



**TO:** All News Editors

**FROM:** Ovaherero-Ovambanderu Genocide Foundation (OGF)

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**SUBJECT:** MEDIA STATEMENT BY THE AFFECTED COMMUNITIES REGARDING THE TRADITIONAL RECEPTION OF THE JUST REPATRIATED SKULLS ON THE OCCASION OF THE ANNUAL COMMEMORATION OF VICTIMS OF IMPERIAL GERMANY'S CONCENTRATION CAMPS

**VENUE:** VINETA STADIUM (Assembly and Reception Point)  
SWAKOPMUND

**EMBARGO:** MONDAY, MARCH 24, 2014, 12H00

**MEMBERS OF THE MEDIA**

**RESPECTED TRADITIONA LEADERS**

**FELLOW MEMBERS OF OUR COMMUNITIES**

**LADIES AND GENTLEMEN**

In view of the recent exclusion by the government of the Republic of Namibia of communities whose ancestors were brutalised by the government of Imperial Germany during the wars of resistance dating back to the years 1800, and especially 1896 with the execution of Ovambanderu Paramount Chief, Kahimemua Nguvauva, and Nicodemus Kambahahiza Kavikunua at modern Day Cross Barmen, from duly undertaking the trip to Germany to rightfully receive skulls and remains of their ancestors.

And the consequent sabotage and abortion of the requisite imperative rituals on the receipts of such skulls and remains as befits Namibian traditional practices, the affected communities and their traditional leaders are of the opinion that such skulls and remains of their ancestors cannot find permanent aboard wherever they are and are going to be, until such the requisite rituals have been carried out.

To us the affected traditional communities such rituals are not intrinsic in themselves, but a holy process in our sacred existence of our being as traditional communities, providing us with the all-important spiritual connectivity with our ancestors, and the attendant spiritual expiation that comes with such spiritual connectivity.

Thus, it would at best be a gross dereliction of our spiritual traditional self and essence, and duty, and at worst turning our back on our ancestors tantamount to at best denouncing their spirits, and at worse tantamount to the desecration of the final resting place, if we cannot conduct such rituals irrespective of the attitude of our government, and the government of the Federal Republic of Germany, which they blatantly and bluntly manifested against our communities and their leaders with the latest repatriation of the skulls and human remains.

As it may be well known, thousands of our ancestors perished in concentration camps in Windhoek, where the new independence museum have been erected, at Shark Island in Lüderitz, and in Swakopmund. It is also a common historical fact

that the skulls, and remains, which have just been repatriated, are from these victims of these concentration camps, who are our direct ancestors.

It is thus only be befitting as we are going to Swakopmund to remember those vanquished but unsung heroes and heroines of these concentration camps. We are not only paying befitting tribute to the memories of our ancestors but also duly spiritually and ritualistically welcoming the recently repatriated skulls and remains.

It is only with these requisite rituals, which we have been denied from undertaking as a traditional people and the direct descendants of the victims, that we can reconcile with the spirits of our ancestors, and with ourselves for that matter. This is our historic duty, and an inalienable right that no earthly power, can ever deny us for ever but only temporarily as happened recently. Hence our emphasis with the theme of this year's Swakopmund commemoration and the welcoming and reception of the skulls and human remains that:

### **IT CANNOT BE ABOUT US WIHTOUT US!**

Our ancestors have ever since their massacre been calling on us for their redemption in terms of ensuring that their human remains are eventually restored to their former whole. This has started happening as we are seeing with the beginning of the repatriation of the skulls in 2011 and most recently. This is not because of the goodwill and magnanimity of any earthly powers that may be, but because of the undying spirits of these ancestors, that in turn they seem to have instilled in their descendants.

Like the descendants of the victims did in 2011 to thank their ancestral spirits for their act of restoring their skulls and remains in 2011, and have been doing all the years with their pilgrims to their sacred shrines, it is only befitting on this occasion to converge on Swakopmund the weekend of March 28-30, sacred rituals, especially in view of the recent repatriation of the recent skulls and remains.

That is why the affected communities and their traditional leaders, on this instance, wish to engage themselves spiritually and peacefully in Swakopmund. Of course all Namibians are welcomed provided they respect the sanctity and refrain from such sacrilegious behaviour and conduct such as manifested before and with the return of the recent skulls and remains.

In this regard and in this spirit, the presence of members of the media, as is of the general well-meaning public, shall be highly appreciated at this highly spiritual and peaceful reception of the skulls and remains of our ancestors.

Please, kindly accept, the highest assurances of the benevolence of our ancestors.

### **I THANK YOU**

**DATE:** MARCH 28-29, 2014