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Kambaatissata

Yanna — Maauta — Heessa



Edited by Yvonne Treis

2008

Kambaatissata: Yanna — Maauta — Heessa

[The Kambaata Language: Proverbs — Tales — Legends]

Edited by Yvonne Treis

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All photos published here were taken by Yvonne Treis.

Cover picture: Kambaata house

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1. Introduction

This publication contains a collection of proverbs (*yanna*), two animal tales (*maanta*) and one legend (*beessa*), which I recorded during my fieldwork on the Kambaata language 2002-2005. The proverbs were collected by Tessema Handiso in his home village Garba and I wrote them down in the official Kambaata orthography. I recorded the narratives published here on the 28th of May 2003; two of the narratives were told by Tessema Handiso, one by Markos Wedajo. Subsequently, I transcribed the texts and edited them. It was attempted to retain the characteristics of the spoken texts also in their written versions and to publish them in full detail.

The following and many other texts served as the basis for my research on the grammar of the Kambaata language. With this small publication I would like to express my gratitude to many Kambaata speakers in and around Duuraame and Daambooyya, who readily shared many big and smaller pieces of knowledge about their fascinating language with me. *Abbishsh galaxxaa'nne*. It is my sincere hope that the present booklet will stimulate the collection and preservation of their rich oral tradition (of which only a tiny bit can be presented here). Furthermore, I hope to encourage Kambaata speakers to write and read in their own language and to put into practice what they are now being taught in the Kambaata classes in schools.

Yvonne Treis
Melbourne, July 2008

2. Yanna

Collected by Tessema Handiso¹

- (1) **“Adanchoga ga’la aaggoomm,” yeeu jii’ru.**
“Like a cat, I drank from a shard,” said the dwarf.’
- (2) **Afoo xaaxxu areehans qallu agudanoba’a.**
‘A talkative person does not seem stupid to his wife.’
- (3) **Alasu bubaniyanii abbu ba’aniyanii fanqashshanoo yooba’a.**
‘When wheat burns and when an adult(?s behaviour) is spoilt, there is no return.’
- (4) **Amaantas ihumbu ciilu gaalla wiimano.**
‘A baby that is not meant for his mother has fat thighs.’
- (5) **Anniiintas yoo godabu masaalaanii duubano.**
‘The stomach that is (only) with itself (i.e. empty) is at least satisfied on the *masaala*-holiday.’
- (6) **“Ar!” yeeiihu hoolcho beenna aaqqano.**
‘The one that said (only) “Go away!” must pay the compensation.’

¹ Exceptions: Proverb (1), (35), (50) and (74) are quoted from the following brochure: Maatewoos Shagana 1992 E.C. *Kambaatissa Xifati Seerrata* [The Rules of Writing Kambaata]. Ed. by Liiranso Wotango and Tiitoos Heegana. Duuraame, Ethiopia: Educational Department of the Kambaata-Alaaba-Xambaaro Zone. Ms. (pp 10, 15, 29). Proverb (3) was provided by Deginet Wotango, proverb (34) by Aberra Gebrewold.

- (7) **Arrii fushshe'e! Xeenii aagise'e!**
'Take me out for sun! Take me in because of the rain!'
- (8) **Bau bareedinni qaxa culu assano.**
'Being spoiled is as pleasant as being nice.'
- (9) **Beetu daggu'na bixu fushshitoot!**
'Before you haven't got a son, don't take out a stick!'
- (10) **Booru faffoohu bobbaha hoga'ano.**
'The one that has many bulls ploughs the road.'
- (11) **Boroonsaamu oaniyanin meedeenno.**
'The one that has infected wounds on his head is shaved with tears.'
- (12) **Buuru faffoohu fagara buu'rano.**
'The one that has plenty of butter greases (his/her) buttocks (with it).'

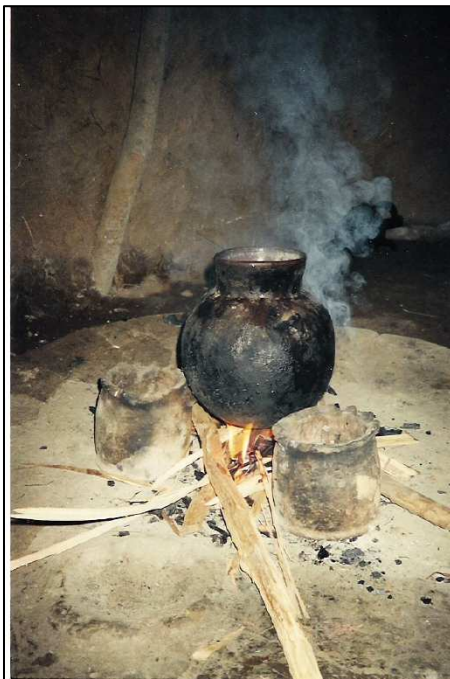


Picture 1. Woman pouring dough with a calabash (*bulita*) onto the griddle (*mixaadu*) in order to prepare *injeera* for a holiday.

- (13) **Dageenno manchi beetu buulaan saa’lli xumma gibbo.**
 ‘The son of a well-known man rides on a mule and refuses to greet (the people).’
- (14) **Dongi daafu Dawurita baisano.**
 ‘The danger (emanating from the clan) of the Donga destroys the Dawure.’
- (15) **Duussitaa loobat mixaadon lallitaa.**
 ‘A satisfying enset bread is recognized on the griddle.’ (*or:*) ‘One can assess whether an enset bread will satisfy (one’s hunger) when it is still on the griddle.’
- (16) **Egerroohu azo hoozu; sarbammoohu woi hoozu agano.**
 ‘The one that has waited (patiently) drinks milk; the one that has been in a hurry drinks water.’
- (17) **Feessu qambitoo kashsheechchut Baasuta iillissaa.**
 ‘The cabbage that Feesso steamed lets (you) reach Baasuta.’²
- (18) **Fojuta daggoohu fooli fushshano.**
 ‘The one that has found out (your) secret takes out (your) soul.’
- (19) **Fogg yi abbu fagaara lalliisano.**
 ‘Something which is completely upside down displays (its) buttocks.’
- (20) **Fugichcho saloo sanee aganaan injeera qaagisano.**
 ‘The foetus of a *fuga* woman (i.e. woman from the potter clan) remembers *injeera* in the month of June.’

² Baasuta is a distant mountainous place.

- (21) **Gagas daqqumbu ganshan fuutano**
‘The one that cannot control himself farts when he coughs.’
- (22) **Gagiihans ikkumbuta jaanuta giirat ittaau.**
‘The fire eats the garment of someone who does not have enough for herself.’ (or:) ‘The fire eats the garment which is not meant for her.’
- (23) **Gagu buuda biiccoda allaggichchu illita qooqisano.**
‘If (your) kin breaks the horn (of your bull), a stranger blinds (your) eyes.’
- (24) **Gai bareeda yeenni hiilu baishsho.**
‘A nice call (i.e. a polite request) has been spoiled by a bad reply.’
- (25) **Gate waajjeemmi gaararoomata hamiiliin bargi gaff ichchoomm.**
‘I boiled the chameleon of which I had been frightened in the backyard with cabbage and ate it.’



Picture 2. A small cooking pot (*koloo'lluta*) on three fire stones (*mexeqenna*) at the fire place (*keteetita*). The cooking pot is used, for instance, for the preparation of cabbage (*hamiilu*).

- (26) **Godabi giirat waasa sholtaaba’a.**
‘The fire (i.e. anger) in the belly does not cook *waasa* (enset bread).’
- (27) **Goonimas goocus dagano; gorrus minus dagano.**
‘His door (i.e. the people outside) knows his strength; his house (i.e. his family) knows the hunger.’
- (28) **Gorraamu gagisi bollochchaan duubano.**
‘A glutton is satisfied at his own wedding.’
- (29) **Gurr ikkoga ihaamm yi Gurraachch buuda biixammo.**
‘Pretending to be Gurre, Gurraachcha’s horn was broken.’
(NB: Gurre and Gurraachcha are bull names.)
- (30) **Handa yeemmada hallaamunku waasaa.**
‘If a person says, “enough,” *hallaamu* is *waasa*.³
- (31) **Hanxa qaara angata qaaruu xuurano.**
‘A strong hand milks strong teats.’
- (32) **Harraashshu mesheela sholanoba’a.**
‘A hesitant (person) does not cook fat.’
- (33) **Harruuchchi qarabboohu gennano iyyano.**
‘The one that quarrelled with a donkey carries (the load) on (his own) shoulder.’

³ *Hallaamu* is a part of the enset plant (the middle soft part of the leaf midribs) which cannot be used to produce *waasa*. *Waasa* is a fermented product of the scraped leaf sheaths and the grated enset corm.

- (34) **Harruuchcho hanxiga amaa lamoot.**
‘As the teats of a donkey, (they are) two for the mother.’
- (35) **Hawwarriyan dagudeennoba’a.**
‘When it has become evening, one doesn’t run.’
- (36) **“Hawwise injiijjita tahichchu laacco,” yeenno.**
‘One says, “A fly has licked up the tears of her grief.”’
- (37) **Hiili kaa’leeihu jimfuta duubano.**
‘The one that helped a bad person is fed (i.e. rewarded) with hard blows.’



Picture 3. Distillation equipment for local brandy (*baraqita*). The clay pot (*boosu*) on the fire (on the left) contains the fermented grain mash. On the opening of the *boosu*-pot another small pot (*we'eesaamita*) is fixed upside down. Through a tube (*masaafa*), the pot is connected with an aluminium bottle (*kodda*), in which the distilled brandy is collected. The aluminium bottle is not visible on the picture, because it is immersed in the cooling water in the bowl (*mada*) to the right.

- (38) **Hiiliin hoshshoohu hāyīn kadano.**
‘The one that passed the day with a bad one (i.e. in bad company) kicks with the hind leg.’
- (39) **Hiilu baishshiyanii huggaatu dimbishshiyanii fanqaleennoba’a.**
‘When a bad person has a bad influence (on another one) and when they makes (someone) drunk, there is no return.’
- (40) **Hiyyeessu isin tufan isin haamuta aphphano.**
‘While vomiting, an orphan holds (his) chest himself.’
- (41) **Hoshshin hosumbu Soossango hoffata nuggusseemma.**
‘Whether he wanted or not, Soossango was circumcised on a Saturday.’
- (42) **Illita moolu ilas leisano.**
‘The one that has dry eyes (i.e. is courageous) raises his children (by whatever means).’
- (43) **Itano qoqeeha ittumbut sanut kantaau.**
‘The nose, which does not eat, refuses (food) to the eating throat.’
- (44) **Jaat hiiltiyan jaalu yooba’a.**
‘In bad times, there are no friends.’
- (45) **Jaata luushshoo jaabeelu funaanano**
‘A person that has lost the sense of time walks from house to house (to chat) without considering his time.’
- (46) **Kofu lungu qoxxu qaaraa. (or:) Kofu laafu ga’mmu qaaraa.**
‘The one that has weak arms is strong in eating.’

- (47) **Laliin hossoo felleechchut “Laliganka buushshe’e!” yitoou.**
‘The goat that had passed the day with the cows said, “Blow me like the cows!”’
- (48) **Lokkat luuss eloon afoo luushsh beennaan.**
‘A foot mistakenly steps into a pit, a mouth mistakenly steps into a compensation (claim).’
- (49) **Makkan qaxee marga iteenno.**
‘Until the situation has improved, *marga*-grass is eaten.’
- (50) **Marigaba’a waaliga.**
‘Not like going, like coming.’



Picture 4. Girl cutting cabbage (*hamiilu*) on a big wooden board (*gonga*).

- (51) **Masmasa martaa banquta mecoon fanqashsheenno.**
‘The lightening that strikes the *masmasa*-enset is returned by the leaf sheath.’
- (52) **Mateema guummichchut zuggaau.**
‘The duiker lies in ambush for someone without family support.’
- (53) **Mateemi cinu fuutoon goofano**
‘The faeces of someone that has no family support are finished through farting.’
- (54) **Meentu bataoda hamiilu habuqano.**
‘If there are too many women, the cabbage won’t be cooked through (i.e. won’t be tasteful).’
- (55) **Mexxin ichchoohu xoqq yi soqqamano.**
‘The one that eats alone is sent on errands (by anybody).’
- (56) **Mexxit inqut yoosiihu isenta cuphiin miiqaqqano.**
The one that has only one tooth (left) brushes it with a pestle.’
- (57) **Muccoda moqoon moolloda angaan.**
‘If it is wet, with a spoon; if it is dry, with the hand.’
- (58) **“Murtit ba’aahanniichch muummu bau!” yee gondichchu.**
“‘Rather than violating the agreement, may (my) hair disappear!’” said the ant.’
- (59) **Oosichchi moolu oonnata marano.**
‘A naughty child attends the mourning ceremony.’

- (60) **Oosichchi naacu okkoona zarano.**
‘A childish joke tears the blanket.’
- (61) **Oosoon aageemma dargu iyyumbua yeenno.**
‘The forest in which you entered with children is said not to be protective.’
- (62) **Qaamanoohu xonqa’anohannii qishixxanoba’a.**
‘The one that eats bread with milk is not sorry for the one that eats bread without milk.’
- (63) **Qallu qambeen eesi’nnu yeenno.**
‘One slaps a fool and says, “Never mind!”’
- (64) **Qooqu babbaru waajjanoba’a.**
‘A blind man is not afraid of pepper.’



Picture 5. Kambaata man smoking his water-pipe (*gaayyata*) in the front room (*gaxa*) of his house.

- (65) **Saadoo iheemmaru saalii oriisano.**
'What was done to be appreciated causes trouble and leads to embarrassment.'
- (66) **Samaagichchi sheerima afuhuu gaffaruhuu hawwisano.**
'Both seizing and releasing a leopard's tail causes problems.'
- (67) **“Samoo haraaraa,” yeeu bashinqichchu.**
“‘The sky is wide,’ said the sorghum plant.’
- (68) **Sanga ichchoohu sa'mm yi xuudano.**
'The one that ate the ox simply watches; the one that ate (only) the nose (of the ox) simply dances.'
- (69) **Sangu yoobai mineen sau boroodano.**
'In a house without an ox, the cow moos like an ox.'
- (70) **Shiinqita qahu iillee lagaan horaanin “Into!” yaano.**
'The one that has only small provisions for the journey says at every river that is reached, “Let us eat!”'
- (71) **Sosii samoo onxanita.**
'For a lazy person the sky is near.'
- (72) **Soqqanoohu makkeei surrita fado hii'rrano.**
'The one that has a comfortable number of people to send on errands takes off his trousers outside.'

- (73) **Teesun woddoo cii'ichchoota soojjin soozimbase.**
'For the bird that has chirped just now it has dawned, although it is not yet dawn.'
- (74) **Tufu waalloda inqut kantaaba'a.**
'When vomit is coming (up), the teeth cannot hold it back.'
- (75) **Yeenno amat yii birsitaau. (or:)**
Yeenno amat yii sarbantaau.
'The mother who should have been talked about (i.e. should have been criticized) is first to mention (somebody else's mistake).'



Picture 6. Clay pot (*azo boosu*) used to churn milk.

3. Maauta

3.1. Mato Gotiichchina Oosositannee

About an hyena and his children

Narrated by Tessema Handiso

ENGLISH SUMMARY: A hyena father and his two sons, Maanjiriilla and Maanziruuxa, went out in look for food. They came across a donkey, which they overpowered in a joint effort. After the donkey had been killed, the hyena father asked his children to stay away from the animal and to hide. He pretended to be concerned that the donkey's owner might come soon, detect what they had done and kill them. However, he himself started eating the donkey. The children watched him and expected that he would call them soon and share with them. But the father kept them waiting for a very long time and he filled his belly with donkey meat. Eventually, the children reminded the father of their cooperation during the hunt and asked for meat. The father, however, ignored them and kept eating. The children became more and more hungry and realising that their father was not ready to share, requested just an ear. But even this was rejected by their father. When he had almost eaten up the whole donkey alone, the owner and other men who assisted in the search for the missing animal approached. The hyena children fled as fast as they could. The father, with his stomach full to the brim and very heavy, was unable to run away and called for help desperately. He pleaded his sons to return but they reminded him that he had even refused to give them the tiniest bit of meat. The owner of the donkey and his helpers speared the hyena father, as soon as they found him squatting beside the donkey's remains.

The morals of the story are as follows: The one that eats alone, will be stabbed alone and die alone. The one that loves his belly will get his belly stabbed.

Mato gotiichchii lamit oosut yoos ikke. Oososi su'mmunku Maanjiriillaatii Maanziruuxaatii ikke. Isso'oont mato barehanneen annuhuu oosutii mexxoomaan xaaccit kei ichchata haccitotannee fulteeu ikke. Fultoohanniichch zakkiin sasunkussan ichchata haccitan marantaniyanin sasiinkassan matu harruuchchu dagammo. Hikka daqqitoosi harruuchchunka sasunkussan ha'llaqqant agurt uujjit ga'mmit shitoou.

Shitoohanniichch zakkiin tagodee harruuchchisi annu hasan hooggoda laa'llaqqan waall isso'oota iilleeda shaanossaa ikkotannee shumbossaga annu



oosuta qorabsiishsh agurr is ammoo itayyoou ikke. Hikkanniichch zakkiin lamint oosut qorabbaniyan mexxunkus xallu itayyoou ikke, isin nubaachchua ikke.

Hikkanne annu itaniyan lamint oosut kajeeltan isu “Teesoochch teesu qaagg aassanonne,” yitan qorabbaniyanin qorabbaniyanin achche annussan ammoo kamm ke’eechch gagiihans xallii itayyoou ikke.

Mexxunkus abbishsh ichchee-

tannee godabus ke’mmiyan abbishsh kei hooggeeu. Ikkodaa mexxunkusin xooff itaamm yi agurr xoofanoo iillan qaxeenka sa’mm ikk itayyootannee xone gotiichchi oosut lamunkussan, maa’nnuhuu bahiruhuu, anna kajeeltan kajeeltan aassanossara sa’mm yit qoraphphit qoraphphit hooggoohanniichch zakkiin bahiru beetu annas gai agurr “Hay xonita ha’llamm ke’nn ujjinoommii qaagg agurt aassinne!” yi uucceedaa kammeeu. Hikkanniichchii zakkiin ammoo annussa sa’mm ikk agurreeu.

Teesuu maa’nnu beetuhuu annassa gai agurr aassuntannee bargi qaagishsheeu. Isin sa’mm ikk agurreeu. Hikkanniichch zakkiin ku lamunku gotiichchi oosut kajeeltaniyan annussa ka’mmi gagiihans xallii itayyoou ikke. Hikkannii ichch xooffii hobbaashsheehanneen oosoochchisin bahirus Maanjiriill “Maccaachchisii torrinne!” yeeu. Lankiihaa ammoo “Maalas kantoontidaa maccaachchisiibe

matita quxx torrinne!” yeeu. Teesuu hittita yeeda kammeeu. Hittigunta ammoo Maanziruuxisii bahirisiganka “Maccaachchis matita torrinne maalas kantoontinnedaa,” yi uucceeu. Hikkadaniï kammeeu. Ammoo is gagihans wonaganka itayyoou ikke.

Isso’oot ammoo laafaakkata oosuta ikkootannee anniin oo’llamihaa uujaqqamihaa danditimba’a. Hikkanniï kajeeltaniyanin annu kamm xooff ichch duubb hobbaashsheehanneen harruuchchu hasayyoo harruuchchi anniinin bargant yoo wolit mannaakkat waalt iillitoou.

Iillitooiichch zakkiin harruuchchu itano hikku nubaachchu gotiichchu hooggoda hikkan Maanjiriillina Maanziruuxi annu abbishsh duubbeetanneehaa gagusii nubaachchu ikkotanneehaa xone harruuchchi annu waallo jaata hunii dandimba’a.

Hikkanniï harruuchchisi annuhuu laa’llano mannuhuu isiinin bargant waalt iillit agurt gotiichchus harruuchchu itaniyan iillitootannee gotiichchus qasii daguxxantan waaltoo jaata oosut ammoonsii, xon anna kajeeltan yooru, gorriin yootannee godabussa kee’mmu hooggobii daguddan huntoou. Isso’oot huntaniyan kamm ichcho gotiichchu ammoo hunii dandimba’a, yannunkus ichcho ma’neenin uurri sa’mm ikkee ikke.

Hikkanniichch zakkiin isu qaseen shii muddeemma jaata “Maanjiriilla! Maanjiriilla! Maanjiriilla!” yaan gae jaata “Xonita kant ittoontiganka dandibee! Xonita kantoontinneganka dandibee!” yaan hunayyoou ikke. Teesuu “Maanziruuxa! Maanziruuxa! Maanziruuxa!” yaan gaeeda ammoo “Xonita nesaa kant ittoontiganka dandibee!” yees. Teesuu “Maanjiriilla! Maanjiriilla! Maanjiriilla!” yaan gaeeda “Xonita maccata yinoommi jeechchuta kantoontinnee qaaggibee!” yaan hunayyoou ikke. Teesuu “Maanziruuxa! Maanziruuxa! Maanziruuxa!” yaan wonagan gaeeda daguddanin “Xonita nesaa

kantoontinnee qaaggibe!” yitooii isso’oot isu hikkannen rehunta agurt gagiihansa fiikkitan hunt fusshaqqit faddoou, lamintisin gotiichchi oosut.

Hikkanniichch zakkiin annussa ammoo hikkan harruuchchi anniinii harruuchchisi annii hassan kaa’llii waaltooriinii qasamm reheeu.

Reheeiichch zakkaanchoon afuu’llano yannu mahaan yeemmada? **Mexxinsin ichchoo mexxinsin qasamm rehano.** Wolo afeen yoogii **godabas iittanoo godabankasin qasamano** yamamm maa’amano.

Maaus kanneen gooffaau.



Picture 8. Large plate with a dish of white cheese (*wojju qeesa*) and enset bread (*qambuta*).

3.2. Waaheemmaahu Waannano Gibeemmasiihu Raga’ano

The one that was rejected will rule.
The one that was refused will inherit.

Narrated by Markos Wedajo and revised by Tessema Handiso

ENGLISH SUMMARY: There were three servants working in the palace of the lion king: a baboon, a dog and a monkey. The baboon and the dog hated the monkey and wanted to get rid of her. Insidiously, they asked the king why he was walking barefooted although the monkey knew how to sew shoes. As expected, the king was upset that he had never heard of this skill of hers and took her to task. The monkey explained that she had not sewed shoes for him because it had been too difficult to get the necessary material. When the king assured that he could provide anything, she said that she needed dog leather and baboon sinews. The king killed the other two servants on the spot. The monkey took the leather to the river to soften it. In the river, she saw her mirror image and an idea came to her mind. She returned to the palace to inform the king that there was someone bigger than him living in the water, someone who had threatened to capture her. In anger, the king rushed to the river, looked into the water and was faced by another lion. Intending to kill his rival, he jumped head first into the water and drowned. The monkey became the new ruler in the palace.

Sasu hujataannu mato womi mineen hujattotannee aaggoou. Sasoanka hujataanniichch lamussa matus qiinshit agurt shisiissotannee hayyuta qooccitooou. Hujataannusin gidaanchua woshichchuanii qamalchutanii. Womus zoobbeechchua ikke.

Kan zoobbeechchi mineen hujattan kuru ta qamalchus shisiissotannee hayyuta qooccitooii “Woma, a’nnu xalli lokkaan maranteenayyoontaahu Qamaanqam⁴ caa’mma gobu dagganiyaneentibai?” yit womiihansa xa’mmuta hinc attoou.

Xa’mmuta hinc attoohanniichch zakkiin ku womu “Qamaanqame at caa’mma gobu daggaantitabaindo?” yi qamalchuta xa’mmese. Hikkada isen ammoo “āā dagaammita,” yitoou.

⁴ Qamalchoa su’mmaa.

“Caa’mmas gobiiha mihuu mihuu hasisanokke?” yi ku womu qamalchuta xa’mmeese. Isen ammoo “Caa’mmas gobu’nnu an dagaamm ikke. Caa’mmas gobii hasissaa odaata eebbeenantabu abbishsh kee’mmaashshaa. Onxane yoobaitanee da’lliteen daggeenantaba’a yi ke’eechcheet gobu’nnaan tadaa iilleemmiihu,” yitoou.

“Mahaanla eesis hawwisanosii? Kan beechchoon ees woma hawwisanosiru mahaanla?!” yi ke’eechch womunku isee fanqashsheeu. “Ekku eebbeenantaa ikkoochch an gobb aassaanki’ne. Hawwu yooba’a. Da’lli lallee’neda eebbe!” yitoou. “Hasisanokkesiru mahaanii mahaanii?” yi xa’mmeese. Isen “Woshichchi gogiineetii gidaanchi buunchiineetii an caa’mmas gobaammiihu,” yitoou.

Hikkaan yitoohanniichch zakkiin ku womu xone isi mineen yoo hujataannu ikk hujattaa gidaanchuhaa woshichchuhaa shi agurr iseeha caa’mmas gobuntanneeha gogahaa buunchuhaa eebb aaseeu.

Picture 9. Stopper (*tuphaanchuta*) for a pot, made from a folded enset leaf and a thin enset cord.



“Birseen ke’een caa’mmas gobii gogus mooluntanee arriichchoon tollu hasisano,” yitoou. Ka goga ammoo tollit ke’eechch mooshshitoou. Isiichch zakkiin “Teesu ammoo gobotanneeha ku gogu siichchu hasisanos,” yit “Laga massi siichchisu hasisano,” yitooii laga massitoou. Laga wou yooba massit lagaantasin ammoo xillimat yoo ma’nnita hass agurt gogas woan wortoo.

Kaan wortooanniichch zakkiin woisi aazi fogg yit fogg yit xuuddoo jaata ise halleechchutii ammoo aaziin bizz yit bizz yit isenta xuuddayyoose ikke. Teesuu lankii fogg yit fogg yit xuuddooda isisii ammoo xuujjose. Gammasee uurrissan fogg yit fogg yit xuuddooda xone iseganka isii gammas uurrishsh bizz yi xuudayyoose ikke. Fanqaltan kei hamma yitooda isisii hamma yayyoou ikke. Nadaddoodaa isii nadadan gammase uurrissooda isii gammas uurrisayyoou ikke.

Hikkanniichch zakkiin agurt ke'eechch mini waalt xone womiihanse hittita yit xa'mmuta hinc attoou: "Ii woma, an gogas siichchishsh agurr woi aaziichch aaqqaamm yi angata masseemmida ki'neechch abbu manchu aaziin bizz ikk ke'eechch ees xuudan ees afii ikk waajjisiishshoeda ki'nneen kulaanki'nne yi dagudan waalleemm," yitoou.

"Esaachch abbus? Ayeella yooii? Kees waajjisiisanooihu ma ikkeehaanla?" yi ke'eechch nadajjoo dagudan xone womu marro. Womunkus zoobbeechchua ikke.



Picture 10. Beehive (*qäshshbi qachbuta*) on a house in Garba.

Ku zoobbeechchu marr kei ka xone gammas uurrishsh agurr nadajj fogg ikk ke'eechch woi aazi xuudanoda isiichch abbunku isiganka ikk nadajj xuudayyoos ikke. Teesuu ammoo zahhi zahhi angata torran kei xuujjo. Hikkada isunka ammoo angata torri afanosii agujjos. “āāhāā yiteentin ada, āā gareantabaindo?” yi dagujj kei “An kaan aff shaamm,” yi xophph ikk xone xillaa woaan dirgimm yi aagg isisii rehi fajjo.

Wonaa iseta qiinshitoo lamunka hujataannuhaa womasii bargit tan qoorima hayyoon shit kant hikkanniichch zakkiin xone womi mineen yoo qabaaxxon horaanin mexxintise womoo'mitoou hooggoda waannitoou.

Maaus kanneen gooffaau.



Picture 11. Small clay vessels (*xenqellata*) used, among others, to drink milk.

4. Heessa

Lamita Amaakkataa Lamessa Ciillataa

Two mothers and their two children

Narrated by Tessema Handiso

ENGLISH SUMMARY: Two women were living together in one house. Each of the women had a baby. One day, one of the women laid down her child and went to the market. Soon after that, the other woman also laid down her child. But whereas the first woman had carefully removed the blanket from her baby's nose and made sure that he could breathe properly, the second one did not take such precaution. Carelessly, she covered her son with the blanket and went to her working place. When she returned home, she found her son dead on his bed. He had suffocated under the blanket. Quickly, the woman exchanged her dead son with the son of the first woman. When the first woman came home she found the corpse on her child's bed and the other woman breastfeeding her (the first woman's) son. The second woman contested that she had exchanged the children and refused to return the healthy baby to the first woman. Finally, the women agreed to call elders to mediate between them. The elders listened to the testimonies attentively. Each woman argued passionately and claimed that the healthy baby were hers but not the other woman's son. Eventually, the elders asked for a knife and announced that they would divide the healthy baby into two equal parts and give each woman her share. The heartless second woman agreed immediately. The first woman, however, the real mother, was shocked, withdrew the charge and begged the elders to give the baby to the other woman. She did not want the baby to be slaughtered and agreed that the baby would be raised by the other woman. From the reaction of the two mothers to their plan the elders could deduce who the real mother was, namely the good-hearted woman, who chose to give up her son rather than to see him die. They returned the baby to his real mother.

Lamit meentichchut mato mineen mexxoomaan heayyoou ikke. Lamint meentichchut mexxoomaan heaniyan lameentassan ciillat yoossa ikke. Bareechch mato barehanneen lamessa ciillaanta gisanat waaltoossa. Lameechchin wonaa birsit gisissoosiit agurt dikkuta martoo. Mine faoiiitii ammoo isebiihaa gisiss wonatanne shiinaanin massit ossiissoou. Hikkanniichch zakkiin lankisibiit ammoo hujeseba martoo.

Wonabiit birsit ossiissooiit qoorata ikkaniyan lankisibiit zakkiin ossiissooiit ammoo qalluta ikke. Wonaa birsit ossiissooiit qoorata ikkootannee ciiluse

sanutaa afoojaa iffisamm urubamubogga sanosina afeesi hegeegiichch oddiishshata qaart kant orootoo. Lankisibiitii ikkoodaa beetuse ossiissaa jaata taega qoorata ihu hooggootannee ciilise sanutaa afoojaa fooshsha fanqashshaqqumbogga iffiss urubbaa oddiishshata qaart kantu'naan agurt hujeseba orootoo. Isen dikkuta martooiita birsit kei hujesebeechch fanqalt waalt ciilase gishsho beechchiichch qansitota baqq aii xuuddaada sanus oddiishshat urubb fooshsha fanqashshaqqu kantiyan rehi fajjeuu. Taaph wonaa ossiisoo qoorata mancho beetu rehu'naanin fooliin in yoo. Hikkannii ciiluse rehee manchut ise rehee ciila taaph mancho foolaamua ciiliin massit doort agurt kai ma'neen ossiisoo. Osiissoohanniichch zakkiin ise ammoo foolaamu ciila gagisebiiha eccit hanqaphhit agurt qansitan egerteeu.



Picture 12. Kambaata girls coming from the well. The girl in the front carries a clay water-pot (*boosu*) on her back, the girl in the back a plastic jerrican.

Hikkanniichch zakkiin tiiph dikkuta martooiitii ammoo dikkoochch fanqaltoou. Waaltooiichch ciilase aaqqii martaada tiiph manchut reheese beetu ossiisseetannee ise ciili ma'neen resha daggoo.

Hikkanniinka “Kuun ihaa ciilaba’a,” yit isen ammoo “Ii ciili ma'neen kii ciila shit agurt baatteentitannee kuun ihaa ciilaba’a,” yitoou. Hikkanniichch zakkiin xone qallut meentichchut ammoo “Kuun ihaanka hanqaphpheemmiihu,” yitoou. “Kuun ammoonsii kiihaaba’a. Ihaa. Gagieanka beetu,” yitan oodan-

taniyan tiiph manchut ammoonsii “Kuun iihaa ciilaba’a. Kiihaa ciila. Reheebii ii fayya aaqqiteent,” yitoose. Hikkannii “Esaa gagie ciilanka aasse’e!” yit agurt oodantoou. Hikkanniichch zakkiin “Reheeiihu ihaaba’a. Kiihaa,” yit “Hanqaffoontiihu fayyus iihaa,” yaqqantan lamintissan oodantoohanniichch zakkiin “Firdaqqammun!” yitan nubaabu wolliccantoou.

Wollissoohanniichch zakkiin waaltoo nubaabu horunkussan “Mahaan ba’an-see’nneru?” yit xahassa xa’mmitoou.

Gaitooiichch “Beetuse rehumbunka reheeu,” yamantooiit “Hanqaffooiihu fayyus iihaa beetu,” yit agurt taaph manchoon oodata insitoou. Oodas insitoohanniichch zakkiin ba’anseessara kultoou.

Hikkanniichch zakkiin nubaabu xa’mmitoose xaha fanqashshitan hittita yitoo: “An dikkuta maran ii beetu fayyankas unuuna qansi agishsh duussaqqi kei ma’nnaan ossiishsh agurr orooqqeemm. Hittigunta ammoo ciilus fooshsha fushshaqu hoogg rehumboga sanusii afoosii fann ke’eechch ossiishsh agurr orooqqeemm. Fanqall waalan qaxeechch ammoo ise beetu miin reheega ise daggaau. An dagu’nnaan reheehanniichch zakkiin iibii fayya ciila gagiihanse aaqqit unuuna qansitan ii beetu rehumbuunka reheei assit ise rehee beetu an ossiicceemmi ii ciili ma’nneen baatteeu,” yit kultoou. “Hikkaan ikkotanee xuujjoommida ku reshii beetiaba’a. Ii beetu hooggoda ii ciila agudumbua. Ii ciila ikkodanii an bifiintasin dagaammia. Hagarusii ammoo hattigoona ikkeega dagaammia. Isii ees xuujjoda daganoa. Anii isu xuujjoommida ammoo dagaammia,” yit agurt kultoo jaata mannunku ammoo ka xaha iseechch gonsi kei aaqqeeu.

Maccocceehanniichch zakkiin taaphisii ammoo xa’mmeeu. “Teesus at hanqaff agurt qansitaanti ciilu hooggoda ku hanqaffoontiihu kesaa beetuankindo beetuankibai?” yeen xa’mmeemmase.

Xa'mmeemmasehanniichch zakkiin ise ammoo “Kuun gagichchieanka beetu. Iihaa beetu bagaan isea beetuba’a. Ise beetu hikkan reheehaa,” yit agurt manniihans kultoou.

Kult xooffoohanniichch zakkiin lamessa xawanka nubaabus zahhiccit agurt lamessa hagaranka xuudiin mooshshitoou. Xone qallut manchut gagisebii ihumbuu qophphananka woleanta mancho beetu gagisebii ecciteetannee ikkayyoosigu qishixxu yoobaiganeent ikke. Hikkanniichch zakkiin tiiphisin beetuse rehumbusee “Reheeu,” yamantaa manchut ammoo reheeihu ise beetu



Picture 13. A woman squeezing unwanted acidic water out of the fermented enset food (*waasa*). For this purpose the *waasa* is wrapped into a sack. One end of this sack is then fixed on a pole. The other end is wrapped around a stick. The woman turns the stick until all the water has dripped out of the *waasa*.

ihu hooggohanniha isesii qishixxu yooseba’a ikke. Yannaa reshihans kichcheimba’a. Gajaajjuntis isea ciilaba’a. Hittigunta ise beetu rehu’nnaanin yooii foolaamu ikkohannii rehee beetiintase doort agurt unuuna qansitaa manchoon abbiss oodantayyoou ikke. Ti manchut gagisebii ihu’nnaan taaph mancho beetu ikkotannee ti manchunt ammoo beetuse reheeit rehumbu ciilu isii rehunta qishixxitu’nnaan oodantayyoou ikke.

Hikkanniichchin zakkiin reheesiihu aye beetu ikkeegaa rehumbusiihu aye beetu ikkeegaa annanna assit malalt hooqquntassa waashshitoo nubaabu xahissa garita qoodas qooddotannee “Lame’ne mereeroonin yinaammi

sawwittaaan aagaqqanteenanindo hooggoda aagaqqanteenantabai?” yit xa’mmi-toossa. Hikkada isso’oont ammoo lamintissan “āā aagaqqammaamm,” yitoou.

Yitoohanniichch zakkiin ammoo xone rehee ciili amat “Rehumbu ciilu gagiea,” yit affootannee mancho angaan heogan taaph “Ku reshu ihaaba’a,” yitan oodantaa manchutaa “Reheeu,” yitaa manchutaa annanna assit daggotannee “Hanno billawwa gamacciyye!” yitoou. Nubaabu “Billawwa gamacciyye!” yit kultoossahanniichch zakkiin meentunku gamaxx qixxansitoou. Gamaxx qixxansitoohanniichch zakkiin “Xone fayya ciila uurrishshata qixxu lamubba a’nn beenk lameenta’nnen aassinaanki’ne,” yit sawwitta hinc attoou.

Hikkanniichch zakkiin ciiluse rehee manchut “āā beekkenel!” yitoou.

Ciiluse rehumbuu fooliin yoo manchut ammoo “ā’ā’ā, ciilu dulamunka! Ise beetu ikkoochch ise beechchoonin heunii leunii. Unuunahaa ise qansitaniyan leun goraxamunka! Beehamunkanne! An hasaamba’a! Ise qansitan leissun. Dulamunka!” yitoou.

Hittita mii yitooii agujjo’ne? — Ti manchut ise ciiliihans amata ikkootanneehaat.

Amata ikkumbusiit ammoo “Rehun! Goraxteen agurteen qixxu lamubba atteeniyan anii iillanoe qooda aaqqaamm. Isee iillanose qooda aaqqitun!” yitoou. Kaan yitooiinku beetuse ihu hooggohanniihaatii ammoo beetuse reheetannee lameechchissan oosussa rehiyan qixxunka kichcheihaatii hooggoda oosussa hoogiihaatii.

Hikkanniinka fooliin yoo ciilu rehuntannee wozani xaligimata aaqqitooiit ilmootaa amando iltumbuta amando nubaabu wozanaantassa affeeu. Teesuu ammoo ku ciilu rehumboga hassooiitii saww yitooiitii ciiliihans amata ihusee ihu hoogusee nubaabu wozanaantassa affeeu.

Hikkanniichch zakkiin “Achche, teesu qoodas qoondaanki’nne,” yit agurt nubaabu ammoonsii “Ka ciila goranxaamba’a. Goranxu’nnaanin teesu kan ciili amat ayes ikkeegaa rehee ciili amat hattaans ikkeegaa naoot malann ke’nn dangeemm,” yitooanniichch zakkiin qooda aassitotannee laminta amaakkata mereeroontassa afuushshitoou. Ku fooliinini yoosi ciilu ammoo nubaabisi angata higgeeu.

Hikkanniichch zakkiin assitooiihu mahaan?

“Teesu « Ciilu rehunii goraxamunii qixxu beehamunnenii, » yitooiit ciilii amataba’a. Tiiph « Goraxamunka! Beeqqammaamba’a. Leun! Isen qansitun! » yitooiit ciiliihans amata ihuse dangeemm. Hikkannii « Ku rehumbu ciilu iihaa, » yitan qansitaa manchobii ihu’naan taaph « Beetui rehimba’a, » yitaa zakkissaa mancho xawu garita.

« Kuun reheeii kiihaa beetu. Kuun rehumbusii iihaa beetu, » yitaa manchobii qophphanaa. Hikkannii ku rehumbu ciilu beetuankiba’a. Kii beetu reheetannee kuun kii beetia resha. Kuun ammoo tan mancho ciila ikkotanneeha isee aassinaamm, » yeen agureen annanna asseemmassa.

Heessus kanneen goofano.



Picture 14. Ensete bread (*qambuta*) being baked on the griddle (*mixaadu*).