

# Olufuko

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"Culture Our Heritage, Our Pride"

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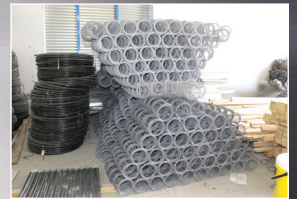
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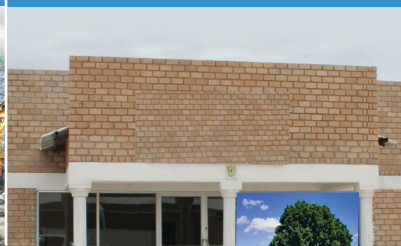
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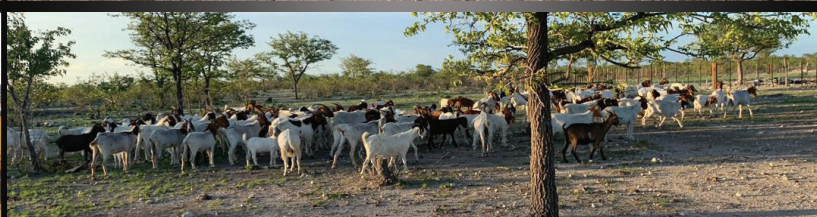
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# Editor's note

## Hallo 2020

**T**ime and tide wait for no man so goes the saying. Of course, there were many things that we wished we could have done in 2019 but could not accomplish them all. Sometimes we blame ourselves or more often the usual culprit, time. There are many quotes on time, such as time is money, lost time is never found again etc. Either way, however we may choose to look at it most of the time we were rather swimming in a sea of other people's expectations and not ours. This phenomenon has to change.

Indeed, those who are fortunate enough to make it into 2020 should thank God for his intervention and as usual our planned or unplanned calendar of activities are before us. Some people may have new resolutions this year while some are still struggling to accomplish old ones. Nevertheless, here is a new year and we have to swim or drown. We all have to be reminded that "You don't drown by falling in the water; you drown by staying there". The year 2019 was not an easy one with a severe drought that had Namibia in its grips. Despite these challenges our 8<sup>th</sup> edition of Olufuko Cultural Festival was a huge success and we expect to do better as we march forward. Our detractors tried us in courts of law but their frivolous acts were not only exposed but dismissed with costs as well.

I am very grateful to all stakeholders, especially our Traditional Authorities who are the custodian of our culture. We have been



inspired by our mantra "Culture, Our Heritage, Our Pride", since the revival of this cultural festival and we have never looked back.

Things might not be perfect but we are determined as a team to do our level best for the preservation of our culture for the benefit of future generations. As the editor of this magazine I have become more equipped with deep understanding of my culture and the resilience of my people. Hence I'd like to express my boundless gratitude for the editorial and commercial teams' hard work and contribution to growing the brand. I take my hats off specifically for our esteemed readers and advertisers and of course the Patron of Olufuko who kept the fire burning. We should celebrate our success in this regard and plan to excel in all our endeavours. See you again at the 9<sup>th</sup> edition of this distinctive festival. Remember, only one year to go before our 10<sup>th</sup> anniversary.

Kudos! **Nyeuvo** ■

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# Let's undo 135 years of Berlin Conference damage unapologetically

- Nujoma

**F**ounding President Sam Nujoma (FF) has raised a concern that there are still Africans who are adamant to decolonize their minds from slavery despite several platforms created to enable such transformation.

The Founding Father who officiated at the opening of the 2019 Olufuko Cultural Festival at Outapi said those who continue to criticize the Olufuko Cultural Festival are furthering the interests perpetuated by the architects of slavery.

The legacy of slavery and colonization which culminated into the partition of Africa at the infamous November 1884 to February 1885 Berlin Conference, organized by Chancellor Bismarck of Germany and King Leopold of Belgium and their peers was according to the FF to eliminate every form of African cultural identity, adding that it was sad that after one hundred and thirty five (135) years some Africans were still dancing to those tunes.

While more efforts are still needed to fully attain African identity and its rightful place in the annals of history, Africans forebearers have set the tone and made strides especially with the formation of the Organization of African Unity (OAU) 56 years ago.

“The first attempt to unite Africa came in 1958 at the Historic first All-African Conference when Dr. Kwame Nkrumah of Ghana signed an agreement with President Sékou Touré of Guinea Conakry. In 1961 when Dr. Nkrumah extended the Ghana - Guinea union to include Mali under President Modibo Keita at the Second All-African Conference, calling for a united Africa for Africans at home and those in the diaspora. These leaders were later followed by other African Founding Fathers such as Haile Selassie of Ethiopia, Julius Kambage Nyerere of Tanzania, Gamal Abdel Nasser of Egypt, Ahmed Ben Bella of Algeria and other leaders of 32 sovereign States of Africa who assembled in the Africa Hall on 25th May 1963, in Addis Ababa, Ethiopia, and founded the Organization of African Unity (OAU), the forerunner of the African Union (AU)”.

The Founding Father was personally present at the aforesaid meeting, representing SWAPO and the Namibian people, and recalled the statements made on the 24th of May 1963 by Dr. Kwame Nkrumah of Ghana and Mwalimu Julius Kambage Nyerere of Tanzania whom he hailed together with Mwalimu Julius Kambage Nyerere as visionary leaders and African Founding Fathers.



“Indeed, the United Republic of Tanzania became the Mecca of the revolutionary spirit of Pan-Africanism with Mwalimu Nyerere himself forging us in the crucible of the struggle with the formation of the Pan-African Freedom Movement of East, Central and Southern Africa (PAFMECSA). Mwalimu Nyerere also helped the African Liberation Committee to set-up its Headquarters in Dar-es-Salaam. This Movement played an important role by uniting the African Liberation Movements such as UNIP of Zambia, KANU of Kenya with Jomo Kenyatta still in detention, FRELIMO of Mozambique, MPLA of Angola, PAIGC of Guinea Bissau and Cape Verde, SWAPO of Namibia and others”.

Culture is one of the important tools which we must use to undo the legacy of centuries of colonialism in Africa and it should be part of the curriculum at our schools, the FF further enlightens.

“

“Let me therefore underscore that the African identity in us must never die. Let our diverse ethnic groups serve as our power of unity in diversity and regain our dignity and identity as Africans. In this regard, I fully support the idea of adopting Kiswahili as the Fourth Official language of SADC”.

”

“Permit me to explain that the word Olufuko comes from the word *Okufukala*. In Aawambo culture, when it rains, there are small insects that come from an anthill and start flying around the anthill until they break off their wings and return to the anthill. Aawambo people then used to say, *Eendhidhi or Eempuka otadhi fukala, nenge odha fukala!* Meaning, these insects have gone or transformed from one stage to another. Why should we now listen to the same people who were saying circumcision is a bad African custom and are now admitting that they were wrong and have become the advocate of the same practice?”.

He urged people to hang on to their culture espoused in the Cultural Charter for Africa adopted in 1976 in Mauritius, which is against colonialism, falsified history and systematically belittling of African values and languages. He further drew the audience to the 2006 Charter for African Cultural Renaissance to protect and develop tangible and intangible cultural heritage adopted in Sudan in 2006, stating that a nation without culture is like a tree without roots.



*Dr. Hifikepunye Pohamba, Former President, Lisa Shiindi, veteran initiate, Hon. Selma Nelago Asino, Outapi Mayor, Meekulu Saara Weyulu and Rt. Dr. Saara Kuugongelwa-Amadhila (Prime Minister).*

“Let me therefore underscore that the African identity in us must never die. Let our diverse ethnic groups serve as our power of unity in diversity and regain our dignity and identity as Africans. In this regard, I fully support the idea of adopting Kiswahili as the Fourth Official language of SADC”.

He reminded the public that the year 2019 marked the celebration of the 30th Anniversary of the United Nations Convention on the Rights of the Child, a human rights treaty which, among others, sets out the social, health, and cultural rights of children, saying Namibia was one of the first countries to sign the treaty; just six months after it regained its freedom and genuine independence in 1990, a clear show of the country’s commitment and resolve to protecting the rights of children. Subsequently, 98% of Namibian children are attending school, an increase from 40% before independence.

“We are mindful that our youth are our future leaders and have to be educated in order to become engineers, medical doctors, scientists, pilots, lawyers, teachers, agriculturalists, geologists, etc. because education is the key to knowledge and power. I therefore urge the girls

who are taking part in this initiation to finish their education as Olufuko is only here to help them become responsible citizens who are aware of their cultural values”.

In addition to the international and continental Charters and Treaties cited above, Article 19 of the Namibian Constitution, under Chapter 3 on Fundamental Human Rights and Freedoms, provides for every Namibian to enjoy, practice, profess, maintain and promote their culture, language, tradition or religion and the FF is confident it is fully complied with.

“Let us therefore continue to celebrate Olufuko, Omagongo, Oshipe and other cultural festivals without fear. I further would like to respectfully call upon all traditional authorities in our country to celebrate cultural festivals on annual basis in order to inculcate in our young people the pride and heritage of their cultures, for now and in future.

“The detractors to Olufuko, apart from sowing seeds of division hatched from hatred, what vision do they have for this country”? The FF queried. ■





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# Culture is a weapon in the quest towards poverty eradication and employment creation

**M**inister in the Presidency and Acting Minister of Education, Arts and Culture Martin Andjaba stressed the need to incorporate culture as a strategic element of intervention for poverty eradication, and a springboard for sustainable development as highlighted in the United Nations and African Union instruments. The Minister specifically singled out the 2005 United Nations Convention on the Protection and Promotion of the Diversity of Cultural Expressions to which Namibia is a Party.

While addressing the 2019 Olufuko Cultural Festival, Andjaba made reference to scholars' definition of culture, saying it is the ideas, customs and social behavior of a particular people or society, whereas traditions are defined as the ideas and beliefs that are passed down from one generation to another. These definitions complement the objectives of



*“The Promotion and preservation of culture and tradition through events such as Olufuko Cultural Festival is important for our nation because it is through events like these that we are informed about where we came from and who we are. As a country thriving on and drawing strength from its rich cultural diversity, it is important that we maintain our culture and traditions that define us as a Namibian people”.*



*Martin Andjaba, Minister in the Presidency and Acting Minister of Basic Education, Art and Culture*

Olufuko Festival, which are to inform, educate and entertain with the view to appreciate and enhance traditional and cultural identity; to preserve and promote culture and tradition; to create awareness within the region through culture, arts, crafts and agricultural activities, and to strengthen and promote the local and regional economy.

“The Promotion and preservation of culture and tradition through events such as Olufuko Cultural Festival is important for our nation because it is through events like these that we are informed about where we came from and who we are. As a country thriving on and drawing strength from its rich cultural diversity, it is important that we maintain our culture and traditions that define us as a Namibian people”.

The Minister said Namibian cultures and traditions within the country's diverse communities give the country a Namibian identity which



*Johannes Kalumbu is a belt and shoemaker from Omusati Region. Here he is seen exhibiting shoes and belts that he made from cattle skin.*

should be appreciated and promoted. He further added his hope to see Namibia engaging in cultural diplomacy and promote cultural tourism, which is an essential element in the global village.

"I urge the youth of our country to observe and understand the cultures and traditions within their respective communities so that we can, as a nation, preserve our cultural heritage. The wealth of knowledge and skills transmitted through tradition from one generation to the next shapes and defines us as a people. I should mention that the social and economic value of this transmission of knowledge is relevant today as it was in the past".

Minister Andjamba further cautioned that for our culture to be alive, it must remain relevant and be regularly practised and learned from communities and between generations, a mission Olufuko Cultural Festival fulfils. He added that the task and practice to pass on beneficial and accepted traditions to future generations should be every elders' responsibility.

"It is the duty of the elders to uphold the values advise children accordingly so that these same children grow up to become citizens who respect not only themselves but others, especially elders". ■



*Apart from traditional items there were also modern communication gadgets on display.*

# Marriage in the African context

By Rev. Jesaya Hanghuwo

## 1. Definition of marriage

Marriage can be defined as an institution comprised of a culturally accepted union of a man and a woman in husband-wife relationship and involves the roles that recognize orders of sexual behaviors and legalize the functions of parenthood. Marriage is viewed as “a God-ordained institution and all human beings must marry”.

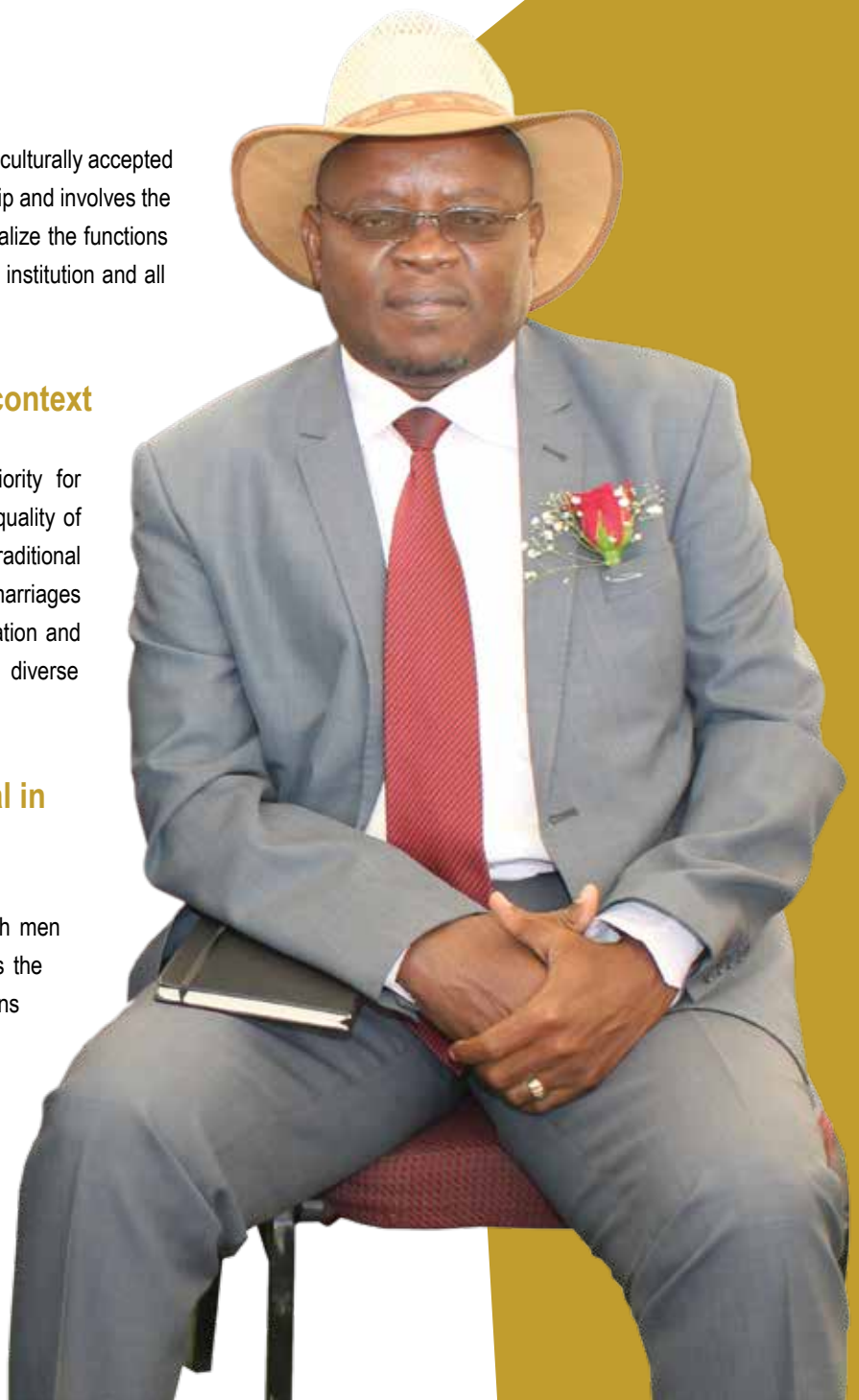
## 2. Women and marriage in African context

In the African context, marriage is an essential priority for women which begins and ends in a relationship. The quality of the relationship forms a higher premium on kinship in traditional African place. However, male-female relationship within marriages today indicates the changes brought about by colonization and the challenges of weaving national identities out of diverse kinship ideologies.

## 3. To what extent is marriage central in African societies?

Marriage is a central aspect in African context for both men and women. This is because marriage to an African is the starting point of status. Being an un-married person means not having dignity in the society, because traditionally, the real person is the one who is married and bears children. There are numerous types of African traditional and customary marriages on the African continent.

The African marriage context is heavily disrupted by the western culture. The marriages are seen as political alliances between groups instead of a union between a husband and wife. In other words,



the wife and husband play a minor role in their marriage. Therefore, private and public meld together (Oduyoye 1995: 133).

A marriage in Africa is paternalistic and hierarchical. It perpetuates false teachings that undermine women's confidence, self-esteem and spiritual development. Equally, Christianity renders women's role in society as subordinates. Traditional stigmas that face unmarried women seem to never die in most African societies. The unmarried person is placed in the category of children. This is because a person is still considered not fully accomplished and without a real meaning until such a time that she/he is married. The opinions of unmarried persons are seldomly taken seriously. Unmarried persons do not deserve respect as s/he is regarded a nobody in society having very little to offer in the community.

#### 4. Marriage as a status for women

Within African culture women are distinctive members of the community. Women have specific names that define their status. There are names that depict respect for women. As an example, *Omwalikadi* (wife) is a married woman. The status of a woman in marriage can be evaluated to the great extent based on her marital status and the degree of independence she enjoys in her affinal relations. Therefore, women status is defined by the society based on marriage and depends on whether the husband is still around. Children in African context belong to their mother. However, the wife is bound to her husband (Oduyoye 1995:134).

Motherhood is not an arena ruled by calculation of reward as western may claim to spread it through Christianity. Motherhood brings reward when children do well although their personal gratification of the motherhood stems from the point children are born. African children greatly respect their mothers rather than their fathers (Oduyoye 1995:143). Furthermore, women in patrilineal marriage have no power, as they belong to their father's family. Marriage merely transfers woman from her maternal to paternal to serve the interests of both kin groups. This is to say that a woman provides children to her matrilineal family and physically she serves the paternal side. Marriage confers responsibility and determines the autonomy of men as members of the community. The actual well-being of women is not improved. Women are expected to be independent in society and are considered as full persons, however society has a way to ensure that women feel dependent

In a viri-local marriage, one in that the family locates in the husband village although undesirable, even in matrilineal context.

It is not polygamous or monogamous marriage that defines the status of women; to a certain extent it is the dependence and domination

mentalities of the women and men sharing marriage who need transformation. All in all, real change will come about when women are able to make decisions with or without husband or children. The most important fact is that women are humans and will find completeness in attainment for goals that we set for ourselves.

#### 5. African Marriage and childbearing

Most African marriages are bordered on procreation. The importance of having more children seems to drive men to support and opt polygamy. Some women may also support polygamy, arguing that the practice "provides more children for the man" (Oduyoye 1995:141). Undoubtedly, there are many women than men. But this does not mean men must marry many wives. However, the point is that the fertility of women is the biological underpinning of marriage and it governs male-female relationships within the tradition. The role of motherhood is highly valued in society than that of fatherhood.

It should be a fact that women are valued in themselves rather than as valuable objects. This admiration of women only as mothers is shown clearly in African legend, that says: "The wealth and pride of any man are his nephews, not his wives, sisters, daughters, or nieces". Naturally, when a child dies at birth African mothers grieves. This seems to be contrary to what anthropologists say about African women. An African man wants to marry a woman who can give birth. When women are barren then there is a big problem. It makes a husband/wife to go and look for other women/men who can give birth. Some of them want to get marriage for the sake of getting marriage, no matter by whom; as their aims are just to be married. There are those who are interested in earthly materials in marriage. But most of the women/men in that kind of marriage have no peace.

#### 6. Polygamy by Africans

Procreation as the heart of the polygamist is beneficial for the husband having more wives. However, most African Christian women in both urban and rural areas disapprove polygamy. They say: "if my husband decides to bring in another wife I will move out". Some women use the Bible in rejecting polygamy. They argue: "since we are Christians we have to stick to the Bible that stipulates one man, one wife. But there are those who have no problem with polygamy practice. "My husband is free to marry a second wife if he chooses to".

It sounds as if there are people who argue for polygamy especially those who have more domestic work. Men support polygamy, because it provides more children for them. It is also better than a husband's extra-marital relations with girlfriends. But still, it is a fact that polygamy does not have a room in Christianity, and those who support it do so based on traditional marriage.

The issue of polygamy is the matter that needs to be dealt with from holistic approach. In dealing with this issue the church did not critically sort out how it can support abandoned co-wives. It has been a common practice to divorce wives. A Polygamous chooses one of his wives to remain with him and divorce the rest. The Evangelical Lutheran Church in Namibia (ELCIN) is not exceptional in this regard. It seems to be a reality that the Christian Church in Africa suffers due to these Western ideologies when it comes to polygamy.

## 7. Theology that protects both genders in African Christian Marriage

The inclusive, contextual and liberative theologies are the doctrines that need to be developed to be beneficial for both men and women. The church should propose an African Theology that emphasizes the contextualization of the African Christian Gospel within African culture in which African cultural practices such as Olufuko initiations have a room. It never serves any purpose for any organizations to fight against the traditional culture of her members.

We may think of a theology that liberates and sustains males and females in African marriages. This is to say, there is a need for new theologies that give new space for a lifestyle in African Christian marriages. There is a need for a prophetic voice that directs for liberalization of African Christian marriages from the long pattern of traditional patriarchal shortsighted marriage, as well as the Western Christian marriage that has been imposed on Africans without due consideration.

## 8. Conclusion

The understanding of marriage in the African Christian context is diverse. Thus, people understand marriage in relation to their contexts. Those who are married understand it better and would provide diverge views too. Despite that, traditional marriage and Christian marriage in the world are interrelated. My findings are that marriage is central in African societies but the way it is understood is becoming more and more dangerous to the Africans. An introduction of an appropriate theology that protects and benefits both men and women in African Christian marriage should be considered. ■

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# Kuoppala looks for different opinions on Olufuko



Saara Kuoppala is seen interacting with the elders at Olufuko Centre at Outapi in 2016.

**S**aara Kuoppala is a PhD researcher doing her doctoral dissertation on the girl's initiation ritual known as Olufuko at the University of Helsinki, Finland. Her dissertation is a continuum to her Master's thesis *Reviving Tradition at the Olufuko Festival 2016 — Girls' Initiation Ritual in Contemporary Namibia*. For the benefit of the readers of Olufuko Magazine she wants to explain what her research is all about.

"In contemporary Africa, heritage has become an instrument through which various actors (e.g. state officials, entrepreneurs, traditional and religious leaders) pursue their political and socioeconomic agendas. My project investigates the heritage politics surrounding the Owambo female initiation rite Olufuko, Kuoppala explains."

Olufuko has been at the centre of public debate since its revival in 2012. The Evangelical Lutheran Church in Namibia strongly opposes the ritual on religious grounds, considering it 'pagan' and 'syncretistic'. Government representatives and traditional authorities, however, promote the revival of Olufuko as part of a wider postcolonial nation-building project, in which cultural heritage serves to cement a culturally diverse country into a unified nation. For heritage entrepreneurs the Olufuko Festival serves as an outlet for their products. Modern Namibians, by their participation in the ritual (or not) also position themselves in these debates.

These ongoing public debates and the variety of contenders involved make Olufuko a case study par excellence to study the dynamics of heritage formation in postcolonial Africa. The study gives insight in heritage politics and investigates the attitudes, and agendas of various actors in the Namibian heritage-formation scene. The project is innovative because it entails an in-depth study of contemporary Namibian understandings of indigenous heritage, studying the current value of tradition and whose tradition matters and why.

The project consists of a case study at the interface of Religious Studies and African Studies. It uses heritage formation theory as its theoretical framework, employs ethnographical research methods, and uses rhetorical analysis to analyse the collected data.

People who are interested to learn more about her study or want to talk to her about Olufuko, can contact her at this email address [saara.kuoppala@helsinki.fi](mailto:saara.kuoppala@helsinki.fi) In addition Kuoppala also wants to hear different opinions on Olufuko. Those who prefer to talk to her face to face will be able to do so when she will be returning to Namibia in July 2020. ■



## THE “DEVIL-FACE” OF CHRISTIANITY AND THE ROMAN-DUTCH LAW ON OLUFUKO PHENOMENON

With the ongoing onslaught about the legal validity and the moral standing of Olufuko first and foremost as a customary practice needs serious public dialogue as well as sufficient intellectual clarity specifically to feed those who are inclined to believe that Africa is a haven of foreign legal systems and a place where religious doctrines are used as competent lens of human morality. Like other customs in the diversity of African cultures, Olufuko is an African customary practice of Aawambo that marks the transformation of young girls into adulthood using culturally acceptable practices guided by customary laws as inherited from the ancestral laws practised before colonialism.

As a cultural habit in African traditions, inheritance of customs and beliefs is fundamental in the cultural preservation as new generations are born to replace those that gradually have perished. Therefore in the context of customary version of Ancestral law, Olufuko like any other sister practices in Africa are legally valid, and ethical and there is no qualm about its morality.

The legality and morality of Olufuko practice via foreign lenses of the law of Holland; the Roman-Dutch law that was introduced in South Africa by one Jan Van Riebeeck as from 1652 as a law of the Cape of Good hope creates hypocrisy of the highest order in Africa when it comes to legality on cultural practices of this land, the moral compass was twisted to fit the context of the colonizers over the indigenous population of Africa.

The colonizing species found it entertaining to change the legality and morality of cultural practices therefore it can safely be said that the version of legal validity and morality of the Roman-Dutch law on Olufuko is essentially an ingredient for racism by the colonizing species intentionally made to oppress the indigenous human species, control them and rob them of their dignity in terms of their culture and African spirituality.

Olufuko has been in practice as a rite of passage of young girls from childhood into adulthood since the 18th and 19th centuries in Ombaanhukwini kingdom and it catered for the neighbouring kingdoms of Uukwambi, Ongandjera and Uukwaluudhi. The 2018 research made

by the university of Namibia and Outapi Town council help us to find more clarity on Olufuko practice as a custom not only limited to Aawambo people of Namibia but also reflected in other African tribes and sub-tribes; the practice is comparable to “Efundula” practiced in Oukwanyama Kingdom, “Umemulo” in amaZulu tribe of South Africa and the practice of dhahara in Kenya, these are old age customs born of African traditions organized to celebrate the rite of passage of young girls from childhood to adulthood. Some of these practices were banished by religious laws of Christianity and were seen as barbaric and backward by the foreign laws of Dutch and Roman origin, in an attempt to restore colonized societies dignity as with regard to their culture, African governments realized the need for the restoration of old customs as a way to reject foreign customs on ethics and the challenge became that of the difficulty to abolish foreign legal systems which keeps neo-colonialism rolling in Africa today and replacing it with the old original customs to put Africa in an exact position as it were before colonialism.

The Roman-Dutch law as a source of law in Namibia in which various section of the society contextualize the legal validity of Olufuko, the colonial inheritance of the Virginia Declaration of Rights of 1776 which influenced human rights in the constitution as another source of law in Namibia to which some argued the right of privacy and dignity allegedly committed by Olufuko practice are all inherent of colonialism and apartheid racism, which right of dignity is being violated if the colonial laws are the ones busy violating Owambo customs that harbour our dignity?

Olufuko preserves dignity in a traditional context, the colonial laws comes in and say the preservation amounts to human rights of dignity, this brings us to the question of context and relativity in terms of legality and morality since the two are to be seen different. In any context Legal does not mean moral; and morality is relative; German philosopher Friedrich Nietzsche once gave us a good analogy in contemplating on moral relativity that “Those who were seen dancing were thought to be insane by those who could not hear the music”.

By pointing out that Roman-Dutch law is more intelligent than customary law of Aawambo or of any other African tribe amounts to



a violation of Aawambo customary laws of Olufuko, customary law though not recognized in the same respect with the Roman-Dutch law provides for customary rights to Aawambo to engage in Olufuko as a customary practice, in this context as indicated by Activist Desiderius Amutenya in the context of customary law violations “ the customary law of Ombaanhu was flagrantly violated to make way for foreign laws” therefore there is a need to look into Ancestral law claims in the same context of ancestral land claim due to genocide and colonialism. African people and in particular Aawambo in the context of Olufuko were disposed of their customary laws by the colonial regime.

As with Christianity, the Church’s entitlement to advise society on moral values is very much problematic firstly as a foreign-imposed religious entity, in the words of compatriot Nenkama Agnes Shishani; no saviour from Israel or any Jew will come save Africa in preserving customary laws on marriage, no Jewish carpenter would be interested

in preserving Olufuko and other African customs if not ourselves. Africans should believe in their own moral and legal consciousness in order to save their own laws.

The legal and moral position of Olufuko does not however change in actual fact due to foreign legality only our perceptions will change. Olufuko remains relevant in Africa the same way any customary practice in any part of the world is relevant, what varies is only the context. There is no absolute normality or legality, all these are subject to relativity and therefore we ought to deal with the question of “Relativity” as we continue with this dialogue.

*Shivute Kaapanda is a Critical theorist from Eyanda village and a writer of the book called “The Conscious Republic”.* ■

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# The impact of European culture on Oshiwambo personal names

The Finnish missionaries arrived in Owambo on the 9th July 1870. They worked diligently to convert Aawambo to Christianity.

For thirteen years the missionaries labored without bearing any fruits (Nambala 1991). Afterwards their work bore fruit therefore in 1883 six people were baptized in Owambo who reportedly opted for European names. The Finnish missionary Tobias Reijonen baptized six people, Abraham, Elias, Jacob, Johannes, Moses and Tobias. The people abandoned their 'pagan' names in favour of European names (Saarlema-Maunumaa, 1999). It could not be established whether the name of first Omuwambo convert Eva Maria (Nanguroshi) yaHaikali, who was baptized in Finland in 1876, chose her own name or she simply accepted the name bestowed upon her.

It can be assumed that the first converts were given European names because they were so impressed with them. On the other hand, it can be assumed that missionaries encouraged Aawambo to adopt European names because where there is smoke there is fire. Namuhuja (1991) said certain members of Ondonga royal family such as Martin Itope and Albin Itope, after completing the baptism classes, were told by the missionary, Albin Savola that they could retain their traditional names, but to no avail, because they rushed for European names. There is always someone who may be branded as a scapegoat for any mishap.

Saarlema-Maunumaa (1996) confirmed that many Aawambo held the missionaries in high esteem that is why they adopted their names. Some people named themselves after the missionaries or named their children after them.

The missionaries got their namesakes such as Frieda, Selma, Helmi, Kaino, Elise, Hilka, Lahja and so forth. Even Aawambo who were never baptized gave themselves European names. There were missionaries who were pleased with the adoption of Biblical or European names by Aawambo.

However, there were those who felt that Aawambo should be encouraged to retain Oshiwambo names. Missionaries such as Emil Liljeblad and Heikki Saari gave their children Oshiwambo names to demonstrate that these names were indeed suitable for Christianity. During the church synod at Engela in 1937 the two missionaries spoke in favor of Oshiwambo names for baptism. During the same synod

another missionary Valde Kivinen strongly supported the idea of retaining Oshiwambo names at baptism.

In 1938 the Finnish Mission published a calendar which included Oshiwambo names that were suitable for baptism such as Angula, lita and so forth. Unfortunately, this calendar was only used once. The subsequent calendar did not contain these names. Pastor Pinehas Kambonde was one of the local pastors who strongly spoke in favour of Oshiwambo names (Saarlema-Maunumaa, 2003). Indeed, Aawambo themselves especially the first pastors compelled the fellow Aawambo to adopt European names.

In the Catholic church there was a policy of selecting names of saints for baptism, for example Gervasius, Bernadette and so forth. This situation led to Oshiwambo names being considered pagan names while the European and Biblical names were considered as Christian names. The attitudes of considering Oshiwambo names as pagan names is still engraved in the mind of many Aawambo, therefore many Aawambo are never satisfied until one has told them his/her Christian names. The European culture is no longer imposed on the people as it was a trend at the dawn of Christianity but the nation is just impressed with the European names.

The colonial era has an impact on Oshiwambo names. Some people adopted European names because they were farm workers and their bosses gave those names because their names were apparently difficult to pronounce. Some Aawambo gave themselves European names because they wanted to stay in urban areas and those who lived in Johannesburg gave themselves names of the coloureds so that they could acquire permanent residences.

It was not only first names that were affected but the use of surnames compelled married women to use the surname of the husbands which is still in fashion today. Children who lived in urban areas were forced to adopt the surnames of their mothers and their uncles because people who lived in the same house were not allowed to use different surnames. Children who were born out of wedlock in urban areas and those who stayed longer were affected by the use of surnames because they were not allowed to use the surname of their fathers if they were under the guardianship of their mothers. According to Birth, Marriages and Death Registration Act of 1963 if the parents were married the child adopts the surname of its parents. However,

if the parents are not married then they have to decide which of the surnames should be adopted by the child. The child should adopt the surname of one of its parents.

The desire for freedom brought about a slight change. People began to give their children revolutionary names. Some people who left the country decided to abandon European names and retain Oshiwambo names only but other people were very impressed with European names and languages such as English and began to change the structure of their surnames so that they could suit the structure of European languages. Therefore, today you find names that are **suffixed** 'h' or 'y' such as Angulah or Nangy. Some people changed the sound 'sh' to 'ch'. The knowledge of European culture brought about the emergence of double surnames by marriage women therefore some women use hyphenated surnames such as Uulumbu-limene. In other words the husband surname together with the maiden name of the wife is adopted. There are women who think that the use of double surname is necessary as it is revealed in the following letter which appeared in The Namibian of 10 June 2011:

#### **Double surnames**

Can the Ministry of Home Affairs (or this newspaper) give me the legal requirements of adopting two surnames after marriage? It seems the officials in the Ministry of Home Affairs do not understand the policy because they give me unclear information. I do not want to change my name therefore I do not understand why I should change my name.

I do not understand why it is so easy for a woman to adopt the surname of her husband 30 minutes after marriage without any hassle but when I want two surnames I must announce it in the newspaper to see if there is any objection, does this make sense to anyone? If you could see the faces of the officials of the Ministry of Home Affairs when I told them what I wanted to do, you could have been in a state of shock. They behaved as if I was going to kill someone. One is known by his /her father's surname for a long time. Your surname tells your origin. I would like to make it categorically clear that applying for the adoption of two surnames is not something to boast about but it is something that I want. Yes, my husband and I have become one but I want to retain my maiden name, is that a bad thing to do? I used my father's surname wherever I went for a long time and I am known by this surname. This is my surname and I love it. What I am requesting is to use my husband's surname in addition to my father's surname. I would like to be identified in that manner. History cannot change my identity (p.1).

This revealed that there are women who feel that keeping two surnames is acceptable. They retain their father's surnames and the husband's surnames simultaneously. This practice hails from Europe

where it is reported that some husbands adopt the surname of their wives. Similar practice was also reported at the Namibian coast but it seems it was not appealing because no further report was received of a husband who has adopted the surname of his wife. It is true one can copy an example of others but this should be done carefully.

After independence no great changes were reported because people continued to use European names. There were only a few people who attempted to give their children Oshiwambo names. Names which play a significant role such as Junior and Senior, which is an American practice, are common after independence. Other names which are common are: Grace, Happy and so forth. Nobody is forced to adopt European name as it was reported in an ancient time that these names were imposed on Aawambo but it seems this is just a weakness of people being attracted to English. This situation can be attributed to factors such as being impressed with English which is considered by some as a language of development as well as colonial legacy.

It is clear that the view of the renowned author, Ngugi waThiongo who called for the decolonization mind and the view of the former president of South Africa (Thabo Mbeki) who called for African renaissance fell on deaf ears and also the efforts of Nyerere of Tanzania who called for the creation of one African language died naturally because official languages in African countries hail from somewhere. There are some experts who make requests that African languages should not be used as a medium of instruction at all and they strongly believe in the power of English. They believe that it is good to say the name God in English so that faith may be strengthened. Independence has come but the brain of some people is controlled by alien people.

Names that are adopted today clearly demonstrate that indigenous people have lost their culture. In addition the use of double surnames continues although they are not common. Adoption of husband's surnames by their wives continues although the origin of this practice is not known.

In an article that was published in Kundana newspaper of 2018, there is an explanation on the origin of adoption of husbands' surnames by their wives.

According to the world history, the adoption of husbands' surnames approximately started in 1960 or in 1961 when it was believed that when a man got married he was obliged to build a house for his wife in which he would attend to all her needs. It was believed that because the man would care for his wife, it was correct if everything in the family including his wife would be registered under his name. Even in Europe this practice did not last longer because women stood up against the practice and called for the use of their maiden name. Meanwhile they called for the use of hyphenated surnames (p.5).

The use of husbands' surnames by their wives is still a debatable issue today, because according to an article carried in the Patriot newspaper dated April 18, 2018., Mr. Ngamane expressed that he does not believe it is correct for a woman to abandon her surname after marriage, therefore he and his wife came to the consensus that they would use both of their original surnames, the surname of his wife and his surname. Therefore he is called Ngamane Karuaihe-Upi. Karuahe is the original surname of his wife while Upi is his surname.

In addition, an article carried in Kundana newspaper dated 13 July 2018, there were debates about the use of husbands' surnames. Selma Angombe expressed in this newspaper that adopting the surnames of the husband is incorrect and she does not support it. She further expressed that a woman should have a liberty to choose whether she would like to adopt the surnames of the husband or not. She should not be compelled to do so. She believes that, traditionally, the change of surnames is not practiced and is of the opinion that this is a foreign practice.

Similarly Julia Shihepo in Kundana newspaper of the same date concurred with Selma Angombe who objected to the adoption of surnames of the husbands by women after marriage: "I do not think the adoption of husbands' surnames should be compulsory. Some people who used well-known surnames were transferred to the surnames that are not well-known. Men should understand this issue. It does not mean when I get married I must abandon my surname... Some of us are only women in the family. Who will perpetuate the surnames of our fathers? Now it will look as if my father has no child at all. It is not correct. My husband's surname appears on my identity card, but I am not pleased with it (Kundana, p.5).

Apart from the opposing views, there are women who are in favour of this practice. One of the proponents of this practice is Kalula Nghipondoka who expressed that she was very excited when she adopted the surname of her husband. "I believe we have become one and I have left my lineage and have joined the lineage of my husband." She expressed that if she retains the surname of her father it looks as if she is not welcomed into the lineage of her husband and she wants

it to become a public knowledge that she is married. In addition, Maria Titus, believes that being married is a fortunate situation, therefore adopting the husband's surname shows the existence of such fortune.

The Evangelical Lutheran Church in Namibia (ELCIN) does not have a policy on the change of surnames, therefore The Secretary –General of ELCIN Alpo Enkono comments that, the adoption of husbands' surnames by women is in the hands of the women themselves. It is clear that the church does not make any decision when a woman adopts the surname of her husband. Reverend (Now Bishop) Lukas Kaluwapa Katenda of the Reformed Anglican Church (REACH) also confirmed that the adoption of husbands' surname by women is in the hands of the women themselves ( the Patriot, 28 April 2018).

In fact, the practice of adopting husbands' surnames by women is in vogue currently. There is minutest number of women who retain their maiden surnames after marriage. This practice is not compulsory but it is voluntary. The traditional practice, which is hailed, that no women changed their surnames after marriage, is dynamic. No person would agree to get married today dressed in *onkutuwa* (leather strip on the back of the belt of a married man), *omhatela* (headdress of married Kwanyama women), *omushambe* (strings of pearls made of ostrich eggshells worn around the waist by married Kwanyama women), *eteta* (woman's apron made of ox rumen) and so forth. All brides and grooms are dressed in suits and silky clothes respectively when they get married, therefore the adoption of husbands' surname by women is a new fashion. How many women would be pleased, for example to be addressed as Ms. Nangolo while she is married to Mr lita? Those women who want to cling to the use of their maiden surnames must definitely cling to them and they must not apply it haphazardly. It is clear that a woman leaves her father and mother and joins the lineage of her husband, therefore the change of surname signaled this migration and the dawn of the new world [in woman's life].

*This information was obtained from the voluminous unpublished manuscript authored by Dr Petrus Angula Mbenzi which contains valuable information on Oshiwambo culture, which can be termed the Bible of Oshiwambo culture.* ■

### OMAGONGO CULTURAL FESTIVAL 2020

The Ombalantu Traditional Authority will be hosting Omagongo Cultural Festival on 9 May 2020 at the residence of Chief Oswin Shifiona Mukulu at Ohamautsi, Anamulenge Constituency, Omusati Region. The main event will be preceded by Ohungi on 8 May 2020. The event is open to the general public and there will be many invited guests from all corners of Namibia and beyond. More updates on this event will be provided on the Traditional Authority's website:  
<http://www.ombalantu.org/omagongo-2020/>

### OSHITUTHI SHOMAGONGO 2020

Elelo IyoPamuthiguluwakalo IyaMbalantu otali ka kala noshituthi shomagongo momasiku 9 Mei 2020 pegumbo IyElenga enene IyaMbalantu Tatekulu Oswin Shifiona Mukulu pOhamautsi mOshikandjohogololo shaAnamulenge moshitopolwa shaMusati. Oshituthi shika otashi ka tetekelwa kOhungi ndjoka tayi ka kala ko momasiku 8 gaMei 2020. Oshituthi shika osha patulukila aantu ayehe nokwa tegelelwa shi ka kalwe wo kaayenda ya za miitopolwa ayihe yaNamibia nopondje yoshilongo. Uuyelele wi ihwa po kombinga yoshituthi shika otawu kala hawu tulwa ke pandja Iyopaungomba Iyelelo IyaMbalantu:  
<http://www.ombalantu.org/omagongo-2020/>

## High Court dismisses NamRights' Olufuko case

It was last year when Namrights, through its executive director Philya Nangolo approached the High Court in a bid to stop young girls from participating in Olufuko girls' initiation ceremony that has been taking place at Outapi since 2012 when it was revived by former president Sam Nujoma. The girls' initiation ceremony is described by its proponents as the rite of passage for young girls to transit from childhood into womanhood. Many girls have been voluntarily taking part in the initiation ceremony with the consent of their parents for the last eight years.

Namrights's argument was that Olufuko is unconstitutional and a violation of human rights. The key respondents in this case were the government of Namibia, Ombalantu Traditional Authority, Ombandja Traditional Authority

and Founding President, Dr Sam Nujoma. Acting judge Collins Parker who delivered the judgement on 6 December 2019 dismissed Namrights' application because the organization admitted itself that it has not suffered any violation of its rights or the taking away of its entitlements and that it came to court to represent nameless, phantom girl children who are not over the age of 18. He dismissed the case and directed the organization to pay the legal costs of its opponents in the case in the Windhoek High Court.

In the meantime this magazine has been informed that the Olufuko Preparatory Committee intends to host the 9<sup>th</sup> edition of Olufuko Cultural Festival in August this year.

### NUMBER OF INITIATES THAT PARTICIPATED IN OLUFUKO FESTIVAL (INITIATION) YEAR 2012-2019

TRADITIONAL AUTHORITY	2012	2013	2014	2015	2016	2017	2018	2019
Ombalantu Traditional Authority	6	10	28	29	40	44	24	18
Uukolonkadhi Traditional Authority	5	1	10	36	25	11	4	16
Ongandjera Traditional Authority	0	2	19	10	5	2	1	2
Uukwambi Traditional Authority	0	0	5	8	5	2	10	2
Ombandja Traditional Authority	6	7	18	18	3	20	11	23
Uukwaluudhi Traditional Authority	0	2	1	2	9	0	0	2
Vita Thom Royal House	0	0	0	0	0	0	0	0
Otjikaoko Traditional Authority	0	0	0	0	0	0	0	0
<b>TOTALS</b>	<b>17</b>	<b>22</b>	<b>81</b>	<b>103</b>	<b>87</b>	<b>79</b>	<b>54</b>	<b>63</b>

### OSHIWAMBO

## Ompangu yopombanda ya ekelahi oshipotha shOlufuko

Omvula ya zi ko ehanganano lyuuthemba womuntu, Namrights okupitila momukuluntuwiliki gwalyo, omusamane Philya Nangolo olya li lya yi kompangu yopombanda nokutula mo oshipotha opo ku hulithwe po ekuthombinga lyaanona aakadhona mboka aashona mOlufuko ndoka halu ningilwa kOutapi okuza momumvo 2012 sho Omukokolipresitende Dr. Sam Nujoma e lu yumudha po. Oonakupopila Olufuko otaa fatulula kutya Olufuko olwo omukalo gwokuulukila aanona yaakadhona aashona okuza kuunona okuya kuukuluntu. Aanona yaakadhona oyendji oya kala nokukutha ombinga mOlufuko pahalo lyawo yene nopazimino lyaakuluntu yawo muulethimbo woomvula ngashingeyi dhi li hetatu.

NamRights okwa li a gandja etompelo kutya Olufuko olu li ompinge nekotampango notali yono uuthemba waantu. Oonakutululwamo oshipotha shika mboka ya li ya pulwa ya yamukule oyo epangelo lyaNamibia,

Elelo lyoPamuthigululwakalo lyAmbalantu, Elelo lyoPamuthigululwakalo lyAmbandja nOmukokolipresitende, Dr. Sam Nujoma. Omupanguli ngoka a li ta kwathele miilonga Collins Parker ngoka a ningi etokolo moshipotha shika nokwe li gandja momasiku ga6 Desemba 2019 okwe ekelehi oshipotha shika molwashoka Ehanganano lyuuthemba womuntu olya itaala lya lyene kutya uuthemba walyo inawu yonwa kusha nolya li lye ya kompangu okukalela po aantu kaye na omadhina nuukadhona kawu shi wike mboka wu li koho komimvo 18. Omupanguli ta kwathele okwa ekelehi oshipotha ye ta gandja elombwelo kutya Namrights na fute iimaliwa yokukalelwa po paveta yaantu mboka a li a tulila mo oshipotha mompangu yopombanda yaVenduka.

Pokati mpoka oshifo shika osha kundana kutya Okomitiye ndyoka tayi ungaunga nomalongekidho gOlufuko otayi longekidha oshituthi sholufuko oshitimugoyi shoka tashi ka kala ko muAguste gwomvula ndjika.

### Mpaka otapu landula uuyebele gwomwaalu gwuukadhona mboka wa kuthile ombinga mOlufuko okuza mo 2012 – 2019 pOuptapi.

EDHINA LYELELO LYOPAMUTHIGULULWAKALO	2012	2013	2014	2015	2016	2017	2018	2019
Ombalantu	6	10	28	29	40	44	24	18
Uukolonkadhi	5	1	10	36	25	11	4	16
Ongandjera	0	2	19	10	5	2	1	2
Uukwambi	0	0	5	8	5	2	10	2
Ombandja	6	7	18	18	3	20	11	23
Uukwaluudhi	0	2	1	2	9	0	0	2
Vita Thom Royal House	0	0	0	0	0	0	0	0
Otjikaoko	0	0	0	0	0	0	0	0
<b>KUMWE</b>	<b>17</b>	<b>22</b>	<b>81</b>	<b>103</b>	<b>87</b>	<b>79</b>	<b>54</b>	<b>63</b>

# Olufuko Gala Dinner 2019



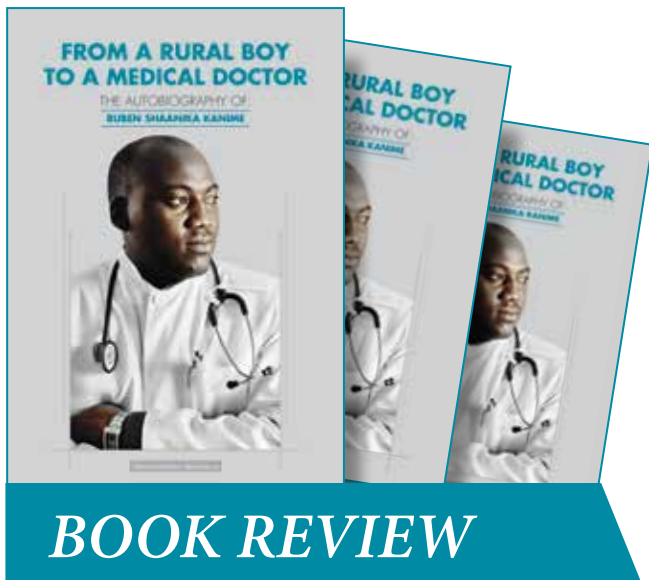
# Official Opening – Olufuko 2019



# Official Opening – Olufuko 2019







**R**uben Shaanika Kanime’s powerful and insightful memoir “From a Rural Boy to a Medical Doctor” depicts a journey of a young man who hails from a rural area in the Northern part of Namibia. This art of work is packed with charming anecdotes of his upbringing, traditional norms and values, academic journey, spirituality, friendship and love. The latter has shaped Ruben to embrace rural parenting, friendship, and love.

As a child growing up in a godly yet traditional oriented household, Ruben shares the sense of connection he has with his family which draws from the well of thirty four children and a polygamous yet hardworking father who inspires him. Accounts from his childhood are comprehensive, coloured with activities such as looking after livestock, cultivating mahangu, swimming (though this was illegal) and helping parents with household chores.

Ruben’s determination to success draws back when he was as young as 6 years old when he ran away from home following his elder brother to school. Despite many challenges he faced in his academic journey of which the enormous one was English, his upbringing and family foundation has helped him to conquer it all against the odds. The memoir clarifies his academic struggles as a boy that hails from rural areas, showing how much he had to endure and overcome in the world that does not give hope to people from rural areas. The latter did not deter him to become a Medical Doctor. His academic journey meanders through various valleys which had shaped him into a loving community leader who dedicates his life to helping the Namibian community not only in the medical fraternity but as a Patron of education in his community.

The memoir also explores Ruben’s personal views on the epidemic disease and Gender Based Violence which orientate his personal life choices. His personal love story is said to have taken rough roads before it blessed him with a fiancée he embraces so much. The insights

in this art, denote that challenges should be viewed as stepping stones to success and everyone should see beauty in every stumbling block of life.

This inspirational piece of art motivates all those hailing from humble beginnings to reflect and ponder on Ruben favorite quote “The village is my heart, for in it I learnt a sense of pride, dignity and most essential inner self”. ■

Reviewed by:  
**Dr E.M. Namundjebo**  
 January 27, 2020

## QUOTES about the importance of reading

“Books train your mind to imagination to think big.” – Taylor Swift

“Today a reader, tomorrow a leader.” – Margaret Fuller

“There are many little ways to enlarge your child’s world. Love of books is the best of all.” – Jacqueline Kennedy

“A book is a dream that you hold in your hand.” – Neil Gaiman

“If you are going to get anywhere in life you have to read a lot of books.” – Roald Dahl

“Reading gives us someplace to go when we have to stay where we are.” – Mason Cooley

“You can’t buy happiness, but you can buy books and that’s kind of the same thing.”

Source:

<https://shereads.com/20-quotes-about-the-importance-of-reading/>

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## Omaihumbato gaafukali ohagi imonikila mo nawa moshigwana

- Mukulu

**O** mukuluntu gwelelo lyaMbalantu, Tatekulu Oswin Mukulu okwa ndhindhilike nokushilipaleka kutya aantu oyendji mboka ya kutha ombinga nokufukala pamuthigululwakalo oya longwa oshindji notaa vulu okukalekapo nokukwatela komeho omithigululwakalo. Mukulu okwa li a popi peegululo lyoshituthi shOlufuko mo 2019, nokwa holola nkene omaihumbato gaafukali haga imonikila mo nawa moshigwana, oshoka pethimbo lyOlufuko aagundjuka otaa longwa omikalo ngaashi okukunda aayenda yoondondo dha yooloka nosho tuu.

Oshituthi shOlufuko osha dhanwa oshikando oshiti-8 momvula 2019 okuza momumvo 2012 naMukulu okwa koneke kutya otashi ende nawa.

“Aavali otaa yandja onunona wu fukale nawa naagundjuka oya zimina opo ya fukale pamufiululwakalo ngaanhyi oomeekulu yonale hae shi ningi. Inatu ndipaeni po Omufiululwakalo ya holike. Olufuko olwo

“

“Olufuko omufiululwakalo twe wu fiulula kaakulunhu yetu yonale. Oomeekulu nootatekulu otwa pumbwa tu lu kalekei po, opo luhangike po komapipi nomapipi taye ya, konima yetweni nokonima yo maluvalo yetu”.

”

omufiululwakalo wAawambo okuza naale komapipi nga yonalenale, aafuko nalenale oyendji omo nghaa haa fukalele mOmbaanhu mu. Olufuko kalu shi oupaani nandenande ae, ndele Olufuko omufiululwakalo omuwa. Esimano lyOlufuko, okakavona ta ka katuka onghatu a ka zi kounona kauka koukulunhu, ano iha shi ti okakavona okakoka ndele oka katuka onghatu ka uka konghatu onghawo”.

Mukulu okwa ti Olufuko oshituthi shimwe shomiituthi yopamudhigululwakalo ngaashi Omagongo nenge Oshipe niikwawo yilwe mbyoka tayi longo oshigwana shetu shi shiwe kutya osha zile peni notayi hanganitha aantu, onkee oshigwana nashi tsikileni okukutha ombinga nokulonga aagundjuka opo ya simaneke omithigululwakalo dhawo.

“Aapopi naahingi yoondjokonona otaa ti: Oshigwana kashi na omiithigululwakalo kashi shi oshigwana naihashi simanekwa kiigwana iikwawo. Tu longeleni kumwe moshinyangavalwa shika shOlufuko nomoovula tadhilandula. Hano aakuluntu natu putudheni nokupukulula amalualo getweni, nokutsa aanona yetu omukumo opo ya tsikile nomailongo gawo moosikola mwa kwatelwa wo okwiilonga iinima yo pamuthigululwakalo dhawo ngaashi Olufuko, opo shi meneke omidhi moshigwana”.

Omukuluntu gwelelo lyaMbalantu okwa pandula Omukokoli presitende Sam Shafiishuna Nujoma omolwekuthombinga miinima yopamuthigululwakalo unene tuu Olufuko, osho wo omupresitende

omukulu Tatekulu Hifikepunye Pohamba ngoka a li mokati kaayenda ya simana momvula yo 2019. Okwa holola kutya ekuthombinga lyawo mOlufuko otali gandja oshiholelwa oshiwana mOshigwana nosho wo otashi tsu omukumo aaleli nosho wo aakwatelikomeho yiinima yopamuthigululwakalo.

Mukulu oku ulike wo olupandu kAakwaniilwa nOmalenga ga za kiitopolwa ya yooloka unene sho ya tsikile okuyambidhidha, nokukutha ombinga nokukwatela komeho iinima yopamuthigululwakalo mOmalelo gawo. Okwa kumagidha oshigwana kutya Olufuko nalu popiwe moohungi, ta ti kutya aagundjuka mboka ya thika moomvula dhokuya mOlufuko naya kuthe ombinga mOlufuko etaa tsuwa omukumo, opo ya shune koosikola ya kamane eilongo lyawo.

“Olufuko omufiululwakalo twe wu fiulula kaakulunhu yetu yonale. Oomeekulu nootatekulu otwa pumbwa tu lu kalekei po opo lu hangike po komapipi nomapipi taye ya, konima yetweni nokonima yo malualo yetu”.

Aafuko yomomumvo 2019 oya li 68, mOmbalantu omwa za 18, kOmbandja oye li 23, kUukolonkadhi oye li 16, kUukwambi, kOngandjera nokUukwambi kehe kumwe okwa za yaali. Omwaalu nguka ota gu londo kehe omvula, na Tatekulu Mukulu oti indile oshigwana shi tsikile nokukutha ombinga omimvo tadhilandula. ■



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# Iikulya yopamuthigululwakalo mbyoka hayi liwa kaantu yokomikunda moshitunda shaMbalantu mOshitopolwa shaMusati

Anastasia Nalweendo Shalumbu, Anamulenge



Iikulya yopamuthigululwakalo mbyoka konyala yi li iipalutha yakehe esiku komikunda dhaMbalantu oyo ngaashi oshithima, onyama, omahini nomboga.

Iikulya mbika ohayi holoka po shi ikololela komathimbo gomumvo osho wo komuloka gwovula.

**Oshithima:** Oshithima ohashi telekwa nuusila wiilya yomahangu nohashi liwa unene pomwiha nopuulalelo. Osho shi li okulya okunene, haku gandja oonkondo kaantu opo ya vule okulonga iilonga yawo. Oshithima ohashi lithwa nomiyelelo dha yooloka ngaashi omboga, onyama, omahini, oshigali, oohi, oontangu, omafuma, omankili, omagungu nayikwawo yilwe.

**Omboga:** Omboga oyo kamana oshoka ohayi kutha po omukaga nohayi ithanwa nokuli taku ti “**okakombo komepya**”Shaa tuu Shihenge shaNangombe ye ga tilehi pevi, ohayi mene nawa momapya. Aakulukadhi ohaa uhala nduno taa yi mu opo aantu ye ki ipange, gwo nomukaga sheke.

Omboga ohayi liwa ya pya ndjono ontalala nenge tayi anekwa pomutenya yi kukute. Komboga aantu oha ekele ko nduno omagadhi goongombe nenge ngaa goongongo ndele ku zi mo we. Mongashingeyi aantu oyendji ohaye yi tula wo omagadhi gokositola ano ‘**okovo.**’

**Esimano lyomboga:** Omboga oya talika ko yi na elago, nomolwashoka oyo hayi liwa esiku okanona opo ka valwa, sho taka pithitwa pokashotona kondjugo. Omboga ohayi liwa wo komuntu tayi mela lyondjila, kiilonga kUushimba nenge ngaa keilongo lyosikola opo tuu elago li mu landule. Natango omuntu ngele opo a galukile pegumbo okuza kiilonga nenge kiilongo yokokule ota li manga omboga.

Omboga ohayi liwa wo nomiituthi iinene ngaashi moohango, puututhi womavalo, pomapito, pomayapulo goombisofi naasita, kuutenya nopiituthi yi na aayenda ya simana. Omboga ohayi liwa poshituthi shomagongo shono hashi kala kombala yamwene gwoshilongo shaMbalantu. Oto adha nduno ya telekekeka e tayi tulwa metiti poshitaafula shOmupresidente nokuli.

**Onyama:** Onyama oyi holike kaantu oyendji. Komikunda huka ohaku liwa unene onyama yongombe, yoshikombo, yaKahadha, yonzi noyoshingulu.

Onyama oonkwawo ngaashi yaKatali noyaNdoongi ihadhi liwa kaantu ayehe oshoka odhi na po ngaa ezimba kali holike kaantu, ashike aniwa ondingu yaNdoongi ontaye ngiini.

Onyama yombwa oyi na oshipwe tayi hunu po aantu, sho osho nduno hayi yothwa nenge yi telekwe koshana. Ohayi kwatelwa wo miikangwa ndele hamiikwatelwa yopelugo.

Onyama yoshingulu nayo wo ohayi liwa unene megumbo, ndele hayo yokutelekela aayenda, oshoka nayo wo oyi na po ngaa ezimba kali holike kaantu yamwe.

## **Onyama yoshikombo:**

Onyama yaNewewe oyo unene hayi liwa kaayenda oshoka aantu ohaa mono ya simanekwa ngele oya tselwa oshikombo.



Onyama yoshikombo, ihayi liwa moosa, oshoka aniwa oyi na oshipwe, oshikombo otashi kombo po aantu pezimo ano taa si po. Mongashingeyi aantu ohaa vulu okulya onyama yoshikombo moosa, netompelo ndino kutya, oongombe odha sa po kondjala. Yo ishewe haantu ayehe yi adha kombunda. Moosa dhokiitopolwa mbino aantu ohaa li onyama yongombe nenge yonzi. Onzi oya talika ko yi na ongushu ya fa oongombe. Onyama yonzi ohayi liwa unene pegumbo ihe aantu yamwe kaye yi hole oshoka ohayi kala ya talala.

Onyama yaNewewe oyi na natango oshipwe oshinene sho kaa yi liwa kiitenya kuuyenda. Oshitenya ngele tashi yi kuuyenda koohemweno nenge kooyinamweno otashi kunkulilwa shi ikwate nawa opo shaa makele onyama yoshikombo. Etompelo olyo ndyoka kutya uutunya we otau kombwa po. Ashike aantu mboka a enda nayo ota ye shi iningile ngaa.

Onyama yaShingulu nayo ohayi liwa unene pegumbo ndele ihayi pewa aayenda, molwaashoka ihayi liwa kaantu ayehe. Yo natango oyi na po ngaa ezimba kali holike kaantu yamwe. Oshingulu oshi na omankene haga telekwa nawa e taga ningi nduno iikangulwe mbyoka yi holike okuliwa kaantu, unene uunona.

Oonyama dhilwe hadhi liwa komikunda huno ongaashi dhuudhila woonguti, ookahanda, uumbwau, omakonkola nuudhila ulwe. Oondhila dhomomeya ngaashi oonkwinkwiti, oonkololo noombakadhila nadho wo aakongo ohaye dhi etelele komagumbo opo aantu ya elele. Uukongo waamati ohau etelele wo onyama yuuthitukuti ngaashi ngaa uulimba nuuhaluni.



**Omahini:** Omahini goongombe nenge giikombo ogo omweelelo gu holike okuliwa noshithima nonando aantu yamwe kaye ga hole ngaa okuza keshito. Omahini goongombe ohaga liwa wo olumbololo, ano ga tulwa uusila womahangu, ye omuntu ti itapula nduno. Omahini ngano ohaga vulu wo okunuwa unene shaa tuu aantu opo ya kanda nenge ngaa ngono ga hikwa okuza mondjupa.

Omahini goongombe natango opo ga kandwa ohaga vulu okutelekwa nuusila womahangu e taga takata nawa omuntu to li nduno 'oshinangwa'ku zi mo we.

Pethimbo lyomvula ohapu kala omiyelelo odhindji ngaashi oohi, oontangu, omafuma, omankili, okanaagole nomankandja, nomukaga

ohau tidhilwa kokule. Haantu ayehe haya li omiyelelo ndhika omolwezimba ngaa.

Oohi kadhi shi onyama yokupewa aayenda unene ngaa sho yi na omasipa haga vulu okuponda aantu. Onyama yoohi noontangu oyi na wo oshipwe oshinene, ihayi liwa kiitenya oshoka odhi na omuthenu, ohadhi endebele momeya tadhi yi nomeya ihadhi kala po. Naantu oya itaala kutya ngele dha liwa kiitenya itayi kala po otayi thenunuka po.

Omankili ngono haga likolwa koontanga ohaga kangwa nawa yo aantu taa li ngaa nduno, nenge oyendji ohaye ke ga shingitha e taa imonene ngaa onyuku yomondjato.

### **likulya hayi zi miyimati:**

Komikunda mbino yokuushayi oku na omiti dha mena momapya, momalundu, miishana nomomakuti wo. Omiti ngaashi omiye, omigongo, oomwandi, omikwa, omilunga nomikwiyu ohadhi gandja iiyimati tayi liwa nosho tuu iikunwa niikulya yomagadhi. Omiti odho nduno ngaashi tadhi landula mpaka.

### **Omuye:**

Omuye ogwo omuti mboka hagu imi oombe ndhono dhi holike kaantu unene. Ohadhi liwa oontalala nenge dhi kukutikwe dhi ka liwe oonkunkutu unene pokwenye.

Oombe ohadhi telekwa nokudhindwa paunongononi etadhi eta po oshikunwa hashi ithanwa 'owalende' nenge 'Ovambo liquor'. Ohayi nuwa nduno kaasamane ihe noonekulu ngashiingeyi ohaa makele mo ngaa, ashike oyi na oalcoholi tayi kolitha aantu.

Oombe oonkunkutu ohadhi tsuwa wo koshini e tadhi ningi 'oshinkandemba' oshikuki shaanegumbo oshitoye. Oombe oonkunkutu ohadhi yenyekwa wo pomulilo opo dhi ninge ompu mokulya, wo uumeya wadho mbono uupyu kashona tau nuwa ngaa ngokofiwa yaShilumbu.

### **Omugongo:**

Omugongo ohagu imi oongongo, nogwa simana omolwomagongo gawo ngono haga kolwa kaakulukadhi pethimbo lyokalo, yo aasamane taye ga nu nduno nokwiimba uuimbilo wokutanga iimuna yawo.

Ohaga kola omuntu nawa, ashike ogo okunwa kwaayenda kwa simana, unene piituthi yomagongo.

Muuyuni wonale omagongo ihaga nuwa kuunona osho wo kaakulukadhi nande oyo ngaa haye ga longekidha.

Aasamane ohaa ithanwa komagongo megumbo limwe yo taa telekelwa ngaa nee omboga nenge onyama yongombe nenge yoshikombo. Aantu ngele taa nu omagongo kaye hole okulya iikulya ya tulwa omagadhi oshoka itashi ka enda we nawa. Mongashingeyi omagongo otaga shingithwa momatala gomiitopolwa yaahono, naasamane yamwe omo ngaa nduno to ya adha mo.

Kakele komagongo, omugongo ohagu gandja natango omahuku ngono taga zi moongongo. Shaa nduno omahuku ga tsuwa noku engwa koshini, oha ku zi omagadhi goongongo, 'ondjove' ndjono oyo thimba yi nongodhi piituthi yaayenda.

Ondjove ohayi tulwa komweelelo unene gwondjuhwa, oondhingu, oshigali nomboga. Ondjove ihayi opalele okutulwa koonyama oontalala dhiimuna.

### **Omukwa:**

Omukwa ohagu gandja iiyimati yomakwa nohaga liwa unene pethimbo lyokwenye. Oge holike unene kaanona. Aantu ohaa ningi oshipilili shuusila wekwa nohashi vulu okupanga uuvu woshimela .

### **Omulunga:**

Omulunga nago ohagu imi oondunga ndhono hadhi liwa pethimbo lyokwenye kaantu ayehe. Ondunga oyo omweelelo, tagu manitha po oshithima poshibale unene ngele pe na omukaga.

Omulunga nenge oshiyale kehe sha koka ohashi lengwa e taku zi okunwa okutowe taku ithanwa omalunga. Oge holike unene kaakuluntu, ashike nago wo oge na oalcoholi tayi ihatitha po omuntu.

### **Omwandi:**

Omwandi ogwo omuti hagu gandja iiyimati yoonyandi, mbyoka yi holike unene kaanona. Ohadhi liwa oontalala nenge ngaa dha kukuta.

### **Omukwiyu:**

Omuti nguka nago ohagu mene momapya nomiishana nogu na iiyimati yoonkwiyu tayi liwa kaantu ayehe. Omikwiyu kadhi li mo naanaa odhindji moshitopolwa opo dhi gandje iiyimati ya gwana.

Oku na wo iikulya iikwawo hayi zi momapya uuna omvula ya loka nawa. Kakele koshithima shomahangu shoka sha popiwa metetekelo, ope na wo natango iilya yomushokolo.

lilya yomushokolo oyo onzo onene yomalovu giilya, ngono haga nuwa piituthi ayihe. Ontaku ndjono yi li oshikunwa shomegumbo shesiku kehe ohayi dhungwa nduno nuusila nuuhutu womahangu mwa gwedhwa ongundo yuusila womushokolo. Omuyenda kehe oha ka etelwa ontaku a nwe.



likulya wo yimwe oyo omapungu, omakunde, oofukwa, omatanga, omaliwa, iihenda, oontanga nomanyangwa mbyoka aantu haa ikutitha nayo pethimbo lyothinge. Ethimbo ndino aantu taya li omakunde, oofukwa nenge omapungu konima yuulalelo, ohashi ithanwa, **'okatokolahungi.'** Omakunde noofukwa ohadhi liwa nuukeka oshoka iinima mbika oyi na esila. Nolundji omuntu ngele ta yi kuuyenda nenge kuutenya ota kunkililwa ine yi lya oshoka oku niwe uumbanda kutya pamwe ota ka pititha ombepo ye e li kuutenya, e ta yolwa nokuhengwa po.

Etanga lyomepya ohali telekwa nuusila womahangu lya yula kashona, na olyo iikulya iivanawa yomwiha. Uuna etanga tali pi peziko ohamu vulu okuholwa omeya gamwe e taku ningwa 'okandeinde'(okapilili) ka liwe kaanona, omanga ngaa lyo tali pi nawa.

Oontanga ohadhi tegelelwa dhi hokwe mo nawa miipeta yadho, nongele dha kukuta ohadhi kangelwa aanegumbo. Dhimwe ohadhi vulu okutelekwa nokudhindwa paunongononi e tadhzi zi omagadhi.

Omagadhi goontanga oge na oshilonga unene mokulya, mokugwaya kolutu nomoondjuki, oshoka ohaga kokitha oondjuki dhokomutse tadhzi endebele. Omagadhi ngano ogo wo taga pe omeho uukolele.

Natango ope na omweelelo gwomagungu ngono hagu likolwa komiti dhomisati ndhono dhi li moshitopolwa shaMusati. Omagungu ohaga kala ko okuza pethimbo lyaApilili komikunda dhino. Ohaga liwa ga pya, omatalala nenge ga kukutikwa. Ngashingeyi otaga popilwa unene ga liwe oshoka uunamiti owa mona ge na ovitamine tayi yelutha po aakwayita yolutu lwomuntu.

Ngashingeyi oge li po ga ha unene melanditho komatala tage tu ziilile kiilongo yopuushiinda ngaashi Zimbabwe, noshowo koshitopolwa shaZambezi.

Opu na wo omweelelo omuwanawa ku gu pewa kumuntu, mbono hagu fulwa miyunda yiimuna. Komikunda dhaMbalantu ohagu ithanwa **'omanghandja.'** Aantu ohaye ga kanga nawa, e taa li nduno.

Natango komikunda dhika aantu oha li wo owawa mbono hagu mene kiiyanda, ohagu telekwa nawa noku gu litha oshithima.

likulya yopamuthigululwakalo komikunda ndhino ohayi kala ya gwana shaa tuu ku na omuloka gu li nawa.

Ngashingeyi sho onkalo yombepo muuyuni auhe ya eta mo elunduluko, oomvula itadhzi loko we nawa, niipalutha komikunda dhokuushayi otayi shongola.

Aantu oya thiminikwa oku ka konga iikulwa yanakanena koomarketa dhiikulya dhooShoprite nooPick n Pay ndhono dhi li mondolopa yaOutapi.

Ano einekelo alihe oli li mOmushiti Pamba, opo ku kale aluhe eloolo, aantu yokomikunda ndhika ya vule okuhupa nawa. ■



# KEISH GROUP

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# Enwethomo lyOshieuropa komadhina gaantu gOshiwambo

**A**atumwa Aasoomi mOwambo oya thika mo 9 gaPembagona 1870 noya longo tagu pu mo opo ya halithe Aawambo uukriste. Oshe ya pula konyala oomvula omulongo nandatu inaa ya likola iiyimati yasha (Nambala, 1991). Ihe konima oya ka mona iiyimati onkene momumvo 1883 okwa shashwa aantu yahamano mOwambo mbono aniwa yi ihogololele yo yene omadhina goshitiligane. Omutumwa Tobias Reijonen okwa shasha aantu yahamano Abraham, Elias, Jacob, Johannes, Moses na Tobias. Mbaka oye etha po omadhina goshipagani e taa hogolola gOshiEuropa (Saarlema-Maunumaa, 1999). Inaku tseyika kutya omushashwa gotango Omuwambo Eva Maria (Nanguroshi) yaHaikali, ngoka a shashelwa muSoomi mo-1876 okwa hogolola edhina ye mwene nenge pamwe okwa taamba owala. Shoka tashi vulu okufafayekwa osho shoka kutya aashashwa yopetameko oya shashwa omadhina gOshieuropa sho ya li ya fuuka kugo. Oshikwawo Aasoomi oya ngongosheke Aawambo ya taambe ko omadhina gOshieuropa shaashi momeya ihamu inyenge owala. Namuhaja (1991) ota hokolola kutya Aakwaniilwa yamwe yaNdonga ngaashi Martin Itope naAlbin Itope sho ya li ya piti oskola yeshasho oya li ya lombwelwa komutumwa Savola kutya otaa vulu okukala nomadhina gawo ihe shika inashi tompola naanaa sha, oshoka oya hakana omadhina gOshieuropa. Ombedhi ihayi yi moshiti shili!

Saarlema-Maunumaa (1996) ota koleke kutya Aawambo oyendji oya simaneke Aasoomi, onkene ya longitha omadhina gawo. Yamwe nokuli oya lukile nenge yi ilukile Aasoomi nAasoomi oyendji oyi ilikolele oombushe ngaashi Frieda, Selma, Helmi, Kaino, Elise, Hilka, Lahja nosho tuu. Aawambo naamboka kwa li inaa shashwa oyi ipe omadhina gOshieuropa. Opwa li pu na ngaa Aatumwa ye shi nyanyukilwa sho Aawambo taa taamba omadhina gOshieuropa nogomOmbimbeli uuna taa shashwa, ihe opwa li pu na aatumwa yamwe ya li ye wete kutya Aawambo naa tsuwe omukumo ya kale nomadhina gawo gOshiwambo. Aatumwa ngaashi Emil Liljeblad naHeikki Saari, moshigongi sha li kEngela mo 1937, oya popile omadhina gOshiwambo ya li nokuli ya luku uunona wawo omadhina gOshiwambo opo yu ulike kutya otaga opalele uukriste. Moshigongi osho tuu shoka Valde Kivinen okwa li wo ta popile opo Aawambo ya shashwe omadhina gOshiwambo. Ashike Aawambo kemanya ku za wo ontsi. Oya tsikile nokuhogolola omadhina goshitiligane.

Mo-1938 Etumo lyAasoomi olya nyanyangidha ondjalulamasiku yi na omadhina gOshiwambo ngo taga vulu okulongithwa meshasho ngaashi Angula, lita nosho tuu. Mupya munene okulindeli haka oka

longithwa owala lumwe, ulindeli mboka wa ka landula ko inawu kala we nomadhina ngaka. Omusita Pinehas Kambonde okwa li gumwe gwomaasita aavalelwa mboka ya li lela yu uvite kutya omadhina gOshiwambo naga longithwe meshasho (Saarlema-Maunumaa, 2003).

Eeno shili Aawambo yo yene unene tuu aakwambepo yopetameko oya thiminike ooyakwawo ya hogolole omadhina gOshitiligane. Mongeleki yaKatoolika omwa kala omulandu gokuhogolola edhina lyomuyapuki li ninge lyuushashwa, hol. Gervasius, Bernadette nosho tuu. Shika oshe eta omadhina gOshiwambo ga talike kutya omadhina guupagani nomadhina gOshieuropa nomadhina omakwambimbeli oga kala ga talika kutya ogo omadhina gOshikriste notaga vulu okushashwa. Omadhiladhilo gokutala kutya omadhina gOshiwambo uupagani oga mbandela mAawambo oyendji sigo onena, onkee aantu yamwe ihaa thuwa manga omuntu inoo mu lombwela edhina lyuushashwa etiligane. Ashike utiligane mbuka inawu thiminikilwa we muntu ngaashi sha li tashi kambadhalwa kuyamwe petameko, ihe efuu olyo owala lya pita ko oshigwana!

Ethimbo lyuukoloni nalyo wo olya gumu omadhina gOshiwambo. Yamwe oye ga hogolola shaashi ya li taa longo moofalama naahona yawo oye ya pe omadhina shaashi gawo oga li omadhigu nokutumbula. Aawambo yamwe ishewe oyi iluku omadhina gOshieuropa sho ya li ya hala okukala miilando nuupu naamboka ya li kOlyuubeka oyi iluku omadhina goombaatali opo ya noholele hoka.

Hamadhina gotango owala ga gumwa ihe opwe ya nomukalo gwoofani ngono gwe eta aakulukadhi ya longithe omadhina gaasamane yawo shono osho shi li omukalo sigo onena. Aanona wo mboka ya kala muushimba oya thiminikwa ya longithe oofani dhooyina nodhooyinakulu, oshoka kakwa li kwa pitikwa aantu ya longithe oofani dha yoolokathana ye li megumbo limwe. Unene uunona wa valwa pondje yondjokana mUushimba naamboka we ya okumenekela owa gumwa koshinima shoofani, oshoka inawu pitikwa wu longithe omadhina goohe ngele owu li mesiloshimpwiyu lyooyina.

Paveta yeshangitho lyomavalo, oondjokana nomaso yomo-1963 ngele aavali oya hokana okanona otaka longitha ofani yaavali. Ngele aavali inaa hokanathana, nena oye na okuutha kutya ofani yinipo tayi longithwa kokanona. Okanona otaka vulu okulongitha ofani yagumwe yomaavali.

Ombepo yekondjelomanguluko oye eta po elunduluko kashona. Aantu



oya tameke okuluka unene omadhina gekondjelomanguluko. Yamwe mboka ya taaguluka oshilongo oya tokola okweetha po omadhina gOshieuropa e taa kala owala naangoka gawo gOshiwambo. Omanga yalwe ishewe ya fuuka noonkondo komadhina gOshieuropa nokOmalaka ngaashi Oshiingilisa noya tameke okulundulula unene ofani dhawo opo dhi ye momutungilo gwOshieuropa, onkene to adha nena omadhina ga kogekwa 'h nenge y kehulilo ngaashi *Angulah* nenge *Nangy*. Yamwe ondanda *sh* oye yi lundululile mu-*ch*.

Ontseyo yikwaEuropa oye eta wo oofani dhooshambalimbali koomeme, onkene kwa holoka mboka taa longitha oofani oombali dhi na okakwatitho ngaashi Uulumbu-limene. Ano ofani yomusamane ya tegamekwa nofani yaahoka omukulukadhi a valwa. Mbuka anuwa uuthemba woomeme. Opu na oomeme ye wete sha pumbiwa ya kale noofani dhooshambalimbali ngaashi tashi holoka mombilive tayi landula ya holokele moshifo shoThe Namibian 2011, 10 Kayookiipale:

## **Oofani dhooshambalimbali**

**Uuministili wiikwameni (nenge oshifo shino) otawu vulu okupa ndje iipumbiwa nomilandu dhopaveta dhokukala noofani mbali paveta uuna nda hokanwa?**

Aanamelewa yUuministili wlikwameni oya fa yaa shi omilandu, oshoka uyelele mbuka taa pe ndje inawu yela. Ngame ine hala okulundulula edhina lyandje, onkene kandi shi kutya omolwashike ndi na okulundulula edhina lyandje. Kandi uvite ko kutya omolwashike oshipu okweetha po ofani nokulundulukila kofani yomusamane meni lyominute 30 pwa na omuponga gwasha, ihe shaa nda hala ndi kale noofani mbali ondi na oku shi tseyitha miifo opo ku talike ngele ope na ngo te shi pataneke. Osha nika ngaa oondunge shono nando okulye? Ando owa mwene ngaa iipala yaanamelewa yUuministili wlikwameni sho nda popi sho nda hala okuninga, ando owa tala. Oya li ye wete owala ya fa nda hala okulikolitha omuntu oombeke. Omuntu oho kala wu shiwiki nedhina lyaho ethimbo ele. Ofani yoye otayi holola mpoka wa za. Onda hala oku shi yelitha kutya okuninga eindilo ndi kale nofani yooshambalimbali kashi shi oshinima shokwiishapashapa ando, ihe oshinima osho owala nda hala. Eeno ngame nomusamane gwandje otwa ninga omuntu gumwe, ihe ngame onda hala ndi kale nofani yokootate hu nda za. Oshinima nee oshiwiniyashi shono? Ofani yokootate oyo nda kala nayo apehe mpoka nde enda ethimbo ele noyo ndi shiwiki nayo. Oyo yandje noyo ishewe ndi hole. Ngame sho te pula ondi pitikwe owala pofani yomusamane gwandje ndi gwedhe po ofani yokootate. Ngame osho nda hala ndi kale ndi shiwiki nga. Ondjokonona itayi lundulula uukwatya wandje (ep.1).

Shika otashi holola lela kutya ope na oomeme yu uvite kutya okukala noofani dhooshambalimbali okwaanawa. Otaa dhiginine oofani

dhokoöhe nodhuuhokanwa oshita. Nguka ndishi nagwo omukalo gwa zi kuEuropa hono taku dhumwa aasamane yamwe taa longitha oofani dhAakulukadhi. Shika nomoNamibia osha ningwa mo komunkulofuta, ihe osha fa inaashi mbekula shaashi inaku kundanwa we oonkundana dhaasamane taa yi koofani dhaakulukadhi. Oshoshili edhina lyombwa okumukweni ho li uvu ihe namaholela na ndjongolele.

Konima yemanguluko inaku ya naanaa elunduluko enene, oshoka natango aantu oya tsikile okulongitha nokuluka omadhina gOshieuropa. Okangundu lela okashona taka kambadhala okuluka omadhina gOshiwambo. Omadhina ngoka taga dhana onkandangala okulukwa nena ongaashi Junia naSeenia naangoka omukalo gwOshiamerika tagu dhana onkandangala muuyuni wa manguluka. Omadhina omakwawo ga ha ongaashi Grace, Happy nosho tuu. Mpaka kapu na we ethiminiko lyokuthiminikila aantu omadhina gOshieuropa ngaashi yamwe haa fofodhola kutya oga li haga thiminikilwa Aawambo, ihe opu na ashike iinkundi ya tokelelwa. Ishewe okumbekuka komadhina gOshiingilisa okwa valwa kiinima ngaashi okumbekuka kOshiingilisa shono sha talika kuyamwe kutya olwaala lweputuko, nosho wo omathegela guukoloni.

Osha yela kutya euvitho lyomunyoli Ngugi waThiongo kutya omadhiladhilo naga kolonyekululwe nomadhiladhilo gomupresitende omukulu gwaSouth Africa kutya Afrika na valululwe oga fa ga gwile mokwena kwa thita. Ishewe omalalakano gaNyerere gwaTanzania pu holoke elaka limwe IyaAfrika ogi isile shaashi omalaka gopapangelo miilongo yaAfrika oga shimbuka palwe. Opu na nokuli aanongontu yamwe taa galikana omalaka gaaludhe gaa nyonyole mo we moosikola notaa kongo ehupitho mOshiingilisa. Anuwa naKalunga hwepo a popiwe mOshiingilisa opo eitaalo tali tana. Eipangelo olya thikana ihe uuluyi wayamwe owu li miikaha yagulwe natango. Omadhina ngoka taga lukwa nena nago otaga holola kutya onkandanga oya kanitha olwaala lwayo kombinga. Ishewe oofani dhooshambalimbali nadho odha tsikile nande tathi nyangangwa. Okundululukila wo koofani dhaasamane kaakulukadhi yawo otaku pula komeho nonando onziililo yoshinima yamwe inaa tseya mpoka ya zile.

**MoKundana mo-2018 omwa holoka wo eyelithilo lyonziililo yokulundulukila koofani dhaasamane:**

Pandjokonona yuuyuni, oshinima shokulundulula oofani kwaakiintu osha tameke lwopomimvo 1960 no 1961 lwaampoka sho kwa li kwa talika kutya omulumentu ta hokana, ota ka tungila omukiintu egumbo moka ta ka kala ta sile iipumbiwa ye ayihe oshimpwiyu. Okwa li kwa talika kutya molwaashoka omulumentu oye ta kala omusilishimpwiyi gwomukiintu nguka, oshi li owala mondjila ngele kehe shimwe shi li megumbo moka mwa kwatelwa nomukiintu shi kale tashi ithanwa nedhina lyomulumentu. Ashike inashi kalelela nomuEuropa sho aakiintu ya thikama nokukondjitha opo ya kale nomadhina gaavali nogoöhe. Yamwe pokati mpoka oye ke ya po noshinima shokutula okasinda pokati komadhina gawo nogaasamane yawo(p.5).

Oshinima shokulongitha oofani dhaasamane kaakulukadhi oshi na omaludhi taga tsikile sigo onena, oshoka moshifo shedhina *The Patriot* sho-28 gaKayookomahangu, 2018 omusamane Ngamane okwa holola kutya ina itaala shi li mondjila omukiintu e ethe po ofani ye molwondjokana, onkee ye nomukulukadhi gwe oyu uvathana ya kale noofani adhihe mbali ofani yomukulukadhi nofani yomusamane onkee ye, ohi ithanwa Ngamane Karuaihe-Upi nomukulukadhi gwe ohi ithanwa Umbi Karuaihe-Upi. Karuaihe ofani yomukulukadhi gwe omanga Upi ofani yomusamane.

Natango tuu moshifo Kundana sho-13 gEpembagona 2018 omwa holoka oompata kombinga yelongitho lyoofani dhaasamane.

Selma Angombe moshifo shika okwa holola elundulukilo kofani yomusamane kali li mondjila noite li popile nande. Oku ulike kutya omukiintu na hogolole ye mwene ngele okwa hala okulundulukila kofani yomusamane noina thiminikwa nande. Oku uvite kutya momuthigululwakalo kamu na elundululo lyoofani noku wete kutya nguka omukalo gwa zi kondje yomuthigululwakalo gwaAwambo.

**Julia Shihepo muKundana tuu ngoka naye ota tsu kumwe naSelma Angombe kutya kashi li mondjila okulundulukila kofani yomusamane ngele omukiintu a hokanwa:**

Kandi wete okushendja edhina ku kale oshinima tashi dhengele. Aantu yamwe otwa za koofani hoka aakuluntu yetu ye shiwike nawa e tatu falwa komadhina ngoka kaage shiwike. Paushili ngame onda lundulula edhina lyandje ndi na eyeme. Naasamane shino oya gwana oku shi uva ko. Itashi ti sho nda hokanwa nandi ekelehi edhina lyandje... Tse yamwe otwa valwa owala aakiintu. Paife omadhina gootate otaga ka yambulwa po koolye? Paife tate okwa fa owala inaa vala. Kashi li mondjila. Ngame ondi na shili edhina pokamutse kandje, ashike omwenyo gwandje inagu nyanyukwa(Kundana, p.5).

Kakele kaamboka taa pataneke okulundulula oofani ngele ya hokanwa, opu na aakiintu mboka taye shi popile lela. Gumwe gwomuyo oKaula Nghipondoka ngoka u ulike kutya osha li she mu nyanyudha sho a lundulukile kofani yomusamane gwe. "Ondu uvite kutya otwa ninga omuntu gumwe nokezimo lyandje onda za ko nda ya kezimo lyomusamane gwandje." Okwa holola wo kutya ngele okwa kala kofani yahe oku wete a fa inaa taambiwa ko nawa kezimo lyomusamane nokwa hala i imonikile kutya okwa hokanwa. Maria Titus naye oku uvite kutya okuhokanwa okwo elago onkee e na okulundulukila kofani yomusamane opo u ulike elago ndyoka.

Ongeleki ya-ELCIN kayi na omulandu gwasha gwokulundulula oofani onkee amushanga gwa-ELCIN Alpo Enkono a holola kutya okulundulukila kofani yomusamane oshi li miikaha yaakiintu yo yene.

Shika osha yela kutya oongeleki ongaahokanithi kadhi naanaa ewi moshinima shomukulukadhi shokulundulukila kofani yomusamane. Omusita Lukas Kaluwapa Katenda naye gwongeleki yedhina Reformed Evangelical Anglican Church (REACH) naye okwa koleke wo kutya oshinima shokulundulukila kofani yomusamane oshi li miikaha yaahokanathani (*The Patriot*, 28 Kayookomahangu, 2018).

Sho shene okulundulula oofani okwo oshinima shi li mopula ngashingeyi. Okamwaalu okashona lela kaakiintu taka monika ke li koofani dhoohi. Ihashi thiminikilwa omuntu, ihe ohashi ningwa nemanguluko lela. Ishewe omuthigululwakalo ngoka tagu tangwa kutya ogwa li noofani dhaakiintu aanandjokana ihaadhi lunduluka, ogwo omulunduluki. Ngiika kapu na omuntu nena ta zimine a hokane e li monkuntuwa, omhatela, omushambe, eteta nosho tuu. Ayehe ondi wete taa hokana ye li moofeyi nooshuta, onkene noshinima shokulundulukila koofani dhaasamane oshipe. Aakiintu yangapi mbela taa kala ya panda ngele taku ti, hol.Mee Nangolo ye okwa hokanwa kulita? Mboka ya tokola okukanyatela oofani dhoohi onawa ye shi dhamatele shili noinaa shi ninga otengutengu. Osha yela kutya omukiintu ota thigi yina nahe nota yi mezimo lyomusamane, onkee elunduluko lyofani otali ulike oludhilu nduka netaagulukilo muuyuni uupe.

*Uuyelele mbuka owa za membo lyomundohotola Petrus Angula Mbenzi ndjoka inali nyanyangidhwa natango ihe olyu udhilila omauyelele agehe ge na sha nomuthigululwakalo gwaAwambo, oto hala okutya olyo tali ka kala ombibeli yomuthigululwakalo gwaAwambo. ■*

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