

ABISAI KANDONGO

Recorded in Elim/Onachiku October 2002. Speaker was born in 1922, grew up in Eforafo/Ochiwarongo (close to Elim), and spent some years of his youth working further south, but has spent most of his life in Elim.

Ngaye tate nee sho twa... twa putuka na - he sho twa kara pwamwe
1sgpn my/our.father when 1plpa 1plpa grow.up with 1pn when 1plpa stay together
Me, when we grew up with my father, when we were together

mank' e ri komband'ee-vi (=kombanda h - e - vi)...
while 1 on.the.top poss9 5 earth
while he was on this earth,

okw'ooko/e/a-ndje ng'¹ee-hokoro/o lye...
1pa tell 1sgobj 5 story his/her5
he told me about the time

sho a /i om-mati. Tango m-uu- matyona we...
when 1pa 1 boy first 14 boyhood his/her14
when he was a boy. Firstly in his boyhood

okwa putuk - ira ngaa m-om - bara ha - shekuru
1pa grow.up appl 9 palace/royal.homestead poss9 uncle(mother's brother)
he grew up in the palace of his uncle

ha - Negumbo... lyaKandenge.
poss9 name
Negumbo Kandenge.

Oya ri ngaa haa lith ' een - gombe...na - shekuru ayeshe n-lipumbu.
2pa 2hab graze.animals 10 cattle with uncle(mother's brother) all2 with name
He used to look after cattle with his uncle lipumbu.

Taa topoka nee sho ya koko,
2pr part,become.separate when 2pa grow,grow.older
They go apart when they have grown up,

anuwa² oye n'ochi - pwe k-oma-guru gawo no-ke..no-k-oma-ru-mosho gawo,
2 have 7 bad.omen 6 leg their6 & 6 11 left their6
they said they have a bad omen on their legs and left hands,

¹ This is probably a contraction of “ngaa ehokororo”, where “ngaa” doesn't add any real meaning.

² “anuwa” means that the speaker has heard something being said, sometimes it is best translated as “apparently”.

oye n' ii - pwe itaa rra (=rara) 'chi-longo.
2 have 8 bad.omen 2prneg take.possession.of 7 district
they have bad omens, they cannot become kings.

Tate ta hi k-Ondonga.
my.father 1pr go name
My father goes to Ondonga,

K-oo - shekuru k-oo-Nango/o dhEenkono. Iipumbu ta hi ko-... k-Uukwanyama.
2a uncle(mother's.father) 2a name name 1pr go name
to his uncle, to Nangolo Enkono. Iipumbu goes to Uukwanyama.

Tate sho a kara k-Ondonga, kwa ka ninga om - bwiti ko-/ispuhu,
My/our.father when 1pa stay name 1pa fut become 9 emigrant name
When my father was in Ondonga he became a resident of Lispuhu,

ha rongo m-een-godhi. Opuwo oku-za hono, okwe y'iike (=ya ike)...
1hab work 10 15 d17b 1pa come just
he works in the railway. OK, from there he came

a kar - e nee m-Ondonga... e-thimbo alishe. Okwa ka za mo nduno...
1 stay subj name 5 time the.whole5 1pa fut then
to stay in Ondonga all the time. Then he moved out

kwa li ku na on - dja/a.
17pa 17 have 9 famine,hunger
during a famine.

Manka ti iyaka k-Ondonga e ye k-Uukwambi,
while 1pr sneak.out name 1pa come name
While he is sneaking out from Ondonga to come to Uukwambi

kwa adha nduno om - saane om - kwawo, Alfiita lwAmkwiilongo,
1pa reach,meet then 1 (married)man 1 fellow,mate name
he then met a fellow man, Alfiita Amkwiilongo,

om - kare/' gw- aa - hongu gwa - Koivo...
1 bodyguard poss1 2 missionary poss1 name
bodyguard of the missionaries, of Koivo,

m-oku - ti, taye ende ya randura- thana.
15 forest 2pr go,walk 2pa follow recipr
in the forest, they are walking, they followed each other.

Ohe nduno e mw-eekere ochi-thima³... oshoka o-m-on - dja/a,
1pn then 1pa 1obj throw 7 because 9 famine,hunger
He then threw him oshifima, because it was famine,

oshoka on - djira himw'iike. Sigo otaa thiki nee m-Uukwambi mu.
because 9 way,road one9 only until 2pr arrive,come.to name d18a
because they follow the same way, until they arrive here in Uukwambi.

Sho ya thiki m-Uukwambi, tate okwa li e n' e-gumbo...
when 2pa arrive,come.to name my.father 1pa 1 have 5 house
When they arrived in Uukwambi, my father had a house,

e-gumbo lyo lya li m- Iiyale mpo popepi mpo.
5 house 5pn 5pa name d16b nearby d16b
the house was in Iiyale there nearby.

Okwa li nduno he ya ku-m - kwawo u uhal - e, sigo Muugo ota ti:
1pa 1hab come 1 fellow,mate 1 spend.the.day subj until name 1pr say
He used to come to a friend to spend the day, until Muugo says:

A/fiita, om - ntu ngono ano o- gwa - peni?
name 1 person d1b poss1 where
Alfiita, where does that person come from?

Aye nguka om - kwetu ngaa⁴ twi igi/i/a-thana na - he,
no d1a 1 fellow,mate 1plpa recipr with 1pn
No, this is my friend, we became friends,

twe endere ngaa on - dji/a himwe. Om -ntu te mw - iindire woo na- he
1plpa 9 way,road one9 1 person 1pr 1obj ask,request also & 1pn
we walked the same way. The person asks him also

a ka/ - e om - ka/eri ishee.
1 stay subj 1 helper,bodyguard
to be his helper.

Opuwo sho e mw - indire A/fiita...a ka chach - wa,
when 1pa 1obj ask,request name 1pa fut baptize pass
When he asked him Alfiita got baptized,

'Fiita sho a chach - wa... tate ta chach - wa wo. Alfiita a hokana,
name when 1pa baptize pass my/our.father 1pr baptize pass also name 1pa get.married
When Alfiita got baptized my father also got baptized. Alfiita got married,

³ "ochithima" is a kind of hard millet porridge. In the translation "oshifima" is used, since that Kwanyama word seems to be the normal way of referring to it for non-Oshiwambo speakers.

⁴ "nothing"

shwaa (=sho a) hokana.. ta pe - wa e-pya
when 1pa get.married 1pr give pass 5 field
when he got married he is given a field

k-om - bara ngaa⁵ ndyo...
9 palace,royal.homestead d5b
at the king's palace

lyo lya gam ' oo-... ochi-pangero p-uu-mbugantu.
5pn 5pa go.to.the.side.of 7 hospital 14 south
which was at the hospital side, the south side.

Shwaa (=sho a) ka/a m-e- pya mono...
when 1pa stay 5 field d18b
When he stayed in that field

tate na-he.. okwe m landura nduno ngaa mee-..
my/our.father & 1pn 1pa 1obj follow then
my father also then followed him

m-e-gumbo lya - m - kwawo mo omo ya putuk - ira.
5 house poss5 1 his/her.relative 18pn 18pn 2pa grow.up appl
in his relative's house where they grew up.

A zimin - wa ko-...ku - shekuru,
1pa accept,admit pass his/her.mother's.brother
He was admitted by his uncle,

shekuru okwi ithan - wa k-Uukwanyama
his/her.mother's.brother 1pa call.on pass name
his uncle was called from Uukwanyama

ohe e y - e a rar - e ochi-longo, Negumbo sho ta si.
1pn 1 come subj 1 take.possesion.of,seize subj 7 district name when 1pr die
for him to be the leader of the district, while Negumbo is dying.

Negumbo sho a si tiithana (=ta ithana) Iipumbu
name when 1pa die 1pr call.on name
When Negumbo died he is calling Iipumbu

ohe e y - e a /a/ - e ochi-/ongo,
1pn 1 come subj 1 take.possesion.of, seize subj 7 district
for him to become the leader of the district,

⁵ "nothing"

okwaaa...okwa adhikwa e li m-on - ka/o om-bwineyi h - oku-sa, ti ithana po⁶
1pa be.reached,be.met 1 9 condition 9 bad poss9 15 die 1pr call.on
he was found in a bad critical condition, he calls

n-omu-hongi.. inachi kwatha sha.. haasa (= he a sa),
1 missionary 7paneg help anything 1pn 1pa die
a missionary, it could not help, he died,

lipumbu a /a/a ochi-rongo.
name 1pa take.possession.of,seize 7 district
lipumbu became the leader of the district.

Tate e ri ngaa nduno p-oo- hA/fiita mpo.
my/our.father 1 2a name d16b
My father is at Alfiita's place there.

Okwa li om⁷ - entu om - na - mi -karo,
1pa 1 male,man 1 with 4 manner
He was a man with good behaviour,

ta tum - in - wa k-Osiminari⁸ ko...k-Ondonga.
1pr send appl pass name
he is sent to the seminar at Ondonga.

K-Ondonga sho a ka/a ko... k-Osiminali, okwa rumba ngaa
name when 1pa stay 1pa stay.temporarily.for.a.long.time
At Ondonga, when he was at the seminar, he was

na - ya - kwawo oyendji ye ri mu...mo-Namimbia mu.
with 2 his/her.friend many2 2 name d18a
with many friends who are here in Namibia.

Shw- aa piti ko e ya muno, m-ochi-rongo kutya...kutya a mona nee om-
when 1pa pass 1pa come d18a 7 district that that 1pa find,see
When he finished (school) he came back here to the district, he said he met

om-kadhona omw-aanawa e ri m- o-kombitha ha - Nakambare⁹
1 girl 1 good 1 9 kitchen poss9 name
a beautiful girl working in the kitchen of Nakambare,

om -longi gwawo, he tate ya panda - thana,

⁶ “this “po” gives the effect that there were many and he called one of them”

⁷ The prefix for noun class 1 would normally be “omw-“ before a vowel, but this is a contraction of “omlumentu”.

⁸ “Osiminali” is where people went in order to become teachers.

⁹ “Nakambare” was the name given to the Finnish missionary Martti Rautanen by the Owambos.

1 teacher their1 1pn my.father 2pa take.a.liking.to,take.pleasure.in recip
their teacher, he, father and the girl were happy with each other,

oo- tatekuru ya zimina,
2a my.uncle 2pa agree.to,consent.to
my uncles agreed

na-Martina Kadhikwa a zimina e- hokano ndyono,
& name 1pa agree.to,consent.to 5 marriage d5b
and Martin Kadhikwa gave his consent to that marriage,

e-hoko/o/o ndi lya za ko...
5 story d5a 5pa
the story which came out,

anuwa tate ote ya... a rar - e ochi-/ongo sho a hokana,
my.father 1pr come 1 take.possesion.of subj 7 district when 1pa marry
it was said that¹⁰ my father will become the leader when he has become married,

Iipumbu inaye mw - a/a anuwa oku na om - ka/o om-hineyi.
name 2paneg 1obj want 1 have 3 manner,habit 3 bad
they don't want Iipumbu, they said he has bad manners.

Shweeya (=sho e ya) muno... ocha ka nyenga - thana...
when 1pa come d18a be.difficult.for.someone recip
When he came here it was difficult

tate ohe 'm -kuruntu nee go- tango m-Uukwambi... a rong - wa,
my.father 1pn 1 older.person poss1 first name 1pa teach pass
my father was the first old person in Uukwambi who was educated,

kw-Iipumbu ote m pukurur' ii - karo mbi taya ara yi m tul - e koshi.
name 1pr 1obj give.guidance 8 manner,habit d8a 8pr want 8 1obj put subj under
he is giving Iipumbu guidance on his bad manners which are about to put him down.

He, ota kondjo n-aa - hongi sho...ya rar'o-...
1pn 1pr fight with 2 missionary when
He is fighting with missionaries when

ya pe - wa e - pitikiro muno mo-.. m-Uukwambi,
2pa give pass 5 permission d18a name
they were given permission to stay here in Uukwambi,

oku-ronga aa - ntu ee-hapu dha - Ka/unga.
15 teach 2 person 10 word poss10 God

¹⁰ "It was said that" is because of "anuwa".

to teach people the word of God.

H'aa (=he a) ninga nduno om - /ongi gw - ee-hapu dha - Ka/unga,
1pn 1pa become then 1 teacher poss1 10 word poss10 God
He then became a teacher of the word of God,

okwa ka ka/a nduno ya chuwa-thana na-Chongora,
1pa fut stay then 2pa recipr with name
he then met with Chongora,

'shoka tate ohe om - na -mi - karo... dhi dh - uu - kriste,
because my.father 1pn 1 with 4 manner d4a poss4 14 Christianity
because my father has good Christian manners,

Ipumbu okwa al'iike (=ala ike) ii-nima yu-yu- y - uu - pagani.
name 1pa want only 8 thing poss8 14 paganism
Ipumbu wants only pagan things.

Oha tidha nduno tate...
1hab chase then my.father
He then chases my father

ne- n- ee-siko/a dhi- dho - k-em-kunda te dhi teya po te dhi teya po.
& 10 school poss10 4 village 1pr 10obj break 1pr 10obj break
and he destroys the schools in the villages.

Okwa ka za nduno e-hokoro/o limwe... Ipumbu a tuma aa- ntu..
17pa fut then 5 story one5 name 1pa send 2 person
There was one story, Ipumbu sent people

ko- k-Ocheche hwiya ya ka dhipag-w - e, sho ya ka dhipag-wa,
name d17c 2 fut kill pass subj when 2 fut kill pass
to Ocheche there to be killed, when they were killed

om - hongi ta tumu nduno tate a ka ya/u/ - e em -dhimba dho.
1 missionary 1pr send then my.father 1 fut count subj 4 corpse d4b
the missionary then sends my father to go and count those corpses.

Shwee (= sho e) ke dhi ya/u/' okwa tsakaneke aa - ntu yamwe oye /i odhururu,
when 1pa fut 4obj count 1pa meet,encounter 2 person some2 2
When he counted them he met some naked people,

taa h'ando (=hi ando) ya ka ya/u/ - e em -dhimba hono.
2pr go 2 fut count subj 4 corpse d17b
perhaps going to count the corpses there.

Sho a ga/uka ko e y - e k-e-gumbo,
when 1pa come.back 1 come subj 5 house
When he came back home

Iipumbu okwa li e mw - a/a.. e mw - a/a.. e m dhipag -e.
name 1pa 1pa 1obj want 1 1obj want 1 1obj kill subj
Iipumbu wanted to kill him.

Sho e m dhipaga aa - ntu oye m ganda taa ti
when 1pa 1obj kill 2 person 2pa 1obj scold 2pr say
When he killed him people scolded him saying

“Iipumbu oto kongo ochi - pwe”.
name 2sgpr look.for 7 forbidden.thing¹¹
“Iipumbu, you are going for a forbidden thing”.

“Apete ohe e tu na muu”, ii-nima y - aa-ti/igane
name 1pn 1 1pobj have 8 thing poss8 2 red
“Apete is the one who cares for us”, the white people’s things

otayi ku /ombwe/e mpa sho ya tya.
8pr 2sgobj tell d16b
will tell you what it’s going to be like.

Eeno xxxxx okwa zimine ngaa¹² “eeno o-chi/i, ohamu uvu e-hoko/o/o ndiya haku ti,
1pa agree.to yes 9 truth 2plhab hear 5 story d5c 17hab say
He agreed saying “yes, it’s true”, do you know that story that says

oma-dhi/a ge ya g’uumb’ (=ga umba) eem - bapi/a,
6 aeroplane 6pa come 6pa throw 10 paper,letter
big aeroplanes which came throwing papers,

dhimwe een-tokere dhimwe een-tirigane,
some10 10 white some10 10 red
some are white some are red,

kwaa (=kwa li) hadhi /esh - wa k-oo-hApete haKandongo, e-thimbo e /i m-Eforafo.
17pa 10hab read pass 2a name 5 time 1
which Apete Kandongo’s people used to read, the time he is in Eforafo.

E-dhiya ngaa /imwe /i /i mpa- mpa nda va/ - e/ - wa
5 pond one5 5 d16a 1sgpa give.birth appl pass
One pond which is located where I was born,

¹¹ Tirronen (1986) also gives the explanation “unusual phenomenon which when allowed causes disaster”.

¹² “this “ngaa” is like Iipumbu is not really interested”

tate sho a zi m-oo-gwaNiiti...
my.father when 1pa 2a name
when my father left Niiti's house

okwa ka ninga e-gumbo lye p-e- shara mpo.
1pa fut make 5 house his/her5 5 place d16b
He went to build his house there.

Opuwo, inaku ka za we cha,
17paneg fut anything
OK, nothing else came out,

ii - /umbu oya ka/a ngaa nduno hayi ya kw-Iipumbu, tay-...
8 white.person 8pa stay then 8hab come name
whites then used to come to Iipumbu,

ngaashi om - hongu gumwe a li kuume ke, he ya e m kumagidh-e
like 1 missionary one1 1pa friend his/her 1hab come 1 lobj exhort subj
like one missionary who was his friend used to come and exhort him,

okwe m tidha po ta ti "aaye,
1pa lobj chase 1pr say no
he chased him away saying "no,

ngay' ongay' Iipumbu itandi.. kwate/- wa komesho k-uu - ntu,
1sgpn 1sgpn name 1sgprneg pass forward 14 person
I am Iipumbu, noone will lead me,

ongaa mwene nde chi igwan - ena". Inaku ka¹³ za we cha...
1sgpn self 1sgpa 7obj be.self-supporting 17paneg fut anything
I can handle it myself". Nothing else came out.

Iipumbu okwa ka/a ta kondjitha aa-keresti muno no-m-ee-gereka moka,
name 1pa stay 1pr fight 2 Christian d18a & 10 church d18b
Iipumbu was fighting against Christians even in those churches,

tate okwa mwena ngaa¹⁴. Opuwo oku-za mpono,
my.father 1pa become.quiet 15 d16b
my father was quiet. OK, from there, the whites

okwa ka za nduno oma-/aka... omi-ineyi ga zi ko...k-ii - rumbu...
17pa fut 6 tongue 6 bad 6pa 8 white.person
the whites were shouting

¹³ "this sentence would mean the same even without "ka""

¹⁴ "nothing"

tayi ti Iipumbu na fut - e
8pr say name obl pay subj
saying Iipumbu has to pay

een-dumetana dhi /i omi-longo... ne na- ntano.
10 bull 10 4 ten four4 & five10
45 bulls.

Iipumbu a tinda ta ti “aaye, ngaye kandi shi om - kurukadhi”.
name 1pa refuse 1pr say no 1sgpn 1sgneg 1 (married)woman
Iipumbu refused saying ”no, I am not a woman”.

Opuwo ochi - nima shono osho nduno hashi ka/a tashi kondj - e/ - wa,
7 thing,issue d7b 7pn 7hab stay 7pr fight appl pass
They have been fighting for that issue,

n - uu -fuko wumwe mpano
& 14 bride some14 d16a
and some girls here

mbu tawu kwat - wa wu h - e m-ee - hango dh -ochi-paagani,
d14a 14pr catch,seize pass 14 go subj 10 wedding poss10 7 paganism
who are forced into traditional weddings,

ee-hapu dha ninga ee-nene, hera¹⁵ a /andura aa- kresti m-on-ge/eka ha li po- ...
10 word 10pa become 10 big 1pa follow 2 Christian 9 church 9pa
the issue became complicated, he followed the Christians in the church which was

h - uu - pereki - gona.
poss9 14 corrugated.iron dim
made of corrugated iron.

N-aa-kwiita ye te ya dheng- e/e mo ngaa he te ya...tu umbu een-djembo.
& 2 warrior his/her2 1pr 2obj beat appl 1pr shoot 10 gun
And his warriors, he beats them in there, he is shooting guns.

Sho a ku umba on-djembo nani o-horo himwe ha...
when 1pa fut shoot 9 gun unfortunately 9 bullet one9 9pa
When he was shooting with the gun unfortunately one bullet

ha ke enda p-e - guwo lyo-... ly - om - hongu, ii-nima nduno
9pa fut go 5 dress,robe poss5 1 missionary 8 thing then
hit the missionary’s dress, things then-

po pwe ke ya n-om-ku/ukadhi gumwe

¹⁵ “hera” means that he did it for some time”

16pn 16pa fut come & 1 woman one1
there also came one woman

a za m-o- mba/a mono i iyaka e ya okoo/ama(=okw - oo/ama) mpano,
1pa 9 palace d18b 1pa escape 1pa come 15 hide.oneself d16a
from the palace to hide here,

ii-nima mbyono oyo nduno¹⁶ ya...ya ka ile¹⁷ sigo o-k-om-berewa haa-...
8 thing d8b 8pn 8pa fut until 9 office
those things went up to the office

h - aa-soomi. Sigo ii-nima mbyono tayi tum- wa nduno noko-...no-ko-Pretoria,
poss9 2 Finnish until 8 thing d8b 8pr send pass then & name
of the Finnish people, until those things are sent to Pretoria.

oyo nduno ye ke et'o- ...on-ko/onkol' Iipumbu a kuth-w - e ochi-/ongo.
8pn then 8pa fut bring 9 rapidly name 1pa take pass subj 7 district
then they caused Iipumbu to lose his district sooner.

Ngashingiino... inatu chuwa (=chi - wa) wo kutya...
now 1plpaneg know pass also that
Now we don't know

ii-nima mbino ya ka ka/a mo... tayi tu thiminike o -ya - chike...
8 thing d8a 8pa fut stay 8pr 1pobj oppress poss8 what
what these things that came to oppress us were from,

okwe ke ya nduno uu - koloni mbuno we et' oma-kakunya¹⁸...
17pa fut come then 14 colonialism d14a 14pa bring 6 soldier
then came colonialism which brought colonial soldiers,

ndee mbono se katu wu chi mboo, oshoka owe y' eem - binga mbali.
but d14b 1plpn 1plneg 14obj know d14b because 14pa come 10 aspect,side two10
but we don't know a great deal about it because it came with two faces.

Mpa taku ti...aaye, o-...aa- ntu oye et' uu - koloni,
d16a 17pr say no 2 person 2pa bring 14 colonialism
Some say "no, they brought colonialism",

ngaashi ndu uva e-hoko/o/o limwe tali ti aa-soomi oyo ye et' uu - koroni,
like 1sgpa hear 5 story one5 5pr say 2 Finnish 2pn 2pa bring 14 colonialism
like I heard a story saying that the Finnish are the ones that brought colonialism,

¹⁶ ""nduno" doesn't mean anything here"

¹⁷ "the same as "hile""

¹⁸ ""omakakunya" is mainly used about the soldiers from South africa, not about soldiers generally"

ndere onde ya gand - ere te ti...
but 1sgpa 2obj scold appl 1sgpr say
but I corrected them saying that

aa-soomi otwa /esha oma-mbo gawo taga ti...
2 Finnish 1plpa read 6 book their6 6pr say
The Finnish, we read their books saying

“s’ inatu end-e/a ii-nima y - uu - yuni weni,
1plpn 1plpaneg go appl 8 thing poss8 14 world your14
“we didn’t come for this world’s affairs,

otwe end-e/a tu mu long - e ee-hapu dha - Ka/unga dh - e - hupitho, n-om-bi/i,
1plpa go appl 1pl 2pobj teach subj 10 word poss10 God poss10 5 salvation& 9 peace
we came to teach you the words of God of salvation, and peace,

mu kal - e mu n’ om-biri, Ka/unga okwa a/a aa - ntu ya ka/ - e ye n’ om- bi/i”.
2pl stay subj 2pl have 9 peace God 1pa want 2 person 2 stay subj 2 have 9 peace
for you to have peace, God wants people to have peace”.

Ya, ngiika... inaku ka ya we... chimwe chiiri, aa -ntu
perhaps 17paneg fut come one7 another7 2 person
Perhaps...nothing different came after this, people

oya ka z’iike muka ya ka kong - e e - manguruko lyawo ho.
2pa fut d18a 2 fut search.for subj 5 independence their5 d17b
went out of here to search for their independence there.

Yamwe oya zi ko ngaa tuu yu uvite nawa, ndee yamwe oya za ko ya puka,
some2 2pa 2 feel good but some2 2pa 2pa be.in.the.wrong
Some came back feeling good, but some came back being wrong,

taa ti kaku na Karunga. Ii-nima mbyono ya tya ngaano taa ti
2pr say 17neg have God 8 thing d8b like.that 2pr say
they say that God doesn’t exist. These things that they are saying

kaku na Ka/unga, katu chi kutya... oya ka nuka...
17neg have God 1plneg know that 2pa fut jump
God doesn’t exist, we don’t know... they ignored

e - raka ndi twa pe - wa k-aa-soomi, ngiika oya dhi/adhira kutya...
5 message,tongue d5a 1plpa give pass 2 Finnish maybe 2pa think that
the word we were given by the Finnish, maybe they thought that

Ka/unga sho a shang-wa m-om-biimbeli, kutya Ka/unga ohiike (=ohe ike),
God write pass 9 Bible that God 1pn only
God, as it was written in the Bible, God is the only one,

a nyenga aa-Israeli,
1pa 2 Israel
he was more powerful than the Israelites,

ya li haa yono taa hangana n -aa-pagaani,
2pa 2hab sin 2pr form.an.alliance,become.associated with 2 pagan
they used to sin interacting with the pagans,

nde/e ohe ya yono po, ndee nge kwa ka za gumwe ta galikana,
but 1hab 2obj destroy but if 17pa fut one1 1pr pray
but he destroys them, but if one came praying

ohe ya p'ochi-¹⁹ ohe ya sir'o-henda ndee sigo ochi-gwana..
1hab 2obj 9 mercy unti 7 nation
He shows mercy to them until the nation

ashi tungu/u/ - wa natango,
7pr reconstruct pass again
is built up again,

ndee na - se ocho tu /i.
and & 1plpn 1pl
and we are also the same now.

Ngashingiino sho tu undirir-wa ochi- vu chi thiki/i/e mpano mu chi wete,
now 1pl pass 7 disease 7 come.too.near d16a 2pl 7obj see
Now as a disease this difficult is poured on us as you can see,

otam ti oche ya k-ochee?
2plpr say 7pa come what
what do you think it came for?

Oche ya anuwaa... ngaashi haku ti ndokotora ota h'a ka tal - e
7pa come as 17hab say doctor 1pr go 1 fut look.at subj
It came as it is said, a doctor will go to look at

e-gu/u sho lya ziyakana²⁰ ... k-om - kithi gu li ko.
5 sky 5pa 3 disease 3
the sky clouded with a disease that is there.

¹⁹ Interruption

²⁰ "This word can be used when there are rain-clouds coming in covering the sky"

Om -kithi nguno kagu shi e - ziya/a/o e - geero.
3 disease d3a 3neg 5 dispiritment 5 punishment
This disease is not a dispiritment, it is a punishment.

Ano ngaashingiino tweeni (=tu h - eni) ke- k-een-go/o tu garikan-eni
now 1pl go imppl 10 knee 1 pray imppl
Now then let's just kneel down and pray,

pamwe achi shu/u ngaa²¹, oshoka Karunga ke eth' oyana,
maybe 7pr come.to.an.end because God 1habneg leave
maybe it will come to an end , because God doesn't leave his children,

na-he mwene ocho ha popi... kutya "ng'ootam garikana- ndje,
& 1pn himself 1hab speak that if 2plpr pray 1sgobj
even he says it that "if you pray to me,

ocho ngaa²² ndi na oku - mu - ning -ira".
1 have 15 2pobj do appl
I will do it for you".

Ngashingiino ng'ootam hi k-een-goro, Ka/unga ote ke mu kwatha,
now if 2plpr go 10 knee God 1pr fut 2pobj help
If you kneel down now God will help you

k-oma-siku go - komesho nge tamw -iitaa/e.
6 day poss6 in.the.future if 2plpr believe
in the future if you believe in him.

Ndee ng'oomu li ngaa²³ m-uu-pagaani natango tam dhini Ka/unga,
but if 2pl 14 paganism again 2plpr disregard,underestimate God
But if you are mingling in paganism again underestimating God

omu ri owa/a p-e-sha/a ly - aa-Israe/i sho ya li haa...haa ning-wa.
2pl 5 place poss5 2 Israelite 2pa 2hab 2hab do pass
the same will happen to you as happened to the Israelites.

Ondama he-... O-o-on - djara h -een-dama ha li huno... okwa li nduno...
9 hunger,famine poss9 10 dam 9pa d17a 17pa
The famine of the dams which was here,

aa- ntu ya pe - wa.. yu up - e een-dama.
2 person 2pa give pass 2 dig subj 10 dam
people were asked to dig dams.

²¹ "This "ngaa" means you are not certain when it's together with "pamwe" like this"

²² "This "ngaa" doesn't add meaning"

²³ "Not much meaning"

No-m-Uukwanyama omo ngaa muupwa (=mwa up - wa) tango een-dama,
& name 18pn 18pa dig pass first 10 dam
They started first digging in Uukwanyama,

aa-ntu ya pe - wa oma-sira, opo yu up - e. S' aa-kwambi...
2 person 2pa give pass 6 flour so.that 2 dig subj 1plpn 2 Kwambi
they were given flour to dig. We Kwambis

inatu pe -wa naana oku-up' een-dama unene.
1plpa give pass really 15 dig 10 dam very.much
weren't really asked to dig dams that much.

Twa li ngaa twa pe - wa himwe himwe hahi monikwa hwiya k-Ongo/o hwi,
1plpa 1plpa give pass one9 one9 9hab be.found,be.seen d17c name d17c
We were only given to dig one which is now to be found at Ongolo there.

aa-ntu sho yu upu on-dama, sho otaa zi po
2 person when 2pa dig 9 dam when 2pr
when the people finished digging the dam

taa ka awara uu-sira,
2pr fut get.one's share.of.provisions 14 flour
they went to be given flour in return,

ine chuwa (chi - wa) oma-kopi gangapi.
1sgpaneg know pass 6 cup how.many6
I never heard how many cups (of flour).

Ya...shi che ke ya... m-uu - yuni w - Omhongaaho...
7pa fut come 14 era,world poss14 name
When it came into the era of Omhongaaho

okwe ke ya... ng ' om -ntu e n' oma-gonga g- ochi-wambo
when,if 1 person 1 have 6 assegai poss6 7 Owambo
when a person had Owambo assegais

n- uu-tati wa-nangongo²⁴, ya...n- ee - nyoka, n-eemw-aanga,
& 14 poss14 & 10 & 4
and bows&arrows and "eenyoka" and "eemwanga"²⁵,

²⁴ This "wanangongo" is to clarify that he is talking about bows and arrows, since "uutati" in itself can also be referring to guns.

²⁵ These are strings of pearls worn by women. "The difference between "eenyoka" and "eemwanga" is that "eenyoka" are made of snail shells from the river and are worn around the neck, but "eemwanga" are made from ostrich shells and are worn around the waist".

n-eem - ba n-oma-sipa g- een-djamba.
& 10 large.white.shell & 6 bone poss6 10 elephant
and “eemba” and elephant bones,

He ya ngaa p-om - hong’ a li mpaa
1hab come 1 missionary 1pa d16a
he/she comes to the missionary who was here

he ta pe - wa uu- sira.
1pn 1pr give pass 14 flour
and he is given flour.

Nande e-kutu ly - uu- si/a xxx om - hong’ ng’ okwe lyi panda.
5 bag poss5 14 flour 1 missionary if 1pa 5obj take.a.liking.to
Or a bag of flour if he is happy with it.

Iya, ii-nima mbyono... oya li nduno haa yi tumu k-oma - vi gawo,
8 thing d8b 2pa 2hab 8obj send 6 country their6
They used to send this to their countries,

om-soomi okwaa (=okwa ha) na - yo.
1 Finnish 1pa go with 8pn
the Finnish man went with them.

Ya...shino okwa li inandi chi - wa nawa,
d7a 17pa 1sgpaneg know pass well
What I never heard well,

een-kutuwa²⁶.. kandi chi ng’ oodh’iire²⁷ po ngaa een-kutuwa... n-oma-pushu²⁸.
10 1sgneg know whether 10pa 10 & 6
the “eenkutuwa”, whether they came to the missionaries, and the “omapushu”.

Ndee achi vu/ika ngaa na-go g’iire oshwiike (=ocho ike) nda /i om-nona.
but 7pr be.possible & 6pn 6pa just 1sgpa 1 child
But it’s possible that they were also brought, it’s just that I was a child.

Iyaa...ko oka - pereki ngaa ka ri ko ho,
12 corrugated.iron.sheet 12pa d17b
It was only a room made out of corrugated iron which was there

o-vura h - oka - pereki.
9 year poss9 12 corrugated.iron.sheet

²⁶ “Eenkutuwa” are two projecting leather strips on the back of the belt of a married man as a sign that he has erected his own homestead.

²⁷ “odha ire” = “odha hire”

²⁸ “Omapushu” are women’s hind aprons, made of skin.

in the year of corrugated iron.

Kwa li nduno ha- uu-si/a om - hongi ohe wu mono ngaa hawu ya no...
14 flour 1 missionary 1hab 14obj 14hab come
The flour is brought to the missionary

n-ochi - rumbu hachi zi k-Outjo haku ti Omboroma,
with 7 white.person 7hab name 17hab say name
with a white man from Outjo called Omboroma,

hache et- shi na o-furasha... h - ee-shako tahe²⁹ eta pw- Ee/im.
7 have 9 load poss9 10 sack 9pr bring name
who had many many bags, which he brings to Elim.

He 'm- hongi tu upitha aa - ntu, n - ii-/onga ye mbyo y - oku-/anda.
1pn 1 missionary 1pr save 2 person with 8 work his/her8 d8b poss8 15 buy
And the missionary saves people with his work of buying and selling.

Inatu mona naan' uunene oma-tale,
1plpaneg see,find really very.much 6 lake
We never really saw many lakes (=dams),

oma-ta/e unene ogu up- wa ko..k-Uukwanyama. 'Kapereki ho.
6 lake mainly,especially 6pa dig pass name d12b
the lakes were mainly in Uukwanyama. That "okapereki".

Onda ti kutya sho twa zi k-Eforafo,
1sgpa say that when 1plpa name
I said that when we came from Eforafo

otwa hi k-e-sha/a lyi /i hwiya haku ti - wa Ochiwa/ongo.
1plpa go 5 place 5 d17c 17hab say pass name
we went to the place there called Ochiwarongo³⁰.

Ngiyaka oka-nona oka-chona ee- vul' itii dhi shi - wa.
12 child 12 small 10 year 1sgprneg 10obj know pass
By then (I was) a very young child, I don't remember the years.

Ochiwarongo mpono ochi- /ongo sho cha teka
name d16b 7 district when 7pa break(intr)
Ochiwarongo there-, when the district "broke"³¹

²⁹ "Must be a mistake to have "tahi eta", should be "tachi eta".

³⁰ Note that this is not the town of Otjiwarongo in central Namibia.

³¹ This refers to the events in connection with the arrest of king Iipumbu haChirongo by the authorities in 1932.

m-omi-rongo ndatu na-mbali, tate okwaa (=okwa li) ha ningi o-waandaha nee po...
4 ten three4 & two10 my.father 1pa 1hab do 9
in 1932 father used to lead Christian ceremonies

pw-Eerimi, ko hwiya o-kokule.
name d17c far
at Elim, but it was far.

Ota tembuka ko e y - e a kokol - e e-pya
1pr move.one's.place.of.residence 1 come subj 1 clear.a.new.field subj 5 field
Then he changes his living-quarters to come to the mahangu-field

nee li po-... /i ri nee hwiya ku - se hwiya m-om- kunda ngaa ngu.
5 d17c 1plpn d17c 3 village d3a
which is there by us, there in this village.

Hwiya kwa chig' oma- gumbo g - Eerimi hwii,
d17c 17pa be.in.a.given.direction 6 house poss6 name d17c
To there where those houses of Elim are,

g - om- kunda ngu gw - Ee/imi.
poss6 3 village d3a poss3 name
of this village of Elim.

Okwe ya ko m-omi-longo ndatu n-omugoyi.
1pa come 4 ten three & nine
He came in 1939.

Iya, ndee ngaye mwene n-oku-ka/a kwandje oku-za ke-k-e-varo
but 1sgpn self 15 stay my15 15 5 birth
But me myself from birth

onda var - w ' ike mo-twentytwo,
1sgpa give.birth pass just
I was born in 1922,

m-omi-/ongo mbali na - mbali, mo nda var - wa.
4 ten two4 & two10 18pn 1sgpa give.birth pass
1922, that's when I was born.

Ngiika ngaashingiino otii ka gwanith' ee- vu' omi-longo hetatu.
perhaps now 1sgpr fut complete 10 year 4 ten eight4
Perhaps now I'm going to be 80 years old.

Om- mati ike. Iya.
1 boy just

Just a boy.

M-om-mvo eyovi n-oma-the/e omgoyi n-omi-longo... ne na - ndatu,
3 year thousand & 6 hundred nine & 4 ten four4 & three10
In the year 1943

onda rareke m - hongi...
1sgpa say.good-bye.to.a.person 1 missionary
I told the missionary

ndi ka- ndi ka rand' ii - kutu yandje ko- k-o- stora k-Ondjondjo.
1sg fut buy 8 piece.of.clothing my8 9 store name
that I'm going to buy my clothes at the store in Ondjondjo.

Onda meneka on- gur' o-nene.
1sgpa wake.up.early 9 morning 9 big
I woke up early in the morning.

E-tango sho ali z'ondi ri k-oka - pale ka-Ndangwa hwi.
5 sun when 5pr 1sg 12 open.field,airport poss12 name d17c
When the sun rises I am at the airport of Ondangwa.

Onda adha nduno om - tete agu tono.
1sgpa reach,meet 3 row.of.people 3pr overwhelm
I found a long queue there.

Ngaa tandii (=tandi hi) po. Sho nda hi po foromana okwa tameke ta ti,
1sgpn 1sgpr go when 1sgpa go foreman 1pa start 1pr say
I go there. When I went there the foreman starts saying

“aaye m -mati ngweye wa yera tege/e/a O/ange heni m-e - tine.”
no 1voc boy 2sgpn 2sgpa become.clean wait name your9 5 Thursday
“you clean boy, wait, your Oranjemund on Thursday”.

Otwa /i tu n'o-... m-Owambo ahishe twa ninga ochi-potha kutya...
name the.whole9 1plpa do 7 revolt that
In the whole Owamboland we were striking that

k-Orange itakwiiwa (= itaku hi- wa) oku n' oma-china aga thona aa- ntu.
name 17prneg go pass 17 have 6 machine 6pr castrate 2 person
noone should go to Oranjemund, there were machines castrating people,

To hi k-e - china lwaali, ndee ito va/a we.
2sgpr go 5 machine twice and 2sgprneg reproduce,give.birth anymore
You go to the machine twice and you won't reproduce anymore.

Foromana te etha - ndje ta ti
foreman 1pr allow,release,leave 1sgobj 1pr say
The foreman let me go saying

randura ano ya-kweni mu ka za/ - e oka - hole
follow 2 other 2pl fut put.on subj 12 identification.tag
“follow the others to go and wear an identification tag

ko- m -ee-tharama”. Onda ka za/’ iike oka - hole
poss12 10 farm 1sgpa fut put.on just 12 identification.tag
of the farms”. I just went and put on the identification tag

ko - m-ee-tharama ho oho o-vu/a nda mona oka-karata ndjo.
poss12 10 farm 9pn 9pn 9 year 1sgpa get 12 card d9b
of the farms and that is the same year that I also got a card.

S’ ootatu ya k-oma-gumbo andi /ombwe/e om- hongi ta pe - ndje
1plpn 1plpr come 6 house 1sgpr tell 1 missionary 1pr give 1sgobj
We come home, I tell the missionary, he gives me

ii-maliwa yandje andi ya k-e-gumbo, ndee ndi rarek - e,
8 money my8 1sgpr 5 house 1sg say.good-bye.to.a.person subj
my money, I go home, to say good-bye to them,

p-e-thimbo lyo - k/ismes,
5 time poss5 Christmas
during Christmas time,

‘shoka okwaa (=okwa li) te ka rand’ ii - kutu y - ok/ismes.
because 17pa 1sgpr fut buy 8 piece.of.clothing poss8 Christmas
because I went to buy Christmas clothes.

Onda ka chuna ngaa te ka raa (=rara)
1sgpa fut go.back 1sgpr fut lay.down,sleep
I went back, I go and sleep

p-Ongwedhiya pu-ya - kwetu,
name 2 my/our.colleague
in Ongwediva with colleagues,

andi ka menek’ on - gu/’ o-nene noho³² tu ka /ond - e.
1sgpr fut wake.up.early 9 morning 9 big 1pl fut climb.onto subj
wake up early in the morning for us to get on the transport.

Iyaa...p-e-thimbo ndyono okwa li ku na n’³³oo-vur’ o-nene.

³² “nothing”

5 time d5b 17pa 17 have 9 rain 9 big
That time it was raining a lot.

Oma-awuto sho ge ya, inage ya ageshe oma-kambamba,
6 car when 6pa come 6paneg come all6 6 vehicle
When the cars came they didn't come all of them,

gamwe gu upa m-on-dji/a ko-...k-om-noko, ngaa nda ku upa ko.
some6 6pa remain 9 way 3 mud 1sgpn 1sgpa remain,be.left.over
some of them were stuck in the mud on the way, I was left.

Sho twe ya tu ka-...tu ka adh - e k-e-siku e - ti - tano,
as,when 1plpa 1pl fut reach subj 5 day 5 ordinal five
As we reached the fifth day

oma-kambamba oge ke ya,
6 vehicle 6pa fut come
the buses came,

s' ootatw-ii mo. Otwa hi ngaa katshuutshuuka shw' aatu ti po-...pIihongo yaVura.
1plpn 1plpr go 1plpa go when 1plpr arrive name
we get in. We went slowly but surely, when we reach Iihongo yaVura.

Iipumbu otahi ti
name 9pr say
Iipumbu³⁴ says

“aye, z - ii mo m-o-hauto rar - eni tu ra/ - eni”.
no imppl 9 car lay.down.sleep imppl 1pl lay.down,sleep imppl
“get out of the car, lay down, let's sleep here”,

Atu rara mpoo s' aatu rok- wa,
1plpr lay.down,sleep d16b 1plpn 1plpr rain-pass
We sleep there, we get rained on,

twisiiki/a (=twa isiki/a) ng' eem - bendeka.
1plpa 10 article.of.equipment
we covered ourselves with blankets³⁵ that had been given to us.

N-okuzo po tatu hi moma- mom- m-oma- lori moka.
15 1plpr go 6 lorry d18b
From there we get into those lorries.

³³ This is probably a contraction of a meaningless “nee”.

³⁴ “Iipumbu cannot be a person, maybe it is referring to the rain”.

³⁵ ““Eembendeka” refers to all the things the contract workers were given, but in this case it must be blankets”.

Sho twa ha sigo o-m-okachana³⁶
when 1plpa go until
When we went until Etosha

ii - /umbu ayi tu/a nee otayi tu u/ukire een-koshi,
8 white.person 8pr 8pr 1pobj show.to.somebody 10 lion
the white people show us lions,

shwaa- na-shw-aadhi matuka taa dhi- taa dhi soso dhadhi matuka
10pr run 2pr 10obj 2pr 10obj frighten run
when they are running they are frightening them,

atu ta/a sho adhi matuka,
1plpr watch when 10pr run
we watch them running,

kadhi chi 'ku-pungu/u/a dhi ta/ - e konima. Opuwo, s' ootwa ningina.
10neg know 15 turn 10 look subj behind OK 1plpn 1plpa set(about the sun)
they don't know how to turn and look back. OK, off we went.

Sho ngaa twa ki idhenga³⁷ mo-...mo-Namtuni mono,
as,when 1plpa take.a.certain.direction name d18b
As we came into Namutoni there,

S'otatwaawalekw' (=se otatu awalek-wa) ii-kulya nokuli.
1plpn 1plpr pass 8 food
we were given food³⁸.

Sho twa awarek-w' ii-kulya aa-mati ngaa³⁹ aa-chona ya - kwetu
as,when 1plpa pass 8 food 2 boy 2 small 2 my.colleague/friend
As we were given food, very young boys who were my colleagues,

ye /i p-oma-/u - tu g - owara ngaye ondi ri m-een-guwo.
2 6 11 body poss6 bareness,nakedness 1sgpn 1sg 10 garment
they had bare bodies, I was wearing clothes.

Atu ka thika moo- m-Egu/u lyaNanguti, ii - lumbu otayi ti "aaye,
1plpr fut reach name 8 white.person 8pr say no
When we reach Egulu lyaNanguti the white people say "no,

pit - ii mo z - ii mo mu rar - e".

³⁶ "This was an old name for Etosha".

³⁷ "This means the same as "twi idhenga"".

³⁸ ""Awalekwa" is to get something that you didn't work for".

³⁹ "nothing"

go.through.an.opening imppl imppl 2pl lay.down,sleep subj
get out, get out and rest”.

Ando osho tayi shingi mo-.. m-uu- dhigu w - o-vura ha /oka,
perhaps 8pr drive 14 difficulty poss14 9 rain 9pa rain
Maybe it's because they were driving with difficulty because it was raining,

twa /a/a ngaa. Oku-za mpono, on - gura kwacha se otatu ga /ondo,
1pa lay.down,sleep 15 d16b 9 morning 1plpn 1plpr 6obj climb.onto
we slept there. From there the next morning when the sun rose⁴⁰ we get on them,

ndee taga hi ndee taga hi,
and 6pr go and 6pr go
they go and they go,

atu kondo Ochando, atu kondo Onamatudhi, s'aatwii (se atu hi) m-Otjikoto,
1plpr pass name 1plpr pass name 1plpn 1plpr go name
we pass Ochando we pass Onamatudhi, we go to Otjikoto lake,

atw 'ii po-...p-Ochomeya. Sho ngaa twa ka adha...
1plpr go name as,when 1plpa fut reach
we go to Tsumeb. As we reached

e-shara haku ti - wa Onamtirigane, e-hauto ndi lyetu, oku-guru
5 place 17hab say pass name 5 car d5a our5 15 wheel
a place called Onamtirigane our car, the wheel

okwa hi m-om - bogo... h - ee - nyamanyama.
15pa go 9 animal-hole.in.the.ground poss9 10 African.ant-bear
got in a hole of African ant-bears.

Ya-kwetu ya ha ko- k-Ochaanda se twa /a/a mpo,
2 other 2pa go name 1plpn 1plpa lay.down,sleep d16b
The others went to Grootfontein, we lay down there,

ii - rumbu ya ti “natu z- e mo”.
8 white.person 8pa say 1plobl subj
the whites said “we must get out”.

Opuwo on- gu/a sho kwachi... okwa zi ikeee e-hauto limwe
9 morning when 17pa 5 car one5
The next morning when the sun rose there came another car

/i na oma-ngodhi tali ya li shir- e mo e-kwawo.
5 have 6 rope 5pr come 5 pull subj 5 other

⁴⁰ ““When the sun rose” is because of “kwacha””.

having big ropes, it comes to pull out the other one.

Lya shi/uka mo twa ha, s'ootwa sa no-on-dja/a⁴¹,
5pa be.pulled 1plpa go 1plpn 1plpa feel & 9 hunger
It was pulled out and we went, we were hungry,

twa ka thika ngaa⁴² moka atu pe - wa ngaa⁴³ oma-u - sira n-ee-nyama.
1plpa fut reach d18b 1plpr give pass 6 14 flour & 10 meat
we reached our destination, we are given flour and meat.

Iya opuwo on - gura, kwasha twa- twa ka/a ngaa⁴⁴ mpono
9 morning 1plpa stay d16b
Yes, the next morning when the sun rose we stayed there,

twe ya tu pe - w - e ii-/onga,
1plpa 1pl give pass subj 8 work
we were given work,

twa pe - wa po nee ii-longa tu /i ya - kwetu tu /i yane.
1plpa give pass 8 work 1pl 2 my/our.friend,colleague 1pl four2
we were four colleagues who were given work.

Atu hi p-o-thaarama h - om -ndowishi. Aa-ndowishi mbeya, aa-kuluntu mbeya,
1plpr go 9 farm poss9 1 German 2 German d2c 2 old d2c
We go to a farm belonging to a German. Those Germans, those old ones

ya li ya kwat - wa po yaa (= ya ha) ko-Bloemfonteina ko-k-o-dho/ongo.
2pa 2pa seize,arrest pass 2pa go name 9 prison
had been arrested and went to Bloemfontein to prison.

Twa adha po mwishishi⁴⁵,
1plpa reach,meet
We found a white lady

ohiike (=ohe ike) e li po ngaa n-aa-mbwe/a⁴⁶ n-aa-kwanka/a,
1pn only 1 & 2 Mbwela & 2 Bushman,San
alone with Mbwelas and Bushmen,

m-o-kombitha muno onda /ong - wa mo omw-edhi gumwe mu,
9 kitchen d18a 1sgpa teach pass 3 month one3 d18a

⁴¹ "The same as "otwa s'ondjara""

⁴² ""Nгаа" here refers to "despite all the difficulties""

⁴³ "nothing"

⁴⁴ "nothing"

⁴⁵ "This word comes from "Mrs" and was used to refer to white ladies"

⁴⁶ ""Aambwela" are originally people from a particular area in Angola, but can be used in a derogatory way about Angolans generally".

I was taught one month in that kitchen,

h' oota ti ngweye memkwetu owa pukuruka, ka/a mw - ene g - ochi-kunino,
1pn 1pr say 2sgpn 2sgpa be.set.right stay 1 master,owner poss1 7 garden
she says "you, you are literate, be the master of the garden,

oshoka omo handu upu om -/umentu gwandje kandi m na".
because 18pn 1sg hab live.on.something 1 man my1 1sg neg 1obj have
because this is where I'm surviving, I don't have my husband".

Ndaa (=nda ha) m-ochi-kunino. Mwiishishi nge ta zi po oha thigi ngaa nduno
1sgpa go 7 garden when 1pr 1hab leave.behind
I went into the garden (=I started working as master of the garden). When Mrs leaves she
leaves

ii-ketha y - ii- yimati mpono ngaye te...
8 box poss8 8 fruit d16b 1sgpn 1sgpr
the boxes of fruits there,

te pake/e nawa te pake/e nawa
1sgpr put,place nicely 1sgpr put,place nicely
I pack them nicely, I pack them nicely,

ohayi fa/ - wa ngaa⁴⁷ ko- k-oka-mentu ko...
8hab take.something.to.somewhere pass 12 man
they are delivered by a boy

k-oka- mbundu ngaa k-oka-dhimba-mntu,
12 Mbundu 12 Dhimba
a young Mbundu boy, by a Dhimba boy,

ha ka fara nee⁴⁸ k-on-dooropa,
1hab fut take.something.to.somewhere 9 town
taking them to the town,

ngaye ohe chang'iike mpono, nokuyi-...n-oku- yi - toonona.
1sgpn 1sg hab write just d16b & 15 8obj pluck.fruit
I just write there and pluck them.

Sho nee... mwiishishi ngono sho twaa (=twa ha) po,
as,when d1b as,when 1plpa go

ohe tu p'iike o-tite h - o-suuka keshe gumwe k-omw-edhi,
1hab 1pobj give only 9 bag poss9 9 sugar each one1 3 month

⁴⁷ "nothing"

⁴⁸ "nothing"

As we went there that Mrs gives us only a bag of sugar each one per month,

kapwaawarwa (=kapu awar - wa) 'nyama.
16habneg get.one's.share.of.provisions pass meat
we never receive meat.

Opwa /i pu n' ii- mati oyindji, ii-mati ngaa⁴⁹ hatu /i.
16pa 16 have 8 fruit many 8 8 fruit 1plhab eat
There were plenty of fruits, the fruits are what we eat.

Ngaye ohe ningi nee sho ii-mati mbi ii-hineyi,
1sgpn 1sghab do when 8 fruit d8a 8 bad
I normally give these bad fruits,

oyo nee handi topor - e/e aa -ntu,
8pn 1sghab distribute appl 2 person
those are the ones that I distribute to people,

s' aatu ke yi paka po yimwe- atu ningi omo- oka.
1plpn 1plpr fut 8obj cook 1plpr make 6 soup,sauce
we cook them, we make soup.

Opwe ke ya n'⁵⁰om-kwanyama gumwe e ch' oku-dhep'⁵¹
16pa fut come 1 Kwanyama one1 1 know 15
There came one Kwanyama who knows how to kill

uu-dhira a za k-Eentana, he nduno ha.. ha hi m-em - kuyu,
14 bird 1pa name 1pn 1hab go 4 fig-tree
small birds from Eenhana, he goes under fig-trees,

ta dhep' uu-dhi/a s' aatu tudha awu kang-wa. Twa- twa kutha ngaa
1pr 14 bird 1plpn1plpr pluck 14pr fry pass 1plpa take
he kills the small birds while we are plucking, they are fried. We also got

n-oma-gadhi ko... k-on-doo/opa go - thiringa n-osipenitha.
& 6 oil 9 town poss6 &
frying-oil in town for 15c.

O-dha/ate⁵² sho ha ka pwa ko...
9 when 9pa fut become.finished
When the contract was over...

⁴⁹ "nothing"

⁵⁰ This is probably a contraction of a meaningless "nee".

⁵¹ "'dhepa" is one method for killing birds"

⁵² "Odharate" normally means "fence", but the word had a wider meaning for the contract-workers.

aaye kutya-.. twa ka/a nee twa- twa kwat - itha ya-kwetu yo - p-uu - chiinda.
no that 1plpa stay 1plpa seize,arrest caus 2 other poss2 14 neighbourhood
no, we assisted in the arrest of the workers in the neighbouring farm.

Ya tura n-o - hefe mo- m-o-kamba dh - een-gombe adhi si,
2pa put 9 poison 9 camp poss10 10 cattle 10pr die
They sprayed poison in the camp of the cattle, they die,

ko taku zi oma - dhigu/u/a g - ee-nyama aye tw - eet - e/e se hatu /i,
17pn 17pr 6 big.pieces.of.meat poss6 10 meat 2pr1plobj bring appl 1plpn 1plhab eat
that's where the big pieces of meat come from that we eat,

'chi - /umbu ngwiya a ka geya kutya een-gombe dhandje adhi si.
7 white.person d1c 1pa fut become.angry that 10 cattle my10 10pr die
the white man got angry because my cattle are dying.

H'ooti ithana aa-porusi y - oo-hElia ya li po, e - kwanka/a lya li po
1pn 1pr call 2 police poss2 2a name 2pa 5 Bushman,San 5pa
He calls the policemen of Elia who were there, a big bad Bushman who was there

hali ya- hali kwata aa- ntu nayi ngi⁵³. Haku ti "Ochingengere".
5hab seize,arrest 2 person badly 17hab say
who was very good at catching people. He is called Ochingengere.

Aa-po/usi sho ye ya yo otaa mono omw-iidhi sho gwa tur-wa o-hefe,
2 police when 2pa come 2pn 2pr find,see 3 grass 3pa put pass 9 poison
When the police came they found out that the grass was sprayed with poison,

aa-mati mboo aa-Kwanyama taa kwat - wa taa hi m-o-dho/ongo.
2 boy d2b 2 Kwanyama 2pr seize,arrest pass 2pr go 9 prison
those Kwanyama boys are taken and they go to prison.

Opo otwa ka/a ngaa⁵⁴ nduno n - oo-mwishishi gwetu mpoo.
16pn 1plpa stay then with 2a our1 d16b
We stayed then with our Mrs there.

Mwishishi okwa a/a nee.. kandeeko (=kandi h - e ko) we k-Owambo,
1pa want 1sgneg go subj name
Mrs wanted me not to go back to Owamboland,

ii-fundja oyo ngaa⁵⁵ mbyo "ngaye mwiishishi andi ka ha k-o-siminari", aaye.
8 lies 8pa d8b 1sgpn 1sgpr fut go 9 no

⁵³ "This "ngi" is nothing"

⁵⁴ "nothing"

⁵⁵ "nothing"

those are just lies: “Mrs, I’m going to go to the seminary”, no.

Nani sho nde ya, onde y’ ike te rongo oma-himbiro mo, n-oka-shumba.
when 1sgpa come 1sgpa come just 1sgpr teach 6 song & 12 piano
The truth is⁵⁶ when I came I just started teaching songs and piano.

Onda ningi ike ii-wike iyali ndi iyaka po nda ha k-om - tete.
1sgpa do only 8 week two 8 1sgpa escape 1sgpa go 3 row.of.people
I only did it for two weeks, then I sneaked away and went to the queue⁵⁷.

Ya-kwetu nee mbeya ya zi k-Uuchimba taa ti “om - ntu ngu
2 other d2c 2pa 2pr say 1 person d1a
Those who came from Uushimba they say “This person

a li te mu /ongo o/w-iimbo, otwe m tsakaneka k-Ochaaanda
1pa 1sgpr 2pobj teach 11 singing 1plpa 1obj meet,encounter name
who was teaching you choir-song, we met him in Grootfontein

a ty’ oka - ho/e”.
1pa have 12 identification.tag
having an identification tag”.

M-Ochaanda nee ii - /umbu mbyo yi chi - ndje, oye tw-iithana ko tuu⁵⁸ yatano,
name 8 white.person d8b 8 know 1sgobj 2pa 1plpa call five2
In Grootfontein those whites who know me call us, five of us,

yamwe ohaa popi ochi-ndowishi yamwe ochi-ing/isa, yo otaa ti:
some2 2hab speak 7 German some2 7 English 2pn 2pr say
some are speaking German, some English, they tell us

“atu m’ p’ ii-/onga nee mba m’ shi oku - takuma”,
1plpr 2pobj give 8 work d2a 2pl know 15 speak.a.foreign.language
“we will give you work, these who speak foreign languages”

ongaye ngaa nda piith-wa ko tango. Onda rombwe/-wa oma - /aka ge /i gane,
1sgpn 1sgpn pass firstly 1sgpa tell pass 6 language,tongue 6 four6
I was the first to be called. I was spoken to in four languages,

m-e - ti - tano h’oota ti “owa rong- wa peni ochi- ochi-mbu/u?”
5 ordinal five 1pn 1pr say 2sgpa teach pass where 7 Afrikaans
in the fifth (language) he is saying “Where did you learn Afrikaans”?

“Aaye onda rong - wa ngaa mo-xxxxxxxxx Ongwediva , goet” .

⁵⁶ “”The truth is” is because of “nani””

⁵⁷ “The queue” is the line of people going to Uuchimba, i.e. Namibia south of Etosha.

⁵⁸ “nothing”

no 1sgpa teach pass name
“I learnt it in ????????????, goet”.

Iya h’oota ti, ta takum - ine nee... foromana m-ochi-ingi/isa
1pn 1pr say 1pr speak.a.foreign.language appl foreman 7 English
And he says, he speaks to the foreman in a foreign language, English,

ngaa kii chi uvite. Fo/oman’ ota ti
1sgpn 1sgneg 7obj understand foreman 1pr say
I don’t understand. The foreman says

“anuwa oto tum - in - wa kw-Aa/uwapa
apparently 2sgpr send appl pass name
“apparently you are going to be sent to Aroab

wu ka /ith - e een - zi, ndee kaku popi - wa ochi-here/o-⁵⁹
2 fut graze.animals subj 10 sheep but 17habneg speak pass 7 Herero
to look after the sheep, but there you don’t speak

ochi-wambo sigo oto zi ko”.
7 Wambo until 2sgpr
Oshiwambo until you come back.

Inda wu ka tar - e ii-kumbatha yohe noku/i ko-..
go.imp 2 fut get subj 8 luggage your8
Go get your luggage without any delay⁶⁰

k-o-sitaasi he e ke ku p - e o-teketi”, “eewa”, ‘cho nda ninga.
9 station 1pn 1 fut 2sgobj give subj 9 ticket OK 1sgpa do
from the station and he will give you a ticket”, “OK”, and I did it.

Opuwo sho nda hi k-een- zi, nda adha
OK when 1sgpa go 10 sheep 1sgpa reach,meet
OK, when I went to the sheep I found

ku n’ e-chacho oka-nona k - ochi - /umbu
17 have 5 baptism 12 child poss12 7 white.person
them having a baptism, the child of a white man

opo ka chach - wa, andii (=andi hi) m-o-kombitha onda ninga mo oma-siku gatatu
baptize pass 1sgpr go 9 kitchen 1sgpa do 6 day three6
had been baptized recently, I go into the kitchen, I stayed there three days

te paruth - w’ iike n - ii- kulya mbi yo-... ya li y - e - chacho,

⁵⁹ “Otjiherero” is just a mistake which the speaker quickly corrects.

⁶⁰ “Without any delay” is because of “nokuli”

1sgpr feed,nourish pass just with 8 food d8a 8pa poss8 5 baptism
I am just being fed the food that was for the baptism party,

nda far - wa k-o-thaa/ama. xxxxxxx
1sgpa take.something.to.somewhere pass 9 farm
then I was taken to the farm.

Nda adha ko om-entu om - kavango,
1sgpa reach,meet 1 man 1 Kavango
I found a Kavango man there

ta rongo -ndje een - zi ta rongo - ndje een - zi ta ti “p-uu - chinda
1pr teach 1sgobj 10 sheep 1pr teach 1sgobj 10 sheep 1pr say 14 neighbourhood
teaching me about sheep, he says “at the neighbours

opu na n⁶¹ ochi - lumbu shono, ohachi dhipaga aa - ntu ng’oowe eth’
16 have 7 white.person d7b 7hab kill 2 person if 2sgpa let,leave
there’s that white man, he kills people, if you let

een - zi dhi h - e m-o-kamba ndjiya, wa sa.
10 sheep 10 go subj 9 camp d7c 2sgpa die
the sheep get into that camp you are dead.

Owete- ou wete een-dumba dh - oma-manya? O-ya-kweni ya fumbik-wa.
2sg see 10 heap,pile poss10 6 stone 2 other 2pa bury pass
Do you see those heaps of stones? They are the others who were buried”.

Oha /i ngaa nduno sho nda hi ko...k-o-dha/ate ndjono ngaa nda gama hwi
when 1sgpa go 9 fence d9b 1sgpn 1sgpa go.to.the.side.of d17c
when I went to that fence⁶² heading towards there

nda ty’on-go/a te dhenge
1sgpa have 9 whip 1sgpr beat
having a whip, beating,

ndee em-tse tadhu uka hwi.
but 4 head 10pr go.to,direct.one’s.course.to d17c
but the heads are going that way.

Opuwo twa tembuka po na-chi - /umbu
1plpa move.one’s.place.of.residence & 7 white.person
Me and the white man changed

ng’ootwaa k-o-thaarama himwe hiiri,

⁶¹ This is probably a contraction of a meaningless “nee”.

⁶² Or perhaps “that job”.

9 farm one9 another9
to another farm,

twa /a/a pokati oma- siku gaali. Sho nda zi ko hono,
1plpa spend.the.night between 6 day two6 when 1sgpa d17b
we spent two nights in between. When I left from there

nde ya ndi n' o-hore⁶³ mo-Keetmanshoopa m-o-kombitha.
1sgpa come 1sg have 9 name 9 kitchen
I came to work in Keetmanshoop in a kitchen.

Mwiishishi ta ti “aaye oho takuma nawa, otapu ya
1pr say no 2sg hab speak.a.foreign.language well 16pr come
The white lady says “no, you speak foreign languages well, there will come

e - tungo lyetu ly - aa-nona yetu ly - o- skora mpo.
5 building our5 poss5 2 child our2 poss5 9 school d16b
a building which is a school for our children there.

Ndere otaku ya aa - ntu haa zi ko-Horanda
and 17pr come 2 person 2 hab name
And there will come people from Holland

taa ya oku-tunga. Oto hi k-om-berewa
2pr come 15 build 2sgpr go 9 office
coming to build. You will go to the office,

kwata om-baapi/a wu ka pe - w- e ii-/onga,
take 9 paper 2 fut give pass subj 8 work
take this piece of paper to be given work

ka ka/ - e to torok - ere aa- ntu”. Osho ngaa nda ninga.
fut stay subj 2sgpr interpret appl 2 person 1sgpa do
go and be a translator for people”. That’s what I did.

Nda ronga po eemw-edhi om -/ongo na- ndatu,
1sgpa work 4 month 3 ten & three4
I worked there for 13 months,

n- om-longo n- om - ti - ne go - m-o-kombitha.
& 3 ten & 3 ordinal four poss3 9 kitchen
and the 14th is the one in the kitchen.

Nda za ko nde ya k-Owambo. Manga andi ya m-Ochaanda,
1sgpa 1sgpa come name 1sgpr come name

⁶³ This is probably just a version of “okahore” (=identification tag).

I left and came to Owamboland. When I arrived in Grootfontein,

om - saane gumwe g - om-Lange ota rombwe/e-ndje ta ti..
1 (married)man one1 poss1 1 name 1pr tell 1sgobj 1pr say
one man from Oranjemund says

“aaye nyoko ohiike (=ohe ike) e tu thiga po hwiya k-Owambo”.
no your.mother 1pn only 1pa 1pobj leave.behind d17c name
“the only news is that your mother has passed away there in Owamboland”.

Ngaye “iyoooy”. Opuwo twe ya m-Ondonga andi mono mo
1sgpn 1plpa come name 1sgpr find,see
Me: “iyoooy”. Then we came to Ondonga, I found

om - samane gumwe... gw- om-ndonga ta... pe - ndje oka - temba
1 (married)man one1 poss1 1 Ndonga 1pr give 1sgbj 12 donkey.cart
a Ndonga man who gives me a lift with a donkey-cart,

atu ya na - he... sigo o-m-e-gumbo...
1plpr with 1pn until 5 house
I go home with him,

andi m futu e-kumbatha n-ii-thiringa iya/i n-osipenitha,
1sgpr 1obj pay 5 blanket & 8 two8 &
I pay him a blanket and 25 cents,

ta ka /and' ii - Iya k-Oka/ongo. Opuwo.
1pr fut buy 8 edible.corn name
he goes to buy millet at Okalongo.

Nda ronga ya - kwetu o/w - iimbo natango.
1sgpa teach 2 my.colleague 11 singing again
I start teaching my colleagues choir-singing again.

Ngaa te.. ngaa te chuna k-Uuchimba natango, nda ha k-om - tete...
1sgpn 1sgpr go.back again 1sgpa go 3 row.of.people
I go back to Uushimba again, I went to the queue,

nda mono ko om - tete⁶⁴ go-... g - oma - tsezi g - een- zi.
1sgpa get 3 row.of.people poss3 6 male.animal poss6 10 sheep
I was offered work consisting of looking after rams.

Oma - tsezi g - een - zi,
6 male.animal poss6 10 sheep

⁶⁴ As with “odharate” (see footnote x) the word “omtete” could have a wider meaning for the contract-workers as can be seen here.

Rams,
Kollat 25/7

onda ka/a ko ngee.. eemw-edhi om - longo na- ndatu.
1sgpa stay 4 month 3 ten & three4
I stayed there 13 months.

Oma - tsezi g - een - zi ngono... Karung' om - nene...
6 male.animal poss6 10 sheep d6b God 1 big,great
Those rams...God is great,

Onda ri ngaa sho nda hi m-ochi-gondje/o ngaa te kotha po manga,
1sgpa when 1sgpa go 7 1sgpa go.to.sleep while
?????, I go to sleep,

mank'onda kotha po oma - tsezi ag'iiyaka po. 'Kwa li ku n' om-bepo
while 1sgpa go.to.sleep 6 male.animal 6pr escape 17pa 17 have 9 wind
while I was asleep they escaped. It was windy,

oma-kondo hii ga wete hee nda li ku-konga nda li ku-konga
6 hoof 1sgneg 6obj see 1sgpa 15 search 1sgpa 15 search
I cannot see the hooves, I kept searching

sigo e-tango a/i ningine.
until 5 sun 5pr set
until the sun set.

Andii (=andi hi) m-ochi-pondoka⁶⁵ ya-kwetu taa.. eke/endje⁶⁶ n -ii-kulya aayee,
1sgpr go 7 2 other 2pr with 8 food no
I go back to the sleeping-compounds, the others comfort me with food, no

nda /a/ ' iike nda mwena on - gu/a sho kwacha te meneka mo,
1sgpa lie.down,sleep just 1sgpa become.quiet 9 morning when 1sgpr wake.up.early
I am just lying silently, the next morning when the sun rose I wake up early,

nda /i ku-konga, o-wili om-longo na-himwe
1sgpa 15 search 9 clock 3 ten & one
I kept on searching, around 11 o'clock

chi - /umbu okwa /andura- ndje m-o-kamba,
7 white.person 1pa follow 1sgobj 9 camp
the white man followed me into the camp,

n - om - kwanka/a ngu taa adha - ndje.

⁶⁵ ""Ochipondoka" is where for example soldiers in the army sleep"

⁶⁶ "He must mean "ekelekendje", which means "comfort me""

with 1 Bushman, San d1a 2pr reach, meet 1sgobj
with this bushman, they find me.

Opuwo otwe ende ko ee - kilomete mba- dhi /i ndatu, tweete (=tu wete)...
1plpa go, walk 10 kilometre 10 three10 1pl see
We walked three kilometres, we see

oma - tsezi aga kuruka gu uka m-e-si/u,
6 male.animal 6pr descend 6pa direct.one's.course.to 5 valley
the rams coming down into a valley,

pope- po-popepi n-o/u - tenda ndu ru uka ko-Marinda.
near & 11 railway d11a 11pa direct.one's.course.to name
near the railway that goes to Mariental.

Opuwo oku-za mpono... ta ti een- zi natu dhi keerer - e e dhi ya/u/ - e,
15 d16b 1pr say 10 sheep 1pobl 10obj prevent subj 1 10obj count subj
From there he says "the sheep, we must stop them, for him to count them,

shaashi ng' owe hi- ng' owe hi- ng' owe hi /ik - itha po...
because if 2sgpa if 2sgpa if 2sgpa 9obj be.eaten caus
because if you let one be eaten up

om - n - e- /ago oto ningi ee- vur'odhindji m-o-dho/ongo,
1 with 5 luck 2sgpr do 10 year many10 9 prison
the luckiest will spend many years in prison.

om - nampya wu dhipag'. Opuwo, een - zi, xxx chi - /umbu okwa ti "Stanley,
1 one.with.bad.luck 2sg kill 10 sheep 7 white.person 1pa say
the unlucky one will be killed". Ok, the sheep, the white man said "Stanley,

een- zi odha gwana.po" onda nyanyukwa,
10 sheep 10pa be.complete 1sgpa become.happy
all the sheep are there", I was happy,

"kara mpo n - een - zi"
stay d16b with 10 sheep
"remain there with the sheep".

ee-kirometa ngiika... dhi ri hetatu oku-ha k-e-gumbo, kuya k-o-faarama.
10 kilometre maybe 10 eight10 15 go 5 house 9 farm
maybe 8 kilometres from the house, from the farm.

Opuwo, ngaa nda litha een - zi dhandje, n- on-dja/a ngaa⁶⁷ handje nda ha k-e-gumbo.
1sgpn 1sgpa graze 10 sheep my10 with 9 hunger my9 1sgpa go 5 house

⁶⁷ "nothing"

I looked after my sheep with my hunger, I went home.

O-dha/ate sho ha ka pwa ko, onde ya ndi tegam'
9 fence when 9pa fut become.finished 1sgpa 1sg get.co-ordinated
At the end of the contract I went back to stand in

om - tete gwa...gwa-Johannesburg,
3 row.of.people poss3 name
the queue to go to Johannesburg,

nda toko/a ngaye ite hi we m-ee-farama.
1sgpa decide 1sgpn 1sgprneg go anymore 10 farm
I decided not to go back to the farms anymore.

Ndaa (=nda ha) ko-Johannesburga k-ee-mina.
1sgpa go name 10 mine
I went to Johannesburg to the mines.

Eemw-edhi om -longo na- hetatu. Sho dha pu ko twa za ko,
4 month 3 ten & eight4 when 4pa become.finished 1plpa
18 months. When they were up we came back,

okwa ti - wa n' aa-wambo itamw - eende we ko-Johannesburga,
17pa say pass 2plpn 2 Wambo 2plprneg go anymore name
it was said that "You Owambos, you are no longer going to Johannesburg,

ochi-gwana cheni ochi-chona, amu mana- amu pu po unene amu si po.
7 nation your7 7 small 2plpr become.finished very.much 2plpr die
your nation is very small, you are going to become finished, you are dying too much".

Opuwo n-okuzo-za ko, nde ya k-Owambo,
15 1sgpa come name
Then I left, I came to Owamboland,

k-Owambo te ningi eemw-edhi hetatu, m-Owambo...
name 1sgpr do 4 month eight4 name
I spend 8 months in Owamboland,

onda ningina natango m-om - tete andii (=andi hi)
1sgpa again 3 row.of.people
I went to join the queue again, I go

k-o-kombitha hi /i pokati ka - Maruru na-..
9 kitchen 9 between poss12 name &
to a kitchen between Omaruru and

na-Ka/f/eta n-Otjiwarongo n-Outjo.
& name & name & name
Kalkfeld and Ochiwarongo and Outjo.

Pwa li hapu la/a.. oma - temba g - aa - hong'i
16pa 16hab spend.the.night 6 ox-wagon poss6 2 missionary
This was a station for the missionary-wagons

nare m-uu - yuni wo - na/e.
in.the.past 14 world,era poss14 in.the.past
long ago.

Opo ngaa ndi /i mpoo n - om - hona gwandje nee..
1sg d16b with 1 master,boss my1
I stay there with my master,

na-mwiishishi a longa - ndje ngaa⁶⁸ n-oku-ninga ee-thewa, n-oku-ning' uu-ndjema,
& 1pa teach 1sgobj & 15 make 10 soap & 15 make 14 jam
and Mrs taught me both how to make soap and jam,

aa'ye, pwa /i p-uu-hanawa⁶⁹ le/a. Sho nda zi mpono...
no 16pa 14 good really when 1sgpa d16b
yes, it was very nice. When I left that place

onde ya ngaa ndi y - e m-Owambo e-thimbo e-shupi.
1sgpa come 1sg come subj name 5 time 5 short
I came to Owamboland for a short time.

Andii (=andi hi) m-Ondonga te kongo ndu uvite anuwa Mbowe ta rongo
1sgpr go name 1sgpr look.for 1sg hear apparently name 1pr teach
I go to Ondonga, looking for Mbowe, apparently he is teaching

aa - ntu okushing'ii-.. oku-shinga.. n-ii-hauto,
2 person 15 drive 8 car
people how to drive cars,

inii chi mona. Nda ka kong'om-...⁷⁰
1sgpaneg 7obj find,see
I didn't find it.

⁶⁸ "nothing"

⁶⁹ "This p- in "puuhanawa" is because he is referring to the place"

⁷⁰ Something interrupted.

Ndaa (=nda ha) p-om - tete.
1sgpa go 3 row.of.people no
I went to the queue.

Aaye oya ara anuwa om-ntu ngu ha /ongo m-on-ga/a-
no 2pa want apparently 1 person dla lhab work 9
Apparently they want a person who works in a-

mba ya ara... ii-ronga yo- m-on-ga/ashe
d2a 2pa want 8 work poss8 9 garage
these who want, worki in a garage,

ndaa (nda ha) po.. p-ii-/onga... m-on-ga/ashe
1sgpa go 8 work 9 garage
I went to work, in a garage

Nda tuumba oka - hore ndaa (=nda ha) m-Ochaanda...
1sgpa receive 12 identification.tag 1sgpa go name
I received work, I went to Grootfontein,

m-om-berewa ndjiya hahi /iri een-gombe m-Ochaanda, omo ngaa nda kara mo
9 office d9c 9hab cry 10 name 18pn 1sgpa stay
to that office where the bell rings in Grootfontein, that's where I was

onda ka/a nduno om - hongu sho a /ombwe/-wa k-aa-ntu aku ti
1sgpa stay 1 missionary when 1pa tell pass 2 person 17pr say
I was there. The missionary was told by people that

“om-mati nguno,
1 boy dla
“this boy

oha shik' oka-shumba, okwa rong - wa.
1hab play.a.musical.instrument 12 piano 1pa teach pass
knows how to play the piano, he's educated”.

Om - saane a tuma-ndje nguka g - om-sita, om-vange/iste, ohandi /ongo
1 (married)man 1pa send 1sgobj dla poss1 1 pastor 1 evangelist 1sg hab work
That man who was a pastor and evangelist⁷¹ sent for me, I then teach

n-o - skora h - e- chacho n- e- ko/eko mo.. m-Ochaanda,
9 school poss9 5 baptism & 5 confirmation name
those who want to be baptized and those who want to be confirmed in Grootfontein,

⁷¹ “An evangelist has less education than a priest”.

ngaa andi shik' oka-shumba mo-...
1sgpn 1sgpr play.a.musical.instrument 12 piano
and I play the piano

m-on-gereka.. o-soondaha keshe.
9 church 9 Sunday every
in church every Sunday.

Opuwo sho nda zi ko ndi y - e muno... onda thiki/e...
when 1sgpa 1sg come subj d18a 1sgpa come
When I came here, I came,

aku ti "aye hu-huka okwa a/a anuwa om-ntu...
17pr say no d17a 17pa want apparently 1 person
it is said that "here they apparently want someone

a /onga m-on-ga/ashe m-ii-hauto".
1pa work 9 garage 8 car
who has worked in a car-garage".

Aye, sho nde ya mo m -hong'i ta tuumba - ndje
when 1sgpa come 1 pastor 1pr receive 1sgobj
When I came in there the pastor welcomes me

manga ta rongo- ndje, onda kwat - wa ko - TB.
while 1pr teach 1sgobj 1sgpa take,seize pass tuberculosis
and teaches me, I contracted tuberculosis,

TB ndjono, onda ningire na - ho tii (=tahi) pang -wa...
tuberculosis d9b 1sgpa with 9pn 9pr treat pass
I had that TB for three months, it is treated,

eemw-edhi... ndatu he zi k-e-gumbo.
4 month three4 1sg hab 5 house
I come from home for three months.

Ndee sho ha pang -wa eemw-... keshe...keshe Ndesemba...
and when 9pa treat pass every every December
And after it was treated every December,

oo-Ndesemba ayeshe yatatu⁷², ohe vih - wa nee,
2a December all2 three2 1sg hab weigh pass
all three Decembers, I am weighed,

⁷² "I don't know why he is talking about the December months as if they were people"

mu-mu-mu-Ndesemba om - ti - tatu aku ti
December 3 ordinal three 17pr say
the 3rd December they say

xxx oto ya nawa”. Opuwo oku-za mpono onda kongw’iike ii-ronga yo-...
2sgpr come well 15 d16b 1sgpa look.for just 8 work
“??? you have become OK”. After that I just looked for a job

yo-Beccon cruise. Hee twa ha sigo o-hwiya ko-Kombabisa
poss8 name 1plpa go until d17c name
at Beccon cruise. We went up until there to Gobabis

konima ha - Kombabisa hwi, Smithman.
behind poss9 name d17c name
beyond Gobabis there, Smithman

Oko nee⁷³ tu ri ho atu randa oma-kombo ngano....
17pn 1pl d17b 1plpr buy 6 goat d6a
That is where we used to stay buying these goats

n-ii-kulya hatw - eet - e/ - wa ke...k-oma-hauto nee tatu randa ‘wa/a,
& 8 food 1plhab bring appl pass 6 car 1plpr buy just
and food is brought to us by cars, we just buy,

m-oku - ti k - owa/a mu n’ een- dje ee-nene n-ee-koshi nosho nosho...
15 forest poss15 just 18 have 10 scorpion 10 big & 10 lion
just in the forest where there are big scorpions and lions and so on.

Opuwo, twa za ko, twe ya m-Owambo onda randa po om-basikera.
1plpa 1plpa come name 1sgpa buy 9 bicycle
We left and came to Owamboland, I bought a bicycle.

Aa - hona yo - mo-Venduka taa ti “aaye mba mu n’ eem-basikera kal - ii po.
2 master,boss poss2 name 2pr say no d2a 2pl have 10 bicycle stay imppl
The masters in Windhoek say “no, these who have bicycles must remain.

Itamu hi k-Owambo nande, eem-basikera dhu umb - eni m-ongushe⁷⁴.
2prneg go name 10 bicycle 10obj send,throw imppl
You are not going to Owamboland at all, send the bicycles with the railway”.

Eem-basike/a otwa adha dha thika nare m-Ochaanda.
10 bicycle 1plpa reach,meet 10pa arrive already name
We found our bicycles in Grootfontein already.

⁷³ “nothing”

⁷⁴ “Ongushe” was a place like a post-office that things were sent to by railway”

Opuwo, oku-za hono nee nde ya ndi pitur'
15 17b 1sgpa come 1sg take.with.one.when.passing.by
From there I picked up

om-basike/a 'andje nde ya m-Owambo.
9 bicycle my9 1sgpa come name
my bicycle and came into Owamboland.

M-Owambo sho nde ya mo... onda adha nee...
name when 1sgpa come 1sgpa reach,meet
When I came into Owamboland I found

uu-nima 'andje wumwe wa yak - wa mo ku-m - kwetu ...
14 thing my14 some14 14pa steal pass 1 my/our.friend/colleague
some of my belongings stolen by a friend,

m-e-gumbo mo nda /i nda.. nda ka /undurukire mo ishewe.
5 house d18b 1sgpa 1sgpa 1sgpa fut change
I also⁷⁵ changed the house I used to stay in.

Andii (=andi hi) mu-m - kwetu gumwe ngaa⁷⁶ Andreas hlipumbu,
1sgpr go 1 my/our.friend/colleague one1 name
I go to stay with one friend called Andreas lipumbu

a /i a hushika m-mwamemegona, omo nee nda ka/a e-thimbo a/ishu
1pa 1pa betroth 1 cousin 18pn 1sgpa stay 5 time the.whole5
who was married to my cousin, I used to stay there all the time

mo omo nda adhikwa nee k-ii -ta mbi y - oma - kakunya.
17pn 17pn 1sgpa be.reached 8 war d8a poss8 6 (colonial)soldier
that's where the war of "omakakunya" found me (=I stayed there until the war of
"omakakunya").

li- ta y - oma - kakunya inayi mona - ndje,
8 war poss8 6 (colonial)soldier 8paneg find,see 1sgobj
The war of "omakakunya" didn't get to me,

nda kara ngaa nda... nde ya angara
1sgpa stay 1sgpa 1sgpa 8obj beware.of,look.out.for
it was like I avoided it like

nda f' inii ya ara ngii,
1sgpa become.like 1sgpa 8obj want
like I didn't like it somehow⁷⁷,

⁷⁵ ""also" because of "ichewe""

⁷⁶ "nothing"

ya, onda kal'iike om-longi 'wara g - oma - titatu n-een - djimbo, sigo...
1sgpa stay just 1 teacher only poss1 6 Wednesday & 10 song,hymn until
I just remained a teacher of Wednesday scools and songs, until

'ka - kadhona gwetu Kambundu shweeya (=sho e ya),
12 girl,daughter our1 name when 1pa come
our daughter Kambundu came,

ose ngaa yo - tango te tu urike,
1plpn poss2 first 1pr 1pobj show
we were the first to be shown (how to teach songs to people)

opuwo, ngiika... onda kal'ike om - /ong - i gw - een - djimbo
1sgpa stay just 1 teach agt poss1 10 song,hymn
I just remained a teacher of songs

n -om-/ong - i gw - aa-gundjuka, sigo oo-mpa.
& 1 teach agt poss1 2 youth until d16a
and a teacher for young people, until now.

Fardig

⁷⁷ “”somehow” because of “ngii””