

## TOMAS SHIGWEDHA

Recorded August 2001 in Oniimwandi. The speaker is approximately 70 years old, and is a priest in the local ELCIN congregation. He has been living in Oniimwandi all his life.

Uukwambi owo oshi-/ongo.. sha lel - wa...  
name 14pn 7 district 7pa rule pass.  
Uukwambi it's a district that was ruled

sha lel - wa k-aa - kwaniilwa m-e-thimbo lyo - na/e.  
7pa rule pass. 2 king 5 time poss5 in.the.past  
by kings a long time ago.

Om-kwaniilwa go - tango go - m-olu -dhi lw - aa-Kwankara...  
1 king poss1 first poss1 11 clan poss11 2 San,Bushman  
The first king from the Kwankara tribe<sup>1</sup>....

Niigogona Nacheya.  
name  
Niigogona Nacheya.

Om - ba/a he ... oya li tayi ka- monikwa... p-om-kunda g - Onachiku,  
9 palace his/her9 9pa 9pr be.seen 3 village poss3 name  
His palace was seen in the village of Onachiku

popepi... n-e-dhiya lya - Ntuli.  
near & 5 vlei poss5 name  
near the vlei of Ntuli

Niigogona Nacheya okwe ya a pingen - w - e po...  
name 1pa come 1 take.the.place.of pass subj  
Niigogona Nacheya was replaced

k-om-yamba... om -kwaniilwa go - m -aa-yamba ..Ashipara shaNakwedhi.  
1 rich 1 king poss1 2 rich name  
by the rich king of the rich. Achipara Nakwedhi.

Ashipara shaNakwedhi okwa randul - wa ku-Nakantu... Kakwedhi.  
name 1pa follow pass name  
Achipara Nakwedhi was followed by Nakantu Kakwedhi.

Nanukata Wachinga... Nanukata Wachinga ta /andu/ - wa kw-Iilonga yaNyango.  
name name 1pr follow pass name

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<sup>1</sup> The name Kwankara refers to San people ("Bushmen"). According to the legend the Kwambi settlers acquired their territory from the original San inhabitants when they arrived from the north, but one condition was that every future Kwambi king would marry a San woman, something which only lasted for three generations (Williams, Frieda-Nela (1991): *Pre-colonial communities of south-western Africa: a history of Owambo kingdoms 1600-1920*. Archeia 16. Windhoek: National Archives of Namibia). According to Maho (1998:113) these San people were of the !Kung tribe.

Nanukata Wachinga was followed by Ilonga Nyango.

Ilonga yaNyango ota randul - wa ku-Chikongo.. chaNyango.  
name 1pr follow pass name  
Ilonga Nyango was followed by Chikongo Nyango.

Chikongo... ta randul - wa.. ku-Nyango... Nuuyoma Iipumbu.  
1pr follow pass  
Chikongo was followed by Nyango Nuuyoma Iipumbu.

Iipumbu yaNangaku ta randura ko.  
name 1pr follow  
Iipumbu Nangaku followed.

Chikesho chEeru ta randu/a ko, Nuuyoma wEeru ta randura ko.  
name 1pr follow name 1pr follow  
Chikesho Eeru followed, Nuuyoma Eeru followed.

Nuuyoma wEe/u oye om-kwanii/wa  
name 1pn 1 king  
Nuuyoma Eeru was a king

ngo a /andul- wa... k- om-kwaniilwa ngu.. a chiwika nawa,  
d1b 1pa follow pass 1 king d1a 1pa become.known well  
who was followed by a well-known king,

Negumbo lyaKandenge.  
name  
Negumbo Kandenge

No-m-on-djokonona.. gwawo<sup>2</sup> ayeshe aa-kwaniilwa...  
& 9 history their<sup>3</sup> all<sup>2</sup> 2 king  
And in their history, of all the kings

ngo a lele e-thimbo e-/e e vule ya - kwawo...  
dem 1pa rule 5 time 5 long 1 surpass,exceed 2 other  
the one who ruled for a longer period than the others

oye Negumbo lyaKandenge.  
1pn name  
is Negumbo Kandenge.

M-e-hokororo.. lya - Negumbo lyaKandenge ota hokoro/-wa kutya  
in 5 poss<sup>5</sup> name 1pr pass that  
In the story of Negumbo Kandenge he is said

oye om -kwaniilwa okwa li.. om-na - mbi/i.  
1pn 1 king 1pa 1 with peace

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<sup>2</sup> “It is a mistake not to have “hawo””

to be a king who was kind.

Ke hole ii-korokosha, ke hole oma-matukiro g - ii-ta k-ii-longo yimwe,  
1neg like 8 violence<sup>3</sup> 1neg like 6 attack poss6 8 war 8 district some8  
He didn't like conflicts, he didn't like running for war to some countries<sup>4</sup>

ndee alushe om - na-mbi/i.  
but always 1 with peace  
but always kind.

Omo/washo otaye m tanga taa ti... osinu hetu h-om-wenyo om-waanaawa...  
because.of.that 2pr 1obj praise 2pr say ? 1plppn  
because of that they are praising him saying that ????

achaambo sho a ti kekugeera...

?????

ha dhimbu/ukwa, eendjela neemwe/e akuu/ure.

?????

Nguka okwa /andu/-wa nduno ku- ngu a shugunine m-oshi- /ongo ch-Uukwambi...  
d1a 1pa follow pass then d1a 1pa come.last 7 district poss7 name  
This one was then followed by the one who was the last in Uukwambi,

oye... Iipumbu Ndi/imani  
1pn name  
he was Iipumbu Ndilimani

g - om -kunda gw-Aamporo Noochimbuyu Omwaambudhi.  
poss1 3 village poss3 name  
of the village of Aamporo Noochimbuyu Omwaambudhi.

Na - ye okwa lera e-thimbo e- re.  
& 1pn 1pa rule 5 time 5 long  
He also ruled for a long time

O, Iipumbu yaChi/ongo oye om - lumentu lera om - kwiita,  
interj name 1pn 1 man really 1 warrior  
Oh, Iipumbu Chilongo, he was a real man, a soldier,

om - lumentu.. g - oma -tati n-oma-ru - godhi.  
1 man poss1 6 arms & 6 11 hostility, battle  
a man of weapons and conflicts.

M-e-hokororo ly - aa-kwanii/wa ka-kwa<sup>5</sup> li om - kwaniilwa o - fule ..

<sup>3</sup> Oshikolokosha = disagreement, disunion, discord, iikolokosha = violence

<sup>4</sup> ematuko = running, ematukilo = attack

<sup>5</sup> "opposite of okwa li, just as katwa li is opposite of otwa li etc".

in 5 story poss5 2 king neg 17pa 1 king 9 brave.person  
In the story of the kings there wasn't a brave king

m-ii-ta a fa Iipumbu...yaChi/ongo.  
in 8 war 1pa become.like name  
in war like Iipumbu Chirongo

Omo/washo... aa-kwambi...  
because.of.that 2 kwambi  
Because of that the Kwambis

mbo ya li aa-kwiita y - Iipumbu m-oma-tanga ga yooror - wa,  
d2b 2pa 2 warrior poss2 name 6 team 6pa separate,sort.out pass  
who were the soldiers of Iipumbu in the differentiated troops

ngaashi m-e-tanga ly - aa-nene, m-e-tanga ly - ee-mburu, n-oma-kwawo,  
like 5 team poss5 2 big 5 team poss5 10 Boer & 6 other  
like the troop of "the big ones", in the troop of the boers and others

inatu ga tumbura, gumwe.. e chiwike...  
1plnegpa 6obj mention 1 1 be.well-known  
which we didn't mention, one who is known as

Mbidhi haKa/enga, Chivute shaKa/enga,  
name other name for the same person  
Mbidhi Kalenga, Chivute Kalenga,

ote m popi nawa sho te mw-iimbi ta ti...  
1pr 1obj talk well when 1pr 1obj sing 1pr say  
he is talking well about him when he is singing about him saying

otwa re/ - wa kw-Iipumbu e n..n - omw - e/e,  
1plpa rule pass name 1 have 3 dagger  
"We are ruled by Iipumbu with a dagger

Ndi/imani e nomwere (=e na omw- ere) chekuwindi,  
name 1 have 3 dagger ?  
Ndilimani having a dagger,

mwene gw - ii- ta kii (=kayi) rara, gw - een-guloshi n- een- gura.  
owner poss1 8 war 8habneg sleep poss1 10 evening & 10 morning  
the owner of war that doesn't sleep, of evenings and mornings.

Nguka okwa li a matuk-i/e ii - rongo, unene ii-/ongo y - uu-ninginino,  
d1a 1pa 1pa run appl 8 district a.lot 8 district poss8 14 west  
This one ran to (other) districts, especially the western districts

unene aa-mbarantu, oyo a /i.. te ya matuk-ire chi vule ii-longo ii-kwawo.  
especially 2 Mbalantu 2pn 1pa 1pr 2obj run appl 7 surpass 8 district 8 other  
especially the Mbalantus, they are the ones he ran to more than to other districts.

Kakere k - uu- kwa/uudhi... ina mona nande om-pito... oku-tondok-e/a mo...  
except poss12 14 Kwaluudhi 1paneg see,find 9 15 run appl  
Except Uukwaluudhi, he didn't get any chance at all to run into it

nenge oku-/wa mo ii - ta.  
or 15 fight 8 war  
or to fight in war.

Iipumbu oye om-lumentu a chiwika wo kutya om-/umentu...  
name 1pn 1 man 1pa become.known also that 1 man  
Iipumbu is a man also known for

ke shi naan' om - na - mbi/i.  
1neg really 1 with peace  
not being a really good man.

M-om - bala he.. ka<sup>6</sup> kiitumba ndere oha kara a thikama.  
9 palace 1ppn neg sit.down but 1hab stay 1pa stand.up  
He didn't sit in his palace but remained standing.

Oye m chi - w' uunene sho  
2 1obj know pass a.lot  
They know him very well

kutya ote- ota ka/a a thikama nande oku ri m-e-gumbo lye.  
that 1pr stay 1pa stand.up 1 5 house his/her5  
that he will be standing although he is in his house

Ye om -lumentu g - o-ngora p-e - ke... a/ushe okwa a/a sha dheng-wa.  
1pn 1 man poss1 9 whip 5 hand all15 1pa want beat pass  
He is the man with a whip in his hand, he always wants something beaten.

Eh, Iipumbu oye ngono a kara p-e-thimbo ly - aa - hongu... ngaashi yo-Saukonena...  
name 1pn d1b 1pa stay 5 time poss5 2 missionary like name  
Iipumbu is that one who has been at the time of missionaries like Saukonen

no-Veicolina... no-ya-kwawo...  
& name & 2 other  
and Weikkolin and others

mbo ya /i wo... taa kondjo ngaa na - he m-ii - nima oyindji.  
d2b 2pa also 2pr fight with 1pn 8 thing,matter many8  
those who were also fighting with him in many things.

E-hokororo ly - Iipumbu ta hokoro/ - wa  
5 story poss5 name 1pr tell,narrate pass  
The story of Iipumbu, he is described

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<sup>6</sup> “=iha kiitumba”

maha e li... maha aa-hongi ye /i m-Onashiku -  
while 1 while 2 missionary 2 name  
while he- while the missionaries were in Onachiku -

mw-Ee/imi - unene Sau-Saukonena.  
name especially name  
in Elim - especially Saukonen.

E-siku /imwe otakw-ookoro/ - wa sho ya /i ya kondj-e/e...  
5 day one5 17pr tell,narrate pass 2pa 2pa fight appl  
One day it is said when they were fighting for something

e-em - lunga dhiya dha li hadhi tet - wa, oma-/unga,  
4 makalani.palm.tree<sup>7</sup> d4c 4pa 4hab cut pass 6 palm-beer  
those makalani palm-trees were being cut, palm-beer,

om-eya ngeya haga nu - wa aku ti- wa anuwa oma-oma-rofu, oma -/unga.  
6 water d6c 6hab drink pass 17pr say pass 6 beer 6 palm-beer  
that water that is being drunk, it is said... beer, palm-beer.

Eeh, Veicolina om- hongi ota ti  
name 1 missionary 1pr say  
Weikkolin the missionary is saying:

“ii-ha/e otayi /i/i shaashi oya tet-wa, ya tet- wa, ya tet -wa”,  
8 8pr cry because 8pa cut pass 8pa cut pass 8pa cut pass  
“Short palm trees are crying because they have been cut, cut, cut”

ta ti ya monith - wa ii - shuna.  
1pr say 8pa let.watch,show pass 8 disgusting.things  
he is saying they were being abused.

Ndee e-siku /imwe..Veicolina...ta ka tuurura ko<sup>8</sup> .eem - bago...dh - om-kwaniilwa..  
and 5 day one5 name 1pr fut 10 calabash poss10 1 king  
And one day Weikkolin went to remove the calabashes of the king,

dho dha teg - wa k-oma-renga ge  
d10b 10pa lay.a.trap pass 6 chief his/her6

no-k-aa-piya y- ye k- em- lunga.  
& 2 servant his/her2 4 makalani.palm.tree  
which were put by his chiefs and his servants by the palm trees to “trap” (collect  
water from palm trees).

Aa-piya ye ya ka he, oya adha nduno eem-bago  
2 servant his/her2 2pa fut 2pa reach,meet 10 calabash

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<sup>7</sup> Hyphaena ventricosa

<sup>8</sup> “you can only “tuurura ko” if something has been put in a high place”

When his servants went there they found the calabashes

dha kuth- wa ko k- em-/unga,  
10pa take pass 4 makalani.palm.tree  
removed from the palm trees,

dha kuth- ith- wa ko ku-Veico/ina, ta ti ii-ha/' anuwa otayi li/i.  
10pa take caus pass name 1pr say 8 8pr cry  
removed by Weikkolin saying the short palm trees are crying

Aye, ocha /i nduno cha shinda om-kwanii/wa,  
no 7pa then 7pa irritate 1 king  
No, it has then irritated the king,

om - kwanii/wa okwa ka za nduno k-om-bara he n - aa-mati ye,  
1 king 1pa fut then 9 palace his/her<sup>9</sup> with 2 boy his/her<sup>2</sup>  
the king then came from his palace with his boys,

k-e-gumbo lya - m - hongi kw-Eelimi, ye y - e,  
5 house poss<sup>5</sup> 1 missionary name 2pa come subj  
to the house of a missionary in Elim, for them

ye m kondjith - e.  
2 1obj fight.against subj  
to fight him (Weikkolin).

M<sup>9</sup>- hongi na-he ocho a kwat' o- nyati  
1 missionary & 1pn 1pa catch, take.hold.of 9 fearlessness  
The missionary also caught fearlessness

k - a /i ta vu/u we chimwe..  
neg 1pa 1pr be.able anymore one<sup>7</sup>  
he was no more able,

chiri, okwa kutha om - kadhi, e-foro lye ndee te m tura m-e-koro lye,  
truly 1pa take 1 wife 5 wife his/her<sup>5</sup> and 1pr 1obj put 5 lap his/her<sup>5</sup>  
truly, he took his wife and he put her in his lap,

ndee ta /ombwele Ndilimani ta ti,  
and 1pr tell name 1pr say  
and he told Ndilimani:

“Iipumbu yaShi/ongo, ngweye ninga sho to ningi s' oose mba na- mkadhandje,  
name 2sgpn do d7b 2sgpr do 1plpn 1plpn d2a with  
“You, Iipumbu yaChilongo, do whatever you want, we, we are here with my wife,

ng' ooto dhipaga, dhipaga. Ose mba”.  
if 2sgpr kill kill 1plpn d2a

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<sup>9</sup> “mhongi without “o” because he is an honoured one”

if you're going to kill (us), kill (us). We are here".

Ka/unga ngiika a /i a kwata ii-kasha y - om-kwanii/wa  
God maybe 1pa 1pa catch,take.hold.of 8 hand poss8 1 king  
Maybe God had caught the hands of the king

no - y - oma-/enga,  
& poss8 6 chief  
and his chiefs,

ka - pwa /i ngo a humbu on-djembo,  
neg 16pa d1b 1pa shoot 9 gun  
there was noone who fired the gun

sigo ochi - potha sha teka, m - hongii...  
until 7 revolt 7pa break 1 missionary  
until the revolt ended, the missionary

ina mona po om - pya gwa cha.. gwa zii/i/a..  
1negpa obtain 3 adversity, misfortune 3pa 3pa  
didn't get any adversity from

m-om -kwanii/wa Iipumbu yaShi/ongo.  
1 king name  
the king Iipumbu yaChilongo.

E-hoko/o/o ly - oku - hokorora.. om -kwaniilwa Iipumbu yaShilongo... e- le.  
5 story poss5 15 tell,narrate 1 king name 5 long  
The story of telling of the king Iipumbu yaChilongo is a long one.

Na ita/i shu/u 'shoka..  
& 5negpr come.to.an.end because  
It won't end because

mu-h'oomwa (=mu-he omwa) chiwika ii-ningwanima oyindji.  
1pn 18pa become.known 8 event many8  
about him there are known many events.

Okwa li ku na om - kadhona gumwe...  
17pa 17 have 1 girl one1  
There was one girl

a li... a halika kw-Iipumbu yaChilongo gw - e-dhina lyi chiwike...  
1pa 1pa become.wanted name poss1 5 name 5 be.known  
who was wanted by Iipumbu yaChilongo of the name known as

anuwa Onekuru IyaChivute...go-m-e - zimo...eeh ...ly- om-nyekadhi gw-Iipumbu.  
name poss1 5 clan,family poss5 1 king's.wife poss1 name  
as I have heard Onekuru Chivute from the family of the queen of Iipumbu.

Aa-ku/untu nduno oya li ye wete kutya inacho opara unene..  
2 elder then 2pa 2 see that 7paneg become.proper/suitable very.much  
Then the elders have seen that it is not really good

a ka/ 'ichee om-kwaniilwa a ushik'<sup>10</sup> om-kadhona ngono he e na nale...  
1 stay subj 1 king 1 1 girl d1b 1pn 1 have already  
for the king to use that girl while he already has

o-o-o-om- ku/ukadhi, ngo gw - e - zimo ly - om-kadhona ngo.  
1 married.woman d1b poss1 5 clan,family poss5 1 girl d1b  
a wife, that of the clan of that girl.

Omo/washo nduno... aa-ku/untu oya /i.. ya kuth' om-kadhona  
therefore then 2 elder 2pa 2pa take 1 girl  
Therefore the elders then took the girl

nde taa ke mo/eka (=mu oleka) k-on - gu/u  
and 2pr fut 1obj hide 9 building,mission.station  
and went and hid her at the mission station

ha - m - hongii...eeh, Saukonena.  
poss9 1 missionary name  
of the missionary Saukonen.

Eeh, Saukonena ta kuth' om - kadhona te m lond - eke  
name 1pr take 1 girl 1pr 1obj climb.in caus  
Saukonen takes the girl into the car

ta- ta pangere oma-pi/angi,  
1pr fix,repair 6 board  
and fixes the boards,

te m tu/a m-e-hauto, ta tondoka taye m fara k-Ongwedhiya.  
1pr 1obj put 5 car 1pr run 2pr 1obj take.somewhere name  
puts her in the car and "runs" taking her to Ongwediva.

Ya tondoka na - he sigo taa ye ke mw - o/eka nduno... k-Onandjokwe...  
2pa run with1pn until 2pr fut 1obj hide then  
They ran with her until they went to hide her, at Onandjokwe,

k-aa-hongi... n-oo-fe/ani mbeya yo-k-Onandjokwe.  
2 missionary & 2a nun d2c name  
at (the place of) the missionaries and the nuns, those at Onandjokwe.

Ocha /i nduno ochi - dhigu k-om - kwaniilwa,  
7pa then 7 heavy 1 king  
It was then hard for the king,

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<sup>10</sup> According to Tirronen (1986) "ushika" originally meant "to sleep after betrothal in the same hut with one's girl in the presence of the other girls and with the consent of the girl's parents, but also has the meaning "engage, betroth".

ocha li wo ochi-dhigu k-e - zimo ly - om -kadhona,  
7pa also 7 heavy 5 family poss5 1 girl  
and for the family of the girl,

kaa chi wo om -kadhona pwamwe okwa dhipag- wa nande okuli  
2neg know also 1 girl maybe 1pa kill pass  
they don't know, maybe the girl is even killed

nenge pwamwe oye m thiga peni?  
or maybe 2pa 1obj leave where  
or maybe, where did they leave her?

Om -kwaniilwa okwa ka/a nduno ha tumu...  
1 king 1pa stay then 1hab send  
The king has then been sending

aa-kwiita ye, ii - hendo, n-ii-hendo yi ka kong - e  
2 soldier his/her2 8 group(of people travelling) & 8 group 8 fut look.for subj  
his soldiers, groups, and groups to go look for

omkadh- om-kadhona ngo Neku/u lyaShivute...  
1 girl d1b name  
that girl Nekuru Chivute,

eeh, k-om- bara... h - om-kwaniilwa Martina gaKadhikwa k-Ondonga.  
9 palace poss9 1 king name name  
at the palace of king Martin Kadhikwa at Ondonga.

Oche - endo cho - tango ocha ha  
7 group(of people travelling) poss7 firstly 7pa go  
The first group went

nd' iinachi mona nande om-kadhona ngo.  
but 7negpa find,see at.all 1 girl d1b  
but it didn't find that girl at all.

Chi izira.ko. N-oché-endo ochi - ti -yari ocha ha ndee..  
7pa come.with.nothing & 7 group 7 ordinal two 7pa go but  
They just came with nothing. And the second group went but

inachi mona om - kadhona ngo, chi izira.ko.  
7negpa find,see 1 girl d1b 7pa come.with.nothing  
it didn't find that girl, they just came with nothing.

N-oché-endo ochi - ti - tatu onga 'shi-kwawo'<sup>11</sup> inachi m mona,  
& 7 group 7 ordinal three like 7 other 7negpa 1obj find,see  
And the third group didn't find her like the other one,

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<sup>11</sup> "The same as "ongaashi ochikwawo""

n-ochi - ti - ne inachi m mona.  
& 7 ordinal four 7negpa 1obj find,see  
and the fourth didn't find her.

Oche-endo... ochi - ti - tano osho sha - shugunina ch - om - kwaniilwa.  
7 group 7 ordinal five 7pn poss7 finally poss7 1 king  
The fifth group is the last of the king.

Ta tumu ngaa, lipumbu ta tumu ngaa k- om-kwanii/wa om-kwawo..  
1pr send name 1pr send 1 king 1 other  
He sends, lipumbu sends to the other king

Nambara gaKadhikwa...  
name  
Nambara Kadhikwa

eh.. ng'ota- ng'ota-.. aa - mbara ye  
2 person.at.the.palace his/her2

ng'otayu u/uki /- wa ooo- om-kadhona ngo Neku/u lyaChivute.  
if 2pr show.to.sombody pass 1 girl d1b name  
if his people are shown that girl Nekuru lyaChivute.

Oche-endo ochi- ti - tano... ocha ha ndee tachi hi kom-k-Ondonga,  
7 group 7 ordinal five 7pa go and 7pr go name  
The fifth group went and it goes to Ondonga,

om-kwanii/' inachi mw - aadha po,  
1 king 7pa 1obj reach,meet  
it didn't find the king,

Namba/a okwa adhikwa kw-Amte/a hwiya  
name 1pa be.reached name d17c  
Nambara was found there at Amtela

e /i k-o - hambo h - een-gombe dhe.  
1 9 cattle.post poss9 10 cattle his/her10  
being at the cattle-post of his cattle.

O-..ya tsiki/a ndee taye ke m mona.  
2pa continue,go.on and 2pr fut 1obj find,see  
They continued and are going to find him.

Om-kwaniilwa okwa li ta pura kutya.. aa-kwambi sho ya thiki ta ti,  
1 king 1pa 1pr ask that 2 Kwambi when 2pa arrive 1pr say  
The king asked, when the Kwambis arrived he says

“ya - kwambi sho mwe ya, omwe ya na - chee?”  
2voc Kwambi when 2plpa come 2plpa come with what

“You Kwambis, when you came, with what did you come?”

Gumwe gome/enga...go-m-oma-lenga g - Iipumbu...oma-renga g -go- k-uu-kambe,  
one1 poss1 6 chief poss6 name 6 chief poss1 14 horse  
One of the chiefs of Iipumbu, the chief of horses,

oshok’ oge /i m-een-gundu mba/i, oku na go- k-uu-kambe,  
because 6 10 group two10 17 have poss6 14 horse  
because they are in two groups, there are those of horses,

oku na ngano.. go-ko/upadhi.  
17 have d6a poss6 by.foot  
there are these of “by foot”.

Okwa yamukura ta ti “otwe ya n - uu-kambe om-kwaniilwa”.  
1pa answer 1pr say 1plpa come with 14 horse 1 king  
He answered saying “We came with horses, king”.

O, e-yamuku/o ndiyaka olya li nduno e-tukano e-nene  
interj 5 answer d5c 5pa then 5 insult 5 big  
That answer was then a big insult

k-om-kwaniilwa Nambara gaKadhikwa, sho ngwiya ta ti kutya  
1 king name when d1c 1pr say that  
to the king Nambara gaKadhikwa, when that one says that

oye ya nuupa- n - uu-kambe.  
2pa come with 14 horse  
they came with horses.

Namba/a gaKadhikwa okwa ka/a ta kekama kutya...  
name 1pa stay 1pr shiver that  
Nambara gaKadhikwa has been shivering

ta pura oma-/enga ge kutya “pur - eni aa-kwambi mbo  
1pr ask 6 chief his/her6 that ask imppl 2 Kwambi d2b  
asking his chiefs “Ask those Kwambis

ye ya oku-tuka -ndje tayi itangere - ndj’ uu-kambe kutya,  
2pa come 15 insult 1sgobj 2pr boast 1sgobj 14 horse that  
that came to insult me praising their horses for me,

sho ye ya m-Ondonga m-ii- chana mono.. inaa mona mo... uu-kambe?”  
when 2pa come name 8 oshana 2negpa find,see 14 horse  
when they came in Ondonga, in the oshanas, didn’t they find horses in (those  
oshanas)?”

Mbeya taa ya pu/a, “aye otwa mona mo uu-kambe”.  
d2c 2pr 2obj ask no 1plpa find,see 14 horse  
They asked them, “no, we found the horses in (the oshanas)”.

'Kwaniilwa ta ti "omo/wachike ano mwe ya 'ku-tuka - ndje, tam ti kutya..  
king 1pr say why 2plpa come 15 insult 1sgobj 2plpr say that  
The king said "Why did you come to insult me, saying that

omwe ya, omwe ya<sup>12</sup> n - uu-kambe? Tam ti ngaye kandi n' uu-kambe?"  
2plpa come 2plpa come with 14 horse 2plpr say 1sgpn 1sgneg have 14 horse?  
you came with horses? You are saying that I don't have horses?"

Gumwe go -m-oma-lenga g -Iipumbu, e-lenga lyo-kolupadhi, oRabani hIi/eka...  
one1 poss1 6 chief poss6 name 5 chief poss5 by.foot name  
One of the chiefs of Iipumbu, the chief of "by foot", Labani hIileka

Ndjambidhi gwaNekongo gwaNiita kaandjara,

ke na ku pa kwehama nokanini gwanekongo lyamahehe xxxxxxxxxx,<sup>13</sup>

ohaaka (=ohe a ka) yamuku/a a ganeka ta ti  
1pn 1pa fut answer 1pa stretch.out 1pr say  
it's him who answered, he raised his hand saying

"aawe om-kwaniilwa se, inatu ya n - uu..kambe,  
no 1 king 1plpn 1plnegpa come with 14 horse  
"no, king, we didn't come with horses,

ndee s' ootwe ya na - Cheehama chIipumbu,  
but 1plpn 1plpa come with name  
but we came with Cheehama Iipumbu,

Cheehama chIipumbu Osilasa h-Iipumbu.  
name name  
Cheehama Iipumbu, Silas Iipumbu.

Om - mohe ngo, twa tum - wa kw-Iipumbu...  
1 your.child d1b 1plpa send pass name  
Your son, that one, we are sent by Iipumbu

wu tu ulukir - e om-kadhona Nekulu IyaShivute  
2sgpr 1plobj show.to.someone subj 1 girl name  
for you to show us the girl Nekulu Chivute

ngwii/e (=ngu e i/e) hu.. n - aa - hongii."  
d1a 1pa d17a with 2 missionary

<sup>12</sup> The repetition of "omwe ya" is because of hesitation.

<sup>13</sup> "This whole thing is a name praising Labani, "edhina lyomuitangelo"

who came here with the missionaries”.

Om - kwaniilwa Nambara ta ti...

1 king name 1pr say

The king Nambara says:

“om- ntu ngwiya a yamukula ngwiya, ne y - e m-e-ko/o lyandje mu”.

1 person d1c 1pa answer d1c 1obl come subj 5 lap my5 d18a

“That person who answered, that one must come in my lap here”.

/abani ta thikama ndee ta ka kiitumba m-e-koro...

name 1pr stand and 1pr fut sit 5 lap

Labani stands up and goes to sit in the lap

Iya-Nambara gaKadhikwa om-kwaniilwa gwa - Ndonga.

poss5 name 1 king poss1 Ondonga

of Nambara Kadhikwa, king of Ondonga.

Nambara ta tsiki/e oku-pura oma-renga ge ta ti... “oo-naKandangwa!

name 1pr continue 15 ask 6 chief his/her6 1pr say 2a name

Nambara continues asking his chiefs saying “Kandangwas,

Oo-naKandangwa, om-nona nguno ta popi g - om- kwambi<sup>14</sup>,

2a name 1 child d1a 1pr talk poss1 1 Kwambi

Kandangwas, this Kwambi child who is talking,

nguno omu m chi?”

d1a 2pl 1obj know

do you know him?”

Nd’ oo-naKandangwa n-oma-renga oma-kwawo otaa ti “ee om-nona otu m chi.

and 2a name & 6 chief 6 other 2pr say yes 1 child 1pl 1obj know

And the Kandangwas and other chiefs say: “Yes, we know the child.

Om - tekuru.. gwa-Nambilimbinga Kandinda”.

1 grandchild poss1 name

He is a grandson of Nambilimbinga Kandinda”.

Om-kwaniilwa ta ti “o, eno, shira,

1 king 1pr say interj yes maybe

The king says “Oh, yeah, maybe,

I! Aye, om - ntu, nani om- ntu o- go - p-aa- ntu.

interj no 1 person 1 person poss1 2 person

i, OK, the person can be considered, he can contribute something.

O, ta/ - eni nduno. Ne ma - renga...

look imppl then 2plpn 6voc chief

---

<sup>14</sup> “modifies omnona”

Oh, look then. You chiefs,

Kuth -eni nduno om - tek/u gwa-Nambilimbinga nguno,  
take imppl then 1 grandchild poss1 name dla  
then take this grandson of Nambilimbinga

n-oché-endo che, ndee tam hi k-oka-gumbo k - om- ku/ukadhi Ngandi,  
& 7 group his/her7 and 2plpr go 12 house poss12 1 married.woman name  
and his group, and you go to the house of Mrs Ngandi,

ndee tam kutha on-dumetana,  
and 2plpr take 9 bullock  
and you take a bullock,

ndee tam hi m pe ndjoka ohe mwene mwene mwene<sup>15</sup>,  
and 2plpr 9obj 1obj give d9b 1pn self self self  
and you give it to him, which is for him himself,

ohe mwene gw-oché-endo. On - ti - ya/i...  
1pn owner,leader poss1 7 group 9 ordinal two  
he is the leader of the group. The second (thing)

ndji ta-tam-tam gandja...  
d9a 2plpr give  
which you will give,

ndjoka o - h - oma-/enga ge a topor - er - e aa -ntu ye..  
d9b poss9 6 chief his/her6 1 divide,distribute appl subj 2 person his/her2  
that is for his chiefs to distribute to his people

ya ly - e nduno.”  
2 eat subj then  
to eat then”.

N-okú-za nduno mpoka,  
15 then d16b  
Then from there

oché-endo cha ninga... cha-Ndjambidhidhi... cha-/abani hli/eka,  
7 group 7pa become poss7 name poss7 name  
the group became Ndjandjambidhidhi's, Labani hIileka's,

cha mona mw - ene.  
7pa find,see 1 owner,leader  
it found its leader.

Sho nduno ya lya een-gombe dhawo... dhimwe tayu(=taya) umbata,  
when then 2pa eat 10 cattle their10 some10 2pr carry

---

<sup>15</sup> Repetition for emphasizing.

Then when they had eaten their cattle - some they are carrying -

oya ning-wa k-om-kwaniilwa ta ti  
2pa do pass 1 king 1pr say  
they were told by the king, he said:

“ind -eni nduno k-Onandjokwe, ndee tam hi k-oo-feerani,  
go imppl then name and 2plpr go 2a nun  
“Go then to Onandjokwe, and you go to the nuns

ye ke mu u/uki/ - e nduno om-kadhona ngo tam kongo  
2 fut 2pobj show.to.someone subj then 1 girl d1b 2plpr look.for  
to go show you then the girl that you are looking for,

Neku/u lyaChivute.  
name  
Nekuru Chivute.

Otam hi na - he?”  
2plpr go with 1pn  
Are you going with her?”

“Aaye, otwa a/a owa/a tu m-tu m mon - e,  
no 1plpa want just 1pl 1obj find,see subj  
“No, we just want to see her

se tu ka /ombwe/ - e om-kwaniilwa,  
1plpn 1pl fut tell subj 1 king  
for us to go tell the king

n-aa- va/i wo ngaa mbeya ye /i... k-ochi- /ongo pwamwe otaa ti  
& 2 parent also d2c 2 7 district maybe 2pr say  
and the parents also, those who are in the district (Uukwambi), maybe they are saying

“om- ntu ke ko nande oku/i pwamwe okwa dhipag-wa.”  
1 person 1neg never maybe maybe 1pa kill pass  
“Maybe the person isn’t even there, maybe she has been killed.””

“Ehe, aye, indeni nduno”.  
interj no go.imppl then  
“Oh, OK, go then”

Aye, ya ha nduno, sho ya hi k-Onandjokwe,  
no 2pa go then when 2pa go name  
No, they went then, when they have gone to Onandjokwe

taa hoko/o/a e-hoko/o/o lyawo n-uu-henda wawo,  
2pr tell,narrate 5 story their5 & 14 visit their14  
they are telling their story behind their visit,

otaa kongo om- kadhona ngono.  
2pr look.for 1 girl d1b  
they are looking for that girl.

Feerani gumwe ta ti  
nun one1 1pr say  
One nun says:

“ i/ - eni, ndi mu u/uki/ om-kadhona,  
come imppl 1sg 2pobj show.to.someone 1 girl  
“Come, let me show you the girl,

nenge omwe mwii/a (=mu ila) mu h - e na - he?”  
or 2plpa 1obj 2pl go subj with 1pn  
or did you come to get her to go with her?”

“Aye, inatu mw - i/a twa a/a owa/a tu m mon - e”,  
no 1plnegpa 1obj come.to.get 1plpa want just 1pl 1obj find,see subj  
“No, we didn’t come to get her, we just want to see her”.

Fee/ani okwa ka kutha nduno...  
nun 1pa fut take then  
The nun went to take then

Rabani ngaa hIleka ngoo, Ndjambidhidhi ngo ohaa (=ohe a) ka kuth- wa nduno  
name name(cont.) d1b name d1b 1pn 1pa fut take pass then  
that Labani hIleka, that Ndjambidhidhi, he was then taken

a ka tar - e om-kadhona ngoo, e ke mu u/uki/ - w - e.  
1 fut look subj 1 girl d1b 1 fut 1obj show.to.someone pass subj  
to go and see that girl, to be shown.

Aye taa popi n-om- kadhona, taa popi n - om-kadhona sho ya shulitha,  
no 2pr talk & 1 girl 2pr talk with 1 girl when 2pa finish  
OK, they are talking to the girl, they are talking to the girl, when they have concluded,

taa /a/eka - thana, Rabani ta zi po te ya ku-ya-kwawo,  
2pr say.good-bye recipr name 1pr 1pr come 2 other  
they say good-bye to each other, Labani goes away and comes to the others,

oshe-endo tachi zi ko nduno...  
7 group 7pr then  
the group then comes back (to the path)

tachi ya... m-on-djira shi shun - e k-Uukwambi.  
7pr come 9 path,road 7 return subj name  
and are on their way to go back to Uukwambi.

Sho... ya chuna k-Uukwambi...  
when 2pa return name

When they had gone back to Uukwambi,

ye ya k-om-kwaniilwa nduno ye et - e e-hokororo,  
2pa come 1 king then 2 bring subj 5 story  
coming to the king then to tell the story,

/abani ohe ngaa ta hokorora, shaashi ohaa (=ohe a) /i p-om-kadhona,  
name 1pn 1pr tell,narrate because 1pn 1pa 1 girl  
Labani is the one who is telling the story, because he was the one who was with the  
girl,

tooko/o/a (=ta okorora) toko/o/a tokorora, Aye, a mana.  
1pr tell,narrate no 1pa finish  
telling, telling, telling. OK, he finished.

Nani m-om-kwaniilwa Iipumbu, omwe y' ishee oma-dhiradhi/o gamwe,  
1 king name 18pa come again 6 thought some6

inago opara. Inago opara kutya...  
6negpa become.beautiful/proper 6negpa become.beautiful/proper that  
in king Iipumbu came again other not good thoughts, not good,

ota dhi/adhi/a ii-hendo mbiya ine yo-yo-yo- p -e- tameko yi i/e k-Ondonga  
1pr think 8 group d8c four8 poss8 5 beginning 8pa name  
he is thinking that those four groups at the beginning, those that went to Ondonga,

inayu u/iki/ - wa om-kadhona ngo,  
2negpa show.to.someone pass 1 girl d1b  
were not shown that girl,

ndee Rabani gwa - shugunina, g- oche-endo xxxx ochi - ti - tano,  
and name poss1 lastly poss1 7 group 7 ordinal five  
and Labani of the last fifth group

ohe e ya a kurukilwe(=a ka urukil - w - e) om-kadhona nduno ngo.  
1pn 1pa come 1 fut show.to.someone pass subj 1 girl then d1b  
is the one who then came to be shown that girl.

Om - kwaniil' Iipumbu okwa kwat - wa k-oma-dhi/adhi/o  
1 king name 1pa catch,take.hold.of pass 6 thought  
King Iipumbu was caught by ideas

a pulapul - e natango /abani nande okwa ka/a pu-he, e m chi nawa nawa...  
1 ask.and.ask subj again name even.though 1pa stay 1pn 1 1obj know well well  
to ask and ask again Labani even though he had been with him knowing him very  
well,

okwe ke m puru/u/a nduno kaa-k-aa -ntu mba ye m chi...  
1pa fut 1obj ask.again then 2 person d2a 2 1obj know  
he went to ask about him again then from the people who knew him

y - aa - samane aa - ku/untu.. y - oo-Hango haNanyanga...  
poss2 2 (married)man 2 older.person poss2 2a name  
of the old men, the “Hango Nanyangas”,

o- oma-/enga ge.  
6 chief his/her6  
his chiefs.

Ipumbu ta pura nduno aa-samane mbo.. oo-Hango haNanyanga ta ti  
name 1pr ask then 2 d2b 2a name 1pr say  
Ipumbu then asks those men of Hango Nanyanga saying:

“Ih! Andi ti! Tateku/u Hango haNanyanga.  
interj 1sgpr mr,sir name  
“Ih! Andi ti<sup>16</sup>! Tatekulu Hango Nanyanga.

Oka-kosha<sup>17</sup> keni hano... oka - ntu hano...  
12 your12 d12a 2 person d12a  
This “okakosha” of yours...this small person,

Iiyambo hIi/eka hano, o-oka- ntu hano... oka -/odhi?”  
name d12a 12 person d12a 12 sorcerer  
this Iiyambo Iileka, is this little person a sorcerer?”

Ngwiya Hango haNanyanga ta ti... “aaye... oka-ntu...  
d1a name 1pr say no 12 person  
That Hango haNanyango says “No, the person

kake shi oka-rodhi tateku/u”.  
12neg 12 sorcerer mr,sir  
is not a sorcerer, tatekuru”.

“Aaye! Oka-ntu oka-lodhi! O-oka-ntu otaka kara kake shi oka-/odhi ngiini...  
no 12 person 12 sorcerer 12 person 12pr stay 12neg 12 sorcerer how  
“No! The person is a sorcerer! How could the person not be a sorcerer,

o-o-oko ka ka mona-a<sup>18</sup> om-kadhona, ii-hendo yaa (=ya ha) ko oyindji-yindji,  
12pn 12pa find,see 1 girl 8 group 8pa go many8 many8  
He is the one who found the girl. Many many groups went there,

ndee inayi mona om-kadhona,  
but 8negpa find,see 1 girl  
but they didn't find the girl,

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<sup>16</sup> “Andi ti (“I say”) = Expression meaning he is not clear, he wants to know more”.

<sup>17</sup> “Literally “omkosha” means a person living on the borderline, but it can also mean a person who is not well established in society”. Oka- instead of class 1 prefix om- is because of a disrespectful attitude, like in “okantu” and “okalodhi”.

<sup>18</sup> Stuttering

hano oko ke ya ka ka mon - e om -kadhona,  
d12a 12pn 12pa come 12 fut find,see subj 1 girl  
he is the one who came to find the girl,

oka - ntu haka oto ko o/eke, oka - ntu haka oka - /odhi ha”.  
12 person d12a 2sgpr 12obj hide 12 person d12a 12 sorcerer d12a  
this person you are hiding, this person is a sorcerer this one”.

“Aaye”. Hango ta gwaya, om - samane Hango ta gw- ta gway’ e - vi ta ti  
no name 1pr grease 1 (married)man name 1pr grease 5 earth 1pr say  
“No”. The man Hango applies the soil<sup>19</sup> saying:

“aye tateku/u oka-ntu kake shi.. oka-/odhi nande oku/i.  
no mr,sir 12 person 12neg 12 sorcerer  
“No tatekulu, the person is not a sorcerer at all.

Oka-ntu hono oo - hinaku/u n- oo - shekuru,  
12 person d12b 2a his/her.grandmother & 2a his/her.uncle  
That person, his older relatives

een-gombe ngaa dh - owara,  
10 cattle poss10  
have lots of cattle,

o - y- aandjetundjetu, oka-ntu hoka, aye oka nukapwiike (=nuka.po ike)”  
poss2 12 person d12b no 12pa be.alert just  
they are of our family, that little person, he is just alert”.

“O, oka nuka pwiike?”, “ee”, “ehe, aye”, aye ye ke etha.  
interj 12pa yes no no 2pa 12obj leave  
“So, that person is just alert?” “Yes”, “OK, OK”. They left him.

Go ngeya oma-renga go-m-ochi-longo... ngeya kage chi...  
6pn d6c 6 chief poss6 7 district d6c 6neg know  
Those chiefs in the district, those who don’t know,

oshoka anuwa aku ti oma-gadhi kaga /i/-wa p-e - ke lya - m-kweni...  
because 17pr say 6 fat,oil 6habneg pass 5 hand poss5 1 other  
because they say that oil cannot be eaten from another person’s hand,

‘ma-renga ngeya g - Iipumbu ge li koku/e na - /abani aga ti ngaa “oh!  
6 chief d6c poss6 name 6 far.away with name 6pr say interj  
those chiefs of Iipumbu who are far from Labani<sup>20</sup> they are saying “Oh!

Oka-kosha hoka oka - /odhi oo- sheku/u oye /i k-Ondonga hwiya  
12 d12b 12 sorcerer 2a his/her.uncle 2 name d17c  
That “okakosha” who is a sorcerer, his uncles are there in Ondonga,

<sup>19</sup> “to show that he’s telling the truth”

<sup>20</sup> In this case = “those who don’t know him well”.

yo.... yoo-Nambilimbinga dha-dhaNangolo n-oo-ya-kwawo...  
name & 2a 2 other  
the Nambilimbingas and others,

oka - lodh' oka-kukutu ho". Okwe ya a mangu/u/ - w - e nduno..  
12 sorcerer 12 hard d12b 1pa come 1 rescue,set.free pass subj then  
a tough sorcerer, that one". He was then rescued

k-om -samane Hango haNanyanga, ngu ta ti  
1 (married)man name d1a 1pr say  
by mr Hango haNanyanga, who says:

"aye, oo - hinakuru n-oo - shekuru,  
no 2a his/her.grandmother & 2a his/her.uncle  
"no, his older relatives,

ondi ya chi, oka- ntu.. oka nukapwiike (=nuka.po ike)".  
1sgs 2obj know 12 person 12pa become.alert just  
I know them, the person is just alert".

Oo... nandoonga (=nande onгаа)...  
interj  
Oh, even though

kutya...om - samane... om-kwaniil' Iipumbu k - a /i e n' oku-ka/a  
that 1 married.man 1 king name neg 1pa 1 have 15 stay  
the King Iipumbu was not supposed to be

a /imbililwa... Rabani,  
1pa doubt,have.questions.about name  
worried about Labani,

oshoka /abani e-renga lye lyo- p-o-thingo re/a.  
because name 5 chief his/her5 poss5 9 neck really  
because Labani was really his best chief.

Labani nguno, ohe ngaa ha ka /and-era aa-nona ya-...y - om -kwaniilwa....  
name d1a 1pn 1hab fut buy appl 2 child poss2 1 king  
This Labani is the one who can go and buy for the children of the king,

o, ano... aa-na yo -p - o-mbanda, oo-Kanika mbono, n-oo-Si/asa mbono,  
2 child poss2 9 top 2a name d2b & 2a name d2b  
so the "top children" (=the children of the rich), those Kanikas and those Silases,

oo - nakusa nena, ohe ngaa he ke ya /and-e/a ii-nima  
2a deceased today 1pn 1hab fut 2obj buy appl 8 thing  
those who are dead today, he is the one who can go and buy things for them

shaash' ee- stora odha /i dha pumba na/e,

because 10 shop 10pa 10pa be.scarce in.the past  
because shops were scarce in the past,

o-stora oha /i ike.. k-Ondonga k-Ondjondjo... hii (=ha hi) ko ko/upadhi...  
9 shop 9pa only name name 1hab go by.foot  
the shop was only in Ondonga, at Ondjondjo, he goes by foot,

ohe ngaa kwaa (=kwa li) he ke ya /and-e/a i-ii-nima,  
1pn 1pa 1hab fut 2obj buy appl 8 thing  
he is the one who used to go buy things for them,

nu-nu-n-uu-mbu/ukweya wawo.  
&14 trousers their14  
and their (small) trousers.

Ndee m-ochi-ketha.. ch - om - kwaniilwa  
and 7 chest poss7 1 king  
And in the chest of the king

mu n ' iike ii-maliw' ii-kukutu chu udha ngaa...  
18 have just 8 money 8 hard 7pa become.full  
there are only coins, it's full

p-o-mbanda payi. O-ee-shapi... dh - om-kwaniilwa odhi /i ngaa ku-kuu-Labani.  
9 top ? 10 key poss10 1 king 10 name  
to the top ????. The keys of the king are with Labani.

Iha pe - wa ano ii-ma/iwa /abani ohe he yi kutha mo he mwene.  
1neghab give pass 8 money name 1pn 1hab 8obj take 1pn self  
So he's not given money, Labani is the one who takes it (money) himself.

No ngaa(=nge a) hupitha ko mbi tu upitha po sho a /anda,  
& if 1pa leave.over d8a 1pr leave.over when 1pa buy  
And if he leaves what he leaves when he has bought (things)

ohe ngaa he yii... e yi chun - e mo he mwene.  
1pn 1hab 1 8obj return subj 1pn self1  
he is the one who comes to put it back himself.

E-e-hokororo lye.. ocho ta/i ti ngaa.  
5 story his/her5 5pr say  
His story is saying that.

O-ondi chi kutya okwa li kuume... gw- om-kwaniilwa na-Labani  
1sg know that 1pa friend poss1 1 king & name  
I know that he was a friend of the king and Labani

ngu te popi, unene, oma-/enga go-kosha...  
d1a 1sgpr talk a.lot 6 chief  
whom I'm talking about very much, the chiefs of ????

ngo ga li ge n' uu- kuume ichewe, n - e- /enga e- nene ly - om -kwaniilwa..  
d6b 6pa 6 have 14 friendship again with 5 chief 5 big poss5 1 king  
those who had friendship with the big chief of the king again

eeh, lya li.. eh, p-Ochipya mpano... lyo lyo-m-olu-dhi wo lw - aa-kwaniilwa..  
5pa name d16a poss5 11 clan poss11 2 king  
here at Ochipya, and he's of the blood of the kings,

Shitaatara shaNamangangara.  
name(of the "elenga enene")  
Chitaatara Namangangara.

Oma-renga ga-gamwe sho gu uka  
6 chief some6 when 6pa go.to,direct.one's.course.to  
When some of the chiefs went

k-om- ba/a ndjiy' o-nene,  
9 palace d9c 9 big  
to that big palace,

'ma-renga go-kosha gamwe aga shuulile ike po-..p-oo-Chitatar.. m-Ochipya...  
6 chief some6 6pr just 2a name name  
some of the chiefs of "kosha" they are just stopping at Chitatar's place in Ochipya

oga ka lya ko nduno... Ndjambidhidhi.. ge ke m lya k-om -kwaniilwa anuwa...  
6pa fut eat then name 6pa fut 1obj eat 1 king  
they went to "eat" (=gossip) about Ndjamidhidhi, they gossiped about him to the king,

"o-o-o-...ka-mentu ngaa k - owa'o.. ka-kata/ume ke li m-e- py' e-nene  
12 poss12 12 coward 12 5 field 5 big  
"A simple boy, a coward is in the big field

ly - aa-kwanu- ly - aa- kwaniilwa,  
poss5 2 king  
of the kings,

mwa li oo-Mawe n-oo-ya-kwawo, ndee, oko ka ka pe -wa e- pya..  
18pa 2a name & 2a 2 other but 12pn 12pa fut give pass 5 field  
there was the Mawes (family) and others, but he is the one who went to be given the field

k-om-kwaniilwa, e-e- pya lya-ly - aa-kwaniilwa,  
1 king 5 field poss5 2 king  
by the king, the field of the kings,

ndee omwa h' om-omw - eethi g-owa/a." 'Ma-renga taga tondoka nduno...  
but 18pa go 1 careless.person poss1 6 chief 6pr run then  
but a completely careless person came into the field." The chiefs then are running,

ga ka ly -e ko...Rabani k-om-bara.  
6pa fut eat subj name 9 palace  
to gossip about Labani at the palace.

Om-kwaniilwa shweechuvu (=sho e chi uvu)...  
1 king when 1pa 7obj hear  
After<sup>21</sup> the king heard it

okwa ka kara nduno kuuvite (= ke uvite) nawa.  
1pa fut stay then 1neg feel good  
he then didn't feel good.

Manga.. nee ta dhi/adhi/a kutya oshi-nima shono ote shi ningi ngiini.  
while 1pr think that 7 thing d7b 1pr 7obj do how  
While he is thinking how he should do the thing.

/abani a ka kotoka wo nduno,  
name 1pa fut be.careful also then  
Labani then also became careful,

a menek - ith - e.. mbuche..  
1 wake.up.early.in.the.morning caus subj his/her.namesake  
he went to wake up his namesake early in the morning,

Iiyambo.. yaNuule Erasumus, ngu hatu ti,  
name d1a 1plhab say  
whom we call Iiyambo yaNuule Erasmus,

shaashi oyo ya /i oma-/enga g - ii- /ongo nare,  
because 2pn 2pa 6 chief poss6 8 district in.the.past  
because they were the chiefs of the district in the past,

eeh, e m menek - ith - e nduno...  
1 1obj wake.up.early in the morning caus subj then  
to wake him up early in the morning,

akookoro/e/e (=a ka okoro/-e/ - e)... om-kwaniilwa ochi-nima sho kutya oku na...  
1 fut tell appl subj 1 king 7 thing d7b that 17 have  
to go tell the king that thing, there are

o-oma-renga go-kosha ga a/a gem-ge m.. pik - e  
6 chief 6pa want 6pa 1obj subj  
chiefs of the kosha wanting to ???? him

mo m-e-pya... ndyo ly - aa-kwaniilwa ly- oka- gongo.  
5 field d5b poss5 2 king poss5 12 maroela  
out from that field of the kings, (the field) of the small maroela tree.

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<sup>21</sup> "after because of ka on following line"

Eeh, Iyambo a meneka...  
name 1pa wake.up.early.in.the morning  
Iyambo woke up early in the morning,

ndji haNuure<sup>22</sup> a meneka a ha k-om-kwanii/wa  
d9a name 1pa wake.up.early.in.the.morning 1pa go 1 king  
that of Nuule, he woke up early in the morning, he went to the king

te m'oko/o/e/e(=mu oko/o/-e/e).  
1pr 1obj tell appl  
and tells him the story.

Om -kwaniilwa ta ti "Osho shono?"  
1 king 1pr say d7b  
The king says "is that so?"

"Ee". "Oo". Ochi-nima shono taa dhi/adhi/a ee... (end of tape side A)  
yes 7 thing d7b 2pr think  
"Yes". "Oh". The thing which they are thinking...

... ga - Shitaatara.. ta/i hokoror-wa.. ku-Iyambo.. yaNure..  
poss6 name 5pr tell pass name  
...of Chitaatala, being told by Iyambo Nure,

ngaashi naan' e /i pe- wa ku - mbuche,  
as exactly 1pa 5obj give pass his/her.namesake  
exactly as he was "given" (=told) by his namesake,

om -kwaniilwa okwa ka kara kuuvite (= ke uvite) we nawa.  
1 king 1pa fut stay 1neg feel good  
the king was not feeling good.

Ooo -okwa lombwela nduno... Iiyambo yaNuu/e kutya...  
1pa tell then name that  
He then told Iiyambo yaNuule

"lombwela Shitaatara n-oma-renga ge kutya...  
tell name & 6 chief his/her6 that  
"Tell Chitaatara and his chiefs that

oo.. oma-dhi/adhi/o ageshe ngono ta dhi/adhi/a...  
6 thought all6 d6b 1pr think  
all those ideas that he has,

inandi vuv- inaku ning-wa tuu cha ho<sup>23</sup>,

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<sup>22</sup> "compare "Johanna ndji haNakambonde"

17impneg do pass anything d17b  
nothing should be done there,

inaku ning-wa nande.cha ch- oma-dhi/adhiro ngo.  
17impneg do pass at.all poss7 6 thought d6b  
nothing at all should be done of those ideas.

Opo ye ku mon - e kutya owa zi ku-ngaye,  
in.order.that 2pa 2sgobj find,see subj that 2sgpa 1sgpn  
In order for them to see you came from me,

otii ku pe oka-kambe kandje ha handi /ondo...  
1sgpr 2sgobj give 12 horse my12 d12a 1sghab ride  
I will give you this horse of mine which I ride,

Nantindi, oko inda na - ko  
name 12pn go.imp with 12pn  
Nantindi, go with it

ndee to ka tondok-itha naana<sup>24</sup> naka dhingo/ok - e  
and 2sgpr fut run caus 12obl go.round subj  
and make it run as much as possible, it must go around

e-gumbo ly - oo-Shitaata/a,  
5 house poss5 2a name  
the house of the Chitaataras,

na-ayeshe mbo naa ku mon - e.  
& all2 d2b 2obl 2sgobj find,see subj  
and all those must see you.

E/asmus ta zi ko nduno.. o- ngu/a - ngu/a opo ye /i po,  
name 1pr then 9 morning morning 2  
Erasmus comes then early in the morning while they are there

oyu uvite oka-kambe,  
2pa hear 12 horse  
they hear a horse,

oka - puka taka ti oma-kondo “tototototo”,  
12 insect 12pr say 6 hoof onomatopoeia  
“the insect”<sup>25</sup>, saying “tototototo” with its hooves,

take ya m-o/w - aanda ndee taka dhingoroka..e-gumbo lya-Shitaata/a...  
12pr come 11 barnyard.alley and 12pr go.round 5 house poss5 name  
it comes into the barnyard alley and it goes round the house of Chitaatara,

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<sup>23</sup> “tuu cha ho = cha ho”

<sup>24</sup> “to emphasize”

<sup>25</sup> “Name used to praise the horse”

yo oya kumwa ko nee kutya,  
2pn 2pa be.surprised that  
they are surprised,

okwa<sup>26</sup> /i ye ch' om-kwaniilwa oh' iike ti ihende/e nani oka-kambe  
17pa 2 know 1 king 1pn just 1pr go.alone 12 horse  
they thought it was the king going alone, but the horse

oka /ond- wa.. ku-Iyambo yaNuule.  
12pa ride pass name  
was ridden by Iyambo yaNuule

Ya kumwa ko nee kutya oh!  
2pa be.surprised that interj  
They are surprised/amazed that

“Iyambo yaNuu/e ngwa(=ngu a) /onda oka-kambe k - om-kwanii/wa ngono ee, o  
name d1a 1pa ride 12 horse poss12 1 king d1b  
“Iyambo yaNuule who rides the horse of that king,

mpak' ope n' uu-pyakadhi nena. Oma-dhi/adhi/o ngo taga popi-wa mpano,  
d16a 16 have 14 today 6 idea d6b 6pr talk pass d16a  
here there is a problem today. The ideas which are talked about here,

tatu popi mpano, ngiika gu uvika k-om-kwaniilwa.  
1plpr talk d16a maybe 6pa be.heard 1 king  
that we are talking about here, maybe they were heard by the king

Mentu ngweye, ha - m - ntu we ga tsiki/e we.  
2sgpn neg 1 person 2sg 6obj continue anymore  
You man, nobody should proceed (with the ideas) anymore.

O-otatu hi mo-m-on-djashi h - om-kwaniilwa.” Opuwo nduno, oku-za mpoka,  
1plpr go 9 anger poss9 1 king then 15 d16b  
We will go into the anger of the king”. Then from there

inaa tsiki/a w' oma-dhi/adhi/o g - oku - tidha..  
2negpa continue anymore 6 idea poss6 15 expel,chase  
they didn't continue anymore those ideas of chasing

Iiyambo hli/eka m-e-pya ly - Okaguwa.  
name 5 field poss5 name  
Iiyambo hli/eka from the field of Okaguwa.

Iiyambo a tsiki' oku- ka/a m-e -pya lye sigo...  
name 1pa continue 15 stay 5 field his/her5 until  
Iiyambo continued to stay in his field until

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<sup>26</sup> “=oya li”

eeh, e-thimbo ly- aa-kwanii/wa lya.. pita po,  
5 time poss5 2 king 5pa pass  
the time of the kings had passed,

sigo e ya ku-Shigwedha shaHango ya kara na - he e-thimbo e- /e sigo  
until 1pa come name 2pa stay with 1pn 5 time 5 long until  
until he came to Chigwedha Hango, they stayed with him for a long time until

oma-/enga ga - shugunina,  
6 chief poss6 lastly,finally  
the last chiefs,

om-esho ge m thiga po... a koka a kurupa..  
6 eye his/her6 1obj leave(behind) 1pa develop,grow(old) 1pa grow.old  
the eyes left him, he grew old,

n- e - so lye mw - ira po nee.. omo a si - /e<sup>27</sup> m-Okaguwa.  
& 5 death 5pa 1obj come.to.get 1pa die appl name  
and his death came to get him, he died in Okaguwa.

Pa-shupi.. twa hokorora nee ngaa .. e-kwatathano...  
short 1plpa tell 5 relation(ship)  
In short we talked about the relationship

ly - om-kwaniilwa Iipumbu... yaShi/ongo...  
poss5 1 king name name  
between king Iipumbu Chilongo

n -e-renga lye, kuume ke Iiyambo yaNuu/e. Tangi unene.  
& 5 chief his/her5 friend his/her name thank.you a.lot  
and his chief, his friend, Iiyambo yaNuule. Thank you very much.

Ngu a popi.. om- vange/iste.. Tomasa Chigwedha.. k-Oniimwandi.  
d1a 1pa talk 1 priest name name  
The one who talked was the priest Tomas Shigwedha from Oniimwandi.

Fardig

A single dot on the Kwambi row followed by xxx letter means that two words together mean what is in the morpheme-by-morpheme translation. A literal translation of the tenses has been chosen, so that the English translation has the present tense where it is the present tense in the original, even where this gives a strange impression.

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<sup>27</sup> “This -le shows us that we are talking about the place where he died, compare “okwa si koVenduka = he died of Windhoek” and “okwa sile koVenduka = He died in Windhoek””.