

ROIDE ATSHIPARA

Recorded August 2002 in Oniimwandi

Speaker born and raised in Otuwara, moved to Oniimwandi in connection with marriage 1939.

Ngaa'ndi (=ngaye andi) tameke ngaa¹ nduno ngiini ya - kwetu?
1sgpn 1sgpr start then how 2voc my.fellow/colleague
How can I start, friends?

Andi tameke p-oma-thimbo getu ngeya go - nale.
1sgpr start 6 time our6 d6c poss6 in.the.past
I will start from our olden days.

Se katwa /i twa putuk - i/a... m-e-thimbo ngaashi ndi .
1plpn 1plpaneg 1plpa grow.up appl 5 time like d5a
We did not grow up in a time like this one now.

Aa-nona haa hi k-ee-tundi ongura. S' ootwa putuk - i/e p-oma-thimbo ngeya...
2 child 2hab go 10 lesson morning 1plpn 1plpa grow.up appl 6 time d6c
Children going to school in the morning. We have grown up during those days

g -uu- pagani. Katu ha k-ee-sikora,
poss6 14 paganism 1plhabneg go 10 school
of paganism. We don't go to school,

otu /i owa/a m-eemw - andi tatu ning' uuwi/i/i.
1pl just 4 ebony.tree 1plpr make ?
we are just under the ebony trees making ???.

Sho nduno oma-thimbo getu twa koko, ohatu hi k-oma-u-dhano.
when then 6 time our6 1plpa grow.up 1plhab go 6 14 game
During our time when we grew up, we go to play,

Tatu ka dhana uu-dhano omw-edhi sho gwa toka tuu to².
1plpr fut play 14 game 3 moon when 3pa turn.whitish
going to play games when the moon is shining brightly.

Se twa ly' oma - ra/e/o,
1plpn 1plpa eat 6 evening.meal
When we have eaten supper

s'aatwii(=se atu hi) k-och- ana tu ka dhan' uu-dhano,
1plpn 1plpr go 7 oshana³ 1pl fut play 14 game

¹ "nothing"

² Ideophone denoting pure whiteness

we go to the oshana to go and play games,

aa-kadhona twa gongara. Tatu dhana nduno uu-dhano, w - ochi - pagani,
2 girl 1plpa come.together 1plpr play then 14 game poss14 7 paganism
us girls came together. We are then playing games of paganism,

ocho twa putuk' e-thimbo lya tya nga. Ndee sho nduno twa koko...
1plpa grow.up 5 time 5pa like.that and when then 1plpa grow.up
it is how we have grown up in a time like that. And when we grew up,

sho taku y' ee - hango dh - ochi-pagani...
when 17pr come 10 wedding poss10 7 paganism
when the paganism weddings start,

p-e-thimbo ndiya aa - ntu kaa fukara
5 time d5c 2 person 2habneg get.married,pass.initiation.ceremony
during that time people don't get married

ye n' een - guwo,
2 have 10 garment
with clothes on,

kaa kara m-ee - hema. Ohaa shish - wa k-omi-tse hu.
2habneg stay 10 shirt,skirt,dress 2hab braid,plait pass 4 head d17a
they don't put on clothes. They are plaited here on their heads,

Taa shish - w' ii - pando.
2pr braid.plait pass 8 (false)braid
They are given braids.

Ii-nima ya endjerera.
8 thing 8pa get.into.a.hanging.position
Things are hanging.

Taa far - wa nduno k-ee - hango dh - ochi-pagani.
2pr take.something.somewhere pass then 10 wedding poss10 7 paganism
Then they are taken to the weddings of paganism.

Aa-mati taa dhana nduno. Aa - ku/ukadhi taa rigora nduno,
2 boy 2pr play then 2 (married)woman 2pr ululate then
The boys are then playing. Women are ululating,

yu umbata nduno⁴ ii - yuma yawo, taa fara nduno
2pa carry then 8 clay-pot their8 2pr take.something.to.somewhere
they carried their clay-pots, taking

³ oshana = shallow water-course filled with water during the rainy season and connected to the water-systems of Angola

⁴ "Here we must ignore some "nduno" because there are so many"

oyana ya ka fuka/ - e... k-omi-thigururwakaro...
2pa fut get.married,pass.initiation.ceremony subj 4 tradition
their children to go and get married according to the customs

dh - oo - namnganga.
poss4 2a marriage.officer
of the marriage officers.

Oo - namnganga ya dhik' oma - tsali.
2a marriage.officer 2pa build.with.sticks 6 hut,shelter
The marriage officers built their huts.

Ya dhik' oma - tsali k-om - tunda⁵
2pa build.with.sticks 6 hut,shelter 3 high-lying.place
They built their huts on a high-lying place

gwa - m - bara hwii, gw-Iipumbu yaChi/ongo.
poss3 9 palace,chief's.dwelling d17c poss3 name
of the palace there of Iipumbu yaChilongo.

Oko nduno haku ka fukal - wa ho,
17pn then 17hab fut get.married,pass.initiation.ceremony pass d17b
It is where people used to go and get married,

kakwa /i haku fuka/ - wa m-een-guru,
17paneg 17hab get.married,pass.initiation.ceremony pass 10 building
they were not married in buildings,

ngaashi p-e-thimbo ndi,
like 5 time d5a
like these days,

aa-ye, okwa /i haku fuka/ - wa...
no 17pa 17hab get.married, pass.initiation.ceremony pass
marriages were taking place,

aa-ntu taa fukara
2 person 2pr get.married,pass.initiation.ceremony
people getting married

ye /i k-om - tunda gwa - m - ba/a.
2 3 high-lying.place poss3 9 palace,chief's.dwelling
while on the high-lying place of the palace.

Oko ku na aa-ntu mbo haa fukik' aa - ntu.
17pn 17 have 2 person d2b 2hab arrange.the.wedding 2 person
It is where there are people who arrange the weddings.

⁵ “”omtunda” can also refer to outside an oshana as opposed to in it”

Sho nduno... oma-mbo ge ya, aa - ntu twa ha nduno m-ee-sikora,
When then 6 book 6 come 2 person 1plpa go then 10 school
When the church⁶ came we then started schools,

se twa koka ngaa p-e-thimbo ndi, twa ninga nduno aa -k/esiti,
1plpn 1plpa grow.up 5 time d5a 1plpa become then 2 Christian
and we have grown up during this time, we then became Christians,

ohatu fukara nduno... tu n' een- guwo,
1plhab get.married,pass.initiation.ceremony then 1pl have 10 garment
and we get married with clothes on,

katu li we m-omi-hanga⁷,
1plneg anymore 4
we are no longer in the strings of pearls,

aaye, atu fuka/a tu n' ee - hema.
no 1plpr get.married,pass.initiation.ceremony 1pl have 10 shirt,skirt,dress
no, we are getting married with clothes on.

Ndee nduno p-e-thimbo lya - na-ngashingiino... omi-thigururwakaro dhiyaka...
and then 5 time poss5 with now 4 tradition d4c
And now during this time, those traditions,

aa - ntu oye dhe etha. Eem-thigu/u/wakaro dhetu..
2 person 2pa 10obj give.up,release 4 tradition our4
people have dropped them. Our olden traditions

dho dho - nale.. twa li na - dho, odha li dhi na aa -ntu haa vulika.
d4b poss4 in.the.past 1plpa with 4pn 4pa 4 have 2 person 2hab obey
that we had were consisting of people being obedient.

Aa-nona taa pange/ - wa m-oma-gumbo, taa vulika. Oshaatu kwa ti - wa...
2 child 2pr govern,control pass 6 home,house 2pr obey if 17pa say pass
Children are being governed in their homes being obedient. If it was said

“aaye, ino kara ko otandi ku tumu, p-uu - chinda mpo,
no, impsgneg stay 1sgpr 2sgobj send 14 neighbourhood d16b
“no, don't take too long, I will send you there to the neighbours

nde le ino ka/a ko”.
and impsgneg stay
and don't take too long”.

Om -kuruntu ta si - i/⁸ oma-te p-e - vi mpo, ta ti...
1 parent 1pr appl 6 saliva 5 ground d16b 1pr say
A parent is spitting saliva on the ground, saying:

⁶ “omambo” can also mean “church”

⁷ omuhanga = string of pearls made of ostrich eggshells, according to Tirronen (1986)

⁸ “from “siya”, “-le” because of “pevi””

“oma - te ngok’ inwaadha(= ino adha) ga pwina po”.
6 saliva d6b impsneg reach 6pa dry.up
“make sure you get back before this saliva is dry”

“Eewa”. “Oto hi to matuka”. “Eewa”.
OK 2sgpr go 2sgpr run OK
“OK”. “You will go running”. “OK”.

Ngwee nduno shaa wa lombwel - wa ngaano sho to zi mpono om - nona,
2sgpn then when 2sgpa tell,command pass like.that when 2sgpr d16b 1 child
And then when you were told like that, when you come from there as a child

owa tsimik’ on - tsi, to matuka.
2sgpa go.hurriedly.away 9 dust 2sgpr run
you went very fast, running.

Weewadhe (=wu y - e wu adh - e) nga⁹.. oma - te ngo inaga pwina po.
2sg come subj 2sg reach subj 6 saliva d6b 6paneg dry.up
To come and find that saliva wet.

Ocho twa putuka twa /i tu n’ e- vuriko lya tya nga.
1plpa grow.up 1plpa 1pl have 5 obedience 5pa like.that
That is how we have grown up with such obedience.

Ndee paife, e-thimbo ndi lya - chi - nanena ndi, ha - cho li /i.
and now 5 time d5a poss5 7 in.the.modern.fashion d5a neg 7pn 5
And now this modern time is not like the olden one.

Om - nona nande na tum - w - e k-om- kuruntu,
1 child although obl send pass subj 1 parent
Although a child is sent by a parent

ota h’ owara ponima h - ii - ti mpo, ndee om -ku/untu a ri ku tega,
1pr go just behind poss9 8 wood d16b and 1 parent 1pa 2sgobj wait
he will just go behind the trees there, and the parent has been waiting for you,

a li ku tega, a li ku tega. Sho te ya ngaa¹⁰ a ka ty - e
1pa 2sgobj wait 1pa 2sgobj wait when 1pr come say subj
has been waiting for you, has been waiting for you. When she asks herself

“om -nona ngwiya okwa ha ngaa¹¹”, aaye,
1 child d1c 1pa go no
“has the child gone or not?”, no,

⁹ “nothing”

¹⁰ “nothing”

¹¹ “nothing”

om -nona okwa h'owa/a ndee ta dhana na -ya-kwawo.

1 child 1pa go just and 1pr play with 2 other
the child has just gone and is playing with others.

Ano p-e-thimbo ndino lya - na-ngashingiino, ha - lyo lyo - nale.

5 time d5a poss5 with now neg 5pn poss5 in.the.past
So this modern time is not like the old one.

Lyo - nar' olya li ng'¹²ee-wanawa. N-e - vuliko lya - lyo olya /i e-wanawa.
poss5 in.the.past 5pa 5 good & 5 obedience poss5 5pn 5pa 5 good
The old one was good. And its obedience was also good.

Ndee e-thimbo lya - na-ngashingiino olya dhigupara.
and 5 time poss5 with now 5pa become.difficult
And this modern time is difficult.

Oshoka aa-non' itaa tsu we kumwe¹³ n- aa-kuruntu... aye, aa-kuruntu yamwe...
because 2 child 2prneg anymore with 2 parent 2 parent some2
Because the children are not cooperating with the parents anymore, yeah, some
parents

oye /i o - wa/a m-oma - gumbo. Aa-nona kaye mo.
2 9 emptiness 6 home,house 2 child 2neg
are alone in their homes. Their children are not there.

Aa-nona oya h'owara (=ha owara). Ya h'owara noma- n-oma-harara,
2 child 2pa go just 2pa go just with 6
The children just went by themselves. They just went on their own (without
permission)

nde/e aa-ku/untu oye n' owa/a o/w- eepo nande
and 2 parent 2 have just 11 poverty
and the parents just have poverty although

ona¹⁴ kar-e e na aa- ntu m-e-gumbo. Ndee nduno.. p-e-thimbo ndino
1 have 2 person 5 house and then 5 time d5a
he or she has people in the house. And then during this time

lya - na-ngashingiino, olyo lyi na.. wo oma-rongo, oma -/ongo oma-wanawa.
poss5 with now 5pn 5 have 6 education 6 education 6 good
of now, it is the one with education, good education.

S'ootwara (=se otwa ara) nduno aa-nona yetu ya h - e m-oma-rongo,
1plpn 1plpa want then 2 child our2 2 go subj 6 education
We then want our children to go into education.

¹² This is a contraction of a meaningless “ngaa”.

¹³ class 17 version of “pwamwe”

¹⁴ “ona=na”

ya ka /ong - w -e, nde/e aa-nona m-oma-/ongo yamwe itaa vuru mo.
2 fut teach pass subj but 2 child 6 education some2 2prneg be.able
to go and be educated, but some children are not able to be in education.

Yamwe otaa vu/u mo. Nde/e otatu ti ngaa¹⁵ ngeno Ka/unga ketu...
some2 2pr be.able and 1plpr say God our
Some are able to be in it. And we are saying if God would

a tum - e ko ochi - homo ch -om-bepo h - okw - iitedhulul - itha aa-nona,
1 send subj 7 rush.of.wind poss7 9 wind poss9 15 repent,regret caus 2 child
send a rush of wind to make the children repent their sins,

ya h - e m-oma-rongo, opo ya ka kwate/e..
2 go subj 6 education in.order.that 2 fut
to go into education in order to lead

ochi-gwana cha - nakwiiwa komesho.
7 nation poss7 the.future forward
the nation of tomorrow forward.

Ye ke chi shum - ith - e komesho, ochi-gwana chi ka/ - e cha yambuka po.
2 fut 7obj advance caus subj forward 7 nation 7 stay subj 7 stand.up,rise
To improve it further, for the nation to be uplifted.

Oshoka e-yambuopo ly- ochi-gwana, olyo e-simaneko ly- oku-simaneka...
because 5 uplifting poss5 7 nation 5pn 5 honour(ing) poss5 15 honour
Because the uplifting of the nation, it is the honouring

e - vi, e - vi ndi lyetu ndi twa pe - wa ku-Ka/unga.
5 earth 5 earth d5a our5 d5a 1plpa give pass God
of the earth, this earth of ours given to us by God.

Tu li long - e, se tu li keerer - e,
1pl 5obj work subj 1plpn 1pl 5obj keep.guard.over subj
For us to work on it and to protect it,

tu ka/ - e mo tatu imik - i/e mo...
1pl stay subj 1plpr produce.fruit appl
to stay in it growing

ii-yimati ii-wanawa y - een - dunge.
8 fruit 8 good poss8 10 understanding,sense
beautiful fruits of sense.

Tu ka/ - e aa-na - ndunge.
1pl stay subj 2 with understanding,sense
For us to be sensible people.

¹⁵ “nothing”

Oshokaa, ochi-gwana chi na aa-na - ndunge,
because 7 nation 7 have 2 with understanding,sense
Because a nation with sensible people

ocho tachi yambuka po. Otwa ara ngaa¹⁶ aa-nona yetu ya /ong - w - e,
7pn 7pr stand.up,rise 1plpa want 2 child our2 2 teach pass subj
is the one which will be uplifted. We want our children to be educated

kaa kar - e we ngaashi se mbeyaka kwa /i hatu piti...
2neg stay subj like 1plpn d2c 17pa 1plhab wake.up.in.the.morning
not to be like us who used to wake up in the morning

tatu i - shiki wara.. uwirira¹⁷.
1plpr refl swing just
and just swinging ourselves in the swings(?).

Saatumbu (=se atu umbu) wa/a.. oshoro¹⁸, kaku na chawale.
1plpn 1plpr throw just
And we just play “oshoro”, there is no ???.

Ano, e-thimbo ndino... e-wanawa pa-ku-tara, ndee pa-yii-/onga ya - lyo,
5 time d5a 5 good 15 look but 8 work poss8 5pn
Yeah, this time is good when looking at it, but the work done

itaa yi longo nawa.
2prneg 8obj work good
is not good.

Se, otwa ara ochi-gwana chetu chi kar - e cha yambuka po.
1plpn 1plpa want 7 country our7 7 stay subj 7pa be.raised.up
We want our nation to be uplifted.

Ngaashi ngaa tamweende(=tamu ende) ngaa... aa-gundjuka. Mwa a/a ngaa¹⁹...
like 2plpr go like.that 2 youth 2plpa want
Like you are walking like that, the youth. You want to

on - ka/o om-bwanawa, mu kar - e mu chi o-nakwiiwa,
9 condition,state 9 good 2pl stay subj 2 know 9 the.future
live in a good condition, knowing the future,

ndji ha za konima hwiya twa za hwii. Se hwiya katwa li ko tu na ko cha,
d9a 9pa behind d17c 1plpa d17c 1plpn d17c 1plpaneg 1pl have anything
the past there where we came from. At that time we didn't have anything,

otwa li ike tu na e-vuliko tu, shi wa rombwe/-wa ocho to ningi,
1plpa just 1pl have 5 obedience d7a 2sgpa tell pass 7pn 2sgpr do

¹⁶ “nothing”

¹⁷ “Maybe referring to someone on an ebony-tree branch, there is a word “ekwilika””

¹⁸ “Oshoro” refers to a game

¹⁹ “nothing”

we just had obedience, what you have been told is what you will do,

shi kwa ti-wa “ka ning-e shiya”, ocho to ningi. S’ aatu dhana nduno.
when 17pa say pass fut do subj d7c 7pn 2sgpr do 1plpn1plpr play then
when they said “go and do it” it’s what you will do. We then play.

Aa - ku/ukadhi sho taa, sho taa hi hwiya k-ee - hango dhawo
2 (married)woman when 2pr when 2pr go d17c 10 wedding their10
When the women are going to their weddings

dhiya nda popi p-e - tameko, oko ye li taa dhana, yo taa ligora.
d10c 1sgpa speak 5 beginning 17pn 2 2pr play 2pn 2pr ululate
that I have mentioned at the beginning, they are there playing and ululating.

Taa ti: (ululating). “Iyaroo²⁰, m - kadhona gwandje!”
2pn say 1voc girl my1
Like this: (ululating). “Iyaroo, my girl!”

Yo tayi imbi een-tanto, taa ti: (singing).
2pn 2pr sing 10 2pr say
They are singing “ontantos”, like this: (song).

Taa himbi taa ti nga . Taa himbi taa ti nga!
2pr sing 2pr say like.that 2pr sing 2pr say like.that
They are singing like that. They are singing like that!

Yo aa - kurukadhi taa dhana nduno, aa-mati taa dhana nduno,
2pn 2 (married)woman 2pr play then 2 boy 2pr play then
And then the women are playing, then the boys are playing,

taa dhan’ een-tanto dhawo, taa dhan- ene aa-kadhona yawo,
2pr play 10 their10 2pr play appl 2 girl their2
playing their “ontantos”, playing for their girls,

twa li n - om -kalo gwa tya ngaa sho twa putuka.
1plpa with 3 habit 3pa when 1plpa grow.up
we had habits like that when we grew up.

Ano p-e-thimbo lya - na - ngashingiino...
5 time poss5 with now
Yeah, nowadays

aa-nona yetu otwa a/a ngaa²¹ ya chi - w - e omi-thigururwakaro dho...
2 child our2 1plpa want 2 know pass subj 4 tradition d4b
we want our children to know the traditional culture

²⁰ expression denoting happiness

²¹ “nothing”

dho twa putuka na - dho. Twa a/a ngaa²² ya kar - e m-e - vu/iko.
d4b 1plpa grow.up with 4pn 1plpa want 2 stay subj 5 obedience
that we grew up with. We want them to be obedient.

Nde/e otwa a/a wo ya chi - w - e ngaa²³ om-thiguru/wakaro,
and 1plpa want also 2 know pass subj 3 tradition
And we also want them to know our traditional culture,

gwetu ngwiya go - konima ngwii, kutya, ng'oowa tum - wa, ino kara ko.
our3 d3c poss3 behind,after d3c that if 2sgpa send pass impsgneg stay
that one of the past, that if you have been sent don't take too long.

Yo ya ka/ - e ye chi kutya p-aa-kuruntu, ihapu ka/-wa,
2pn 2 stay subj 2 know that 2 parent 16habneg stay pass
And for them to know that people cannot stay with their parents,

yo aa-kuruntu, kaa yamuku/ - wa.
2pn 2 parent 2habneg retort,answer pass
and the parents cannot be retorted.

Ndee e-thimbo lya - na - ngashingiika...
and 5 time poss5 with now
And this modern time

inalyukilila (=inalyi ukilila) naanaa..
5paneg go.straight.forward precisely,exactly
is not really

e - kota lyethigu-²⁴ ly- om-thiguru/waka/o.
5 stem,principle poss5 3 tradition
like the principle of the traditional culture.

Oli li ngaa²⁵ ngaa, ndee s' ootwa a/a ngaa Ka/unga...
5 like.that but 1plpn 1plpa want God
It's like that, but we want our God

a garurur' om-bepo h - aa-gundjuka yetu, hi ka/ - e hi n' e - vu/iko...
1 bring.back 9 spirit poss9 2 youth our2 9 stay subj 9 have 5 obedience
to return the spirit of our youth, for it to have obedience²⁶

yo ya yambul - e po.. ochi-gwana chetu.
2pn 2 raise,lift subj 7 nation our7
and them to uplift our nation.

²² “nothing”

²³ “nothing”

²⁴ “interruption”

²⁵ “nothing”

²⁶ “strange in Oshiwambo too”

Ano nduno p-e-thimbo ndino lya - na - ngaashingiino...
then 5 time d5a poss5 with now
Then during this time of nowadays,

om - karo nguno gwe ya ko... aa-nona sho ye li po...
3 habit,manner d3a 3pa come 2 child when 2
this attitude that has come, when children are at home

inaa hara we n-ii-/onga.
2paneg want anymore & 8 work
they also don't want to work anymore.

Se na/e aa - ntu otaa piti ngaa taa /ongo,
1plpn in.the.past 2 person 2pr wake.up.in.the.morning 2pr work
We, in the past, people wake up in the morning to work,

taa meneka taa tsu aa-kadhona,
2pr wake.up.early.in.the.morning 2pr pound 2 girl
girls wake up early in the morning to pound (mahangu),

aa-mati taa meneka taa ka ka,
2 boy 2pr wake.up.early.in.the.morning 2pr fut fell.trees
the boys wake up early in the morning to cut,

taa ka ka k-oku - ti, omi-shuwa²⁷, omi-shuwa
2pr fut fell.trees 15 forest 4 4
to cut in the forest, peels from branches,

ndee taa zi ko yu umbata ya tya ngii. Taye eta omi-shuwa dhawo k-oma-gumbo.
and 2pr 2pa carry 2pa like.this 2pr bring 4 their4 6 house
and they come back, they carried the "omishuwa" like this. Bringing their omishuwa
to their houses.

Taa tungu een-dunda dh - ochi-wambo. Ndee na-ngashingiika...
2pr build 10 hut poss10 7 Wambo and with now
Building their Owambo huts. And nowadays

okwe ya oma-china g - oku-tsa. Aa-non' iinaa hara we 'ku - tsa.
17pa come 6 machine poss6 15 pound 2 child 2paneg want anymore 15 pound
there are machines for pounding. Children don't want to pound anymore.

S' ookwa /i tatu tungu uu-mba/e wetu tu /i m-eem-ti ngaashi ngu.
1plpn 17pa 1plpr craft 14 basket our14 1pl 4 tree like d3a
We were crafting under trees like this one.

Ndee paife aa-nona... ngaashi ngaa²⁸ we- wu li na - he ngaa,
but now 2 child like 2sg with 1pn like.that

²⁷ ""omishuwa" is peels from branches"

²⁸ "nothing"

But now the children, like now you are with her like that,

ndee to ti na tung - e,
and 2sgpr say obl craft subj
and you tell her to craft,

ke chi chi kaya²⁹, ke ch' oku-tunga. Ndee otwa a/a ngaa³⁰
1neg 7obj know 1neg know 15 craft but 1plpa want
she doesn't know it, she doesn't know how to craft. But we want

om -thigu/u/wakaro ngono gu garuk - e,
3 tradition d3b 3 come.back subj
that traditional culture to come back,

aa-nona ya- ya rong - w - e ngaa³¹ ii-longa y - ochi-kuru cho - na/e,
2 child 2 teach pass subj 8 work poss8 7 old poss7 in.the.past
for the children to be taught the work of olden times,

opo taa kara ye chi shi cha li p-e-thimbo ndii, aa - ntu, otaku ti ngaa³²
so.that 2pr stay 2 know d7a 7pa 5 time d5c 2 person 17pr say
so that they could know what was happening during that time, people, they can be
told:

aaye, indeni mpontumba, nder' inam za ko uu-siku", "eewa",
no go.imppl but go.impplneg 14 night OK
"go somewhere, but don't come back at night". "OK",

y - e-thimbo ndi, nder' aaye, te ya ngaa³³ nende een-djushwa³⁴ dhi iga.
poss2 5 time d5a but no 1pr come 10 chicken 10pa crow
the people of this time, but no, he or she will come home even after the chickens
(cocks) have crowed.

Y - e-thimbo lyo - nale ite ya m-e-gumbo e-tango lya ningina.
poss2 5 time poss5 in.the.past 1prneg come 5 house 5 sun 5pa sink,set
Those of the old times, he or she will not come after the sun has set.

Oto ya mo...
2sgpr come
You will come

oom -tenya e-tango opo ta/i ningine, yo aa-ku/untu yoh' ootaa pandu/a nduno
3 afternoon 5 sun 5pr sink,set 2pn 2 parent your2 2pr thank,praise
in the afternoon when the sun is about to set, and your parents will praise you

²⁹ ""kaya" is just to make it strong"

³⁰ "nothing"

³¹ "nothing"

³² "nothing"

³³ "nothing"

³⁴ "chicken" in a wide sense, including not only baby birds, but hens and roosters as well

taa ti “o, om -nona gwetu nguka oha vulika ngaa³⁵ ngu”.
2pr say 1 child our1 d1a 1hab obey d1a
saying “this child of ours is obedient”.

Ndere oche koopa/e/a (= ku opa/e/a), sho otachi ku piitha(=peyitha³⁶)..
and 7pa 2sgobj be.good.for.somebody d7b 7pr 2sgobj
And it is good for you, it will let you get

oma-yambeko ku-Karunga. Ehe, e-thimbo lya - na-ngashingiika... o - liili.
6 blessing God interj 5 time poss5 with now another.one5
blessed from God. Yeah, this modern time is different.

Na/e p-oma-thimbo ngeya twa putuka... oo - tate... aa - samane...
in.the.past 6 time d6c 1plpa grow.up 2a my.father 2 (married)man
In the past during those times when we grew up, fathers, men

oye /i ngaa m-oma-gumbo, ndere om - tenya taa ka chinga,
2 6 home,house and 3 midday,(early)afternoon 2pr fut loaf.about
they are in their homes, and in the afternoon they go for a walk,

ndee na-yo otaa ya k-oma - gumbo kuyere.
and & 2pn 2pr come 6 home,house early
and they come home early.

Taa ya k-oma - gumbo e-tango inalyi ningina taa ya ya ta/ - e ngaa
2pr come 6 home,house 5 sun 5paneg sink,set 2pr come 2 look.at subj
They come home before the sun has set, coming to see

aa-mati ng’oye (=nge oya) edhi/i’ een-gombe.
2 boy whether 2pa close.up,close.in 10 cattle
whether the boys have put back the cattle.

Ndee p-e-thimbo lya - na-ngashingiika...
and 5 time poss5 with now
And nowadays

aa - samane oyo ichee³⁷ nangamana.
2 (married)man 2pn again the.extreme(best.or.worst)
men are the worst.

Oyo ye li n-oyana k-een - dingosho.
2pn 2 with 10 drinking.place
They are the ones with their children in bars.

Oyo ichee³⁸ taa /and- e/e mo aa-nona yawo k-een-dingosho,
2pn again 2pr buy appl 2 child their2 10 drinking.place

³⁵ “nothing”

³⁶ “”peyitha” is related to “pewa” like “monitha” to “mona””

³⁷ “Let’s just leave out “ichee” from the translation”

³⁸ “Leaving out this “ichee” won’t change anything”

They are buying (alcohol) for their children at bars

nd'aanona(= ndere aa-nona) k-oma - gumbo sigo³⁹.. kaa ya ko we.
and 2 child 6 home,house until 2habneg come anymore
until the children no longer go back to their homes.

E-thimbo ndika... e-wanawa, ndere e-wineyi m-e-putudho.
5 time d5a 5 good but 5 bad 5 upbringing
This time is good, but bad in terms of upbringing.

Aa-nona itatu ya vu/u. Se mbano y -oma-thimbo ngano,
2 child 1plprneg 2obj have.power,overcome 1plpn d2a poss2 6 time d6a
We are unable to govern the children. Those of nowadays,

twa kashagu/a⁴⁰ ko, ndee yo -p-e-thimbo ndino lyu uka komesho,
1plpa but poss2 5 time d5a 5pa go.to,lead.to forward
we have tried, but those of this time which is going forward,

aaye aa-nona otaa ya nyenge, itaa ya vuru.
no 2 child 2pr 2obj be.difficult.to.somebody 2prneg 2obj have.power,overcome
no, the children are difficult to them, they can't handle them.

Nande ona ty - e wu ning -e⁴¹ ch⁴² - o - ntumba,
even.though say 2sg do subj poss7 9 certain,some,unspecified
Even though he or she says "do something",

ot'iiteere (=ota iteere) ngaa⁴³
1pr give.positive.answer
she will agree

ndee ohera a hi/e⁴⁴ k-Ochakati.
but 1pa name
but after she has left to Oshakati she comes back late.

Ot ' iitee/e ngaa ndere ohera a hi/e.. k-e-tanga.
1pr give.positive.answer but 1pa 5 soccer
He will agree but after he has left to go to the soccer he comes back late.

Ndee... otatu ti ngaa.. om-bepo h - ochi-kuru cho - nale,
and 1plpr say 9 spirit poss9 7 old poss7 in.the.past
And we are saying that the spirit of the old times

na-hi garuk - e, aa - ntu naa /ong - w - e ii-/onga yo -m-oma-pya,
obl 9 come.back subj 2 person obl2 teach pass subj 8 work poss8 6 field

³⁹ "Normally "sigo" would be after "ndee" here"

⁴⁰ "compare "kasha"=become dry"

⁴¹ ""wu ninge" should be "ninga""

⁴² Probably referring to a left-out "ochinima"

⁴³ "nothing"

⁴⁴ "with "ha" it would mean that she is still gone, with "hile" she could be back again"

should come back, people should be educated about the field-work,

naa /ong- aa-kadhona aa-nona naa /ong - w - e...
obl2 2 girl 2 child obl2 teach pass subj
they should be educated, girls, children should be taught

oku - tsa, n-oku-thitha n - een - garo,
15 pound & 15 sift with 10 sifting-plate
how to pound and how to sift with a sifting-plate,

omi-sharo , kadhi shi dh - ochi-gwana chetu,
4 sieve 4neg poss4 7 nation our7
the sieves are not of our culture,

s'oohatu (=se ohatu) thithi n -een - garo. Iyaroo, tang' uunene tate.
1plpn 1plpr sift with 10 sifting-plate thank.you very.much sir,Mr
we sift with sifting-plates. Iyaroo, thank you very much.

...-ngiino⁴⁵.. andi popi oshoka se otu ri nee m-uu-pyakadhi.
1sgpr talk because 1plpn 1pl 14 trouble
Now I'm talking because we are in trouble.

Aa-kuruntu otu /i m-uu-pyakadhi lera lera lera.
2 parent 1pl 14 trouble really really really
Us parents are really in trouble.

Aa-nona yetu oya kwat - wa k-ochi - vu,
2 child our2 2pa take.hold.of pass 7 disease
Our children are infected by a disease,

k-ochi- vu tachi /i /e/a aa-ntu tachi dhipaga,
7 disease 7pr eat really 2 person 7pr kill
a disease that is really killing people, killing,

ndere oya f' owa/a kaye chi wete. Aa-nona otatu ya rombwe/e kutya
but 2pa become.like just 2neg 7obj see 2 child 1plpr 2obj tell that
but they are just like they cannot see it. We are telling the children that

“aaye, om - ka/o ngono g - om - kithi ngono gwe ya ko,
no 3 manner,way d3b poss3 3 disease d3b 3pa come
“no, this way of this disease which has developed,

i - kwat - eni nawa, i - gamen- eni nawa,
refl take.hold.of imppl well refl protect imppl well
take care of yourselves, protect yourselves,

ti/ - eni om-kithi ngono,

⁴⁵ Here the first part of the word has been missed out because the tape-recorder was not switched on. The full word would be “ngashingiino” or “pethimbo lyanangashingiino”

become.afraid imppl 3 disease d3b
fear that disease,

inamweenda (=inamu enda) we .. een - djend' eem-bwinayi,
impplneg go anymore 10 journey,trip 10 bad
don't follow bad paths anymore,

een - dji/a dho dhe eth - eni", nder' aaye,
10 path,way d10b 10obj leave imppl but no
leave those paths", but no,

ndere onda ara oku - kumagidha nduno aa-nona yetu aa-gundjuka yetu,
but 1sgpa want 15 advise,exhort then 2 child our2 2 youth our2
but I want to advise our children then, our youth,

aa-kadhona, n-aa-mati, ayeshe ngaa⁴⁶ aa-nona mbo oku-za p-omi-longo ndatu,
2 girl & 2 boy all2 2 child d2b 15 4 ten three4
girls and boys, all those children of 30

n-oku - ya k-omi-/ongo mbali na- ntano.
& 15 come 4 ten two4 & five10
to 25.

E - pipi ndyono, ando⁴⁷ okwaa(=okwa li) taly ' etha nduno
5 generation,age.class d5b 17pa 5pr leave,reject
If that generation could leave

een- djira dhono,
10 path,way d10b
those bad paths,

ando ochi-gwana e - so otali ningi e-shwepo.
7 nation 5 death 5pr become 5 better
then death could become better.

Paife ngashingiino oma-dhi/adhi/o getu g -aa - kuruntu,
now now 6 thought our6 poss6 2 older.person
In the nation now in the minds of us elders,

okwa ninga ngaa wu ka /a/ - e m-om-bete,
2sg fut sleep,lie.down subj 9 bed
even if you go and sleep in the bed

oma-dhiradhi/o itaga ngungumana,
6 thought 6prneg become.quiet
the mind does not settle,

⁴⁶ "nothing"

⁴⁷ "this "ando" as well as the "ando" on the next line could be replaced by "ngeno" and mean the same

aa-nona m-oma-gumbo kaye mo.
2 child 6 house 2neg
children are not in their house.

Natango om -kithi ngaa taa kongo, nand' oyu uvite.ko kutya
again 3 disease just 2pr look.for 2 understand that
Again they are just looking for a disease, although they understand that

om -kithi otagu ya li chochili. Ando okwaa (=okwa li) nduno..
3 disease 3pr 2obj eat 17pa then
the disease will surely "eat" them (=kill them). If then

aa-gundjuka yetweeni ne, aya⁴⁸-gundjuka, een- dji/a dho dhe eth - eni,
2 youth our2 2voc youth 10 path,way d10b 10obj leave imppl
our youth, the youth, leave those bad paths,

ndee tamu uvu⁴⁹ oma-rombwero g - aa-kuruntu. Aa - kwetu
and 2plpr hear,obey 6 instruction poss6 2 parent 2 fellow,colleague
and listen to the instructions of the parents. Friends,

otam ka pwa po,
2plpr fut become.finished
you are going to get finished

ndee ochi-/ongo cheni tachi mbuga/a.
and 7 country your7 7pr become.desertificated
and your country will be empty.

No-paife ngaashi nda tya ngi, otwa ti/a nduno ngashi tu /i
& now like 1sgpa like.this 1plpa become.afraid then like 1pl
And now that I'm like this, we are then afraid, like we are

n - om - kurupe om - kwetu mba tu/i m-e-gumbo os' ike atu ti:
with 1 old.person 1 companion,fellow d2a 1pl 5 house 1plpn only 1plpr say
with a fellow old person, we who are in the house we are saying that

naa aa-gundjuka mba ye li mo,
today 2 youth d2a 2
today the youth that are in (the house),

ngooya (=nge oya) kwat - wa k-om -kithi ngono, ndee tagu ya far - ere,
if take.hold.of pass 3 disease d3b and 3pr 2obj take.away appl
if they get infected by that disease and it kills them

⁴⁸ "she means "yagundjuka"

⁴⁹ "Even though it is a command "uveni" here would be ungrammatical because of the coordination of the clauses"

no-p-uu - chiind' oocho, no-k-omi-kund' oocho, s' aatu fumbik-wa k- oo/e?
& 14 neighbourhood & 4 village 1plpn1plpr bury pass who(pl)
and at the neighbours it's the same, and at the other villages it's the same, who are
going to bury us?

Atu fumbik-wa ku - le? Ochi-gwana ng' itache eth' ii-/onga mbyono,
1plpr bury pass who(sg) 7 nation if 7prneg leave 8 work d8b
Who will bury us if the nation does not leave the work,

een - djira dhono... dh - oku- ka - kongka aidis.
10 path,way d10b poss10 15 fut look.for AIDS
those paths of going looking for AIDS.

Oshoka aidisa ke ya he mwene,
because AIDS 1habneg come 1pn self1
Because AIDS cannot come by itself,

aye, om -ntu ohe ha ka kongka aidis, ha zi mo m-e-gumbo,
no 1 person 1pn 1hab fut look.for AIDS 1hab 5 house
no, a person is the one who is going looking for AIDS, he or she goes out of the house

ndee ta hi- ta hi ku-ya - kwawo k-ii - gwana ya hangana ho,
and 1pr go 1pr go 2 fellow,companion 8 population 8pa unite,join.together d17b
and goes to others, to the united peer-group there,

k-oma- u-dhano ho,
6 14 game d17b
to the games there,

k-oma-tanga ho, ko oko taa mona - thana n - oo-ya-kwawo,
6 sport d17b 17pn 17pn 2pr find,see recipr with 2a 2 other
to the sports there, it's where they will meet with others

ndee tayeete/e/' (=taya ete/e/e) uu - vu.
and 2pr bring.with.you.when.you.come 14 disease
and they will come back with a disease.

Aano s' aa-ku/untu paife keshe om -ku/untu, oku li m-oma-limbililo,
1plpn 2 parent now each 1 parent 1 6 doubt
Yeah, we parents now, each parent is in doubt,

oshoka shaasiku ee - sa, shaasiku ee - sa, yo aa-nona itaa tu/a po.
because every.day 10 mourning every.day 10 mourning 2pn 2 child 2pr
because every day is mourning, and the children are not stopping.

Oya /andu/a ko owara ya fa kaye chi wete.
2pa follow just 2pa become.like 2neg 8obj see
They just followed as if they can't see it.

Ndee ote ti ngaa⁵⁰ ya-kadhona yetu, n-aa-mati yetu, n-oo - tate ngaa⁵¹
and 1sgpr say 2voc girl our2 & 2 boy our2 & 2a my.father
And I'm saying that, our girls and our boys and the fathers

mbwaashungumati (=mbo aa-shungumati) mbo...

d2b 2 d2b

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

ya ninga... okamnona 'kamkuruntu,

2pa

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

taa tsi/e mumwe n - oyana,

2pr go.in.some.direction together with

they are going together with their kids,

ando okwaa (=okwa li) ngaa⁵² tayeetha (=taya etha).. een-djira dhono,

17pa 2pr leave 10 way d10b

if they could drop those bad ways

pamwe ochi-gwana taku⁵³ ka hupa ngaa⁵⁴,

perhaps 7 nation 17pr fut be.saved

then maybe a part of the nation will be saved,

oshoka... e-yoka ndiya ly - ochi - kushu lya ye/uthilwe m-om-buga⁵⁵,

because 5 snake d5c poss5 7 copper-brown.colour 5pa 9

because that snake of copper-brown colour which was lifted up in the desert,

ndee shaango te lyi tara, okweeruka (=okwa eruka), na -se,

and anybody 1pr 5obj look.at

1pa become.healed & 1plpn

and anybody who looks at it is healed, and we

na - ne aa-gundjuka yetweeni, ng'ootam ga/ikana Ka/unga,

& 2plpn 2 youth our2 if 2plpr pray God

and you our youth, if you are praying to God

aa - kwetu ochi-gwana, mu tar - e kutya omuuki/i/wa (=omwa uki/i/-wa)

2 fello,companion 7 nation 2 look.at subj that

2plpa pass

the fellow nation, to see that you are being faced

k-ochi-ponga otam ka pwa po chi/i, otam ka yera po.

7 danger 2plpr fut get.finished truly 2plpr fut become.empty

by danger⁵⁶ you are truly going to get finished, you are going to get finished.

⁵⁰ "nothing"

⁵¹ "nothing"

⁵² "nothing"

⁵³ "I'm saying "part of" because there is "taku" instead of "tachi""

⁵⁴ "nothing"

⁵⁵ Biblical reference

⁵⁶ "This sentence is strange in Oshiwambo too"

Eth - eni een - djira dhono, oku na om - kithi, otam si, tam si
leave imppl 10 way,path d10b 17 have 3 disease 2plpr die 2plpr die
Leave those bad ways, there is a disease, you will die, you will die,

kaku na go - hera ko kaku na go - nena,
17neg have poss1 yesterday 17pn 17neg have poss1 today
there is noone for yesterday and noone for today,

ndee se otu /i m-oma-limbi/i/o, ndere otwa ara ngaa mu garuk - e,
but 1plpr 1pl 6 doubt and 1plpa want 2pl come.back subj
but we are in doubt, and we want you to come back,

ya- kadhona n-aa-mati. Garuk - eni m-een - dji/a dha tya ngaano,
2voc girl & 2 boy come.back imppl 10 way,path 10pa like.that
our girls and boys. Come back from such (bad) ways

andoo⁵⁷, opo tam tungu ochi-gwana cheni, chi yambuk-e po,
so.that 2plpr build 7 nation your7 7 subj
so that you could build our nation, to uplift it,

chi shum - e komesho,
7 shift.one's.position,advance subj forward
for it to develop,

ndee tachi.. opara rera rera choopa/e (=chi opa/ - e)
and 7pr become.beautiful really really 7 become.beautiful subj
and it will really look good, to look good

chi ka/ - e chi n' om-kanka, chi na aa-gundjuka ya - cho, oshoka se...
7 stay subj 7 have 7 have 2 youth 2poss 7pn because 1plpn
?????????? having its youth, because we are

om-bwa ha kare/' okw - ena, tu ningine m-okw - ena.
9 dog 9pa 15 burrow,hole 1pl 15 burrow,hole
a dog behind a burrow, preparing ourselves to get into the burrow.

Karunga ne.. mu kwath- e ya-kadhona n-aa-mati,
God obl 2pobj help subj 2voc girl & 2 boy
May God help you girls and boys,

Karunga ne mu kwath -e aa⁵⁸-kadhona n-aa-mati, oshoka..
God obl 2pobj help subj 2 girl & 2 boy becaue
may God help you girls and boys, because

otam ka pwa po chochiri.
2plpr fut get.finished
You are truly going to get finished.

⁵⁷ “Here “ando” does nothing”

⁵⁸ ““aakadhona” or “yakadhona” here are the same, both are OK”

Tung - eni ochi-gwana cheni, m-e-dhina lya- Ka/unga ketweeni.
build imppl 7 nation your7 5 name poss5 God our
Build your nation in the name of our God.

Tang' uunene.
thank.you very.much
Thank you very much.

Ongaa Roide hAchipara, ndi li m-Oniimwandi,
1sgpn name 1sg name
I am Roide Achipara from Oniimwandi,

p-e-dhiya ly - och - ana mpo cha- lya -Ntunda.
5 vlei poss5 7 oshana d16b poss5 name
at the vlei of the oshana there of Ontunda.

Fardig

6 ka-neg
1 ih-neg
subj-neg!(p.7)

R ch

Mu dem poss