arrangements concerning access to Bushman’s Paradise, the Tsisab Ravine sites, and Twyfelfontein have to be taken into account when considering development alternatives for the sites. Although the three sites are all national monuments they have somewhat different histories of public access and, more recently, assumed rights of ownership. These circumstances arise from the lack of site management by the National Monuments Council, on the one hand, and the emergence of community-based tourism initiatives that derive income from visitor fees, on the other. A degree of confusion has arisen over the rights of community enterprises, especially at Twyfelfontein. Some of this confusion will have been dispelled by the discussion in the above section, on public access to archaeological sites. This section reviews the arrangements currently in place at the three sites, and shows that there is an urgent need for management and conservation measures, if the complete degradation of the sites is to be avoided. This section also identifies the main issues to be addressed in the following section, which presents the development proposals.

2.1 Bushman’s Paradise

The Spitzkoppe inselberg complex, located some 45km north west of Usakos, is one of Namibia’s most well known scenic attractions. These dramatic granite peaks rise directly from the gravel plains of the Namib fringe, within sight of the main route (B2) between Windhoek and the main tourist center on the coast, at Swakopmund.

Today the Spitzkoppe area is communal land and the site of a small rural settlement with a school and a clinic. The local community is partly dependent on stock farming, but additional income is generated from gemstone mining and tourism. Due to the extreme aridity of the Namib margins, the Spitzkoppe area has proven unproductive for commercial livestock farming. In the early decades of colonial rule the land was leased\(^ {13}\) to a succession of itinerant settler farmers before it was finally incorporated into the communal subsistence farming area known as Damaraland\(^ {14}\). Although it does not yet have formal status as a conservancy, the Spitzkoppe community has initiated a small-scale tourism project and offers serviced campsites, rustic

\(^{11}\) Issued under the provisions of Proclamation R188 of 1969

\(^{12}\) Items 1 and 7 contained in the Schedule of Conditions issued under Proclamation R188 of 1969.

\(^{13}\) Under the provisions of the Land Settlement Consolidation and Amendment Proclamation of 1927.

\(^{14}\) As defined by the Commission of Enquiry into South West African Affairs of 1964 (also known as the Odendaal Commission).
accommodation and simple restaurant facilities. While the major attraction of the Spitzkoppe is the inselberg itself, along with recreational rock climbing, bird watching and walking, the area contains a number of interesting archaeological and rock art sites. Only one of these sites, Bushman’s Paradise is proclaimed as a national monument (see table, above).

A detailed survey of the Spitzkoppe area has located a total of thirty-seven rock art sites. Test excavations at a small cave site adjacent to Bushman’s Paradise revealed a four thousand year archaeological sequence, with a wealth of stone artefacts, pottery and the remains of diverse plant and animal species which contributed to the diet of hunter-gatherer groups in this area. Most of the rocks painting sites at the Spitzkoppe are located among large boulders surrounding the main outcrops and these sites are easily accessible, even by vehicle. Some of the sites are suitable for use as campsites and, as a result, the paintings have been destroyed and the archaeological deposits beneath them have been disturbed and contaminated by modern ash. In all but a few cases these sites have little or no further archaeological value and their paintings are now so indistinct that their details are no longer visible.

The use of archaeological sites for camping is evidently sanctioned by the Spitzkoppe community tourism enterprise, and although visitors are requested not to damage the paintings or light fires in the sites, these measures have proven largely ineffective. There are, of course, a number of rock painting sites that are not affected by camping, and local guides are available to conduct visitors to the sites. The best-known example among these is the Bushman’s Paradise site. However, the guides have received no training in the interpretation of the paintings and cannot provide visitors with any background information on the rock art or the archaeology of the Spitzkoppe. A further limitation is that only two local guides are available for visits to the rock art sites and most groups are therefore unaccompanied.

Few visitor statistics are available for the Spitzkoppe enterprise, and there is no indication as to how many tourists actually visit the Bushman’s Paradise site. An estimated 11,004 visitors passed through the community tourism reception point during 2001, and the figure for 2002 will marginally exceed 13,500. The average size of visitor groups at Spitzkoppe ranged between 3.7 and 5.6 over the last two years, and the maximum group size ranged between 24 and 34. Most visitors were self-driven, and the groups consisted of either small convoys of self-driven vehicles or ten-seater busses.

When the Bushman’s Paradise site was proclaimed as a monument, the then Historical Monuments Commission of South West Africa erected a chain ladder to improve access, and a sign warning visitors that climbing to the site was at their own risk. More than forty-five years later, and twelve years after Namibian independence, this (now weathered and almost illegible) sign remains the only indication that the site is a

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15 The Spitzkoppe Tourism Community Restcamp enterprise resorts under Permission to Occupy (PTO) 1/S/J: 18-0/0009 issued to N. Goagoseb on 18 June 1996, under the provisions of Proclamation R188 of 1969.
17 Spitzkoppe visitor figures for 2001 based on own analysis of data sheets at reception point; figures for 2002 obtained from NACOBTA.
national monument. No information boards, refuse collection or toilet facilities are available at the site. Access is entirely uncontrolled. The rock paintings have been extensively vandalized, although not to the same extent as those at the sites that are used for camping.

Despite the damage to the Bushman’s Paradise site there is considerable potential for the development of a small information shelter at the foot of the chain ladder, some interpretative panels at the site itself, and a botanical walk. The geology of the inselberg complex is well exposed, and given the importance of gemstone mining in this area, it would be appropriate to include this subject in the range of information provided to visitors. Specific proposals for these developments are presented in a later section.

2.2 Tsisab Ravine

The Brandberg, or Dâures, is a granite massif of approximately 450km², rising directly from the Namib peneplain to an altitude of 2573m asl. The entire mountain is a proclaimed national monument (see table in previous section, above), having approximately 1000 rock painting sites and a large number of other archaeological sites relating mainly to the last 5000 years. Some progress has been made towards the preparation of an application for admission of the Brandberg as a World Heritage listed site, on the strength of its archaeological remains as well as its unique fauna and flora, containing a large number of endemic taxa. At the moment, tourism pressure is concentrated on the Tsisab Ravine, on the southeastern side of the massif, site of the infamous “White Lady” frieze in the Maack Shelter.

Although certain parts of the mountain have been the subject of intensive archaeological research, logistical problems have limited the areal extent of research. Studies in other fields such as botany, entomology and geology have been similarly affected, although it is generally agreed that the Brandberg has much potential for biosystematic and ecological research, as well as more extensive archaeological investigations. Beyond its rather nominal status as a monument area the mountain receives no particular protection and the conservation of its cultural and natural features owes more to difficulty of access than management as such. As tourism increases, however, so do the risks of damage to archaeological sites and disturbance of this unique mountain environment.

The mouth of the Tsisab Ravine on the southeastern foot of the mountain is accessible via a good quality gravel road (D2359) departing from the main route between the coast at Henties Bay and Khorixas (C35). Until recently, no effective control existed

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over visitor access to the Maack Shelter, other than the 2km walk up the ravine which
placed some limits on the number of visitors, and the existence of a secure but
unsightly steel cage, erected by the National Monuments Council to protect the
paintings. During the last five years, a local initiative known as the “Dâureb
Mountain Guides” offered guided walks to the Maack Shelter as well as other sites in
the Tsisab Ravine, and the guides quickly became established as the de facto
custodians of the rock art sites. Support from the Namibian Tourism Development
Programme in the form of training for the guides, as well as the construction of a
reception center with toilet, and information shelters providing background on the
mountain environment, archaeology and rock art, has helped to place the enterprise on
a more secure footing.

Visitor statistics for the Tsisab Ravine indicate a slow growth in numbers during the
early 1990’s, with totals of between 4 000 and 5 000 visitors per year. In the late
1990’s, after the establishment of the Dâureb Mountain Guides, numbers exceeded 7
200 per year, and the most recent figures suggest that more than 9 300 visitors will be
received at the Tsisab Ravine during 2002. The size of visitor groups to the Tsisab
Ravine averages four persons in the case of self-drive visitors, and seventeen in the
case of conducted tours, of which an average of twenty-seven are received each
month. The available figures indicate a 55% growth in the number of visitors to the
Tsisab Ravine sites in slightly less than ten years.

Due to the fact that most visitors to the Tsisab Ravine engage the services of the
Dâureb Guides, access to the main rock art sites is closely supervised. As a result, the
sites are generally in good condition and there is virtually no litter to be seen along the
2km walk between the reception point and the sites. Although the paths are heavily
used, the guides have limited the establishment of alternative or parallel paths to a few
points where ascending and descending groups might collide on the narrow pathways.
The general impression for the visitor would be of a well-controlled operation under
the supervision of personable and well-informed guides who are enthusiastic about the
enterprise and interested in the area and its attractions. The Dâureb Guides also
provide the visitor with an experience of direct cultural contact, in the context of a
wilderness experience. The combination of these features is rather unusual in
Namibia, even among community-based tourism enterprises. Visitors to the Tsisab
have reported some negative impressions, and it appears that the main point of friction
is with professional tourist guides who prefer to conduct their own clients to the sites.
However, it has become quite common for tourist guides to hand over their clients at
the reception area and await their return.

Although the situation at the Tsisab provides something of a model for other
community-based enterprises at archaeological sites, support for the Dâureb Guides
has highlighted the urgent need for conservation and management measures on the
sites themselves. The success of the guiding enterprise, against the background of a
steady increase in tourist volumes, has shown that it is now necessary to improve

Potentiale und Probleme touristiche Kleinstprojekte am Beispiel der Kunene-Region in Namibia.
Diplomarbeit, Institut für Geographie, Westfälische Wilhelms-Universität, Münster pp.1-212.
for planning purposes. DEA (MET) Working Document. Data obtained from NACOBTA indicate that
visitor numbers for 2002 will exceed 11 000.
access to the sites, to provide greater security for the rock paintings themselves, and to more efficiently manage the movement of visitors to the sites. This would require structural repairs to the access paths, improved physical protection of the sites, additional training of the guides and, perhaps most important of all, the appointment of a site custodian by the National Monuments Council.

It is important to note here that the Dâureb Mountain Guides operate in association with the Tsisieb Conservancy, and as a member of NACOBTA. The Guides also adhere to the directive issued by the National Monuments Council with regard to the levying of entrance fees. The directive, in the form of a notice to visitors, states that the Guides are the recognized custodians of the archaeological sites and that the sites should only be visited in the company of a guide. Guiding fees are set out in a Dâureb Mountain Guides schedule displayed with the Monuments Council directive which also explains that in the absence of the necessary regulations no fee is charged for entry to the site.

2.3 Twyfelfontein

The large exposures of Etjo sandstone lying to the north of the Brandberg, and forming the rim of the Huab River basin, contain many rock engraving sites. Among these sites, Twyfelfontein is the largest and most spectacular, having almost 2,000 engravings as well as a number of paintings and other archaeological remains. Limited excavations have been carried out in one of the rock shelters at Twyfelfontein, yielding results comparable to those obtained from the Brandberg and Spitzkoppe.

The Twyfelfontein national monument falls within the boundaries of the farm Twyfelfontein (No. 535), granted to a Mr Levine in the 1950’s and appropriated in the late 1960’s on the recommendation of the Odendaal Commission, to form part of Damaraland. After the appropriation of the farm, a road (D3214) was constructed to improve public access to the site. According to the proclamation, the public road terminates at the homestead (Levin’s), lying within the proclaimed boundaries of the national monument. To serve the needs of a small but growing number of visitors, simple guidebooks were published on two occasions during the 1970’s although these are long out of print. A detailed survey and documentation of the Twyfelfontein rock engravings was carried out in 1985, as part of a draft site management plan which was not, however, implemented.

Irregular and somewhat contradictory visitor statistics are available for Twyfelfontein over the years 1988 to 2002. The early visitor figures indicate an increase from 11

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25 E. Roxin, pers com.
26 Public Road No. 3214: Official Gazette 1 August 1964, issued in terms of Section 5 of the Roads Ordinance No. 28 of 1962.
030 visitors in 1988 to 18 103 in 1991. This growth of almost 40% probably reflects an overall increase in tourism to Namibia after independence. Visitor numbers have grown steeply over the last ten years, first reaching 20 000 in 1994\textsuperscript{29}. Projections based on detailed sampling of visitor statistics for 2002 indicate that numbers now exceed 50 000 per year.\textsuperscript{30} Over the years 1990 to 1996 the number of visitors to Twyfelfontein grew by 44%; between 1996 and 2002 numbers grew by 64%, and the overall growth during the last ten years has been approximately 70%.

As part of the preparations for the planned implementation of site conservation measures in 1988, the following tasks were undertaken:

- A detailed topographic plan of the main site was prepared
- A complete photographic record of all rock art was compiled
- The state of preservation and degree of vulnerability of each image was recorded
- A rationalized visitor route to all the main engravings was laid out
- Soil conservation measures, including the construction of stone and concrete steps, were introduced where required
- Formal recommendations for site management were prepared and submitted to the National Monuments Council
- Basic information of a self-guide pamphlet was compiled and submitted to the National Monuments Council

None of the recommendations for the management of the site were implemented, although the basic information referred to above was incorporated in a glossy pamphlet (no longer in print), and the information shelter at the reception area was constructed.

In the assessment of the site in 1988, the individual engravings were rated according to five interval classes of vulnerability, from “A” (low) to “E” (high). More than 70% of the engravings were considered to have a moderate or lower degree of vulnerability. Less than 5% of the engravings were rated as highly vulnerable to vandalism, and or accidental damage due to poor site management. Contributing to this relatively favourable picture was the surface quality of the rock on which the engravings were made. More than 70% of the rock surfaces with engravings were considered to have good, i.e. hard and generally resistant, surface qualities. Less than 25% of the rock surfaces were assessed as being weak or spalled. This assessment closely reflects the selection of suitable rock surfaces at the time when the engravings were made. Against the background of the vulnerability and surface quality criteria, the incidence of (visible) intentional or accidental damage was found to be less than 30%.

The purpose of the 1988 assessment was to provide a baseline for regular audits of the site, using the topographic map and photographic record provided. Since the management plan was not implemented there is at present no quantitative data to evaluate the impact of escalating tourism over the intervening 14 years. A brief inspection of the site in November 2002 did however indicate that:

\textsuperscript{30} W. Schalken pers comm.
• A large number of new paths, or “short cuts”, have been established on the site, thus increasing its vulnerability to erosion
• The rationalized footpath route has turned into a deeply eroded gully wherever the gradient exceeds 15°
• Between 0.2 and 0.4m of surface has been lost to erosion at several critical points on the route
• There is clear evidence that visitors climb on the engravings themselves and are therefore not effectively supervised
• Several important engravings have been damaged by visitors
• No attempt has been made to carry out repairs to the site despite clear indications of serious soil erosion
• The quality of guiding at the site is extremely low, the guides having little knowledge of the engravings and low motivation

The general impression gained by a visitor to Twyfelfontein would be rather negative with respect to the management of the site and the quality of guiding. There is no clear indication as to the national monument status of the site and the visitor could easily assume that the site is private, rather than public property. The impression is that entrance and guiding fees are levied purely for the sake of income, and without any regard whatever for the upkeep of the site. Indeed, there is no indication that the existing arrangements at Twyfelfontein are even partly motivated by a concern for the site. In terms of cultural heritage site management in Namibia the site of Twyfelfontein represents a “worst case scenario”:

• Very high visitor numbers: HIGH IMPACT OF VISITOR TRAFFIC
• Lack of site management: NO MONITORING OF SITE CONDITION
• Ineffective guiding: LOW INFORMATION LEVEL
• Visible deterioration of the site: NO CONSERVATION PLAN
• No indication of monument status: LOW ESTEEM OF SITE

3 DEVELOPMENT PROPOSAL
3.1 Institutional arrangements
3.1.1 National Monuments Council

The National Monuments Council is the statutory body responsible for the protection of cultural heritage sites and objects as defined under the Act31. The Council is supported by a Secretariat based in Windhoek, but has no officers at national monument sites located outside the capital. Severe budgetary and manpower limitations have hampered the work of the Council Secretariat which has been effectively unable to protect cultural heritage sites beyond carrying out routine inspections. The situation at the three sites described in the previous section reflects these difficulties.

Effective protection of national monument sites, especially those receiving significant numbers of visitors requires that the National Monuments Council actively assert its role as national custodian. At the very least this would entail clear signposting of national monuments sites to indicate their national importance and appeal to visitors to behave appropriately while on the sites. Equally important, but perhaps not immediately attainable, is the placing of National Monuments Council officials at each site that is open to the public. It is proposed in the next section that as a general principle, no archaeological site on public ground should be open to visitors (especially in the context of tourism enterprises) unless the site has a permanent NMC custodian in place.

The National Monuments Council needs to establish a more effective presence at sites that receive large numbers of visitors. Due to the fact that enterprises have developed at several sites in the absence of National Monuments Council participation, it is imperative that the Council establish a consultative forum and involve community bodies and enterprises, as well as tourism operators and associations.

3.1.2 Community bodies & enterprises

The role of community bodies, such as conservancies, and community-based enterprises, is of great importance to the conservation of cultural heritage sites and their integration in the economic base of rural communities in Namibia. However, two essential principles need to be established through the medium of a consultative forum as suggested above.

Firstly, the ownership of cultural heritage sites as defined under the Act, resides with the State. Private ownership of such sites is not permitted, and where the site is located on public ground it is not permissible for an individual or community to prevent access to the site. The framework of the relationship between the National Monuments Council and community organizations should proceed from this principle. At the same time, the National Monuments Council needs to recognize the essential role of the sites as a source of income to rural communities, and acknowledge the important contribution of rural communities in the protection of National Monument sites.

The second principle to be established through consultation is that sustained benefits from tourism enterprises has to be based on clear conservation and site management guidelines. In exchange for the acknowledgement by rural communities of its statutory responsibility for the sites, the National Monuments Council should provide rural communities with clear and easily implementable site management plans, as well as support and advice. The site development proposals set out below are aimed at the specific sites of Bushman’s Paradise, Tsisab Ravine and Twyfelfontein.

Once established, site management by community bodies and related enterprises should be formalized as a lease agreement with the National Monuments Council. Under the lease agreement the community body or enterprise should undertake to run the site as an income-generating operation which would pay an agreed commission to the National Monuments Council, based on a formal calculation of visitor statistics. In return, the National Monuments Council would appoint selected members of the
community or enterprise as Honorary Curators. Honorary Curators would have the authority to exercise control over the site and visitors on behalf of the National Monuments Council.

3.1.3 Tourism operators & representative bodies

Commercial tourism operators derive considerable financial benefits from cultural heritage sites in Namibia and need to be more closely integrated with the National Monuments Council and local community bodies in order to harmonize efforts to protect the sites. Such integration would be best achieved through the medium of national tourism bodies, although it would be advisable to co-opt specific operators having sustained links with particular sites. The most important principles to be established in consultation with the formal tourism sector are those of National Monuments Council authority over the sites, and the role and authority of community enterprises where the National Monuments Council has recognized these.

In the case of the commercial tourism sector, the National Monuments Council has also to assert its authority over cultural heritage sites (especially those on public land) that are not under formal custodianship. Commercial tourism operators should be encouraged to enter into agreements with the National Monuments Council with respect to the use of cultural heritage sites for tourism purposes. This agreement should take the form of a code of ethics that tourism operators are required to adopt. The National Monuments Council should specifically devise the code of ethics for this purpose. In other words, the use of cultural heritage sites by commercial tourism operators should be subject to formal agreement, rather than being governed by a general code of conduct for member enterprises.

The National Monuments Council should proceed from the above to consider a system of licensing for tourism operators making use of cultural heritage sites. Formal recognition of this kind would be accorded on the basis of adherence to the code of ethics as well as recognized competency in the field of cultural heritage or archaeological tourism. Recognized, or licensed operators would be able to advertise their operations as being approved by the National Monuments Council.

Commercial tourism operators should be required to pay a per capita levy directly to the National Monuments Council. This levy should be administered by the Council as a site maintenance fund. Commercial operators who are contributors to the fund should be encouraged to report damage and general deterioration of paths, signs and other facilities. Upon inspection and assessment, the National Monuments Council could purchase the necessary materials and engage local artisans to carry out repairs. It is suggested that such collaboration would contribute to a more integrated approach to the use of the site than presently exists.

3.2 Site management principles
3.2.1 Site selection

The value of an archaeological or cultural heritage site for purposes of research or as a source of historical or palaeoenvironmental information should not be confused with
suitability for tourism purposes. Many important and irreplaceable archaeological sites have been destroyed or irreparably damaged by inappropriate tourism activities. Tourism has already resulted in serious degradation of archaeological sites in Namibia, particularly national monuments such as Bushman’s Paradise, the painted sites of the Brandberg, Twyelfontein, and a number of other sites including Philipp Cave in the Erongo Mountains. Judging by the condition of these sites it would be fair to conclude that in the past at least, national monument status was the greatest single threat to cultural heritage management.

Selection of archaeological sites for tourism purposes should first consider the value of the site as a repository of historical or palaeoenvironmental information. Tourist access to archaeological sites is seldom possible without compromising the preservation of the site and it is always necessary to mitigate and manage the impact of tourist traffic. The first essential principle of site selection for tourist access is therefore to limit or avoid damage. If damage to the site cannot be reduced to acceptably manageable levels, or avoided entirely, the site should not be opened to public access. Public convenience, financial profit and sensation are not acceptable criteria for responsible selection of sites for tourism purposes.

3.2.2 Minimum standards

As indicated above, no archaeological or cultural heritage site should be opened to public access unless:

a) the site is under permanent custodianship
b) acceptable measures have been taken to limit the impact of visitor traffic.

To limit human impact it is first of all necessary to establish a baseline of disturbance, or to record in all detail the state of the site before it is opened to public access. Thereafter, it is necessary to plan access by providing clearly indicated paths, resting places and so forth. There should be a single point of access and a single exit point, both situated where they can be easily monitored. Paths and other facilities should be constructed without damaging or disturbing the site, and as far as possible without negative impact on the aesthetics of the site.

Basic site management requires that all visitors should be duly recorded on entry and checked out of the site when leaving. No vehicle access to archaeological or cultural heritage sites should be permitted and all access should be on foot. When setting out to tour the site the visitor should be made aware of the distance and time involved, as well as the difficulty of access. Where possible all visitors should be shown or issued with a simple route plan. Visitors should also be warned of the necessity to wear a hat and to carry an adequate supply of drinking water.

Rock art sites, in particular, require that all visitors are accompanied by a guide. For this reason it is necessary that the guide is properly trained to conduct the visitor through the site and provide a certain basic level of information. The guide is also a custodian and should be clearly identifiable as such, by means of a badge or full uniform. Information over and above that provided by the guide should include:
a) a simple information panel at the main point of access
b) simple guidelines for visitor behaviour at the site entrance
c) detailed information panels at the main points of interest
d) a simple and inexpensive pamphlet or souvenir guide

All signage and pamphlets at such sites should clearly indicate:

a) that the site is protected by law
b) the particular value of the site to the cultural heritage of Namibia

3.2.3 Monitoring & auditing

The baseline documentation of the site referred to above is the first requirement for effective monitoring of site condition. This documentation is also the basis of all planning for access paths, information shelters, boardwalks, handrails, and any other management infrastructure at the site.

When the site is opened to public access careful records should be kept in order to generate a database reflecting:

a) visitor numbers (time of day, month &c)
b) size of visitor parties
c) length of time spent on the site
d) country of origin and language preference

In addition to these records, periodic exit surveys should be carried out to determine:

a) visitor impressions of the site
b) degree of satisfaction with the attraction, facilities and information
c) difficulties of communication with guides
d) comments on site management

Apart from basic monitoring and the accumulation of visitor statistics, it is necessary to carry out regular audits of the site condition. The basis of the audit is the documentation carried out prior to the opening of the site. This documentation should be sufficiently detailed to allow quantitative assessment of visitor impact, whether on the archaeological remains themselves, or on the infrastructure of paths and information facilities.

The audit procedure needs to be decided prior to the opening of the site and should take the form of both general remarks and measured assessment. Auditing should be carried out by a professional archaeologist, although it is possible to devise the audit in a simplified form, using photographic images that can be marked to indicate damage or erosion of physical features, rock paintings and other items. It is possible to train site custodians in site assessment using images of key features of the site as well as damage assessment on a simple interval scale.

As with site monitoring data, visitor statistics and site audits should be kept in a site management archive at the National Monuments Council. A centralized data facility
would be appropriate, given the statutory responsibility of the National Monuments Council. Centralized data storage will also allow easy comparison of site impacts in different areas and assist in strategic planning of tourist access to cultural heritage sites.

3.3 Site management proposals

The following proposals are for specific repairs and construction activities at Bushman’s Paradise, Tsisab Ravine and Twyfelfontein. The proposals should be read in conjunction with documentation already submitted to the NTDP, including:

a) construction concept drawings and photographs for all three sites
b) schedule of tasks to be carried out at each site
c) allocation of time to project components

3.3.1 Bushman’s Paradise

3.3.1.1 Reception point

Although the site has a natural point of access, this needs to be clearly defined, with the construction of an entrance, reception point and parking area. A small amount of site preparation work is required at the foot of the chain ladder. Construction of a modest stone and concrete reception point of similar design to the existing structure at the Tsisab. This would include a small lockable office/storeroom, a toilet (Enviroloo or “long drop”), paved and shaded front area, and formal entrance to the site (leadwood poles and steel gate/turnstile concept).

3.3.1.2 Rehabilitation work

Some rehabilitation work is needed at the reception point. This would mainly entail litter removal (including old ash middens), hoeing of compacted soil to rejuvenate natural vegetation cover, and clear definition of vehicle access and parking area.

Rehabilitation work is needed at the Bushman’s paradise site itself, including removal of charcoal graffiti and litter, and clear definition of access pathways.

3.3.1.3 On-site facilities

Information panels incorporating copies of the rock art and other subjects need to be erected within the Bushman’s Paradise shelter. These could be used to obscure the most badly defaced rock art. Seating could also be provided and the site used mainly as an information shelter.

The 2km botanical walk would proceed from Bushman’s Paradise, into the enclosed valley and back again. The layout of paths and information boards will have to await selection of tree specimens\(^2\). The path layout would also include viewpoints with

\(^2\) Enquiries at the National Botanical Research Institute indicate that the Botanical Society of Namibia would be prepared to assist in laying out the walk and identifying specimens.
geological information boards. A long drop toilet is needed at the Bushman’s Paradise site, where several suitable locations exist.

3.3.1.4 Materials & logistics

There are no difficulties of access at Bushman’s Paradise, although the site itself cannot be reached by vehicle. This means that materials for construction on the site itself, as opposed to the reception point, will have to be carried for approximately 400mm. Water, building sand, building stone and extra labour are all easily obtainable in the Spitzkoppe area.

3.3.2 Tsisab Ravine
3.3.2.1 Reception point

The reception building constructed for the Daureb Guides in 2002 needs to be augmented by a similar structure positioned on the opposite side of the access track. It is proposed that the new structure will be used by visitors and that it will function as an information centre, while the existing building will remain as the headquarters of the Daureb Guides. The two structures positioned on either side of the access track will more clearly define the reception area of the Tsisab Ravine.

Site preparation is required before building work commences on the new west wall. This includes demolishing the NMC plinth (plaques to be retained for new wall), removal of present fence and gate, and general rehabilitation of the surroundings.

Construction of the new west wall will be on the same scale as the existing wall and require the same amount of materials and labour. In this case however, the work is for the NMC rather than Daureb Guides, so all local labour will be waged, not voluntary. The new entrance design will have to be finalized, presumably by the architect, but the proposal is for a combination of leadwood poles and a steel gate. A turnstile may be more appropriate than a lockable gate at the main reception point.

When the west wall is completed, the information boards in the present information shelters should be moved here and remounted together with the NMC plaques.

Local materials required for the construction of the reception point include: building stone as for existing wall; leadwood poles, about twenty, with a minimum diameter of 150mm (ideally 200mm), and length 3.5m. Two further toilets (Enviroloos or “long drop”) are need at the reception area. A water butt (1000l) could be placed behind the existing building and filled from the pits in the riverbed by means of a hand pump, 200l drum and narrow diameter hose.

3.3.2.2 Maack Shelter (White Lady)

Two options are proposed for improved management of the site:

a) The area surrounding the site should be enclosed. Access would be provided via a gate at an assembly point outside the site itself. Visitors would be conducted to the site in small parties, following a walkway passing through the
site to an exit point which would connect to the entrance gate via a pathway on the outside of the site. Information boards would be provided at the assembly point, and due to limitations of space within the site, visitors would be requested to deposit bags, food, drinks and other items (except cameras) at the assembly point and collect them on leaving the site. Due to the greatly enhanced external security of this option, and the fact that visitors would be conducted through the site in a one-way flow of small groups, it is proposed that the bars should be removed from the “White Lady” frieze, and replaced with a simple handrail barrier.

b) The area surrounding the site should remain open. Access would be provided via an improved pathway, with dust control effected through the use of a metal walkway. Information boards would be mounted outside the site, with smaller panels within. It is proposed that visitor parties are strictly limited in size and that all large bags, food, drinks and other items are left at the assembly point outside the site. The access route would be laid out as a one-way flow, returning to the assembly point. Under this option the bars would remain at the “White Lady” frieze, but the present construction would be replaced with a more secure and attractive alternative, incorporating a handrail, walkway and small information boards.

It is proposed that option b) could be implemented immediately, and replaced by option a) when site management procedures are working efficiently.

Site preparation required here will include: leveling of the area for the proposed shelter at the assembly point, removal of existing concrete structures, and general rehabilitation of the access paths. Construction should begin with the new steps (stone and mortar, rather than poured/rammed concrete), proceeding to secure the site perimeter (estimated at 120m), if option a) is selected. Thereafter work should commence on the new entry and exit points. Work within the Maack Shelter should only commence when the perimeter and entry/exit points are completed. All work on the rock art sites themselves should be carried out under professional supervision.

The assembly point should be sheltered by a simple framework of leadwood posts with a renewable roofing of local reeds. The shelter is to include stone seating and information boards mounted on the rock at the rear. The exit pathway is a natural route between boulders and merely requires some stone steps.

Under option a) the entry and exit points are to consist of leadwood palisades with a steel gate. The gates required here and at the reception point are to be designed and made up with frame, hinges, locks in Windhoek.

Under options a) and b), work within the Maack Shelter (provisionally) will include construction of a boardwalk/ metal walkway extending over approximately 35m², with 30mm treated planks resting on cross ties or galvanized “treadplate”. The walkway will have to be made up on site as it has to be closely fitted to the rocks. Other requirements in the shelter are the handrail (suggest 3mm gauge tubular steel), the information boards (to be mounted on the rock), and 20mm diameter coarse gravel to be laid between the back wall of the shelter and the edge of the boardwalk as dust control.
In the event of option a) the site will have to be closed for a few days to allow time for the removal of the existing bars and installation of the boardwalk and handrail.

3.3.2.3 Other sites in Tsisab Ravine

Simple conservation measures to be adopted at Giraffe Shelter, Ostrich Shelter and Jochmann Shelter, to include construction of low retaining walls with coarse gravel fill and drainage points.

3.3.2.4 Materials & logistics for Tsisab works

Building stone, gravel fill, leadwood poles all to be gathered locally and as near as possible to site of use. Gravel fill can be screened at any place in the ravine, and part of the fine fraction retained for concrete work. Leadwood poles should be dead timber only if permission is not obtained to cut living branches. Water needed for mixing concrete can be obtained by digging at any convenient point in the ravine.

Transport of cement, timber and other materials up the Tsisab to be done with donkey cart between the reception area and the old car park, half-way up the ravine, and from there on donkeys with panniers. The donkeys, cart and tack can all be hired locally. The steel gates needed for the reception area (x1) and the Maack Shelter (x2 for option a) all to be made up completely in Windhoek. To avoid buckling and poor fit, the gates should be mounted and tack-welded into their frames rather than assembled on site. These may have to be carried by porters from the halfway point, as they will be too bulky for donkeys.

Specifications for the steel gates will have to be worked out in detail, including a "generic" Monuments logo as part of the gate. Minimum specifications would be 3mm gauge square tubing for gate and frame; three 10mm bullet hinges; two mortise locks and provision for two large padlocks if the mortise locks malfunction.

3.3.3 Twyelfontein
3.3.3.1 Reception point

There is an urgent need to rehabilitate the reception point at Twyelfontein. At present, there is no clearly defined point of entry, no clearly marked parking area, and the information shelter is not integrated in the reception area. Moreover, the area surrounding the reception point contains much unsightly litter. At present, the reception point looks like an informal squatter settlement rather than a national monument. Indeed, there is no sign to indicate that the site is a national monument.

The main work to be done at the reception point is the construction of a freestanding roof for the Levine farmhouse ruin and old garage building, to be converted as the new information center and reception/office, respectively. Both buildings also require some repair, including relaying of floors and stabilizing of adobe brick surfaces. Work on the reception point will have to await architect’s sketches.

If the concept of a leadwood pole and steel gate is also applied at Twyelfontein this will have to be incorporated in the design. However, since the Twyelfontein site will
not be fenced off, it may be appropriate to adapt the design to be based on a turnstile rather than a lockable gate. Other work at the reception point includes construction of new toilets, construction of picnic tables and general rehabilitation of the immediate surroundings.

3.3.3.2 Main site constructions

A number of places on the engravings circuit require construction of concrete and stone steps, installation of handrails and information boards, and construction of viewing platforms to prevent damage to the engravings. The specific points requiring such work should be identified during a site visit with all involved parties.

Handrails and viewing platforms should all be of heavy gauge tubular steel, made up on site. The selection and detailed planning of each construction will have to be done on site.

A resting area should be provided in the rock shelter (tunnel) located near the halfway point of the established walk. The rest area should contain benches of local stone and information panels.

A path (possibly surfaced with coarse aggregate concrete) could be constructed to allow handicapped access to some of the engravings at the foot of the hill, close to the proposed reception point. However, this area is badly littered and needs to be cleaned. If handicapped access is provided, the path gradients will have to be made appropriate, and turning points as well as shade spots provided.

3.3.3.3 General repairs

Major site rehabilitation work is urgently needed at Twyfelfontein. This will include repair and erosion control on main paths (almost throughout the 2km extent of the circuit) and erasure of many short cuts and informal paths that criss-cross the main site. The latter have a combined extent of about 4km. Most of the site rehabilitation work can be done with rakes and shovels. The main path needs to be defined with stone edging in many places. Detailed planning of this work should be done on-site.

The well and hand pump at Twyfelfontein are in need of repair, as is the pipeline leading down to the water butts. The whole pump installation needs replacement, possibly with one of the low yield piston pumps now manufactured in Namibia. Repairs to the well should include laying of stone around the edges of the well and possible construction of stone seating (shaded) and drinking water taps for visitors. The area immediately around the well could be turned into an attraction in itself.

3.3.3.4 Materials & logistics

The only problematic feature of Twyfelfontein is the acute shortage of water for use in concrete preparation. It would be advisable to bring water to the site with a bowser or in loose drums, rather than use the artesian source at the site, since this would be insufficient for daily pumping during construction work.
The need to make up steelwork on site will mean that acetylene welding is the most practical approach. Large acetylene and oxygen tanks would be too heavy to carry onto the site but could be used down at the reception point for the main work. Portable acetylene tanks could be carried up to the site for the final assembly work. Some grinding will be needed wherever the steelwork is done, but a portable generator could be carried to most points on the site.

3.4 Training of guides
3.4.1 Scope & level of training

Formal training is required by all guides and custodians of archaeological sites. The training carried out with the Daureb Guides has greatly improved the quality of the visitor experience and this has directly improved both the flow of visitors and the income level of the guides. It is important that the training of the guides should provide an acceptable minimum competence, with the guides being conversant with current knowledge of the local and sub-regional archaeology. This knowledge the guides should be able to convey in a simplified form, and to answer simple routine questions about the sites and the local environment.

It is important that the guides are able to distinguish between formal archaeological interpretations of the sites and populist or “lunatic fringe” interpretations. The guides should also distinguish between formal interpretations and assumed meanings and interpretations based on informal local knowledge. Local knowledge should not be excluded from the information which the guides provide, but it is necessary to distinguish clearly between the two.

One important purpose of the training carried out with the Daureb Guides was to give the guides a degree of confidence and authority in their dealings with visitors. This has had a positive effect on the attitude of the guides to their work and to the site itself. Previous training offered by NATH seems to have had the effect of alienating the guides. It appears that the training was presented in an overly formal context with rather authoritarian instructors who were only succeeded in making the guides feel ignorant.

Bearing in mind the low level of formal education among many of the guides, it is necessary to employ verbal and graphic/pictorial methods of presentation and to avoid literacy-based instruction. Guides who are literate should be given printed materials and further reading, and should be encouraged to support the less well-educated guides in their efforts to master the subject-matter.

3.4.2 Implementation

The training of guides should be carried out on site as far as possible so as to maintain an immediate connection between the course content and the sites themselves. However, experience with the Daureb Guides has shown that it is difficult to concentrate on training in the presence of visitors, when guides are required to leave the group under instruction and conduct visitors on an ad hoc basis.
At the same time, there were distinct advantages to the overlap between instruction and actual guiding, as the group under instruction could observe both the performance of guides at work and the response of visitors. Clearly, training needs to combine on-site sessions undisturbed by the demands of visitors, with interactive sessions where visitors are drawn into the training experience.

Another aspect of training that emerged in the work with the Daureb Guides was the need for repetition at intervals of several months. Single, relatively intense sessions of training were not successful. The success of training was found to improve over time as the instructor and group developed familiarity and mutual trust. This approach also allows the trainees to develop confidence and to influence the content and pace of instruction.

The Daureb Guides specifically requested a training course that would entail visits to other sites such as Bushman's Paradise and Twyfelfontein. A course that moved from site to site would have the distinct advantages of providing the guides with a broad familiarity with other key sites in the same area, and contributing to a common standard of content and presentation at the different sites.

Training should extend the knowledge of a guide beyond the site where he or she normally works, and a common pool of knowledge should also form the basis of not only qualification for the guides, but membership of a guiding association. It is very important for the guides that training should provide a way forward if they choose to take it, whether in tourism or some other branch of the local economy.

Recognized qualification or accreditation of the community guides is important to secure their status in the broader tourism sector. However, this should not take the form of a lowest rung in a national body such as NATH. Qualified local guides should rather form an association specifically tailored to their needs and have that association recognized on a national level. The lowest rung option will merely secure the guides a permanent inferior status. Strong, regionally-based associations of qualified and experienced guides are a more viable means to the sustained management of cultural heritage sites than are national bodies linked to financial interests rather than specific places. Guides associations will provide the National Monuments Council with manpower on the ground.

3.4.3 Curriculum outline

The main components of the training course for guides would be as follows, to be elaborated as a formal curriculum at the implementation stage of the project. It should be noted that the training is specifically aimed at the skills required for archaeological and other cultural heritage sites, and that it does not address other skills such as first-aid, hospitality and deportment.

Background
The principles of guiding and archaeological tourism: information, cross-cultural experiences, sacred places, the idea of time, why Westerners travel,
How humankind arose in Africa; how long humans have lived in Namibia; how they lived; where they lived

**How we know**
Methods of archaeology; different kinds of evidence; measuring time; why there are opposing views; how to decide

**Rock art**
Understanding the subject-matter of paintings and engravings; why they are sometimes not what they seem; how they were made; why they were made; who made them, and when

**Site management**
How to conduct tours to rock art sites; what not to do; understanding the visitor; minimum standards of site management.

All components of the course would be presented in the form of lectures and practical demonstrations, with active participation of trainees in discussion groups. Printed materials would be prepared for the whole training course, with additional readings and examples from other countries. The course would have an active question and answer component, simulating dialogue with site visitors. This same component would be presented in the form of a multiple choice examination to assess the performance of trainees. However, due to circumstances and the nature of the subject-matter such examination will also be administered in verbal form. To adapt guide training to real circumstances part of the examination would consist of live assessment of information presentation on site, and part would require description and interpretation of previously unseen examples of rock art.
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