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O'Callaghan, Marion

IRUCA

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7305

فقال الشَّمْسُ أَهَدَتْ لِي قَمِيصًا
بلونٍ قد حكى شفقَ الغُروبِ
فَتُوبِي والمَدَامُ وَلَوْنُ حُدِّي
قريبٌ من قريبٍ من قريبٍ
وغزلُ النَّامِي رقيقٌ عَظِيمٌ، لا يخلو
من عنايةٍ بالإيقاعِ من غيرِ تَكَلُّفٍ،
كقوله:

أَحَقًّا أَنْ قَاتَلْتَنِي زُرُودُ
: وَأَنْ عَهودَهَا تَلَكَّ الْعَهودُ
وَقَفَّتْ وَقَدِ فَقَدَتْ الصَّيْرَ حَتَّى
تَبَيَّنَ مَوْقِفِي أَنِّي الْفَقِيدُ
وَشَكَّتْ فِي عَدَائِي فَقَالُوا
لِرِسْمِ الدَّارِ: أَيُّكُمْ الْعَمِيدُ؟

للنَّامِي آمالٌ أمالها بحلب، روى فيها
عن أبي الحسن علي بن سليمان
الأخفش، وأبي عبد الله الكرمانى، وأبي
بكر الصولى، وإبراهيم بن عبد الرحمن
العروضي، وأبيه محمد المصيصي، وذكر
ياقوت الحموي في «معجم الأديباء» في
ترجمة إبراهيم بن عبد الرحيم
العروضي أن له كتاباً في القوافي.

اسامة اختيار

وذكرَ في «يتيمة الدهر» جملةً من
عقائل شعره وفرائده.
شاعرٌ وصَافٌ متغزِّلٌ مادحٌ، جُلُّ
مدائحه في سيفِ الدَّولةِ، فمن شعره
فيه قوله:

خَلَقْتَ كَمَا أَرَادَتْكَ الْمَعَالِي
فَأَنْتَ لِمَنْ رَجَاكَ كَمَا يَرِيدُ
عَجِيبٌ أَنْ سَيْفُكَ لَيْسَ يَرُودُ
وسيفُكَ في الوَريدِ له وَرُودُ
وَأَعْجَبٌ مِنْهُ رَمْحُكَ حِينَ يَسْقَى
فيصحو وهو نَشوانٌ يَمِيدُ
له غَزَلٌ حِوَارِيٌّ رَائِقٌ، يَنمُ على
عنايته بالتَّصويرِ، وحَسَنٌ أَخَذَهُ مِنْ
الطَّبِيعَةِ، فمن ذلك قوله:

أَتَانِي فِي قَمِيصِ اللَّادِ يَسْعَى
عَدُوُّ لِي يَلْقَبُ بِالْحَبِيبِ
وقد عَبَّتِ الشَّرَابُ بِمَقْلَتَيْهِ
فَصَيَّرَ حَدَهُ كَسْنَا اللَّهْيَبِ
فَقُلْتُ لَهُ بِمَا اسْتَحَسَنْتُ هَذَا:
لَقَدْ أَقْبَلْتُ فِي رِيِّ عَجِيبِ
أَحْمَرَةٌ وَجَنَّتِيكَ كَسْتِكَ هَذَا
أَمْ أَنْتَ صَبَغْتَهُ بِدَمِ الْقُلُوبِ؟!

وللمتنبى تعريضٌ بالنَّامِي إذ مدحَ
سيفَ الدَّولةِ فذكرَ آباءه في الجاهلية؛
وكان الأولى أن يمدحه بصفاته؛ قال
المتنبى في ذلك:

والمدحُ لابن أبي الهيجاء تنجدهُ
بالجاهليةِ عينَ العِيِّ وَالخَطَلِ
يقول: إذا مدحتُ الرَّجُلَ وأعتته
يذكرُ آباءه الجاهليينَ فذلك عينُ العِيِّ.
كان النَّامِي سديدَ القولِ، غيرَ أَنَّهُ
بطيءُ الخاطرِ، إذا أراد أن يعملَ شعراً
خلا طويلاً، وقد ترتفع له القصيدةُ إلى
سيفِ الدَّولةِ في سبعةِ أشهرٍ، وتحدُّثُ
الحادثةِ عند سيفِ الدَّولةِ من فتحِ
وغيره، فينشدهُ الشعراءُ بعد يومٍ أو
يومين، ويطيلُ النَّامِي في المدَّةِ، وربما
اغتاظ سيفُ الدَّولةِ لذلك، ويروى أَنَّهُ
وُلِدَ لسيفِ الدَّولةِ وكُدَّ فجاء النَّامِي
بعد ذلك بسبعةِ أشهرٍ فاستأذنه في
إنشادِ تهنئةٍ بالمولودِ، فقال له سيفُ
الدَّولةِ: يا أبا العباسِ الصبيُّ قد حانَ
لنا أن نسلّمَهُ إلى الكُتَّابِ.

عده الثَّعالبيُّ في الشعراءِ المُجيدِينَ،

مراجع للاستزادة:

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■ ناميبيا

جماعات مثل الكافانغو والكابريفان
Caprivian في فترات لاحقة حول
الأنهيار. وتشهد البلاد حالات نزاع
ومنافسة بين بعض القبائل على
الأراضي الخصبة، كما هي الحال بين
قبيلتي الهريرو والأوفامبو.

ويعد أفراد قبيلة الهوتنتوت
Hottentots (المعروفة حالياً بالناما) أول
الملونين القادمين إلى البلاد من جنوب
إفريقيا، ويؤكد تاريخهم وقوع حروب
دموية بينهم وبين قبائل الهريرو

جنوبي مسافة ١٤٩٨ كم، ومحور شرقي-
غربي مسافة ٨٨٠ كم.

لمحة تاريخية:

يؤكد الفحص المخبري لطلاء رسوم
الأثار الناميبية أن تاريخ إعمار البلاد
يعود إلى ٢٥٠٠٠ سنة مضت، وتعد قبيلة
السان أو البوشمن (The San (Bushmen)
أول من سكنها، ثم استقرت قبيلة
الدامارا في الوسط، تلا ذلك تدفق
موجات المهاجرين من الأوفامبو،
والهريرو من الشمال، واستقرت

تقع جمهورية ناميبيا Republic of
Namibia جنوب غربي القارة الإفريقية
- تعني كلمة ناميب الأراضي الجرداء
أو التي لا يملكها أحد - تحدها أنغولا
وزامبيا من الشمال، وبتسوانا من
الشرق، وجنوب إفريقيا من الشرق
والجنوب، والمحيط الأطلسي من
الغرب، يبلغ إجمالي طول حدودها
البرية ٢٩٣٦ كم، في حين يبلغ طول
ساحلها نحو ١٥٠٠ كم، تغطي مساحة
٢٩٢٩٢ كم^٢، تمتد بمحور شمالي -



PHELOPHEPA TRAIN. Patients in Kirkwood, South Africa, wait in line for assistance from volunteer health care workers on the Phelophepa Train, whose name means "Good-Clean Health." The train brings doctors, dentists, optometrists, psychologists, and health educators to remote areas of South Africa. (Denis Earrell/AP Images)

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Hehe

Ethnic group of Tanzania.

The Hehe primarily inhabit south-central Tanzania. They speak a Bantu language. Approximately 750,000 people consider themselves Hehe.

See also BANTU: DISPERSION AND SETTLEMENT.

2 Ekim 2015

Nanibya 66143010

Herero

Ethnic group of Namibia and Botswana that suffered greatly from German colonialism.

The Herero, who now call themselves Ovaherero, are thought to have arrived on the central plateau of NAMIBIA during the sixteenth century, migrating with other Bantu-speaking peoples from the area around LAKE VICTORIA. Some of these migrants settled in the northern Kaokoveld and became known as the Himba, while the rest continued south into east-central Namibia. Politically decentralized, the seminomadic Herero recognized both matrilineal and patrilineal descent and inheritance systems. Like the Sotho, to whom they are probably distantly related, the Herero placed great cultural and economic value on cattle, and still do today. Although women's agricultural produce provides much of

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Encyclopedia of Africa, vol. I, edit. Kwame Anthony Appiah, Henry Louis Gates, Jr., New York, Oxford University Press, 2010, ISAM DN. 234299.

Yaaba (1989), Tilai (1990), Samba Traoré (1992), *Afrique mon Afrique* (1994), and *Kini and Adams* (1997). The latter film—his first in English—was the opening feature at the 1997 Festival Panafricain du Cinéma (FESPACO) in Ouagadougou.

Ouédraogo's fluid style and skillful film technique have prompted critics to compare him to the French film director Jean Renoir. Ouédraogo's films have also won praise for their sensitive portrayals and astute criticisms of Burkinabé society. Although many of his films take place in rural MOSSI villages, *Zan Boko* examines life in rapidly growing Ouagadougou, and *Kini and Adams* is shot in an industrializing region of southern Africa.

Among Ouédraogo's recent projects is *11/09/01: September 11* (2003), a film about the terrorist attacks on the World Trade Center on September 11, 2001. Several leading filmmakers from throughout the world contributed short pieces to this composite film. Ouédraogo's segment portrays a group of children in Ouagadougou who, believing that they have seen Osama bin Laden, decide to collect the \$25,000 reward for his capture so that they can use the money to fund desperately needed health programs. Ouédraogo followed with *La Colère des dieux* (*Anger of the Gods*) in 2003 and *Kato Kato* in 2006.

See also CINEMA, AFRICAN.

ELIZABETH HEATH

Ousmane, Mahamane

1950–

Former president of the Republic of Niger.

A statistician and economist by training, Mahamane Ousmane was not involved in NIGER's politics until he founded the Convention Démocratique et Sociale-Rhama (CDS) in Zinder. With the support of the town's wealthy HAUSA merchants, he was able to organize a coalition of opposition parties, the Alliance des Forces du Changement (AFC), and defeat the ruling the Mouvement National de la Société de Développement (MNSD) in 1993 presidential elections.

As president, Ousmane eventually alienated many of his allies because of his lack of political finesse and charisma. He also faced a number of problems familiar to his predecessors: state bankruptcy, unrest among the TUAREG, labor protests, and severe droughts. In order to obtain vital funding from international donors, Ousmane was forced to enact structural adjustment austerity measures, which only increased popular discontent. Although his government both helped stabilize the economy and signed a peace treaty with Tuareg rebels, opposition to Ousmane's leadership only mounted. In the 1995 parliamentary elections, opposition candidates won a majority

in the General Assembly and political rival Hama Amadou was elected prime minister. Fighting between the two leaders grew so fierce that government activities came to a virtual standstill and Ousmane contemplated dissolving the assembly and unconstitutionally nominating a new prime minister. The threat of this action, coupled with the decline in world prices for uranium, Niger's major export, prompted Colonel Ibrahim Bare Mainassara to overthrow the government in a military coup on January 27, 1996. Mainassara was assassinated in April 1999, and in December of that year Ousmane was elected to a five-year term as Speaker of the National Assembly. In 2004 Ousmane again ran unsuccessfully for president, then was reelected president of the National Assembly.

See also DROUGHT AND DESERTIFICATION;
STRUCTURAL ADJUSTMENT IN AFRICA.

ELIZABETH HEATH

Ovambo

Largest ethnic group of Namibia and southern Angola.

The Bantu-speaking Ovambo (or Owambo) migrated from Central Africa in the seventeenth century, settling in an area that today spans northern NAMIBIA and southern ANGOLA. Organized into eight matrilineal clans, the Ovambo lived in small villages where extended families raised cattle and cultivated millet, sorghum, and beans. The Ovambo are closely related to the KAVANGO and possibly to the HERERO, as most share a belief in a supreme being, the Kalunga, and the tradition of a holy fire of ritual significance.

Highly productive farmland, the development of a flourishing metal-working industry, and participation in the long-distance caravan trade in salt, copper, and iron ore brought prosperity to the Ovambo. Over time the eight clans formed a loose federation of kingdoms, each with its own hereditary system of succession. Although European influence in Namibia grew during the 1800s, Ovamboland saw relatively few Europeans apart from the establishment of a Finnish mission. The region remained isolated during the brief era of German COLONIAL RULE, and in 1915, when SOUTH AFRICA occupied Namibia, Ovamboland became a self-governing "homeland."

During the 1930s Ovambo men began to migrate to work as contract laborers in the mines of southern Namibia and South Africa. Their experiences of unjust labor policies and racial discrimination helped build support for groups in the Namibian nationalist movement, particularly the Ovambo People's Organization, led by Andimba TOIVO JA TOIVO, which later became the SOUTH WEST AFRICA PEOPLE'S ORGANIZATION, or

assumes that park authorities are responsible for patrolling the park boundaries, and that once animals cross the buffer zone into human habitat, people should be able to kill them in self-defense.

Perhaps the most difficult task facing wildlife managers is to make wildlife conservation worthwhile for local people. One well-known example of an attempt to make conservation profitable for village communities is Zimbabwe's Communal Areas Management Programme for Indigenous Resources (CAMPFIRE). Initiated in the mid-1980s, this program seeks to promote economic development in the long-impooverished communal lands (roughly 42 percent of Zimbabwe's total land area) through the sustainable use of natural resources—including elephants. Zimbabwean farmers have traditionally had an adversarial relationship with elephants, because the animals do so much damage to their fields. A single animal can easily eat or trample a family's entire food crop. To make conservation more attractive to farming communities, the Zimbabwean government gave them a voice in determining how many elephants could be hunted each year within their own districts, and then planned to turn over to these communities a portion of the profits generated by hunting tours.

The benefits to local communities from controlled elephant hunting are significant. The mostly foreign hunters who come to shoot elephant and other game in Zimbabwe pay as much as \$12,000 for one trophy, in addition to a daily hunting fee of \$1,000. In 1993, twelve districts with a total population of 400,000 earned more than \$1.5 million through trophy fees. Some of this money has gone into village projects such as schools and granaries, but some has also gone into building fences to protect crops from elephants. The revenue has also helped discourage poaching and encouraged communities actively to promote wildlife survival in their districts.

Another approach to reconciling the needs of people and wildlife is the creation of luxury resorts that provide protected space for animals as well as abundant employment and entrepreneurial opportunities for local communities. This approach is controversial but increasingly popular with cash-poor African governments. Plans for tourist parks and game reserves that include golf courses and casinos as well as guided tours through areas containing wildlife have been proposed. Developers anticipate that once animal populations sufficiently grow, controlled hunting can be introduced as a way to cull herds and attract high-end big-game hunters. Yet these plans do not please everyone since they could displace many small farming and fishing communities. Those in favor of these parks argue that employment opportunities, ranging from game trackers to construction workers to domestic jobs in the hotels, would mitigate the hardship.

Other reserves in Namibia and Botswana offer basically the same kinds of luxury wildlife tourism, but with one important modification. The parks' developers attempted to win the acceptance of nearby communities by building clinics and schools and by employing as many local people as possible. They offered jobs not only for cooks and chambermaids but also in ironworking and construction. In addition, some of these parks encouraged local farmers to grow produce that could be purchased and used by their hotel restaurants and catering facilities.

Tourism alone offers no definitive solution to the challenges of preserving wildlife and its habitat, and in any case it is only feasible in countries that boast the big-game species and scenic landscapes that attract visitors from overseas. Moreover, foreign tourist companies still receive the "lion's share" of the profits generated from "safari" tourism in the game-rich countries of East and southern Africa. Still, wildlife management strategies in Africa are now more sensitive than they once were to the needs of both animals and people.

See also HUNTING IN AFRICA; SAFARI HUNTING; TOURISM IN AFRICA. 04 Ekim 2015

Namibia (6143010)

ROBERT FAY

Windhoek, Namibia

Capital of Namibia.

Windhoek, with a population of 306,093 (2009 estimate), is by far the largest town in NAMIBIA, as well as being the capital and meeting point of Namibia's major road and rail networks. Situated between several mountain ranges in the center of the country, it was founded in 1840 by the NAMA leader Jonker Afrikander, who initially named it Winterhoek, after a South African region where he once had a farm. Only later did it become known as Windhoek, which means "windy corner."

The HERERO people likely inhabited the area for some time, attracted to the nearby natural hot springs. The arrival of Afrikander and other Nama settlers occurred during a time of increasing conflict between the two groups, as the Herero moved south in search of better pastures and the Nama, led by Afrikander, pushed them back north. The Nama settled in the valley and in 1842 the German Rhenish Mission Society established a mission. But the wars between the Nama and Herero continued until 1885, when Germany intervened. Five years later the Germans built a fort at the abandoned mission site. They also built churches, schools, seven hotels, three breweries, and several "castles" overlooking the main street, Kaiserstrasse. Although the completion of a railway in 1904 linked Windhoek to the coast, ongoing Herero and Nama rebellions discouraged many Germans from settling there.

When Tsiranana returned to Madagascar in 1950, he became a schoolteacher in Majuna and took up local politics, joining the Parti des D sh rit s de Madagascar. In 1956 he returned to France to represent his district in the French National Assembly, where he also joined the French Socialist Party. Later that year, Tsiranana returned to Madagascar and formed the Parti Social D mocrate (PSD), an anti-Merina political party favoring close ties to France over immediate independence. In 1957 he was elected vice president of the Loi-Carde Government Council, created to provide French colonies in Africa greater autonomy.

Tsiranana was elected president of a semiautonomous Madagascar within the French Union in May 1959. Full independence was granted in 1960. For the ten years that followed, Tsiranana embraced market economic principles and took a staunch anti-Communist stance. Although his political rivals labeled him a puppet of French interests, he was credited with an ability to compromise and a sensitivity to ethnic concerns. At first, Tsiranana's administration generally abided by democratic principles, allowing a free press, permitting political opposition, and maintaining an autonomous judicial system. While Madagascar remained one of the poorest nations in the world, from 1960 to 1965 the Malagasy economy performed relatively well: unemployment fell, inflation stabilized at reasonable levels, and budget deficits were tolerable. A popular vote confirmed Tsiranana's position as president in 1965.

By the late 1960s, however, the economy had deteriorated significantly, and Tsiranana faced opposition on several fronts. In 1970 Tsiranana suffered from a stroke and subsequently spent several months hospitalized in Paris. Following rebellions in the south, Tsiranana attempted to reestablish control by holding elections with him as the only candidate. Despite receiving 99 percent of the vote, his political legitimacy was undermined. Civil unrest continued to intensify, culminating in the May 1972 Revolution, when student strikes escalated into a full civil revolt. Lacking popular or military support, Tsiranana was forced to relinquish power to General Gabriel Ramanantsoa. Although he remained involved in Malagasy politics, Tsiranana never again held office.

See also MADAGASCAR, ETHNICITY IN.

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ARI NAVE

Tsonga

Name for peoples of southern Mozambique and the Northern Province of South Africa, also known as Thonga and Tonga.

The people now known as Tsonga descend from a group of small communities that did not conceive of themselves as one people, although they were culturally and linguistically related. These people live north of the area populated by the Zulus and are thought to have arrived there before the sixteenth century. The name Tsonga derives from a word meaning "east" or "people from the east" and was first used by Christian missionaries. Experts disagree about the process by which the Tsonga came to be seen, and to see themselves, as a distinct ethnic group. Some argue that the persistent cultural pressures applied by the neighboring Zulu in the nineteenth century forced smaller groups to band together. Others claim that the people began reflecting the theories proposed by missionaries, chief among them the Swiss minister Henri Junod, who studied one clan in the early twentieth century.

Whatever the source, the various clans that came together under the name Tsonga now feel a strong group identity. Over four million people consider themselves Tsonga. Traditionally most of these people have raised crops—such as cassava, millet, sorghum, and corn—and livestock, such as cattle. However, in the late eighteenth century many Tsonga men began working as migrant laborers, a practice they continue to this day.

Village life is arranged according to patrilineal kinship groups, families related through the male line. Polygyny is permitted, and each bride's family pays a dowry to the husband or his family. Many Tsonga are Christian, but some traditional religious practices are still followed. The Tsonga are known for their rituals of initiation into adulthood and other life events. Such rituals involve music—especially drumming—dance, and theater in addition to the use of hallucinogenic plants.

See also CHRISTIANITY: MISSIONARIES IN AFRICA; ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; LANGUAGES, AFRICAN: AN OVERVIEW; MOZAMBIQUE; NORTHERN PROVINCE; SOUTH AFRICA.

Tswana

Ethnic group of Botswana, Namibia, and South Africa numbering around five million people.

During the eleventh or twelfth century, the ancestors of the Tswana settled on the rolling plains around the Vaal River in what is now the South African province of TRANSVAAL. They tended livestock, mostly cattle, and grew crops such as millet and sorghum. They were seminomadic and did not

Namibia (6143010)

04 Ekim 2015

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UNIP and other opposition parties boycotted the 1996 elections, and Chiluba consequently won reelection.

In August 1997, Kaunda suffered bullet wounds when police opened fire on his car. He charged the government with attempted assassination, and though evidence indicated that senior police officers had ordered his shooting, the government denied his charges. In October 1997, a group of drunken soldiers attempted a coup. Kaunda was accused of plotting the coup and was detained, despite a lack of evidence. He served as leader of the UNIP until 2000, when he announced his retirement from politics.

After retiring, Kaunda established the Kenneth Kaunda Children of Africa Foundation as part of his campaign to fight the spread of AIDS on the continent. He is also working to reduce poverty in Africa. Kaunda has been awarded honorary doctorates of law and other honorary degrees from universities throughout the world. Currently, Kaunda is involved in a number of charitable organizations and serves as Chair of the Kenyan Olympic Committee.

See also ACQUIRED IMMUNODEFICIENCY SYNDROME IN AFRICA: AN INTERPRETATION and POLITICAL MOVEMENTS IN AFRICA.

ARI NAVE

Namibia (6143010)
Kavango 04 Ekim 2015

Ethnic group of northeastern Namibia, northern Botswana, and southern Angola.

The Kavango people are descendants of groups of ethnic OVAMBO who split from that society during the seventeenth century and settled in the northeast of what is today NAMIBIA, in the floodplain and on the islands of the Okavango River. Known as Kavangoland, this area has a high seasonal rainfall, and the river's silt deposits make for rich and arable soil. The riverine environment also supports a variety of hardwood, nut, and fruit tree species. Papyrus growing in blackwater pools produce leaves used for mats and thatch.

Organized into matrilineal, small-scale states, the Kavango complemented farming and cattle herding with iron smelting and trade. Slavery among the Kavango was common. They raided neighbors for slaves, used enslavement as a form of criminal punishment, and used slaves in trade. This trade was exacerbated by the expansion of the transatlantic slave trade into the area. Because the Kavango were geographically isolated and generally unfriendly toward visiting missionaries, they had limited contact with Europeans until Portuguese traders began arriving in Kavangoland in the mid-1800s.

Eventually a few missions established themselves in the region and provided what little education was available during German colonialism and South African occupation.

In addition to dividing Kavangoland, the colonial administrations of ANGOLA, BECHUANALAND, and SOUTH-WEST AFRICA introduced taxation and European legal statutes, especially concerning the ownership of land that had previously been communal. In 1973 SOUTH AFRICA granted Kavangoland self-governing status with an administrative and commercial center at Rundu. In contemporary NAMIBIA, the Kavango number some 140,000, and they are materially poor; hardwood timber and carvings are their most valuable exports.

See also BOTSWANA; ETHNICITY AND IDENTITY IN AFRICA: AN INTERPRETATION; CHRISTIANITY subentry MISSIONARIES IN AFRICA; and SLAVERY IN AFRICA.

ERIC YOUNG

Keino, Kipchogo

1940–

Kenyan long-distance runner.

Kipchogo Keino was the first of KENYA's world-class distance runners to make his mark on the world sports scene. He won gold and silver medals at both the 1968 and 1972 Olympic Games, set long-standing world records in both the 5000- and 3000-meter races, and inspired a generation of Kenyan track and field athletes. Keino, an ethnic NANDI, was born in Kipsamo, Kenya. He was orphaned at the age of two and raised by his grandmother. His first racing success came in 1962, when he set a national record for the mile. In 1964, while working as a physical fitness instructor for a police academy, Keino participated in his first Olympic Games, where he finished fifth in the 5000-meter race. The following year he broke world records in both of his main events, the 3000- and 5000-meter races. Sports analysts believe Keino's training on Kenya's mountainous terrain was one reason for his success in the next Olympic Games in 1968, which were held at Mexico City. There he won gold in the 1500-meter race and silver in the 5000-meter race, and led a Kenyan team that garnered a total of eight Olympic medals. In 1972 Keino repeated his two-medal performance, winning gold in the 3000-meter steeplechase and silver in the 1500. Soon runners worldwide were imitating his high-altitude training methods. In 1996 Keino was named coach of Kenya's national track team. He now chairs the National Olympic Committee of Kenya and operates a training center for African athletes. Keino is renowned not only for his stellar track career, but also for his personal beneficence. Since 1964 he and his wife, Phyllis, have taken over 400 orphans and homeless children into their home. For this humanitarian work, the American magazine Sports Illustrated named Keino one of its Sportsmen of the Year in 1987. Keino recently added a modern primary school to his home in western Kenya, now

Nairobi is also Kenya's most industrialized city. Its skyscrapers house the headquarters of many foreign corporations, and the stock exchange trades ten million shares daily. Major industries include food processing and the manufacturing of cigarettes and plastics.

In 2007 and 2008, the largest slum in Africa, Kibera, on the outskirts of Nairobi, became the focus of the presidential election campaigns between Odinga and Kibaki, with many protests and paramilitary engagements. The elections were extremely close, especially in light of the complex rules of presidential electoral rules, and were contested by both sides.

ROBERT FAY

Nalu

Ethnic group of West Africa; also known as the Nalou.

The Nalu primarily inhabit GUINEA, GUINEA-BISSAU, SENEGAL, and GAMBIA. They speak a Niger-Congo language and are closely related to the neighboring JOLA people. About 200,000 people consider themselves Nalu.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Nama

Ethnic group of southern Africa; also known as the Namakwa, Naman, or Namaqua.

The Nama primarily inhabit western BOTSWANA and southern NAMIBIA. They speak a KHOISAN language and are considered part of the KHOIKHOI group of peoples, pejoratively known as the HOTTENTOT peoples. Approximately 230,000 people consider themselves Nama.

See also LANGUAGES, AFRICAN: AN OVERVIEW.

Namib Desert

World's oldest desert and the only true African desert south of the equator.

Lying along Africa's west coast, the Namib Desert stretches from Namibe in ANGOLA south through NAMIBIA to the Olifants River in Cape Province, SOUTH AFRICA, extending some 1,500 km from north to south (about 930 mi). The Namib reaches eastward about 130 to 160 km (about 80 to 100 mi) from the Atlantic Ocean to the foot of the Great Escarpment of southern Africa. The Benguela Current, which carries icy Atlantic water from Antarctica to the African coast, helps to cool the desert. The collision of cold water with warm air creates a dense fog that causes a hazard to ships in the area now known as the Skeleton Coast. The current also provides moisture for the coastal region of the desert, supplementing the scant 50 mm (2 in) of rain it averages yearly. Though many describe the landscape as barren, the Namib in fact supports a variety of vegetation, including Tumboa (*Welwitschia mirabilis*).

Numerous forms of wildlife also inhabit the desert, including the antelope, the ostrich, the zebra, the jackal, and large flocks of birds along the coast. Several indigenous groups practice PASTORALISM, including the Ovahimba and Obatjimba HERERO, who herd goats between waterholes in the north, and Topnaar Nama (KHOIKHOI), who graze sheep and cattle along the Kuiseb River in the central Namib region. In addition, the desert is the largest source of diamonds in the world. Some parts of the Namib Desert are spectacularly scenic. The Sossusvlei region, located in the Namib-Naukluft National Park, is known for its huge sand dunes, some of which rise as much as 60 to 240 m high (about 200 to 800 ft) and span 16 to 32 km long (about 10 to 20 mi). The Namib-Naukluft National Park is also home to the Naukluft Mountains and Sesriem Canyon.

ROBERT FAY

Namibia (6143010) 04 Ekim, 2015

Namibia

Country on the southwest coast of Africa.

The history of Namibia, one of Africa's newest independent countries, has long been shaped by its geography. For centuries few African populations inhabited its two vast deserts, the NAMIB and the KALAHARI, while European vessels avoided its rough coastline. The region was still sparsely populated when missionaries and, later, traders finally arrived in the eighteenth century, but its inhabitants fiercely resisted German settlement and colonization, resulting in one of Africa's bloodiest colonial wars of suppression. SOUTH AFRICA wrested control of mineral-rich SOUTH-WEST AFRICA from Germany in 1915, but its occupation proved no less repressive and discriminatory than European colonialism had been. Land and labor policies aimed at creating a cheap migrant labor supply for the region's diamond and gold mines fostered nationalist sentiment and, ultimately, armed struggle. The war between South Africa and nationalist forces, fueled by international Cold War rivalries, finally ended with Namibian independence in 1990. Today, land distribution in Namibia is still highly stratified, and labor unions remain a powerful political force. In addition, the government's efforts to harness the natural resources necessary for supporting Namibia's growing population and economy have met with protests from its neighbors and international groups.

PRECOLONIAL HISTORY

Despite the challenges of the harsh climate, the SAN people were living in the arid region of present-day Namibia as early as 8000 B.C.E. Often referred to as "BUSHMEN," they were a nomadic, foraging people living in small communities on the central plateau. They gradually assimilated with their southern neighbors, the Khoi, to become the KHOIKHOI people. Between the ninth and fourteenth