

ALINA SHILONGO

Recorded in Okamule Sep 10th 2002

Speaker born 1905, grew up in Elim/Onachiku, in the royal homestead of Iipumbu yaChirongo, last king of Uukwambi. She moved to Okamule when she got married, probably mid-1920s or late 1920s.

Mo-hlipumbu¹, onda ka/a mo, omo handi le/ - wa.
name 1sgpa stay 18pn 1sg hab take.care.of,look.after pass
In Iipumbu's house, I have been there, that's where I am taken care of.

Omo le/a nda kiitumba mo-hlipumbu.
18pn really 1sgpa sit name
It's really where I have sat down, in Iipumbu's house.

Ohatu toke/wa n - Iipumbu, ngaashi twa kiitumb-eni ngiino,
1pl hab spend.evening with name like 1plpa sit 1pl like.this
We spend the evenings with Iipumbu like the way we are sitting now,

otu li n- Iipumbu. Atu walinga - thana.
1pl with name 1plpr speak.deceitfully,cheat recipr
we are with Iipumbu. We are making jokes with each other.

Ndere sho ta wa/inga - ndjee,
and when 1pr speak.deceitfully,cheat 1sgobj
And when he is joking with me,

ote tura... ochi - mbamba m-e - shisha.
1sgpr put 7 basket(with.lid) 5 granary, corn.bin
I'm putting the basket in the granary,

Ndee ote tw- ote tw - iithana ,
and 1pr 1pr 1pobj call,summon
and he is calling us

tu ke m p' ii - lya m -e-shisha, ndee o²-na-chi- mbamba.
1pl fut 1obj give 8 edible.corn³ 5 granary but with 7 basket(with.lid)
to go and give him millet from the granary, but with a basket.

Ngaa sho nda hi m- m-e - shisha mono...
1sgpn when 1sgpa go 5 granary, corn.bin d18b
When I went into that granary

¹ The "h" is just inserted because the name starts with a vowel

² This o- is the morpheme making an attribute predicative, but in this case the translation is not "and it is with a basket". It seems that this "o-" is here to avoid ambiguity, where one interpretation would have been that she was to give both "iilya" and "ochimbamba".

³ But it is obvious that it is millet in this case, "we only store mahangu in omashisha".

onda adha mo ochi-mbamba.
1sgpa reach,meet 7 basket(with.lid)
I found a basket inside.

Ocho ndi pind - e na - cho ii - lya ndi... ndi ye et - e kondje.
1sg scoop subj with 7pn 8 edible.corn 1sg 1sg 8obj bring subj outside
I can scoop that millet with it, to bring it outside.

Ndi pe Namene hi-⁴... h-Angula. Oh'aa(=ohe a)tuumb- e - ndje ii - lya mbyo
1sg give name name 1pn 1 lift.up subj 1sgobj 8 edible.corn d8b
To give it to Angula. So that she can lift that millet from me

e yi tu/ - e m-ochi-mbale. Opu na Nerenge lyIpinge.
1 8obj put subj 7 basket 16 have name
to put it in a basket. There is Nerenge Ipinge.

Ohe ta kutha po ochi-mbale e chi fa/ - e po...
1pn 1pr take,remove 7 basket 1 7obj take.something.to.somewhere subj
He is the one who is taking the basket

p-o/u - pare mpa tapu ka tul - w' ii - lya.
11 threshing-floor d16a 16pr fut put pass 8 edible.corn
to the threshing-floor where the millet is going to be put.

Ngaa sho nda hi m-e-shisha, onda adha mo ochi-mbamba,
1sgpn when 1sgpa go 5 granary 1sgpa reach,meet 7 basket
When I went into the granary I found the basket inside,

ine tameka we 'ku..tamek' ii - lya ndi yi gandj -e... ku-Nerenge,
1sgpa start 15 start 8 edible.corn 1sg 8obj give subj name
I didn't start at all starting the millet to give it to Nelenge⁵,

kutya⁶ ku-Namene. Onda kuutumb' iike m-e-shisha
name 1sgpa sit just 5 granary
I mean to Namene. I just sit in the granary

nd 'ii/ongee/a (=nda i/ongee/a) nda mwena shaashi ochi-mbamba
1sgpa calm.oneself 1sgpa become.quiet because 7 basket
calmly and quietly because

ng'oonda (=nge onda) pindi na - cho ii - lya...
if 1sgpa scoop with 7pn 8 edible.corn
if I scoop with the basket the millet

⁴ "interruption"

⁵ "Strange in Oshiwambo too"

⁶ This "kutya" is "I mean" in the sense that the speaker is correcting herself.

ayi ziya mo itayaadha(=itayi adha) ko k-om - lungu gw - e-shisha,
8pr leak 8pr reach 3 brim poss3 5 granary
will leak out, it will not reach the brim of the granary,

ndi ri mo ike nda mwena nda tya ngii.
1sg just 1sgpa become.quiet 1sgpa like.this
I'm just inside quietly like this.

Ipumbu a thikama, a tege/e/a ndi m pe- ndi gandj - e
name 1pa stand.up 1pa wait 1sg 1obj give 1sg give subj
Ipumbu is standing waiting for me to give

ii - lya ku...ku-Namene.
8 edible.corn name
millet to Namene.

Ipumbu oku /i po ike nduno ta waringa - ndje nani ano,
name 1 just then 1pr speak.deceitfully,cheat 1sgobj
Ipumbu is then just there joking at me,

Ipumbu na-Namene sho ye /i kondje h - e - shisha,
name & name when 2 outside poss9 5 granary
When Ipumbu and Namene are outside the granary

oye ri po owa/a taa yo/o ya tega ndi ya p - e ii - lya m-e- shisha,
2 just 2pr laugh 2pa wait 1sg 2obj give subj 8 edible.corn 5 granary
they are just there laughing, waiting for me to give them the millet from the granary,

ndee ngaye ii - ly' ite chi - wa ndi yi kuth - e mo
but 1sgpn 8 edible.corn 1sgprneg know pass 1sg 8obj take subj
but me, I'm unable to take the millet from the granary

ndi yi ya p - e.
1sg 8obj 2obj give subj
to give it to them.

Ipumbu nduno oku ri po ike wa/a ta gandagu/a - ndje
name then 1 just just 1pr scold.repeatedly,keep.on.scolding 1sgobj
Ipumbu is then there just keeping on scolding me

ta ti... "A/ina gandj' ii - lya m - e - shisha.
1pr say name give 8 edible.corn 5 granary, corn.bin
saying "Alina, give millet from the granary.

Omo tatu- opo tatu uha/a mpano?
18pn 1plpr 16pn 1plpr spend.one's.day d16a
Is this where we are going to spend our day?

Sho wu li mo ike m-e - shisha wa mwena?
when 2sg just 5 granary, corn.bin 2sgpa become.quiet

While you are just in the granary quietly?

Ii - lya mbyono owu na shi to yi ningi”?
8 edible.corn d8b 2sg have d7a 2sgpr 8obj do
Is there anything that you are doing to that millet”?

Ndi chi om-kwanii/wa tuu...
1 king
So he’s the king

ta gandja oma - gandambadhi,
1pr give 6 ill-tempered/crusty.words
speaking ill-tempered words angrily, is he?⁷

ngaa nda mwen’ ike nda tya ngii.
1sgpn 1sgpa become.quiet just 1sgpa like.this
I’m just quiet like this.

Okwa a/uka⁸ ike tandi zi mo inandi yi gandja.
1pa just 1sgpr 1sgpaneg 8obj give
He just suddenly saw me coming out of the granary without giving it.

H’ota (=he ota) kutha Nerenge. A z - e po peshi- p-ochi-mbale...
1pn 1pr take name 1 subj 7 basket
He takes Nelenge to get him away from the basket,

anuwa nduno shwa (=sho a) /i ta tuumba-ndje ii - ly’ inii yi gandja,
then when 1pr lift.up 1sgobj 8 edible.corn 1sgpaneg 8obj give
saying then that when he was lifting up from me didn’t I give him the millet?

Ne/enge h’ota zi po. Po otapu ya Niilya Nu/u/u, Niilya ngono,
name 1pn 1pr 16pn 16pr come name name d1b
Nelenge gets away. Niilya Nululu comes, that Niilya

ta tu/-wa m- e - shisha. M-ochi - mbamba mu- m-e - shisha mu ndi-...
1pr put pass 5 granary,corn.bin 7 basket(with.lid) 5 granary,corn.bin
is put into the granary. In the basket, in the granary...

ndi... nda adha mo.⁹ Namene ota kombadhara, a gandj -e ii - lya mesh-
name 1pr try 1 give subj 8 edible.corn
Namene¹⁰ is trying to give the millet,

a gandj -e ii - lya kondje,
1 give subj 8 edible.corn outside
to give the millet outside,

⁷ “The tag-question here is a reflection of “ndi chi””

⁸ Compare Ndonga “haluka”.

⁹ “From “mochimbamba” to here only interruptions”.

¹⁰ This is probably a mistake, and should be “Niilya”

ii - lya ayi ziya mo m-ochi - mbamb'
8 edible.corn 8pr leak 7 basket(with.lid)
the millet is leaking out of the basket,

itayaadha(= itayi adha) ko, k-om-lungu gw - e - shisha.
8prneg reach 3 brim poss3 5 granary,corn.bin
it cannot reach the brim of the granary.

Ota kombadhara ike. Ta kombadhar' iike. Okwa a/uk ' ike ta ti
1pr try just 1pr try just 1pa just 1pr say
She's just trying. She's just trying. She suddenly heard him (Iipumbu) saying:

"Nena nduno, opo atu uhara mpano Niilya
today then 16pn 1plpr spend.one's.day d16a name
Then today, is this where we are going to spend our day, Niilya,

shiito (=sho ito) tu pe ii - lya?
when 2sgprneg 1pobj give 8 edible.corn
while you are not giving us the millet?

Eh? Owu /i mo ichewe ngashi ichewe...
2sg again like again
Eh?" Are you in there again like

Alina ngwa(=ngu a) li mo ngweye na-ngweye owu /i mo ichewe wa puga/ala...
name d1a 1pa 2sgpn & 2sgpn 2 also 2sgpa be.irresolute
Alina who was inside, you, are you also in there doing nothing?

ito tu pe ii - lya? Opo atu uhara mpano?
2sgprneg 1pobj give 8 edible.corn 16pn 1plpr spend.one's.day d16a
Aren't you giving us the millet? Is this where we are going to spend our day?

Tu piilya(=pa ii - lya) s'ootatu zi po mpa. Niilya ota kombadha' iike.
1pobj give 8 edible.corn 1plpn 1plpr d16a name 1pr try just
Give us the millet, we are going away from here." Niilya is just trying,

A gandj -e ii - lya m-e - shisha,
1 give subj 8 edible.corn 5 granary,corn.bin
to give the millet from the granary,

a gandj -e ngaa¹¹ n -ochi - mbamba sho,
1 give subj with 7 basket(with.lid) d7b
to give with the same basket,

ii - lya otayi ziya mo k-e - shisha itaya adha ko...
8 edible.corn 8pr leak 5 granary,corn.bin 8prneg reach
the millet is leaking, it will not reach

¹¹ "nothing"

k-om -lungu gw - e - shisha.
3 brim poss3 5 granary, corn.bin
the brim of the granary.

Okwa a/uk' ike ta ti, Niilya na z - e mo ano m-e - shisha mo
1pa just 1pr say name obl subj 5 granary, corn.bin d18b
She just heard him saying Niilya should come out from that granary

hayo-¹² ha - po tayu uha/a mpa,
neg 16pn 2pr spend.one's.day d16a
it's not them- this is not where they will spend their day,

nani ote tu wa/ing' iike owa/a
so 1pr 1pobj speak.deceitfully, cheat just just
so he is just joking with us,

ta tara sho tatu ningi.
1pr look.at d7b 1plpr do
looking at what we are doing.

Niilya okwa ningi ngaa h'aa (=he a) zi mo m-e - shisha...
name 1pa 1pn 1pa 5 granary, corn.bin
As Niilya came out of the granary,

e ri k-om -lungu gw - e - shisha ngiino...
1 3 brim poss3 5 granary, corn.bin like.this
while at the brim of the granary like this,

on-go/a h'ootahe(=ho tahi) ende, tahi dhenge Niilya,
9 whip 9pn 9pr go 9pr beat name
the whip moves beating Niilya,

mo/washoka, oku n' uu - rayi...
because 1 have 14 silliness, foolishness
because she is foolish,

ta gandja ii - lya m-e - shisha he e chi kutya...
1pr give 8 edible.corn 5 granary, corn.bin 1pn 1 know that
giving the millet from the granary while she knows that

ii - lya m-e - shisha itaye- itaya
8 edible.corn 5 granary, corn.bin
the millet could not

k-om - /unga gw - e - shisha itaya adha ko. On-gola h'otahi dhenge
3 brim poss3 5 granary, corn.bin 8prneg reach 9 whip 9pn 9pr beat
reach the brim of the granary. The whip it whips

¹² "interruption"

Niilya ngo, Niilya h'ota dheng - wa n - on-go/a.
name d1b name 1pn 1pr beat pass with 9 whip
that Niilya, Niilya she is being beaten with a whip.

Sho a dheng-wa n -on-go/a, sho ta nuk - ire poshi,
when 1pa beat pass with 9 whip when 1pr jump appl down
After she had been beaten with a whip, when she is jumping down,

n-on-go/a ohe m landul - i/a po. "Omo/wachike...
& 9 whip 9pa 1obj follow why
the whip followed her. "Why

to kombadha/a to gandj' ii - lya m-e - shisha
2sgpr try 2sgpr give 8 edible.corn 5 granary,corn.bin
are you trying to give the millet

ng'owu chi kutya ayi ziya mo,
if 2sg know that 8pr leak
if you know that it is leaking,

ochi - mbamba ohachi ziya... omwa /i A/ina... m - kweni,
7 basket(with.lid) 7hab leak 18pa name 1 (your)mate/companion
the basket leaks, there was your friend Alina

e li mo a mwena
1 1pa become.quiet
inside quietly,

ngwee to ka kombadhara
2sgpn 2sgpr fut try
and you go trying,

o-ngwee wu n' uu-nkurungu wu vu/e wa-... w - Alina?
2sgpn 2sg have 14 skill 14 surpass poss14 name
are you the one who has more talent than Alina?

Chi - rayi ngwee! Chi - rayi ngwee!
7voc fool,silly.person 2sgpn 7voc fool,silly.person 2sgpn
You stupid idiot! You stupid idiot!

Ho gandja ii - lya m-e - shisha,
2sg hab give 8 edible.corn 5 granary,corn.bin
You give millet from the granary,

k-oma - zimo geni, omu li ko hamu gandja ii - lya m-oma-shisha
6 clan,family your 6 2pl 2pl hab give 8 edible.corn 6 granary,corn.bin
in your families, are you there giving millet from the granaries

k-oma-gumbo g - oo - sho n-oo - nyoko hono?"
6 house poss6 2a your.father & 2a your.mother d17b

at you fathers' and mothers' houses there?"

Otatu waring - wa nduno kw-Iipumbu ngaa.
1plpr speak.deceitfully,cheat pass then name like.that
He is making jokes with us then like that.

M-om -kunda gwetu muno, onde ya mo naaale.
3 village our3 d18a 1plpa come a.long.time.ago
In our village here, I came here a long time ago.

Onda adha mo... Amwele gwIilonga.
1sgpa reach,meet name
I found Amwele Iilonga here.

Sho twe ya tu koko/ - e hu,
when 1plpa come 1pl clear.a.new.field subj d17a
When we came to clear our new field here,

om -kunda ogwa- o¹³ - gw-Amwe/e.
3 village poss3 name
the village belonged to Amweele.

Nde/e aa - samane, ohaa ka kongga ngaa¹⁴
and 2 (married)man 2hab fut look.for
And the men go and look for

om -li/o ndi chi¹⁵ k-oo - yene y - em -kunda.
3 fire 2a headman,owner poss2 4 village
fire from the headmen of the villages.

Amwele sho e tu zimine mo, e tu zimine... tu kokor - e...
name when 1pa 1plobj agree.to 1pa 1plobj agree.to 1pl clear.a.new.field subj
When Amweele agreed on it, allowed us to clear new fields,

kwe tu pa ngaa om-li/o, tu y - e tu tem - e om-li/o.
1pa 1plobj give 3 fire 1pl come subj 1pl light subj 3 fire
he gave us fire, to come and make fire.

Otwe ya mo... tu li yane.
1plpa come 1pl four2
We came, four of us.

Aa - samane... nguka o-Hachi/onga, nguka o-Kamule, gw-aandjetu,
2 (married)man d1a name d1a name poss1
The men are... this one is Hachilonga, this one is Kamule of our family,

¹³ This is just an o- making the word it is attached to predicative, compare "omkunda gwAmweele"
(=Amweele's village) with "omkunda ogwAmweele" (= The village is Amweele's)

¹⁴ "nothing"

¹⁵ "I don't think this "ndi chi" has any meaning there"

nguka o-Vilho, nguka... o-Sa/omo. Oya ka konga om-kunda ngo.
d1a name d1a name 2pa fut look.for 3 village d3b
This one is Vilho, this one is Salomo. They went to look for that village.

Ndee tatu gu ziminine, atu ka/a mo nduno..
and 1plpr 3obj agree.to 1plpr stay then
And we agree on it, we then stay in there,

om - samane e n' om-bi/i ombwa bwa bwa¹⁶, Amwele gwIlonga.
1 (married)man 1 have 9 peace name
A man who is very very peaceful, Amwele Ilonga.

E n' om-bi/i om-bwanawa, hatu rongere owa/a kumwe
1 have 9 peace 9 good 1plhab work just together
A peaceful man, we just work together

nawa nawa nawa nawa. Ndee Amwele sho a si mo, omwe ya Chinyemba.
nicely nicely nicely nicely but name when 1pa die 18pa come name
very very nicely. But when Amwele died Chinyemba came in the village.

Ta /ala m-e-pya lya - hinakuru.
1pr occupy 5 field poss5 his.grandmother
He settles in his grandmother's field.

Ndee shwaa (=sho a) /a/a m-e-pya lya - hinakuru,
and when 1pa occupy 5 field poss5 his.grandmother
And when he had settled in his grandmother's field

Chinyemba ta si mo nduno. Te tu thigi mo nduno,
name 1pr die then 1pr 1plobj leave.behind then
Chinyemba then dies. He then leaves us,

mba tu /i mo, oo- yene y - om - kunda.
d2a 1pl 2a owner poss2 3 village
those of us who are in the village, the owners of the village.

Otu /i mo m-om-kunda gwa-, g - o - wa/a kagu na we...Chinyemba a sa mo,
1pl 3 village poss3 9 emptiness 3neg have anymore name 1pa die
We are in an empty village without anymore Chinyemba, he died from

m-om -kunda gwa - hinaku/u mwii-¹⁷ gwAmwele...
3 village poss3 his.grandmother name
the village of his grandmother, of Mrs Amwele.

paife... ose nduno mba tu /i mo mpo.
now 1plpn then d2a 1pl d16b
Now it's then us there.

¹⁶ Probably ideophone denoting goodness, "like when you say "toka to"
¹⁷ "interruption"

K-om- binga h - e-mangu/uko... olye tu tameke nare.
9 side,part poss9 5 liberation 5pa 1pobj start in.the.past
About the liberation, it started us a long time ago.¹⁸

E-mangu/uko olye tw - eepitha na/e.
5 liberation 5pa 1pobj abuse in.the.past
The liberation has abused us a long time ago.

Twe /i tegerera ngaa¹⁹ lyi y - e lywitali(=lyo itali) thiki hu, ly ' iitali thiki.
1plpa 5obj wait 5 come subj 5pn 5prneg arrive d17a 5pn 5prneg arrive
We have waited for it to come but it's not coming here and it's not coming.

Oh! E-manguruko ndyono sho lya- lye ya, olye ya tali tw - eepeke .
5 liberation d5b when 5pa come 5pa come 5pr 1pobj abuse
Oh! When the liberation came, it came abusing us.

Ndee tatw ' eepa le/a le/a /e/a. Katu na nande oru - thuwo.
and 1plpr suffer,lack really really really 1plneg have 11 resting-period
And we are really really really suffering. We don't have any time to rest.

E-mangu/uko sho tali popi tari tari- ngaashi tatu li popy-eni ngiino
5 liberation when like 1plpr 5obj talk 1pl like.this
The independence like we are talking about it like this

aa - kwetu,
2 colleague,fellow
friends,

o-ndino ly - e-gumbo, sho lya fik - wa po, nenge e-mangu/uko lyini?
d5a poss5 5 house when 5pa burn(tr) pass or 5 liberation which5
is it this about the house when it was burnt down, or which independence?

Ng'oo-ndino (=nge o-ndino) lyemang- lye- ly - e-gumbo,
if d5a poss5 5 house
If it's this one about the house,

otwa aluk' ike sho twe egukir-wa,
1plpa just 1plpa pass
we just suddenly found ourselves together with soldiers,

se katu chi wo ng'otaku(=nge otaku) ya oche-epeki cha tya ngii.
1plpn 1plneg know also whether 17pr come 7 torment 7pa like.this
we don't know whether there will be a torment like this.

E- hepitho ndino ly - e-gumbo ndino sho lye ya
5 torment d5a poss5 5 house d5a when 5pa come
When this torment of this house came,

¹⁸ "strange in Oshiwambo too"
¹⁹ "nothing"

tweepithwe (=tu epith - w - e) tu mangu/uk - e ngii.
1pl ill-treat,abuse pass subj 1pl become.liberated subj like.this
us to be tormented to get independence like this.²⁰

Nena paife otu wete twa mangu/uka,
today now 1pl see 1plpa become.liberated
Now today we can see that we are independent,

twa za mo le/a /e/a m-uu - ko/oni,
1plpa really really 14 colonialism
we are really out of colonialism,

oshoka itatwaadhwa (=itatu adh-wa) we m-oma-gumbo.
because 1plprneg pass anymore 6 house
because we are no longer searched in our houses.

Okwaa (=okwa li) tatwaadhwa (=tatu adh-wa) m-oma-gumbo,
17pa 1plpr pass 6 house
We were being searched in our houses,

ndere otwa ninga oma-siku tatw-aadh-wa tatw-aadh-wa tatw-aadh-wa
and 1plpa do 6 day 1plpr pass1plpr pass 1plpr pass
and we have been searched many days, being searched being searched,

anuwa²¹ atu kong - wa, anuwa sho tachi tu kong - itha... ee-chochi.
apparently 1plpr look.for pass apparently d7b 7pr 1pobj look.for caus 10
they said they are looking for us, they said what is making us search is the
“chochis”²².

Se katu dhi chi, se katu uvite.ko, Xxxx.
1plpn 1plneg 10obj know 1plpn 1plneg understand
We don't know them, we don't understand.

Ng'oo-k-om- binga h - aa - ntu sho ya... sharakanith - wa mpano,
if 9 side,part poss9 2 person when 2pa scatter,disperse pass d16a
If it's about when the people were being scattered here,

kaye po we pu -se, otwa mon' ii - shuna.
2neg anymore 1plpn 1plpa find,see 8 great.difficulties
they are no more with us, we have suffered.

E-gumbo ngaashi lyandje ndi,
5 house like my5 d5a
Especially this house of mine,

lya mon' ii - shuna ii-dhigu. Otwa ka/a n - Aapini,

²⁰ “strange in Oshiwambo too”

²¹ “anuwa” is referring to something that has been said

²² “chochis” were a kind of SWAPO spies”

5pa find,see 8 great.difficulties 8 heavy 1plpa stay with name
it has received heavy suffering. We have been with Aapini,

omw-andje ngwaa(=ngu a) zi m-e-gumbo muno kandi shi nanena mpa a ha,
1 my d1a 1pa 5 house d18a 1sgneg know still d16a 1pa go
my child who left this house, I still don't know where he went,

ng'ookwe li (=nge oko e li) nenge nge ke ko.
whether 17pn 1 or whether 1neg
whether he's still around or whether he has ceased to exist.

Oshoka sho a kuth - wa m-e-gumbo muno, okwa kuth - wa mo...
because when 1pa take,remove pass 5 house d18a 1pa take,remove pass
Because when he was captured from this house he was captured

ongay' iike ndi /i mo. Kamu na aa - ntu.
1sgpn only 1sg 18neg have 2 person
while I was the only one at home. There are no people.

Ondi /i mo ike n - uu-nona 'andje wu li utano mbu.
1sg only with 14 child my14 14 five14 d14a
I'm only in here with my five children.

Ndere uu-chona owara wu thike mpa, kawu n'een-dunge.
and 14 small just 14 reach d16a 14neg have 10 sense
And they are small, just of this size, they are not sensible.

Nda aruk' iike... aa - teku/u yandje mbono, ye thike mpano,
1sgpa just 2 grandchild my2 d2b 2 reach d16a
I just suddenly found my grandchildren of this size

taa hi k-e-ganga ndyo lyi ri mpo. Na- ong'e-thimbo (=onga e-thimbo) naanaa ndi,
2pr go 5 plant d5b 5 d16b 5 time exactly d5a
going to that tree there. Just exactly the same time as this one,

ngaa tii ya tulile po oka-tanga. Nani hando²³...
1sgpn 1sgpr 2obj cook 12 pumpkin
I am cooking a small pumpkin for them.

aa -ntu oya shinda... ye y - e ya fik - e po e-gumbo lyandje e-siku ndyo.
2 person 2pa annoy,molest 2 come subj 2 burn(tr) subj 5 house my5 5 day d5b
the people have disturbed, to come and burn down my house that day²⁴

Se katu chi chi. Ya - kwetu mbano, 'ku/ukadhi,
1plpn 1plneg 7obj know 2 my/our.family.member d2a wife
We don't know about it. These family members, a wife,

²³ "she is not sure"

²⁴ "strange in Oshiwambo too"

n-om-samane gwe, taa tu thigi m-e-gumbo,
& 1 husband his/her 1 2pr 1pobj leave.behind 5 house
and her husband, they leave us in the house,

osera os'iike (=ose ike) n- aa-nona 'andje mba. Os'iike twa ka/a mo.
1plpn just with 2 child my2 d2a 1plpn just 1plpa stay
alone with those children of mine. We are the only ones who stay at home.

Sho nee e-siku ly - e-gumbo lya pya po, lya fik - wa po.
when 5 day poss5 5 house 5pa burn 5pa burn(tr) pass
When it was the day the house burnt down, it was burnt down.

Mbaka sho ya zi mo,kaa chi wo ng'ootamu ya cha. Se sho twa kara mo,
d2a when 2pa 2neg know too if 18pr come anything 1plpn when 1plpa stay
These, when they left they didn't know if anything will come in the house, when we
have stayed in the house

katu chi ng'ootamu ya cha,
1plneg know whether 18pr come anything
we don't know whether anything will come in,

otu chi ng'ootaa (=nge otaa)hi ngaa k-Ochakati
1pl think, know 2pr go name
we think that they are going to Oshakati

ngaashi aa - ntu haa hi. Nani e-siku ndyono okwa ti - wa,
like 2 person 2hab go perhaps 5 day d5a 17pa say pass
like people normally go. Perhaps that day it was said,

olw'esiku(=olyo e-siku) twa... twa shungi/ - wa,
5pn 5 day 1plpa 1plpa spend.the.evening.socially pass
that it's the day when it was planned

tu y - e tu fik - w - e po.
1pl come subj 1pl burn(tr) pass subj
for us to be burnt down.

Nda aruk' ike aa-nona tayiithanandje (=taya ithana-ndje)
1sgpa just 2 child 2pr call 1sgobj
I just suddenly found the children calling me

ye /i k-e-ganga hwiya ngaa (=ngaye) ndi /i m-e-gumbo muno.
2 5 plant d17c 1sgpn 1sg 5 house d18a
while they were at that tree there while I'm in the house.

“Kuku!” Ngaa: “Ee!” “Uu-hauto!” “Uu-hauto?” “Ee!”
my.grand.mother 1sgpn yes 14 car 14 car yes
“Grandmother!” And me: “Yes!” “Small cars!” “Small cars?” “Yes!”

“Otawu- owu uka peni?”

14pa direct.one's.course.to where
"Where are they heading?"

"Owu uka mu". "Omu wu chi?" "Aaye".
14pa direct.one's.course.to d18a 2pl 14obj know no
"They are heading towards in here". "Do you know them?" "No".

Uu-hauto kawu chiwike k-aa-nona, po opo ochi - tauwa uu-kwawo
14 car 14neg be.known 2 child 16pn 16pn 7 wagon-road 14 other
The cars are not known to the children, and it's the way others

opo ngaa haw-eende mpono ye wu chi, onгаа nduno tandi ipopire,
14pr go d16b 2 14obj know 1sgpn then 1sgpr talk.to.oneself
used to run there, which they know. It's me then talking to myself,

otawu zi peni aa - kwetu²⁵? Inandi shu/itha ee - hapu dho,
14pr where 2 colleague.fellow 1sgpaneg finish 10 spoken.word d10b
where are they coming from? Before I completed that sentence

ngaa omaantu taa ya m-e-gumbo.
1sgpn 2pr come 5 house
I saw people coming into the house.

Taya adha - ndje te tu/i/e po aa- teku/u yandje mboka uu-kulya wawo mbo,
2pr reach,meet 1sgobj 1sgpr cook 2 grandchild my2 d2b 14 food their14d14b
They find me cooking for those grandchildren of mine, that little food of theirs,

tu h - e tu ka gondj - e. Otaa pura -ndje nduno aa - ntu mba,
1pl go subj 1pl fut have.a.day-rest subj 2pr ask 1sgobj then 2 person d2a
in order for us to go and rest. They are then asking me about these people

y - aa - ndjetu mba a...Apini n-om -ku/ukadhi.
poss2 2 d2a name & 1 wife
of my family, Apini and his wife.

Opuwo. Aa - ntu, ngaye kandi chi xxx taa ti,
2 person 1sgpn 1sgneg know 2pr say
Alright, I don't know what they are saying,

"O - ya - kuni tam pu/a Apini n-om-ku/ukadhi?"
poss2 where 2plpr ask name & 1 wife
"Who are you, asking about Apini and his wife?"

"To tu pura, oto tu ningi chee,
2sgpr 1plobj ask 2sgpr 1plobj do what
"You are asking us, what will you do to us,

oto tu tu/a peni?" "Ih,

²⁵ "people can put "aakwetu" like this when they are worried"

2sgpr 1pobj put where
where will you put us?" "Ih!

nge taa ya... andi ya ndi ya rombwe/ - e ndi ty - e
if 2pr come 1sgpr come 1sg 2obj tell subj 1sg say subj
If they come, what can I tell them

omwa li aa -ntu ya zi peni?
18pa 2 person 2pa where
about where you came from?"

Ngiika sho tandi popi ngaano-.
maybe when 1sgpr talk like.that
Maybe when I'm talking like that,

"Ota-.oto tu pu/a ii - shuna s' otwa zi k-Onaanda".
2sgpr 1pobj ask 8 disgusting.things 1plpn 1plpa name
"You are asking us a lot of disgusting things, we came from Onaanda".

Xxxx, nani, sho ye ya m-e-gumbo muno,
when 2pa come 5 house d18a
when they came inside this house

nani²⁶ oya thiga ya-kwawo kondje,
2pa leave.behind 2 other outside
they left others outside,

taa rongo nduno ii - shuna yawo mbi yetu, xxxx ya tey - itha po e-gumbo.
2pr work then 8 horrible.things their8 d8a our8 2obj break(tr)caus 5 house
doing their horrible things that ?????????? those that have caused the house to break
down.

Opo ngaa²⁷ tatu kala mpo... mbaka oya zi pu-ngaye mpaka taa ti...
1plpr stay d16b d2a 2pa 1sgpn d16a 2pr say
That's where we'll stay, those ones left me here saying

kii na shi ti.. tii ya ningi... ngaye itii ya pu/a mpa taa zi
1sgneg have d7a 1sgpr 2obj do 1sgpn 1sgprneg 2obj ask d16a 2pr
I will not do anything to them. I don't ask them where they are coming from

oya zi k-Onaanda kemuku/eku/e...
2pa name far.far.away
they come from Onaanda far far away,

to shi shuwa(=chi - wa) peni? Opuwo, sho taa popi ngaano, otaa chuna kondje,
2pr 7obj know pass where when 2pr talk like.that 2pr go.back outside

²⁶ "even if both "nani" are left out the translation is the same"

²⁷ "nothing"

where will you know it from? Alright, when they are talking like that they are going back outside,

nani, otaa chuna ya ka koronyeke ya-kwawo...
2pr go.back 2 fut colonize 2 other
they are going back to go and “colonize”²⁸ others

ye ri ko taa rongo ii - shuna yawo mbi ya tey - itha po e-gumbo.
2 2pr work 8 horrible.things their8 d8a 8pa break(tr) caus 5 house
who are there doing their horrible things that made the house break down.

Se katu chi shi taa ningi, op-oka-thimbo.. yo taa /ondo uu-hawuto wawo,
1plpn 1plneg know d7a 2pr do 12 time 2pn 2pr climb.in 14 car their14
We don't know what they are doing, after a little while they get into their little cars

ya chun - e... oya pingathana n-aa-ntu... n- oma-kasiperi...
2 go.back subj 2pa pass.each.other & 2 person with 6
to go back. They passed their colleagues with their kaspers²⁹

tage y' ichée p-oche-ero ... ga randur'uu-hauto mbo...
6pr come 7 gate 6pa follow 14 car d14b
coming toward the gate, following those small cars,

oya pingathan' iike...nani...
2pa pass.each.other just
they just passed each other,

n-oma-kaspe/i xxx oge ya ge ga fik - e po e-gumbo.
& 6 6pa come 6 burn(tr) subj 5 house
and the kaspers also came to burn down the house.

Taga fike po e-gumbo nduno ndyo. Ngiika ngaye ote ti ike ngi.
6pr burn 5 house then d5b maybe 1sgpn 1sgpr say just like.this
They burn down that house then. And me, maybe I am just doing like this.

Te kakama ike nduno nda tir'iike (=tira ike).
1sgpr tremble,shiver just then 1sgpa become.afraid just
I'm just shivering then, just afraid.

Om - ndundumo ogwe ya, g - oma-kasipeli,
3 roaring,rumbling 3pa come poss3 6
The sound of the kaspers comes,

uu-hauto awu zi m-e-gumbo,
14 car 14pr 5 house
the small cars coming from the house,

²⁸ “koronyeke” means “colonize”, but here she probably means something more like “reinforce”

²⁹ “Kasper” is a kind of military vehicle

mbu kwaa (=kwa li) tu - tuu ganda kutya tii ya pura...³⁰
d14a 17pa scold that 1sgpr 2obj ask
those that I(?) was scolding asking them

taa zi peni, ondi /i ike m-oku - kekama,
2pr where 1sg just 15 tremble,shiver
where they are coming from, I'm just shivering,

maa/a oma-nima aga pingathana ngiika, ehauto-³¹
but 6 thing 6pr pass.each.other
but the things are passing each other,

oma-hauto ngo oma-nene g -omamboto- oma-mbosomboso...
6 car d6b 6 big poss6 6
those big vehicles for ???????????????

aga tondoka gu uka m-e-gumbo.. uu-hauto mboka...
6pr 6pa direct.one's.course.to 5 house 14 car d14b
they are going into the house, and those small vehicles

tuu(=tau) tondoka tuu zi mo. Otu /i ike m-oku-kekama, handi ti nduno...
14pr 14pr 1pl just 15 tremble,shiver 1sg hab say then
are going out. We are just shivering. I say

“ya-nona ochi-nima o-shoka, z - ii mo m-e-gumbo,
2 child 7 thing d7b imppl 5 house
“Children, the thing is that one, get out from the house,

indeni shaaho mwa ku uruka”. Aa-nona yo taa zi mo...
go.imppl 2plpa fut appear 2 child 2pn 2pr
go wherever you can go and appear”. The children get out

m-e-gumbo ya h - e ya ku- shaahoka ya ku uruka, aa-nona ya ha,
5 house 2 go subj 2pa fut appear 2 child 2pa go
of the house to go wherever they go and appear, the children went away,

ngaa nda ka/a m-e-gumbo, nda ta/a manka...
1sgpn 1sgpa stay 5 house 1sgpa look.at while
I stayed in the house while looking

ii - rumbu mbi ye ya mo nduno,
8 white.person d8a 2 2pa then
at the whites, those who came in then,

yu uka m-e-gumbo, twa pingathana na-yo
2pa direct.one's.course.to 5 house 1plpa pass.each.other with2pn
going into the house, I met them

³⁰ “Here she is not clear”

³¹ “ngiika ehauto” is something interrupted”

yu uka m-e-gumbo.
2pa direct.one's.course.to 5 house
while they were going into the house.

Ngaa te zi kondje ndi ka /a/eke aa-nona... ya z - e po³²... p-e-ganga mpo.
1sgpn 1sgpr outside 1sg fut say.good.bye 2 child 2 subj 5 plant d16b
I was coming from outside to go and say good-bye to the children to go away from
that tree.

Aa-nona yo taa hi nduno, ngaa tandi ka/a m-e-gumbo,
2 child 2pn 2pr go then 1sgpn 1sgpr stay 5 house
The children are then going, and I stay in the house,

opo wa/a nda ka/a.. oka-thimbo owa/a oka-chona aa-nona- oma-mbatha-,
just 1sgpa stay 12 time only 12 small 2 child 6
I have just stayed there for a little while, the children...

oma-bosoboso ngoka... sho taga ndunduma,
6 d6b when 6pr roar,rumble
when those "omabosobosos" are starting

nani oguumbata (=oga umbata) uu - dhigu uu-nene,
6pa carry 14 heaviness 14 big
they were carrying very heavy things,

aa-nona oya thigi - ndje p-e-ganga mpoka pe ti-,
2 child 2pa leave.behind 1sgobj 5 plant d16b
the children left me at that tree

mpo kwaa (=kwa li) tii ya rareke ya h - e, maa nda thikama
d16b 17pa 1sgpr 2obj say.good.bye 2 go subj while 1sgpa stand.up
where I was telling them to go away, while I was standing

nda pwaaken' ii - /umbu sho ye ya m-e-gumbo...
1sgpa listen 8 white.person when 2pa come 5 house
listening to the whites when they came into the house

nduuvite (=ndi uvite) ike on-djembo ha riri m-e-gumbo,
1sg hear just 9 gun 9pa 5 house
I just hear a gun shoot in the house,

mokati k - e-gumbo mo. Ngaa ndi /i ngaa p-e-gwanga nda pwaakena,
in.the.middle 12poss 5 house d18b 1sgpn 1sg just 5 plant 1sgpa listen
in the middle of the house there. I am just at the tree listening

ndi ta/ - e shi taa ningi ng'ootaa...
1sg look.at subj d7a 2pr do if 2pr

³² "strange in Oshiwambo too, because she has already said good-bye when she meets the soldiers"

looking at what they are doing if they are

zi mo ya kong - e... ii-nima mbi taa pura. Xxx ndi shi itaa yi mono mo?
2 look.for subj 8 thing d8a 2pr ask 2prneg 8obj find,see
coming out to look for the things that they are asking about. Will they not find them?

Nani sho ya zi mpono, mbano ya zi m-e-gumbo,
when 2pa d16b d2a 2pa 5 house
Then when they came from there, these who came from the house

oya thiga mo ando³³ ya-kwawo...
2pa leave.behind 2 other
they perhaps left others inside,

nenge ongiini? Walye³⁴ mpoka ite hutha po wee,
or how d16b 1sgprneg put.something.right,determine anymore
or what? I don't know, there I cannot explain anymore,

onduuvite (=ondi uvite) owal' on-djembo kwa ti "lwangu".
1sg hear just 9 gun 17pa say
I just hear a gun shoot, it said "lwangu".

Chandje, ii-nima mbyono ayi mbwa/akata y - on-djembo ndjono,
at.the.very.moment 8 thing d8a 8pr poss8 9 gun d9b
At that very moment those things are scattering, those of that gun,

on-dunda ndjo ha /i mpono, opo ngaa³⁵ hi li mpee ngo- ng'ootam hi,
9 hut d9b 9pa d16b 16pn 9 d16c if 2plpr go
that hut that was there is there, if you are going

atweeni (=atu h - eni) mu ke hi ta/ - e,
1pl go imppl 2pl fut 9obj look.at subj
we will go for you to go and look at it,

otam ke hi tara ngaa³⁶ mpa pwa adhika... ii-peti mbyo ya..
2plpr fut 9obj look.at d16a 16pa be.reached,be.met 8 d8b 8pa
you will go and look at it, where the "iipeti"³⁷ was found,

teyagu/ - i/-wa po y - een-dunda ha vu- ha vunyagu/ - wa po
destroy.completely pass poss8 10 hut 9pa mess.up pass
those that were broken down there, of the room that has been destroyed,

ii - pereki ya gwarakate/a po yi-...yi ri mumwe n - om - ndundumo.
8 zinc,corrugated.iron 8pa break.down 8 together with 3 roaring,rumbling
the corrugated iron

³³ "here it would not be possible to have "ngeno" instead of "ando""

³⁴ Tirronen (1986) gives this explanation of "walye": "who knows, I don't know (said evasively)"

³⁵ "nothing"

³⁶ "nothing"

³⁷ "maybe "iipeti" is pieces"

has fallen down together with the sound of the gun.

Nde/e om - ndundumo ngoka om - kumithi.
and 3 roaring,rumbling d3b 3 astonishing,amazing
And that sound of the gun is amazing.

Om - kumithi kagu chi - wa kookororwa (=okw-ookoror -wa). Xxx
3 astonishing,amazing 3neg know pass 15 tell,report pass
Amazing that one cannot explain.

he/a ndu uvu nduno om - ndundumo ngoka gwa geya...
since 1sgpa hear then 3 roaring,rumbling d3b 3pa become.serious
Since I then heard that heavy sound of a gun

mpoka p-e-ganga mpano, nda thigi- nda thig - wa k-aa-nona
d16b 5 plant d16a 1sgpa leave.behind pass 2 child
there at the tree where the children have left me

sho kwaa (=kwa li) tii ya /a/eke,
when 17pa 1sgpr 2obj say.good-bye
when I am telling them to go

ngaa tandi zi po te nguungura mo anuwa nduno
1sgpn 1sgpr 1sgpr run.fast.with.small.steps apparently then
I am leaving running fast with small steps

ndi chi, sho kwiite- kandi chi 'kw - eenda ndi chi,
1sgneg know 15 go,walk
I don't know how to walk,

ngaa hi wete ko om - ndundumo
1sgpn 1sgneg see 3 roaring,rumbling
I cannot see, the sound

ogwaandje (=ogwa ha - ndje) mu-...m-uu-/uwi ando³⁸
3pa go 1sgobj 14 brain
has entered me in my brain,

w - om-tse mwi, mo omo mwa zi om-esho gandje ngashi ga tya.
14poss 3 head d18a 18pn18pn 18pa 6 eye my6 like
that of my head, and that's where my eyes came to be like this.

Hee wa/a nda mbathuki/a mpa, poshi mpaka
since 1sgpa fall d16a down d16a
Since I fell here, here on the ground

ondi /i po ike te ti ngi, kandi /i pushi(=poshi),
1sg just 1sgpr say like.this 1sgneg down

³⁸ "this "ando" doesn't affect the translation"

I am just there doing like this, I'm not on the ground,

ondi /i owa/a p-om-banda pokati kom- k - e - vi xxxx hi chi mpa ndi li.
1sg just 9 above between poss12 5 earth 1sgneg know d16a 1sg
I'm just above, between the earth and (heaven)³⁹, I don't know where I am.

Om - ndundumo om -dhigu.
3 roaring,rumbling 3 heavy
The sound is heavy.

Wu li mumwe n - ii - pereki sho tii(=tayi) wa/akata,
2sg together with 8 corrugated.iron when 8pr fall.with.a.clatering.noise
You are together with the corrugated iron when it's falling,

wu li mumwe n - eem-basike/a shwaadhi(sho adhi) teyagul - wa.
1sg together with 10 bicycle when 10pr destroy.completely pass
you are together with the bicycles when they are being broken.

Sho tandi ti pu-Harowule ngaa⁴⁰ mpo... nda /andura aa-nona 'andje,
when 1sgpr name d16b 1sgpa follow 2 child my2
When I reach Halowule's place there, I followed my children,

ngaa tandi ishata po. Kandi chi ng'oonda /i ndu umbata ochi-nima p- e- ke,
1sgpn 1sgpr fall.down 1sgneg know if 1sgpa 1sgpa carry 7 thing 5 hand
I fall down. I don't know if I was carrying something in my hand,

nani⁴¹... sho nda fa/a aa-nona po...k-e- ganga,
when 1sgpa take.someone.somewhere 2 child 5 plant
when I took the children to the tree,

ndi y - e ndi ya tu/i/ - e po, nani onda /i ndi n' o-randio p-e- ke.
1sg come subj 1sg 2obj cook subj 1sgpa 1sg have 9 radio 5 hand
in order to come and cook for them, I had a radio in my hand.

Te thigi nduno o-/andio handje p-e - ke mpa...
1sgpr leave.behind then 9 radio my9 5 hand d16a
I then leave my radio in my hand here⁴²,

nde h'egeka (=hi egeka) k-e-ganga,om - ndundumo sho tagu- gwa ndunduma,
1sgpa 9obj 5 plant 3 roaring,rumbling when 3pa roar,boom
leaning it on the tree, when the sound was made,

ogwa adha nduno nda kutha po o-/andio handje 'ma - koto,
3pa reach,meet then 1sgpa take 9 radio my9 6 cautiousness,slyness
I had already taken my radio secretly,

³⁹ "even though there is a part here which cannot be heard she must be saying "heaven", because that's the only thing people would have after "evi" like here"

⁴⁰ "nothing"

⁴¹ "in exams you can't write "nani", in this case we need to ignore it"

⁴² "strange in Oshiwambo too"

anuwa⁴³ ng'ootandi hi ngaa (=ngaye) te hi na - ho.
if 1sgpr go 1sgpn 1sgpr go with 9pn
if I go I will go with it.

Sho nda zi mpoka kandi chi we ng'oondi na o-/andio p-e - ke.
when 1sgpa d16b 1sgneg know anymore if 1sg have 9 radio 5 hand
When I came from there I don't know anymore whether I have a radio in my hand.

Ondu uvite ike ndi xxxxx po. Mbwa/akatere⁴⁴.
1sg hear,feel just
?????????????. Thud!

Opo nda chuwa (=chi - wa) kutya ondi n' o-/andio
1sgpa know pass that 1sg have 9 radio
That's when I realized that I have a radio

oshoka onde hi ikwaterere ngi.
because 1sgpa 9obj depend.on,rely.on like.this
because I have supported myself with it⁴⁵ like this.

Onda koo/ama (=ka o/ama) nduno m-e-gumbo ndyo nduno ndyo,
1sgpa fut hide.oneself then 5 house d5b then d5b
I then went to hide in that house, that one,

kandi na we hu ndu uka, ondu uk' ike...
1sgneg have d17a 1sgpa direct.one's.course.to 1sgpa direct.one's.course.to just
I have nowhere else to go, I'm just going

ndi ko-.. ndi ko o/am - e m-e-gumbo mono, mo omo nduno...
1sg 1sg fut hide.oneself subj 5 house d18b 18pn 18pn then
to hide in that house, and that's then where

nda adhika... ko-hApineri n- om-ku/ukadhi gwe...
1sgpa be.reached,be.met name & 1 wife his/her1
I was found by Apini and his wife,

nani sho ya zi pu-ngaye mpaka...oyu uk' ike ngiya ye ke m...
so when 2pa 1sgpn d16a 2pa direct.one's.course.to just like.that 2 fut 1obj
so when they left me here they just went like that to

tar - e k-Ochakati. Taa zi ko nduno na - he ye mu umbata nduno noma-
get subj name 2pr then with 1pn 2 1obj carry then
get him from Oshakati. They then come with him carrying him then,

ya tu- a tu/a e-hauto lya - meste/a ko-... ly - Apini ko... komesho
1pa put 5 car poss5 poss5 name in.front

⁴³ "it's just referring to herself, noone else has said it"

⁴⁴ "people say "mbwarakatere" when something has fallen down"

⁴⁵ Maybe leaning on it

he put the car of Mr- of Apin in front

n-om-ku/ukadhi gwe taa.. tidh - wa ke- mbasike- ko-ko-...k-e-kasiperi ndyo,
& 1 wife his/her1 2pr chase pass 5 d5b
and his wife, they are being chased by that kasper,

ndee nde/e nde/e nde/e nde/e ndere,

(sound of kasper),

yi ishat - e/a ando⁴⁶ peni yo ya punduk - i/e ando⁴⁷ peni?
2pa fall.down appl where 2pn 2pa fall,tumble.down appl where
where did they fall down, where did they fall down?

Sigo o-m⁴⁸-e-gumbo mo nda li nd' oorama.
until 5 house d18b 1sgpa 1sgpa hide.oneself
Until in the house where I was hiding.

Omwiike (=omo ike) ichee ye ya yu uka⁴⁹.
18pn just as.well 2pa come 2pa direct.one's.course.to
That's where they came as well.⁵⁰

Shaashi huka, e-gumbo olya fik - wa po lya pya.
because d17a 5 house 5pa burn(tr) pass 5 burn
Because here, the house has been burnt down, it has burnt down.

Tatu ka/a nduno m-e-gumbo mono, otwa ningili/a mo oma-siku.
1plpr stay then 5 house d18b 1plpa 6 day
We are then staying in that house, we were there many days.

Yo o - hApini⁵¹ sho ye et - wa meg- p-e-gumbo mpono,
2pn 2a name when 2pa bring pass 5 house d16b
When Apin and his wife were brought to that house

oya gongel- w'iike ngi,
2pa gather pass just like.this
they were just gathered like this,

ndee taa pith- kutha po Apini, yo taa kutha po mee Laina,
and 2pr take name 2pn 2pr take Ms name
and they take Apin and they take Ms Laina

ndee taa kutha po... Rukas.
and 2pr take name

⁴⁶ “nothing”

⁴⁷ “nothing”

⁴⁸ “can't be “megumbo””

⁴⁹ “it is not correct to add “yu uka”

⁵⁰ “as well”, i.e. in addition to Alina”

⁵¹ “not “oohApini” because of “yo””

and they take Lukas.

Ye ya rond - eke m-oka-dhira.

2 2obj climb.in caus 12 plane

Getting them in the plane.

E ya (=y - e a) pit - e mpa nduno mpa, p-om - pire mpa,

1 come subj 1 pass subj d16a d16a 9 burnt.place d16a

For him to come and pass here at the burnt place,

ya h - e wo nduno na - he m-eem-banda mo. Walye nduno hu yu ukith - wa.

2 go subj then with 1pn 10 above d18b then d17a 2pa take.away pass

to go with him then up above. I don't know then where they were being taken.

Otwa aluk' ike ngangura... oye ya nduno. Ye ye eta ko nduno.

1plpa just day.after.tomorrow 2pa come then 2pa 2obj bring then

We just suddenly found two days later that they are then back. They brought them then.

Oyu uk' ike k-om - pire hu,

2pa direct.one's.course.to just 9 burnt.place d17a

They are just going to the burnt place here,

inayu uka we hwi, k-e- gumbo hwi,

2paneg direct.one's.course.to anymore d17c 5 house d17c

they aren't going there to the house anymore,

oyu uk' ike k-om - pi/e, yo ya tu/a mestere komesho.

2pa direct.one's.course.to just 9 burnt.place 2pn 2pa put in.front

They are just going to the burnt place and they put "mestere"⁵² in front.

He om -ku/ukadhi oye li na - he. Ata za mo a rrondo ko kamwe,

1pn 1 wife 2 with 1pn

And they are with his wife. ???????

he ya hina a rondo ro kamwe. Kashima ndok'okwa kara po.

????????????????????????????????

I, okwa ningi/e chee? Ngaa- ngaa- ngaa 'ngay' ike⁵³ ndi /i k-oka-gumbo hwiya...

1pa what 1sgpn 1sgpn only 1sg 12 house d17c

Ih, what did he do? I am alone at that little house,

k⁵⁴ - om -ntu a hile- ndje hwiya anuwa⁵⁵

1 person 1pa 1sgobj d17c apparently

a person comes to get me there, saying

⁵² "the reason she is calling Apin "mestere" is probably that he was a teacher"

⁵³ "there should be "o-""

⁵⁴ ""k-" is just wrong"

⁵⁵ refers to something that has been said

andi pul- wa... k-Omhond' e/i huno, k-om - pire huno.
1sgpr ask pass name 1 d17a 9 burnt.place d17a
that Omhondi is asking for me, who is here, here at the burnt place.

Onda adh' ike.. 'chi - rumbu cha thikam 'iike mpono.
1sgpa meet,reach just 7 white.person 7pa stand.up only d16b
I just found a white man only standing there.

Twa ta/ - athan' ike ngino. 'Chi - /umbu h'ita (=he ita) ti "muhalapo"
1plpa look.at recipr just like.this 7 white.person 1pn 1prneg say
We are facing one another just like this. The white man is not saying "muhalapo"⁵⁶,

ngaye ite ti... "muhalapo", otwa.. kumwa ko ike.
1sgpn 1sgprneg say 1plpa become.surprised just
I'm not saying "muhalapo", we are just surprised.

Ngaa nda xxxx 'chi - /umbu oku chi ngaa shi tachi ningi, sho cha ningi.
1sgpn 1sgpa 7 white.person 1 know d7a 7pr do d7b 7pa do
I am ?????? the white man knows what he is doing, what he has done.

Opo ngaa nda ka/a po, on - gundu... ha-mesetere.. a tu/ -wa nduno komesho...
9 crowd,group poss9 1pa put pass then in.front
Just for a few minutes while I am there, a group of "mestere"⁵⁷ with him being put in front,

e y - e nduno ku - se... n-ochi - rumbu shono...
1 come subj then 1plpn & 7 white.person d7b
to come to us then, and that white man,

anuwa omw - eenda gwandje nani kachi shi 'mw - eenda,
1 guest,visitor my1 but 7neg 1 guest,visitor
they said he's my guest but he is not a guest,

om - ntu wara e ya po wa/a... ya kunda-thana na- ya-kwawo mba taa ya.
1 person just 1pa come just 2pa recipr with 2 other d2a 2pr come
he's just a person who just came, they planned with others, those who are coming.

Opo ngaa twe ya- xxxxx Apin e ya po... pu - se mpono.
name 1pa come 1plpn d16b
Just a few minutes after Apin came to us there.

'Chi - /umbu h'oot- ota ota /apa Apini ta ti- ...
7 white.person 1pn 1pr 1pr beckon name 1pr say
The white man waves Apin towards him saying-,

nani, ote mu u/uki/e ta ti "rara",

⁵⁶ "muhalapo" is a greeting

⁵⁷ "Mestere" refers to Apin"

1pr 1obj show 1pr say lie.down
he's showing him saying "lie down",

ndeed'ike (=ndi wete ike).. Apini a rara. Okwa ningi ngaa haa⁵⁸ lara,
1sg see just name 1pa lie.down 1pa do lie.down
I just see Abini lying down. Just after he lay down,

on-gundu ahishe ohuuruka (=oha uruka) ko...
9 group the.whole9 9pa appear
the whole group appeared,

ndee tahi m tu/a m-oka-kuwi/iri ngaashi...
and 9pr 1obj put 12 encircling like
and it puts him in a circle (of people) like

on-dunda ndjo ando aa - ntu mbo. E ri ike m-oka-kuwi/i/i,
9 hut d9b 2 person d2b 1 just 12 encircling
that hut, let's say it's people. He is just in the circle,

n- ee- dhimbo nduno tadhi dhenge nduno n-ee - dhimbo nduno
& 10 knobstick then 10pr beat then & 10 knobstick then
and knobsticks then beating him and knobsticks then

tadhi dhenge gwa - dhimbo ta dhenge gwa- gonga. Oh!
10pr beat poss1 knobstick 1pr beat poss1 spear
beating him, the one with a knobstick is beating him, the one with a spear. Oh!

'Chi-ima chu uruka. Mbootho mbootho ngu ta dhenge mbootho,
7 thing 7pa appear (onomatopoeia) d1a 1pr beat (onomatopoeia)
The thing has appeared. "Mbootho mbootho", the one who is beating, "mbootho"

ii- tago tii.. pi.. xxxxx k-om-tse.
9 stick 9pr burn 3 head
The sticks are burning... at the head

Ndu uvite ike okwa ti "mwati".
1sg hear just 17pa say onomatopoeia
I just hear it says "mwati".

Gumwe a zi ko nduno ike ando⁵⁹ ta ti
one1 1pa then 1pr say
One then came saying:

"hamba, otam m yo/i- otam m dhanitha? Ku/ama ano",
2plpr 1obj 2plpr 1obj play.with wait
"look, are you playing with him? Just wait"

⁵⁸ "this "haa" is the same as "sho a"". Possibly a contraction of "he a".

⁵⁹ "we need to ignore "ando""

nenge ongiini walye. Kwe y' ike ndee mh...
or how 1pa come just and
or what, I don't know. He just came and "mh",

haa (=he a) rara a f' ochi-nima she.
1pn 1pa lie.down 1pa become.like 7 thing his/her7
and he is lying down like his thing.

Ndee tuu... mpaka tuu... shompo.
and.then d16a
And then here "shompo".

Ondu uvite ike Apini a ti "Oh, ya- mentu ne,
1sg hear just name 1pa say 2voc man 2plpn
I can just hear Apin saying "Oh, you guys,

sho tam dhenge-ndje naana ngino... matsa⁶⁰ onde m' ningi chee?"
2plpr beat 1sgobj exactly like.this 1sgpa 2plobj do what
the reason why you are beating me exactly like this, what did I do to you?"

Yo otaa ti "Yey! Lya popya. Olyo li chi". Ngiika ngaye...
2pn 2pr say 5pa speak 5pn 5 know maybe 1sgpn
They say "Yey! It spoke. That is the one who knows". And maybe I

otandi zi po, ndi h - e m-e-ganga mo. Ndi ya thig - e mpa xxxx
1sgpr 1sg go subj 5 plant d18a 1sg 2obj leave.behind subj d16a
am leaving⁶¹, to go under that tree to leave them here, ????

taye m dhenge/e. Yo otaa ti sho-, yo otaa ti "Yey!"
2pr 1obj beat 2pn 2pr say 2pn 2pr say
they are beating him. And they say "Yey!"

Ngweye m - kurupe ngwee! E- na lyoh' olyo ndo lya sa mpo.
2sgpn 1voc old.person 2sgpn 5 child your5 5pn d5b 5pa die d16b
You old woman! Your child is that one who died there.

Ore te ku nyang - ere m - kurupe moo' (=mu o/e) oku-lya.
who 1pr 2sgobj go.to.hunt.for.food appl 1voc old.person 2pl like 15 eat
Who will hunt for you, you old woman, you like to eat.

Ngu he ku.. nyang - ere o-ngu a /a/a mpa".
d1a 1hab 2sgobj hunt.for.food appl d1a 1pa lie.down d16a
The one who hunts for you is the one who is lying here".

Ngaa "Eeno omwe chi mana dhochi/i", m-omw-nyo ike mwi,
1sgpn yes 2plpa 7obj finish truly 3 spirit,soul d18c
And me: "Yes, you have truly finished it", inside my heart there,

⁶⁰ "'matsa" doesn't change the meaning"

⁶¹ "strange in Oshiwambo too"

ndere onda KUKUTA,
and 1sgpa become.dry/hard
and I am hard,

hi na we m- hi chi we shi te ningi.
1sgneg have anymore 1sgneg know anymore d7a 1sgpr do
I don't have anymore...I don't know anymore what I'm doing.

E-hodhi kandi na, e - raka kari mo we m-ok - ana ndi popy-e,
5 tear 1sgneg have 5 tongue 5neg anymore 15 mouth 1sg talk subj
I don't have a tear, the tongue is no longer there in the mouth so that I can talk,

andi ti ike mhm, mhm, mhm. Oh!
1sgpr say just
I'm just saying "mhm, mhm, mhm". Oh!

Uu-yuni awu epitha - thana, aa - kwetu.
14 world 14pr waste,mishandle recipr 2 my.friend/colleague
The world is wasting each other, friends.

On-gundu ngaa⁶² h - ee - dhidhi...ndee otahi dhenge om - ntu gumwe,
9 group poss9 10 ant and 9pr beat 1 person one1
The group of ants, and it is beating one person,

ndee sigo... Ka/unga kandje.
and until God my
and until... my God.

Nga'tandi (ngaye tandi) ta/a konima sho mpa-
1sgpn 1sgpr look.at behind
Here I'm looking back

sho nda zi po pu-yo, nge oya shalakana,
when 1sgpa 2pn if 2pa disperse
after I left them, if they have dispersed,

oya tu/a mestere, om-ooko aga ti ngii,
2pa put 6 arm 6pr put.into.position like.this
they put mestele, the arms are doing like this,

agiipingi/'ike (=aga ipingi/e ike) kumwe
6pr just together
they are just crossing each other,

andi ti ike "eeno", ote ende wa/a ndee ke na-mw-enyoy, nani⁶³...
1sgpr say just yes 1sgpr go,walk just but 1neg have 3 life

⁶² "nothing"

⁶³ "I will ignore "nani" in this case"

I just say “Yes”, he is just walking but he’s not alive,

oye end’ ike taa dhenge ichée sho ye m tura m-e-kasperí mo...
2pa go just 2pr beat again when 2pa 1obj put 5 d18b
they were just moving beating him again when they put him in that kasper,

sho twa /a/a-... okemambandu ho, oya ka ha ando na - he...
when 1plpa sleep,lie.down 2pa fut go with 1pn
when we were sleeping... ??????????, they went to go with him,

ye ke m tu/ - e nduno m-ee-dhorongo. XXXXXXXXXXXXXXXX, na- na- na-/ukas .
2 fut 1obj put subj then 10 prison with name
maybe⁶⁴ then to put him in prisons. ??????????, with Lukas.

Raina ye m thiga mpa. Ye m dhenga. Ndere oye m dhenga.
name 2pa 1obj leave.behind d16a 2pa 1obj beat and 2pa 1obj beat
They left Laina here. They beat her. And they beat her.

/aina om - ku/ukadhi ngu. Oya dheng-wa, ye ehamek - wa,
name 1 (married)woman d1a 2pa beat pass 2pa hurt,cause.pain pass
Laina is this woman. They were beaten to injury,

sho nde ya ku nde-, sho aa-ntu ya hi... onda hi ko ku-yo,
when 1sgpa when 2 person 2pa go 1sgpa go 2pn
when the people left, I went to them,

nda ningi ngu nda too/a te toora po /aina,
1sgpa do d1a 1sgpa pick.up 1sgpr pick.up name
I picked them up one by one, I pick up Laina,

tii m shi/i po ndi m tu/ - e p-om-zire, te ka tara po
1sgpr 1obj pull 1sg 1obj put subj 3 shade 1sgpr fut get
I pull her, to put her in the shade, I go to get

om - ku/ukadhi gwa....xxxx, ndi mw- eet - e pu-Raina,
1 wife poss1 name 1sg 1obj bring subj name
the wife of ?????, to bring her next to Laina,

nde ya kooko/o/a po ike... ya ronda - ndje ko...k-oma-pepe no-..
1sgpa 2obj drag just 2pa climb.up 1sgobj 6 shoulder
I dragged them, they were clinging to my shoulders,

nemooko⁶⁵ nda kwatera ko. Nde yu ukitha m-oka - weke/i mpo,
1sgpa 1sgpa 2obj take.away 12 bird-plum.tree d16b
and I caught the arms together. I am taking them towards under that bird-plum tree,

omo tu ka gondj - e. Chandje e -pya olyu udh’iik’ (=udha ike) aa -ntu.

⁶⁴ “‘maybe’ because of ‘ando’”

⁶⁵ “I don’t know why not ‘omooko’”

18pn 1pl fut have.a.day-rest subj 5 field 5pa become.full just 2 person
where we can go and rest. In the meantime the field is just full of people.

'Chi-gwana achishe walye mpa cha hi.
7 nation the.whole8 d16a 7pa go
The whole nation, I don't know where it was going.

Opuwo, sho twa zi po otwa kooko/o/-wa po ike...
OK when 1plpa 1plpa drag pass just
OK, after we left we were just dragged

tu far - w - e m-e-gumbo
1pl take.something.somewhere pass subj 5 house
into the house

mu kwaa (=kwa li) ndo orama.
d18a 17pa 1sgpa hide.oneself
where I was hiding.

Omo tu ka kar - e mo...eem-bu/u xxx ii- /umbu... n - aa-ko/onyeki yawo,
18pn 1pl fut stay subj 10 Boer 8 white.person with 2 colonizer their2
To go and stay in it, ?????????? with their colonizers,

'po ya /a/a mpa.
16pn 2pa sleep,lie.down d16a
this is where they have slept.

S' otu /i ngaa hwi. Oya /a/a po oma-siku gaali chochi/i.
1plpn 1pl d17c 2pa sleep,lie.down 6 day two6 truly
We are just there. They slept there for two days truly.

Ndere... oto nyanya/a ko, xxxxxx.
and 2sgpr detest
And you will detest it, ??????????.

Twaadha(=to adha) oma - shisha
2sgpr reach,meet 6 granary,corn.bin
You will find the granaries

sho ga ty'ee - nyeka (=tya ee - nyeka)
when 6pa have 10 flare,torch
having flares,

ga pya, ga tul - wa om -li/o... ndere ageshe.
6pa burn.down 6pa put pass 3 fire but all6
they have burnt down, the fire has been put there, but all of them.

Nderee eem-bati dh- oma - shisha dho otadhi pu ko,
and 10 rib poss10 6 granary,corn.bin 10pn 10pr get.finish
And the "ribs" of the granaries get finished,

ndere... o-shosho h - ii - lya sho ha thig - wa po k-eem-bati...
but 9 ? 9poss 8 edible.corn when 9pa leave.behind pass 10 rib
but when the ? of the millet is left behind by the ribs

ya kwata-thana. xxx oha chike-... oha chiike tsu.

He/a wara teyi- tayi ya tema om-li/o ndee sigo otayu uhara m-o-sondaha.

Ohe ya hi ka dhime m-omaandaha xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx.⁶⁶

Ndee ayishe, oma - shisha ageshe.
and all8 6 granary,corn.bin all6
And all of it, all the granaries.

Ka -pwa ri nande pwa thig - wa nande oka-shona.
neg 16pa 16pa leave.behind pass 12 small
There was nothing left, not even a little bit.

On-dja/a ndji kwa ti - wa ote si, oho tuu⁶⁷ nda thig - wa chochi/i,
9 hunger d9a 17pa say pass 1sgpr feel 9pn 1sgpa leave.behind pass truly
The hunger that they said I will feel is the one which I was truly left with,

shaashi xxxx. Keshe owa/a 'ka-yuma ka ri m-e-gumbo,
because each 12 clay-pot 12pa 5 house
because... Each clay-pot that was in the house-

ndee aa- na 'andje otaa thanga n - eem-padhi, sho ya /a/a,
and 2 child my2 2pr kick with 10 foot while 2pa sleep,lie.down
and they are kicking my children with their feet while they are sleeping,

taa nyanyu/a n-uu - kangwa, oh! Ndee nande e-hodhi.
2pr crush,smash & 14 small.piece.of.a.broken.pot but 5 tear
they are also crushing the small pieces of pots, oh! But not even a tear.

Ka/unga okwa pa - ndje om -kumo, ndi idhidhimika ngaa⁶⁸.
God 1pa give 1sgobj 3 courage 1sgpa endure
God gave me courage, I endured.

Okwa ka gongela mo nduno uu - lya, sho.. ii - lya sho ayi pi,
1pa fut gather then 14 edible.corn when 8 edible.corn when 8pr burn

⁶⁶ No sensible interpretation of these three lines has been found.

⁶⁷ "nothing"

⁶⁸ "nothing"

He then went to gather the little millet, when the millet, when it is burning,

yimwe ayi yagumuka... ayii (=ayi hi) k- ee- sha n- ee- sha anuwa⁶⁹
some⁸ 8pr crumble.away 8pr go 10 edge & 10 edge apparently
some of it is falling out going at the edges, apparently

otu wete ya f' ii - yerere,
1pl see 2pa become.like 8 light,bright
we see it like it is glowing,

ndi kuth - e po oma - kara g - aa - tek/u 'andje,
1sg take subj 6 piece.of.coal poss⁶ 2 grandchild my²
so that I can take some coals for my grandchildren,

te- te- te pe -wa uu - chungu k-aa - kwanachigwana,
1sgpr give pass 14 round.basket.with.a.lid 2 other.society.members
I am given "okachungas" by the other society-members,

oma - kara omo ndi ga tur - e,
6 piece.of.coal 18pn 1sg 6obj put subj
in order to put the coals in there,

uu - chungu mboka oya /a/' ichee taa wu fike po.
14 round.basket.with.a.lid d14b 2pa spend.the.night also 2pr 14obj burn(tr)
they have spent the night also burning those "okachungas".

(laughter) Nde Ka/unga, ohe wa/a a ningi ii-nima, ngee kwa /i aku ti...
and God 1pn 1pa do 8 thing if 17pa 17pr say
And God is the one who did the things, if it was said

o-o- oma - ka/a ngono... nda gongera otwe ga lya po, ando aye,
6 piece.of.coal d6b 1sgpa gather 1plpa 6obj eat no
those coals that I gathered we ate them, then⁷⁰...no, they would

ogo ngaa⁷¹ ge tu tokol'iichee, oshoka... ii - lya mbyono...
6pn 6pa 1pobj also because 8 edible.corn d8b
have been⁷² the ones that killed us also, because the millet that

ya fa- ya fa yi n' uu-ye/e/e kachona oya lika ngaa⁷³ k-ii-namwenyo,
8pa become.like 8 have 14 light a.little.bit 8pa become.eaten 8 animal
is like it has a little light was eaten by the animals,

ii-kombo , n-eeen-gombe,
8 goat & 10 cattle
the goats and the cattle

⁶⁹ "just herself, noone said it"

⁷⁰ ""then" is because of "andoo""

⁷¹ "nothing"

⁷² ""would have been" because of "andoo""

⁷³ "nothing"

ndee ya ka/a ayi sitama om-eni oma-tirigane omaku-...

and 8pa stay 8pr urinate 6 urine 6 red

and they were urinating red urine,

ayi sitama kayi- ando inayi tu /ong - e/a cha ando oye tu ye/eke po ike...

8pr urinate 8paneg 1plobj work appl 8pa 1plobj just
urinating, they could have not been working for us, they could have caused us to
suffer.

o-Karung'iike a ti "n-ii-nima ayishe naa yi ye/eke po ike".

God just 1pa say 8 thing all8 obl2 8obj cleanse just

It's just God who said that "and everything should be cleared away".

Opuwo, otu na we chee?

OK 1pl have what

OK, what else do we have?

Ngaa nduno, ngaa ndi chi onda va/ - wa m-uu - yuni... wa - Negumbo.

1sgpn then 1sgpn 1sgpa give.birth pass 14 era,world poss14 name

And then me, so⁷⁴ I was born in the era of Negumbo.

Uu - yuni wa - Negumbo.. wo owo nduno wa /andu/ - wa

14 era,world poss14 name 14pn 14pn 14pa follow pass

The era of Negumbo, it's the one that was followed

k-on- djara ndjo o-nene ndjo. Negumbo shwaa (=sho a) si, kwaku (=ko aku)

9 hunger d9b 9 big d9b name when die 17pn 17pr

by that big hunger. When Negumbo died

ya nduno on-dja/a nawa⁷⁵. Ndere ohem-... okwa /i Ondjara hekomba.

come then 9 hunger and 17pa name.of.a.hunger.period

then the hunger begins. And...there was "Ondjara hekomba".

Ondjara ndjono hekomba... oha mana po aa - ntu.

d9b 9pa finish 2 person

That Ondjara hekomba finished people off.

Ndere sho nde hi tara m-okuk-a/a kwa - ho,

and when 1sgpa 9obj look.at 15 stay poss15 9pn

And when I looked at its ways of being

inahi f' om-kithi ngu, ngu gwe ya ko, ngu ngu ngu go- m-e - vi ,

9paneg become.like 3 disease d3a d3a 3pa come d3a d3a d3a poss3 5 earth

it's not like this disease that has come, this one of under the ground,

gweth- gw - e-thimbo lyetu ndi ly - e - manguruko ndi.

⁷⁴ ""so" because of "ndi chi""

⁷⁵ "we don't need to reflect this "nawa""

poss3 5 time our5 d5a poss5 5 liberation,independence d5a
of this time of ours, this time of independence.

E-thimbo ndino ly - e - mangu/uko, olyi n'uunene... om-kithi om-nene,
5 time d5a poss5 5 liberation,independence 5 have 3 disease 3 big
This time of independence has a dangerous disease,

ogundji uunene, on-djara oha ri ha komba ngaa⁷⁶,
much3 very.much 9 hunger 9pa 9pa sweep
too much of it, the hunger swept,

ngee kwaa (=kwa li) ngaa⁷⁷ ha thiga ko.
if 17pa 9pa leave.behind
it would be better if it had left some.

Oha li o - dhigu, /e/a /e/a chi/i chi/i,
9pa 9 heavy,difficult really really truly truly
It was really and truly heavy,

shaashi... aa-ntu ka-ya li taa...
because 2 person neg 2pa 2pr
because people were not

taa.. kwathela-thana ya ty - e nguka ote ehama,
2pr help recipr 2 say subj d1a 1pr be.sick,be.in.pain
helping each other to say that this person is sick,

ng'om -ntu- on-djara- ng' om-ntu ta si, oku /i owa/a nawa,
if 1 person 9 hunger if 1 person 1pr die 1 just fine,well
if a person is dying he is just fine,

shaampa wa mono a fa a ningi om-nene, okwa adha p-okusa.
if 2sgpa see,find 1pa become.like 1pa become 1 big 1pa reach,meet 15 die
if you saw that he was like he was becoming fat he was about to die.

To mono xxxxxxxxxxxx mu li, ta dhingorok' ike ngi...
2sgpr see,find 1pr go.round just like.this
You will just see ???????, just going round like this

n - oku - wewete/a, kaa ranger-wa y - on-djara, aye.
with 15 sink.down,collapse 2habneg pass poss2 9 hunger no
and falling down, those of the hunger are not taken care of, no.

Ote ende ngaa, ta hi ngaa⁷⁸ kaandjamchiinda⁷⁹,
1pr go,walk just 1pr go to.the.neighbours

⁷⁶ “nothing”

⁷⁷ “nothing”

⁷⁸ “nothing”

⁷⁹ “you cannot refer to the neighbours as “aandjamchiinda”, this word only occurs in the expression “kaanamchiinda””

He will just walk, going to the neighbours,

ko oko ta ka si - ra, haa (=he a) zi ngaa mpa te ende.
17pn 17pn 1pr fut die appl 1pn 1pa d16a 1pr go,walk
And that's where he is going to die, while he just left here walking.

To mono ike om - ntu sho ta zi e-e-e - tutu ta dhingo/oka wa/a ngi.
2sgpr see,find just 1 person when 1pr 5 foam 1pr go.round just like.this
You will just see a person foaming at the mouth just going round and round like this.

Owu wet' ike sho ta z'e-tutu, ta zi ike e -yeye,
2sg see only when 1pr 5 foam 1pr just 5 saliva
You only see when he is foaming giving out saliva,

opuwo, h'ookwa sa sho⁸⁰. Ta zi ike mpano,
OK 1pn 1pa die 1pr just d16a
OK, and he's dead. Coming just from here,

ta hi k-aa-ndjamchiinda ngaa, pe na ngoo⁸¹ oka-nano
1pr go 2 16 have 12 distance
going to the neighbours, there is a small distance

ngaashi oma-gumbo nga ge lyaathane koku/e.
like 6 house d6a 6 be.in.relation.to.each.other far
like how far these houses are from each other.

Ndee ta hi ngaa te ende. Ndere shi tachi m tokora, onge-, o-o- ...
and 1pr go 1pr go,walk but d7a 7pr 1obj
and he is going, walking. But what is ??? him,

okool 'uunene ngaa (=nge a) huvu m-oma-gumbo aku ti
very.much if,when hear 6 house 17pr say
he doesn't really like when he heard it being said in houses

omu na om - thindo... go- g - oku- tsa. Okoore ngaa⁸²
18 have 3 pounding.motion poss3 15 pound
there is a pounding motion of pounding, he doesn't like

wu h - e m-e-gumbo lya -m - kweni ndee to zi mo to ti... nda /i konima,
2sg go subj 5 house poss5 1 your.friend and 2sgpr 2sgpr say 1sgpa
for you to go in a friend's house and you come back saying "I was somewhere

ndere onda pe -wa ko... o/u - mbo/o/o.
and 1sgpa give pass 11 gruel.of.millet.flour.in.buttermilk
and I was given olumbololo."

"Kape na we e-gumbo limwe lyi n' oma-shini?"

⁸⁰ "this "sho" is nothing"

⁸¹ "this "ngoo" is the same as "ngaa"

⁸² "nothing"

16 have anymore 5 house one5 5 have 6 milk
“Is there no more house with milk?”

Ndee to mono om-ye/e/wa gohe te ku- to m p’oma-shini a ly - e.
and 2sgpr obtain 1 your1 2sgpr 1obj give 6 milk 1 eat subj
And you will get your ????? and you give him milk to eat.

Oka - mbo/o/o ngaa we ka ninga, ndee he te ka /i...
12 gruel.of.millet.flour.in.buttermilk 2sgpa 12obj make and 1pn 1pr 12obj eat
The olumbololo that you have made and he eats it,

shaampa oko wa /ombwe/e m - kweni, opuwo we m tokora.
if 2sgpa tell 1 your.friend 2sgpa 1obj break.into.two
if you told it to your friend, then you broke him.

Oko ta hi hoo, ho kwa pe/⁸³-wa m - kwawo oma-shini.
17pn 1pr go d17b d17b 17pa pass 1 his/her/their.friend 6 milk
He will go there, where his friend was given milk.

Shempe a zi ko ine ga pe - wa... opuwo h’oota si.
if 1pa 1paneg 6obj give pass 1pn 1pr die
If he came back without having been given then he will die.

Sho ike andi hi m-e-gumbo ly-aandjetu, ohera,
when just 1sgpr go 5 house poss5 yesterday
Yesterday, when I’m just going into our house,

onda /i te kosho m-om - biga, h-oma - rovu, inandi mona mo cha,
1sgpa 1pr wash 9 cooking-pot poss9 6 sorghum.beer1sgpaneg find,see anything
I was washing the inside of the omalovu-pot, I didn’t see anything

sho tandi ya ndi chun - e mo... otandi kosho mo, mo kamu na cha,
when 1sgpr come 1sg go.back subj 1sgpr clean d18b 18neg have anything
when I will come and go back inside⁸⁴, I am cleaning it inside, there is nothing
inside,⁸⁵

sho tandi zi mpo, sho tandi ti p-o-choto⁸⁶ mpo, tandi ishata po ike, xxxxxx,
when 1sgpr d16b when 1sgpr arrive 9 d16b 1sgpr fall.down just
when I’m coming from there, when I reach the oshoto I just fall down,

on-dja/a ocho ha li ngaa⁸⁷. ‘Chi-nima cha fa om -ntu...
9 hunger 9pa 7 thing 7pa become.like 1 person
the hunger was like that. The thing looks like a person,

aa-ntu ya rara ngii. Aa-ntu taa si,

⁸³ “”pelwa” is to get something at a certain place, but “pewa” is just to get”

⁸⁴ “not the whole body”

⁸⁵ “I find this part meaningless in Oshiwambo too”

⁸⁶ “ochoto” is a part of the traditional homestead

⁸⁷ “nothing”

2 person 2pa lie.down like.this 2 person 2pr die
people lying down like this. People are dying

ndee p-e - puta mpo opo ngaa pe na m - kweni a rara,
and 5 unhoed.part.of.cornfield d16b 16pn 16 have 1 my/our.friend 1palie.down
and there at the unhoed part of the cornfield is where there is a friend lying

a sa, ndee o-dhi/a shwaahi(=sho ahi) zi p-om-banda,
1pa die and 9 bird when 9pr 9 above
dead, and when the bird is coming from above,

dheenene (=dho ee-nene) dhiya ee-nene, dhiya een-kumithi, dhiya ee-nene
d10b 10 big d10c 10 big d10c 10 astonishing d10c 10 big
those big ones, those big ones, those amazing ones, those big ones

dhiya haku ti een - tsa dhii, nomakombekopi⁸⁸.
d10c 17hab say 10 vulture d10c ?
those that are called vultures, and the “ekombekopis”.

Otu uvu ike “puuuu”, ho otahi dhenge, k-om-dhimba ho,
1pl hear just (imitation of vulture) 9pn 9pr beat 3 corpse d17b
You will just hear “puuuu”, and it beats down on that corpse,

tahi papidha ngo- ng’oom - ntu oku n’mw-enyo, “puuuu”.
9pr ascertain whether 1 person 1 have 3 life (imitation of vulture)
checking whether the person is still alive, “puuuu”.

N-omwa tara ko ike ee-dhi/a sho adhi- otwa aruk’ike,
& 2plpa look.at just 10 bird when 10pr 1plpa just
And you were just looking when the birds are-, we would suddenly find

ee-dhi/a dha dhimburu/a kutya om- ntu ke na-mw-enyo,
10 bird 10pa recognize that 1 person 1neg have 3 life
that the birds recognized that the person is not alive,

dho tadhi nambe/e dho tadhi shashala nduno.
10pn 10pr land,sit.down(bird) 10pn 10pr cut.into.pieces then
and they sit down and they are then cutting into pieces.

Ya - kwetu ngashingika taa si, ndere otaa fumbik-wa taa puku/u/ - wa,
2 my/our.friend now 2pr die but 2pr bury pass 2pr take.care.of pass
Friends are now dying but they are buried, they are taken care of,

on-djara okwaa (=okwa li) hii (=hahi) pukulul - wa, xxxxxxxxxxxxxxxxxxxx.
9 hunger 17pa 9hab take.care.of pass
the hunger was taken care of, ??????.

Oku-za nduno mpono on-dja/a ha ha ndi chi, ha pita.

⁸⁸ “This is a kind of bird”

15 then d16b 9 hunger 9pa go 9pa pass
Then from there the hunger went away, so it has passed.

Okwe y'iike (=ya ike) ndji hako-, okwe ya nduno ike ndji hatu ti-
17pa come just d9a 17pa come then just d9a 1pl say
There just came this- there then came that which we call-

anuwa twe hi /uka nena, anuwa okapere- h - okape/eki, ndji ha-shugunina...
1plpa 9obj today poss9 name.of.hunger d9a poss9 last
we named it-, called "okapereki", the last one,

ndjiya ha-... ha-Saukonena, Iinyara go-m-Ongwedhiya,
d9c poss9 name name poss1 name
that one of Saukonen, Iinyala from Ongwediva,

a ning-e he tw - eet - ere nduno...
1 subj 1hab 1plposs bring then
to be providing us with

ii-kulya. Om - long - i go-m-Ongwedhiya,
8 food 1 teach agt poss1 name
food. A teacher from Ongwediva,

oha⁸⁹ nduno ichee twa ka/a na- ho nduno, ho oho nduno on-djara ndji.
9pn then 1plpa stay with 9pn then 9pn 9pn then 9 hunger d9c
it's then what we have stayed with, this is then that hunger.

Ngiika na - ne omwe h'uva (=hi uva) ngaa⁹⁰, 'kapereki,
maybe & 2plpn 2plpa 9obj hear name.of.hunger
Maybe you also heard about it, the okapereki,

ha ki ishuru ko.
d12a 12pa do.something.for.the.last.time
that was the last one.

Oh, mpoka okwaa(=okwa li) hatu wate/-wa tuu⁹¹ chi/i
d16b 17pa 1plhab help pass really
At that time we really used to be helped

ndeke inahi sa 'm-ntu⁹² ngaa⁹³ hewa⁹⁴.
and 9paneg die 1 person
and it did not kill people.

⁸⁹ "should be "oho"

⁹⁰ "nothing"

⁹¹ "nothing"

⁹² "This expression is a bit strange, but it is possible to say for example "omkithi inagu sa aantu" meaning "the disease didn't kill people". However, "omkithi inagu ya sa" or "ondjara inahi ya sa" meaning "the disease/hunger didn't kill them" is completely ungrammatical"

⁹³ "nothing"

⁹⁴ "expression when you feel pity"

Twa kara ngaa⁹⁵ hatu watel-wa... k-ii - /umbu. Tayu undura ngaa xxxx,
1plpa stay 1plhab help pass 8 white.person 2pr
We used to get help from the whites, they are pushing ?????

ndere ayi ya m-Ongwedhiya nduno mo, hayi ithan-wa ku-Saukonena,
and 8pr come name then d18b 8hab call pass name
and they are then coming into Ongwediva there, they are called by Saukonen,

Iinya/a go-m-Ongwedhiya... te tw - eet - e/e nduno m-om -kunda ngo,
name poss1 name 1pr 1plobj bring then 3 village d3b
Iinyala from Ongwediva, he is bringing us then into that village,

ngu gwaka-... ngu gwa-Kaskara ngu,
d3a d3a poss3 name d3a
that one of Kaskara,

opo ngaa⁹⁶ hatu ka ta' iikuly'etu (=ii-kulya yetu), n-aa-samane 'etu...
17pn 1plhab fut get 8 food our8 & 2 husband our2
that's where we go and get our food, and our husbands

ng'oya ha k-uu - chimba... 'po ngaa tayu unduli/e mpoo,
if 2pa go 14 Namibia.south.of.Etosh 17pn 2pr d16b
if they went south of Etosha, that's where they will send things to,

p-Ongwedhiya mpo.
name d16b
there to Ongwediva.

Opo ngaa tatu ka ta' ii-kuly'etu (=ta/a ii-kulya yetu) nduno mpo,
16pn 1plpr fut get 8 food our8 d16b
That's where we are going to get our food there,

aye ndjoka inahi lya aa-ntu, otwa kara ngaa⁹⁷ hatu-...
no d9b 9paneg eat,kill 2 person 1plpa stay 1plhab
no that one didn't kill people, we used to

tatu ningi em - lunga, odho atu kokora,
1plpr 4 makalani.palm-tree 4pn 1plpr scrape.off
scrape the palm-trees

atu ku- atu /engema om-eya g - em - lunga,
1plpr ? 6 water poss6 4 makalani.palm-tree
we ?????????? the palm-tree water,

m-uu - kola w - em - /unga mwiya omo nduno...
14 calabash poss14 4 makalani.palm-tree d18c 18pn then

⁹⁵ "nothing"

⁹⁶ ""ngaa" in "opo ngaa" doesn't have to be there"

⁹⁷ "nothing"

in the calabashes of the palm-tree there, that's then

atu kutha nduno een - taku dhetu, omo atu nu mo.
1plpr take then 10 oshikundu our10 18pn 1plpr drink
where we are taking our oshikundu⁹⁸, that's what we are drinking from.

Ngween'i-ngween' (ngu e na) ii - hale oyindji,
d1a 1 have 8 palm-bush many8
The one who has many palm-bushes

he ta watele ngaa⁹⁹ m -kwawo,
1pn 1pr help 1 other
will help the other one,

e m p - e mo¹⁰⁰ oka - ale kamwe, a hupith - e e-gumbo lye.
1 lobj give subj 12 palm.sapling one12 1 save,rescue subj 5 house his/her5
to give him/her one palm-sapling to save his/her house.

Shwaandi (=sho andi) ti¹⁰¹, m-uu - yuni wa.. w - Amwe/e,
when 1sgpr say 14 era,world poss14 name
When I'm saying...in the era of Amwele,

mw-ene g - om-kunda,
1 headman poss1 3 village
headman of the village,

okwa /i omw-aanawa ocho cha li ngaa,
1pa 1 good
he was good, that is how it was,

ng' ondi n' oka- hale ote pe m - kwetu,
if 1sg have 12 1sgpr give 1 my/our.friend
if I have a small plot I give to my friend,

ng' ondi n' oka- hale ote pe m - kwetu,
if 1sg have 12 1sgpr give 1 my/our.friend
if I have a small plot I give to my friend,

ng' ondi n' om - /unga
if 1sg have 3 makalani.palm-tree
if I have a palm-tree

te pe m - kwetu, a tag - e ko uu-ndunga,
1sgpr give 1 my/our.friend 1 get.something.down.by.throwing subj 14 palm-fruit

⁹⁸ "ontaku/eentaku" refers to a kind of traditional beverage. The Kwanyama word "oshikundu" has been chosen as a translation since this word seems to be the one used by non-Oshiwambo speakers when they need to refer to this drink

⁹⁹ "nothing"

¹⁰⁰ "'pe mo" is the same as "pe"'

¹⁰¹ "maybe interruption here"

I let my friend throw down some small palm-fruits,

nde/e inatu mona 'chi-ponga ngaa¹⁰² hewa, he tu wate/a.
and 1plpaneg 7 danger 9pa 1plobj help
and we didn't get any danger, it (the hunger) helped us.

Otwa pe - wa ichewe... e- kwato ndi talyi ya m-uu-yuni mu,
1plpa give pass also 5 pension d5a 5pr come 14 world d18a
We were also given the pension that is coming into this world,

ope na aa - ntu taa ka kwata, taa ka kwata. N-aa - kurupe...
16 have 2 person 2pr fut take.hold.of 2pr fut take.hold.of & 2 old.person
there are people who are going to get pension, and old people

atu ka kwata ngaa, hewa... 'shwiike (=ocho ike) aa-ntu ndi chi¹⁰³
1plpr fut take.hold.of only 2 person
we are going to get pension, only that people

otwa ning' oyendji, e-kwato italyi ya we nziya lyetu,
1plpa become many 2 5 pension 5prneg come anymore quickly, instantly our 5
we have become many, our pension is not coming early anymore,

otwe /i tegamena ngaa¹⁰⁴ ndi ita/i ya,
1plpa 5obj wait.for d5a 5prneg come
we are waiting for it and it is not coming,

shira olywike (=olyo ike) alyi tu toko/a, (laughter)
maybe 5pn only 5pr 1plobj decide
maybe it is the only one that will decide,

omw - enyo om-gowa ndi chi¹⁰⁵,
3 spirit, life 3 fool
the heart is stupid,

owa a/a ngaa¹⁰⁶ na - ngu/a na - shera,
2sgpa want & tomorrow & day.after.tomorrow
you want to have again tomorrow and the day after tomorrow,

ng'oowu chi kuty' ii-kulya otii nyang- wa- nyang-wa¹⁰⁷ ngaano¹⁰⁸,
if 2 know that 8 food 8pr pass pass
if you know that food is being looked for intensely,

¹⁰² "nothing"

¹⁰³ "ignore "ndi chi""

¹⁰⁴ "nothing"

¹⁰⁵ "ignore"

¹⁰⁶ "nothing"

¹⁰⁷ "Nyanganyanga" is here broken up by the passive morpheme -wa, to see the meaning of it see slightly below this line

¹⁰⁸ "nothing"

na-yo sho otaa tu pe, na-yo otaa nyanganyanga ngaano¹⁰⁹.
& 2pn when 2pr 1plobj give & 2pn 2pr seek,intensely,scrape.together
and they, when they are giving us they are also searching intensely.

Ayee, otwa-, oh, ah, ocho wa/a tu ri ngaaka.
no 1plpa 1pl like.that
No, we, ah...that's just how we are.

... m- gundjuka, okwii (=okwa li) ngaa¹¹⁰ hatu dhana ndi chi¹¹¹
1 young.person 17pa 1plhab play
(when I was)¹¹² young we used to play

n- oo-ya - kwetu, ngaa sho nda koko... onda hi nduno k-oo-hIipumbu...
with 2a 2 my/our.friend 1sgpn when 1sgpa grow.up 1sgpa go 2a name
with friends, when I grew up I went to the house of Iipumbu

haChirongo hono... hatu /e/ - wa ngaa¹¹³ mo-hIipumbu...
name d17b 1plhab take.care.of,govern pass name
haChilongo there then, we are taken care of in Iipumbu's house.

se tatw-aadhika (=tatu adhika) mo¹¹⁴ k-om-bepo.
1plpn 1plpr be.reached,be.met 9 spirit
And we are found by the spirit,

Om-bepo ndjo ha -Karunga ndjo.
9 spirit d9b 9poss God d9b
that spirit of God.

Ngaashi naana... om-bepo nani ng'otahaadha (=nge otahi adha) om-ntu,
like exactly 9 spirit when,if 9pr reach,meet 1 person
Like exactly, when the spirit is getting into a person,

s' otwa ka/a twa nyana... aa-nona yetu...
1plpn 1plpa stay 1plpa condemn,disapprove 2 child our2
we have been condemning our children

shwaa hi (=sho taa hi)¹¹⁵ ko-Zambia, ocho n-om-bepo... he ya adhe ando nani,
when 2pr go name
when they are going to Zambia, ??????????????????????

ocho twa adhika k-om-bepo ha-Karunga. Andii (=andi hi)¹¹⁶ m-oma-mbo.
1plpa be.reached 9 spirit poss9 God go 6 church

¹⁰⁹ “nothing”

¹¹⁰ “nothing”

¹¹¹ “ignore “ndi chi” again”

¹¹² here the tape-recorder was switched on late, which means that the first words of the utterance were not recorded

¹¹³ “nothing”

¹¹⁴ “mo” is in the house”

¹¹⁵ “it’s not normal to leave out “t” in a contraction like this, but it is a contraction of “sho taa hi””

¹¹⁶ “andi hi=onda hi”

that's how we were found by the spirit of God. I went into the church.

Handi kala m-oma - mbo nduno, kw-Ee/imi hwi,
1sg hab stay 6 church-service then name d17c
I then attend the church-service at Elim,

tandi zi p-Uukwangura mpo. Sho nda zi p-Uukwangura mpono
1sg pr go name d16b when 1sg pa name d16b
I come from Uukwangura there. When I left from Uukwangura there

atu hi kw-Ee/imi hwiya, mo-m-mo-m-om-ba/a,
1pl pr go name d17c 9 palace
we go to Elim there, in the palace,

nda ka/a inan- inand' ara mo we,
1g pa stay 1sg paneg want anymore
I started to dislike being in the palace,

nda adhika k- om-bepo... ha - Kalunga,
1sg pa be.found,be.met 9 spirit poss9 God
I was found by the spirit of God,

ohandi iyaka mo. Shw-aandi iyaka mo, tateku/u¹¹⁷ sho te ya,
1sg hab sneak.out when 1sg pr sneak.out when 1pr come
I sneak out. When I sneak out, when tatekulu comes,

Ipumbu naana sho te ya, Iipumbu sho te ya... h'oota ti:
name exactly when 1pr come name when 1pr come 1pn 1pr say
when Iipumbu himself comes, when Iipumbu comes he says:

“Owa li peni? Ngiika owa li k-oma - mbo, k-ombeembee¹¹⁸ hohe ho,
2sg pa where maybe 2sg pa 6 church-service your9 d17b
“Where were you? Maybe you were at the church-service, there at your “mbeembee”,

k-ombeembee hono woole (=wu ole), tii ku dhipag-ere ko,
d17b 2sg like 1sg pr 2sg obj kill
there at “mbeembee” that you like, I will kill you there¹¹⁹,

handi dhipaga aa -ntu”, xxxxx,
1sg hab kill 2 person
I kill people”, ?????,

ndee om-bepo sho o- ha - Ka/unga, otahi tamaneke - ndje ike,
and 9 spirit when poss9 God 9pr 1sg obj just
and when the spirit is of God, it's just forcing¹²⁰ me,

¹¹⁷ “tatekulu” is a polite way of addressing a man, literally it means “uncle”

¹¹⁸ “this is just a word that Iipumbu made up himself to mock the church”

¹¹⁹ “there” because of “dhipagere ko” instead of “dhipaga”

¹²⁰ “In this case maybe we should say “forcing”, but normally “tamaneke” is “accuse”

shaa (=shampa) wara a zi mo m-e-gumbo, ngaye huka onda thigi
1pa 5 house 1sgpn d17a 1sgpa leave
after he has left the house, and me there I left,

ondi iyake/a k-oma-mbo k-o-sko/a.
1sgpaneg sneak.out 6 church 9 school
I sneaked out to the church, to school.

Ocho ngaa, ocho ngaa¹²¹. Twa aluk' ike...ah, uu-kolonyeki we ya.
1plpa just 14 colonialism 14pa come
It's like that, it's like that. We suddenly saw colonialism starting.

N-Iipumbu m-e-gumbo ita tsama mo we.
& name 5 house 1prneg feel.like,get.accustomed to anymore
And Iipumbu doesn't feel like being in the house anymore.

Ote endagul' iike, m-e-gumbo ita /ara.
1pr roam,stroll just 5 house 1prneg sleep,lie.down
He's just walking around, he's not sleeping in the house.

Ta ka /a' iike k-ochitsina, ta ka /a' iike k-Ochiwarongo.
1pr fut sleep,lie.down just ? 1pr fut sleep,lie.down just name
He's just going to sleep at "ochitsina", he's just going to sleep at Ochiwarongo¹²².

Sho te ya, ngaaha¹²³ tandi zi ko we¹²⁴ ngaa, andi iyaka mo.
when 1pr come 1sgpn 1sgpr 1sgpr sneak.out
When he is coming I'm coming from there, I'm sneaking out.

Tw 'aa/uk' ike shw- aandi iyaka mo andi ya k-e-gumbo huno,
2sgpr just when 1sgpr sneak.out 1sgpr come 5 house d17a
You will just suddenly see when I'm sneaking out, coming here at home,

hwiyak' Iipumbu, otwa f' iike atu kana-thana na- he ngi.
d17c name 1plpa become.like just 1plpr lose recipr & 1pn like.this
there, Iipumbu, me and Iipumbu we are just like we are losing each other like this.

Ndee ha - ngay' iike, at- aa - rerwa wara atushe mba tu ri m-e-gumbo,
and neg 1sgpn only 2 one.to.be.cared.of,subject all1pl d2a 1pl 5 house
And it's not only me, all of us who are being taken care of, those who are in the
house,

oshoka Iipumbu na- he ke na mo we om - tumba.
because name & 1pn 1neg have anymore 3 sitting.position
because Iipumbu also doesn't have time anymore to be in the house.

¹²¹ "None of these two "ngaa" is needed"

¹²² This is probably not referring to the town Otjiwarongo in central Namibia, but to a Kwambi village.

¹²³ "this "-ha" is instead of "-ye""

¹²⁴ "this "we" is not the normal one meaning "anymore", it's just because of her way of talking because she is old"

Om-bepo ooo- ndjoka...h -ochi-paagani oha fa he m thiminike ichee.
9 spirit d9b poss9 7 paganism 9pa become.like 9pa 1obj force.coerce again
That spirit of the paganism is like it has forced him again.

Om - gundjuka nduno tu li ike mu-... m-oma-mbo getu...

1 young.person then 1pl just 6 church our6

A young person ?????????????????? in our church,

twa kar' ike nduno m-oma-mbo, n-Iipumbu katu weta-thane we nawa¹²⁵,
1plpa stay just then 6 church & name 1plneg see recipr anymore
we were just in the church and we and Iipumbu cannot see each other often anymore,

a kana-ndje ike, oh... okwa ramb-wa.
1pa lose 1sgobj just 1pa follow pass
he just lost me, oh, he was followed

A lamb - wa k-oo-Chongora¹²⁶ mbo, a /amb - wa k-oo-ngo/oneya mbo,
1pa follow pass 2a name d2b 1pa follow pass 2a governor d2b
by Chongora's people, followed by those governors,

a /amb- wa koomaria-, komaro-, k-oo-mayora.
1pa follow pass 2a mayor
followed by the mayors.

Nde ke /i- ke /i- ke /i we om - tumba,
and 1neg anymore 3 sitting.position
And he is no more seated,

ngaa ndi /i ike mu-xxxxxxx wandje nda mwena.
1sgpn 1sg just my14 1sgpa become.quiet
I'm just in my ??? quietly.

Okwa ka ty'iike (=tya ike)... Iipumbu a geya.
name 1pa become.angry
He just said... or The sun came up... Iipumbu became angry.

Okuundu/a (=okwa undu/a) po ike... aa - ntu tu tidh - w - e, aa-keresiti,
1pa just 2 person 1pl chase pass subj 2 Christian
He just sent people to chase us Christians

tu dhipag- w - e .. ichee.. kw-Iipumbu. Shw- aatu dhipag-wa kw-Iipumbu,
1pl kill pass subj name when 1plpr kill pass name
for us to be killed by Iipumbu like had happened other times¹²⁷. When we are being
killed by Iipumbu

¹²⁵ "in this case "nawa" means "often""

¹²⁶ "Chongora" is the name used by the Owambos to refer to C.H.L Hahn, who was the native commissioner of Owamboland.

¹²⁷ "like had happened other times" because of "ichee"

ite tu dhipaga... le/a le/a, Ka/unga opo e /i ndi chi
1prneg 1pobj kill really really God 17pn 1
he is not really killing us, God is there because¹²⁸

se tu /i m-om-bepo ha- Ka/unga.
1plpn 1pl 9 spirit poss9 God
we are in the spirit of God.

Shwaa (=sho a) tye ando e tu dhipag -e Ka/unga h'oota ganda.
when 1pa 1 1pobj kill subj God 1pn 1pr frighten.away
When he was about to start killing us God makes him not do it.

Okwa gandj'iike... keshe wara om -kunda. Ngwaa (=ngu a) tara kutya...
1pa give just every 3 village d1a 1pa look.at that
He just gave-, every village...the one who saw that

ochi-longo ochi-nene... okeshe¹²⁹ wara om-kunda...
7 district 7 large each 3 village
the district is large...each village¹³⁰,

okwa za... o-o- aa - ntu... m-e-siku ndyo.. ly - o-soondaha,
17pa 2 person 5 day d5a poss5 9 Sunday
there are people coming in the day of Sunday,

ya ka go- ya ka dhipag - w - e.
2 fut kill pass subj
to be killed.

k - Ocheche... cha- Niyagaya, nAchu/u chOnyama.
name.of.village poss7 name name
At Ocheche of Niyagaya and Achulu Onyama.

Tatu- em - kunda sho twa- twa- ta- sho- sho- twa- dha- dha wirik - wa,
4 village when 1plpa 10pa direct,lead pass
The villages, when they are directed (the people in the villages),

keshe 'm -kunda, keshe 'm -keresiti, e/i mo... na h - e ngu/a
each 3 village each 1 Christian 1 1obl go subj tomorrow
each village, each Christian in the village must go tomorrow

ko... kOcheche cha-Niyagaya noChu/u chOnime. Om-bepo sho he...
name 7poss name name 9 spirit when 9pa
to Ocheche of Niyagaya and Chulu of Onime(?). When the spirit...

om-bepo sho he tw - aadha... om -keresiti, em-kunda n-em-kunda,
9 spirit when 9pa 1pobj reach,meet 1 Christian 4 village & 4 village
when the spirit found us, a Christian, villages and villages,

¹²⁸ “here “because” is because of “ndi chi””

¹²⁹ “I don't know why not just “keshe” without “o-””

¹³⁰ “this section is strange in Oshiwambo too”

nder' uu-yuni ngaa¹³¹ awushe... o, o, ota ti ngaye te ka dhipag-wa,
and 14 world the.whole14 1pr say 1sgpn 1sgpr fut kill pass
and the whole world, he/she says I'm going to be killed,

ngaa te ka sa m-e-dhina ly-om-ku/i/i,
1sgpn 1sgpr fut die 5 name poss5 1 Jesus
I'm going to die in the name of our Lord (Jesus),

ngaa te ka sa m-e-dhina ly- om-ku/i/i,
1sgpn 1sgpr fut die 5 name poss5 1 Jesus
I'm going to die in the name of our Lord (Jesus)¹³²,

naa-ngu nda adhikwa ande ehama,
& d1a 1sgpa be.reached 1sgpr be.sick,be.in.pain
and me who was found sick

onda f'ike (= fa ike) nde e/uka. M-o-soondaha ndjo,
1sgpa become.like just 1sgpa get.healed 9 Sunday d9b
it's just like I was healed. That Sunday

haa¹³³-ntu tatu piti nduno twa /amba 'm-kunda,
2 person 1plpr wake.up.in.the.morning 1plpa follow 4 village
we wake up, we went from one village to the other,

tatu hi k - o - soondaha,
1plpr go 9 Sunday,church.service
we are going to the church-service,

atw- ii k - o - soondaha, atw- ii k - o - soondaha,
1plpr go 9 Sunday,church.service 1plpr go 9 Sunday,church.service
we are going to the church-service, going to the church-service,

nani hwiya, k-Ompanda,
so d17c
so there at Ompanda¹³⁴

gw-Iipumbu hwiya, o-o-ogwa gonge/-wa nawa. Sho twa zi huno,
poss3 name d17c 3pa gather pass well when 1plpa d17a
of Iipumbu there, it is gathered well. When we came from there

tu h - e ko-ko-ko- k-Ompanda hono, k-om- bara hwiya,
1pl go subj d17b 9 palace d17c
to go to Ompanda there, to the palace there,

¹³¹ “nothing”

¹³² here it is not clear whether it is a citation so that the speaker himself/herself is going to be killed, or whether the speaker is saying that Alina is going to be killed

¹³³ “I don't know why there is “h-“ at the beginning”

¹³⁴ “maybe Ompanda is a place”

ndi ch'om-bara (=ndi chi om-bara) ohi ri koku/e na - se, n -Uukwangura,
9 palace 9 far with 1plpn name
so the palace is far from us, and Uukwangula,

otwa adh ' iik' oma-ziko oma-ziko
1plpa reach,meet just 6 fire-place 6 fire-place
we just found fire-places fire-places

oma-ziko oma - ziko ga ninga om-tete.
6 fire-place 6 fire-place 6pa make 3 row,line
fire-places fire-places in a line.

Oma-ziko... se... oma -ziko... em-liro.
6 fire-place 1plpn 6 fire-place 4 fire
The fire-places, we, the fire-places are fires.

Mpeya om-chi-ngundu cha tema om-li/o, mpeya ochi-ngundu cha tema om-li/o,
d16c 7 group 7pa light 3 fire d16c 7 group 7pa light 3 fire
There is a group that lit a fire, there is a group that lit a fire,

mpeya ochi-ngundu, em-kunda... mpeya ochi-ngundu cha tema om-li/o
d16c 7 group 4 village d16c 7 group 7pa light 3 fire
there is a group, the villages, there is a group that lit a fire

mpeya ochi-ngundu cha tema om-li/o. Ohera wara ha- aa - ntu ya zi ko...
d16c 7 group 7pa light 3 fire 2 person 2pa
there is a group that lit a fire. When the people came from

k-Eforafo. Ndee sigo... o-k-onaakwankara, oma - ziko, aa-ntu ya tema,
name until 6 fire-place 2 person 2pa light
Eforafo. And up until where the Bushmen live, people lit fires in the fire-places,

em- kunda, dhi dhe enda o - ngu/' odha tema om - li/o mpe
4 village d4a 4pa go 9 morning 4pa light 3 fire d16c
the villages that came early they lit the fire there

dhi dhe enda o - ngu/' odha tema om-li/o mpe, ota ka dhipag-wa.
d4a 4pa go 9morning 4pa light 3 fire d16c 1pr fut kill pass
those that came in early lit the fire there, he is going to be killed.

Se sho twe ya, ongashi naana mwa adha - ndje mpa, e-thimbo ndyo,
1plpn when 1plpa come 2plpa reach,meet 1sgobj d16a 5 time d5b
When we came it's how you found me here, that time

inatu tema om - li/o, ose twa chiga ko.
1plpaneg light 3 fire 1plpn 1plpa be.at.the.edge
we hadn't lit the fire, we were the last ones.

Otwa ningi ngaa saatu kiitu, tsaatu xxxxx anuwa atu hi nduno
1plpa make just apparently 1plpr go then

We just made ?????????????????? apparently we are going

tu ka h- e k-oma - mbo, tu ch' ooko tatu-... tatu ka gongelel-wa,
1pl fut go subj 6 church-service 1pl think, know 17pn 1plpr fut gather pass
to go to the church-service, we thought that's where we are going to be gathered,

nani aa - ntu oya tema nale, naa-mpo xxxx tapu gongal-wa¹³⁵.

2 person 2pa light already & d16b 16pr gather pass
the people have already lit the fire, and where ??? there is going to be people
gathering.

Twa thiki/e¹³⁶ ngaa¹³⁷ mpo, paife ike s'aatu tsakanek-wa,
1plpa reach d16b now just 1plpn 1plpr meet pass
We reached there, just now people meet us¹³⁸

tu ga/u/ - w- e ko-ko-ko-kw-Ee/imi, tu h - e ku- ya - kwetu...
1pl return pass subj name 1pl go subj 2 my/our.friend
to return us back from Elim, for us to go to our friends

hu ku n' om-li/o... s' otatu galikana, atu galikana, atu galikana. Amen.
d17a 17 have 3 fire 1plpn 1plpr pray 1plpr pray 1plpr pray Amen
where there is a fire, we are praying, we are praying, we are praying. Amen.

Ko otaku ti "si", "twee (=tu h - e¹³⁹) nduno", he tatu hi, tatu hi nduno,
17pn 17pr say 1pl go then 1plpr go 1plpr go then
It is said: "si", "let's go then", we are going, we are then going,

atu toko/a nduno... oka - tunda, tu h- e k-e- si/u
1plpr cross then 12 eminence 1pl go subj 5 valley
we cross a small eminence then, to go to the valley

hu ku na ya - kwetu.
d17a 17 have 2 my/our.friend
where there are friends.

Yo nena sho tatu kiitumba, o-wi/i oha adha... tu- h - oku-thikama nduno,
when 1plpr sit.down 9 hour 9pa reach, meet poss9 15 stand.up then
????? when we are sitting down, then the hour is ready for departing,

tu h - e nduno k-Ocheche hoo, xxxx tu ka dhipag-w - e.
1pl go subj then name d17b 1pl fut kil l pass subj
to go then to Ocheche there to be killed.

¹³⁵ ""gongala" is when it has to do with the place", compare with "gongelela""

¹³⁶ ""Thikire" is the same as "thika""

¹³⁷ "nothing"

¹³⁸ "strange in Oshiwambo too"

¹³⁹ it is not clear whether to call this "-e" subjunctive or imperative. It is used when for instance "let's go" is said to one other person, compare "tu heni" to more than one

Ndere otu /i wala m-om-bi/i... inatu inatu kak- itatu kakama nande.oku/i,
but 1pl just 9 peace 1plpaneg 1plpaneg 1plprneg tremble,shiver at.all
But we are just in peace, we are not trembling at all,

Ka/unga oku tu n' iike. S' otatu thikama nduno. Sho twa thikama,
God 1 1pl have just 1plpn 1plpr stand.up then when 1plpa stand.up
God is just with us. We then stand up. When we are standing up

s' otatu- taku ti "chip". Aku ti "tondok-eni", "indeni", "chip".
1plpn 1plpr 17pr say 17pr say run imppl go.imppl
it was said "chip". It was said "run", "go", "chip".

Neruru k-om - tund' ee.. omasha/a ngu tayeeruka, yahengu, ta ye/uka kaya,
name 3 high-lying.place
Neruru at the high-lying place ?????????????????????????????????

taa ye/ukaya, s' otatu chigi tatu /amba nduno
1plpn 1plpr be.at.the.edge 1plpr follow then
???????????????????? we go to the edge we then follow

omku- om - kunkuru ngo, oku-za wa/a k-om-bara,
3 edge,perimeter d3b 15 9 palace
that edge, from there at the palace

hwiya k-Omafo hwi, sigo o-k-onaakwanka/a¹⁴⁰, aa-ntu tu /i ko.
d17c name d17c until 2 person 1pl
there at Omafo, up until the Bushman-land, we are there.

Ndere otu /i nduno m-oka-choko, otu li nduno m-oka-choko,
and 1pl then 12 running 1pl then 12 running
And we are then running, we are then running,

otu li nduno m-oka-choko otu li nduno m-oka-choko
1pl then 12 running 1pl then 12 running
we are then running, we are then running,

otu /i nduno m-oka-choko otu /i... s' aatu dheng-wa ngaa¹⁴¹ nduno,
1pl then 12 running 1pl 1plpn 1plpr beat pass then
we are then running... we are then being beaten,

s' aatu dheng-wa ngaa, s' aatu dheng-wa ngaa nduno, s' aatu dheng-wa ngaa,
1plpn 1plpr beat pass 1plpn 1plpr beat pass then 1plpn 1plpr beat pass
we are beaten, we are then beaten, we are beaten,

se shw-aatu ti naana twa a/a 'ku-ko/a naakwanka/a,
1plpn when 1plpr exactly 1plpa want 15 pass
just when we're about to pass the Bushman-territory

¹⁴⁰ ""Onaakwankara" is her way of referring to what we normally call "Onkwankara", i.e. the territory of the San people"

¹⁴¹ "all the "ngaa" in this passage are nothing"

8 stick(for.throwing.or.beating) 8pr beat then
the sticks are then beating,

atu dheng-wa, atu dheng-wa nduno, atu tidh - wa nduno,
1plpr beat pass 1plpr beat pass then 1plpr chase pass then
we are beaten, we are then beaten, we are then chased,

atu dheng-wa nduno, atu.. atu tidh -wa nduno, atu dheng-wa nduno...
1plpr beat pass then 1plpr chase pass then 1plpr beat pass then
we are then beaten, we are then chased, we are then beaten,

atu for - w' oma-fo, een-guwo dhetu dhika adhi... tokol - wa,
1plpr tear.out pass 6 leaf 10 clothing our10 d10a 10pr break.into.two pass
our leaves are torn out, these clothes of ours are torn,

ii-nima mbika ayi tokol - wa...oo, kape na shiii to ta-... shu/ - wa...
8 thing d8a 8pr break.into.two pass 16neg have d7a 2sgpr undress pass
these things are torn, there is nothing you can-... undressed,

tatu dheng-wa nduno, tu ukith - wa nduno
1plpr beat pass then 1plpa take.something.away pass then
we are then beaten, being taken

k-Ocheche cha-Niyagaya n-Ochuu/o chOnyama.
name poss7 name & name
to Ochete of Niyagaya and Chuulo Onyama.

Sho tatu ya tu ty - e m-Iiheke yaNakere,
When 1plpr come 1pl arrive subj name
When we arrive at Iiheke yaNakere,

pu-Chivute chEendjara mpeya, ko otaku zi oka-kambe.
name d16c 17pn 17pr 12 horse
at Chivute Eendjara's place there, a horse comes from there.

Nani uu-kambe ngootuu (=nge otau) tondoka wa mana mo,
so 14 horse if 14pr run 14pa finish
So if horses are running very seriously

nani em-chi/a kadhi kara we dhe endjere/a,
4 tail 4habneg stay anymore 4 get.into.a.hanging.position
their tails cannot be hanging,

nani ohawu kar' ik' uu-chi/a wu thike p-omshuta.
14hab stay only 14 tail 14 come.to ?
they can only be small tails of the size of "omshuta".

xxx aka zi hoka aka tondoka, aka tondoka, aka tondoka,
12pr d17b 12pr run 12pr run 12pr run
It is coming from there running, running, running,

aka tondoka, aka tondoka
12pr run 12pr run
running, running,

ake tu piti komesho ake tu piti komesho, ka pita ka ha komesho,
12pr 1plobj pass in.front 12pr 1plobj pass in.front 12pa pass 12pa go in.front
passing in front of us, passing in front of us, it passed going to the front,

aa-rumentu ya /amba ko nduno, aa - samane ngaa n-aa-mati mboka...
2 male,man 2pa follow then 2 (married)man & 2 boy d2b
the men were then following, men and boys, those

taa tondoka wo ya /amba ko ya /amba ko,
2pr run also 2pa follow 2pa follow
are also running, following, following,

aa-kwiita mbaka taa tu dhenge... mo-mo - mo/utako,
2 soldier d2a 2pr 1plobj beat from.behind
these soldiers are beating us from behind,

taa.. dhenge mb'itatw'aadha (=mba itatu adha) we
2pr beat d2a 1plprneg reach anymore
beating us who are not reaching

m-een - katu twa vu/wa, n-aa - ku/ukadhi ya vu/wa...
10 step, stride 1plpa get.tired & 2 (married)woman 2pa get.tired
the footsteps anymore¹⁴⁵, we are tired, and the women are tired,

yo tayi ishata po ngaa¹⁴⁶ nduno... otwa adha a-a-aa-rumentu ya thika...
2pn 2pr fall.down then 1plpa reach,meet 2 male,man 2pa arrive
and they are falling down then. We found men being

k-oka-kambe ho. Sho tatu ti op - Iiheke¹⁴⁷ yaNake/e nduno mpo,
12 horse d12b when 1plpr arrive name.of.village then d16b
next to that horse already. When we are then about to reach Iiheke yaNakele

chOcheche, sho taku ti - wa natu far - w - e,
when 17pr say pass 1pobl take.something.to.somewhere pass subj
when it is said we must be taken there,

ongashi naana...
like exactly
like exactly...

nguka o-Keendje/e kaChikongo mw - ene g - om - kunda,
d1a name 1 headman poss1 3 village

¹⁴⁵ i.e. they cannot make as long strides as the people in front of them

¹⁴⁶ "nothing"

¹⁴⁷ "I don't know why she is adding o- before "pliheke"

this one is Keendjere Chikongo, the headman of the village,

nguka ohe Chivute chEendja/a xxxxxxx.

d1a 1pn name
this one is Chivute Eendjara ??????.¹⁴⁸

xxxxxx he (=hela) wa/a wa zi ngaa¹⁴⁹ ho,
since just 2sgpa d17b
????? since you just came from there,

gwa lamba ko kokondo ngaa ha tya ngaa.. ha tokola po om - kundu.
3pa follow 9pa resolve,settle 3 difficulty
It is just following ???? like that, it¹⁵⁰ removed the difficulty.

Otu uvite ike... nani aa/u- aa-/umentu sho ye tu thigi po,
1pl hear just so 2 male,man when 2pa 1pobj leave.behind
We can just hear...so when the men left us

oya adha oka-kambe ke ri komesho, oka-kambe taka tondoka.
2pa reach,meet 12 horse 12 in.front 12 horse 12pr run
they found a horse in front, the horse is running.

Naa ga/uk - e momke- mo- mo- mo- m-e - kango ndyo tatu...matuk-ith - wa.
2obl come.back subj 5 water-pan d5b 1plpr run caus pass
They¹⁵¹ must return back from the water-pan where we are made to run.

Nani oka zi kw-Iipumbu... ke y - e ka garu/ - e aa -ntu.
so 12pa name 12 come subj 12 return subj 2 person
So it came from Iipumbu to come and return the people.

Taka wilik'aa-ntu (=wilike aa-ntu), otu uvite ike... otu wete ike aa-..
12pr lead,direct 2 person 1pl hear just 1pl see just
It is leading the people, we can just hear, we can just see

aa-/umentu ya thikama, huka ya ga/uka ko, nani oyu uka,
2 male,man 2pa stand.up d17a 2pa come.back so 2pa direct.one's.course.to
the men standing here, they are back from here, so they were going,

oyiithanwa (=oya ithan-wa) ku-ya-kwawo mba ya hi tango.
2pa call pass 2 other d2a 2pa go first
they were being called by others who went first.

Opuwo... sho tatu ya¹⁵² tu ka thik - e po mpono
OK when 1plpr 1pl fut come.to subj d16b
OK, when we are going to reach where

¹⁴⁸ "Strange in Oshiwambo too, I think she is mixing"

¹⁴⁹ "nothing"

¹⁵⁰ "I don't know what "it" is referring to here"

¹⁵¹ "I think "they" is referring to Alina's group"

¹⁵² "Here "ya" doesn't mean "come""

pwa ga/u/ - i/-wa ya - kwetu, s' otatu ga/u/ - wa,
16pa bring.back pass 2 my/our.friend 1plpn 1plpr bring.back pass
our friends were made to return we are being returned

tu y - e ku-ya - kwetu mpo, p-Iiheke ngaa¹⁵³ yaNake/e pwa- pwa thikama,
1pl come subj 2 my/our.friend d16b name.of.village 16pa stand.up
to come to our friends there, at Iiheke yaNakere there is standing...

pwa- ya thikam - ek - wa k-oka-kambe.
16pa 2pa stand.up caus pass 12 horse
They have been made to stand on the horse.

S' otatu thika-, atu ga/u/ - wa atu ga/u/ - wa atu ga/u/ - wa
1plpn 1plpr 1plpr return pass 1plpr return pass 1plpr return pass
And we are-, we are returned, we are returned,

atu ga/u/ - wa tu h - e ngaa¹⁵⁴ mpoo, otatu ningi nduno on-dumba,
1plpr return pass 1pl go subj d16b 1plpr make then 9 heap,pile
returned, returned, to go there, we then make a group,

twa thi- twa kiitumba, kutya twa thikama.
1plpa 1plpa sit.down I.mean¹⁵⁵ 1plpa stand.up
we are sitting down, I mean we are standing up.

Otu uvite ike e - wi tali ti, "ha - m - ntu ta nyenge om-ntu k-oru-tu",
1pl hear just 5 voice,sound 5pr say neg 1 person 1pr 1 person 11 body
We can just hear a voice saying: "Nobody should touch the other person's body",

"ha-m - ntu ta nyenge om - ntu k-o/u-tu".
neg 1 person 1pr 1 person 11 body
"nobody should touch the other person's body",

Se katu ka- ee e - wi katu lyu uvite.
1plpn 1plneg 5 voice,sound 1plneg 5obj hear
we cannot hear the voice.

fardig

¹⁵³ "This "ngaa" inserted in the middle of the name of the village is nothing"

¹⁵⁴ "nothing"

¹⁵⁵ This "kutya" is "I mean" in the sense that the person is correcting herself