OOMBALE DHI IHAKA
"A BOND THAT CANNOT BE BROKEN"

AN ANNOTATED CATALOGUE OF NDONGA ARTIFACTS IN THE “RAUTANEN COLLECTION” AT THE NATIONAL MUSEUM OF FINLAND IN HELSINKI

EFATULULO LYOMUSHOLONDDO GWIIKWANDJOKONONA YAANDONGA TAYI
ADHIKA MIIGONGELWA YARAUTANEN MOMPUNGULILO YIIKWANDJOKONONA
YOPASHIGWANA YOMOSOOMI
This publication was developed by the Museums Association of Namibia

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In Collaboration with the National Museum of Finland

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FINLAND

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Otatu pandula Omundohotola Elina Antilla, omukuluntu gwOmpungululilo yilikwandjokonona molweyambidhidho yje nomolwepitikipiko mbyoka e tu pe opo tu tolona notu longihe inyolwa ya za momusholondondo gwigongelwela yaRautanen yopontsapo. Otwa hala okupandula Mm Matilda Loytty omolwiliinga ye yokutolokela omusholondondo mOshiingillisa. Otwa hala okupandula Mm Heli Lahdentausta, Omudhiginini gwigongelwa yopamuthigululwakalo mOmpungululilo yilikwandjokonona yopashegwana muSoomi.

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This early engraving shows a group of traders from Ondonga with several of the objects that will be found within this catalogue. (Engraving by Orell Füssli, c. 1895/6. NAN20185) Efano ndika lyonalenale otali ulike ongundu yaahalithi Aandonga ye na inima yayo oyindji mbyoka tayi adhika mokaatoloko hakà (Omuthaneko: Orell Füssli, lwopo- 1895/6. NAN20185)
INTRODUCTION

The aim of this catalogue is to showcase a collection of 127 artifacts collected by the Finnish missionary Martti Rautanen (known locally as Nakambale), during the 1880s whilst he was living in the Ondonga Kingdom in northern Namibia. The catalogue has been produced in collaboration with the National Museum of Finland which obtained their collection of 127 artifacts from Martti Rautanen in 1892. The title of the catalogue (and a small mobile exhibition that complements it) is Oombale dhi ihaka which can be translated as ‘A Bond That Cannot Be Broken’.

The selection of objects showcased in this catalogue provides an opportunity for young people to learn about the way in which these objects were made and used in the Ondonga Kingdom. When images of the objects were shown to elders they stimulated a lot of memories and stories about the way in which they had been used. Young people attending the workshop found that sometimes they did not even know the Oshinda word for an object as some of the objects are no longer easy to find in Namibia today.

Learning about the past allows us to celebrate a unique cultural identity and understand better the values of our ancestors. The objects give us a view into our cultural history and local creativity. At the end of the catalogue we tell the story of one particular object from Nakambale’s collection that has particular sacred significance for the Ondonga kingdom. We hope that this catalogue will mark a stage in an ongoing dialogue between colleagues in Finland and Namibia about ways in which the history and culture of the community might be better preserved and presented in both Namibia and Finland.

In the catalogue we provide one oral account of the long line of rulers of the Ondonga kingdom during its early years. We would also like to use the opportunity provided by this catalogue to highlight the importance of the gravesites of the Aakwannila (kings) as heritage sites. Whilst we focus on the graves of the rulers of Ondonga we believe that this argument also applies to the other kingdoms of northern Namibia.

We would like to close the introduction to this catalogue by quoting from a praise poem that has been passed down for generations as a celebration of the cultural identity of Aandonga:

Ooyene yOndonga oolye?
Ondonga osihunda shAandonga.

The praise poem can be translated as follows:

Who are the owners of Ondonga?
Ondonga is the country that belongs to Aandonga. The palm leaf strips which are unbreakable, the people of Namukolomunene of Ashitenda. The community which brews its beer in the calabashes, the people who churn milk in the calabashes, they refuse to be led by the headmen only, and rather chose to be led by kings, the people of the one with short legs. The Aandonga of Nangolo, the son of Amutenya. Ondonga is here to stay.

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1. We would like to thank Dr Petrov Hiberni of the University of Namibia for the translation of this praise poem.
2. Otatu pandula Tate Petrus Mbenzi. geuloUniversity yaNamibia sho a ndongele okatewoitango nkala.
Omukwaniilwa. He said to have been a good Omukwaniilwa who did not ill-treat his subjects. He was succeeded by Nahambo.

Nahambo: Nothing is known about him, he was succeeded by M’ndonga.

M’ndonga: He is said to have been a good Omukwaniilwa, anxious to collect as many followers as possible. His followers were keen on hunting and he always invited them at his kraal after their return. It is not known who this Omukwaniilwa was. It is our thought that there was one between M’Donga and Kayone.

Kayone Kambangula: Little is known about Kayone. It is said that he was a good Omukwaniilwa.

Nembungu y’Amutundu: was not a good Omukwaniilwa. He had two sisters Nambahu y’Amutundu and another (name not known). He ruled for many years, almost 30. He was always surrounded by his witchdoctors [Oompulile - `spiritual healers` – Ed] and employed them freely. When he became old, he handed over the kingship to Nangolo dhaAmutendu.

Under Nembungu’s rule, the Ondonga people deteriorated considerably and he became weak and feeble. The mothers of the Aakwaniilwa are not known. After Nembungu, the kingship went to Nangolo dhaAmutendu.

His mother was Nambahu y’Amutundu: she was the sister of the former Omukwaniilwa Nembungu y’Amutundu. Nangolo was a big king in person as well as in status.


M’ndoonga: Okwa li omukwaniilwa omunambili, nokwa li a hala nokukulelela a kale e na aalanduli oyendji ngaashi tashi vuluka. Aalanduli ye oya li ye hole nokonkono okuya kukukongo nokwa li he ya ithana ye ne kombala shaa ya galuka kuukongo. Okahu hokololwa kutya opwa li omukwaniilwa gumwe pokati kaM’ndoonga nakayone ihe kaku shiwike kutya Omukwaniilwa nguka okwa li iye.


The original account, written in pencil, can be found on 13 pages of A4 paper in the Papers of ‘Cocky’ Hahn, the so-called ‘Native Commissioner for Owamboland’, ‘Cocky’ Hahn (who is remembered in oral history as ‘Shongola’ - the Whip’).

3. The Christians employed the term `witchdoctor` to describe the spiritual healers in the Kingdom. The term is retained in this text, but obviously reflects a negative connotation by linking the healing powers associated with a `doctor` with the critical association with the term `witch`, a word usually used in English to describe someone using magic for evil purposes.

4. The original text uses the term `Chief` with which was the word used by the `Shongola` in the ‘Native Administration’. However, the correct title, in Oshindi is Omukwaniilwa (plural: Aakwaniilwa) which is more closely translated to `King`. We have replaced the term `Chief` with Omukwaniilwa throughout the text, except when referring to the King of Uukwanyama as the title should be `Oshinda` in Oshiwambo. We have changed `Chiefship` to `Kingship`.

The term `Chief` has been retained when reference is made to a Herero leader.
He was tall as well as very heavy and fat. He is reported as having been the most powerful and influential Omukwaniilwa the Ondonga tribe has ever had. He was also a fighting man and sent raiding and war parties throughout the land. He was highly respected by other tribes because of his fighting qualities but it is said that he was cruel and treacherous.

He was highly respected by other tribes and war parties throughout the land. 

Also a fighting man and sent raiding parties against the Omukwaniilwa. He was tall as well as very heavy and fat.

Nakanyala kaNashilundo. His sister was Kambonde kaNashilundo, Shikongo had several brothers and sisters i.e. Kambonde kaNashilundo, Nakanyala kaNashilundo. His sister was Kambonde was killed by his cousin Shipanga.


Okwa li e na omumwayina gwulwe omukintu ihe edhina lye ina.

Shikongo was somewhat corpulent but had a tall, strong and well-built body, a really majestic bearing and stride, and fine features, all of which gave him a fine, not to say handsome, appearance. His costume was limited to a covering (apron) hanging from in front the waist, it was made of the stomach or so-called rumen of an ox, the skin of which had been prepared and coloured. Round the waist above the hips he wore a wide tight-fitting belt of large blue beads. Round his neck hung a thong attached to which was a pack of iron bracelets. On his feet were sandals. His arms were decorated with quite heavy iron bracelets. On his head was a kerrie, or a short straight stick with a large round head or knob decorated with various carved fantastic figures.

After the death of Nangolo yaAmutenya, Shipanga shAmukwita succeeded. This was in about 1858. His position was not secure. The headman wanted him to resist the intrigues on the part of his cousin Shikongo shAkalulu. He later left the country to live at Onandoya, east of Onamutuni. He took his wives and family. He lived there for a short while only and then went to Grootfontein, Otavi and Omaruru. He went to see the Herero Chief and the Nama in conjunction with a plot which he was planning against the Omukwaniilwa Shipanga, his cousin.

Nambahu yaKalulu. It is not known why Kambonde kaNashilundo and Nakanyala never became Aakwaniilwa. It is said that Kambonde was killed by his cousin Shipanga.

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He took many cattle from Owamboland as presents. His mission was successful. The Ovaherero and Namas sent many warriors. Many of the Namas had rifles. They travelled north to Owamboland via Okaukuejo. When they were nearing Ondonga, rumours began to spread amongst Owambos that Shikongo was bringing war and that he had strong new allies. Shikongo hastily called his people to set out to meet Shikongo. The two forces made contact on the big Ombuga plain north of Ondonga at a place called Onandonga. Shiganga's army being quite unaware that Shikongo's army had rifles, marched bravely forward. When the battle was joined they got the surprises of their lives. They fought bravely and lost many men. They were completely routed and had to beat a hasty retreat. Shiganga seeing that his position was hopeless fled to Uukwanyama.

Shiganga shakalulu advanced into Ondonga and took over the kingship. He established himself at Okangilii in Oshimbi. Shiganga feeling his defeat very deeply asked Oshamba Shifeni of Uukwanyama for warriors to help reinstall him in Ondonga. The Ovaherero and Namas were still with Shiganga. When Shiganga's plans were complete, he came with a large army consisting of the Aakwambi were completing the Aandongas were at this time the majority. This treachery on the part of the Aandongas were at this time the majority. This treachery on the part of the Aakwambi were completing an encircling movement. These tactics proved very successful and Shiganga's army suffered a disastrous defeat.

So many of the Ovaherero and Namas were killed that the remainder decided to leave Owamboland as soon as they got back to Ondonga. Shiganga paid them in cattle and goats for their service. Some went via Namutoni and others went via Okaukuejo. Shortly after they left Shiganga sent a lot of Aandongas to surprise them at night in an endeavour to deprive them of the stock which he had paid them. The Namas were alert and the scheme miscarried. Some stock was taken but the Ovaherero and Namas got away with the majority. This treachery on the part of Shiganga cost him many of his men. The Namas even killed the servants and herds. Shiganga had given to assist them. Shiganga remained Omukwaniilwa in Ondonga for about 16 years. He had a big reputation as a warrior and he was, then, very popular with his subjects. He never remained quiet but always required raids and expectations against neighbouring people. He died in about 1874. His sister Namibahu yaKalamu had a son Kambonde kaNangombe. Shiganga was then succeeded by him. Namibahu
such a way that the kingship should fall. He was preparing to arrange matters in the royal family and the chief person in intrigue going on amongst members after a brief illness. There was a good deal of interest in his position. It seems he was not liked by his people. It is said that he was poisoned by his wife Shivute shaNuyu. [7]

This poisoning was planned by Kambonde's sister's son (i.e. the son of Omukwaniilwa (Kambonde). The recognized heir who was to succeed Kambonde. Almost immediately after Limene's death Kambonde died from the effects of the poison given to him by his wife Shivute. Kambonde was afraid to go further with his murders because his other younger cousins i.e. Kambonde kaMpingana and Nehale yaMpingana were strongly supported by their father Mpingana yaShimbu who was an unusually strong and influential man. He was also a witchdoctor. Kambonde felt unsafe and soon after his murders escaped to Ongandjera. He took his mother and whole family with him. He remained away and Itana yaNekwu then became Omukwaniilwa. Limene was murdered at an oango (wedding). He was shot with a rifle by Kambonde. There were many rifles in Ondonga in those days. Eriksson the hunter and trader brought many to Owamboland for barter with natives [sic] for cattle. The price was 2-3 cattle for a muzzle loader. For a martini he charged 10 cattle. The Headman and people did not want him because he murdered two popular men i.e. the old Omukwaniilwa Kambonde and Limene. Kanyemba this time remained in Owamboland. He eventually left for Southern Angola to Ombonya, Oukrouakwa etc to look for a witchdoctor to give him strength. For a martini he charged 10 cattle.
escaped with him. He passed through Onambango area (Western Ondonga). From Onambango he sent messages to the Ondonga, they refused to come. They sent a message to Mpanga instead, informing him that Kanyemba had returned. Mpanga who lived in Onantanga area at that time immediately summoned the Aadonga to march against Kanyemba. His sons Kambonde and Nehale assisted him. Kambonde was actually the Omukwaniilwa but he was weak and Mpanga appears to have conducted affairs against Kanyemba. The Ondongas under Mpanga soon settled matters with Kanyemba. The latter had very few followers, in all about 20 people including the 4 witchdoctors. He did not bother much about his numerical inferiority as the witchdoctors had assured him that all would be well and that they would see to it that his opponents were visited with a spirit of fear and that he could go in and conquer. In a fight at the kraal of Sheya shAmenueny, Kanyemba was badly beaten. He escaped with his life but his 4 witchdoctors were killed and also the majority of his other followers. He (Kanyemba) escaped to Uukwambi. Mpanga sent a message to Omukwaniilwa Nelumbo (of Ukwambi) requesting him to have Kanyemba killed. Kambonde was with him at the time. Omukwaniilwa Nelumbo's men attacked Kanyemba's party. His followers were all killed. Kanyemba who had fought bravely saw that he had no hope. He then turned to his brother and shot him and then committed suicide by shooting himself in the brain.

After litana's death Kambonde kaMpingana became Omukwaniilwa. This was about 1885. He was a popular Omukwaniilwa inclined to be strong and, generally, took the right line of action. He was also straightforward. He became very friendly with the missionaries especially

sa oshimpiwuyo opo dhi tumine aatondi ombebo yuumbanda notaka ya moshiongo e te shi yugu ko.


This map shows a German perspective on places of importance in Ondonga in the early twentieth century (Extract from the ‘War Map of German South-West Africa: Owambo Sheet’, Paul Sprigade & Max Moisel, 1904. NAN Map 03850)

Okaalita takalikulake yAandowishi kombinga yamahala ga simana mOndonga momumubo omutithele nomilongo mbali (Extract from the ‘War Map of German South-West Africa: Owambo Sheet’, Paul Sprigade & Max Moisel, 1904. NAN Map 03850)
Kambonde had ruled for about six years when very serious trouble arose in Ondonga. One of Nehale’s subjects, a headman came to visit Mpingana’s kraal at Onatanga. He was Jupa [jipumbu ? – Ed] Amutenya. He met his death at Mpingana’s kraal in a mysterious manner. It never became known how he met his end. Mpingana said that Jupa took his own life whilst Nehale’s army. Nehale was not satisfied to remain Omukwaniilwa as he was powerless to dispute this right. He established a distinct administrative machinery, including counselors, and was said to judge independently without consulting his brother or parents. The Chief also took on the role of some time ritual leader of his subjects, and started separate ohango festivals of his own in October 1887, which was mentioned as breaking the rules of the ceremony. In January 1889, he carried out rain-making rituals in his territory, the chief onganga diviner of Ondonga having moved to him from King Kambonde’s area in mid-1887.

The two parties met near to Omupale [Omate? – Ed] on the western side of the river bed (the omulonga), but the fight ended in a fiasco. Kambonde and Mpingana told their people not to fight but they selected one to open the fight. He was sent forward to shoot into Nehale’s army. The shot rang out Nehale’s army gave way and stamped in steady retreat.

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Kambonde followed up this success but returned soon afterwards after having wounded one man in the groin. This fight was the cause for estranging the two Ondonga sections. The river now formed the border between two distinct Aakwaniilwa. Kambonde ruled over Western Ondonga whilst Nehale ruled over the Eastern side. The two royal brothers now stopped visiting one another. Nehale’s rule now became harsh and cruel. He was not satisfied with the old headmen who had served former Omukwaniilwa Kambonde kaNankwaya and started killing them. He also killed the former Omukwaniilwa’s son Nakanyala kaShikongo. He killed at least six of the old headmen including the highly respected old man Amomo waKatondoka (the grandfather of the late Omukwaniilwa Martin). He also mutilated many people. He cut off the fingers of one man, [took] the life of another, the ears and hands of others. He chased away the missionaries and took the wagon of one missionary (Aalen?).

Nehale’s next move was to send Amupanda gwaShiponeni his biggest headman to fetch a witchdoctor. When the doctor arrived, he had himself and his headmen circumcised. This was done to show the world that he had his own independent country. After an exciting reign, Nehale took ill and died in the Oshitambi area at Omive in 1908. His body was brought for burial at his own kraal at Onayena. Kambonde, his brother carried on quietly and now assumed control over Oshitambi. He died soon (1 year) after Nehale. He died soon after losing his sight in 1909.

After the death of these two brothers the kingship fell upon Kambonde kaAngula. He was the son of Mutaleni. He had his kraal at Oname near the Omulonga on the western side. This Kambonde was not the rightful heir. (The man who should have succeeded was Kambonde kItope as he was the son of Mutaleni’s older sister Nambahu yaKathindi. Kambonde kItope was also older than Kambonde kaAngula. But Kambonde Itope as well as his brother Martin Itope spoiled their chances over the kingship of Kambonde kaMpingana. They tried to set up a kingship for themselves. Nehale lyaMpingana (Kambonde kaMpingana’s brother) detected their plans. He advised his brother with the result that they were chased out of the country. They fled to Uukwanyama. Nehale was principally responsible for this. He actually wished to kill them but eventually they came back since Nehale had asked the Kwanyama Ohamba to kill them.


Kambonde kalitope was also older than Kambonde kaAngula. But Kambonde Itope as well as his brother Martin Itope spoiled their chances over the kingship of Kambonde kaMpingana. They tried to set up a kingship for themselves. Nehale lyaMpingana (Kambonde kaMpingana’s brother) detected their plans. He advised his brother with the result that they were chased out of the country. They fled to Uukwanyama. Nehale was principally responsible for this. He actually wished to kill them but eventually they came back since Nehale had asked the Kwanyama Ohamba to kill them.
was afraid that into the position of Omukwaniilwa and already wangled Kambonde KaAngula Nande to kill the princes. She had heard of this she sent a message to went to Uukwanyama. When Mutaleni back. They passed through Ondonga and kaMpingana died, the two princes came on the Western side of Ondonga. After they came to Okaukuejo and Outjo. They passed aawagona mbaka yaali oya galuka. Oya pitile naKambonde kaMpingana, aawagona

The Ukwanyamas endeavoured to fulfill Nehale’s request so the two refugee princes fled back through Ondonga to Okaukuejo and Outjo. They passed on the Western side of Ondonga. After Nehale lyAMPingana and Kambonde kaMpingana died, the two princes came back. They passed through Ondonga and went to Uuwanyama. When Mutuleni heard of this she sent a message to Nande to kill the princes. She had already wangled Kambonde KaAngula into the position of Omukwaniilwa and was afraid that the rightful heir, who was wanted by the Ondonga tribe, would upset her plans. The princes heard what was in the wind and decide to escape back to Ondonga. Prepared if need be to die in their own country they went straight to Onipia and sought refuge with the missionary Liljeblad. There were a few (3) German officers there at the time from Outjo. The Rev. Rautanen asked them to take the two princes with them. They agreed to assist and took the two in a mule cart. They left at night and raced for safety. The new Omukwaniilwa who had robbed Kambonde Itope of his kingship sent mounted men in pursuit but the mule cart having had a long start got away. The chase was continued as far as Ekuma River. Kambonde KaAngula now felt safe. He appeared to have been reasonable and fair. He was inclined to favour the missionaries and eventually just before his death became converted to the Christian faith. He died in 1912. He was succeeded by:

Omkwaniilwa Martin Kadhikwa in 1912. He was not the rightful Omukwaniilwa but his mother Mutaleni seized the line from her older sister Nambahu yaKathindi and from her older cousin Indongo yaKekuyu. The latter was from an older line i.e. that of Oto yaNankwaya and Indongo yaKekuyu. The latter was from her older sister Nambahu yaKathindi

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In Ondonga our cultural heritage cannot be separated from the landscape around us. Landmarks such as trees or oshanas can be important heritage sites because of the stories that are associated with them. As in other Ovamboland kingdoms, the most important heritage sites were the places where our ancestral leaders were buried. We believe that it is important that these graves should be recognised as national heritage sites as some are one of the oldest landmarks that document the history of our community and which were associated with rituals that contribute to our sense of identity. The Ondonga kings were buried in their palace and as they, generally, lived in different places, the burial sites are scattered across Ondonga, rather than in a single 'royal graveyard'.

In northern Namibia, death was viewed as a transition from the world of the living to the world of the ancestors. The burial ceremony was conducted immediately after death. If death occurred at night, the funeral was carried out the very next morning. A man or a boy would be buried in a kraal, while girls and women would be buried at the pounding area. If death occurred at night, the nearest relatives and girls and women would be buried in a kraal, while girls and women would be buried at the pounding area. If death occurred at night, the nearest relatives and girls and women would be buried in a kraal, while girls and women would be buried at the pounding area. If death occurred at night, the nearest relatives and girls and women would be buried in a kraal, while girls and women would be buried at the pounding area. If death occurred at night, the nearest relatives and girls and women would be buried in a kraal, while girls and women would be buried at the pounding area.

A funeral of a king (omukwaniilwa) would be attended mostly by close relatives, counsellors, and senior headmen known as Omaleng, that worked as assistants to the king. The ceremony was only conducted after a successor had been appointed, to avoid any fight over the throne. The burial ceremony formed part of the inauguration ceremony of the new king.

A king was never buried underground, as it was considered an insult to a ruler to place him under the surface of the ground over which he was the ruler and father. Instead, he would be wrapped up in the blood-stained skin of a black ox and carried to the cattle kraal. He would be placed in a sitting position, leaning on a pestle (omuhli) in his grave with the end of the stick buried in the ground.

After the body had been propped up in a sitting position, heavy wooden stakes, (iiti yomuhongo) varying in length from 5 to 10 feet were planted in a circle. The stakes were planted so that the poles were leaning towards each other so that they met at the top. The structure would be built up until it covered the whole body and this created a grave known as an ompampa. It was believed that an Omukwaniilwa should not be buried flat or death would be spread around. The body was positioned so that it was facing to the east, as this was the direction from which the Ondonga believed their ancestors had come from.

Weep aloud and to wail: Jaijee, Jaijee, we tu ekelle! Tate/Meme ke po we! (Oh, oh, you have cast us out! Father/ Mother no longer lives). People would sometimes request to be buried with particular objects and the family were obliged to comply. If a woman of child-bearing age died without having given birth she would sometimes be buried with a wooden hammer (oshitendo) lying next to her body.

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Two guardians were then appointed to watch over the tomb. The keepers were usually appointed from the slaves’ clan. They were responsible for driving back any flies, insects, or maggots that attempted to leave the rotting body. If any were allowed to escape it would have broken the taboo and, it was believed, this would bring bad luck on the country. Because Aawambo believed in life after death, it was said that, in the early years of the kingdom, the two appointed keepers were expected to die, so that they could continue to carry out their duties of looking after the deceased king’s spirit in the afterlife. The keepers would die as they would be left without any food and water.

After the construction of the new king’s palace and the demolition of the previous king’s palace, the feeding of the deceased king’s spirit would be the responsibility of the occupant of the deceased’s field. Food was regularly taken to the ompampa and scattered over it in small portions by a nobleman and his assistants. The food would be offered whilst the people were facing the grave in a kneeling position with the words; ‘Father, father we prepared and his assistants. The food would be offered whilst the people were facing the grave in a kneeling position with the words; ‘Father, father we prepared and assist him, as an ancestor, to guide the kingdom. The occupant of the field where the ompampa was located, were the primary caretakers, responsible for the safeguarding of the ompampa and for training their children or other possible occupants for the responsibility of tending the grave to ensure continuity and that the grave would not be neglected after they passed on.

The burial place of an Omukwaniliwa was not simply a grave, but was also a place of asylum for offenders and people also particularly visited the grave of Omukwaniliwa Nembungu as it was an important shrine that was used for rain-making. It was believed that if the ancestral spirits at this grave were unable to bring rain then the rainmakers would have to travel north to Evale (located today in Angola) to fetch rain. One of the impacts of Christianity was that the Ondonga community started to bury its great men and to mark the graves with crosses, yet certain traditional practices were still preserved. For example, the body might still be lowered into the tomb with a long pounding stick. Corn might also be scattered between the legs of the deceased to symbolize the peace of the tomb. The expectation also grew that burials would take place in graveyards near the church and, no longer, in a person’s homestead.

ANCIENT AND SACRED HERITAGE SITES: THE OOMPAMPA OF THE EARLY NDONGA KINGS, C. 1600 TO 1942

Okwa li kwi italwa kutya shaa oombebo dhaakwampungu dhopompampa mpaka dha nyengwa okweetitha omvula nena onakuholilitha omvula oye na okuya kEvale (ndyoka nena li mi oManango) oyo ya ka tela omvula. Shimwe shomenwethemo lyUukriste osho shoka kutya Aandonga oya tameke okufumbika aaneentu yawo nokutula omishagakano kombila, aishike nonando oongawo ooshedi chime chime chopamunugululwakalo odha dhigwinwa ngaa. Oshiheolewa omudhimba ohegwa ngula nanato okufumbika nomwumi. Oombuto ohadhi vulu nanato okumbiliwa pokati komagumbo ganakusa ope mombila mu kaale ombili. Etaalo lyokufumbika momayendo paeperi noongeleke olya koko nomaumbiliwa ihaga ningilwa we momagumbo.

OMHALA GONALE GIIDHILA GOPAMUTHIGULULWAKALO: OOMPAMPA DHAACKWANIILWA YONALE YANDONGA OKUZA LWOP-1600 SIGO 1942

OMHALA GONALE GIIDHILA GOPAMUTHIGULULWAKALO: OOMPAMPA DHAACKWANIILWA YONALE YANDONGA OKUZA LWOP-1600 SIGO 1942

MUNDONGO

Site not yet located/documentd.

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa
NEMBULUNGO LYANGWEDHA (1650-1690), OSHAMBA

The grave of Nembulungo is the oldest burial site and heritage place associated with the Ondonga that has been identified so far. Oral tradition states that Nembulungo’s reign was ended when the kingdom was conquered by the ‘Aambwenge’ (who are believed to have been the ancestors of the Kwangali community that lived to the east of Ondonga, to the north of the Kavango River). The correct location of the grave has been disputed as there are two different Oompampa that have been associated with Omukwaniilwa Nembulungo. The first is this site, located at Oshamba, that is marked with only a few poles. The second is the site at Ombala yaMumbwenge which has been marked with a tombstone bearing his name. However, it can be noted that the first name given on the tombstone is ‘Mulingi’ which was the nickname of Nangombe yaMvula who is believed to have ruled Ondonga between 1700 and 1750. Further research is needed by Namibian historians on these early grave sites.


SHINDONGO SHANAMUTENYA GWANGUTI (1690 – 1700), OMBALAMUMBWENGE

Site not yet located/documented. Ehala mpoka pu na oompampa ye inali tseyrika / inali holoka momishangwa

NANGOMBE YAMVULA (1700 – 1750), OSHAMBA

The palace of Omukwaniilwa Nembungu lyaAmutundu was at Iinenge. He is remembered as having been an important spiritual leader and the last circumcised Ndonga King. He was the guardian of ancient artifacts that were associated with important iidhila (taboos) and omisindilo (rituals). When Omukwaniilwa Nembungu passed away these artifacts were buried in separate oompampa. It was believed that a stone had fallen from the sky during Omukwaniilwa Nembungu and that this was the source of some of the ‘power stones’ of the Ondonga and other Owambo Kingdoms, although there are variations on this story.


NEMBUNGU LYAAMUTUNDU (1750 -1810), IINENGE

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The site of the former palace of Omukwaniilwa Nangola daAmutenya and his Ompampa is located today in a fenced off field. A large tree has grown next to the grave. The poles that were around the grave have fallen over. Traditionally, if a royal grave was neglected it was believed that misfortune would come to the kingdom as the ancestors would be upset with the living. Omukwaniilwa Nangola daAmutenya is remembered as the first to meet European traders. Travellers such as the English scientist and traveller, Francis Galton and the Swedish trader, Charles John Andersson, have left descriptions of their meetings with the king. Andersson asked for permission to travel through the kingdom to try and reach the Kunene River, but the king refused. One of the ways in which the Aandonga still eulogise themselves is as follows: “Tse Aandonga yaNangolo daAmutenya” (“We are Aandonga of Nangolo daAmutenya).”

Shikongo shaKalulu (1858 – 1874), Omadongo

Shikongo shaKalulu is remembered as the only left-handed person to ever rule Ondonga. Traditionally it was believed that it would be bad luck if an Omukwaniilwa was left-handed. Omukwaniilwa Shikongo shaKalulu was responsible for the introduction of Christianity into northern Namibia after he sent a delegation to Otjimbingwe to invite missionaries to his kingdom. The first missionaries are reported to have arrived in Ondonga on 9th July, 1870. Omukwaniilwa Shikongo shaKalulu sent his children to the school established by the first missionaries to obtain a western-style education. It is said that he was able to speak Otjiherero fluently and could also speak a little Khoekhoe, as he met members of Nama communities who travelled to the north. It was alleged that he was murdered and that both the Queen Consort and her mother were killed after his death as it was believed that they had been responsible for his death.

Shipanga ShaAmukwitta (1857-1858), Allegedly killed in the Nampungu Forest

Site not yet located/documentation.

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa
As the historical narrative and map provided in Section 2 of this catalogue show, the Kingdom of Ondonga was divided into two parts during the reign of Aamakwaniilwa Kambonde kaMpingane and Nehale lyAmpingana.

**KAMBONDE KANANKWAYA (1874 – 1883), ONAMUNGUNDO**

Today, Omukwaniilwa Kambonde kaNankwaya’s burial site is only marked with a large, yellow, metal cup and a small stick inside the metal cup, which is a reminder of the pounding stick (omuhi) that had been originally placed on his grave, although there are plans to erect a tombstone on the site. The family that used the field where the grave is located still maintain rituals for the site. The family say that the spirit of the deceased still remains in the field of his royal court. The king’s spirit has to be notified about any new events in the family, such as wedding celebrations, a death, or even just a visitor. The family remember that in 1985 they held a harvest celebration at the homestead without informing Omukwaniilwa Kambonde kaNankwaya. The family said that, as a result, they were harassed throughout the night by the King’s spirit. It was stated that whilst the elders still inform the King about events, the younger generation do not want to follow the old conventions and the family no longer provide food offerings to the grave. Today visitors are encouraged to hoot their horn before leaving the homestead as a sign of respect to the grave, or risk finding that their car will get stuck in the sand.


**NEHALE LYAMPINGANA (1885 – 1908), OSHITAMBI**

**KAMBONDE KANGULA (1909 – 1912), ONTANANGA**

Site not yet located/documented

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa

**ITANA YANAKWIYU (1883 – 1884), OMANDONGO**

Site not yet located/documented

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa

**KAMBONDE KAMPINGANA (1884 – 1909), OKALOKO**

Site not yet located/documented

Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa
OTHER SIGNIFICANT ANCIENT OOMPAMPA
OOMPAMPA DHLWE DHONALE DHA SIMANA

NAMUPALA GWAAAMUTENYA, OMULONDO GWAKAALI KIISRAEL

She was the sister of Nangolo dhaAmutenya and Nashikotosha Amutenya and an important member of the ruling family. She married Nangombe in around 1854 and she gave birth to a girl called Nampala gwaNangombe (after her mother).


WE ALL HAVE A RESPONSIBILITY TO HELP PRESERVE OUR HERITAGE FOR FUTURE GENERATIONS. DO YOU KNOW OF ANY OOMPAMPA NOT SHOWN HERE?

IF SO, YOU ARE INVITED TO CONTACT THE NATIONAL HERITAGE COUNCIL OF NAMIBIA (TEL: 061-244375 OR EMAIL: INFO@NMC-NAM.ORG) AND THE MUSEUMS ASSOCIATION OF NAMIBIA (TEL: 061-302230 OR EMAIL: MUSEUMS@IWAY.NA) IF YOU WOULD LIKE TO SHARE INFORMATION AND TO SEEK FOR THE SITE TO BE DOCUMENTED AND PROTECTED.

Nampala gwaNangombe was the mother of Kambonde kaMpingana and Nehale lyAmpingana and was also an important member of the ruling clan. Her Ompampa was preserved at Ontananga for decades, but was burnt down by a mentally disturbed person after independence. The place where her Ompampa stood is still marked by a small wooden stump (that survived the fire) and a piece of metal. The grave is still cared for by a neighbouring homestead, although there are concerns that a project to remove sand from the area might impact on this important local heritage site.

ATUHENI OTU NA OSHIMPWIYU SHOKUDHIGININA UUTHIGA WETU OMOLWOMAPIPI TAGE YA. OWU SHI OMPAMPA INAAYI ULIKWA PO MPAKA?

NGELE OWU SHI PO OMPAMPA INAAYI ULIKWA PO MPAKA, OTO INDILWA WU NINGE EKWATATHANO NOTHE NATIONAL HERITAGE COUNCIL OF NAMIBIA KONGODHI: 061-244375 NENGE KOIMEILA NDJI: INFO@NMC-NAM.ORG NOTO VULU WO OKUNINGA EKWATATHANO NO-THE MUSEUMS ASSOCIATION KONGODHI NDJI: 061-302230 NENG KOIMEILA NDJIKA: MUSEUMS@IWAY.NA) NGELE OWU HALA WU GANDJE UUYELELE NOWA HALA EHALA LI TULWE MOMISHANGWA NOLI GAMENWE.
Martti Rautanen was a Finnish missionary who arrived in northern Namibia in 1870 and stayed there for over fifty years. He was nicknamed ‘Nakambale’ locally as he was always wearing a hat. The 126 objects shown in this catalogue were collected during the 1880s.

Rautanen was born on 10th of November 1845 in the village of Tikanpesä in Western Ingria when Finland was a Grand Duchy under the control of Russia. The Ingrians had migrated from Finland to this region in the 1600s. The village can be found today situated on the road between St. Petersburg (which is now in Russia) and Narva (which is now in Estonia).

The Finnish Evangelical Lutheran Mission (FELM) was established in 1859 and Martti Rautanen was one of the first fourteen students to be admitted for training. He was one of the six students who successfully completed their training in 1868 and were ordained to be the first Finnish missionaries.

The first mission ‘outreach’ by Finnish missionaries took place in Ambomaa, an area covering a number of kingdoms in what is now northern Namibia and southern Angola. The Finnish missionaries had been invited to the region by the German Rhein Mission Society who had been working further south.

A very early (early 1900s) photograph of a Finnish Mission Church in Ondonga. Could it, possibly, be the church at Olukonda where ‘Nakambale’ preached? (Photo. Friedrich Lange. NAN17074)


Oshilongatumo shotango shaatumwa Aasoomi osha li tashi ka longwa moAmbombam (mOwambam), ositopolwa shi na ilongo oyi ndi ka kuumbangalantu waNamibia na nokuumbangalantu waNamibia. Aatumwa Aasoomi oya hiwa kEhanganotumo lyAReine, ndyoka lyi kala tali longele kuumbangantu waNamibia.
When the Finnish missionaries arrived they spent a year at the Rhenish Mission station at Otjimbibingwe where they learnt to speak OtjiHerero and Dutch before travelling north and arriving in Omandongo in 1870. Whilst doing his language training Rautanen met Anna Frieda Kleinschmidt. Anna’s grandmother was a Nama woman, Zara, who had married Heinrich Schmelen, a German missionary who had worked in southern Namibia.

Martti Rautanen was initially based in Ongandjera but was forced to move to Omandongo in Ondonga in 1873 and then moved to Olukonda where he would be based for the next 46 years (until his death on 19th October, 1926). Life in northern Namibia was tough in those years. For example, only three of Rautanen’s nine children lived to be adults. Martti Rautanen produced the first translation of the New Testament into OshiNdonga in 1903 and the whole Bible in 1924. Rautanen explained that the labeling of the people living in the region where he was based as ‘Aawambos’ was drawn from OtjiHerero, as the Ovaherero called their neighbours the ovajamba (aayamba), which means ‘wealthy people.’

Martti Rautanen, tango okwa a li a tula mOngandjera, ihe okwa li a thimnikwa a shune kOmandongo kOndonga mo-1873 nokonima okwa ka tula kOlukonda hoka a kala ko oomvula 46 (sigo eso lye mo-19 ëtëalalarnana, 1926). Onkalo muumbbangalantu waNamibia poomvula ndhoka oya li ya kindja. Oshiholelwana uunona owala utatu womuunona waRautanen omugoiy¥ wa kala nomweno sigo otawu ningi uukuluntu. Martti Rautanen oye gotango a tolokele etestamendi epe mOshindonga ndyoka lya holokele mo-1903 mOmbimbeli ayyhe ndyoka a tolokele mOshindonga oya holokele mo-1924. Rautanen okwa yelitha kutya edhina lyantu mboka ya kala moshitolowana moka a li a kala oyo Ovambo lya za Otjiherero shaashi Aaherero oya li haa ithana aashinda yawo Ovajamba (Aayamba).

AN ANNOTATED CATALOGUE OF THE “RAUTANEN COLLECTION” OF THE NATIONAL MUSEUM OF FINLAND

The extracts from the Rev. Rautanen’s notes are shown in italics. The comments, originally written in Finnish were published in a catalogue of the collection published by the Finnish Museum’s Association in 1983. Additional comments have been provided by community members, after viewing photographs of the objects in the collection.

EFATULULO LYOMUSHOLONDONGO GWIGONGELWA YARAUTANEN MONGULU YIIKWANDJOKONONA YOPASHIGWANA YASOOMI

EGONGA LYOMUPEMBE (LYAAYAMBA) = SPEAR WITH A WHITE WHISK (VK1049C-1)

The spear is used both as a throwing weapon, in which the Owambo people are very talented, as they throw exactly a distance of two hundred steps, and as an outright stabbing weapon in close combat, in which case it is a horrible weapon. In the domestic environment the spear is used for slaughtering animals and as a weapon to carry out the death penalty on the convicted. These days, when the people have obtained guns, the death penalty prisoners are usually shot, except for the nobles, who are choked to death. Sometimes it happens, that even animals are shot, but never the sacrificial animals, which are always stabbed through the heart between the ribs. However, the spear that is used in war is not used for this. In carrying out the death penalty, which is always done only by the king’s command, an actual death-penalty-spear is used, which is like a normal spear. Every spear, which is taken from people killed in war, is brought to the king, who will store it in a special place.

About a king, who gets many people killed, an Ondonga person says: 

Egonga lyaa hulu ndungu.

His spear’s tip is not yet blunt.”

The spike is made from iron, the middle part from wood and the end part again from iron – it is secured with a strip made from an ox’s tail...

Kasindani egonga, onganga yilongo,
Haji kus’ omuntu omwenyo

The winner’s spear, ruler of lands, It takes the life from a human!

This Egonga lyomupembe (lyaayamba) [spear] is carried by the leaders of the army and the bravest soldiers. When they go to war and return from war, they wave the white whisk in the air, holding the spear from the root of the spike, as a sign of victory... especially if they have obtained good booty from the war.

For the enemy, it is a great honour, if they manage to kill or capture the holder of the white whisk spear, hence they are always in the greatest danger in war, but for this reason they are the most experienced soldiers, so they do not let themselves be captured easily. In a peaceful domestic environment this spear is never or rarely seen openly, as the whisk part is kept in a sheath made from animal intestines, in order to keep the hairs from getting dirty or worn.

“The spike is made from iron, the middle part from wood and the end part again from iron... it is secured with a strip made from an ox’s tail...”

Ondungu oya ningwa moshiyela, ositopolwa shopokati osha ningwa moshithi nohulo oya ningwa moshiyela. Egonga olya tulwa omafufu gomushila gwondumetana...

“Kasindani egonga, onganga yilongo, Hali kuth’omuntu omwenyo”

Egonga lyomupembe (lyaayamba) ahali hubatwa kaonjaji dhiita nakaokwista ofufle kwaa na we. Shaqo, taa yi kiita nenge taa zi kiita, osha fungafunga oofungi mombanda, ya kwata egonga pentika ongahindhiliko lyesindano... unene tuu ngele oya za ko nomaliko ga simana.

Kaatondi osho etumba enene shaqo ya dhipaga nenge ya kwata omuhumbati gwegonga lyomupembe, onkene ohaa kala lela moshiponga miita lhe ohaa kala aakwista ya pyokoka onkene itha etha ya kwatwe nuupu. Uuna pe na ombili egonga ndika iha, kala shu tulwa moshileaka, sha ningwa momandjandja ginamwenyo ooo omufu ga luudhe nenge gaa kulupe.

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Kaatondi osho etumba enene shaqo ya dhipaga nenge ya kwata omuhumbati gwegonga lyomupembe, onkene ohaa kala lela moshiponga miita lhe ohaa kala aakwista ya pyokoka onkene itha etha ya kwatwe nuupu. Uuna pe na ombili egonga ndika iha, kala shu tulwa moshileaka, sha ningwa momandjandja ginamwenyo ooo omufu ga luudhe nenge gaa kulupe.

For the enemy, it is a great honour, if they manage to kill or capture the holder of the white whisk spear, hence they are always in the greatest danger in war, but for this reason they are the most experienced soldiers, so they do not let themselves be captured easily. In a peaceful domestic environment this spear is never or rarely seen openly, as the whisk part is kept in a sheath made from animal intestines, in order to keep the hairs from getting dirty or worn.

Egonga lyaa hulu ndungu.

His spear’s tip is not yet blunt.”

Ondungu oya ningwa moshiyela, ositopolwa shopokati osha ningwa moshithi nohulo oya ningwa moshiyela. Egonga olya tulwa omafufu gomushila gwondumetana...

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EGONGA = A NORMAL SPEAR (VK1049C: 2)

OGONGA = A NORMAL SPEAR (VK1049C: 2)

OSHITI SHUUTATI = BOW (VK1049C: 4)

The bows of the Owambo people are made from palm tree branches, mainly the bows of the children and boys, or from the so called omuhama, a tree which belongs to the Terminalia [Leadwood – Ed] family, which is very hard and at the same time elastic. The string is made of kudu – a certain lai antilopi [antelope species] - leather and is very strong. Uuta is carried in the left hand and usually together with a spear, and a stick in the right. Uuta is held from the wooden part, except in the case where a man is captured, or is taken to be killed, in which case he has to carry it from the string, which a sign of shame or the death penalty. Uuta accompanies an Ondonga person from their early childhood. As soon as a boy has got his name, which happens approximately at the age of a couple of months, a small bow and a few arrows are made for him, which are carried by a nanny ... and as soon as the boy can walk with his own feet, he can carry his own bow, arrows and small stick.

OMPINYA = QUIVER (VK1049C: 5)

OMPINYA = QUIVER (VK1049C: 5)

“OMPINYA = QUIVER (VK1049C: 5)"
“Some of these are used with poison and some without. Poisoned arrows are so dangerous, that they cause death a couple of hours after hitting any body part; that is if the arrow or the poison stays in the wound. The only way to be saved, is for the wound made by the arrow to be cut so big and deep, that the tip of the arrow, if it is in the wound, is taken out, or if it has been removed otherwise, the wound has to be sucked clean with the mouth, for all the poison to be removed. In this the people are indeed very skilful and patient, for they do not have any narcotics - meaning drugs as anaesthesia.

People prepare this arrow poison themselves from plants. In Owamboland, there grows, for instance, a bush-like tree called ehuja [Enongo], from whose milk-like resin the people know how to make poison, meaning that a hole is made under the tree, into which a small ceramic bowl fits, and the bottom of the tree is cut, from which the resin or. Actually, the juice flows into the bowl. When enough juice is obtained the cut is filled, the bowl is taken out and the hole is covered again with earth. The juice obtained this way is boiled on a mild fire until it turns into a pitch-like substance and the poison is ready”.

“Aakwashigwana ohaa kutha uuzigo mbuka mimena kuyo yene. M_OWambomo ahamu mene amanonga ngona haga za omahini, aanamukunda oye shi nkene haa ningi uuzigo, sha hala kutya komuti ohaku hokwaambulu honatakugwana okayaha kekuma, nopevi yomuti otapu lengwa mo tamu zi omahini taga kungulukile mokayaha. Shaa omahini ga gwana, nena ombululu otayi hotwa, nokayaha otaka kuthwa po nombulu otayi filwa nevi. Omahini ngoka ga zi mamuti pamukalo nguka otaga fulukithwa pomulilo inaagu hanya unene sigo taga ningi omaluudhe naashika osha haal okutya uuzigo wa holoka”.

“...Inaku pitikwa nande omuntu a ye kaandjawo yamukwawo a tyi iliwitho yoludhi nduka, ihe ayi na okuthigwa pandje yegumbo. Oveta ndjika ohayi ahigininwa noonkondo muwuva womukwanilwa.”
OMWELE GWOSHIPIKA = JEWELLERY KNIFE (VK1049C: 36)

“This type of a knife is in most cases the property of the government and is given as a sign of honour to persons considered by the king to be particularly skilled, especially to loyal shepherds and loyal soldiers and other highly valued men. If a person carrying this kind of knife dies, or is disgraced by the king, the king will claim it back to give it to someone else, and hence it can go from person to person and be a multiple sign of honour. This knife is covered by copper string and plate made by the people. The price of this knife is one good animal, a cow or an ox…”

OMWELE GWOMALENGA (VK1049C: 37)

“An Omwele is always hanging from the belt of an Ondonga man’s belt and in most cases also from those of women and children as well. No other weapon is used by an Ondonga person in so many tasks as their knife.”

“Often a man has 2 knives, a big one and a small one; the first is visible and the second hidden inside a cloth. When carving, an Ondonga person rarely cuts away from his body, instead he cuts towards himself. If there is, as an example, a long stick to be carved, he will do it by sitting on the ground and holding one end of the stick between his big toe and [the other] in his left hand and that works well. The handle of the knife and the cover is made from tough wood, and to

“Omwele nguka ohagu zalwa mepaya lyomulumentu Omundonga. Kapu na ashilitho hashi longithwa ilonga ayindji kAandonga sha fa omwele.”

“Olundji omulumentu oha kala e na omwele mbali, omwele omunene nokamwele okashona; omwele omunene ohagu kala gwi iwetikile nokamwele okashona ohaka kala ke li kohi yikuku. Liuna Omundonga ta tete sha iha tete taa ziilile naanaa koluto ihe oha tete u ukitha omwele kuye. Oshiholelwa ngele opu na ashiti tashi hongwa, ota kuutumba pevi e ta kwata ashiti kondungu e shi tula pokati komunwe omunene gwakoompaashi nomunwe omukwawo e shi kwetela kolumboho apo ilonga yi ende nawa.

Oshikwatelo shomwele noshiisikilo shagwa ohashi zi miti ya kola. Opa iti yaa tende ashiti ohashi tulwa moshigunda shiimuna mombundu uule wamasiku omashona,
prevent it from cracking when it dries, the piece of wood is placed for a few days in an animal shelter, in manure, and there it becomes even tougher so that it will not crack at all. The hole for the knife in the sheath is made by burning it, after the hole has been started, the knife itself can be used to shape the hole in the sheath.”

A traditional knife could only be carried by a man. It was mainly used during hunting trips for killing and skinning animals or for everyday use. The sheaf for the knife was normally made from the wood of the Omuandi tree. The knife could also be used in self-defence. Slaves would normally simply hang their knife from their belt. However people with family would normally receive a pouch (okwa humbata Omukonda woshipika) as a present from a relative which they could place the knife in. The crescent shape at the tip of the wooden sheaf was called Omatui.

honourable people, because the king used them himself and gave them as presents to his omalengas (favourites). This staff as well, is made from the onyege tree. Only a few of these very well-made staffs are made and when they are traded between people they demand a cow for 10 staffs.9

Staffs such as these were only carried by the wealthier members of the community, particularly when attending ceremonies, such as the inauguration of a new homestead or at a gathering to mourn the death of somebody. It was always carved from hard wood, such as that from the Mopane (Colophospermum mopane), Ongete (`Kalahari Christmas Tree' – Dichrostachys cinerea) or Omuye (`Bird Plum' – Berchemia discolor) trees. The staff was supposed to always be carried in a man’s right hand or on his right shoulder.

Uunongo makaumba otawu imonikila shaa omutse ogwo tagu dhenge shoo to umbu. Ngele aantu taa kondjio je lyathane popepi, otaa dhengathana taaingathana ilako kamutse notaa teyathana oombati. Omuwmamo oha kala noondhimbo odhndji shaa to ya kiita ndhono ha humbata mekwamo li li pokati komapaya ngoka ge li mombunda oapo a vule oku dhi adha nashikaka shaa thimbo. Oondhimbo ohayi zi minyege, omutse ngoka gwa kola nooankonda shomilongo.

“Oondhimbo yaakuluntu yanyege iyahayi longitha we we unene naanaa nena, ashoka akoakwilika aagundjika mboka ya kala kospipindi uule woomvula dha konda omulongo mOndonga inaay longitha oondhimbo ndhika. Muuyuni wOmuwkaaniwila Shikango shakalulu elongitho lyoonthimbo ndhika olaa li liya ha mokati kaakulule naanenentu, ashoka omuwalkilwa eya mwene okwa li he yi lyitha nokwa li he yi pe omalenga (ngoka a li e hole) ge omagana. Oondhimbo ndjika ohayi hongwa monyege. Oondhimbo dha hongeka odha li awala hadhi honiswa kaantu aashona nongele taye dhi landitha kaakwawishwana oya li haa pula ogwambwe yimwe moonthimbo omulongo.”

This is a rare and valuable stick for its material as well as its use, and this kind of stick is owned only by rich families and they are inherited from generation to generation and owned by the eldest and most respected family member. It is one of the sacred objects. It is used to chase away the spirits of the deceased from individual body parts. The Aandonga, like all the Owambo people, believe in the immortality of the soul and that the spirits of the deceased can linger in an invisible form on earth among their family, but their appearance always has an evil effect and often, as they move on the earth they make people, meaning their family members and other friends, sick, either the whole body or single body parts such as a breast, arms, legs etc. To remove these bothering spirits, the sick part is pressed with this stick and the spirits go away. It is very difficult to get an Owambo person to give up this belief. As is apparent in what was said above, these staffs cannot be obtained except as presents on special occasions, hence this one was also received. It might be the family of this ondhimbo is extinct and hence it has, in a way, lost its actual significance.

Clubs such as this were made from the hardest wood available, such as that from the Ongete or Omwonde trees. It was said that they were as hard as the horn of a rhinoceros and they were, therefore, known, colloquially, as ‘Rhino Sticks’ as a reference to their strength. It seems likely that this explains Rautanen’s comment on object no 47. (see below). The club was always carried in the early morning when a man went to release the cows from the cattle kraal. On happy occasions it would always be carried on the right shoulder and placed standing with its head up agains the poles that formed the walls of a homestead. In time of mourning it would be carried by holding the middle of the shaft and walking with it by your side and when placed against the wall of the homestead the head would be placed on the ground.

9. The ‘rhinoceros horn staff’ ... as well as an ox, was donated to Rautanen, after some difficult negotiations, by Nehale, the leader of Oshitambi, who had a little earlier in a similar situation sent Rautanen a leopard skin and an elephant tooth, another missionary an elephant tooth and a third some ostrich feathers. 9. Oondhimbo yolvwinga lwompanda ... nosho wu oanu oya li ya pewa Rautanen sho a ngikiinkundathana dha kisatu mici mitchakhele. Omuwaluwila gwaOshimbi ngoka a tumine nele Rautanen oshika dhemwe reyego lyondjamba nokiva tumine wu omuwaluwa gula guyele lyondjamba nomukulwe okwe mu tumine omalweleya gomo.
“Epaya is made from the skin of an adult cow/ox. Soon after the cow or ox is butchered and skinned, 2 or at most 4 epayas are cut along the skin, never across the skin, and soon they are put in boiling water for a few blinks of an eye, to remove the hairs. After the skin has dried a little in the sunlight, it can start to be moulded . . . any dry skin, usually from a cow, is placed on the ground and on it the skin which is to be an epaja is massaged by stepping on it. After is has become half-soft, which takes a couple of days, it is finally massaged with hands and stretched flat and, by cutting the edges, evened and finalised. This piece of clothing (epaya) is the most essential in the whole costume. The day a child is given a name (see VK1049c: 4), a child gets an epaya, even when they have no other clothes, and they have it around them not only during the day but also in the night. Normally adults take it off at night. The epaya of an Ndonga person is the most important item of clothing that they wear until they die. A dead person is stripped of everything which has been on their body, for to bury a dead person with an epaya is a great crime, which causes the relatives who are left behind misfortune. If possible the epaya of people who have fallen in war and died elsewhere are brought to family members, and then a grieving ceremony is organised.”


It “. . . is produced from a caul [the membrane which surrounds an embryo - Ed], which, while it is still warm, after the animal is butchered, is stepped on with feet, on a piece of dry leather, until it is soft. It is then tanned

Ohali “. . . zi meteta lyongombe, ndyono halie lyatwa noompadhi manga epu ongombe sho opo yuywa iya tulwa koshipha ashikikutu sigo tali ningi epu nokonimia atali tethwa nomayula gomiti omishona nopo ihe tali tetwa nawanawa apo li
with the bark from a few trees and then it is ready to be cut into the shape of an Oshiteta. A royal family cannot use any other cow's caul for this other than that from a black one.

Using an Oshiteta is in no way as essential... as an epaya. The poorer class of the population often have an inadequate oshiteta, which barely fulfils its purpose, when it is only around 10 to 15 cm wide for adults and 3 to 5 cm wide for half-grown boys and girls, while smaller children are without. The oshiteta in this collection is a gentleman's and part of a wealthy person's clothing, perhaps even a king's. A grownup usually has 2 front-cloths; one is ordinarily worn at home and the other one for going out.”


“Onkutuwa = Back-side strap (VK1049C: 50)

Oshiteta shaa kiintu = Wife's front-garment (VK1049C: 52)
OMUHANGA GWOMAMANYA = LARGE BEADS, OR, LITERALLY TRANSLATED, LARGE STONES (VK1049C: 53)

“It is difficult to say when and along what road this European merchandise has come to Owamboland. The original word amane, which is a plural of ene is not oshindonga, meaning the Ondonga language, but from the Herero language. Currently, the Ovaherero have been living for over 100 years to the south and south-west of Owamboland and the Ovaherero do not have this jewellery. Meaning that it did not come from the Ovaherero or from the south at all, because trade with the south is only recent and hence these pearls could not have arrived from that direction. However, tribes related to the Ovaherero live north of Owamboland on the northern side of the Kunene river, and they have this decoration and it is very likely that this merchandise as well as its name is from there, through the Portuguese from the Mocamedes area, as they were the only traders among these peoples in the earlier days.

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This belt was generally used by women after they had given birth to help their stomach to return to normal. However, it was also worn to support the spine and give strength when strenuous work was being undertaken. Sometimes the belt was worn by pregnant women to stop the baby moving into an awkward position in the womb. Also a grandmother might make use of the belt if she was helping her granddaughter to give birth and there were complications with the delivery. The belt could be used to help the mother to release the baby.

EPAYA NOONYEMBA / GWOMOMBUNDA = A WIFE’S INTESTINE BELT(VK1049C: 51)

This belt was generally used by women after they had given birth to help their stomach to return to normal. However, it was also worn to support the spine and give strength when strenuous work was being undertaken. Sometimes the belt was worn by pregnant women to stop the baby moving into an awkward position in the womb. Also a grandmother might make use of the belt if she was helping her granddaughter to give birth and there were complications with the delivery. The belt could be used to help the mother to release the baby.

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This jewellery is used by both men and women around their waist; but, as this pearl is very valuable, meaning that one thread like this costs an animal, about 40 Finnish markka, it is only possessed by wealthy people and the kings, who decorate their wives with it. Men rarely carry more than one thread, but wives on the other hand often get tens of them for their waist from their husbands.

These strings of beads are remembered as having been extremely expensive to buy (sometimes one might be exchanged for two cows) as they came from the Kunene River. The owners were women with high positions in society. The beads were also known as Omawo gwoshilongo.

Oshiwendjio shika ohashi zaiwa kaalumentu naaikintu mombunda; ihe shaashi oshipakosolwa shika oshi na ondilo, ondya yimwe ohayi kotha aashimamwonya shimwe, konyala limaliva yaAsoomi, oomarka 40. Ohashi kala awala kaayamba naakwaniilwa mboka haa zandula aanyekadhi yawo nipakosolwa mbika. Aalumentu konyala ohaa zala awala okunda lumwe lwomuhanga, ihe aakiintu ohaa pewa oondya omulongo kaasamane yawo ye dhi zala mombunda.”

Omihanga ndhika ohaku dhimbulukiwa nawa kutyi ohadhi vulu okukala nondilo unene nomathimbimo gamwe (omuntu ota vulu a pulwe oongombe mbali momuhanga gumwe). Ooyene yomihanga aakiintu mboka ya simana moshigwana. Nomihanga ndhika okwa li hadhi ihanwa omihanga dhoshilongo.

This photo, which is displayed in Nakambale Museum in Olukonda with the following caption: `Bead Skirts. Owmabo woman and girls are seen wearing traditional dress, beads'

Efano ndika oli li mOmpungulilo yilikwandjokonona yaNakambale kOlukonda li na oshipalanyolo shika “ Okahulukweya komuhanga. Omukiintu Omuwambo naakadhona ohaa monika ya zala ohema

(omihanga) and necklaces and with oompole on their knees. The beads were made out of ostrich egg shells. An oshiteta was normally made out of an ox's stomach or skin. Owmabo woman used different materials to carry the baby, some used the skin of a springbok or a calf, whilst others would try to obtain the skin of a sheep. The choice depended on the ezimo (family).

(Photo. National Board of Antiquities, Finland).

OMBA = SEASHELL (VK1049C: 54)

"... is used as a decoration and a sign of honour. This type of seashell is found, according to the people in the Ombwenge, meaning the Okavango river and its tributaries. The way it is said to be fished, is that a goat's caul, with its dregs, is put in the water for a night, and when it is taken out in the morning it will contain those seashells. Aadonga people with their cattle often go to Ombwenge to buy these and through the market routes they yapamuthigululwakalo, omihanga noonyoka nosho wo oompole komagulu. Omihanga ohashi zi momayi goompo. Oshiteta ohashi zi meteta nenge moshipa shongombe. Aawambo oya li haa longitha oomdikhwika dha yoolokathana ya kwiniine uunona wavo, yamwe oya li haa longitha oshipa shonze nenge nenge shokatana, omanga yaiwe ya li haa longitha oshipa shonze. Ezimo olyo hali hogolola kutyi oya hala ondikhwika ya za kashinamwenyo shini. (Efano: National Board of Antiquities, Finland)

“Omba...ohayiolongithwaongohishandulitho nendhinithiho yeyesimano

Omba najika, pahapu dhAambwenge, aantu mboka ya kala popepi nomulonga gwakavango, atayi adhika momulonga gwakavango, nopomatemepoleto gyago. Omba momeya ohayi yuuliva pomakulo nguka; oshiteta sshoshikombo nomatudhi gasha otashi ila momeya usuiku awuhu naasho tash kuthwa mo ethimbo yongula otashi kala shi na oomba. Aandonga ohaa yi noongombe dhowo olundji kOmbwenge

This photo, which is displayed in Nakambale Museum in Olukonda with the following caption: “Bead Skirts. Owmabo woman and girls are seen wearing traditional dress, beads"
are transported to all the Owambo tribes and they are considered valuable. The omba found in this collection cost about 40 – 50 Finnish markka, but even bigger ones can be found, which cost 4 or even 5 animals, 200 – 250 Finnish markka, but those are only owned by kings or royalty. These kinds of large omba are the property of the state, which a king will hold for some time and give as a mark of honour to his favourites and the most worthy people, as well as to decorate his wives and especially his main wife. Everyone has to take good care of them, so they do not get lost or break, in which case one has to either pay or go into exile, otherwise a great punishment will follow. They are used wherever you want, either around the neck, upper arms or around the waist at the front. After they have been around someone’s neck for a while they go back to the king’s treasury, to be given to another favourite of the king. Smaller oomba are owned by poorer people, although they often end up in life-threatening danger, because of the rich people’s jealousy.”

The snails that provide the shell used to make the Omba can also be found in the Onghumbi River. Cattle ehoho (the contents of the intestines when it is slaughtered) was dropped on the banks of the river when it was flowing. The smell attracted the snails and when a large number were gathered they were harvested. The snail shells were cleaned and the bodies removed. The hole in the centre of the shell was filled with molten lead (oholo) which becomes hard as it cools. The ornaments were then put into molten lead. The ornaments were put on. Ohuku longekidhwa oya li hali tulwa koontuni dhomulonga manga taga kunguluka. Ezimba lyeleho ohali hili oonkankolosa nongele dha gongala mo odhindji ohadhi yuulwa mo. Ipopakosolwa yooomkvelo oya opahele. Oomba ndjika yasho eliko iyishilongo ndjoka omukwaniilwa ha kala e na uule wethimbo lyantumba nohe dhi gandja ongondhinyihili kyiukutumbeleka aantu mboka e hole naantu mboka ya simana nosho wo okunyonyomba aanyekadhi ye, unene tuu munyalombe. Omuntu kehe aku na okutonatela oomba ope dhaa kane nenge dhaa teke shasha shaa ya kana nenge teka oto yi futu nenge wu ye onku kilongo nenge ha oto pewa egeelo edhiigu… Ohdadi zala goa sha mppoka mothingo, pikepsha nenge mombundo dhe endjelela komeho. Shaa dha kala dha zala ethimbo mothingo, ohdadi shuna komukwaniilwa ongeliko yye lya simana opa dhi peve omunydc gwmukwaniilwa guulwe. Oomba oonshona ohdadi zala kohepele. Nonando pongoa ohdadi tulitha onkalamweno yomuntu moshipha, shaashi aayamba oahaye ya tsile ondumbo.”


This decorative bead, which is part of women’s clothing, comes from the northern side of the Kunene river as merchandise, and the Aawambos are only the ‘go-between’ traders. The Aawambos do not use this object when new, as long as the oonyoka are angular and sharp-edged they sell them to the Ovaherero, who love them when new, but when they wear out and become smooth around the waist, they go out of fashion, but then they go to the Owambo market and they happily buy them even for an expensive price and use them, similarly to the Ovaherero, around their waist, with dozens of strips. Ten to twelve waist-length oonyoka strips cost an animal.

Onyoka ndjika yokwiipolola oyo oshitopolwa shomuzalo gwmukintu, hayi zi kuumbangalantu womulonga gwaKunene ongoshi lanidhamwam naAawambo oyo aahalithi yasho ashike. Aawambo isha longitha oshizalomwa shika unu oshipe. Shaa oonyoka dhi na oowelu othi dhi na ongene dha honga, oahadi landithwa po kAaherero, mboka ye dhi hole oompe, ihe shaa dha weguka nodha yula mo moombwetelo, oahaye dhi kumuyuka, ihe oahadi ka landithwa po mosotisa dhaAawambo naAawambo mboka shaa dhi landa nande dhi othi na ondilo nophaye dhi longitha naanaa ngaashi Aaaherero haye dhi longitha, taa dhi zala mombunda, oondya oonshana dhowale. Oondya dhoonyoka dhi li omulonga sigo omumolombawenso mombunda oahadi kotha oshinamwensyo shime.
“. . . also worn around the neck, upper arms and even legs just below the knee multiple times, about two to three fingers wide, wrapped around. Oonyoka are the most common item used by women for draping and decorating.”

The beads were traditionally made from the shells of snails found in the river or the sea. A sharp metal needle (omutatahe) was used to make holes in the shells so that they could be threaded onto a string. In the past rich people would give them to poor people to wear when they were rough. Once the edges of the shells had been worn smooth they would be returned to the owner (who was usually a wealthy person).

“Aakwanyama have mainly iron and the Ondonga copper quarries. The iron excavations are in the mountainous lands north of the Kunene River. Blacksmiths go there with their bellows and other tools and they prepare the...
iron into what it should be and when ready, they carry it home. The smiths are in the iron excavations for months. Only when they return home do they forge the iron into the pieces that are needed, meaning axes, hoes and spears… This is a sort of monopoly of the Aakwanyama, in the same way as the Ondongas have a monopoly over copper.”

“Considering, that the production of these is so popular and well advanced, regarding the country’s industry, and that the use of these beads is so popular and mainly among the poorer class, it can be presumed that this bead is the oldest item of jewellery produced.

These are used for the exact same purpose as oonyoka, that is they are both worn around the waist (by women) as decoration and on clothing as well as around the neck, arms and legs.

Looking at the available smith’s tools, one has to marvel at the dexterity with which they forge these, and that it is done so quickly. In their little anvil, which [is] 3 and, at its most, 5 cm wide, there are a couple of different size dents or holes, within which these beads are finally shaped to become angular, for they must be angular, otherwise they won’t do; e.g. a certain European merchant manufactured very smooth, shiny iron beads, to sell to the people, but no-one wanted them, as they weren’t according to the fashion.

These iiyela beads are taken as merchandise to Hereroland and their price has been one sheep for an arm’s-length, double strip, meaning that all beads are sold by the arm-length by the people; from the shoulder to the finger tips is one length.”

The beads were not just worn for decoration. It was believed that they possessed some healing powers, such as helping with blood circulation and the healing of a broken arm or leg.

“Shaashi okulonga iinima mbika okwa ha nokwa huma komeha, mikuwafulika yomoshilonga ne mlongo iyonyoka amo ngala 18˚ longitude and 19˚½ latitude and belongs to the Otavi Mountains”.

[The Ndongas have] “... from the old times owned a copper mountain, which is at 18˚ longitude and 19˚½ latitude and belongs to the Otavi Mountains”.

[Andonga] “... okuza muuyuni wonale aya li ye na ondondu yongopolo yuule waoahalate 18 noohalate yuule yongopolo yuule. Oza muuyuni wonale aya li ye na ondondu yongopolo yuule waoahalate 18 noohalate yuule yongopolo yuule”.

Uuputu mbuka wongopolo ohawu langithwa konyala ilonga ya faathana wa fa uuputu wiiyela. Sha hala kutyu uohawu zalwa mothingo, komaako nokomagulu ihe ihawu zalwa mombunda. Wo wene uuputu mbuka wongopolo owa pumba inawu fa uuputu wiiyela nowu na ondilo wu vuilthe uuputu wiiyela.”

Uuputu kawa li hawu zalwa owala wu opaleke aantu. Okwa li kwi itaalive kutya owo na oonkondo dhowaafuluda ngaashi okukwashela olumini yi dhingoloke nawa nokwaaludha oka waa nenge okuza kwa ngele ntena nenge okuza nenge oonkotso dha honga, owo na oondambo nenge oombululu dhuunene wa yoolokathana mono uuputu uuputu wiiyela ohayi dha fa uuputu wiiyela wa thethengwa nene, ngaashi oonyoka ndjika oyo ooshimungu ndjika oonyoka ndjika oyo ooshimungu nophone."
“The way the Ondongas get copper, differs completely from the way in which Aakwanyama get iron. Aakwanyama prepare the iron in the iron excavations, unlike an Ondonga, who would be a dead man – the spirits would punish him, if he were to dig the copper himself and melt or clean the copper at the location. Getting the copper ore from the holes in the mountains is done by the San, for a small payment, such as tobacco, iron beads, knives etc. From these copper mines only the Owambo tribes can take copper, hence copper is completely a monopoly of the Ondonga.”

“Ondongas . . . carry the copper on their shoulders, which can be done with a carrying pole made from palm tree leaves. From both ends of the carrying pole hangs a basket made from palm leaves, in which the copper ore is transported . . . They carry about 70 pounds sometimes long distances, and even for weeks”


“Aandonga . .ohaa humbata ongopolo komapapepe gawo hayi humbatatwa komapokolokolokoloko gomilunga. Kohulo kehe yepokolo ohaku kala kwe endjelela oshimbamba shi na ongopolo... Ohah humbata komayala ongopolo yuluhugu woopanda 70 ta ti humbata inano ile nomathimbo gamwe otaa ende liwike oyindji.”

“Melting the copper ore into pure copper is done by actual copper smiths . . . First a hole-like furnace is made, almost at ground level, from clay. The furnace is opened from the top and the sides have 3 or 4 holes for the pipes of the bellows. At the bottom of the fire box, a thick layer of ash from a couple of trees is put, which is as white as snow, and according to the smiths its purpose is to stop the molten copper from reaching the ground. Before the copper ore is put into the fire box, it is broken into small pieces. When the objects are ready and wood coals have been placed on top, the bellows will be turned on; there are sometimes 3 sometimes 4 around the fire box. When the smiths move these bellows, changing the speed from time to time, it sounds like a musical instrument which is fun to listen to. When the copper has melted, all the slag is harrowed out and the clean copper is left to cool, after which it is broken into small pieces and placed in the fire again, and this is done 3 or 4 times, until the copper is so soft that it can be forged.”

“Okuhemunina iishakatiyela mongopolo ohaku ningwa kaahambudhi yo yene yangopolo...ohaku fulwa olumbogo mevi lyeloya. Eziko ndika oii akukula lye ekama namaaha omu na aakwambula ndatu nenge ne dhukuhomwe aminino dhomipelo. Koi yomulilo ohaku tulwa omutoko ogundji tagu zimomiti ngoka hagu kala omutekele gwa fa Uusila. Aahambudhi otaa kokalala eloakano lyokutula omutoko kahi kutya akukelaela angopolo ya hemunwa yaa ye mevi. Mange iishakatiyela inaiyi tulwa momulilo, ohayi tandulwa muupambu uushona. Shaa inima ayihe yai yipamahala homakala ga tulwa kombanda, omipeto otadhi hwamekwa; ohapu kala omipeto 4 omathimbo gamwe, omathimbo gamwe ohapu kala omipeto ndatu dha kundukidhi iziko... Shaa omihambudhi inyengitha omipeto, ta lunudula ondapo yadho ethimbo nethimbo, ohadhii ngelengendja dha fa oshihikomwa shona tashii nywitha omatsi. Shaa omangopolo ya hemunwa, iiyagaya ayihe otozi yoololwa ma e tapu hupu owala ongopolo ya yela opo yi talale nokonima otozi tandulwa muupambu uushona e tayi tulwa momulilo natango naashika ohashi ningwa ikando itatu nenge ine sigo omangopolo otozi ningi ompu opo yi hambulwe.”

OSHIMONA OSHITILIGANE = RED BEADS (VK1049C: 60)

These beads are also a European product and have arrived at these countries through the Portuguese and are very valuable neck decorations, for

limona mbika oya za koEuropa nomiilongo mbika oye etwa mo kAaputu noya liyopalekitho ya simana, onkene ihayi kala kohepele, ohayi zalwa owala kaayamba nokananyekadi...
which reason they are not owned by the poor, but only by the rich and the king's wives... Oshimana Oshitiligane are in a way the property of the state, because if a rich person dies, the king claims these beads back to his treasury. Long trials are often held about these, for the relatives of the rich person try to embezzle them... but the news often reaches the king's ears because their neighbours in their jealousy inform the king about it.

Oshimona osshitiligane oshi elika luyuwa oshoka shaa omuyamba a si, omukwaniilwa ota pula e shi galulilwe shi shune momaliko guuwa. Ohapu ningwa ihokolola yethimbo ele kambinga yirimona mbika shaashi aakwaneximo yaayamba ohaa kambadhala ye yi njondje po... ashike olundji shika ohashi thiki momakutsi gomukwaniilwa, oshoka aashiinda yaamboka taa kambadhala aku yi njondja po ohaa yakele ko omukwaniilwa shaashi ohaa kal a tsila aakwawo yanakusa ondumbo.

This is an ornament only worn by women on either their right or both arms. Similar arm-ornaments are worn today, but made primarily from iron. About 20 [years] back the iron arm-ornaments were the main rural product, but now it is almost completely being abandoned and instead a bangle made from European wire is used, which in thousands of pounds [weight - Ed] are produced for the Owambo- and Hereroland by Europeans living in the country, from Cape-Town through to Walvis Bay. When the owner of a bangle like this dies, it is removed from the arm of the deceased, but if a person owning a bangle gets captured in war and tries to escape the soldiers, then quite frankly this hand will be chopped off and the bangle taken.

EPOHA EKUSHU = UUGONDO WONGOPOLO WOKOMAAKO = COPPER ARM-ORNAMENT (VK1049C: 61)

Uugondo mboka ohawu zalwa owala kaakintu kokwaako kwakolulwa nenge kokwaako kwakolumaoho. Musuyuni womena ohaku zalwa uugondo wa tya ngaaka komaako ihe mbuka owa longwa miyela. Oomvula omilongo 20 dha zi ko iyela mboka ya li ha yi zalwa komaako oya li unene hayi ningwa momikunda, ihe ngashingeyi ihayi zalwa naanaa nongashingeyi uugondo wa longwa moondhalate shOshieuropa owa havu zalwa nuugondo mbuka owandji ohawu longelwa Aawambo nAaherero AkAeuropa mboka ya kala moshilongo shika haa zi kOkapa taa endele kOkombye. Shaa mwene gwokagondo a mana oonjenda, ohaka kuthwa ko koshikaha, ihe ngele mwene gwokagondo okwa kwatwa miita e ta yi aakwiita ontuku, rena oshikaha shika otashi tetwa ko, nokagondo opo ihe taka kuthwa ko.
These ornaments were perhaps, originally, the shackles of slaves, but now they are only decorations. At most a king uses these rings for the wives who try to escape, but in these cases, he puts on 2 and even 3 pairs, so they cannot move fast, let alone run.

Oongondo are being produced only in Ondonga, from which they are sold to different tribes and the price for a couple is 1 animal.

Putting on and taking it off the leg.
The ring is opened enough, so that the leg fits in and then the leg is put on a block of wood and a smith forges it closed and taps the seam until smooth. When one wants to take the rings off, the leg is placed next to a block of wood, so that the ring is on top of the block, and a chisel-like iron is hammered into the ring’s seam which will first open it a little bit and then wooden chisels will be used to open it enough for the leg to be taken out. This happens during normal, calm, conditions, but with war prisoners, who cannot escape, the foot will be chopped off and the ring taken off.

ONOMOLA. 68-70 UUGONDO WOKOMAAKO. [OMAPANDO GATATU.] =BRACELETS. THREE PAIRS (VK1049C: 68-70)

UUGONDO WOKOMAAKO – UUNDAMUTHA (VK1049C: 68)

UUGONDO WOKOMAAKO – UUNDAMUTHA (VK1049C: 69)

UUGONDO WOKOMAAKO (VK1049C: 70)

“Uugondo mbuka ohawu zalwa kaalumentu naa kintu komaako agehe, nolundji ohawu siikile etata lyokwaako shi ikolelela kuunene mboka wu li pokati kawo. Kakele kokwoopaleka omuntu, shaa we wu zala ndee to tanta nenge to hakele manga to imbi... ohawu ngelengendja navu ngele kapu na ashilongitho oshiwanawa.”

ONOMOLA. 68-70 UUGONDO WOKOMAAKO. [OMAPANDO GATATU.] =BRACELETS. THREE PAIRS (VK1049C: 68-70)

These bracelets are used by both women and men on both arms, often they are worn half way up the arm according to size with one next to the other. In addition to decoration, they also serve the purpose that, when dancing or clapping hands while singing, ... they jingle, in the absence of a better instrument.”

OHANGA YOLWIINGA LWONDJAMBA = IVORY JINGLE BELL (VK1049C: 71)
“This jewel for men is made by carving ivory and is hung from the belt on a long strap, in order to swing well and rattle. A few iron beads have been put inside it. Nowadays when ivory has a well-known value in the market, these are not produced anymore.”


“Even though Owambo people are farmers, they have only one actual tool for that purpose, meaning the etemo. Hoes are produced . . . only in Uukwanyama.”

“When the seeds starts to sprout and rise above the ground, the grass also starts to grow, and if its growth wouldn’t be stopped by hoeing, it would suffocate the whole field, and nothing would come out of the planting. This hoeing . . . is repeated multiple times, and this wears down the hoes and they even break. In most cases a hoe will last a year and rarely it will last 2 years. It must be presumed, that Aakwanyama people make thousands of hoes every year”.

“The normal price of a hoe is one animal for 9 hoes and 1 axe, for that is how they are put for trading, 9 hoes and one axe are tied together in a bundle. From a European view this is a high price, but if you consider, that preparing a bundle like this, with the tools that the local smiths have, takes months, then they are actually very inexpensive. Iron is a valuable material for the people and so the old iron pieces are forged into new smaller products, such as knives, beads etc. and the last-mentioned travel as merchandise all the way to Hereroland and are used to get cattle . . . Through this, the Aawambos have gained better crossbred cattle”.

Hoes were, traditionally, made from metal that was obtained from the Aakwanyama around Oshimholo (today, in southern Angola) or Tsumeb. The blacksmiths (aahumbwidi) would place the metal in a fire using charcoal (omutundungu) to make it so hot that even heavy rain could not put the fire out.

When men went to collect the rock (omananya) that contained the metal ore they would also use their hoe for digging. The rocks would be obtained

“Nonando Aawambo aalimimapya oye na owala oshilongitho shimwe shoka haa longitha momayapa gawo, sho osho nee etema. Omatemo ohaga hambulwa . . . mUukwanyama amuke.”


“Omatemo ge li omugoyi nekuya ohaga landwa oshinamwenyo shimwe, shaashi osho haga landithwa ngaaka, omatemo ohaga mangelwa kumwe nekuya limwe. Pauvoko lyOshieuropa ondando ndjoka ayi. li pambanda unene, ihe ngele owi ipula kutya okulongekidha oshihampi, nilongitho yomuhambudhi; ohaku pula oomwedhi adhindji, nena omuntu oto ipula kutya inima mbika ayi na obililha. Oshiyela osho oshinima sha simana hoamundo kaantu mbaka, onkene uutandu wiyela ikulu oahvu hambulwa inima iipe ngaasii imbei. Uugondo nosha tuu noshinima shoka sha tumulwa hugunina ohashi landithwa koOherero noya li haa imonenoe oongombe... pemukalao nguka Aawambo ayi imonenoe oongombe olhulululambwanaw.”

Omatemo ogi li haga hambulwa miyela mbyoka ya li hiiyi zi kUukwanyama IwakOshihmolo lwaahwii (ngashingeyi Oshimholo oshi li moAngola) nohali kOshomeya. Aahambudhi ohaa tula ashitenda meziko mu na omakala gomutundungu apo ashitenda shi pupyale. Nande oku kale omvula yepoolo itayi dhibmi omulilo ngoka.


ETEMO = FIELD-HOE (VK1049C: 73)
from a place called Oshimanya (now in Angola), but there were a number of taboos that people had to obey. For example, nobody was allowed to mention the lions whilst they were working there – or one would appear. The ore would have to be heated to extract the metal from the rock. The onghe tree was used as it was a hard wood and was the best for burning. When the rocks were so hot that they turned into dust, the metal ore would turn into a liquid and could then be shaped into implements, such as the head of the hoe.

Traditionally hoes were always offered as part of the lobola. A woman would carry them in a basket to present to the bride. The bride would give one to her father’s brother (uncle) and another seven to her mother’s relatives. The ninth one would be kept by the husband to be kept underneath her bed. It was called etemo lokonghinda (‘a hoe without a handle’). After they were married he would present his new bride with the 9th hoe and, if she accepted, it would mean that she was willing to have sexual intercourse with her new husband on their first night together.

Oshiholelwa, kapu na omuntu a li a pitikwa akutumbula oshitya onkoshi manga taa fulu iishakatiyela oshoka otayi ningi yi holoke. Oshishakatiyela oshi na okulikwa opa oshitenda shi ze mo memanya. Okwa li haku longithwa ikuni yongete shaashi ongete oya kola naya li tayi opalele okufika oshishakatiyela. Shaa omamanya ga pupyala, ohaga shituka antsi, niishakatiyela ahayi shituka ashikunguluuki notayi vulu ihe okuhambulwa yi holole po ilongitha ngaashi omutse gwetema.


“During the rainy season, from December to March, when the inland lakes and rivers around Ombuela and Evale overflow, the floodwater comes along valleys to Ondonga and even the Etosha lake. This floodwater brings along plenty of barbet-type fish, and at the end of the rainy season, when the water starts to dry up, the fish will stay in the deeper parts, which sometimes have water all through the year and fishing happens in these waters. The more the water dries, the more cramped the fish become, for they are not only bothered by the large groups of fishermen, but also by large flocks of water-birds, and especially flamingos. Large fish are stabbed with this onkupa and when the fish wrenches away, the sharp tip which has a long string attached to it detaches itself from the rod and as the fish starts going the fisherman slowly loosens the string and lets it follow and when the fish is made tired it is pulled out. However, this fishing weapon is only owned by a few, and so most people use a normal spear or a simple stick with a sharp point for fishing large fish. Hence, many fish will obviously be injured or killed in the water, which spreads a smell across the landscape which attracts hyenas and jackals and all kinds of beasts to the area surrounding the water.

The metal hook is usually connected to a thin wooden stick taken from the Omushe bush (‘Two-coloured raisin bush’ – Grewia bicolor).
“Oshongo is used for fishing smaller fish, and in shallow waters that come up to the knee. This object is held at the top and randomly poked into the water, so the oshongo reaches the bottom of the lake, and if one feels that one or more fish happens to be in that spot, they can be taken out from a hole on the side.

In the above-mentioned water, there are sometimes 1 ½ meters long fish and [they] are very tasty.

The only way to store the caught fish is to dry them in the heat of the sun, which is not difficult in the fishing season when the thermometer shows 60 – 65°C.”

“Oshongo ohashi longithwa mokukwata oohi oonshona momeya omahupi ngoka ga tsa poongolo. Oshongo ohashi yulithwa oohi tashi ndjikwa momeya opo shi ye kohi yomeya e tashi gumu kevi. Ngele omuntu oku uu ohi nenge oohi tadh myenge mashongo, nena ota pikithile oshikaha she pokana kwashongo e ta kutha mo ohi.

Momeya ga tya ngiye omathimbo gamwe chamu kala oohi oonde dhameta yimwe netata noo ni ndhika oombwanawa.

Omkala gombokupungula oohi ogwo oku dhí aneka pamutenya naashika ihashi kala oshidhigu methimbo lyokukwata oohi shaashi oshiyelelikho shuupyu atashi ulike kutya ahaku kala uuupyu wu li pokana kooshalate selsiusa 60 – 65°C.”

“... the wooden part is carved from a single block of wood; pipe holes have been drilled by burning it with a hot iron. For the leather which produces the bellows a jackal skin is used.”

The bellows were used by blacksmiths to blow air at a fire to make it burn more strongly. Traditionally they were made from the wood of the Ongete tree (‘Kalahari Christmas Tree’ – Dichrostachys Cinerea) and the skin of a springbok, calf or goat. The skin was tanned by being soaked in Oombeke oil made from Oombeke fruit (‘Blue Sourplum’ – Ximenia Americana) for several days and then attached to the frame that had been carved from a single piece of wood.

“... Oshitopolwa shoka sha longwa moshiti ohashi longwa moshiti shimwe; ominino ohadhi ululwa noshiyela oshipyu. Oshipa sho shi li komipepo ohashi zi moshipa shakaandje.”

Omitepo odha li hadhi longithwa kaahambudhi dhi pepele omulilo opo gu teme gya getukila. Pamuthigululwakalo omitepo odha li hadhi ningwa momiti hadhi ithanwa oongete noshipa shomenye, shokatana nenge shoshikombo. Oshipa oshali hathitikwa momagadhi goombeke omasiku ogendji e tashi tulwa koshinima shoka sha hongwa moshiti.
“Rich houses, which sometimes have a lot to forge, invite the smith to their home, in which case the smith takes the bellows onto his shoulder, and the rest of his tools and goes to the required location. Similarly, the smiths travel to Hereroland, where there are not many smiths, and they bring along their tools.”

“From the outside one cannot believe that these axes have as good a blade as they do. An Ondonga person chops and carves even the hardest wood with it, which cannot be handled with anything else except the best American axes. The Finnish missionaries had Finnish, Russian and German axes with them when they went to Owamboland, and all were supposed to be good, from factories with good reputations, but not much could be done with them, for some were too soft and some too hard, so they cracked and only the American axes have lasted. An Ondonga person cuts a standing tree in a weird manner; he gnaws it all around, so the bottom of the tree is round. Obviously it cannot be known which way the tree will fall, hence the people were really confused when missionaries stated which way they wanted the tree to fall in advance and when it did fall that way, they did not notice that the skill is in the chopping.”

“Shaa we ga tala kombanda ito itaale kutya omakuya ngaka oge na omayego. Omundonga oha tete noha hongo niiti likukutukukutukutu nekuylathini nduka mboka ihaayi vulu okutetwa nasha shilwe shila onomakuya gOshiamerika. Aatumwa Aasoomi oya li ye na omakuya gOshisoomi, gOshirusia nogOshindawishi ngana ye etelele kOwamb noga li li taga monika omomwanawo, ga za moafabulika nhaga longo ilonga iwanawa ihe kaga li taga vulu okulongithwa naanaa, oshoka gamwe oga li omapu unene nagaamwe oga li omakukutu unene onkene oga li haga tanduka nomakuya gOshiamerika ogo owala ga hupu po. Omundonga oha tetagula po omuhi wthikama; ate gu dhingoloka te gu hoko opo pekota pu ninge ongonga. Osha yela ihaayi kula ku shiwike kutya omitteri otgu gwiwe komba nga yini, onkene aalumentu Aawambo oya li ya ngwangwana sha aatumwa ya li ya hala ya tsyeya kutya omuhi otgu gwiwe komba yini manga inaagu gwa nangele ogwa gwiwe komba ndjoka ya popi, aatumwa kaya li ya ngongela kutya sunongo mbuka owa li momukalo gwukuteta.”

“…is used in all carving work, but especially for making cattle troughs”.

“...Oshihokitho shashi longithwa okuhoka omatembwa gekuninwa imuna.”

OSHIILWA / OSHITENDO = HAMMER (VK1049C: 77)

OMAKUYA = AXES (VK1049C: 78-79)

EKUYA (VK1049C: 78)
The most mysterious handicraft in Owamboland is the creation of a ceramic pot. Their manufacture is only carried out by women. Factories, which produce these, are underground holes. These are clay everywhere in Owamboland, but only on rare occasions is it suitable for this purpose. When suitable clay has been obtained, which is only possible in the lowlands (although not all lowlands have it) it is carried to the furnace, in front of the hole to dry, and once it is dry, it is mashed until smooth, after which it is taken to the hole, that is, the factory and it is massaged and mashed, just like bread dough, by hand into the clay-like consistency which is needed for making pots. From this moment on, no-one, apart from the potters, who are made at one-time, and once they are almost dry in the underground hole, they will be taken above the ground for the final drying, after which they will be burned with dry cow manure.

When in this secret manner the clay is ready to be shaped, a basket will be made from palm leaves to form the pot, their manufacture is only carried out by women. Factories, which produce these, are underground holes. These are clay everywhere in Owamboland, but only on rare occasions is it suitable for this purpose. When suitable clay has been obtained, which is only possible in the lowlands (although not all lowlands have it) it is carried to the furnace, in front of the hole to dry, and once it is dry, it is mashed until smooth, after which it is taken to the hole, that is, the factory and it is massaged and mashed, just like bread dough, by hand into the clay-like consistency which is needed for making pots. From this moment on, no-one, apart from the potters, who are made at one-time, and once they are almost dry in the underground hole, they will be taken above the ground for the final drying, after which they will be burned with dry cow manure.

Oshilonga shikaha sha kitakana m’Owambo osha okuhonga oshuma sheloya. Iiyuma ohati hongwanga kakintu. Ohati hongelwisa monzimbogo hati kala m’Owambo kanyala kehe pamwe opu na eloya, ihe omavi owala ogamwe haga opalele okuhonga iyuma. Shaa kwi itsuwa eloya tali vulu okuhonga iyuma ndiya hali kala k sola makango nenge mishana (nunando hayishana namakango agehe ge na eloya tali opalele) eloya ahati falwa meziko li li mishlambo komhela gonzimbogo opo li kukute. Shaa lya kukute, ahati yungulwa siga otali ningi epuuuka nokonima otali falwa ponzimbogo nonzimbogo umbingwe, lya fa etumba lumuboleta tali umbingwe naazhaa palupe lwishuma. Okuza mpano kapu na nande agumwe, a pitikwa a tela oshumlungwisa shoka, kaleke kaakhongi yiyuma mbika haa kala yaadl nenge yatatu oya owala ya pitikwa pa, ashoka shaa iiyumba mbinga ya manika komuntu gulwe iyuma atayi tende.

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The pot was normally used to store water or butter. People were not allowed to take butter from the pot without permission. The pot was, traditionally, not allowed to run dry, but was constantly refilled before it became empty. When it was refilled any spoiled butter was removed and used as a cosmetic. The palm leaves were used to give the pot extra strength. Sometimes it happens, that most of the pots will crack and in those cases, it is considered a definite sign that someone has bewitched them, or a wife has not followed all the rules about denying herself regarding her husband, or she has greeted someone etc. for even that can make the situation worse.

After the pots are finished, they are taken to be sold, and their price is as much as the amount of grain that can fit in one, or if bought with another substance, the price will be according to that.

“...Women know how, in an exceptional manner, to carry pots on top of their heads, using only a small ring plaited from palm leaves, so that the pot does not hurt their head so much and for the pot to also be more stable.”

The pot was normally used to store water or butter. People were not allowed to take butter from the pot without permission. The pot was, traditionally, not allowed to run dry, but was constantly refilled before it became empty. When it was refilled any spoiled butter was removed and used as a cosmetic. The palm leaves were used to give the pot extra strength. Sometimes it happens, that most of the pots will crack and in those cases, it is considered a definite sign that someone has bewitched them, or a wife has not followed all the rules about denying herself regarding her husband, or she has greeted someone etc. for even that can make the situation worse.

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“...Aakintuwoyo anayakwamokuhumbata iyuma komitse haa longitha owala owala oshihumbatele oshishona shongonta sha ningwa noombale apa oshuma shaa ye ehemene ke komitse noshuma shaa kale tashi tenguakwa.”

Two women collecting water. Finnish missionaries encouraged women to wear dresses when they converted to Christianity (Photo: August Pettinen, 1893-1908, National Board of Antiquities, Finland)

Aakiintu yaali taa ka teka omeya. Aatumwa Aasoomi oya tsu aakiintu aakriste omukumo ya kale taa zala ohema (Efano: August Pettinen, 1893-1908, Ewilikongundu lyapaShigwana Lyilikulunima, muSoomi)

ONGALO = SIEVE, WHICH IS USED WHEN POUNDING FLOUR (VK1049C: 85)

ONTUNGWA = BASKET (VK1049C: 83-84)

These are baskets made by sewing with an iron needle and which women make in their spare time. The palm leaves for this are first dried and then soaked in water when needed. These baskets are used for many purposes, such as during the harvest, when moving houses, carrying objects from one place to another, storing objects, carrying manure to the fields, transporting merchandise, etc. A woman will rarely move anywhere without her basket on her head. A woman will rarely return home with an empty basket: if nothing else, she will gather objects for burning, such as the cores of palm tree fruit, dry cow’s manure etc.


Owambo people do not have any flour-making machines, so the grain is pounded in a wooden mortar on the ground level, with a pounder that is about 1 ½ metres long. To get the flour to be properly and evenly fine, it is sieved several times. First the grains are pounded only a little, in order to separate the peel from the grain and those are sieved off with the sieve, for which practice is needed to move the sieve in the hands in a way so that the clean grains fall off and the brans stay in the ongalo. Only after this, the grains can be pounded smooth, but that cannot be done in one go and so they will be taken out of the mortar 3 or 4 times and sieved so that the rough flour falls off and the fine flour stays in the ongalo.

The Ongalo could also be used as a plate for Oshithima by men who were travelling with cattle to distant cattle posts, on a hunting trip or a long journey.

In a polygamous marriage a woman who was having her monthly period would serve her husband’s porridge on an Ongalo to indicate that she was not sexually available at that time. Traditional healers also used Ongalo when they were receiving offerings from their clients and also to give herbs to someone who was seeking treatment.

Pongalo ohapu vulu okuliliwa oshithima kaalumentu taa yi kohambo, taa yi kuukongo nenge uuna taa ka enda ondjila onde.

Muuyuni wonale sho aasamane ya li ye na aakulukadhi oyendji omukulukadhi ngoka e li komwedhi okwa li ha tapele omusamane gwe oshithima pongalo opo u ulike kutya ita vulu okuya momilalo ethimbo ndyoka. Oonganga odha li hadhi tuliiwa ofuto yadho pongalo kaayakulwa yadho nodha li wo hadhi tula iigwanga pongalo uuna tadhi yi pe omuntu gwontumba e ya okupangwa.

The plate is normally used to serve porridge. Traditionally, the baskets were made plain as it was believed that decorating the plate might bring bad luck. Shallow baskets with patterns were produced, but these patterns have specific symbolic meanings and were only used for rituals.


“... used by the Aawambo as milking containers, but also for other uses, such as for drawing water, as food-dishes for the children etc. These are made by real craftsmen and they sell them. Their appointed price is - if bought with porcelain beads, a string-full, which reaches around the bucket.”

Whilst the bucket was normally used for milking cows or holding milk it was, sometimes, also used for particular rituals. For example, when a newly born baby turned one month old one of these buckets would be taken from the storage hut. The ladies would then take it to the baby in the homestead and pretend to be milking and then run out of the hut shouting ‘It is raining’. The buckets were normally carved from one of three trees: Omupalala (Peltophorum Africanum) or Omukanga or Omumbo (in Oshikwanyama) - (‘Velvet Corkwood’, Commiphora Mollis).

“Etenga ohali kandelwa omahini kAawambo the ohali longithwa mokuteka omeya nomokuhumbata ikulya yuuna, nasho tuu. Omatenga ohaga ningwa kaahongi oonkulungu nohaa ga landitha... Ondando yetenga ayo: ngele olya landwa omagwe, plundya lvomagwe lumwe ndoka talu kambakana etenga alye.”


The production of these, like the previous item [VK1049c: 88], needs more tools and practice and hence these are made by professional wood carvers who will then sell them to the people."

Whilst the markings reflect the traditional decoration used on a cup, the shape seems to reflect the metal mugs that were used by European missionaries. It is possible that a missionary requested this mug to be carved to order.

“Okuhonga itenga mbika ngaashi tashi holoka moshihongomwa sha tetekele (anomola 88), okwu pumbwa ilongitha nilonga ayindji, onkene itenga ahayi hongwa owala kaahongi oonkulungu mbo haye yi landitha po kaakwashigwana.”


OSHITENGA = GOBLET (VK1049C: 91)
ETEMBA = WOODEN FOOD BOWL (VK1049C: 92)

for runny foods such as porridge with milk, meat, broth etc.

OHALI TULWA IKULYA NGAASHI OSHIMBOMBO SHOMAHINI, ONDJUHW, EKAKA, ANYAMA, NOSHO TUU

OKAPAMBA KOMALOVU AND OKAPAMBA KOMEYA = BEER- AND WATER- DRAWING SCOOPS (VK1049C: 94-95)

OLUSINDO = A SCOOP, TO SCOOP FOOD FROM A POT (VK1049C: 93)

OMPAMBA KOMALOVU (VK1049C: 94)

The plant is farmed in their gardens by the Aawambos to be used as dishes for many purposes.
The scoop (VK1049c: 95) is made from perfectly ripe calabashes and used in the manufacture of marula oil and Kalahari Melon seed oil. It is used more commonly for drinking water or beverages such as Ontaku (Oshikundu).

OMPAMBA KOMEYA (VK1049C: 95)

Ompambahayizimontsjakahayimene momapya nomamagumbo gaAawamb Noahayi longithwa ongoshikwatelwa shikulya pamikalo othindji.
Ompamba (Onomola 95) ohayi zi moontsi ngeedha koko. Ohayi longithwa mokuyenga omagadhi goongongo nomagadhi goontanga. Ompamba (Onomola 95) ohayi longithwa mokupinda omyea nenge ikunwa ngaashi ontaku (oshikundu).
“This okahumba with seven strings is a loved instrument. The body is carved from soft wood and the strings are made from a giraffe’s tail hairs. When an okahumba is well tuned using hearing as a guide and an experienced player plays it, it sounds beautiful, especially accompanied by singing. Playing the Okahumba needs a lot of practice. It is tuned specially [in different ways] for different pieces of music. When the whole kingdom is in mourning, for example when the king dies it is forbidden to play the okahumba, as well as all the other singing – or dancing circles - for a whole year.”

The Okahumba was, originally, associated with the Zemba and Handa people of southern Angola. The instrument was, traditionally, manufactured from the Omukanga or Omumboo (in Oshikwanyama) tree (‘Velvet Corkwood’, Commiphora Mollis).

"Okahumba haka koonkandja heyali oke holike unene. Ohaka hongwa mishiti achipu noonkandja ohadhi zi momafufu gomushila gwombahe. Shaa okahumba ka sitelwa e taka nyatwa, omuntu ngoka apyokaka moku ka hika ote ka hiki, ohaka kwele ngwa moshilongo mu na oosa, oshiholelwa ngele omukwaniilwa a mana oondjenda, okahumba ohaka indikwa ka hikwe nasho wia iyimba ayihe nenge omaudhano kehe- ohayi indikwa yaa ningwe omvula ayihe."

Okahumba ko kene pontsapo oka li oshinima shAadhimba naAahanda yokuumbugantu waAngola. Okahumba oka li haka hokwa momukanga nenge (momumbbo mOshikwanyama).

"An Owambo person both snuffs and smokes tobacco. It is difficult to say which one of these practices is older. Considering that snuffing tobacco is more popular, it can be presumed that snuffing is older than smoking.

Smoking tobacco has only become a popular practice in Ondonga in recent years and youngsters and even under-age children smoke it. About 20 years ago, during King Shikongo’s rule, youngsters were not permitted to smoke it and so it is for most cases today in Owambo tribes where old men reign. Smoking, in the old days was only practiced by the old people and the pipe was a kind of a symbol of prestige and an object for elevating one’s status. As an example, when sitting in a court meeting, it would often happen, that one of the elderly people would after lighting the pipe, start slowly telling his wisdom with the pipe between his teeth, and everyone would listen to him. The bowl, or the basket. of the Omiga is made of clay and the handle is part wood, part iron, and it is all locally produced. Normally to light up the pipe, a coal or dry palm leaves are used.

"Omuwambo oha fenya noha hili omakaya. Oshidhigu akupopya kutya omukalo guni gwomaandhino omukulu komukwavwo. Shaashi oofenya adha simana unene, atuku vulu okufayekwa kutya omufenya okivo kwe ya tango kokuhila omakaya.

“Before tobacco is ground into snuff, it is scorched on hot coals or with fire, for it to obtain the necessary smell for snuff tobacco. For snuff, the best available tobacco is used, and the inferior quality is used for smoking. Hence as the tobacco is ready to be ground, it will be put in the eshengelo and ground with a sharp stick or... often with the bottom end of a spear with the eshengelo in the left hand and the grinding stick in the right.”

“Manga omakaya inaaga tsuwa ga ninge ofenya, ohaga tulwa omakala omayu nenge momulilo opo ga vule okukala taga nika nawa. Ofenya ohayi ningwa momakaya ngoka omawanawa nokuhila namakaya gaa na ngushu ogo haga hliwa. Onkene shaa omakaya ga adha nokutsuwa, ohaga tulwa methengelo e taga tsuwa nokapani nenge olundji noshtake shethengelo shi li kolumaho omanga okapani ke li kolulya.”

OSHITU SHOFENYA = SNUFF BOXES (VK1049C: 99-105)

NO. 99 OSHITI SHOFENYA

OLWIINGA LWOFENYA (VK1049C: 100)

OSHITU SHOFENYA (VK1049C: 101)

OSHITU SHOFENYA (VK1049C: 102)

OSHITU SHOFENYA (VK1049C: 103)

OSHITU SHOFENYA (VK1049C: 104)

OKATI KOFENYA (VK1049C: 105)
“Oofenya (plural of ofenya), are made from both wood and antelope horns, completely wooden ones are rare; most oofenya are made from horns, because it has a hole to begin with and an oofenya made from a horn is more durable than a wooden one. When necessary, the horn is placed in hot ash, for it to soften and then it is both straightened and cut to the right length and smoothed, and also decorated with carvings.

An Owambo person will take a snuff horn wherever they go, at home and elsewhere and it hangs from the cover strap on the belt or around the neck or also from the arm. Mostly they have 2 snuff horns, one visible and the other hidden; the first one has poorer quality snuff or is empty, and the second one, which is behind the front cloth, has the better quality snuff for private use. Owambo hospitality is well known and it even covers the oofenya. If two Owambo people meet each other and have a conversation, before anything else, the Ofenya is discussed: “Eta ndi fenye mo” = “Can you give me some to snuff?” And, as a negative answer would be making a hole in the centre of the wood and decorate the outside. At childbirth, if a newborn baby did not cry, tobacco would be put up their nostrils to make them sneeze.

When a bone decays it becomes hollow and an opening appears where Oufila wofenyana can be kept. Tobacco was, culturally, always to be shared. You should never refuse as, tomorrow, you might be in need. The division of tobacco between people was called okati kefenya, literally “to pour it for another person”.

Word for drinking and using tobacco, meaning the word ‘nua’.

The wooden tobacco containers were often made from the wood of the Omuwe tree – the one that produces Eembe fruit – or the horn of a springbok (but these were more difficult to obtain). Craftsmen would carve a hole in the centre of the wood and decorate the outside. At childbirth, if a newborn baby did not cry, tobacco would be put up their nostrils to make them sneeze.

Oombiga dhomakaya dhiti odha hongwa momuye ngoka hugi imi oombe- nenge hadhi hongwa moniga yomenye (ihe oombiga dhomakaya dha hongwa monigma dhomene ye odha pumba nayi). Oonkulungu dhokuhonga oahadi taka ombululu pokati koshiti e tadi shi taka uulenga komba. Shaa okanona ka valwa ndele inaka lila, ohaka tulwa omakaya momayulu opo ka teshime.

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“An Ndonga person normally keeps their hair short, meaning men. Women on the other hand, can have even very long hair, and as there are no scissors she uses this method. A man, after his wife’s death, shaves his head bald as a sign of grief.”

The blade was important to give a recently born baby their first shave - on the day that their umbilical cord fell off. The woman who was responsible for giving the first haircut would collect omufuva womuhama (fibre from a tree) which she would chew and then spit saliva on the baby’s head.

During that time water was not used for washing (unless the household was in mourning and wanted to wash away the spirit of the deceased). People would use oshithima soaked in oil and then scent themselves with lotion made from olukula powder mixed with oil.

Once the hair was wet, the head would be shaved. There is a proverb that say ‘Ngodi yamuhama, shipando shauhanana’ meaning ‘You are now seeking something for the first time that you have never seen before’. Afterwards they took the damp lump of fibre from their mouth (it was called oshikambi) and pulled it to form a thread that was used as a necklace (oshipando) that would be put on the baby. The necklace symbolised life, but also to warn them that, one day, they would die.

“An Ndonga person, indeed all Owambo people, do not shave their beard with a razor but pluck the beard hairs from the root. One might think that the beard wouldn’t grow back, but it does and again it is plucked. Usually an Ndonga person doesn’t have a beard, but those who let it grow, shape it in the ‘Napoleon’ style, which is not in in any way a European replication, but the style of a goat’s beard.”

OMUKWATA / OMBAMO YOKUKULULA OOMBEZI = ‘BEARD-PLUCKING FINGERS’ - BEARD TWEETERS (VK1049C: 107)
The Owambo people know how to prepare oil from the fruit of most plant species that contain oil, by grinding. This type of an oil-containing fruit is the seed of an omugongo tree.

It tastes like an almond-nut and the oil obtained by grinding it tastes good, and the people use it as a seasoning for their dry porridge, as well as with other food.

It was one of the objects made by Kwanyama blacksmiths out of iron and was also used, for example, to extract the centre (kernel) from marula nuts.

A bundle of wood that can be used to make a powder (Olukula) that can be used as a cosmetic. The powder is produced by finely grinding the hard wood of the Omuuva tree (‘African Teak’ - Pterocarpus Angolensis). The powder can be made into a sunscreen when it is mixed with butter or kalahari melon oil, but it has a wide range of uses.

Fallen branches from the tree are gathered and prepared so the hardest, red part of the wood (olute) is cut out and collected into bundles of sticks. The sticks are then split with an axe into smaller pieces. It was then mixed with odilo to soften the hard wood and these are then pounded by women.

Edhilo is made from the residue that appears when Oongondo, the large copper anklets (see nos. 62-65) are buried in the place where people go to urinate (Oshisitameno). After a week a blue growth appears on the surface of the copper as a result of the chemical reaction and when they are unearthed this is scraped off and mixed with water to make a small ball (edhilo).

People then sieved the powder using Ongalo yolukula (see No. 85) to remove the larger lumps and remain with a fine powder. The fine Olukula powder is then mixed with oombeke oil or with butter from a cow. The resulting lotion is smeared on the forehead of women who are breast-feeding (omwali) or during Ohango by both the ‘bride’ and ‘groom’ who are taking part in the ceremony (to cleanse them of bad luck) in a ritual known as Okulomonwa. Today this mixture is still used for the same purpose when people buy a new car. The night before a Christian wedding people sometimes still gather at the Okashotona area of the homestead for a ceremony where the lotion is applied to the bride’s body.

**OKAPUNDA KOMAKAYA/OKAPUSHU = TOBACCO PURSE (VK1049C: 111)**

A decoration for the forehead of youngsters and, especially, brides, attached to the hair and produced from the tails of a couple of forest animals.

**This is a natural object, made from the nest of a couple of small birds.”**

“Shika oshinima shopaushitwe sha ningwa moshimandhila shuudhila.”

Oshizandulitho hashi zalwa kiipala yaagundjuka, unene tuu aafuko, hashi kala sha hukikwa komafufu nohashi zi momishila dhiiyamakuti.
The Ndonga, as well as all the Owambo tribes are very religious in all their doings. However, my purpose is not to explain their religion, I only want to mention, that these amulets belong to religious talismans, and this Oomupya, which is found around the mountainous environment around the Kunene river, is a religious talisman.

Soon after a Ndonga person gets up in the morning from his bed and even before he goes outside from his bedroom, he will make a line on designated body parts, meaning the corners of his eyes, chest and arms, with this holy substance. Its purpose is to repel all general accidents and to attract luck. The Aakwanyama people, who have this omupya in their land, bring it to Ondonga to sell.

When solders go to war and hunters to hunt, they draw lines on themselves with this substance.

This name is formed from the verb shindilo, and it means
a) To draw, make lines &
b) To bewitch, that is, to expel evil through witch activities and to attract luck.

These, just like all the other amulets and objects are made by witches, which is called kanga'ing, that is ‘frying’. Onganga’s, meaning the witches with their pretend [it is so believed] secret powers put into these witch objects miracle-creating forces and take a large payment for them. Within the Owambo tribal families, the Aakwanyama witches are the most powerful, but even more powerful than them are the Mbangala, the black tribe living above the Kunene River. There, so say the Aandonga, are Oongangas are so powerful that they can, with their witchcraft, kill an unknown person far away. For this to happen they take water in a container and in it, with their witch powers, they get the person to appear who they want to (or who they are being asked to) bewitch, and then they stab the image which has appeared with a
and from that moment on the cursed person will fall sick and soon die, if he doesn’t die immediately after his image is stabbed.

This, Omushindilo amulet is carried either around the neck or arm at special times. For example if someone has taken the cattle to the forest or pasture, they will walk around the location with these sticks in his hands, waving them on both sides and chasing away evil, spirits that would bring accidents. The surrounding circle is then protected, for no accident can come over this border to hurt the cattle.

OMUTI GWOSHILALO = WOUND MEDICATION TREE (VK1049C: 115)

These sticks have wound healing powers and for this reason an Ondonga person will always have them hanging from their body, in order to have medicine at hand if needed. An Ondonga person will, you see, believe that evil spirits can make a human hurt themselves on something and to remove their influence, a wound must be scratched with a powder from these sticks, so that the danger passes.

OMIDHI DHAAKONGO/IIMENGA = HUNTER’S STICKS, FOR STROKING THE FACE (VK1049C: 116)

These are hunter’s amulets and they have two forces, meaning they bring or attract game and they open their eyes so that they immediately notice animals in the forest.

Such amulets were used in many ways and were worn around the neck or the waist and often covered with a mixture of powder and butter. It was believed that taking a small bite from the amulet could help to get somebody to stop quarrelling with you. It could also be used to make sure that you would find a person that you were looking for at their homestead and to ensure that they would not leave before you arrived.

Mbika iigegeti yaakongo noyi na oonkondo dhopali, sha hala okutya shayi eta nenge hayi hili iyamakuti nayi tonatitha omeho gaakongo ohyo ya dhimbulule iyamakuti mokuti.

Iigegeti ya tya ngiika oya li hayi longithwa pamikalo odhindji noya li hayi zalwa mothingo nenge mombunda noya li hayi kala ya gogwa uusila nomagadhi goongombe. Okwa li kwi itaalwa kutya shaa omuntu wa kokota ko koshigegeti shoka otashi mwenekah tamana pokati koye nomuntu ngo to tamana na ye. Otashi ku pe wo elago oyo wu adhe omuntu ngoka to konge megumbo lye oyo kaa ze manga too thika.
The explanation of this amulet according to the Ndonga is as follows: Omuntu nge to yi pokuma oto pewa; Nenge ipindi nge to gandja oshishona, aje te ku pe oshinene. A person if they go somewhere and they are trading And they give a little, they will get a lot. Freely: If you go anywhere, or go to the shops, you will get a lot for a little.

Efatululo lyAandonga lyoshigegeti shika ongaashi tali landula: “Omuntu nge to yi pokuma oto pewa; Nenge miipindi ngee to gandja oshishona, ye te ku pe oshinene.”
Ngele omuntu ta yi a ka shingithe pokuma kwontumba ota gandja oshishona ihe ye ota pewa ashindji.
Sha hala okutya: Ngele owa yi pokuma kwontumba nenge koasitola ota pewa ashindji omanga ngaye to gandja oshishona.

OMUPEWA NGELE TO YI POKUMA = `THE ONE WHO IS GIVEN TO’ (VK1049C: 117)

OSHITI SHELAGO = A LUCKY STICK (VK1049C: 118)

OSHITI SHOMAGANO = `GIFT STICK’ (VK1049C: 119)

It was used to stroke the face to bring good luck.
Ohashi thengathengwa moshipala opa shi ete elago.

OSHITI SHEAKONGO = HUNTER’S STICK (VK1049C: 120)

“When a hunter goes to the forest for a long time, after he makes a fire he will scrape chips into the fire and that will create luck for hunting.”

The amulet was worn around the wrist.

“Uuna omukongo ta yi kuukongo moshiheke ethimbo ele, konima shaa a tema omulilo ati umbile mo uuambu woshiti shika opo wu mu etele elago muukongo.”

Oshigegeti shika osha li hashi zalwa mombunda.
OMWANDU = INCENSE AMULET (VK1049C: 121)

“In most cases when getting sick a witch is blamed, who has placed the disease in the patient with their witchcraft. To get the sickness to leave a more powerful witch must be invited, who will chase away the effects of the previous one. But, those expelled spirits can return back [to them] from where they have just been chased away if no precautions are used and those precautions are exactly scenting with this omwandu, which the evil spirits fear.”

“Poompito adhindji omuntu shaa te ehama ohaku tiwa okwa lagwa komulodhi ngoka e mu logele omukithi. Opo omukithi nguka gu ze mo muye, ohaku kongwa onganga ndjoka yi na oonkondo oone, ndjoka tayi tidha mo oombepe dhomulodhi. Oombepe hdhoka dhha tidhwa mo momuntu otadhi vulu oku mu galukila ngele inaku ningwa oonkambadhala dhilwe nemoonkambadhala ndhika ohaku longithwa omwangu ngoka hugu tilika koombepo dhaalodhi.”

OONYONDO = SCENTED AMULET (VK1049C: 122)

Pleasingly smelling plant roots, which are used both as amulets and scent roots.

Oonyondo are a type of ground nut which have a pleasant smell. The nuts could also be crushed to make a herbal powder (oshidiba). The powder was applied to make children and the elderly smell nice, but the nuts could also be worn as decoration.

Omidhi dhoshimeno hadhi nika nawa ndhono hadhi longithwa angiigegeti yokweeta ezimba ewanawa.

Oonyondo odho oludhi lwofukwa ndhi na ezimba ewanawa. Oofukwa ohadhi tsuwa e tadh ni ngi uusila woshimeno (oshizimba). Uusila mbuka ohawu gwayekwa uunona naakuluntu opo ya kale ta nika nawa, ashike oofukwa ndhika otadhi vulu okuza lwepo omuntu a kale o opala.

OMUPEWOWALA = A FREELY GIVING ROOT (VK1049C: 123)

“If it is wished to receive something for free, these sticks will be hung around the neck and the intention will succeed.”

“Ngele omuntu okwa hala a kale ta pewa sha oshali, ota zala iti mbika mothingo naashoka a dhiladhila ote shi ningilha.”

OSHITI SHOSHILALO / OMUKOMBE = WOUND STICK (VK1049C: 124)

“The effect of these is similar as the stick [VK1049c: 115], with the difference, that these are used differently. These are used so, that the stick is heated in the fire and with the hot stick a puncture wound is pressed, and it heals.”

“Oshilonga shuuti mbuka osha faathana naasho tashi adhika poshiti shi li panamola 115 neyaoloko oli li awala mpoka kutya iti mbika ohayi longithwa shi ili. Ngee taku longithwa uuti mbuka ohawu pupyalekwa momulilo noshiti oshipyu osho hashi tulwa poshilalo tashi thindiwa po noshilalo ohashi aluka nduno.”
“This omushindilo is used by soldiers and especially the leaders of armies, who will walk in front... waving the omushindilo from side to side and thus remove all the obstacles that are in the way. Many amazing tales are told about this miracle making omushindilo. Once a Omukwambi was chasing an Ondonga and was about to catch him when the Ondonga waved the omushindilo around him and turned into a bush and thus was saved. Another one in a similar manner turned into a tree stump and the chaser looked for him in vain. Many of these amulets pass as heritage from generation to generation. Often an animal will be paid for one omushindilo-stick.”

“Omusindilo ohagu longithwa kaakwiita unene tuu koondjayi dhita ndhoka hadhi ende dha kwata komeho. ohaa dhugadhuga omusindilo radhi gu ukitha kombinga nombinga gu kuthe mo omandangalati agehe mondjila. Omahokolo ogendji omakumithi ohaga hokololwa kimbonga yiinyengandunge hayi longwa komusindilo. Oshikando Shimwe Omukwambi okwa li a tidha Omundonga nokwa li ta hala oku kwata. Omundonga okwa dhugadhuga omusindilo e ta shituka oshihwa nokwa hupu ihe. Ehokololo ekwa oshewa iya fa ndyoka olyamuntu a li a tidha e ta shituka oshihindi naangu e mu tidha okwes mu kongo ndele ine mu mona.”

Oyindji yomiigegeti mbika oya thigululwa okuza kepipi nepipi. Omusindilo gumwe ohagu landwa oshinamwenyo shimwe.”

“Ohiya yokwithana oombwa muukongo = ‘witch horn’ or straw horn (VK1049C: 126)

“This kind of a straw is used by hunters to call dogs, in war when someone shoots someone he will blow a long whistle first and then a couple of short whistles. Also the signal for war is given with this.”

“Ohiya yoludhi nduka ohayi longithwa kaakongo ope yi ithane oombwa. Pethimbo iyitsha oshoo amuntu a yahaa amuntu ata hiki ohiya ndjika ethimbo ele tango nokonima ata hiki ohiya ta dhakula. Endhindhilika iyitsha ahali gandjwa nahiya ndjika.”

“Oyindji yomiigegeti mbika oya thigululwa okuza kepipi nepipi. Omusindilo gumwe ohagu landwa oshinamwenyo shimwe.”

OMUYA GWONGANGA HAGU ZALWA MOTHINGO = ‘witch strap’ to be worn around the neck (VK1049C: 127)

These witch straps are passed on as a heritage object from generation to generation.

The very valuable leather magic band was worn decorated with cowrie shells and pearls (eembaba). Cowrie shells and pearls were also used as jewellery that was plaited into the Elende hairstyle worn by girls when they were passing through the Ohango yokiitsali (initiation ceremony).
THE “POWER STONE” OF THE ONDONGA KINGDOM
EMANYA LYOSHILONGO
SHANDONGA

One artefact that, it seems, was also obtained by Rautanen whilst he was working at Olukonda is, traditionally, of particular, sacred significance to the Aandonga. It is a piece of Emanya lyOshilongo (‘the stone of the country’). Many of the kingdoms of northern Namibia and southern Angola had one or more stones that were sacred objects and that were passed down from generation to generation through the royal line. It was believed that if they were removed from the kingdom or damaged serious misfortune would strike the kingdom (Eirola, 1992: 49).

Since Namibia obtained its independence in 1990 two of these stones have been returned from Finland to Namibia. The ‘Power Stone’ (Emanya lomundilo woshilongo) of the Kingdom of Uukwanyama was returned to the Traditional Authority in 1990. A second stone was returned to the Mbalantu Traditional Authority in 2014. The stones had both been held in the collection of the Finnish Lutheran Mission Museum (Kumbukumbu). The museum closed and all the objects in their collection were transferred to the National Museum of Finland where they are safely kept in storage.

The diary of Martti Rautanen recorded a visit to Iinenge that he made, with a Swiss colleague, Dr Hans Schinz, to look for the sacred stone of Ondonga. Matti Peltola’s biography of Martti Rautanen, provides a description of the incident based on his translation of Rautanen’s personal account:

“*In February 1886, the desire for knowledge gave Rautanen and Dr Schinz a life-threatening experience. It concerns a stone, which Rautanen calls ‘Oshilongo-Stein’ ‘the stone of the kingdom’. Stones are rare in Owamboland, 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.*


Omushangwasiku gwaMarti Rautanen ogwa nyolwa etalelopo ly e klinenge ndyono a li a ningi pamwe nomuniilonga omukwawo Omuswedeni, Dr Hans Schinz ya yile ya ka konge emanya eyapuki lyAandonga. Ondjokonona yaMartti Rautanen ndjoka oya nyolwa kuMatti Peltola owayi yokolola oshiningwanima shoka sha kankamekelwa ketoloko lyehokololo lyaNakambale.

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 Okulunda.

In 2015 the head of the Finnish Lutheran Missionary Museum provided a set of photographs of all the objects from Namibia in their collection to the Museums Association of Namibia. One photograph, of an object with the number 5620, seemed particularly interesting and the National Museum of Finland was requested to provide a translation of the entry in their catalogue for this object.

The catalogue entry read:

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

Lovisa Tegelela Nampala interviewed Shingo Uukule on 17th August, 2001 and he recalled the story that, during the reign of Omukwanilwa Nembungu, a meteorite had landed near his capital, linenge, and became the stone of the kingdom (omulilo gwemanya lysilongo). 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).

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 Owambo 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, stated that in the early 1960s rain-making was still described in OshiNdonga as okusagela kwa omvula okwa li natango haku ya hula ko nale. Edwin Loeb (1962), ota gangda oshishilongo kutya kuyele mo 1960 okuhila omvula okwa li natango hako lthanwa mOshindonga taku ti okusaagela kwomvula. Loeb ota nyola kutya: Oshako hokololwe kutya konwa ovale olli mu na omamanya omvula ngaka kwa li kwe lima ho poomvula mboka yelo ya li yipita etanda ya hula ko nale. Edwin Loeb (1962), ota gangda oshishilongo kutya kuyele mo 1960 okuhila omvula okwa li natango hako lthanwa mOshindonga taku ti okusaagela kwomvula. Edwin Loeb (1962), ota gangda oshishilongo kutya kuyele mo 1960 okuhila omvula okwa li natango hako lthanwa mOshindonga taku ti okusaagela kwomvula. Edwin Loeb (1962), ota gangda oshishilongo kutya kuyele mo 1960 okuhila omvula okwa li natango hako lthanwa mOshindonga taku ti okusaagela kwomvula.

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Okaatoloko oke na enyolo tali ta:

Oshikulunima 5620: “Oshindongo shemanyla eyapuka iyalyihonga, Oshippa. Oshindongo shemanyla eyapuka iyalyihonga, Oshindongo shemanyla eyapuka iyalyihonga, Oshindongo shemanyla eyapuka iyalyihonga.”

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natives he sought for these stones but found only one small one; the others, he was told, are underground” (Loeb, 1962: 277). The report supports the earlier description that suggests the ‘power stone’ of Ondonga was buried and only dug up for special occasions.

The location of the surviving fragment of the stone and the story that explains how it ended up in Helsinki has been shared with the relevant authorities. Discussions will continue about the way in which the connections between Namibia and Finland, that are reflected in the collections of museums in Finland and the Finnish legacy in northern Namibia, might be used to build future projects involving further exhibitions and museum development in Namibia.

Royal Sceptres. The power of the Ondonga Kingdom was also symbolized by two wooden scepters that were known as Nashikoto and Nambinga. If you look carefully you can see that the wooden sceptres had faces carved at one end. As yet, it has not been possible to establish the location of these sacred, heritage objects. (Photo. Emil Liljeblad, 1906, National Board of Antiquities, Finland)
Andersson, Charles John Lake Ngami: or Explorations and Discoveries during Four Years Wanderings in the Wilds of South West Africa, London: Hurst and Blackett, 1856.


Varjola, Pirjo (Editor), Martti Rautasen Ambomaan kokoelma Suomen kansallismusseossa – Martti Rautanen’s Ambo Collection, Helsinki: Julkaisija Museovirasto. 1983.
