

## TADEUS TARU

Recorded November 2001 in Emono. Speaker more than 80 years old. He was born in Emono and has spent most of his life there, except spending some time in Otuwara in his childhood, and spending some time working in southern or central Namibia in his youth.

(Elago speaking, not transcribed)

Ongaye Tandeusa haTaru, om - simanekwa gom-.. nda kara m-Emono.  
1sgpn name 1 honourable.person 1sgpa stay name  
I am Tadeus haTaru, the honourable. I live in Emono.

Mo omo nda var - e/ - wa...  
18pa 18pa 1sgpa give.birth appl pass  
It's where I was born.

n - onda ninga mo ee-vura omi-longo hetatu na-mba/i.  
& 1sgpa do 10 year 4 ten eight4 & two10  
I have been living here for 82 years.

Iya... onda kara mo lera... oru -le ngaa, m-Emono mu.  
1sgpa stay really 11 long name d18a  
Yeah, I have been living here in Emono for a very long time.

N-otwa kara mo ngaa tu li nawa.  
& 1plpa stay 1pl good  
And we have been well off here.

N-om-kunda ogu li nawa.  
& 3 village 3 good  
And the village is good.

N-aa - ntu ayeshe-yeshe oye /i nawa.  
& 2 person all2 all2 2 good  
And all the people are good.

Iya, kap- mu (=kamu) na om-binga.. h - uu-hineyi wa cha. Iya...  
18neg have 9 side poss9 14 bad  
Yeah, there's no bad aspect at all.

(Woman speaking, not transcribed)

Se otu li ike m-uu-winayi... mbuka wu li muka...  
1pl 1pl just 14 bad d14a 14 d18a  
We only have this problem, which is here

wu li mo wa geya.  
14 14pa get.angry  
and which is high.

E - so lya geya... oku-za m-omaaa - yovi gaali.  
5 death 5pa get.angry 15 6 thousand two6  
Death is high since 2000.

Ndee sigo om-e - yovi limwe n-o-vura himwe.  
and until 5 thousand one5 & 9 year one9  
And until 1001.

Ngaashingiika uu-yuni awushe otawu kugu ike tawu lili,  
now 14 world all,the.whole14 14pr scream just 14pr cry  
Now the whole world is screaming and crying,

kawu na we om-bili ha - gwana... ha - gwanenena.  
14neg have more,further 9 peace poss9 be.enough poss9 be.in.abundance  
there is no more enough peace, in abundance.

E- so olya tana m-uu-yuni... awushe - wushe.  
5 death 5pa increase 14 world all,the.whole14 all, the.whole14  
Death has increased in the whole, whole world.

Nde/e nduno...shoka itatu chi...kumin<sup>1</sup>-wa 'shoka e-haro lya-Karunga mwene...  
and then d7b 1plprneg 7obj pass because 5 will poss5 God himself  
And then that will not surprise us because it's the will of God himself,

ta kutha aa- ntu ye... k-om-banda h - e - vi... ta kutha ko aa -ntu...  
1pr take 2 person his/her2 9 top poss9 5 ground,earth 1pr take 2 person  
taking his people from the face of the earth, taking people

a ka tekul/ - e ko..he mwene wo.  
1 fut adopt subj 1pn himself also  
to go and adopt them himself also .

Se twa tekura ko, ndee he mwene okwa ara a ka tekul- e ko wo.  
1plpn 1plpa adopt and 1pn himself 1pa want 1 fut adopt subj also  
We adopted them, and he himself also wants to go and adopt them.

Iya, onde mu pandura aa-henda mwe ya mpaka...  
1pa 2pobj thank 2 visitor 2plpa come d16a  
Yeah, I thank you visitors who came here,

aa - henda ya - simana...  
2 visitor,guest poss2 be.important/famous  
the honourable visitors

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<sup>1</sup> “-in- because of the thing”, kuminwa= be surprised by something, compare kumwa=be surprised

y- a ya za kokule n-okokule... ndere ngaye onde ya pandura uunene.  
2pa far & far and 1sgpn 1sgpa 2obj thank a.lot  
from far and far, and me, I thank them very much.

Onde ku pandura... tatekuru<sup>2</sup>.  
1sgpa 2sgobj thank  
I thank you, tatekuru.

Ndi chi<sup>3</sup> ngoo(=ngweye) wu li ngaa nawa?  
2sgpn 2sg well  
Are you fine?

Ndi chi owa kora ngaa?  
2sgpa become.vigorous.or.firm,grow.in.strength  
Are you strong/healthy?

No-m-on- djira hohe, owe enda ngaa nawa?  
& 9 way,road your9 2sgpa go well  
And in you journey, did you travel well?

Ino mona mo uu- dhigu wa cha? Na - se otwe ku pandura.  
2sgpaneg see,find 14 difficulty & 1plpn 1plpa 2sgobj thank  
You didn't encounter any problems? And we thank you.

Oshoka owe ya wu tu tarere.po, wa za kokule-kule ko-Finlanda...o-kokule.  
because 2sgpa come 2sg 1plobj visit 2sgpa far far name far  
Because you came to visit us from far far in Finland, it's far.

N-owu na on-djeerukwe...  
& 2sg have 9 longing  
And you have a longing

h- oku- ya wu tar - e... omi-kunda dhetu shoka.. dhi /i.  
poss9 15 come 2sg look.at subj 4 village our4 how 4  
to come and see how our villages are.

Kamu na uu-hineyi omu na ike uu-wanawa mu- mu- mu- m-ochi-/ongo shika.  
18neg have 14 bad 18 have just 14 good 7 district d7a  
There are no bad things, there are only good things in this district.

(Woman speaking, not transcribed)

N-e-gumbo ndika ndi ri olyi ri nawa, n-aa-nona ayeshe oye ri nawa,  
& 5 house d5a 1sg 5 good & 2 child all2 2 good,well  
And the house I'm in is good, and all the children are good/well,

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<sup>2</sup> This word literally means 'uncle' but is used as a polite form of addressing a man

<sup>3</sup> "just helping to ask a question"

n-ohaa hi k-o-skora ye /i nawa,  
& 2hab go 9 school 2 well  
and they go to school in a good condition,

n-aa- chinda ayeshe oye ri nawa,  
& 2 neighbour all2 2 good,well  
and all the neighbours are good/well,

n-aa- tekuru yandje oye /i nawa,  
& 2 grandchild my2 2 good,well  
and my grandchildren are good/well

n-ii- muna... oyi /i nawa inatu mona uu- nkundi,  
& 8 domestic.animal 8 well 1plpaneg find,see 14 weakness  
and the animals are well, we didn't find weakness,

n-een-gombe odhi li nawa k-oma-ru-tu.  
& 10 cattle 10 well 6 11 body  
and the cattle are well in their bodies.

Ii-nima ayishe mbyoka... owayi- oyi li nawa lera.  
8 thing all8 d8b 8pr 8 good really  
All those things are really good.

(Elago speaking, not transcribed)

O/u - teni nduka tu li mu -ro nuuvo karu shi /u-teni,  
11 drought d11a 1pl 11pn this.year 11neg 11drought  
The drought which we are in this year is not drought,

huka okw - enye<sup>4</sup>. O-vur'inaha adha nanena(=nena) natango.  
d15a 15 "spring" 9 rain 9paneg reach yet  
This is the okwenye. The rain is not ready yet.

O/u-teni ohatu ke /u mona nge twa hi ku - Janua/i...  
11 drought 1plhab fut 11obj see,find when 1plpa go January  
We see drought when we're in January,

okutya... opo tatu popi kutya o/u - teni /wa geya.  
1plpr talk that 11 drought 11pa get.angry  
that's when we say that the drought "is angry".

Ngaashingiika... katu li m-o/u - teni, otu li m-okw-enye.  
now 1plneg 11 drought 1pl 15 "spring"  
Now we're not in drought, we're in the okwenye.

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<sup>4</sup> Hot, dry season between winter and summer

Tu uka nee... tu kwath -w - e ku-Karunga,  
1plpa go.to, direct.one's.course.to 1pl help pass subj God  
Going towards the help of God,

oku - uka mu-Ndecemba,  
15 go.to, direct.one's.course.to December  
towards December

nge twa kora mu-Ndecemba... opo tatu ti... otwa thika nee m-o/u - teni...  
if 1plpa pass December 1plpr say 1plpa come.to 11 drought  
if we leave December then we will say we have reached drought

m-o-vura ndjoka om-pe.  
9 year d9b 9 new  
in that new year.

Ngee... twa adha ko  
if 1plpa reach  
If we reach there

tu na eemw-nyo dha kora.  
1pl have 4 life,spirit 4pa become.vigorous.or.firm,grow.in.strength  
with strong spirits.

(Elago speaking, not transcribed)

Aye, uu-yuni awushe owa gulil -wa po k- om - kaga.  
no 4 world all,the.whole4 4pa cover pass 4 lack.of.meat  
No, the whole world is covered by lack of meat.

Kape na uu- yuni kawu na 'm - kaga.  
16neg have 14 world 14neg have 3 lack.of.meat  
There is no world without lack of meat.

Otatu- om - kaga ohagu dheng- wa na - chee?  
1plpr 3 lack.of.meat 3hab beat pass with what  
We, what can the lack of meat be beaten with?

Katu na sho tatu gu dheng-e na - cho om - kaga.  
1plneg have d7b 1plpr 3obj beat subj with 7pn 3 lack.of.meat  
We don't have something to beat the lack of meat with.

Ogu li wara ngaashi gwa kara.  
3 just like 3pa stay  
It is just the way it has been.

Katu na ii - muna oyindji,  
1plneg have 8 domestic.animal many8  
We don't have a lot of animals,

katu na ii-kombo oyindji, katu na een -zi.  
1plneg have 8 goat many8 1plneg have 10 sheep  
we don't have a lot of goats, we don't have sheep.

Aye, (woman) een-djushwa m-oma-gumbo kadhi mo... aawe.  
no 10 chicken<sup>5</sup> 6 house 10neg no  
There are no chickens in the house, no.

(Woman speaking, not transcribed)

Otu li mo ngaa tu na.. o-om-binga ndjoka.. h - orw-eepe...  
1pl 1pl have 9 side d9b poss9 11 poverty  
We are also here with that poverty

/wa /u/ira uu-yuni.  
11pa trouble,cause.worry 14 world  
which is worrying the world.

Ii - /onga kayi po,  
8 job,work 8neg  
There is no job,

i- aa-aa-nona oye /i m-oma-gumbo ya polimana owara...  
2 child 2 6 house 2pa become.depressed/low-spirited just  
the children are just at home being depressed,

kaye n' ii-/onga... n-aa-mba ya piti ee-sikora...  
2neg have 8 work & 2 2pa go.through 10 school  
they don't have work, and those who finish school

kaye n'- ii-/onga... ohee ye li ye tu karer' owara m-oma-gumbo getu.  
2neg have 8 work ? 1plobj just 6 house our6  
they don't have work, they just stay with us in our homes.

(Elago speaking, not transcribed)

Aye, om-eya g - ii-hare.. itaga vu/u ga nu - w - e...  
no 6 water poss6 8 6prneg can 6 drink pass subj  
No, the water of the oshihale plant cannot be drunk,

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<sup>5</sup> chicken in the wide sense, including not just baby birds, but also hens and roosters

ii-hare yi-yi man - w - e po ayishe-yishe,  
8 8 finish pass subj all8 all8  
all of the oshihale plants will be finished

mo omo tatu kutha.. ii-mbare y - oku-tunga,  
18pn 18pn 1plpr take 8 basket poss8 15 craft  
And it's where we take the baskets<sup>6</sup> for crafting,

mo omo tatu ke oma - pokoro.  
18pn 18pn 1plpr cut 6 palm-leaf.stalk  
and it's where we cut the palm-leaf stalks.

Itayi vuru yi long- w - e po om-eya g - ii-hare.  
8prneg can 8 pass subj 6 water poss6 8  
They cannot be used up for the water of the oshihale plants.

Otatu kara po owara. Ochi-/ongo otachi mbugarara uunene.  
1plpr stay just 7 district 7pr become.desertificated a.lot  
We would stay with nothing. The land would be very desertificated.

Iya, oma - rovu g - ii - lya... ohaga nu - wa.  
6 traditional.beer poss6 8 edible.corn 6hab drink pass  
Yeah, sorghum beer (omalovu) can be drunk.

Ohatu nu ngaa...ndere...  
1plhab drink but  
We can drink but

inatu mona nawa... ii - lya.. ya gwana...  
1plpaneg find,obtain well 8 edible.corn 8pa be.enough  
we didn't get really enough sorghum

oku-kara tatu nu... oma - rovu... arushe-rushe.  
15 stay 1plpr drink 6 traditional.beer all11 all11  
to keep drinking sorghum beer all the time

Ohatu pititha po n-omw-edhi inatu ga mona.  
1plhab pass,let.go.through & 3 month 1plpaneg 6obj find,obtain  
We do even let a month pass without getting it.

(Woman and Elago speaking, not transcribed)

Om-kunda kagu na shi hagu ningi po oku-kwath-era aa- gundjuka.  
3 village 3neg have d7a 3hab do 15 help appl 2 young.person  
The village has nothing to do to help the youth,

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<sup>6</sup> "iimbare" should be "eembare" in this case, "eembare" is pl. of "olwaare" which means "palm-frond, palm-leaf strip", "he means the leaves you use for making baskets".

Aa-nyasha katu na shi tatu ya pe. Oye tu nyenga.  
2 young.person 1plneg have d7a 1plpr 2obj give 2 1pobj be.difficult.for.somebody  
We have nothing to give to the youth. They are difficult for us.

Ye tu nyenge<sup>7</sup> rera rera.  
2 1pobj be.difficult.for.someone really really  
They are completely difficult for us.

Oshoka oya li ha- hatu ya kwatha manka...  
because 1plhab 2obj help  
Because we used to help them

y'i/ong - e naana ndee sigo taa piti...  
2 study subj really and 2pr pass  
to study hard and until they passed

o- o-... een-gundu dhetwa- dh - om-rongo na- mba/i.  
10 class poss10 3 ten & two10  
grade 12.

Ndee nanena<sup>8</sup> sho ya piti een-gundu om -rongo na-mbari,  
and today when 2pa 10 class 3 ten & two10  
And today when they have passed grade 12

ohee ye li mo owara m-oma-gumbo oye /i mo ike ye tu kalera  
? 2 just 6 house 2 just 2pa 1pobj  
they are just in the houses, they are just in living with us,

na-nena kaye na ii-/onga. Ii-longa kayi po.  
& today 2neg have 8 work 8 work 8neg  
and today they don't have jobs. There are no jobs.

(Woman and Elago speaking, not transcribed)

Opo<sup>9</sup> owara nda kara ngaa muu...  
just 1sgpa stay d18a  
I have just been here,

onda val - el - wa ngaa hwiya k-e- pya ndi lyi /i k-oka - kororo.  
1sgpa give.birth pass pass d17c 5 field d5a 5 12 nook,cranny  
I was born there in the field which is in the corner

Ndere sigooooo tate sho a si, tandi hi... k - Otuwara.  
and until my.father when 1pa die 1sgpr go name  
And until my father died I went to Otuwara.

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<sup>7</sup> “nyenge=nyenga”

<sup>8</sup> “In exams we should write “nonena””

<sup>9</sup> “incompatible with “muu””

K-Otuwara te zi ko.. ndi y - e nee nduno m-e-gumbo ndika...  
name 1sgpr 1sg come subj 5 house d5a  
I came from Otuwara to come in this house

osigo onena.. nde ya mo m-omi-longo.. mbari n-uu - nwe utatu.  
until today 1sgpa come 4 ten two4 & 14 finger, toe three14  
until today,<sup>10</sup> I came in 1928.

(Elago speaking, not transcribed)

Iya. Oho nde ya mo nee m-o-vura ndji.  
9pn 1sgpa come 9 year d9a  
Yeah. In this year is when I came.

(Lars and Elago speaking, not transcribed)

E-thimbo alishe nduno<sup>11</sup> onde ya ndi ning - e mw - ene  
5 time all,the.whole5 then 1sgpa come 1sg become subj 1 headman  
Then the whole time I came to be a headman

g - om - kunda mosikisifo.  
poss1 3 village  
of the village in '64

(Woman speaking, not transcribed)

Mo- mosikisifo.

In '64.

(Woman speaking, not transcribed)

Iya. Ano n-okukara mo nduno sigo osigo<sup>12</sup>... ngi.  
& 15 stay then until  
Yeah, then I stayed here until now.

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<sup>10</sup> "strange utterance in Oshiwambo too"

<sup>11</sup> "he seems to have missed out something"

<sup>12</sup> "It will not be good to say "sigo ngi" but "sigo paife".

Mo omo ngaa ndookanena (=nda okan -ena).  
18pn 18pn 1sgpa marry appl  
And it's where I got married.

(Elago speaking, not transcribed)

M-e-pya ngaa mu.  
5 field d18a  
In this field.

(Elago speaking, not transcribed)

Mo omo ngaa nde.. nda tameka okw-eend' uu- chimba<sup>13</sup>  
18pn 18pn 1sgpa start 15 go 14 Namibia.south.of.Etosha  
And it's where I started to go south to Namibia south of Etosha,

ondi li ngaa m-e-pya mwi.  
1sg 5 field d18c  
I'm just in that field.

(Elago speaking, not transcribed)

Ngaashingiika m-om- kunda muk' omwa gwedh - wa..  
now 3 village d18a 18pa add,annex pass

oma-gumbo.. ge li... omi-longo ndatu... n-oma-gumbo gatatu.  
6 house 6 4 ten three4 & 6 house three6  
Now in this village there are 33 houses added,

(Elago speaking, not transcribed)

Oku-za ko nare.  
15 in.the.past  
From a long time ago.

Ge- ge, ge- amba/a ge thike ichée pwaanga ga kara mo nare,  
almost 6 come.to 6pa stay in.the.past  
Almost equal to those that have been there in the past,

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<sup>13</sup> A more literal translation would be "Herero territory", compare "omchimba"=Herero person

nare oga li ike ge ri mo oma-ndombo, ‘ma-ndombo ‘ma-ndombo ‘ma-ndombo.  
in.the.past 6pa just 6 6 aloe 6 aloe 6 aloe 6 aloe  
in the past they were only in (the village), aloes<sup>14</sup>.

Iya, nena... oga ninga m-ogendji, nena oga ninga ogendji.  
today 6pa become many6 today 6pa become many6  
Yeah, today they have become many, today they have become many.

Ngaashi ngaa... e-gumbo ly - E/ago olya li lyi n’ iike Elago lyaNampila.  
like 5 house poss5 name 5pa 5 have just person’s.name  
Like the house of Elago, it had only Elago Nampila.

Nena omwe lyi ninga oma-gumbo gaari.  
today 2plpa 5obj make 6 house two6  
Today you have made it two houses.

Ly - Uunona haChipena olya li... n - e-gumbo limw’ ike  
poss5 name 5pa with 5 house one5 just  
That of Uunona Chipena was also just one house,

Nena olyi n’ oma-gumbo taga-ge li mo gane. Ee?  
today 5 have 6 house 6 four6  
today it has four houses in (the village).

Iya... lya-Keehole ocho... nena olyi n’ oma-gumbo gaali.  
poss5 name today 5 have 6 house two6  
That of Keehole also has two houses.

Lya - Mbutu olyi n’ oma-gumbo... gaali. Iya.  
poss5 name 5 have 6 house two6  
That of Mbutu has two houses. Yeah.

Ano oma-gumbo ocho tage ende nee taga tana ge ri m-om -kunda  
6 house 6pr go 6pr increase 6 3 village  
So that’s how the houses are increasing in the village

shaashi kape na we.. aa-ntu mboka taa hi.  
because 16neg have anymore 2 person d2b 2pr go  
because there are no more people going.

Yo-yo-ya- yo aa-ntu inaa hara k-om-buga<sup>15</sup>,  
2pn 2 person 2paneg want 9 desert  
And the people don’t want to go to the ombuga,

oya ara ngaa popepi anuwa pwamwe...  
2pa want near apparently maybe  
they just want to be close (to the town) apparently, maybe

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<sup>14</sup> “maybe he is thinking about aloes because they are far apart”

<sup>15</sup> “the ombuga” refers to the treeless salty plains between the densely populated part of Owamboland and Etosha.

sho e li k-om- buga huka... ku uvite...  
when 1 9 desert d17a 1neg hear  
when he's in the ombuga here he doesn't hear

kutya ope n ' uu-ronga tuu(=tau) monika wu li popepi n-Ochakati peni<sup>16</sup>.  
that 16 have 14 work 14pr be.seen,appear 14 near & name where  
that there are jobs available near Oshakati.

Iya. K-om-buga.. aa -ntu inaya ara ko,  
9 desert 2 person 2paneg want  
Yeah, the people don't want to be in the ombuga,

(Elago speaking, not transcribed)

K-om-buga xxx taa ka/a ngaa taa ti, sho wa hi kokule n-om-buga...  
9 desert 2pr stay 2pr say when 2sgpa go far & 9 desert  
In the ombuga they will be saying when you have gone far from the ombuga

mpano uu-ronga tawu ooroka po ngweye ino wu uva ngweye ino wu mona,  
d16a 14 work 14pr appear 2sgpn 2sgpa14obj hear 2sgpn 2sgpa14obj get  
here the jobs will be available and you didn't hear about them, you didn't get them,

ngw' oto kara ho rongo to zi ichee kokule ko-...k-om-buga  
2sgpn 2sgpr stay 2sghab work 2sgpr again far 9 desert  
and you will be working again coming from far at the ombuga

to yi ichee (= ya ichewe) wu chun - e huka.  
2sgpr come again 2sg return subj d17a  
to go back home.

(Elago speaking, not transcribed)

0 habneg

fardig

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<sup>16</sup> “mistake to include “peni””