

CASE STUDY

HERITAGE TOURISM
TRAVEL & TOURISM SCHOOLS COMPETITION
2002

CASE TITLE

Pella's People

...a vanishing culture ?



An in-depth look into the Heritage Tourism potential at Pella, Bushmanland,
Northern Cape, South Africa.

“ihaus ‘ty Gariep ge huis nama !nâ”

OASIS OF THE NORTHERN CAPE NAMA



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I N D E X

DEFINITION OF HERITAGE

CASE PROBLEM

CASE ISSUES TO BE INVESTIGATED

1. **WHY DOES PELLA HAVE HERITAGE TOURISM POTENTIAL?**
2. **THE ROLE OF LOCAL INHABITANTS AND THE LOCAL AUTHORITY IN ESTABLISHING TOURISM AT PELLA.**
 - 2.1. “Ouma Toekoes” of the Nama Overnight Huts.
 - 2.2. Sister Theresa-Henriëtte
 - 2.3. Linda van Wyk and Pella’s local authority.
 - 2.4. Khaki and Glenda Goosen at Klein Pella Guest House and Date Farm.(THE DEVELOPED VS THE UNDER-DEVELOPED.)
3. **TOURISM TRENDS AT PELLA.**
4. **FACTORS WHICH RESTRICT THE DEVELOPMENT OF TOURISM AT PELLA.**

RECOMMENDATIONS

CONCLUSION



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DEFINITION OF HERITAGE

Heritage is often defined as our legacy from the past, what we live with in the present, and what we pass on to future generations to learn from, to marvel at and to enjoy.

In a dictionary you will find that heritage is defined as something which has been inherited. You may prefer to think of heritage as those places and objects we wish to preserve. These are cultural and natural places that we value, because they come from our ancestors, are beautiful, scientifically important and irreplaceable examples and sources of life and inspiration.

CASE PROBLEM

There is a legend that the Nama and their culture - a people whose 2000-year existence has left a deep imprint on South Africa's heritage - are slowly becoming extinct. If nothing is done, the culture of the Nama people will soon reach a point where the legend of doom is beginning to fulfil itself.

In order to preserve the Nama culture, the case writers agreed that the only real solution to the problem would be a major boost in Heritage Tourism to that area.

CASE ISSUES TO BE INVESTIGATED

1. Why does Pella have Heritage Tourism potential?
2. The role of the local inhabitants and the local authority in establishing tourism at Pella.
3. Tourism trends at Pella.
4. Factors which restrict the development of tourism at Pella.



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1. WHY DOES PELLA HAVE HERITAGE TOURISM POTENTIAL?

INTRODUCTION

South Africa has a fascinating mix of cultures fed from many fountains: Africa, the East, and as far as the West. Experiencing this diversity is one of the main motivations behind many people's visits to South Africa.

Village, town and city life, clothes and fashion, religious expressions, literature and story-telling in eleven official languages, as well as in the universal language of music, song and dance: all reflect South Africa's multi-cultural heritage, portraying a veritable "World in One Country".

There is a legend that the Nama and their culture - a people, whose 2000 year existence has left a deep imprint on South Africa's heritage - are extinct.

This is the critical stage when the Nama culture can disappear rapidly, even within a decade, if nothing is done. The Nama are probably now at this point in their history.

The problem, though, is that the legend of doom is beginning to fulfil itself - with devastating consequences for the self-esteem of the last descendants of South Africa's Nama people.

THE HISTORY OF THE NAMA

The only true descendants of the **Khoikhoi** in Namibia are the Nama, whose ancestors originally lived north and south of the Orange River. The Nama people are perhaps the closest in origin to the San, traditionally sharing a similar type of "click" or **Khoisan** language, the same light-coloured, yellow skin, and a hunter-gatherer way of life.

History reports many conflicts over the perception of ownership of land and hunting grounds between the Nama and **Herero** people. The Nama and **Herero** were livestock farmers, and they were the two main tribes when the Germans (first missionaries, then settlers, then soldiers) began arriving in South West Africa in the 1840's.

In the 1880's, Germany made South West Africa their own colony, and settlers moved in, followed by a military governor who knew little about running a colony and nothing at all about Africa. Major Theodore Leutwein began by playing off the Nama and **Herero** tribes against each other. More and more white settlers arrived, pushing tribesmen off their cattle-grazing lands with bribes and unreliable deals. The Nama chief, Hendrik Witbooi, wrote a letter to Theodore Leutwein, telling him what the native Africans thought of their invaders, who had taken their land and deprived them of their rights. In April 1893, the Germans launched into open war against Hendrik Witbooi and his Namibian community. The German-Namibian war lasted nearly two years until the culminating events, the battles of Hornkranz in April 1893 and the Naukluft in September 1894. After the Naukluft battle both armies were exhausted. The Germans had suffered many casualties. Leutwein noted that little of strategic importance had been won, the Witbooi force was inside the mountain and the Germans were outside, when Witbooi offered a conditional surrender which Leutwein immediately accepted.



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The extreme suffering and the genocide against the Nama and Herero communities caused by this war, can be illustrated by the fact that from a population of \pm 20 000 Nama in 1901 only 9 810 were left in 1911, thus 50% of the Nama had fallen victim to German colonial rule.

A small group of Nama fled to South Africa to escape the genocide and were given shelter by the missionaries at Pella.



THE NAMA TRIBES

Numbering approximately 117 000, the Nama consist of twelve Nama tribes or groups:

!Kharkoen (Simon Kooper)
 //Hôaaran//Aixalles (Afrikaner)
 =Aonin (Topnaar)
 Kai//Khaun (Rooinasie)
 /Hai//Khaun (Berseba tribe)
 Orlams (Vaalgras)
 //Haboben//Kharloan (Velskoendraers)
 //Khaun/gôn (Swartbooi)
 !Gami=nun (Bondelswarts)
 /Konesen (Witbooi)
 //Okain (Groot Doders)
 Kai//Khaun (Lamberts)

THE NAMA PERSON

The Nama have much in common with the San, sharing their linguistic roots and, to some extent, their features. Certain distinctive characteristics, such as the small physique, the women's small, slender hands and feet, the yellowish skin tone and the big, friendly smiles make the Nama easily distinguishable.

The face of the old Nama lady shows the true heart of the Nama culture.





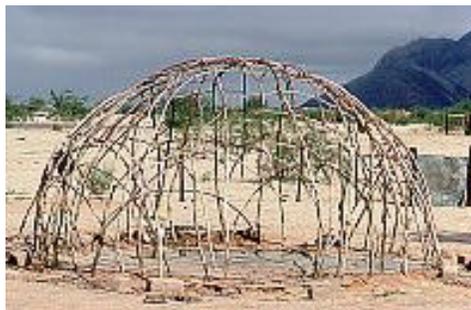
Older Nama people.

DWELLINGS

Formerly the portable mat-house was an essential part of Nama material culture, and it remains a powerful focus of social identity among some reserve-dwellers in **Bushmanland** and **Namaqualand**.

The portable mat-house ("haru-oms") of the Nama, one of several groups of **Khoikhoi** herders, is a unique form of vernacular architecture in southern Africa.

Structurally the mat-house is a semi-permanent shelter - a tent that is almost a house. Its portable structure could be put up or taken down quickly, and was ideally suited for a nomadic way of life. The components of the mat-house, a framework of light poles and a covering of sedge mats, could be loaded easily with other possessions on the backs of pack-oxen and transported across the semi-desert plains and mountains of Little and Great **Namaqualand**. This enhanced the mobility of the Nama herdsman and enabled them to travel great distances when following the seasonally available grazing for their cattle and sheep and also lessened their dependence on the watering places frequented by **Khoisan** hunter-gatherers.



The dome structure of the traditional Nama hut.

Historians and ethnographers have commented on the advantageous design features of the mat-house. The aerodynamic dome shape enclosed maximum volume with a minimum of surface area. The taut framework of thorn tree poles bound together with plant-fibre string needed no other support. The circular plan and upward curving roof gave the interior a spacious feeling although the actual space inside was restricted. The sedge mats fastened over the framework in a particular pattern regulated atmospheric conditions within. In dry weather air could pass through the mats to cool the interior, but when it rained the sedge expanded to provide a water-tight roof. Two mat doors at the front and back could be rolled up to increase ventilation and augment the diffused light that filtered through the mat walls.

The manufacture of the mats for a new house was a time-consuming task undertaken by women, but once the mat-house was in use maintenance was minimal and components could be repaired or replaced easily.

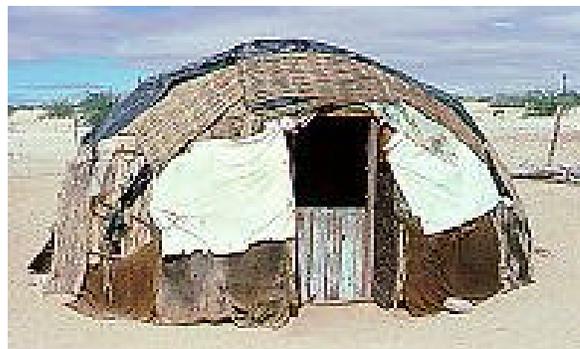
The mat-house as such is now very rare, though variants utilising **hessian**, plastic and corrugated iron can still be seen side by side with European-style houses in parts of **Bushmanland**, **Namaqualand** and **Riemvasmaak**.

When household mobility was no longer required by people who had been settled in missionary-controlled peasant communities like Pella, the mat-house became larger and more permanent.

Materials supplied by traders became imperative after the loss of land had made it difficult to obtain sufficient sedge for mats. However, the dome shape of the mat-house has been retained, even where metal rods have replaced the wooden poles.



A typical Nama "mat-huis"



The modern hut, which replaced the traditional "mat-huis".



Though the classic mat-house has now become a thing of the past, many inhabitants of the reserves in **Namaqualand** still regard it as an important part of their **cultural heritage**.

LANGUAGE

Language: Nama (also called **Khoikhoi**) people speak a language that is unrelated to any other African language. The **Khoisan** language that is

spoken is often referred to as a "click language" because many of the words are pronounced with unusual clicking sounds.

This language is shared with the **San**. The written language is characterised by the use of many unusual symbols e.g. //, =, â,!!, * etc. each representing a different click or hissing sound.

There are thousands of people still speaking the tongue which they call **KHOEKHOEGOWAP**, popularly known as "**NAMA**", but there is an intense social, political and economic pressure on people to speak other languages. Bilingualism became a symbol of progress and prosperity. The parents, out of shame or a feeling that the mother tongue no longer serves a useful function, stop transmitting it to their children. *Because of the shame for their mother tongue, the whole Nama culture is going downhill.*

“The Northern Cape has the largest group of San and Nama speakers in South Africa. Nama will become part of the official language policy of the Northern Cape.”

- Mr Eric Martin

Director: Curriculum

Northern Cape Department of Education South Africa (“THE TEACHER” - 14 August 2000)

CLOTHING

Nama women dress in a Victorian era traditional fashion. In the heat of the African sun, women don long, flowing Victorian gowns and large headdresses or “kappies”. The style of dress was introduced by missionaries in the 1800’s and their influence is still a part of the Nama culture today.



A Nama lady in her traditional Nama outfit.

Nama people in their traditional clothes doing the entertaining Nama-stap.



LAND

Like the San, the Khoikhoi have a hunter-gatherer economy and they consider land as traditional, communal property. Most Nama people work on commercial farms or are traditional stock farmers. The concept of communal land ownership still prevails with all tribes, except for the: Aonin or Topnaars of the Kuiseb, whose ‘nara’ fields are the property of individual lineages.



A Nama herdsman with a flock of goats.

FOOD

Each Nama tribe has its own pantry of preferred foods. The staple food is *mielie pap*, a cornmeal porridge, or *mahango* (millet), also made into a porridge or soup. Both *mielie pap* and *mahango* are typically eaten with goat, lamb or beef stew.



For the Nama people, cooking is a ritual, not just something they have to do.

Pumpkins, peppers and onions also feature prominently. The desert-living Nama people have revered the spiky *!nara* melon for tens of thousands of years, and its yearly harvest is a significant event. Endemic to the desert, some say that the *!nara* made hum an existence possible in the desert regions. The Nama subsist mainly from milk products such as curd and butter. The remaining cuisine is mostly German, for example pastries, bread, cakes, fruit and cold cuts. *Boerewors*, a traditional South African sausage, is also popular. Traditional brews include *mataku* (watermelon wine) and *walende*, a distilled palm-spirit that tastes like vodka.



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MUSIC & DANCES

Nama/**Khoikhoi** people have a culture that is rich in the musical and literary abilities of its people. Traditional music, folk tales, proverbs, and praise poetry form the basis for much of their culture.

Nama have a natural talent for music, poetry and prose. An example of a traditional dance is the well-known ***Nama-stap***.

Numerous proverbs, riddles, tales and poems have been passed down orally from generation to generation. Nama praise poems range from impromptu love songs and formalized praise of heroic figures, to songs of the animals and plants in their environment.



Nama people dancing at a local celebration.

Their music emulated the sounds made by animals and was played to accompany dances and storytelling. The early Nama used drums, flutes and stringed instruments; and the people who arrived later added marimbas, gourd rattles and animal horn trumpets. Missionaries established local religious choral groups.

CRAFTS

Nama women traditionally used patchwork techniques when making dresses and shawls. Now these women utilise their sewing skills in the art of embroidery and appliqué, making table and bed linen, cushion covers and wall-hangings depicting animals and village scenes.

They are known for crafts which include leatherwork, (aprons and collecting bags), skin **karosses** and mats, musical instruments (such as reed flutes), jewelry, clay pots, and tortoiseshell powder containers.

Pella's people...

...the Northern Cape Nama.



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2. THE ROLE OF LOCAL INHABITANTS AND THE LOCAL AUTHORITY IN ESTABLISHING TOURISM AT PELLA.

With such huge tourism potential, it is significant to note that a very small number of the local community is directly involved with tourism at Pella at present.

2.1 “Ouma Toekoes” of the Nama Overnight Huts.

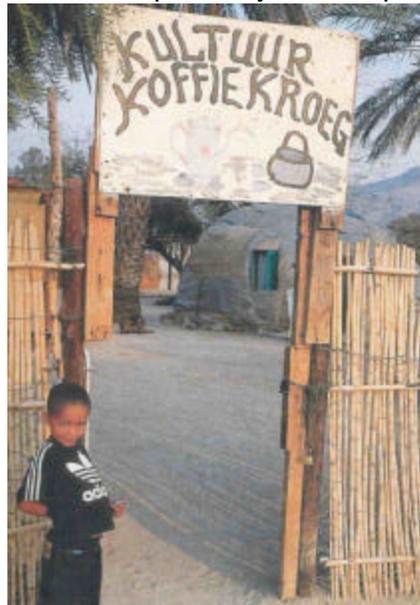
A remarkably far-sighted entrepreneur, Mrs Christina Jannetjies, fondly known as “Ouma Toekoes” plays a significant role in Pella’s tourism industry.

She created the perfect out-of-the-ordinary accommodation experience by building four exact replicas of the traditional Nama hut. For the comfort of the tired traveller, she furnished them with modern double beds and dressers, bedside tables and bedside lamps complete with electricity! The sleeping arrangements may be comfortable, but for those middle-of-the-night emergencies, one still has to do what the traditional Nama had to do - go behind the bush.

To her surprise, numerous tourists have enquired about the possibility of sleeping on the floor with



Ouma Toekoes in front of her Nama hut 'honeymoon suite'.



A little Nama boy at the entrance of Ouma Toekoes' Kultur Koffiekroeg.

traditional bedding and lighting as the old Nama tribes used to do.

She is presently developing a traditional Nama hut without the modern amenities. In this hut, tourists will have to make do with a leathery animal skin on the floor, “meelsak” pillows and a number of soft sheepskin covers. Reading will have to be done by the romantic light of a traditional “vetkers”.

Ouma Toekoes uses her culinary skills to treat tourists to many delicious Nama dishes, e.g. crisp, oven-baked sheep’s head, “afval”, “mieliepap”, “askoek”, ginger beer and “Magau”.

She entertains visitors in her extraordinary Coffee Shop, called the “Kultur Koffiekroeg” (translated: Culture Coffee Bar). Here she serves home-brewed coffee, soft drinks, traditional Nama drinks and a number of traditional sweet treats. She is a delightful, friendly people’s person who welcomes tourists with open arms and a warm heart.



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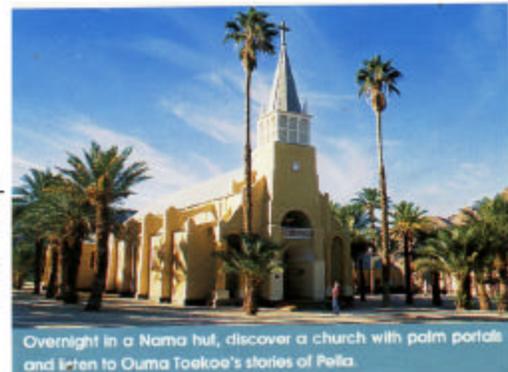


Below:

A letter written by *Jen and Ken Munro* of Port Elizabeth, South Africa, to the *Getaway Magazine*, a popular travel magazine in South Africa. In their letter they comment on the hospitality of this remarkable Nama lady and the uniqueness of Pella.



Travel Watch will investigate selected complaints and publish letters complimenting exceptional service. Write to Travel Watch, *Getaway*, PO Box 180, Howard Place, 7450 Cape Town, fax (021) 531-1447 or send an e-mail to getaway@rsp.co.za. Please keep your letters short and note they may be edited. *Getaway* will not investigate a complaint sent to any other party.



Overnight in a Nama hut, discover a church with palm portals and listen to Ouma Toekoe's stories of Pella.

Have a nightcap at Ouma's in Pella

We thoroughly enjoyed Don Pinnock's feature 'Into the dry reaches of the Orange River' in the September and October 2000 issues. We've just returned from a similar trip and would like to share our experience in Pella.

A wonderful Nama lady, Christina Jannetjies, known as Ouma Toekoe, who has spent all her life in Pella, has opened a guesthouse known as the Kultuur Koffiekroeg.

You will stay in traditional Nama huts, which look like beehives. They are made from bent reeds and mud, and covered with sacking or plastic in place of the traditional skins. The floors are cement.

Don't be surprised when you duck through the low door to find a magnificently laid-out bedroom suite complete with modern spotless linen and a starched white "kappie for ma'am" (nightcap) to put on before retiring!

We were greeted on arrival with a delicious cup of coffee and freshly baked bread was just being taken out of the clay oven behind the huts.

Dinner was a lamb pot roast with fresh vegetables cooked

in the traditional way and followed by a very tasty baked pudding for which she is renowned. Later Christina joined us for coffee and many hours were spent learning about the history of Pella, the church and its many colourful characters. Before retiring a basin of piping hot water was brought into our hut "om ons voetjies te was" (to wash our feet).

The night was lit by a full Moon and the mountains watched over us as we slept in silence, only the occasional dog barking reminded us that we were still on Earth. A cooked country breakfast was served in the morning and the cost for dinner, bed and breakfast was a mere R85.

Pella is only a few kilometres off the road between Springbok and Pofadder, and well worth the effort if you want to go back to "Toekoe se dae" (Ouma's days).

You can write to Christina at PO Box 187, Pella 8891, or leave a message on (054) 92-3730.
Jen and Ken Munro, Port Elizabeth.



2.2 Sister Theresa-Henriëtte of the Roman Catholic Cathedral.

In 1895, two French Missionaries, Father Simon and Father Wolf built a Roman Catholic Cathedral which took them seven years to complete with only the aid of an encyclopedia. Services are still conducted daily by an American bishop, Father Harvey, assisted by Sister Theresa-Henriëtte and two other nuns. (In the Cathedral)

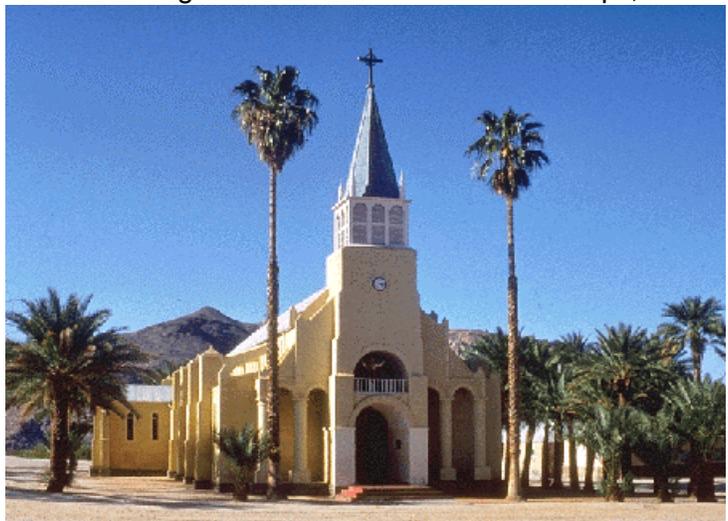


Sister Theresa-Henriëtte providing information about the history of the Cathedral and the Pella village.

has a wealth of information on the history of Pella and the Roman Catholic Church, the only Roman Catholic Church in the world where all the services are conducted in Afrikaans. She organises guided tours through the Cathedral and is able to supply snippets of information on every aspect of the Cathedral, from the marble graves of the two founder Bishops, to the gilded communion box. She also charges a small amount for a tour through the museum adjacent to the Cathedral. An interesting display, ranging from items saved from the 1975 revamp of the Cathedral to photographs taken in the hospital during World War I, is lovingly cared for by Sister Theresa-Henriëtte.

She is energetic, interesting and perhaps a little eccentric, but has a passion for local history.

The Roman Catholic Cathedral



Later in the 1800's during the Nama uprising in Namibia, a large number of Nama people fled across the border to neighbouring Pella to seek refuge at the Mission Station. During World War I, the church hall at the Mission Station was used as a hospital where many injured German soldiers were treated. The first date seeds germinated at Pella were found in the ration packs of these German soldiers.

Today Pella and surrounding areas, have the largest date plantations in the Southern Hemisphere, a source of income for the local community.

If one wants to know more about the fascinating history of the Pella Mission Station and the Roman Catholic Church, Sister Theresa-Henriëtte is your "one-nun-public relations committee". She

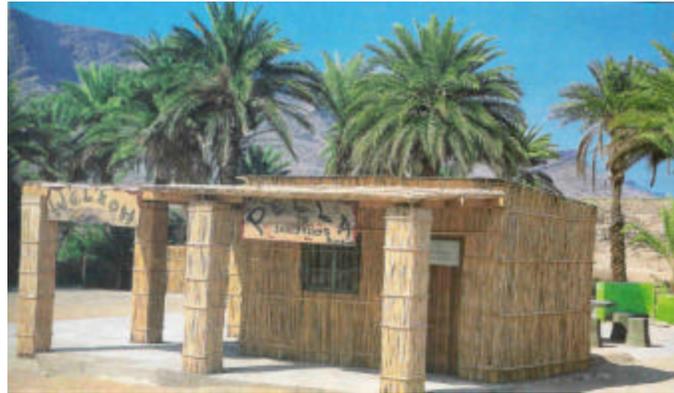
2.3 Linda van Wyk and Pella's local authority.

Pella's municipality employs a part-time tourism officer, Linda van Wyk. Linda mans the local tourism information office on Mondays, Wednesdays and Fridays. This means that there is no tourism officer on duty during the rest of the week.



*Linda van Wyk,
tourism officer.*

*Pella's tourist information
centre.*



The case writers interviewed Linda and were told that she has even travelled overseas to help market the Northern Cape as a tourist destination. This fact surprised the case writers because when Linda took them to visit the tourism information office, it came as a shock to see how few brochures, pamphlets and general information on Pella was available. Linda had a number of pamphlets about other provinces, but not a single one on the Northern Cape, let alone Pella.

The case writers felt that, although Linda was enthusiastic, help was desperately needed in this regard.

2.4 Khaki and Glenda Goosen at Klein Pella Guest House and Date Farm.

THE DEVELOPED VS THE UNDER-DEVELOPED

Less than 30km west of Pella lies the well-developed, scenic Klein Pella Guest Farm. Klein Pella Guest Farm forms part of Karsten Farms and was established in 1994.



*Half-mens tree at
Klein Pella.*

Klein Pella is a popular, fully developed tourist destination managed by Khaki and Glenda Goosen. It is en route to **Namaqualand**, one of the Northern Cape's prime tourist attractions. Klein Pella boasts a wide variety of activities such as absailing, river rafting, 4x4 routes, horse riding, hiking, fishing, bird watching, biking, rock climbing, gem stone routes, camping facilities, unique vegetations e.g. **kokertree** or quiver tree (*Aloe dichotoma*) forest, **half-mens** (*Pachypodium namquanum*) trees and various rare succulents.



Kokertree forest at Klein Pella.



The entrance at **Klein Pella Guest House**.



The Guest House as seen from the swimming pool.



A spectacular view from the Guest House patio.

The spacious Guest House consists of 7 tastefully decorated bedrooms (some en-suite), two dining rooms, a T.V. lounge, conference room, a sparkling pool, shaded parking and a covered **braai** area.



The date plantation of 13 900 date palms.

Glenda arranges guided tours to the nearby date processing plant where tourists can experience the picking, packing and processing of dates also known as "**sweets of the desert**".

Klein Pella is the largest date farm in the Southern hemisphere and has 13 900 date palms.



Dates (**sweets of the desert**)

When interviewed, both Khaki and Glenda expressed their concern about tourism development at Pella village and were more than eager to reach out and assist the people of Pella in establishing an equally lucrative tourism industry.



Interview with Glenda on the patio at **Klein Pella Guest House**.

Ironically, no-one from Pella village has ever approached the Goosens for any kind of assistance.

3. TOURISM TRENDS AT PELLA.

An example of the questionnaire used by the case writers to test tourist trends at Pella:



Scenery Nama dances e History Cathedral
 Museum Kulture Koffiekroeg Nama huts Date plantations

The Nama People The Three Crosses e Mill e 4x4 route

4. If you chose to spend a night in Pella, what type of accommodation would you have preferred?

Hotel Camping/Caravanning chalets ma Huts
 Guest House

5. How would you describe the attitude of the people of Pella towards tourists?

Very hospitable and friendly Hospitable different tile

6. How would you rate the facilities at Pella?

Very good Good Average Poor Very Poor

7. Would you return to Pella?

8. Would you like to make any suggestions regarding tourism at Pella?

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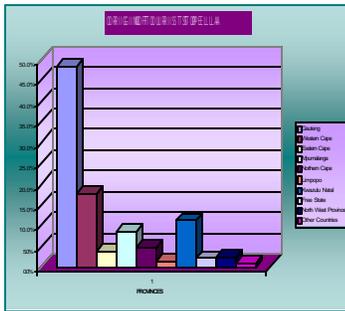
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Thank you for your time!

Enjoy the rest of your journey.



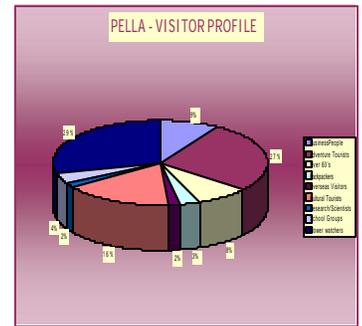
The following results were derived from the questionnaires.



Tourism Trends

PELLA

RESEARCH PROJECT



TRAVEL & TOURISM SCHOOLS' COMPETITION 2002

This survey was conducted between 30 April 2002 and 18 June 2002.
A total of 48 adults and 11 children were interviewed

Survey Topics

1. WHERE DO THE TOURISTS WHO VISIT PELLA COM E FROM?
2. WHO ARE THE PEOPLE WHO VISIT PELLA?
3. WHAT DO TOURISTS PREFER TO SEE/EXPERIENCE AT PELLA?
4. DURING WHICH MONTHS DO TOURISTS VISIT PELLA?
5. WHAT TYPES OF ACCOMMODATION DO TOURISTS AT PELLA PREFER?
6. HOW MUCH MONEY DOES A TOURIST SPEND AT PELLA?

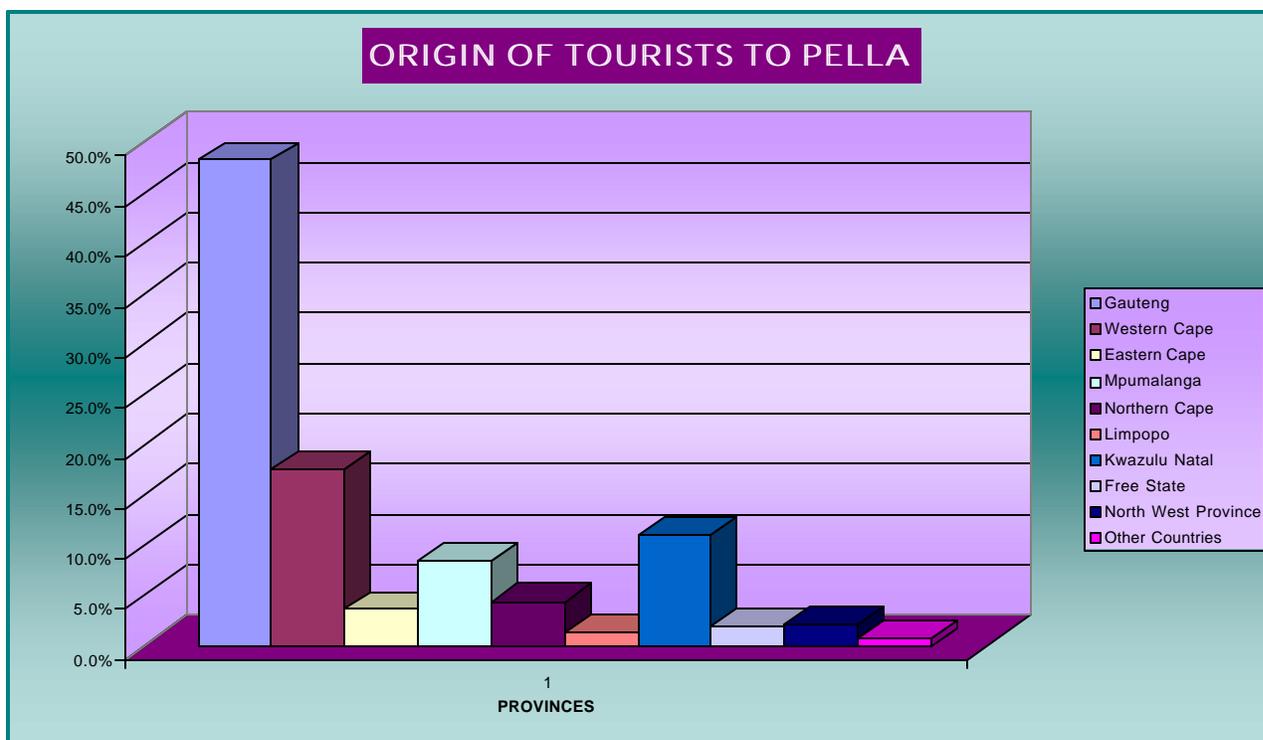
1. Where do the tourists who visit Pella come from?

The majority of tourists interviewed, came from Gauteng, followed by the Western Cape and then Kwa-Zulu Natal. Most of them were English speaking, White and fell in the 30-45 age group.

In both the cathedral and the Kultuur Koffiekroeg, we found evidence from the VISITOR'S BOOKS that a number of overseas visitors visit Pella. (Although not nearly enough!!)

We found it surprising that so few tourists from the Northern Cape visited Pella.

FROM THE VERY BEGINNING IT WAS CLEAR THAT THIS GEM IN THE NORTHERN CAPE NEEDED PUBLICITY AND PROMOTION URGENTLY.



2. Who are the people who visit Pella?

At this stage, Pella is mostly visited by tourists or tour groups en route to **Namaqualand** during the flower season. We found that Pella is fairly unknown and, in most cases tourists told us that this was their first visit to Pella.

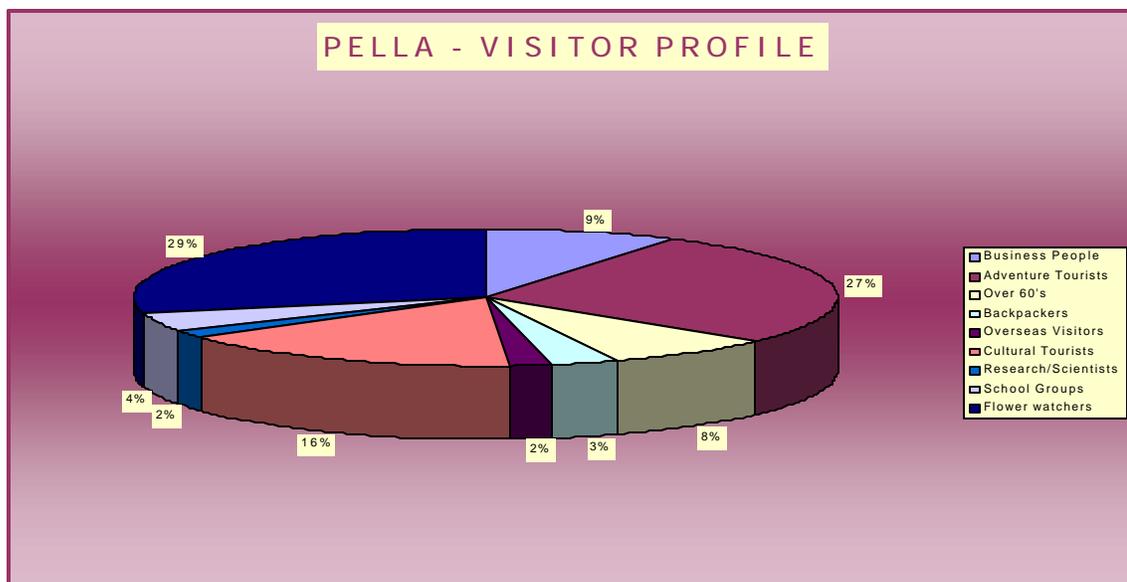
We spoke to a large number of adventure tourists who paid unplanned visits to Pella. They were either on their way to the **Richtersveld, Kgalagadi Transfrontier Park**, a 4x4 route or a River Rafting Experience, and turned off the N14 when they saw the road sign pointing to Pella. Very few planned to spend a night at Pella. Most of them had no idea what to expect.

A few tourists indicated that they went there because friends told them about the uniqueness of Pella.

Our research showed an interesting variety of visitors to Pella: (in no particular order)

- **Representatives** from local and international companies interested in buying dates at **Klein Pella**, some 27 km away. They visited Pella after having been referred by the owners of **Klein Pella Guest House**.
- **4x4 enthusiasts & River Rafters**. A very popular 4x4 route and River Rafting starts at Pella. Many of the tourists had no idea that Pella has so much to offer.
- **School groups** who came to visit the date production plant at **Klein Pella**.
- **Bus Tours**, especially for the over 60's, to view the **Namaqualand** flowers.
- After the death of the French family at Rundu a few years ago, many **tourists from Namibia** travel to South Africa via Pella.
- **Farmers** involved in date farming in the Northern Cape.
- **Researchers and Scientists** e.g. Geologists and Botany students from the University of Pretoria, studying the unique plant life of **Bushmanland**.
- **Backpackers** on walking trails along the Orange River (Gariiep River)
- **"Yuppies"** who are looking for a *different* experience.
- **Cultural Tourists** who researched the attractions of the area and travelled there to experience a different culture.

Almost none of these tourists could tell us who the ethnic group was who lived in that area and knew anything about their culture.

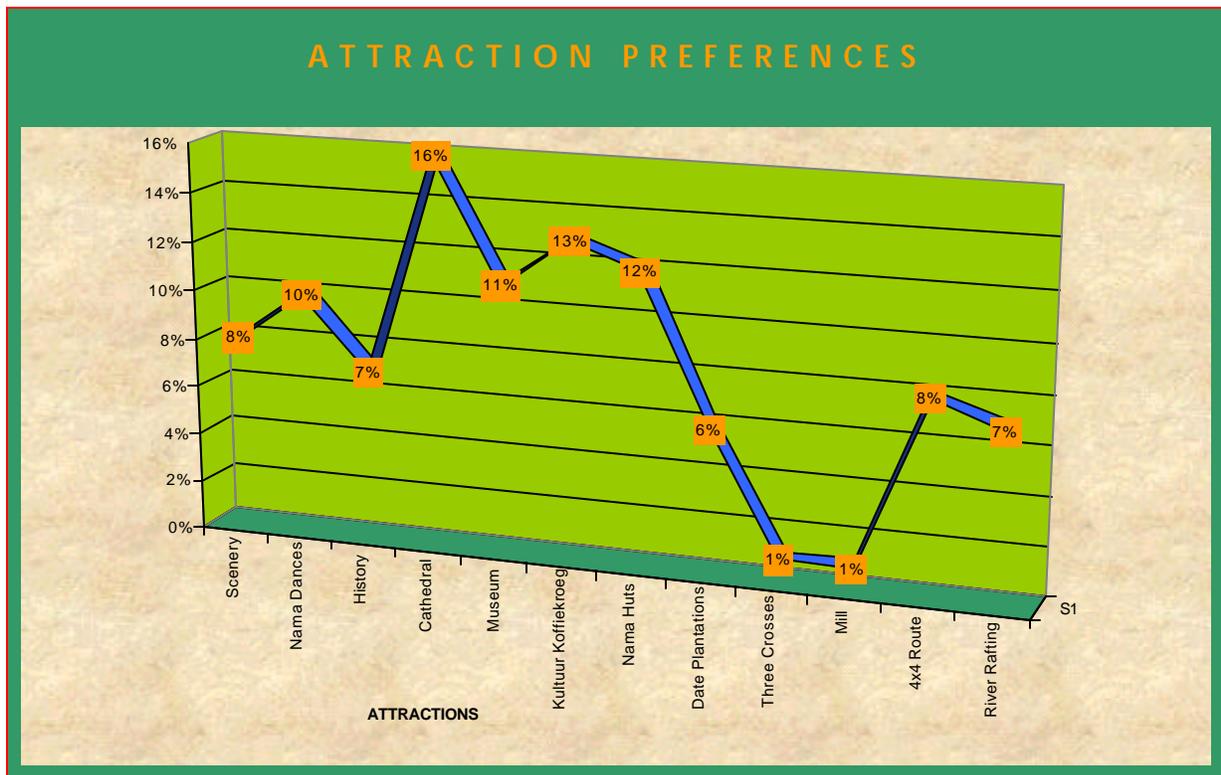


3. What do the tourists prefer to see/experience at Pella?

Very few tourists had any idea what Pella offered. Our research showed that the cathedral was the main reason why tourists decided to turn off at Pella. This is probably because most magazine articles focus on the cathedral, the nuns who work there and the museum. Most of the tourists did not know about the Nama huts, the unique Coffee Shop, tourist information centre, the date plantations, etc.

Tourists were pleasantly surprised when treated to “Ouma Toekoes’ ” coffee and sweet treats. They found the performance of the “**Nama Stap**” an added bonus.

WE STRONGLY FEEL THAT PELLA NEEDS A WELL-PLANNED, AGGRESSIVE MARKETING CAMPAIGN!! This is a truly undiscovered tourism gem!



4. During which months do tourists visit Pella?

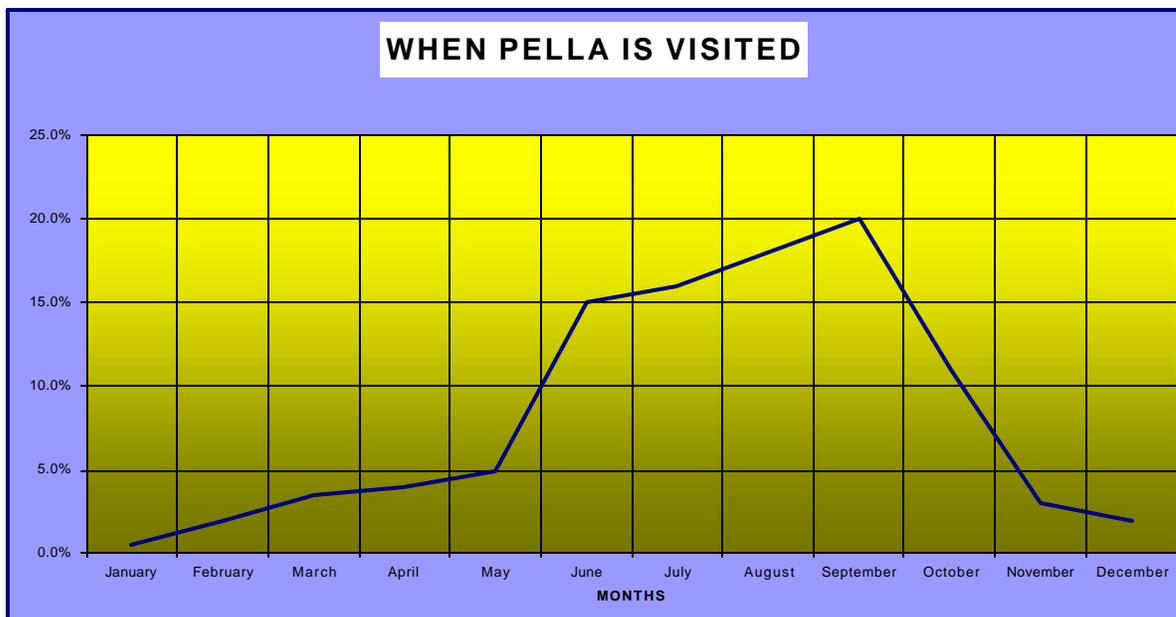
Pella lies on the N14, one of the most popular routes between Johannesburg and the **Namaqualand** flower area. It is therefore not surprising that most tourists visit Pella during the flower season.

The extreme heat of the area from November to February is the main reason why so few tourists visit Pella during these months. Temperatures can reach as high as 44°C during the day and it is hardly ever cooler than 26°C during the night.

During the months of June, July and August, the picking, processing and packaging of dates are in full swing and also attract visitors to the nearby **Klein Pella**.

March, April, May, October and November are popular months for River Rafting, whereas 4X4 Routes are popular during the months of June – October.

During the June / July school holidays, many tourists visit Pella en route to Namibia.



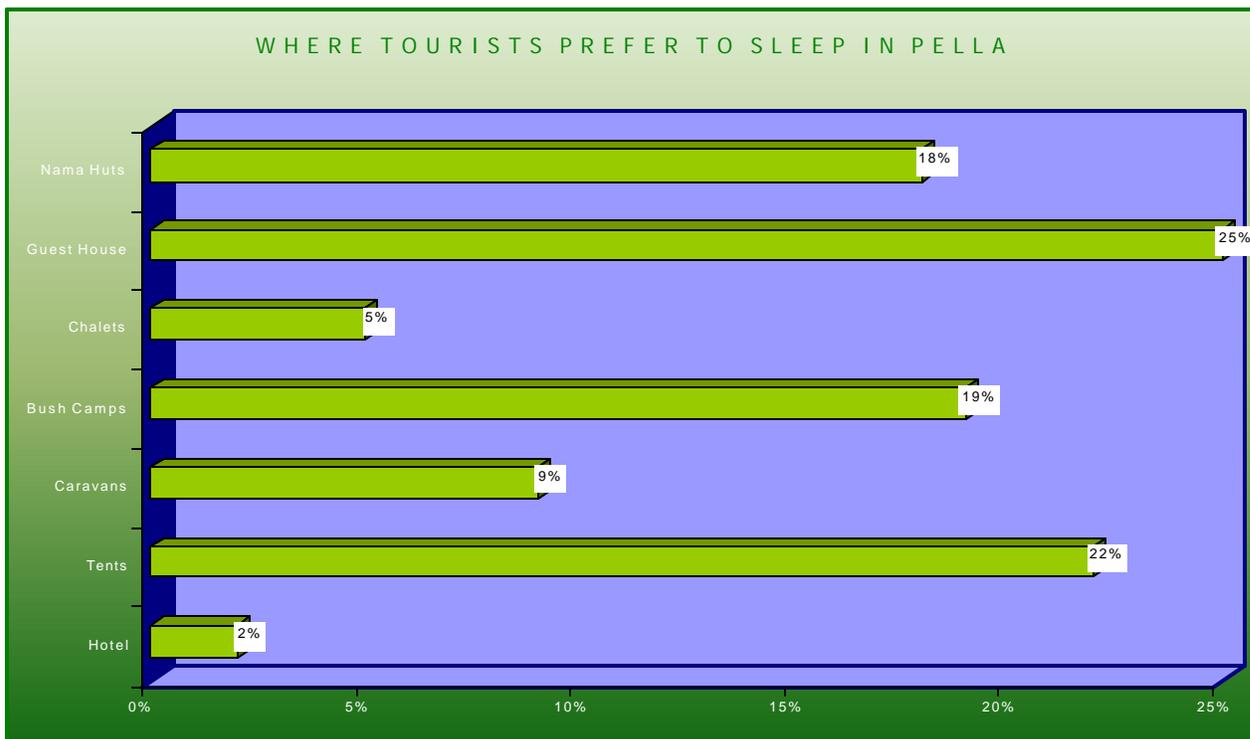
5. What type of accommodation do tourists prefer at Pella?

Many of the tourists we interviewed indicated that they did not want to stay in a hotel, but preferred a clean, comfortable Guest House. A large majority of the tourists were clearly equipped for outdoor activities and told us they would prefer to “sleep under the stars”.

Once the tourists saw the traditional Nama Huts, some of them were only curious to see what they it looked like inside. Others were immediately interested in spending the night in one of the unique igloo – shaped huts.(Especially after they had seen the modern double bed with crisp, clean linen.)

An interesting group of visitors was adamant that it wanted to sleep on the floor of the huts with only the traditional animal hides as bedding and they did not want electric lights.

Except for the Nama Huts and the tented camp site near the Gariiep River, Pella itself does not have sufficient accommodation facilities. Klein Pella, about 30 km away, offers a very comfortable Guest House with all the necessary amenities.



6. How much money do tourists spend at Pella?

PELLA HAS MUCH TO OFFER, BUT NOT ENOUGH OPPORTUNITIES TO SPEND MONEY.

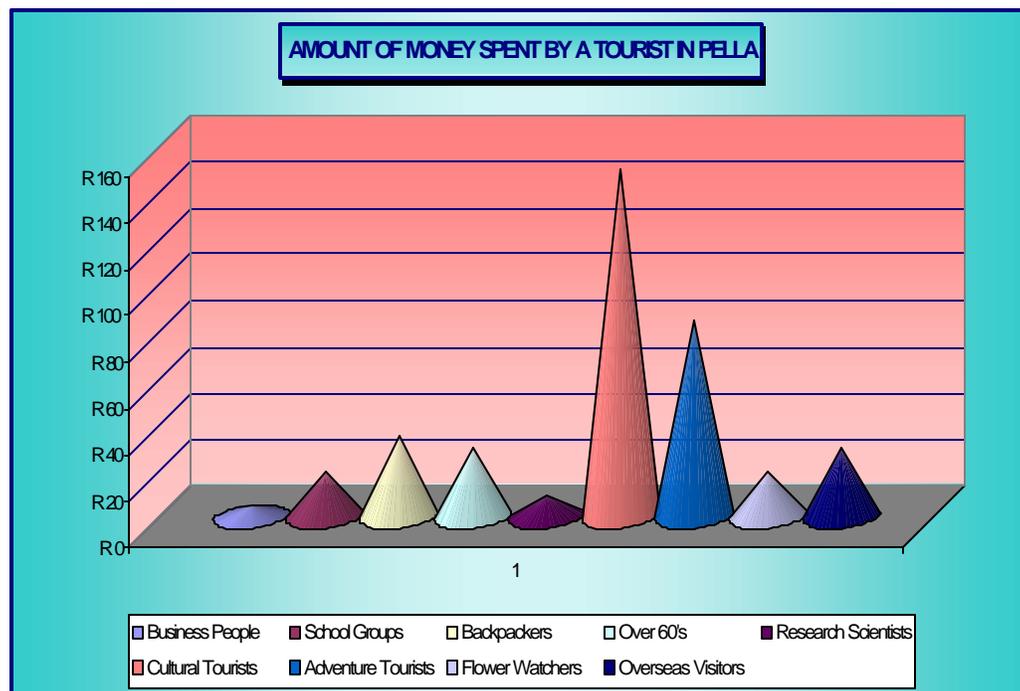
Tourists arrive in Pella, willing to spend money but ...

The only money generated by tourism in Pella at this stage, is through River Rafting, 4x4 routes, the **Kultuur Koffiekroeg**, the Nama huts and the cultural dances. This income is limited to certain individuals only and the community at large do not benefit. Other money generators are simply not well organized enough. We came upon Nama ladies who made the most beautiful traditional “**kappies**” (at a ridiculously low R30 each) and other traditional Nama items, but they do not have a formal, organized mechanism through which they could sell their goods. Tour guides are not always available and the Nama dances must be organized well in advance.

At this stage people are only spending money on...

- refreshments from the village shop or from the Coffee Shop
- 4x4 routes
- river rafting
- **Nama Stap** dances
- occasional overnight accommodation in Nama huts
- occasional dinners/ breakfasts in the Koffiekroeg.

We feel that there is a need for a curio shop, well-organised guided tours, a cultural centre, camel trips, the development of hiking trails (e.g. a gemstone route), etc.



4. FACTORS THAT RESTRICT THE DEVELOPEMENT OF TOURISM AT PELLA.

- **Ignorance and Indifference**

The people of Pella do not realize the importance of and the positive impact tourism can have on the local community.

- **Conflicts of interest**

The case writers discovered serious conflicts of interest, often amongst members of the same family. Envy, unhealthy competition, backstabbing and possessiveness have to be eradicated before a sustainable tourism industry can be established.

- **Knowledge and skills**

Most of the inhabitants of Pella are unskilled and have very little knowledge of the tourism industry. Extensive training programs will have to be implemented before tourism can flourish.

- **Infrastructure**

Although the main road to Pella has recently been tarred, electricity, sewerage and water supply have been addressed; the village still appears neglected and uncared for. Special efforts to beautify the village will have to be undertaken.



- **Embarrassment and Modesty**

The case writers experienced embarrassment for the Nama culture amongst the younger generation living at Pella. None of the younger children and teenagers could or would speak Nama to the case writers. They denied knowing the language or to have any knowledge of the traditions and rituals of their ancestors. The case writers found the older generation reluctant to reveal information, but they gradually warmed towards the case writers during their second visit to Pella.

RECOMMENDATIONS

- ❖ Get the local community interested and involved in tourism through tourism campaigns and awareness programs.
- ❖ Get assistance with the running of these programs from the owners of Klein Pella (about 30 km away) where tourism is already well-established, as well as from the provincial and regional tourism authorities.
- ❖ Equip local people with business skills so that they do not sell precious time-consuming hand crafts for as little as R30!
- ❖ Improve local people's human relation skills e.g. how to address and interact with tourists.
- ❖ Make the local inhabitants of Pella aware that what they have is unique and worth protecting and preserving for future generations.
- ❖ Make them proud of their culture, traditions and environment, but most importantly, make them aware that people from other parts of the country (or the world) will pay good money to share in their lifestyle, even if it is only for a short while.

CONCLUSION

It is sad to say that, at this stage, tourism plays an insignificant role in the development of Pella and the upliftment of its people.

As mentioned previously, only a few individuals are involved in tourism and the rest of the community seems indifferent to, or unaware of the prosperity that tourism can offer.

Presently, Pella has about 6 000 permanent residents, it has a tourism officer and a poorly-stocked tourism information office. Although these structures are in place, the people responsible for promoting tourism might have promoted Pella elsewhere in the country or even in the world, but have not yet succeeded in convincing local people that tourism can be beneficial to all.

Our research revealed that only approximately 13 people from the local community are actively involved in Pella's tourism industry. The rest are simply not benefiting at all.

Granted, tourism could also have a negative impact on the community. The peace and tranquillity of the area could be disturbed and sometimes tourists can be very inconsiderate, but if one looks at the wealth of cultural and natural attractions in and around Pella, the uniqueness, skills and capability of the local people, it is evident that Pella has huge tourism potential.

We could not control the urge to sigh, "WHAT A WASTE!"



THE END



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