

# 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 LYOMUSHOLONDONDO GWIIKWANDJOKONONA YAANDONGA TAYI  
ADHIKA MIIGONGELWA YARAUTANEN MOMPUNGULILO YIIKWANDJOKONONA  
YOPASHIGWANA YOMOSOOMI



The Project is funded  
by the European Union



Museums Association of Namibia  
*Making Museums Matter - Since 1990*



KANSALLISMUSEO  
NATIONALMUSEUM



This publication was developed by the Museums Association of Namibia



Museums Association of Namibia  
*Making Museums Matter - Since 1990*

In Collaboration with the National Museum of Finland



**KANSALLISMUSEO  
NATIONALMUSEUM**

This publication was produced with the financial support of the European Union. Its contents are the sole responsibility of Museums Association of Namibia and do not necessarily reflect the views of the European Union



The Project is funded  
by the European Union

# 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 LYOMUSHOLONLONDO GWIIKWANDJOKONONA YAANDONGA TAYI ADHIKA  
MIIGONGELWA YARAUTANEN MOMPUNGULILO YIIKWANDJOKONONA YOPASHIGWANA  
YOMOSOOMI





# PUBLISHER

## MUSEUMS ASSOCIATION OF NAMIBIA

Physical: 131, 2nd Floor, Maerua Park, Centaurus Road, Windhoek, Namibia

Postal: P.O.Box 147 Windhoek, Namibia

Tel: +264 61 30 22 30

Email: [museums@iway.na](mailto:museums@iway.na)

Web: [www.museums.com.na](http://www.museums.com.na)

Facebook: Museums Association of Namibia

Instagram: @museums\_association\_of\_namibia

Twitter: @MuseumsANamibia

## AUTHORS

Dr Jeremy Silvester

Ms Nehoa Hilma Kautondokwa

PAPA Ndasuunye Shikongeni

**FIRST PUBLISHED:** 2019

**DESIGN AND LAYOUT:** Ms Ndapewoshali Ndahafa Ashipala

**PRINTED BY:** Solitaire Press (Pty) Ltd, Windhoek, Namibia

**ISBN:** 978-99916-902-6-1

**© 2019 by Museums Association of Namibia**

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system or transmitted in any form, or by any means, e.g. electronic, mechanical, photocopying, recording or otherwise without prior permission of the Museums Association of Namibia. This publication contains the ideas and opinions of its authors. It is intended to provide helpful and informative material on the subject matter covered. It is distributed with the understanding that the authors and publisher are not engaged in rendering professional services. The authors and publisher specifically disclaim any responsibility for any liability, loss or risk, personal or otherwise, which is incurred as a consequence, directly or indirectly, the use and application of the contents of this book.

# CONTENTS

i.	Acknowledgements
Page 1:	Introduction
Page 3:	Historical Overview of the Aandonga Kings
Page 19:	Burial Rituals and the Graves Sites of the Early Aandonga Kings
Page 31:	“Nakambale”: A Short Biography of Rev. Martti Rautanen
Page 34:	An Annotated Catalogue of the Rautanen Collection
Page 106:	The Aandonga ‘Power Stone’
iii.	Bibliography

# OSHIKALIMO

i.	Omapandulo
Page 1:	Efalomo
Page 3:	Ondjokonona paufupi yAakwaniilwa yaNdonga
Page 19:	Omafumbiko noompampa dhAakwaniilwa yaNdonga yonale
Page 31:	“Nakambale”: Ondjokonona paufupi yOmusita Martti Rautanen
Page 34:	Efatululo lyomusholondondo gwiigongelwa yaRautanen
Page 106:	Emanya lyOshilongo shaNdonga
iii.	Omalunza



# ACKNOWLEDGEMENTS

## OMAPANDULO

### FINLAND

We would like to acknowledge the support of Dr Elina Antilla, the Director-General of the National Museum of Finland, and for giving us permission to translate and use material from the original Finnish catalogue on the Rautanen' collection. We would like to thank Ms Matilda Löytty for her work in translating the catalogue and Ms Heli Lahdentausta, the Keeper of the ethnographic collections at the National Museum of Finland for her assistance with identifying the objects.

We would like to thank Mr Ismo Malinen, Chief Intendent at the National Board for Antiquities (now the Finnish Heritage Agency) for providing us with digital copies and permission to use photographs and Ms Saija Kainulainen for transferring the images to Namibia. We would also like to thank Ilari Järvinen who photographed all the objects in the 'Rautanen Collection' that have been used in this catalogue and the mobile exhibition that compliments it.

### NAMIBIA

GRAPHIC DESIGN  
Ms Ndapewoshali Ndahafa Ashipala

COVER PHOTOGRAPH  
Mr Tony Figueira

TRANSLATION OF TEXT INTO  
OSHINDONGA: Dr Petrus Mbenzi

RESEARCHERS & EDITORS  
Ms Nehoa Hilma Kautondokwa  
Ms Lovisa Tegelela Nampala  
PAPA Ndasuunye Shikongeni  
Dr Jeremy Silvester

### OSOOMI

Otatu pandula Omundohotola Elina Antilla, omukuluntu gwOmpungulilo ylikwandjokonona molweyambidhidho lye nomolwepitipikilo ndyoka e tu pe opo tu toloke notu longithe iinyolwa ya za momusholondondo gwiigongelwa yaRautanen yopontsapo. Otwa hala okupandula Mm Matilda Löytty omolwiilonga ye yokutolokela omusholondondo mOshiingillisa. Otwa hala okupandula Mm Heli Lahdentausta, Omudhiginini gwiigongelwa yopamuthigululwakalo mOmpungulilo ylikwandjokonona yopaShigwana muSoomi.

Otatu pandula wo Tt. Ismo Malinen Omukukuluntu, gwlikwandjokonona mEwilikongundu lyopaShigwana lylikwandjokonona, sho e tu pe ookopi dhopakompiuta nokwe tu pe epitikilo tu longithe omafano. Otatu pandula wo Ilari Järvinen ngoka a thaneke iinima ayihe mbyoka yi li mehwata lyiigongelwanima yaRautanen mbyoka ya longithwa mokaatoloko haka, nomomaulukilo gokutumbatumba ngoka tage yi titha kondongolondongo.

### NAMIBIA

OMUTINGILEPOTHANO  
Mm Ndapewoshali Ndahafa Ashipala

ETHANO  
Tt Tony Figueira

OKUFATULULA OSHINYOLWA  
MOSHINDONGA: Dr Petrus Mbenzi

AANONGONONI  
Mm Nehoa Hilma Kautondokwa  
Mm Lovisa Tegelela Nampala  
PAPA Ndasuunye Shikongeni  
Dr Jeremy Silvester

ADDITIONAL PHOTOGRAPHS  
National Archives of Namibia

ADVISORY COMMITTEE  
Dr Martha Akawa-Shikufa  
Mr Petrus Amakali  
Ms Ndapewoshali Ndahafa Ashipala  
Mr Albert Bamm  
Ms Helvi Inotila Elago  
Mr Rehabeam Erickie  
Mr Sam Gerhard  
Ms Lucia Hafeni  
Ms Elina Hamunyela  
Hon. Elia Irimari  
Mr Junias Jakob  
Ms Magdalena Kaanante  
Ms Nehoa Hilma Kautondokwa  
Dr Petrus Mbenzi  
Ms Lovisa Tegelela Nampala  
PAPA Ndasuunye Shikongeni  
Dr Sem Taukondjo Shikongo  
Dr Jeremy Silvester  
Mr Elia Singenge

ADDITIONAL INFORMANTS  
Andreas Muleka  
Ndamononghenda Mutilifa  
Petrina Mateus  
Amon Israel  
Teofelus Johannes

OMATHANO YA GWEDHWA PO  
National Archives of Namibia

ONGUNDU YAAGANDJIMAYELE  
Dr Martha Akawa-Shikufa  
Tk Petrus Amakali  
Mm Ndapewoshali Ndahafa Ashipala  
Tt Albert Bamm  
Mm Helvi Inotila Elago  
Tt Rehabeam Erickie  
Tt Sam Gerhard  
Mm Lucia Hafeni  
Mm Elina Hamunyela  
Tk Elia Irimari  
Tt Junias Jakob  
Mm Magdalena Kaanante  
Mm Nehoa Hilma Kautondokwa  
Dr Petrus Mbenzi  
Mm Lovisa Tegelela Nampala  
PAPA Ndasuunye Shikongeni  
Dr Sem Taukondjo Shikongo  
Dr Jeremy Silvester  
Tt Elia Shingenge

AAGANDJIMAYELE YA GWEDHWA PO  
Tk Andreas Muleka  
Mm Ndamononghenda Mutilifa  
Tk Petrina Mateus  
Tk Amon Israel  
Tk Teofelus Johannes



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 iinima yawo oyindji mbyoka tayi adhika mokaatoloko haka (Omuthaneko: Orell Füssli, lwopo- 1895/6. NAN20185)



# INTRODUCTION

## EFALOMO

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 compliments 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 OshiNdonga 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

Elalakano lyokaatoloko haka olyo okuulika ehwata lyikwandjokonona 127 mbyoka ya gongelwa kOmutumwa Omusoomi (ngoka a tseyika kAawambo nedhina, Nakambale) lwopomimvo 1880 manga a li a kala mOndonga muumbangalantu waNamibia. Okaatoloko oka hololwa po palongelokumwe nOmpungulilo ylikwandjokonona yomuSoomi (Omisiuma) ndjoka ya kutha po oshinakugwanithwa shokutakamitha iigongelwanima sho Ompungulilo ylikwandjokonona yedhina Kumbukumbu Finnish Evangelical Lutheran Mission Museum ya pata mo-2013. Edhina lyokaatoloko (noma ulukilo gokutumbatumba ngono taga ende le pamwe nako) olyo *Oombale dhi ihaka*.

likwandjokonona mbyoka yu ulikwa mokaatoloko haka otayi pea anyanyamagulu ompito yi ilonge nkene iikwandjokonona mbika ya li hayi ningwa naasho ya li hayi longithwa mOshilongo shaNdonga. Sho omafano giikwandjokonona ga li gu ulikilwa aakokele oga ndjungandjunga omadhiladhilo gawo kombinga yaasho ya li hayi longithwa. Aagundjuka mboka ya li moshigongiilonga oya nongele kutya kaye shi iitya yOshindonga ylikwandjokonona yimwe shaashi iikwandjokonona yilwe ito yi itsu we nuupu moNamibia nena.

Okwiilonga onakuziwa otaku tu pitika tu hokwe omuthigululwakalo gwetu nokuuva ko nawa esimano lyookuku. likwandjokonona mbika otayi tu hololele onakuziwa yomuthigululwakalo gwetu. Pehulilo lyokaatoloko otwa hokolola ehokololo lyoshikwandjokonona shimwe sha za miigongelwa yaRautanen shono shi na esimano li ikalekelwa mOshilongo shaNdonga. Otu na etegameno kutya okaatoloko haka otaka egulula ondjila opo oonkundathana dhi tsikile pokati kaaniilonga aakwetu yomuSoomi nomuNamibia kombinga yomikalo dhokudhiginina nokuteneneka ondjokonona nomithigululwakalo dhoshigwana muNamibia nomuSoomi.

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 Aakwaniilwa (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 oshitunda shAandonga.  
Oombale dhi ihaka, aantu yaNamukolomunene gwaAshitenda, oshigwana hashi hangele moondjupa, aantu haa hikile miikola, ya tinda okulelwa komandengu ageke, ando naa lelwe ngaa koosimu, aantu yaNiipindi iifupi. Aandonga oyaNangolo dhaAmutenya. Ondonga opo tayi kala.

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 unshakeable, the people of Namukololomunene 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. <sup>1</sup>

Nonando ongawo okaatoloko haka otaka gandja ehokololo lyomusholondondo omule gwaaleli yOshilongo shaNdonga. Otaka hokolola uuyuni wonale. Otwa hala wo tu longithe okampito mokaatoloko haka tu holole esimano lyoompampa dhAakwaniilwa ongomahala gopandjokonona. Nonando otatu ndjokonona oompampa dhAakwaniilwa yaNdonga, otwi itaala kutya oshinima shika oshi na wo ondjundo miilongo iikwawo muumbangalantu waNamibia.

Otwa hala tu huli the efalomo lyokaatoloko haka nokatewo kokwiitanga hoka ka taambathanwa kepipi nepipi taka holola nkene Aandonga yu uvitile uuntsa uundonga wawo.

### Ooyene yOndonga oolye ?

Ondonga oshitunda shAandonga. Oombale dhi ihaka, aantu yaNamukolomunene gwaAshitenda, Oonuugwedha komilunga, oshigwana hashi hangele moondjupa, aantu haa hikile miikola, ya tinda okulelwa komandengu ageke, ando naa lelwe ngaa koosimu, iigulu hayi tindile mehekevi, aantu yaNiipindiiifupi. Aandonga oyaNangolo dhaAmutenya. Ondonga opo tayi kala.

<sup>1</sup>We would like to thank Dr Petrus Mbenzi of the University of Namibia for the translation of this praise poem.

<sup>1</sup>Otatu pandula Tate Petrus Mbenzi gwokoUniversiti yaNamibia sho a ndongeke okatewoitango nkaka.



# HISTORICAL OVERVIEW OF THE AAKWANIILWA YONDONGA (NDONGA KINGS) ONDJOKONONA PAUFUPI YAAKWANIILWA YANDONGA

Ondonga oral traditions provide many accounts of the rulers. We would like to share the following account of the genealogy of the Ondonga kings. It was provided by three elders in Ondangwa on 18th November, 1943. The story they told was written down by the 'Native Commissioner for Owamboland', 'Cocky' Hahn (who is remembered in oral history as 'Shongola' - 'the Whip').<sup>2</sup>

## THE NDONGA KINGS BY CHRISTOFF NDENGU, JOHANNES ITOPE AND PETRUS NUUYOMA

Johannes Itope says the first Omukwaniilwa was called Nangombe Nangombe [yaMangundu? – Ed]. He is the first man to come to Ondonga. He is said to have come with the Ovaherero. They came from the east and brought seed corn with them. The Herero Chief was Kawsthi or Kauswi [Kadhu/Kazi/Kazu? A number of different spellings are given in different sources for this ancestral leader - Ed]. They were two brothers. Kawsthi's father was Mangundu i.e. Kausthi kaMangundu. Nangombe established the first settlements in the area Ino, now called Okalumbu, in Eastern Ondonga. Nangombe did not have many people. He built kraals. Nangombe was applauded as an

Omuthigululwakalo gwAandonga ogu na omahokololo ogendji taga popi aaleli. Otwo hala tu mu hokololele ehokololo tali landula lyoshimbu shAakwaniilwa yaNdonga. Olya li lya hokololwa kaakokele yatatu mOndangwa mo-18 gaShikukutu, 1943. Ehokololo ndyoka ya hokolola olya li lya nyolwa kukOmufala gwOwambo, Cocky Hahn (ngoka a tseyika nedhina 'Shongola').<sup>2</sup>

## ONZIILLO YAAKWANIILWA YANDONGA KUKRISTOF NDENGU, JOHANNES ITOPE NAPETRUS NUUYOMA

Johannes Itope ota hokolola kutya Omukwaniilwa gwotango gwAandonga okwa li hi ithanwa Nangombe [yaMangundu? - shika osha tiwa komudhindi gwoshinyolwa]. Oye omulumentu gwotango e ya mOndonga. Otaku hokololwa kutya okwe ya pamwe nAaherero. Oya li ya ziilile kuuzilo noye etelele oombuto dhiikunwa. Omukwaniilwa gwAaherero okwa li hi ithanwa Kadhu. Mbaka oya li aamwayinathana yaali aalumentu. He yaKadhu okwa li Mangundu, onkene Kadhu okaMangundu. Nangombe okwa tula tango moshitopolwa shedhina lino ngashingeyi hashi ithanwa Okalumbu, muuzilo waNdonga. Nangombe ka li e na aantu oyendji. Okwa dhike omagumbo. Nangombe okwa li a talika lela Omukwaniilwa. Otaku hokololwa kutya okwa li Omukwaniilwa omwaanawa ngoka inaa ninga nande aantu ye onyanya. Okwa li a landulwa kuNahambo.

Omukwaniilwa. He is 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:** 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 yAmutundu:** was not a good Omukwaniilwa. He had two sisters Nambahu yAmutundu 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.<sup>3</sup> When he became old, he handed over the Kingship to Nangolo dhAmutenya. 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 dhAmutenya.

His mother was Nambahu yAmutundu (she was the sister of the former Omukwaniilwa Nambungu yAmutundu). Nangolo was a big King in person as well as in status.<sup>4</sup>

**Nahambo:** Kombinga ye inaku tseyika sha. Okwa landulwa kuM'ndonga.

**M'Ndonga:** Okwa li omukwaniilwa omunambili, nokwa li a hala nokuhalelela a kale e na aalanduli oyendji ngaashi tashi vulika. Aalanduli ye oya li ye hole noonkondo okuya kuukongo nokwa li he ya ithana ye ye kombala shaa ya galuka kuukongo. Ohaku hokololwa kutya opwa li omukwaniilwa gumwe pokati kaM'ndonga naKayone ihe kaku shiwiki kutya Omukwaniilwa nguka okwa li lye.

**Kayone Kambangula:** Kaku shiwiki naanaa sha kombinga yaKayone. Ohaku hokololwa owala kutya okwa li Omukwaniilwa omunambili.

**Nembungu lyaAmatundu:** Ka li Omukwaniilwa Omunambili. Okwa li e na aamwayina aakiintu yaali, Nambahu yaAmatundu nomukwawo gulwe ngoka edhina lye inaali tseyika. Okwa lele omimvo odhindji, konyala omimvo 30. Okwa li aluhe a kundukidhwa koonganga nokwe dhi kutu pwaa na ofuto yasha. Sho a kulupa okwa gandja po uukwaniilwa kuNangolo dhaAmutenya. Melelo lyaNembungu Aandonga oya mono iihuna noonkondo. Okwa ngono nokwa ningi oshizage. Ooyina yAakwaniilwa mbaka inaa tseyika. Nembungu okwa landulwa kuNangolo dhaAmutenya melelo.

Yina yaNangolo dhaAmutenya okwa li Nambahu yaAmutundu (Nambahu okwa li omumwayina gwOmukwaniilwa Nembungu lyaAmatundu). Nangolo okwa li omukwaniilwa i iwete nokwa simana. Okwa li omule komuthika nokwa li omunene molutu nokwo ondoka nayi.<sup>3</sup>

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

3. Otekisti yotango oya longitha oshitya 'Hottentot' mokutotomona omatanga gaakwiita gAakwena. Oshitya shika osha talika oshitya shomushoko moNamibia nena nosha pinginwa po noshitya 'Nama'.

4. The original text uses the term 'Chief' which was the word used by 'Shongola' in the 'Native Administration'. However, the correct title, in OshiNdonga is Omukwaniilwa (plural: Aakwaniilwa) which is more closely translated at '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 Ohamba in Oshikwanyama. We have changed 'Chieftainship' to 'Kingship'. The term 'Chief' has been retained when reference is made to a Herero leader.

2. 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' (1917-1947) at the National Archives of Namibia, (A450 File 2/35).

2. Ehokololo lyotango olya li lya nyolwa nopena yekala otali vulu okwaadhika momapandja 13 goombaapila dhuunene woA4 momishangwa dhaCocky Hahn, ngono taku ti okwa li kOmufala gwOwambo (1917-1947), dhi li kOmpungululilo ylikulunima yaNamibia, (A450 File 2/35).



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 personally killed many people with his own assegai.<sup>5</sup> He was a very rich man and had many cattle and many wives [perhaps as many as 105 – Ed]. He had his kraal at Okulumbala near Olukonda. He died from some lung or throat trouble. Nangolo is the Omukwaniilwa who treacherously attacked people. He was beaten in this fight and immediately afterwards took ill and died in a coughing fit. The Rev. Dr Hahn and his party had guns. Nangolo never having heard them before got so frightened that he took ill and died. A favourite way of punishing his subjects who would not listen was to cut off their ears! He was a strong and hard man.

He had the nickname of “Ashipala shaNinyembe Hamanyundu” which he gave himself meaning a man with a big open face and forehead. He had a very cross expression when in anger. His brother was Angombe (Namupala) gwAmutenya. His sister was Nashikoto shAmutenya. It is not known why Angombe never succeeded to the kingship. He had another sister but her name is not known [it is believed it was Nangombe yAmutenya – Ed]. She was therefore the sister of Nashikoto. These two sisters each had sons. Nashikoto’s son was Shikongo shaKalulu.

Shikongo had several brothers and sisters i.e. Kambonde kaNashilundo, Nakanyala kaNashilundo. His sister was

Ohaku tiwa Nangolo okwa li omukwaniilwa omunankondo kwaa na we nokwa li e shi okukwata ko aantu mOndonga inaashi monika mo nale. Okwa li e hole omalugodhi nokwa tumu omakumbu nokuhinga iita moshilongo ashihe. Okwa li a simanekwa noonkondo kiigwana yilwe shaashi okwa li ha lu omalugodhi ihe ohaku tiwa wo okwa li omuhahu nomuniineya. Okwa dhipaga aantu oyendji ye mwene negonga. Okwa li omuyamba nokwa li e na oongombe odhindji naakulukadhi oyendji. Ombala ye oya li mOnkulumbala popepi nOlukonda. Okwa si kuuwehame wepunga nenge womomuligu. Nangolo oye Omukwaniilwa ngoka a homona aantu miineya. Okwa li a sindwa molugodhi nduka nokonima okwa kwatwa mbala kuunkundi e ta hulitha komukolo omudhigu. Omusita Dr Hahn naantu oya li ye na oondjembo. Nangolo shaashi inu uva nale oondjembo tadhi topa okwa haluka noonkondo nokwa kwata kuunkundi e ta hulitha. Omukalo a li e hole gwokuhepeka aantu ye mboka ihaa uvu ko ogwa li oku ya teta omakutsi. Okwa li omulumentu omunankondo nomutilithi.

Okwa li e na oshilukadhina “Ashipala shaNinyembe Hamanyundu” sho e shi iluka ye mwene shoka tashi ti omulumentu gwoshipala oshinene sha andjuka nomupolo omunene. Okwa li e na oshipala oshitilithi shaa a geya. Omumwayina omulumentu edhina lye olya li Angombe (Namupala) yaAmutenya. Mumwayina omukiintu okwa li Nashikoto shaAmutenya. Kaku shiwiki kutya omolwashike Angombe inaa landula Nangolo muukwaniilwa.

Okwa li e na omumwayina gulwe omukiintu ihe edhina lye inali tseyika. Aamwayinathana mbaka yaali aakiintu kehe gumwe okwa li e na omumati. Omwanamati gwaNashikoto oye Shikongo shaKalulu. Shikongo okwa li e na aamwayina oyendji aalumentu naakiintu. Aamwayina aalumentu oya li Kambonde kaNashilundo, naNakanyala kaNashilundo. Omumwayina omukiintu gwaShikongo oye Nambahu yaKalulu.

“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 in front from 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 were sea shells, so-called cowrie shells. His arms were decorated with quite heavy iron bracelets. On his feet were sandals. In his right hand he held a kerrie, or a short straight stick with a large round head or knob decorated with various carved fantastic figures”

Een, Thure, Gustav (translated and edited from the original Swedish version by Ione and Jalmar Rudner), (2004) *Memories of Several Years in South Western Africa, 1866-1871*, Namibia Scientific Society, Windhoek, p72

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.

After the death of Nangolo yaAmutenya, Shipanga shAmukwita succeeded. This was in about 1858. His position was not secure. The headman wanted him to remain strong and helped him to resist the intrigues on the part of his cousin Shikongo shaKalulu. He later left the country to live at Onandoya, east of OnaNamutoni. 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.<sup>6</sup>

“Shikongo okwa li omulumentu o ondoka, ye ishewe okwa li omule, e na olutu lwa kola, omulumentu e na ondjelo yopakwaniilwa lela nokwa li he ende pakwaniilwa, okwa li wo a shitika gwondjelo itaayi pewanathanwa. Omuzalo gwe ogwa li eteta ndyoka lya li hali kala lye endjelela komeho lya za moombwetelo; olya li lya ningwa meteta lyongombe nenge meteta lyonani, oshipa shoka sha li hashi longekidhwa nawa e tashi gwayekwa. Mothingo okwa li ha zala omuya gwa tulwa oomba. Komaako okwa li ha zala uugondo wiiyela. Koompadhi okwa li ha zala oontsakaya. Koshikaha shokolulyo lwe okwa li ha kala e na ondhimbo yomutse nenge ondhimbo yomutse ofupi yi na omutse gwa takwa uufano wa yoolokathana uuwanawa.”

Een, Thure, Gustav (okwa toloka nokudhinda oshinyolwa shotango shi li mOshiswedeni sha nyolwa kulone and Jalmar Rudner), (2004) *shedhina Memories of Several Years in South Western Africa, 1866-1871*, Namibia Scientific Society, Windhoek, p.72

Kaku shiwiki kutya omolwashike Kambonde kaNashilundo naNakanyala inaya ninga Aakwaniilwa. Ohaku hokololwa kutya Kambonde okwa dhipagwa kumumwayinagona.

Konima yeso lyaNangolo dhaAmutenya, Shipanga shaAmukwita oye a landula ko. Shika osha ningwa lwomo-1858. Oshipundi kasha li shi li nawa. Elenga lye olya li lya hala a kale a pama nolye mu kwatha a kondjithe iineya yamumwayinagona, Shikongo shaKalulu. Konima Shikongo okwa zi mo moshilongo etakatula mOnandoya, muuzilo waNamutuni. Okwa yi pamwe naakulukadhi naanegumbo lye ayehe. Hoka okwa kala ko owala ethimbo efupi nokwa yi kOshaanda, kOtavi nokOmaruru. Okwa yile a ka monathane nOmukwaniilwa gwAaherero nogwAakwena a ka halithe edhiladhilo lye lyokuponokela Omukwaniilwa Shipanga, mumwayinagona.<sup>6</sup>

6. The original text used the name ‘Hottentot’ to describe the Nama forces that took part in the war. The term is considered derogatory in Namibia today and it has been replaced here by the label ‘Nama’.

6. Otekisti yotango oya longitha oshitya ‘Nama’ mokusotomona omatanga gaakwiita gAanama. Oshitya shika osha talika oshitya shomusheko moNamibia nena nosha pingwenwa po noshitya ‘Nama’.

5. The word assegai was most commonly used in South Africa to describe the spear used by the Zulu.



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 Omukwaniilwa Shipanga's people 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 Onandoya. Shipanga'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. Shipanga seeing that his position was hopeless fled to Uukwanyama.

Shikongo shaKalulu advanced into Ondonga and took over the kingship. He established himself at Okangili in Oshitambi. Shipanga feeling his defeat very deeply asked Ohamba Shifeni of Uukwanyama for warriors to help re-instate him in Ondonga. The Ovaherero and Namas were still with Shikongo. When Shipanga's plans were complete, he came with a large army consisting of Aakwanyama and Aadonga who had fled with him. His plan was to attack at night so as to surprise Shikongo. The plan failed completely and he was again heavily defeated. This time he also lost his life. It is said that few of his warriors escaped with their lives. Shikongo's position was now secure. In accordance with tradition he advised the Aakwanyama and Aakwambi Aakwaniilwa that he had now attained full kingship over the Aandonga People.

The Ovaherero and Namas remained with Shikongo for a considerable time. Some Ovaherero remained for good. The Herero intermarried with the

Okwa kutha oongombe odhindji mOwambo odho a faalele hoka ongomagano. Olweendo lwe olwe ende nawa. Aaherero nAakwena oya li ye na oondjembo odhindji. Oya taakana yu uka kOwambo taa tauka mOkaukuejo. Manga taa hala okuthika mOndonga, opwa holoka omitoto dhi ihanena maantu yOmukwaniilwa Shipanga kutya Shikongo okwa li ta hingi iita nokwa li e na ookuume ke aape ya kola. Shipanga okwi ithana mbalambala aantu ye ye ye ya ka taalele Shikongo. Omatanga ngaka gaali oga tsakanene mOmbuga onene yi li kUumbangalantu wOndonga pehala hali ithanwa Onandoya. Aakwiita yaShipanga shaashi kaya li ya nongela kutya aakwiita yaShikongo oya li ye na oondjembo oye ende yu uka komeho yaa na uutile washa. Olugodhi sho lwa pwakele, oya li ya kunkwa noonkondo inaaye shi mona nale monkalamwenyo yawo. Oya kondjo tagu pu mo ihe oya kanithile aalumentu oyendji molugodhi. Oya tonwa thiluthilu noya shuna pwaa na omaongaongo. Shipanga sho a mono kee na we etegameno lyasha, okwa yi ontuku kUukwanyama.

Shikongo shaKalulu okwa yi mOndonga e ta lala oshilongo. Okwa tula pOkangili mOshitambi. Shaashi Shipanga okwa li e wethe a tonwa noonkondo, okwa pula Ohamba yUukwanyama Sheefeni yi mu kwathele a shune koshipundi she mOndonga. Pethimbo ndika Aaherero nAakwena oya li ye li natango naShikongo. Omalongekidho gaShipanga sho ga pu, okwe ya netanga enene lyaakwiita lya thikama mAakwanyama, nAandonga mboka ya yile ontuku naye. Edhiladhilo lye oya li a ponokele uusiku opo a haluthe Shikongo. Ondunge ndjika oya ponyo thilu nokwa sindwa natango. Moshikando shika okwa hulitha. Otaku hokololwa kutya aakwiita owala aashona ya yi ontuku. Shikongo ngashingeyi okwa li e shi li nee nawa. Ngaashi osho shi li omukalo gwopamuthigululwakalo okwa tseyithile Omukwaniilwa gUukwanyama nOmukwaniilwa gUukwambi kutya ye ngashingeyi oye Omukwaniilwa gwaNdonga.

Aaherero nAakwena oya kala naShikongo uule wethimbo ele. Aaherero yamwe inaa shuna we. Aaherero yamwe oya hokana Aadonga omanga yalwe ya shuna ya ka tale aakulukadhi yawo kOherero e taa galuka ya tule mokati kAawambo.

Aandongas while others fetched their wives in Hereroland to settle amongst the Aawambos. During this time while the Herero and Namas warriors were still with Shikongo the latter quarreled with Omukwaniilwa Nuyoma Gweeru of Uukwambi. He sent the Ovaherero and the Namas assisted by many of his own subjects, Aandonga, to fight the Aakwambi. Aandongas were at this time the biggest tribe and Shikongo wanted to subdue the other areas 'one by one' and to become master and Omukwaniilwa over them all. The Aakwambi anticipated Shikongo's plans and were prepared. They set a trap by leading Shikongo's army into the Uukwambi tribal area whilst the main army of the Aakwambi were completing an encircling movement. These tactics proved very successful and Shikongo'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. Shikongo paid them in cattle and goats for their services. Some went via Namutoni and others went via Okaukuejo. Shortly after they left Shikongo sent a lot of Aandonga warriors 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 Shikongo cost him many of his men. The Namas even killed the servants and herds Shikongo had given to assist them. Shikongo 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 Nambahu yaKalulu had a son Kambonde kaNankwaya. Shikongo was then succeeded by him. Nambahu

Pethimbo ndika Aakwiita yAaherero nAakwena oya li natango naShikongo. Konima Shikongo okwi ipumu mumwe nOmukwaniilwa gUukwambi Nuuyoma wEelu. Shikongo okwa tumu etanga lyAaherero naAakwena tali yambidhidhwa kaapiyayeoyendji, Aandonga, yakakondjithe Aakwambi. Shikongo okwa li a hala a kwate ko iigwana yilwe kooshimwe nooshimwe opo a ninge omuleli nOmukwaniilwa gwayo ayehe. Pethimbo ndika Aandonga oyo ya li oshigwana oshinene. Aakwambi ondunge yaShikongo oye yi monene po noya langele komauta. Oya kongo ondunge yokweethela etangalyaShikongo muuningowUukwambi omanga etanga enene lyUukwambi tali ningi ekondeka. Ondunge ndjika oye shi pondola netanga lyaShikongo olya sindika thilu.

Aaherero nAakwena oyendji oya li ya dhipagwa naambo ya hupu po oya tokola ya thige po Owambo shaa ya thiki mOndonga. Shikongo okwe ya futu oongombe niikombo molwiilongayakulo yawo. Aaherero nAakwena yamwe oya shuna taa pitile puAmutuni nayalwe oye endele mOkaukuejo. Sho opo owala ya zi puShikongo, Shikongo okwe ya tumine Aakwiita oyendji yAandonga opo ye ya haluthe uusiku nelalakano lyoku ya kutha iimuna mbyoka ya pewa. Aakwena oya li ya kotoka nondunge ndjika oya ponyo. Iimuna yimwe oye yi kuthwa, ihe Aaherero nAakwena oya yi niimuna oyindji. Iineya yaShikongo mbika oye mu kanithile aalumentu oyendji. Aakwena oya dhipaga po nokuli aapiya mboka Shikongo a li e ya pe ye ya hingithe ko kiimuna yawo. Shikongo okwa kala Omukwaniilwa gwaNdonga konyala omimvo 16. Okwa li a tseyika nawa ongomukwiita nokwa li a simanekwa kaalelwa ye. Ka li nande ha gundjile. Ethimbo kehe okwa hingile aantu yopuushiinda iita. Okwa mana oondjenda lwopomumvo 1874. Omumwayina omukiintu Nambahu yaKalulu okwa li e na omwanamati Kambonde kaNankwaya.

Shikongo okwa landulwa nduno kuKambonde melelo. Nambahu okwa li wo e na oyana aakiintu ngaashi 1) lifo yaNankwaya 2) Kwedhi kwaNankwaya 3) Namupala gwaNangombe.



also had daughters 1) lifo yaNankwaya 2) Kwedhi kwaNakwaya 3) Namupala gwaNangombe.

Kambonde kaNankwaya waNangombe was a good Omukwaniilwa and a strong Omukwaniilwa. He insisted on obedience on the part of his people. His kraal was at Onamungundu. He had a big kraal and his fields were extensive. He was not a vigorous fighter like his predecessor Shikongo but he nevertheless sent raiding parties to Uukwanyama to raid cattle. Kambonde was on friendly terms with Omukwaniilwa Nuyoma Gweelu of the Aakwambi. The Ondonga tribe was very strong numerically during this time. They also possessed a good number of rifles which Shikongo had traded from the Ovaherero and Namas. These rifles were inherited by Kambonde and his people used them to good effect against the Aakwanyama. In those days raids always proved successful even if the raiders were armed with 2 or 3 rifles. Kambonde ruled over his people successfully for almost 9 years. He died in 1883. It is said that he was poisoned by his wife Shivute shaNuyio [?]

**litana yaNekwiyu.** He was the son of Kambonde kaNankwaya's sister lifo. His sister was Indongo yaNekwiyu. He remained Omukwaniilwa for about 2 years only. He had no personality and was not liked by his people. It seems he was quite disinterested in his position. He spent much time out in the veld. His kraal was in the Onampundu area beyond Amtenya near Okalumbo. litana was very friendly with missionaries who came to Owamboland. litana was not physically strong. He died a young man after a brief illness. There was a good deal of intrigue going on amongst members of the royal family and the chief person in this regard was Kanyemba kaNakomena. He was preparing to arrange matters in such a way that the kingship should fall upon him (Kanyemba).

Kambonde kaNankwaya okwa li omukwaniilwa omunambili nomunankondo. Okwa ngongosheke aalelwa ye ya vulike kuye. Uuwa we owa li pOnamungundo. Okwa li e na ombala onenenene nepya lye olya li enene noonkondo. Kakwa li e hole omalugodhi a fa omutetekeli gwe, Shikongo. Ihe okwa li a tumungaa omakumbukUukwanyamagaka kwate ko oongombe. Okwa li a panga ombili nOmukwaniilwa gUukwambi Nuuyoma wEelu. Pethimbo ndika oshigwana shAandonga osha li oshindji noonkondo momwaalu. Oya li ye na oondjembo odhindji ndhoka Shikongo a landele kAakwena nAaherero. Oondjembo ndhika odha li dha thigululwa po kuKambonde naantu ye noye dhi longitha mokukondjitha Aakwanyama. Muuyuni mboka omalugodhi oga li haga sindwa komuntu ngoka e na oondjembo mbali nenge ndatu. Kambonde okwa lele aantu ye nawa omimvo konyala omugoyi. Okwa mana oondjenda mo-1883. Ohaku hokololwa kutya okwa logwa komukulukadhi gwe Shivute shaNuuyi [?]

**litana yaNekwiyu.** Okwa li omwana gwomumwayina omukiintu gwaKambonde kaNankwaya, lifo. Omumwayina omukiintu okwa li Indongo yaNekwiyu. Okwa kala owala Omukwaniilwa konyala omimvo mbali adhike. Ka li e na uukwatya wuuleli naantu ye kaya li ye mu hole. Okwa fa a li ini itula mo miilonga ye. Olundji okwa kala ha yi kuukongo. Ombala ye oya li pOnampundu handiyaka yaAmuteya popepi nOkalumbu. litana okwa li e na ekwatathano ewanawa naatumwa mboka yi ile mOwambo. litana ka li omulumentu gwoshipapa sholutu. Okwa si omugundjuka lela konima yuuwehame wethimbo efupi. Mokati kaawa omwa li mwa holoka oondunge dhiineya nomuntu ngoka a li a kwatela iineya mbika komeho okwa li Kanyemba kaNakomena. Okwa li ta tula iinima pomahala opo a kuthe po oshipundi shuukwaniilwa.

Okupa omukwaniilwa uuzigo okwa li kwa longekidhwa komwanamati gwamuwanyina omukiintu gwaKambonde, omuna gwaKwedhi kwaNankwaya, Kanyemba kaNakomena. Okwi imanga kumwe nomunyekadhi opo ya pe omukwaniilwa Kambonde uuzigo. Uuzigo owa li wa tulwa miikulya yaKambonde nokwa si mbalambala konima yoku yi lya. Kanyemba oshinima shika okwe shi ningi shaashi okwa li a hala a ninge Omukwaniilwa.

This poisoning was planned by Kambonde's sister's son (i.e. the son of Kwethi [Kwedhi – Ed] kwa Nankwaya), Kanyemba kaNakomena. He planned with Kambonde's wife to poison the Omukwaniilwa (Kambonde). The poison was put into Kambonde's food and he died soon afterwards. Kanyemba planned this so that he could become Omukwaniilwa. Almost simultaneously with this he set out to kill Limene yaKathindi, his cousin and 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. Kanyemba 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. Kanyemba felt unsafe and soon after his murders escaped to Ongandjera. He took his mother and whole family with him. He remained away and Itana yaNekwiyu then became Omukwaniilwa. Limene was murdered at an ohango (wedding). He was shot with a rifle by Kanyemba. 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.

Had Kanyemba returned to Ondonga there would have been serious trouble. The Headman and people did not want him because he murdered two popular men i.e. the old Omukwaniilwa Kambonde and Imene. Kanyemba this time remained in Ongandjera. He eventually left for Southern Angola to Ombonyaba, Oukrouakwa etc to look for a witchdoctor to give him strength to return to Ondonga. He returned to Ondonga from the witchdoctor and with the Ondonga men who

Konyala pethimbo oloyo tuu ndyoka okwa tokola a dhipage mumwayinagona, Imene yaKathindi ngono kwa li e shiwiki kutya oye ta thigulula po oshipundi shaKambonde. Kanyemba okwa li a tila okudhipaga shaashi aamwayinagona aashona ngaashi: Kambonde kaMpingana naNehale lyaMpingana oya li taa yambidhidhwa noonkondo kuhe Mpingana yaShimbu ngoka a li omulumentu omunankondo nomutilithi. Okwa li wo onganga. Kanyemba okwa li a tila nokwa yi mbala ontuku kOngandjera. Okwa yi nayina negumbo lye alihe. Okwa kala hoka nlitana yaNekwiyu okwa ningi Omukwaniilwa. Imene okwa dhipagelwa pohango yiitsali. Okwa yahwa nondjembo kuKanyemba. Pethimbo ndyoka mOndonga omwa li oondjembo odhindji. Eriksson, omukongo nomuharithi okwe eta oondjembo odhindji mOwambo ndhono a pindikathana nAawambo mboka ye mu pe oongombe. Ondando oya li oongombe ndatu nenge ne membuyana limwe. Memartini (epakolwa) limwe okwa li ha pula oongombe omulongo.

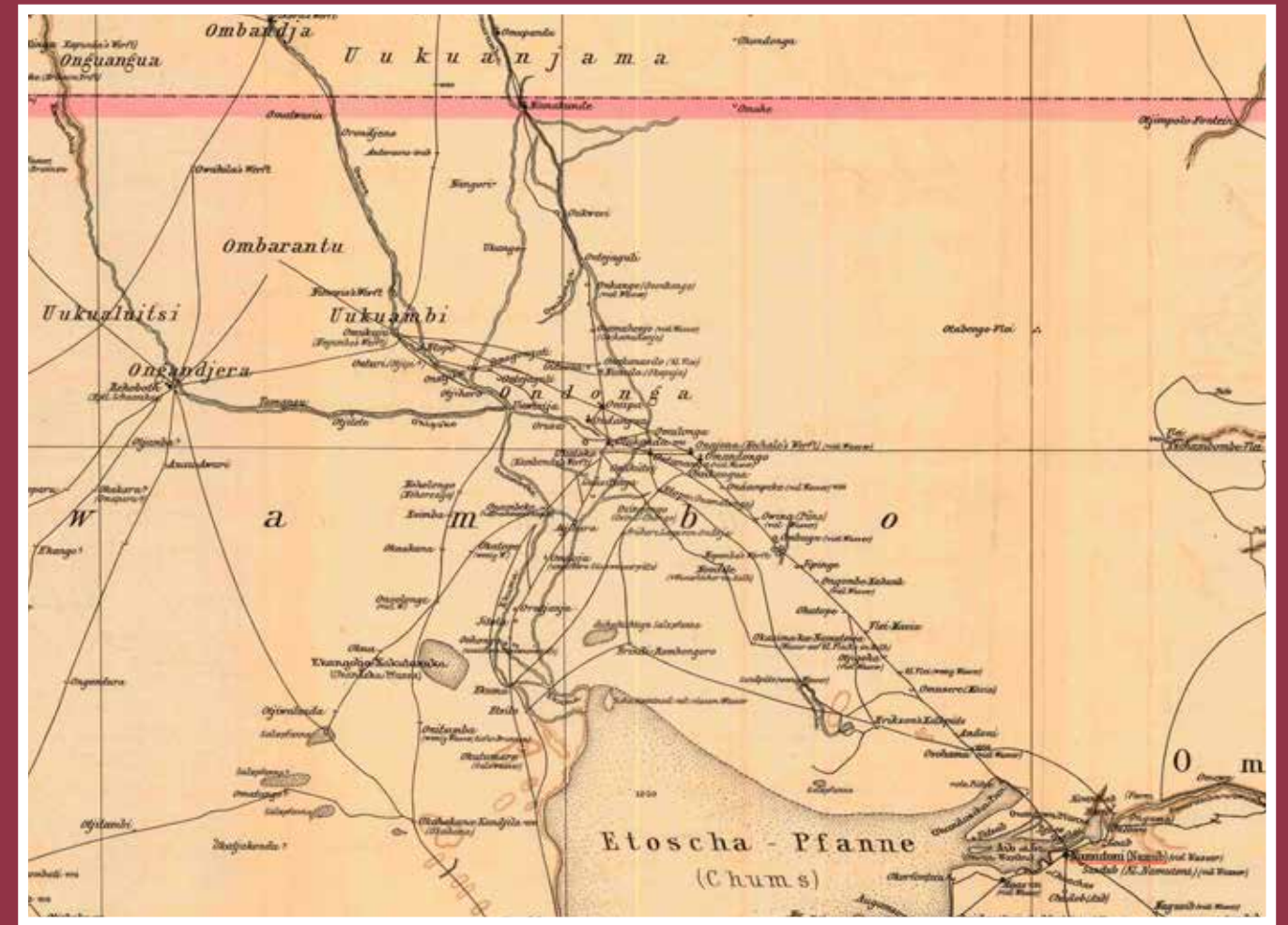
Kanyemba ando okwa galukilile kOndonga, ando opwa holoka uudhigu uunene. Omalenga naalelwa yaNdonga kaya li ye mu hala shaashi okwa dhipaga aantu yaali ya simana ngaashi Omukwaniilwa omukulupe Kambonde nlimene. Thimbo ndika Kanyemba okwa li e li mOngandjera. Hugunina okwa yi kUumbugantu waAngola kOmbonyaba, kOukrouakwa nosho tuu a ka konge onganga yi mu pe oonkondo opo a galukile kOndonga. Sho a zi konganga, okwa galukile kOndonga naalumentu yaAandonga mboka a yile ontuku nayo. Okwa pitile mOnambango (muuninginino wOndonga). Okuza mOnambango okwa tumine Aandonga omatumwalaka, ihe oya tindi okuya kuye. Oya tumine Mpingana elaka taye mu tseyithile kutya Kanyemba okwa galuka. Mpingana ngoka a li a kala mOntananga okwa ithana Aandonga ya ka kondjithe Kanyemba. Oyana Kambonde naNehale oye mu yambidhidha. Kambonde oye a li Omukwaniilwa pethimbo ndika ihe okwa li o otowala. Mbalambala Aandonga mewiliko lyaMpingana oya sindi Kanyemba. Kanyemba okwa li e na aalanduli aashona ye li owala omilongo mbali ayehe kumwe mwa kwatelwa oonganga ne. Ka li naana ti ipula nuushona womwaalu gwaalanduli ye shaashi oonganga odha li dhe mu shilipaleke kutya ayihe otayi ka enda nawa nodhe mu lombwele wo kutya otadhi ka



After Iitana's death Kambonde kaMpingana became Omukwaniilwa. This was in 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

Molugodhi ndoka lwa tukuka pegumbo  
 IyaSheya shaAmutenya, Kanyemba okwa  
 dhengwa nayi. Okwa yi ontuku ihe oonganga  
 dhe ne odha dhipagwa noshwo wo aalanduli  
 ye oyendji yalwe. Kanyemba okwa yi ontuku  
 kUukwambi. Mpingana okwa tumine  
 Omukwaniilwa gUukwambi Negumbo  
 elaka opo a dhipagithe Kanyemba.  
 Omumwayina gwaKanyemba omulumentu  
 omushona kuye, Kambonde kaNakomena  
 kaNamene, thimbo ndika okwa li pamwe  
 naye. Aamati yOmukwaniilwa Negumbo oya  
 ponokele ongundu yaKanyemba. Aalanduli  
 yaKanyamba ayehe oya dhipagwa po.  
 Kambonde ngoka a li ta kondjo tagu pu mo  
 okwa nonge kutya ke na we omukumo.  
 Okwa tanaukile mumwayina e te mu yaha  
 nokonima okwi idhipaga nondjembo sho i  
 iyaha momutse.

Konima yeso lyilitana, Kambonde kaMpingana okwa ningi Omukwaniilwa. Shika osha ningwa lwopo1885. Okwa li Omukwaniilwa a simana nomunankondo hewa nokwa li ha ningi omatokolo ge li mondjila. Okwa li wo e hole oshili. Okwa panga uukuume naatumwa unene tuu na-Dr Rautanen. Aalelwa yOmukwaniilwa Kambonde oya li ya tumwa olundji ya ka ponokele Aakwanyama. Pakutala okwa li omulumentu e hole omalugodhi. Yina okwa li Namupala gwaNangombe. Namupala okwa li e na oyana oyendji ngaashi Imene yaKathindi, Nambahu yaKathindi, Amunyela gwaMpingana, Kambonde kaMpingana, Nehale IyaMpingana, Mutaleni gwaMpingana. Uuwa waKambonde owa li mOkaloko, popepi nOnamungundo nOlukonda. Konima sho a ningi Omukwaniilwa okwa tumu omumwayina omushona nomuthigululi gwoshipundi kuuzilo wOndonga oko a ka kale. Kokuma nkoka okwa li ku na aantu oyendji ye na ondiikwatela nomukwaniilwa okwa lia a hala Nehale e ya pangele. Oshitopolwa shoka shOndonga okwe shi luku Oshitambi. Osha li handiya yomulonga hagu pwine gwedhina Omulonga ngoka hagu kunguluka tagu zi kUumbangalantu gu uka kuumbugantu mOwambo ayihe. Omulonga nguka ogwa topola konyala Ondonga pokati. Aandonga mboka ya li ya kala kuuzilo womulonga oya li haa ithanwa Aashitambi. Oshitopolwa shoka sha li shi li kUuningininino womulonga



Omukwaniilwa Kambonde's people were frequently sent to raid the Aakwanyama. He was then in a sense also a fighting man. His mother was Namupala gwaNangombe. She had more children Imeneya Kathindi, Nambahuya Kathindi, Amunyela waMpingana, Kambonde kaMpingana, Nehale IyaMpingana, Mutaleni gwaMpingana. Kambonde had his head kraal at Okaloko not far from Namungundu and Olukonda. Shortly after he became Omukwaniilwa he sent his younger brother and heir to live in the Eastern part of Ondonga. Many lawless subjects were residing there and he wanted Nehale to control

Mpingana okwa ti Jupa okwi idhipaga omanga Nehale (omuleli gwaJupa), ta ti Jupa okwa dhipagwa kuMpingana. Nehale okwa thiti po noonkondo. Okwa tokola a hingile Mpingana iita nokwa yugu ko oongombe odhindji. Ndika olya li ekumbu lyokuyuga ko oongombe.



them. He called that part of Ondonga, Oshitambi. It was beyond the dry river bed known as Omulonga which flows from North to South through the whole of Owamboland. And more or less dividing the Ondonga area in half. All the Ondonga territory beyond and the east of the river was then known as Oshitambi. That portion situated west of the river became to be called Onamayongo meaning the Western side.

Kamonde 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 Ontananga. He was Jupa [lipumbu ? – 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 (Jupa's leader) said that he was killed by Mpingana. Nehale was much angered. He organised a raid into Mpingana's area where he succeeded in taking many cattle. This was a raid to steal cattle. No one was killed. Nehale was not yet satisfied, he wanted Mpingana's blood. He wished to kill him. Kamonde, the Omukwaniilwa, got to hear about Nehale's plans and protected Mpingana who was also his father. The relationship between Kamonde and Mpingana nevertheless remained friendly but Nehale had forged ahead. He had established himself firmly in the Oshitambi area. He was a strong character and a good fighter. He was then virtually regarded as an independent Omukwaniilwa in Oshitambi. Kamonde was powerless to dispute this right. He was satisfied to remain Omukwaniilwa in Western Ondonga (Onamayongo) only. Kamonde and Nehale remained friends but this friendship was eventually broken. Nehale organised a second raid in Mpingana's area. He took many cattle and also caught one of the herds. He flogged this herd and sent him to tell Mpingana that he

Inapu dhipagwa omuntu. Nehale natango ka li u uvite ombili, okwa li a hala a dhipage Mpingana. Kamonde ngoka a li Omukwaniilwa okwa kundana oompangela dhaNehale nokwa gamene, he Mpingana. Nonanda oongawo ekwatathano pokati kaNehale naKamonde olya li ngaa nawa, ihe Nehale okwa pula komeho. Okwi ikuthile Oshitambi. Okwa li omunankondo nokwa li e shi okukondja. Hugunina okwa kala a talika ko kutya oye Omukwaniilwa gwOshitambi. Kamonde ka li e na oonkondo dhokukondjitha uuthemba mbuka waNehale. Okwa li a panda owala okukala mOnamayongo amuke. Kamonde naNehale oya kala ookuume ihe uukuume mbuka owayonuka sho Nehale a longekidha oshiponokela oshitiyali shi ka ponokele moshitopolwa shaMpingana. Okwa yugu ko oongombe odhindji nokwa kwata ko wo omusitangombe gumwe. Okwa dhenge omusitangombe nguka nokwe mu tumu a ka lombwele Mpingana kutya ota galuka natanga esiku lya landula e ye a kondjithe Mpingana. Omusitangombe nguka okwa tseyithile Kamonde onkundana ndjoka naKamonde okwi ithana aantu ye ya gamene Mpingana.

Omatangangakagaaliogatsakanenepopepi nOmapeke kuuninginino womulonga, ihe olugodhi olwa hulile mokwena kwa thita. Kamonde naNehale oya lombwele aalelwa yawo yaa umbe ihe oya hogolola omuntu gumwe oye a pitile nolugodhi. Omuntu ngoka okwa tumwa mokati ketanga lyaakwiita yaNehale. Sho ondjembo ya topa, Aakwiita yaNehale oya li ongaku taa shuna neendelelo. Kamonde okwa mono natango esindano ihe okwa galuka ko mbala konima sho a ehameke omulumentu gumwe mondhi. Olugodhi nduka olwo lwe etitha Ondonga yi tanduke miitopolwa iyali. Omulonga ngashingeyi ogwo gwa kala ongamba pokati kaakwaniilwa mbaka yaali. Kamonde okwa kala ta pangele Uuninginino wOndonga omanga Nehale a li ta pangele Uuzilo wOndonga. Aawa mbaka yaali aamwayinathana oya hulitha po okutalelathanapo. Epangelo lyaNehale olya li edhigu nolyuudhudhu. Ka li a panda omalenga omakulu gOmukwaniilwa Kamonde kaNankwaya nokwa tameke oku ga dhipaga. Okwa dhipaga omuna gwokombanda omulumentu, omwana gwaShikongo shaKalulu gwedhina Nakanyala kaShikongo. Okwa dhipaga konyala omalenga gahamano omakulupe

would come again tomorrow to fight him -Mpingana. The latter reported to Kamonde who called on his people to protect Mpingana.

"Gradually Chief Nehale strengthened his separatism. In 1887 he announced to the missionaries that he had assumed the status of King of Oshitambi. He established a distinct administrative machinery, including counselors, and was said to judge even the greatest issues independently without consulting his brother or parents. The Chief also took on the role of the supreme 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 Kamonde's area in mid-1887.

... Nehale's power over the people of his territory was also manifested in the fact that he was said to have married every woman he liked. He had a total of 29 wives, including women of Dama, San and Baster origin, a fact indicating the inter-ethnic character of Ondonga." (58).

"The trader Lenssen, who visited Ondonga in early 1905, estimated that a total of about 400 Herero had escaped to Chief Nehale. The Outjo District authorities believed that the Chief had sold land to the refugees for arms and cattle ... the refugees, including Chief Salatiel, gradually started to move to Kaokoveld and later across the Kunene into Angola" (182)

(Extracts from Marti Eirola, Marti (1992), The Ovambogefahr: The Ovamboland Reservation in the Making, Gummerus Kirjapaino, Jyväskylä)

The two parties met near to Omapale [Omatale ? – Ed] on the western side of the river bed (the omulonga), but the fight ended in a fiasco. Kamonde and Mpingana told their people not to fire but they selected one to open the fight. He was sent forward to shoot into Nehale's army. When the shot rang out Nehale's army gave way and stampeded in hasty retreat.

mwa kwatelwa omulumentu ngono a li a simanekwa noonkondo, Amoomo gwaKatondoka (yinakulu yomukwaniilwa Martin). Okwa hepeke aantu oyendji. Okwa

"Kashona nakashona Omuleli Nehale okwa koleke olutandu. Mo-1887 okwa tseyithile aatumwa kutya okwa ningwa omukwaniilwa gwOshitambi. Okwa a dhiike elelo lye li iwetikile lya kwatela mo omalenga nokwa li kwa hokololwa kutya okwa li ha ningi omatokolo omanene kuye mwene inaa pula omayele kumumwayina nenge kaavali ye. Omukwaniilwa nguka okwa ningi omukwaniilwa omunene ta wilike omisindilo dhoshilongo mokati kaalelwa ye nokwa tameke ha longekidha ohango yiitsali kuye mwene mEtalalamanana 1887, ndjoka ya li ya talika kutya okuyona oompango dhoshituthi shika. MuKwenyona 1889, okwa ningi omamenkulo gokweeta omvula moshitopolwa she, onganga onkuluntu oya li ya zi ko koshitopolwa shOmukwaniilwa Kamonde noye ya kuye mokati ko-1887.

... Onkondo dhaNehale mokupangela aalelwa ye moshitopolwa she odhi iholola sho a li a hokana omukiintu kehe ngoka a li a hala. Okwa li e na aakulukadhi kumwe ye li 29 mwa kwatelwa aakiintu Aadamara, Aanama, Aakwankala nOombasitela, oshinima shoka tashi ulika kutya Ondonga oshilongo shomihoko odhindji dha yoolokathana." (58).

"Omuhalihi Lenssen, ngoka a talele po Ondonga petameko lyo-1905 okwa li a tengeneke kutya Aaherero ye thike konyala po-400 oya li ya yi ontuku kuNehale. Elelo lyoshitopolwa shOutjo olya li lyi itaala kutya Omukwaniilwa Nehale okwa landitha po evi koontauki sho a pewa iilwitho noongombe... oontauki odha li dha kwatela mo Omuleli Salatiel ngoka konima a ka enda okanamundonda u uka kOkaoko nokonima okwa taaguluka omulonga gwaKunene e ta yi moAngola" (182).

(litothomwa ya za muMarti Eirola, Marti (1992), The Ovambogefahr: The Ovamboland Reservation in the Making, Gummerus Kirjapaino, Jyväskylä)

tete ko oonyala dhomulumentu gumwe, okwa dhipaga omulumentu gulwe nokwa tete ko omakutsi niikaha yaalumentu yalwe. Okwa tidha mo aatumwa e ta yugu ko etemba lyomutumwa gumwe (Aalen).

Oshilalakanenwa shaNehale sha landula ko osha li okutuma Amupanda gwaShiponeni, elenga lye enene li ka tale onganga. Onganga sho ya thiki, ye nomalenga ge agehe oya kenkwa- ya pitithwa etanda.



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?)

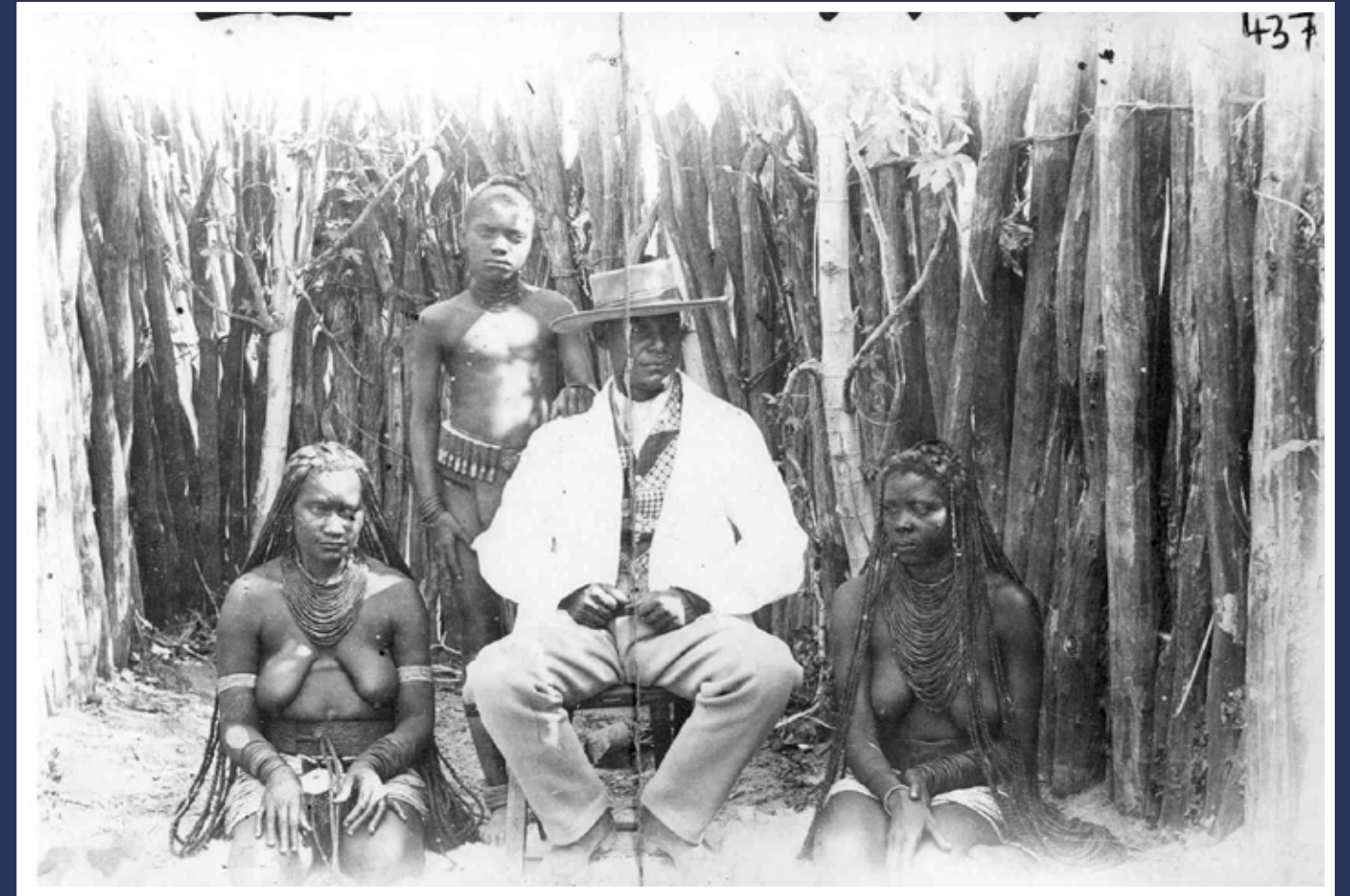
Nehale's next move was to send Amupanda gwaShiponeni his biggest headman to fetch a witchdoctor. When the doctor arrived, he had himself and his headmen circumcised. This was done to show the world that he had his own independent country. After an exciting reign, Nehale took ill and died in the Oshitambi 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 kaltope as he was the son of Mutaleni's older sister Nambahu yaKathindi.

Shika osha li sha ningwa opo u ulikile uuyuni kutya ngashingeyi oku na oshilongo she shi ithikamena. Konima yokulela kwe, Nehale okwa kwatwa komukithi nokwa sile mOshitambi pOniwe mo-1908. Omudhimba gwe ogwe etwa kuuwa we kOnayena oko gu fumvikwe. Mumwayina, Kambonde okwa tsikile elelo lye pwaa na omuponga gwasha nokwa tameke nokuli ta lele oshitambi, ihe okwa si owala konima yomumvo gumwe sho Nehale a si. Okwa si mbala sho a tsika momumvo 1909.

Aakwaniilwa mbaka yaali aamwayinathana sho ya si uukwaniilwa owa gwile komapepe gaKambonde kaNgula. Kambonde okwa li omuna gwaMutaleni gwaMpingana. Uuwa we owa li pOnaame popepi nOmulonga, kuuninginino wago. Kambonde ye mwene haye a li e na okuthigulula po oshipundi shuukwaniilwa. Omulumentu ngoka a li e na okuthigulula po oshipundi shuukwaniilwa okwa li Kambonde klitope, omuna gwaNambahu yaKathindi ngono a li omwayina gwaMutaleni omukuluntu. Ihe Kambonde klitope namumwayina Martin oya dhanene ompito yokulandula Kambonde kaMpingana melelo. Oya kambadhala ya yangate po uukwaniilwa.

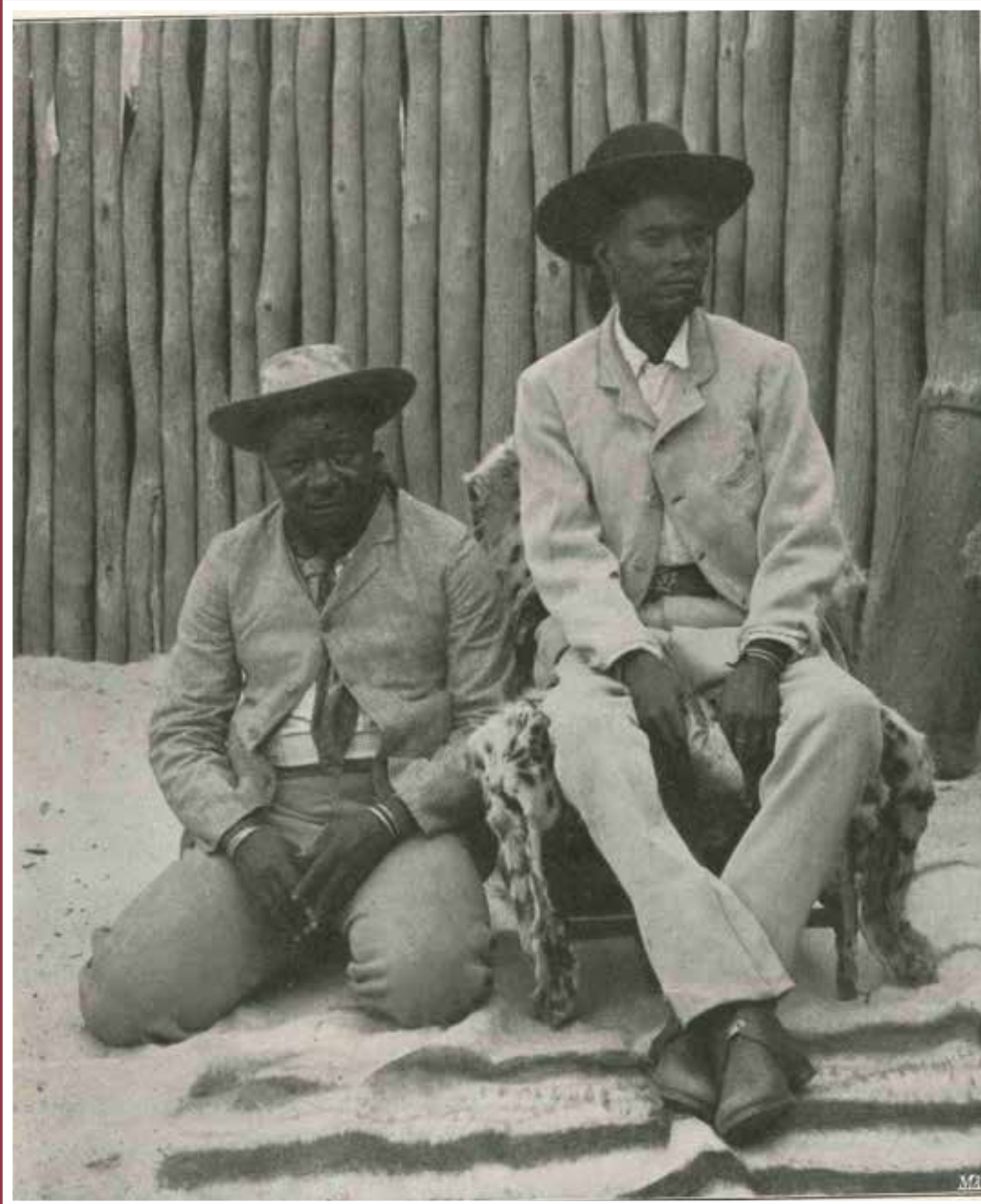
Oompangela dhawo odha monikila po kuNehale lyaMpingana (omumwayina gwaKambonde kaMpingana). Nehale okwa tseyithile mumwayina naashika oshe eta ya tidhwe moshilongo. Oya yi ontuku kUukwanyama. Nehale oye lela e etitha etidho lyawo. Ye mwene okwa li a hala oku ya dhipaga, ihe hugunina oya galuka ko kUukwanyama shaashi Nehale okwi indile Ohamba yUukwanyama yi ya dhipage.



Omukwaniilwa Kambonde kaMpingana with his family (Photo. NAN00437)  
Omukwaniilwa Kambonde kaMpingana naanegumbo lye (Photo. NAN00437)

Kambonde kalitope was also older than Kambonde kaAngula. But Kambonde ltope as well as his brother Martin ltope spoilt 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.





Nehale lyaMpingana and his councillor, Shivute shaNdjongolo (Photo. NAN18977)  
Nehale lyaMpingana nelenga lye, Shivute shaNdjongolo (Photo. NAN18977)

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 Uukwanyama. When Mutaleni 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

Aakwanyama oya kambadhalaya tsakanithe eindilo lyaNehale, onkene aawagona mbaka yaali oya yi ontuku taa pitile mOndonga yu uka kOkaukuejo sigo ya thiki mOutjo.

Oye endeke kUuninginino wOndonga. Konima yeso lyaNehale lyaMpingana naKambonde kaMpingana, aawagona mbaka yaali oya galuka. Oya pitile mOndonga etaayi kUukwanyama. Mutaleni sho e shi uvu okwa tumine Omukwaniilwa gUukwanyama, Nande elaka opo a dhipage aawagona mbaka.

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 Oniipa 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:

Omukwaniilwa 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 then Mutaleni. Martin was not a fighting man. He was weak. He still had a rival in Uwanga Ukongo his cousin and son of Indongo Nekuyu. His cousin had a bigger claim to the kingship than Martin who later became Omukwaniilwa. His mother Mutaleni sent a message to Uwanga, who was then in Uukwanyama to come to Ondonga. The Ndongas were told to kill him as soon as entered the bush area. This order on the part of Mutaleni was carried out. Martin yaKathikwa became the Omukwaniilwa soon after he attained the Ondonga kingship.

Okwa adhika nale a longitha iineya opo Kambonde kaNgula a ye koshipundi shuukwaniilwa nokwa li a tila kutya omuthigululi gwoshipundi pamautho, ngoka a li a halika kAandonga, ota ningi a yone oompangela dhe. Omuwagana okwa nongele shoka sha li tashi inyenge mombepo nokwa tokola a ye ontuku kOndonga noya yi yu ukilila kOniipa. Oya li yi ilongekidha ya sile moshilongo shawo ngele kape na we ompito yilwe. Oya ka holama pomutumwa Omusoomi Emil Liljeblad. Opwa li pu na aakwiita yatatu Aandowishi ya za kOutjo. Omusita Rautanen okwe ya indile ya faalele aawagona mbaka yaali kOutjo. Aanambeleva mbaka oya zimine noye ya faalele nokatempa taka hilwa kemulutiya. Oya yi uusiku taya endebele yu uka konamwenyo. Omukwaniilwa omupe ngoka a yugu Kambonde klitope uukwaniilwa okwa tumu aalumentu ye ya landule, ihe okatempa taka hilwa kemulutiya oka adhika ka ya kokule onkene inaye ka adha. Oye ka tidha sigo okomulonga gwedhina Ekuma. Kambonde kaNgula ngashingeyi okwa li nee u uvite nawa. Okwa li e wethe a ninga nawa nota longo moshili. Okwa li e hole aatumwa nohugunina manga inaa mana oondjenda okwa ningi Omukriste. Okwa si mo-1912.

Kambonde kaNgula okwa landulwa kuMartin Kadhikwa mo 1912.

Omukwaniilwa Martin Kadhikwa mo-1912. Martin oka li omukwaniilwa pamautho, ihe yina Mutaleni oye a kanyuna ko uukwaniilwa konku yamumwayina omukuluntu Nambahu yaKathindi nokonku yamumwayinagona omukuluntu Indongo yaNekwiya. Indongo okwa li a za monku yonale yaOto yaNankwaya nonku yaMutaleni oyo ando ya li ontitatu mokulandula ko muukwaniilwa. Martin ka li e hole omalugodhi. Okwa li a ngozonoka. Okwa li e na omukondjithi gwe Ugwanga Ukongo, omuwayinagona, gwaIndongo yaNekwiya. Omumwayinagona nguka oye a li lela e na okulandula ko muukwaniilwa pamautho e vule Martin ngoka a ningi Omukwaniilwa. Yina yaMartin Mutaleni okwa tumu elaka kuUgwanga, ngoka a adhika e li kUukwanyama kutya ne ye kOndonga. Aandonga oya li ya lombwelwa ye mu dhipage shaa a thiki moshiheke. Elombwelo lyaMutaleni olya tsakanithwa. Martin yaKadhikwa nokwa ningi omukwaniilwa.



# BURIAL RITUALS AND THE GRAVE SITES OF THE EARLY NDONGA KINGS

## OMAFUMVIKO NOOMPAMPA DHAAKWANIILWA YANDONGA YONALE

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 Owambo 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 they are some 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 and cooking area respectively. When someone died, the nearest relatives and friends would come together to

Mondonga omuthigululwakalo itagu vulu okutopolwa ko kuukwatya wevi mboka we tu kundukidha. lindhindhiliki yeve ngaashi omti nenge omakango oyo omahala gopandjokonona ga simana, oshoka opu na omahokololo taga hokolola omahala ngoka. Ngaashi naanaa oshoshi li miilongo iikwawo, omahala ga simana gopamuthigululwakalo omahala mpoka pwa fumbikwa aawiliki yetu yonale. Otwi itaala kutya osha simana omahala ngaka ga ndhindilikwe opo ga kale omahala gopamuthigululwakalo gopashigwana, shaashi ogo omahala omakulukulu ngoka ga humbata ondjokonona yoshigwana shetu noga kwatakanithwa niituthi niidhila mbyoka tayi holola uukwatya wetu. Aakwaniilwa yaNdonga oya fumbikwa miigunda yoongombe moombala dhawo. Shaashi oya li ya kala momahala ga yoolokathana, oompampa dhawo odhi ihanena Ondonga ayihe nokadhi li momayendo gaakwaniilwa.

Muumbangalantu waNamibia, eso olya li lya talika kutya oyo okuza muuyuni waanamwenyo to taagulukile muuyuni waakwampungu. Oshituthifumbiko osha li hashi ningwa mbala konima shaa omuntu a hulitha. Ngele omuntu okwa hulitha uusiku, efumbiko oya li hali ningwa ongula yesiku lya landula ko. Omulumentu nenge omumati okwa li ha fumbikwa moshigunda shoongombe, omanga aakulukadhi naakadhona ya li haa fumbikwa moshini nenge melugo. Omuntu shaa a hulitha aakwanezimo yopopepi naashinda ohaa gongala opo ya lile mokule, tashi vulika taa ti, "Yayee, Yayee, we tu ekelehi! Tate/Meme ke po we! Aantu omathimbo

weep aloud and to wail: Jaijee, Jaijee, we tu ekelehi! 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.

A funeral of a king (omukwaniilwa) would be attended mostly by close relatives, counsellors, and senior headmen known as Omalenga, 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 land 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 (omuhi) 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.

gamwe ohaa pula ya fumbikwe niinima yontumba naanegumbo oye na okwiiyutha kusho. Ngele omukiintu a adha methimbo lyokumona uunona okwa si kee na okanona, okwa fumbikwa noshitendo sha langekwa pooha nomudhimba gwe.

Efumbikolyomukwaniilwaohalikalwaunene kaakwazimo ye yopopepi, kaagandjimaye nokomalenga ngoka ga kala haga longo ongaakwatheli ye. Oshituthifumbiko ohashi ningwa owala ngele omulanduli gwe u ulikwa opo ku yandwe okukondjela oshipundi. Oshituthifumbiko ohashi kala oshitopolwa shoshituthi shelangeko lyomukwaniilwa omupe.

Omukwaniilwa iha fumbikwa koha yeve shaashiokwalikwa talika kutya oshoetukano okufumbika omukwaniilwa koha yeve ndyoka a li ha pangele noye a kala he yalyo. Oha tonyenwa owala moshipa shongombe onduudhe e ta falwa moshigunda shoongombe. Ota kuutumbikwa e egamena komuhi mompampa ye nohulo yomuhi otayi hwelwa mevi.

Shaa olutu lwa kuutumbikwa, iiti yomuhongo yuule wa yoolokathana woometa 5 sigo omulongo otayi fulilwa mevi ya ningwa ongonga. liti otayi dhikwa ya thita, ya tsakanena koohulo. Oshinima ohashi dhikwa nawa sigo tashi tula omudhimba aguhe meni. Omutungilo nguka ogwo nee hagu ithanwa ompampa. Okwa li kwi itaalwa kutya Omukwaniilwa ina fumbikwa a lala shaashi ngele osha ningwa eso otali taandele. Omudhimba ogwa li hagu tulwa mo gwa taalela kuuzilo shaashi ndjika oyo ombinga ndjoka Aandonga yi itaala kutya aakwampungu yawo oko ya za hoka.

Opwa li hapu ulikwa aatakamithi yaali ya takamithe ompampa. Aatakamithi mbaka oya li haa zi mezimo lyaapika. Oya li ye na oshinakugwanithwa shokugongela oondhi, uupuka nenge omazinyo ngoka taga zi molutu sho talu olo. Okwa li kwi itaalwa kutya iinima mbika shaa ye ethiwa yi ye nena otaku yonwa oshidhila shontumba nokwa li kwi itaalwa kutya otashi eta omupya moshilongo.



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 meat and have brought some for you'. If a new family took over the field they would be briefed by the previous users of the omahangu field on the duties involved in conserving the grave. The briefing included: How to communicate news about all the latest development including births, deaths, the changes of season as well as new farming activities such as ploughing or harvesting. The information would feed the king's spirit and assist him, as an ancestor, to guide the kingdom. The occupants 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.

Shaashi Aawambo oyi itaala kutya konima yeso omuntu oha yi momwenyo, ohaku hokololwa kutya, muuyuni wonale, aatakamithi mbaka yaali oya li ya tegamenwa ya se opo ya ka tsikile noshilonga shawo shokusila oshimpwiyu ombepo yomukwaniilwa muuyuni uupe. Eso Iyaatakamithi mbaka ohali holoka shaashi ohaa thigwa po yaa na iikulya nomeya.

Shaa ombala yomukwaniilwa omupe ya dhikwa nombala yomukwaniilwa omukulu ya hanagulwa po, nena oshinakugwanithwa shokutonatela ombepo yomukwaniilwa ngoka a hula ko otashi ningi shomuntu ngoka ta ningi mwene gwepya moka mwa fumbikwa omukwaniilwa.

Kompampa okwa li haku falwa iikulya pomathimbo gu uthwa e tayi halakanithilwa pompampa muupambu uushona komuvalekele nokaakwatheli ye. Iikulya otayi tulwa pompampa manga aantu ya tsa oongolo ya tala kombila taa ti; "Tate, Tate, otwa paka po onyama, otwe ku etele." Ngele aanegumbo aape oya kutha po epya ndyoka, nena oye na okweendithwa po kwaamboka ya li nale mepya ndyoka kombinga yiinakugwanithwa yokusila ompampa oshimpwiyu. Okweendithwa po huka okwa kwatela mo: Okugandja omatumwalaka kombingayiiningwaninima iipe mbyoka ya kwatela mo omavalo, omaso, omalunduluko gethimbomumvo nosho wo iilonga iipe yomepya ngaashi okulima nenge okuteya. Uyelele mboka tawu gandjwa otawu mbilipaleke ombepo yomukwaniilwa notawu mu kwatha opo a kale ta wilike oshilongo. Ooyene yepya moka mu na ompampa, oyo yali haa kala aatakamithi aanene yompampa noye na oshinakugwanithwa shokugamena ompampa, shokweenditha po omaluvalo gawo nenge aantu yalwe mboka taa vulu okuninga ooyene yepya opo ya tseye oshinakugwanithwa shokutakamitha ompampa opo yi tsikile yi li monkalo ombwanawa nopo wo yaa shundulwe ngele ya hulu po.

Ehala mpoka pwa li hapu fumbikwa Omukwaniilwa kalya li ehala lyanathangwa, ihe olya li wo ehala lyuuholameno kaapogoli. Aantu oya li haa talele po unene ompampa yaNembulungo IyaNgwedha, oshoka oyo ya li ehala eyapuki lyokweeta omvula.

The burial place of an Omukwaniilwa was not simply a grave, but was also a place of asylum for offenders and people also particularly visited the grave of Omukwaniilwa 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 than 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 itaalwa kutya shaa oombepo dhaakwampungu dhompompampa mpaka dha nyengwa okweetitha omvula nena oonakuhololitha omvula oye na okuya kEvale (ndyoka nena li li moAngola) opo ya ka tale omvula. Shimwe shomenwethemo lyUukriste osho shoka kutya Aandonga oya tameke okufumbika aanenentu yawo nokutula omishigakano koombila, ashike nonando oongawo oohedhi dhimwe dhompamuthigululwakalo odha dhigininwa ngaa. Oshiholelwa omudhimba ohagu vulu natango okufumbikwa nomuhi. Oombuto ohadhi vulu natango okuumbilwa pokati komagulu ganakusa opo mombila mu kale ombili. Eitaalo lyokufumbikwa momayendo popepi noongeleka olya koko nomafumbiko ihaga ningilwa we momagumbo goonakusa.

**OMAHALA GONALE GIIDHILA  
GOPAMUTHIGULULWAKALO:  
OOMPAMPA DHAAKWANIILWA  
YONALE YANDONGA OKUZA  
LWOPO-1600 SIGO 1942**

**MUNDONGO**

Site not yet located/documentated.  
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.

Oompampa yaNembulungo oyo ompampa onkululunkulu nuuthiga mboka Ondonga yi na sigo oompaka. Ehokololo ohali ti elelo lyaNembulungo olya hulithwa po sho oshilongo sha kwatwa ko kAambwenge (mboka kwi itaalwa kutya oyo ooyinakulululwa yAakwangali mboka ya li ya kala muuzilo waNdonga, kuumbangalantu womulonga gwaKavango).

Opu na omahala gaali mpoka haku fafayekwa pu na ompampa yomukwaniilwa nguka, oshoka opu na ompampa mbali dha yoolokathana haku tiwa odhe. Ehala lyotango mpoka hapu fafayekwa pu na ompampa ye olyo Oshamba, ndyoka lya dhikwa owala iiti iishona. Ehala ekwawo oli li kOmbala yaMumbwenge hoka kwa tulwa emanya li na edhina lye. Ashike nashi tseyike nawa kutya edhina lyotango li li kemanya ndika olyo 'Mulingi' ndyoka lya li oshilukadhina shaNangombe yaMvula ngoka a lele Ondonga pokati ko 1700-1750.

## SHINDONGO SHANAMUTENYA GWANGUTI (1690 – 1700), OMBALAMUMBWENGE

Site not yet located/documentated.

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

## NANGOMBE YAMVULA (1700 – 1750), OSHAMBA



## NEMBUNGU LYAAMUTUNDU (1750 -1810), IINENGE



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.

Ombala yOmukwaniilwa nguka oya li plinenge. Ota dhimbulukiwa nawa kutya okwa li omuwiliki a simana gwomisindilo noye wo a li omukwaniilwa gwahugunina gwaNdonga a pita etanda. Okwa li omudhiginini gwlikwandjokonona mbyoka ya li ya kwatakanithwa niidhila ya simana nomisindilo. Sho Omukwaniilwa Nembungu a mana oondjenda, iikulunima mbika oya fumvikwa moompampa dhi ilile. Okwa li kwi itaalwa kutya mewangandjo omwa gwile emanya muuyuni womukwaniilwa Nembungu nokemanya ndika okwo okwa li kwa zi omamanya galwe gAandonga nogiilongo yilwe yAawambo nonando opu na omahokololo ga yoolokathana.



**NANGOLO DHAAMUTENYA (1810 – 1857), ONDONGA**



The site of the former palace of Omukwaniilwa Nangola dhaAmutenya 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 dhaAmutenya 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 dhaAmutenya” (‘ We are Aandonga of Nangolo dhaAmutenya).

Ehala mpoka pwa li ombala yOmukwaniilwa Nangolo dhaAmutenya nOmpampa ye nena oyi li mepya li li moloogolo. Pooha nompampa ndjika opwa mena omuti omunene. liti mbyoka ya li ya kundukidha ompampa oya gwa po. Pamuthigululwakalo, ompampa yomukwaniilwa shampa inaayi silwa oshimpwiyu, okwa li kwi itaalwa oshilongo otashi adhika komupya shaashi aakwampungu otaa geele aanamwenyo.

Omukwaniilwa Nangolo dhaAmutenya oha dhimbulukiwa kutya oye omukwaniilwa gwotango a tsakanena naahalithi Aaeuropa. Aapashiyoni ngaashi omunongononi nomupashiyoni Omwiingilisa, Francis Galton nomuhalithi Omuswedeni, Charles John Andersson, oya thiga po omahokololo taga popi etsakaneno lyawo nomukwaniilwa Nangolo. Andersson okwa pulile epitikilo a taakane moshilongo shaNdonga a vule a ye komulonga gwaKunene, ihe omukwaniilwa okwa tindi oku mu pa epitikilo. Aandonga sigo onena ohaa itanga taa ti, “Tse Aandonga yaNangolo dhaAmutenya. Owu shi kutya omolwashike haa itangele ngawo?

**SHIPANGA SHAAMUKWITTA (1857-1858),  
ALLEGEDLY KILLED IN THE NAMPUNGU FOREST  
SHIPANGA SHAAMUKWIITA (1857-1858),  
OKWA DHIPAGELWA ANUWA MOSHIHEKE SHANAMPUNGU**

Site not yet located/documentated.  
Ehala mpoka pu na ompampa ye inali tseyika / inali holoka momishangwa

**SHIKONGO SHAKALULU (1858 – 1874), OMANDONGO**



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 Khoekhoegowab 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.

Shikongo shaKalulu (1858 – 1874), Omandongo, ota dhimbulukiwa kutya okwa li omumohontu gwotango a lele Ondonga. Pamuthigululwakalo okwa li kwi itaalwa kutya ngele Omukwaniilwa oku na olumoho ota pilike po oshilongo.

Omukwaniilwa Shikongo shaKalulu oye e etitha ukriste muumbagalantu waNamibia sho a tumu osheendo kOtjimbingwe shi ka hiye aatumwa ye ye moshilongo she. Aatumwa yotango otaku hokololwa kutya mOndonga oya thika momasiku 9 gEpembagona 1870. Omukwaniilwa Shikongo shaKalulu okwa tumu oyana ya ka longwe moosikola dhotango ndhoka dha tungwa kaatumwa. Ohaku hokololwa kutya okwa li e shi okupopya Otjiherero okati ka lala nokwa li e shi okupopya Oshikwankala shokulya nasho shaashi okwa tsakanene nAakwena mboka yi ile kuumbangalantu waNamibia. Ohaku fafayekwa kutya okwa liwa po komunyekadhi gwe nayina. Mbaka oya dhipagwa konima yeso lye shaashi okwa li kwi itaalwa kutya oyo ye mu logo.



## 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 use 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.

Monena, ehala mpoka pu na ompampa yOmukwaniilwa Kambonde kaNankwaya oya ndhindhilikwa owala nokakopi okanene okashunga koshitenda nomeni lyokakopi omu na oshiti oshihupi, shono shi li ondhimbuluthi yomuhi ngono ogo gwa li gwa tulwa tango kompampa, nonando opu na omalongekidho ku tulwe emanya pehala ndika.

Aanegumbo mboka haa limi epya moka mu na ompampa oya dhiginina natango okuninga omamenkulo pehala mpoka pu na ompampa ndjika. Omukwaniilwa oku na natango okutseyithilwa iiningwanima iipe mbyoka tayi ningwa megumbo ndika ngaashi oohango, oosa nenge ngaa omuyenda te ya po.

Aanegumbo mbaka otaa dhimbulukwa kutya mo-1985 oya dhanene oshipe megumbo lyawo inaaya tseyithila omukwaniilwa. Aanegumbo otaa hokolola kutya oya li ya piyaganekwa noonkondo uusiku awuhe kuKambonde kaNankwaya. Otaku hokololwa kutya nonando aakuluntu oya simaneka okutseyithila omukwaniilwa natango iituthi mbyoka tayi dhanwa megumbo, aagundjuka inaa hala we okulandula omikalo ndhika naanegumbo ihaa fala we ikulya kompampa. Monena aatalelipo ohaa ngongoshekwa ya hike oombenda manga inaaya za po pegumbo ndika ongendhindhiliko lyokusimaneka ompampa nongele inaye shi ninga, oshihauto shawo tashi tyuulile.

## ITANA YANAKWIYU (1883 – 1884), OMANDONGO

Site not yet located/documentated.

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

## KAMBONDE KAMPINGANA (1884 – 1909), OKALOKO

Site not yet located/documentated.

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

## NEHALE LYAMPINGANA (1885 – 1908), OSHITAMBI



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 IyaMpingana.

## KAMBONDE KANGULA (1909 – 1912), ONTANANGA

Site not yet located/documentated.

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



## MARTIN KADHIKWA (1912-1942), OLUKONDA



Martin Kadhikwa (1912-1942), Olukonda is remembered as the first Omukwaniilwa to have owned a car. His grave is in the graveyard next to the church in Olukonda where 'Nakambale' was based and shows the change in burial practices as the community converted to Christianity and adopted Christian burial practices.

Martin Kadhikwa (1912-1942), Olukonda oha dhimbulukiwa nawa oye Omukwaniilwa gwotango a likola oshihauto. Ompampa ye oyi li momayendo ngoka ge li pooha nongelesa yaLukonda mono mwa li mwa kala 'Nakambale notayi ulike eyooloko momikalo dhokufumbika shaashi aakwashigwana oya ningi Aakriste noya landula omikalo dhokufumbika dhopaktriste.

## OTHER SIGNIFICANT ANCIENT OOMPAMPA OOMPAMPA DHILWE DHONALE DHA SIMANA

### NAMUPALA GWAAMUTENYA, 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).

Okwa li omumwayina omukiintu gwaNangolo dhaAmutenya naNashikoto shaAmutenya noshilyo sha simana shezimo Iyaawa. Okwa hokanwa kuNangombe lwopo-1854 nokwa vala okanona okakadhona kedhina Namupala (ka lukilwa yina).

## NAMPALA GWANANGOMBE



Nampala gwaNangombe was the mother of Kambonde kaMpingana and Nehale IyaMpingana 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.

Nampala gwaNangombe oye yina yaKambonde kaMpingana naNehale IyaMpingana nokwa li ongudhi yezimo Iyaawa. Ompampa ye oya kala ya takamithwa oomvula dhomilongo odhindji mOntananga, ihe oya li ya fikwa po komuyanakwengu konima yemanguluko. Ehala mpoka pwa li ompampa olya ndhindhilikwa noshiti shoka inaashi pya po nokayela nohayi takamithwa kegumbo ndyoka li li popepi nonando pu niwe uumbanda kutya oproyeka yokufula mo evi moshitopolwa shika otashi vulika yi yone ehala ndika Iya simana.

**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.**

**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 KOIIMEILA NDJI:  
INFO@NMC-NAM.ORG) NOTO VULU  
WO OKUNINGA EKWATATHANO  
NO-THE MUSEUMS ASSOCIATION  
KONGODHI NDJI: 061-302230 NENGE  
KOIIMEILA NDJIKA: MUSEUMS@IWAY.  
NA) NGELE OWA HALA WU GANDJE  
UUYELELE NOWA HALA EHALA  
LI TULWE MOMISHANGWA NOLI  
GAMENWE.**



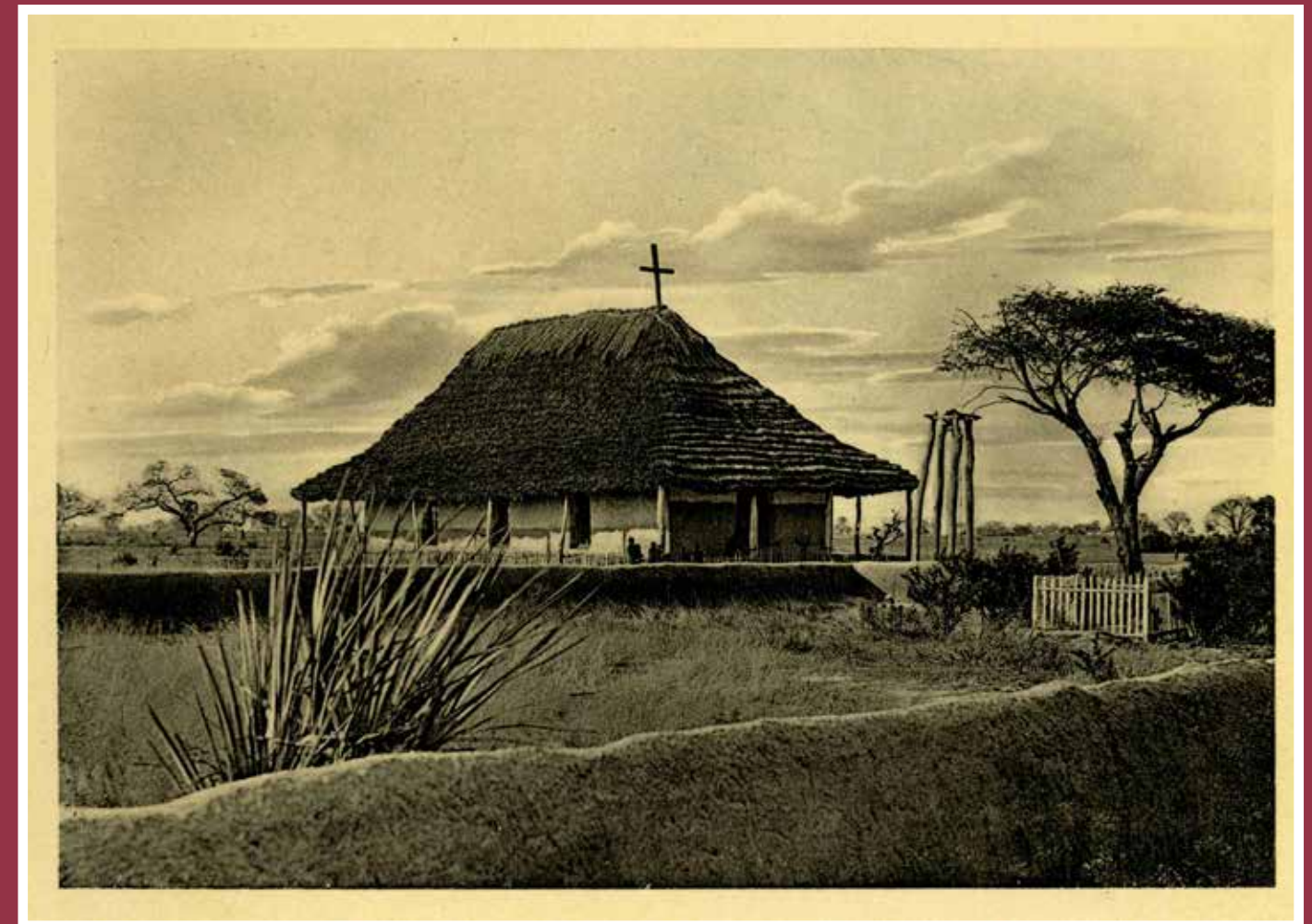
# “NAKAMBALE”: A SHORT BIOGRAPHY OF REV. MARTTI RAUTANEN, “NAKAMBALE”: ONDJOKONONA PAUFUPI YOMUSITA MARTTI RAUTANEN,<sup>7</sup>

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 are a collection that was obtained by Alexander (Helsinki) University in 1891 and, later, passed to the National Museum of Finland. It seems likely that most of the objects were, therefore, collected during the 1880s.<sup>8</sup>

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).

Martti Rautanen Omutumwa Omusoomi ngoka a thikile muumbangalantu waNamibia mo-1870 nokwa kala moshitopolwa shika omimvo dha konda omilongo ntano. Okwa li a pewa oshilukadhina ‘Nakambale’ kAawambo shaashi okwa li e hole okuzala egala. Inima 127 mbyoka tayi holoka mokaatoloko oyo iigongelwanima ya li yi itsuwa moUniversiti yedhina Alexander (Helsinki) University mo-1891 nokonima oya gwandjwa kOmpungulilo ylikwandjokonona yopaShigwana yomuSoomi. Otashi vulika iinima oyindji mbika ya gongelelwe pomimvo 1880.<sup>8</sup>

Rautanen okwa valwa mo-10 gaShikukutu, 1845, a valelwa momukunda gwedhina Tikanpesä mIngria shUuninginino sho Osoomi ya li oshilelwalongo shopaukwaniilwa shi li miikaha yaRussia. Aangriana oya tembukile koshitopolwa shika ya zi kOsoomi lwopo-1600 Omukunda nguka ogwa li oshitopolwa shaSoomi sho Rautanen a valwa, ihe ogu li pondjila yi li pokati ka- St. Petersburg (shoka ngashingeyi hashi ithanwa Rusia) noNarva (ndjoka ngashingeyi hayi ithanwa Estionia).



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)  
Efano lyOngeleka yEhangotumo lyAasoomi lwopomimvo 1900 mOndonga. Otashi vulika ongeleka ndjika yi li mOlukonda, moka Nakambale a li hu uvithile? (Efano: Friedrich Lange. NAN17074)

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 Rhenish Mission Society who had been working further south.

Ehanganotumo lyAasoomi hali fupipikwa FELM olya dhikwa mo-1859 naMartti Rautanen okwa li gumwe gwomaalongwa omulongo nayane mbo ya taambwa ya ka dheulilwe oshilongatumo. Okwa li wo gumwe gwomaalongwa yahamano mboka ya mana omadheulo mo-1868 noyo aatumwa yotangotango ya li ya yapulilwa oshilonga shika.

Oshilongatumo shotango shaatumwa Aasoomi osha li tashi ka longwa moAmbomaa (mOwambo), oshitopolwa shi na ilongo oyindji shi li kuumbangalantu waNamibia nokuumbugantu waAngola. Aatumwa Aasoomi oya hiwa kEhanganotumo lyaReine, ndyoka lya kala tali longele kuumbugantu waNamibia.

7. This text is adapted from the essay by Kaisa Grönholm that was published in Finnish in the catalogue about Rautanen’s collection that was published by the National Museum of Finland in Varjola (1983)

7. Oshinyolwa osha zi moshinyolwa shaKaisa Grönholm shoka sha li sha nyanyangidhwa mOshisoomi mokaatoloko ke na sha niigongelwa yaRautanen hoka ka li ka hololwa po kOmpungulilo ylikwandjokonona yopaShigwana yomuSoomi yedhina National Museum of Finland muVarjola (1983)

8. A collection assembled by Martti Rautanen and August Wulffhorst for the South West Africa Company of almost 300 artifacts formed part of the collection of the Museum für Völkerkund.

8. Iigongelwanima oya li ya gongelwa kuMartti Rautanen naAugust Wulffhorst ye yi gongelele Ehanganotumo lyaSouth West Africa lyiikulunima konyala 300 mbyono ya li oshitopolwa shegongelo lyiikulunima lyongulu yokupungula iikulunima yedhina the Museum für Völkerkund.



When the Finnish missionaries arrived they spent a year at the Rhenish Mission station at Otjimbingwe 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 labelling 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'.

Aatumwa Aasoomi sho ya thiki, oya lumbu omvula yimwe pOmisioni yetumo lyaReine pOtjimbige moka yi ilongo okupopya Otjiherero nOshindowishi manga inaaya ya kuumbangalantu hoka ya thiki mOmandongo mo-1870. Manga taa ilongo elaka Rautanen okwa mbekulwa kuAnna Frieda Kleinschmidt. Yinakulu yaAnna okwa li Omunama gwedhina Zara ngoka a li a hokanwa kuHeinrich Schmelen, omutumwa Omundowishi, ngoka a li a longo muumbugantu waNamibia.

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 gEtalalamana, 1926). Onkalo muumbangalantu waNamibia poomvula ndhoka oya li ya kindja. Oshiholelwa uunona owala utatu womuunona waRautanen omugoyi wa kala nomwenyo sigo otawu ningi uukuluntu. Martti Rautanen oye gotango a tolokele etestamendi epe mOshindonga ndyoka lya holokele mo-1903 nOmbiimbeli ayihe ndjoka a tolokele mOshindonga oya holokele mo-1924. Rautanen okwa yelitha kutya edhina lyaantu mboka ya kala moshitopolwa moka a li a kala oloyo Ovambo lya za mOtjiherero shaashi Aaherero oya li haa ithana aashiinda 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 LYOMUSHOLONONDO GWIIGONGELWA YARAUTANEN MONGULU YIIKWANDJOKONONA YOPASHIGWANA YASOOMI

litothwamo mbika ya za miinyolwa yOmusita Rautanen oyi li moondanda dha hendeka. Ookomenda, ndhoka petameko dha li dha nyolwa mOshisoomi odha nyanyangidhilwa mokaatoloko kiigongelwanima mbyoka ya li ya nyanyangidhwa kEhangano lyOmpungulilo yikwandjokonona lyomuSoomi mo-1983 lyedhina the Finnish Museum's Association. Ookomenda dha gwedhwa po odha ningwa kaakwashigwana mboka ya tala omafano ngoka ge li miigongelwanima.



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



*"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 ylilongo,  
Haje 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.*

*"Ondungu oya ningwa moshiyela,  
oshitopolwa shopokati osha ningwa  
moshiti nohulo oya ningwa moshiyela.  
Egonga olya tulwa omafufu gomushila  
gwondumetana...*

*"Kasindani egonga, onganga ylilongo,  
Hali kuth' omuntu omwenyo"*

*Egonga lyomupembe (lyaayamba) ohali  
humbatwa koondjayi dhiita nokaakwiita  
oofule kwaa na we. Shaa taa yi kiita nenge  
taa zi kiita, ohaa fungafunga oofungi  
mombanda, ya kwata egonga pentika  
ongendhindhiliko lyesindano... unene tuu  
ngele oya za ko nomaliko ga simana.*

*Kaatondi osho etumba enene shaa ya  
dhipaga nenge ya kwata omuhumbati  
gwegonga lyomupembe, onkene ohaa  
kala lela moshiponga miita ihe ohaa kala  
aakwiita ya pyokoka onkene ihaa etha  
ya kwatwe nuupu. Uuna pe na ombili  
egonga ndika ihali kala pongalangala  
nenge hali itsuwa nuudhigu shaashi  
oshitopolwa shoka shi na omupembe  
ohashi kala sha tulwa moshilaleko sha  
ningwa momandjandja giinamwenyo opo  
omafufu gaa luudhe nenge gaa kulupe.*

*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 a 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."*



Ondonga hunters posed for a photograph (Photo: Emil Liljeblad, 1900-08, National Board of Antiquity, Finland)

*Egonga ohali longithwa ongoshilwitho  
shokuumba ndyono Aawambo ya  
pyokoka moku li umba nohaa vulu ye li  
umbe oshinano shoometa omathele gaali,  
nohali tsithwa aantu molugodhi uuna  
aantu ye lyaathane popepi nopamukalo  
nguka ohali kala lya nika oshiponga nayi.  
Momagumbo egonga ohali tselithwa  
oongombenohali longithwa mokudhipaga  
aantu mboka ya monika ondjo. Muuyuni  
wonena, aalumentu oye na oondjembo,  
aanandholongo mboka ya tokolelwa  
eso ohaa dhipagwa noondjembo, kakele  
kaanenentu oyo owala haa pondwa sigo  
taa si. Omathimbo gamwe, nonando  
iimuna nayo hayi yahwa, iinamwenyo  
yomayambo ohayi tsuwa owala pomutima  
pokati koombati.*

*Nonando oongawo egonga ndyoka hali  
longithwa miita ihali longithwa mokutsela  
iimuna yomayambo. Mokudhipaga  
omuntu, shono hashi ningwa palombwelo  
lyomukwaniilwa, omuntu oha dhipagwa  
negonga lyowala. Egonga kehe tali zi  
komuntu a dhipagwa miita ohali etelwa  
omukwaniilwa ngoka he li pungula  
mehala lyowina. Omukwaniilwa ngoka ha  
dhipagitha aantu oyendji, Omundonga  
ohe mu tanga ta ti "Egonga lyaa hul'  
ndungu."*



**EGONGA = A NORMAL SPEAR (VK1049C: 2)**



**OSHITI SHUUTATI = BOW (VK1049C: 4)**



**OMPINYA = QUIVER (VK1049C: 5)**



*"A normal ompinya is made of a pipe-like calabash covered with thin leather."  
"Ompinya ohayi ningwa momutuli gwondjupa gwa kumbikwa oshipa sha hikwa."*

*"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"*

*"Uutati wAawambo ohawu ningwa momapokolo gomilunga unene tuu uutati wuunona nowuumatyona nenge wu ningwe momuhama ngoka gwa kola nomupu. Onkandja ohayi zi moholongo noya kola lela. Uutati ohawu humbatelwa kolumoho nomathimbo ogendji wa kwatelwa kumwe negonga, nondhimbo ohayi humbatwa kolulyo. Uutati ohawu humbatwa wa kwatwa kepokolo nenge koshiti, kakele owala ngele omulumentu okwakwatwanengetafalwa akadhipagwe. Monkalo ndjika otawu humbatwa wa kwatwa mokandja naashika endhindhiliko lyohoni netokolelo lyeso. Omundonga oha pewa uutati manga omushona. Shaa omumati a lukwa, shono hashi ningwa meni lyoomwedhi oonshona, oha ningilwa okatati niikuti iishona mbyono hayi humbatwa komuleli gwe... shaa omumati a tameke okweenda ota vulu okuhumbata uutati we, iikuti nondhimbo."*



## IUKUTI (PLUR.), OSHIKUTI (SING.) = ARROWS (VK1049C: 6-35)

"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".

"... it is not allowed to come to someone's house with these weapons, but they should be left outside the entrance. This law is particularly carefully followed in the king's court"

ONDJINDJA (VK1049C: 11)



"likuti yimwe mbika ohayi nogelwa uuzigo ihe yimwe ihayi nogelwa uuzigo. likuti mbyoka hayi nogelwa uuzigo oya nika oshiponga nohayi eta eso meni lyoowili oonshona shaa ya yaha omuntu koshilyo shontumba sholutu, unene tuu ngele oshikuti nenge uuzigo wa kala moshilalo. Omuntu ota vulu owala okuhupa ngele oshilalo osha tandwa e tashi ningi oshinene shaya muule nondungu yoshikuti tayi hilwa mo noshilalo tashi thipwa nomulungu opo uuzigo wu ze mo. Moshinima shika aanamikunda oyo aanongo noonkondo naaidhidhimiki shaashi ihaa longitha iingangamithi nenge omiti dhokusitha oshilalo.

Aakwashigwana ohaa kutha uuzigo mbuka miimeno kuyo yene. MOWambo ohamu mene omanongo ngono haga zi omahini, aanamukunda oye shi nkene haa ningi uuzigo, sha hala kutya komuti ohaku hokwa ombululu honotakugwana okayaha kekuma, nopevi lyomuti otapu lengwa mo tamu zi omahini taga kungulukile mokayaha. Shaa omahini ga gwana, nena ombululu otayi hotwa, nokayaha otaka kuthwa po nombululu otayi filwa nevi. Omahini ngoka ga zi momuti pamukalo nguka otaga fulukithwa pomulilo inaagu hanya unene sigo taga ningi omaluudhe naashika osha hala okutya uuzigo wa holoka".

"... Inaku pitikwa nande omuntu a ye kaandjawa yamukwawo a tya iilwitho yoludhi nduka, ihe oyi na okuthigwa pondje yegumbo. Oveta ndjika ohayi dhigininwa noonkondo muuwa womukwaniilwa."

ONDJINDJA (VK1049C: 12)



OMUVI (VK1049C: 13)



OMUVI (VK1049: 18)



VK\_1049C\_8\_2



VK\_1049C\_9\_2



VK\_1049C\_16\_2



VK\_1049C\_17\_2







"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 goludhi nduka olundji ogwo omwele gwoshilongo nohagu pewa aantu komukwaniilwa ongendhindhiliko lyesimaneko nohagu gandjwa kaantu mboka ya talika ye na uunongo unene tuu aasita yiimuna naakwiita aavuliki naalumentu yalwe mboka ya simana noonkondo. Ngele omuntu ha kala nomwele nguka okwa si nenge a shunduka nena omwele otagu shuna komukwaniilwa e te gu pe omuntu gulwe onkene ohagu taambathanwa kaantu nogwo endhindhiliko lyesimano lya tanda ko. Omwele nguka ohagu homekwa moshilaleko shoshingoli noshiyela sha ningwa kaakwashigwana. Ondando yomwelengukaoyooshimunaoshiwanawa, ongombe nenge ondumetana..."



"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 ohagu zalwa mepaya lyomulumentu Omundonga. Kapu na oshilwitho hashi longithwa iilonga oyindji kAandonga sha fa omwele."

"Olundji omulumentu oha kala e na oomwele mbali, omwele omunene nokamwele okashona; omwele omunene ohagu kala gwi iwetikile nokamwele okashona ohaka kala ke li kofi yiikutu. Uuna Omundonga ta tete sha iha tete taa ziilile naanaa kolutu ihe oha tete u ukitha omwele kuye. Oshiholelwa ngele opu na oshiti tashi hongwa, ota kuutumba pevi e ta kwata oshiti kondungu e shi tula pokati komunwe omunene gwokoompadhi nomunwe omukwawo e shi kwatela kolumoho opo iilonga yi ende nawa.

Oshikwatelo shomwele noshiisiikilo shagwo ohashi zi miiti ya kola. Opo iiti yaa tende oshiti ohashi tulwa moshigunda shiimuna mombundu uule womasiku 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.

*mono otashi kolo nee naanaa opo shaa tende nande. Oshiti ohashi takwa nomulilo opo moshilaleko mu holoke ombululu. Shaa ombululu ya holoka, omwele otagu vulu okulongithwa gu ukililithe ombululu ndjoka yi li moshilaleko.*

Omwele ohagu humbatwa owala komulumentu. Ogwa li hagu longithwa muukongo gwokudhipaga nokuyuya iiyamakuti esiku kehe. Oshilaleko shomwele osha li hashi hongwa moshiti shomwandi. Omwele ohagu longithwa wo mokwiigamena. Aapika ohaa kala owala nomwele momapaya. Ashike aantu mboka ye na omagumbo ohaa pewa okampunda ongomagano taga zi komupambele opo ya humbatele mo omwele gwoshipika. Omutungilo gwegoli gu li kondungu yoshilaleko ohagu ithanwa omakutsi.

OMWELE GWOMOLUPANGWA (VK1049C: 43)



(VK1049C: 44\_2)



ONDHIMBO YAAKULUNTU YONYEGE = STAFF OF THE ELDERLY (VK1049C: 46)



(VK1049C: 38)



OMWELE GWOSHIWAMBO (VK1049C:39)



OMWELE GWOMANDENGU MOLUPANGWA (VK1049: 40\_3)



(VK1049: 41)



Ondhimbo yaakuluntu onyege is nowadays used less often, because the current young kings, who have been in charge for over 10 years in Ondonga, have not used these staffs. During King Shikongo's reign in Ondonga, the use of these staffs was common for old and

"Ondhimbo ndjika ngaashi naanaa tashi iholola oyo oshilwitho sha nika oshiponga kashinaneekutya otayi dhaadhigwanenge otayi dhengithwa omuntu molugodhi. Omuntu ngoka e shi okuumba ondhimbo nawa ota vulu oku yi umba lumwe e ta dhenge omuntu e ti ihata po.



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.”

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 a 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 mokuumba otawu imonikila shaa omutse ogwo tagu dhenge sho to umbu. Ngele aantu taa kondjo ye lyaathane popepi, otaa dhengathana taa ningathana iilalo komutse notaa teyathana oombati. Omuwambo oha kala noondhimbo odhindji shaa ta yi kiita ndhono ha humbata mekwamo li li pokati komapaya ngoka ge li mombunda opo a vule oku dhi adha noshikaha shaa thimbo. Ondhimbo ohayi zi monyege, omuti ngoka gwa kola noonkondo moshilongo.*

*“Ondhimbo yaakuluntu yonyege ihayi longithwa we unene naanaa nena, oshoka aakwaniilwa aagundjuka mboka ya kala koshipundi uule woomvula dha konda omulongo mOndonga inaa longitha oondhimbo ndhika. Muuyuni wOmukwaniilwa Shikongo shaKalulu elongitho lyoondhimbo ndhika olya li lya ha mokati kaakulupe naanenentu, oshoka omukwaniilwa ye mwene okwa li he yi longitha nokwa li he yi pe omalenga (ngoka a li e hole) ge omagano. Ondhimbo ndjika ohayi hongwa monyege. Oondhimbo dha hongeka odha li owala hadhi hongwa kaantu aashona nonge taye dhi landitha kaakwashigwana oya li haa pula ongombe yimwe moondhimbo omulongo.”*

**NO. 47. ONDHIMBO YOLWIINGA LWOMPANDA  
= ‘A RHINOCEROS HORN STAFF’ (VK1049C: 47)**



*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*

*Ondhimbo ndjika oya pumba noya simana noshinima moka hayi zi osha pumba wo nohayi longithwa komuthipa gweho. Ondhimbo ndjika oyi niwe owala kaayamba nohayi thigululwa. Ohayi kala konkungulu yezimo noyo shimwe shomiinima iiyapuki. Ohayi longithwa mokutidha po oombepo dhaasi dhi ze mo momalutu gaantu.*

*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 Ondonga 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.<sup>9</sup> 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 against 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.

*Aandonga ngaashi naanaa omihoko dhAawambo omikwawo oyi itaala kutya omwenyo ihagu si noombepo dhoonakusa oko ohadhi vulu okukala kombanda ye vi mokati kaakwanezimo dhi li momalupe itaaga vulu okumonika nomeho, ihe eholoko lyoombepo ndhika aluhe ohali eta uupyakadhi shaa tadhi yanga kevi nohadhi ningi aakwazimo nookuume aavu, taa ehama omalutu agehe nenge oshilyo shontumba osho owala tashi ehama ngaashi egundji, omaako, omagulu nosho tuu. Opo oombepo dha tya ngeyi dhi tidhwe molutu, oshilyo shoka tashi ehama, ohashi thindwa nondhimbo ndjika nombepo ohayi zi mo moshilyo shoka. Oshidhigu okulombwela Omundonga a ethe po eitaalo ndika. Ngaashi sha popiwa metetekelo oondhimbo ndhika ihadhi vulu okwiikongelwa ohadhi gandjwa owala ongomagano poompito dhowina, onkene nondhimbo ndjika yu ulikwa omuntu okwa li e yi pewa<sup>5</sup>. Otashi vulika ezimo lyooyene yondhimba ndjika lya hula ko, onkene otashi vulika lya kanitha esimano lyayo.*

Oondhimbo ngaashi ndjika odha ningwa momiti dha kola lela ngaashi ongete nenge omwoonde. Ohaku hokololwa kutya odha kola nayi dha fa owala oniga yompanda nonkene odha li hadhi ithanwa taku ti ooniga dhompanda molwashoka odha kola nayi. Otashi iholola kutya shika otashi yelitha okomenda yaRautanen moshinima shi li monomola 47 (Tala pevi). Omulumentu aluhe shaa ta ka piitha oongombe moshigunda ongula onene okwa li ha kala a humbata ondhimbo. Miiututhi yenyanyu ondhimbo ohayi humbatelwa kolulyo ya kwatwa pokati e tayi egekwa omutse gwa tala mombanda kongandjo yegumbo. Moombwiinayi ohayi humbatwa ya kwatwa pokati uuna to ende nuuna tayi egekwa kongandjo otayi tulwa ko omutse gwa tala mevi.

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. Ondhimbo yolwiinga lwompanda . . . nosho wo onani oya li ya pewa Rautanen sho a ningi oonkundathana dha kwata miiti naNehale, Omukwaniilwa gwOshitambi ngoka a tuminine nale Rautanen oshipa shongwe neyego lyondjamba nokwa tuminine wo omutumwa gulwe eyego lyondjamba nomukwawo okwe mu tuminine omalwenya gombo.



## EPAYA/ OМУYA GWOMUKULUKADHI = LEATHER GIRDLE (VK1049C: 48)



"Epaya is made from the skin of an adult cow/ox. Soon after the cow or ox is butchered and skinned, 2 or at the 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 epaya is massaged by stepping on it. After it 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

"Epaya ohali hikwa moshipa shonzinzi/ondumetana ya koka. Shaa ongombe onkiintu nenge ondumetana ya tselwa e tayi yuywa, koshipa shayo ohaku lengwa omapaya gaali. nenge ngele ogendji noonkondo gane, haga lengwa ga landula oshipa ihaga lengwa ga taakana oshipa. Mbalambala ohaga fulukithwa momoya muule wethimbo efupi, opo ga yagumuke omafufu. Oshipa shaa sha anakwa pomutenya kashona, otashi vulu okuhikwa ... oshipa kehe sha za kongombe onkiintu ohashi tulwa pevi noshipa shoka tashi hikwa epaya otashi lyatwa. Shaa sha ningi oshipu kashona, omukalo ngoka hagu kutha omasiku gontumba, ohashi hikwa niikaha e tashi nanwa nawa, tashi lengwa koongenge, tashi yelekanithwa notashi manithwa ihe.

Epaya olyo oshizalomwa sha simana kiizalomwa ayihe. Okanona okamati taka lukwa (tala onomola 4) ohaka pewa epaya nonando kape na iizalomwa iikwawo, ohali zalwa mombunda uusiku nomutenya.

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."

Epaya lyOmundonga olyo oshinima sha simana ndyono Omundonga ha zala sigo ota si. Nakusa oha hulwa iinima ayihe mbyoka a zala., shaashi okufumbika omuntu nepaya osho epogolo enene ndyoka hali etele aakwanezimo mboka ya thigala po omupya. Ngele otashi vulika epaya lyaantu ya sila miita nenge ya sila palwe ohali etelwa aakwanezimo nopo ihe taa tameke okuyunga oosa.

## OSHITETA = FRONT-GARMENT (VK1049C: 49)



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 hali lyatwa noompadhi manga epyu ongombe sho opo yuywa lya tulwa koshipa oshikukutu sigo tali ningi epu nokonima otali tethwa nomayula gomiti omishona nopo ihe tali tetwa nawanawa opo 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."

*holole po olupe ndoka omuntu a hala. Aakwaniilwa ihaa zala iiteta yoongombe shaa ndjoka ohaa zala iiteta ya za koongombe oonduudhe.*

*Okuzala oshiteta inaku simana unene... kwa fa okuzala epaya. Aathigona ohaa zala oshiteta oshishona shono hashi kala owala shoosendimeta 10 sigo 15 momutamo shomukuluntu noshoosendimeta 3 sigo 5 oshuumati nuukadhona mboka wa kaha, omanga uunona uushona ihawu kala nasha. Oshiteta shoka shu ulikwa miigongelwanimba mbika oshiteta shomulumentu omuyamba, tashi vulika omukwaniilwa nokuli. Omuntu omukuluntu oha kala e na iiteta hayi zalwa komeho iyali; shimwe ohashi zalwa megumbo noshikwawo ohe shi zala ngee ta zi po.*

"This, as insignificant as it looks, is the most essential piece of clothing. At the same time that a boy child gets an epaya (see nr:48) he also gets an onkutuwa. It is made from the leather of a cow/ox and it always has to be from a black animal's skin. The pattern that is cut on it is different for each individual tribe and functions as a sign of nationality. According to the strap on the backside one can quickly identify which tribe a man belongs to. If someone moves to another tribe, they will also have to change their onkutuwa to match the design of the tribe which they have moved to, as a sign, that they have become a citizen of that tribe."

*"Oshizalomwa shika nonando otashi monika sha fa shanathangwa, osho omuzalo gwaalumentu gwa simana. Omulumentu oha pewa epaya nosho wo onkutuwa (tala onomola 48). Ohayi hikwa moshipa shongombe onkiintu / ondumentu. Ongombe ndjoka oyi na aluhe okukala onduudhe. Oompatalona ndhoka dha kala dhonkutuwa odha yoolokathana pamihoko nohayi ulike uukwashigwana. Omuntu ota vulu okumona kutya omulumentu ogwomuhoko guni shampa owala a tala konkutuwa. Ihayi kala yi na oompatolona dha faathana. Omuntu shampa a tembukile komuhoko gulwe, nena oha lundulula onkutuwa ye opo uukwatya wayo wu fe woonkutuwa yomuhoko hoka a tembukile opo u ulike kutya okwa ninga gwomuhoko ngoka."*

**ONKUTUWA = BACK-SIDE STRAP (VK1049C: 50)**



**OSHITETA SHAAKIINTU = WIFE'S FRONT-GARMENT (VK1049C: 52)**







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.

*Omuya nguka ohagu zalwa kaakiintu shaa ya mono uunona opo omapunda gawo ga galuluke. Ashike olya li wo hali zalwa li yambidhidhe omugongo noli pe omuntu oonkondo ngele ta longo iilonga iidhigu. Omathimbo gamwe omuya nguka ogwa li hagu zalwa kaakiintu ye li momategelelo opo shi keelele okanona kaaka ye monkalo ombwinayi moshivalelo. Yinakulu wo yokanona kontumba oha zala omuya nguka shaa ta kwathele okatekulu ke taka mono okanona nongele pwa li pu na uupyakadhi mokumona okanona. Omuya nguka ohagu longithwa gu kwathele omukiintu a pulumuthe.*



"It is difficult to say when and along what road this European merchandise has come to Owamboland. The original word omane, 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.

*"Oshidhigu okutomona kutya uunake omuhanga nguka gwe ya mOwambo naampoka gwe endela sho gwa zi kuEuropa gu uka mOwambo. Oshitya shopetameko sha li hashi longithwa osho omane shoka osho uuwindji woshitya ene kashi shi shOshindonga, ihe osha za mOtjiherero. Monena Aaherero oya lumba kuumbugantu nokuumbugantuninginino wOwambo oomvula dha konda pethele ihe Aaherero kaye na oshiwengendjo shika. Shikaoshahalaokutyaoshiwengendjoshika inashi shimbuka mAaherero nenge sha za kuumbugantu, oshoka okupindikathana naantu yokuumbugantu inaku za nale unene, onkene uumanya mbuka itawu vulu okukala wa ziilila kuumbugantu. Ashike omihoko ndhoka dha pamba Aaherero odha kala kuumbangalantu wOwambo dhi li kuumbangalantu womulonga gwaKunene, nodhi na iizandulitho mbika otashi vulika oshihalithwanima shika nosho wo edhina lyasho lya ziilila hoka, she etwa kAaputu mboka ya za moshitopolwa shaMecamedes oshoka Aaputu oyo owala ya li haa halitha mokati kaantu mbaka muuyuni wonale.*



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 Omawe gwoshilongo.

Oshiwengendjo shika ohashi zalwa kaalumentu naakiintu mombunda; ihe shaashi oshipakosolwa shika oshi na ondilo, ondyo yimwe ohayi kotha oshinamwenyo shimwe, konyala iimaliwa yAasoomi, oomarka 40. Ohashi kala owala kaayamba naakwaniilwa mboka haa zandula aanyekadhi yawo niipakosolwa mbika. Aalumentu konyala ohaa zala owala olundya lumwe lwomuhanga, ihe aakiintu ohaa pewa oondya omulongo kaasamane yawo ye dhi zale mombunda.”

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

(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. Owambo 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).

yopamuthigululwakalo, omihanga noonyoka nosho wo oompole komagulu. Omihang ohadhi zi momayi goompo. Oshiteta ohashi zi meteta nenge moshipa shongombe. Aawambo oya li haa longitha oondhikwa dha yoolokathana ya kwiinine uunona wawo, yamwe oya li haa longitha oshipa shomenye nenge shokatana, omanga yalwe ya li haa longitha oshipa shonzi. Ezimo oyo hali hogolola kutya oya hala ondihikwa ya za koshinamwenyo shini. (Efano: 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

“Omba...ohayilongithwaongoshizandulitho nendhindhiliko lyesimano

Omba ndjika, pahapu dhAambwenge, aantu mboka ya kala popepi nomulonga gwaKavango, otayi adhika momulonga gwaKavango, nopomatopokelo gwago. Omba momeya ohayi yuulwa pamakulo nguka; oshiteta shoshikombo nomatudhi gasho otashi lala momeya uusiku awuhe naasho tashi kuthwa mo ethimbo lyongula otashi kala shi na oomba. Aadonga ohaa yi noongombe dhawo olundji kOmbwenge



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

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



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 oomba 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 very valuable (in the 1930s it was reported that just one might be traded for an ox), but mainly because they had strong sentimental value as they were often passed down from one generation to the next. A thread made from specially prepared and softened cattle tendons is used to fasten the Omba to clothing so that it can be attached and removed easily.

ya ka lande oomba. Shaa dha landwa kOmbwenge ohadhi falwa komihoko adhihe dhAawambo nodha talika dha simana lela. Omba ndjoka yi li miigongelwanima muka otayi gu iimaliwa yaSoomi yi li pokati ko-40-50, ohashi vulika wo pu kale oomba oonene ndhoka tadhi gu oongombe 4 nenge 5 nokuli, nomiimaliwa yaSoomi oomarka 200 -250, ihe ndhoka ohadhi zalwa owala kaakwaniilwa nenge kaawa.

Oomba ndhika oonene odho eliko lyoshilongo ndyoka omukwaniilwa ha kala e na uule wethimbo lyontumba nohe dhi gandja ongendhindhiliko lyokutumbaleka aantu mboka e hole naantu mboka ya simana nosho wo okunyonyomba aanyekadhi ye, unene tuu munyalombe. Omuntu kehe oku na okutonatela oomba opo dhaa kane nenge dhaa teke shaashi shaa ya kana nenge ya teka oto yi futu nenge wuyeye ontuku kiilongo nongele hasho oto pewa egeelo edhigu... Ohadhi zalwa shaa mpoka mothingo, piikesho nenge mombunda dhe endjelela komeho. Shaa dha kala dha zalwa ethimbo mothingo, ohadhi shuna komukwaniilwa ongeliko lye lya simana opo dhi pewe omumpolo gwomukwaniilwa gulwe. Oomba oonshona ohadhi zalwa koohepele. Nonando oongawo ohadhi tulitha onkalamwenyo yomuntu moshiponga, shaashi aayamba ohaye ya tsile ondumbo."

Oonkankolosa ndhoka hadhi zi iipakosolwa yokuninga oomba ohadhi adhika momulonga gwaNkumbi. Ehoho lyoongombe olya li hali tulwa koontuni dhomulonga manga tagu kunguluka. Ezimba lyehoho ohali hili oonkankolosa nongele dha gongala mo odhindji ohadhi yuulwa mo. Iipakosolwa yoonkankolosa oya opalekwa nawa niikwamela tayi kuthwa mo. Ombululu ndjoka yi li pokati koshipakosolwa ohayi zilwa oholo ndjoka hayi kukuta shaa ya talala. Uulenga mbuka owala li wa simana (lwopomimvo dho- 1930) nokwa li kwa hokololwa kutya omba yimwe oya li hayi gu ondumetana, shaashi odha li dha simana lela monkalamwenyo yomuntu nohadhi thigululwa. Ohaku longekidhwa othipa tayi zi mongombe oyo yi longithwe mokuhukila omba komuzalo opo yi tulwe ko e tayi kuthwa ko nuupu.

## OONYOKA = SHELL BEADS (VK1049C: 55)



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.

Oonyoka ndjikayokwiipolola oyo oshitopolwa shomuzalo gwomukiintu, hayi zi kuumbangalantu womulonga gwaKunene ongoshilandithomwa nAawambo oyo aahalithi yasho ashike. Aawambo ihaa longitha oshizalomwa shika uuna oshiye. Shaa oonyoka dhi na oolwelu nodhi na oongenge dha hongga, ohadhi landithwa po kAaherero, mboka ye dhi hole shaa oompe, ihe shaa dha weguka nodha yula mo moombwetelo, ohaye dhi kunyukwa, ihe ohadhi ka landithwa po moositola dhAawambo nAawambo mboka ohaa dhi landa nande nadhi kale dhi na ondilo nohaye dhi longitha naanaa ngaashi Aaherero haye dhi longitha, taa dhi zala mombunda, oondya oonshona dhowala. Oondya dhoonyoka dhi li omulongo sigo omulongo nambali dhagwana mombunda ohadhi kotha oshinamwenyo shimwe.



OONYOKA = SHELL BEADS, WORN SMOOTH (VK1049C: 56)



“... 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).

“... Oonyoka ohadhi zalwa mothingo, komaako nokomagulu pevi lyongolo odhindji. Oonyoka odho omuzalo gwa simana gwaakiintu gwoku ya siikila noku ya poleka.”

Pamuthigululwakalo oonyoka ohadhi ningwa miipakosolwa yoonkakolosa ndhoka hadhi adhika momulonga nenge mefuta. Okwa li haku longithwa onane ya honga hayi ithanwa omutatahe yi ulule oombululu miipakosolwa opo mu vule okutulwa ongodhi nenge onkandja. Monale aayamba oya li haa pe oohepele ya zale oonyoka shaa dha shindalala. Shaa oongenge dhiipakosolwa dha thethelekana nawa, onyoka ohayi shunithwa kumwene gwawo ngoka olundji ha kala omuyamba.

UUPUTU WIIYELA (VK1049C: 57)



UUPUTU WIIYELA (VK1049C: 58)  
NOS. 57 AND 58. IYELA = IRONS, THAT IS IRON BEADS.



‘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

“Aakwanyama oyo unene ye na iiyela. Aandonga oye na ongopolo. Omahala haga fulwa iiyela otaga adhika mevi lya nika oondundu li li kuumbangalantu wOmulonga gwaKunene. Aahambudhi oko haa yi hoka nomipepo niilongitho yilwe



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.”

*nohaa hambula iiyela yi holole po shoka ya hala nongele ya mana ohaa shuna komagumbo gawo naasho ya hambula. Aahambudhi ohaa kala komahala gokufukula iiyela oomwedhi noomwedhi. Ohaa hambula owala iiyela yi ninge sho ya hala ngaashi omakuya, omatemo nomagonga... Aakwanyama oyo haa ti pii mokuhambula iiyela naanaa ngaashi Aandonga oyo haa ti pii miikwangopolo.”*

*“Shaashi okulonga iinima mbika okwa ha nokwa huma komeho, miikwafabulika yomoshilongo nelongitho lyoonyoka ndhika olya ha unene nuunene tuu mokati koohepele, otaku vulu okutengenekwa kutya onyoka ndjika oyo oshiwengendjo oshikulukulu.*

*Oonyoka ndhika dhiiyela ohadhi longithwa naanaa dha fa oonyoka dhiipakosolwa nohadhi zalwa mothingo nomombunda kaakiintu opo ya monike nawa. Ohadhi zalwa wo kombanda yoonguyo, mothingo, komaako nokomagulu.*

*Shaa wa tala kiilongitho mbyoka hayi longithwa kaahambudhi, oto kuminwa uunkulungu mboka hawu longithwa mokuhambula uuputu wiyela shaashi ohawu ningwa nondjungu. Moshikalo oshishonashonoshi na oosendimeta ndatu nenge ngele odhindji ntano momutamo, omu na oondambo nenge oombululu dhuunene wa yoolokathana mono uuputu hawu mewa opo wu ninge oonkotso dha hongga, owu na okukala noonkotso dha hongga opo wu pandike; oshiholelwa Omuhalthi gumwe Omueuropa okwa a li a me uuputu wiyela wa thethengwa nawa tawu adhima e te wu shingitha kaakwashigwana yomomikunda, ihe kapwa li nandengo e wu hala shaashi kawa li wu li pamuthika ngoka gwa pandika.*

*Uuputu wiyela ohawu ka landithwa kOherero nowa kala hawu landithwa onzi yimwe ngele ondyu yuuputu oyi thike pokwaakoo nongele oondya mbali oonene, sha hala kutya uuputu ohawu landithwa tawu yelekwa nuule wokwaako komuntu okuza kepepe wu uka koondungu dhominwe dhokiikaha, ndjoka ondyu oyimwe.”*

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.

*Uuputu kawa li hawu zalwa owala wu opaleke aantu. Okwa li kwi itaalwa kutya owu na oonkondo dhokwaaludha ngaashi okukwathela ombinzi yi dthingoloke nawa nokwaaludha okwaako nenge okugulu kwa teka.*

## UUPUTU WONGOPOLA = COPPER-BEADS (VK1049C: 59)



“These beads are partially used for the same purpose as iron-beads, meaning around the neck, arms and legs, but not around the waist. As a whole the use of these is much rarer than iron-beads and they are more expensive than them.”

[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”.

*“Uuputu mbuka wongopolo ohawu longithwa konyala iilonga ya faathana wa fa uuputu wiyela. Sha hala kutya ohawu zalwa mothingo, komaako nokomagulu ihe ihawu zalwa mombunda. Wo wene uuputu mbuka wongoplo owa pumba inawu fa uuputu wiyela nowu na ondilo wu vulthe uuputu wiyela.”*

[Aandonga] “. . . okuza muuyuni wonale oya li ye na ondundu yongopolo yuule woohalate 18 noshinano shoohalate 19° ½ okuza kondjila yetango nondundu ndjika oya li mokati koondundu dhomOtavi”.



"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"

"Omukalo ngoka Aandonga ya li haa fulu ongopolo ogwa yooloka komukalo ngoka gwa li hagu longithwa kAakwanyama mokufukula iiyela. Aakwanyama ohaa longekidhile iiyela mehala lyokufukula iiyela inaa fa Aandonga mboka taa vulu okusa – otaa geelwa kaakwampungu, ngele oya fukula ongopolo kuyo yene, taye yi hemuna nenge ye yi opalekele pehala mpoka. Okufukula ongopolo momina yomoondundu okwa li haku ningwa kAakwankala haa futwa ofuto onshona ngaashi omakaya, uuputu wiiyela, omikonda nosho tuu. Moomina ndhika dhongopolo Aawambo oyo owala ya li haa haa fukula mo ongopolo, onkene Aandonga oyo owala ya li haa ti pii mokufukula ongopolo."

"Aandonga ...ohaa humbata ongopolo komapepe gawo hayi humbatwa komapokolo gomilunga. Kohulo kehe yepokolo ohaku kala kwe endjelela oshimbamba shi na ongopolo... Ohaa humbata konyala ongopolo yuudhigu wooponda 70 taa yi humbata iinano ile nomathimbo gamwe otaa ende iiwike 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."

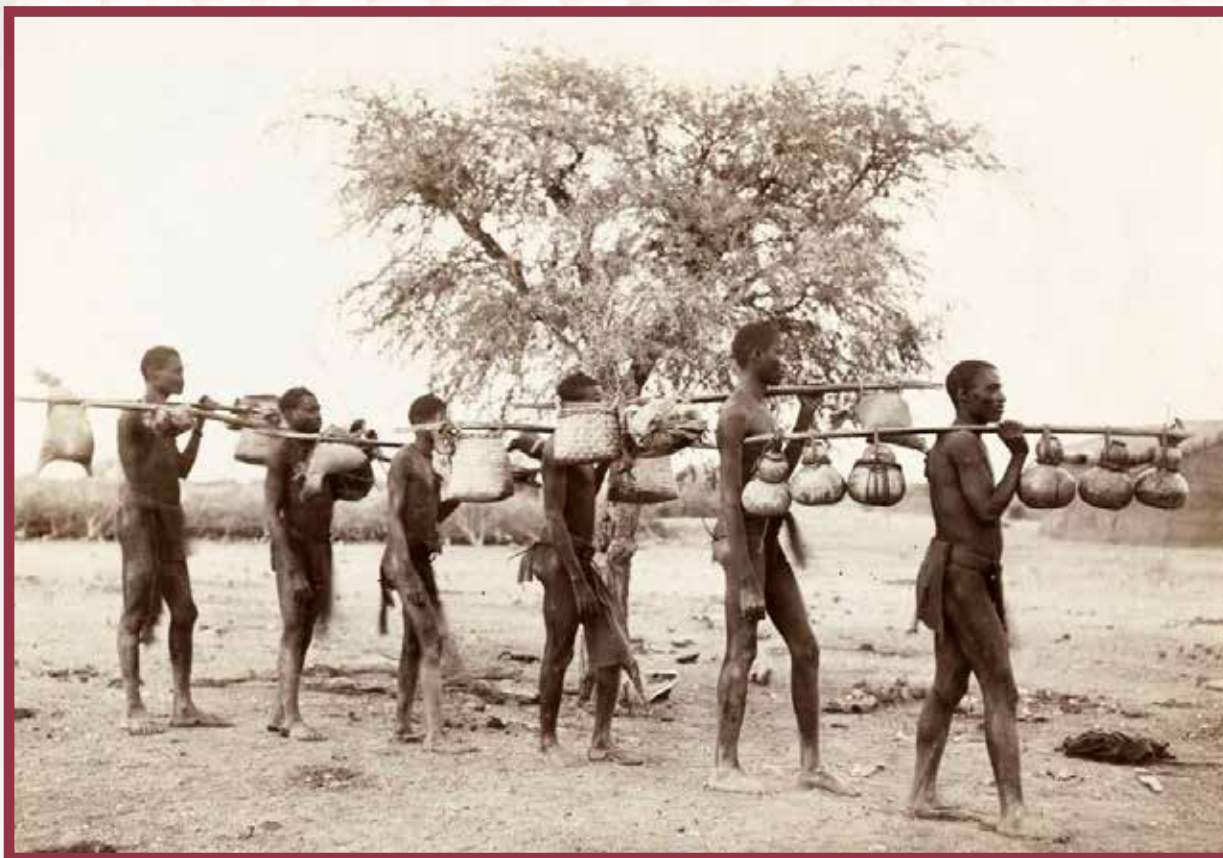
"Okuhemunina iishakatiyela mongopolo ohaku ningwa kaahambudhi yo yene yongopolo...ohaku fulwa olumbogo mevi lyeloya. Eziko ndika oli na okukala lye ekama nomooaha omu na oombululu ndatu nenge ne dhokuhomeka ominino dhomepepo. Kohiyomulilo ohakutulwa omutoko ogundji tagu zi momiti ngoka hagu kala omutokele gwa fa uusila. Aahambudhi otaa hokolola elalakano lyokutula omutoko koho kutya okukeelela ongopolo ya hemunwa yaa ye mevi. Manga iishakatiyela inayyi tulwa momulilo, ohayi tandulwa muupambu uushona. Shaa iinima ayihe ya yi pomahala nomakala ga tulwa kombanda, omipepo otadhi hwamekwa; ohapu kala omipepo 4 omathimbo gamwe, omathimbo gamwe ohapu kala omipepo ndatu dha kundukidha eziko... Shaa omihambudhi i inyengitha omipepo, ta lundulula ondapo yadho ethimbo nethimbo, ohadhi ngelengendja dha fa oshihikomwa shono tashi nywitha omatsi. Shaa ongopolo ya hemunwa, iiyagaya ayihe otayi yoololwa mo e tapu hupu owala ongopolo ya yela opo yi talale nokonima otayi tandulwa muupambu uushona e tayi tulwa momulilo natango naashika ohashi ningwa iikando itatu nenge ine sigo ongopolo tayi ningi ompu opo yi hambulwe."

#### OSHIKONA 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 noyo iiyopalekitho ya simana, onkene ihayi kala koohepele, ohayi zalwa owala kaayamba nokaanyekadhi...



Aandonga workers on their way to Swakopmund  
(Photo: August Pettinen, 1901, National Board of Antiquities, Finland)  
Aaniilonga yAandonga ye li mela lyondjila yu uka kOshiwakopo  
(efano: August Pettinen 1901, Ewilikongundu lyopashigwana lyiikulunima, Musoomi)



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 oshitiligane osho eliko lyuuwa oshoka shaa omuyamba a si, omukwaniilwa ota pula e shi galulilwe shi shune momaliko guuwa. Ohapu ningwa iihokolola yethimbo ele kombinga yiimona mbika shaashi aakwanezimo yaayamba ohaa kambadhala ye yi ndjondje po... ashike olundji shika ohashi thiki momakutsi gomukwaniilwa, oshoka aashiinda yaamboka taa kambadhala okuyi ndjondja po ohaa yakele ko omukwaniilwa shaashi ohaa kala ya tsila aakwawo yanakusa ondumbo.*

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.

*ngashingeyi ihayi zalwa naanaa nongashingeyi uugondo wa longwa moondhalate shOshieuropa owo hawu zalwa nuugondo mbuka owundji ohawu longelwa Aawambo nAaherero kAaeuropa mboka ya kala moshilongo shika haa zi kOkapa taa endele kOmbaye. Shaa mwene gwokagondo a mana oondjenda, ohaka kuthwa ko koshikaha, ihe ngele mwene gwokagondo okwa kwatwa miita e ta yi aakwiita ontuku, nena oshikaha shika otashi tetwa ko, nokagondo opo ihe taka kuthwa ko.*

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



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

*Uugondo mboka ohawu zalwa owala kaakiintu kokwaako kwokolulyo nenge kokwaako kwokolumoho. Muuyuni wonena ohaku zalwa uugondo wa tya ngaaka komaako ihe mbuka owa longwa miiyela. Oomvula omilongo 20 dha zi ko iiyela mbyoka ya li ha yi zalwa komaako oya li unene hayi ningwa momikunda, ihe*

**. ONGONDO, ONGWEDHA YAKUNANA. OONGONDO DHAAKIINTU. OMAPANDO  
GAALIS = COPPER LEG-BRACELETS.  
WOMEN'S LEG-ORNAMENTS. TWO PAIRS (VK1049C: 62-65)**

**ONGONDO YOSHIYELA (VK1049C: 62)**



**(VK1049C: 64)**

**ONGWEDHA YAKUNANA (VK1049C: 63)**



**(VK1049C: 65)**





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.

*ligoleki mbika oya li nale pontsapo iimangitho yaapika, ihe ngashingeyi iigolekitho owala. Olundji omukwaniilwa oha longitha oongondo ndhika opo a mange aanyekadhi ye mboka ya hala okuya ontuku, nopoompito dha tya ngiika ohaa tulwa omapando gaali nenge gatatu opo yaa vule okweenda taa endebele noihaa vulu okutondoka nokuli.*

*Oongondo ohadhi hambulwa mOndonga amuke nohadhi landithwa komihoko dha yoolokathana, nongondo yimwe ohayi gu oshinamwenyo shimwe.*

**Okuzala nokuhula ko ongondo kokugulu.**  
*Ongondo ohayi patululwa nawa opo okugulu ku gwane mo nokugulu ohaku tentekwa kiiti nomuhambudhi ota pata ongondo ta thengathenga oohulo sigo tadhi thethelekana nawa. Uuna omuntu a hala okuhula mo ongondo, okugulu ohaku tulwa pooha niiti opo ongondo yi kale kombanda yiiti noshiyela sha fa epanda ohashi mbambalelwa koohulo dhoongondo ndhoka tadhi eguluka kashona tango nokonima omapanda giiti otaga longithwa ge egulule ongondo opo okugulu ku ze mo. Shika ohashi ningwa owala uuna onkalo yi li nawa ihe oonkwatwa dhomiita ndho itaadhi vulu okufadhuka po, ompadhi oyo owala hayi tetwa ko yo ongwedha otayi hukulwa ko.*

UUGONDO WOKOMAAKO (VK1049C: 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.”

“Uugondo mbuka ohawu zalwa kaalumentu naakiintu 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 nawa ngele kapu na oshilongitho oshiwanaa.”

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

UUGONDO WOKOMAAKO –  
UUNDAMUTHA (VK1049C: 68)



UUGONDO WOKOMAAKO  
(VK1049C: 69)



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.”

“Oshiwengendjo shika oshaalumentu nohashi hongwa momayego gondjamba. Ohashi tulwa kepaya ele opo shi kale tashi ti legelege nawa sho tashi ngelengendja. Meni lyasho omwa tulwa omagwe. Monena sho omayego gondjamba ge na ongushu ya tseyika nokokadhila momalandithilo, uugondo mbuka ihawu landithwa we.”

**ETEMO = FIELD-HOE (VK1049C: 73)**



“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 aalimimapyya oye na owala oshilongitho shimwe shoka haa longitha momapya gawo, sho osho nee etemo. Omatemo ohaga hambulwa ... mUukwanyama amuke.”

“Shaa iilya ya mene, omwiidhi ohagu tameke okukoka, nongele omwiidhi inagu longwa mo mepya nena otagu sitha iilya oshimpwininika noitaku kala we eteyo lyasha. Okulima... ohaku endululwa iikando oyindji naashika ohashi eta etemo li hule nenge li teke nokuli. Moompito odhindji etemo ohali longithwa owala omvula yimwe nohali vulu okulongithwa oomvula 2 omalupita lela. Otaku fafayekwa kutya Aakwanyama ohaa hambula omatemo omayovi omvula kehe.

“Omatemo ge li omugoyi nekuya ohaga landwa oshinamwenyo shimwe, shaashi osho haga landithwa ngaaka, omatemo ohaga mangelwa kumwe nekuya limwe. Pauvoko lyOshieuropa ondando ndjoka oyi li pombanda unene, ihe ngele owi ipula kutya okulongekidha oshihampi, niilongitho yomuhambudhi, ohaku pula oomwedhi odhindji, nena omuntu oto ipula kutya iinima mbika oyi na ombiliha. Oshiyela osho oshinima sha simana noonkondo kaantu mbaka, onkene uutandu wiiyela iikulu ohawu hambulwa iinima iipe ngaashi iimbele, uugondo nosho tuu noshinima shoka sha tumbulwa hugunina ohashi landithwa kOherero noya li haa imonene oongombe... pamukalo nguka Aawambo oyi imonene oongombe dholumuno oombwanawa.”

Omatemo oga li haga hambulwa miiyela mbyoka ya li hayi zi kUukwanyama lwokOshimholo lwaahwii (ngashingeyi Oshimholo oshi li moAngola) nenge kOshomeya. Aahambudhi ohaa tula oshitenda meziko mu na omakala gomutundungu opo oshitenda shi pupyale. Nande oku kale omvula yepoola itayi dhimbi omulilo ngoka.

Aalumentu sho ya li haa yi ya ka tale omamanya ngoka, iishakatiyela oya li haye yi fulu nomatemo. Omamanya ngaka oga li haga zi kehala lyedhina Oshimanya li li moAngola, ihe opwa li iidhila oyindji mbyoka ya li hayi simanekwa.



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 onghete 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 and 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 okutumbula oshitya onkoshi manga taa fulu iishakatiyela oshoka otayi ningi yi holoke. Oshishakatiyela oshi na okufikwa opo oshitenda shi ze mo memanya. Okwa li haku longithwa iikuni yongete shaashi ongete oya kola noya li tayi opalele okufika oshishakatiyela. Shaa omamanya ga pupyala, ohagashituka ontsi, niishakatiyela ohayi shituka oshikunguluki notayi vulu ihe okuhambulwa yi holole po iilongitho ngaashi omutse gwetemo.*

*Pamathigululwakalo gwAambandja nAakwanyama omatemo ohaga gandjwa ongiigonda. Omukiintu a hokanwa ote ga humbata montungwa e te ga fala kaandjawoyomufuko. Omufuko ota gandja po etemo limwe kuhegona nomatemo gaheyali ohaga kuthwa po kaakwawo yomusamane. Etemo etimugoyi ohali pungulwa komusamane kohi yombete yomukulukadhi. Shaa ya hokana etemo ndika ohe li pe omufuko gwe. Shaa omufuko e li taamba osha hala okutya okwa hala okuya mondjugo nomusamane gwe omupe esiku lyotango.*

"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.

*"Pethimbo lyomvula okuza muKuungumene sigo omuTaula uuna iishana nomilongo dhokOmbwela nokEvale tayi kunguluka, omeya gefundja ohaga landula omasilukutigaNdongataga thiki sigo okEtotha lyaNuumbwambwa. Efundja ndika ohali etelele oohi odhindji nomvula shampa ya sheka, omeya e taga tameke okupwina, oohi ohadhi kala momeya muule miitalamimeya mbyoka hayi talama omeya omvula ayihe noohi ohadhi kwatwa miitalamimeya mbika. Shaa omeya ga tameke okupwina oohi ohadhi yi moshiponga shaashi ihadhi piyaganekwa owala komangungo gaayuli yoohi, ihe ohadhi piyaganekwa komanduwa goondhila dhomomeya unene tuu oonyundu.*

*Oohi oonene ohadhi yulwa nekupa nuuna ohi tayi inipi, ongona ndjoka yi li konkandja onde ya hukikwa kuyo ohayi kala kokandjolo ohayi hwatunuka ko naasho ohi tayi yi, omuyuli gwohi otu umbile ekupa momeya ka kwate ohi nohi, notayi hilwa mo ihe. Ekupa oli niwe owala kaantu yamweyamwe naantu oyendji ohaa longitha owala omakupa nenge uupani mokukwata oohi. Onkene oohi odhindji ohadhi ehamekwa nenge dhi dhipagelwe momeya naashika ohashi etitha ezimba ndyoka hali ihanene moshilongo nohali hili ooshimbungu nokaandje niinamwenyo yilwe yi ye pooha nomeya.*

*Okandjolo ohaka tulwa koshiti oshishona shomushe.*

#### ONKUPA/EKUPA LYOKUKWATA OOHİ = FISHING HOOK (VK1049C: 74)



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 momoya omahupi ngoka ga tsa poongolo. Oshongo ohashi yulithwa oohi tashi ndjikwa momoya opo shi ye koho yomeya e tashi gumu kevi. Ngele omuntu oku uvu ohi nenge oohi tadhi inyenge moshongo, nena ota pitithile oshikaha she pokana kwoshongo e ta kutha mo ohi.*

*Momeya ga tya ngeyi omathimbo gamwe ohamu kala oohi oonde dhometa yimwe netata noohi ndhika oombwanawa.*

*Omukalo gwokupungula oohi ogwo oku dhi aneka pomutenya naashika ihashi kala oshidhigu methimbo lyokukwata oohi shaashi oshiyelekitho shuupyu otashi ulike kutya ohaku kala uupyu wu li pokati koohalate selsiusa 60 – 65."*



*"... 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."*

Omipepo odha li hadhi longithwa kaahambudhi dhi pepele omulilo opo gu teme gwa getukila. Pamuthigululwakalo omipepo odha li hadhi ningwa momiti hadhi ithanwa oongete noshipa shomenye, shokatana nenge shoshikombo. Oshipa oshalishashitutikwa momagadhigoombeke omasiku ogendji e tashi tulwa koshinima shoka sha hongwa moshiti.



**OSHIILWA / OSHITENDO = HAMMER (VK1049C: 77)**



“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.”

“Aayamba mboka ye na iinima oyindji yokuhambulwa ohaa hiya omuhambudhi komagumbo gawo nomuhambudhi oha humbata omipepo dhe komapepe nosho wo iilongitho yilwe e ta yi kehala hoka ya pumbiwa. Aahambudhi oya li wo haa yi kOherero hoka kwa li kwaa na aahambudhi oyendji noya faalele iilongitho yawo.”

“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 iikukutukukutu nekuya lyoludhi nduka mbyoka ihaayi vulu okutetwa nasha shilwe shila onomakuya gOshiamerika. Aatumwa Aasoomi oya li ye na omakuya gOshisoomi, gOshirusia nogOshindowishi ngono ye etelele kOwambo noga li li taga monika omawanawa, ga za moofabulika nohaga longo iilonga iiwanawa ihe kaga li taga vulu okulongithwa naanaa, oshoka gamwe oga li omapu unene nagamwe oga li omakukutu unene onkene oga li haga tanduka nomakuya gOshiamerika ogo owala ga hupu po. Omundonga oha tetagula po omuti gwa thikama; ote gu dhingoloka te gu hoko opo pekota pu ninge ongonga. Osha yela ihaku kala ku shiwiki kutya omuti otagu gwile kombinga yini, onkene aalumentu Aawambo oya li ya ngwangwana sho aatumwa ya li ya halaya tseye kutya omuti otagu gwile kombinga yini manga inaagu gwa nongele ogwa gwile kombinga ndjoka ya popi, aatumwa kaya li ya nongela kutya uunongo mbuka owa li momukalo gwokuteta.”

**OSHIHOKITHOO = CARVING-AXE (VK1049C: 80)**

“... is used in all carving work, but especially for making cattle troughs”.  
“...Oshihokitho ohashi longithwa okuhoka omatemba gokuninwa iimuna”.

**OMAKUYA = AXES (VK1049C: 78-79)**

**EKUYA (VK1049C: 78)**

**EKUYA (VK1049C: 79)**





## OMBIGA = A POT (VK1049C: 81-82)

### OSHUMA - OMBIGA (VK1049C: 81)



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 it is 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 2 or 3, is allowed to see the mixture, for if someone should see how the pot is moulded, it will crack.

When in this secret manner the clay is ready to be shaped, a basket will be made from palm leaves to form the pot, meaning that the pot will be moulded in the basket. Normally dozens of pots 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.

### OMBIGA (OLUYO) (VK1049C: 82)



Oshilonga shiikaha sha kitakana mOwambo osho okuhonga oshuma sheloya. Iiyuma ohayi hongwa kaakiintu. Ohayi hongelwa moonzimbogo hadhi kala mevi. MOwambo konyala kehe pamwe opu na eloya, ihe omavi owala oogamwe haga opalele okuhonga iiyuma. Shaa kwi itsuwa eloya tali vulu okuhonga iiyuma ndyona hali kala momakango nenge miishana (nonando hayishana nomakango agehe ge na eloya tali opalele) eloya ohali falwa meziko li li moshilambo komeho gonzimbogo opo li kukute. Shaa lya kukuta, ohali yungulwa sigo otali ningi epuupuka nokonima otali falwa ponzimbogo nohali umbingwa lya fa etumbo lyomboloto tali umbingwa naanaa palupe lwoshuma. Okuza mpono kapu na nande ogumwe a pitikwa a tale oshuumbingwa shoka, kakele kaahongi yiyuma mboka haa kala yaali nenge yatatu oyo owala ya pitikilwa po, oshoka shaa iiyumbingwa mbika ya monika komuntu gulwe iiyuma otayi tende.

Shaa oshuumbingwa sha adha okuhongwa oshuma, ohaku tungwa ontungwa moka hamu hongelwa oshuma. Olundji iiyuma oyindji ohayi vulu okuhongwa moshikando shimwe. Shaa ya fe ya kukuta yi li monzimbogo ohayi tulwa pondje opo yi kukute nawa nokonima otayi yothwa nomapumba goongombe. Omathimbo gamwe iiyuma ohayi vulu okutenda tayi yothwa naashika ohashi talika kutya opu na omuntu e yi logo nenge pamwe omukulukadhi inaa landula oompango dhokukala inaaya mondjugo

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.



nomusamane nenge a popitha omuntu gwontumba, nosho tuu shaashi shika ohashi nayipaleke onkalo ndjoka.

Shaa iiyuma ya pu okuhongwa, ohayi falwa yi ka landithwe nohayi landithwa po iilya mbyoka yu udha moshuma shoka nenge ngele oya landithwa po sha shilwe ondando oyi na okukala yi ikolelela kuunene woshuma."

"...Aakiintu oyo manyakwa mokuhumbata iiyuma komitse haa longitha owala owala oshihumbatelo oshishona shongonga sha ningwa noombale opo oshuma shaa ye ehameke komutse noshuma shaa kale tashi tengauka."

Oshuma ohashi pungulwa omeya nenge omagadhi goongombe. Aantu kaya li ya pitikilwa okutapa omagadhi moshuma inaaya pewa epitikilo. Oshuma kasha li hashi ethiwa shi kale shaa na sha, osha li hashi zilwa omagadhi manga inaaga pwa mo. Shaa tashi tulwa omagadhi, omagadhi ngoka ga ninga nayi ohaga kuthwa mo e taga longithwa ongomugwayo. Oshuma osha li hashi tatelwa oombale opo shi kale sha kola noonkondo.

An Ondonga man and his wife going to trade (Photo: August Pettinen, 1896, National Board of Antiquities, Finland)

Omulumuntu gwOmundonga nomukulukadhi gwe ye li mela lyondjila kaa ka halitha (Ethano: August Pettinen, 1896, Ewilikongundu lyopashigwana lyilikulunima, muSoomi)





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 lyopa Shigwana Lyilikulunima, muSoomi)*

### ONTUNGWA = BASKET (VK1049C: 83-84)

#### ONTUNGWA (VK1049C: 83)



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.

#### ONTUNGWA (VK1049C: 84)



*Oontungwa ndhika ohadhi tungwa noonkumbo nenge noonane naakulukadhi ohaye dhi tungu ngele taa thuwa po. Oombale dhokutunga oontungwa tango ohadhi anekwa pomutenya e tadhi fumikwa uuna dhi na okulongithwa. Oontungwa ohadhi longithwa iilonga oyindji ngaashi okuteya iilya, moludhilu, aantu ohaa humbata iinima moontungwa, okupungula iinima, okututula uuhoho mepya, nomokufala iilandithwa komalandithilo, nosho tuu. Omukiintu gwOmuwambo ihe ende kee na okatungwa komutse. Omukiintu iha galukile kegumbo nokatungwa kaa na sha: ngele ke na sha ota toola oontandamulenge, omapumba goongombe nenge sha shilwe e taga tulwa montungwa.*

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



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.

*Aawambo pamuthigululwakalo kaye na omashina gokutsa nokuthitha iilya, onkene iilya ohayi tsuwa koshini sha fulilwa mevi nohayi tsuwa nomuhi ngoka gu na uule wometa yimwe netata. Opo uusila wu kale uuwanawa ohawu thithwa iikando oyindji. Iilya tango ohayi hompwa opo yi ze uupeta niilya mbika ohayi thithwa nongalo. Ongalo ohayi kala tayi inyengithwa niikaha opo iilya yi yoololwe mo muuhutu. Uuhutu ohawu hugunine nduno pongalo. Konima iilya otayi fuululwa, ihe shika ihashi ningwa oshikando shimwe, oshoka iilya ohayi pwagwa onkene otayi kuthwa ko koshini iikando itatu nenge ine e tayi thithwa opo oomuma dhi gwile pevi omanga uusila tawu kala mongalo. Ano omuntu oha vulu okupwaga iikando oyindji sigo ta ndongola ngele okwa hala.*



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 okulilwa 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 tulilwa ofuto yadho pongalo kaayakulwa yadho nodha li wo hadhi tula iigwanga pongalo uuna tadhi yi pe omuntu gwontumba e ya okupangwa.

**ELILO/ONKULILO = A PLATE SEWN FROM PALM LEAVES (VK1049C: 86)**



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.

Elilo oloyo hali lilwa unene oshithima. Pamuthigululwakalo elilo ihali tulwa omapi shaashi okwa li kwi itaalwa kutya shaa lya tulwa omapi otashi eta omupya. Uutungwa wombanda ohupi owa li hawu tungwa wu na omigoyo. Omigoyo ndhika odhi na omaityo gontumba nowa li hawu longithwa owala miituthi.

**OKAMBAMBA/OKANAMBALE/OSHIKWATELO = A BASKET MADE FROM PALM LEAVES (VK1049C: 87)**



*"A basket made in this style is for men and it is mostly men that use it, especially on their trips. Food for the trip and even merchandise is carried in them."*

*"Okambamba ka tungwa ngeyi okaalumentu. Aalumentu ohaa ka longitha ngele ye li unene momalweendo. likulya yomomalweendo niilandithomwa omo ya li hayi tulwa mokambamba hoka."*



## ETENGA LYOMAHINI = BUCKET (VK1049C: 88)



“... 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 Omumboo (in Oshikwanyama) - (‘Velvet Corkwood’, *Commiphora Mollis*).

“Etenga ohali kandelwa omahini kAawambo ihe ohali longithwa mokuteka omeya nomokuhumbata iikulya yuunona, nosho tuu. Omatenga ohaga ningwa kaahongi oonkulungu nohaa ga landitha... Ondando yetenga oyo: ngele olya landwa omagwe, olundya lwomagwe lumwe ndoka talu kambakana etenga alihe.”

Nonando etenga ohali kandelwa omahini nenge hali pungulwa omahini, olya li wo omathimbo gamwe hali longithwa miituthi. Oshiholelwa, shaa okanona ka gwanitha omwedhi gumwe, etenga limwe otali kuthwa ko kondunda yomahini. Aakiintu otaa faalele okanona etenga megumbo etaa iningitha ya fa taa kanda omahini nokonima otaa shopoka mo mondunda taa igidha taa ti, “Tatu lokwa komvula!” Omatenga oga li haga ningwa unene mugumwe gwomomiti ndhika mbali ngaashi: Omupalala nenge omukanga (Omumboo mOshikwayama).

## OSHITENGA (SING. AND) IITENGA (PLURAL) = BEER GOBLETS (VK1049C: 89-90)

### OSHITENGA (VK1049C: 89)



“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.”

### OSHITENGA (VK1049C: 90)



“Okuhonga iitenga mbika ngaashi tashi holoka moshihongomwa sha tetekele (onomola 88), okwa pumbwa iilongitho niilonga oyindji, onkene iitenga ohayi hongwa owala kaahongi oonkulungu mbo haye yi landitha po kaakwashigwana.”

### OSHITENGA = GOBLET (VK1049C: 91)



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.

Nonando omandhindhiliko ngoka ga li taga ulike ezandulo lyopamuthigululwakalo li li koshitenga, omutungilo gwako ogwa holela okapopi koshitenda hono ka li haka longithwa kAatumwa Aaeuropa. Otashi vulika aatumwa ya indile okakopi haka ka hongwe opo ye ka lande po.



**ETEMBA = WOODEN FOOD BOWL (VK1049C: 92)**



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

*ohali tulwa iikulya ngaashi oshimbombo shomahini, ondjuhwa, ekaka, onyama, 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)**



*olusindo ohalu longithwa mokupinda mombiga.*

**OMPAMBA KOMALOVU (VK1049C: 94)**



**OMPAMBA KOMEYA (VK1049C: 95)**



*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).

*Ompambaohayizimontsindjokahayimene momapya nomomagumbo gAawambo nohayi longithwa ongoshikwatelwa shiikulya pamikalo odhindji.*

Ompamba (Onomola 95) ohayi zi moontsi ngeedha koko. Ohayi longithwa mokuyenga omagadhi goongongo nomagadhi goontanga. Ompamba (Onomola 95) ohayi longithwa mokupinda omeya nenge iikunwa ngaashi ontaku (oshikundu).



**OKAHUMBA = HARP (VK1049C: 96)**



*“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 moshiti oshipu noonkandja ohadhi zi momafufu gomushila gwombahe. Shaa okahumba ka sitelwa e taka nyatwa, omuntu ngoka a pyokoka moku ka hika ote ka hiki, ohaka kwelengendja nawa unene tuu ngele otaka endele pamwe nondjimbo. Okuhika okahumba okwa pumbwa eidheulo olindji. Okahumba ohaka sitelwa pamikalo dha yoolokathana po ku hikwe iiyimbo ya yoolokathana. Uuna moshilongo mu na oosa, oshiholelwa ngele omukwaniilwa a mana oondjenda, okahumba ohaka indikwa ka hikwe nosho wo iiyimbo 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 (momumboo mOshikwanyama).*

**OMBIGA YOMAKAYA = PIPE OR, LITERALLY TRANSLATED, ‘A TOBACCO POT’ (VK1049C: 97)**



*“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 fenyha noha hili omakaya. Oshidhigu okupopya kutya omukalo guni gwomaandhino omukulu komukwawo. Shaashi oofenya odha simana unene, otaku vulu okufafayekwa kutya okufenya okwo kwe ya tango kokuhila omakaya.*

*Okuhila omakaya mOndonga okwa ningi owala omukalo gwa ha moomvula dha zi ko naagundjuka nuunona uushona ohawu ga hili. Omimvo omilongo mbali dha zi ko melelo lyomukwaniilwa aagundjuka kaya li ya pitikwa okuhila omakaya. Muuyuni wonena, mokati kAawambo, aalumentu aakuluntu aakokele oyo haa ti pii mohila omakaya. Okuhila omakaya muuyuni wonale okwa li owala haku ningwa kaakulupe nombiga yomakaya oya li hayi ulike uutumbentu noyo oshinima tashi holola kutya omuntu gwontumba oku li pombanda. Oshiholelwa shaa aantu ya kuutumba miihokolola, olundji aakulupe ohaa tameke taa popi iinima yoondunge shaa ya hwameke ombiga yomakaya e taa tameke nee taa popi yo ombiga yi li pokati komayego. Ondambo nenge ontungwa yombiga oya ningwa meloya nomutili ogwa ningwa moshiti nenge mosheela nohagu longwa moshilongo. Olundji omakala nenge oombale oonkukutu odho hadhi hwamekithwa omakaya.*



**ETHENGELO LYOMAKAYA = TOBACCO RUBBING (MEANING GRINDING) HORN  
(VK1049C: 98)**



“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 omapyu nenge momulilo opo ga vule okukala taga nika nawa. Ofenya ohayi ningwa momakaya ngoka omawanawa nokuhila nomakaya gaa na ngushu ogo haga hilwa. Onkene shaa omakaya ga adha nokutsuwa, ohaga tulwa methengelo e taga tsuwa nokapani nenge olundji noshitake shethengelo shi li kolumoho omanga okapani ke li kolulyo.”

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

**NO. 99 OSHITI SHOFENYA**



**OLWIINGA LWOFENYA (VK1049C: 100)**



**OSHITI SHOFENYA (VK1049C: 101)**



**OSHITI SHOFENYA (VK1049C: 102)**



**OSHITI SHOFENYA (VK1049C: 103)**



**OSHITI 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 ofenya 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 ofenya. 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 breaking etiquette, the Ofenya will be presented, meaning the visible one, and it will be shown whether it has any snuff or not. If it is empty, a comment will be made that it is empty “Yili owala” = “It doesn’t have any”, or if it has poor quality tobacco, a comment of that nature will be made. In the case when friends meet each other, the Ofenya holding the better-quality tobacco will be taken from its hide.

Snuffing from one shared Ofenya, as well as smoking from a shared pipe, is a sign of reconciliation. If, for example, there has been an argument and it is being settled, then at the end, to celebrate the agreement, people will take snuff or smoke: “Oohapu dha lokoka, omakaja ga nuua” = “The argument is finished, and tobacco is drunk”. - Aawambos use the same

“Oofenya (uushimwe woshitya, ofenya), ohadhi ningwa moshiti nomooniga dhoholongo, ndhoka dha za miiti amuke odha pumba nayi; oofenya odhindji odha ningwa mooniga shaashi ooniga odhi na ombululu nofenya ya ningwa moniga oya kola yi vule ndjoka ya hongwa moshiti. Uuna sha pumbiwa oniga ohayi tulwa momutoko omupyu opo yi ninge ompyu nopo ihe tayi ukililithwa e tayi hongwa opo yi kale yuule wa yeleka nopo ihe tayi takwa oondjila opo yi opale.”

Omuwambo oha faalele ofenya shaa mpoka ta yi, megumbo nopalwe ohayi kala ya tulwa mepaya nenge yi li mothingo nenge ngaa kokwaako. Olundji Aawambo ohaa kala noofenya mbali yimwe oyi wetike nonkwawo oya holekwa; ofenya yimwe ohayi kala yaa na ongushu nenge yaa na sha nonkwawo ndjoka hayi kala kohi yoshiteta oyo ombwanawa unene noyo hayi longithwa.

Okutaambathanako kwAawambo okwa tseyika nawa kutya okwa kwatela wo nofenya. Shaa Aawambo yaali ya tsakanene e taa kala taa kundathana, manga oonkundathana inaadhi shimbika, ofenya oyo tayi tumbulwa tango: “Eta ndi fenye ko!” Shaashi okutindila ofenya otaku ulike uukeenamikalo, omuntu oha pe mukwawo a fenye ko, sha hala kutya ta fenya kofenya ndjoka yi wetike notayi ulikwa ngele oyi na ofenya nenge kayi na sha. Ngele kayi na sha, nena ohaku ti, “Oyi li owala.” Nenge ngele oyi na omakaya gaa na omulyo, nena ohakupopiwa oohapu dha tya ngaaka. Uuna ookuume ya tsakanene, ofenya ndjoka yi na omakaya omatoye ohayi hitululwa mpoka ya holekwa.

Okufenya mofenya yimwe nenge okuhila kombiga yimwe yomakaya, okwo omukalo gwetaambathanoko. Oshiholelwa, ngele opwa li oontamanana e tadhi potokonoka, nena pehulilo opo ku ulikwe ekandulopo lyomukundu, aantu ohaa fenya nenge ya hile omakaya, sha hala kutya: Oohapu dha tokoka, omakaya ga nuwa. Aawambo ohaa longitha oshitya shika nwa nenge hila omakaya.

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.

When a bone decays it becomes hollow and an opening appears where Oufila wefenya 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”.

Oombiga dhomakaya dhiiti odha hongwa momuye ngoka hagu imi oombe- nenge hadhi hongwa moniga yomenye (ihe oombiga dhomakaya dha hongwa mooniga dhomenye odha pumba nayi). Oonkulungu dhokuhonga ohadhi taka ombululu pokati koshiti e tadhi shi taka uulenga kombanda. Shaa okanona ka valwa ndele inaka lila, ohaka tulwa omakaya momayulu opo ka teshime.

#### OSHITEZI (OHASHI KULULA OOMBENZI NOMAFUFU) = SHAVING AND BLEEDING IRON (VK1049C: 106)





*“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.

*“Omundonga unene tuu omulumentu oha kala nomafufu gokomutse omafupi. Aakiintu oyo haa vulu okukala nomafufu omale. Shaashi kakwa li iikonde, Aawambo oya li haa longitha iitezi mokukulula omafufu. Omusamane shaa a silwa omukulukadhi gwe oha kululwa ongwala opo ku ulikwe kutya oku li moluhodhi.”*

Oshitezi osha li sha simana shaashi osho hashi kululithwa tango omafufu gokaana opo ka valwa- esiku okaankoga taka tokoka po. Omukiintu ngoka e na okukulula okanona tango oha tuula omihuya dhomuhama e te dhi taasina e ta hiyile okanona omayeye momutse.

Muuyuni mboka aantu kaya li haa iyogo nomeya (aanegumbo oya li owala haa iyogo nomeya uuna ye li moosa taa iyogo ombepo yanakusa). Aantu ohaa longitha oshithima she elelwa momagadhi e taa igwayeke olukula lwa lumbakanithwa nomagadhi goongombe nenge goontanga.

Shaa omafufu ga tuta, otaga kululwa ko ihe. Opu na eyeletumbulo hali ti: `Ngodi yamuhama, shipando shauhanana’ sha hala okutya `Oto kongo sha oshikando shotango shoka inoo mona nale.’ Konima, omukiintu ngoka a kulula omafufu ota hiya mo oshikambi e te shi yohoha shi ninge oshipando shokanona sho taka zala mothingo. Okanyoka haka otaka holola onkalamwenyo notaka ulike wo kutya limwe lyomomasiku okanona onaka ka hulitha.

## OMUKWATA / OMBAMO YOKUKULULA OOMBEZI = `BEARD-PLUCKING FINGERS’ - BEARD TWEEZERS (VK1049C: 107)



*“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.”*

*“Omundonga, nenge tu tye Aawambo ayehe pamuthigululwakalo ihaa kulula oombenzi nokambi ihe ohaa tudha oombedhi. Otashi vulika omuntu wu dhiladhile kutya oombenzi itadhi mene we, ihe ohadhi mene natango e tadhi tudhwa mo. Omundonga ye mwene iha hongo naanaa oombenzi, ihe mboka haye dhi hongo ohayi dhi tete nawanawa e tadhi kala dha fa uuyenzi wokakombo ihaye dhi hongo dhi kale dha ninga omahwa.*



**OMBAMO / OLUMBELA**  
**= 'SPLINTER-REMOVING FINGERS' – TWEEZERS (VK1049C: 108)**



*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.

*Omahuku oge na omulyo gwa fa gwoofukwa nomagadhi ngoka haga zi momahuku goongongo ohaga tulwa kiithima nosho wo kiikulya yilwe.*

Olweela olo lwa li lumwe lwomiiyela mbyoka Aahambudhi Aakwanyama ya li ya hambula tango nolwa li halu tongonithwa oongongo.

**OMUGONGO/OLUKULA = COLOUR-TREE (VK1049C: 110)**



**OMBELA / OLWEELA / ONTUNGO YEENGONGO**  
**= ONGONGO FRUIT PICK (VK1049C: 109)**



*"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.*

*"Aawambo oye shi okuyenga omagadhi ngono haga zi omahuku goongongo sho haa ga tsu nawanawa. Oshimeno shoka hashi imi oongongo ndho hadhi zi omahuku osho omugongo. Omahuku ohaga tsuwa koshini.*

*"By grinding this olukula into a powder, an oil is made from the plant, which is then used for rubbing on the skin. An Ndonga man and a woman keep their bodies well-oiled all around if possible, so in the sun light it will melt. This oiling is partially for beauty and partially for health benefits. If one goes to visit someone, they will smear their body and especially the women will not forget to oil themselves. But it has a great relevance in skin-care; it protects against the heat of the sun and cold. This same substance will obviouslyobviously be used for oiling all the wearable objects, as well as other objects such as weapons, food dishes, tools etc."*

*"Shaa olukula lwa tsuwa omagadhi ohaga yengwa e taga gwayekithwa oshipa. Omundonga omulumentu nomukiintu ohaa kala ya gwayeka omalutu gawo omagadhi ngele otashi vulika nongele okwa holoka oonte dhetango, omagadhi otaga hengumuka. Omagadhi gokwiigwayeka ohaga longithwa nelalakano lyokwiiyopaleka nelalakano lyokukala nuundjolowe. Shaa omuntu ta yi a ka talele po omuntu gwontumba, ohi igwayeke omagadhi, unene oomeme ihaa dhimbwa okwiigwayeka. Omagadhi oge na oshilonga oshinene shokugamena oshipa shaashi ohaga gamene oshipa komutenya nokuutalala. Omagadhi golukula ohaga gwayekwa wo iitenda mboka hayi weguka nosho wo iinima yilwe ngaashi iilwitho, uuyaha wiikulya, iilongitho nosho tuu."*



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.

*Okahampi kiiti ohaka vulu okutakwa ka ze olukula ndoka halu longithwa mokwoopaleka oshipa. Oshiti oshikukutu shOmuuva ('African Teak' - Pterocarpus Angolensis), osho hashi tsuwa mu ze uusila wolukula. Uusila mbuka ohawu ningwa omagadhi gokugwaya shaa wa lumbakanithwa nomagadhi goongombe nenge gootanga nohawu longithwa iilonga oyindji.*

*liti ya za komuti gwolukula ohayi gongelwa e tayi tetwa nawa opo oshitopolwa shoka oshikukutu (olute) tashi tetwa ko e tayi ningwa oshihampi. Uuti ohawu tetwa muupambu uushona nekuya. Ohawu lumbakanithwa nedhilo opo wu ninge uupu nopo ihe tawu tsuwa nawa kaakiintu.*

*Edhilo ohali zi moshinima shoka hashi hupu po shaa oongondo (tala epandja 62-65) dha fumbikwa moshisitameno. Konima yoshiwike shimwe kombanda yongondo otaku holoka oshinima oshimbulawu shaa pweya elunduluko. Oongondo otadhi fulwa mo mevi noshinima shoka oshimbulawu otashi kweywa ko e tashi tulwa momeya opo pu holoke edhilo.*

*Aantuohaathithauusilataalongithaongalo yolukula (Tala onomola 85) opo ya kuthe mo omakuma omanene po pu hupe uusila wa nakwa nawa. Uusila mbuka wolukula wa nakwa nawa ohawu lumbakanithwa nomagadhi goombeke nenge nomagadhi goongombe. Omagadhi ngaka ohaga igwayekwa moshipala koomeme mboka taa yamutha nenge haga gwaywa pohango komufuko nombushiki opo ya yogwe omupya naashika ohashi ithanwa okulomonwa. Monena olukula natango ohalu gwayekwa oshihauto kuhegona shaa omuntu a landa oshihauto oshiye. Esiku lyomaimbilo mohango yokongeleka aantu ohaa gongala pokashotona/ poshoto shondjugo opo omufuko nenge ombushiki a gwayekwe kuhegona.*

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



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

*"Shika oshinima shopaushitwe sha ningwa moshihandhila shuudhila."*

## 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.

*Oshizandulitho hashi zalwa kiipala yaagundjuka, unene tuu aafuko, hashi kala sha hukikwa komafufu nohashi zi momishila dhiyamakuti.*



**EMANYA LYIITOLOHA (LYA ZA KOMULONGA GWAKUNENE)  
= 'LUCKY CHALK' - TWO PIECES (VK1049C: 113)**



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 a lot of luck. The Aakwanyama people, who have this omupya in their land, bring it to Ondonga to sell.

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

Aandonga nosho wo omihoko dhilwe dhAawambo oye hole iinima yuukwambepo. Ashike elalakano kali shi okuyelitha uukwambepo. Onda hala owala okutumbula kutya iigegeti oyi li mongundu yiinima mbyoka ya talika yi na oonkondo dhokweetela omuntu elago noompya ndhika tadhi adhika moondundu dhi li momudhingoloko gwomulonga gwaKunene odho osheetilago.

Omundonga shaa a penduka ongula onene oha yi pondje yondunda yokulala e ta tende omisinda kiitopolwa yolutu ngaashi poompoko dhomeho, montulo nokomaako noshinima oshiyapuki. Aakwanyama, mboka oyo ye na oompya ndhika moshilongo shawo ohaye dhi landitha kOndonga.

Uuna aakwiita taa yi kiita nenge aakongo taa yi kuukongo, ohaa itende omisinda nompya ndjika.

**OMUSINDILO / OMUPUNGULULA = MIRACLE-MAKING AMULET (VK1049C: 114)**



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 Mbangaala, 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

Oshitya shika osha za kekota lyoshityalonga – sinda sho tashi ti  
a) okutenda omisinda &  
b) okuloga, sha hala okutya okweeta uuwinayi niilonga yuulodhi nokuhila elago

Omisindilo ongaashi naanaa iigegeti iikwawo oyo iinima ya ningwa koonganga hakutiokukanga. Ongangaoyinaoonkondo dhaa shiwiki ndhono hayi tula miigegeti yawo mbyoka hayi longo iikumitha nohayi futwa okapandi kiimaliwa oyindji. Mokati kAawambo oonganga dhAakwambi odho oonankondo kwaa na we nodhi na oonkondo nokuli dhi vule dhoonganga dhAambangala, oshigwana shaaludhe sha kala handiya yomulonga gwaKunene. Hono, Aandonga osho haa hokolola, okwa kala oonganga oonankondo, ndhono hadhi vulu okudhipaga omuntu kee shiwiki e li kokulekule. Opo oshinima sha tya ngeyi shi ningwe ohadhi tula omeya moshikwatelwa shontumba, tadhi longitha oonkondo dhadho dhopaunganga opo omuntu a holoke ngoka dha hala nenge ngoka dha lombwelwa dhi mu yonagule po, otadhi tsu ngoka ta holoka moshikwatelwa nomukonda nenge negonga, okuza mpoka omuntu ngoka a thingwa ota kwatwa kuuvu e ta si ngele ina sa konima yokutsuwa.



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)**



*Omusindilo ohagu zalwa mothingo nenge komaako pomathimbo ga shewa, oshiholelwa ngele omuntu ota fala oongombe moshiheke nenge kuulithilo wontumba, ohe ende e na omusindilo meke, te gu funga koombinga adhihe ta tidha po oombepo oombwinayi ndhoka tadhi vulu okweeta iiponga. Ehala moka omuntu e li otali kala lya gamenwa, oshoka oongombe itadhi mono oshiponga.*

*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.*

*liti mbika okwi itaalwa kutya oyi na oonkondo dhokwaaludha iilalo, onkene Omundonga oha kala aluhe e dhi zala kolutu opo a kale nomiti dhi li popepi uuna e dhi pumbwa. Omundonga owu wete kutya okwi itaala kutya aalodhi ohaa undulile aantu miiponga opo yi ipume musha. Opo oonkondo dhaalodhi dhi kuthwe mo moshilalo, oshi na okunyangwa nuusila wa za miiti mbyoka opo oshiponga shi pite po.*

**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 dhopaali, sha hala okutya ohayi eta nenge hayi hili iiyamakuti nohayi tonatitha omeho gaakongo opo ya dhimbulule iiyamakuti mokuti.*

*ligegeti 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 mweneke oontamanana pokati koye nomuntu ngo to tamanana naye. Otashi ku pe wo elago opo wu adhe omuntu ngoka to kongo megumbo lye opo kaa ze manga inoo thika.*



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



*"The explanation of this amulet according to the Ndonga is as follows:  
Omuntu nge to yi pokuma oto pewa;  
Nenge iipindi nge to gandja oshishona,  
oje 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 oshindji".*

*Sha hala okutya: Ngele owa yi pokuma kwontumba nenge koositola oto pewa oshindji omanga ngoye to gandja oshishona.*

**OSHITI SHELAGO = A LUCKY STICK (VK1049C: 118)**



*It was used to stroke the face to bring good luck.*

*Ohashi thengathengwa moshipala opo shi ete elago.*

**OSHITI SHOMAGANO = `GIFT STICK' (VK1049C: 119)**



*"This stick influences other people to have empathy, so when they see a person in need they cannot help but give."*

The amulet can bring elago (luck) to those carrying it. The amulet contains bulbs/roots and people can bite it or rub it against their bodies or just carry it around with them for good luck.

*"Oshiti shika ohashi nwetha mo aantu yalwe ye ete ohenda, onkene ngele ya mono omuntu e na uuthigona ihaa ikwatakata ohaye mu kwatha."*

Oshigegeti shika ohashi vulu okweetela aantu mboka ye shi humbata elago. Oshigegeti shika oshi na uungumutulu/omidhi naantu ohaa vulu okutaasina omidhi nenge ye dhi igwayeke komalutu gawo nenge ye dhi humbate opo dhi ya etele elago.

**OSHITI SHAAKONGO = 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.

*"Una omukongo ta yi kuukongo moshiheke ethimbo ele, konima shaa a tema omulilo otu umbile mo uupambu 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."*

*"Pompito odhindji omuntu shaa te ehama ohaku tiwa okwa logwa komulodhi ngoka e mu logele omukithi. Opo omukithi nguka gu ze mo muye, ohaku kongwa onganga ndjoka yi na oonkondo oonene, ndjoka tayi tidha mo oombepo dhomulodhi. Oombepo ndhoka dha tidhwa mo momuntu otadhi vulu oku mu galukila ngele inaku ningwa oonkambadhala dhilwe nomoonkambadhala ndhika ohaku longithwa omwangu ngoka hagu tilika koombepo dhaalodhi."*

### OONYONDO = SCENTED AMULET (VK1049C: 122)



*Pleasantly 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 ongiigegeti yokweeta ezimba ewanawa.*

Oonyondo odho oludhi lwoofukwa ndhi na ezimba ewanawa. Oofukwa ohadhi tsuwa e tadhi ningi uusila woshimeno (oshizimba). Uusila mbuka ohawu gwayekwa uunona naakuluntu opo ya kale taa nika nawa, ashike oofukwa ndhika otadhi vulu okuzalwa opo 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 iiti mbika mothingo naashoka a dhiladhila ote shi ningilwa."*

### 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 ponomola 115 neyooloko oli li owala mpoka kutya iiti mbika ohayi longithwa shi ili. Ngee taku longithwa uuti mbuka ohawu pupyalekwa momulilo noshiti oshipyu osho hashi tulwa poshilalo tashi thindilwa po noshilalo ohashi aluka nduno."*



**OSHITI / OMUSINDILO / OMBUNGU  
= AMULET (VK1049C: 125)**



"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."

"Omushindilo ohagu longithwa kaakwiita unene tuu koondjayidhiita ndhoka hadhi ende dha kwata komeho. ohadhi dhugadhuga omushindilo tadhi gu ukitha kombinga nombinga gu kuthe mo omandangalati agehe mondjila. Omahokololo ogendji omakumithi ohaga hokololwa kombinga yiinyengandunge hayi longwa komushindilo. Oshikando shimwe Omukwambi okwa li a tidha Omundonga nokwa li ta hala oku mu kwata. Omundonga okwa dhugadhuga omushindilo e ta shituka oshihwa nokwa hupu ihe. Ehokololo ekwawo ishewe Iya fa ndyoka olyomuntu a li a tidhwa e ta shituka oshithindi naangu e mu tidha okwe mu kongo ndele ine mu mona."

Oyindji yomiigegeti mbika oya thigululwa okuza kepipi nepipi. Omushindilo gumwe ohagu landwa oshinamwenyo shimwe."

**OHIYA YOKWIITHANA 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 opo yi ithane oombwa. Pethimbo lyiita shaa omuntu a yaha omuntu ota hiki ohiya ndjika ethimbo ele tango nokonima ota hiki ohiya ta dhakula. Endhindhiliko lyiita ohali gandjwa nohiya ndjika.

**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.

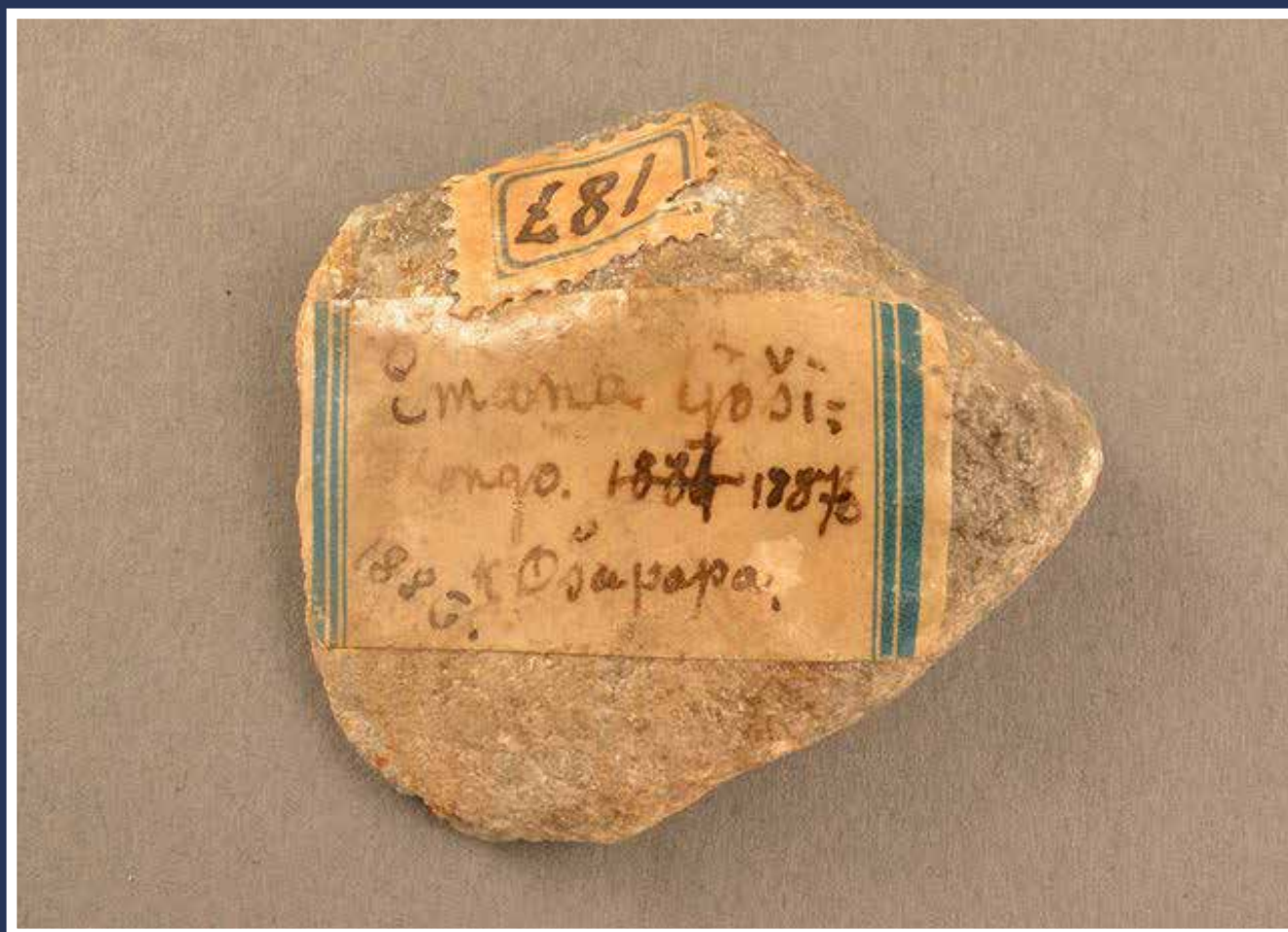
The very valuable leather magic band was worn decorated with courie shells and pearls (eembaba). Cowrie shells and pearls were also used as jewellery that was plaited into the Elende hairstyle worn by girls when they were passing through the Ohango yokiitsali (initiation ceremony).

Omiya ndhika dhoonganga ohadhi taambathanwa okuza kepipi nepipi onguuthiga.

Omuya nguka guupule ogwa li hagu zalwa gwa zandulwa oomba. Oomba dha li hadhi longithwa ongiwengendjo mbyoka ya li hayi pandelwa momalende gaafuko ngele taa yi mohango yiitsali.



# 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 Emania 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’ (Emania 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 linenge 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.*

Oshikwandjokonona shimwe shoka shoka tashi vulika shi itsuwa kuRautanen manga ta longo pOlukonda osha li simana unene kAandonga. Oshikwandjokonona shika osha li Emania lyOshilongo. Iilongo oyindji yokuumbangalantu waNamibia nokuumbugantu waAngola oya li yi na emanya limwe nenge ogendji ngoka ga li omayapuki noga li haga thigululwa okuza kepipi nepipi mezimo lyaawa. Okwa li kwi itaalwa kutya emanya shaa lya kuthwa moshilongo nenge lya tatulwa po oshilongo shoka otashi adhika komupya omudhigu (Eirola1992: 49).

Namibia sho lya manguluka mo-1990, omamanya gaali gomwaangano oga galulilwa kuNamibia okuza kOsoomi. Emania lyoshilongo shUukwanyama olya galulilwa kElelo lyUukwanyama mo-1990. Emania etiyali lya galulwa olya li Emania lyoshilongo shaMbalantu ndyoka lya li lya galulilwa kElelo lyaMbalantu mo-2014. Omamanya ngaka oga li ga pungulwa miigongelwanima mOngulu yOkupungula likwandjokonona yEtumo lyAasoomi yedhina Kumbukumbu. Ongulu ndjika yOkupungula likwandjokonona sho ya pata iigongelwa ayihe oya falwa kOmisiuma yopashigwana yaSoomi mono ya pungulwa nawa mompungulilo.

Omushangwasiku gwaMartti Rautanen ogwa nyolwa etalelopo lye klinenge ndyono a li a ningi pamwe nomuniilonga omukwawo Omuswedeni, Dr Hans Schinz ya yile ya ka konge emanya eyapuki lyaNdonga. Ondjokonona yaMartti Rautanen ndjoka ya nyolwa kuMatti Peltola otayi hokolola oshiningwanima shoka sha kankamekelwa ketoloko lyehokololo lyaNakambale.

*“MuKwenyekunene mo-1886, enota lyontseyo olya thiminike Rautanen naDr Schinz yi itakeke oshiningwanima oshishololithi monkalamwenyo.*

*Oshiningwanima shika oshi na sha nemanya eyapuki ndyono Rautanen e li ithana Emania lyoshilongo. Omamanya oga pumba mOwambo, ga pumba unene onkene oga talika iinima iiyapuki noga simanekwa. Poompito odhindji omamanya ngaka oga li ngiika omamanyanyothi sho osho ga li haga tilika. Kaga li haga tumbulwa montaneho unene tuu ngele ope na aayendanandjila.*



Martin Rautanen and Dr Schinz had taken a trip to the site of late King Nembungu's court, which was to the east of Olukonda, a few hour's journey in an ox-wagon. Their attention was drawn to an enclosure. When they asked what it was, they were told that there were amulets there used in making rain and it was forbidden to examine them. Rautanen knew that there was a stone inside such an enclosure, but he had also heard of a special stone which was near there. Nambahu, one of the young men from the mission station, said that he knew where it was. He guided Rautanen and Dr Schinz to the place. Part of the stone was visible. Its even surface a few decimetres in extent, rose slightly from the ground. Dr Schinz was in a way disappointed, because the stone was evidently not meteorite, but quartzite. In order to be able to study it closer, he and Rautanen both cut pieces for themselves and then covered the sides of the stone with sand, as they had been before.

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

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

Martin Rautanen naDr Schinz oyi dhenge  
ondjila yu uka kombala yanakusa  
Omukwaniilwa Nembungu ndjoka ya li  
kuuzilo wOlukonda ye ende olweendo  
lwoowili oonshona ye li metemba tali  
hilwa koonani. Oya li ya hilwa kehala  
ndyoka. Sho ya pula kutya oshike shono  
oya lombwelwa kutya kehala hoka okwa  
li iigegeti ya li hayi longithwa mokuhila  
omvula nokaya li ya pitikwa oku li  
konakona.

Rautanen okwa li a tseye nawa kutya  
megumbo ndyoka omu na emanya., ihe  
oku uva kutya popepi nombala opwa  
li emanya lyowina. Nambahu gumwe  
gwomaalumentu aagundjuka a kala  
poongulu dhamisioni okwa li a holola  
kutya oku shi mpoka emanya lya li. Okwa  
fala Rautanen naDr Schinz kehala hoka  
kwa li emanya lyowina. Oshitopolwa  
shimwe shemanya osha li shi wetike.  
Ondungu yalyo oya li ya tunuka mo  
oosendimeta oonshona mevi. Dr Schinz  
okwa li a yemata shaashi emanya ndika  
kalya li emanyanyothi ndele emanya  
lyowala. Opo ye li konakone nawa, ye  
naRautanen oya pambula ko uupambu  
wawo e taa file oongenge dhemanya nevi  
opo dhi kale ngaashi dha li.

Manga inaaya galuka, Rautanen okwa  
mono oshihampi shiiti shoka inaashi  
falwa nando okulye kegumbo nonando  
iiti oya li ya pumba. Mbika oya li iiti  
yokudhika omagumbo. Rautanen okwa  
konakona ehala e ta mono kutya opwa  
li egumbo. Oya li yi li ponkulumbala  
yOmukwaniilwa Nembungu,  
Omukwaniilwa a li a pita etanda ngoka  
a lele Ondonga oomvula dha piti lwopo  
-1830 nokwa li a simanekwa noonkondo  
nokuza mpoka oya shuna kOlukonda (115-  
116).

Momumvo 2015 Omuwiliki gwOngulu  
ylikwandjokonona yEtumo lyAasoomi  
Aakwaluteri okwa gandja omafano  
giinima ayihe ya za koNamibia kEhangano  
lyOongulu dhlikwandjokonona  
lyaNamibia. Efanu limwe lyoshinima  
lyonomola 5620, olya li tali monika  
ewanawa noonkondo nOngulu  
ylikwandjokonona yopaShigwana yaSoomi  
oya pulwa yi gandje etoloko lyoshinima  
mokaalotoko.

a translation of the entry in their catalogue for this object.

The catalogue entry read:

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

Lovisa Tegelela Nampala interviewed Shilongo Uukule on 17th August, 2001 and he recalled the story that, during the reign of Omukwaniilwa Nembungu, a meteorite had landed near his capital, linenge, and became the stone of the kingdom (omulilo gwemanya lyoshilongo). The stone was associated with the art of rain-making. After Nembungu's death people would still visit linenge for rain-making and, if this was unsuccessful, travel further north to the Kingdom of Evale, which was the place where the most powerful rain-makers were found (Nampala, 2006, 55).

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 kuomvula imenge (to make rain in the grove of the king's grave). Loeb writes that: "It is said that in Ondonga there were four sacred stones (omamainja) near the grave of a king and that people still go to them to make sacrifices to the spirits that bring rain. Major Hahn [`Shongola', the `Native Commissioner for Owamboland', 1920-1945] informed me that with some

Okaatoloko oke na enyolo tali ta ti:

**Oshikulunima 5620:** "Oshitandu  
shemanya eyapuki lyaNdonga, Oshipapa.  
Oshitandu shika osha za konyothimanya  
ndjoka ya gwilile kevi mo-1883 nenge 1886.  
Omamanya goshilongo ogo endhindhiliko  
lyepangelo ewanawa, engungumano  
nekwatathano naakwampungu."

Lovisa Tegelela Nampala okwa kundathana naShilongo Uukule on 17 Epembanene, 2001 naShilongo ota dhimbulukwa ehokololo tali ti muuyuni womukwaniilwa Nembungu, onyothimanya oya gwilile popepi nombala ye, plinenge noya ningi emanya lyoshilongo. Emanyanda ndika okwa li hali kwatakanithwa nokuhila omvula. Konima yeso lyaNembungu aantu oya kala natango haa yi klinenge ya ka ninge omayambo opo omvula yi ye. Shaa onkambadhala ndjoka inaayi pita, nena kEvale oko kwa li haku yiwa, hono kwa li kwi itaalwa kutya oku na aayambi yomvula ya kola (Nampala, 2006, 55).

Okwa li kwi itaalwa kutya oombepo dhomukwaniilwa ngoka a hula ko odho dha li hadhi etitha omvula (Tonjes, 1996: 16; Williams, 1991: 109, 168). Osha yela kutya iilongo oyindji yomOwambo (tashi vulika ayehe) oya li yi na omamanya omayapuki ngoka kwa li kwa talika kutya ogo haga etitha omvula ngoka ga li ge li poombila dhaakwaniilwa mboka ya li ya pita etanda ya hula ko nale. Edwin Loeb (1962), ota gandja oshiholelwa kutya kuye mo 1960 okuhila omvula okwa li natango haku ithanwa mOshindonga taku ti okusaagela kwomvula. Loeb ota nyola kutya: Ohaku hokololwa kutya mOndonga omwa li mu na omamanya goshilongo gane ge li popepi nompampa yomukwaniilwa naantu okwa li natango haa yi ya ka ningile aakwampungu omayambo opo omvula yi ye. Mayola Hahn [Shongola], Komufala gwOwambo, okuza mo-1920-1945 okwa lombwelele ndje kutya okwa kongele omamanya ngaka naavalelwamo yamwe ihe oyi itsu owala okamanya kamwe okashona, omamanya galwe okwa li a lombwelwa kutya oga kala kohi yeve" (Loeb, 1962: 277). Ehokololo ndika otali tsu kumwe nomafatululo galwe ga gandjwa nale taga fafayeke kutya emanya lyoshilongo shaNdonga olya li lya fumbikwa



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.

nolya li hali fulwa mo owala poompito dhowina.

Ehala mpoka pwa li oshitandu shemanya ndyoka nehokololo lyankene lya thiki muHelsinki olya li lya hokololelwa omalelo ga gumwa koshinima shika. Oonkundathana otadhi tsikile natango kombinga yomukalo omakwatathano pokati kaNamibia naSoomi ngoka ga kankamekelwa kiigongelwanima yomongulu ylikwandjokonona yomuSoomi, uuthiga mbo wa thigwa kAasoomi muumbangalantu waNamibia, otaga vulu okulongithwa mokutota po ooproyeka ndhoka tadhi kwatele mo Omaulikilo natango nehumithokomeho lyOngulu yOkupungula likwandjokonona muNamibia.



Royal Sceptres. The power of the Ondonga Kingdom was also symbolized by two wooden sceptres 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)  
Oondhimbo dhoshilongo-omiya dhoshilongo shaNdonga odha kalelwa po koondhimbo mbali ndhoka dhi na omadhina Nashikoto naNambinga. Ngele owe dhi tala nawa oto mono kutya oondhimbo ndhika odha hongwa iipala. Sigo onena inaku tseyika kutya oondhimbo ndhika oodhilikwa odhi li peni. (Efano: Emil Liljeblad, 1906, Ewilikongundu lyopaShigwana lyilikulunima, muSoomi).



# BIBLIOGRAPHY

## OMALUNZA

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.

Eirola, Martti, The Ovambogefahr: the Ovamboland Reservation in the Making. Political Responses of the Kingdom of Ondonga to the German Colonial Power, 1884-1910, Helsinki: Ponjois-Suomen Historiallinen Yhdistys, 1992.

Nampala, Lovisa and Vilho Shigwedha, Aawambo Kingdoms, History and Cultural Change: Perspectives from Northern Namibia, Basel: Basler Afrika Bibliographien, 2006.

Namuhuja, Hans Daniel, The Ondonga Royal Kings, Windhoek: Out of Africa, 2002.

Namuhuja, Hans Daniel, Nehale IyaMpingana, Windhoek: Gamsberg, 1986.

Peltola, Matti, Nakambale: The Life of Dr Martti Rautanen, Helsinki: FELM, 2002.

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

Vilhunen, Tuulikki; Tuomo-Juhani Vuorenmaa, Hans von Schantz and Jorma Hinkka, Itäänja Etelään: Lähetysaarnajat valokuvaajina, 1890-1930 (To the East and South: Missionaries as photographers), Helsinki: Suomen Lähetysseura, 1995.

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.

Eirola, Martti, The Ovambogefahr: the Ovamboland Reservation in the Making. Political Responses of the Kingdom of Ondonga to the German Colonial Power, 1884-1910, Helsinki: Ponjois-Suomen Historiallinen Yhdistys, 1992.

Nampala, Lovisa and Vilho Shigwedha, Aawambo Kingdoms, History and Cultural Change: Perspectives from Northern Namibia, Basel: Basler Afrika Bibliographien, 2006.

Namuhuja, Hans Daniel, The Ondonga Royal Kings, Windhoek: Out of Africa, 2002.

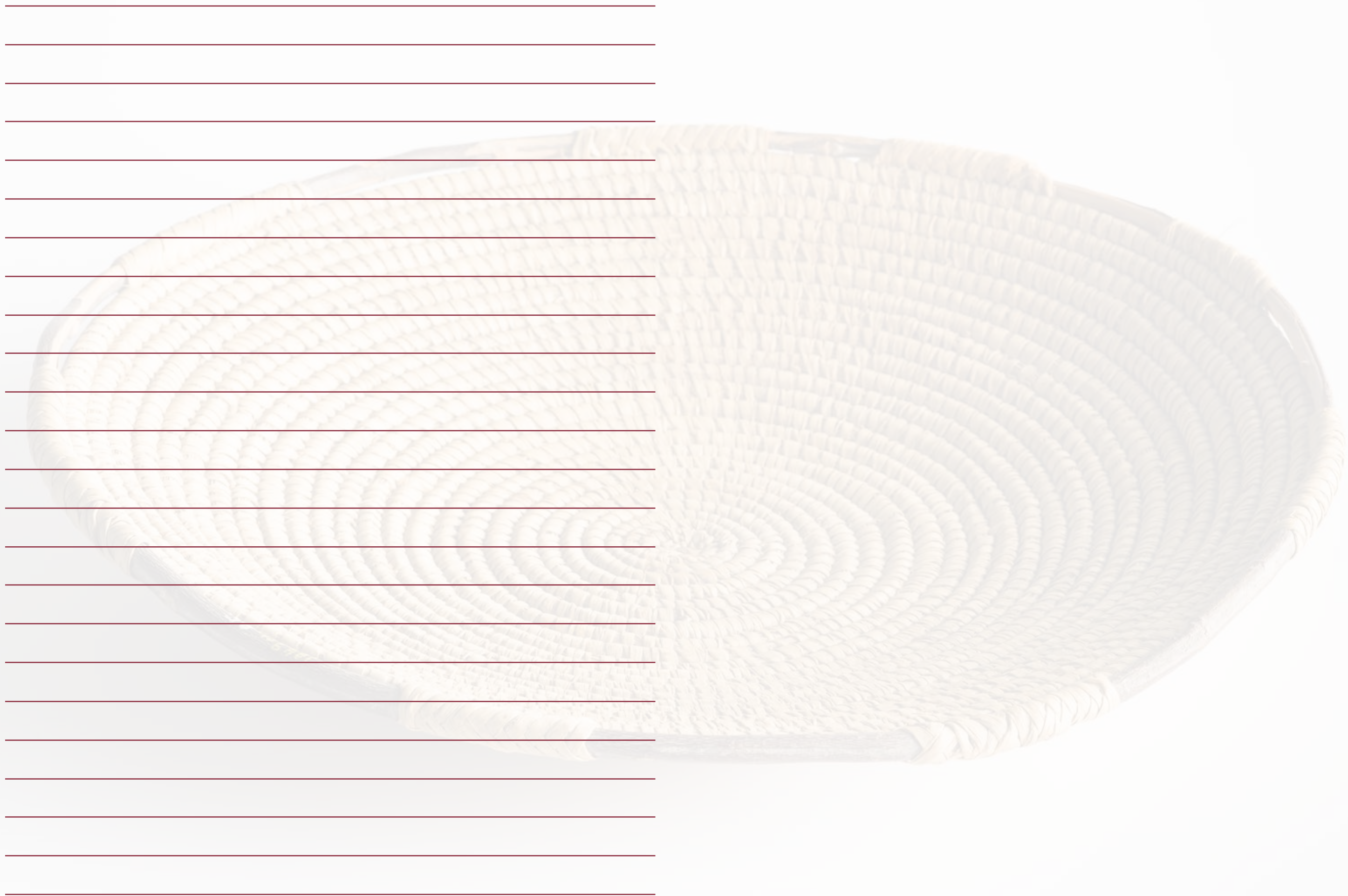
Namuhuja, Hans Daniel, Nehale IyaMpingana, Windhoek: Gamsberg, 1986.

Peltola, Matti, Nakambale: The Life of Dr Martti Rautanen, Helsinki: FELM, 2002.

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

Vilhunen, Tuulikki; Tuomo-Juhani Vuorenmaa, Hans von Schantz and Jorma Hinkka, Itäänja Etelään: Lähetysaarnajat valokuvaajina, 1890-1930 (To the East and South: Missionaries as photographers), Helsinki: Suomen Lähetysseura, 1995.









978-99916-982-6-1