

Kalivu ka Cinyungwe

5



Bzidapi Bzinango

1. Mai Na Thika
2. Kucenjera Kwa Sulo
3. Munthu omwe akhadya uci yekha
... Na Mimwani na Bzithumbudzulu!

Descrição: Os livrinhos nesta série contêm histórias escritas em Cinyungwe com perguntas e quebra-cabeças. A série é para novos leitores de Cinyungwe. O desenho destes livrinhos facilita a reprodução de materiais para aulas de alfabetização.

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Livrinhos nesta série:

Tema	Título
Contos Folclóricos	“Kalivu 1: Bzidapi”
Cultura	“Kalivu 2: Makhalidwe ya Anyungwe”
História de Tete	“Kalivu 3: Bzinthu Bzomwe Bzidaticitikira”
Parábolas Tradicionais	“Kalivu 4: Matere ya Makolo”
Contos Folclóricos	“Kalivu 5: Bzidapi Bzinango”

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Ficha técnica

Titulo: Kalivu ka Cinyungwe 5: Bzidapi Bzinango
(Mais Contos Folclóricos)
(More Traditional Stories)

Língua: Cinyungwe

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

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Mimwani

1. Pakuthotha akolo ndipo ambabulkira thengo la munda.
2. Panicoka utsi pa moto.
3. Wabala kamuna wabala kakazi.
4. Wako ni wako unilewa naye, munthu wapezi ankhutapa mkanuwa.
5. Bwadwa bun’koma, nkhumwa pabodzi.
6. Cakupa Dedza si ungacilambe.
7. Cinthu nkhuzezera, nkhalamba idaphika mwala.
8. Nkhani nkhamunda ka dawo.
9. Teka-teka si anilobza, kwace nkhubvuta manungo.
10. “Ona ico!” Nkhukhala awiri.

Bzithumbudzulu

1. Kwadoka ndipse matako.
(Mphendekali zantsima pamoto.)
2. Mbuzi zababa zimbamwera pabodzi.
(Mphalo zanyumba zimbagumana pambuto ibodzi.)
3. M'munda mwa mai muna ciusakala cisvipa.
(Kamphodza, ayai pidzi ali m'munda.)
4. Mai na baba akhafuna kumenyana tsono mzimu ni muzi wa mtondo
(Maso mawiri mphuno pakati.)
5. Pfuku-pfuku toliro.
(Pamtundira nkhuku pambawoneka lini.)
6. Fungula beke tiwone Maliya.
(Manduwi.)
7. Azungu atewera gombe.
(Matomati.)
8. Ndasuwa amai ndiri nawo soo.
(Tsamba likagwa m'muti, limbakwira lini pomwe.)
9. Nyumba ya amai iribe msuwo.
(Dzai.)
10. Ndawona nyasa adagona mphepete mwa phiri.
(Kandudu iri kukhutu.)

1. Mai Na Thika

Akhalipo Mai m'bodzi omwe akhana mimba, ndipo Mai ule adayenda kukatema n'khuni. Pomwe adayenda kukatema nkhuizenire, pomwe adamala, adazigwezeke, aciyenda kukapfenda ndzoi kuti akazimange.

Ndipo pamwepo pakhana citsongondza cakuthonera kwene-kwene comwe cikhana Thika, ndipo Mai ule akhadziwa lini kuti pompale pana Thika. Pomwe iye adamala kumangako, iye akhafuna kusendza ndipo nkhutazira, ndipo aciyesera pomwe ndipo nkhutazira basi.

Ndipo Thikayo adamubvundza Mai ule kuti: "Mai mwatazira kusendza nkhuizenizo?" Ndipo iye adatawira kuti: "Inde!" Ndipo Thikayo adati: "Tsono mucita tani? Ndibwere ndidzakusendzeni? Ndipo Mai ule nkhati: "Inde bwerani!"

Ndipo Thikayo adabwera kudzamuthandiza. Ndipo Thika ule adamubvundza pomwe kuti: "Ndikakuthandiza undipasa ciyani?"

Mai ule nkhatwira kuti: "Ndinikupasani mwana ali m'mimbayu?" Ndipo Thika ule nkhati: "Undipasa cadidi mwana ali m'mimbayu?" Iye nkhati: "Inde ndinikupasani."

Basi Thika ule nkhumusendza Mai ule ndipo iye nkhufuluna kuyenda kumui.

Ndipo Thika adabvundza pomwe kuti: "Ine-pano ndiningadziwa tani kuti mwanayo wabadwa?" Ndipo iye adamuuzwa kuti: "Mbabwerani mumbadzazondere."

Ndipo iye adafika acitula nkhuizeni zacezo.

Ndipo Thika akhambayenda kumbakazondere, ndipo iye adayenda ninga kawiri, ndipo kacitatuka adakawona kuti iye wabala.

Pomwe iye adabalapo, mwanayo adamupasa dzina lace kuti ni Pheredzunge, ndipo mwana ule adabadwa akhalewa-lewa kale na kumbafambiratu. Ndipo Thika adabwera acimuuza kuti: “Ine-pano ndabwera!” Ndipo Maiyo adati: “Inde, tsono mwanayo wacoka wayenda kukazunga na andzace.

Ndipo Thikayo adamubvundza kuti: “Tsono kuti ine-pano ndimuphate ndiningacita tani?”

Ndipo Maiyo adati: “Kuti mumuphate bwerani usiku thangwe iyembo masikati yano ambayenda kukazunga; usiku ndipo iyembo ambadzagona; ndipo iye angadzagona mum’dzamuphata.

Ndipo Thika adati: “Ndinidzamudziwa tani?” Maiyo adati: “Ine-pano ndinidzamupasa nguwo ifuwira, pomwe iye angadzayenda kukagona na andzacewo, mungakafungula citseko mudzamuwona umweyo omwe adafunika nguwo ifuwirayo”. Ndipo Thika adati: “Ndabzibva, ndayenda.”

Pomwe Pheredzunge adabwerera adatenga ntsima yace acidya. Ndipo kudadoka iye adayenda kuti akagone.

Ndipo Mai waceyo adati: “Pheredzunge! Pheredzunge!” Ndipo iye adatawira kuti: “Mai!” Ndipo nkhati: “Bwera kuno!”

Pheredzunge adayenda ndipo adamupasa nguwoyo aciti: “Haa! Nguwo iyi, ukafunike pakukagona!” Ndipo iye adati: “Ine ndimkagona uko!” Mai waceyo adati: “Inde, ndoko nayo komwe kule ukagone na andzakowo”. Ndipo nkhumupasa nguwo ire, ndipo iye nkhutambirambo nguwoyo, ndipo iye adakhala, “Duuu! Nkhuti ine-pano ndintenga nguwo ifuwirai ndifunike ine-pano ndekha, ipo ndina andzangu wentse alibe nguwo zifaira, ndanyonyo ine ndinifunika lini”, ndipo iye nkhutenga nguwo ire nkhuenda nkhuikaibisa, ndipo nkhuatenga nguwo icena acifunika.

Ndipo Thika adabwera acifungula citseko cire acipita, ndipo aciyamba kunyan'gana, ndipo ne kumuwona mwana omwe adafunika nguwo ifuwira, nkhumusaya. Ndipo wana anangowambo akhadafunika bulangeti, ndipo munangoyu akhadafunika nguwo icena, ndipo iye adabwerera acikabvundza Mai wace kuti: "Ine-pano ndayenda mule ndakamunyan'gana ndamusaya, ndawona winango adafunika nguwo icena, winango adafunika bulangeti.

Ndipo Mai ule adati: "Ah! mulibe kuwona bwino, tiyendeni pabodzi tikawone." Ndipo adatenga nkhu ni ya moto kuti akabvunikire. Pomwe iwo adafika adabvunika na motoyo ndipo adabvundza andzacewo kuti: "Pheredzunge ali kuponi?" Ndipo iwo adatawira kuti: "Pheredzunge wabula panjapa; ndipo iwo adayenda kukamunyan'gana panjapo, ndipo iye adathawa.

Thika adamuza Maiyo kuti: "Mwanayu nkhu thawa komweku, tsono tin'cita tani?"

Ndipo Maiyo adamutawira kuti: "Mangwana ndinidzamutuma kumunda kuti akache nthacha na andzace ndipo imwepo mudzamuphata mumtachamo. Thika adabvumira aciti: "Ndabzibva."

Ndipo Mai ule adamutuma Pheredzunge kuti akache nthacha. Pomwe iye adafika adakaira muntachamo, ndipo Thika adabwera aciima patsinde aciti: "Lero ndakuphata, ndinidya nyama yangu lero."

Ndipo Pheredzunge adatawira kuti: "Waphata yani? Ine ndiribe kuphatiwa ine!"

Pomwe akhalewa bzimwebzopo ndipo adabwerambo Tandaude acimubvundza kuti: "Watani kodi, Pheredzunge?" Ndipo iye adatawira kuti: "Mbamwewambo aThikawambo ati ndakuphata!

Ndipo Tandaudeyo adamuza kuti: "Pakira tiyende."

Pheredzunge adapakira aciyenderatu kumui, ndipo Thika adamunyang'ana nee kumuwona ne.

Thika adayenda pomwe kuna Mai ule, kukalewa kuti amutazira kumuphata Pheredzunge, ndipo Maiyo adamuuzza pomwe kuti: “Tsono kuti mumuphate mangwana ndinidzanutuma na andzace kuti adzayende kumunda kuti akatenthe mabiwi. Ndipo imwepo mukabisale pabiwi la citanthatu pomwe iye angadzafendera kuti adzatenithe mudzamuphatiretu.

Ndipo mangwana yaceyo, Pheredzunge adayenda kumundako na andzace kuti akatenthe mabiwiyo, ndipo iwo akhadanyamula uta bwawo kuti ambaphere mabombo munjira. Pomwe adafika adayamba kutentha ndipo iye adawauza andzacewo kuti: “Mbatitentheni mabiwi yentseneya tisiye la pakati lire.” Ndipo iwo adatentha mabiwi yentse yale, pomwe adamala iye adawauza anzacewo kuti: “Mbatitsungireni maponta biwi lire kuti tiwone kuti mbani ana maponta.” Ndipo andzacewo adamubvundza kuti: “Pananyi pompale?” Ndipo iye adati:

“Mbatitsungireni munciwona cinthu comwe ciri pompaleco.” Ndipo iwo adayamba kumbathusa utabule, Pheredzunge adathusa acikalasiratu m'makutu mwa Thika ndipo bucitulukira kukhutu kunangoku. Ndipo Thika adalamuka aciyamba kumbathamanga, acimbalira kuti:

“Yowe ine mai! Yowe ine mai!”

Ndipo iwo adati: “Mbatimupheni, mbatimupheni!”

Ndipo iwo adamuthusira uta bule acimupheratu.

Ndipo Cidafera.....

2. Kucenjera Kwa Sulo

Likhalipo gole libodzi lomwe mbvula iribe kubvumba, miti ikhamala kuuma, mikulo ikhadamala pomwe kuphuwa madzi, ndipo wanthu na bzirombo bzikhamala kufa na njala na nyota. Ndipo Mphondolo na Ndzou bzikhali bzirombombo bzikulo, ibzo bzidapangana kuti: “Ife-pano kuti tisaye kufa na nyota mbatibwereni tikoncezane tentse kuti ticere m’cera kuti timbamwe madzi. Ndipo Ndzou idabvumira, iciyenda kukalalikira bzirombo bzentsa kuti Mtumbe Mphondolo na Ndzou ali kuticemera.

Ndipo bzirombobzire bzentsene bzidakoncezana bzicikakhala pa muti ukulu, ndipo Mphondolo idayamba kulewa-lewa iciti: “Onani abale wangu, gole rino mbvula iribe kubvumba, ndipo bzinthu bzentsa bziri kumala kufa na nyota, tsono ife-pano tapangana kuti ticere m’cera kuti timbamwe ife-pano tense. Ndipo bzirombo bzire bzidabvuma bzentsa, ndipo bzicikatenga mapaza, focolo na piki kuti bzikacere.

Tsono pompale Sulo akhalibe kubwera, ndipo iwo adayamba; kucera, kucera; ndipo aciphata madzi yale. Pomwe adayaphata madzi yale ndipo Mphondolo idalewa kuti: “Pomwe tayaphata madziya tinicita tani, thangwe Sulo alibe kubwera kudzacera m’cerayu? Tsono iye animwa lini madzi pano!”

Ndipo Sulo pomwe adabwera adadzawona m’cera ule, ndipo iye nkhati: “Tipite! Tipite kuncerako!” Ndipo iye adabva kuti zii, ndipo adapita acikatunga madzi yale, pomwe adamala nkhubvundulira-bvundulira madzi yale.

Mangwana yace pomwe bzirombo bzire bzidabwera bzidadzawona madzi yale yadabvunduliridwa, yakhali matope yokha-yokha.

Ndipo iwo adabvundza kuti: “Mbani wacita terepayuyu?” Ndipo winangombo adalewa kuti: “Pinango ni Sulo, thangwe pomwe tidacera m’cerayu nakuti iye pakhalibe.”

Ndipo bzirombo bzire bzidapangana kuti bzikhale m’bodzi ulonda. Ndipo adasankhula Kolo kuti iye awonerere. Pomwe Kolo adakhala pale, Sulo adabwera pakati pa usiku aciti: “Tipite! Tipite kugombeko!”

Ndipo iye adabva kuti zii, ndipo acicita pomwe:

“Tipite! Tipite kugombeko!”

Ndipo Kolo adatawira kuti:

“Pitani! Ndipo Sulo adapita, acimumusa aciti: “Xamwali ndabwera na bzangu bzomwe ambadya akulu adamanga!” Ndipo Kolo adati:

“Bwera tiwone!” Sulo akhana uci bwace, ndipo adayenda nabo kuna Koloyo adati: “Inde Xamwali, bwera tibve!”

Sulo adamupasa ucibule, ndipo acitunga madzi yale. Pomwe Sulo akhacoka mum’ceramo, ndipo Thika akhafikambo, pomwe Thika adamuwona Sulo ule, mangwana yace adayenda kukauza bzirombo bzinango kuti Sulo ali kutunga madzi mum’ceramo.

Ndipo adasankhulambo Kamba kuti akhalembo. Pomwe Kamba adakhala pale, Sulo adabwera pakati pa usiku aciti:

“Tipite pam’cerapo!” Nee kubva munthu kumutawira nee.

“Tipite pam’cerapo!” Ndipo adabva kuti zii.

Ndipo iye adapita aciyamba kumbalewa-lewa yekha-yekha acimbatu:

“Napo unyamale, inepano ndine Sulo, ndinibwera basi kudzamwa madziya!”

Pomwe Kamba adapita mum’ceramo, adakabisala kumwala, ndipo akhadanyalala ninga mwalayo. Pomwe Sulo adapita, Kamba

adamuphata mwendo, ndipo Sulo adati: “Ulibe kundiphata ine, waphata muzi iwe!” Ndipo Kamba alibe kumutawira, ndipo iye adaphata basi, mphaka kucena. Pomwe bzirombo bzinango bzidabwera, bzidadzawona Sulo waphatiwa, ndipo bzcicemera pomwe bzirombo bzentse kuti bzidzapangane kuti Suloyo bzinimucita tani. Pomwe bzirombo bzentse bzidabwera, ndipo Mphondolo idabvundza kuti: “Timucite tani Suloyu?” Ndipo Kamba adalewa kuti: “Ndinifuna kuti Anzouwa amutakule na citamba cawoci amumenyere pamwala!” Ndipo bzirombo bzinango bzire bzidabvumira. Ndipo Sulo adatawirambo kuti: “Amtumbe Amphondolowa ambadziwa kuti Sulo ambafa lini na kumumenyeredwa pamwala tsono, Sulo ambafa na kumumenyeredwa padotha.”

Ndipo Mphondolo idauza Ndzou kuti imutakule Suloyo.

Ndzou idamutakula na citamba icikamumenyera padothapo. Pomwe adamudzusa pale adamukuiza padzulu kwene-kwene ndipo acimuthusa; pomwe iye adagwapo adacita m’jinci kwene-kwene kuti: “Phuuu! na pfumbi n’gondoo!” Pomwe bzirombo bzire bzidabva na kuwona pfumbi rire bzidaseka kwene-kwene.

Pomwe pfumbi rire lidamala, bzirombo bzire bziribe kudzamuwona pomwe Sulo kuti wayenda kuponi. Ndipo ibzo bzidadziwa kuti Sulo watinamiza pomwe.

Ndipo cidafera...

3. Munthu Omwe Akhadya Uci Yekha

Likhalipo gole libodzi, mbvula iribe kubvumba, m'mikulo madzi mukhalibe, miti kuuma, bzirombo kufa na njala na nyota.

Ndiye likhalipo banja libodzi, mkazi na mwamuna akhana wana wawo atatu ndiye babamunthu adawona kuti pamui pakhalibe cakudya nkhuuza mkazace kuti: “Un'dziwa kani? Pamui pano tikakhala tenepayu wanawa tinidodoma nawo, nyang'ana wana nee mphambvu alibe, tsono ine-pano ndiri kuyenda kuponi? Ndiri kuyenda m'thengomu, pinango ndiningakagudze-gudze miti ndicikawona tuuci, penu mtuciyani tomwe ndinikawonato ine-pano m'thengomu.” Mkazi ule nkhati: “Haaaa, ndabzibva ndokoni.”

Iye nkhati: “Ndayenda, tsono ndiniyenda lini ndekha.” Ule mkazi ule nkhati: “Haaaa n'nee, wanawa asiye ni awa an'neta na kufamba, imwepo munifamba kutali kwene-kwene, tsono nthawe mun'famba imwepoyo wanawa an'neta bzin'funika kuti munyang'ane madzi munjiramu, muniyawona lini mangu thangwe mikulo yawuma, asiye ni pompano, an'bakamwa tumadzi tuli pompanotu.”

Mwamuna ule nkhati: “Ndabzibva! Ine-pano ndaakuyenda ndinibwerera maulo.” Khuti: “Haaaa ndokoni!” Mwamuna ule nkhu-phata njira nkhu-yenda. Wafamba, wafamba, ndiye khubulukira muti una mphumbudza, ule nkhu-yamba kutema, kutema muti ule, kutema, kutema, kutema muti ule, tsono mphumbudza zire zikhalibe uci buzinji, nkhumola uci bwace bule, ndiye nkhubutenga. Nkhubuikha mthini, nkhu-yenda nabo. Kufamba, kufamba, kufamba nkhumana muti winango ukhana mphumbudza zinango, ndiye ule nkhu-kwira, nkhu-tema-tema muti ule, nkhu-yamba kumbamola uci bule, nkhumbaikha pomwe nthini mule, mpaka tini mure nkhu-dzala.

Basi wabveka ule nkhubuluka pale nkhu-yenda kumui, wafamba, wafamba, akanati kufika kumui, ule wakumabuka kuti: “Ine-pano cadidi ndininganyamule ucibu ndiciyenda ndicikadya na amwewale? Haaaa, akafuna aniyendambo acikanyang'anambo okha bwawo.

Ndiniwanyang’anira lini ndine n’nee, wanthu wentse wale?” Ule nkhutenga thini lace lire nkhubisa, wamala kubisa pale nkhubisa tsapano, na mbadzo yace nkhutula. Mkazace ule nkhati: “Haaaa mwabwera?” Ule nkhati: “Inde ndabwera!” Iye nkhati: “Ndipasenimbo madzi ndimwe.” Mkazi ule nkhutenga madzi nkhumupasa, nkhati: “Apa mwabwera tenepoyo?” Ule nkhati: “Haaaa bzomwe ndikhadayenderabzo ndiribe kubziwona n’nee, ndabzisaya ine!” Nkhuti: “Hoooo, apa tinicita tani tsono na wanawa pompano? Onani wanawa momwe alimu, ni njala yomwei yomwe anayoi.” Nkhuti: “Haaaa, kodi tsapano un’funa kuti ine-pano ndicite tanimbo ine bzinthubzo ndabzisaya. Un’funa kuti ine-pano ndicite tani?” Ule mkazi wacoka, nkhuwendambo kumui kwa mwandzacembo tenepoyo nkhuenda kukakumbira tubzakudya tung’ono-ng’ono, kuti penu angamupase, tumphunga, tsono pomwe adafika kule nkhati: “Nee mphungayo ayai tugaga caito ife-panombo tiribembo tinikupasa ciani? Onani wanawa ali kubonerambo.” Pomwe adabwerera mai ule, ndipo mwamuna ule wabveka nkhutenga poto, pomwe adatenga poto ire pale nkhuunyamuka nkhuenda kuthengo komwe akhadasiya thini lace la uci lire.

Wafika komwekule na phaza lace na mtete, ndiye nkhuymba kucera, kucera, kucera, kucera, pomwe adamala nkhutenga dotha nkhuikha, ndipo nkhutenga mtete, nkhuwanankhula poto ire, nkhutenga mtete ule nkhuubowola, nkhutenga mtete ule nkhuikha poto muler, ndiye pale iye nkhuwanira poto ire, nkhutenga mauswa na mataka bzentsene nkhubucira. Ndiye ule wamala pale nkhubwerera kuyenda kumui, ndipo wafika kumui kule, nkhuza mkazace nkhati: “Un’dziwa kani? Imwepo mukafuna kutaya dotha makawola-wola dotha lanu mumbakataire apoo dotha lanulo mwabva! Mkhuti: “Inde.” Basi ntsiku zentse nkhubatenga dotha lire nkhubakataira pampale.

Mkazi ulembo kuti adziwe kuti pampale ali kukataira dotha pale pananyi n’nee. Ndiye adacita ntsiku zitatu ali kucita bzimwebzo.

Ntsiku yacinai yace ndiye pompale pentsene pale pamala kufucirika na dotha, dindi lentsene lire. Ndiye masikati yakwana, ule mwamuna wakhala dhuuuu, nkhati: “Ndinicita tani ine-pano? Wana kudya an’funa, tsono phoso palibe. Haaaa, ndiniwauza kuti: “Mbatiyendeni uko tikadye!” Ndiye wabwera nkhuwacemera wana wale kuti: “Nyaluwo na Mboi bwerani kuno!” Basi wana wale abveka nkhuenda, nkhati: “Tabwera baba?” Iye nkhati: “Tiyendeni mukandipereke uko!” Wale nkhati: “Kuponi?” Nkhati: “Apo-apo pana dothapo.” Nkhati: “Pathukuta pale?” Nkhati: “Inde tiyendeni pompale.” Wabveka ule nkhuenda nawo wana wale. Nkhati: “Khalani pantsi!”

Wana wale abveka nkhekala. “Nkhati: “Ine-pano ndinitenga mulomo wanguyu ndiciikha kumteteku, imwepo mucimbawombera m’manja mwabva!” Wale nkhati: “Inde!” Nkhati: “Tsono tikawombera m’manja timabalewe tani?” Nkhati: “Mumbaimbe kuti: “Baba ali kudya dotha.” Ule wabveka nkhetenga mulomo wace ule nkhuikha kumtete kule nkhumakwewa uci bule na mtete ule pantsipale, wana wale nkhumaimba acimbawombera m’manja aciti: “Baba ali kudya dotha! Baba ali kudya dotha! Baba ali kudya dotha.” Akakhuuuta, basi mwamuna ule nkhuuza wana wale nkhati: “Nyamalani!” Basi akanyamala nkhuwauza kuti: “Tiyendeni kumui.” Wale nkhumabayenda kumui. Adacita ntsiku zitatu bzibodzi-bodzibzo, ndiye wana wale pomwe adafika kumui nkhuuza mai wawo nkhati: “Mun’dziwa imwe mai?” Nkhati: “Haaaa?” Nkhati: “Baba wale ambayenda nafe kule-kule, iwo ambatikhazika pantsi, iwo ambatenga mulo wawo aciikha kumtete, ndipo ife-pano nkhumatiuza kuti imbani mucimbawombera m’manja muciti: “Baba ali kudya dotha! Baba ali kudya dotha! Baba ali kudya dotha. Tsono tinidziwa lini penu ni dotha casiro lomwe ambadyalo, penu basi!” Nkhati: “Paponi-poni.” Nkhati: “Pompale pomwe iwo adalewa kuti mbakatairani dotha pale.”

Nkhati: “Haaaa, ndabzibva!” Basi wabveka mai ule nkhudzayenda pompale, nakuti bayaceyo akhadacoka, nkhekawona poto ire

ndiye nkhubata, nkhuikhamba mulomo wace kumtete kule nkhwewambo, nkhubva bzinthu bzakutapira, nhkuti: “Huuuu, kodi cimweci n’ciani? Mai ule nkhuymba kumbafukula pompale. Nkufukula-fula nkhuwona potu ire ikhana uci, nhkuti: “Ha-ha, ndipota omweyu ambatenga wanangupa acimbabwera nawo kuno, nkholewa kuti tiyendeni kule mukawombere m’manja, kuti: ‘Baba ali kudya dotha, baba ali kudya dotha,’ apa ni dotha limweri? Ni uci lini ubu? Kodi mwamuna omweyu ana ndzeru mumsolo mwacemu ndipo? Ndzeru alibe! Iye angaphe wana wace cadidi, nkhubwera uci acidzafucira panu? Ndininyamula potu ndiyende nayo kuna anyakwawa akatitonge, thangwe omweyu bzinifunika lini kuti acite bzimwebzi. Ndiye wabveka nkhuymbamula potu yace ire nkhuymba naiyo kumui. Wafika kumui nkhuwemera wana wacewo nkhuwauza kuti: “Bzomwe mwalewa bzire, babanu akhadya lini dotha, akhadya uci yekha-yekha. Tsono ine-pano ndafucira-fucira pomwe pompale ndatenga pomwe mteteyo ndaikha, ndinifuna kowona kuti iye an’kadya ciyani!”

Wabveka nkhubata potu ire nkhuymba nayo kukamulewera kwa nyakwawa kuti amucemerese amutonge. Ndiye wabveka ule nkhuymba, pomwe wafika kule nhkuti: “Tipite, tipite!” Nyakwawa ule nkhubata nhkuti: “Pitani!” Wabveka nkhubata nkhubata potu ire. Nkhuymba kumusana-musana basi, nhkuti: “Tingasaye kudziwa bzamumtima.” Nhkuti: “N’nee, ine-pano ndabwera, bzomwe andicita andzangu kumuiku ndiribe kukomedwa nabzo, adayenda mthengo kukamola uci bwawo, nkhubwera nabo nkhubzabufucira, nkhubata wana nkhuymba nawo ati ‘tiyendeni mumbakawombere m’manja’, ndipo wana wale akhambayenda kukawombera m’manja, iwo acimbakwewa uci bwawobo na mtete. Kodi bzimwebzo bzimbacitika? Tsono ndinifuna imwepo anyakwawa muwacemerese iwo abwere kuti ine-pano ndidziwe kuti thangwe ranyi iwo ali kupha wana uko iwo ali kudya acikhuta.” Nhkuti: “Ndabzibva.” Ndiye ule nkhubzawemera aciyenda komwekule, nkhuwemera wanthumbo winango nkhubwera

pomapale na poto ire nkhuitsikitiza pakati. Mwamuna ule pomwe adawona poto ire, kwa nyakwawa kule adadziwiratu.

Ndiye wafika pale nkhuymba kumubvundza kuti: “Iwepo wacita tani?” Nkhuti: “N’nee, ine-pano ndacita tenepayupa ndine munthu wakuphonya basi, tsono ndikhakumbuka kuti bzomwe ndiri kucitabzi ndiri kukwanisa basi, ndikhadziwa lini kuti ndiri kuphonya. Tsono ndirekerenimbo cakuipa cangu ine-pano, thangwe ndaphonya. Nyakwawa ule nkhuwewa kuti: “Bvani bziri kulewa abayanubzi, iwo ali kulewa kuti tiwalekere cakuipa cawo, thangwe iwo adziwa kuti aphonya. Tsono imwepombo akazi mun’funa tani?”

Tsono ule mkazi nkhubati: “Ine-pano ndinim’funa lini pomwe mwamuna omweyu, ndikayenderera kukhala naye, pinango angadzatiphe tenste na cisu ayai na mbadzo, na tenepo kuyambira lero lino mpaka kutsogolo, ndinimufuna lini pomwe, bzamalira pano.”

Ndipo cidamalirambo.