

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 Mburushe¹,

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 - m² - 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...
poss5³ name & name
of Uugwanga Uutoni⁴, 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 Namshingo⁵, of Kawa Chipombo, who gives proper sex to a person until perfectly satisfied

no-k-e- gundji lya /aminina, ndee aa - ntu taa fudha naana⁶,
5 nipple 5pa press,squeeze.flat and 2 person 2pr breathe
pressing against the breast, and the people breathe

ndee taa nyanyukwa. riririririririririri,

¹ "Niitanda and Mburushe are to "edhiyas" close to each other".

² 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.

³ Referring to the "edhiya".

⁴ Father of Nuuyoma Uugwanga, one of the current inhabitants of Ochaandja.

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

⁶ "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-kutuwa⁷ 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 - aandja⁸... Nuupashu Tuutuka Tuutenene, tawu zi e-hare⁹ lyehingi,
1plpn poss2 5
We are of Nuupashu Tuutuka Tuutenene¹⁰, 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

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

⁸ "specifying the place", compare "aandjetu" etc.

⁹ "Ehare" is a place at the entrance of a house".

¹⁰ "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 Iiyambo¹¹,

Komboni Komaya...kwaadha (= ku adha) po om- ntu ta rika...
2sg habneg reach,meet 1 person 1pr become.eaten
Komboni Komaya¹², 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!¹³
name what how 2pa become.afraid what speak
Amadhila, what? What are you afraid of? Speak!

Ndee shi tachi ku li... nachi kw - eeth - e¹⁴.
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,¹⁵

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

¹¹ "Father of the current headman"

¹² "Edhina lyomuitangelo"

¹³ "Here she is talking as if Amadhila were still alive"

¹⁴ "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...!"

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

IwaNawutaranachinge¹⁶, hahole kadhenukwa, yokashanda mondombe.

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

Ankama oha asha huno ka/unga¹⁷ 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 Eenkono¹⁸. 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 'che¹⁹ - 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,

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

¹⁷ "Normally "kalunga" means "god", but here it means a palm-tree".

¹⁸ "A woman's name".

¹⁹ 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-djushwa²⁰, 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.

²⁰ 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.²¹

Fardig

²¹ “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”.