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REPUBLIC OF NAMIBIA
MINISTRY OF YOUTH, NATIONAL SERVICE, SPORT & CULTURE
DIRECTORATE: NATIONAL HERITAGE AND CULTURE PROGRAMMES
 Government Office Park, Cnr. R. Mugabe Ave. & Luther St. P/Bag 13391, Windhoek, NAMIBIA

Namibia Tentative National Inventory of ICH

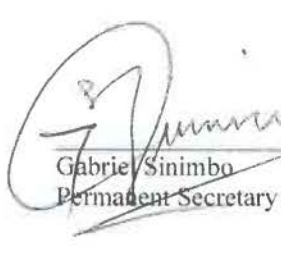
ICH NAM no.	Name used by community concerned	English equivalent	Short description of element	Photo	Concerned Community	Location
001	Senbahe or /nambahe !Gameb	Damara traditional wedding	Senbahe is an indigenous wedding ceremony of the Damara Community. It involves lengthy consultations between parents of the couple and follows specific rituals.		!Aodaman (A Clan of Damara Community)	Khorixas, Kunene region
002	so-/oai	Traditional medicine	The Swartboois community still make use of their traditional healers and elders who have knowledge in herbal medicine. They treat different kinds of ailments. The medicine is not collected randomly and is done according to specific rituals. Some of the herbs can only be collected in a crawling position and others in silence.		Swartboois	Fransfontein, Kunene region

003	Ozombanda zotjihimba zombazu	Processing Himba clothing out of animal skin	Processing of the animal skin to make clothing involves softening the skin by make sure that all the meat and fat are removed from the skin. During the softening of the skin, which normally takes two days one ensures that the skin is laid in the way it can form desirable patterns. The skin for cloths comes from the skin of sheep or calf. The softening of the skin is man's job job but women also help.		Himba	Opuwo, Kunene region
004	Oshituthi sho magongo	Marula festival	The "Oshituthi shomagongo", literary meaning beverage festival, is a celebration that unites different communities through consumption of "Omagongo" alcoholic beverage. It is a 2-3 day festival that celebrates a new cycle of crop production. Omagongo is the local name of beverage made out of Marula fruits (Sclerocarya birrhea).		Mbalantu	Ombalantu, Omusati Region
043	Iidhila yomegumbo lyomundonga	Rituals in the Aandonga traditional homestead	The Aandonga people practice rituals at different places in the homestead especially at the most important places such as the Kitchen section (elugo), the palisade of the assembly (Oshinyanga sha Mutyakemo), the Palisade at the entrance of the main sleeping hut (Oshinyanga shondjugo) and at the Pounding Area (oshini). Various rituals are performed at occasions such as the naming of the baby, the shaving of the hair of a new-born baby, burying of the umbilical cord, the new harvest function and the farewell bid of the bride.		Aandonga	Ondonga, Oshikoto Region

044	#Hau-oms	Damara traditional house	In short #hau-oms is the traditional mud house of the Dâure Daman. They usually build a house with sticks, plastering it with cattle dung and sand mixture. These houses are cool during hot seasons and warm when it is cold. They are however, becoming a rare site due accessibility of some building material, lack of skills and durability in comparison to modern structures.		Dâure Daman	Bakanpos, Erongo Region
045	!Narares tsi sâi/gaugu	Harvesting and preparing !Nara fruits	! Nara is a leafless, thorny melon-bearing bush that grows in the Namib desert. It is a valuable and natural used by ≠Aonin commonly known as Topnaars that lives in the lower Kuiseb valley in the Namib Desert, north west Namibia. The fruits are collected and processed for food while seeds extracted are eaten and sold as a source of income. The Fruits are harvested in the months of August to December, a period that sometimes extends up to May the following year.		Topnaars (≠ Aonin)	Aramstraat, Erongo Region
046	!Hao!nasi/kho/gaub	Namastap music 1960's	!Hao!nasi /go/gaub music is rich with elements of music. The community has their own way of how they analyse and identify the elements of music. Chord progression of Tonic, subdominant and dominant are common in music similar as western music, but the community has created their own names for 1,4,5 chord progression. Terms like (full C), (Half C) and (G-cross) are used for chords and for melody term (queen) is use.		Nama community	Gibeon, Hardap Region

047	Sa-i	Traditional powdered perfume	<p>The Traditional Perfume known as (Sa-i) is a practice that derives from the Nama communities. The perfume is made from !uru and †gae plants as well as urubaba sticks.</p> <p>Stones and concrete blocks are used for grinding and crushing the plants. Making the perfumed powder requires the knowledge on choosing the different plants to make the perfect combination.</p> <p>The powder is used as a deodoriser for beddings and helps babies to sleep peacefully among others.</p>		Nama community	Hoachanas, Hardap Region
048	Okuruuo	Holy fire	<p>The values and practices of Ovaherero and Ovambanderu communities are centered around Okuruuo (Holyfire).okuruuo is placed between the main house and the kraal. It is believed to be where ancestors (ovati) and the creator (omuute) reside. The elder of the house hold called Ondangere rekindle the Holy fire every day.</p> <p>This done by the wife in his absence. The holy fire is used for various purposes such as treating the ailments, naming of newly born babies and many more.</p>		Ovaherero, Ovambanderu	Otjinene, Omaheke Region
049	Kalafo ya kulumwanoha	Treatment for snake bites	<p>People in north east Namibia make use of indigenous knowledge and skills in treating snake bites. A successful treatment requires knowledge of various herbs and behaviors as well as marks left from a bite.</p>		Subia, Fwe, Yeyi	Isoma Lyabainga, Malundu, Lupara sangwali, Choi, Zambezi Region

051	Litembu	Passage rite for girls	Litembu is practiced on the day the girl gets her first menstrual period. The aim of the ritual is for the girl to cross the passage of girlhood to womanhood. This marks the time her mother or grandmother begin to guide her on how to become good mother or wife.		vaManyo, vaMbukushu, vaKwangali and vaMbunza	Hoha Village, Kavango East Region
052	Tama-!xun	Wild melon dance game	The wild melon dance game is a traditional game performed by women and girls. It is performed using a round shaped object "ball" curved by men from a tuber plant known as the wild melon. Women and girls stand in a semi-circle. One woman who holds the ball leads in singing and throws the wild melon to the next lady from her right hand side. The wild melon is thrown in a sequential order. The game stops when a man catches the "ball".		Jul'hoansi community	Dou-pos, Otjozondjupa Region



 Gabriel Sinimbo
 Permanent Secretary



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