



Etalululo lyembo “Omapuko gi igalala mokupopya, mokulesha nomokunyola melaka lyOshindonga” (ISBN: 978-99945-54-29-4)

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A REVIEW OF THE BOOK “COMMON ERRORS IN SPEAKING, READING AND WRITING IN OSHINDONGA LANGUAGE”

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This paper reviews Oshindonga grammar book titled "Omapuko gi igalala mokupopya, mokulesha nokunyola mElaka lyOshindonga" (translated as "Common mistakes in speaking, reading and writing in Oshindonga language"). As the title says, the book is on Oshindonga language rules. This paper reveals that Oshindonga phonology and morphology are well presented in the present book. In addition, it discloses that the structure of a verb and the subject marker of Oshindonga are narrated effectively in this book. The paper further argues that the present book has a number of shortcomings, namely nontreatment of loanwords, uses of diphthongs that don't exist in Oshindonga orthography, uses of a hyphen in complex words, uses of the disjunctive writing system in writing Oshindonga verbs and possessive nouns, uses of twelve noun classes in Oshindonga, as well as a number of few grammatical errors. Furthermore, it posits that Oshindonga orthography is unfit, hence there are mismatches between its sound system and its alphabetical representation. Finnegan (2011) as cited in Dube (2021, p.42) supports the finding above that orthography is a writing system that aims to match an alphabet's representation of a language's sound system. Therefore, orthographies that do present a difference between spoken and written language are deemed inappropriate. Moving forward, this paper identifies teachers, and lectures as some of the potential benefits as it could serve as guide to them in teaching Oshindonga according to Bantu languages word structure. Moreover, it is useful to learners, students, editors, authors and foreigners who are interested in learning Oshindonga language grammar rules. Lastly, this paper recommends Oshindonga orthography to be reviewed, because this book is based on the present Oshindonga orthography 3. The review of Oshindonga orthography 3 will permit the gap between its spoken language and its alphabetical representation to be filled.

Keywords: *morphology, orthography, Oshindonga, phonology, Bantu languages*

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Efalomo

Embo lyoshipalanyolo “*Omapuko gi igalala mokupopya, mokulesha nomokunyola mElaka lyOshindonga*” ku-JOHANNES SHIFELA embo li li kombinga yoompango dhElaka lyOshindonga. Ngaashi naanaa oshipalanyolo shi ifatulula (ku)shoshene, embo ndika olya ngonga omapuko gi igalala mokulesha mokupopya nomokunyola mElaka lyOshindonga.

Oshinyolwa shika osha nyolwa nomalalakano gaali omanene. Elalakano lyotango, okukwatha aalangi, aadhewulwalangi naalongwa yElaka lyOshindonga opo ya kale ye na ontseyo yomuule yomutumbulilo, yomutungilo gwiitya nelongitho lyElaka lyOshindonga opo yaaha ninge omapuko mokulesha, mokulongitha elaka mokupopya nomokunyola tashi ningwa taku nkondopalekwa omutumbulilo nomunyolelo gwElaka lyOshindonga. Elalakano etiyali lyoshinyolwa shika, okugwedha ko komwaalu gomalunza mElaka lyOshindonga ngoka taga nyangwanyangwa muuyuni wonena.

Embo ndika olya thikama po miitopolwa ine iinene, mbyoka ya topolwa moontopolwa omulongo nambali. Oshitopolwa shotango osha thikama po montopolwa yimwe (ontopolwa yotango) ndjoka tayi thamuna omapuko gi igalala mokupopya nomokulesha, ngaashi okwaha ma omawindanda mondjila (oshiholelwa okuma *j/3/* epuko onga */j/* miitya “ndjoka, oondja, ondjamba” nosho wo *y/j/* epuko ngeyi */3/* miitya “ndyoka, oondya”, okutumbula *-u-* uuna a tetekelwa konkwamayulundanda (m-) nenge uuna a tulwa pokati koonkwamayulundanda (*-mun-*), okwaaha longitha Omupopyo gwaa ukilile mondjila nosho wo elongitho lyiitya epuko, okutumbula po wala iishona.

Oshitopolwa oshitiyali, osha topolwa moontopolwa ndatu (okuza pontopolwa ontiyali sigo ontine). Ontopolwa ontiyali otayi hokolola omapuko ga lundalala mokunyola momumbwalangandjo. Yimwe yomiipalanyolo iihokithi yo oyo/ogo gamwe gomomapuko gi igalala maalangi, maadhewulwalangi, maalongwa nomomusindalongo gwElaka lyOshindonga ya fatululwa kohi yontopolwa ndjika ongaashi tayi landula: okwaaha gandja oshityalonga noshikwatakanithingi shomondjila. Niitya yilwe, shoka shi shiwiki kaalangi, kaadhewulangi, kaalongwa oyendji nosho wo tashi longwa nenge tashi ithanwa oshityalonga momusindalongo gwElaka lyOshindonga okuza omimvo dhaka dhilongela nasigo onena kashi shi oshityalonga shOshindonga shi ihwa po, ihe oshipambu ashike koshityalonga, omanga shi taku ti oshikwatakanithiningi kashi shi oshikwatakanithiningi nande. Ontopolwa ontintatu, oyi li kombinga yetopolo lyiitya lyaa li mondjila, omanga ontopolwa ontine otayi hokolola ekwatelokumwe lyiitya lyaa li mondjila.

Oshitopolwa oshititatu, osha thikama po metalontseyo ndyoka lya topolwa moontopolwa ne (okuza pontopolwa ontintano sigo ontihetatu). Oshitopolwa shika otashi tutsu omuleshi kwaashoka a lesa kombinga yomapuko ga vuka mokupopya, mokulesha nomokunyola mElaka lyOshindonga.

Oshitopolwa oshitine, sho osho shahugunina osha thikama po momayamukulo ketalontseyo ngoka ga thikama po moontopolwa ne (okuza pontopolwa ontimugoyi sigo ontimulongo nambali).

Hugunina, omapuko ngoka gi igalala mokupopya, mokulesha nomokunyola ga thamunwa moshinyolwa shika oga fatululwa niiholelwa etaga kolekwa nomalunza ngoka taga adhika pehulilo lyembo ndika.

Omipondo dhembo

Oshikalimo shembo ndika osha nyolwa melandulathano. Omafupipiko nosho wo oo-akolonime dha holoka moshinyolwa shika odha sholondondekwa petameko lyoshinyolwa shika. Iitya wo mbi tayi dhana onkandangala moshinyolwa shika oya fatululwa wo petameko lyoshinyolwa osho tuu shika. Omapuko taga holoka moontopolwa adhihe moshinyolwa shika oga kolekwa wo nomalunza.



Ofonolohi nomofolohi yOshindonga oya fatululwa nawa membo ndika. Shika osha ningwa, oshoka ofonolohi nomofolohi ekuvu nela. Niitya yilwe ofonolohi nomofolohi ohayi ilongwa oshita, ano ihaku vulu ku ilongwa ofonolohi oyo ayike itaku ilongwa omofolohi, ko ihaku vulu oku ilongwa omofolohi oyo ayike itaku ilongwa ofonolohi.

Oshinyolwa shika mokufatulula oshityalonga koho yoshitopolwa II montopolwa ontiyali omunyoli okwe shi fatulula naanaa pamikalo mbali: pawudhindoli welaka, ano pamutungilo gwoshitya momalaka gwOshimbantu nosho wo pamunyolelo gwElaka lyOshindonga. Pamukalo gotango oshityalonga osha nyolelelwa kumwe, opo uudhindoli welaka wu longe momusinda wago (ano ku vongokononwe oshityalonga pamutungilo gwoshitya momalaka gwOshimbantu) nonande omunyolelo gwElaka lyOshindonga itashi gu pitike. Pawudhindoli welaka omunyoli gwembo ndika okwe shi fatulula naanaa ngaashi hashi popiwa uutungithi wu li kumwe (shoka tatu ti *conjunctive writing system*), opo uudhindoli welaka wu longe momusinda wago, ano ku wapwe ku vongokononwa oshitya pamutungilo gwoshitya momalaka gwOshimbantu ngaashi naanaa Cole (1975) aholoka muShikesho (2021, ep.12) ta kumagidha kutya omalaka gOshimbantu naga nongononwe taku landulwa omutalelelo gwomutungilo gwoshitya momalaka gwOshimbantu.

Nokuli otaku hokololwa kuShikesho naJoseph (2020, ep.26) kutya Oshikwanyama shomo Angola ohashi longitha omukalo nguka gwokunyolela kumwe uutungithi woshityalonga. Ondi wete omalaka galwe gOshimbantu ngaashi Oshindonga otashi vulu okutungila ko kOshikwanyama shomo-Angola mokutameka okulongitha omukalo nguka gwokunyolelela kumwe uutungithi woshityalonga.

Kombinga onkwawo omukalo gwokunyola uutungithi woshitya wa topoka (shono taku ti *disjunctive writing system*) ogwa longithwa opo ku ulikwe nkene oshityalonga hashi nyolwa pamushangelo gwOshindonga nosho wo oku shi vongokonona pawutungithi washo.

Montopolwa oyo tuu ndjika omwa gandjwa efatululo lyomondjila lyoshityalonga nosha kolekwa wo nomalunza. Konima yefatululo oshityalonga osha vongokononwa etaku kolekwa niiholelwa, ngaashi oshitya "*otashili/otashi li*" pepandja etimilongondatu nomugoyi (39) nosha kolekwa ngeyi: "*otashi*" oshitetekelikota shoshityalonga, omanga "*li*" ekota lyoshityalonga. Oshityalonga shoka osha nyolwa shi li kumwe, opo uudhindoli welaka wu longe momusinda wago nonande omunyolelo gwElaka lyOshindonga itagu shi pitike. Mokukoleka kutya oshitya shoka oshityalonga oshitetekelikota shoshityalonga shoka osha tandwa ngeyi: *o-* okatungithi ketindo, *-ta-* okatungithi kethimbo, *-shi-* oshikwatakanithiningi. Shika osha kolekwa kuMbenzi (2008, ep.45) nosho wo Ileni, Sakaria naPetrus (2021, ep.9) kutya oshityalonga osha tungwa po kootungithi mbu: okatungithi kezimino/okitungithi ketindo, okitungithi kethimbo, oshikwatakanithiningi, oshikwatakanithiningwa (uuna shi li po) nekota lyoshityalonga.

Natango otatu pula komeho nomutungilo gwoshityalonga. Okitungithi kezimino nosho wo okitungithi ketindo ihawu holoka mo moshityalonga oshita. Shino otashi ti ngiini nduno? Shika otashi ti ashike okitungithi kezimino nokitungithi ketindo ihawu holoka moshityalonga oshita na okitungithi kezimino ohaka vulu okupingenwa po kokitungithi ketindo nenge okitungithi ketindo taka pingwenwa po kokitungithi kezimino ngaashi naanaa Uushona (2019, ep.84) teshi hokolola kutya okitungithi kezimino (*o-*) otaka vulu ku shendjelwa metindo etaka pingwenwa po nokitungithi ketindo (*i-*).

Eyooloko ekwawo oli li mpaka kutya moshityalonga otamu vulu okuholoka oshikwatakanithiningi nenge oshikwatakanithiningi noshikwatakanithiningwa oshita. Shi ikolela koshikalimo shoshityalonga membo ndika otaku vulu nduno okulekwa nokutiwa kutya oshityalonga osha tungwa



po kuutungithigona mbu: okatungithi kezimino/okitungithi ketindo, okatungithi kethimbo, oshikwatakanithiningi, (noshikwatakanithiningwa). Mompito ndjika oshikwatakanithiningwa osha tulwa miikondekitho, oshoka otashi vulu ku kala inashi holoka mo moshityalonga. Uuna uutungithigona mboka wa tulwa kumwe ohawu tu pe nduno uutungithi uyali uunene wo owo: oshitetekeli nekota.

Oshinyolwa osho tuu shika osha fatulula nokuthamuna mondjila oshikwatakanithiningi niiholwelwa oyindji kwa longithwa omalunza. Embo ndika otali hokolola kutya uutungithi/uumofema wo ondodhwa miitekelikota yiityalonga tayi landula iikwatakanithiningi: otatu, itashi okutumbula po wala iishona. Shika osha kolekwa wo kaanyoli ngaashi Mbenzi (2008, ep.45) nosho wo Ileni, Sakaria naPetrus (2021, ep.9) kutya -tu nosho wo -shi miitekelikota yoshityalonga otatu na itashi iikwatakanithiningi. Osha yela kutya moshikwatakanithiningi moompito dhimwe ezimba lyomuningi omo hali kala ngaashi moshiholelwa shika: *Oshikombo itashi li omwiidhi. Shi* yomoshikwatakanithiningi oyo ngaa -shi- yomomuningi. Nonando oongawo aanyoli ngaashi Hasheela, Amakali, Namwandi (1985) nosho wo Oshindonga Curriculum Committee (2013) itaya tsu kumwe naashoka. Aanyoli mboka otaya tumbula kutya otatu, itashi iikwatakanithiningi. Shika osha hala kutya aanyoli mbaka oya hala kutya kayi shi iitetekelikota yoshityalonga ngaashi tashi hokololwa koshinyolwa shika. Tashi hokitha osho shoka kutya uutungithi ota- nosho wo ita- otawu adhika moongundutyadhina adhihe na itawu vulu okukala uutopolwa woshikwatakanithiningi, oshoka inawu yama komuningi. Shika otashi ulike kutya opwa pumbwa okuningwa omahitululokonakono gomuule pu yelekwe.

Oshinyolwa shika osha ulika nokugandja wo eyooloko pokati kokatungithi noshitya, Membo ndika "otatu, otashi" otayi ithanwa uutungithi, omanga "otatupopi/otatu popi, itashiguli/itashi gu li" otayi ithanwa iitya ngaashi naanaa tashi kolekwa kuMbenzi (2008) kutya otatu na itashi uutungithi; yo otatupopi/otatu popi na itashiguli/itashi gu li iitya. Tirronen (1965) okweshi koleke wo kutya iikwatakanithiningi iikwatakanithiningwa kayi shi iitya nonando hayi nyolwa yi ikalela. Aanyoli ngaashi Hasheela, Amakali naNamwandi (1985) nosho wo Oshindonga Curriculum Committee (2013) miinyolwa yawo iikwatakanithiningi iikwatakanithiningwa otaye yi ithana iitya.

Moshinyolwashika omo tuu muka omu na wo omadhewo ngoka taga lalakanene okututsa omuleshi koshikalimo shoshinyolwa shika. Omadhewo ngoka oga ngundupikwa wo shi ikolelela koontopolwa dhoshikalimo. Konima omuleshi a yamukula omapulo kofi yomadhewo ngoka ota vulu nduno okukwashilipaleka omayamukulo ge nomayamukulo ngoka ga gandjwa moshinyolwa shika omogamayamukulo komadhewo.

Omawunkundi gembo

Moshinyolwa shika omwa holoka iingolotya/iihehelwatya. Nonando ongawo iihelhelwatya mbyoka inayi pangwa pawudhindoli welaka, ano inayi ndongekwa. Oshitya ngaashi "o-radio" nosho wo oshitya "oshibantu" oyo yimwe yomiingolotya tayi holoka moshinyolwa shika inayi pangwa pawudhindoli welaka. Eholoko lyokagwedhwa r/r/ moshitya oradio otashi ulike kutya oshitya shoka inashi enda koshidhinditho shi pangwe pawudhindoli wElaka lyOshindonga, oshoka mElaka lyOshindonga kamu na r/r/. Okagwedhwa r/r/ moshitya o-radio oke na ku pingenwa po nokagwedhwa l/l/ ngaashi naanaa taka holoka momutumbulilo nosho wo momushangelo gwOshindonga. Shika osha kolekwa wo kUushona (2019, ep.103) kutya uuna oshitya tashi etwa melaka lyontumba oshi na oku iyutha komunyolelo gwelaka ndyoka (uuyitumbuli nuugwedhwa). Omunyoli oye tuu ngoka okwa tsikile ta hokolola kutya okagwedhwa r/r/ oke na ku pingenwapo na l/l/ yi tse kumwe nomunyolelo gwElaka lyOshiwambo. Oshiwambo kashi na omunyolelo onkene uuna taku tumbulwa Oshiwambo okwa dhiladhilwa Oshindonga nOshikwanyama oshoka odho oonyapilaka dhomoonyapilaka omulongo nambali dhOshiwambo (Oshindonga, Oshikwanyama,



Oshikwambi, Oshingandjela, Oshimbalantu, Oshikolonkadhi, Oshikwaluudhi, Oshivale, Oshikafima, Oshindombodhola nOshiwunda) dhi na omishangelo, ano dha sitandandayiswa. Osha yela nduno kutya mompito ndjika otaku vulu ku tiwe okanyolo *r/r/* ohaka pingenwa po ko *l//l* mElaka lyOshindonga noshitya shoka otashi nyolwa nduno ngeyi: *oladiyo*, ihe ha *o-radio*.

Kombinga onkwawo, moshitya “Oshibantu” ondanda “-b-“ oya holoka mo ongonkwayimwendanda. MElaka lyOshindonga ondanda “b” ihayi holoka mo ongonkwayimwendanda, (kake le petameko lyomahehelwadhina ngaashi Bendjamen) ihe ohayi holoka mo wala ongonkwambalindanda (ngaashi “[-]mb-“) nosho wo ongonkwandatudanda (ngaashi [-]mbw-), onkene moshitya shoka omu na ku homekwa onkwamayulundanda *-m-* pokati kokayitumbuli *-i-* nondanda *-b-* shi nyolwe ngeyi: *Oshimbantu*. Ondi wete osha simana ominyolelo dhomalaka gwOshimbantu mwa kwatelwa omunyolelo gwElaka lyOshindonga gu talululwe, opo wo omahehelwadhina ga kale ga pangwa pawudhindoli wElaka lyOshindonga. Niitya yilwe, iitya ayihe yi kale hayi iyutha koompango dhomunyolelo gwElaka lyOshindonga.

Membo ndika omwa longithwa oondipithongo moshitya ngaashi “okaṭumbuli.” Pamunyolelo gwElaka lyOshindonga uyitumbuli uyali inawu ifa ihawu tegamekwa. Niitya yilwe mElaka lyOshindonga kamu na oondipithongo. Aluhe ohawu topolwa tamu homekwa okatatayitumbuli “y” nenge “w” mpoka okagwedhwa kehe taka opalele, ngaashi tashi kolekwa kUushona (2019, ep.103) kutya mElaka lyOshiwambo kamu na oondipithongo onkene pokati koondipithongo ohapu homekwa okatatayitumbuli *y* nosho wo okatatayitumbuli *w* okukeelela oondipithongo ndhoka kaadhi mo mElaka lyOshiwambo. Omunyoli oye tuu nguka okwe shi koleke kutya pokati koondipithongo */io/* moshitya *oradio* otapu homekwa nduno okatatayitumbuli *y* ngeyi *oladiyo*, opo ku yandwe oondipithongo ndhoka dha he mo mOshiwambo. Mompito ndjika Oshiwambo tashi hokololwa Oshindonga, ngaashi nde shi yeleke metetekelo.

Moshinyolwa muka iikitakanitya oya nyolwa pamikalo mbali ngashi naanaa omunyolelo gwElaka lyOshindonga tagu utha. Gumwe gwomomikalo ndhoka mbali iikitakanithitya oya nyolwa kwa longithwa okakokithi, ngeyi *omu-li-shi-pwe-po*. Ondi wete omunyolelo gwOshindonga ogwa pumbwa okutalululwa, opo uumofema woshikitakanitya wu kale hawu nyolelwa kumwe wo uudhindoli welaka wu wape okulonga palandulathano lyokuvongokonona oshitya pamutungilo gwoshitya momalaka gwOshimbantu.

Oshinyolwa shika osha longitha omukalo gwokunyola uutungithi (woshityalonga noshityamwene) wa topoka (*disjunctive writing system*) ngoka itagu tsu kumwe nomunyolelo gwOshindonga pawudhindoli welaka nosho wo pamutumbulilo gwOshindonga, oshoka omunyolelo ogwa kalela po omutumbulilo. Shika oshe eta nduno ehaatsokumwe pokati komutumbulilo nomunyolelo gwElaka lyOshindonga. Finnegan (2021) ngaashi ta holoka muDube (2021, ep.42) ota hokolola kutya omunyolelo omukalo gwokunyola hagu longithwa oku adha etsokumwe pokati komutumbulilo nuunyolo wo alufambeta mboka we gu kalela po pakunyola. Omunyoli nguka okwa tsikile ta hokolola ta ti omalaka ngoka ominyolelo dhago itadhi tsu kumwe nomitumbulilo dhago odha talika ko kaadhi na ngushu. Shifela (2023) ota koleke wo kutya omunyolelo gwElaka lyOshindonga itagu tsu kumwe nomutumbulilo gwago, onkene otaku vulu nduno ku tiwe kutya kagu na ngushu.

Omalaka gwOshimbantu naga ethe okulundulula omishangelo dhaazayizayi nongele ominyolelo dhomalaka gwOshimbantu otadhi lalakanene okukala dhi na omakonakono gomondjila nevongokonono tali opalele, egamombinga mokulandula ominyolelo dhaazayizayi nadhi ekelwehi (Cole, 1975 ngaashi aholoka muShikesho 2020, ep.4).



Omagamombinga mokulandula ominyolelo dhaazayizayi ogo ngoka gwokulandula omunyolelo gwaazayizayi ngoka gwokunyola uutungithi woshitya wa topoka (*disjunctive writing system*), hol. *Vulika ota nuka*. Cole (1975) ngaashi a holoka muShikesho (2021, ep.12) ota shana omukalo gwokunyola uupambu woshitya wa topoka. Omukalo gwa talika ko gu li nawa nogu li mondjila gwomalaka gwOshimbantu omukalo gwokunyolela kumwe uupambu woshitya, moka uutungithi wiitetekeli nihugunini hawu nyolelwa kumwe nekota nenge nomudhi (*conjunctive writing system*), hol. *Vulika otanuka*.

Nonando oongawo shika otashi vulika shi kale sha talika ko ongeshongo enene, oshoka iinyolwa oyindji mwa kwatelwa iikwathitholongo oya nyolwa nale momukalo gwokunyola uupambu woshitya wa topoka (*disjunctive writing system*). Awe, shoka kashi na naanaa mbudhi, oshoka ngele okwi ilongekidhwa kuyele etaku nyolwa iinyolwa momukalo gwokunyolela uutungithi woshitya kumwe (*conjunctive writing system*) omukundu gwompumbwe yiinyolwa ongiikwathitholongo otagu ka kala gwa pupalekwa yo otayi ka indjipala wo monakuyiwa. Omukalo gwokunyolela uupambu woshitya kumwe (*conjunctive writing system*) otagu ka kala wo omupu okunyolwa kaalongwa, ano okutopola nokunyolela kumwe uutungithi/uupambu woshitya otashi ka kala oshipu kaalongwa oshoka otaya kala taya nyola naanaa ngaashi haya popi.

Membo muka omwa longithwa oongundutyadhina omulongo nambali. Nonando oongawo Mbenzi (2008, ep. 21), nosho wo Fivaz (1986) itaya tsu kumwe naashika notaya hokolola kutya oongundutyadhina dhOshindonga odhi li omulongo nahetatu. Shika otashi ulike wo kutya oongundutyadhina dhOshindonga inadhi yela kutya odhi li naanaa ngapi, onkene opwa pumbwa ehitululokonakono lyomuule.

Hugunina, moshinyolwa muka omu na omapuko omashona lela gomunyolelo moka iitya yimwe mbyoka ihayi nyolelwa kumwe ya nyolelwa kumwe.

Esimano lyembo ndika

Oshinyolwa shika osha simana noonkondo kaalongi yomoosikola dhongula nosho wo kaalongi yokiiputudhilolongo oshoka otashi ya longo noku ya wilika nkene ye na okulonga Elaka lyOshindonga mondjila nosho wo pawudhindoli welaka, ano pamulandu gwokuvongokonona oshitya pamutungilo gwoshitya momalaka gwOshimbantu. Aalongwa, aalongwalongi yOshindonga, aapopi yElaka lyOshindonga nosho wo aazayizayi mboka ye na ohokwe yoku ilonga Oshindonga otayi ilongo mo uukwampango wElaka lyOshindonga membo ndika. Aapukululi yiinyolwa, aanyoli, aanawinolaka, nosho wo aatolinkundana yokiifonkundaneke nomagazine otayi ilongo mo wo okutopola nokumangela kumwe iitya nuutungithi wOshindonga mondjila.

Embo ndika olya gwedha ko wo komuhanga gwiipambelenyolwa, shoka tashi kwatha aanawinolaka naanahitulululikonakono mokuninga omahitululosinasino gomuule okuhumitha komeho omalaka gwOshimbantu ngaashi naanaa Elaka lyOshiwambo ndyoka lya thigala. Oshinyolwa shika otashi pukulula wo aanyoli mba ya kala nokutopola nokunyolela kumwe iitya nuutungithi wOshindonga shahe li mondjila, opo ye yi pukulule yo ye yi nyolulule mondjila miinyolwa yawo mbyoka taya ka nyola komeho. Embo olyo tuu ndika otali pukulula wo aanyolimbo yOshindonga mboka ya kala noku ithana okatungithi oshitya, oshitetekelikota shoshityalonga oshikwatakanithiningi nosho wo ekota lyoshityalonga kutya oshityalonga opo ye yi pukulule momanyanyangidho gawo ngoka taya ka nyanyangidha komeho.

Hugunina, embo ndika otali pungula wo Elaka lyOshindonga, opo li wa pe oku ka adhika ko komapipi tage ya.



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