

B14 LIFE IN DURE (2)

Informant: Nawiya 'Odišo (Dure)

jajək

(1) *jəjək*¹ 'áyya másta la-qəm-daríla gu-d-aw-gùða,¹ qəm-dáríla 'an-dáwwe heš-t-là bráza,¹ xánci t-la-bráza mēθíwa xa-gállá y-amríle sərmo.¹ nasríwale 'u-xoříwale¹ deríwale gu-juwíθa mřamrívale,¹ réša xtāya,¹ mattíwa čngórta gu-réše díye,¹ řarpət tūθa¹ yan-tèna.¹ xǎđíwala řina,¹ řamrívale.¹ bar-pířwale sátwa mpalříwale,¹ xa-téma basíma,¹ rába basíma.¹

The Church of Mar Gwírgis

(2) 'áwwa římme díye 'íle... římme goríye-t-xéle Mār-Gwírgis-ile 'aw-'úmra.¹ 'aw-bányele m-jálde 'atíqa.¹ qámθa 'áyya semálta xzáyət-əlla ř-íla bára díya,¹ 'áyya semálta 'íwa gawáye lāxxa.¹ qámθa y-aθíwa náře y-oríwa m-àxxa y-asqíwa¹ m-àxxa y-asqíwa l-gàre.¹ gu-d-áwwa 'úmra.¹ (3) 'íθwale gùða.¹ ř-orátwa gu-gùða.¹ 'áwwa gùða,¹ bálki 'aθéwa náře,¹ qačāxe,¹ mēndi,¹ t-la-xazíwala t-lá deríwa-'əbba qatříwa¹ t-la-áwriwa gnáwa 'úmra.¹

(4) 'áwwa tára ř-órətwa gu-d-ay-māðbəh¹ 'áxxa 'íla řxínta.¹ ř-órət řxínta¹ táma y-awđíwa qurbána gāwa,¹ palříwa.¹ gawáye líθwa kursíye.¹ kúlla kəlye-wawwa.¹ (5) kúlla 'árdə díye¹ 'áwwa 'úmra bánye-wewa mən-gawáye díye,¹ ř-orátte mzanğəřwa qála.¹ sab-'áwwa¹ gáwe díye qəřrewa,¹ hātxa,¹ glòla.¹ glòla-wewa¹ 'u-gáwe díye kúlla sulíne.¹ 'áni ta-mòdi-wawwa.¹ ta-ř-áwəð řáđət qála.¹ 'u-'árde díye kúlla képe góre pāře.¹

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Jajək

(1) *Jajək*—When they have put the yoghurt in the churn and have poured out the *dawwe* while it is not yet dry, shortly before it becomes dry, they would fetch a herb called *sərmo*. They chopped it up and mixed it (with the yoghurt). they put it in a clay pot and buried upside down. They put a cloth over its mouth or mulberry leaves or fig leaves. They would put earth around it and bury it. When it was winter, they would take it out. (It had) a very delicious taste.

The Church of Mar Gwirgis

(*The informant is describing a model of the church which is in front of him*)

(2) The name of that church is—(may my life be) a redemption for his power—Saint George. It was built in very ancient times. In the old days (there was) this ladder, which you see here behind it, and this ladder was inside, here. In the old days people would come and enter from here, going up from here to the roof, into the church. (3) It had a wall. You can enter into the wall. Perhaps people, brigands or something, would come and this wall was there so that they would not find people and shoot them and kill them, then enter and rob the church.

(4) (Through) this door you would enter into (the sanctuary of) the altar—here is the altar. You would go into (the sanctuary of) the altar. There they would take communion and then come out. Inside there were no chairs. Everybody stood. (5) All its floor—the church was built inside in such a way that when you entered it echoed the voice back. This was because its interior was an arch, round like this. It was round and its interior consisted of interlocking sections.¹ What were these for? In order to make an echo. Its floor was all large flat stones.

¹ The term *sulina* is usually used to refer to an interlocking section of pipe.

The Festival of Musarde

(6) *musàrde*¹ *mārisīwa míya xá l-d-o-xrèna*.¹ *yómat musàrde* *’íwa ’ó-yoma t-azíwa náše qurbàna*.¹ *báθar qurbàna parqíwa*,¹ *t-awðíwa duxràna*.¹ *gu-dérta kúlla y-atwíwa ’u-y-axlíwa*.¹ *bar-hádax palíwa*¹ *’ó-bena kút-xa qáwwa b-’idə*¹ *māriswa xá l-’o-xèna*.¹ *méθi yále zòre*.¹ *gu-šaqríθa mārisáxwa l-gðàðe*.¹

Bee-Keeping

(7) *’áxni ’ítwalən dabáše diyəm*.¹ *šálax šólxa b-áwwa yèrxa*.¹ *qam-šálax šəlxá*,¹ *b-áwwa yèrxa*,¹ *t-áwðax salámməš*¹ *xàθa*.¹ *méθax tìre*¹ *’an-túre pèrməxla*¹ *maxáxla gu-’àra*¹ *kámá bāyáxla gòre tla-salámməš*.¹ *zaqráxla ’an-tùre*¹ *t-ámrxax xá-metər ramúθa diyá*.¹ *kúlla glólta*,¹ *’arbi santíme*,¹ *!láθi santíme glólta*.¹ (8) *bar-priqlən zqarta*,¹ *gðilələn*,¹ *šwíqlən xa-bóya θa-gòta*,¹ *t-áwrəx gu-gòma*,¹ *méθax xà-’amana*.¹ *’u-’ítlən míya támma gu-gənthá*,¹ *qam-tàra*.¹ *méθax ’áxrət tàwre*,¹ *šəre y-amrúxla*,¹ *gu-d-o-’amàna*.¹ *t-léšəxxa b-’iθàθm*¹ *’u-šəyáxxa l-o-hánnət zqirələn*.¹ *šəyáxxa hal-bàrza*¹ (9) *ta-módi ’aw*¹ *šiyílən ’an-’áxre... táwre... y-amrúla šəre?*¹ *ta-t-óya šaxínta b-sátwá ’əlləy*.¹ *bar-brízla-’ay*,¹ *xzélən šólxa hóle šlìxle*,¹ *mári tla-d-o-níxət bábí Odišo*¹ *mà-y-oðax?*¹ *bábí hóle šlìxle šəlxá*.¹ *móre bábí šqul-kèpe*¹ *mxila l-gðàðe*.¹ (10) *ta-mó šaqłáxwa képe mxàya*,¹ *maxáxwala l-gðàðe?*¹ *šáme ’o-šólxət dabáše*¹ *qálət kèpa*,¹ *páθəl páθəl ’u-t-yátu l-xa-tàya*.¹ *bar-tíwle ’ítlən dàqra*,¹ *xa-qésa ríxa m-áxxa l-tàra*.¹ *qarmáxla páθən ta-t-là nəsílən dabáše*.¹ (11) *mattáxxa salámməš mtur-sáli xàθa*.¹ *mattánna tàma*.¹ *’u-méθax míyət dàwwe*.¹ *mεθəxla*,¹ *maxəxxe-l-dàqra*,¹ *šəyáxle dúša ’o-dàqra*¹ *máxəx gu-d-an-dabáše*.¹ *kúlla párxí t-átwí l-d-àw*.¹ *bar-tíwle l-d-àw*,¹ *napšáxle gu-d-a-salámməš*.¹ *’u-nápxəx mən-d-an-dáwwe b-rəša*.¹ *’u-mattáxxa tàma*.¹

The Festival of Musarde

(6) At (the festival of) *musarde* people would sprinkle water on each other. The day of *musarde* was the day when the people went to take communion. When they had finished communion, they made a memorial. In the courtyard, everybody sat and ate. After that they would go out, each with a scoop in his hand, and would sprinkle each other (with water). They would bring young children. We would sprinkle each other in an irrigation channel.

Bee-Keeping

(7) We had our own bees. A swarm forms in this month.² Before the swarm forms in this month, we make a new hive. We bring pliant twigs. We cut these twigs and push them into the ground, according to how large we want the hive to be. We weave the twigs, let's say up to a height of a metre. It is all round, forty centimetres, thirty centimetres in diameter. (8) After we have finished weaving and we have plaited it and left a hole in one side, we go into the basement stable and fetch a vessel. We have water there in the garden, outside. We fetch ox dung, which we call *šäre*, in the vessel. We knead it with our hands and plaster it onto the thing that we have woven. We plaster it until it dries. (9) Why is that? (Why) have we plastered on that dung of oxen, which is called *šäre*? So that it will be warm for them in the winter. When it has dried and we see a swarm that has formed, I said to my late father Odisho 'What should we do? Father, a swarm has formed'. My father said 'Take some stones and knock them together'. (10) Why do we take stones and knock them together? The swarm of bees hears the sound of the stone, spins around and settles on a branch. After it has settled, we have a stick, a wooden stick as long as from here to the door. We cover our faces so that the bees do not sting us. (11) We put out the hive that I have newly made. I put it out there. We bring *dawwe* water. We bring this and put it on the stick, we smear the stick with honey, then thrust it into the bees. They all fly and settle onto it. After they have settled on it, we shake them into the hive. We blow some of the *dawwe* onto them and put them there.

² I.e. September.

(12) *mšári dabáše plàxa.¹ dart-yóma mattóxxa kəs-d-ánna xène.¹ ʔəyyela tagbórtət dabàše.¹ ʔu-b-sàtwa¹ ʔačmáxxe pummèy,¹ t-la-méθi m-qárθa moráxla gawàye.¹ b-qéṭa mpáltəxxa.¹*

(13) *kut-šólxa pálaṭ qam-tàra¹ deríle gu-salámməš xàθta.¹ ḏa-salámməš mattáttə ləxxa,¹ hátxa glòle y-áwi¹ mattáttə ləxxa¹ ʔu-ḏa-xéta b-rèša,¹ ʔu-ḏa-xéta b-rèša.¹ ʔən-báyyət mpáltət šəlxa,¹ méθət tónna m-ày-gota,¹ t-ázi dabáše hòtxa,¹ šána-w mənḏi-yáne mpáltət m-bàθra.¹*

(12) The bees start to work. The next day we place it (the hive) next to the others. This is how you keep bees. In winter we close their (the hives') mouth, so that they do not die of cold. We put them inside and let them out in summer.

(13) Every swarm that flies out they put in a new hive. You put one hive here—they are round like this—you put it here and another one on top of it, and another one on top of it. If you want to make a swarm fly out, you put smoke on this side and the bees will go aside, then you take the honeycomb and so forth from behind.