

Hantisi Khumi za Ekoti

Dez Contos Tradicionais
em Língua Ekoti



Compilado por Projecto Ekoti
Ilustrado por Sr. Abdala Mamudo

Estamos abertos
para receber quaisquer sugestões
que eventualmente surgirem
pela parte dos prezados leitores



Ficha Técnica

Título: Hantisi Khumi za Ekoti
(Dez Contos Tradicionais em Língua Ekoti)
(Ten Traditional Stories in Koti)

Língua: Ekoti

Artista: Abdala Mamudo

Primeira edição electrónica, 2010

Produzido por: SIL Moçambique
lidemo.net@gmail.com
C.P. 652
Nampula, Nampula
Moçambique

O utilizador pode copiar e distribuir a obra.

Hantisi Khumi za Ekoti
Dez Contos Tradicionais em língua Ekoti

Kitthunko za Nkathimwa
Contéudo

	Pequeno Guia para Ler e Escrever Ekoti	ii
1	Nlaviavi otu ti paani? Quem é este malandro? Sr. Leonardo Luis Suleimane	1
2	Nkhira wa Puuzi A cauda do cabrito. Sr. Isidini Ibraimo Ussene	1
3	Khwaazi na Khuzupa A Águia e a Hiena. Sr. Saide Nahafussa Omar	2
4	Khuzupa, Shuuwi na Mwanapwa A Hiena, o Leopardo e o Cão Sr. Saide Nahafussa Omar	3
5	Siipa-nnu, Namarokolo na Nunu aya oto O Leão, o Coelho e a Senhora Sr. Isidini Ibraimo Ussene	4
6	Siipa na Namarokolo: Nttunkhulu ti paani? O Leão e o Coelho: quem é o mais velho? Sr. Selemene Abdul	7
7	Namarokolo, Siipa-nnu na Khuzupa-nnu O Coelho, o Leão e a Hiena Sr. Isidini Ibraimo Ussene	8
8	Hantisi ya Siipa na Mwanawe na Namarokolo História de Leao, a sua Filha e o Coelho Sr. Nunes de Sousa	10
9	Namaretta Shanjari O Senhor Faz-tudo Sr. Rajabo Jamal	12
10	Mwinyi Nwarawere-nnu na vitthu zawe O Senhor Nwarawere com as suas coisas Sr. Rajabo Jamal	13

Pequeno Guia para Ler e Escrever a Língua Ekoti

Introdução

Existem algumas diferenças entre a maneira de escrever Português e a maneira de escrever as línguas moçambicanas. Os aspectos seguintes estão de acordo com as recomendações do NELIMO: o Centro de Estudo de Línguas Moçambicanas.

A regra básica para facilitar a leitura e a escrita é: 1 som = 1 símbolo. Significa que um som sempre será escrito da mesma maneira.

As Vogais

1. Duração

A duração das vogais não é totalmente previsível. As vogais com duração serão marcadas escrevendo-se duas vezes a vogal em questão.

Ex. **olola** ‘pedir por oferta’ - **oolola** ‘casar (homem)’

2. As letras **o** e **u** na posição final

A letra **o** no fim duma palavra não se pronuncia **u** como em Português, (Ex. menino) mas mantém sempre o som **o**.

Ex. **nlako** ‘porta’ - **nlaku** ‘bochecha’

3. A letra **i** na posição final

Em Ekoti a letra **i** na posição final não muda o acento tónico na palavra como em Português.

Ex. Português: javali - Ekoti: khaazi ‘trabalho’

4. Acentos

O Português emprega acentos para mudar os sons das vogais ou para mudar o acento tónico na palavra. Por exemplo: avó, avô, às, são, lápis. Em Ekoti não é preciso escrever estes acentos.

As Consoantes

1. Em Português é preciso distinguir dois sons da letra **r**, (Ex. **carro**, **caro**). Em Ekoti esta distinção não existe, por isso só se escreve a letra **r** uma vez.

Ex. **namarokolo** ‘coelho’

2. Em Ekoti o som **x** ou **sh** é sempre representado por **sh**.

Ex. **shuuwi** ‘leopardo’

3. Em Ekoti existem dois tipos da letra **t**; o **t** dental e um outro que é escrito **tt**.

Ex. **taana** ‘ontem’ - **ttevu** ‘barba’

4. O som representado por **nh** em Português, é escrito **ny** em Ekoti.

Ex. Português: **linha** - Ekoti: **ovinya** ‘espremer’

5. As letras: **s**, **ss**, **z**, **ç**, **c**

Em Ekoti nunca se emprega **ç**, **c** ou **ss** para representar os sons **s** e **z**; sempre se emprega a letra **s** para o som **s** (mesmo entre vogais) e a letra **z** para o som **z**.

Ex. **osala** ‘ficar’ - **ozala** ‘semear’

6. A letra **j** é usada para representar o som **tj**. O som **tjh** é escrito **ch**.

Ex. **jala** ‘fome’ - **chanka** ‘altura’

7. **C** e **qu** não são usados como em Português. Em Ekoti usa-se a letra **k** para representar os sons **c** e **qu**:

Ex. Ekoti; kiisi 'lula'

8. Não é necessário marcar as nasais silábicas com apóstrofo.

Ex. **mmumanka** 'na mangueira'
nnatti 'menina de 10-12 anos'
nnyaka 'chifre'

9. O Português raramente usa as letras **w** e **y**. Mas em Ekoti as letras **w** e **y** são importantes como consoantes.

Ex. **jiwa** 'pombo'
kuwo 'roupa'
oyele 'feijão macaco'
opiya 'bater'

10. Em Português, a letra **h** não é pronunciada, mas em Ekoti é pronunciada.

Ex. Português: **hora** - Ekoti: **hooma** 'febre'

Na língua Ekoti, há distinção entre consoantes aspiradas e não aspiradas. A aspiração é marcada com **h**. Ocorre só depois de **p, t, tt, c, k**.

	Sem aspiração:		Com aspiração:
Ex:	oripa 'anoitecer'	-	oripha 'pagar'
	maati 'água'	-	maathi 'tia'
	tteette 'carraça'	-	tteetthe 'caniço'
	oja 'comer'	-	ocha 'amanhecer'
	muuka 'enguia'	-	muukha 'mulher'

11. Como já vimos, existem sons que são representados por duas letras (chamam-se 'dígrafos'). Em Ekoti usamos: **ch, kh, ny, ph, sh, th, tt**.

Ex. **chaanka** 'altura'
khaazi 'trabalho'
nyookha 'cobra'
phula 'nariz'
shuuwi 'leopardo'
thaanu 'cinco'
ttevu 'barba'

O **tth** é um trígrafo. Três letras representam um único fonema.

Ex. **ttheepo** 'elefante'

12. As consoantes **b, d, dd, g** podem ser usadas por empréstimos, em palavras vindas das línguas Árabe ou Português por exemplo.

Ex. **binaadamu** 'ser humano' Também pode-se escrever **pinaatamu**.

Sumário do Alfabeto Ekoti

a ch e f h i j k kh l m n ny o p ph r s sh t th tt tth u v w y z

Vogais:

a, aa, e, ee, i, ii, o, oo, u, uu

Consoantes:

f, h, j, k, l, m, n, p, r, s, t, v, w, y, z

Por empréstimos:

b, d, g

Dígrafos:

ch, kh, ny, ph, sh, th, tt

Trígrafo:

tth

Não usadas:

q, ç, x

Hantisi 1

Nlavilavi otu ti paani? *Título: Quem é este malandro?*

Aarivo mwinyi mmote nwulweene. Ye aari nhupiri wa siri, aarina wa woona etthu yootakhala ama yooshapweya; wala ehinaaze opuwa, ye aari wiiya tthakuzi woojuwa.

Siikhu moote ye khulottha eriwaka mmuti mwaya enteela opuwamo jala yawaatta. Aphano ye khuweettha ajuwi apo yoori aaze owaza shauri nenkau apatthe nanna zoottiyelela mashakha apa mmuti mwaya.

Aphano erettiyevo toole, khweekesiwa siikhu yoori atthu alawe aaze olima; yoori attiyelele jala etile. Masi attaapho aarivo mphuzi mmote wa olavilavi ahalawiiye okhaazi okhule. Aphano atthu ooshi



khusiilana olawa onkhola nlavilavi otule, na ompiya paramatooya mattakho awe mpakha kuwo zawe ovaruwa; na kupattha likhwatta. Avoniyeevo khusalana jaraha mpakha leelo.

Nlavilavi otu ti paani?
Ti mwinyi Khoole!

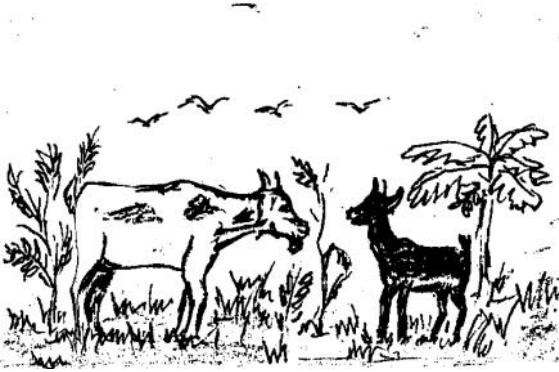
Contado por Sr. Leonardo Luis Mucubal Suleimane (Nurdini), 1997

Hantisi 2

Nkhira wa Puuzi *Título: A cauda do cabrito*

Raku nakuvu atthu apale, nyama epile za nttuttu emeleliyeyo aari Puuzi-nnu.

Ofiyeevo wakathi wootakha waawanyiwa mikhira, khulawa khutiseliwa Puuzi-nnu mikhira zawaatta. Mikhira epile n'ootiseliwa yaariwe aawanye. Ntuulu wa Puuzi, khuuziwa oriwa: “olawe wapokhere mikhira zintta waawanyiwa okhule ti halwiyo.”



Khuri: “Wala, miiyo nakihiiwo okhuwa, haalu ontta okipwehela nkhiru aka mmote.”

Khutavo namarokolo, khutavo siipa, khutavo shuwi, khutavo nkamiya na nyama za kiina, zeetaliyewo nyama ottuukho ota winkhiwa mikhira.

Khula nyama yaarivo ya patthiye nkhiru woolepa, aphale khulawa khwiisha mikhira epile.

Puuzi-nnu afiyavo eviriyewo siikhu ttatthu, n'oofiya ansikana halwiye khuri: “Haalu kintakha nkhiru aka opu mwakipweheliyeeyo.”

Puuzi-nnu khujipu: “Wala miiyo nkhiru akina apha. Nkhiru opu kiriina miiyo pu woofupheya nakuvu, khunnifiyela atthu awiri.”

Attaaphale nkhiru opule weetta oshijiwa vakatthi, haalu ntthu khusalana nkhiru woofupheya na ntuulu khusalana nkhiru woofupheya.

Titile aphale leelo Puuzi-nnu aarina nkhiru woofupheya, khana nkhiru woolepa wala. Onaaye nkhiru woofupheya mwaasa wa vitthu za etthiipo, anroromeliye haalu, na haalu ajisahawiye yoori onaaye ntuulu antakhaaye nkhiru naye.

Contado por Sr. Isidini Ibraimo Ussene, 1999

Hantisi 3

Khwaazi na Khuzupa

Título: A Águia e a Hiena

Khuzupa ettiye okholiwa ti jala. Khulawa khunsikana Khwaazi akholaka swi mmuttho. “Yakikhola jala!”, alupaka Khuzupa.

“Ayo, miiyo apha kina swi paasi, thuula eti!” Khumwiinkha swi, na khumweleza: “Mmana otakha ota owaka, ottuukho onitazawo erukulu yawo, swi etthu ehinojelawo okhulewa.”

“Kemaani, aa, kilozele tarikhi.”

Attaaphale Khwaazi khwaaza ovava, na Khuzupa khusala anlotelela; ila weettetta wawe waari wooshokhera. Khumuuzela

Khuzupa, Khwaazi ari mmutthi, khuri Khuzupa: “ Nalelo ku woolepawo?”

“Wala, pu okhule.”

Khufiyaza nshini wamutthi, Khwaazi khumorela, khusala amuuzo: “Etta, ojithe mmaati.”

Khutawakhali mwaasa Khwaazi aari omuuzo yoori: “Onaaye moolu, onaaye moolu!” Khuzupa khusala alawa moore-moore. Na Khwaazi khusala antumerera: “Etta, ohoove! Ayo, ori kharipu na owaka, na swi zinkizene zinttha owekesela.”

Zaama Khuzupa maati anfiyeevo vatulu, na onyoko wawe, khusala wooneya nlomo awe paasi. Khwaazi khunyakula: “Etta, etta, owaka kharipu, swi entta wuuweja.”

Attaaphale Khuzupa khwiirukha, khukwela nkhillinti, khuttuluwa. Khwaazi sikhwiya ethiito khwiiana osapeya wa swi na oja wa swi.



Contado por Sr. Saide Nahafussa Omar (Charifu), 2000

Hantisi 4

Khuzupa, Shuuwi na Mwanapwa *Título: A Hiena, o Leopardo e o Cão*

Khuzupa na Shuuwi ettiye omwinkha amuri Mwanapwa: “Weeyo Mwanapwa, etta onti weettele moottho yoori nije nyama yetthu eti.”

Mwanapwa zaama afiyeevo okhu, khusikana chiima vanzala, ottuukhule khwikhalawo swapapu ya chiima, khuhekesi moottho aya. Aari wiitthiwa Mwanapwa nriyela.

Khuzupa na Shuuwi khusala amwahirishaza Mwanapwa, khwiikhala khushokhera, mpakha ojaza nyama etile eri piishi.



Osikhu litupweliyeevo njuwa, khupuwelaza: “Mwanapwa anirettela nannani?! Fweeyo ninja nyama piishi!”

Supu, zaama oniweevo Mwanapwa, khulawa khusikaniwa khuzeliwa toono: “Weeyo weetta onijisa nyama piishi?”

“Ee, miiyo, swaaipu enu, kasophela opuro wooshapweya, apha akeepu oja etthu piishi. Aphano, kinja vitthu zawiipikhiwa, kalikha weettetta namweyo.”

Wa etthiipo khufiyelela Khuzupa na Shuuwi wiiya maatuwi a Mwanapwa, swaapu woowaajisa nyama piishi na yo aari otakha ya woochiwa.

Contado por Sr. Saide Nahafussa Omar (Charifu), 2000

Hantisi 5

Siipa-nnu, Namarokolo na Nunu aya oto

Título: O Leão, o Coelho e a Senhora

Alankhiye Namarokolo-nnu, Siipa na nunu aya oto. Aphano nunu aya oto aarina nshapa lawe kitthambo na owawe, nshapa ntthile laattameliye pahari.

Sikhwiiya eto khulawa omashapa na mwanawe.

Arutaka omashapa okhule eetta onsikana Siipa akweliye nliphotto, ila opule aya waari nraakho wattheiweeyo pa attunkhulu.

Siipa-nnu eti amooniyeyo nunu otule nasaapiru eetta omweemesa, na khweeli nunu khweemela. Na weemela nunu otule khuchelisiwa ti Siipa-nnu.

Aphano Siipa khumuuzza nunu yoori: “Vira okilazemo nliphotto mphu!” Nunu otule khumuuzza yoori: “Mmana miiyo kulazamo nliphotto mpho, khunikirafuna miiyo na mwanaka?”

Siipa khuri: “Wala akinuurafunani.”

Nunu otule
 mwaasa yaari
 omwaattela huruma,
 khunlazamo Siipa-nnu
 nliphotto mphule.
 Anlazakamo Siipa-nnu
 khulupa yoori: “Wiiya
 wakilazamo nliphotto
 mphu kintta
 wuorafuna. Kintta
 wuorafuna weeyo, ama
 kintta onrafuna
 mwanawo.”



Aphano,
 attaaphale nunu otule khwiiya woovelavela.

Siipa khuri: “Nkhama khunikamini, woozele nyuupa etile eriiye aphale, nkhamasikhuzene epi mmuti mphu ewaamo emaani ama wala. Miiyo kaari othepela mphu, ila omuuta opu keetta osukhumeliwa nliphotto. Miiyo khukwela nliphotto mwaasa wohiimo emaani. Paapho kiniwuzaaavo yoori olawe nnyupa mphule woozele nkhamasikhuzene epi mmuti mphu ewaamo emaani.”

Nunu otule khulankha khulawa mpakha nnyupa nntumphule; ennyewaaya khaarimo asikaniye njeeche, khuuzela njeeche nntintthile olupa yoori: “Je? Mmuti mphu atthini ewaamo emaani?”

Njeeche lijipwaka khuri: “Wala, mmuti mphu khayiimo emaani, miiyo raku kaari ovuweliwaka chiima, ila omuuta opu keetta weeseliwa yariwa mwaasa woopwecheya.” Nunu otule khulawa nyuupa kiina theenya olawa wuuzelela.

Afiyeevo nyuupa etile, ennyewe aya khaawaasikaniyewo, asikaniye nshelo, khuuzela nshelo: “Je? Mmuti mphu ewaamo emaani?”

Nshelo khulupa yoori: “Wala, mmuti mphu khayiimo emaani, miiyo raku kaari opepetheliwaka mvuka, omuuta opu keetta weeseliwa vaje apha, entta okinyela vuula na lintta okipiya njuwa.” Nunu otule khujileva, khusala alawa wa Siipa-nnu olawa orafuniwa, mwaasa wa mwanawe aasaliye ottuukhu aariwo Siipa-nnu.

Khusala alawa, aphale alawaka ntarikhi, eetta okutthanana Namarokolo khuri: “Nunu-mwe khamwishitaweni ovelavela, mwintta vai?”

Khuri: “Miiyo keetta onlazamo Siipa-nnu nliphotto, n'oonlazamo ye khulupa yoori ontta okirafuna miiyo na mwanaka ontta onrafuna. Nkhama akinaamini kilawe kamuzele wakhula ntthu. Ila koozela mmuti wooshimo, yariwa mmuti mphu khayiimo emaani. Apha kintta olawa kajilikhe Siipa-nnu otule akirafune ama anrafune mwanaka.”

Namarokolo-nnu khulupa yoori: “Miiyo nlattu opu kintta ottakhula.” Kulawa mpakha ohali aariwo Siipa-nnu. Siipa-nnu khuzeliwa oriwa: “Nkahayani okho, khuriwa mwintakha mwinrafune nunu otu?”



Siipa-nnu khuri: “Aa, miiyo nunu otu kintta onrafuna mwaasa yoori mmuti mphu emaani khayiimo.”

Aphano Namarokolo-nnu khumuuzela yoori: “Zeettetta toovi? Nkezelela ovira nntumphule waaviryemo olawaka okwela valiphotto apha.”

Siipa-nnu khwaaza ovira nshini wa liphotto, eezelelaka woopora otthuupule aakweliyezomo nliphotto. Noolankha eetta orutelamo, eetta okwelamo nliphotto. Akweliyeemo nliphotto, Namarokolo khulupa yoori: “Aphano khannulazamo, wala miiyo, wala nunu otu. Khannulazamo noolikhha nntumpho, mwaasa weeyo khuna emaani; weeyo khunsihi muulumwenkuni mphu!”

Attaaphale Namarokolo-nnu na nunu otule eetta otthiraza,
khulawaza ohali woolepawo.

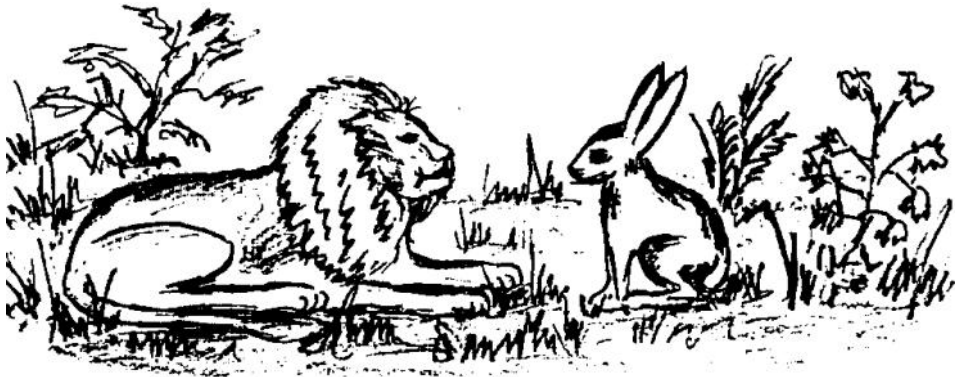
Tiiti apha leelo Siipa khantakha omoona ntthu atha Namarokolo,
khantakha owoona ohali anivirawo mwaasa wookwiseliwa nliphotto.

Contado Sr. Isidini Ibraimo Ussene, 1999

Hantisi 6

Siipa na Namarokolo: Nttunkhulu ti paani?

Título: O Leão e o Coelho: Quem é o mais velho?



Raku channu aari Namarokolo na Siipa: Attaaphale khwaaza
wuuzelaniwa, paani aari nttunkhulu.

Khufikhiri Siipa yoori: “Kiluparu nyaakha, ye ontta olupa
nyaakha zookivikana.”

Zaama Siipa afikhiriyevo toole, khuri: “Miiyo kavokoliwa
olumwenku ohinompiwe.”

Namarokolo khwaaza olila araka: “Ii, wakikupusela, miiyo
ohinompiwe olumwenku eetta ofwa mwanaka wa omwanzo.”

Siipa khushinttiwa na nyaakha. Namarokolo mwaasa wa akhili
khunshintta Siipa nwulweene, ye aari nttitthiiru!

Contado por Sr. Selemane Abdul, 2001

Hantisi 7

Namarokolo, Siipa-nnu na Khuzupa-nnu

Título: O Coelho, o Leão e a Hiena



Aari Namarokolo, Siipa-nnu na Khuzupa-nnu. Namarokolo aari wiikhala na Khuzupa-nnu siikhu zawaatta nyuupa moote. Waari oswaaipu nwulweene, ekhalaziye siikhu zawaatta wala ahinoomane. Masi Namarokolo-nnu n'oowapattha aanawe, eetta

owaavitha, mwaasa wa Khuzupa-nnu ontuvela nyama.

Siikhu eto Namarokolo khuleeza, araka: “Apha miyyo swaipu, kintta olawa, kinttela othepela ohali okinoko.”

Khuzupa-nnu khuri: “Aa.” Ila Khuzupa-nnu aari ojuwa ohali aari wiiyakawo aana a Namarokolo-nnu.

Asaliyeevo Khuzupa-nnu khwiita khulawa mpakha ohali aariwo aana a Namarokolo-nnu. Eetta owaathula khuwaatta nlikapaja. Khusala awaatisa, ntarikhi eetta okutthanana Namarokolo.

Namarokolo khumuuzela: “Eto otthiye nlikapaja niini?”

Khujipu: “Vitthu zooja keetteliyezo yoori nije nthana opu.” Namarokolo mwaasa woosuluheya khunttempisa Khuzupa-nnu vitthu epile. Khusala ataza aphale ntarikhi, atazaka eetta okutthanana Siipa, Siipa khuwuuzela yoori: “Mwinttaza vai?”



Khuraza: “Wala, nintta toono.”

Aphano, Khuzupa-nnu mwaasa woomoova Siipa-nnu, khuri:

“Ohikirafune miiyo. Namarokolo-nnu otule onimonaye eettaka aphale, awaathula aanawe, ila ye khanjuwa yoori apale ariiye nlikapaja aanawe; apho ninlikhe nilawe nawaarafune aanawe n’oofiya.” Khupe Namarokolo-nnu vitthu epile aari osiila. Ila aari ohali woolepawo, masi aari osiila vattitthi-vattitthi.

Attaaphale, Namarokolo khuvuruma, khulawa khusapuwa vahaliva apho yariivo nyuukhi, khuwaalazamo aanawe apale. Aphano khutuula nyuukhi, khuttha nlikapaja nttumpho, khusala alawa.

N’oofiya nnya Khuzupa ooshi aya, Namarokolo-nnu khuri: “Apha, niraka nije saana, nivire nnyupa mphu nifukelane okatthi, yoori zihite nyama kiina zininyakanya vitthu zooja zethu.”

Siipa-nnu na Khuzupa-nnu khuraza: “Aa, weeyo ti oriina akhili zooshapweya.” Namarokolo eetta owaavirisa okatthi, khuthuula likapaja ntthile, khuvirisa okatthi ottuukhule, aphano eetta owaafukela milako. Khukhuwa araka: “nsale nshezaka miiyo kalawa safari zaka, nkhamama mwaari woona yoori mwiniwaarafuna aanaka, mwavonyela.”

Khusala ottuukhule Khuzupa-nnu na Siipa-nnu eettaka

olumaziwa ti nyuukhi.
Khulumaziwa ti
nyuukhi, ila
Khuzupa-nnu khuwahi
otthira, na Namarokolo
khusala amweekesa
Khuzupa, masi
Khuzupa otule atthiriye.

Tiiti apha,
mpakha leelo
Namarokolo-nnu na
Khuzupa-nnu
khunoonaniwa.



Siipa-nnu khaninlevelela Khuzupa-nnu, na ye Khuzupa-nnu atthaapho animoonavo Namarokolo khaninswamihi ontta onrafuna. Leelo apha khunoonaniwa, Siipa-nnu khantakha omoona Khuzupa-nnu, na Khuzupa-nnu khantakha omoona Namarokolo; mwaasa aya yaari nyuukhi.

Contado por Sr. Isidini Ibraimo Ussene, 1999

Hantisi 8

Hantisi ya Siipa na Mwanawe na Namarokolo

Título: História de Leão, a sua Filha e o Coelho

Siikhu moote, aari Siipa-nnu na mwanawe na Namarokolo. Siipa-
-nnu aarina mwanawe wa mwari aari ontakhelaaye oraliwa. Mwanawe
otu khusala ojeela oraliwa, mwaasa wa ohitakhi ottakhulana atthu akina,
mwaasa wa ophuzi.



Mpakha siikhu kiina khuta
nlume aari otakhaaye oloola,
khunvekela Siipa-nnu araka: “Siipa-nnu
kintakha onrala mwanenu.” Aphano
Siipa-nnu ajipwaka khuri: “Mwanaka
kininloza otule aniwahaaye ontakhuza
ye na khujipu.”

Nlume otule alawiye ontakhuza
mwaari masi khumoojeela, na wakhula
nlume aari otaaye eetta omoojeela.

Wakathi asiliyeevo Namarokolo mattakhuzi nkhamapaale,
khulupa varoho wawe yoori: “Miiyo ki Namarokolo, mwennyewe
olavilavi. Kintakha koone mwaari oto ahittakhulaka na kihinralaka.”

Erettiyeevo toole nasaapiru eetta olankha Namarokolo, khuwala
kuwo zawe sanene. Khulawa mpakha wa Siipa-nnu, ansikaniyeevo Siipa
-nnu khunvekela araka: “Mwinyi Siipa-nnu, miiyo keetta osiila oriwa
nnaaye mwaana wa mwari, anojelaaye oraliwa mwaasa woohitakhi
ottakhulana atthu. Na miiyo apha kateela wuvekelani yoori kintakha
onrala mwanenu.”

“Athu awaatta na akhili zaya aatiye na khuruti ahinkhitireeni
ontakhuza, aphano onankhitiri, ntthu ntthithiiru nkhamapa weeyo?”, ti
Siipa-nnu animuzelaaye Namarokolo. “Miiyo kawinkha ruhusa yonrala
mwanaka. Weeyo wiisharu owahi ontakhuza khujipu, oniiya wawo.”

Namarokolo alawiye okutthanana mwaari yoori antakhulane, ila
mwaari kuhijipu hatha etthu moote.

Mpakha siikhu kiina theenya, Siipa-nnu khulankha na ajamaaze
ontthaamo na mwaari otule yoori alawe akheye mvuka.

Paata yoosila elupiwaka khaazi ya omashapa, Namarokolo



khunvekela Siipa-nnu yoori: “Na miiyo kintakha wuulottani omashapa kokholiseni khaazi.”

Aphano, khweeli Namarokolo khunlotta Siipa-nnu omashapa, wakathi afiyeevo omashapa khusala okheyiwa mvuka na atthu ooshi. Khusala apiya mwaasa masi mwaari nalelo khaari ottakhula; mmana atthu ooshi akheyaka mvuka onchina waya, aphano Namarokolo aari okheya omathapa waya. Mwaari khusala avira nhali aari oviraamo Namarokolo oonaka mvuka woovirikanisiwa akhulaka na akheyaka opheya. Masi Namarokolo akhanyarelaka ovirikanisa, mpakha mwaari khwaaza onyonyeya na ojittakhulela vathi-vathi. Khupe Namarokolo aari oretta ansiilaka mwaari attakhula vattitthi-vattitthi; na ye khusala atepa ovirikanisa mvuka na ajinkhaka ohisiili. Na onyonyeya wooshi mwaasa wa vitthu epile aari orettaazo namarokolo, aphano mwaari eetta waaza onkhuwela Namarokolo araka: “Mweeyo Namarokolo-nnu, mvuka opu khunkheyiwa toono, mwintta ovirikanisa vathi mwinthonyeza vatulu, vatulu mwinthonyeza vathi; omitathariwa nsala nthonyeza vathi, aphano omathapawa nsala nthonyeza vatulu, mwasiila?”

Papantthu na ajamaaze aari onsiila mwaari otule eettaka ottakhulana Namarokolo. Omuuta opule atthu ooshi khunshankela Namarokolo wa nanna ankhitiriyeezo onttakhuza mwaari. N’oolankha Siipa-nnu khunkhuwela Namarokolo na mwaari na ajamaaze khuttakhula yoori: “Aphano kawaamini na roho yaka yooshi, onaaye akhili zawaatta zochira zaka. Wiiya pitoowo omuuta opu mwanaka ori mmakhono mwawo kawinkha onrale.”

Namarokolo alankhaka eetta orutela owawe olawa ojattalela, eeshiyeevo khulawa oloola harusi.

Khwiiya toono nanna yiisheliyeezo hantisi ya Siipa-nnu na mwanawe na Namarokolo.

Hantisi 9

Namaretta Shanjari *Título: "Faz tudo por uma vez"*



Aarivo nlume mmote, nzina lawe Namaretta Shanjari. Arina vaje vawe na mukhaawe na ntuuluwe na nshapa lawe. Khuzalamo vitthu zawe.

Khulankha kuluwe khulawa oja peewu zawe. Khulankha ntthu khulawa omuuzza yoori: “Weeyo omashapa wawo kuluwe onta oharipu!” Khunjipu: “Miiyo ki Namarettela Shanjari.”

Khulankha namasaya, khulawa khunretta zootakhala mukhaawe. Khulankha ntthu otule khulawa omuuzza yoori: “Mukhaawo aretteliwa zootakhala ti namasaya.” “Miiyo ki Namarettela Shanjari.”

Khulankha siipa khulawa khunluma mwanawe. Khulankha ntthu otule olawa olupa yoori: “Siipa anluma mwanawo!” Ojipu wawe oniiya mmote ori: “Miiyo ki Namarettela Shanjari.”

Khulankha nyookha khunluma ntuuluwe, khuuziwa oriwa nyookha yanluma ntuuluwo. Khuri: “Miiyo ki Namarettela Shanjari.”

Aphano ye khushokhera. Khuwoozza athu yoori: “Vitthu epile zaari okivirelaazo, kintta olawa ojipu zooshi wavara moote kwa etthu moote.” Khweetta mmashapa mwawe, khulawa khurintha nkhoi awe mpakha nkerekhere wa nshapa lawe, khuttheya nraakho awe, ye khusala arutela owawe. Wa waaza onkutthanana ti kuluwe, khumuuzela yoori: “Nshapa ziriimo vitthu zoojiwa liri vai?”

Khuri: “Weette omashapa waka ottuukhu onjakaawo.”

Aphano khukutthanana siipa, khumuuzela khuri: “Kuluwe eri vai karafune?”



Khuri: “Weettele omashapa waka ewaakho!”

Khukutthanana namasaya khumuuzela yoori: “Siipa ori vai khimuule?” Khunjipu: “Weette omashapa waka.”

Siipa khumuula kuluwe, namasaya khumuula siipa, nyookha khunluma namasaya, nyookha khusala etthira mmashapa khulawa khufukiwa ti nraakho; kuluwe khufwa, siipa khufwa, namasaya khufwa nyookha khufwa!

Contado por Sr. Rajabo Jamal, 2001

Hantisi 10

Mwinyi Nwarawere-nnu na vitthu zawe

Título: O Senhor Nwarawere com as suas coisas

Aarivo mwinyi aari wiitthiwa oriwa Nwarawere-nnu, arina vaje vawe ye na mukhaawe na mwanawe, vaje vawe vaari vawulweenyevo. Zaarivo minazi zawe zawaatta na anakhu awe awaatta na puuzi zawaatta na mompe zawaatta. Aari okhitiri olima mpakha oruwera.



Mwaakha aya opo aruweriye mvuka, Puukhu khusala eesha. Mukhaaya khumuza mannawe yoori: “Mannaka khuna shauri na puukhu epi? Zintta wiisha mvuka! Olima olipa!”

Ye khuri: “Kintta oretta shauri mukhaaka!”

Ye Nwarawere-nnu khulawa omweekesa kwarakwattakwa, khunttheya onyuma wa esurupa aari ojaawo Puukhu.

Khwiishukha mwaana a Puukhu ota oja mvuka, ataka aatiye na papaawe, khuphitiwa mwaana papaawe amoonaka, papantthu khusiila kwarakwattakwa..... Khusala atakha onlazavo, khufwa amoonaka, khunlikha, khulawa khuwalaleya ashirikha awe Puukhu.

Aphano khuri: “Ashirikha aka, akifwela mwanaka, aphitiwa kwarakwattakwa.

Mwaakha opu wa namwaakha nijivekelele, anipattha mashakha vaje apha atisiwavo kwarakwattakwa.”

Aphano ashirikha awe apale khunjipu yoori: “Fweeyo apha khaniri khurupo moote, ovire olaleyaka yoori yanipattha pala vaje vetthu apha, omuzaka mmote mmote.”

Khumweettela Mompe khunjipu yoori: “Miiyo waaza siikhu epo akinalale nyuupa yoovikhiwa, weeyo tiye onlalaye nyuupa yoovikhiwa na onjaaye za nnyupa, apho okhitiri epo.”

Aphano khumweettela Puuzi, ye khuri: “Miiyo kinjaka nyaani, pala yawo eti okhitiri eto.”

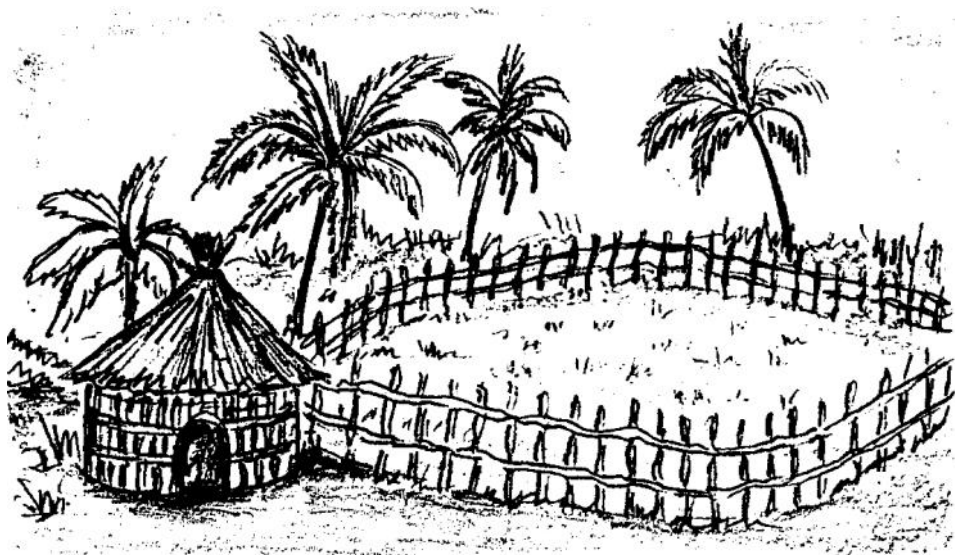
Mwanakhu khuri: “Miiyo kinjaka vanzala, pala yawo eto okhitiri eto.”

Khulankha nyookha khuvira onyuma ottuukhule attheyiweewo kwarakwattakwa, khuphitiwa nyookha. Khusiila muukha wa mwennyewe vaje: “Ii aphitiwa Puukhu.” Khupe nyookha. Khutthaawo nkho, khulumiwa ti nyookha, khufwa.

Afwiyevo khusala elaleyiwa miifwa, khuta atthu awaatta olankha mapuro apektiwene. N’oota khusala zishumiwa naazi na mashala; khwiishamo mompe mmuzizi, khwiishamo khusalamo moote; puuzi mmuzizi khwiishamo khusalamo moote; anakhu mwiruttu khwiishamo khusalamo mmote. Puukhu khusala awoozela ori: “Je? Moona miyo kawuuziyene yoori nijilompele, mweeyo khuhitakhi fooshi yanipattha pala.”

Mmana mwihisiilanaka mwiisho aya pala!

Contado por Sr. Rajabo Jamal, 2001





LIDEMO.NET

LINGUAS DE MOÇAMBIQUE