

P3ICL PROJECT

OLUDHIMBA ORAL LITERATURE

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P3ICL project

The Universal Declaration of Human Rights, stresses that the concept of human rights is bound closely to the belief that culture is central to our identity. To take away our cultural heritage is to deny us our identity. Languages play an important role in this as they are repositories of culture. Namibia, despite its scant population, is home to a wide variety of cultures that speak diverse languages, from multiple language families: Indo-European, Bantu, and the several Khoe Khoe families. It is essential to bring about a revitalisation of indigenous languages for the preservation of culture. It is imperative that cultural practices are recorded in the local languages both for preservation and promotion. This action will also lead to a greater understanding between the different cultural groups and promote unity in diversity.

The European Union awarded Department of Communication, Faculty of Human Sciences, NUST a project titled “Protecting, Preserving and Promoting indigenous knowledge and culture” (Contract 393-946) under the Call for the *Revitalization of Languages*. This project that ran from 2018 to 2020. The main aim of the project was to identify endangered indigenous languages in Namibia and collect cultural expressions with a view to preserving them for future development. Through this project we hope to raise awareness and advocate for the preservation of the identified indigenous languages and culture in Namibia.

The overall objective of the P3ICL is to protect, promote and preserve the culture of Namibian indigenous groups, specifically: Ovadhimba, !Kung and Sifwe.

This collection of stories is in Oludhimba and narrated by the elders in the community. The project would not have been possible without the assistance of the following: Pastor Johannes Tolu, Data collectors and Oluzemba elders. The P3ICL team would like to express their eternal and deepfelt gratitude to all the participants in the project.

1. Research assistants who collected data in Ruacana area:

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2. Places: Ruacana, Etunda

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OVADHIMBA HISTORY

1.1 OTJIHUPULO TJOVADHIMBA (Ovadhimba History)

Ovadhimba va dha kovilongo vyomatala. Ovantu ovengi oko va dha, Ovahimba, novaHerero, Ovadhimba vaenda mombunga imo.

Iya napano hive ya muno, woo vene va tula moMusati ovengi vatjo, iya okuutila kOmahenene katee koKunene. Ovadhimba ovantu mba ahupila pamo novaKolonkadhi, novaHimba.

Ovadhimba ovantu mbeesiwa konima, elaka lyetu lyesiwa konima movipuka ovingi, iya nokombanda yanyahoo ovadhu otjohaveli valula okutya elaka enandengu. Ozondele mososikola vapopya vala Oshiwambo, Otjiherero notjiAfrikaans andaa veli pamo novakwawo, iya tjo himatjeeta okutya elaka lyetu likeke.

Atje ya pomatjangwa omosikola Ovadhimba kavahawa va hawa, vala okutya ovantu womalaka apeke.

Iya atje ya komahupilo Ovadhimba ovantu mba va hupa movikunino, nomovinamwenyo, iya otjipuka otjinene hitja tuwa ko kovikumba okulima. Omukadhintu utha okukala notjana ha limi ovilya, nodhomputu, nomienge, nomatanga nodhombalahiya.

1.2 Ovadhimba History (Translation)

Ovadhimba people came from Angola. They all lived in a place called Okalundu Kambeti. Lot of people are originated from that place, Ovadhimba, Ovahimba, Ovaherero and Mbandja people.

They are now mostly settled in Omusati Region, starting from Omahenene, Ruacana up to Kunene. They survive together with Ovokolonkadhi and Ovahimba people.

Ovadhimba are marginalized people, the language itself is behind others, and in many aspects. That is how people do not regard it as an important language. Our children in school are together with other languages, which is now making our language to be lost.

When it comes to written documents in schools, Ovadhimba people are not regarded as important people.

When it comes to a way of life, Ovadhimba people farm with animals and gardens. What is more important to woman is gardens, as a woman you need to have your own garden where you have to plant millet, pumpkin, sugarcane, watermelons etc.

2.1 Oludhimba History

Ontuko yovadhimba va kotjilongo ti lyomatala moAfrica. Otjihipululo tjOvadhimba dhelaka lyotjimbandu vaenda ovengi pamo nodhombunga odhonkwawo. Odhombunga ndhekelihandjana, vamo have ya moNamibia (SWA). OvaHerero va thiaa ovadhimba pokalundu kaMbeti.Okwa tiwa potwalukilwa Ovadhimba kOvahelelo. Konima yokaluvudhe okanunu, nte Ovadhimba hatuya moTjeelengela, moRuacana hamo tu tula. Nahiwa tala mokalita nte Ovadhimba tu li moRuacana. Mo 1870 – mo 1890 otjomwe ya omulumentu umo nguu tiwa Jonker Afrikaner, Top-Nari nomukwawo umo nguma tiwa Swartbooi, Otjove ya oku tu punda. Tjau ovengi hava inkolo, vamo hava yauka omulonga, vamo hava i modhondundu dhaKaoko. Mbaa ya modhondundu, hava kaila ovatwa, mena lye laka lyawo ndyaa keka.

Mo 1895 otjokwe ya Oorlog Vita Thom, naye tuu we dhile okupunda odhongombe, ha twala ta teombwale otjiveli tjawo, Tjimbonde, na umo ngu ma tiwa. Tjiyongami na Munetjiwowo. Hava ka punda odhongombe dhOvambandja. Ovambandja hiva pundwa odhongombe dhawo va uta okulwa, Tjimbonde opoa ka yahelwa motjilongo hitji tiwa Ehinga, hook a pakwa hoka. Tainkolo Tjimbonde aheya ta, otjaa yandja outa we kompandje Munengumbele. Tjiyongami wa lemana , ha ka tila mOmaenene mo 1899,

Mo 1914 – 1915, mwa li ondjala onene, okutya mboka hava dhiluka, mwe dhile okwenye okunene, ombula kai lokele. Nahi mpoka omauta kaa moneka, okutya nahi otjova pimpitha odhondele novathiaawo, montanto yokuhala omauta. Ovantu mbaka nahi vakaila ovaundapi vawo. Okutya pakaenda nyahoka.

2.2 The origin of Ovadhimba

The Ovadhimba people came to Namibia from Angola in 1500. At that time Namibia was called South West Africa. All Herero, Himba and Dhimba met at a small hill in Angola, called Okalundu-Kambeti. After some years the Ovaherero and Ovahimba migrated from Angola southward to Namibia, but the Ovadhimba were left there in Angola. After a few more years the Ovadhimba also migrated to Namibia. When they came to Namibia, they settled in a place called Ruacana.

In 1870-1890 Jonker Afrikaner and the Top-Naar came to Namibia and the place called Ruacana. This had a bad effect on the Ovadhimba people. They colonised them and took away their livestock, e.g. their cattle.

After this upheaval, the people spread out over Namibia, but some of them returned to Angola and some ended up in the mountains for several years. They also started meeting different people from different cultures and tribes. So they started mixing the various languages, because there was no one to talk to who spoke the same language. As this continued, the mixing of languages created the group of avatwa-speaking people.

In 1895 Vita Tom came to Namibia. In Ruacana, he was also trying to colonise our people, robbing their cattle. He robbed their cattle and even if the cow was giving milk, he also took it. He involved three Ovadhimba men, namely Tjimbonde, Tjoyongami and Munetjiwowo. They were also stealing the Ovambandja cattle. The Ovambandja declared war against this group. In this war, the man called Tjimbonde, who was older than the others, was killed in Angola at the place called EHINGA. He was buried in Tjimbonde. He gave his gun to his brother called Munengumbele.

Tjoyongami was wounded during the war. After the war they went back home to the place called Okandikalela. Here he also died. In 1899, Frankie came to Namibia and colonised them and took their land by force. The place he was staying at is named Frankie until today.

1914-1915 was a disastrous period for the Ovadhimba, because they were suffering from hunger. This caused them to move from one place to another. At that time, it was still allowed for elephants and giraffe to be killed. Unfortunately, at that time there were not many people who had guns. Because there was no money at that time, if you wanted a gun, you had to exchange it for some of your cattle or a child for you to get a gun. Children were used as slaves, and it was bad to allow your son or daughter to be used as a slave. This affected the Ovadhimba people very negatively.

3.1 Ovadhimba hiva enda

Ombunga yamutana hiya enda okalundu, ondimba pokati kako nodhondjoona. Hiva dhi mpoka hava i momutana. Havaa i mondimba ndji li pokati komuukope namulondo. Opo va tjukukila hava i nomulonga wokakuluvale mena lyokutya komulondo ku na hangalo ohamba yokonkumbi. Hava ka tula kotjilongo huku tiwa ovihaendwa po ka tjimbolele nambilayomuntu.

Hiva dhi mpoka va ka tula uke pokati kombanda yotjidhimba natjihandji pokakuluvale. Hivadhi mpoka have ya kEpongolundu kutiwa Epongolundu lyohalawe enene lyaudhimba. Kohi yatjandjou amo i kOtjindjumba.

Have ya metala lyamutana, ndi li mOtjandjou hava dhi mpoka hava i mOndimba mombala mOtjitindi. OwOndondhi youdhimba kombanda yatjinda ondjamba yandimba ondjamba kohi ongava hai lakahanika ompikilo. Oyo iliyo ndjimai ka enda katee komasase oyo liyo ndjima i kOtjithengo maikahita kOuyona okuya momulonga waKunene.

3.2 How Ovadhimba came all the way

The group of Oludhimba people go to a place called *Okalundu* on their way at the place called *Okapapa* with their kids. From there they went to a place called Omutna where the chief was Mutana. The place was named after a chief. That is why they now call them Ovadhimba Vamutana. From there they go to place called Mondimba between places called Omukope and Omuloondo. There was a chief by the name Hangalo Ovankumbi's chief. They then went to settle to a place called Ovihaendwa between a place called Katjimbolele and Ombila Yombundu.

From there they again went to settle between Kombala lyoudhimba and Tjihandi a Okakuluvale. Next they went to a place called Epongolundu lyohalaewa, the big one for Oudhimba under something called Yatjondou going to a place called Kotjindjumba.

They then came to Oludhimba lake called lyamutana which is in a place called Motjandjou. From there they went to a place called Mondimba Mombala Motjindindi for Oludhimba. They would carry a carved wooden stick. On top would be an elephant and then under a rhino. They would carry it till they reached Kunene region.

TRADITIONAL BELIEFS AND PRACTICES

4.1 Otjhipululo tjelukulu

Nahi lukulu andaa walendelwa noudheu, pe na ngwati, pe na ngwaa puka, ku na vita. Ovantu nahi va pompola kovilata okwiithana ovanu okutya waa wilwa mokonda nahi lukulu odhongodhi kadhi ko, yo novitukutukutu kavi ko. Nahi ovanu vao ngedha omafuta hava tya vele omulilo omwithi watjo mboka hima wii nomeulu , mbae vumono hava tumu ko ovadhantona oku ka tala okutya ku na tji hitja ningwa ko.

Ovadhantona hembra vae nda kolupadhi. Hava ka tala hitja pii ko hava eta kowingi. Andaa okokule, va enda po nanda tjiile oule womatango. Tjau andaa vetji tee, andaa otjiponga hava longele hava i komukoti.

4.2 Traditional beliefs

A long time ago, people were settled very far from one another, so it was difficult to communicate with others, even if you had a problem.

When at a specific village there was a funeral, at that time there were no transport and phones, so they would just collect a lot of old tyres. After collecting them, they would put them on a fire and that black smoke moving up into the sky indicated that there was a problem. In those days it was only white people who had cars.

Another way of informing people when there was a war or conflict at a specific area/place, was to use a traditional play or drama. So if the others heard them or heard the drama, they would send boys to go and check what had happened. They would get the news and take it back to the whole community.

It could even take days for them to travel because it was far and there were no cars. That's how people were communicating and spreading information.

15.1 Traditional beliefs

Ondjupa yokuhikwa - ondjupa ndjika ondjupa ndjihai na vidhila (odhongombe dhayo okutya odhongombe hendi ndiidhilwa mondjupa) hendji kadh dhilwa modhondumehupa nomodhodhamwaha. Mondjupa hendji tudhilamo omahini a hikwa tee maa ningi ongundi. Mondjupa mutuwa omidhi vyomuti konima yomatango hai hukwa. Opo itjithe dhiva. Ondjupa I dhilwa omuhuka odhongombe, adha pokukandwa, komatango haihikwa, kongulohi hai tampunwa.

Ondumehupa I kala nodhongombe dhayo, ondjupa hendji oyomavele vala tjau kamuna uke tjimo hitji dhamo. Omavele ondjupa hendji kaalungilwa mombiya, yokai tampunwa nomukadhona nguu li komwedhi. Mondjupa hendji mu tuwa omidhi vyomunkondo opo I tjithe omaele ayo omawa. Omave kaa tiwa anyete, mohunu odhongombe okuta.

Ondjupa yamwaha I kala nodhongombe dhayo ndii ahilwa mo ondhihadhi dhilwa modhondjupa dhimo. Ovantu mbava nwa mondjupa hendji, ovakadhona wongendjo mba ha veyakoha, ovadhantu hembra mbapita etanda novalumentu ovanene novadhantona mbahavave ya lala novathukona wongendjo.

5.2 Traditional beliefs

In Oludhimba we have calabashes that are divided according to the different cows whose milk is being kept in it. Each and every calabash has got its own reason.

Ohikwa calabash is a calabash that is known for making butter. We put root's bark for acacia flekii tree. This is done to make milk in calabash get ready to be shaken for making butter. If the butter is now ready, we first take out the Omaere called Omahikwa then you start taking out the butter. First you start freezing it by exposing it to a cold place. When it gets frozen start stirring until some tasteless omaere starts getting out, whose water called omahumpula. After you put it into the pot, make fire cook it until it produce Okalyavatita (this is something eaten by those who look after cattle). Then heat it again until it produce ontonti. This comes when it is ready. After pouring oil into a bottle ontonti is left as residue.

Ondumehupa is a specific calabash that is used for Omaere only. There are cows that are allowed to be milked in that bucket and calabash. The bucket used for milking cattle is called Eholo made from stem of a tree. Only boys who and girls that are not on their period can eat or drink omaere from calabash of those cattle.

Mwaha calabash has its own cattle and cows that are allowed. Only boys who are circumcised and girls who never undergone menstruation period can drink from this calabash.

6.1 Odhonteto dhaudhimba

Ondelete omudhantu nguu lesa, aa teka andaa ke na tja ondele, u pakwa nekala mombambo. Andaa e omukadhona nguu lala novadhantu, aa teka a hena tja ondele u pakwa nekala mombambo. Omudhantu utiwa Omuyengabdi (andaa omunene, otjiveleko andaa ondele).

O ndelete omudhantu katha okupita monganda ama i kovakadhona, ovanene ama vatala, soka okutomba owo ihe. Omuthukona ka eta omudhantu monganda ovanene amava tala. O mudhantu ka ka lalaelela.

6.2 Traditional beliefs

When a well-known boy who has had girls dies without having a kid, he will be buried with a coal in between buttocks. It is very disrespectful for a boy to bring a girl in the house with the parents watching.

7.1 Ovidhila

Oviholela- ovadhimba va tya ongombe ina ovantu mbaave I kanda mbava nwana omavele. Omavele ngoka awee nu mothutu omuntu ngoka omwene wodhongombe, wa ile movita omwaita odhongombe ndhoka. Ovadhimba vamo ve na ovidhila vimo vyokutya kava li ompundja. Vamo ka vali ompundja vamo vatya awa dhi nodho kuanda komukoti kadhi hiti mondjuwo dhitulikwa kovipandhi, hakodhiyuhala omutenya auhe. Kadhihiti tee mondjuwo okuningila okutya mudhe omupya.

7.2 Traditional beliefs

We call myths *ovidhila* in Oludhimba. Dhimbab have myths in which they believe, for example, they believe that is some cattle are milked by some people only those people are the ones allowed to drink from those cows. Others are not allowed to drink milk from these cattle and they will have bad luck if they drink milk without the permission of the elders. They will have to pay because the owner got those cows from war.

Some Dhimbab believe that you should not eat meat of the Impala. Others believe that if you are coming from a funeral, the blankets that you went to sleep in at the funeral are not supposed to be taken into the house because you may lose one of your relatives.

8.1 Ovantu patji mbava kala pahi pelao

Pelao pakaa pahi omwene wonganda , ovananganda avehe omukadhintu nodhondele.

Pelao pakalwa omuhuka nokongulohi. Kapa kalwa mokati komutenya tjidhila.

Komutenya kapa kalwa pelao opo pa lilwa kongulohi, po opo pa tompolelwa vihipululo nodhongano dhiningilwa okuyolettha odhondele.

8.2 Traditional belief and practice

Who are those that should sit at the holy fire?

The head of the family or the owner of the house is the one to light the holy fire and sit near it. If he is not there, then the wife will do that on his behalf. If both the parents from the family are not at the home that elder brother has the responsibility to light the fire and sit near it.

When do you sit at the holy fire?

You sit near the fire during morning if you want warmth from the fire or when you are cooking. During the day no one is allowed to sit at the holy fire unless permission is granted by the head of family. Permission is only granted when you have something urgent like talking to your forefather in case if something goes wrong within the family.

Why do women wear lot of beads around their neck?

Women wear lots of beads when they want to beautify themselves and present their culture. Also if a tourist wants to talk to them and take pictures, they will only recognize them according to what they are wearing.

What kind of activity takes place at the holy fire?

Giving babies names is done at the holy fire and is mainly done to get blessing from their forefathers. Everything that is being said at ethuko, they speak it at the holy fire.

9.1 Traditional beliefs

Ovinamwenyo vyetu it una vyo nyoho vina hivipopya andaa wetjimonono komutenya ne, awetji mono andaa tji na himatji undapa. Pena mbii huna po pe na mbii na elawo.

Iya ngahitji li omakakala – ekakala li uka aweli vadha ama litha pahi okutya mali uku, okutya umo mape ya a te.

Ompundja – awa wanene nayo amai tete ondjila okutya omupya nyahoka.

Ondjibandjimba – awei vadha amai tha komutenya okutya mai uku otjipo naa otjinene.

Omihuva vivali – omihuva awevi vatha avyeli paeke vivali okutya omupya umo omunene otjipo umo mau, umo ma veleka.

Ondikitha – ondikitha kena elawo.

Otjidhila tjopeulu (onkombe) – Andaa tjaende po, odhondele va tuwa okaheke ne okahodhi mena lyokutya tji na odhombepo dhodhombela.

9.2 Traditional beliefs

According to our beliefs, actions of animals have different meanings. Depending on whether you see it during the day or during the night, some people have bad luck and some have good luck.

Ekakala - when you find it digging a hole, it means someone will die.

Impala – when you meet it passing the road, it brings very big bad luck.

Aardvark – when you find it digging during the day, meaning something very bad will happen to you.

Two snakes – When you find one on top of each other, it means bad luck also and that someone will die.

Raccoon – when you find it anywhere, it means it brings good luck.

Eagle – whenever it passes by children, traditionally we put something on top of children's heads, either grass or stick because it is believed to have a bad spirit.

10.1 Superstition

Ovimbanda vi talela peke, kavi lithele mokutala. Tjimo tji talela monkombo, tjimo tji talela mohuhwa, tjimo omovilya, tjimo omodhombongo, iya tjimo uke omtjiivandjelo nomomeva.

Tjihakulave? Tji hakula atja kouvela woye, katji ku pa omi omi otja kouvela woye.

Iya ngahitji li:

Omumpuku – upanga onkololo

Omuyumba - upanga onkololo

Omwoongo – Onkololo

Omutona – ovilulu

Omuhondjolo – okwiithako omathingo

Ondao – odhombepo odhombi

Omatuzi ekundi – elitwiimina odhombepo odhombi

10.2 Witch doctor

Witch doctors operate differently; some use goats, some chickens, some others mahangu and some also use money and mirrors.

How does they heal people? They treat people according to their different problems and give medicine as prescribed.

Some of the examples of medicines are given below:

Mopane leaves – for coughing

Omuyumba – for coughing

Omuhondjolo

Marula tree – for coughing

Otmuna – prevent ghosts

Ondao – prevent from bad spirit

Omatudhe ekundi – prevent from bad spirits

What kind of berries do men collect in the wild?

- !Nara plants
- Odhombe
- Caterpillars

Why do women wear black bead around their neck and wear black clothes all over their bodies

People that wear black clothes around their bodies are mainly those that lost, if someone from the family past away, the ones that wear black clothes, are the ones that are closely related. They mainly wear it to show respect for the person that they have lost.

When do they stop wearing black things?

The next year when they are remembering their lost, exactly the same day when that person past away.

What are the people being told when they want to become witch doctors?

- You are sometimes told to kill one of your parents and if that did not happen because of feeling pity, you will get sick.
- U heelwa okutya ka dhipae umo womovanene woye andaa kudhipaele mena lyokutya mota onkenda u vela

Activities that take place at the holy fire

1. Elukwa – Naming kids
2. Ethuko – when a girl become or turns 15 up
3. When you buy a car, before you start driving it, officially you bring it at the holy fire to talk to the ancestors because they believe that it will not fall or have an accident.
4. Omukoti – funeral

RITUALS

11.1 Elao

Elao: Elawo lyonganda, elao amoli tungu, li tungwa vala komulumentu, iya pelao paundapwa ovipuka oviningi.

Elao li tungwa komulumentu, omukadhintu watjo oye avitha omulilo. Odhondele vakukilwa pelao, omukadhona ama hiti u hitila mondjuwo yopelawo. Onyando I imbilwa pelao, iya oviimbo vyethuko vi imbilwa pelawo.

Iya elao otjilangelelo tjonganda nodhondele andaa u na huwa ile u thikila pelawo. Andaa we ya mokati komutenya koo I pelao. Tjindila. Pelawo patokelwa iyo kapa lalwa vala andaa kape na tjipito ne omukoti.

11.2 Holy fire

The holy fire brings good luck to the house and is made by a man. Many activities take place at the holy fire.

Holy fire is made by a man, but a woman used to make fire for cooking. Children would be named at the holy fire. There would be a house near the holy fire where ethuko would take place. Many wedding songs, folk dances as well as ethuko songs would be sung near the holy fire.

Holy fire is very important in the house as many believe that it has the answer to everything. You can only come to this place during the night or morning time but you cannot sleep there.

12.1 Ethuko

Ethuko kOudhimba etumbalo enene. Omukadhona aakulu odha pomulongo nane (14-16) otjoa hita. Aandaa oluvedhe utonteiwa omihanga, iya

Etango lyokuthukuka, ku tiwa ngava ka holame. Andaa va mone ka va etwa monganda andaa kava monekele kava tjuna (komutyepanda).

Potjiyalo opova longelwa ovakadhona vetu, hapova longelwa himavadhi pokudhala ombanda, Omuthuko ae ya povantu ombanda itimikwa pomeho, mbamave mu tala havayamba.

Ombula andaa ya pu tjau ho teywa ovikeky. Tjotjene tja ningilwa okutya ondele a kule alye ovipako vyaihe.

12.2 Ethuko

It is something very important, it is practised by young ones so as not to be involved in teenage pregnancy. It is for girls to grow until it is the right time to get married. At first they used to be braided into a style called Epanda. Then later on they changed to the hair style called Omihanga.

When a girl starts menstruation she gets involved in Ethuko. Some used to look at the breast when they enlarge. Among those that used to stay with the one in the process (ethuko), some eat blood some don't.

The day of this celebration, these girls would go somewhere and hide behind the bush. If someone spotted them, they would be brought back home. If the girls were not found, then they would go outside the house where they were given a makeshift home called Omutyepanda.

In this makeshift home they would be told how to behave themselves, when they got married or when they were being proposed to by boys.

While in this process Omuthuko (the girl involved) had to cover her face with a cloth. When people came to see her they had give something in order to see her face. Then after a year she could to remove the cloth called Ovikeka. This was introduced for ladies to get matured.

Ethuko

When a baby girl is born her parents make her a lot of beads. This is to show that Ethuko is not done to them and they are not allowed to sleep with anyone until they are through the process of Ethuko.

13.1 Ethuko

Kodhonteto dhetu dhoUdhimba ondele omukadhona u kulithwa monkalo ndjii lili koyomudhantu. Ondele yomukadhona ka yandjelwa okwenda akuhe huma hala.

Ondele yomukadhona pokukula mpaka u tatwa epanda pokati komutwe nolunyonga , udhala omundondi, nodhomba, mothingo hadhala omukungu. Ondele yomudhimba aa utu okukoha ovanene ava mo na okutya ondele wa kulu tjau hava utu oku mu dhaleka omihanga. Tjau naa ovanene hava utu okuhanga odhonkela, nembwathu. Etango ndyoka lyondele hima hiti va kevela akwa took. Ondele nguma hiti ka heelwa okutya oye ma hiti, u helwa vala okutya ponganda pe na otjipito tjongandi, tjau etango lyatjo ndyoka lyokuhita ondele nguma tho okuhita u ka tjingithwa, ovanu hava ngala vala mava ka tjinga nani oye ma tjingithwa.

Ava mana, okutjingitha vavyuuka konganda ave ya kokule kanunu nonganda tjau ova dhantu ave li kokule ondele ngoka u ka mbulwa movikeka kuhonkadhe hahelwa okutya tjau naa hinyahi wa hiti. Adhinokuhelwa nyahoka ha yethwa tjau ovakwawo have mu dhamukitha ko tjau ovadhantu hava utu okulamba, ave mu kambula havemutjindi. Yee masi katha kolyandjala okukambulwa matha okukondja otjoma lili, wove mukambula komatha tee naa mave mu twala monganda, Omuthuko katha kunyima ulila tee me ya okunyimithwa kuhonkadhe, honkadhe tee me mupa tja.

Tjau nyahoka ethuko hali lala natjo ovanu hava lala amava imbi otjihwamo vami otjomava dhana tee makutji. Kwa tji omuthuko hava twala komutyepanda ha tatululwa, hapewa ihe na ina, hava kala methuko lyawo moka, ongombe hai ti, aya ti omuthuko uetelwa oluvati lwongomge, yee ha teya oluvati ndoka, aa teya honkadhe u tha okulolola. Tainkolo ave li methuko lyawo moka etango alihe komatango va ka etwa kutembo yonganda, okwetwa monganda otjoma ivaimbi omuthuko novantu vakala nomakava okutya oku ka tona ovanatu mbave li monganda, ovanu monganda vamo va ka holama vamo va nyima vala hava tonwa. Ovalumentu va tjaele omava yakula tee onkela mai piti. Manga ovanu va hita mondjuwo yelombe. Tjau ethuko alya pu pa kala etango lyokukoka, amava koko va etwa pelao. Ave ya mpoka va heelwa okutya hava tala ovanu pomeho ngave liyongamene. Ave li mpoka ponkanda yatjo opo va longelwa okutya kakutivilwe hiwa hiti twende kovakwataviti wahiti vala okutya utho kuhita.

13.2 Girls party (ethuko)

In Oludhimba culture girls are raised differently from boys, because it is believed that when there is something wrong with the girl, it is obviously the problem. The girl is then sent back home to her parents. That is why parents control their daughters, by telling them not get out of the house. If they allow them to go wherever they want to go, they might have an affair and get involved with boys. They might fall pregnant.

In Oludhimba a girl being pregnant before being in ethuko, is very embarrassing for her family. When a girl is young she used to be braided in a style called Epanda in the middle of the head and olunyonga. They used to wear something instead of clothes and they would also wear *odhomba*(beads) on their waist. They would wear omukungu (necklace) around the neck. When parents see some physical changes in a girl, like when her breasts grow and when they started their period, that is when they decide that their daughter has grown up, they must prepare a Ethuko (party). They slaughter goats and cattle in celebration of their girl coming of age.

Oludhimba girls usually go to Ethuko process because it is a requirement of the tribe that every girl has to go through this Ethuko. If a girl falls pregnant or sleeps with a man before going through that process it brings shame and dishonour to her family. Her parents use to be embarrassed by what their daughter. Parents use to take a good control to girls than boys. When the time come for Ethuko before the day come people in the house they use to prepare traditional drinks such as Embwathu, Onkela, Otombo, Okatokele and many more, they also used to buy beers.

The girls who are the one going through this process they do not use to let her know that people are preparing that for her because if they let her know she might run away. It is not good, our parent they hear this from our grandparent when a girl is going for Ethuko. Parents they do not have to tell her, so when the starting day has come where the girl, who is being to be prepared for Ethuko, they use to wear nicely that day they use to go somewhere far a bit from home, on their way home back. The aunty of the girl used to hold her in Ovikeka, something around her waist and aunty tells her that she is going through Ethuko from there she starts running away with her friends and then boys start chasing them. The girls start crying and then boys carry a girl home, when they enter the house and they continue crying until their aunt come and give them something. When she gave them something they stop crying. The next day they woke up early in the morning and they go outside of the house and they use to eat from there.

14.1 Cultural expression

Etanda- odhondele va ya mokuti okukapitithwa hika tjiningilwa okutya ovantu va moneka okutya ovalumentu, tjau kavaa moneka uke ngovakadhona mena lyokutya ondele omudhantu womudhimba aheya pita etanda u moneka ngomukadhona. Odhondele hembra va lukwa omana, omuvepitithe u lukwa ena no muntu nguuku kala nawo potjumbo.

Omuvepitithie u tiwa ongwe, ondele ngwaa tenge po okupita u tiwa otjilondelo, omutiyavali otjilandula, omutitatu okasalwenge. Okutya mbaka vamo mbamava landulako valukwa owotjiwana noo Nangungu. Andaa ku iile mokuti u tiwa umukadhona. Etanda lina ovyaano, ku na ovatjantjima, ovatjamusinya kovatjamusinya haku ya ovatjambandje. Hakulandula uke ombeu, ha kuya otjindele okutya odhombula ndhoka nahi tu hawa nyahoka otjomatu tile otjipuka hi otjipuka hitja tengwa moudhimba.

Ouwa wokuya mokuti muna omakula – noukula hembra kauhulile mpoka u ya tee kodhondele dhawo omakula henga e na ovidhano ngava dhana. Ovantu mbavapiti etanda ave li mokuti kava dhala, va kala nyahinya. Unene ovantu va pita moluvedhe lyoutalala okuningila wo okutya va veluke dhiva. Ovantu hembra omakula va halelwa omuntu umo nguu kala komutwe wavo nguu tiwa otjikodhi. Tjikodhi hengu oyee mulonga odhonyando, oyee li owokutala ouveluke weni. Oyeundapa kumo notjiwana.

14.2 Cultural expression

Etanda- etanda is an important activity that ovadhimba people practise. Etanda is a part where young boys even. If they are not of the same age they get circumcised. Being circumcised shows that you have become a real man that can even run a house. If you are not circumcised it shows that you are regarded as a girl or boys of your age will even start teasing you.

These boys that are circumcised are given names. The person circumcise them is known as Ongwe. And the boys that are circumcised the one that is circumcised first is named Tjilondelo, the second one is known as Tjilandula and the third one is called by the name Salwenge and the other are just given names randomly by the elders this are the names Tjiwana, Nangandja and Nangunda. These boys are being circumcised are divided into stages, some are called ovatjanohima, follows ovatjamusinya, follows ovatjambandje, follows and then ombeu and lastly otjindele.

During this process of etanda people learn some songs that are being sung at this place and the songs are taught to the people that are circumcised and they usually dance and this is mainly known as Onyando. These circumcised boys are regarded to be the same age to be equal being of the same age does not end at just being of the same age because they are circumcised together.

This happens to their children their children follow their paths. These boys become or called by the name omaswalali. They stay away from their homestead for a month these boys stay necked for the whole month. The boys are mainly circumcised during winter in order to be healed quickly. The person that stays with the named Tjikodhi is the one who share their problems to and he is the one who teaches them how to play Onyando.

15.1 Etanda (Translation)

Ondele omununu nguheya dhengwa utiwa omukadhona hethi mukadhona. Omuntu ngu mai ketanda utiwa madhengwa nu otjipuka hehi tjauta lukulu modhombula omilongo 90 ndaakapita. Ovadhimba vetjimonona omuntu ngwaa tjatjwa mena lyokutya awa dhengwa ulukwa ena. Manga aheyadhengwa vemuisana kena hendi ndivemulukila pelao, atjaa avadhi nokumudhenga havemuluku ena epe. Nguka ngwaa dhengwa omutenga utiwa Otjilondelo, omutivali Otjilandula, mbaka vamo valukwa omana owonangungu, tjiwana. Avadhi nokudhenya vayamokuti, vakala mokuti nodhonganda dhawo oule womwedhi poo omatango. Avatjuna kodhonganda valukwa odhohalampe.

15.2 Etanda (Circumcision)

Etanda is when a born baby is not yet still circumcised is, he is regarded to be girl while he is not. Being circumcised when it is being performed to a person, we call it Okudhengwa and it is something that dhembas started in the early 90s. Dhemba compare it to when someone is baptized because when you are being baptized you are given a name and this is exactly the same to when the person is circumcised, he is also given a name before he is circumcised they call him by the name they named him at the holy fire. After they circumcise they give him a name and the one that is circumcised the first is named Tjilondelo, means he is the first. The second one they name him Tjilandula, means the follower. These boys stay away from their homes to go stay in wild for some certain days. If they return to their homes they are named odhohalampe, is the name given to the whole group of the circumcised boys.

16.1 Etanda

Ovanene ava mono okutya ve na odhondele mbava kulu vaenda kohambo oku ka kumba okutya ve na odhondele mbava kulu ovadhantu mava hala okutya va ende mokuti . okutya ohamba ndjoka hai ve pa okutya onaluni. Etanda li ningwa poluvevedhe lwoutalala odhondele opo va veluka dhiva. Tjau va ka eta omuntu nguma pititha odhondele mboka mokuti utiwa ongwe, omuntu watjo ngoka ave mueta havatjindi odhondele vatjo hava pitithwa etanda.

Ondeke nguu tetwa omutenga u tiwa tjilondelo, omutyavali tjilandula, omuthinina, u tiwa tjooya. A va l mokuti kavea dhala vahukulwa ovitopa nomikungu. Kavahiti monganda vakala pondje opo valala. Aveli mokuti moka vavaka odhonkombo dhovantu masi kava thutitha otjipuka tjayandjelwa. Ovantu vatjo va tiwa ovihenangolo. Aveya monganda kutiwa ozohalampe. Etango ndimava dhi mokoti. Ne kotjila omuhuka omunene va pitila mondumevelo motjunda have ya pelao, aveya pelao hava thetwa nokukululwa hava dhalekwa odhonkonde.

Ava dhalekwa tjau ovantu hava dhana otjipito, Etanda otjihako tjovadhimba, omudhimba auhe omulumentu u tha okupita etanda, Etumbalo kuyaya mokuti ahawa i metanda u kala nomakula, omakuloo ahona omakula u kala nohoni okweenda nopovipito mpape na ovantu mena lyokutya ku na tja omakula.

Aho ile mokuti u ngala vala umukadhona nguha hitile, epeye limo enene ae. Ovantu movipito vyatjo avihe va mona okutya etana enene unene kali lithile komakwawo mbii kala momuhoko wovakwetu mbivuu ndapwa mo kavili thele kumbivi undapwa komihoko vimo. Ovadhimba va mona okutya etanda otjipito otjinene.

16.2 Circumcision

In Oludhimba culture every man have to be circumcised, so when parents have seen that they have boys at home who have to be circumcised, they use to go the chief master to tell him they have their son that needs to be circumcised. On other is to go and ask for permission from the chief, it seems like is a rule in the tribe they have to go ask a permission from him. And then the chief master have to give them a month that they have to do it, but the chief usually use to tell them that they must do it in June in winter. Time usually it is when it is too cold and they will recover fast. So when June comes they used to go get a person who will circumise they boy and they to call that person ongwe.

The first person to be circumcised, they name him tjilondelo, the second one is tjilandula and then the last one is named tjooya is not that they only used to be three according to the names that I have given. They used to be more than that as long as the first , second and last they used to be named like that way. At that time when they are being circumcised that do not use to wear to anything, they used to be naked. When they are done to be circumcised. The do not get inside the house, they use to find a nice place where they can sleep but outside the house, they use to kill any goat they see out there but they do not use to be asked why they did it or pay for it.

The place where they used to stay called otjumbo and they used to be called ovihenangolo. When they recover, the day before they recover they used to come and sleep at the gate of kraal called ondumevel, early in the morning when they are getting inside the house the pass where cattle pass when they are leaving the kraal. When they enter the house they go straight to the holyfire, when they are at the holyfire they use to apply animals fat, their hair also use to be out off. They wear something called odhonkonde and start playing traditional drums and singing which is called onyando. During that party of their people use to slaughter cattle and sheep.

17.1 Otjii etanda hilyatumbala?

Etanda lyatumbala mena lyokutya odhonteto dhovadhimba li na tja noukohoke awa ya mokuti omitjithi kavi kukambula unene opova dho kutya etanda lyatumbala. Ovantu mokuti kava ile mo outhewe va tetelwa okutya va kale notjihako tjaudhimba. Awa tetwa ovantu oko ve ku monena okutya umudhimba. Aho ile mokuti ovalumentu ovakweni kava tya umulumentu va tya vala umukadhona. Novakadhona kave na humave kutwala mena lyokutya kuile mokuti.

Ovantu ava i mokuti ongwe yatjo ndjoka ngwaa pititha odhondele mokuti oye a kumba kovaye. Ovantu woyawo ha tyaa ii alikana vanene vandje mba twaa odhondele wovantu hembra mokuti mpopilandjeni va veluke nawa okutya aha o hapakala outhewu watja. Etango lyatjo ndyoka lyovantu hiva ende mokuti omuntu ngoka wokuteta ha etwa mpape na odhondele mbava i mokuti tjau hava tetwa omutenga ha lukwa tjilondelo, omutyavali tjilandula.

Omuhiinina u lukwa tjooya, ava tetwa nyahoka va kala vala mokuti. Mbava kala mpoka patiwa okutya opotjuumbo. Ovanene vetu va mona okutya etanda lya tumbala unene.

17.2 Circumcision

Circumcision is important because it is hygiene when you are circumcised. You do not catch diseases so easily. That is why our people are saying it is important, people do not used to be circumcised for decoration it is a sign of oludhimba tribe. When you are circumcised that is when people find out that you are dhimba person.

If you are a man and you by saying you are a lady even when you want to date a lady, she will reject you because other men used to call you a lady. The day of circumcision that person who will do the process he then the process and then the first one will be named tjilondelo, the second one will be named tjilondelo. When they are on the last one use to be named otjooya. When they are done, they do not enter the house, they just stay outside and the place where they are going to stay called otjumbo.

18.1 Omukoti

Omuntu u lililwa moyaihe. Andaa mwa teka omuntu omunene, odhondele ovanunu va ithwa mo monganda havai twalwa kodhonganda dhimo. Ihe yomuntu otjikumba owove li ovalololi wondolo, owo va lala potjivimbi. Amava lala potjivimbi. iya ovanene mbava teketha owoihe nahi lukulu owova paka.

Okutya nahi omudhimba aa teka vala komutenya ne komatango u pakwa vala etango ndyoka. iya nahi vapakwa motjiyalo tjongombe. Ongombe yomukoti oyo l pululwa otjiyalo hamo mu pakwa omuntu. Nahi ovantu otjohava lile odhonyama dhomomikoti okutya ama ka pakwa u tjindwa kowoihe, ovalumentu atjaa tjau havikumba uke, mbyoka vi landula mo amavi lolola, tjau hava ka paka omuntu wawo andaa omulumentu hava dhulithilwa hoka, okutya ava mana ovilinga vyawo, hava tjuna monganda yawo moka. Hava ningimo omatango otja kuhive na po. Iya ovantu va enda pamo movipuka peke okuliyamba nyahoka, awa tetuka hava yuku omuto, opuwo ovantu hava tjuna kodhoyawo.

Iya Ovimbundu vyomuti vi kala nompinga. Kowoihe ku na ompinga, kowoina ku na ompinga, kowoihe kuna ompinga iya ovimbundu vipingana komutee womuntu. Pa kala ompinga yonganda, iya pe na uke vamo mbava pewa andaa pe na tja.

Iya andaa wa vadha a u hunga omuntu ngoka, ove ina yatjo u ka dhimbulwa kowoihe.

18.2 Funeral

When someone dies, the funeral would be held at his/her father's place. Long ago when an elder died in the house, children would be taken out of the house and sent to other houses for them not to see the deceased.

The family of the deceased on the father's side would sleep at the holy fire and praise the deceased.

Long ago they would bury the deceased the same day that he/she died. It doesn't matter whether she/he died in the morning, afternoon or evening because those days they did not have coffins. They used to be buried inside cow skins. The cow that is being slaughtered in the funeral that particular day, is the one the skin of which would be used as coffin.

That's why long ago lot of people didn't like funeral meat. The deceased use to be carried by his/her father side, but not women would not carry the dead. Women just followed men while they carry the deceased, they do the ululation. Men would put on black clothes at the burial. Once they finished this task, this they would return home. Then they would celebrate. They spend some days depending on how much they had. Relatives and friends would bring something to help the family of the deceased.

Once they finish the celebration, they would remove the ash. The properties of the deceased would to be inherited by a specific person which was the nephew according to Oludhimba culture. If the deceased had a lot of property, it would be divided amongst the different people from the father's and mother's side.

If you were the one with the person or taking care of the person before he/she die, you had to go and tell the whole story to the father's side. If something went wrong, you would be judged.

19.1 Omukoti

Lukulu nahi mOudhimba wetu, omukoti uongelwa monganda yomunene mu mu na elao. Nahi lukulu kaku natja odhokasau. Andaa omuntu wa vele ko outiku ne omuhuka etango lyatjo ndyoka lyaa pakwa.

Ukutilwa motjiyalo tjongombe, nahi lukulu u tetwa podhongolo nopoetji iwa okupakwa. Nahi ka pakwa alaapo. Omukoti ukala omatango 5. Ovantu va dhula andaa okoihe va tatwa onyombi motjipala, andaa okowoina omapanda a ya pahi.

Andaa omulumentu wa kupile omuhepe u litjikila komutwe katee omukoti maupu. Wo va dhala ovinholodhi nomikungu ominholodhi mothingo. Va pidhika oule wombula imo ne etata lyombula, tjau hava twaamo Ovimbundu. Omulument ne dhantu aateketha ihe kava kulula odhondjedhi nodhondjutji komutwe andaa ha ile odhonde dhitatwa omapanda.

19.2 Funeral

A long time ago, among the Ovadhimba-speaking people, funeral services were held at the house of the eldest man in the whole family, because at his house there was a holy fire. In those days there were no coffins and a person was buried on the same day when he/she died.

Instead of putting the body into a coffin, people were just buried in cattle hides. For a person to be buried properly, they cut the dead person at the knees and neck, because in those days they were buried in a sitting position. The memorial ceremonies would continue for five days. To show that a person had lost a family member, they would wear black clothes, everything was black, the necklace and braided hair push back. If a man had lost his wife, he usually covered himself with a blanket, just like a woman. If boys lost their father, they would not cut off their hair and beard.

FOLK TALES AND STORIES

20.1 Myth

Kwatiwa nahi lukulu kwa li omuntu nguu ya vala. Oweni naa wateka, tjau haku tiwa onwee indjeni ithaneni odhondele. Tjau hamu ya okuteelela, amwe ya nyaho, tjau haku tiwa onwe nyoko mukulukathi weni ngwaa teka mu mu i? Hamu tya ii, nge ya naa mpaka ma mu mu tee? Hamu tya ii matu mu, tee.

Opuwo tjau ha ithanwa. I ma ithanwa ma ithanenwa momuntu. Tjau haku tiwa ngandi? Nduwee, ha itavele masi ondaka oyoi li yo naa vala nawa, tjau ha pula opomu li, iinduu opotu li, mu lipo nawa nduu tu li po nawa, nyahoka andaa meya tjau hatyaa ee mbaka oongandi natumba ovantu avehe masi ye keve lwete, tjau heve twaa ko ha tongonona, ha tongonona , tjau ha tya ame name okondji li ndji li nawa, mba ile vala, napano nyahika Mbe ya oku mu talela po, iya mamu halatji? Hamu yaka; aai naa matu hala vala u tu tompolelepo, ngwinya hatya eewa hamu tompola, hamu tompola, ondaka oyo I liyo himapopi maso omuntu watjo katu mu mu lwete ha popi vala mombepo masi ye olutu kalupo.

20.2 (Myth)

Long ago our fore-fathers were using other religion rather than Christianity. There was an elder who was just appeared from nowhere, but had passed away already. Elders would call him/her. Then they would call the children to come and listen to him/her. When all children came, they would be asked whether they knew that particular relative that had passed away. When the children said yes, the elders would call that person.

When the deceased came, he/she would come spiritually. When the spirit came, the people would ask some questions. They would greet the spirit and then the spirit would reply that he/she is doing great, where she/he come from and then ask if everyone is doing alright at home.

Other elders would ask whether the spirit could recall or not. They would share stories with the spirit. They would just speak spiritually, not physically.

Generally, when people have problems, they speak to the spirit and get help or solution. Then once the spirit has finished talking, she/he would say bye-bye to everyone, shake hands and then leave.

21.1 Ongano

Lukulu kwali omulumentu nomukadhindu we, ovanene valukulu nahi va li nomatha. Etango limo otjova li ava lala odhondele ve li kondjuwo yawo, iya ovanene ve li koyawo. Tainkolo ovanene ava lala otjo kwa dha onkeyama, onkeyama hiye ya hai thikile mondjuwo yovanene, omulumentu otjee linyenga, hyeelinyenge omonkeyama, hima thathata onkeyama hai tualaletha omaenya.

Omulumentu ha nana omukonda, hyaa nana omukonda, nahi lukulu ovanene valukulu nahi va iwa okutya onkeyama amo hala oku idhipaa, u nana elaka lyayo, honanene pondje notjinyo, iya awa nanene pondje tjau nahi ya mana omasa.

Wa nana omukonda ha twele mokwapa kokokumbinda, tjau ha mana. Komuhuka ovanu hava ithanwa ve ye va tale mbioa undapwa po. Iya tjau hava ning otjipito.

21.2 Folktale

Long ago there lived a man and a woman. Our grandparents were strong . One day while they were sleeping, in the house, children were on their own and were sleeping in different house.

That night a lion came into elders' house. When it entered the house, the man felt something and then woke up. The lion moved closer to the man. It was sleeping with his wife. Later on the man realized that he is in trouble, but the man already knew the strategy.

They used to live with big knives, so the man grabbed the tongue of the lion and pull it out and then carry the lion outside. When he took it outside he stepped on its left side and finally he managed to kill it. Next morning, they invited all the neighbors to see the events that took place. All the people celebrated together.

22.1 Ongano

Kwali omulumentu nahi u kala vala aika monganda. Omulumentu ngoka nahi u hwaa odhohi, kese tango u ka hwaa odhohi, ke na vipuka mbyaa lya u lya vala odhohi.

Kese tango ama ka hwaa odhohi u hwaa mo dhimo ndhaa telekwa lukulu, himeya ndhaapi opodhi li, iya tjau ye ha li vala a hama teleke uke, ye wa li omukombe.

Monganda ye mwa li ehodhi ekukutu eningi, otjomuntu nguhaali nodhondele mbamave mu vatele. Etango limo otjaa dha kovilinga ha vadha odhohi dhe adha liwa mo. Komuhuka uke otjotji li tjo otjo e lipula, masi otjipuka tjatjo hitji lya mo odhohi dhe otjitji, hapula movatjinda hava tya kavetjii wo kava tini otjambangu hihava pelwe.

Komuhuka uke otjotji li tjo, tjau heulwa, etango limo tainkolo ama dhi kokuhwaa odhohi koutiku, hime ya monganda otjee lihaka monyoka, he lipula okutya nga tjinde onyoka hendji eke i teleke, a talele ngumei li mo, ngwee I li mo matji hee okutya oye a lya mo odhohi dhe.

22.2 Folktale

Once upon a time there lived a single man. He did not have any children. This man was a fisherman. He only ate fish rather than nothing, so he was a fish eater.

Whenever he was going to fish, he would leave some cooked fish for later. Some days passed. One day he found nobody to help him clear his land. There was a lot of dry grass in his place. Again, the following day he found nothing. He asked his neighbors who eating up his fishes. The neighbor replied nothing.

One night while he was coming from fishing, he met with a snake, so he killed it and cooked it, he left it there to find out who use to eat up his food.

The next day next day the neighbor's children came to eat his food as usual, after eating the children started vomiting, the man found that it is the children who were eating his food. He taught the a lesson.

23.1 Ongano – Folktale

Kwali ondele omukadhona nahi nguu halwa ketjithi. Ina ha tya otjipuka soka hamuntu etjithi. Ondele ngoka nahi u hala vala etjithi. Otjaa kupwa okutya ha i koyomatjithi.

Iya etango limo, omulumentu otjaa ka yeva ahama mono ko. Ha tjuna uke ha tatula, okutya etango etyatatu, omulumentu ha heele ina ha tya ngatu lye po omukadhintu wandje. Ina ha tya ho ningi nyahoka hatjo we kemuetela koyawo.

Omulumentu hiaa dhi po ina ha ithana ondele hengu omukadhona, hemu eta melimba, ha tya u lwete, ovitji hembu, ondele hatya odhompsoni nomitwe vyovantu. Iya napano nte tu Iya ovantu, Mekupa ousaku hembu utatu ka inkole enda koyeni. Andaa wa mono okutya ve ya popedhi yumba okasaku kamo pohi.

Ondele otjaa dhamuka hiaa mono okutya ve ya pokumu vadha ha yumbu okasaku kamo pohi. Iya mpoka mpaa yumbu okasaku, hapa ningi etundu lyomakuya, etjithi hilyeya hali livete. Hilye ya uke ha yumbu hapa ningi omive mbyaa pya, etjithi haliutu okulya odhombe, hali lamba uke, ha yumbu, otjope ya omeva netiku, tjau ondele he thiki. Iya hiaa thiki elumentu hali ya.

Hava pula, nahi ondele wa popi ae kuina. Ve mu pa ondjuwo muma lala okutya komuhuka va tjune nomukadhintu we. Iya va twaa mo onyama yonkombo ndji hai pile. Koutiku hautu okulya onyama ndjoka ombwisu, otjomalili popile. Tjau mbenya hiva tee, mondjuwo hava twaamo omulilo, hali pilemo hali ti. Ina hyee ya ha tya oweni hi dhipaele, owandje mwa dhipaa, kaapapiti tjaa hempa, me tji nina po. Kangano kandje tepa.

23.2 Folktale (Translation)

There was a girl who wanted to get married to a man she didn't know, but her mother told her that he was a ghost. Her mother knew very well who this was and she told her to find another man. But she would not listen to her mother. She got married and she went to her husband's house.

On one of the days, the husband went into the forest to hunt. He could not succeed and he tried three times. On the fourth day, the husband told his mother to ask his wife to make a good, delicious and mouthwatering sauce. She told the husband, her son that he should not take the wife for granted.

The mother called her daughter in law and showed her the feet and skulls of human beings whom they had killed. She then instructed her to go home. The mother gave the girl some bags and she instructed her to throw them behind her on the way.

The girl ran home. When she realized that the man was behind her, she threw one of the bags and it turned into thorns. Because it was also very hot, it took the man long time to catch up with her. There was a gap between them. When he came near her, she again threw the second bag. This time it turned into wild fruits. The man started eating the fruits and there was a gap again. After he had finished, he again started following the wife. When he was about to reach

her, she threw the last bag. It turned into a swarm of bees, darkness and river. By the time those things disappeared she was already home.

Eventually, the man reached the house of his mother in law where his wife was hiding. The mother gave him a room, where there was a fresh goat. So, in the midnight he started eating the meat. Both the daughter and mother threw petrol on the house and burned it down. The husband died.

When the mother of the husband came, she was disappointed to find that her son was dead. She asked the old lady: "I saved your daughter and you killed mine? Whatever comes out of the house this moment, I will eat or swallow". Everything that came out of the house was swallowed by her. That is the end.

24.1 Odhongano

Etango limo otjihaka tja wanena nomulumentu ngwaa ka lithile odhonkombo. Ovalumentu hamba va li amava vevelitetha ombata okutya nguma hiti onganda aani. Otjihaka otjotjemu pula okutya kongulohi va lya tji, omulumentu wa yaka ha tya tu litetha ombata okutya ngumahiti onganda aani, otjihaka hatji tya nani ndji veleka koutiku me tumbile motjuunda tjodhongombe okutya nguma hiti onganda aani.

Kongulohi ngwinya ngwa ka lithile ha ka pitisa odhongombe tjau hyaa tjuna kovakwao otjihaka hatji nyungutitha okangendjo teeeleni ngandi ngwaa ka lithile oye ma hiti onganda. Wo va li amava tya pamo omwene wonganda tjau okudha mpoka otjihaka otjotja uta okulya ovyana mena lokutya tjalanda.

24.2 A folk tale about why a porcupine is eating planted field

One day a porcupine met two people that were fighting over an inheritance. One of these people went to look after livestock. He met a porcupine and it asked him what do you eat during the evening. The man answered we have been fighting over our inheritance. The porcupine said if that is what you do then you must wait for me during the evening. I will hide in the livestock kraal and will ring a bell which is in the neck of a bull and say something. If I say something, to your friend, he will give you the inheritance. Before the porcupine started talking at 9.00 pm, the man who met the porcupine went to open a kraal so that the animals could enter. The other man who was left at home kept on arguing with the person to get the cattle into their kraal. The porcupine rang one of the bells that was on the neck of one of the bulls. It said, "All of you listen!" The porcupine mentioned the name of the man who went to look after cattle and appointed him as the one to get the inheritance. The other group listened very carefully because they thought the person that was speaking is the owner of the inheritance. They believed that the man came back spiritually to appoint the person that he wants to inherit his things. And that is how the porcupine deceived people because after that it went to the field where the people grown their fruits and vegetables until today.

25.1 Ovidhila

Pa li omulumuntu nguulwaa ovantu. Etango limo otjaa ya mokuti kwatjo wa ka wanena nondole omudhantu ngwaa li ama litha odhonghombo. We mu heela okutya ndino me kupa okambandi mo ka twaa movikulya vyako konganda. Ondele omudhantu ha pula okutya otjiti himo hala okutya ndji ninge nyahoka, ho lolo okupula undapa andaa komuhuka me ku dhipaa. Ondele ha tya ewaa, konima yomatango atatu ondele hyaa dhi pokutwaa ombandi movikutya vyaina ina hati.

Ovadhimba vaitavela okutya omiti okovili ne ka viko andaa okovi li vi lwaa vi ovantu. Li va itavela oko vili andaa omudhimba maloo omuntu vauma otjidhiala otjipuka nandaku tuwa okadhila ne hatjituka motjipaka atjihe vala. Vayula hava ka va yumba odhonghombo outhiku modhonganda.

25.2 Story

There was once a witch doctor that could cast spells on whoever he wanted. One day he went out in the wild and he came to point where one boy who was looking after goats. He said I saw you when I was at home and I want to give you this black button. You will go put it in your mother's food so that when she eats she will swallow it together with the food. The boy asked him why he will do that to his own mother. The witch doctor said, "Stop asking question and do what I'm telling you to do otherwise I will kill you". Later, the boy obeyed him and did as the witch doctor had asked him to do. After three days the boy's mother died.

Do Dhimbas believe in witch craft and if they do how do they cast spells on people? Yes, they believe in witch craft. When they want cast spells on people they either send or put their things into their food. They use different things when bewitching others by sending birds. Animals like livestock and he who is casting spells sometimes turns himself into an animal and do whatever he or she wants to anyone whoever she or he finds in the wild. They even steal goats from their kraals.

26.1 (Oviyoletsa)

Kwali ondele omudhantu ngwaa pitila mondalate nahi ye wa li nodhombula mbali, ihe otjaa tya meya okukutona tjau. Ihe ha i mokutona, mokutona. Okalele haka atjaa kumoulwa okutona, ndji na odhondunge nyahi, tjau omunene ha I mokutunta ondele, hemu yetha, ovantu hava i mokuyola.

26.2 Joke

There was a two year old boy who was very naughty. He would keep going through a fence to the other side. His father got very angry one day and started beating him. The boy said, you will just get tired of beating me. I don't care to think of what you don't want me to do. All the people started laughing and the father stopped beating the child.

27.1 Folk Tale (Translation)

Otjopali odhondele vatatu ovakadhona mbaali ovawa masi umo omukadhona wali Badhuma oyaaliomuwa unene povakwawo.

Ovakadhona mbaka otjova nonga okukatala ovadhantu vawo kohambo, manga aveli mondjila otjova wanene novatita wodhongombe, hiva wanene havapula okutya vatita omuwa punte aani. Ovadhantu hivanyamukula havatya, amuhe movawa atjaa Badhuma wapiti.

Otjovayakomutwe havakawanena uke novadhantu mbaali konima yodhontana, hava pula onwe omuwa punte aani, ovadhantu hiva yamukula havatya, amuhe movawa atjaa Badhuma upita. Otjovaya komutwe nondjila yawo, komutwe havakavaza etjisi. Mbaka vamo mukonda vali nonghi naBadhuma. Otjovanonga okutya ejtjisi lipinge poluvedhe lwe, tjaa ha vemudhula ovitopa vyee mbyaali navyo, Badhuma havemuthii wo havai. Hivavatha pohambo etjithi hali tameke okutya mali vele omeho, tjau nahi likala momala okutya ohamalidhimbukwa.

Omukadhona nguka Badhuma wali nongombe ye mwaanwa omavele, tjau nahi himaikandwa yeeta ombindi. Omudhantu nguka wanonga okukalitha odhongombe tjau hyaavadha mokuti mpapena Badhuma ongombe hayuutu okuwondala. Tjau omukadhona Badhuma hautu okwiimba.

Yawondala mawa naulumbu ongombe yomudhantu wandje nauuluumbu, ndoikandele meholo nauuluumbu, ndoi wanekele motjitembala nauuluumbu.

Tjau omudhantu ha utu okulipula okutya himatji imbi otjitji, Badhuma ha utu uke okwiimba. Onwe ova ntitee tamuntiti, onwe vayeve tamuyeve, etji mamwu i kohambo konongombe mwenekeiko ahuna Tjahungu tjokovawaa, napangaetu kapeela omunandumbu munandumbu.

Tjau omudhantu hyaa tala komuti hemu mono ha pula ove mou ndapa tji komuti. Badhuma ha tya mbathiwa po novakwetu, hinya hitji li konganda etjithi hamuntu. Tjau hava i konganda hiva dhipaa etjithi Badhuma ha tjuna uke konganda.

Kapu.

27.2 Folk tale

There were five beautiful ladies. One of them, Badhuma, was most beautiful of the group. One day they decided to go visit their boyfriends. The other 4 girls were jealous of the girl that was more beautiful than them. On their way they met boys that were looking after animals. They asked who was the most beautiful among them. The boys replied and said, "You are all beautiful but Badhuma is the most beautiful". They continued with their journey and they met farmers that were looking after cattle. Again, they asked the farmers who was the most beautiful girl among them. The farmers replied, "You are all beautiful but Badhuma is the cutest one of the group".

They continued until they met a lady who easily turns into anything she wants to be. They replaced Badhuma with this lady. She wore Badhuma's clothes. They left Badhuma there. Badhuma had her own cow from which she drank. But whenever people tried to milk this cow the only thing that came out was blood. When they went to look after cattle, they found that Badhuma's cow would go near a tree, where the jealous girls left Badhuma. Badhuma start singing. The boys started asking themselves who was singing because they couldn't see her. Badhuma started singing again. The next day they went to look for cattle.

Badhuma's cow ran until it reached a tree on which Badhuma was hiding. They asked why she was on the tree and she told them everything. When the herd boys went back home they killed the girl that pretended to be Badhuma and Badhuma could go back to her home again.

28.1 Ondjimbi

Koudhimba wetu ovantu va itavela okutya andaa ondjimbi ye ya okupopila monganda yoye, konima yatjo ku na omatjituka. Omatjituka ovantu mbava tjituka otjipuka tjimo hitji lili, okutya va ila odhonkeyama, omihuva nombwa.

Etango limo omukulukadhi wa lala monganda ye, himae ka tyaa otjipuka hitja tya kolokoto kombanda yondjuwo ye yovipeleki. Nani ondjimbi ya wile kombanda yondjuwo, otjoya tameka okupopya ai li vala hoka hai tya uuuu! Uuuu! hima ka yaa ondjimbi, tjau hai tuka hai i, masi kape na hitja ningwa monganda ye wa mu velele omuntu mo kamu tekele omuntu.

Tja li vala okutya eitavele, ndyoka lyOvadhimba hiva tya ondjimbi etjituka yo ihuna. Andaa etjituka, tja ka inkola, masi monganda kamu na tjipo hitja ningwa mo katee kundino.

28.2 Owl

The Ovadhimba people believe that if an owl comes to your house, something will happen. When it starts hooting at your house, they believe that there are (Etjituka) witch-craft activities behind it. It is further believed that the owl can change into a snake or dog.

One day an old woman was sleeping in her house. After a few hours, while she was sleeping, she heard something walking on the roof of her house; it was an owl. After a few minutes it started hooting again, and she got up and took a stick and threw it on the roof of the house. It flew away. According to the beliefs of the Dhimba, if an owl comes to your house, it means someone will die or get sick. Nothing might happen in your family, because it is just an Ovadhimba belief.

29.1 Aame Kakwiindjowo

Mombula hendji 1998 twa li motjilongo tjetu hemu mumu tiwa omOmbyakati. Otjo pe ya omunene umo oluvedhe ndoka kwali omutenya nondjala. Wa lya odhombe, meme hai tya holi nyahoka ngandi, mpee matji kala navi honina, matya vala eembee muntu watate, otjomanina vala.

Hadhiko uke hoka he ya uke komukolo umo, ekula lyandje nahi nguu tiwa ombilika, ha utu uke okulya odhombe tuu ndhoka, hemu heele uke ngandi honina. Nani ye manina vala. Hatjau otjaa tindwa otjaa kala vala ae liholeka ke na ngwaa heela okutya wa tindwa. Wa laapo vala opuwo otjo ve ya okundjiithana hehingi okatukutuku kandje. Himbe ya mava tya tu na omunene hengu ma vele, indjo u mu twale kokapangelo. Hethamukitha hemutwaa pokapangelo ketu kopondolopa. Mu na omukadhona nguu tiwa Elemia, ha tya otjitji, ame hetya omunene wetu wa tindwa hengu.

Otjaa eta ovipuka vyokuhokola, hautu okuhokola hyaa vatha hwinya mokonda wanwine omadhi nomahini, ondova ndjoka otjo ya tya mo naa puthu. Wa yupala vala tjau omukole omwenyo opokutjuna atjaa, hetjindi he twala komukandi katee akala nawa katutumbula ena, omuntu omunene.

29.2 I am Kakwiindjowo

In 1998 we were in our village called Ombyakati. One of the old men came to our house; that year was very dry. This old man was eating berries and he swallowed the berries' seeds. My mother tried to tell him not to swallow seeds, because they would cause constipation, and the man said yes, he was not.

After a few hours he went to another house, to the old woman called Mbilika. He started eating berries again and swallowing them. This meme told him not to swallow them again, but he continued swallowing them. After a few days the man became constipated, and he did not tell anyone – he just said he was sick. The next day they came to call me to take him to the clinic. I drove him to the clinic in my car. I met a lady called Emelia, and she asked me what had happened. I then told her that he got constipation.

She brought all the equipment to treat a person with constipation. She found that the man had already had milk and ate fat. While she was in the processes, he just pushed and the diarrhea covered the nurse. Afterwards the man was better. I took him home to Omangundi until he recovered. Up to now, this is an untold story, but I will not mention his name, because he is old.

30.1 Ongano

Kwali Kavandje na Niuungu. Kavandje nahi umona Niuungu moulai. Kavandje otjaa heela tjimbungu ha tya ngatu ka vake odhonkombo, Niuungu ha itavele.

Hava ka enda hive ya potjuunda tjodhonkombo, Kavandje ha ka tala pondje Niuungu ha hiti motjuunda, ha utu okupititha odhonkombo, ha pititha odhonkombo mbali. Hai yandje kuKavandje ha ka dhamuka a hjaa i kokule waithana ovene wonganda, ha ka tya Niuungu ma vaka odhonkombo dheni'. Ovantu hava dhamuka Niuungu have mu kutu hava tonono, Kavandje haka i. Kangano tepa.

30.2 Folk tale

Once upon a time, there was a jackal and a hyena. Jackal usually tricked the hyena, and jackal told the hyena to go and steal goats at the neighbour's house. Hyena agreed.

They went, and when they arrived at the goats' kraal, jackal was left outside. The hyena then passed the goats through a hole to him. The hyena gave him two goats and then the jackal ran away with the goats. The jackal started shouting to the owners that hyena was stealing their goats. Then the jackal ran away, while the hyena was arrested. The owners beat it properly and they completely tied it up with rope.

That is the end of the story.

PROVERBS

Omise

1. Muhei ndjamba tala komuti huyali.
 - Nguhona nyoko tala komunaina himalongwa.
2. Ngu wawile tila okulonda/Nguwapukile tila okulonda.
 - Pompuka mpapena oudheu awaendepo kutjunapo uke, nenge ulilongelapo odhondunge.
3. Outalala upulwa kombwa
 - Odhondunge pula komukweni nguuna ina.
4. Tjakangala hitjipulwa ku iho hitjaende hatjipulwa kunyoko
 - Kehe oudheu una huupulwa
5. Tjilimontenta tjiwe kekumbu/kotjipato: hitjili momutima womuntu oove omwene utjii.
6. Kokule kakudhiwa dhiva
 - Otjipuka atjihe tjinolovedhe lwatjo
7. Vepa avehe
 - Vepa avehe ngumekekutumba kumwii
8. Hoinevale
 - Hoinevale otjomotala konkumbo

Proverbs

1. If you don't know how tall it is, check where it touched.
 - If your mother has left, then learn from those who have their mothers, when they are being taught.
2. If you have been lost, are afraid of being lost
 - Once you have failed, always try to figure out a solution, do not repeat the same mistake.
3. Blame all the stolen things on the thief

- Ask the one who has ideas.

4. What is in the container, is known by the lid.

- What is in your heart, that is only known by you yourself.

5. Everything has its own time.

6. Give to all of them.

- Give to all of them, even your enemies, because you don't know who will help once you are in trouble.

7. Do not abandon your parents. Forever stay with the person you got married to.