

# OCHAANDJA STORIES (Niitanda, Kalunga kiimbamba)

Recorded February 2002 in Ochaandja. The speaker, Susanna Iidhogera, has been living in Ochaandja all her life. Born around 1920. Thanks to Chief Ankama for explaining some parts of these cryptic stories.

S' oo- ya - Niitanda na-Mburushe,  
1plpn poss2 name & name  
We are of Niitanda and Mburushe<sup>1</sup>,

e-dhiya lyetu e-nene-nene ly - ii - menka,  
5 vlei our5 5 big big poss5 8 talisman,charm,omen  
our big big vlei of omens,

kalyi kotamen - wa, kalyi tek - wa na - m<sup>2</sup> - bago  
5habneg stoop.down.to.drink pass 5habneg fetch.water pass with 9 calabash  
we can't stoop down and drink from it, you can't get water from it with a calabash,

oto lika po, k-ii - koko n - een - gandu adhi shiki uu - toni,  
2sgpr be.eaten 8 water.creature & 10 crocodile 10pr 14 blood.guilt  
you will be eaten by the water creatures and the crocodiles calling for blood-guilt,

ly - Uugwanga hUutoni, n-Amtitha gwAchipara...  
poss5<sup>3</sup> name & name  
of Uugwanga Uutoni<sup>4</sup>, and Amtitha Achipara

n- om-kuruntu gwawo Iidhoge/a haChigwedha,  
& 1 elder their1 name  
and their elder Iidhogera Chigwedha,

e - lapi lya-Namshingo, lya-Kawa kaChipombo, ha/i gwi/' om- ntu konyema,  
5 apron poss5 poss5 5hab 1 person  
the apron of Namshingo<sup>5</sup>, of Kawa Chipombo, who gives proper sex to a person until perfectly satisfied

no-k-e- gundji lya /aminina, ndee aa - ntu taa fudha naana<sup>6</sup>,  
5 nipple 5pa press,squeeze.flat and 2 person 2pr breathe  
pressing against the breast, and the people breathe

ndee taa nyanyukwa. riririririririririri,

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<sup>1</sup> "Niitanda and Mburushe are to "edhiyas" close to each other".

<sup>2</sup> This "nambago" instead of the expected "nombago" is interesting. Oshiwambo and Otjiherero have at some point in the history of the languages introduced a general use of an initial "o-" in front of many of the noun class-prefixes, and this "nambago" appears to be a relic of an earlier stage. See also note 19.

<sup>3</sup> Referring to the "edhiya".

<sup>4</sup> Father of Nuuyoma Uugwanga, one of the current inhabitants of Ochaandja.

<sup>5</sup> This is an "edhina lyomuitangelo", referring to a man called Iidhogera, who was the father of the story-teller.

<sup>6</sup> "naana doesn't add anything"

and 2pr become.happy. (symbolizes ululating)  
and they become happy.

Kamwiiwa (=kamu hi - wa) k-om -ntu kesha (=keshe) mo,  
18habneg go pass 1 person each  
Not every person can go in,

Ohamwiiw' (=ohamu hi - wa) ike k-aa-kuru yo - na/e  
18hab go pass only 2 poss2 in.the.past

y - om - thigu/u/wakaro, mba ye n' een-kutuwa<sup>7</sup> k-oma - tako,  
poss2 3 tradition,convention d2a 2 have 10 6 buttock  
only the forefathers of the tradition can go in, those who have "onkutuwas" on their  
buttocks

n -oma - pushu k-oma-tako.  
& 6 woman's.hide.apron.made.of.skin 6 buttock  
and "epushus" on their buttocks.

Ose y - aandja<sup>8</sup>... Nuupashu Tuutuka Tuutenene, tawu zi e-hare<sup>9</sup> lyehingi,  
1plpn poss2 5  
We are of Nuupashu Tuutuka Tuutenene<sup>10</sup>, guarding their own place,

Chi/ongo xxxxxxx, he to otha ko ii - shenda,  
1pn 1pr braai 8 vegetable.marrows  
he is braaing vegetable marrows,

e yi ya/u/a yi li om-rongo, y- aa-mwahina, yo-Chishi na-Mpingana.  
1pa 8obj count 8 3 ten poss8 2 sibling poss8 name & name  
he found them to be ten for his siblings, for Chishi and Nampingana.

Ndee kayi nyakate/wa k-om - ntu keshe, ohayi pe - wa...  
but 8habneg 1 person each 8hab give pass  
But they are not suitable to every person, they are given to

ngu... wa va/ - wa na- yo.  
d1a 2sgpa give.birth pass with 8pn  
the one who is born with them.

Mwa kiitumba, mu pe - w - e po, k-oo-yene yawo  
2plpa sit.down 2pl give pass subj 2a owner their2  
You are sitting to be given by their owners

mbo ye yi... ye yi nunin-wa.  
d2b 2pa 8obj 2pa 8obj pass

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<sup>7</sup> eenkutuwa = two projecting leather strips on the back belt of a married man as a sign that he has erected his own homestead

<sup>8</sup> "specifying the place", compare "aandjetu" etc.

<sup>9</sup> "Ehare" is a place at the entrance of a house".

<sup>10</sup> "Edhina lyomuitangelo" again".

those who are chosen for them.

Sho tu /i ngaa m-Ochaandja... ch - Amadhi/a gliyambo,  
when 1pl name poss7 name  
When we are in Ochaandja of Amadhila Iiyambo<sup>11</sup>,

Komboni Komaya...kwaadha (= ku adha) po om- ntu ta rika...  
2sg habneg reach,meet 1 person 1pr become.eaten  
Komboni Komaya<sup>12</sup>, you will not find a person being eaten,

shi/a o-fundanga ha pu po...  
except.if 9 gunpowder 9pa become.finished  
except if the gun-powder is finished.

e-mbu- e-nene e-mbungo e-nene lyootshish- lyo- lyo- lyo- lyo- e-mbungo e-nene  
5 5 big 5 hyena 5 big poss5 5 hyena 5 big

lyo... ly - oo-Noa Iiyambo.. n-oo-Nakambale  
poss5 2a name & 2a name  
The big hyena, the big hyena of the Noa Iyambos and the Nakambales

n-oo- Mbarra... mw - ene g - om -kunda gwa - Chaandja.  
& 2a name 1 headman poss1 3 village poss3 name  
And the Mbaras, the headman of Ochaandja village.

Amadhi/a ochee ngiinyaano (=ngiini ano)? Owa ti/a chike? Popya!<sup>13</sup>  
name what how 2pa become.afraid what speak  
Amadhila, what? What are you afraid of? Speak!

Ndee shi tachi ku li... nachi kw - eeth - e<sup>14</sup>.  
d7a 7pr 2sgobj eat 7obl 2sgobj leave subj  
What is eating you must leave you,

Tu li ngaa mo-Chieffi chAnkama hAnandago, haku ti/' oka-temba  
1pl just name 12 cart  
We are just in Chief Ankama of Anandago('s house), ??????

taka shi/- wa k- ee-shima, n-e-fuma lyi /i popepi n-on- djoko,  
12pr pull pass 10 turtle & 5 frog 5 near & 9 yoke  
it's being pulled by turtles, and a frog near the yoke,<sup>15</sup>

n-Iimboti a ty'on-gora k-ochi-kesho. Ankama dhimburukwa. /uchindo  
& name 1pa have 9 whip 7 wrist name  
and Iimboti with a whip in his hand. Ankama, remember. Luchindo

<sup>11</sup> "Father of the current headman"

<sup>12</sup> "Edhina lyomuitangelo"

<sup>13</sup> "Here she is talking as if Amadhila were still alive"

<sup>14</sup> "Could be said if a friend is looking on when something is troubling you, i.e. "what is attacking you must leave you or else...!"

<sup>15</sup> "This is just a way of relating the people of the area to the edhiya (Niitanda)"

IwaNawutaranachinge<sup>16</sup>, hahole kadhenukwa, yokashanda mondombe.

of bullets that you cannot duck for, of the pigeon of the well.

Ankama oha        asha        huno ka/unga<sup>17</sup> k-Enkono IyaNachiporo,  
name 1hab hit.by.shooting d17a        poss        name  
Here Ankama shoots the palm-tree of Enkono Nachiporo's place,

a f'enamo (=a        fa        e        na mo) om-kadhona, nani... osho e        na mo chinacha  
1pa become.like 1        have        1        girl        1 have  
like he's having a girlfriend there, so that is because he has got

Namadhira gEenkono. S' ootu na ka/unga k - ii -        mbamba.  
name        1plpn 1pl have god        poss 8 portable.basket.with.lid  
Namadhira Eenkono<sup>18</sup>. We have the god of the baskets,

Om - bepo tahi ti puku puku mpo. Ndee otwa        adha  
9 wind,spirit 7pr say        d16b and 1plpa reach,meet  
The strong spirit wind blowing there, and so we found

om -ntu        a thikama m-e-koro lyohe, ota ts'eengoro (=tsu een-goro).  
1 person 1pa stand.up        5 lap your5 1pr        10 knee  
a person standing in your lap and he kneels down.

Ote ku lombwele kutya, m-o-vura ho - nuuvo,  
1pr 2sgobj tell        that        9 year poss9 this.year  
He tells you that this year

itaku li- itaku li - wa...ii-lyalyaka,  
17prneg eat 17prneg eat pass 8 sorghum  
people are not going to eat sorghum,

otam lyi ike oma-hangu, nenge oma-kunde.  
2pr eat only 6 millet or        6 bean  
you will only eat millet or beans.

O- otu li m-on-dunda ha ko/ong- wa kahi na 'che<sup>19</sup> - ero, on- dundu,  
1pl        9 hut 9pa plaster,overlay pass 9neg have 7pr entrance 9 mountain  
We are in a plastered hut which doesn't have an entrance, it's a mountain,

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<sup>16</sup> "Edhina lyomuitangelo" of the grandfather of Chief Ankama, who is the owner of the house where this recording was made.

<sup>17</sup> "Normally "kalunga" means "god", but here it means a palm-tree".

<sup>18</sup> "A woman's name".

<sup>19</sup> An apostrophe has been put to represent a left out "o-". However, it is interesting to note here that in the latter part of this text there is a much higher frequency of this "o-dropping" than in any other part of the Kwambi material. Whether it should really be considered a case of "dropping" "o" or as a remnant of an earlier stage in the history of the language is not entirely clear, but compare note 2 above. The fact that it is a traditional story, probably handed down for several generations, gives some support to the latter alternative.

hunga/a/a hu uka p-om-banda,  
9pa direct.one's.course.to 9 top  
towards above

kahi na 'mw-ee/o, e-manya ly - owara, lya tung - wa ku-mw -ene.  
7neg have 3 door 5 stone poss5 only 5pa build pass 1 owner  
it doesn't have a door, it's just a stone built by the owner.

E-siku ly-Aandima, mw - ene g - om-thigururwaka/o,  
5 day name 1 leader,owner poss1 3 tradition  
The day of Aandima, leader of the tradition,

mw - ene gw - ii - menka, kayi shi ii- pe,  
1 owner poss1 8 talisman,omen 8neg 8 new  
owner of the omens, they are not new,

ii-kuru, ya tsu - wa po m-Ochaandja.  
8 old 8pa stick pass name  
they are old, they were stuck in the ground in Ochaandja,

E-pya lye... olyo ndyo lyi na... Rrindia haNdongi/i.  
5 field his/her5 5pn d5b 5 have name  
His field is that one which has Rindia Ndongili (living in it).

Omo hamu zi om - bepo mo,  
18pn 18hab 9 spirit,wind  
It's where the spirit comes from

n- om -ntu a thikama a ts'eengoro (=tsa een-goro).  
& 1 person 1pa stand.up 1pa 10 knee  
and the person standing kneeling.

On-dunda kahi na 'che - ero, e - hi... n-o-shungo h - e- manya.  
9 hut 9neg have 7 entrance 5 egg & 9 tower poss9 5 stone  
The hut doesn't have an entrance, it's an egg with a tower of stone.

E- hi ly - on-djushwa<sup>20</sup>, shaashi olya theetheneng-wa owa/a,  
5 egg poss5 9 chicken because 5pa pass just  
An egg of a chicken, because it's just made smooth,

kalyi na 'm-bu/u/u kalyi na 'che-ero.  
5neg have 9 hole 5neg have 7 entrance  
it doesn't have a hole, it doesn't have an entrance.

Ocho nda a/a ndi lyi tul - e mu.  
1sgpa want 1sg 5obj put subj d18a  
That's why I want to put it in here.

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<sup>20</sup> Chicken in the wide sense, including not just baby birds but also hens and roosters.

On-dunda kahi na 'che - ero, e -hi ly - on-djushwa.  
9 hut 9neg have 7 entrance 5 egg poss5 9 chicken  
A hut without an entrance, an egg of a chicken.<sup>21</sup>

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<sup>21</sup> “There was a hut close to Niitanda where people went carrying offerings. Because the things to be sacrificed were in baskets (iimbamba) they invented the name “Kalunga kiimbamba” to refer to the divine entity if the hut”.