

# IN ALTRE LINGUE

## A Nara<sup>1</sup> tale

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### Talaa Edatta

Aydii aydii gi Shiish kúú Naattaabaay dete Nar dondi labto. Kúú yii Nar dondi yii go táádá dooneeshi. Koostee koos dete laakiin kúú yii Malaaykattee limmo boorku nama hinto. Yii niv to, maa diinnu téé edatta tugu sawinnado todnito. Téé faraa Nar dondi yii mahanagu nu. Manni gi koos dete Shiish kúú téé faraa Nar dondi yii go kuussin eesotta niitiv to katto.

Téé faraa mahanagu nan dabbentakkinu woon “Ndaa nan dahan yaa?” masso. Téé abta inte “Ísho dahan num. Intoon ngaa go baná boortugu finna niindem woo edatta yigu nama hindav to kuttakkeessav naamnag. Ngaamaan gi naamnaytav woo edatta



ngaa go nee” masso. Téé faraa leg maa hawwannayto. Táánná davvin “Nga edatta nama hindeg to Annabii kitaab gi naamneene” massin téé kuttakkeeshi hittigisso.

Kúú mbáá le gadum téé faraa bane hagginni kareessayto. Yii fookee manni masso. “Woo faraa leegu, ajjinnaa isseegu káá nu. Yii niv to, woo tíí talaydakku to eesotta taru edatta sórónan finna naado todnindem woragat nan kalam nan daash” masso. Téé tookku inte téé kúú edatta yigu wonniv to eraggasneeniv to shilot kiin

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<sup>1</sup> Nara is a Nilo-Saharan language spoken in Eritrea.

doonniito. Yii fookee kúú mbáá le téé edatta tugu sóróssin “Woo tíí talaan kúú tilleegu ayaytiv woo edatta diigu woragat yii naagi” masso. Téé tookku baná yigu wontiv ti horgay “Ba! Ívva ndaa ayaytee? Ndaa nu balla ngaa go intoon? Ndoo nan manni mandav?” massin ishayto. A kúú inte táánná davvin “Dahan nu. Kam ayeenegut kaddee. Ajjinnaa isseegu káá nu. Ívva leg intin tawa gi deen. Yii niv to nu woo tíí ka taleenniv edatta finna niindeg” masso.

Yii fookee anim mbaa le téé keenku téé go edatta boortugu wolay niindiv issay téé edatta tugu deed wonna hindado go haaganayto. Kúú téé bana toottin “Dahan nu. Koshku káá nu. Koshku Ebberen ka dooshi” masso. Anin leg táánná niin “Nga edatta ndaatta issov eesigin wonnem” masso. Kúú ‘haggiikku’ massin “Woo tíí talaan koo dashki ayaytiv kid ngaabin ka diinnu ngaa go edatta woondakku yigu finna neeshi”. Man hoo masso. Téé edatta inte:

*“Laá gondo madagu maa sovvee!  
Daa daamar kodaada nu ndilnu kuleenov go wól ndallan maa taate!  
Koofa tolkee toodan nguul alli mada, tafari muunni maa alle!”*

maneeshi manan eesigin massin téé faraa go téé tíí edatta eesigisso. Kúú min awoos téé edatta yigu fookee duurat gi arhamnayto. Manni gi anin mbaa le téé keenku edatta tugu wulmee nameeshi. Téé abta edatta finna niin arhamnaytiv fookee anin mbaa le tabtin abin massiv kalagu ti abukku dooto.

Abukku dootiv ti téé keenku kúú wolíi niv issayto. Ndaa go, teb téé faraa abukku wo dondi doondiv maa latnu nu “Woo tíí go edatta yigu nag” massiv.

Nar dondi Shiish go labeegu yii karinna duu. Téé tíí talaytiv ti téé imboonna Nara tugu “Shiisha tíí yii” manan irnay nu waalnaakko. Tíí inte téé imboonna iirota yigu wonnan doo káan táanin go “Ayyaa woo imboonna yigu woo go manni mandovvii ndaa maanat nan?” manan ishaw. Táanin inte “Dahan nu woo tíí. Teé bana wonnav to kaddeen. Teé bana maa wonne?” manan eesigishi. Manni aynov kid tíí le dubaannin koo dashki ayayto. Manni gi anin téé tíí kuunan táabin nu finna niitiv edatta tugu eesna naado todnito. Ngoo dorooov ishdoov kalagu ti ngoo Nara shuruu gi ayyu gitti gi kati tíí aada gi imboo kera go wonan ndollaakku wudku káá nu.

Yii niv jallaa go, téé karinna tugu gidiid kuunnito. Karinna leg dorooov kid woonko. Ndaa go, teé kade tii edatta tugu wonnov to. Yii fookee teé kade nassin “Haggiikku law wonogon. Samaa daan nu ngwaa kuunniteg. Woo keenku maa diinnu woo go edatta boortugu neeshi. Edatta teb nu wolay niin diitiv tugu woondakku yigu kalagu ga. Edatta woo keenku amma yigu woo tíí go nu niindeg. Ndaa go, teb leg “Woo tíí go nag” massin nu diitiv. Edatta yigu maanat leg woo tíí keénku nu ngoo goo eeskindakku. Yii niv to ngoo kera go neeg to num kuunniteg ishoga lataga wo wonnaga” masso. Teb yii go deed ka ndollaynu téé baná semmin “Woo keenku woo go edatta yigu niitiv ti nga tíí ka talay nu nga edatta yigu maanat ndaa nivvaa genni gi issay tilla? Masseg ti amaan gid woo tíí woo túsa tii issiv issawma ívva deed nu woo edatta yigu deed eesigin hoo maneeshi” masso. Téé karinna leg baná yigu wontov ti horgay karab manko.

Manni gi teé atay edatta tugu wonno go deed tús ngilligo. Yii fookee teé kade tii teé kuunko. Kade tí leg kuussinon ‘Yeey’ massin shilot furtin wooto. Teé kade tii wootiv ti manni massin eesiginko. “Ngaabin ka deennu ngaa go edatta woondakku yigu finna neeshi. Laakiin nga edatta ka hindinnu kera got teé maanat eeskinav to deen” manko. Teb inte “Kera go waabin edatta diigu soroshi yii woo aato hooga” masso. Téé imboonna nan táanin nan ayaytakku inte “Haggiikku” massin niigo. Tí mbáá le táabin edatta tugu lattiv ti manni mandakku innov wurtito.

*“Laá gondo madagu maa sovvee!  
Daa daamar kodaada nu ndilnu kuleenov go wól ndallan maa taate!  
Koofa tolkee toodan nguul alli mada, tafari muunni maa alle!”*

Mandakku innov wurtito. Yii fookee teb táabin edatta tige abbu kareessayto. Tugu inte “Kareessayta? Intin shilo awoo goo teé maanat eeskin” manko. Teb leg “Íí... kareessayte. Woo abin woo go edatta boortugu ga finna neeniv. Woo abin téé edattee” manni masso.

*“Laá gondo madagu maa sovvee!  
Daa daamar kodaada nu ndil nu kuleenov go wól ndallan maa taate!  
Koofa tolkee toodan nguul alli mada, tafari muunni maa alle!”*

masso. Teé maanat todnitog inte

‘Laá gondo madagu maa sovvee’ massiv teé duutta madagu ti bella (Hantuut) konona maa sugunne mandiv maanat nu.

‘Daa kodaada nu finnin kuleenov go wól ndallan maa taate’ mandiv teé, anin nga kera go koottii biikku nu labtin finneeniv maa labe mandiv maanat nu.

‘Koofa tolkee tafaro alli mada, tafari muunni maa alle’ massiv bana yii inte téé maanat kolma sugunnado todnitav kera got shiintugu toollan sugunna mada dubaanta maa toolle mandiv maanat nu” massin eeskisso.

Táanin nan téé imboonna nan horgay “Ívva maa talay nu ngaabin edatta yigu maanat manni nov genni gi issaytee?” manko. Teb leg wulmashi teé maa eeskinnu “Dahan nu issaytemma” massin fivva nisso mishi mannaan eesaw. Yii amaan gi fakkarnikkindakku sanaat nu.

## ENGLISH FREE TRANSLATION

### **Father's messages**

A long, long time ago, a man from the Naattaab tribe married a Nara woman. He lived peacefully with her for decades. They had children together. She was pregnant at the time of this story.

One day, while he was sleeping, the man received an important message from angels. According to the message, he was about to die. He, therefore, decided to advise his wife before his death. He said: "My dear wife, I am going to die this evening. I received this message from angels just 15 minutes ago while I was on my bed. I am telling you the truth! So, I am going to give you some very important advice, that should be passed on to my new son when he is born."

There was silence between them for a while after this speech. The wife was surprised and argued fervently: "First of all, why are you begging death from God before your time? Secondly, how do you know that the baby in my womb is a son and not a daughter? Please do not say that again! You will not die before you see your new child with your own eyes."

He said "I know that it will be hard for you after I am gone. However, I must tell you the truth: this is the end of my life. This is what the angels told me and I can't argue with them, can I? Please be ready to receive this advice. But you must swear that you will not reveal it to anybody except my son."

"I swear," she said.

The husband said: "I will not tell you the meaning of the advice. I will only write three messages. My son himself will understand their meaning when he is born. The three pieces of advice are:

*"Do not take an arrow without a stick (shaft?).*

*Do not settle in a place where other people have lived before.*

*If you attempt to climb to a hill, climb from bottom to top, not from top to bottom!"*

He wrote these messages and said: "Please pass these pieces of advice on to my son when he is born. He will know himself what they mean."

After this she asked a question: "How will he know the meaning of these strange messages himself?"

He laughed and said: "I know he'll know what they mean. If he is really my own son, he'll know! You just give him these messages and ask him the meaning. He will tell you the exact meanings as I understand them."

Immediately after this conversation the man died.

Following her husband's death, the widow gave birth to a son, just as her husband had predicted. She was very surprised. She kept her vow and waited until he grew up.

One day she invited her brothers and uncles to her home. She prepared a feast. She invited guests to come to the home and they ate and drank. Then she stood before the relatives and said: "Silence please! Silence please! I have an announcement to make. Welcome to this party. I have invited you to this party for the following purpose: my husband gave me three secret messages before his death. He asked me to pass them on to his son. I was still pregnant at the time, but my husband knew that I would bear a son. He didn't tell me the meanings of the messages, but only that his son himself would know their meanings. Here are the messages. Listen carefully my son.

*"Do not take an arrow without a stick!  
Do not settle in a place  
where other people have  
lived before!  
If you attempt to climb  
to a hill, start your  
journey from bottom to  
top, not from top to  
bottom!"*

I have invited you to listen to these messages. I was never told their meanings and I swear that I did not reveal them to my son until this day. Now my son will tell us what these messages mean."

The son said: "Oh God! How powerful my father was, Mum! He left me very valuable advice. Thank you, dear Mum. Dear Mum and Uncles. I will tell you the meaning:

*Do not take an arrow without a stick!* This means: 'If you are producing livestock, do not buy goats without sheep, because goats are not as expensive as sheep, but neither are they as beneficial as sheep.'

*Do not settle in the place where other people have lived before!* This is a very important message. The meaning is: 'Do not marry a woman who was married to another man and divorced.'



The final message says:

*If you attempt to climb to a hill, climb from bottom to top, not from top to bottom!* This means: ‘To produce domestic animals, first buy the young ones. If you buy a young cow, for example, you will have a chance to produce many cows. If you buy an old one, on the other hand, it will die after a short while and you will lose money.’

“That is all,” he said.

Then his uncles and his mother asked him: “You were not born at the time these messages were delivered. So how did you know the exact meaning of these messages? How did you know whether he thought in this way or that?”

He kept the secret exactly as his father did and said; “I know it and my father knew that I would know it.”