

MUSEUM COLLECTIONS MAKE CONNECTIONS:

FINLAND AND NAMIBIA



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Summary. *This report provides an overview of the findings and recommendations of a Namibian team that visited Finland from 6th-16th June, 2015. The team consisted of Dr Jeremy Silvester (Project Development Manager) and Ms Charmaine Tjizezenga (Project Officer: Exhibition Development) from the Museums Association of Namibia and Mrs Magdalena Kaanante (Curator: Nakambale Museum). The trip was one of the activities funded by the Embassy of Finland in Namibia to support 'Exhibition Development in Namibian Museums'. The primary purpose of the trip was, therefore, to explore possibilities and potential partnerships for future exhibition exchanges and initiate dialogue and knowledge transfer to support exhibition development in both Namibia and Finland.*

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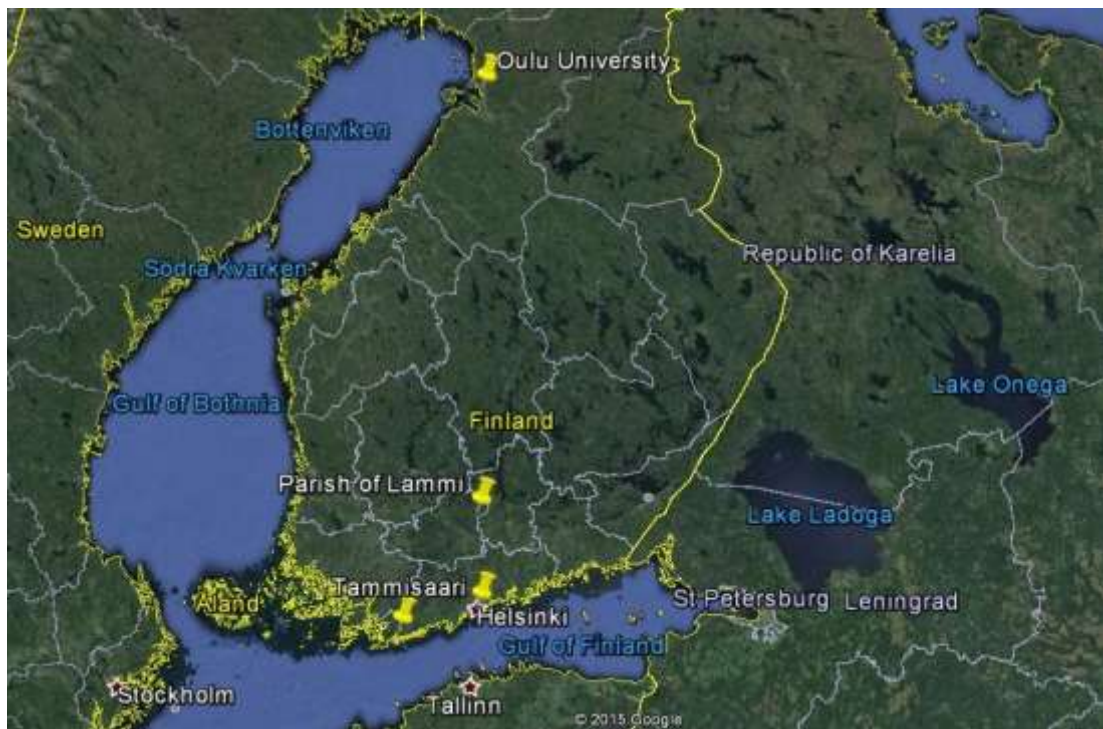


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1. INTRODUCTION



Whilst the most important collections were in Helsinki and Oulu, the team also visited Tammisaari and the Parish of Lammi.

Namibian museums have, traditionally, displayed the objects in their collections as exhibitions. Indeed many of our regional museums show all the objects in their collection in what might be called 'open shelf' displays. Our museums contrast with the larger museums of the world which are like icebergs with most of their volume hidden from view and where 90% of their collection lies 'below the surface' in storage facilities.

The history of Namibia has meant that there are museums in other parts of the world which have collections containing significant quantities of artifacts from Namibia. In 2014 the theme for International Museums Day was 'Museum Collections Make Connections' (after the International Council of Museums adapted a theme that was originally proposed by ICOM Namibia). The goal of this report is to provide an example of the way in which making connections with diasporic collections can be of mutual benefit, particularly because the conversations created can generate new forms of exhibition.

The collections held in many museums in Europe reflect a history of collecting that is entangled with histories of colonialism, evangelism, trading and raiding. Exhibitions there are, increasingly, engaging with the 'politics of provenance' and the biographies of collections and collectors. Objects have been decontextualized from both the places and the intangible cultural heritage that give them depth. We believe that there is tremendous potential for international dialogue that create connections and

partnerships between museums and between museums and communities. The first, necessary, activity to achieve this goal is the mapping of collections and the construction of effective communication through the establishment of inclusive networks. The support of the Embassy of Finland has enabled this important work to be started in collaboration with museums in Finland.

Finland has a unique historical relationship with Namibia. The German Missionary Society requested that the Finns work in the Ovambo Kingdoms located in what was to become northern Namibia. The Finnish Missionary Society established the first Christian mission station at Omandongo in Onayena constituency in Oshikoto Region having arrived on 9th July, 1870. The mission station was established during the reign of *Omukwaniilwa* (King) Shikongo shaKalulu (1854-1879).

Namibia is a strongly Christian country today (with over 90% of the population describing themselves as Christians). However, when missionaries first arrived in northern Namibia, there was considerable resistance to the introduction of a new religion with new beliefs and rituals. It was thirteen years before the first local convert was baptised and by 1900, after thirty years of mission work, the Christian community in northern Namibia numbered just 873 (Nampala, 2006: 77). However, the church network, gradually spread and the missionaries were also responsible for introducing new forms of education and literacy and also a western health system, including the establishment of the first hospital at Onandjokwe (Mtuleni, 2011).

One of the legacies of the extensive Finnish involvement in northern Namibia is that several missionaries received gifts from local communities. However, missionaries also collected examples of local crafts and, specifically, obtained objects that were associated with previous belief systems, often from converts to Christianity. The collections included artifacts associated with ancestral leaders or for traditional medicine and rituals used by the *namunganga* (traditional healer). Such objects served as mobile exhibitions in Finland providing evidence of the success of the evangelical mission. The interaction between Finnish missionaries and local communities also left a significant cultural fingerprint. For example, many Christian converts adopted Finnish names whilst the missionaries also influenced the development of a new forms and fashions of clothing in northern Namibia (Shigwedha, 2006: 196-198)

Our report provides an overview of the findings and recommendations of a Namibian team that visited Finland from 6th-16th June, 2015. The team consisted of Dr Jeremy Silvester (Project Development Manager) and Ms Charmaine Tjizezenga (Project Officer: Exhibition Development) from the Museums Association of Namibia and Mrs Magdalena Kaanante (Curator: Nakambale Museum). The trip was one of the activities funded by the Embassy of Finland in Namibia to support 'Exhibition Development in Namibian Museums'. The primary purpose of the trip was, therefore, to explore possibilities and potential partnerships for future exhibition exchanges and initiate dialogue and knowledge transfer to support exhibition development in both Namibia and Finland.

The team contacted all the museums with significant Namibian collections before travelling and made appointments and, where possible, requested and obtained catalogue information and photographic images of the relevant artifacts. The objective of 'mapping' collections of Namibian ethnographic artifacts fits within the broader objectives of the 'Africa Accessioned' project which was initiated by the International Committee of Museums of Ethnography (ICME) in partnership with the SADC Heritage Association (SADCHA). Dr Silvester serves as the Chairperson of the 'Africa Accessioned' Working Group (with representatives from Botswana, Namibia, Zambia, Zimbabwe, Finland, Germany, Sweden and the UK). The visit, therefore, benefitted from the contacts and preliminary research that had been conducted by the Africa Accessioned project to identify relevant museums in Finland.

Initial research indicated that the most significant collections of Namibia artifacts were those donated by two influential Finnish missionaries, Martti Rautanen and Emil Liljeblad. Rautanen's ethnographic collections was donated to the Museum of Culture (National Museum of Finland). The collection consists of 127 objects which are supplemented by Rautanen's own notes (Suomen kansallismuseo, 1983). However, the National Museum of Finland also has 67 objects donated by Deacon Hannu Haahti (who conducted an 'inspection tour' of northern Namibia in 1911-1912) and 18 objects from various other donors.

The most numerous collection of objects donated by Finnish Missionaries was held in the museum of the Finnish Evangelical Lutheran Mission (FELM). The museum was opened in 1931, but renamed 'KumbuKumbu' in 2009 when the exhibition was given a new look. Unfortunately the museum closed in 2014 and its entire collection is now in storage at the National Museum of Finland. The collection consists of approximately 1,500 objects. The collection includes not only historical items, but also more recent examples of craft work such as basketry, jewellery and carvings.

The second important collection that was prioritised by the team was that of Emil Liljeblad whose collection was donated to the University of Oulu. The team were greatly assisted by the publication *Namibiana in Finland II* (Taskinen, 2004) that had identified seven museums with objects from Namibia. However, it was noted that many regional museums only had a handful of artifacts. Kuopio Museum of Cultural History had four objects, Huittinen Museum had two objects and Hämeenlinna Historical Museum has nine objects from 'Africa' (probably all from Namibia).

The main emphasis was, therefore, placed on the collections in Helsinki and Oulu. However, the team did split up at the end of the trip so that they could visit two smaller collections. The Museum of Tammisaari (Provincial Museum of Western Nyland) had 18 artifacts that had been donated by Karin Hirn who had worked as a nurse at Onandjokwe Hospital up to the 1930s. The second visit was to a collection at the Parish of Lammi. The collection was not listed in *Namibiana in Finland*, but which we had been alerted to by Ms Heli Lahdentausta of the National Museum of Finland. The collection at Lammi had been donated by Hilma Rantilla. It consists of 42 ethnographic artifacts and 16 natural history specimens. The existence of this collection suggests

that there may be other, scattered, artifacts in other small museums and venues around Finland. When the team visited the local museum in Oulu (the Northern Ostrobothnia Museum), for example, it was able to view three objects from Namibia held by the museum.

We believe that Finland can provide a good model for the development of new international relationships between museums. Dialogue about collections will have two threads. On the one hand communities may engage with museums about specific objects that they feel have particular sacred or political significance, such as the 'Power Stones' (discussed in greater detail later in the report). The biography of objects such as this can create a new form of exhibition that engages with the politics of display and creates greater international, mutual, understanding.

The second form of engagement can be to use the objects of the collection to create greater awareness of the history of northern Namibia and the way in which cultural syncretism (where aspects of different cultures blend to create something new) or cultural practices were suppressed as a result of the Namibian-Finnish encounter and the ways in which this impacted on people in both Africa and Europe. It is interesting, for example, that both the Kumbukumbu and the Liljeblad collections contain *omakola*, a musical instrument that can no longer be found in northern Namibia. The instrument was an important trophy for missionaries as they could only be used by special traditional healers (*endudu/oonganga*) who, the missionaries complained, were homosexual (*omasenge*). The instrument was used during rituals to deal with mental illness, but also when traditional healers were graduating to a higher level of recognition. The missionaries suppressed the instrument and condemned the practices that it was associated with as pagan (Mans, 1997: 28)

The report is not a comprehensive catalogue of all the objects sourced from Namibia that are held in Finnish museums. We have focused on collections that focus on ethnography, but are aware that there is potential for developing connections with other Finnish museums with objects from Namibia, such as the Military Museum and the Natural History Museum (which has over 1,500 botanical specimens from Namibia donated by Rautanen, Liljeblad and other collectors). However, we hope that the report will provide an overview of the range of artifacts in the collection that we visited. The report also contains a list of useful contacts and a selected bibliography of relevant publications written in English. At the end of the report we have provided recommendations for the development of partnerships between institutions and communities in Finland and Namibia and potential projects. Our report will lay the foundation for further projects between museums in both countries and we believe that this will present an important model that can be replicated elsewhere.

2. EMBASSY OF NAMIBIA IN FINLAND

The Museums Association of Namibia team contacted the Namibian Ministry of Foreign Affairs before travelling to Namibia. Contact was made with the Embassy of Namibia in Finland. The Embassy staff led by Ambassador Bonny Haufiku provided tremendous assistance and support to the team during the whole of their stay in Finland. The team were met at the airport and provided with guidance and advice when they met with the Ambassador on Monday, 8th June, 2015, the day after their arrival. The Ambassador hosted a lunch for the team on Sunday, 14th June which provided an opportunity to provide an initial briefing on the outcome of the meetings that had been held.



The team with Ms Suvi Valonen (who grew up in the building that now houses Onandjokwe Medical Museum) and Ms Liina Hangula (Third Secretary) with the team at the Namibian Embassy in Helsinki.



From Left: H.E. Bonny Haufiku, Namibian Ambassador to Finland and H.E. Bonny Haufiku, Namibian Ambassador to Finland with H.E. Anne Saloranta, Finnish Ambassador to Namibia.

3. THE MARTTI RAUTANEN COLLECTION AT THE MUSEUM OF CULTURES



Martti Rautanen

The team met with Ms Heli Lahdentausta, the curator responsible for the ethnographic collection at the Museum of Cultures on Monday, 8th June. Ms Lahdentausta had retrieved the relevant objects from storage and arranged them for viewing, which saved considerable time. The Museum of Cultures houses the ethnographic and Finno-Ugric collections of the National Museum of Finland. It was established in 1893 and opened to the public in 1916.



Ms Heli Lahdentausta, Curator of the Ethnographic Collections of the Museum of Cultures (National Museum of Finland) in Helsinki with the MAN Team.

Ms Martti Rautanen is the best known Finnish missionary who worked in Namibia. He arrived in northern Namibia in 1870 and spent most of his life there, dying at Olukonda on 19th October, 1926. Rautanen was actually born at Tikanpesä in Russia (a small village on the road from St. Petersburg in Russia to Narva, in modern Estonia). The missionary was known locally in Namibia as *Nakambale* - literally the one who wears a basket. The reason for this was that the skull cap that he often wore was considered to look like a basket (*okambale*).



A detail of a basket from the Rautanen Collection and a hat used by the missionaries (JS).



Ms Kaanante admires a clay pot from the collection (JS).

Martti Rautanen collected ethnographic objects and plant specimens and recorded some of the earliest meteorological readings from northern Namibia. He sold his collection to the Imperial Alexander University (now University of Helsinki) in 1892

which transferred it to the museum when it was launched in 1893. The Rautanen collection at the 'Museum of Culture' of the National Museum of Finland consists of 127 artifacts, but there are a further 85 objects from other donors. Items of interest include a 'War Chief's Amulet' (*Omusindilo*), lucky charms for pain and protective signs on the body (*Omupja*), a hunter's charm (*Omizizaakongo*) and a special charm for luck to help obtain goods (*Omuzi oshipeualuala*). A total of 67 of these objects were obtained from Canon Hannu Haahti who was the Deputy-Director of the Finnish Evangelical Lutheran Mission and who made an inspection tour of northern Namibia from 19th April, 1911 to 4th March, 1912 (Vihunen et al, 1995: 161)



Ms Tjizezenga examines one of the traditional knives (Oomuele) in the collection (left), a snuff box (Oofenya) and a detail of a necklace (right). Photos: JS and MK.



Two clubs. The one on the left is described as having been carved from the horn of a rhinoceros (Onzimbo joluinga luompanda) whilst that on the right was for throwing (Onkulunzimbo).

4. THE FINNISH EVANGELICAL LUTHERAN MISSION MUSEUM ('KUMBUKUMBU') COLLECTION



The former displays at the KumbuKumbu Museum (left), a envelope addressed to the mission station at Ontananga (centre) and A mask found in the collection. Further research is needed to determine where it originates from. (Photos: FELM, JS).

The team met with Ms Heli Lahdentausta on Tuesday, 9th June to view the collection from the Kumbukumbu Museum. The collection was in storage at a site on the outskirts of Helsinki, but the museum arranged transport for the team. The storage boxes had already been retrieved and laid out ready for inspection.

The Finnish Evangelical Lutheran Mission (FELM) Museum was established in 1931, but the oldest items from northern Namibia in its collection date from 1873 just after Finnish missionaries first arrived in Namibia. The museum also received artifacts from Emil Liljeblad following his trip to 'Ovamboland' in 1930-32 (see section 7 for more details). It was the oldest ethnographic museum in Finland, but closed in 2014. The objects in its collection were transferred to the National Museum of Finland, whilst its important photograph collection was transferred to the Board of Antiquities.



Dolls (okakulukazi) were traditionally made using the nuts of the makalani palm, but the collection also includes carved figures in traditional dress (FELM)

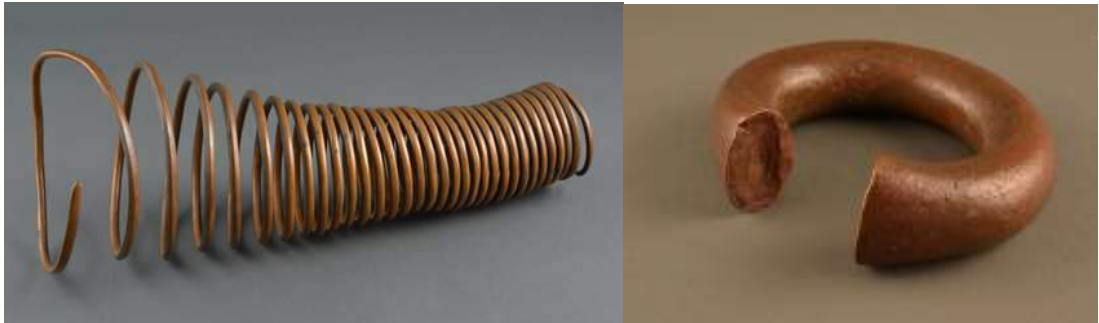


Artifacts provide important information about the way in which local art and design have changed over time (FELM)

The collection of the Finnish Mission Museum not only includes ethnographic artifacts, but also Rautanen's daily observations on the weather at Olukonda covering the period 1883-1926. The observations provide the earliest measurements from northern Namibia over an extended period of time. A further interesting component of the collection is a set of very early phonogram recordings (30 discs from the period 1899-1909). The recordings are probably the earliest sound recordings from northern Namibia, but the quality of the recordings still has to be determined. The collection also includes the furniture from his original house (copies of which were made and donated to Nakambale Museum in Namibia when it was established) as well as the contents of Rautanen's personal library. Rautanen's meteorological collection was donated to the Berlin Meteorological Department (Germany), whilst the plant specimens were given to Zurich University (Switzerland).



The collection contains a large number of bracelets, necklaces and ornaments. Some were displayed as indicators of wealth and beauty, whilst others provided protection. Jewellery included ekipa (left) and bracelets made from iron (centre). Traditionally products, such as the bracelet (right) were made from ivory or bone (FELM)



Copper arm bands (Epoha ekushu) and ankle bands (Oongondo ooskushu zo komagulu) were traditionally worn by wealthy women (FELM).



One of three Omakola held in the Kumbukumbu collection. The photograph is from the Powell-Cotton collection in the UK showing an Ekola being played in Oukwanyama in 1937 (FELM, Powell-Cotton Museum).

5. *OMILILO DHOMAMANYA GIILONGO YAAWAMBO* (THE POWER STONES OF THE OWAMBO KINGDOMS)



The piece of stone that seems likely to have come from the Ondonga Power Stone (omulilo gwemanya lyoshilongo). The photograph of the stone was in a folder of around 2,000 images of objects from the old Kumbukumbu Museum provided to the team (FELM).

The Finnish Mission Museum and the Ministry for Foreign Affairs of the Finnish Government have shown sensitivity to the goodwill that can be generated by the repatriation of objects of particular sacred significance. Since independence two important artifacts have been returned to Namibia. The 'Power Stone' (*Emanya lomundilo woshilongo*) of the Kingdom of Oukwanyama was returned to the Kwanyama Traditional Authority in 1990 and in 2014 the stone that was part of the regal symbols (*omiya dhoshilongo*) of Ombalantu was returned to the Mbalantu Traditional Authority (Ashipala, 2014). The stones were sacred objects and it was believed that if they were removed from the kingdom or damaged serious misfortune would strike the kingdom (Eirola 1992: 49)

When Namibia hosted the Conference of the International Committee of Museums of Ethnography in 2012, MAN was able to arrange for Ms Raili Huopainen (Director of the Kumbukumbu Museum of the Finnish Evangelical Lutheran Mission (FELM) and

Ethnographic Museum of the University of Zurich in Switzerland to visit Nakambale Museum. One of the positive outcomes of that meeting was that Ms Huopainen informed us that her museum would be closing shortly, but that, before it closed, she would ensure that all the Namibian objects in the collection were photographed.

We were aware of a story that the missionary, Martti Rautanen and a Swiss companion, Dr Hans Schinz had obtained samples of the 'Power Stone' of Ondonga. Later that year, Dr Silvester and Dr Akawa (University of Namibia) were able to visit Zurich where there was an exhibition of artifacts from the area around Olukonda. We were shown the collection and the catalogue, but there was no sign of any part of the stone. During our visit to the Museum of Culture in Helsinki, the curator, Ms Heli Lahdentausta, provided us with an unedited soft copy of the photographs that had been organized by Ms Huopainen.

The folder contains a mixture of images that includes some that are clearly from FELM's other mission fields, such as China, and so the photograph archive still needs to be edited and linked to a translation of the FELM catalogue (which is not yet available as a soft copy). Three of the photographs were of particular interest as, we presumed, they were images of the stones from Oukwanyama and Ombalantu that had been previously been returned to Namibia. I contacted Ms Lahdentausta to request a translation of the catalogue information about the two objects (catalogue numbers 5620 and 8240. When we received the reply it was clear that these were new objects. We believe, strongly that the first object is a piece of the sacred stone of Ondonga. The catalogue entry reads:

Artifact 5620: "Piece of Ondonga sacred stone, Oshipapa. The piece is from a meteorite fallen on the Earth in 1883 or 1886. Power stones are believed to symbolize good government, stability and connection with the forefathers' spirits".

We believe that the entry relates exactly with the description of an incident that is described very clearly in Matti Peltola's biography of Martti Rautanen, which Peltola based on his translation of the account found in Rautanen's own diary:

"In February 1886, the desire for knowledge gave Rautanen and Dr Schinz a life-threatening experience. It concerns a stone, which Rautanen calls 'Oshilongo-Sten' 'the stone of the kingdom'. Stones are rare in Ovamboland, so rare that religious reverence was shown to them. In many cases they probably were meteorites, which partly explains the awe. No mention of them was publicly made, especially when strangers were present.

Martin Rautanen and Dr Schinz had taken a trip to the site of late King Nembungu's court, which was to the east of Olukonda, a few hour's journey in an ox-wagon. Their attention was drawn to an enclosure. When they asked what it was, they were told that there were amulets there used in making rain and it was forbidden to examine them. Rautanen knew that there was a stone inside such an enclosure, but he had also heard of a special stone which was

near there. Nambahu, one of the young men from the mission station, said that he knew where it was. He guided Rautanen and Dr Schinz to the place. Part of the stone was visible. Its even surface a few decimetres in extent, rose slightly from the ground. Dr Schinz was in a way disappointed, because the stone was evidently not meteorite, but quartzite. In order to be able to study it closer, he and Rautanen both cut pieces for themselves and then covered the sides of the stone with sand, as they had been before.

Before they returned, Rautanen's attention was drawn to a heap of wood which nobody had taken home, though fire wood was scarce. They were wooden posts used for building a stockade. Rautanen studied the place and found out that there had been a house. They were standing on the site of the court of King Nembungu, a circumcised King who had ruled Ondonga a generation before, perhaps in the 1830s, and had been held in high regard. Then they returned to Olukonda (115-116)

Hans Namuhuja argued that Omukwaniilwa Nembungu IyaAmatundu was the ruler of Ondonga in the period 1750-1810. Namuhuja also states that Omukwaniilwa Nembungu is remembered as the custodian of *iidhila* (taboos) and *omisindila* (rites). The grave site at Oshamba (linenge) is one of the most significant heritage sites in northern Namibia (Namuhuja, 1996: 11; Silvester & Akawa, 2010: 69). Lovisa Nampala refers to an interview she conducted with Shilongo Uukule on 17th August, 2001 in which it was stated that during the reign of *Omukwaniilwa* Nembungu a meteorite landed near his capital, linenge, and it was adopted as the stone of the kingdom (*omulilo gwemanya lyoshilongo*). The stone was associated with the art of rain-making. After Nembungu's death people would still visit linenge for rain-making and, if this was unsuccessful, travel further north to the Kingdom of Evale, which was the place where the most powerful rain-makers were found (Nampala, 2006, 55)



Grave of Omukwaniilwa Nembungu IyaAmatundu, traditionally an important rain-making site in the Ondonga Kingdom (JS)

The second stone was described in the translation from the FELM catalogue as:

Number 8248: "Ritual stone from Angola or Namibia, a 'rain stone', may be a kind of stone with the help of which rain could be aroused or engendered".



Further research in Finland and Namibia is needed to confirm the origins of this stone (FELM)

The provenance of this stone is, thus, unclear ('Angola or Namibia'). One possibility is that it might be the actual stone from Evale. Tatekulu Helao Shityuwete, whose father, Neliudi Shityuwete, was a member of the royal family at Evale described having seen the stone in the 1930s at a time when Christianisation meant that king was losing faith in his rain-making powers (information given at a presentation at the Namibia Scientific Society, 24th November, 2014). Mr Shityuwete left Evale (which is now in Angola) at an early age (5 or 6) and so it is doubtful whether he would be able to make an absolutely positive identification although there may be others who could (Shityuwete, 1990: 1-2). If the stone was from Evale, it would also be necessary to find out where the stone was originally located and explain the way in which it might have ended up in Finland. The fact that the border with Angola was only finally agreed in 1929 might mean that there was easier access to the kingdom in the early twentieth century and it was common for people to move within the region as the border was only enforced more effectively after the death of the Kwanyama *Ohamba* Mandume yaNdemufayo in 1917.

Whilst Evale was the most powerful rain-making kingdom on the region, it was widely believed that the ancestors of dead kings (*ovakwamhungu*) were the holders of the rain (Tonjes, 1996: 16; Williams, 1991: 109, 168). It is clear that a number of the Ovambo Kingdoms (perhaps all) held sacred stones and that rain-making was associated with stones that were located at the graves of ancestral, circumcised, kings. Edwin Loeb, for example, states that rain-making is described in OshiNdonga as *okusagela kuomvula imenge* (to make rain in the grove of the king's grave). "It is said

that in Ondonga there were four sacred stones (*omamainja*) near the grave of a king and that people still go to them to make sacrifices to the spirits that bring rain. Major Hahn ['Shongola', the 'Native Commissioner for Ovamboland', 1920-1945, JS) informed me that with some natives he sought for these stones but found only one small one; the others, he was told, are underground" (Loeb, 1962: 277). The historian Jason Amautuwa stated that the Uukwambi Kingdom also had two big round stones – "They called these stones 'rain eggs' or 'rain thunderbolts, the eggs of Nuutoni'". The stones were, reportedly, kept at Iino. According to Jason Amakutuwa (Salokoski, 2006: 229, Ndalikokule, 2010: 7). The description seems to fit object 8248 and the fact that the museum does not seem to have information about the origin of the stone suggests that it might be difficult to identify conclusively.

6. THE FINNISH MUSEUMS ASSOCIATION



The Team meet with Ms Tokila and Ms Rajavuori, staff members of the Finnish Museums Association.

The Finnish Museums Association is the sister organisation to the Museums Association of Namibia. The team met with Ms Leena Tokila, the Education Officer and Ms Tuuli Rajavuori, the Communications Officer on Tuesday, 9th June, 2015. The FMA is the main organisation representing the interests of museums in Finland. Finland has 14 specialised national museums and 22 provincial museums as well as many others owned by societies. The aim of the meeting was to learn more about the work of the Association and the possibility of developing a formal agreement between the two Associations. The FMA provides around twenty training sessions a year for museum workers, but as members are geographically scattered (as in Namibia) the training is regularly provided through E-Learning.

The FMA is governed by an elected board with twelve members and a Chairperson. The current Chairperson is Ms Pekka Ravi, the Deputy Speaker of the Finnish Parliament. The personnel at the office is led by the Secretary-General, Mr Kimmo

Levä. The *www.museot.fi* website was established by the Finnish Museums Association that provides information about the over 900 museums that are members of FMA. The FMA also publishes a quarterly newsletter for members, *Museo*. FMA also operate a Museum Card that provides card holders with free entry to Finnish museums.

The web site *www.museot.finna.fi* is another important tool that enables searches to be made of the digitalised inventories of some Finnish museums. When the database was checked on 10th August, 2015 it contained XXXX items. The database is still being developed and it takes a considerable amount of time to load information. A search on Namibia, on the date it was checked, listed only 43 'Physical Objects', 76 'Images', 38 'book material' and 10 'Thesis'. The objects include taxidermy and items such as a five and ten cent piece.

7. THE NATIONAL BOARD OF ANTIQUITIES

The team met with Mr Malinen, the Chief Intendent, who is responsible for the Picture Collection on Wednesday, 10th June. The National Board of Antiquities is a government institution that resorts under the Ministry of Education in Finland. It is responsible for the protection of archaeological sites and the built heritage, but is also collects and researches material cultural heritage. It is responsible for the Picture Collection that covers history, ethnography and the built environment. The building where the collection is held is also equipped with an impressive conservation laboratory where work is carried out on the restoration of photographs and other forms of visual image.



Mr Malinen and his staff and the MAN team in the Photograph and Paper Conservation Laboratory at the National Board of Antiquities (JS).

The Picture Collection contains over 3 million items and Mr Malinen indicated that the collection included over 20,000 images from Namibia (as many, if not more, as are currently held in the photograph archive of the National Archives of Namibia). The photographic collection that was transferred to the National Board of Antiquities from

the Kumbukumbu Museum is of particular importance to the history of northern Namibia.



Ms Kaanante at the entrance to the National Board of Antiquities before our meeting.



One of the work counters in the Laboratory

The transfer might present an opportunity to create a more comprehensive catalogue of the earliest missionary photography of northern Namibia. The collection includes around 200 prints by August Pettinen, 270 negatives and prints from Hannu Haahti, 50 negatives and prints from Selma Rainio and 200 glass negatives from Emil Liljeblad, Kalle Koivu and Maria Wehanen. The photographs in this collection provide a unique perspective on life in the region in the late nineteenth century and early twentieth century.

8. THE LILJEBLAD ARTIFACT COLLECTION AT OULU UNIVERSITY

The team met with Professor Seija Jalagin and Ms Kaisa Harju from the History Department on Thursday, 11th June and Friday, 12th June and worked through the Liljeblad collection. Ms Harju had written her MA thesis on the Liljeblad collection and had an extensive knowledge of the Finnish descriptions of the artifacts. The collection consists of 523 cultural artefacts and over 100 natural history specimens.



Prof Jalagin holds an enlarged photograph from the Liljeblad collection that features in the display in the University of Oulu's Museum.

Karl Emil Liljeblad was born in Oulu on 27th February, 1876 and became a missionary in 1900. He arrived in northern Namibia on 22nd June, 1900. He was accompanying the Rev. Jooseppi Mustakallio, the Director of the Finnish Missionary Society, who was conducting the first inspection of Finnish Mission stations in 'Ovamboland'. Liljeblad started a mission station at Onayena in the Kingdom of Ndonga. He moved to Ongandjera in 1903 and started the Nekeke mission station (with Heikki Saari), but left

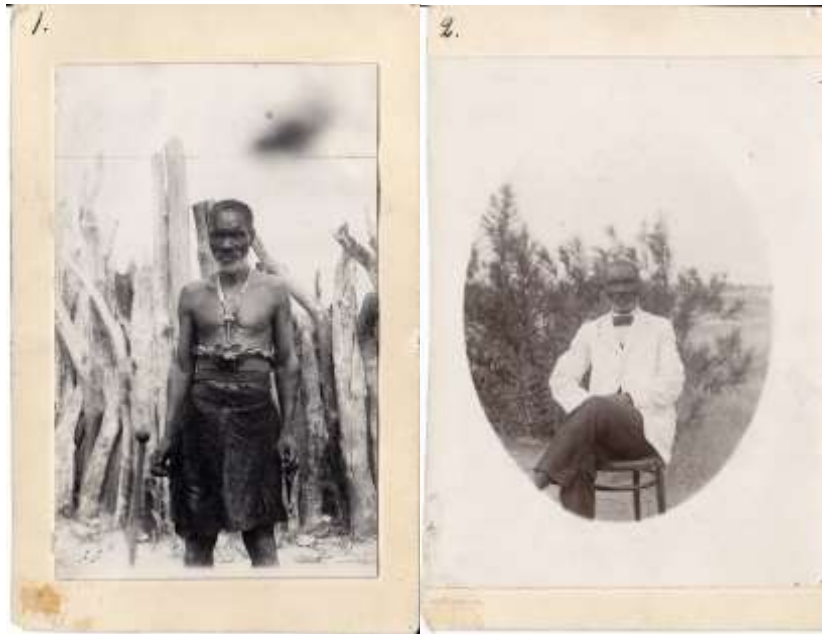
in 1904. He married his first wife, a teacher, Alma Helena Kestilä, (who had arrived in 1902) in 1904.

Liljeblad returned to northern Namibia in 1912 and founded the first Teacher's Training seminary at Oniipa and became its principal. In 1916 the seminary had seven single and six married men as students. The first four students graduated in 1916, but Liljeblad resigned in 1918 and returned to Finland again in 1919. He worked with three parishes in Finland (Kirvu, 1920-22, Simpele, 1922-24 and Ruskeala, near Sortavala, 1924-1937).



One of the beautifully decorated dolls (okakulukazi) in the Liljeblad Collection (JS).

Liljeblad made a third and final trip to Ovamboland (1930-1932) with a grant from the Finnish Academy of Science and Letters. During this period he collected 150 handwritten notebooks on folklore which were mainly written in Oshiwambo. He had translated about half the books into Finnish by the time of his death on 27th July, 1937. The translations into Finnish, alone, amount to around 1,000 pages of text. The value of the Liljeblad collection is significantly increased because of the oral traditions and oral history that accompanies it. Liljeblad interviewed 99 men and 11 women (many of who were reportedly former students from the teacher's seminar that had been established at Oniipa in 1913). The people interviewed included Sem Noanpoika Kaukungua, Johannes Kaukungua, Tomas Uukunde and Rakel Hamutuma. The archive contains 1,430 items, some of which was translated from Oshiwambo into Finnish by Gabriel Taapopi, Aune Liljeblad (Emil Liljeblad's daughter) and Anna Glad (Salokoski, 2006: 52). Work on the artifact collection at Oulu University should, therefore, be combined with work on the archive at the University of Helsinki.



The Liljeblad collection also includes some interesting early photographs of northern Namibia, including these two portrait photographs of Sem Noanpoika Kaukungua, one of the early converts to Christianity in Oukwanyama (Liljeblad Collection, Oulu University).



The Liljeblad collection contains photographs that are stored in albums or loose in envelopes that have been provisionally organised according to topic.

Liljeblad's second wife was Mrs Anna Glad ((née Woutilainen), who had also worked in Ovamboland (1901-1919 and 1926-1936) and had served as the first inspector of the schools established by the Finnish Missionary Society. The notebooks are held in the library collection of the University of Helsinki as 'Collection 344.10'. The ethnographic objects that Liljeblad collected were expanded and then donated to Oulu University by his daughter, Aune Liljeblad. Apart from a very well preserved ekola (the musical instrument described in the introduction to our report), items of interest in the collection include a kit containing the medical equipment of a traditional healer and a lie detector (*Oshianekelitho*).

9. THE LILJEBLAD SKULL.

Prof Jalagin drew our attention to one item in particular in the collection, a human skull that was presented to Karl Liljeblad on 25th December, 1900. The story that was strongly associated with the skull was that it was that of a white European man who had died in the region before the arrival of the Finnish missionaries. The skull was therefore catalogued as a 'White man's skull'. However, a letter was discovered in the Finnish Mission Archives written in early 1901 in which the missionary described the events surrounding the acquisition of the skull. Liljeblad wrote:



The skull of a small boy that the University of Oulu would like to return to Namibia (JS).

"I wasn't left without Christmas presents either . . . They consisted of two native knives and – a human skull. I had once seen that skull at the base of a

bush not far from the houses at the edge of the plain. Upon asking the shepherds that happened to be there how it had ended up in that place, one of them said that it belonged to a young man whom the king had had killed. Another one said that it was from an old pagan, whose dead body had been thrown to be eaten by wild animals. (Apparently in the so-called Ohango or wedding years the dead cannot be buried. Nor can those that the king has had killed be buried either) . . . When the shepherds returned in the evening, I still mentioned something about the skull I had seen that day. And what happened. The shepherds got it into their heads to bring me that skull on Christmas Eve, but they didn't give it to me then because they saw that I had much to do. Early in the morning of Christmas day, when I had just got up, someone knocked on my the door. I opened it and what do I see. A shepherd comes in and hands me the skull saying 'Here is a Christmas present for you'. I was surprised at first, but then took it and gave him a small gift for his trouble"



The skull does not give any indication of the cause of death (JS)

The skull ended up at Oulu University with Liljeblad's ethnographic collection, but the University would like to return it to Namibia. Research carried out at the University indicates that the skull is actually that of a young local boy, probably aged only nine or ten years of age. Cross-referencing to the archives should confirm the location where the skull was found, but it seems likely to have been from the area around Olukonda or Ontananga. The University had indicated that it would like to return the skull to the authorities in Namibia.

10. NORTHERN OSTROBOTHNIA MUSEUM, OULU

On Friday, 12th June, 2015 the team visited the provincial museum at Oulu. We met with Ms Jonna-Maria Mölläri, the Collections Curator and Ms Riina Kohonen, the Regional Museum Curator. The museum workers presented an overview of the collections in their museum and showed images of three objects from Namibia which were held in storage.



The MAN team with Ms Kasia Harju (University of Oulu) and Ms Riina Kohonen and Ms Jonna-Maria Mölläri from the Northern Ostrobothnia Museum.

11. LAMMI PARISH COLLECTION.

Ms Kaanante and Ms Tjizezenga met Vicar Heli Ulvinen on Monday, 15th June, 2015. The church at Lammi Parish has a collection of 58 objects that were donated by Hilma Ranttila. Ms Ranttila lived and worked in Ovamboland from 1924-1959 and the collection consists of 42 cultural heritage objects and 16 natural heritage objects. Ms Ranttila was one of the teachers who was very influential in the development of education for women. She arrived in northern Namibia in 1924 the date when the first schools for girls were established at Oshigambo and Engela and was involved in the establishment of the Ongandjera Training School in Okahao which provided teacher's training for women. During the period from when it opened, in 1947, until it closed, in 1970 around 500 women graduated as teachers from the school (Helander, 2006: 67). The collection also includes some sound recordings on cassette, but it has not yet been possible to establish the exact content of these.



The collection includes a number of beautiful objects, although, typically of personal collections it might not be able to know the date or origin of every object (MK)



An old Oshiwambo Bible is amongst the objects in the collection (MK)



Details of objects from the Hilma Ranttila Collection at Lammi Parish (MK).

Lammi Parish now resorts under Hämeenlinna and we had hoped that the team would also be able to make a turn at Hämeenlinna Museum. Unfortunately, this was not possible, as the visit to Lammi Parish by Ms Kaanante and Ms Tjisesenga was made on a Monday (when museums are closed). However the curator, Ms Laitila, provided the team with a photograph of a wooden 'War and Hunting Club' that was one of three objects donated to the Hämeenlinna museum by Leo Böök on 1st October, 1912.

12. PROVINCIAL MUSEUM OF WESTERN NYLAND, TAMMISARI.

Dr Silvester met with the curator of the museum, Ms Lena Dahlberg, and Mr Peter Sjöstrand on Monday, 15th June. The museum holds a collection of eighteen objects donated on 2nd January, 1939 by Karin Hirn, who had worked as a nurse in Ovamboland and Mr Sjöstrand had conducted some research on the collection. Onandjokwe Hospital was established by Dr Selma Rainio in 1911 and Karin Hirn and Ida Alander were the first two Finnish nurses who arrived in that year to work at the hospital (Davies, 2004). She also helped Dr Rainio to establish the first school of nursing at Onandjokwe from 1930.



A scan of some of the objects in the Karin Hirn Collection at Tammisaari (Provincial Museum of Western Nyland, Ekenäs Museum Centre)



Dr Jeremy Silvester with Ms Lena Dahlberg, and Mr Peter Sjöstrand.

13. STUDY OPPORTUNITIES



Villa Karo in Benin provides a space for artistic exchange and creativity (Villa Karo)

The team met with Ms Katariina Timonen from the Amos Anderson Art Museum on Monday, 15th June, 2015. The meeting had two aims. The first was to learn more about Villa Karo. Villa Karo is a cultural centre in Grand-Popo, a fishing village on the coast of Benin in West Africa. The core aim of the centre is to increase mutual awareness between Finnish people and Africa. The building, in an old colonial hospital, was renovated by volunteers and opened in 2000. It provides a venue for musical and artistic exchange with activities funded by the Finnish Ministry of Education as a site for cultural exchange.

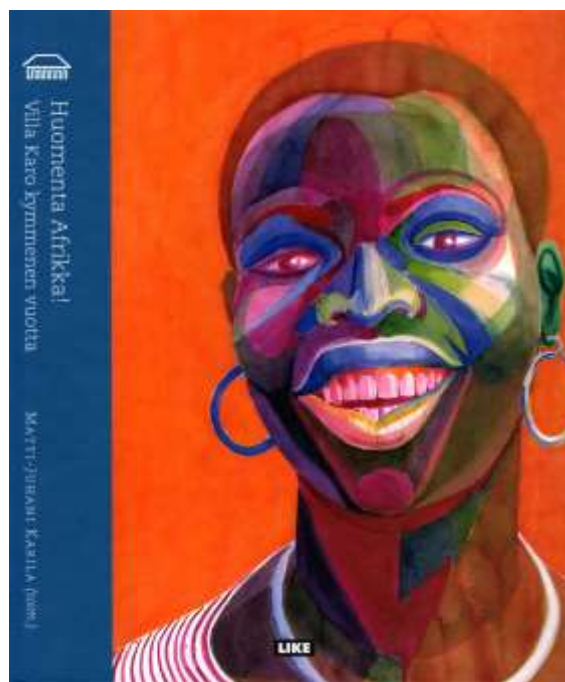
Fellowships are regularly awarded to creative artists and musicians who are provided with a living space and provided with one of the five studios available. In the context of the fact that Finnish and Namibian history have been intimately entwined for almost 150 years, the meeting discussed the possibility of a similar project being initiated in Namibia, perhaps be linking with one of the existing development centres established by the Directorate of Arts in the Ministry of Education, Arts and Culture.



One of the activities that Villa Karo organises is creative workshops for young people. The second aim of the meeting was to obtain an overview of the educational opportunities for museology in Finland. Ms Timonen provided a number of contacts with higher education institutes involved with training. The Museums Association of Namibia is communicating with a number of colleagues to explore possibilities of support for our national training workshops and scholarships for professional training. Contacts include Dr Suzie Thomas from the Department of Museology at the University of Helsinki (and editor of the Journal of Community Archaeology – <http://www.maneyonline.com/loi/cah>), Dr Axel Fleisch, the Professor of African Studies and Dr Lotta Aunio (who lectures in African languages) both from the University of Helsinki.



The complex used by artists in residence and for creative workshops (Villa Karo)



The cover of a publication about the Villa Karo project.

14. RECOMMENDATIONS

The meetings held during our visit to Finland were extremely useful in terms of establishing a network of contacts with the main museums and heritage institutions with collections of relevance to Namibia. We would like to highlight sixteen recommendations for future collaborative projects between Finnish and Namibian institutions that will provide further practical substance to the slogan 'Museum Collections Make Connections':

1. Publish a full-colour extended report on the visit to Finland as a tool to assist with the development of future projects and partnerships.
2. Draft a Memorandum of Understanding to create a partnership with the Finish Museums Association to co-ordinate possible staff and exhibition exchanges.
3. Facilitate a translation (from Finnish to English) of the catalogue of the 127 objects in the Rautanen collection that we received from the National Museum of Finland.
4. Reach agreement with the National Museum of Finland for the professional photographing of the 127 artifacts in their Martti Rautanen Collection.
5. Create a joint catalogue with the National Museum of Finland of the Rautanen collection using an updated edited text, Rautanen's own notes and new photographs of the objects.
6. Negotiate with the National Museum of Finland regarding the possibility that an extended version of the 'Black and White' exhibition (featuring Finnish photographs of northern Namibia with Namibian captions) be mounted in Helsinki (and, possibly, travel to one or two other regional sites with a Namibian connection).
7. Write a letter to the Board of Antiquities requesting soft copies of the 32 photographs in the 'Black and White' exhibition and additional digital photographs.
8. Provide National Archives of Namibia with contact information of Board of Antiquities to facilitate negotiations over the photographs of Namibia in their collection with reference to the possible transfer of digital copies and/or the co-publication of a catalogue of early photographs of northern Namibia.
9. Obtain a soft copy of the catalogue of the Kumbukumbu collection and arrange for a complete translation into English (and, possibly, Oshiwambo).
10. Meet with potential stakeholders from Finland and Namibia to discuss the possibility of producing an extensive publication on Ovambo Crafts and Culture. Photographs of objects could be combined with intangible cultural heritage and information about

heritage sites associated with particular objects to create a comprehensive reference book.

11. Further research should be conducted on the 'Power Stones' to ascertain their provenance and also to provide advice on the way in which they should be stored or displayed. The relevant traditional authorities should be consulted with the view of possibly presenting an argument for the repatriation of the two stones held in the 'Kumbukumbu Collection'.
12. Secure digital copies of the phonogram recordings in the Kumbukumbu and Liljeblad collections. Contact the Namibia Broadcasting Corporation and National Archives of Namibia regarding assistance in digital editing to enhance the quality of the recordings.
13. Draft a letter to the Director of Heritage and Culture Programmes and the National Heritage Council explaining the story of the skull to be repatriated from Oulu University and possible further research on its provenance.
14. Contact the Finnish Embassy in Namibia to request assistance to evaluate the recordings of Ms Hilma Ranttila for possible translation.
15. Liaise with interested stakeholders on the digital repatriation of photographs and audio recordings from the Liljeblad collection.
16. Liaise with interested stakeholders on a project to publish an edited volume (in English and Oshiwambo) of a selection of the interviews from the Liljeblad Archives with illustrations drawn from the Photograph Archive.
17. Discuss possibility of working with Rev. Heli Ulvinen to create a catalogue of the Hilma Ranttila collection at Lammi.
18. Establish communication between Onandjokwe Medical Museum and the museum in Tammisari with regard to the possibility of a museum twinning.
19. Report to the Directorate of Arts on the possibility for artist/exhibition exchanges on the Benin-Finland model.
20. Discuss possibilities of a partnership with Oulu University and ways to work on them with the Liljeblad Collection.
21. Work in partnership with the Finnish Museums Association to identify any other museums in Finland that might have artifacts from Namibia in their collection.

22. Discuss the possibility of a partnership with the Education Office of the Finnish Museum Association to develop E-learning training possibilities for Namibia.
23. Conduct an appraisal of the photographs and inventories collected to identify artifacts of particular historical and cultural significance.
24. Explore the possibility of a scholarship to enable a staff/student exchange between the University of Namibia, the University of Oulu and the University of Helsinki to work with the Liljeblad collection and archives with the aim of producing a substantive publication.
25. Follow up with contact details on possible study opportunities in Finland, particularly for museum workers in areas of specialisation and for postgraduate students to work with Finnish colleagues on Namibian collections in Finnish museums.

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