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FACE OF OLUFUKO

Maria Nepembe

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Editor's note

It is again the time of the year when we look back and ask ourselves what we have achieved from January to November. Many things have not been easy and we are no exception. Our last edition was distributed in 2019, the reason is obvious. Covid-19 did disrupt many activities including the Annual Olufuko Cultural Festival.

With the 9th edition of the celebrations having taken place just after the incomprehensible losses incurred at the hands of one of the world's deadliest pandemic known in human history, it has become more obvious that indeed, suffering produces endurance, endurance produces character and character produces hope.

The recent pandemic has taught humanity invaluable lessons, but so are the other notable pandemics and epidemics which have ravaged the world, threatening human existence throughout history. One would have thought the lessons learned from Bubonic Plague, Spanish Flu, Chorela and Ebola among others would have prepared stakeholders better in terms of handling any outbreak. But as it stands, the smarter the humans, the smarter the viruses!

At the point of writing this piece, I am almost certain that it is everyone's wish that the lessons learned can assist in making advancements towards virology, surveillance, drug discovery and preventative vaccine development in order to curb the devastations and preserve humanity. Our health is our wealth, therefore we ought to take precautionary measures going forward as far as our health is concerned, nothwistanding there will always be instances beyond our control.

Life has to continue, and it truly does continue, as experienced at this year's festival. It was exciting to once again see life returning to normal, with traditional leaders, the Patron of Olufuko, the Face of Olufuko, the Namungangas, let alone the parents who lightened up this important ceremony in the cultural celebrations calendar of Namibia. Traditionally, the festival was always held during the August/September period, but due to the shifts in the school calendar, prospective initiates who are predominantly students are only having long school holidays during the July month, hence the change. Given the fact that July is a winter month in Namibia, the atmosphere was more jovial compared to the previous events, usually escorted by the soaring summer heat notorious in the north.

This year recorded 31 initiates from different villages across the Aawambo traditional authorities. They converged at the Olufuko Centre where elders imparted knowledge about the transition from childhood to adulthood. It takes many years of experience and a mature mind to instil an understanding and convince young minds that culture and tradition are a cornerstone of humanity.

According to social science experts, the loss of cultural practices can lead to reduced social cohesion and society-wide mental health challenges because an individual's culture is closely linked with his/her sense of identity and belonging to a community. In any society, irrespective of the continent, heritage is the history, cultural practices, and beliefs of the people. It is thus important to preserve the African heritage because it helps Africans understand their past and where they came from. In this instance, with the event zooming prominently on the Oshiwambo culture, it helps Aawambo in particular and Namibians in general understand to their culture and how they relate to each other. For that privilege, we appreciate the traditional knowledge tutors who graced the event for the entire period.

Similarly, we were delighted to receive a good number of exhibitors and vendors who came to market their goods and services during the long week event. The Olufuko Cultural Festival provides different business opportunities for corporates and SMEs, both formal and informal to interact with potential clients and share ideas, disperse knowledge, and talk about industry trends in a tailored environment. Humans are social beings and events of this nature bring people together, which is ideal for mental and physical health outcomes, enabling humans to cope better with hard times, stress, anxiety, and depression. In addition, it promotes a sense of safety, belonging, and security.

This time around, the Olufuko Centre received a unique blessing when the Founding President and patron of Olufuko planted an evergreen tree in front of Olufuko house. This flagship tree complemented the 24 trees planted by the Olufuko Preparatory Committee in and around Olufuko Centre in order to enhance the premises and make the environment friendly for current and future generations.

The future is digital! That being the case, our magazine will only be available in soft copies going forward. Our aim is to reach as many readers as possible worldwide. Thank you to all our stakeholders for making this event a resounding success. And to you, our readers, continue being royal and share ideas on how we can make our event bigger and the magazine better for your enjoyment. We wish you a Merry Xmas and a blessed 2024. See you all in July 2024.

Thank you,

Tangi (Oshiwambo), Okuhepa (Otjiherero), Mpandu (Rukwangali/ Rumanyo),Dankie (Afrikaans) Vielen Dank (German), Mi ui a (Ju/'Hoasi, Aios (Khoekhegowab), Ni itumezi sha (Silozi), Matumero (Thimbukushu), Ke a legoga (Setswana)

Nyeuvo

Technology – Blessing or Curse?

Kashindi Ausiku - Guest Writer

There is no doubt that digital technologies have brought changes in our lives in Namibia and other countries. It offers new opportunities for people, businesses, and jobs. Gone are the days when in Namibia in order to get news from newspapers one has to go in person to a shop to buy it.
Newspapers have gone digital and in the near future, it is likely that the physical distribution of newspapers will cease. Why should one drive all the way from Windhoek to deliver newspapers to Oshakati or Outapi, when you can read the newspapers using your smartphone?

The use of technology is far more widespread than we actually think. It is growing and progressing at a rapid pace. It has changed the way people access resources and learn new things. You have probably noticed some major changes in your life in your local town. When you go to the bank and want to deposit money, you are told you can do that at the ATM and not with the usual smiling tellers that you were used to. You have heard of petrol attendants in many countries who have been replaced by machines.
There are countless examples of what technology has brought to society bad and good. It was due to the advancement of technology that many people became aware of the Olufuko Cultural Festival and heated debates took place on social media. It provided a space for ordinary individuals to become citizen journalists, capturing and sharing news events in real-time through social media platforms.
On the other hand, social analysts argue that technology is also a threat to our African morals and values. It promotes alien cultures such as indecent dressing, substance abuse, pornography, assaults, robbery, cybercrime, and false prophecies.
In addition, technology also reduces communication between people, meaning people tend to communicate with their smartphones as opposed to the face-to-face interactions with people near them. And there is also an increase in the spread of misinformation.

Anyway, the positives outweigh the negatives, and as humans evolve and their needs and wants change over time, advanced and modern technology comes to the rescue to fulfill these needs. It would be difficult to imagine life without technology. Just imagine one week without a mobile phone, computer and TV. Your lifestyle would be a mess unless you are seriously ill and have been placed in an ICU.

It is against this background that there is little we can do to prevent technology from influencing changes with regard to our cultural norms and values. The best we can do to counter negative influence, particularly on our youth is to provide sufficient information on the web about us, be it our ways of greeting, eating, accepted behaviours, our foods, the do's and don'ts. Gone are the days when young people used to communicate and learn from elders through their stories.

Similarly, technology has a crucial impact on fundamental aspects of all our cultures including language, art, mobility, education, and religion. If we don't feed the internet with our own stories in our own languages the internet will simply be dominated by others' cultural values and norms which would negatively influence our people.

It is sad that technology continues to separate people from actuality. It is an open secret that people these days lack the ability to interact in real-life situations such as individual connections and problem-solving. All this is negatively influencing our culture. The time is now to do something rather than to complain otherwise what is known as African culture would die a natural death. We will be the victims of artificial intelligence (AI) which is now being promoted and implemented in front of our own eyes.

Olufuko

– a rallying point for African history and heritage

- Nujoma

The First President of the Republic of Namibia, Dr. Sam Nujoma emphasized that Olufuko should be a rallying point to teach the history and heritage of the African people and their contribution to humanity.

The Father of the Namibian Nation, who is also the Patron of Olufuko was speaking at the Official opening of the 9th Edition of the annual Olufuko Cultural Festival at Outapi.

Paraphrasing the legendary Marcus Garvey and Bob Marley's notable slogan "freedom from mental slavery", the Founding President says there is a need for a self-discovery and evolution of mentalities.

"Indeed, the annual Olufuko Cultural Festival is an old tradition and an opportunity to educate the girls about their culture. Older women teach young girls, who have to be virgins in order to participate, about how they should act as grown women. As part of this, they promote celibacy until marriage and teach the girls respect for their bodies"

While the lessons and ceremonies are steeped in Oshiwambo culture, this traditional rite of passage into womanhood of young girls is also an opportunity to discuss contemporary social issues that affect them, such as teenage pregnancies.

The Founding Father cited the example in neighbouring South Africa, where many young girls, known as maidens descend to the royal palace in KwaZulu-Natal province, to present a tall reed to the king, as a traditional rite of womanhood.

Just like the reed dance, Olufuko festival is an age-old annual ceremony in celebration of sexual purity and promotion of sexual abstinence among young girls, thus Namibia should celebrate Olufuko Festival in the same spirit, narrated the former statesman.

"There are people who are saying we are encouraging child marriage by hosting this cultural event. Let me once again make it categorically clear that initiation is not marriage but the rite of passage for girls from childhood to adulthood. We must therefore not give up on reviving our cultural norms and values against

Founding President plants a tree at Olufuko Centre

Meekulu Mukulu, Maria Nepembe and Meekulu Saara Walaula

the new onslaught of social and cultural imperialists imposing their norms and cultural values on us".

Nujoma added that culture is one of the important tools Africans must use to undo the legacy of centuries of colonialism on the continent including the new social and cultural imperialism that is continuously imposed.

"It was precisely with this in mind that the Heads of State and Government of the Organization of African Unity (OAU), the forerunner of the African Union (AU), met in Port Louis, Mauritius, from 2nd to 5th July, 1976, and agreed to establish the Cultural Charter for Africa because colonialism falsified our history, systematically belittled African values and our languages".

"I am reliably informed that this year, about thirty one (31) girls have decided on their own will and with the consent of their parents to participate in Olufuko Festival. 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 norms and values".

On the same occasion, the Founding President took a special moment to congratulate the Olufuko Preparatory Committee for planting sixty-one (25) trees around the Olufuko Cultural Festival Center and urged them to remain steadfast without diverting from the original aims and objectives of Olufuko Cultural Festival which are non-other than informing the nation about the cultural norms sustained by previous generations.

Outapi Mayor, Selma Nelago Asino, third from left flanked by visitors from other Town Councils in Namibia

Meekulu Saara Walaula, Tk Usko Nghaamwa and Tate Titus Kanyele discussing outside Olufuko House

Meme Saarti Kankondi, Tk Josia Taapopi, Chief Herman Iipumbu and Dr. Sam Nujoma touring Olufuko Centre

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The elders in and around Olufuko House busy training and testing initiates how to perform traditional chores. Olufuko house is a replica of Oshiwambo Traditional House with long wooden pallisades, huts, cooking area, pounding facility and social gathering places for males and females respectively. There is a also the mainhut called Ondjungo whereby all initiates have to go in and out in a special manner.

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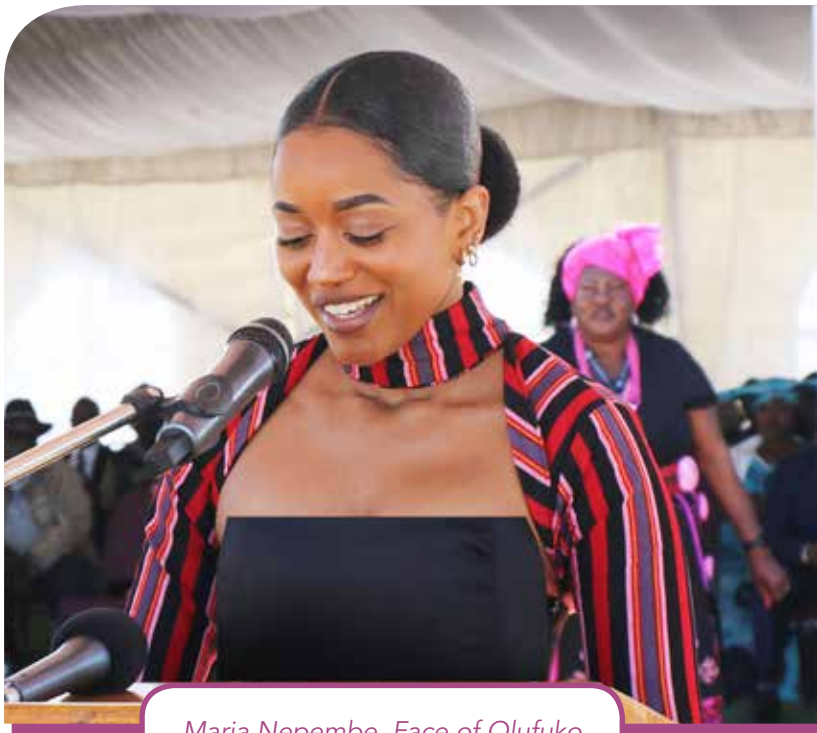
Olufuko sets us apart and makes us unique from the rest of the world - Nepembe

The Face of Olufuko festival, Maria Nepembe was visibly excited to be part of a celebration that preserves Namibia's culture and tradition, describing the event as a platform where the nation is honouring who they are, where they come from and where they are headed. Cautioning how the Western culture has dimmed the light on African culture, Maria quantified the extent to which the foreign especially Western culture has taken away from African and Namibian specifically. She feared that without events such as the Olufuko Cultural festival, the nation could slowly lose touch with who it is and where it comes from.

The former Big Brother housemate quizzed "Today we ask ourselves, how relevant is Namibian culture and tradition as we live in this new modern culture? There is an African proverb that says, when the roots are deep, there is no reason to fear the wind. How deep are our Namibian roots running in terms of culture and traditions? Can we do away with celebrating our culture and tradition? Is there enough preserved for the future generation to find?"

> "The beauty of Namibia is expressed through its cultural diversity, its language, music, food, rich history, and lifestyle. As a developing country, highly influenced by the modern culture, Namibian culture and tradition cannot be fully understood without considering the impact of the Western culture."



Maria Nepembe, Face of Olufuko

The answers to Maria's questions are not hard to come by, and she has them ready in an undoubtedly affirming tone. "I don't think so. Throughout my journey, as the Face of Olufuko, I have learned so much about my culture and tradition, which makes me a proud Owambo woman today".

Maria knows too well that culture and traditions are the foundations of one's identity as they shape people's way of living, their interactions with one another, their environment, as well as their daily lifestyles.

"Olufuko, is the festival that says, hey! we are proudly Aawambo people, come and get to know us, through our lifestyle, language, music, food, traditional attires, art but most importantly the Olufuko initiation and its importance".

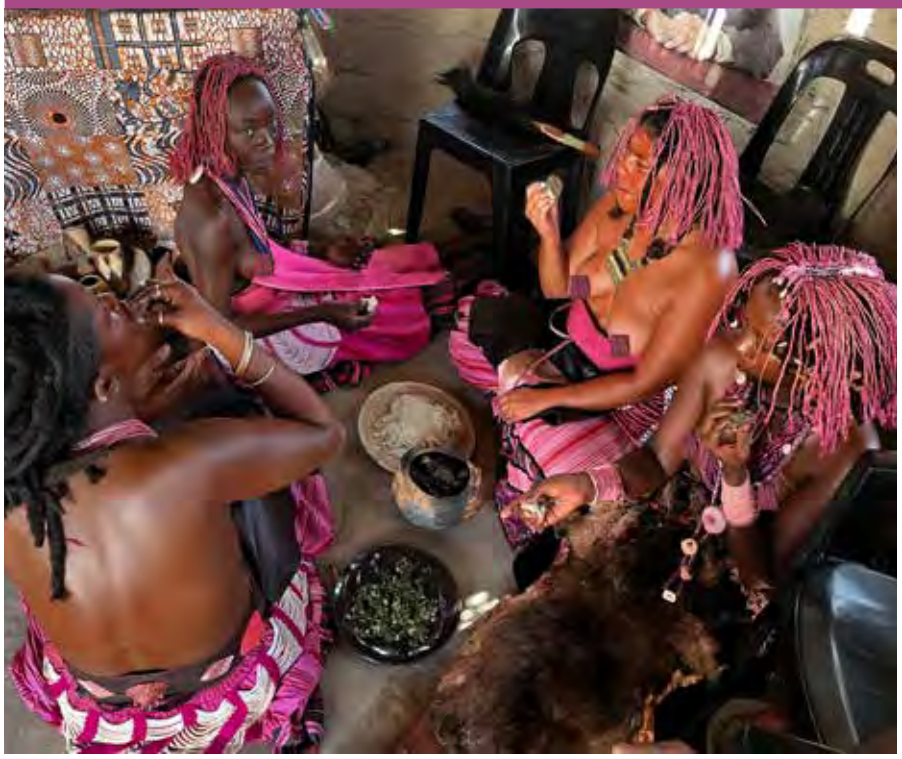
Maria urged the citizens to hold on to the rich cultural diversity that sets the country apart and makes it unique from the rest of the world, stressing that the Olufuko initiation is a place where young girls are groomed into womanhood, teaches them their culture and tradition, contributes to the prevention of teenage pregnancy, and learn how to do traditional household chores among others.

"These are some of the values, if not preserved or passed onto the next generation, they may be lost forever".

Olufuko Festival continues to contribute a great deal to the economy as well as development in Omusati Region. Over the years, it has attracted many domestic and international tourists and presented local businesses the opportunity to showcase all that identifies Aawambo people as well as local products and services. In an associated activity, Maria was also featured in a documentary depicting Olufuko and the importance of its revival, which was screened during the Olufuko gala dinner.

UNAM lecturer cherishes 'Efundula' experience...

Festus Hamalwa



Brides... These four women, including two from Nigeria and Egypt, participated in Efundula

Ndapewa Nakanyete

OMUNYEDADI - Ticking of an item on her long list of goas, Unam lecturer Ndapewa Nakanyete, a PhD holder in Geography, recently participated in a traditional wedding known in Oshiwambo as Efundula lomeengoma, at the Omunyekadi village in the Ohangwena region.

She was part of four women, including a Nigerian and an Egyptian, who partook in the ceremony.

Efundula lomeengoma symbolises a ceremonial ritual process, essentially translated as a wedding through the beats of drums. Within this tradition, female youths, known as Ovafuko, collectively experience a passage into womanhood, following Ovawambo (Ovakwanyama) Customs.

This passage includes undertaking tests related to the social obligations of womanhood, receiving education on cultural values and delving into spiritual (and even psychological) development.

Efundula serves as both a rite of passage and a transition ceremony, occurring before participants can consider acquiring a partner or husband, or simply before being openly accepted as sexually active.

Asked what motivated her to take part in Efundula, Nakanyete said it stems from a longstanding desire, rooted in her childhood experiences.

"Raised in a village where Efundula ceremonies were significant cultural events, I attended them numerous times, despite objections from my Christian family. I would sneak out of the house at night or pass by to briefly watch from school before heading home. I was captivated by the Ovafuko, particularly by the way they dressed, their rhythmic dances to the beat of drums throughout the night - and then when, the day after the night of dancing, they assumed

the role of "oihanangolo" or warriors. "During this phase, they asserted themselves as people who could freely acquire anything they wished for, including food or even capture animals (chickens or goats) from men's households. "Oihanangolo could also mock and beat every man they encountered, which is a combination of engaging in playful and serious encounters;' she narrated.

Nakanyete further emphasised that as an adult exposed to diverse cultures, including western influences, and who is aware of how colonialism and evangelism have almost completely transformed their cultures, she has come to appreciate and understand the merits of various traditional practices, Efundula being one of them.

In addition, she said, despite the passing of the healers who led Efundula in her childhood village in the early 2000s, her joy was rekindled in 2014 upon discovering the existenceofOvakwanyama's Efundula.So, she made a personal commitment to participate one day as Omufuko.

"During my PhD studies, I set a goal to undergo it upon completion, serving as a powerful motivator to swiftly finish my academic journey. This year, I fulfilled that promise, participating in Efundula as a culmination of my longstanding aspiration;" she beamed.

Nakanyete said she is not seeking a husband.

"Acquiring a husband is not the primary purpose of Efundula. If I were seeking a partner, there are various other avenues available for me to pursue. Efundula is a multifaceted ceremonial ritual, encompassing various phases, including the rite of passage from girlhood to womanhood, guidance from elders, especially women, who impart knowledge of traditions, social obligations, cultural values as well as a spiritual journey;" she emphasised.

Nakanyete added it is only during one of the final phases of Efundula that one might encounter a potential admirer or, if already in a relationship, their partner, who signifies their desire to marry by placing a bracelet on your wrist.

However, it is important to note that you have the right to remove the bracelet if you are not interested in being with or marrying that person.

Questioned how she felt during and after her participation in Efundula, she said, "Participating in Efundula was a profoundly empowering and fulfilling experience for me.

The positive intensity of the entire process left a deep impact, and I am currently in the process of soaking in and digesting all that transpired. It will take some time before I can fully articulate and provide the concise details you mayseek. Overall, I am immensely grateful and proud that I undertook this journey. I can confidently share with others that Onda fukala (I have participated in efudundula).

She obtained a Bachelor of Arts degree in GeographyandSociologyfrom the University of Namibia, and earned a Master's degree in Geographic Information Technologies from the Autonomous University of Barcelona in Spain, as well as a Master of Arts degree in Culture and Environment in Africa from the University of Cologne (Germany).

Meanwhile, Ade from Nigeria told New Era she was invited to partake in efundula by her friend Ndapewa.

She noted that she is not "looking for husbands in Namibia, but rather a deeper understanding of the importance of the cultural ritual in the fabric oflocal indigenous communities":

- jhamalwa@nepc.com.na

This article was republished with permission from New Era newspaper

OPINION

The Bible is deeply rooted in the African Culture

By Rev. Jesaya Hanghuwo

INTRODUCTION

What is Culture

Culture is used to refer to the way of life of a people. It is mainly interpreted as the identifying characteristics of a certain group of people within humankind in general. In other words, Culture is a set of practices by which meanings are produced and exchanged within a group.

If a certain culture still exists, it would be possible to do actual fact-finding by spending some time living within, and observing that culture. By experiencing the daily problems, frustrations and hardships, as well as joys, rituals and rites of passage within a particular group, one can put one's own enculturation aside and become part of that other culture.

Israelites Religion and African Cultural Compatibility

In all probabilities, the African cultures and religions may have influenced early Israelite religion. This understanding stems from the fact that the Old Testament/Hebrew Bible is congruent with the African religion. the Old Reading the Israelite's religion, one gets a sense that it is culturally conditioned and originating in Africa. Safe to say, the religion as reflected in the Old Testament could be regarded as an African religion, or influenced by Egyptian/African religion.

Africans should use the Bible as its own product rather than crediting it to others. The Bible should not be regarded as if it is a book having fallen from heaven but Africans should claim ownership in our quest to reclaim our heritage, without forgetting the universal message of the Bible.

The Old Testament should be regarded as a cultural product

Now that we have set the stage for our argument that African culture has greatly influenced the Old Testament, it is easy to understand why the Old Testament is contextual within its geographical roots and reflects internal African culture and imagination.

Biblical stories should be seen as an effort to strengthen the collective identity formation of Israel because in the ancient identity, Israel is propped up with the myth that it is a God-given nation (Schwartz 1997: 18). The idea that there is a "chosen nation by God" can be seen by other nations which are supposedly not chosen as a threat and vice versa.

Ordinarily, Israel is a mixed nation, yet avoids other nations in the process. How then for a nation regarded as a people of God? The biblical story reveals that Moses was married to an African woman (Num. 12:1- 9). ''Moses needed a wife and consulted God. God appeared to Moses…, and spoke to him face to face telling him to marry a Cushite woman. Moses then declared to his people that God had commanded him to marry an African woman. The argument that says Miriam was against Moses' marriage to a Cushite woman with the reason that she was black and a foreigner who did not know Yahweh, all done supposedly to protect the identity of Israelites.

Furthermore, an identification of the Cushite woman in the Bible is an identification of an African as well as other nations to be regarded as people

and nations of God. This has made it possible for all including Africans to have a place in the Bible.

Therefore, Israeli is not a racially pure nation as some claim. The state of Israel misuses its God – using the branded identity as an excuse to harass and kill. This ought to be a reason used by modern Palestinians against the State of Israel. As a results other people might feel that God of Israel is not good God, but warrior God.

In addition, the God of Israel can be understood as a God of violation and a discriminating God. Therefore, the forging of Israeli's identity against other nations is also against other divinities. Israel, by claiming that she threatens other nations by the power of her Deity is an oppression of other nations. ' ' I am a jealous God, you will have none but me". Here, one can see how God set boundaries that mapped ownership titled, 'You are my own people', yet it is seems that "his people" are to be in exclusive possession of other. They are to have an exclusive desire for this deity and none other.

Israel is not Egypt, but on the other hand, Israel is part of Egypt, the Israeli part of Egyptian is demonstrated when Moses led the people out of Egypt.

Transcendent God breaks into

with a demand that the people he constitutes obey the law he gives. The law is given with the requirement of a pledge of allegiance to him alone. The people had to forge their worship of one deity. Israelites creates the notion that other nations worship foreign gods. The forging of Israel identity against the other nation is against other deities. Israel threatens the other nation with the power and wrath of her Deity.

Is given with the requirement of a pledge of allegiance to him alone. The people were forged their worship of one deity. Israelis make other nations as their worshi

forging of Israel identity against the other nation is against other deities. Israel threaten the other nation by power and wrath of her Deity.

Israel's African Identity is not upheld in the ''Tanak"

''I will be your God if you will be my people…". According to Judaic Tradition, the defining event in the history of Moses and Israelites was a pack with God at the Sinai Peninsula. One could wonder why this has to be like that. This can make a person pose questions like, is the Bible a historical book? For what purpose is the Bible written? It seems that the Bible is written as a historical book with the purpose of directing ethical issues.

Although Africa is always seen in the concept of slave and servants. But physically and spiritually, Africa is a place of salvation. In other words, when Israel comes to Africa, her people were hungry. After they were fed they multiplied. Without Africa, there would be no Israelites and there would be no salvation of the

The Bible conceives of Israel's relation with others in diverse ways. "I will be your God if you will be my people". If Israelites do not obey the law given to her, suffering and pain is punishment for her exclusive loyalty to her Deity (Schwartz, 1997:20). God is for those are suffering. God has been on the side of the Israel only when they are in suffering. God uses any nation as his rod of punishment against oppressors of other nations including Israel. Egypt / Africa has been used by God to save the Israelites. "You shall not wrong a stranger or oppress him for you were strangers in the land of Egypt. You shall not afflict any widow, orphan. If you do…, I will kill you with the sword… (Exod. 22:21).

Religion originated in Africa

African people are worshiping one God. As they cannot live without God. Wherever they are, there must be a God. Such a God of theirs is a protector and guide. The God whom they worship is a peaceful God. The Israelites did not come with God to Africa but they found God in Africa.

Israelites' religion is culturally conditioned by their sojourn in Egypt – Africa. Their worship of one God may have been influenced and originated in Africa. The African's worship was based on the sun and the planets. The indigenous inhabitants of Egyptians actually were familiar with foreign gods. However, they had their own unique cultic observances, which may have influenced some early Israelite cultic practices.

They had their own way of dressing as they wear the double crown, the red colours for lower and the white are for upper Egypt. This place was called as Lord of the two lands. Ra was recognized, sun god, the supreme God. Horus was in the South of Egypt. And Amen of Thebes was also identified with the supreme God in the South. But Israel's religion had conditions. Their God was not worshiped in the land belonging to the other gods. El Shaddai is the deity of the Israelites, God of their fathers, Abraham, Isaac and Jacob. They have to go "three days" journey into the wilderness for their worship (Exodus; 5:3).

Circumcision

Circumcision is an African culture, therefore when the Israelites came before they entered into Canaan; they re-affirmed the vows with Jehovah. Circumcision had lived according to African customs. All these could be seen as an indication that they were acting and behaving as Africans. It is undeniable that circumcision is an Egyptian/African custom. It might be a fact that the early Israelites probably inherited the custom from Egypt/ Africa. Indeed, circumcision is still respected and has still a value in many African

countries, Namibia included. Therefore, there is remarkable evidence that circumcision is an Egyptian/African custom.

Lifestyle

On this point, I would like to begin with the family lifestyle of 'Ovawambo' in Namibia, Africa. In the family there is a head. This person is there to keep unity and order in the family. Whenever there is a crisis, this head has to call a family meeting to address the matter. The procedure is to go first to the elder brother/sister, and the eldest, if she/he unable to handle it, will refer it further. There is a type of chain that is connected to the supreme 'Kalunga kaNangombe' (God) who is the last. Because that 'Kalunga' is reverent, there is an order of approach. The representative in the family has the responsibility of going to talk to 'Kalunga' on behalf of the others. All this is to be done by a chosen person, but it does not mean that others are not part of what is going on. That is what happened to Moses at Horeb where 'Kalunga' appeared in the burning bush. As an African, there should be a King/ Queen (Omukwaniilwa/Ohamba) to rule them. The King symbolizes the king of the Kings which is 'Kalunga'. Their king cannot be replaced and will be there until death. This lifestyle influenced the Israelites to have a king-like African nation. As they functioned throughout their earlier and later history without kings, because to have a king was not in their culture, it gave them a problem among themselves. Oppression and poverty have emerged and the poor were to be among them. This term makes African leaders not understand what we came to call democracy. As Africans, democracy with opposition is rebellion against our custom of leadership. It should be a fact that democracy has been there in Africa long before, but it functions in a different way but is effective. However, it is debatable that democracy was accepted to be a conceptual development from ancient Greece.

there in Africa long before, but it functioning in different way but affective. However, it is debatable that democracy accepted to be a conceptual development from ancient Greece.

Old Testament at home in Africa and Africa at home in the old Testament.

A real African will feel at home with the Old Testament as the Old Testament is part of the Bible. Thus, it is understandable and acceptable to African people. The religion of the Old Egyptian /African Religion as stated earlier. African should then use the Bible as its own product rather than attributing it as a book which fell from heaven with stipulations for life.

Form of Writing

The form materials in which the Bible is written come from Egypt in Africa. God has made himself known to Africans via those materials. That means God is of the people of Africa in the first place as he chose the African language in which he made himself heard through his word. It is a fact that God was not revealed in a vacuum but within African culture. The original language is of the settlement of Semitic Egypt/Africa.

To conclude, one God for Africans is the same God for all nations. Black people are not a modern-era addition to the story of salvation. They were there from the beginning. And they must be seen as proactive within the history of salvation, rather than as passive objects of Western history. All nations are equal and there is no Cushite or Judaism.

Grade 0-7

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DIMPLES - Extra Beauty Feature...[Kashindi Ausiku]

With Miss Namibia, Jameela Uiras making it to the top 20 and scooping the Face of the Universe award during the finale of the 72nd Miss Universe Competition in El Salvador this year, there is no denial about her captivating beauty. While she has it all – brain, body, witty and intellect, it is the face which got many glued to their screens every time she made an appearance. There is something which only a few have – the dimples!

While the definition of beauty is subjective and varies across places, cultures and individuals, the universal accepted features of a beautiful face leans heavily towards a symmetry and balance, typically larger eyes, a slender nose, pronounced cheekbones, plump lips, and overall harmonious proportions. Jameela's fascinating beauty brought to light the discussion of the dimples, an extra bonus, an added advantage, a cherry on top!

A dimple, also called a gelasin (from Latin gelasinus), is a small natural indentation in the flesh on a part of the human body, most notably in the cheek. According to online sources, cheek dimples are caused by the irregular growth of a certain facial muscle during embryonic development. Some doctors went further to state that dimples are a sign of disability due to incomplete muscles. It is an anomaly of the muscle that causes a dent in the cheek, especially when the individual smiles.

Some people have dimples in both cheeks, others in just one cheek. Babies are likely to have dimples caused by baby fat in their cheeks. When they lose their baby fat as they get older, their dimples disappear. Anyway, whatever people say about dimples, they remains one of the facial beauty spots that many wish they had. For this reason, some people even go for plastic surgery to have it.

It is common for females to have dimples but there are some males who are known to have dimples. David Adedeji Adeleke OON, who is professionally known as Davido, an American-born Nigerian singer is one such an example.

Here in Namibia, Veloin Annely, a teacher by profession and a part-time tour operator and Tweliwana Rosemary Anghuwo are among a few people who possess such a beauty feature.

According to Annely, in some cultures, people believe that cheek dimples are signs of good luck, while some associate it with happy people, people who smile a lot. "As for me, growing up I think I did not notice how amazing it is to have dimples until other people started admiring them every time they see me smiling," narrates Annely, adding that dimples don't hurt at all, and she would completely forget that she has it.

Similarly, Tweliwana Rosemary Anghuwo said elderly people in her village call it Uulambo wopeemhanda in Oshiwambo. There is still a need to conduct research about how our ancestors in various communities in Namibia interpret this phenomenon and what they are being called in different Namibian languages. But for now, it is adequate to conclude that they do not hurt anybody but rather help to enrich facial expressions which many people find attractive.

Brief Overview of AI and It's Increasing Popularity

Maria Ausiku (PhD), ICT Associate

Artificial Intelligence (AI) is a rapidly evolving field that involves the development of computer systems that can erform tasks that typically require human intelligence. AI has been around for several decades, but recent advances in computing power, machine learning algorithms, and big data have accelerated its progress, making it more accessible and popular.
AI is used in a wide range of applications, including image and speech recognition, natural language processing, autonomous vehicles, and smart home devices. With the rise of free AI tools and platforms, more people than ever before can experiment with AI and build their own intelligent applications.

Artificial Intelligence (AI):
Definition: Artificial Intelligence (AI) refers to the development of computer systems that can perform tasks that typically require human intelligence. These tasks include learning, reasoning, problem-solving, perception, language understanding, and even decision-making.

Benefits of AI:
1. Efficiency: AI systems can perform repetitive tasks faster and more accurately than humans, leading to increased efficiency and productivity.
2. 24/7 Operation: AI systems do not require breaks or sleep, enabling continuous operation and improved reliability in various applications.
3. Data Analysis: AI excels at processing and analyzing large datasets, providing valuable insights and patterns that may be challenging for humans to discern.
4. Automation: AI enables the automation of mundane tasks, freeing up human resources for more creative and complex activities.
5. Personalization: AI algorithms can analyze user behavior to provide personalized recommendations in areas like entertainment, shopping, and content consumption.

Disadvantages of AI:
1. Job Displacement: Automation powered by AI may lead to job displacement in certain industries, as machines take over routine tasks traditionally performed by humans.
2. Lack of Creativity: While AI can perform specific tasks efficiently, it currently lacks the creativity, intuition, and emotional understanding that humans possess.
3. Bias and Fairness: AI systems can inherit and perpetuate biases present in the data used for their training, potentially leading to unfair or discriminatory outcomes.
4. Security Concerns: AI systems can be vulnerable to attacks, and the misuse of AI technology can pose security risks, especially when it comes to autonomous systems and critical infrastructure.
5. Ethical Concerns: The development and deployment of AI raise ethical questions regarding issues such as privacy, accountability, and the potential misuse of advanced technologies.

6. High Initial Costs: Implementing AI systems often requires significant initial investments in technology, infrastructure, and skilled personnel, making it inaccessible for some businesses or organizations.
In conclusion, while AI brings forth numerous benefits in terms of efficiency, automation, and data analysis, it also presents challenges related to job displacement, bias, security, and ethical considerations. Striking a balance between the advantages and disadvantages of AI requires careful development, ethical guidelines, and ongoing monitoring to ensure responsible and beneficial integration into various aspects of society.

Examples of AI tools

1. ChatGPT - https://chat.openai.com
ChatGPT is a free-to-use AI system. Use it for engaging conversations, gain insights, automate tasks, and witness the future of AI, all in one place.

2. Bard - https://bard.google.com
Google Bard is an AI-powered chatbot tool designed by Google to simulate human conversations using natural language processing and machine learning.

3. Synthesia - https://www.synthesia.io
Synthesia is the absolute pioneer in AI video generation. Using their intuitive online platform, you can create videos with human presenters by simply typing in text.

4. Pictory - https://pictory.ai
Pictory is one of the best text to video converters that transforms long-form text content into branded videos effortlessly. It supports various aspect ratios, offers access to millions of stock videos and images, and automatically adds English captions.

5. PhotoRestore https://www.photorestore.io
Looking to restore old or damaged photos? PhotoRestore.io provides a free and efficient AI photo restoration service that can bring your faded memories back to life.

AI in Namibian Public Service

Namibia citizens can experience AI through the newly launched "Being a Public Servant in Namibia " Digital Pocket Guide 2.0. It has an AI-powered chatbot where you can ask it any questions related to public service in Namibia, e.g. how many leave days is a public servant entitled to? You can access it here: https://pocketguide.gov.na The chatbot known as PocketBot is at the bottom right corner, just click on its button and type your questions.

Maria Ausiku (PhD)
ICT Associate, Windhoek

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Olufuko Gala Dinner – 2023

Olufuko Gala Dinner – 2023

Official Opening – Olufuko 2023

A Cultural Group from Uukolonkadhi Traditional Authority

Representatives of Vita Thom Traditional Authority

Omupembe Cultural Group from Uukwaluudhi

Chief Oswin Mukulu (extreme right) with his Senior Councillors

Rev. Jesaya Hanghuwo, Face of Olufuko, Maria Nepembe, Hon. Erginus Endjala and Founding President Dr. Sam Nujoma

Kuku Liisa Nandjala Taapopi and Mr. Ananias Nashilongo

Chief Matias Walaula of Ombandja Traditional Authority (extreme right) with his Senior Councillors

Official Opening – Olufuko 2023

King Johannes Mupiya of Ongandjera (extreme left) and H.E Mr. Stephen Katuka, High Commissioner of the Republic of Zambia to the Republic of Namibia (3rd from right)

Hon. Erastus Utoni, Minister of Urban and Rural Develoment (5th from left) with many other guests

Windhoek Mayor Joseph Uapingene & Cllr. Sam Shafiishuna Nujoma

The Namungangas (the overseer) who help the girls in their transition from childhood to womanhood

Okahao Town Council's Delegation

Founding President, H.E Dr Nujoma greets Meekulu Walaula

Learn from REELS

Facebook/Instagram/TikTok reels are short-form videos shared by people via the internet. There are millions of reels that are being shared and posted every day by content creators, influencers, marketers, and indeed by anybody who has an account and wants to post short videos of up to 60 seconds with music, viral audio clips, and effects.

Of course, not all reels are good or educational but there is so much to learn from many that contain powerful messages.

When you watch or listen to them, it is like reading books with short stories. There is so much wisdom when you actively listen to them. I picked a few and used an app called Flixier to transcribe them so that one can read the texts as spoken.

Apart from learning new ideas, it is also a way to know some leaders in business, politics, and professional/experts worldwide in different fields then you will follow them or watch more videos about them. There are many talk shows that one can follow through reels.

On Culture
The India moment

India and Indians are ruling the world

"The example, you give about Indian Children, You were so spot on. Very high achievers, CEOs of many global companies, do very well, extremely well academically, but rich cultural heritage.

Do not lose sight of where they've come from and how do they get that right?

And it's, how even with millions of people, very competitive environments that they grew up in. Right. But that balance seems to be there.

So it might be worth me reading a bit about that and it's kind of understanding. And I mean point in case we have an Indian Prime Minister in the UK, who would have thought, right?

And it's because it's… and it's so key that they have not lost sight of their culture. So a typical Indian family, when the woman marries, they live with their parents, right?
So there's always an adult in the house."

Original Audio: the India Moment

Quote from President of Uganda, Joweri Museveni on ignorance

"I hear that you spend a lot of time on Tik Tok, that you are chatting on Social Media, Are you chatting with people who are knowledgeable or you are exchanging ignorance?"

Original Audio Shaleymartingraham

On Religion

"Dangote is selling salt, he's selling sugar, am I right? Now he's building a refinery.

So you that want to be sleeping in the church, every night, Monday night, Tuesday night, Wednesday night. What are you doing in the church throughout the night, during the day?

You are useless. You are not selling anything, if they prophecies on your head from today till tomorrow. Kobo you won't have. In the realm of the spirit, you'll be a Billionaire, But here nothing.

Original sound: Wisdom Uti

African motivation Oooota Adepo - Entrepreneur

"Unfortunately, Africans still face restrictions in travelling in their own continent. Somali citizens cannot travel to a single African country without a Visa. US and UK Citizens can travel to about 36, 35 African countries either visa-free or with VISAS on arrival.

Africans seem more tolerant to Westerners than they are to other Africans, reflects a troubling bias one that feeds the business pursuits and wanderlusts of Europeans and Americans while starving Africans of their own right to see their own continent.

We as Africans are responsible for creating Africa that is stable and that presents real growth opportunities. To be sufficiently curious

about one another and to treat each other with respect. To realise that if an American citizen can travel visa-free to South Africa then a citizen of Niger should be allowed the same right.

And it is the responsibility of the rest of the world to resist the temptation to make fast money in Africa and to instead consider mutually beneficial long-term opportunities.

And maybe, just maybe together we can create a world that is more welcoming to Africans, but more importantly, one in which we Africans are welcoming to each other.
Thank you"

Original sound: African motivation –Instagram

Wage Owners versus Wealth Creators – History of Slavery

Tawan Davis, CEO, Steinbridge Group

"Never in the history of enterprise have so many people worked so hard for so long for so little.
And the relationship of African Americans with the United States has always been an economic one.

In fact, in 1865 at the end of the civil war, they had a problem, they had 4 million freed slaves and hundreds of millions of acres of inactive plantations.

Solution number one came from General William to T Sherman. That was 40 acres.

Solution number two came from a guy named General General Banks and General Banks solution was actually to give the former slaves a one-year contract and pay them a wage. Lincoln dies, the politics change. General Banks's argument wins.

And since then, African Americans relationship with the American economy is to encourage them to be wage owners and not wealth creators."

Original audio – Wealthcreditwellness

Providing Solutions to make money

Byron Allen, African American Businessman, Television Producer and Comedian

"Black billionaires form 1% of the billionaires in this country.
What is it like being a black billionaire when the other 99% are not?
It's a great job if you can get it. And here's the great news, you can get it.

It's there. It's available. We're in the greatest country on planet Earth. America is not perfect, but it is spectacular and every day is a new opportunity. It's a blank canvas, you make your masterpiece.

Have you ever thought you were gonna get there? I never thought I would.
I never saw myself getting under way. It was just like people, how did they go?
How did that happen? I haven't had a job since I quit my paper route, you know, do what you love and love what you do.
And then all of a sudden you gonna look at me and go, wow, that's pretty good. I'm having a great time. Just enjoy yourself, you know, enjoy yourself.

You were like, how do you become a billionaire? Sell something legal, you know, find a need,
fill it and, and fulfill that need. And before you know, it you'll be good. You know, you can be as wealthy as you want to be."

Original audio: thetalkcbs

Golden Quotes

"Be very careful with your words, once they're said, they can only be forgiven, not forgotten."

"Never be too much available for someone, otherwise you'll lose your importance."

"You can't be strong all the time. Sometimes you just need to be alone and let your tears out."

Original Audio: Golden Quotes

Compiled by Kashindi Ausiku, Windhoek

OLUFUKO OLWO OMUFIULULWAKALO WAAWAMBO OKUZA NALE

– Mukulu

Manga ndi li petameko leela nandi pandule omapandulo ye yi kalekelwa, omolwa omayambivivo yaTatekulu Omukokoli Presitede Sam Shafiishuna Nujoma omolwekufombinga lyaye moinima yopamufiululwakalo mwa kwatelwa nOlufuko indu atu vana nena.

Tatekulu otwe ku pandula unene a tu indile Tate Kalunga e ku yambeke natango nomovula ndji yo 2023, ye e ku pe oukolele wokolutu, opo wu vule okutwikila noku tu pa omayele noku tu tsa omukumo moinima yo pamufiululwakalo mwa kwatelwa nOlufuko. Onga Omutwe wElelo lyOshilongo shaMbaanhu nandi yandje natango ompandulo ya shewa ku Tatekulu Pohamba ngu ina vula okufika mpha nena.

Tatekulu ekufombinga lyoye mOlufuko a li yandja oshihoolelwa oshiwa mOshiwana, sho a li a shi tu omukumo aaleli naakwatelikomeho yoinima yo pamufiululwakalo.

Otu li a tu vana oshitufi shOlufuko oshikando oshitimungoyi 9 nena, ndele ondi wete kutya okuza nghaa momunvo womauvi yaali nomulongo nayimwe (2011) nghyi Olufuko lwa tameka sio onena, Oshitufi a sheende ashike nawa, kakele kevundakano ndi lya li lya etwa komukifi wokolona, se a tu faula oku shi vana meevula vo nhatu va za ko va lambafana, aavali otaa yandja ounona wu fukale nawa naagundjuka oya zimina opo ya fukale pamufiululwakalo nganhyi oomeekulu yonale haye shi ningi. Ina tu ndipaeni po Omufiululwakalo yaholike.

Olufuko olwo omufiululwakalo wAawambo okuza naale komapipi nga yonale, aafuko nalenale oyendji omo nghaa haa fu kalele mOmbaanhu mu. Olufuko kalu shi oupaani nandenande, ndele Olufuko omufiululwakalo omuwa. Esimano lyOlufuko, okakavona ta ka

Tatekulu Oswin Shifiona Mukulu

katuka onghatu a ka zi kounona kauka koukuluntu, hano ihashi ti okakavona oka koka ndele oka ka tuka onghatu ka uka konghatu onghwawo.

Ootatekulu Aakwaniilwa noMalenga Omanene mwa fika nandi simaneke eholokopo lyeni nekufombinga lyeni moshitufi shOlufuko. Amu pandulwa unene nghyi mwa kala amu twikile okuyambidhidha, nokukufa ombinga nokukwatela komeho oinima yo pamuthigulukalo mOmalelo yetweni, nayamwe yomaafukali nena yamwe oya za koilongo yeni, ngahyi Elelo lyOmbaanhu mu tu lyeni nena,

Elelo lyaNgandjera, lyaUkwaluuvi, lya Ukolonghavi, lyaUkwambi, nosho wo Elelo lyOmbandja. Ootatekulu ekalopo lyeni nena pOlufuko a li u like eitulomo lyeni mokukaleka po, nokukwatela komeho oinima yopamuthigululwakalo moiwana yetweni.

Omuwiliki wOshitufi,
Olufuko oshitufi shimwe shomOitufi yopamufiululwakalo nganhyi ike, Omaongo ile Oshipe naikwawo ayihe mbi, otayi longo Oshiwana shetu shi shiwe kutya osha za peni.

Yo a li otayi tu hanganifeni, onghee nee, hano natu twikileni nokukufa ombinga nokulonga aanyanyamaulu yetu, opo ya simaneke omifiululwakalo vawo.

Aapopi naaningi yeendjokonona otaa ti: Oshiwana kashi na omufiululwakalo kashi shi oshiwana, noiha shi simanekwa koiwana ikwawo. Tu longeleni kumwe moshinyangavalwa nghyi shOlufuko nomeevula a vi landula ko.

Hano aakulunhu natu putuveni noku pukulula omaluvalo yetweni, noku twa ounona wetu omukumo, opo wu twikile nomailongo yawo meesikola mwa kwatelwa nokwiilonga oinima yopamufiululwakalo vawo nganhyi Olufuko noinima ayihe yOpamufiululwakalo, opo shi meneke omivi moshiwana.

Oshiwana oshiholike, Olufuko nalu popiwe meehungi vetweni. Aanaha mba ya fika meevula vokuya mOlufuko naye uwe ya fukale yo taa tuwa omukumo opo ya shune keesikola ya kamane omailongo yawo. Olufuko omufiululwakalo twe wu fiulula kaakulunhu yetu yonale, koomeekulu nootatekulu, otwa pumbwa tu kalekei po omufiululwakalo, opo wu hangike po komapipi nomapipi nga ta ye ya, konima yetweni nokonima yo maluvalo yetweni.

Osha vivilikwa nokushilipalekwa leela nawa kutya aanhu oyendji mba ya kufa ombinga mOlufuko hano mba ya fukala oya longwa oshindji notaa vulu okukaleka po nokukwatela komeho omifiululwakalo nomaihumbato yawo moshiwana ohaa imonikila mo nawa.

Pefimbo lyOlufuko aanaha otaa longwa eenghulunghevi vopamufiululwakalo. Mwa kwatelwa omukalo wokukunda aayenda yeendondo va yooloka ngaanghyi aakulunhu, ootate, oomeme nounona. Ovula yonyeuvo yomayovi yaali nomilongo mbali nhatu (2023) aafuko mba yeli mondambo oye li omilongo nhatu nayatatu (33).

Pehulilo leela nandi mu pandule unene amuhe koonono nghyi mwa kufa ombinga mOshitufi shOlufuko omvula ndji nye a mu ka twikila nokukufa ombinga omimvo a vi ka landula, na tu tyapuleni oshitufi nombili tu lyeni moukumwe. Tangi unene.

Oshipopiwa shaTatekulu Mukulu osha leshwa pehala lyaye kumeme Agrippina Aule, umwe po womAanambelewa yaye

Chief Ndilimani Iipumbu welelo laUkwambi

Elelo laUkwambi la pula eyandjaneko leemboola domeva

Festus Hamalwa

ONGWEDIVA

Chief Ndilimani Iipumbu welelo laUkwambi okwa pula epangelo opo li tunge omatale mahapu noshoyo eemboola dihapu domeva konooli yoshilongo.

Iipumbu okwa ti oitukulwa yomonooli oya taalela eshongo linene lomeva sha etwa konghalo yokuhe na eemboola da wana nomatale.

Edi Iipumbu okwe di popya moshipopiwa shaye komutumba womeva wa li mOngwediva.

Ouministeli wounamapya, omeva netulululo lomadu owe lipyakidila nokuninga omitumba moitukulwa ya yooloka opo oshiwana shi kundafane kombinga yonghalo yomeva.

Okwa ti omatale okwa pumbiwa momikunda shaashi otaa kwafele okutalama omeva pefimbo lodula.

"Ngeenge omatale okwa talama omeva otaa ka longifwa pefimbo lokwenye. Onghee omeva okwa fimana koimuna noshoyo kovanhu," Iipumbu ta ti.

Okwa weda po ta ti oshiwana hashi ende oshinano shile tashi ka konga omeva molwaashi momikunda dimwe kamu na eemboola ile omatale.

Iipumbu okwa pandula ouministeli wounamapya eshi tau twikile nokulonga noudiinini okuyandjaneka omeva moshiwana.

Okwa weda po ta ti ouministeli wounamapya ou na oshisho noshiwana konima eshi va tungulula okanala.

"Okanala paife ota ka longo nawa, oshiwana osha hafifwa koilonga ya longwa kouministeli wounamapya shaashi paife otashi longifa omeva okudilila mokanala," ta ti.

Oshinyolwa shika otwe shi pewa kuNkundana (NewEra)

Omukwaniilwa wElelo laNdonga Fillemon Shuumbwa Nangolo

Omalelo opamufyuululwakalo e li omhinge novalumenhu tava twala ounona ko-DNA

Festus Hamalwa - Ongwediva

Omalelo opamufyuululwakalo e li omhinge novalumenhu tava twala ounona ko-DNA

DNA ohai longo nokukufa ovanhu ohonde opo ku talike kutya okaana okalyelye unene tuu ngeenge pe na eenhamanana pokati kovaholafani ile omulumenhu ngeenge te likale okaana.

Omalelo a yooloka opamufyuululwakalo monooli okwa ti oidjemo yo-DNA otai eta omalidipao, oiponga noshoyo ovalumenhu tave likufa eemwenyo.

Ohamba yelelo laNdonga Fillemon Shuumbwa Nangolo okwa kumaida oshiwana opo shi kale tashi landula omiladu domondjila nghene shi na okutwala ounona vavo ko-DNA.

"Kashi li mondjila ngeenge omulumenhu ta kufa ounona ndele te va twala ko-DNA ina pewa ombapila kelelo ile komhangu. Onghee ovalumenhu nava xulife po okulongifa omukalo wokutwala ounona ko-DNA keendokotola dopaumwene vehe na epitikilo lopambelewa," Nangolo ta ti.

Okwa yelifa ta ti ke li omhinge no-DNA ashike eshi sha fimana okulandula omilandu opo ku kelelwe omalidipao noiponga.

"Omulumenhu ngeenge okwa limbililwa kombinga yokaana kehe shi kaye okwa manguluka okushivifila elelo ile omhangu. Ovaholafani ngeenge otava nyenyeta kombinga younona vehe shi vavo ova manguluka okukwatafana nelelo opo va dule okupewa eembapila vaye ko-DNA," ta ti.

Omukwaniilwa okwa ti osha nyika oshiponga ngeenge omulumenhu a lombwelwa kutya okaana kake shi kaye eshi ha kala te lipula oshimaliwa a longifa okuputula okaana.

Konima yoivike ivali mEenhana, omulumenhu weedula 42 Laurence Kapule Ndaoya vati okwa dipaa omukainhu waye konima eshi a twala ounona vavo vali ko-DNA kundokotola wopaumwene noidjemo oye uya tai ulike kutya ounona kave shi vaye.

Omupopiliko welelo laUkwanyana Andrew Naikaku okwa ti o-DNA oya pumbiwa shaashi otai eta ouyelele kombada kutya olyelye xe yokaana ashike otai eta yoo vali omaupyakadi molwaashi ovanhu otave lidipaafana konima ngeenge omulumenhu okwa udu kutya haye xe yokaana.

Naikaku okwa yelifa ta ti ovakainhu ovo unene hava etele ovalumenhu omhepo yokuya ko-DNA eshi hava ula ovashamane vavo omalaka mai kutya havo ooxe vounona wavo.

"Ovakainhu ohava popi keendingosho ile tava lombwele ookahewa kavo kutya olye ooxe younona vavo woshili. Onghee naashi ohashi eta omulumenhu a kufe ounona e va twale ko-DNA," Naikaku ta ti.

Onghee okwa ti ovakainhu vamwe ohava ula ovalumenhu vavo tava ti omavaya itava dulu okueta po ounona.

Naikaku okwa ti kape na oshinima hashi lulumike omulumenhu shihe shi okuulwa komukainhu waye kutya ounona kave shi vaye.

Okwa ti elelo kali li omhinge novalumenhu tava twala ounona ko-DNA ashike eshi sha fimana okulandula

omilandu odo da tulwa po koveta.
Ova kumaida ovalumenhu opo vaha longele ominyonena ovakainhu ile ounona konima yoidjemo yo-DNA shaashi okudipaa kaku shi ekandulepo lomukundu.
"Ombelewa yetu yelelo oye lilongekida okuyandja eembapila kovakainhu ngeenge tave likalwa kovalumenhu vavo noshoyo kovalumenhu va limbililwa kounona vehe shi vavo," ta ti.

Lopokati opo, Chief Ndilimani Herman Iipumbu welelo laUkwambi okwa indila epangelo opo li kale tali ningi oshikonga kombinga yo-DNA nelalakano lokuyandja ehongo nouyelele moshiwana.

Iipumbu okwa ti osha fimana opo ovaholafani va ningilwe omakonakono tete ngeenge ohava mono ounona ile ahawe unene tuu ovalumenhu.
"Ngeenge omulumenhu iha mono ounona ohashi eta omukainhu opo a ye kondje aka konge okaana konima ngeenge okwa mono eteelelo ote ya a lombwele omushamane waye kutya oye xe yokaana," ta ti.
Okwa weda po ta ti konima ngeenge okaana oka kulu omukainhu ota ula omushamane waye omalaka kutya okaana kake shi kaye.

Onghee okwa ti naashi otashi eta omulumenhu a twale okaana ko-DNA sha etwa komukainhu waye.
Elenga lakula melelo laUkolonkadhi Malakia Shoombe, okwa kumaida ovalumenhu opo va xulife po okuputula ounona ngeenge va limbililwa kutya okaana kake shi kaye.
"Omulumenhu ngeenge okwa udu ouyelele kutya omukainhu waye oha i moixulo novalumenhu vamwepo ndele ta ningi eteelelo ina pitika okaana ka shangifwe kofani yaye. Onghee osha fimana opo omulumenhu a teelele oidjemo yo-DNA ngeenge okaana okaye tuu shili.

Oshinyolwa shika otwe shi pewa kuNkundana (New Era)

Esimano lyomayeletumbulo

Kashindi Ausiku

Omayeletumbulo oshinima sha simana noonkondo. Aanyoli yamwe otaa popi kutya omayeletumbulo ngele tashi ya kelongo lyoondunge nomadhiladhilo gomuule moshigwana, ano ga fa ashike oindjina mehauto. Omayeletumbulo ohaga londodha, taga tsu aantu omukumo, taga longithwa mokuhekeleka mboka ye li muudhigu nenge ya thigwa po, ngo ishewe otaga longithwa mokugandja olupandu. Konyala kehe oshilongo oshi na omayeletumbulo gasho oto adha taku tiwa ndika eyeletumbulo lyaGhana, lyaNigeria, lyaZambia nosho tuu.

Otwa li twa pulwa tu kambadhale tu gandje omayeletumbulo gomOshiingilisa ngoka taga tsu kumwe nogetu.

Ohaka yala noluhozi lumwe = *Rome was not built in a day*

Amukombanyata kondje manga meembo mwa nyata = *Those who live in glass house should not throw stones.*

Okukala nomutima omukukutu = *To have heart of a stone.*

Okukala peke wa fa onkanko = *To put one' life in somebody's hands*

Okukanda dha yama = ***To flog a dead horse.***

Onyeka yepumba ye ku fala kuyomuhongo = *Little things please little mind.*

Ekuvu nela. Nangula naAngula ekuvu nela = (*Nangula and Angula are hand in glove = hand in glove.*

Okwaako ihaku izi poshiteta = *Blood is thicker than water.*

Iikwatakwata ohayi nika edhilo = *Strike while the iron is hot/ Procrastination is the thief of time.*

Omumvo nongola = *Yesterday was yesterday today is today*

Elaka lyombili olya futa ondjo = *A kind word has settled the debt/ A kind word is never out of place.*

Elenga ihali yawala ekwawo lya gwa konkambo = *One' s man death is another man ' s poison.*

Shi li kokumbi osho shi li kEwale = *To be in the same boat/ To be in the same box.*

Okulila iihodhi yakakoko = *To shed crocodile's tears*

Okulonga manga inaali ka pa oyana = *To make hay while the shun shines.*

Nima a gwaya = *To kick the bucket/ to pass on /to pass away.*

Okwaalila okathima koluko = *To speak one's mind.*

Ku li woye ihaku lepala/ Ku na mukweni hakokule = *Home is where your heart is.*

Dha londoka ihadhi yi iita = *Forwarned is forearmed.*

Okulongela aawa yaali = *To serve two masters.*

Omulongelo ogwa kutha omukwawo kelimba = *One good turn deserves another.*

Okulyata ombele = *To put one's foot down/ To stand one's ground.*

Wa lya shakakodhi tala pombanda = *The heads will roll.*

Ombedhi ihayi yi moshiti = *A bad workman blames his tools.*

Kombila ihaku galukwa = *Dead men tell no tales.*

Embombo lya pola kombanda = *Still waters run deep.*

Mbululu konda omulungu = ***A closed mouth never catch flies/Don't bark if you can't bite.***

Shaa monathana omuti nomuti omuntu nomuntu ohaa tsakanene = *Friends may meet but mountains never greet.*

Omwa li ihi iyama = *An adviser does not advise himself.*

Okumwena okuzimina = *Silence means consent.*

Ondhi yi pipima ye ki itsa komuhana = *Haste makes waste.*

Ouhaku wakashilaule Eeno ile Ahowe?

Petrus Angula Mbenzi

Ovawambo vamwe ove na eitavelo kutya ngeenge okanona taka kwenauka ile ke niwe koshidu vati oke kwetiwe kovakwamhungu vokoohe ile vookooina. Opo nee vati okanona ka veluke, ohaku kongwa ondudu oyo ya shiiva okuvelula. Ohaku longifwa nee oshinamwenyo mouhaku u li ngaho. Ohaku longifwa ongobe, odi ile oshikombo.

Oshimuna osho ohashi pondwa fiyo tashi fi. Ovo ve li po otava ifana nee ovakwamhungu komadina fiyo taku tongwa vati edina lomukwamhungu oo e li mokanona nongeenge la tumbulwa okanona vati itaka kwena vali notaka lukululwa eshi taka pewa edina lomukwamhungu oo e ka kwete.

Ondudu otai penauka vati otai taataa mo omukwamhungu tai ingida yo tai linyamukula yoo vene. Ondudu ohai ningi oipenu ihapu ngaashi sha hokololwa kuEdwin Loeb, 1962 nosho Dammann & Tirronen, 1975 nosho yo Nghishiilenhapo , 1996 naNdeutapo, 2014. Ovashitululikonakoni aveshe ova hokolola ombaxu nokavava nhumbi ondudu hai hakula.

Oshinima oshikwawo sha itavelwa kOvawambo osho okuteta ovadali tava tetwa poitukulwa ya holekwa opo vati okanona ka veluke. Okanona ke na onghungo ile oshimela luhapu otaka etifa epango olo. Vati ngeenge omudali ile ovadali ove li kokule otava ufanwa va ka tetwe komunongononi opo ka veluke. Oto hange ovadali tava lotoka va ye komuhakuli inaa deulwa vo Onandjokwe (kwa diladilwa oshihahukililo) tave i ende pomunghulo. Vati ngeenge va tetwa okanona ota ka veluka.

Ashike otaku hokololwa vamwe hava tetwa hava lotoka vali va yuka koshipangelo shaa ve wete okanona itaaka veluka. Omafimbo amwe koshipangelo ohava i ko okanona ka dja omeva mahapu nohashi dulika ombedi i ninge naukelo.

Heeno pamwe okupamhadala okwa kwafa monakudiwa ndee ngeenge ope na ovanhu va deulikikika oshike tashi fifinikile kounyuni wetango la tuvikilwa . Inaku shiivika ngeenge fiyo onena oku na Ovawambo tava tetwa ile tava ndudilwa ile tava ngangelwa pamikalo odo dikulu. Ovanhu va iwa meenghundafano navo, vamwe otava ti vati fiyo onena oku na ovanhu va itavela momapango oo. Omanga vamwe tava ti opo kape na oushili oipolopolo yongaho.
Omushangi oku udite kutya ovanhu hwepo va ye kOnandjokwe va ka minikilwe vo tava mono ohauku kookapyo voshinanena.

Profesa Petrus Angula Mbenzi

These books are available at: WHK, Roman Catholic Bookshop, Outapi - Engen Service Station and Otavi - Puma Service Station

Omuhongi moUnam a fukala meengoma

Festus Hamalwa

OMUNYEKADI - Omundohotola ta hongo ofikola koshiputudilo sha shiya ko moshilongo exuliloshivike la dja ko okwa ninga ondjokonona eshi a ninga omuhongwanhu wotete ta fukala meengoma moipafi yaaveshe.
Ndapewa Nakanyete oo opo a alukile moshilongo eshi a mona onghatu yo-PhD, okwe lihongela odjapo yaye yotete koshilongo Spain. Paife ota hongo koUnam.

Ndapewa Nakanyete (35) okwa ti okwa fimaneka omufyuululwakalo wOshiwambo naashi osha eta opo a kufe ombinga nokufukala mefundula leengoma.
Kakele kaNakanyete, keengoma odo da li komukunda Omunyekadi moshitukulwa shaHangwena okwa fukala ovafuko vatatu, va kwatelwa omukainhu Omunigeria namukwao a dja koEgypt. Ovakainhu va dja kondje yoilongo ova shiviwa kukahewa kavo Nakanyete opo ve uye va kufe ombinga pamwe naye okufukala meengoma.

Okakadona aka oka ti oka eta ookahewa kako ovo va dja kondje yoilongo opo ve lihonge nghene ovakainhu moNamibia hava fukala mefundula leengoma omo hava ulikila efimano lomufyuululwakalo.
Efundula e li la xula mOlomakaya ola kala oule womafiku ane, novanhu vahapu – oohashikeshalye ova li va ya va ka tala ovafuko tava kini ve li mondambo neengoma tadi dengwa kovanyeumbo.

Pefimbo lopaife efundula leengoma ola talika ko la nyika oshipaani omo ovanhu hava popi kutya ovafuko ohava pewa oikulya nomaludo mwa tulwa oimbodi kovakulupe hava ufanwa oonamunganga. Namunganga omunhu ou ha kwatele efundula leengoma komesho nashimwe shomoinakuwanifwa yaye okuyandja oihemba kovafuko opo va kale ve na eenghono dokukina ngeenge ve li mondabo, na unene okupitifa ovafuko etanda.
Onghee namunganga okwa fimanekwa shaashi oha kwashipaleke kutya oinima aishe oi li peenhele mefundula.

Nakanyete okwa ti pefimbo kwa li e na eedula hamano okwa li a ya kefundula leengoma nokudja opo okwa kala e na ohokwe kutya naye efiku limwe okwa hala okufukala meengoma.
"Onda dja momukunda mwa fimanekwa efundula leengoma molwaashi alushe okwa li ndi hole okuya ko ashike ovakulunhu vange okwa li hava denge nge tava ti kutya nandi xulife po okuya kefundula loshipaani," ta ti.
Okwa ti nonande ovakulunhu vaye Ovakriste ina teka omukumo wokuya komafundula eengoma.
"Onda kala ndi na ondjodi kutya ngeenge onda mono onghatu yodjapo yo-PhD ohandi ka fukala meengoma ngaashi naana ovakulunhu vetu kwa li hava fukala meengoma," ta ti.
Onghe okwa yelifa ta ti efundula lomeengoma kali shi oupaani ashike otali kaleke po efimano lomufyuululwakalo wOshiwambo.
"Kape na efundula la nyika oupaani. Oshiwana

nashi xulife po okupopya omahokololo oipupulu taa pukifa ovanhu kutya efundula leengoma oupaani," ta ti.
Omuhongi ou okwa ti okwa kufa ombinga mefundula leengoma sha dja komutima waye ashike ine shi ninga shaashi a hala okuxwaxwameka ovakainhu va fukala meengoma.
"Omukainhu keshe oku na oufemba kutya okwa hala ile ina hala okufukala meengoma," ta ti.

Nakanyete okwa ti ina ka fukala meengoma shaashi ta kongo omulumenhu ashike okwe shi ninga shaashi a hala okukala e udite etumba nehafo kutya ye omwalikadi woshili a fukala meengoma.

Efundula okwa li li li ngeipi konima wa kufa ombinga?
"Ondi udite etumba, paife ohandi kofa nawa shaashi paife naame meendjovo ohandi i mo kutya onda fukala meengoma. Okufukala meengoma mboli okuwa shaashi okwa li nda fewa nda djalekwa kovakulupe," ta ti.

Okwa ti paife ota ka lombwela ovanhu kutya yee okwa fukala mefundula lopamufyuululwakalo.
Omukainhu ou okwa ti efundula leengoma kali shi ashike lovanhu inava hongwa ashike efundula eli olovanhu aveshe ve na ehalo lokukufa ombinga.
Lwopokati opo, pefimbo Kundana a ninga eenghundafana naLinea Paulus ou e li mwene weumbo mwa ningilwa efundula noku li yoo vali namunganga, okwa ti elalakano lokukala ta ningi efundula leengoma okukaleke po efimano lomafyuululwakalo wavo.

Kakele kounamunganga, Meekulu Paulus weedula 79 ondohotola yopamufyuululwakalo, hano ondudu. Okwa hokolola ta ti ei ngaha odula onhi-20 ta ningi efundula leengoma meumbo laye.
"Ohandi ningi efundula leengoma omudo keshe meumbo lange. Omunhu keshe e na ehalo ta di meni ile kondje yoshilongo okwa manguluka oku lishangifa a kufe ombinga mefundula," ta yelifa.
Okwa ti omukainhu ashike ou ehe na okaana a pitikwa okukufa ombingna okufukala meengoma.
Pamufyuululwakalo, ovakainhu va fukala meengoma ohava monene ovavaleki komaumbo oko kwa ningilwa eengoma. Ashike, ovakainhu va dja kondje yoshilongo va fukala meengoma ova hokolola tava ti vo inave uya okukonga ovalumenhu moNamibia ashike elalakano okufukala meengoma opo ve l honge shihapu kombinga yomufyuululwakalo wOshiwambo.

Oshinyolwa otwe shi pewa kuNkundana (New Era)

Okatewo

Sadrag Panduleni Shihomeka (PhD)

Nghipetama oku na okakiya pombuda

1. Vaholi (o)mbili vakwetu
Ava muhole oku li longela kunye (e)vene
Muha ka kalele ovanhu eefika
Noku va endela eengula
Mu ke ve li kundife
Twikileni noilonga yeni
Osheshi ondede oyo ngoo oulayi

2. Otu na vakwetu i hava dulu sha
Ve na okakiya pombuda
Ha ve li lyata okandodi
Venomaoko a nangala ongali
Neembuda da fa oimato
Iha va dulu kulonga sha
Shaashi iha va longo sha

3. Vahapu vomuvo ovo ngoo oonghikofele
Vakwetu ka tu lele po
Onghee twalele hatu tale omundilo
Ta va li omwayi womanghete
Nokalopolola ngee ka monika
Shaashi iha va longosha

4. Ngee wa hala u va mone
Ovo ve hena nande okashisha
Kahadashala ito popi
Oha ve linomo kumana
Hava popi va fa odula tai loko
Have likosho omutemo
Ndee mboli oipwakotola ashike
Shaashi iha va longo sha

5. Ouvaya u li movalongwanhu
Ta va shingi outuwa va fa ookashima
Hava li va londeka oimbale
Va tya ounguto pomake
Koo komaumbo ovakulunhu vavo ku tale ko
Shaashi iha va longo sha

6. Pomafudo ove li muuhotela
Tava kunghula neenhele domalihafifo
Vati otava li oshimwenyo
Mboli ohoni yokuya keumbo
Eshi nomutala oo vehena
Va tya omanyokokulu kofingo
Shaashi iha va longo sha

7. Vahapu oha va nhu obiila
Ile ve li mwaali lomulungu utilyana
Voo ta vate omashina
Ve li nounangula
Tava hengwa po keehedi
Shaashi iha va longo sha

8. Vakwetu dje(n)l mo mouvaya
Indeni mu ka ninge omaumbo
Ka limeni omapya
Ka lifeni oimuna
Muka vingile ooshiluwa
Mumakele momaotekwa
Muha ninge oonghilongosha

9. Ouvaya oo ngoo oulayi
Weku yukifa koufyoona
Tau ku shingile koluhepo
Ngolongo nakaidi hai ku twiyaula omesho
Ndee nghee tweende owaninga omupofi.
Shaashi ku na eshi ho longo

10. Natu fikameni tu longeni
Tuku fei po ondjala
Nolungwenye loluhepo
Twa ninga oumbwa veenghupa
Keshe apa tu li oha tu kwina
OMUNANGHONO KEDU LIKE
YEE KEHOLIKE KOMAVAYA

Dja po nokuli, opo shivaya ove!
Mutekulu waNghipetama

IIDHILA YOSHIWAMBO

Oshidhila osho ompango nenge omulandu nguka gu na okulandulwa. Ohashi ngongoshekele aantu ya ninge iinima yontumba nenge shi ya indike ya ninge iinima yontumba. Iidhila oya simana monkalamwenyo yOmuwambo, oshoka otayi utha omaihumbato gaantu nonkene ye na okwiihumbatelathana, onkene oyi na iilonga ya yoolokathana. Omapipi nomapipi gAawambo oga tulilwa po iidhila nosho wo pe na iidhila mbyoka ya pamba iinamwenyo niimeno.

Esimano lyiidhila/iipwe

Iidhila otayi dhana onkandangala muundjolowele, megameno lyuushitwe nomokukaleka po oveta nelandulathano mokati kaantu.
Iidhila momuthigululwakalo gwOshiwambo otayi kwatele po egameno lyuushitwe lela. .

YIMWE PO YOIPWE/OIVILA

- Ovikwa ihai yakwa
- Ohuhwa ihai toolwa (shaashi nale eehuhwa ovo va li havi longifwa okupanga pashilauve, okukoha omipya nomapaha, nge owe yi toola owa toola ouvu)
- Omusamane iha tala mokaanda
- Omukulukavi iha talele po omona nghu a hombolwa manga inaku ningwa oitalapata
- Omusamane iha ende kondunda youkavona
- Omukulukavi iha ende komitala yaamati
- Mwene weumbo nge okwa sa, eumbo ohali panunwa
- Ombelela ya za keesa ihai vingulwa
- Epya lya li aakwanghala ihali nangalwa oto si
- Oipundi yoposhoto ihai nangekwa ongali okuninga mwene weumbo a sa
- Omeya ihaa tilwahi pohi meumbo ousiku
- Ondingolo ihai wilililwa ousiku
- Aanhu ihaa li ya fikama
- Omukadhona nenge omumati iha li onyama yoshikombo kuutenya

Omafatululo giitya yimwe yOshiwambo

elende: Omuzalo gwokomutse hagu zalwa gwa ningwa miipakosolwa iitokele hagu zalwa kuukadhona unene Uukwanyama manga inaawu ya mefundula.
enzuna: Omukadhona omwaanawa.
epole: Omafufu ga tsikilwa ga tsa poompando ga ningwa oondjuhi.
oshikoma: Ondumba yomafufu hayi mangelwa konkome yuukadhona unene Uukwaluudhi nUungandjera nohayi dhingilwa noombale pokati. Oya fa shono hashi ithanwa oponyiteila pashinanena.
omba: oshipakosolwa shi na ondungu hayi tulwa pokati konyoka opo omukiintu a kale o opala nawa.
omulodhi: Omukiintu nenge omulumentu ngoka e na oonkondo dhopambepo dhokweetela aantu uupyakadhi manga e li molutu lwi ili naunene ha kayile ehwiyu paitaalo nenge ha yi meyoka nenge mongwe nenge mokambishi aniwa. Omahokololo guulodhi ogu udha omafafayeko nombelayeko ogendji, onkee iifekelwalonga yomulodhi ihayi pangulwa.
munyalombe: Omukulukadhi omunene nokwa simana megumbo ngono ha pangele aakulukadhi ooyakwawo niilonga ye ya simana ngaashi okulaleka ohango, okulaleka aakwiita nosho tuu ohayi ningilwa poshinyanga shondjugo ye. Oye wo ha sile omulilo gwegumbo oshimpwiyu.
omushambe: Iilanda mbyoka omukiintu ha zala ngele a hokanwa hayi pingene po ondjeva.
oshitenya: Omumati nenge omukadhona a hokanwa pokuma nenge omumati omwaanawa.
oshingombwele: Omatsali ga dhikwa niihwa ngono haga ningilwa omufuko kehe. Monena nakutsela mohango oha vulu a ninge oshingombwele hu ta telekele iikulya ye nota lile ko ongombe ye.
munyalombe: Omukulukadhi omunene nokwa simana megumbo ngono ha pangele aakulukadhi ooyakwawo niilonga ye ya simana ngaashi okulaleka ohango, okulaleka aakwiita nosho tuu ohayi ningilwa poshinyanga shondjugo ye. Oye wo ha sile omulilo gwegumbo oshimpwiyu.
mutyakemo: Omukulukadhi ngono oshilonga she shokukunda aayenda. Oye ha ti omusamane ke mo uuna omusamane inaa hala omuyenda gwontumba.
namunganga: Omuwiliki omulumentu nenge omukiintu gwohango yiitsali/olufuko nenge efundula ngono ha konakona aafuko opo a tale ngele otaa piti tuu efundula. Namunganga oha zi mezimo lyAakuusinda.

Uuyelele mbuka wa simana owa kuthwa membo
ANDO OKWA LI IHE TO SHANGA OPO WAA DHIMBWE Omuthigululwakalo gwAawambo ohela nonena PA Mbenzi

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- Along Olushandja dam–Okamwandi kaMadhinga village
- Along the canal: Onamaunda village.

MARKETING LOCATIONS:

- Shop no 5 Shekuza complex Onhimbu;
- Nyango Vegetable building opposite Outapi Open Market and Museum Guests House

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