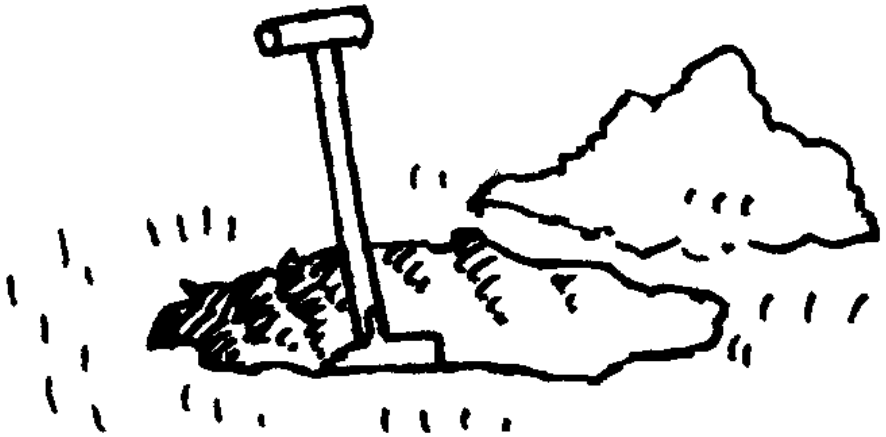


Hadisi ya Madjimbi

The Taro Story



Originally Told by Ishmail Abdallah (Itsandra)
Translated by Adinane Mohamed and Cam Houser
Ngazidja Comorian, English

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The Taro Story

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Peace Corps Comoros

Ngazidja Comorian, English
Shingazidja, Comoros

Hala halele, nahale ndrabo, namwambiwa ndrabo kashindana, newudjo shindana mndru wa mdroni.

Pvakaya mndru mbaba na mdru mdzadze, wazaya mwana. Ye mwana wola (mshe), wandru wakahudja wemtsaha ndola. Wola mbaba mwinyi yemwana hamba "Ye wudjo nivaza yenguwo yasitara, nde wudjo lola ye mwana hangu"

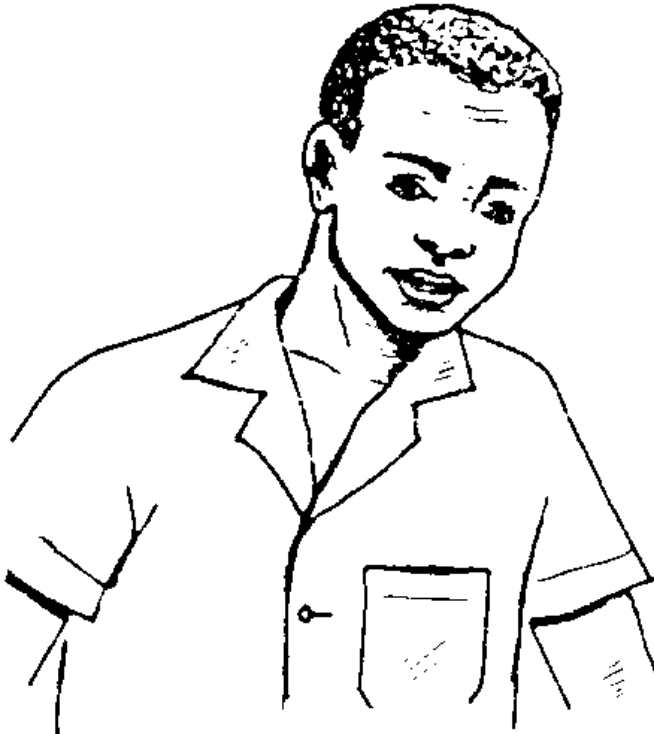
This is a tale and a tale is a lie and the one who is being told the lie shouldn't argue and the one who would argue will go to hell. (Traditional Introduction)

There was a husband and a wife, who gave birth to a daughter. Many people were coming to ask to marry their daughter. The daughter's father said, "The one who will dress me with *comfortable clothes, he is the one who will marry my daughter." (*the one who will honor me)



Wo wandru kwadjako djuwa nguwo yasitara hindri, sha heni yambiwa ngutso henda zahe. Hata pvadja mna yidjana mtiti, hadja hamwambiya wukaya "ngamwandzo nilole ye mwana haho."

People didn't know what he meant by comfortable clothes, so whoever was told this would go away. Then a young man came and told the old man that, "I want to marry your daughter."



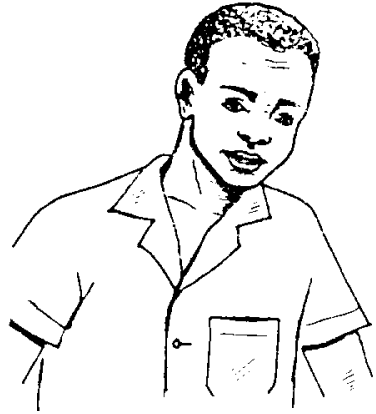
Wola mbaba hamba: "Ngamwdjo hulozaye yeka ngodjo shinda wunivaze yenguwo yasitara." Wola mwana haridhi, hamlola.

The old man said: "I will allow you to marry her only if you are able to honor me." The young man agreed, and married her.



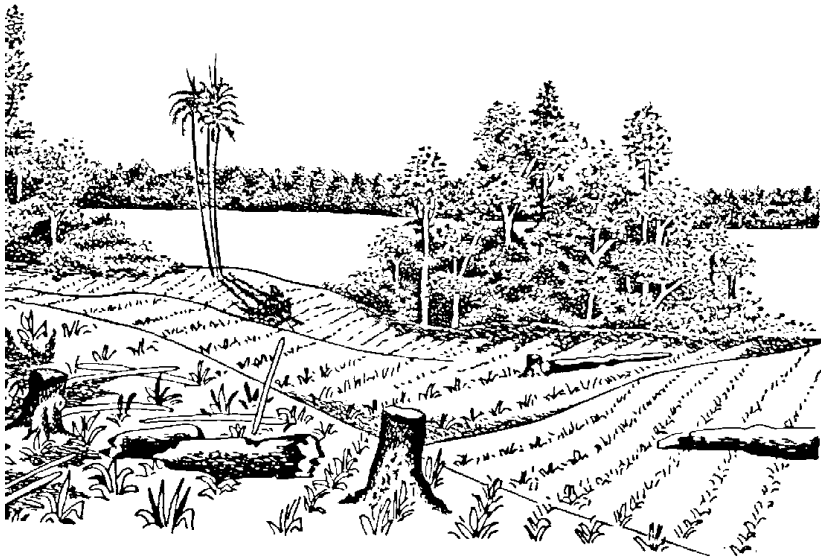
Wola mbaba hambiye mwana hahe wukaya "Tso tsimbiya ye mwana m'me woyi kufuru pvanu hataaa yadjidjuwe, wum'mone yezo yadjo fanya."

Then they got married and the old man told his daughter, "Cause him as much trouble as you can until he knows himself*, then we will see what he will do." (*yadjidjuwe = to go through unbearable suffering)



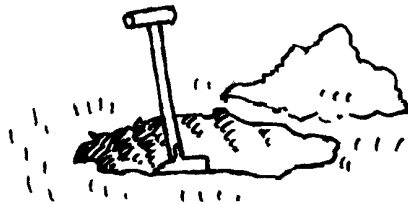
Halafu wola mwana hanikiwa shiwunga yalime. Hende halimi hataaa, no harimo muda wula ngutso zimba yemba hazila kufuru yemdru mshe yamonesawo, yemba ngetsingo zimba.

Next the husband was given a field to cultivate. He cultivated a loot, and during that all that time his stomach swelled up because of the troubles caused by his wife, it kept swelling bigger and bigger.



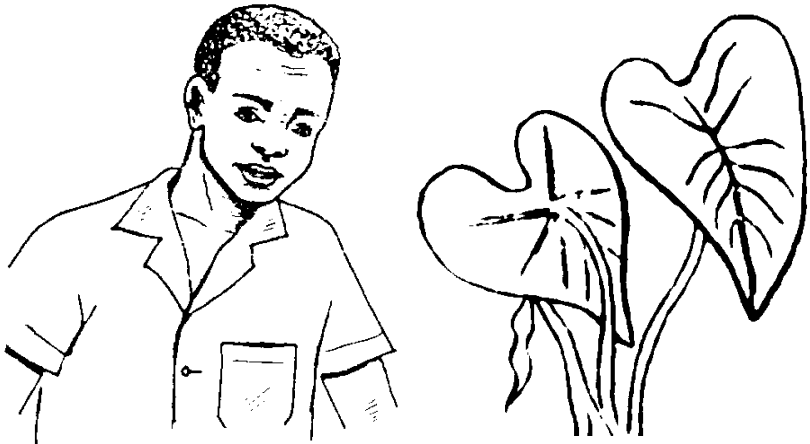
Hata wola mwana hawono wukaya nge dingohi yemadji yahondro ye nkomiyo. Halafu hende hoshambani hatsimbi ngama pvoshiliyoni, harapviha zembi yaziwona zontsi piya, hafikiza haredjeyi hodahoni.

After a while the husband saw that the water was up to his neck* so he went and dug a big hole at the entrance of the field. He vomited all of his problems and troubles into the hole. Then he covered the hole and went back home. (*a situation that is unbearable)



Hata yentsihu yanane haredjeyi ho shiwungani hende hahundru mna mtrombwa wa wani haheya. Hamfwariya hata haheya hadjuwu. Hende hatrendeza ye mdru mshe hashiliya ho shambani.

Eight days later he went back to the field and found a small plant growing out of the hole. He took great care of the plant so that it grew well. He eagerly brought his wife to the field (because he wanted her to see the plant).



Ye mdru mshe hawono yemna mtroba. Hawuzisa ye mdru m'me wuka "yeshinu hindri", kadja mviya. Hamuzisa hataaa, kadja mwambiya.

The wife saw the small plant. She asked her husband, "What is this?" but he did not answer. She kept asking him but he wouldn't tell her anything.



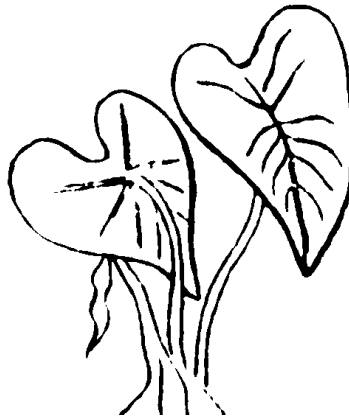
Halafu hamba "ngamdjwenda nambe mbaba hangu na mdzadza hangu wukaya hudja hukawu niwuwa". Halafu hashemeza, handiso lila. Mbaba hahe hayishiye zililo hadja hamuzisa yeza djiri. Ye mwana hamba "ye woyi tsindola mdrume wahangu wanikaye! Kadjenda yanira mbuda hataaa, yanisekuwa nasa zangu!"

The wife ended up saying, "I will tell my father and my mother that you were beating me." Then she started crying. Her father heard her crying and came to ask what had happened. The daughter said "Who else should it be rather than that man you gave to me as a husband! He was beating me with a stick and then sent me away!"



Wola mbaba na mdzadze watrendeze mwana hata wa waswili ho shambani. Warumize mdru m'me hadja. Ye mdru m'me hambiya mdzadze wukaya "tsengeleya pvanu, halafu mbaba tsengeleya wukentsi pvanu". Hamba "ye mdiwaza zila namwambiyani, wukaya ngamdjo mvazani yenguwo yasitara?" Wamba: "karidja diwaza". Pvahe ye mdru m'me hamba "Basi yiyo nde nguwo yasitara nakomvazani. Yemna mtrombwa wuwo yehwambwa mayimbi.

The father and the mother took their daughter to the field. They called to her husband and then he came over. The husband invited his wife's parents to sit next to him and said, "Have you forgotten that I told you I would be able to protect your honor?" They said, "We didn't forget." And the husband said, "So here I am, I kept my promise to respect your honor. This little plant you're seeing is called mayimbi (the symbol of his promise)."



Yayo mayi yatsanganyiha nambi. Tsikahandza nidje nizidzihe hunu shambani hanyu, pvatsidjoka mdru pvondze hazidjuwa wukaya tsika wuwona mbi hodahoni." Pvahe mbaba hadjuso mhono hamba: "Kweli hunivaza yenguwo yasitara."

"These are problems mixed with troubles. I wanted to bury them here in your field, so that nobody out of the family would know that I have been facing great hardship at home." Then the father raised his hand* and said: "This is true that you respected my honor." (raising your hand in an argument is a sign of acceptance that the other person is right)



Yala madjimbi yanu yaki ngazidja yanu. Halafu ridja riyapara madjimbi hapvo raka handza rido hula. Sha ye aswili yala mayi yatsanganyiha nambi.

That was the origin of the taro plant (madjimbi) in Ngazidja. Afterwards, as we wanted to eat it, we changed the name into Madjimbi. But originally mayi-mbi was problems mixed with troubles.

(mayi = problems/mbi = troubles / madjimbi = taro)



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**Samahani, yeka huwono makosa, hawu
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**If you see any mistakes, want another
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Marahaba na husoma!

Thanks for reading!

Cam - Bako Mkoni