



Africa 2009 Newsletter

Africa 2009

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organisations



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Special Issue Slavery and its Abolition



JULY 2004

Editorial



Anyone who has had the opportunity to study one of our continent's numerous traditional cultures will not have failed to note Africans' very great attachment to the land of their ancestors. In African mythologies, gods and divinities live or are embodied in precise natural places or objects where they are venerated, consulted or thanked and which may sometimes be associated with prohibitions. These sacred places may be hills, mountains, lakes, rivers or even simply a spring, a well, a tree or a rock. Each village has one. Indeed, how could men settle in a place without making a pact with spirits of the place? How could they survive in nature without respecting it or taking care to maintain its equilibrium. The gods would not fail to make their will known in their own way. Consequently, many African peoples have firmly anchored within themselves this concept of respect for mother nature, a concept very similar to what we would call today sustainable development. In this framework, tradition also governed problems of life in a community with rules of behaviour aiming to strengthen family cohesion and, more widely, justice and social cohesion. An essential part of this is the cult of ancestors, which, by going back in time, enables the person to recognise himself in common ancestors and, beyond this, in guardian divinities.

In these conditions we can imagine just how hard it must have been for an African to bear being put into slavery. The loss of freedom, the hard work, bad treatment and brutality were most certainly difficult. But, above all, these links to the land, the family and the community were all factors of equilibrium that were lost and this probably caused a traumatism that was even more unforgettable and unforgotten by many of their descendants. Moreover, some of these descendants made great efforts to preserve the memory of certain religious practices to maintain their ties with their origins. For example, the use of the Fa divination system is very present in Brazil and the Caribbean Islands.

Of course, the raids by slave traders were also very difficult to bear for the communities for it was rare that there was no bloodshed, families lost brothers and sisters and, communities often lost those who would have been their strongest. And, finally, there were the rivalries that this trade generated. The slave trade in Africa was a disaster, not only due to the human losses but also due to the conflicts

between communities that it generated. The transport of slaves from inland areas needed organisation and there still remain some tangible traces of this: sites of slave markets, houses where slaves were held, etc. A certain number of fortifications (villages and towns) and even architecture taking defence into account, explained by the need for protection against raids, all testify to this period where insecurity reigned in the villages. However, the most impressive remains of built heritage dating from this period are the numerous fortifications and strongholds located on the Ocean front, those in inland areas being few and far between.

Our Africa 2009 Steering Committee, answering the call of the UNESCO Director General, decided to participate in the « international year for the commemoration of the fight against slavery and its abolition » proclaimed by the United Nations General Assembly. It is in this framework that, this year, some of our programme's activities will be dedicated to Built Cultural Heritage sites linked to slavery. In addition to this issue of the Africa 2009 newsletter, our directors' seminar will, exceptionally, be widened to include all African countries and will broach the sometimes sensitive issue of the conservation and enhancement of sites linked to slavery. Moreover, the sites for practical exercises during the regional course will be linked to slavery. This will also be the case of sites chosen for the development of two new on-site projects.

The conservation of these sites and monuments is part of the « memory obligation » for this tragedy and the impacts that it had on our contemporary world. The Built Cultural Heritage sites linked to the slave trade are most certainly in a category of their own. They bear not only emotions that must be respected but also traces that must not be erased.

Several of these sites, in particular those that have already received World Heritage listing, for instance Goree Island in Senegal, James Island in Gambia, the Forts and Strongholds on the Ghanaian coast and Zanzibar, have become places of pilgrimage for the African diaspora. This often important moment in the life of descendants of slaves, is, also an irreplaceable opportunity for the African peoples to help them discover their ancestral roots, the wealth of African cultures and the major contribution that these have made to the development of the world's cultures. We

have still many elements in our heritage bearing many values to be discovered by our exiled brothers and people throughout the world. This is also an opportunity for our countries to become better organised and, finally, to benefit from our cultural and historic heritage for our economic development. Initiatives such as the "Roots Festival" in Gambia, to which this newsletter relates, must be encouraged, strengthened and widened, serving as a basis for the development of tourism that could extend from the coast to the inland areas, to the places where our roots are still very much alive.

The work to identify, protect, safeguard and develop our historical and cultural sites which falls on us, professionals in the conservation of our Heritage, is enormous and we are happy that we continue to benefit in this task, through the Africa 2009 programme, from the assistance of our partners, the UNESCO World Heritage Centre, ICCROM and CRATerre-EAG. Many thanks also to all the donors who have enabled this programme to see the light of day, who have proposed its strengthening following the first positive results and who continue to give it their support.

Raymond ASOMBANG

CHAIRMAN OF THE STEERING COMMITTEE
AFRICA 2009

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Africa 2009 and its evolution

Africa 2009 is a joint effort of African cultural heritage organizations, the UNESCO World Heritage Centre, ICCROM, and CRATerre-EAG. Its objective is an increased national capacity in Sub-Saharan Africa for management and conservation of immovable cultural heritage with the following expected outputs :

1. national awareness as a means of promoting political, institutional, financial, and community commitment;
2. trained national professionals and other skilled persons involved in the conservation and management of the immovable cultural in the participating countries;
3. an active network for exchange of information and experiences;
4. effective and efficient management and implementation of the programme.

This programme is rooted in the notion that the problems facing conservation in Africa must be addressed not only through technical solutions, but also through better taking into account the relationship between the immovable cultural heritage and its social, environmental and economic aspects.

AFRICA 2009 is structured to take advantage of activities at two levels.

- At the regional level, the Projet Cadre favors reflection and the progressive development of ideas, guarantees continuity within individual activities, and allows for the dissemination of results obtained by the programme. Courses, seminars, research projects, and the improvement of networking are implemented, based on the realization that the best way to treat problems is

to work together, share ideas, and develop common frameworks which can be adapted to specific local needs.

- At the site level, the Projets Situés ensure that AFRICA 2009 is deeply rooted in the realities of the field while responding to specific needs of selected sites in terms of training and implementation of conservation activities.

Information from Projets Situés nourish the activities developed within the Projet Cadre, while in turn, the knowledge and new ideas developed in the Projet Cadre are used to enrich the methodology of later Projets Situés. Through this continuous loop of feedback and response, the programme creates specific references and models which can be used for planning and management at both the site and national levels.

The period 1998 - 2001 was conceived of as the pilot phase for the programme. A core set of activities were gradually introduced and improved upon during this period. In 2002, the Consolidation Phase was introduced taking into account the results of an independent evaluation of the programme and the recommendations of the Directors Seminar in 2001.

Therefore, 2003 was the second year of this Consolidation Phase. As had been requested, the number of activities of the programme has continued to grow and continuing activities are being improved. In that respect, the programme has launched 2 new types of activities, the technical course and the national seminars. In addition, a new "evaluation and planning" activity, related to the regional courses has been organized. Finally, two first scholarships have been provided for advanced university studies.

Since the launch of AFRICA 2009, a Steering Committee oversees the progress of the programme. The Committee is made up of 4 African cultural heritage professionals (2 from Anglophone and 2 from Francophone countries) and one member each from the three international partner organizations, ICCROM, the UNESCO World Heritage Centre, and CRATerre-EAG.

Members of the Steering Committee in 2004 are:

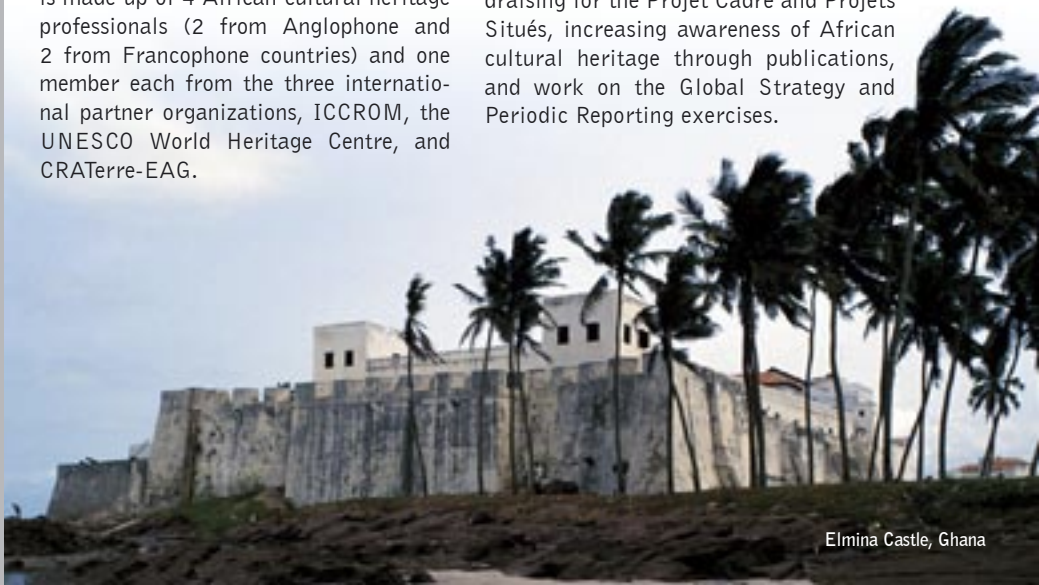
- Raymond Asombang – Ministry of Culture, Cameroon (chairperson)
- Oumarou Nao – Direction du Patrimoine Culturel, Burkina Faso
- Pumla Madiba – South African Heritage Resources Agency, South Africa
- Dr. (Chief) Omotoso Eluyemi – National Commission for Museums and Monuments, Nigeria
- Thierry Joffroy – CRATerre-EAG
- Joseph King – ICCROM
- Lazare Eloundou – UNESCO World Heritage Centre

In accordance with the agreements that have been established in 2003 with EPA and PMDA, a representative of each of those two regional institutions is invited to participate to the Steering Committee Meetings.

In addition to the selection of members of the Steering Committee, the Directors Seminars have been used by the programme as a forum to report to Directors on the state of implementation of AFRICA 2009 and to give them the opportunity to make recommendations on future activities. Each Directors Seminar has produced a set of recommendations with specific proposals for the future of AFRICA 2009.

The Secretariat of the programme is at ICCROM, which is charged with the day to day management of the programme. Implementation of activities of the Projet Cadre are primarily overseen by ICCROM, while CRATerre-EAG is primarily responsible for implementation of the Projets Situés (in both cases, always in partnership with African institutions). The World Heritage Centre, in addition to participating in the strategic development of the programme, is also involved in the preparation, with States Parties to the World Heritage Convention, of proposals for Projets Situés, fundraising for the Projet Cadre and Projets Situés, increasing awareness of African cultural heritage through publications, and work on the Global Strategy and Periodic Reporting exercises.

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Elmina Castle, Ghana

Projet Cadre

5th Regional Course

For this fourth edition of our newsletter, we have asked to two of our participants to give their impressions on this 5th regional course which was organised at PMDA, Mombasa, Kenya, August 25 – November 14, 2003.



The year 2003 was a blessed one for me as I experienced different situations both in my educational background as well as my cultural norms. The Africa 2009 5th Regional Course has enriched my knowledge on African Heritage as well as the problems and challenges that hamper conservation work in the African context.

As an employee of the National Museum of Namibia, Department of Archaeology to be precise, I needed to widen my knowledge on heritage to a certain extent and I did just that through Africa 2009 Programme.

At the beginning of the course all was not simple. I also did not feel so comfortable

On the 23rd August 2003, I left Nigeria to arrive in Mombasa where I was accommodated with five other participants in a designed traditional architectural building that over looks the Indian Ocean.

The history of 5th Regional Course will be incomplete without mention of the Mombasa old town. The people are very accommodative, tolerant, hospitable and directive. The aesthetic looking with several narrow roads/streets passing in between the tall buildings, fort Jesus Museum, the experts of PMDA and the different types of fruits and foods in this Island (old town) are things that cannot be forgotten.

The course itself, was a fantastic one as all objectives were met. The course has impacted positively on all of us. It gave me marvellous insight, knowledge, skill and forum for dynamic interchange. It gave me effective, efficient and useful means of obtaining a broad information concerning management of immovable cultural Heritage in Africa, and this is already useful in my professional activity.

to my country (Namibia). The fieldwork carried out, especially the one at Mama Ngina Drive Park - an has enlighten me highly. The wide range of heritage types found on the East Coast of Kenya was very beneficial.

The Management Plan Process was the core of the course. This eight weeks group work has not been easy as participants had to bear with challenges and differences between them. But this part of the course which aimed at developing management plans was the most interesting. Shimoni Village is a cultural landscape south of the of Mombasa. The benevolent people of the village welcomed us with open hands

The eight weeks practical experience from the elaboration of a draft management plan for Shimoni cave sacred Grove will continue to linger long in me. The small charming village of Shimoni was once the Headquarters of Trade between Arabs and Chinese. It has numerous interesting sites. The project to adapt Shimoni cave as a tourist centre will serve to generate revenue for the development of the Shimoni community.

Apart from the course contents, social and outing activities served as a pointer for emulation. The visits to Ngomongo village, Bamburi Haller Park, Mama Ngina Drive, Gade ruins and many other sites widened my eye scope in term of conservation and management of immovable culture Heritage.

Another unique experience was my paper presentation during the Director's seminar. The paper which was on my country reflection titled "Site Inventory and Pathology" gave me the rare opportunity of placing me side

after I learnt that my fellow participants were Historians, Architects, Archaeologists, Directors, etc, whereas I was a mere Technical Assistant, with just a little more than five years experience in the field. But finally, this did not deter me to give positive contribution and I actually participated in all activities.

The topics introduced to the participants were most relevant especially

and were always ready to lend a helping hand made our work at Shimoni easier. The meetings we had with the stakeholders were extremely informative. Having been working at Shimoni Village made me understand the other end of African culture and I applaud the population of Shimoni for its hospitality.

Mombasa is the place I came to meet and know many friends. Baba, the old man who sat at the doorsteps next to our landlord's house became like a father to me. Even though my Kiswahili was very poor I could still get along with it and could also communicate with him making use of the sign language. It worked perfectly.

My family at Hinawy House (William, Julianne, Amel, Helen, Amos and Gladys) made my stay in Mombasa comfortable especially when I was home sick. And finally, going shopping in the Old Town was another activity that made my stay in Mombasa memorable..

Africa 2009 Programme has introduced me to the diverse heritage of Mombasa's Old Town and I appreciate the generous offer I got to attend this course.

ASANTE SANA* AFRICA 2009 PROGRAMME!

FOUSY KAMBOMBO
NAMIBIA

**Thank you very much*

by side discussions with the Director General of my institution and other Directors from various countries.

Indeed, the benefit of this course has started to yield fruits. As I did promise during the presentation, I have began training/workshops for Heritage professionals in my institution on how to draw management plan for heritage sites. As a pilot project we have just completed a draft management plan for «Ogiamen Palace» in Benin City.

The inventorization of historic buildings with outstanding values is in progress in Edo State and will soon be extended to other states. This is with a view of creating a National Register. I am grateful to Africa 2009 Programme. I also appeal for logistic supports as we continue to face the challenges ahead of the vast works.

AMOS E. OLORUNNIPA
NATIONAL MUSEUM, BENIN CITY
NIGERIA

Inventory and Documentation of Immovable Cultural Heritage

1st Technical Course

The first Africa 2009 technical course on the topic of inventory and documentation of Built Cultural Heritage took place in Bafoussam in Cameroon between 30 June 2002 and 25 July 2003.

After organising four regional courses and several seminars, the Africa 2009 Programme completed its action in the Framework Project by organising technical courses designed to provide answers to specific technical problems.

The 1st Technical Course tackled the essential issue of ways of identifying African built cultural heritage with the aim of completing the national inventories and facilitating their management. It was in



inventory policy adapted to the special characteristics of their country, forming the partnerships necessary for executing inventories and linked documentations and co-ordinating their effective on-site implementation and, finally, to enable them to better know the procedure for drawing up a preliminary list prior to World Heritage listing.

Theoretical presentations and case studies on the inventory methods and techniques alternated with practical exercises out in the field, thus underlining the close relationship between, on the one hand, the policies and aims of the inventory and, on the other hand, the special characteristics of the heritages and the means available. The courses were structured according



This technical course was designed in a spirit of exchange between, on the one hand, the participants and speakers and, on the other hand, the participants themselves, in particular during group work. Active participation, stimulated by tasks performed in sequence and appropriate teaching tools, enabled each person to better understand the concepts of inventory and documentation. Over and above these exchanges between professionals, the course enabled ties to be strengthened with heritage holders.

Participants returned home with new skills enabling them to better prepare and execute inventories. They acquired this knowledge through courses in theory and practical exercises, with an introduction to a work methodology and the opportunity to handle tools specific to an inventory (compasses, GPS, etc.)

The Africa 2009 network has extended and intensified inter and extra professional exchanges. It has also been the opportunity to create an association of professionals in Central Africa and better inform participants on the activities of Africa 2009.

During this course Africa 2009 strengthened its collaboration with several local partners: the sub-regional office of UNESCO in Yaoundé, the Ministry of Culture, the Division for the Cultural heritage of Cameroon (DPC), the Provincial Delegation of Culture in Bafoussam, and numerous resource people identified during activities prior to the Africa 2009 Programme.

Finally, local partners and site holders benefited from the various studies carried out on their cultural sites, tribute being paid to these by the high attendance of authorities and the local population at the closing ceremony.

In addition, the wide media coverage of this experience contributed to raising awareness among the population. It helped underpin and energise the national inventory work by encouraging decision-makers in the Ministry of Culture and DPC in their venture.

response to the needs expressed by institutions in a survey conducted in 1996 and confirmed at seminars of successive directors, and also constituted a rational follow-on to the major efforts developed over the last few years by UNESCO to improve the readability of the African heritage internationally.

The objective of this course was to reinforce capacities in the inventory field by offering twenty or so African professionals the opportunity to exchange theoretical and practical ideas focusing on the inventory of various heritage typologies.

Scheduled over a period of four weeks, the course was intended to provide participants with the means of actively contributing to the preparation of an

to the reasoning behind the implementation of the inventory, in seven stages: pre-identification, marking, localization, inventory, documentation, archiving and inventory use.

The participants produced 5 draft inventories based on 4 different typologies of the region of West Cameroon. These examples illustrate the four main categories of World Heritage (cultural site, monument, complex and landscapes) and enable the wealth and diversity of the African Cultural Heritage to be highlighted. During the last part of the course reserved for result evaluation, the participants drew up guidelines for executing an inventory, a practical tool providing a summary overview of the lessons of this 1st Technical course



Projet Cadre

2nd Workshop on dry stone structures



A technical workshop for the inventory and documentation of dry stone structures was held in Gaborone, Botswana between 2nd and 18th July, 2003. The workshop attracted participants from nine African countries namely Botswana, Cameroon, Kenya, Namibia, Nigeria, Lesotho, Mozambique, Zambia and Zimbabwe.

The objectives were

- a) to come up with an inventory form of dry stone structures for Sub-Saharan Africa,
- b) to share experiences in the field of documentation and inventory of dry stone structures,
- c) to establish a database for dry stone

structures in Sub-Saharan African and d) to develop a more comprehensive and useful documentation system for all dry stone sites in Africa.

The workshop also introduced methods of monitoring dry stone-walled sites. The format of the workshop included presentations on dry stone heritage in the nine African countries represented, and sessions on documentation systems and management of inventories as well as a filled component carried out at two national monuments in Botswana. Participants felt that the most positive aspect of the workshop was the field trip in which they were actively involved in the creation of inventories for four sites viz., Domboshaba, Majojo, Pikwe and Majande. It also involved carrying out documentation exercises like archaeological surveys, mapping and condition surveys for Domboshaba and Majojo. The field trips has also assisted participants in the tasks of monitoring methods/ systems for dry stone walled sites used in Zimbabwe which could be also be introduced in other sub-Saharan Africa countries.

Participants were divided into two groups (Northern and Eastern) during the works-

hop for the purpose of effective co-ordination of the documentation exercises. The two groups carried archaeological surveys for the two sites to establish the extent of the monuments. They also mapped, created wall registers and produced two condition survey reports for Domboshaba and Majojo.

The workshop resolved to have a Project Situé in form of a restoration workshop at Domboshaba in Botswana and also to carry out an inventory and a condition survey for Sukur World Heritage Site. It also resolved to the creation of a regional database for dry stone walled sites in Sub-Saharan Africa. The participants also agreed to share information pertaining to the conservation of dry stone structures through exchange of conservation reports and publications. Finally the workshop made a commitment to publish a book to reflect the distribution, typology, and construction techniques of dry stone walled structures in sub-Saharan Africa.

OLAKUNLE MAKINDE
NIGERIA
ASHTON SINAMAI
ZIMBABWE

Scholarships

My experiences at the university began on 19th February 2003 when I arrived at the Harare International airport. As I queued to have my passport stamped, I was delighted to see a familiar person who had also just arrived with another flight. This was a fellow student from Botswana named Matlhodi Mmutle. I had known her in 2001 when we attended the Africa 2009 3-months regional course on conservational and management of immovable cultural heritage at Mombasa in Kenya. This helped to ease my anxiety and worries in the foreign country. We hired a taxi and travelled to the university where we were assisted by the Director of international relations to get accommodation. The following day we reported to the department of history for registration.

The masters in heritage studies course runs for 18 months on full time basis. It consists of 12 months of course work

and 6 months dissertation. The course is taught through a combination of lectures, seminars, fieldwork and discussions. After the course work, students embark on a six months thesis in any field related to heritage studies. I found the teaching of the course enjoyable and exciting. There were moments when we would be relatively free especially at the beginning of the semester before getting busy with coursework. This would be followed by stress as assignments build up and deadlines draw close.

From the timetable, one can incorrectly think that there is a lot of free time available because in a week there we had just eight hours of lectures. The rest of the time is meant for library research. I came to realize that with careful planning, self-discipline and proper time management I could always beat the assignment deadlines. I was able to perform well in examinations

because of this. Indeed I was awarded a university book prize for attaining a distinction in GIS course.

Life was not always smooth at the university. There were times of loneliness when I would miss my home country, Kenya but I spent most of my free time particularly Sundays touring the city of Harare. The Harare weather sometimes got too cold for me, as I was not used to temperatures below 10° Centigrade. The worst experience however was when the university students went on strike in solidarity with the opposition party as they protested the sharp price increases in the country. The anti riot police stormed into the campus and beat up anybody on site including those in the hostels. There was nowhere to run to and many of the students were beaten, injured and arrested. All this was happening as we were writing our first exam. After the paper, we had to request our dean to drive us to our

A data bank for the ICH in Africa

Cultural heritage is the tangible and intangible evidence of our past. Without a doubt, the past of any group of people is crucially important because without a past, there can be no present. The present way of life, rules of societal relationships, systems of inheritance, economic life and



political orientation are all intrinsically held together by the cumulative past experiences of that society.

Documentation is essential because it is a tool to facilitate planning, maintenance and monitoring of our cultural built heritage. Documentation and inventory are effective instruments for legal protection, conservation and management of our cultural heritage. Lack of adequate data, problems of access to

information, problems of sharing and dissemination of information, limited financial means for research, lack of adequately trained personnel and lack of tools and equipment are some of the major constraints with regards to the proper conservation and management



of our cultural heritage properties. To curtail some of these problems, there is need for keeping a permanent record that needs to be updated periodically. As we are aware, information technology today helps to facilitate sharing and exchange of information amongst heritage institutions.

In January 2004, the AFRICA 2009 programme initiated a documentation project to develop a Database Mana-

gement System for immovable cultural heritage in sub-Saharan Africa. Inventory forms were designed and sent to heritage institutions for completion. This included a general inventory form for all site typologies, inventory forms for rock art sites, dry stone walled



structures and historic buildings / structures. Completed inventory forms from various institutions were logged into the database, which is installed at the Programme for Museum Development in Africa (PMDA) in Mombasa, Kenya.

The documentation project, in a nutshell, intends to create a comprehensive Geographic Information Systems (GIS) database and keep a record system for some of the important immovable cultural heritage places in sub-Saharan Africa. The project seeks to find a solution to some of the problems that hinder the effective management of our heritage and also encourage and assist heritage institutions to build documentation systems. The development of both manual and computerised databases will be made available to heritage institutions, heritage managers, students, researchers and the general public.

Without the active co-operation of stakeholders in the preservation of culture and the general heritage of the various peoples of the world, all the best intentions of the project will remain just intentions. It is strongly recommended that, professionals in the field of heritage management will hand-in and update their records regularly to make this important exercise a reality. As heritage managers our main concern is the protection, conservation and management of our immovable cultural heritage. Let us work together to safeguard our heritage for posterity.

residence because we could not dare walk around for fear of being beaten.

The course has widened my understanding of heritage management in Africa and in the international field. It is a

very good venture AFRICA 2009 programme as it increases capacity for heritage management in Africa.

Ephraim K. KAMARU
NATIONAL MUSEUMS OF KENYA

FRED KOFI AMEKUDI
SENIOR CONSERVATOR OF MONUMENTS
GHANA MUSEUMS AND MONUMENTS BOARD



Projet Cadre Legal Frameworks

Since the launching of the programme, our attention had been driven towards the need to develop an in-depth strategy towards the improvement of the legal frameworks for the conservation of Immovable Heritage. This is why we continue to develop numerous activities toward this goal and we are happy to see some first concrete results such as the recent revision of the Law in Mauritius summarised in p.9.

4th Thematic Seminar

BACKGROUND

At the 4th Africa 2009 Directors' Seminar, it was recommended that a seminar be held on the legal framework for the conservation of built cultural heritage in French-, Spanish- and Portuguese-speaking Africa,



as had been done, a few weeks previously, for the English-speaking countries. This request was taken into account by the Africa 2009 Steering Committee, and it was decided to hold this seminar in Ouagadougou. Detailed arrangements for the organisation of the seminar were agreed in the course of a preparatory mission.

SCIENTIFIC COMMITTEE

A Scientific Committee was set up to plan the seminar. A working meeting of the committee was organised by Mrs Marina Trappeniers in Grenoble, from June 16 to 20, 2003, attended by:

- . Oumarou Nao - Director of Cultural Heritage, Burkina Faso
- . Nayondjoua Djanguenane - Director of Museums, Sites and Monuments, Togo
- . Tereba Togola - National Director of Cultural Heritage in Mali
- . Thierry Joffroy - CRATerre-EAG
- . Vincent Negri - Jurist specialising in heritage law -

This core group invited Bakonirina Rakotomamonjy to the working meeting which enabled to take decisions to be taken on the exact objectives of the seminar, the results expected, the organisation of activities, the selection of participants and the choice of additional resource persons.

PRELIMINARY ANALYSIS

In parallel, two students of Cultural Heritage Law from Paris-Sud University, Jean Monnet Faculty, who wished to undertake some work of practical use during their pla-

cements at the end of their doctoral studies, proposed to carry out an analysis of African legislative texts relating to built cultural heritage, under the direction of Mr Vincent Néгри. In order to complete the supervision of the students' work, several opportunities



were taken for African professionals in the field of built cultural heritage to criticise it. This was done in the course of the preparatory meeting of the Scientific Committee held in Grenoble. The results of the work already carried out were judged to be very useful in enabling the strengths and weaknesses of the legislative texts to be properly analysed, in particular by the directors attending the meeting. It was therefore at their request, and thanks to their encouragement, that the work was continued, leading to the production of a document entitled "Comparative Analysis of Legislations".

While this document was being prepared, the participants were working on the preparation of their written contribution to the seminar, based on the guidelines drawn up by the Scientific Committee.

COURSE OF THE SEMINAR

The seminar was opened by the Minister of Culture, Arts and Tourism, who asked participants to carry out a realistic appraisal of the current situation so that they could work from sound bases to draw up specific proposals. After a brief presentation of Africa 2009 and of the general legislative framework in Sub-Saharan Africa, the seminar began with contributions from the participants, complemented by presentations given by representatives of WAMP, UICN, and the University of Ouagadougou. In total, 22 participants from 15 countries and 7 resource persons from 4 countries took part in the seminar's work, among them 4 women and 1, respectively.



Proposed synthesis were then presented and debated, enabling the most important points to be brought out, on the basis of which group work was organised. This led to 4 groups being formed, alternating between group work and plenary presentations. In order to harmonise the drafting of the texts produced by each group, a working group was established, made up of rapporteurs from the individual groups and representatives of the Scientific Committee. This working group was charged with drawing up the seminar's technical recommendations. In parallel with this working group, two other groups were formed, one working on general recommendations and the other on motions of thanks which were presented at the closing ceremony presided over by the Secretary-General of the Ministry of Culture, Arts and Tourism.

RESULTS

The seminar proved extremely interesting and very lively, enabling some very valuable results to be obtained. The most important of them are:

- . a twelve-page text presenting a basic outline and technical recommendations for the drawing up of appropriate national legal standards;
- . enhanced enthusiasm and skills among participants, which will enable them to adopt pro-active attitudes towards improving the legal framework in their respective countries;
- . general recommendations addressed to the highest authorities in the individual states, but also to Africa 2009 and to cultural heritage professionals themselves, concerning follow-up action to be taken after the seminar;
- . the strengthening of existing links between the Cultural Heritage Directorates and the Africa 2009 programme, an enhanced network of African professionals;
- . a higher profile for the Burkina Faso Cultural Heritage Directorate and its Ministry of Culture, Arts and Tourism.

The National Heritage Fund Act

Republic of Mauritius

With the unprecedented development which Mauritius is experiencing in all walks of life, there is the need to have a comprehensive legislation so as to safeguard, manage and promote our national heritage.

Mauritius has got a long tradition of laws related to heritage. As early as 1925, the British promulgated the "Ancient Monuments Act", a typical colonial legislation favouring Eurocentric values.

After independence, in 1985, this law was replaced by the National Monuments Act. But this Act proved to be ineffective. The National Monuments Board was just an advisory body desi-



gnating national monuments, but this was not done in a systematic way, neither based on scientific criteria.

Mauritius, as one of the signatories of the World Heritage Convention (1995), had to become in conformity with the aim and spirit of this convention. Therefore, the government promulgated the National Heritage Trust Fund Act which happened to come into operation at the end of 1998.

But still, this act revealed to be weak and the definition of heritage was still limited. This led to the preparation and further proclamation of the National Heritage Fund Act on 30 December 2003.

This new Act entailed consultations at regional, national and international levels. The draft of this bill was examined as a case study in an international Thematic Seminar organised by Africa 2009 in Zimbabwe in 2002. Also, several working sessions held with Thierry Joffroy, Africa 2009 programme, in my office, as director of NHTF, and references at the international level helped a lot in shaping the act to its present form.

The National Heritage Fund Act 2004
The objects of this new Act as defined by the legislators are :

- (a) safeguard, manage and promote the national heritage of Mauritius;
- (b) preserve the national heritage sites as a source material for scientific and cultural investigation and as an enduring basis for the purposes of development, leisure, tourism and enjoyment of present and future generations worldwide .; and
- (c) educate and sensitise the public on cultural values, national heritage and to instil a sense of belonging and civic pride with respect to national heritage.

This legislation on heritage has an overarching role wherein every Mauritian can find himself, enhances his potential of expression and preserves his cultural identity in the varied context of our plural society.

Distinctive cultural specificities and inter-cultural relations are recognised, nurtured and expected to develop both in themselves and in a dynamic relationship with the wider heritage environment of Mauritius.

Unlike previous legislations the National Heritage Fund Bill caters for both the tangible and the intangible heritage. Relationship between natural and cultural heritage is also recognised. But moreover, intangible heritage has been given a very wide connotation. It includes traditions, customs, festivals, oral history, performing arts, etc . The intention is to liberate the imagination of the Mauritian in all possible ways, as regards appreciation and interpretation of all items of cultural significance.

This Act, in addition to the recognition and preservation of community values, also provides for collaboration among different stakeholders within the framework of shared heritage - public, private and the community partnership. Awareness and education is also commended. It should be education of cultural heritage - and not just education for culture and heritage.

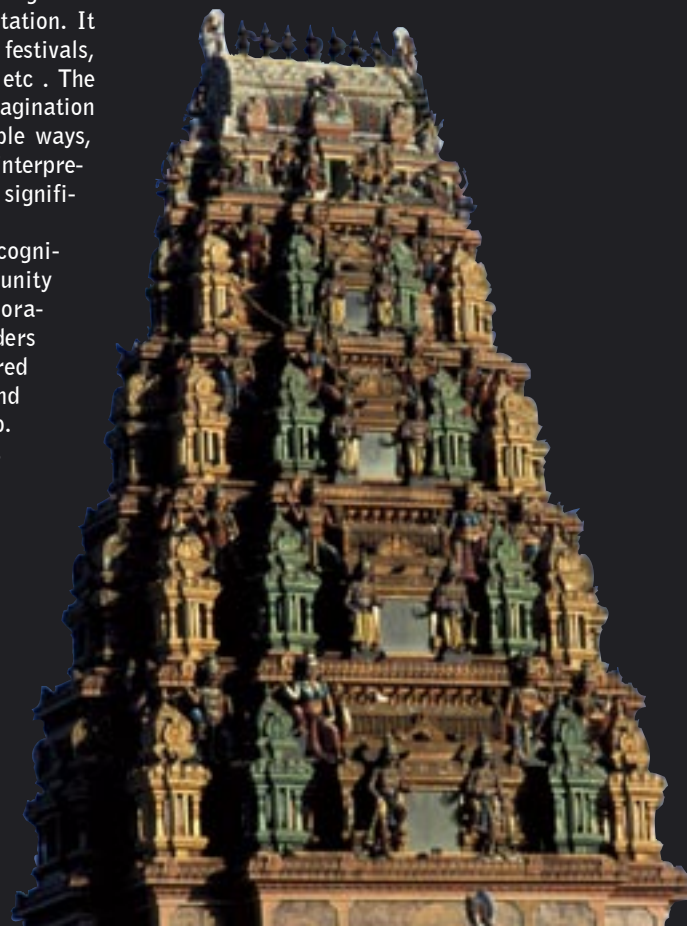
The Mauritian nation is the fruit of a worldwide diaspora. At its heart lies heritage of the world's greatest civilizations. Conserva-



tion of the immovable cultural heritage promotes a stable society and implies a recognition and respect for the differences and cultural identities. As such, it plays an important role in strengthening the culture of peace, preserving the specific values associated with sites and communities and helping to integrate people. The National Heritage Fund Act is the watch dog of Mauritian Heritage in all its depth and breadth.

PREMLALL MAHADEO

ADVISER ON CULTURAL MATTERS TO THE DEPUTY
PRIME MINISTER
EX DIRECTOR OF NATIONAL HERITAGE TRUST FUND



Projets Situés

Case Study



JAMES ISLAND,

its related sites, and the Abolition of the Slave Trade

IMPORTANCE OF THE RIVER GAMBIA

The banks of the river Gambia have been inhabited for long, presenting a favourable environment in which people could live comfortably and develop. The region was visited by Arab merchants and explorers, but it is from the early 15th century that the River Gambia became an important trading place. Europeans found this river more valuable as compared to other places in Guinea, Sierra Leone or Ivory Coast as it is closer to both Europe and America. Ships could safely anchor in the mouth of the river which also allowed them to easily reach the vast hinterland. The merchants came to purchase gold, ivory, hides and skins, gum, bees-wax, and above all slaves, in exchange for European goods such as jewellery (beads), guns and spirits.

By 1651, a representative of a company of Baltic Germans founded by the Duke of Courland (Latvia) acquired St Andrews Island from the King of Niimi and proceeded to build a fort. But in 1661 it was seized by the Royal Adven-

to be artificially extended to provide more space. Fresh water was often in short supply due to the seasonality of rains and limited cistern capacity. This made the occupiers dependent on the inhabitants of the mainland. In fact, contemporaneous with James Island was San Domingo, a Portuguese sett-



lement which had a well, gardens, a church and a cemetery. The ruins of a fortified storied house witnesses the existence of this settlement.

From Fort James, inland trading stations were supplied with goods by means of sloops. These commercial outposts were first made of mud walls

is found the Maurel Frères Building. It was built by a British merchant around 1840 and was last used by a French trader called Maurel. It is now houses a small museum on the Slave Trade.

THE ABOLITION AND RELATED SITES IN THE GAMBIA



The abandonment of James Island was related to the founding of Bathurst (1815), now the capital city, Banjul, following the recognition of the River as a British possession by Treaty of Versailles, 1783. Situated on the mouth of the River, Banjul, was more strategically placed than James Island for controlling the river traffic.

Section thro' A.B.



turers of England, and renamed James Island after the Duke of York. This set in motion a trend which saw the Island change hands between various European powers. Upto 1778 when the Island was finally captured and bombarded by the French, the Fort passed into various hands including a band of Welsh pirates. This persistent fighting and take over is partly responsible for the present ruined state of the fort. The Island was finally abandoned around 1783 when it had outlived its usefulness.

James Island's limited size posed difficulties for its occupiers. The island had

and thatched roofs, lightly fortified with cane palisades. Gradually, more durable materials such as boulders and lime were used. Such structures can be found all along the River.

Not far from San Domingo are the adjacent villages of Albreda and Juffureh. Albreda is a former French-dominated slave trading post with traces of Portuguese occupation. Juffureh is a typical Mandinka settlement with a history of involvement in the slave trade, which was popularized by Alex Haley when he traced his 'Roots' back to that village. At the edge of the village, on the river side,

After the Island was acquired from the King of Kombo, work was started on a barrack to house 80 men and on the installation of a battery of six 24 ponder guns and two field pieces. The passing of the Abolition Act of 1807 made slave traffic on the River unlawful. However, the French, Portuguese, Spanish and Americans continued to trade in slaves. Within months of setting up the base in Banjul, five slave ships were captured.

However, the Battery's fire power could not traverse the entire width of the river mouth and ships could escape by

moving towards the north. Fort Bullen was therefore constructed around 1827 on the north bank. With gun batteries on both sides of the river mouth, the British finally had full control over all trade on the River Gambia.

NOMINATION PROCESS

In 1994 The Gambia nominated James Island for inscription in the World Heritage List. The nomination faced tremendous odds as comparison was made with Goree Island in Senegal and the Forts and Castles of Ghana. The Gambia could hardly compete with these sites and needed to prove a difference that amounted to outstanding universal significance and also to demonstrate that it had the capacity to maintain sites of World Heritage caliber.



With the assistance of CRATerre-EAG and the Africa 2009 Programme, a new approach was adopted. This was to present James Island as a place witnessing the rivalry and fights of the Europeans powers to control trade in the area and to link it to other sites of relevance (15th to the 19th century); a continuum that illustrates periods stretching through pre-slavery times, the slave trade and its abolition, up to the colonial era. In the Six-Gun Battery and Fort Bullen, the Gambia has the only structures in the region that were purposely built to thwart the trade in slaves. With prepa-

ratory assistance from the World Heritage Fund and a grant from the World Monuments Watch, practical training programs geared towards strengthening local capacity as well as registering tangible improvements on the state of conservation were executed in 1997 and 2000. With these improvements, and the justification outlined above, the 2003 sitting of the World Heritage Committee approved the inscription of James Island and Related Sites on the World Heritage List under criterion (III) and (VI).

On the whole, the nomination process enabled NCAC to galvanize the disparate community interest in the sites. Stakeholder Committees were formed, bringing together the various interested parties to work towards developing



an overall management plan with sub-plans for the individual sites.

CURRENT ACTIVITIES

In 1996 the International Root Homecoming Festival was instituted to respond to the demand of visitors from the African Diaspora who had been flocking to the area after the publication of Alex Haley's book, Roots, and the television series that followed it. The festival, a bi-annual event, affords them opportunity to visit sites of relevance to the slave trade, pay homage to their ancestors, and discover the sights and sounds of

Africa. The organization of the festival has favored local initiatives to add value to visits to the area, including the development of a heritage trail which takes visitors to other sites of historical or cultural interest in the vicinity. Cleaning, clearing and tree planting are now a regular community activity.

The festival continues to grow, receiving increased participants and gaining a permanent place in the country's calendar of events. The sites continue to be well managed, especially by the caretakers who participated in the in-situ training programs which were both theoretical and practical. Signs of deterioration are promptly reported for remedial action by the caretakers themselves, or local specialist who were



incorporated into the team of trainees and are now au fait with the ethics of conservation.

The NCAC is grateful to the Africa 2009 Programme, the World Heritage Centre, and the World Monuments Watch for making all this possible.

BABA CEESSAY

PRINCIPAL CULTURAL OFFICER
MUSEUMS AND MONUMENTS DIVISION
NATIONAL COUNCIL FOR ARTS AND CULTURE
THE GAMBIA



Special Issue

Slavery and its Abolition



Goré Island, Senegal

Slave trade and slavery has probably been one of the most tragedical periods in the history of mankind. Through proclaiming 2004 as the « international year for the commemoration of the fight against slavery and its abolition » the General Assembly of the United Nations wishes to globalise the knowledge about this tragedy. The Director General of UNESCO, Mr. Koïchiro Matsuura, has emphasized the need to sensitize the world population and wishes that proper attention be given to this event so that it would have a good impact for future generations.

For us, African professionals, one of the most expressive forms of heritage that

recalls this tragedy is the immovable cultural heritage related to the slave trading. These sites and monuments are very tangible witnesses and so, are perfectly adapted to play a memory role. The presence of such heritage in many parts of Africa had to be fully present in this special issue of our newsletter. This is why we have asked our colleagues of the network to send us articles presenting sites and monuments that are present in their countries. These articles are presented in this second part of the newsletter after a recall of the UNESCO-WTO global initiative, the "The Slave Route" programme.

SEKOU KOBANI KOUROUMA

“the slave route” :

these places of memory make it a heritage of humanity

A painful past but the sites linked to slavery and the slave trade today deserve more attention for the following reasons:

- firstly due to their value proven by the world movement for recognition and « commemoration of the fight against slavery and its abolition »
- then because most of the sites bearing witness to this period are unknown;
- also because many of these sites are in a state of advanced deterioration or have disappeared.

This is the essence of the joint UNESCO-WTO cultural tourism programme on « the Slave Route ». Launched in April 1995 in Accra (Ghana), the main aim of this programme is to identify, restore and promote these places of memory, linked to the slave trade and slavery, which still exist and are scattered along the route taken by this trade. The inventory of these sites, their conservation and promotion by World Heritage listing are the objectives of safeguard and enhancement necessary for their continued existence.

How can this promotion be ensured and how can we respond to this obligation of memory ?

The implementation of this programme will « break the silence on the history of the slave trade and slavery » and ensure that the young generation can discover the relics of this great tragedy. It is in this framework that, since 1996, UNESCO has undertaken missions of sector-based support and site inventory in Africa, the Caribbean Islands and the Indian Ocean.

The Norwegian Agency for Development and Co-operation and the Italian government are participating in the financing of this programme. Promotional material, including brochures and leaflets, have been circulated in these places and sites of memory in the Luso-speaking countries in Western and Central Africa.

DEFINITION OF THE TOURIST ITINERARIES

Some ten or so significant sites on the « Slave Route » have already received World Heritage listing and can serve as the point of departure for itineraries reconstituting this painful past and underpinned by a relay of museums and research centres. On the basis of sector-based support missions and inventories, itineraries and tourist circuits can then be defined and implemented at three levels, national, regional and international, to better enhance the tourist potential

of the slave trade and slavery heritage. The slave trade had, in fact, no frontiers. Consequently tourist itineraries should be gradually developed between the countries that, historically, were affected by it. Memory tourism on «The Slave Route» can also constitute a factor of regional and interregional integration. This tourism must be designed and implemented in the perspective of sustainable development of communities with common borders, owners of the places, or even the entire country concerned.

But innovative action implies going beyond the promotion of sites, national heritage, to the promotion of the concept of « common heritage and plural identity » integrating the right of ownership and common enjoyment of these sites bearing witness to the slave trade - places of memory that it makes sense to include in the heritage of humanity.

Christian NDOMBI



Cape Coast Castle, Ghana

Gulf of Benin

Afro-Brazilian architecture, a mixed heritage

The Gulf of Benin offers a variety of architectural styles, inspired by local building traditions and influenced by external factors, in particular the slave trade between the 17th and 19th centuries. In fact, during these three centuries of contact between Europe, Africa and America, the current states of Ghana, Togo, Benin and Nigeria, constituting the "Gulf of Benin", played a major role in the deportation of slaves and the return of freed slaves from Brazil as of 1835.

The Portuguese and Brazilian slave traders, installed on the coast since at least the 12th century, and freed slaves, returning home in the 1830s, transformed the landscape of the coastal towns by introducing a typical architecture referred to as "Afro-Brazilian architecture" or "aguada architecture". Their creative genius led them to become the first project managers of modern towns.

Afro-Brazilian architecture is widely inspired by constructions in Portugal and Brazil. The design of buildings is very much based on aesthetics and functionality. There is special focus on circulation and ventilation; spacious corridors providing thermal insulation between the external walls and inner structures, and large, wide doors and windows ensure harmonious ventilation. Its special style of decoration is very rich and is noticeable around windows, at the base of walls and on columns.

Much use is made of wood, in particular in the structural frame, ceilings, floors and stairs; monumental sculpted wood paneling sometimes decorates the interior. Aguda residences are large and have gardens (orchards and/or vegetable gardens) for family needs.

But Afro-Brazilian architecture is not limited to private houses. In Porto-Novo there are several categories of Afro-Brazilian architecture. As well as dwellings, there are religious buildings, such as the large mosque constructed in the 1920s, the Protestant temple « Cité de Grâce » and even the cathedral « Notre-Dame de l'Immaculée Conception », all executed by master Afro-Brazilian builders.

This architecture has become a major part of the region's heritage. The study for the rehabilitation of the town of Porto-Novo conducted between September 2001 and April 2003 by the group EPA-EAMAU (Ecole de Patrimoine African -



Mosque of Porto Novo, Benin



Lagos, Nigeria

African Heritage School - Porto Novo, Ecole Africaine des Métiers de l'Architecture et de l'urbanisme - African School of Architecture and Town and Land Planning Trades - Lomé), enabled 403 Afro-Brazilian elements to be inventoried in the historic town.

However, it should be pointed out that the majority of the Afro-Brazilian houses that made the prestige of towns of the Gulf of Benin such as Porto-Novo, Ouidah, Agoué, Badagry, etc. are in an advanced state of deterioration. Of the 403 elements inventoried in Porto-Novo, more than 90% are in a bad condition. What a challenge for the owners and the public authorities!

Realising the value of their heritage, the former are now faced with the need to take action to safeguard it and make the major effort needed to ensure that Porto Novo is recorded on the World Heritage list. The safeguarding of the various constructions requires the preparation of an efficient rehabilitation plan and the organization of regular maintenance. The owners, in a double burst of motivation and impatience regarding these objectives of safeguard and enhancement, have formed associations in order to help each other and better protect their interests.

This greater awareness of cultural heritage is opening up new horizons in the cultural tourism sector. Indeed, the descendants of the Afro-Brazilians have a rich, varied traditional and modern heritage: culinary art, iconography, sculpture, music, etc. – a worksite where culture and tourism can be brought together at the service of development.

Gérard TOGNIMASSOU

HERITAGE MANAGER, ARCHEOLOGIST, EPA

Osogbo, Nigeria



Guinea

Cultural landscapes related to slavery

By taking into account hitherto unknown cultural sites linked to the slave trade in Guinea, we will be making a major contribution to knowledge of the «Slave Route». An appropriate approach to conservation would enable these sites, eloquent witnesses to a period of history, to be safeguarded and better developed.

SOURCES

We must cite, above all, general works, studies (international symposium on oral tradition and slavery, Conakry, 1990), ships' manifests, accounting documents and theses. Oral tradition, insufficiently exploited in this area, provides important toponymic and onomastic data. Finally these sites, survivors of a bygone age, have enormous potential.

FARENHYA, MECCA OF SLAVERY

Between the 16th and 19th century, segments of trade routes originating in Haute and Moyenne Guinea converged on their destinations in Maritime Guinea, for instance Rio Pongo, from where the slaves were channelled out. After undergoing sorting and magic spells, the slaves were embarked in Farenghya, Dominghia, Bakya and Kossinsing for Goree, then South Carolina and the Caribbean Islands.

The slave-trading down of Farenghya lay 190 km from Conakry in the Rio Pongo estuary, a discreet, deep inlet accessible by boat at high tide. It was a place of intense trading, where slaves arrived from Foutah Djallon via the neighbouring market of Bambaya. Old markets, places

for treating, subduing, sorting and loading the slaves all testify to the intensity of the trade. Remarkable remains of the trading post, slave depot, tombs and old cannons can be seen there.

WOMEN SLAVE TRADERS, A SPECIAL CHARACTERISTIC

Marie Faber (at Sagna), Elisabeth Frazer (Kanfarandé), Betty Heardh (Béréyiré Bafila) and Nyara Beli Mami Lithburn (Farinhya) were women slave traders known throughout the region. Farenhya owes its reputation, above all, to the « queen » Nyara Belli, one of the main players in the slave trade in the region. She inherited an estate from her husband Lithburn, an English slave-trader. She lived in strongly built « tata » or fortress linked to the outside, at the four cardinal points, by four gates, each protected by a mortar canon. Her English-style house on several floors (in ruins), with thick walls built using banco (earth mixed with organic materials, i.e. mud) and native wood, is on the confluence of the river Fatala where two stretches of sea join.

THE « SLAVERIES »

Inside the towns the slaves were housed by category. Ballandougou, the largest of the numerous slave depots in Niara Beli, was located at the extreme North of Farenghya. Moussa Conté, the guard at Ballandougou and a weaver in Nyara Beli, could « subdue » the slaves and remove any desire they may have to flee by making them sit on a white stone.

Barges ensured a shuttle service between the « slaveries » and the schooners anchored in the large estuaries, their remains no doubt submerged.

CONSERVING THE SITES

The remains of these sites are generally damaged. However local populations, realising the importance of their heritage, are ensuring the security of the sites and launching actions. The «Association pour la Renaissance de Farenghya» (Association for the Rebirth of Farenghya), set up by the inhabitants of the village, launched a project for the «reconstruction of Niara belli's palace», which should lead to joint decision-making under the moderating supervision of a Conservator. However, populations often do not have the means or the competences required for the task. In certain cases, negative cultural connotations prevent the sites from being maintained and, in other cases, there are conflicts between owners, etc. We are also seeing inappropriate work carried out on sites so it is really about time for action to be taken to remedy all these factors that are detrimental to the integrity of this cultural heritage.

To do this, the State (Tourism, Culture, Public Works, etc.) must now have recourse to specialists in conservation and site management; and, above all, make such specialists available in sufficient number.

Abou SOUMAH
Sékou KOBANI KOUROUMA

Togo Wood Home

In 2001 UNESCO initiated the inventory of sites linked to slavery in African countries in the framework of the «Tourism on the Slave Route» project steered by the Ecole du Patrimoine Africain (EPA-African Heritage School) for French-speaking countries.

The work by experts made it possible to better know the dimensions of targeted sites and the scale of the dangers threatening the remains that bear witness to the slave trade in West Africa, some of which may well disappear if appropriate action is not taken.

There is the example of Wood Lodge Home in Togo, listed among twelve sites selected for restoration and improvement works. Referred to locally as Wood Homé, this building was built in 1835 to perpetuate this profitable trade despite the injunctions of western powers and the surveillance of anti-slavery boats in the Gulf of Benin. It is located in Agbodrafo, 35 km to the south east of Lomé on the Atlantic coast. It was inhabited by Wood, a Scottish slave and general trader, who

only left the region at the conquest of Togo by the Germans in 1884.

This house in the Afro-Brazilian style inspired by Portuguese baroque architecture in Brazil, remarkable by its decorations of stucco moulding, curves and counter-curves, was also used as a depot where slaves could be held. They came from the depths of what is now Togo and the region of Abomey through the slave market of Dékpo on Togo Lake that borders Agbodrafo.

Wood Lodge Home played a major role after the Kings of Aného were prohibited from continuing this trade. Abandoned during the German colonisation, the site sank into oblivion, its history hidden by oral tradition.

The building is therefore in a state of advanced deterioration and action needs to be taken to save it.

A major site linked to the slave trade in Togo, Wood Home is part of the Slave Route tourist circuit and constitutes a remarkable element bearing witness to



the history of the Trade. It is essential for its conditions of conservation and management to be improved.

The proposed project to restore and develop the site comprises three stages:

- documentation and protection of the site
- restoration of the building
- development of the site.

The first stage, supported by the Africa 2009 programme, was launched in March 2004 and must be continued throughout this year.

Nayondjoua DJANGUENANE

DIRECTOR OF MUSEUMS, SITES
AND MONUMENTS IN TOGO



Shimoni is a small village on the south coast of Kenya. The name 'Shimoni' is a Kiswahili word that means "a place of the hole "or" inside the hole. This place is so named because of the existence of caves by the seashore that have been formed as a result of natural forces. The caves cover over 5Kms and have complex tunnels. The caves are said to have been used as a place of confinement for the slaves before shipment to the slave market in Zanzibar, more specifically during the peak of slave trade in the 18th century.

The shimoni slave caves of southern coast

After a survey to situate the caves within the Shimoni cultural landscape, we carried out oral interviews with various local elders and excavated various parts of the cave in order to ascertain its ancient use.

The excavation was done up to three meters deep. The site has a complex stratigraphy with some layers appearing several times. This may be an indication that the section excavated was a dumping site. It appears that after a certain period of dumping, a sterile layer of brown murrum was put on top to cover the waste. There are several layers with ash and charcoal, which suggests that even household hearth refuse was dumped here.

The finds consisted of local and imported ceramics. The imported ceramics included European and local variant of Red Indian wares. There were also local ceramics, glass, iron fragments as well as few whole iron pieces, bone of probably cattle, chicken and fish and a single coin dating to the time of King George

IV. A major finding was two complete iron implements that had a bent front, and another long part with holes in it. We suspect that this may have been used as neck shackles, with the holes used in tying an individual to the iron hooks on the cave walls. There was another one complete iron ring, which may also have been used to tie the legs.

The presence of some iron hooks fastened to the cave wall as well as the presence of the iron shackles support the idea that the cave may have been used as a storage point for slaves before being transhipped to Zanzibar and other slave markets. The scanty presence of imported exotic ceramics may tend to support the view that the people who lived in Shimoni at this time were not permanent residents, but rather transitory and so, did not need to bring in expensive imported ceramics.

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Slavery in a historical perspective

Mauritius lays no claim to an autochthonous population or to an indigeneous culture. Though its area covers 720 square miles, Mauritius occupies one of the most strategic positions in the Indian ocean, half-way between the South of Africa and the South of India and on the direct route from Malaya to Madagascar. It is one of the most recently settled countries on this planet. Its permanent settlement and evolution has taken place only within the last four centuries:

The Dutch were the first Europeans to try to colonise Mauritius but they abandoned the island in 1710. During the Dutch settlement, about a hundred slaves were brought across from Madagascar but most of them ran away and marooned into the forests.

The two colonial rules which followed, French (1715 – 1810) and English (1810 – 1968), created many imbalances in our society. Slavery and the slave trade continued to satisfy the needs of the plantation economy. The slave originated from different regions of the world, principally from Madagascar, The East African coast, Guinea and Pondicherry.

The slaves had different mother tongues, native customs, rites and rituals, superstitions, traditions connected with birth and deaths, stories of origin, sirandanes, rituals, music etc etc.... During their bondage the deep wounds inflicted by their masters made the slaves lose their cultural traits and identities. They

developed a dialect which with time has emerged as the creole language.

The plutocracy wanted the slaves to be ignorant of religion, education and culture. Should that happen they feared the slaves would internalise cultural values, start thinking, reasoning and taking stock of their strength.

In 1833 slavery was abolished throughout the British Empire but the local plantocracy was reluctant to implement the Act of Abolition. It was only in 1835 that under pressure by William Nicolay, the British governor, slave owners accepted the emancipation of slaves in return for a compensation which rose to more than 2 millions pounds from the British government. By that time, out of a total population of 101,469, there were 76,774 slaves the majority of whom were Afro Mauritians.

The ex slaves refused to work in the sugar plantations as they considered it incompatible with their newly acquired status of "freeman". This did not burden the land owners too much as they had discovered an almost inexhaustible alternative supply of cheap labour in India. Thus the floodgates were opened for the cruel exploitation of indentured labourers – the saga of a new system of slavery.

Evidences of cave settlement by slaves have been found in different localities of Mauritius. The main ones are loca-

Mauritius

ted in Baie du Cap, Le Morne, Plaines des Roches, Trois Cavernes and Black River Gorges. These cave sites need to be studied further. Converting the "Trois Cavernes cave" into a museum is being seriously envisaged by the authorities. Le Morne Brabant mountain and its environment have evidences of use by maroon slaves for seeking refuge to save their lives or escape persecutions. It is a place of historic importance and a centre of memories.

If Le Morne is the Cathedral for the descendants of slaves, the Aapravasi Ghat is the gateway for Indian diaspora. Both sites are in the preliminary list for award of World Heritage sites by UNESCO.

P. MAHADEO



South Africa

Mission Stations and the Emancipation of Slaves



One station that is famous for harbouring the freed slaves in South Africa is Genadendal that is found in the western Cape. Within two months of emancipation in 1838 the mission station received 456 former slaves (Scully 1994:215). The inhabitants of this settlement claim decency from the freed slaves.

Genadendal (the valley of grace) is the oldest mission station in South Africa. Georg Schmidt established it in 1738 as a response to the "spiritual starvation of the Khoisan". This spiritual hunger had been noticed by two messengers who passed by the Cape on their way from India and "witnessed the miserable state of the Hottentots and summoned the faithful from Europe to their aid" (Kruger 1966:12).

December 1838 was a momentous month in the lives of slaves in the Cape

Province of South Africa. It witnessed an overwhelming shift in their status from being possessions of other people to being independent. This shift brought with it some dilemmas such as how were the ex slaves going to attain self-sufficiency without an economic base? The freed slaves did not own property and constituted what the Civil Commissioner of Worcester (South Africa) refer to as an "indigent class", without economic independence.

The freed slaves resorted to moving into mission stations in search for self-determination. Today one finds descendants of slaves in and around mission settlements such as Genadendal, Goedgewacht and Elim in the Western Cape. Mission stations were self-contained. The converts were trained in agriculture, building, carpentry and smithing. At mission stations

they were also apportioned land for gardening and dwelling. The lay out of Genadendal mission, for example, was such that teachers and missionaries stayed at the werf (centre of the settlement) where the church building, stores, workshops and classrooms were located. The ex slaves and other converts resided on both sides of the valley with the gardens separating them. Their houses were built in a similar fashion using local materials. Though, buildings strongly witness the technologies, economic and politics of the emancipation of the slaves in South Africa.

Unfortunately, the mission settlements where slaves moved to at emancipation are often neglected. The structures are deteriorating because the young people have moved to urban centres in search for employment. Although at Genadendal, for instance, some conservation plan was drawn, it concentrated on preserving the buildings at the werf. The building that the descendants of the slaves and some, which are said to have been inhabited and used by the freed slaves continue deteriorate. Such buildings are vital sources of information about the social organisation and economic status of freed slaves. Soon there will be nothing left of the memory of the freed slaves except the huge wine farm they once worked. It is hope that while we commemorate the abolition of slavery some management and conservation plan for the mission station can be developed and implemented in order to preserve the information that is encoded in the lay out of the settlement and the buildings.

Goodman GWASIRA

DEPARTMENT OF HISTORY- UNIVERSITY OF NAMIBIA



Malawi

slave trade heritage

In Malawi, slavery and slave trade was rife in that in all the three regions of what was then the Nyasaland there were slave masters who traded in alliance with local chiefs. Without doubt, many areas in our country are still backward because the people who could have developed them were sold to the benefit of the new world. In Malawi, there are numerous sites that witness these dark days.

In the northern part of Malawi, there was Mlozi, an Arab slave master who plunde-

red the Ngonde and Nyakyusa people and ferried them across Lake Malawi to Kilwa and Zanzibar where slaves were auctioned. He extended his trade to Zambia where he combined both ivory and slaves which were exchanged with calico, beads, guns and gun powder. When the country became a British protectorate, Mlozi of Karonga who had established himself as Mpata was defeated in 1895 and hanged. The Mpata stockade which was in the form of stone circles is a reminder of the dreaded slave trade.

In the central part of Malawi, we had Jumbé, another Arab trader. Its head-

quarters were situated along the lakeshore district of Nkhotakota. He had also made friendship with local chiefs and went as far as Zambia in the west for ivory and slaves. Heritages that he has left comprise Swahili culture, Islamic religion and cereal food like rice. He entered into agreement with the British first commissioner to stop slave trading and he was promised to be subsidised with K600.00 a year. Being an old man who needed rest, he accepted the deal and later, the local chief was also subdued.

In southern Malawi, there were the Yao people, the Portuguese and the Arabs. With the help of the Yao chiefs, the Portuguese

Côte d'Ivoire

Slavery and the slave trade

Even before the transatlantic slave trade, slavery was practiced in the majority of societies in Ivory Coast, in particular in the great realms of the North (Kong and Odienné), the Centre (Anyi Baoulé, Abé and Attié) and the East (Abron) and, to a lesser extent, among the Wè, Bété and Noyo of the West and South West. Markets firstly intended for local trade were gradually opened to the slave trade. Sites linked to slavery were scattered over three geographic areas in Ivory Coast: the coast, the forest area and the Sahelian area.

A slave was a prisoner of war, a condemned person or a ransom that one tribe paid to another to be protected by it in the case of war. A slave was both an asset and a means for producing food (crop and animal farming), industrial (iron production and gold mining) or commercial (cowries, kola, etc.). Relics of this type of tribal slavery can be found in the forest area. Among Akans, for instance, the patronymic "Kanga" means « slave » and « Kanga Bâ » mean "child of a slave", just as the place name « Kangakro » means village of slaves.

In the realms in the north of Ivory Coast slavery was linked, above all, to the needs of salt or iron production, or gold mining. It increased with the conquests of Almamy Samory Touré, who exchanged prisoners for food products.

Trade between Ivory Coast and Europe began at the beginning of the 15th Century. The main products traded were gold and "morphil" (elephant tusks). The abundance of ivory led Bouët Willaumez, in 1839, to give the name of "Ivory Coast" to band of coast between

Palme Cap and Assinie. But the development of the slave trade in the 17th and 18th century made trade in these two products become very secondary, black captives being far more highly prized for work on the sugar cane plantations in the Americas.

The coast was the final stage in the slaves' itinerary, the "point of no

- In the region of Tabou, the mouth of the river Tabou
- In Grand Bereby, the village Dodo moved to Mani
- A Sassandra, the bay of the current fishing port or Fisch Lokpo
- In Dabou, the Fort (with canons), erected after the abolition of slavery to combat the slave traders who wished to continue their activities. A famous tree



return". Among the sites on the coast there are: Grand Lahou (n°1 slave-trade port), Sassandra (n° 2 slave-trade port), Tabou (n° 3 slave-trade port), Drowapetri, Grand-Bassam, Assinie and Cap Apollonia (after Assinie). The forest region (Bouaké, Sakassou, Grabo, Tiasalé, Gomon, Affery and Bondoukou) constituted areas of supply.

Studies concerning the « Slave Route » in Ivory Coast enabled sites and monuments to be identified, among which:

at the mouth of the river Bandam was where the slaves were grouped.

- In Grand Lahou, where the places of transit to Ghana were located
- In Assinie Mafia and Grand Bassam, regions of supply for the coastal area of Tabou
- In Grabo, region of supply for Grand Lahou, where there was a river market

The Ivory Coast area was therefore not spared by slavery. Numerous slavery sites have been identified using the recordings of French slavery expeditions and more will probably be found after consulting the registers of Portuguese, English, Dutch and Spanish expeditions. Oral tradition also provides useful information on the slave trade, but the information is not readily volunteered due to the sensitive nature of the subject.

took their slaves in the Shire Highlands as far as Ntcheu and took them to the Indian Ocean. Between 1859 and 1866 Dr. David Livingstone plied several times in the Shire river and the interior where he saw the misery of Africans. When he returned to Britain, he appealed to start up missionary work, and to replace the dreaded slave trade by legitimate ones. This prompted the first Christian mission to come to Malawi in 1860 and settled at Magomero where slave trade was rampant. The mission was left because of unhealthy condition and troubles made by slave traders. It was moved to Chibisa in the Chikwawa district. But as a number of missionaries died of

malaria, the mission was transferred to Zanzibar.

To curb the slave masters, the protectorate Government led by Harry Johnstone, the first commissioner, established Fort Lister and Fort Anderson in the Mlanje District. In the Mangochi Mountain, where Nkata made his stronghold as his stockade in deterring the Europeans who were against slavery, the forts were named Mangochi and Maguire in the memory of the captain who led the Sikh soldiers in fighting these slave masters.

Alfred ZAKAYO TOPEKA

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HERITAGE MANAGER
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OF CULTURE AND THE FRENCH-SPEAKING WORLD,
IVORY COAST

World Heritage

28th session of the World Heritage Committee

The 28th session of the World Heritage Committee was held in Sushou, China, from 28 June to 7 July 2004. Over 700 delegates from States Parties, Advisory Bodies and non-governmental organizations participated. 29 cultural sites and 5 natural sites were added to the World Heritage List, bringing the total number of sites inscribed to 788 (611 cultural, 154 natural, and 23 mixed). With 2 new cultural sites and 1 new natural site, Sub-Saharan Africa has now a total of 63 properties (31 natural sites, 30 Cultural sites, 2 mixed sites) inscribed on the World heritage List.

Sites inscribed on the List of World Heritage in Danger

Kilwa Kisiwani and Songo Mnara are historic towns located on some islands off the eastern coast of Africa, in the Lindi region, Kilwa district, United Republic of Tanzania. The ruins of Kilwa Kisiwani include the remains of a very large mosque built with coral stones and mud in the XVII century. Since several years, serious the ruins Kilwa Kisiwani and Songo Mnara are affected by serious threats. An ICOMOS mission carried out early 2004 has confirmed that numerous aspects needed special attention. Those

The Committee elected its Chairperson: Themba P. Wakashe of South Africa, Deputy Director-General for Heritage at the South Africa National Archives and Library Services; its Rapporteur: Ariel Gonzalez of Argentina, and its Vice-Chairpersons: Colombia, Lebanon, New Zealand, Nigeria and Portugal. The mandate of this Bureau will last until the end of the 29th session of the World Heritage Committee in July 2005 to be held in Durban, South Africa.

include erosion by the combined effect of sea and wind, the lack of regular maintenance. Within a growing land pressure due, the lack of clear limits and the absence of an operational buffer zone also become problematic. Finally, the lack of community involvement and also of clear management structure involving the major stakeholders is a critical factor. This is on the basis of this report that the World heritage Committee has decided to inscribe this property to the list of the World Heritage in Danger.

First meeting on Modern heritage

The first meeting on modern heritage in Africa was held in Asmara Eritrea in March 2004. This meeting was organised through a joint effort of The World heritage centre of UNESCO, the Government of Eritrea and the Africa 2009 programme. ICOMOS, DOCOMOCO (Working team for the documentation, and conservation of buildings, sites and urban sectors of the Modern Movement), and MAAN (Asian Network for Modern Architecture) were represented. The participation of representatives of African countries has been possible thanks to the contribution of Africa 2009 programme. The goal of the meeting was to gather a group of professionals so that they could exchange on their perception and studies of modern heritage in Africa. Topics of the presentations included single buildings resulting from the Modern Architecture movement, but also modern town planning, gardens and landscapes, and urban developments covering the XVIIth, XIXth et XXth centuries.

From the presentations, were raised the following key issues :

- The necessity to better perceive the concept of Modern Heritage in African contexts
- The necessity to enlarge the definition to vernacular architecture rather than keeping it to colonial architecture,
- The importance to get the local communities involved in the selection of Modern heritage.

By the end of the meeting, the participants have tried to elaborate a definition of Modern Heritage in Africa. The proposal is that "Modern Heritage in Africa is all or part of the environment that has been shaped by man during the last two centuries, including its historical and immaterial associations". The participants have also called upon the Africa 2009 programme to assist African countries to revise or elaborate news legal frameworks that better integrate Modern Heritage.

The new African cultural sites



KOUTAMMAKOU, THE LAND OF THE BATAMMARIBA, TOGO

Criteria: C (v) (vi)

The Koutammakou landscape in northeastern Togo, which extends into neighbouring Benin, is home to the Batammariba whose remarkable mud tower-houses have come to be seen as a symbol of Togo. In this landscape, nature is strongly associated with the rituals and beliefs of society. The 50,000-ha cultural landscape is remarkable due to the architecture of its Takienta tower-houses which are a reflection of social structure; its farmland and forest; and the associations between people and landscape. Many of the buildings are two stories high and those with granaries feature an almost spherical form above a cylindrical base. Some of the buildings have flat roofs, others have conical thatched roofs. They are grouped in villages, which also include ceremonial spaces, springs, rocks and sites reserved for initiation ceremonies.



TOMB OF ASKIA, MALI

Criteria: C (ii) (iii) (iv)

The impressive 17-m pyramidal structure of the Tomb of Askia was built by Askia Mohamed, the Emperor of Songhai, in 1495 in his capital Gao. It bears testimony to the power and riches of the Empire that flourished in the 15th and 16th centuries through its control of the trans Saharan trade, notably in salt and gold. It is also a fine example of the monumental mud-building traditions of the West African Sahel. The complex, including the pyramidal tomb, two flat roofed mosque buildings, the mosque cemetery, and the open air assembly ground, was built when Gao became the capital of the Songhai Empire and after Askia Mohamed had returned from Mecca and made Islam the official religion of the Empire.

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Projet Cadre

The work plan for 2004 presents an important increase in activities, following the recommendations made by the Assessment Report, the directors of cultural heritage at the annual Directors Seminars, and by the Steering Committee. In some ways, this increase in activities is an indicator of the success of the programme as both the directors and our funding partners, satisfied with the results already obtained, request that more activities be carried out.

Within the strong will to participate in the International Year for the Commemoration of the Struggle Against Slavery and its Abolition, declared by the United Nations General Assembly, the Steering Committee has decided that this year a special focus will be given to the immovable heritage related to the slave trade.

In terms of specific activities, the programme will continue to build on its strengths while ensuring that other activities result in concrete results. Scholarships, internships, exchanges, and research programmes will be continued. A priority will be the implementation of an impact assessment and overall evaluation and to organize a Logical Framework seminar to structure the programme in a more formal way. The main activities planned for 2004 are :

In regard to Projets Situés activities, the generosity of the financial partners has made the development of Projets Situés much easier. Efforts will be made to continue increasing the involvement of African members of the network. The Projets Situés for 2004 include :

LARABANGA MOSQUE, GHANA

Following the works realized last year, for which a certificate of exceptional accomplishment was given by the World Monument Fund, postcards and a booklet will be prepared for sale to the benefit of the regular maintenance of the mosque.

KHOKOLOGHO, BURKINA FASO

After numerous preparatory studies and stakeholders meetings, the project will enter into its operational phase, including actual restoration and presentation works, but also setting better conditions for the regular maintenance and overall management of the visits.

MANGOCHI FORT, MALAWI

An exploratory mission will be carried out to evaluate the condition of this fort which is one of the witnesses of the slave trade in Malawi.

ST MARY CATHEDRAL, GABON

A complete condition survey carried out by the end of 2003 has resulted in the conclusion that the roof of the cathedral needs to be

SIXTH REGIONAL COURSE

August 30, November 19, Porto-Novo, Benin

The course will be organized taking into account the recommendations made during the evaluation and planning meeting. This year, the sites chosen for the management planning exercise will be related to the slave trade. Therefore the course will take place in Ouidah for several weeks.

6TH AFRICA 2009 DIRECTORS SEMINAR

14 - 19 November, Porto - Novo, Benin

The seminar will be a major activity this year as a major contribution to the International Year for the Commemoration of the Struggle Against Slavery and its Abolition, declared by the United Nations General Assembly. To that end, the Steering Committee has decided to exceptionally invite participants from both Francophone and Anglophone countries to this event.

FIFTH REGIONAL THEMATIC SEMINAR

27-30 October, Osogbo, Nigeria

The topic of the seminar will be "Sustainable Tourism and Immovable Cultural Heritage". This seminar will gather together about 20 professionals from Africa to evaluate the current state, pro-

replaced. Before this can be done, temporary measures have been implemented to avoid possible failure of the roof. In parallel to fundraising, a complete survey of the decorations inside the cathedral will be made.



OSUN OSOGBO SACRED GROVE, NIGERIA

Assistance has been provided to the National Commission for Museums and Monuments to prepare a nomination file to the World heritage by the beginning of 2004 to ensure presentation before the deadline by the end of January. This is to be followed by preparing a more detailed management plan for the site.

KOUTAMMAKOU, TOGO

Assistance is provided to the Direction des Musées, Sites et Monuments to establish the Service de protection et de promotion du Koutammakou. On its side, the Govern-

vide a forum to discuss strategies and best practices, identify key issues and develop an action plan for follow-up activities.

SECOND TECHNICAL COURSE

5-30 July, Limpopo, South Africa

This course will focus on inventory and documentation of Immovable Cultural heritage. As recommended during the last Directors seminar in Mombasa, emphasis will be on the use of various instruments in the process of documentation and further use of site data.

RESEARCH

Legal guidance: after a meeting gathering together all resource persons identified, work will be organized to produce guidelines for the revision or creation of new texts. This year, focus will be on the Anglophone legal frameworks.

Categorization of heritage: this year will be used to finalize a programme for implementation in 2005

PUBLICATION

The results of the research on "Traditional conservation practices will be printed as well as the collection of papers presented at the 3rd Thematic Seminar.

A video film presenting the programme will be prepared.

Projets Situés

ment of Togo is establishing the legal framework for this new institution to operate.

LEVEN HOUSE, MOMBASA, KENYA

As a follow-up to emergency works carried out in 2003, the programme continues to support this important project of NMK with also taking into account the need to improve the presentation and promotion assets for the overall old town of Mombasa.

DRY STONES CONSTRUCTION, MONTS MANDARA, CAMEROUN

The curator of the site has been invited to visit Zimbabwe so as to get references to further operate in Cameroon. A new mission by M. Matenga, Head of the conservation team at Great Zimbabwe will be organised to assist the carrying out of a condition survey.

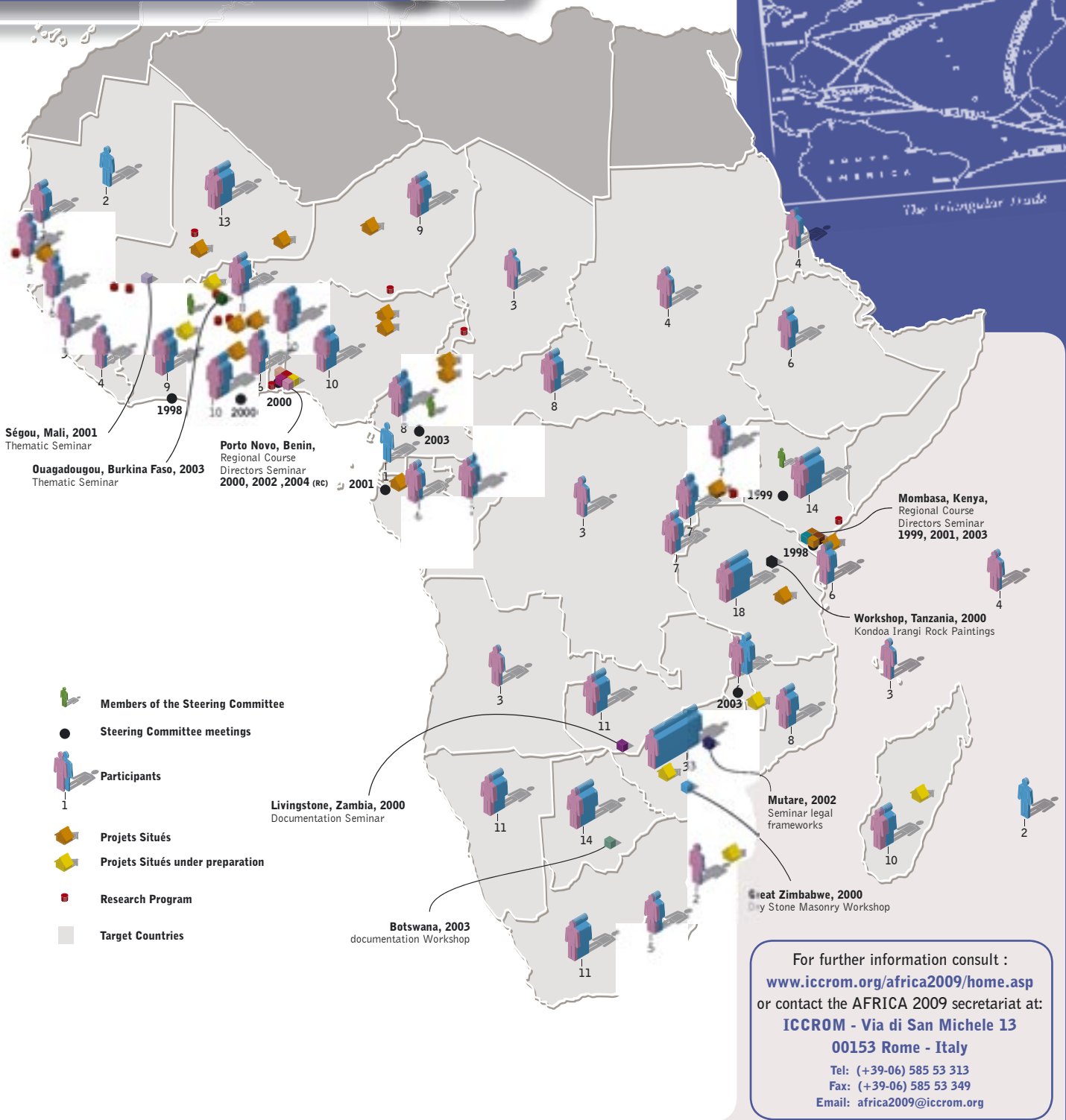
NATIONAL INVENTORY, CAMEROON

As a follow up to the 1st technical course organized last year in Bafoussam, a National Inventory will be carried out to test some of the conclusions drawn by the participants to the course.

PROJECTS IN PREPARATION

Contacts are established for further development of projets situés in Botswana (Dry Stones Structures), Bénin (Palais d'été), Uganda (research programme at Kasubi Tombs) and Mali (Follow to the inscription of Gao to the World Heritage)

1998 Results 2003



Partners Africa 2009

Current partners in the programme include: African cultural heritage organisations, ICCROM (www.iccrom.org), UNESCO World Heritage Centre (www.unesco.org/whc) and CRATerre-EAG (www.craterre.archi.fr).

Financial partners for the *Projet Cadre* include: Sida, NORAD, the World Heritage Fund, the Italian and Finnish Ministries of Foreign Affairs, Swedish National Heritage Board, and ICCROM.

In addition to some funding available directly from the *Projet Cadre*, *Projets situés* can be sponsored by the World Heritage Fund, the French Embassies (Ghana, Kenya, Uganda, and Niger), the World

Monuments Fund (The Gambia, Larabanga mosque), and national heritage organisations. Some international and local private companies have also contributed to *Projets situés*.

