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UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

Ethnological Publications

No. 40

A Study
of
Karibib District
(South West Africa)

by

O. Köhler

Partly based on material of

Günter Wagner

THE GOVERNMENT PRINTER, PRETORIA

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I. INTRODUCTION

Boundaries

1 The district of Karibib was first proclaimed under the German regime in 1901, and defined by Proc. 40/1920, First Schedule. It was redefined by the Redefinition of Magisterial Districts Proclamation No. 15 of 1950 (Gaz. No. 1497, dated 24/4/1950), and by S.W.A. Proc. 51 of 1954 dated 1/10/1954.

2 The present geographical boundaries are, roughly speaking, the Omaruru river in the north-west, the Erongo Mountains in the north, the Sney river in the east and the 15° eastern longitude (west of Spitzkoppje) in the west. The southern portion of the district forms a triangle with its apex on the northern bank of the Kuiseb river in the Khomas Hochland.

Extent

3 In 1950, the district was 4,830 sq. miles in extent. Proc. 51 of 1/10/1954 increased its area to 7,252 sq. miles.

Control

4 As from 1/2/1932 Karibib and Omaruru districts were placed under one Magistrate. As from 1/11/1938 (Minute No. A6/10 from the Secretary for South West Africa), Karibib district has again been administered separately. Administrative control is vested in the Magistrate/Native Commissioner.

5 As from 1/11/1954 a detached Assistant Magistrate has administered Usakos Police Area.

Otjimbingue Reserve

6 Otjimbingue Native Reserve is under the administrative control of the Magistrate/Native Commissioner, Karibibi. A Welfare Officer acts as

the Magistrate's executive, assisted by the Native Reserve Board.

Urban Locations

7 Karibib Native Location falls under the Municipality and is administered by the Town Clerk who acts as full-time Superintendent of the Location.

8 Usakos Native Location also falls under the Municipality. A full-time Superintendent has been on duty since November 1953.

9 The Superintendents are assisted by a non-European staff and non-European Advisory Boards.

10 Communications

10 The district is served by the main railway line from De Aar to Walvis Bay, and by the narrow gauge (2 ft.) branch line from Kranzberg junction to Tsumeb and Grootfontein.

11 The distance by rail from Karibib to Windhoek is 120 miles, to Usakos 19 miles and to Swakopmund 200 miles.

12 A network of roads serves the district. An east-west trunk road leads from Okahandja via Karibib and Usakos to Swakopmund and thence to Walvis Bay, and a north-south trunk road leads from Omaruru via Karibib to the south, through Otjimbingue Reserve and over the northern Khomas Hochland to Windhoek.

13 There are post offices at Karibib and Usakos, a sub-office at Wilhelmstal, and a postal agency at Otjimbingue.

Description of country

14 The greatest portion of Karibib district is covered with gneiss, gneiss-granite and younger granites (Salem) of the Damara system. South of the Erongo Mt. and stretching as far as Usakos and Karibib we find schists, quartzites, marbles of the

schist formation, and phyllites. All these formations constitute the Damara system which is of great age and much older than the Erongo.

15 In the north, the district is bordered by the Erongo Mt., built up by volcanic rocks and youngest granite. Erosion has produced bizarre rock shapes that make the Erongo one of the most impressive mountain ranges in the country. The higher levels of the Erongo are covered with diabase, malaphyre, and rhyolite-porphyry flows.

16 Among ores, lithium, beryl, tin, and amblygonite are found in the district, and tourmaline and marble occur.

(Information kindly supplied by Dr. Martin, geologist of the South West Administration.)

17 The altitude gradually rises towards the east, cf. Jakalswater 3660 ft., Usakos 2910 ft., Karibib 3900 ft., upper Khan river 4420 ft. East of a line Karibib-Otjimbingue the gradual rise merges into the Damaraland Plateau, studded with isolated hills and small mountain ranges.

18 From south to north, the outliers of the Khomas Hochland stretch far into the centre of the district, deeply dissected by the Swakop valley and its tributaries. North of a line Usakos-Karibib the landscape opens up into a plain with some slight elevations and isolated hills.

19 The district falls into two catchment areas, both draining into the Atlantic Ocean, viz. the Swakop-Khan system and the Omaruru system. Both channels are normally dry and only carry a flow after heavy rains.

20 Topographical names are given as spelt on maps though many are obviously inaccurate renderings.

Rainfall

21 Average rainfall decreases from east to west, for example:

Place	Longitude East	Annual Rainfall	Annual rain days
Westfalenhof	16° 24'	268.7 mm	30.3
Karibib	15° 50'	197.8 mm	25.2
Usakos	15° 35'	156.73mm	22.9

22 South of Usakos, Nudis in the Swakop valley has an average rainfall of 155.1 mm and 22 rain days per annum, virtually the same as Usakos. The southernmost part of the district gets some more e.g. Donkerhuk 174.0 mm and 24.5 rain days per annum. Otjimbingue had an average of 209.5 mm in 1945-1954.

23 The fluctuations of rainfall seem to be greatest in the western portion of the district. The highest monthly rainfall is measured in February and March, with a steep drop in April.

24 TABLE NO.1: AVERAGE RAINFALL AND RAIN/DAYS PER ANNUM. KARIBIB DISTRICT. MILLIMETRES.

Month	Westfalenhof 1931-1955		Usakos Period unknown		Donkerhuk 1933-1955	
January	70.6	(6.8)	27.3	(3.4)	30.6	(4.1)
February	59.0	(6.3)	36.4	(4.6)	45.1	(5.3)
March	57.6	(5.8)	45.0	(6.3)	45.2	(5.4)
April	20.9	(2.5)	16.2	(2.5)	17.3	(2.5)
May	4.0	(0.5)	4.6	(0.7)	4.2	(0.9)
June	0.3	(0.1)	0.3	(0.2)	0.1	(0.1)
July	0.4	(0.1)	0.0	(0.0)	0.1	(0.1)
August	0.1	(0.1)	0.0	(0.0)	0.2	(0.3)
September	0.4	(0.3)	1.1	(0.2)	0.4	(0.4)
October	4.9	(1.1)	3.3	(1.2)	3.8	(1.1)
November	19.4	(2.2)	7.5	(1.5)	10.5	(1.6)
December	31.1	(4.5)	15.0	(2.3)	16.5	(2.7)

Average p.a. 268.7 (30.3) 156.7 (22.9) 174.0 (24.5)

Rain days in brackets.

25 TABLE NO.2 : RAINFALL ANNUALS FOR 1935-1954. MILLIMETRES.

Year	Westfalenhof	Usakos	Donkerhuk
1935	218.2	116.8	135.6
1936	218.9	126.2	138.7
1937	253.7	280.2	237.2
1938	435.6	241.1	181.4
1939	243.1	82.0	119.6
1940	208.0	(39.4)	103.9
1941	92.2	-	58.9
1942	525.8	(145.5)	352.3
1943	189.2	-	121.9
1944	309.4	-	77.7
1945	318.8	139.7	176.0
1946	71.3	-	30.5
1947	378.7	-	(101.3)
1948	98.8	24.1	(16.0)
1949	227.8	157.5	109.2
1950	569.7	347.5	364.7
1951	220.1	124.0	173.8
1952	222.7	169.5	147.5
1953	250.0	205.6	362.5
1954	583.7	235.3	232.7

Vegetation

26 With the decrease in rainfall from east to west, the plentiful bush and grass of the east gradually give way to bushy patches and eventually to small isolated patches of grass. Dry courses fringed with bush interrupt the scenery, and, where there is plenty of underground water, Camelthorn and Anatrees grow along the riverbeds. Along the Swakop, Prosopis is found and even date- and Hyphaene palms planted by the early missionaries. In the west, the famous Welwitschia occurs, and vegetation has to adapt itself to arid conditions.

Animal life

27 The area between the Swakop and the Erongo appears to have been a game paradise in former times. Missionaries report that lions, zebras, buffaloes and even rhinos occurred when they came into the country in the middle of the last century.

28 The rock-paintings, which are representative of a much earlier period and even of remote times, show plenty of giraffes, rhinos, some elephants, and even buffaloes and a hippo (Spitzkoppe).

29 With human occupation the fauna of those days has vanished. At present only kudu, springbok, steenbok, duiker, gemsbok, ostriches and zebras are still to be found in the district.

Economy

30 The main sources of subsistence of the present population are cattle and goats among both Europeans and Natives. Europeans also farm Karakul sheep, especially in the western part of the district. Some wheat is grown in the riverbed of the Swakop near Otjimbingue. The mining of minerals now also is an important source of income.

History

(a) Early history

31 Nothing is known of the early inhabitants but rock paintings at numerous sites indicate an early population scattered all over the country at different periods. Mountains and rock shelters served as hiding places. Bushmen also hunted here. Whether they made the paintings is undecided.

32 Rock paintings are found scattered all over the present district. There is as yet only one known rock engraving, on the road Karibib-Otjimbingue. See map.

33 The most outstanding paintings are those of Philipp's Cave on the Farm !Amoib. Among these there is the "white elephant". Along the Erongo, from east to west, a whole complex of paintings has been noted.

34 Next in importance come the paintings on the two Spitzkoppes and in the Stodel Cave on the farm Onanis in the south of the district.

35 The paintings are executed in red, white, and black. They represent hunting scenes, possibly hunting rites, and above all game, such as giraffes, rhinos, small game, while elephants are rare items. On Spitzkoppe, a hippo is to be seen.

36 For the sites of rock paintings, see map of district. Information on the sites and rock paintings was kindly supplied by Dr. E. Scherz of the Monuments Commission, Windhoek.

(b) Native history

37 Owing to its situation in the centre of the country, the present Karibib district was bound to become the western battle-field in the impact between Khoi (Hottentots) 1) and Herero. The Khoi country extended to the Kuisab river. The Topnaars (Aunin or !Naranin) lived around the present Walvis Bay. The Khomas Hochland, however, like the Erongo Mountains in the north, had remained Bergdama country. It is noteworthy that many names of mountains and rivers between the Khomas and the Erongo are of Nama origin. This may be due to an early Bergdama population. To what extent Bushmen also occupied this area at the time of the Herero immigration in the 18th century, is hard to say.

38 One of the earliest Herero immigrants, Tjiponda, and his people, are said to have passed through the plain of Otjimbingue. There was a water-hole at the confluence of the Omusema and Swakop rivers, and lions, zebras and other game came to drink there. Otjimbingue got its name from Herero herdsmen who decided to stay there. Its

1) Because the present-day Hottentots dislike the term, and the Administration has given the assurance that the word "Hottentot" would not be used officially, Khoi will be used instead in this work henceforth. "Nama" cannot be used as if synonymous with "Hottentot" as it denotes one tribe, and "Topnaar Namas" would be as irrational as "hickory oak" instead of "hickory wood". The "Nama language" is correct. It is spoken by the Bergdama also.

Bergdama name Atsab is possibly of older date.

39 Around the middle of the 19th century, according to the earliest records of the Rhenish Mission, the Herero were not numerous at Otjimbingue and there were very few pontoks. But the favourable situation and the good grazing attracted more Herero in the following years, and the foundation of a Mission Station added to the importance of Otjimbingue as a historical place.

40 The infiltration of the Orlams (Khoi tribes of the Western Cape) into the vast country north of the Orange river in about 1830, disturbed the equilibrium between the old Nama tribes. Even the Herero in the Khoi borderland were soon affected by these events.

41 Among the Orlams, the so-called 'Afrikaner' tribe (//Aixa-//Ain) was one of the most warlike, and as early as 1852, the Chronicle of the Rhenish Mission at Otjimbingue mentions a raid of Jonker Afrikaner's followers on Otjimbingue. They had come from the Fischfluss area and were equipped with firearms. This time, the Bergdama south of the Swakop valley suffered great losses. Jonker's hordes and the Topnaars took all their stock. In those days, even Herero joined the successful 'Afrikaners' on these raids. But eventually the Herero were frightened by the merciless Khoi raids and a number of them left Otjimbingue.

42 In 1854, Jonker left Otjimbingue and went with his followers to Walvis Bay to get brandy by force.

43 A new period began when copper was found on the upper Kuiseb (later Matchless Mine), some days' journey from Otjimbingue. The miners established themselves at Otjimbingue. Their wealth, especially their herds of cattle, again attracted the Khoi. In 1855, the Swartboois (//Khaui-//Gōan) raided Otjimbingue and drove away the cattle of the Europeansettlers. In the following years, the Khoi extended their raids into the country north of the

Swakop, and the Chronicle of the Rhenish Mission mentions that in 1860 Khoi raided the Erongo area and burnt women and children in their huts.

44 At Anawood the Englishmen Wilson and Castray had settled to mine copper. The Nama chief Hendrik !Nanib raided them in 1861 and drove off about 500 head of cattle.

45 On the 15th June 1863, Christian Jonker Afrikaner - who had succeeded his father Jonker Afrikaner in 1861 - raided Otjimbingue. Among his allies were the men of Piet Koper. Christian and most of the other leaders lost their lives with about 200 men of the Afrikaner tribe, and Piet Koper's followers perished in great numbers. The Herero here won a decisive battle against their enemies, and this became the signal for a general struggle of liberation from the Khoi which ended with the conclusion of peace at Okahandja in 1870. Jan Jonker succeeded his brother Christian Jonker as leader of the Afrikaner tribe.

46 In 1864, the Swartboois appeared on the banks of the Swakop. They had formerly lived in the ~~Rabbbbtan~~ area but were now threatened by the Afrikaner tribe. After they had left their homes in order to migrate to the north, Jan Jonker followed them and attacked them on the Kuiseb river. Part of the Swartboois who escaped settled for some time near Anawood. Here they were joined by people of the Topnaar tribe who later migrated to !Ameib with the Swartboois.

47 In 1865, Jan Jonker resumed his raids on Otjimbingue. In 1867, the missionary Böhm gathered the Swartboois of the Anawood area and migrated with them to !Ameib where there was good grazing and enough water at the foot of the Erongo. A Mission station was built at !Ameib.

48 In the same year, Otjimbingue was again raided by the Khoi but the latter were defeated and put to flight by the Herero. They fled to Anawood and thence to Tsaobis in the South.

49 Willem Zeraua, who had come up the Swakop around the middle of the century was asked by the missionary Rath to settle on the banks of the Swakop. He thus became the first Herero chief of Otjimbingue. In years of drought he used to move with his cattle to Omaruru, where his tribesman Tjiseseta and his people had gone earlier. In the great drought of 1868, Zeraua left Otjimbingue with many of his people and settled at Omaruru, where he died. He was succeeded at Otjimbingue by Zacharias Zeraua.

50 Otjimbingue, having thus lost its protector, was raided afresh by the Khoi led by Jan Jonker and Jakobus Boois, on the 11th July, 1868.

51 In the following years, the Topnaars joined the Bergdama now and then to carry out cattle raids on Otjimbingue. The strength of the Herero was, however, growing slowly but steadily.

52 In about 1875 many Bergdama settled at Otjimbingue and the first Baster families arrived. In 1879 a fresh Bergdama raid on Herero stock at Otjimbingue is mentioned by the Chronicle.

53 In the year 1880 there was a great drought at !Ameib. The Mission station was abandoned (what was left was broken down only some years ago), and the Swartboois scattered over the Omaruru and Karibib areas. A southern group of the Swartboois roamed about in the Swakop valley. On the 2nd December 1880, the Swartboois defeated the Herero in a fight at Itusis near Kubas. The victorious Swartboois then raided Otjimbingue. In 1881, a battle at Ubib brought the Herero more success. The Swartboois left the area for Omaruru. In the same year, Abraham Swartbooi raided the Karibib area with about 400 men, but was put to flight by the Herero. In a battle fought near Hei-//Gamchab the Swartboois were beaten. In the following years the Swartboois abandoned the country between the Khomas and Erongo. The bulk of them moved to Otjitambi (Franzfontein) in the north.

54 Yet the enemy was not gone for good. In 1877, Hendrik Witbooi of the Witboois or /Khobesen

raided the Spitzkoppje and Karibib area and made several raids on Otjimbingue. In 1890, H. Hendrik and his men raided the Herero cattle posts at Otjietzu and Ozongariombo (the farm Kaliombo of today).

55 In 1870, a large group of Bergdama left the Erongo Mountains and asked the Rev. H. Hahn of Otjimbingue for protection against the Herero and the Swartboois of !Ameib. After negotiations with Chief Willem Zeraua (who was a sub-chief of Maharero), Hahn obtained Zeraua's consent to settle the Bergdama at Okambahe on the Omaruru river, and settled about 300 of them there.

56 When Jan Jonker chose the !Gans Mountain in the Khomas Hochland as his stronghold, many Bergdama left the Khomas and moved to Otjimbingue. Bergdama of the Auas Mountains are said also to have come to Otjimbingue at that time. In 1882, the Chronicle mentions the arrival of many new Bergdama and puts their number at over 200 in 1883. In 1884, a Bergdama congregation was established at Otjimbingue. Over the following ten years this congregation grew so much that the Rhenish Mission stationed a second missionary (Olpp jun.) there.

57 The Bergdama were the "working class" among the Otjimbingue Natives. They helped the Europeans in workshops, went with the ox-wagon transports and served as herdsmen. They obviously appreciated life under protection of the Europeans, and repeated proposals made by the missionaries to move them to Okambahe met with little response.

58 At the outbreak of the German-Herero war in 1904, the Bergdama of Otjimbingue fled into the Khomas mountains, being unwilling to support the Herero who had oppressed them and fearing reprisals if they won. Hostilities began in Otjimbingue at the end of January 1904. The thirty-five Germans of the area defended themselves in Hälbig's stone building. Fighting ended on the 14th February when soldiers arrived from the coast.

59 When it became apparent that the Herero were going to be defeated, the Bergdama fugitives returned

to Otjimbingue. About 300 of them were sent to Karibib to work for the troops. Only 47 Bergdama stayed at Otjimbingue, but they were joined by more fugitives until there were 200. These people were the nucleus of the Bergdama element now in the Otjimbingue Native Reserve.

Source for the foregoing historical notes: "Gemeindechronik von Otjimbingue".

60 Chronology of European influences and development:-

1849 The Rev. Mr Rath, first missionary of the Rhenish Mission among the Herero, arrived at Otjimbingue (9 Jul.). He called it Richtersfelde and established the Mission station.

1854 Gold was found near Anawood.

1855 Copper deposits were discovered in the Khomas. The 'Walwich Bay' Mining Company was founded at Cape Town to exploit them. The ore was transported by ox-wagon via Otjimbingue along the 'Baaiweg' to Walvis Bay.

1860 Copper mine was exhausted and closed. The buildings of the Mining Company at Otjimbingue were sold to Charles Andersson.

1863 Herero begin drinking brandy (Chronicle).

1864 Beginning of white settlement at Otjimbingue. Foundation of Augustineum by a donation of Princess Augusta von Lippe.

1865 First Church built at Otjimbingue. Founding of Mission station Salem by the Rev. Mr Böhm and Piet Gertze.

1866 First training of Herero evangelists at the Augustineum.

1884 E. Hälbig, Otjimbingue, acquires 20,000 hectares of land from Herero chief Zacharias Zeraua.

1885 About 100 Native children attended the Mission school at Otjimbingue. In August, arrival of Dr. E. Goering, his

Secretary Nel, and the Police Officer von Goldammer at Otjimbingue which Goering decided should become the capital of South West.

1887 New gold finds in Anawood area.

1888 Goering shifted German Headquarters to Walvis Bay.

1889 Arrival of Hauptmann von François at Otjimbingue. He later moved to Tsaobis and built the "Wilhemsfeste".

1890 German military headquarters were moved from Otjimbingue to Windhoek.

1892 Civil administration was moved from Otjimbingue to Windhoek.

1894 Lt. Schwabe was stationed with troop at Otjimbingue in order to protect the road from Swakopmund to Windhoek (Baaiweg) against the raids of the Witboois. After defeat of the Witboois (September), Otjimbingue became a "Bezirk" which, together with the 'Bezirk' Swakopmund and Omaruru, was placed under the administrative control of a 'Bezirksamtman'. The whole administrative area with the residence of the administration at Otjimbingue was called 'Otjimbingue'.

1891-1896 'Bezirk' Swakopmund was separated from 'Bezirk' Otjimbingue on account of the development and importance of Swakopmund harbour.

1897 The Europeans in the 'Bezirk' Otjimbingue numbered 150 persons.

1898 E. Hälbig established a cattle post at Karibib and opened a store there.

1899 A military station was erected at Karibib. The "Bezirksamtman" of the 'Bezirk' Otjimbingue moved to Omaruru, headquarters of the western Herero.

1900 The narrow-gauge railway line connecting Swakopmund with the interior reached Karibib and was inaugurated on 1st July. It

passed west of Otjimbingue which, being thus out off from the mainline or communication, lost its former importance. German offer to Chief Zacharias to establish a Native Reserve in the Otjimbingue area.

- 1901 Bezirk Karibib was separated from Bezirk Omaruru. As from 1st December 1901, Karibib became the administrative centre of Bezirk Karibib.
- 1902 Rhenish Mission School established at Karibib (1st June), where a large number of railway personnel had settled. Karibib-Windhoek line completed.
- 1903-6 Otavi Railway (2 ft. gauge) from Swakopmund via Usakos-Ongwati-Otavi to Tsumeb was built by the South-West Africa Company which owned the mines at Otavi and Tsumeb, for transport of ore to Swakopmund. Connection Ongwati-Karibib built.
- 1904 In the German-Herero war, Major Franke drove the Herero from the Karibib area to the east (2nd February).
- 1907 Otjimbingue Reserve proclaimed by Government (8th December). Karibib was constituted a Municipality under Order of the German Imperial Chancellor (5th January).
- 1911 White and coloured marble discovered and quarried in Karibib area. Old Swakopmund-Karibib line (121 miles) closed, and Karibib-Windhoek (119.5 miles) line converted to standard gauge (3 ft. 6 in.).
- 1915 Karibib (5th May) and Usakos (11th May) were occupied by Union troops.
- 1922 Karibib Municipal Council was established under provisions of Proc. 1/1922 and 28/1922.
- 1924 Rural Local Authority was established at Usakos.
- 1927 Village of Usakos was constituted a Village Management Board Area.

1948 A Municipality was established at Usakos (Proc. 16/1948).

For further details relating to Karibib, Usakos, the Locations and Otjimbingue Reserve see the following chapters.

Number of farms

61 In 1910, there were 69 farms in the "Bezirk" Karibib. In 1914, their number had increased to 74.

62 In 1955, after the extension of the district to the west, 184 farms existed, viz.

90 farms in Karibib Police Area
94 farms in Usakos Police Area.

Growth of European Population

63 Though the data available on this point are meagre, they reflect a steady growth of the white population:

Year:	Otjimbingue	Karibib	Usakos	Farms	Total of district
1897	-	-	-	-	150
1899	-	4	-	-	-
1900	-	10	-	-	-
1901	-	92	-	-	-
1902	-	274	-	-	-
1907	32	316	28	68	444
1909	-	-	-	-	837
1913	-	-	-	-	1170
1914	42	339	314	197	892
1946	14	318	945	348	1625
1951	12	316	1213	422	1963
1955	-	430	1483	-	-

Growth of Non-European Population

64 Data for earlier years are not available, but see (para. 196) data given on history of Karibib and Usakos Locations.

TABLE NO. 3 ETHNIC GROUPS AND NON-EUROPEAN
POPULATION. Karibib District, Inclu.
Otjimbingue Res.

Year:	Khoi	Basters	Herero	Ov/Ok	Bgdra	Others	Total
	/Col.						
1946	262	182	1185	608	2722	41	5000
1947	213	242	1067	850	2694	61	5127
1948	171	180	984	847	2551	65	4798
1949	203	224	614	1130	2431	15	4617
1950	200	251	1065	1170	2826	46	5558
1951	234	329	1188	1477	3090	92	6410
1952	204	291	1411	1477	2993	69	6445
1953	144	353	1447	1498	2944	54	6440
1954	150	362	1381	1346	3573	33	6845

65

TABLE NO. 4 DISTRIBUTION OF NON-EUROPEAN
POPULATION. Karibib District.

Year:		Urban Areas	Otjimbingue R.	Farms	Total
1939	m	421			
1939	m	421	396	943	1760
	f	504	532	545	1581
	c	305	570	467	1342
		1230	1498	1955	4683
1947	m	657	319	1110	2086
	f	677	487	451	1615
	c	541	399	486	1426
		1875	1205	2047	5127
1950	m	965	272	1512	2749
	f	665	433	419	1517
	c	518	350	424	1292
		2148	1055	2355	5558
1952	m	961	316	1697	2974
	f	847	456	538	1841
	c	703	392	535	1630
		2511	1164	2770	6445
1954	m	1466	288	1570	3324
	f	754	417	608	1779
	c	614	407	721	1742
		2834	1112	2899	6845

66 TABLE NO. 5 SEX OF ADULTS AND NUMBER OF
CHILDREN IN ETHNIC GROUPS
(Karibib district)

Year	M: Men		W: Women		C: Children			Total
	A	B	C	D	E	F	G	
1939	M 61	58	434	527	661	-	19	1760
	F 64	57	521	31	904	-	4	1581
	C 64	69	404	35	760	-	10	1342
	189	184	1359	593	2325	-	33	4683
1947	M 68	88	340	694	854	-	42	2086
	F 61	75	404	992	995	-	8	1615
	C 84	79	323	84	845	-	11	1426
	213	242	1067	850	2694	-	61	5127
1948	M 67	54	311	706	800	22	50	1990
	F 45	52	370	63	943	-	5	1478
	C 59	74	303	78	808	-	8	1330
	171	180	984	847	2551	2	63	4798
1949	M 86	97	261	1054	955	1	9	2463
	F 49	50	225	33	748	2	1	1108
	C 68	77	128	43	728	2	-	1046
	203	224	614	1130	2431	5	10	4617
1950	M 80	88	389	1093	1071	10	18	2749
	F 53	60	400	31	962	3	8	1517
	C 67	103	276	46	793	4	3	1292
	200	251	1065	1170	2826	17	29	5558
1951	M 99	111	401	1358	1014	6	65	3054
	F 61	96	429	46	1138	-	10	1780
	C 74	122	358	73	938	-	11	1576
	234	329	1188	1477	3090	6	86	6410
1952	M 89	95	459	1383	928	4	43	3001
	F 55	86	531	45	1114	9	8	1839
	C 60	110	421	69	951	-	14	1625
	204	291	1411	1497	2993	4	65	6965
1953	M 49	105	461	1352	883	1	31	2882
	F 38	104	523	59	1128	-	7	1859
	C 57	144	463	87	933	-	15	1699
	144	353	1447	1498	2944	1	53	6440
1954	M 54	126	498	1275	1350	1	20	3324
	F 44	93	486	25	1127	-	4	1779
	C 52	143	397	46	1096	-	8	1742
	150	362	1381	1346	3573	1	32	6845

INTRODUCTION

Key to groups:

A : Khoi E : Bergdama
 B : Bastards & Coloureds F : Bushmen
 C : Herero G : Others
 D : Ovambo & Okavango

67 An analysis of the Birth Register kept by the Magistrate of Karibib district for 1954 yields the following figures:

Total births	1	percent
non-European children	302	100%
parents legally married	22 cases	21.5%
parents not legally married	80 cases	78.5%

In the last-named 80 cases the father was not indicated, or stated to be unknown in 64 cases or 80% of all children born out of wedlock.

Part II.

NON-EUROPEANS IN RURAL AREA

Section 1. Farms and rural industries

Extent of farming area

68 The bulk of Karibib District consists of farms. In 1955, Karibib Police Area had 90 and Usakos Police Area 94 farms.

Type of farming

69 Owing to the aridity of the district, cattle and dairy farming are less rewarding than in districts with a higher rainfall. Karakul farming has gradually become the main occupation, especially as the western part of Usakos Police Area is semi-Namib desert in character. Thus in 1950/51 European-owned large stock in Karibib district was 18% of that in Okahandja, whereas Karakul sheep were 190% of those in Okahandja.

Rural industries

70 Rural industries are not much developed. There is a lime-kiln near Usakos which employed 28 contract labourers at the end of 1955.

71 TABLE NO.6 GROWTH AND ETHNIC COMPOSITION OF
NON-EUROPEAN FARM POPULATION

Ethnic group	1947	1948	1949	1950	1951	1952	1953	1954
Khoi	127	84	136	123	154	125	111	123
Basters/Col.	100	40	107	90	121	52	52	82
Herero	269	176	195	227	293	527	497	483
Ovambo/Ok.	631	580	879	893	1125	1105	947	899
Bergdama	903	735	514	993	1166	937	1050	1296
Bushmen	-	-	1	4	4	2	-	-
Others	17	-	3	11	39	22	9	16
Totals:	2047	1615	1835	2341	2902	2770	2666	2899

TABLE NO.7 NATIVES ON FARMS: SEX OF ADULTS AND
NUMBER OF CHILDREN
(1947 - 1951 - 1954)

72 (a) KARIBIB POLICE AREA

Ethnic group:	1947			1951			1954		
	m	f	c	m	f	c	m	f	c
Khoi	42	40	45	30	21	20	27	23	17
Basters/Col.	11	5	7	25	16	18	9	5	8
Herero	80	65	75	100	80	100	163	161	145
Ovambo/Ok.	443	15	23	800	-	-	738	-	-
Bergdama	261	231	265	300	280	300	340	320	410
Bushmen	-	-	-	-	-	-	-	-	-
Others	3	-	-	20	55	55	2	3	8
Totals:	840	356	415	1275	402	443	1279	512	588
Grand totals:	1611			2120			2379		

73 (b) USAKOS POLICE AREA

Ethnic group:	m 1947 c			m 1951 c			m 1954 c		
	m	f	c	m	f	c	m	f	c
Khoi	?	?	?	388	16	29	21	13	22
Basters/Col.	40	23	14 ⁺	30	19	13	19	13	28
Herero	27	13	9	13	-	-	9	4	1
Ovambo/Ok.	120	20	10	325	-	-	169	-	-
Bergdama	76	36	34	125	95	66	78	67	81
Bushmen	-	-	-	4	-	-	-	-	-
Others	7	3	4	9	-	-	2	-	-
Totals:	270	95	71	544	130	108	298	97	132
Grand totals:	436			782			527		

Remark: +) The figures for Basters/Coloureds in 1947 include Khoi.

74 TABLE NO.8 TOTALS OF ETHNIC GROUPS, KARIBIB
AND USAKOS POLICE AREAS
(1947 - 1951 - 1954)

NATIVES ON FARMS

Ethnic group:	K a r i b i b			U s a k o s		
	1947	1951	1954	1947	1951	1954
Khoi	127	71	67	77	83	56
Basters/Col.	23	59	22	777 ⁺	62	60
Herero	220	280	469	49	13	14
Ovambo/Ok.	481	800	738	150	325	169
Bergdama	757	880	1070	146	286	226
Bushmen	-	-	-	-	4	-
Others	3	30	13	14	9	2
Totals:	1611	2120	2379	436	782	527

Remark: +) includes Khoi.

Labour

75 Of the 1,279 males returned for the rural area in Karibib Police Area in 1954, there were 720 labourers working on mines. The adult male labourers on farms therefore numbered about 550 an average of 6 male labourers per farm. In Usakos Police area, the average of male labourers per farm is lower, but no data are available.

Native-owned livestock

76 The Annual Report of the Administration for 1939 and the Farm Census for 1950/51 yield the following figures:

TABLE NO.9 NATIVE-OWNED STOCK ON FARMS,
KARIBIB DISTRICT

Year:	large stock	small stock	Cattle units ¹⁾
1939	1,553	13,831	4,319
1950/51	cattle 408		
	horses 24	sheep 21	
	donkeys 193	goats 4,870	
total:	625	4,891	1,603

1) A cattle unit is one bovine or equine or five head of small stock.

77 During the war and in the post-war years the holdings of Native-owned stock fell. The total of 908 head of large stock and 5591 head of small stock (2,026 cattle units) reported by the Police for 1945 represent an intermediate stage.

78 Ratio of population to stock. The distribution of stock ownership over the different groups is not known. By excluding say 800 Contract Ovambo mine labourers from the total rural population of 1,955 in 1939 (cf. Annual Report) and say 900 from 2,902 in 1951, the following is obtained:-

Year	Rural non-European population	Cattle units	C.U. per 100 of population
1939	1,155	4,319	373
1951	2,102	1,603	76.3

Section 2. Mines and prospecting areas

79 For the sites of the mines in operation in Karibib district see District map. Prospecting activities fluctuate a great deal. As prospectors employ a few labourers, as a rule, but never a great number, this fluctuation does not seem to have a bearing on the labour market.

80 According to information supplied by the Native Commissioner, Karibib, there were, in November 1955, about 450 labourers employed in mining and prospecting activities in the district, viz. local 62, Ov./Ok. 81, Extra-territorial 300 and a few women.

81 A tribal analysis of labourers employed by S.W.A. Lithium Mines yielded 186 Ovambo (125 Kua nyama, 33 Ndonga and 28 other tribes), about 50 labourers from the Okavango and about 50 Extra-territorial.

Liquor and stimulants

82 Illicit brewing of kari beer is common among local labourers, especially the Bergdama, who sometimes come to work drunk. In recent times, contract Ovambo have also started brewing and drinking. Bergdama women and girls employed to sort ore on the

mine also brew beer for contract labourers. A beer raid carried out in November 1955 on one of the big mines led to the confiscation of great quantities of kari and the imposition of severe fines.

Part III.

O T J I M B I N G U E N A T I V E R E S E R V E

History of the Reserve

83 Otjimbingue (a Herero place name originally pronounced Otjizingue or Otjindingue) was chosen as the site of a Mission station by the first missionary of the Rhenish Mission Society, the Rev. Mr Rath, in 1849. The site itself and the adjacent grazing were bought by the Rev. Hugo Hahn for the Society on 24th September 1864 (cf. Gemeindechronik von Otjimbingue p.113). In the same year he bought Anawood in the southwestern portion of the present Reserve from an English trader.

84 In 1897, the Mission temporarily lost its title to Otjimbingue as the Rev. Mr Meyer, then in charge, had omitted to register the society's claim to the land with the German Government. The Government however was prepared to recognize this claim if the Herero would cede the land gratis. When the Herero subsequently donated the land to the Mission, the Government recognized its title but excluding about 10,000 hectares east of the Omusema River which became Government lands.

85 In 1900, the "Bezirksamtmann" of the "Bezirk Otjimbingue" took the first steps to create at Otjimbingue a Native Reserve for the tribe of Chief Zacharias to prevent his tribal lands from being further diminished through the sale of land to individual farmers.

86 In 1903, a Government Commission visited Otjimbingue and, accompanied by Chief Zacharias, demarcated the boundaries of the Reserve which was proclaimed in the same year. Though the Reserve was primarily intended as a Herero Reserve, Bergdama were also allowed to live and graze their stock there.

87 In 1924, the Rhenish Mission Society, which had been obliged to borrow extensively during the war, sold its remaining farm land in the Otjimbingue area to the Government.

Boundaries

88 The present Otjimbingue Native Reserve was established on the 26th January, 1926, and included: Otjimbingue Sued, Otjimbingue Nord, Audawib Ost, Anawood Nord, Anawood Sued, and Ubukhoes, an area of c.83,000 hectares (GN 21/1926).

89 By GN 90/1929, GN 162/1930, GN 163/1935 and GN 92/1939 the boundaries of the Reserve were extended. At present it covers an area of 91,021 hectares.

Description of country

90 The Reserve consists of an open plain which slopes down gently to the Swakop River from both north and south. It is traversed by a number of hilly ranges and isolated hillocks rising to an altitude of about 5,000 feet. Otjimbingue, the Reserve headquarters, is situated on the banks of the Swakop, and on both banks of the Omusema River, a northern tributary of the Swakop. In the Omusema there was a spring which attracted men and animals alike in olden times. In Otjimbingue itself and for a few miles down the river, the banks of the Swakop are flanked by fertile marshy ground. The bed of the Swakop River is also used to grow wheat.

91 Besides the Swakop and the Omusema, the only dry watercourses worthy of mention are the Oudaweb with its tributary Ondcombaranga), and the Anawood and Hasis Rivers which join the Swakop below Otjimbingue.

92 The rainfall is measured at Otjimbingue only. During the years 1945-1954, the following rain was recorded:

1945	133.6 mms.	1950	561.8 mms.
1946	39.1	1951	121.7
1947	262.1	1952	135.3
1948	103.9	1953	342.1
1949	120.4	1954	275.1

93 The Swakop which traverses the Reserve from east to west has a good supply of water throughout the year. There is open water when the river is in flood, otherwise water is obtained by digging wells in the beds of the Swakop and the Omusema Rivers. The water along the Hasis River is brackish and bitter, and in other parts of the Reserve, brackish water is also found (cf. map) which is not good for stock.

94 As water is not well distributed over the Reserve, only about two-fifths of the Reserve can be grazed. The area along the rivers is badly overgrazed and eroded.

95 The question of water supplies in areas remote from the two main rivers (Swakop and Omusema) presents an almost insoluble problem. The government has spent thousands of pounds to do all it can to provide water. Of the four dams (Ou-daweb West, Otjuua, Hasis and Anawood South) built on the only suitable sites selected by engineers of the S.W.A. Administration, one has not had a drop of water in it since it was constructed years ago, owing to inadequate rains, and the others have rarely filled sufficiently to provide water for more than limited periods. As regards boring, holes have been sunk at spots selected by Government geologists but most of them have yielded water which is not potable. Otjimbingue is undoubtedly a hopeless area as regards underground water and the rainfall is such that the position cannot be improved to any extent by the provision of dams.

96 In years of normal rainfall the Reserve has good grazing throughout. Both the plains and the hilly parts are covered with low scrub and thorn-bushes, the most frequent kinds being Hakkiesdorn, Weissdorn (a mimosa type), Camelthorn, Bastard camelthorn and, along the Swakop, the Anaboom (cf. the place name "Anawood") the pods of which are valuable fodder. Along the Swakop at Otjimbingue, dense groves of trees have been planted, the main varieties being Prosopis, date and Hyphaene palms, and even a Mopane. The two last-named were planted by the Rev. Hugo Hahn.

97 In pre-European days, the valley of the Swakop teemed with large game, including lions, buffaloes, rhinos and elephants. Today, kudu are still plentiful, but zebra and springbok less numerous. The number of springbok varies considerably from year to year. There are thought to be c.250 of them in the Réserve. The kudu are slowly being reduced in number by the depredations of Native dogs. Ostriches are plentiful. Of the smaller game, steenbok are numerous, duiker less.

98 The Reserve is fenced off with the exception of a strip bordering on the farms Tsaobis and Palmental.

Communications

99 Two proclaimed public roads run through a large part of the Reserve, viz. the road from Karibib to Otjimbingue and across the Swakop to the farming area of the Khomas Hochland (and thence on to Windhoek), and a road from Wilhelmstal to Otjimbingue.

100 Reserve roads connect all settlements and places with water (cf. map). In 1955, the total mileage of reserve roads was about 140.

101 Cream and transport lorries convey Native passengers to and from Karibib several times a week; the fare from Otjimbingue Headquarters to Karibib (40 miles) is 5/- single and 10/- return. In November 1955, there were five Hereros in the Reserve who owned a motor vehicle each. There were 39 two-wheeled carts, 1 wagon, and 8 bicycles.

Numbers and distribution of population

See table on next page.

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TABLE NO.10. ETHNIC AND SEX COMPOSITION AND
FLUCTUATION OF NON-EUROPEAN POPULATION
(Otjimbingue Res.)

M: Men		W: Women		C: Children		Total
Year	A	B	C	D	E	
1939	M 6	11	263	4	112	396
	W 4	18	317	2	191	532
	C 14	29	275	3	249	570
	24	58	855	9	552	1498
1946	M 7	9	130	2	116	264
	W 6	19	194	-	235	454
	C 12	20	156	-	168	356
	25	48	480	2	519	1074
1947	M 9	9	150	4	147	319
	W 7	10	210	-	260	487
	C 15	20	170	-	194	399
	31	39	530	4	601	1205
1948	M 8	9	146	4	136	303
	W 6	9	201	-	254	470
	C 15	23	176	-	208	422
	29	41	523	4	598	1195
1949	M 4	9	136	4	125	279
	W 9	10	197	-	176	392
	C 6	23	206	-	209	444
	19	42	539	4	510	1115
1950	M 1	15	135	13	131	296
	W -	16	199	-	208	423
	C -	35	137	-	178	350
	1	66	471	13	517	1069
1951	M 1	18	160	10	119	309
	W 1	15	229	-	201	446
	C -	34	155	-	184	373
	2	67	544	10	504	11128
1952	M 1	18	164	8	122	314
	W 1	15	235	2	205	458
	C -	34	160	-	198	392
	2	67	599	10	525	1164

Continued on next page.

M: Men		W: Women		C: Children		Total
Year	A	B	C	D	E	
1953	M 3	11	154	8	122	299
	W 4	13	216	-	190	423
	C 9	37	191	-	159	396
	16	61	561	8	471	1118
1954	M -	13	151	17	107	288
	W 1	13	223	14	180	417
	C 1	32	183	-	176	407
	2	58	557	31	463	1112
1955	M 4	6	159	7	117	295
	W 2	7	230	1	182	422
	C 5	26	177	4	220	432
	11	39	566	12	519	1149

Key to groups:

A : Khoi D : Ovambo & Okavango
B : Bastards & Coloureds E : Bergdama
C : Herero F : Bushmen & Others.

103 The figures for 1955 are the result of a census I took in Otjimbingue Reserve in November 1955. It will be seen that the total population has remained relatively constant over many years. However, whilst the Herero outnumbered the Bergdama in 1939, the reverse was also the case for other years.

104 Both among the Herero and the Bergdama adults there has been a marked preponderance of females, the ratio between the two sexes fluctuating between 36.6:63.4 in 1946, 39.5:60.5 in 1950, and 40.8:59.2 in 1955. This shows a gradual increase of the adult male reserve residents.

Distribution of population over Reserve

105 As will be seen from the map, large portions of the Otjimbingue Reserve are uninhabited. All the settlements are situated on the banks of water-courses which, even when dry, carry subsurface water which feed wells and boreholes. The sites of the settlements do not seem to have changed for a long time.

106 Khoi and Basters or Coloureds are found, with one exception, in Otjimbingue only. The local Ovambo live scattered in various places. Residents of foreign origin are a Sotho and Rotse man.

107 The two largest ethnic groups, Herero and Bergdama, do not seem to favour any particular areas. Their settlements are scattered over the whole Reserve.

108 Some settlements in which Herero and Bergdama live together extend over several miles but in most cases they occupy separate sections (cf. map), viz. Anawood, Erekerero, Hasis, Okaruse, Otjimbingue (portion north of the Swakop), Ou-daweb West, and !Ubu-khos.

109 There are two purely Bergdama settlements, viz. Okongava on the northern border and Guises on the southwestern border of the Reserve. The Herero have seven settlements which they do not share with any other ethnic group, viz. /Aru-eis, Ou-daweb East and South, Okovakuejuva, Omusema, Ondjombo jongeama, and Otjuua. Most of these lie in the northeastern portion of the Reserve, which may be called a purely Herero area.

110 Some of the settlements have two names, viz. one of Herero and one of Bergdama origin. The place names refer to water and grazing conditions, to plant and animal life, to a topographical feature or to some historical event.

111 There are 16 settlements in the Reserve, though the three settlements along the Ou-daweb River are not distinguished by special names. They may be called Ou-daweb (i.e. "Bitter water") East, West, and South respectively.

112 The density of population is greatest along the Swakop in Otjimbingue and Okaruse. In November 1955, nearly half of the population of the Reserve lived in that area.

113 The names of the settlements or villages and the population of each in November 1955 are shown in the following table:

TABLE NO. 11. SETTLEMENTS AND THEIR POPULATION
Otjimbingue Reserve November 1955

	Adults		Chil.		T o t a l					
	m	f	m	f	Ethnic group					
					Her	Bgd	BC	Kh	Ov	
1 Anawood	6	5	4	2	17	-	-	-	-	
	19	26	27	23	-	95	-	-	-	
	1	-	-	-	-	-	-	-	-	
2 /Aru-eis	3	6	3	2	14	-	-	-	-	
3 Erekerero	17	22	6	6	51	-	-	-	-	
(!Orab)	2	4	4	2	-	12	-	-	-	
	1	-	-	-	-	-	-	-	(1)	
4 Guises	2	1	3	5	-	11	-	-	-	
	1	-	-	-	-	-	-	1	-	
5 Hasis	11	12	3	4	30	-	-	-	-	
(Okamangu-	1	2	1	-	-	4	-	-	-	
rungu)	1	-	-	-	-	-	-	-	(1)	
6 Okaruse	15	21	8	3	47	-	-	-	-	
(!Oas)	14	19	11	12	-	56	-	-	-	
7 Okongava	11	14	8	8	-	41	-	-	-	
8 Okovakuejuva	9	18	8	13	48	-	-	-	-	
	3	-	1	1	-	-	-	-	5	
9 Omusema	10	11	5	1	27	-	-	-	-	
10 Ondjombo-										
jongeama	8	19	7	8	42	-	-	-	-	
11 Otjimbingue										
N of Swakop	20	40	18	9	87	-	-	-	-	
(Atsab)	18	40	19	29	-	106	-	-	-	
	3	-	-	-	-	-	-	-	3	
	5	6	13	7	-	-	31	-	-	
	3	2	2	3	-	-	-	10	-	
S of Swakop	41	68	29	32	-	170	-	-	-	
	1	1	3	3	-	-	8	-	-	
12 Otjuua	6	7	5	4	22	-	-	-	-	
13 Ou-daweb E										
(Ondje-										
ombaranga)	21	26	10	14	71	-	-	-	-	
14 Ou-daweb W	13	14	8	4	39	-	-	-	-	
	6	5	1	2	-	14	-	-	-	
	-	1	2	-	-	-	-	-	33	

	Adults		Chil.		T o t a l		Ethnic group
	m	f	m	f			
15 Ou-daweb S (Wilhelms- posten)	5	5	4	2	16	- - - -	Herero
16 !Ubu-khos	15	24	6	10	55	- - - -	Bergdama
	3	3	4	-	-	120 - - -	Herero
	295	422	223	209	566	519 39 11 14	
	717		432		1149		
	adults		children		total		

Remark: Figures in brackets in Ovambo column refer to a Sotho man in Erekeru and a Rotse man in Häsis.

Fluctuation of population

114 As will be seen from the population figures for the last ten years (cf. Table No.10), the Reserve population has fluctuated very little. Only a few people leave the Reserve every year to work in town or on farms.

115 The large drop in the number of children from 1949 to 1950 is apparently due to a large number of children having been sent to school in Usakos, Karibib, and Windhoek, and to a number of others having been listed as adults in the 1950 population returns.

116 Very few people move to other reserves. The last major group which did so was that of about eight Herero with their families who trekked to Okombahe in 1946 (a drought year) and remained there with their stock.

117 Owing to the shortage of water, the Reserve is closed to newcomers with stock, though in special cases exceptions are made. Without such restrictions there would be a considerable influx of people and stock, as the Reserve is very popular and cattle thrive there.

Authority and control

118 Otjimbingue is under the administrative control of the Magistrate/Native Commissioner, Karibib. A Welfare Officer, stationed at Reserve Headquarters at Otjimbingue, acts as the Magistrate's executive. His full-time Native staff of the Welfare Officer consists of one constable who also acts as interpreter.

119 The two major ethnic groups living in the Reserve, the Herero and the Bergdama, each have a headman or 'foreman' appointed by the Administration after suitable candidates have been nominated at a general meeting held by the section concerned.

120 The present headman of the Herero community is Petrus Muzengua who was appointed in June, 1948. His predecessor, Festus Kahidji, died in 1947. Petrus' oruzo is Onguendjandje and his eanda Omu-kuatjivi. He does not claim to be related to any of the leading Herero families. He belongs, however, to the faction among the Otjimbingue Herero which acknowledged Chief Zeraua. Petrus Muzengua lives in Otjimbingue, i.e. in the portion on the northern bank of the Swakop.

121 The present headman of the Bergdama community is Lot !Owosōab who was appointed on 1st October, 1946, in succession to Willem Gertze. The latter, a Baster and a descendent of Samuel Gertze, one of the principal evangelists of the Otjimbingue Mission in its early days, resigned from the headmanship mainly because the Bergdama did not like to have a Baster headman. Lot !Owosōab came to Otjimbingue in the early forties. Prior to that time he had lived in Windhoek where he was one of the leaders of the Tsoaxu-daman faction among the Bergdama. His brother Alfred !Owosōab is Boardman in the Usakos urban location.

122 Both headmen are literate and own fairly large numbers of stock though they are not the wealthiest residents of the Reserve. They draw a monthly stipend of £2.10.0. from the Administration.

Reserve Board

123. A Reserve Board was established by GN118/1927, dated 8th July, 1927. It consists of two headmen and three Herero and three Bergdama members. Since 1954, the Basters have been represented by an unofficial Board member of their own, who at the same time represents the interests of the Coloureds and Khoi living in the Reserve.

124. In November 1955, the following persons were serving on the Board:

1. Gotthold Hukununa	Herero	1892	1955
2. Fritz Meriri	Herero	1893	1949
3. Leonhard Hukununa	Herero		1947/48
4. Gottfried //Hoiseb	Bergdama	1895	1947
5. Willem /Gauseb	Bergdama	1893 ?	1949
6. Friedrich //Karoeb	Bergdama	1913	1950
7. Johann Gertze	Baster 1.	1887	1954

The Boardmen represent the following settle-
ments and areas:

- | | |
|----------------|--|
| 1. G. Hukununa | Otjimbingue north of Swakop River, Okaruse, /Aru-eis |
| 2. F. Meriri | Omusema, Otjuua, part of Ou-daweb |
| 3. L. Hukununa | Erekero, !Ubu-khos, Anawood, Häsis |
| 4. G. //Hoiseb | Okaruse, Otjimbingue |
| 5. W. /Gauseb | Okongava, Ou-daweb |
| 6. F. //Karoeb | Anawood, Guises |
| 7. J. Gertze | whole Reserve. |

125 All Boardmen receive a monthly stipend of £1 which is paid out of Trust Fund money.

Reserve Trust Fund

126. The Reserve Trust Fund derives its revenue from grazing fees, dog tax, sale of timber, sale of firewood, commission on sale of stock, kraal fees (in connection with the use of auction kraals), and from incidental sales.

- 127 The monthly grazing fees are
- | | |
|-------------------------------|------|
| per head of large stock | 6d |
| small stock | |
| goats | 1/2d |
| sheep | 2/5d |
| one donkey | 8d |
| horse | 6d |
| one unapproved bull | 8d |

128 The Trust Fund money is spent on such items as fencing, equipment and drilling of boreholes, pump boys, maintenance of water supplies, reservoirs, drinking troughs, dipping tanks, road work, vaccines and veterinary instruments and buildings.

Social

129 The social sub-unit of a settlement is the kraal (Herero *onganda*, Nama //gaus). It is generally situated at some distance from neighbouring kraals and is occupied by a primary family and in most cases by an extended family which does not seem to have much contact with the people of neighbouring kraals. This applies especially to the Bergdama.

130 Kraals are arranged in irregular clusters of huts, and huts of any shape (round and rectangular) and condition may be seen.

131 It is difficult to say to what extent marriages are based on customary law or on marriage according to Christian rites. Of the 109 children who attended the Native Mission School at Otjimbingue in November 1955 and who were almost all Bergdama, 34 declared that their parents were married according to Christian rites. However, the parents of about 30 of the 109 children were living on farms at the time.

Intertribal relations

132 From the beginning, relations between Bergdama and Herero were not of the best at Otjimbingue. The Herero have always treated the others as inferiors, who in turn claimed to have settled on the Swakop before the Herero came and took their country. Also, the two groups balance one another numerically.

133 According to tradition, the Bergdama came to Otjimbingue from the Khomas and Auas Mountains. They lived at Otjimbingue in the early days of the Rhenish Mission. The Herero regarded them as their inferiors. At services for example, the Herero used to sit on the benches whilst the Bergdama had to stand. For historical data on the infiltration of the Bergdama into the Otjimbingue area and their relations with the Herero see para. 37, 56.

134 The Herero have never changed their attitude. Whenever the residents of the Reserve had to do certain work in connection with the development of the reserved area, the Herero stood aside and expected the Bergdama to do the work. Whenever something went wrong, the Bergdama were blamed; if stock was missing, the Bergdama were accused of theft. When young Bergdama came back from work outside the Reserve with their pockets full of money, "the Herero were ready with kari beer for sale, and all the Bergdama's money went to the Herero".

135 Such complaints from the Bergdama characterize the attitude of the Herero and explain the Bergdama's reactions up to the present day. They do not, for example, wish to move from their Otjimbingue settlement on the Swakop to the area round borehole No. 3, because they do not like to live among the Herero. Peaceful co-operation between them and the Herero seems difficult.

136 When the Hostel of the Native Mission School at Otjimbingue was opened in 1951, a Herero speaker declared that the Bergdama only kept goats whilst the Herero were cattle-breeders. Their mode of life was so different that two hostels would be required. The Herero children could not be accommodated in one hostel together with Bergdama children, nor could they share the same food with the Bergdama. As there was only one hostel, the Herero withheld their children so that the Native Mission School at Otjimbingue is an almost pure Bergdama School.

137 Years ago, the Bergdama expressed the desire that the Herero should be removed from Otjimbingue Reserve and that Bergdama from other Reserves should

be brought to Otjimbingue. This standpoint is obstinately maintained by the Bergdama Headman Lot ~~owosab~~, but so radical a solution is not supported by any but a small Bergdama minority.

Traditional practices

138 How far circumcision is still practised within the Reserve, could not be ascertained. There is no doubt, however, that the Herero still observe this custom.

139 At the age of puberty, Herero girls get their otjikaiva (headcloth) and long dress. Bergdama girls are secluded for some time, and they also get a headcloth and long dress.

140 Ovitunja (brideprice) is still given among the Herero, and the Bergdama observe a similar custom. Their bride-price consists in general of money (up to £15.0.0).

141 There still seem to be some Native doctors about though their influence is waning as a result of the good work being done by the clinics at Otjimbingue (cf. para. 192) and at Usakos.

142 After the death of a kinsman, the Herero women still observe the mourning of the dead, while the Bergdama prefer to sing hymns.

143 The old belief in ancestor spirits still persists among the Herero, but does not seem to be equally important among the Bergdama. At present, there is a Holy Fire (okuruwo) at Anawood and possibly one at Hāsis, i.e. in villages in the western portion of the Reserve. The last Holy Fire to survive in the eastern portion of the Reserve is said to have been at Omusema. It was allowed to go out after the death of its owner about four years ago. At Anawood, a bundle of about ten ancestral sticks were seen. They were kept by the owner of the Holy Fire.

144 Among the Bergdama, there are some persons called gəbc-aob (diviners). Their activities appear to be of little importance. There also are some

144 ~~Tgai-di-aogu~~ or medicinemen who cure people by making incisions in the skin or by burning with hot iron.

Economics

(a) Livestock

145 The Reserve population lives almost entirely on stock. The cultivation of crops (wheat) along the Swakop is an additional source of subsistence.

146 The increase of livestock in the last three years, compared with 1939, is reflected in:

TABLE NO. 12. LIVESTOCK, OTJIMBINGUE RESERVE

Large stock	1939	1952	1953	1954
Cattle	4,713	6,372	6,187	7,302
Horses	70	113	115	144
Donkeys & Mules	756	516	573	645
	5,539	7,001	6,875	8,091
Small stock				
Sheep	3,820	2,512	3,041	3,168
Goats	27,058	10,465	13,819	13,216
	30,878	12,977	16,860	16,384
Cattle units ¹⁾	6,176	2,595	3,372	3,277
Total cattle units	11,715	9,595	10,247	11,368

1) A cattle unit is one bovine or equine, or five head of small stock.

147 In 1954, on the basis of a total population of the Reserve of 1,112 persons, the above figures of 7,302 bovines, 8,091 large stock, 16,384 small stock, and 11,368 cattle units give an average per 100 persons of 660 bovines, 720 large stock, 1,473 small stock and 1,022 cattle units.

148 Some of the livestock in the Reserve belongs to owners not resident there, but mainly living in urban areas. It is registered in the name of relatives, and others. The extent of this absentee ownership could not be ascertained.

149 The above averages for the whole Reserve are of course, sociologically speaking, virtually meaningless in view of the uneven distribution of ownership shown by the brand-register, as follows.

150

TABLE NO. 13. DISTRIBUTION OF LIVESTOCK AMONG THE HERERO. (OTJIMBINGUE RES. Nov. 1955)

Number of head of stock:	Number of owners					
	m e n			w o m e n		
	cattle	goats	sheep	cattle	goats	sheep
1 - 5	8	2	14	3	2	1
6 - 10	18	9	12	3	4	4
11 - 15	21	6	6	4	3	1
16 - 20	25	11	11	7	1	2
21 - 25	17	14	5	3	-	-
26 - 30	18	16	4	1	1	-
31 - 35	7	16	2	-	3	-
36 - 40	8	14	8	-	1	1
41 - 45	6	11	2	1	1	-
46 - 50	5	11	3	-	-	1
51 - 55	2	4	-	-	-	-
56 - 60	6	5	2	-	-	-
61 - 65	4	-	1	-	1	-
66 - 70	5	3	3	-	-	-
71 - 75	1	3	-	-	-	-
76 - 80	4	2	1	-	1	-
81 - 85	-	3	-	-	-	-
86 - 90	1	1	1	-	-	-
91 - 95	-	2	1	-	-	-
96 - 100	-	4	1	-	-	-
101 - 110	-	-	2	-	-	-
111 - 120	-	2	-	-	1	-
121 - 130	-	1	1	-	-	-
131 - 140	-	1	1	-	1	-
141 - 150	-	2	-	-	-	-
151 - 160	-	-	-	-	-	-
161 - 170	-	2	-	-	-	-
171 - 180	-	3	-	-	-	-
181 - 190	-	-	-	-	-	-
191 - 200	-	1	-	-	-	-
Totals of owners:	156	149	81	22	20	10

151

TABLE NO.14. DISTRIBUTION OF LIVESTOCK AMONG
THE BERGDAMA (OTJIMBINGUE RES. Nov. 1955)

Number of head of stock:	Number of owners					
	m e n			w o m e n		
	cattle	goats	sheep	cattle	goats	sheep
1 - 55	21	2	5	1	2	-
6 - 100	21	5	6	3	1	1
11 - 115	15	8	2	1	-	-
16 - 20	11	14	2	3	1	-
21 - 25	13	10	-	1	1	-
26 - 30	8	9	3	-	3	-
31 - 35	1	10	-	1	1	-
36 - 40	2	3	1	-	-	-
41 - 45	1	3	-	-	-	-
46 - 50	-	6	-	-	-	-
51 - 55	1	5	-	-	-	-
56 - 60	1	4	-	-	-	-
61 - 65	-	3	-	-	1	-
66 - 70	-	1	-	-	1	-
71 - 75	-	2	-	-	2	-
76 - 80	-	2	-	-	-	-
81 - 85	-	1	-	-	-	-
86 - 90	-	-	-	-	-	-
91 - 95	-	3	-	-	-	-
96 - 100	-	2	-	-	-	-
101 - 110	-	1	-	-	-	-
111 - 120	-	2	-	-	-	-
121 - 130	-	1	-	-	-	-
Totals of owners:	95	97	19	10	12	1

152

TABLE NO.15. DISTRIBUTION OF LIVESTOCK AMONG
BASTERS & OVAMBO (OTJIMBINGUE RES. Nov. 1955)
(figures for Ovambo are given in brackets)

Number of head of stock:	Number of owners					
	m e n			w o m e n		
	cattle	goats	sheep	cattle	goats	sheep
1 - 5	2	-	(1)	1	1	-
6 - 10	4	1	2	1	-	-
11 - 15	1	2	-	-	-	-
16 - 20	2	(1)	1 (1)	-	-	-
21 - 25	3	1	-	-	-	-
26 - 30	1	2	1	-	-	-
31 - 35	1	3	-	-	-	-
36 - 40	1	-	-	-	-	-
41 - 45	-	-	-	-	-	-
46 - 50	-	2	-	-	-	-
51 - 55	-	1	-	-	1	-
56 - 60	-	1	-	-	-	-
61 - 65	-	1	-	-	-	-
66 - 70	1	-	-	-	-	-
71 - 75	-	-	-	-	-	-
76 - 80	(1)	-	-	-	-	-
81 - 85	1	-	-	-	-	-
86 - 90	-	-	-	-	-	-
91 - 95	-	-	-	-	-	-
96 - 100	-	-	-	-	-	-
101 - 110	-	1	-	-	-	-
111 - 120	-	1	-	-	-	-
121 - 130	-	-	-	-	-	-
131 - 140	-	-	-	-	-	-
141 - 150	-	-	-	-	-	-
151 - 160	-	-	-	-	-	-
161 - 170	-	-	1	-	-	-
171 - 180	-	-	-	-	-	-
181 - 190	-	-	-	-	-	-
191 - 200	-	-	-	-	-	-
201 - 210	-	-	-	-	-	-
211 - 220	-	-	1	-	-	-
Totals of owners:	17	(2)	17(2)	5	(1)	1

153 The distribution of stock-owners over the ethnic groups is as follows:

Group	Large-stock owners		Goat owners		Sheep owners	
Herero	178	59 %	169	57 %	91	78 %
Bergdama	105	35	109	36.7	20	17
Basters	17	5.3	17	5.7	5	4.2
Ovambo	2	0.7	2	0.6	1	0.8
	302	100%	279	100%	117	100%

154 Very few of the stock-owners are owners of one kind of stock only, and the same person may therefore appear in the tables as an owner of cattle, as well as goats and sheep.

155 Most cattle owners are found among the Herero, most goat owners among the Herero, and most of the sheep owners again among the Herero. The figures of the distribution of small stock show that the Herero are no longer pure cattle-breeders in Otjimbingue Reserve. One of the reasons for this development is to be seen in the fact that small stock is more easily satisfied with available grazing and water. On the other hand, the Herero's desire to secure meat for food obviously also plays a part. It shows a twofold adaptation of Herero pastoralism to actual requirements.

156 The proportion which adult male stock-owners form of the total of adult men of their respective ethnic groups is as follows:

	Number of men 1955	Number of adult men owners of (and % of men in group in brackets)		
		Cattle	Goats	Sheep
Herero	159	156 (98%)	149 (94%)	81 (80%)
Bergdama	117	95 (81%)	97 (83%)	19 (16%)
Basters	6	15 (250%)	15 (250%)	4 (67%)
Ovambo	7	2 (29%)	2 (29%)	1 (14%)

157 The high percentage of male cattle-owners among the Herero is probably due to the fact that some of them are not yet counted as adults and others are temporarily absent from the Reserve (when employed in Urban areas).

158 The heading 'Basters' includes some Coloureds and the four Khoi. It is probable that in the brand-register they were included under Basters/Coloureds in the year 1954.

159 Even if the Khoi are included, the high percentage of 250 is difficult to explain. Possibly the same reasons may account for this fact as were mentioned in regard to the Herero.

160 A limit of 100 head of large stock and 300 head of small stock per owner has been imposed because of the limitation of water supply. There is also a limit of five donkeys per owner but none for horses.

161 Except in dry years, when cases of lamsiekte (Häsis area), blackquarter, and sponssiekte occur, the Reserve is generally free from cattle disease. The Natives seldom think of having their cattle inoculated.

162 Stock is only sold at organised auctions save by official permission. The buyers are speculators, agents and others. Auctions have been organised for some time. The stock sold by Natives has been gradually increasing in number:

year	cattle	small stock
1952	279	1073
1953	545	1210
1954	856	1232
1955	1179	1315

163 In 1954, 220 head of cattle and in 1955, 727 head of cattle were sold at auctions which are now regularly held at Otjimbingue Headquarters where pens have been erected. These numbers are included in the totals given above.

164 The income of the residents derived from the sale of stock etc. was as follows:-

TABLE NO.16. INCOME OF RESERVE RESIDENTS FROM SALE OF STOCK, SKINS/HIDES & BONES (to nearest £)

year	large stock	small stock	skins/ hides	bones	total
1952	2,628	1,704	178	33	4,544
1953	5,815	1,840	173	26	7,854
1954	10,194	1,752	208	21	12,175
1955	13,021	2,136	150	43	15,350

165 The total for cattle sold in 1955 includes £8,055 for cattle sold at auction. The average price paid for cattle in 1955 was £11.0.10 per head.

(b) Dairying

166 Up to 1955 coolers and separators were bought with Trust Fund money and distributed all over the Reserve, at Otjimbingue, Omusema, Anawood, and Oudaweb. The residents sent their cream once or twice a week to Karibib. For 1952-1954 the income derived from the sale of cream amounted to:-

1952	£1,805.5.4
1953	£1,889.9.4
1954	£2,471.8.1.

167 As a large number of stock-owners now have separators of their own, those provided by the Trust Fund were sold in 1955. The cream scheme is now run by the residents themselves. Twice or thrice a week the cream is transported by donkey carts to the main road Otjimbingue-Karibib where it is picked up by a transport lorry and taken to the S.W. Creamery at Okahandja.

168 According to information kindly supplied by the manager of the Creamery, £75.15.11 was paid for the cream delivered by Otjimbingue Reserve in 1955. This meant a steep drop in the income derived from this source and was due to greatly reduced milk supplies as a result of drought conditions.

(c) Crops

169 Along the Swakop, above all in the Otjimbingue settlement area, the Bergdama cultivate maize and wheat. The latter was introduced by the first missionaries at Otjimbingue, and cultivation began as early as 1851.

170 The fields are laid out in the river bed and are fenced in. The soil is ploughed with ploughs of European make. Very few Herero grow any crops. Not more than one or two of them did in 1954.

171 In 1953, 109 bags of wheat were harvested, but in 1954 only 59 bags as it had been sown too late, the river having run later than usual.

172 In the Reserve, gardening is rare. Some tobacco is grown here and there. The scarcity of water is the limiting factor.

(d) Trades and crafts

173 At Otjimbingue headquarters there are two stores on private plots, ownership of which was obtained in German times. The Reserve residents can buy practically all they need there. One of these traders has a hawker's licence and regularly travels around the Reserve.

174 The Native-owned motorcars and lorries (cf. para. 130) are all in the hands of Herero (Nov. 1955).

175 Traditional crafts among the Natives seem to have disappeared. Milk vessels, ladles, funnels etc. are imported from other Reserves, such as Otjo-horongo or even Waterberg.

Standard of living

(a) Housing

176 The description given for Ovitoto Reserve applies more or less to Otjimbingue. The standard of Bergdama houses is, on the whole, inferior to that of the Herero.

(b) Clothing

177 The Herero are generally better dressed than the Bergdama. All residents have better clothing for festive occasions, especially for going to church. Bright-coloured dresses and headgear are worn by women on such occasions, and in this respect there is no difference between the Reserve and an urban location. As the Bergdama do not want to be regarded as inferior to the Herero, they spend more money on clothing than in former years.

(c) Food

178 Mealie meal, samp, boer meal and mealie rice are the staple food of the Reserve population. In addition, sour milk (Herero omaere, Nama ou dei) forms part of the diet when the cows are in milk. Occasionally a goat or sheep is slaughtered for meat, and this meat supply is supplemented by venison if opportunity offers.

Education

179 The Rhenish Mission runs two Government-aided Native Schools in the Reserve, viz. at Otjimbingue and Anawood.

(a) Rhenish Mission Native School
at Otjimbingue

180 The school was founded in the early years of the Rhenish Mission at Otjimbingue and has continued, apart from some interruptions, up to the present day. In February 1951, a hostel was established to accommodate children from farms and remote parts of the Reserve. The feeding of these children is subsidized by the government.

181

TABLE NO.17. ENROLMENT FIGURES AND ETHNIC GROUPS OF PUPILS, RHEN.MISS.SCHOOL, OTJIMBINGUE (September figures)

Ethnic group:	1951	1952	1953	1954	1955
Khoi.ots	5	2	7	11	110
Basters/Col.	14	16	19	15	13
Herero	16	18	21	15	15
Bergdama	56	63	65	48	77
Ovambo	1	-	-	-	-
Total:	92	99	112	89	115

182 Though the school as well as the hostel were intended for both Bergdama and Herero, only a few Herero decided to send their children there. The reason for their attitude lay in racial antagonism. The very few Herero children (mostly girls) accommodated in the hostel eat and sleep apart from the Bergdama.

183 Of the 109 children who attended school in November 1955, 24 came from farms. 19 of them were in St. Sub-B and 5 in St. I-III. Some children from remote places in the Reserve are also accommodated in the hostel. About ten of the pupils had to walk up to four miles from home to school, their parents preferring to keep them at home.

184

TABLE NO. 18. AGE STRUCTURE OF THE PUPILS IN THE STANDARDS, RHENISH MISSION SCHOOL, OTJIMBINGUE (Nov. 1955)

Standard:	Age in years									Total:
	7	8	9	10	11	12	13	14	15	
a	2	7	8	5	1	2	3	-	-	28
A	-	3	5	3	6	2	-	-	1	20
B	-	-	2	8	3	7	4	5	3	32
I	-	-	-	-	4	2	1	5	-	12
II	-	-	-	-	1	4	-	2	1	8
III	-	-	-	-	-	-	3	2	4	9
Total:	2	10	15	16	15	17	11	14	9	109

185 According to the above, 26.6% of the pupils attended Standards I-III. The average age in St. sub a was 9.9 years, in St. III about 14.1 years. In September 1955, the average enrolment was 120.5 and the average attendance 109.5.

(b) Rhenish Mission Native School
at Anawood

186 Anawood being an almost pure Bergdama settlement, the pupils are with rare exceptions Bergdama. In September 1955, out of the total of 37 pupils, 35 attended Standards a-B and 2 Standard I. The average enrolment in the third quarter of 1955 was 37.0 and the average attendance 35.8.

187 In November 1955, one Herero girl attended Anawood School. One boy and one girl who had passed St. I at the end of 1954 had gone to Otjimbingue to continue. According to the Principal of the school, all Bergdama parents of Anawood send their children to school.

188 In some settlements of the Reserve a number of children of school-going age were not attending school. A combination of factors: distance from school and dislike of hostel life, but mainly parental apathy, are the main reasons for non-attendance. In Otjimbingue Reserve it is found, as elsewhere, that the Bergdama avail themselves of school education more than the Herero.

Church matters

189 The Rhenish Mission station at Otjimbingue, the oldest among the Herero, was closed down in 1929, and there is at present no Mission station in the Reserve. The missionary-in-charge of the Reserve is stationed at Karibib. He visits the Reserve at regular intervals several times a year.

190 In Otjimbingue Church, one of the most impressive buildings erected by the Rhenish Mission, services are held every Sunday. There is a Bergdama evangelist in the Reserve, Winfried Nouseb, also principal of Anawood school. He is aided by two assistant evangelists: Lazarus Tsuseb (Bergdama) and Titus Tjienda (Herero). For membership numbers see para. 273.

191 There are a few Roman Catholics in the Reserve who are served from the Roman Catholic Mission at Usakos or the Catholic Mission Farm Goas.

Health

192 The Rhenish Mission maintains a clinic at Otjimbingue with a Sister in charge, subsidized by the Administration. Minor cases and maternity cases are treated here, while more serious cases are treated at the Native Hospital at Usakos. There are some pontoks available for the accommodation of minor cases. Medicines are provided by the Government.

193 In 1955, 1088 patients were treated and 1651 consultations took place at Otjimbingue Clinic. Two maternity cases were attended and 194 visits made to homes.

194 According to the Health Reports, the incidence of tuberculosis and influenza is relatively high, that of other diseases normal.

IV. NON-EUROPEANS IN URBAN AREAS

Section 1. Karibib Location

Definition of area

195 The Urban Areas Proclamation No. 34 of 1924 was applied to the urban area of Karibib by Government Notice No. 159 of 1932 (dated 27/8/1932). The extent of the Native Location was not defined by this Government Notice. In 1928, about 2 hectares of the adjoining Hälbich's Farm were added to the Native area. The Location lies to the north of Karibib township, almost immediately adjoining the latter.

History of Location

196 In contra-distinction to the locations of most other urban communities in South West Africa, the population of Karibib Location has decreased since the early days of the town at the beginning of this century. In 1901/02, Karibib grew overnight from a lonely farm into a thriving railway town. As early as 1903, the chronicle of the Rhenish Mission station at Karibib registered a total of 204 Christians, mostly residents of the Urban area. By 1907, according to the same chronicle (Gemeinde-chronik von Karibib), the Native population of Karibib had increased to 2,000. But after that the Native population appears to have gradually declined, probably in proportion to the decline of Karibib itself. In 1902 there already were two separate "werfts", one for Herero and Bergdama, and one for Basters. During the history of Karibib, the site of the Location was changed several times.

197 In 1913, the Municipal Administration of Karibib, on a suggestion from Government, offered prizes for good huts from 10 up to 40 marks depending on the size and quality of the huts. In the same year, a total of 1,000 marks in prize money was awarded. The location then had some 300 huts.

Numbers and ethnic composition of population

198 According to the population returns for 1955, the non-European population of the Urban area then numbered 711 residents, practically all of whom resided in the Location. Near the railway station, SWANLA has put up a shed for the accommodation of contract labourers from the north who pass through Karibib on their way to and from the farms and mines in the district. During the last 23 years, the population figures of the Location have fluctuated between a minimum of 260 in 1938 to a maximum of 711 in 1955. The Location population has increased steadily but the component ethnic groups show no marked trend. The largest groups are the Bergdama and Herero, while Basters, Khoi, Coloureds, and local Ovambo together constitute only about 10 to 17% of the population.

199

Table No. 19. Ethnic and sex composition and fluctuation of Non-European population of Karibib (1933-1955)

Year	M: Men		W: Women		C: Children		Total
	A	B	C	D	E	F	
1933	M 2	4	20	9	60	-	95
	W 2	3	45	-	97	-	147
	CC 6	5	22	-	70	-	103
	10	12	87	9	227	-	345
1938	M -	6	13	5	37	-	61
	W 2	3	32	-	81	-	118
	C 2	1	27	-	53	-	83
	4	10	72	5	171	-	262
1943	M 3	2	17	7	50	5	84
	W 2	9	37	1	99	-	148
	C -	1	23	-	91	-	115
	5	12	77	8	240	5	347
1945	M 1	3	23	9	74	11	121
	W -	6	38	2	111	-	157
	CC -	6	23	2	99	-	130
	1	15	84	13	284	11	408

continued on next page.

Year		A	B	C	D	E	F	Total
1947	M	9	7	31	9	74	9	139
	W	7	12	48	1	102	-	170
	C	<u>16</u>	<u>18</u>	<u>38</u>	<u>1</u>	<u>104</u>	-	<u>177</u>
		32	37	117	11	280	9	486
1948	M	6	7	28	6	69	3	119
	W	4	9	44	4	96	-	157
	C	<u>12</u>	<u>6</u>	<u>29</u>	<u>6</u>	<u>98</u>	-	<u>151</u>
		22	22	101	16	263	3	427
1949	M	1	6	70	13	75	-	165
	W	3	7	62	-	61	-	133
	C	-	<u>12</u>	<u>56</u>	-	<u>54</u>	-	<u>122</u>
		4	25	188	13	190	-	420
1950	M	10	5	66	8	85	-	174
	W	8	4	48	1	64	-	125
	C	<u>16</u>	<u>16</u>	<u>53</u>	-	<u>57</u>	-	<u>142</u>
		34	25	167	9	206	-	441
1951	M	10	8	68	23	90	1	200
	W	8	6	50	6	72	-	142
	C	<u>15</u>	<u>17</u>	<u>58</u>	<u>13</u>	<u>78</u>	-	<u>181</u>
		33	31	176	42	240	1	523
1952	M	3	12	47	23	94	2	181
	W	8	14	49	5	110	-	186
	C	<u>6</u>	<u>16</u>	<u>48</u>	<u>4</u>	<u>127</u>	-	<u>201</u>
		17	42	144	32	331	2	568
1953	M	1	17	65	39	105	4	231
	W	3	21	54	3	126	-	207
	C	<u>4</u>	<u>23</u>	<u>51</u>	<u>2</u>	<u>132</u>	-	<u>212</u>
		8	61	170	44	363	4	650
1954	M	2	19	70	40	121	5	257
	W	5	22	57	5	130	1	220
	C	<u>5</u>	<u>25</u>	<u>52</u>	<u>3</u>	<u>141</u>	-	<u>226</u>
		12	66	179	48	392	6	703
1955	M	4	21	50	45	129	9	258
	W	7	24	49	9	134	-	223
	C	<u>4</u>	<u>21</u>	<u>61</u>	<u>4</u>	<u>139</u>	-	<u>229</u>
		15	66	160	58	402	9	710

Key to groups

A : Khoi. D : Ovambo & Okavango.
 B : Bastards & Coloureds. E : Bergdama.
 C : Herero. F : Others.

Conditions governing residence in the Location

200 Owing to the proximity of the urban location of Usakos which offers more amenities and attractions to would-be residents than Karibib, it has so far not proved necessary to place any restrictions on the entry of newcomers to the urban area, if they come from other locations or from a Reserve.

201 Newcomers are allowed seven days to find employment whereupon they are given a site permit. If they have found no employment they must leave the urban area.

202 Newcomers are not admitted from farms, and Natives from Reserves are in a dry season allowed residence in the location, if they get employment within seven days. Those coming to Karibib Location from Otjimbingue Reserve in dry seasons are mostly Herero. The few newcomers from Usakos Location left Usakos on account of health conditions.

203 Every adult male and adult unmarried female resident of the Location pays a monthly fee of 2s. which covers the charges for water, sanitary and health services and in the case of registered occupier includes the rental for a stand. Women married by Christian or civil rites pay nothing. House-owners and lodgers pay the same fees. Bona fide visitors to the location are allowed to stay there free of charge for the first three days, after which they pay the same tax as residents. Some of the visitors are women who come to the Location for confinement.

204 The urban population is stable, with little coming and going of people over and above that reflected by the annual population returns. Most residents who leave the Location go to Walvis Bay, to Otjimbingue Reserve, or to the Roads Department.

205 Aged persons unable to work are allowed to stay on in the urban area if they have no close relatives in the Native Reserves to look after them, of. para. 321. At the end of 1955, there were 10 aged paupers in the Location receiving rations from the Government and exempted from site fees.

206 In the urban area there were 35 contract labourers living either on their employers' premises or in the Location, whilst the 11 mine labourers were housed in a special mine compound. There is no municipal compound for northern and extra-territorial labour. Local Natives are not allowed to live in the European township.

Authority and control

207 The Native Location and the shed for transit contract labourers are under the administrative control of the Municipality of Karibib. Since June 1953, the Town Clerk is also full-time Superintendent of the Location. His Native staff consists of (a) a full-time location assistant responsible for the general cleanliness of the Location and for the cattle and small stock in the kraals, and (b) a full-time constable (Bergdama). The Location falls under the Police Station at Karibib.

208 The Location regulations framed by the municipal authorities of Karibib in 1932 (GN No.162/1932 published in Gazette No.484, dated 1/9/1932, pp. 8177-83) contain provisions for a non-European Advisory Board which was set up in 1937. At first, there were only two members, one for the Bergdama and one for the Herero section, with the Superintendent as chairman ex-officio.

209 At present, the Board consists of the chairman and six members. On Bergdama initiative, a further two representatives will be appointed. One of the present members is illiterate.

210

TABLE NO. 20. NATIVE MEMBERS OF ADVISORY BOARD,
KARIBIB URBAN LOCATION

Name:

1. Friedrich Kahipamba	Herero	labourer	1937
2. Naphtalie Muukua	Herero+	teacher	1949
3. Willy //Garceb	Bergdama	chamberlain	1949
4. Matthias Kamenie	loc.Ovambo	dom.serv.	1949
5. Teophilus /Hara-gaib	Bergdama	teacher	1951
6. Herman Tjikusere	Herero	post boy	1953
+) Herero halfcaste, principal of Rhenish Mission School.			

211 Friedrich Kahipamba is foreman of the Herero section. Since the death in July 1955, of Boardman David /Goasib, who was foreman of the Bergdama section, a successor has not yet been elected. The minor groups (Nama, Basters and Coloureds) have no boardman of their own because they live among the Bergdama. The local Ovambo now have their own representative.

212 The boardmen's term of office has not been limited. If a vacancy occurs, candidates for election require the signatures of ten residents (not necessarily from their own sections) supporting them. Since the election of the first Board in 1937, when there were rival candidates, this has never happened again so that no more public elections were necessary.

213 From 1950 onwards the Magistrate's reports on the Board sound more positive: "The Board has been in existence for the whole year and had quite a number of sittings. I feel that this Board serves a very good purpose by bringing the wishes of the inhabitants to the notice of the Council, and even if the Board is of very little assistance to anybody, it at least gives the Natives the satisfaction that they have some say in their Administration".

214 At present the Board meets only for matters of importance. The main items discussed at recent meetings were:

1. fencing of railway line (5 miles long), as cattle are often killed by the trains;
2. additional poundage fees to be paid by residents for Native-owned stock found in town. (Gap in fence between town and Location has been closed meanwhile).
3. shower bath in Herero section.

215 Co-operation between the Boardmen has been satisfactory, and there is none of the antagonism which is so marked in Otjimbingue Reserve. The languages used at Board meetings are Afrikaans, Nama, and Herero, and sometimes Ovambo. F. Muukua, who has a good command of all three languages, acts

as interpreter. The two Bergdama Boardmen know a little Herero, but the two Herero Boardmen have practically no knowledge of Nama. The language problem does not, however, interfere with the proceedings.

216 In 1948, a Native Arbitration Sub-Committee was set up to settle minor disputes among the residents and to impose fines for petty offences (e.g. throwing of stones by children, shouting, swearing, using bad language).

Social

(a) Ethnic groups

217 The Location is divided into two major sections, viz. Bergdama and Khoi, and Herero. In July 1954, a section for local Ovambo was set aside in the western portion of the Location, and the Coloureds now occupy a strip between the Ovambo and Bergdama sections. The dividing line between the sections is not clearly marked.

218 Among the Bergdama, there are partisans both of the green and of the blue colour (cf. para.338).

(b) Relations between ethnic groups

219 The Bergdama and Herero mix here to some extent. The Herero, being in the minority, appear readier to live in harmony with their neighbours than they do in other places where they form the majority.

(c) Surviving traditional customs

220 Among the Bergdama, traditional customs appear to be limited to minor observances in connection with the puberty of girls. Girls becoming nubile are given a headcloth and long dress.

221 In the Herero section, circumcision of boys (at the age of 1-1½ years) is universally practised. Formerly, it was performed by the "omusukareke" (operator) in Otjimbingue Reserve. Since his death in 1950, children were at first occasionally, and later regularly, taken to the district surgeon to

be circumcised. The puberty customs for girls observed of the Herero are as described in Oka-handja Report.

222 Female residents have their confinements in the Location. Mothers or other female relatives living in Reserves or on farms, usually come in to town to assist. There are no professional Native midwives.

(d) Marriage, family life and casual unions

223 In November 1955, there were, according to the tax register, 207 women in the Location who paid location fees. As only unmarried women (those not married according to Christian or civil rites) have to pay, and as the total of adult women was 225, it appears that 18 or 8% of all women were married.

224 The majority of the 207 fee-paying women live in casual unions. Many of these are caused by parents or relatives objecting to a marriage, often on trivial grounds, which may not be disregarded and prevent couples from contracting any form of marriage whatever, Native or civil. Only statutory marriages are, of course, recognised in law.

225 Legally married couples are usually also married according to Native custom. Couples having lived together for many years are, in most cases, after the death of the husband, by a legal fiction deemed to have been married and estates are dealt with accordingly, but with due regard for custom.

226 The Bergdama claim a higher proportion of legally married couples than the Herero, but actual figures are not available. The following table shows marriages contracted according to Christian rites at Karibib and in Otjimbingue Reserve, and age of marriage.

227

TABLE NO. 21. RANGE OF MARRIAGE AGE (KARIBIB URBAN LOCATION AND OTJIMBINGUE RESERVE)
(Marriages contracted 1952-1955)

Age groups:	H e r e r o		B e r g d a m a	
	M	W	M	W
16-20	-	2	1	5
21-25	1	2	-	4
26-30	2	1	5	5
31-35	2	1	4	4
36-40	2	1	4	3
41-45	1	1	3	3
46-50	1	-	2	-
51-55	3	1	-	2
56-60	1	-	3	3
61-65	-	-	1	1
66-70	1	-	1	-
71-75	-	-	1	-
Totals:	14	9	25	30

(e) Illegitimate births

228 No separate figures for the Urban area are available. Figures for Karibib district see para. 67.

Economics

(a) Sources of income

(i) Wage earners

229 Most able-bodied males and females living in the Urban area are wage-earners in the employ of Europeans. In November 1955, the approximate distribution of labour was:

TABLE NO. 22. DISTRIBUTION OF NATIVE MALE LABOUR
KARIBIB URBAN AREA

	Clds.	Her.	Bergd.	Contr. Ovambo	local Ovambo
Butchery	-	-	-	5	-
Dairy	-	2	-	2	-
Garages	-	2	199	-	-
Hostel of German School	-	-	-	2	-
Hotel	-	-	1	6	1
Domestic	-	-	-	9	-
Marble Works	-	-	6	-	3
Mine (Lithium)	-	-	-	11	-
Municipality	2	9	2	-	6
Post Office	-	1	-	-	-
Railway	-	1	10	-	1
Shops	-	1	-	-	-
Totals:	2	16	38	35	11

Remark: The 11 Contract Ovambo (loading boys of the Lithium Mine) are housed in a special compound.

230 A fair number of labourers is employed by the Roads Department.

231 In 1955 the average monthly wages in the Urban Area were: Municipal £5, Industrial £8, Domestic, with rations £4. Railway wages were £9, Mines £8 with rations, Farms £4 with rations, Roads £9 plus cost of living allowance, Administration £18 plus ditto. Average wages for females were £3.10.0 with rations (Urban), and £1.10.0 with rations (Rural). The last-named category mostly comprises wives and daughters of men working on farms and given certain privileges, e.g. right to graze stock free of charge.

(ii) Independent trades and occupations

232 The persons engaged in independent trades and occupations are:

- (1) One restaurant and café owner (Bergdama)
- (2) Three shoemakers (all of them Bergdama)

- (3) Two painters (Bergdama), who work for Natives and Europeans
- (4) One mason (Coloured), who works for Natives and Europeans
- (5) Two taxi drivers & owners (Coloured and Bergdama).

233 The Bergdama "Tee Kamer" has been operated by the same proprietor (the wife of Wilfred/Neib) since it was first opened in 1945. According to the proprietor business is satisfactory. The Tee Kamer boasts a clean and airy serving room with good tables and chairs and white-washed walls decorated with a frieze. The separate inside kitchen has a large stove, sideboards, storage shelves and there is a large, well-constructed cooler in the back yard.

234 Application for a café and tobacconist's licence was made by a Herero in 1955 and approved in 1956.

235 The shoemakers work not only for Native customers but also serve the entire White community of Karibib and the surrounding farms. Two of them have their workshops in the Location. The third has been renting a shop in the European township for five years. These shoemakers employ Native assistants on a wage basis. There are no Native general dealers in the Location. Some people make a living by selling firewood.

236 (iii) Native stock on Commonage 195

TABLE NO. 23. LIVESTOCK KEPT BY NON-EUROPEANS ON KARIBIB COMMONAGE (1949-1955)

Livestock:	y e a r s						
	1949	1950	1951	1952	1953	1954	1955
Cattle	350	140	150	140	174	280	282
Donkeys	23	30	34	23	23	18	11
Horses	-	1	-	-	-	-	-
Goats	237	321	337	310	413	396	415

237

TABLE NO. 24. DISTRIBUTION OF OWNERSHIP OF LIVESTOCK OVER ETHNIC GROUPS (KARIBIB URBAN AREA 1955)

Head of stock:	Number of owners of cattle				goats			
	Col.	Her.	Bergd.	Ov.	Col.	Her.	Bergd.	Ov.
1 - 5	1	9	14	7	-	-	4	1
6 - 10	1	7	8	1	-	1	2	1
11 - 15	-	1	-	-	1	1	1	-
16 - 20	-	-	-	-	-	-	1	-
21 - 25	-	-	1	-	-	-	-	-
26 - 30	-	-	-	-	-	-	-	-
31 - 35	-	-	-	-	-	-	-	-
36 - 40	-	1	-	-	-	1	-	-
41 - 45	-	-	-	-	-	-	-	-
46 - 50	-	-	-	-	1	-	-	-
200	-	-	-	-	1	-	-	-

238 One Tswana man owns 6-10 cattle and 21-25 goats. Calves under one year and goats under six months are not included in the foregoing tables. A sudden increase may be explained by calves having been branded and counted as cattle. The decrease in cattle 1949/50 was due to the available water supply having diminished.

239 The non-European residents share the grazing of the Commonage with four European dairy farmers who between them run 227 head of cattle there (October 1955). The Commonage is 11,000 ha. in extent and is fenced in. The Native residents graze their large stock in the so-called Ovambo camp, 3 miles from the location, while the small stock and calves are kept near the Location where there are several kraals looked after by the Native Location assistant employed by the Municipality. Ownership rate as compared with Usakos, see para.374.

240 The grazing fees per month in the Urban area are:

- Cattle 1/6 per head up to 10 head
 3/- per head if the number
 exceeds 10 head
- Donkeys 2/6 per head if owner has up
 to 10 head of cattle
 5/- per head if owner has o
 over 10 head of cattle
- Small stock 3d per head up to 100 head
 6d per head for holdings in
 excess of 100.

241 Fowls are kept in some households (mainly in the Bergdama section), but the income derived by Native women from the sale of poultry and eggs to Europeans is negligible.

(iv) Gardens

242 As the Location is situated on a hard limestone formation, no attempts have been made to lay out gardens. Water is so scarce in any case that no gardening is possible.

(v) Casual work done by children

243 Apart from herding their parents' stock, children under the age of fourteen do no work. A number of 14 or 15 years old girls nurse European children after school hours and are paid 10/- to 15/- p.m. plus food. Most of these children hand the money they earn to their mothers who use it to buy clothes for them.

(b) Standards of living

(i) Housing

244 Generally speaking, there is a marked difference between the Bergdama and Herero sections. In the latter practically no hovels are to be seen. The huts which are well spaced and stand in rows are almost without exception neatly built even if rather unsightly owing to the rusty appearance of the tins covering roofs and walls.

245 In the Bergdama section the housing standard ranges from fairly comfortable homes (some of them consisting of several units surrounding annular courtyard) to simple shacks of corrugated iron and flattened tins. Though the generally poorer housing standard among the Bergdama is partly due to their less affluent circumstances, one feels that many of them could make a better showing if they had the ambition. Owing to additions to their original huts, the space between homesteads is often very narrow and the general impression is one of disorder.

246 In November 1955 there were in the Location 151 huts, 10 of which were the property of the Rhenish Mission and were occupied by the families of students of the Paulinum. The remaining 141 huts had an average of 5 occupants. While there was no overcrowding in the Herero section, there were in the Bergdama section a number of huts with 12 to 16 occupants each.

247 Inside, most houses are more comfortable than their external appearance suggests. With the exception of the worst (about 20% of all dwellings), practically all houses have walls lined with clay and, if occupied by a family, have at least two rooms. Floors usually consist of clay mixed with cowdung and beaten hard, or flat stones.

248 The standard of furniture varies widely. Some few adults do not sleep on bedsteads, and a few houses have no table or chairs. According to the Boardmen, there were (at the end of 1955) about 18 houses in the Bergdama section and 6 in the Herero section that had stoves of various sizes. Some people have pressure stoves to make coffee or tea before going to work. About 90% of the residents, however, cook their meals on the 'stoep' or in the back yard.

249 About half a dozen of the 151 huts in the Location are above the average standard, both in size, number of rooms, and furniture. These are occupied by the Bergdama and Herero teachers and ministers, the Native constables, the clerk and interpreter of

the Administration, and the tradesmen. Some houses are partly built of sand-cement bricks or sun-dried clay bricks.

250 In view of the high cost of building material, it requires considerable initiative, steadiness of purpose and thrift for a location dweller to build a satisfactory house and to add new rooms or build afresh to keep pace with increases in his family and dependents. Even used paraffin tins, of which he would need 300 to 400 for a small two-roomed hut, are expensive (2/- and more each). The Municipality sells tins seized in beer raids at 1/- apiece for building purposes. In October 1955, over 200 such tins were sold to Location residents. The Municipality has decided shortly to start a housing scheme in the location, whereunder all existing dwellings will gradually be replaced.

(ii) Clothing

251 Generally speaking, the standard of clothing in the two major sections also differs. Among the Herero, both sexes wear better materials and keep their clothes in better repair than do the Bergdama and Khami.

(iii) Food

252 As there are no gardens and as most of the residents have only a few head of cattle or small stock, the vast majority buys all the food it consumes. In Karibib stores the following foodstuffs are bought by Native customers:

Boer meal	Malt	spices
bread	mealie meal	sugar
butter	meat	sweets
cheese	milk powder	tea
coffee	onions	tinned food
dripping	potatoes	tinned milk
fruit	raisins	vegetables
jam	sausages	

253 Fresh milk is sold to Location residents by the two dairy farmers who also supply the European township. None of the Native stockowners has

surplus milk to sell. Even in the Herero section there are no households that get enough milk for their members to live on omaere (sour milk) during the milking season, as all Herero would prefer to do.

(iv) Expenditure and saving

254 Spending habits appear to be much the same as in other locations in South West Africa. Children (over 18 years) of a house-owner never pay rent if living in, nor do relatives or friends. This does not mean that there is no reciprocity, but only that it functions over long periods only and in a complex manner.

255 Some location residents regularly send money, food, and clothes to relatives in Reserves (Otjimbingue, Okombahe), above all in places far from shops, or on farms, but there is no flow of goods in the opposite direction. What is sent to relatives in Reserves is to be regarded in most cases as a compensation for the herding of cattle and small stock belonging to Location residents.

256 In former years, the members of the local "Troop" (Otjira tjetjiserandu) of the Herero Truppspieler paid a monthly contribution of 1/- or 1/6. This money was a kind of saving which was taken out by a member when he left the "Troop". This saving system no longer exists, the only contribution to the "Troop Fund" being paid at the time of the Herero day to cover the expenses for the journey to Okahandja or Omaruru.

257 If a member of the "Troop" dies, the coffin is bought out of "Troop Fund" money. If he was a resident of long standing, a sum is paid out to the widow.

258 According to information kindly supplied by the Director of Postal Services, Windhoek, there were, at the end of 1955, a total of 83 P. O. Savings Accounts in the name of Natives at the Post Office of Karibib. The total balance amounted to £503.2.0. Of these accounts seven had a balance of

£10.0.0 and over, with a total balance of £394.7.7, and one account was well in excess of the average of these. On the other hand 76 residents had accounts with balances under £10.0.0, and totalling c.£109.0.0. Many accounts contained a few shillings only.

259 Accounts with less than £10.0.0 formed 91.5% of all accounts but their total balance of £109.0.0 was only 21.6% of the total balance of all accounts. This shows that the thrifty residents of the Urban Location constituted a small percentage of the Native population.

260

TABLE NO. 25. ETHNIC DISTRIBUTION OF HOLDERS OF P.O. SAVINGS ACCOUNTS, KARIBIB URBAN AREA

Ethnic group:	I	II
	Total of accounts	Accounts of £10 & over
Herero	37	6
Bergdama	32	1
Ovambo	14	1
	83	8

261

TABLE NO. 26. CREDIT BALANCES OF HOLDERS OF P.O. SAVINGS ACCOUNTS, KARIBIB URBAN AREA

	I	II
Herero	£323. 4.2	£504.14.11
Bergdama	147.19.8	93.13. 8
Ovambo	31.18.2	18. 4. 5

262

T Education
(a) School

262 The Rhenish Mission at Karibib has a Government-aided primary school for non-Europeans, founded in 1902, near the Location. At present it goes to Standard III as there are not enough pupils for Standard IV.

263 Enrolment for 1947-51 fluctuated more or less in unison with the child population itself (cf. Table No. 19). After 1951 however, the child population increased steadily, but enrolment figures showed a different trend.

264 The Boardmen maintain that almost all children of school-going age attend school and a comparison of the following figures with those in Table No. 19 seems to support this.

TABLE NO. 27. ENROLMENT FIGURES AND ETHNIC DISTRIBUTION OF PUPILS, RHENISH MISSION SCHOOL, KARIBIB
(September of each year)

Ethnic group:	1947	1948	1949	1950	1951	1952	1953	1954	1955
Khoi	44	1	1	3	5	6	4	1	2
B/C.	6	4	6	13	10	13	8	11	11
Herero	16	10	12	5	10	11	7	6	8
Ovambo	1	-	-	2	4	-	2	1	1
Bergd.	50	57	48	60	66	62	63	61	78
	77	72	67	83	95	92	84	80	100

265 In November 1955, 59 out of a total of 97 were children of Location residents; 5 came from Otjimbingue Reserve, and 33 from farms in the district.

266 The great majority of all pupils attend the sub-standards, as shown below.

TABLE NO. 28. DISTRIBUTION OF PUPILS OVER STANDARDS, RHENISH MISSION SCHOOL, KARIBIB
(December figures)

Year	Sub-standards a, A, B	Standards I-III (IV)
1947	50 (65%)	27
1948	51	21
1949	50	17
1950	64	19

continued on next page.

NON-EUROPEANS IN URBAN AREAS

Year	Sub-standards a, A, B	Standards I-III (IV)
1951	54 (64%)	31
1952	63	29
1953	61 (77%)	18 to St.II
1954	54	22
1955	71 (73%)	27

267

TABLE NO. 29. DISTRIBUTION OF PUPILS ACCORDING TO
ETHNIC GROUPS RHENISH MISSION SCHOOL, KARIBIB
(December of each year)

Year	Sub-standards a, A, B					Standards I - III				
	Kh.	B/C	Her.	Ov.	Bgd.	Kh.	B/C	Her.	Ov.	Bgd.
1952	-	10	3	-	41	2	3	4	-	16
1953	2	7	6	1	45	2	2	1	1	12
1954	-	5	6	1	42	1	6	-	-	14
1955	2	6	7	-	55	-	1	-	-	26

268 The fact that Karibib Location has an unusually high percentage of children of school-going age attending school is less due to interest in education than to the proximity of the school to the Location. A small community such as Karibib of course offers fewer attractions to tempt children from school.

269 The sharp drop in the number of pupils from Standard I onwards is primarily due to the high average age of pupils. cf. also those for Usakos, para.401.

T TABLE No. 30. AGE OF PUPILS, RHENISH
MISSION SCHOOL, KARIBIB (Nov. 1955)

Standards	Y e a r s																		
	7	8	9	10	11	12	13	14	15	16	17	18	Tot.						
a	-	16	2	5	1	4	-	1	-	-	-	-	29						
A	-	-	3	5	5	6	2	2	-	-	-	1	24						
B	-	-	-	4	6	2	1	1	2	-	1	-	17						
Tot.Sub-St.	-	16	5	14	12	12	3	4	2	-	1	1	70						
I	-	-	-	1	1	4	2	4	1	-	-	-	13						
II	-	-	-	-	1	-	3	4	1	-	-	-	9						
III	-	-	-	-	-	-	3	1	1	-	-	-	5						
Totals	-	16	5	15	14	16	11	13	5	-	1	1	97						

(b) Literacy among adults

270 No newspapers are subscribed to. For religious literature see para.276. It was not possible to discover the proportion of literacy among adults.

(c) Languages spoken (other than mother tongue)

271 Most Herero understand Nama but do not speak it and most Bergdama understand Herero, but only a few speak it. In marriages contracted between local Ovambo and Herero or Bergdama women, it is the language of the woman which is spoken in the home.

Mission work

272 All mission work in the urban area of Karibib is done by the Rhenish Mission which established a station there in 1902. A European missionary has been in charge since then without interruption.

273 No separate mission statistics for the urban area have been kept. The following are for the Karibib Police Area, and include Natives on farms therein, Karibib Native Location, and Otjimbingue Reserve.

NON-EUROPEANS IN URBAN AREAS

TABLE NO. 31. MEMBERS OF RHENISH MISSION,
KARIBIB POLICE AREA

Ethnic group:	1950	1954	1955
Khoi	30	45	52
Basters/Col.	46	35	35
Herero	790	911	958
Ovambo	60	60	65
Bergdama	1181	1334	1404
Totals:	2107	2385	2514

274 Of the 2,514 members in 1955, 1,750 or 69% were allowed to take Communion. They constituted what the missionaries term the "inner circle", that is, the more reliable adherents of the church.

275 Sunday services are at present held jointly for the Herero in Otjiherero, and the Bergdama and Khoi in Nama. Ovambo also attend these services. They are conducted by student-evangelists of the Paulinum or by the two ordained Native ministers Michael Guaseb (Bergdama) and Iskia Kapembe (Ovambo). Religion and church matters mean more to the Bergdama and Ovambo than to the Herero.

276 Two religious monthlies are printed and distributed to subscribers by the Karibib Mission Station, viz "Gau-Sari-Aob" ("Visitor to the Location") written in Nama, and "Omahungi" ("Stories") written in Otjiherero.

277 There has been a Rhenish Mission Training School for Native and Coloured evangelists at Karibib since 1938. This is the Paulinum. Though attached to the Karibib Mission, the school is a separate institution in charge of a second missionary. The courses provided are:

- (1) Evangelists' course..... about 18 months
- (2) Main Evangelists' course ... about 12 months
- (3) Ministers' course..... about 12 months

NON-EUROPEANS IN URBAN AREAS

79

278 In November 1955, all ethnic groups were represented:

Khoi	5 students
Khoi-Herero	
half-castes	2 "
Coloureds	3 "
Herero	4 "
Ovambo	4 "
Bergdama	11 "
Total:	29 students

279 The average age of the students at the time was 33 years. There is no specified educational standard as minimum requirement for the Evangelists' course. Nine of the 29 students have never been to school at all. Teachers taking a course at the Paulinum are granted leave for the purpose by the Department of Education.

280 The students are allowed to live with their families and are accommodated in mission-owned houses in the Location, cf. para. 246.

281 Among the ordained ministers who have graduated from the Paulinum, the ethnic groups are represented as follows:

Khoi	3 ministers
Basters (Rehoboth) ...	22 "
Coloureds	-
Herero	3 "
Ovambo	4 "
Bergdama	8 "
Total:	16 ministers.

282 There is no Native sect or separatist church in the Karibib urban area.

Law and Crime

(a) Disputes between Natives

283 Disputes between Natives and petty offences are dealt with by the Arbitration Sub-Committee set up by the Administration in 1948 (cf. para. 216).

As everywhere else in South West Africa, the Natives rarely go to law.

284

TABLE NO. 32. DIVORCE CASES HEARD BY THE
NATIVE COMMISSIONER, KARIBIB

Year:	Applications	Granted
1947	2	1
1948	6	3
1949	3	1
1950	3	1
1951	5	4
1952	7	7
1953	1	-
1954	3	3
1955	4	4
Totals:	34	24

(b) Crime

285 Offences reported are mostly from Karibib Urban Location and concern the illicit possession of liquor. In the period from November 1954 to October 1955, about 15 beer raids per month were carried out by the Police in the Urban Location and the adjoining area.

Health

(a) Medical facilities

286 The nearest Native Hospital, with VD Compound is at Usakos, 20 miles from Karibib.

287 The Rhenish Mission at Karibib has built a First Aid Station and Clinic on Mission ground near the Location. A nurse of the Rhenish Mission is in charge, with an assistant who also attends confinements. The Clinic is visited once a week by the District Surgeon stationed at Usakos. The building has one room for male patients, another for females, and a third for confinements.

288 In the course of the year 1955, 3,272 Natives consulted the Nurse or the District Surgeon. 1,909 Natives were given treatment, 13 were accommodated for treatment for a total of 73 patient-days. 1,116 visits to the Location were made.

(b) Sanitation

289 Water for the Urban Location is supplied from a 500 gallon tank and distributed through a pipe with five taps (see map), each tap serving approximately 100 persons.

290 There are two shower-baths, one for the Bergdama and one for the Herero. Each shower-bath has a section for men and a section for women. Each section has two taps.

291 Sanitary conveniences consist of 38 buckets which are emptied three times a week with double-bucket system, and of four 22 gallon drums for men. One bucket serves, accordingly, an average of 18 persons.

Liquor and other stimulants

292 The beer-hall in the Location produced 540 gallons of beer in October 1955. Beer is sold at 6d a bottle, i.e. at 3/- a gallon.

293 As regards the use of tobacco, coffee, and tea the same observations apply as have been made in the Okahandja Report. No cases of dagga smoking have been reported in recent years.

Pastimes, Sport

294 There are three football clubs in the Urban Location: (1) Special, (2) Try again, and (3) Himmelsonne, whose members are only Bergdama. Herero would be welcome if they cared to join. Membership costs 2/6 a month.

295 During the cool season matches are played every Saturday and Sunday, and the Karibib teams occasionally play against outside teams in Usakos, Omaruru and Okahandja.

296 At present a Tswana lets his house for dances. According to the Boardmen, there is one every fortnight. Music is provided by Bergdama bands (guitars and violins) mostly from Usakos and sometimes from Windhoek. Dances are said to be attended by members of all ethnic groups and all dancing is European fashion.

297 There also are a Church choir and brass band started some 30 years ago and mainly supported by the Bergdama.

298 Many Bergdama and a few Herero have gramophones on which they play both European and Nama records which they buy in one of the local stores. Five of the residents have radio sets run on batteries kept charged by wind-chargers. Some residents have guitars, and a few even violins.

299 Traditional dances and pastimes seem forgotten except on rare occasions and in fragmentary form at weddings.

Section 2. Usakos Location

Definition of area

300 The Urban Areas Proclamation No.34 of 1924 was applied to the urban area of Usakos by Government Notice No.88 of 1932. The extent of the Native Location was not defined by that Government Notice.

301 The Location is situated on a ridge to the north of the European township. Its main extension is from east to west and parallel to the European town, less than half a mile from the business and residential sections.

History of Location

302 At the end of last century, the site of Usakos (Nama: !Usa-ikhos) was a farm owned by the Baster Jakobus Jansen. This had the first good water on the road from Swakopmund to the interior, and a large pond, for stock and domestic use.

which was why the German Mining and Railway Company bought the farm. The railway from Swakopmund, then under construction, was brought to Usakos, a station was built and the place acquired great importance as a railway centre. In the first few years, Bergdama from Okombahe were settled at Usakos as railway labourers, and later - during the German-Herero war - Herero from Omaruru district were moved there.

303 As early as 1905, the Catholics established a Mission Station at Usakos, and in 1907 the Rhenish Mission Society followed suit.

304 The growth of the Native population kept pace with the development of Usakos as a railway centre. In 1908/09, the non-Europeans were accommodated in 5 locations, viz.

- 2 Bergdama locations
- 1 Herero location
- 1 Ovambo location
- 1 Khoi location

305 According to the Chronicle of the Rhenish Mission at Usakos, the non-European residents at that time numbered c.1,300 persons.

306 In December 1909, about 120 Khoi military prisoners were settled at Usakos as workers on the construction of the Otavi line. A Native Hospital was established at Usakos. The Natives started keeping small stock which they were allowed to graze on railway property.

307 Other Bergdama families came from Okombahe, Swakopmund and Windhoek and were taken by the Catholic Mission. After the drought of 1910/11, famine had spread in Ovamboland, and Ovambo families came down to Usakos and found employment on the Railway. In 1912, the Ovambo Location had about 120-150 residents, many of whom were semi-permanent, returning home only to grow and reap their crops. These Ovambo had put up a large pontok in their Location and met there for prayer. They got along well with the Herero whose language they understood without difficulty.

308 In the First World War, Usakos was occupied by Union troops on 11th May, 1915. The British troops removed the Khoi who had been brought here by the German Government and resettled them in their own country in the south.

309 In 1916, the Herero and Khoi Locations along the road to Karibib, and the Elia and Ovambo Locations disappeared. The Railway Administration erected its own location behind the Water Tower, and the Herero and Ovambo built their houses at the end of the Petrus Location. During the following years many railway workers were drafted from Usakos. The Chronicle of the Rhenish Mission mentions that tuberculosis spread more and more among the Natives.

310 In 1920, the new ore-reloading installation created more work, so that in time the Ovambo outnumbered the Herero in Usakos.

311 In 1928, the Railway Location east of the European township was disestablished and all non-European residents of Usakos were settled in the remaining big Location.

312 The growth of the non-European population is reflected by these figures from the Chronicle:

1909	1,320 residents
1910	1,800 "
1913	c. 2,000 "
1926	1,378 "

313 During the last years of the First World War, the number of non-European residents of Usakos appears to have decreased considerably, judging from the drop in the number of Rhenish Mission Congregation members (cf. para. 273).

Numbers and ethnic composition of population

314 According to the population returns for 1955, the non-European population of the Urban area then numbered 1,738 residents, all of whom lived in the Location. This number does not include the contract Ovambo housed in compounds (cf. para. 323) or housed

on employers' premises. Their number is subject to continuous fluctuation (see para. 320, 323).

315 Since the end of the war, the non-European population of Usakos has increased steadily and reached its peak in 1954. From 1,307 residents in 1945 it went up to 2,131 residents, i.e. an increase of 63%. At the same time, the European population went up from 950 residents in 1946 to 1,483 in 1955, i.e. an increase of 56%.

316 In 1955, there was a sharp drop in the adult male population in the sections of Bastards and Coloureds, local Ovambo and above all of the Bergdama. The Bergdama section has shown a considerable fluctuation of adult males since 1953. The number of Bergdama males rose from 281 in 1953 to 704 in 1954, i.e. by about 150% and dropped from 704 to 384 in 1955, i.e. by 45%.

317 Many of the male adults went to Walvis Bay and Swakopmund to work there. The remainder have mostly gone into the Reserves, especially to Okomaba. The reasons for labour fluctuations cannot as yet be clearly ascertained. It is, however, thought that the high wages paid by the canneries at Walvis Bay attract many labourers from the interior.

318

TABLE No. 33. ETHNIC AND SEX COMPOSITION AND FLUCTUATION OF N. E. URBAN POPULATION OF USAKOS (1945-1955)

Year	M: Men		W: Women		C: Children		Total
	A	B	C	D	E	F	
1945	M 20	20	52	60	295	9	456
	W 20	12	48	24	400	5	509
	C 32	2	22	33	245	8	342
	72	34	122	117	940	22	1307
1947	M 8	21	52	118	296	28	523
	W 7	25	68	36	366	2	504
	C 8	20	31	50	248	5	362
	23	66	151	204	910	35	1389

Year		A	B	C	D	E	F	Total
1948	M	14	26	70	160	310	50	630
	W	12	24	74	38	385	4	537
	C	10	27	40	52	260	8	397
		36	77	184	250	955	62	1564
1949	M	9	25	88	158	470	5	755
	W	15	12	85	33	400	3	548
	C	20	20	22	43	267	2	374
		44	57	195	234	1137	10	1677
1950	M	15	30	90	180	460	16	791
	W	12	20	80	30	390	8	540
	C	15	20	30	45	260	6	376
		42	70	200	255	1110	30	1707
1951	M	20	30	60	200	380	36	726
	W	15	40	70	40	490	5	660
	C	10	40	45	60	310	6	471
		45	110	175	300	1180	47	1857
1952	M	25	40	70	225	390	30	780
	W	20	45	71	40	480	5	661
	C	15	45	40	65	330	7	502
		60	130	181	330	1200	42	1943
1953	M	2	52	77	365	281	26	803
	W	4	58	78	54	467	5	666
	C	3	69	64	80	312	9	537
		9	179	219	499	1060	40	2006
1954	M	4	66	105	320	704	10	1209
	W	3	40	41	20	430	-	534
	C	6	50	16	28	288	-	388
		13	156	162	368	1422	10	2131
1955	M	3	33	94	163	384	4	681
	W	3	28	70	37	420	3	561
	C	2	54	33	46	352	9	496
		8	115	197	246	1156	16	1738

Key to groups:

A : Khoi
 B : Bastards & Coloureds
 C : Herero
 D : Ovambo & Okavango
 E : Bergdama
 F : Others 1)

1) "Others" of the last two years were Tswana.

Conditions governing residence in the Location

319 The conditions governing residence in Usakos Urban Location are laid down in the Natives (Urban Areas) Proclamation 56/1951 and by GN 65/1955, and in addition by the sections applying to the Location in Location Regulations, Government Gazette No.467 of 1932, Sect. 91, Am. of Reg. 91 of 1932 and GN 91/1939, Sect. 10/16. Vide also GN 231 of 15.9.45.

320 Although Usakos with its high percentage of well-paid railway workers and its steadily increasing number of contract labourers (whose number has more than trebled between 1945 and 1955) might be expected to attract idle persons, especially females, the number of adult women in the Location has remained practically stable.

321 At the end of 1955 there were in the Location 5 paupers and 10 invalid persons exempted from work but allowed to remain in the Urban Area as they had neither stock nor close relatives in a Reserve.

322 House owners pay a fee of 3/- per month, which includes free water supply and sanitary services. The corresponding rates for lodgers and visitors are 2/- p.m.

323 At the end of 1955 there were about 326 contract Ovambo (250 of whom were railway workers) in the Urban area. They were housed in the Railway Compound and in the four compounds in the south-east of the location. Some of them lived on their employers' premises.

Authority and control

324 At one time the Town Clerk of Usakos was at the same time Superintendent of the Location. From July, 1949, he had an Assistant Superintendent responsible for the water supply and beer raids.

325 A full-time Superintendent was appointed in November 1953. The non-European staff in 1955 consisted of 4 constables (Municipal Police), one of whom helped to collect location fees under

supervision of the Superintendent, 1 male hall attendant, and 2 sanitation boys or latrine sweepers. One general labourer works as a cleaner in the Ovambo Compound.

326 The non-European Advisory Board consists of the Superintendent of the Location as chairman ex officio and six Native members (four members until 1947). Three members are elected by the residents, and three appointed by the Municipality. At present the Boardmen are:

TABLE NO. 34. NATIVE MEMBERS OF ADVISORY BOARD,
USAKOS URBAN LOCATION

Name	Ethnic group	Profession	Age	since
1 Willem Gruener	Coloured	Storekeeper	49	1937
2 Alfred !Owosob	Bergdama	Retired	56	1950
3 Johannes Makumba	Herero	Retired	60	1954
4 Frederick !Noabeb	Bergdama	Railway wrk.	53	1955
5 Ferdinand Ndjavera	Herero	Teacher	48	1955
6 Johannes Hamukoto	Ovambo	Railway wrk.	55	1955

327 Alfred !Owosob is regarded by the Bergdama as their "foreman", and Johannes Makumba as "foreman" of the Herero section. Johannes Hamukoto is regarded as "foreman" of the Ovambo section.

328 The term of office both for elected and appointed members is one year, but all may stand for re-election or be re-appointed. According to the Boardmen of long standing, no real elections have been held since the Board was first constituted as candidates were returned unopposed, but private meetings are said to be held by residents before submitting nominations. In 1954, the residents had already elected the Boardmen among themselves before the election meeting.

329 Board meetings are held every month in the Location Office. They are never attended by the public which hears informally of the proceedings of the Board through the Boardmen.

330 In former years, the Ovambo section, though numerically the second largest in the Location, was not represented on the Board, but contact was maintained with the Board by the unofficial Ovambo foreman who occasionally attended meetings. Since 1955 the Ovambo section has been represented by its own Boardman.

331 The interests of the Khoi community, which resides in among the Bergdama and Coloureds, are watched by the Bergdama and Coloured Boardmen. The most active member of the present Board is Willem Gruener. He acts as chief interpreter, and Ferdinand Ndjavera also interprets occasionally. Both of them have a good command of Afrikaans, Nama and Herero.

332 Among the items discussed of late years there was the request of the Coloured community for a separate location. This was granted in 1954. Another request of the Coloureds was for one of the 4 constables to be a Coloured (at present, three are Bergdama and one Ovambo). The Coloureds' request for special permits to brew beer was refused.

333 Though the Board does not show much initiative, it is thought to be functioning satisfactorily inasmuch as it keeps the Municipal Council informed of the residents' wishes and complaints, which are actually very few.

334 The Board is not hampered by antagonisms possibly existing between the various groups, or between Boardmen themselves. Some officials think the Board's efficiency could be increased by strengthening its authority. This is also the opinion of the more enlightened Boardmen who welcomed the establishment of Arbitration Sub-committees (cf. para. 216) for having given them a more definite status among the residents.

Social

(a) Ethnic sub-divisions

335 The five ethnic groups represented in the Location live in four separate sections, viz.

- 1) Bergdama section (including some Nama)
- 2) Ovambo section (local Ovambo)
- 3) Herero section (including some Tswana)
- 4) Coloured section (including some Nama and Tswana).

336 After being granted their request for a Coloured Location in 1954, the Coloureds started building houses on the northern bank of the Khan River. Up to the present, two buildings have been erected and three families have moved to the new site.

337 With the exception of the Khoi and the Bergdama, who mingle a good deal socially and intermarry freely, the tendency towards residential segregation is normal. Some residents however do not live with their own ethnic group. They do not require special permission from the Superintendent, provided they don't cause trouble. At the end of 1955, there were about 7 contract Ovambo in the Ovambo section.

338 Within the Bergdama section there were two distinct factions:

- 1) the Otjimbingue Group wearing green as its colour
- 2) the Okombahe Group wearing blue.

339 The two factions have come to blows more than once. In 1949, the Otjimbingue Group, then in the majority, actively interfered with the wearing of blue by the Okombahe Group. The women, who took a leading part in the factions, participated in the fighting, and the members of the one faction would try to tear off the badges, pins or even clothes showing the colours of the other.

340 The two factions arose because one portion of the Bergdama recognised the green colour, given to them by the Europeans, while the other portion who were the followers of David Goreseb, did not recognise it. The followers of David Goreseb, who was appointed as head (opperhoof) of the Bergdama

by the Administration on 7th December 1954, were the "Blues". For more details about the Bergdama colours see Omaruru Report.

341 At the Bergdama Meeting held at Okembahac in October 1955, David Goreseb dissolved the two factions in the Territory in order to restore peace among his people. In Usakos Urban Location antagonisms appear to have ceased by the end of 1955. A flag displaying the colour of a deceased's faction may no longer be flown from his roof, but it is maintained that women may still carry such a flag at the funeral.

(b) Relations between ethnic groups

342 These have been peaceful. The usual Herero aloofness is not marked at Usakos. Some Herero have lived in casual unions with Bergdama women, though avoiding intermarriage with other sections. The Coloureds prefer to live apart from the Natives as shown by their request for a separate location. Brawling is rare and occurs, if at all, at dances when e.g. Ovambo men dance with Bergdama women.

343 The principle of ethnic segregation does not, however, extend to trade nor to the Beer Hall, where members of all groups mingle freely. Customers of all sections come to the store of Willem Gruener, a Coloured and the only General Dealer in the Location. Neither in his own case nor in that of other independent traders has the question of ethnic discrimination arisen.

(c) Marked differences between groups

344 In general it may be said that the Herero as a group are more prosperous and thrifty than the others.

345 Comparison of the appearance of the different sections of the Location shows the same differences described for Karibib Location (cf. para.244-250) though owing to the generally greater prosperity of the Natives at Usakos, the standard of housing is better in all sections. For other tribal differences consult index.

(d) Surviving traditional customs

346 Among the Herero, circumcision is still generally practised. The boys at the age of one month or older were formerly taken to Otjimbingue Reserve, or in some cases, to Otjohorongo. At present, the boys are taken for circumcision to the District Surgeon at Usakos.

347 On such festive occasions as weddings, and after confinements and deaths, it is still a widely observed custom to hold a feast and, if possible, to slaughter cattle or goats. Even when marriages are solemnized by civil or Christian rites, it is customary to give ovitunja (bride price) which consists with the Herero either of livestock or of money (£10.0.0 to £15.0.0).

(e) Marriage, family life, and casual unions

348 According to the Boardmen, the approximate number of legally married women in November 1955, as compared with that of all adult females was:

	Married females	Adult females
Basters/Col.	10	28
Herero	13	70
Ovambo	9	37
Bergdama	70	420
	102	555

349 The total of 102 is an estimate. Roughly one fifth of all adult women were thus married according to Christian or civil rites.

350 There are three marriage officers at Usakos, but it seems that most marriages are solemnised by the Rhenish missionary. As there is much inter-marriage between residents of Usakos Urban Location and Okombahe Reserve, no separate register is kept by the Rhenish Mission.

351 The following table reflects the range of marriage age and the number of marriages solemnised by the Rhenish Mission from 1952 to 1955. The vast

majority of these were of Bergdama. The Bergdama element at Usakos is very strong, and Okombahe Reserve is almost a pure Bergdama Reserve. Apart from this, the Bergdama seem to be more in favour of legal marriages than the other ethnic groups.

TABLE NO. 35. RANGE OF MARRIAGE AGE (USAKOS URBAN LOCATION AND OKOMBAHE RESERVE)

(Marriages contracted 1952-1955)

Age groups:	M e n	W o m e n
16-20	-	6
21-25	7	10 [2]
26-30	14 [2]	10 [1]
31-35	6 [1] (1)	9
36-40	7 (1)	6 (1)
41-45	7 (1)	3
46-50	1	3
51-55	2	-
56-60	2	1
61-65	1	1
66-70	-	1
71-75	1	-
Totals:	48 [3] (3)	50 [3] (1)
Grand totals	<u>54</u>	<u>55</u>

Note: Herero in round brackets
Ovambo in square brackets.

352 In the age group 20-30 years, 23 marriages were thus contracted, a little less than in all the remaining age groups together.

353 In the same period of 1952-1955, the marriages of 3 men and 2 women of the Coloured section were registered. The marriage age ranged between 22 and 42 for the men and between 25 and 32 for the women.

354 No information could be obtained on the number of women living in quasi-marital relationships. The Boardmen declared that in former times unmarried couples lived together for a long time

and eventually married. But at present there is a tendency to live together for a short time only without any intention of marrying.

355 In the Bergdama section, the women living in these casual unions are the heads of their households and their partners stay with them as "lodgers". In the Herero section, however, the woman goes to the man's house.

(f) Illegitimate children

356 According to the Boardmen, no Native couples in the Urban area are only married according to Native custom. Such couples are always also legally married. Children classed as illegitimate are therefore illegitimate from the Native point of view also.

357 While the Rhenish Mission registers illegitimate children in the mother's name, the Catholic Church does so in that of the father. The Boardmen hold the view that illegitimate children should be registered only in the mother's name "because the father has not paid for them".

358 In actual fact, the majority of illegitimate children are registered in the mother's name. However, the Herero have recently begun to change, and have had illegitimate children baptized in the father's name.

359 Alimony for illegitimate children is claimed by very few women, though Natives know what the law is. Those women who do claim alimony, apply either to the superintendent or to the Arbitration Sub-Committee. In a recent case, a woman claimed £1.10.0 a month alimony from the father of her child. He was ordered to pay through the Superintendent. After three months the woman informed the Superintendent that the man was now willing to pay and would do so directly to her in future. It is more usual for these cases to go by default, unwillingness to pay on the one side and unwillingness to sue or press for alimony on the other being a true index to general opinion on these matters.

360 There have been a few cases of Natives ordered to pay alimony absconding to other Urban centres and evading their obligations. No such case could however be recalled as having happened in the last few years.

361 The prevailing view is that children are an asset (though not necessarily an economic one), and few unmarried mothers insist on receiving support for their children from unwilling fathers, lest the latter eventually claim these children.

362 Thus, although marriage as an institution has largely disintegrated, motherhood and, to a lesser extent, fatherhood are still valued. Even in a thoroughly detribalized Urban area such as Usakos the majority of women are anxious to have children, and the low birth rate appears to be due primarily to venereal disease and other causes affecting fertility, and not to preventive measures. Abortion is said to be rare but no data are available.

Economics

(a) Sources of income

(i) Wage earners

363 With the exception of 15 invalids and paupers, and the non-Europeans engaged in independent trades and occupations, practically all male residents in the Urban area are wage earners. The majority is employed by the S.A. Railways.

364 The fluctuation in labour requirements during 1955 and consequent drop in the number of adult males affect the figures for the distribution of labour. In the second half of the year, when a survey was made by the Superintendent of the Location, the distribution was as follows:

Local Natives	636 male labourers worked for S.A. Railways
	268 male labourers worked in the European township
	<hr/> total 904 labourers

At the same time, approximately 250 local women worked in households and as washerwomen.

365 Contract Ovambo .. 250 worked for the S.A. Railway
58 worked in town
18 worked as loading boys for Tsumeb Mine
total 326 labourers

366 Average monthly wages in the Usakos Urban Area in 1955 were: Municipal £8, Domestic £4.15.0, Railway £7.10.0, Administration and Railway Police £14. For females: Domestic £4, washerwomen £2.10.0.

(ii) Independent trades and occupations

367 At the end of 1955, 11 males were registered as following independent trades or occupations.

TABLE No. 36. INDEPENDENT TRADES OR OCCUPATIONS (USAKOS URBAN LOCATION 1955)

Trade	Basters/Col.	Herero	Ovambo	Bergdama
Shoemaker	1 a	-	-	1
Painter	1 b	-	-	-
Transport driver	1	1 c	1 c	-
General dealer	1	-	-	-
Fresh produce dealer	-	-	1 d	-
Café owner and tobacco retailer	-	-	2	2
Total:	4	1	2	3

Remarks: a) runs own business in town
b) also works at Swakopmund
c) Both are lorry owners and have Transport Licences. There are 5 other truck owners (2 Coloureds, 2 Ovambo, and 1 Bergdama) who do odd transport, including transport of passengers.
d) is one of the two Ovambo café owners.

368 The shoemakers repair shoes for both the European and the non-European population.

369 The one Herero shown in the table is a Herero halfcaste owning a 3-ton lorry and a 3/4-ton truck.

370 In the Bergdama section there are three cafés, one of them owned by an Ovambo, who also has Herero customers. The other Ovambo has his café in the Ovambo section. Café owners generally have relatives as assistants. Applications for new cafés have not been approved in view of the contemplated removal of the Location.

(iii) Native stock on Commonage

371 Records showing the increase of Native-owned stock over a longer period are not available. In 1950 the total was 10 head of cattle and 250 goats, but this total is subject to great fluctuation. Thus in the last quarter of 1955 there were 57 head of cattle and 840 goats, but at the end of the year 72 head of cattle and 739 goats.

372 The 57 head of cattle and 840 head of small stock were owned by residents who belonged to the following ethnic groups:

TABLE NO. 37. SIZE OF HERDS AND DISTRIBUTION OF STOCK-OWNERS OVER ETHNIC GROUPS (USAKOS URBAN AREA 1955)

Head of stock:	Number of owners of cattle				goats			
	loc.			loc.	loc.			loc.
	Col.	Her.	Bgd. Ov.		Col.	Her.	Bgd. Ov.	
1 - 5	1	2	2	5	4	-	2	7
6 - 10	1	1	1	1	2	-	8	6
11 - 15	-	-	-	-	1	2	1	5
16 - 20	-	-	-	-	1	2	1	4
21 - 25	-	-	-	-	1	-	1	1
26 - 30	-	-	-	-	-	-	-	-
31 - 35	-	-	-	-	-	-	-	1
36 - 40	-	-	-	-	-	-	1	1
41 - 45	-	-	-	-	-	-	-	-
46 - 50	-	-	-	-	-	-	1	-

Head of stock:	cattle				goats			
	Col.	Her.	Bgd.	loc. Ov.	Col.	Her.	Bgd.	loc. Ov.
51 - 55	-	-	-	-	-	-	-	1
56 - 60	-	-	-	-	-	-	1	-
61 - 65	-	-	-	-	-	-	-	-
66 - 70	-	-	-	-	-	-	-	-
71 - 75	-	-	-	-	-	-	-	1
	2	3	3	6	9	4	16	27

373 Most of the stock owners are seen to be local Ovambo. The low total of large stock is due to the dry climate of Usakos, which is more suited to goats and sheep.

374 A comparison of the ownership of stock in Usakos and Karibib Urban Locations (para.236) shows the following:

	Usakos	Karibib
Cattle		
head per 100 residents	3	39
1 per 100 men	8	109
Small stock		
head per 100 residents	48	58
per 100 men	123	161

375 A limit of 30 head of small stock and 15 head of large stock per owner is being enforced to keep the numbers within the carrying-capacity of the available grazing area.

376 Grazing fees are per month: 1d per head of small stock and 1/- per head of large stock.

377 The stock is grazed on the local grazing area, 3,416 ha. in extent. Two European butchers are allowed to graze their herds there also.

378 At the time of the above count, the Location residents also owned 10 donkeys, and one Bergdama owned 9 sheep.

(iv) Gardens

379 Several Natives have made gardens north of the Location, but with small success owing to the dry climate. There is one Herero half-caste who has a nice garden inside the Location and irrigates it from the shower baths drain.

(b) Standard of living

(i) Housing

380 The standard of housing is somewhat higher than in Karibib Urban Location. At the end of 1955, there were these buildings:

Huts (covered with tins)	700
Rondavels (concrete)	26
Concrete houses	3
Cafés	4
Beer hall	1
Compounds	4

381 The Compounds house the contract labourers, the Rondavels the local railway workers. The population being 1,738 persons (para. 318) the 729 dwellings have an average of 2.4 occupants each.

382 Married women are exempt from location fees, except quite a number (living especially in the Bergdama section) who have to pay because they are hut owners.

383 So-called "lodgers" pay the lodger's fee of 2/- per month, but usually pay the owner of the house nothing, being mostly relatives and friends of his.

(ii) Clothing

384 Para. 251 about Karibib Urban Location applies.

(iii) Food

385 The position is much the same as described in para. 252 about Karibib Urban Location.

(iv) Expenditure and saving

386 Spending habits do not appear to differ from those in other Locations. The residents send many parcels of food and clothing to their relatives in Okombahe Reserve.

387 From information kindly supplied by the Director of Postal Services, Windhoek, it is clear that the residents of Usakos Urban Location save more, relatively, than do those of Karibib Location. This is especially the case among the Bergdama and local Ovambo of Usakos Location, while the Herero appear to be equally thrifty in both Locations.

388 At the end of 1955, there were a total of 141 P.O. Savings Accounts in the name of Natives at the Post Office of Usakos. The total balance amounted to £1,372.17.11. Of these accounts, 18 had balances of £10.0.0 and over, with a total balance of £1,175.9.11, and among these 18 accounts there were 3 accounts with a balance of over £100.0.0 each and a total of £682.14.1. There were 123 accounts with balances below £10.0.0 each, and total-ling about £197.0.0. Many of these accounts had small balances of a few shillings only.

389 Accounts of less than £10.0.0 thus constituted about 87% of all accounts, but their total balance of £197.0.0 was only 14.3% of the total balance of all accounts. In other words, 13% of all savers held 85% of all savings, whilst 87% of all savers held 15% of all savings. This would seem to indicate that successful saving, as elsewhere, is a function of the few, and a matter calling for closer study of the individuals and circumstances.

390 Comparison with Karibib (para. 259) shows that there the proportion of accounts below £10 was 91.5%, therefore significantly higher than in Usakos.

391 The ethnic distribution of P.O. Savings Accounts holders at Usakos was as follows:

TABLE NO. 38. ETHNIC DISTRIBUTION OF HOLDERS OF P.O. SAVINGS ACCOUNTS, USAKOS URBAN AREA

Group	Accounts of			
	below £10	£10-£99	over £100	Total
Herero	43(80%)	10	1	54
Bergdama	50(89%)	4	2	56
Ovambo	27(87%)	4	-	31
	110(78%)	18	3	141

392 In respect of Ovambo accounts it could not be ascertained how many holders were local and contract Ovambo respectively. The contract Ovambo do not favour banking their money, but prefer to keep it with them, and to handle and count it at intervals.

Education

393 The Rhenish and Roman Catholic Missions both run Government-aided primary schools for non-Europeans. Both schools were founded in the early years of the century. According to the "Gemeinde Chronik von Usakos", the Rhenish Mission in 1907 had two schools with a total of 180 pupils.

394 The R.C. Mission Native School has a hostel in which about 40 children from farms and reserves were accommodated by the end of 1955.

395 The enrolment figures of both Mission Schools show a general increase, apart from annual fluctuations. Compared with the total child population of the Urban Location, the enrolment figures appear to be high. The greatest increase, as in other districts, is in the Bergdama section. It is also noteworthy that Herero pupils are rare above Standard III.

(a) The Rhenish Mission Native School

396 The pupils are distributed over two buildings: the school building in the south-east of the Location, and the Church building of the Rhenish Mission in the vicinity of the Location.

397 TABLE NO. 39. ENROLMENT FIGURES AND ETHNIC DISTRIBUTION OF PUPILS, RHENISH MISSION SCHOOL, USAKOS (third quarter)

Ethnic group:	1947	1948	1949	1950	1951	1952	1953	1954	1955
Khoi	7	97	69	70	97	10	5	7	9
Bst. /Col.	14	14	18	36	24	19	14	19	11
Herero	3	11	14	21	17	10	11	10	10
Ovambo	14	9	11	15	19	15	16	14	17
Bgd.	84	113	114	110	132	153	156	147	139
Totals:	122	156	163	189	201	207	202	197	186

398 In November 1955, 92 out of the 186 were children of Location residents, i.e. about 50%; 34 children came from farms and 60 from reserves.

399 The majority of all pupils attend the sub-standards, as will be seen from:

TABLE NO. 40. DISTRIBUTION OF PUPILS OVER STANDARDS, RHENISH MISSION SCHOOL, USAKOS. (December figures)

Year	Sub-standards a, A, B	Standards I-III	Standards IV-V
1947	67 (57%)	52	-
1948	78	70	-
1949	112	52	10
1950	121	44	14
1951	124 (67%)	46	15
1952	137	54	11
1953	118 (62%)	58	14
1954	122	60	9
1955	130 (67%)	53	11

See para.266 for comparison with Karibib.

400

TABLE NO. 41. DISTRIBUTION OF PUPILS ACCORDING TO ETHNIC GROUPS RHENISH MISSION SCHOOL, USAKOS (December figures)

Year	Sub-standards a, A, B					Standards I-V				
	Khoi	B/C	Her	Ov.	Bgd.	Khoi	B/C	Her.	Ov.	Bgd.
1952	7	14	9	11	99	1(2)	4(3)	8(1)	2(1)	41(4)
1953	3	9	5	9	92	2(1)	6(5)	2(0)	7(1)	41(7)
1954	6	10	7	8	91	1(0)	5(1)	1(0)	5(0)	48(8)
1955	7	11	10	9	93	0(1)	4(3)	1(0)	6(1)	42(6)

Remarks: Figures in brackets represent pupils in St. IV and upwards.

401

TABLE NO. 41. AGE OF PUPILS, RHENISH MISSION SCHOOL, USAKOS (November 1955)

y e a r s												Total	Grand Total
Standards	8	9	10	11	12	13	14	15	16	17			
a	19	11	12	10	2	1	1	2	-	-	58		
A	2	10	12	4	4	6	2	1	-	-	41		
B	-	-	6	6	4	4	3	4	1	1	29	128	
I	-	-	-	3	5	9	7	-	-	-	24		
II	-	-	-	-	2	3	3	4	2	-	14		
III	-	-	-	-	-	1	4	1	-	-	6	44	
IV	-	-	-	-	-	-	4	2	-	-	6		
V	-	-	-	-	-	-	1	5	3	-	9	15	
													187

402 The average age in St. a was 9.7 years at Usakos, and 9.25 years at Karibib, cf. para.269.

(b) The Roman Catholic Mission School

403 The School is situated on the western boundary of the Location.

TABLE NO. 42. ENROLMENT FIGURES AND ETHNIC DISTRIBUTION OF PUPILS, R.C. MISSION SCHOOL, USAKOS

Ethnic group:	1947	1948	1949	1950	1951	1952	1953	1954	1955
Khoi	-	2	-	-	-	1	3	1	2
B/C	17	16	22	28	24	22	19	17	23
Herero	7	8	14	10	11	8	9	13	14
Ovambo	-	-	-	-	2	-	2	-	1
Bgd.	27	35	48	51	54	55	49	42	45
Others	-	-	5	1	3	-	6	4	-
	51	61	89	90	94	86	88	77	85

In some years, up to 6 pupils of unspecified ethnic groups attended the R.C. Mission School. Among them were some Tswana.

404 In November 1955, 22 children who attended school came from farms and 16 came from reserves, so that 47 were children of local residents. This is c.50% of the pupils, much the same as in the Rhenish Mission School, cf. para. 398. The ratio between farm/reserve (22:16 as against 34:64) is however quite different.

405

TABLE NO. 43. DISTRIBUTION OF PUPILS OVER STANDARDS R.C. MISSION SCHOOL, USAKOS (December figures)

Year	Sub-Standards a, A, B	S t a n d a r d s	
		I-III	IV
1947	47 (87%)	7	-
1948	54	9	-
1949	70	17	-
1950	73	18	-
1951	76 (80%)	19	-
1952	66	22	-
1953	64 (74%)	22	5
1954	52	23	-
1955	56 (67%)	28	-

406

TABLE NO. 44. DISTRIBUTION OF PUPILS ACCORDING TO ETHNIC GROUPS R.C. MISSION SCHOOL, USAKOS (December figures)

Year	Sub-standards a, A, B					Standards I-IV			
	Khoi	B/C	Her	Ov	Bgd	Khoi	B/C	Her	Ov. Bgd.
1952	1	17	5	-	43	-	55	3	- 14
1953	1	11	10	-	36	2	7	11	- 12
1954	-	7	4	2	35	-	9(3)	2	1 11(2)
1955	2	10	10	-	33	-	11	4	1 14

Remark: Figures in brackets represent pupils attending St. IV. - 2 pupils of unspecified groups in 1953 and 4 in 1954 are not included. All of them were in the sub-standards.

407 In November 1955, the age of the pupils ranged in St. a from 7 - 12 years
AB " 9 - 12 "
I-III " 12 - 17 "

Church matters

408 Mission work in the Urban area of Usakos is done by the R. Catholic Mission, founded in 1905, and the Rhenish Mission, founded in 1907. A missionary of each Congregation is stationed at Usakos.

409 According to statistics available for 1954, the R. Catholic Mission had 307 adherents, while the Rhenish Mission counted 1,525 adherents. The Rhenish Mission figures cover Usakos Police Area, and so do, probably, the R.C. ones.

410 An Ovambo Evangelist of the N.G. Kerk was working among the Ovambo in collaboration with the Rhenish Mission.

411 The growth of the Rhenish Mission Congregation at Usakos and in the surrounding rural area, since its inauguration in 1907, is shown in the following table. The early figures are taken from the "Gemeindechronik von Usakos", those for 1950-55 kindly supplied by the Präses of the Rhenish Mission. The B/C figure is an estimate.

TABLE NO. 45. GROWTH AND FLUCTUATION OF THE RHENISH MISSION CONGREGATION, USAKOS PSA

Year:	Khoi	Bast./Col.	Her.	Ov.	Bergd.	Total
1907	-	-	31	-	166	197
1909	48	-	97	-	448	593
1910	62	-	120	-	553	735
1911	54	-	159	19	699	931
1912	64	-	216	27	726	1033
1913	-	-	-	-	-	1062
1915	-	-	-	-	-	689
1917	-	-	-	-	-	662
1919	-	-	-	-	-	968
1920	-	-	-	-	-	1084
1926	-	-	-	-	-	1378
1950	53	80	149	158	1054	1494
1954	39	80	131	133	1142	1525
1955	39	80	139	132	1168	1558

412 Of the 1955 total of 1,558 members, 864 were entitled to attend communion, that is c.55% who constitute the so-called "inner circle".

413 The steep drop in the years 1913-1915 was caused by the temporary closing down of Usakos Mission Station and the departure of many Natives as work became scarce. There is one evangelist, Zedekia /Awaseb (Bergdama).

414 There are no Native sects in Usakos Urban Area.

Disputes between Natives

415 Arbitration Sub-committees were established (para. 216, 334) to settle minor disputes in the Native Location. There are four Sub-committees, viz. a Bergdama, Herero, Ovambo, and Coloured.

There was no Herero Arbitration Sub-committee at the end of 1955. Each Sub-committee has four members including the Boardman or Boardmen of the section concerned. It meets informally whenever one of its members summons it.

416 The items dealt with by the Sub-committees were described by the Bergdama Sub-committee as follows:

- 1) troubles between mother and daughter
- 2) use of bad language
- 3) quarrels over property in casual unions
- 4) matrimonial disputes due to drunkenness or infidelity.

No record of cases is kept, and no fines were imposed.

Health

(a) Medical facilities

417 Usakos has a state-aided Native Hospital at the Catholic Mission, with a Sister in charge. It has 34 beds for men, 30 for women, 2 for boys, 2 for girls, and 2 beds for confinements.

418 The District Surgeon, resident at Usakos, and a private practitioner, attend all patients. The Sister-in-charge is assisted by 4 registered Nurses and 3 Nursing-Assistants of the R.C.Mission.

419 In 1955, 378 males and 216 females were admitted for medical treatment. Total patient-days amounted to 13,565 males and 8,542 females. Patients are from the whole district of Karibib, including Otjimbingue Reserve, and from outside the district, especially Okombahe Reserve.

420 In 1952, the VD Compound was moved from Karibib to Usakos. It has 4 large rooms with 15 beds each. According to the Boardmen of the Location, most VD cases come from outside the Usakos urban area. Owing to the effectiveness of modern medicines, VD patients do not stay for treatment as long as formerly. There now are in the Compound

an average of 4-5 patients at a time. TB patients who used to be treated in the Hospital even when no longer serious cases, are now also accommodated in the Compound.

421 The number of TB cases treated at the Native Hospital does not indicate an incidence of TB at Usakos higher than that in other districts. It is because many TB cases come up from Walvis Bay and Swakopmund for medical treatment at Usakos. The incidence of TB among Natives on the coast is not ascribed primarily to the climate but to heavier drinking. They spend much of their relatively high wages on drink and thereby weaken their systems.

(b) Sanitation

422 Water in the Location is supplied by two concrete tanks of about 10,000 gallons capacity each and two distribution tanks of 1,500 gallons each. There are 14 tapstems in the Location, 13 of them at intervals along the main road through the Location.

423 There are two shower baths with 4 taps each for local residents and 1 concrete shower-bath with 5 taps in the Ovambo Compound in the south-east of the Location.

424 Sanitary conveniences within the Location consist of 57 buckets which are emptied 3-4 times a week with double bucket system. 9 buckets are placed in the Ovambo Compound. One bucket serves, accordingly, an average of about 30 persons in the Location.

425 There is, in addition, a communal lavatory for Natives in Usakos township with a total of 8 buckets.

Liquor and other stimulants

426 The beer-hall, which was opened in 1943/44, is situated in the Bergdama section. The average monthly sale of beer brewed in the beer-hall amounts to 1300-1400 gallons. Beer is sold at 2/6 a gallon or per mugful at 6d for a 5th gallon. The

427 The beer is made of malt, yeast and sugar and contains $3\frac{1}{2}$ -4% alcohol. A Native brews it under supervision of the Location Superintendent. The beer is issued against tickets which are purchased beforehand.

428 The beer-hall is open on weekdays from 5-10 p.m. and on Saturdays from 12 noon to midnight. On Sundays it is occasionally opened 1-2 p.m. if residents have specially applied for it.

429 Both sexes used to patronise the beer-hall together, but the Boardmen favoured having separate rooms. Separate accommodation has been provided since 1956.

430 Much beer is brewed illicitly and may be obtained up to a mile from the Location. Beer raids take place once or twice a week and 80-90 gallons of illicitly brewed beer are destroyed every month.

431 No cases of dagga smoking have been reported in recent years.

Pastimes

432 There are 8 football clubs in the Urban Location, viz. 5 Bergdama clubs, 1 Herero club, 1 Ovambo club, and 1 club with a Coloured and mixed team.

TABLE No.46. FOOTBALL CLUBS, USAKOS URBAN AREA
(December 1955)

Name	Ethnic group	Members	Founded in
1. Broken hill	Coloured club including Herero halfcastes & 6 Bergdama, but no Ovambo	21	1943
2. Damara Green	Bergdama	-	-
3. Gottliebs	Bergdama	26	1946
4. Jong Standard	Bergdama	15	1954

5. Mexico	Herero	18	1930
6. Spitfire	Bergdama	38	1950
7. Springbok	Bergdama	18	1930
8. Suidwes (formerly 'Bethanie')	Ovambo	15	1933

433 The beer-hall is used for dances five to six times a month at a rent of 10/- per night, which covers electric light. The organisers of dances pay the band. The Location residents dance European fashion only.

343 There is no cinema in the Location, but the Railways give an open-air show fairly regularly, about once a month.

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7. Further valuable information was collected from the Gemeindechronik von Usakos and the Gemeindechronik von Karibib, both in possession of the Rhenish Mission Society.

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