

# P*F*iNDLA

Nhlayu 2 | Lembe 2 | Dzivamisoko – Mudaxini – Khotavuxika | 2022



## Henri Alexandre Junod Mulungu wa Mutsonga

HIKUME



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# Zritu Dzra Muhleli

Loko hinhingena ku nhlayu leyi ya vubizri ya revhixta *Pfindla*, ku lembe dzra 2022, timbilu tezru titala hi kutsrhava ni kukhensa hi kukota kuya mahlweni hi kubeka xiyandla xitsrongo akubekiseni ni kuyampsiseni ka lidzrimi ni ntumbuluku wa xizronga.

Ku nhlayu leyi, hipaluxa mintizro ya lisima svinene ya Henri Alexander Junod, lweyi atinyiketeliki svinene akudondzreni ka lidzrimi ni hanyela dzra vatsonga hinkwavu, ava asiyela pfindla vazronga hi kukongoma.

Nangweso ku nhlayu leyi hitlhamuxela xin'wana xa svihoxo lesvitolvelekiki amavulavuleleni ya xizronga, xinhingenisiwaka hi nkucetelo wa xichangana: "lweyi **angata-yenca** sva kukazrikazri..."

Handle ka lesvo, hitlhela hipaluxa xihitana ximpsha lexinga ni kutlula 125 wa malembe na xitsraliwile ha Junod, hiva hixhangula xiyenge xa "**Khono dzra Mutsrali**" hi xihitana lexitsrambiwiki hi n'wana wa mutsonga.

Ina, xitlhokovetelo xingaka xingakiyeli, kupatsra ni mahanyela ya xibejana, ni majikajika ya mazritu. Mfuzri loko hipfuxeta matimu ya Yimpi ya Kusungula ya Misava, hitavona ndlela leyi yitiyisiki ha yone vuphangiki bza vukolonyi bza maputukezi aMusambiki.

*Hi yoleyo ndzrava!*

Armando A. Magaia,  
Muzrangeli ni Muhleli



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# Henri Alexandre Junod

## Mulungu wa Mutsonga



**HENRI ALEXANDRE JUNOD**  
(1863 - 1934)

Henri Alexandre Junod avi muzrumi-wa lwabelekiwiki le Suwisa ava adondzrisiwa svanga mutizreli wa muprotestanti le Neuchâtel, Basle ni le Berlin. Hi 1887, xikombelo xakwe xihlamuliwile hi Missão Suíça, ava azrumeliwa kuyadondzra xigodzri ni vudahu le Edinburgh, Nghilandhi. Hi 1893, azrumeliwi kuyatizrela Rikatla, Musambiki.

Hi nkama wa kugoma adondzri xizronga lakakuva ahumexa gramatka

dzra lidzrimi ledzri hi 1896, ava ntsrhakunyana ka svosvo atsrala mabuku ya kuvulavula hi lidzrimi ni mahanyela ya vatsonga na atalela ngopfu ku vazronga.

Buku ledzri ativiwaka ngopfu ha dzrone hi ledzringa ni nhloko-mhaka leyiliki *The life of a South African Tribe* (Mahanyela ya Vatsonga), ledzri adzripaluxiki hi sviyenge svibizri hi 1912. Buku ledzri dzrigami dzrigandlisiwa ximpsha dzritlhela dzriyengeteliwa hi 1926 na 1962. Dzirindzrulutiwi hi tindzrimi ta kusiyanasiyana nakone dzrahavoniwa svanga dzrin'we dzra mabuku lamatthamuxelaka hi xihlayelamfuzri mahanyela ya vhanu va Afrika.

Handle ka kutinyiketela kwakwe avukhongotini, Henri Junod afa ali mudondzri wa hanyela dzra mhunu, mikhuva ni svihena sva lixaka, tindzrimi ni ntumbuluku, laha afa-ka ahlengeleta mixaka ya svigadleni ni maphaphalati akuva asvidondzrisisa.

Junod atlheleli Suwisa hi lembe dzra 1921 laha ayikiluza kone hi 1934, kambe nozra wakwe wulahliwi aRikatla hi kulandzra xikombelo xakwe.

# Lesvi Hisvidondzraka ku Jonod hi Vatsonga

## 1. Mindzrilakana ya matiko ya vatsonga

**H**i kuya hi H. A. Junod, abukwini dzrakwe ledzriliki *The life of a South African Tribe* (Mahanyela ya Vatsonga), akuheleni ka dzana dzra 1800 ni kusunguleni ka dzana dzra 1900, lixaka dzra vatsonga afa dzritlhanganisa ntlawa wa svitsrhungu sva vabantu lesvi afaka sviyaki ankingeni wa le vuxeni bza Afrika wa Nyingitimu (África do Sul), kusukela amugangeni wa St. Lucia Bay le Nkingeni wa Natali kuyatlhasa Nambzeni wa Savi hi tlhelo dzra n'walungu. Vatsonga afa vakumeka ku mune wa svifundzrankulu sva Afrika wa Nyingitimu wa khale: Le Natal (Amatongaland), Transvaal (svifundzreni sva Leydenbourg, Zoutpansberg na Waterberg), le Rhodesia ni le Afrika wa Vuxa wa Maputukezi (Lourenço Marques, Inyambani ni svifundzra sva Companhia de Moçambique). Hi tlhelo dzra nyingitimu, vatsonga afa vatsremelana ndzrilakana ni vazulu ni vaswazi; le mpeladambu, afa vatsremelana ni vambayi, valawuti ni svib'ongo svin'wana sva vasuthu ni

vapedi le Transvaal; hi tlhelo dzra n'walungu, afa vatsremelana ni vavhenda ni vanyayi le Zoutpansberg na Rhodesia, ni vandzrawu kusuhi na Savi; kasi le vuxeni afa vavundzramani ni vatonga kusuhi na Inyambani ni vacopi, lava afaka vatsrhama n'walungu ka nomu wa Limpopo.

Junod atizrisa zritu ledzriliki **lixaka** (tribo) loko avulavula hi vatsonga, ava atlhamuxela lesvaku lixaka ledzri dzrivumbiwa hi **svib'ongo** (clās) sva kuhambanahambana. Svib'ongo lesvo svihamba ntlhanu wa mintlawana na wun'we leminga ni mavulavulela ya kusiyanasiyana ya lidzrimi dzra xitsonga.

## 2. Lixaka, Mintlawana ni Svib'ongo

Junod ahlawuli kutizrisa zritu **lixaka** ntsena kuhlaya xitsrhungu hinkwaxu xa vatsonga. Ayenci tanu hiku, hi mavonela yakwe, zritu ledzro afa dzritalisa kutizriseliwa kuhlaya mintlawana ya tinxaka titsrongo leti afaka tivitaniwa hi vito dzra hosi ya khale leyi vana va yone afaka vahafuma amasikwini ya Junod, kufana na Tembe, Khosa, Nkuna, etc.

Ayengeta lesvaku hi ntolovelu vhanu hinkwavu lavalumbaka **xib'ongo** (kumbe **xiloso**) xa kukazri vazwala vito dzra hosi ya khale leyi hi mpimu wa kukazri yivoniwaka svanga hi yone tatana wavu hinkwavu. Hi xikombiso, atikweni dzra Tembe kutala ka vhanu afa valosana hi mazritu lawa: “*Xawani Tembe!*” Kambe Tembe, kunga vito dzra xib'ongo, angahlayi ntsena ntlawa wa vhanu kambe xiyenge xa kukazri xa tiko dzra le nyingitimu ka khale ka Baía da Lagoa. Atikweni ledzro, afa ku ni vhanu va svib'ongo svimbeni lava afaka vayaki kone. Nangweso afa ku ni tiyindlu letitsrongo ta xib'ongo xaka Tembe leti kutani afaka titekeleli malosela lamahlawulekiki hikusa afa tihambi mazravi ya ndangu lowukulu waka Tembe.

Nambitanu, Junod avona lesvaku zritu xib'ongo hi dzrone dzriyapsaka akuva hihlaya vuxaka bza muxaka lowo, hikusa hi ntshimantshima bzisunguleli andangwini wa kukazri. Svosvi svin'we sva svib'ongo lesvo, lesviyakiki andzreni ka tiko dzro dzra dzrin'we, svihamba **minlawwa** hikuva svi ni vulavulela dzrin'we dzra lidzrimi dzra xitsonga ledzrihambanaka ni dzra svib'ongo svin'wana. Vulavulela dzra muxaka lowo dzrichuliwa lesvaku i **lidzrin'wana**.

### 3. Vazronga/Vatsonga svanga vito dzra kutlhanganisa lixaka

Junod ali vatsonga avativoni na vali lixaka dzrin'we, xilesvo ava na vito ledzrifanaka akuva vativitana ha dzrone. Vito ledzraku “**Thonga**” (tsonga) dzritizisiwi hi vaphangi va vazulu, kumbe vangoni, lava vakhonzhisiki kutala ka svib'ongo sva lixaka ledzri kusukela hi 1815 kuya ku 1830. Vito “thonga” dzritava dzrisukeli ku zritu “Zronga”, ledzritlhamuxelaka lesvaku “Vuxa” (vuzronga = vuxa) ni ledzri vhanu va svib'ongo sva le migangeni ya Lourenço Marques afaka vativitana ha dzrone. Hi kuya hi milawu ya mahlayela ya mimpfumawulu ya tindzrimi letibidzri “**Zr**” hi xizronga andzruluka “**Th**” loko atlhamuxiwa hi vazulu. (Hi xikombiso, **Zrandzra**, hi xizronga, hi xizulu i “**thanda**”; **zrazru** i **thathu**.) Zritu ledzri dzraku “Thonga” (tsonga) dzrindzruluki vito dzra kuchuliwa hi vazulu, ledzri anon'wini wavu afaka dzritwala ingiki hi ledzriliki xikazrawa, kutani vadzritizisi kuhlaya lixaka hinkwadzru.

Nambitanu, asvikhanyi ngopfu lesvaku angava yini xiyenciki vazulu vatwa zritu “zronga” kumbe “thonga” svanga ledzrijulaka kufana ni dzra xikazrawa hikusa xitlhamuxelamazritu xa *Scholar's Zulu Dictionary*, xa G.R. Dent na C. L. Nyembezi, xili zritu “slave” (xikazrawa) i

“isigqila”, “ikhoboka” kumbe “isikhuzo”. Loko dzritlhamuxela zritu “-thonga”, dzrili i “*member of Tsonga tribe*” (hi lesvaku, xizro xa lixaka dzra vatsonga). Lexitiyiki hi lesvaku Junod apfumelile lesvaku kutala ka vhanu va lixaka ledzri afa vanga-svizrandzri kuvitaniwa “vatsonga”.

Lexihlamalisaka hi lesvaku vatsonga va svib’ongo sva le n’walungu, ngopfungopfu va mintlawaya Bileni na Dzonga, vazrandzra kutivitana **vatsonga**, vatsonga va vahlangwe. Zritu ledzri svingayenceka akusunguleni dzrivi dzro dzra dzrin’we ni dzra ku “-zronga” nakone na dzrone dzringahava dzrijuli kuhlaya vhanu va le Vuxeni, nambilesvi “**Zr**” wa vulavulela dzra xizronga angacinciwikiki nkama ni nkama hi “**tsr**” na “**ts**” amakazri ka vhanu va svib’ongo sva n’walungu. Amhakeni leyi, Junod alintlhamuxelo lowu waganaganekisa nakone i khale na wudzrivaliwile.

Vito dzrimbeni ledzritizisiwaka ngopfu amakazri ka valungu kuhlaya mutsonga i zritu “**muchangana**”. **Changana** afa ali xin’we xa sviloso sva Manukosi, hosi ya muzulu leyi-yakiki le Nkingeni wa le Vuxeni, lwakhonzhisiki vunyingi bza vatsonga ankameni wa Chaka. Svingayenceka vito ledzri afa dzrili kone kusukela ka khale nakone dzringa-

va dzrilumbi hosi ya kukazri leyi afa-ka yihanya axifundzreni xa Nkhinsi wa Limpopo na Manukosi angasitlhasa. Nambiloko svingativiwi lesvaku hi svini svingayenceka, nkhi-nsi lowu afa wuvitaniwa “**kaChangana**” nakone vayaki va kone afa vavitaniwa machangana. Kambe Junod asvibeka livaleni lesvaku vazronga avazanga vapfumelile kuvitaniwa machangana, hikusa vavona vito ledzro svanga xizruku. Junod atlhela aku le Joni dzritiziseliwa kuhlaya “vareleke” lavapfaka Nkingeni wa Vuxa (Musambiki), kupatsra ni vacopi, lava vazronga va le Baía da Lagoa vavavonaka svanga lavadzrelekaka.

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*Nasvitwisisa lesvaku zritu vatsonga adzri-nyonxeliwi ngopfu, nakone adzriheti-sekanga; kambe lesvi akusunguleni afaka dzrihlaya “vhanu va le vuxeni” ni lesvi kunene lixaka ledzri dzrihanyaka vuxeni ka Afrika wa Nyingitimu, ingaku hi kufamba ka nkama dzritayamukeliwa hi kunabzala.”*

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H. A. Junod



Junod athela ahizramba kuxiya lesvaku lixaka dzrin'wana, ledzrihambanaka ngopfu hi lidzrimi ni matsrhamela ya lixaka, ledzrihanyaka Inyambani – kunga kusuhi svinene ni lixaka ledzra vatsonga – dzritivitana vatonga. Kutani ke, lesvaku **vatsonga** ahi svin'we ni lesvaku **vatonga**.

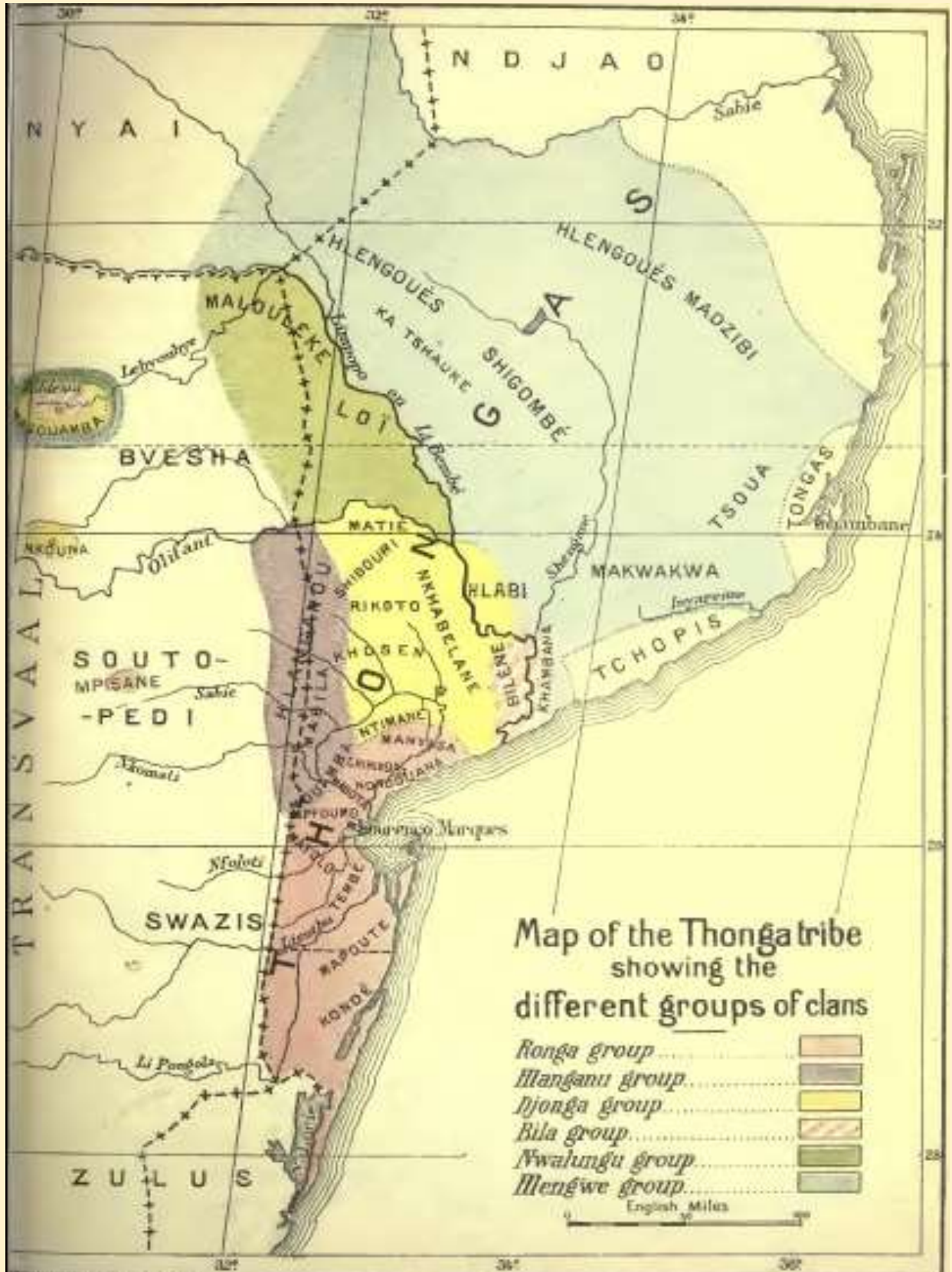
#### 4. Mintlawwa ya ntlhanu na wun'we ya svib'ongo sva vatsonga

Junod akatsrakanya mintlawwa lemikulu ya ntlhanu na wun'we, lemingavoniwaka ku mufanisatiko lowunga la hansi (vona tl. 10).

Amatlhelweni hinkwawu ya Baía da Lagoa, hikuma **(1) ntlawa wa va-zronga**. Zritu ledzri i dzra khale svinene nakone dzrifanekeleka svinene hikusa svib'ongo hinkwasvu svapfumela kuvitaniwa ha dzrone. Hi mavonela ya Junod, "**vazronganyondzroma**" i svib'ongo svaka Mpfumu na Matsrolo, lesvi afaka sviyaki mpeladambu ka Nsongo (Baía). Le nyingitimu ka Nsongo ku na vaka Tembe ni tiyindlu tibidzri leititsrongo leti kutani tintsrhunxekiki: Mathuthwini na Maputsru. An'walungu ka Lourenço Marques ku na Mavota na Mazvaya. Tiko dzra Mazvaya dzriban'qa matlhelo mabizri ya magamanambu ya Nkomati, nakone dzrivitaniwa Nondzrwana. Le ndzrenindzreni ka

n'walungu ku na Xizrindzra na Manyisa, vanga vone vatlhavinyetanaka ni ntlawa lowa vubizri. Lavahakakupsaliwa vakhanela xizronga xa xinyondzroma, kasi lava khale vakhanela xidzonga.

Loko hiya mahlweni ni moya wa n'walungu, hiwela milambu mibizri: Nkomati na Olifant. Kusukela Nkomati kuya Olifant hikuma **(2) ntlawa wa vadzonga**, kasi kusukela Olifant kuya amahlweni hikuma **(3) ntlawa wa van'walungu**. Zritu "dzonga" hi xizronga i "nyingitimu". **Vadzonga** i svib'ongo sva le nyingitimu ka Olifant, kasi **van'walungu** i svib'ongo sva le tlhelweni dzra n'walungu ka nambu. Xilesvo vadzonga vavulavula **xidzonga**; kasi van'walungu vavulavula **xin'walungu**. Ntlawa wa vadzonga wupa-tsra svib'ongo svaka Khosa (le Khoseni), Rikotso, Xivuri na Mathe loko hikongoma n'walungu. Le vuxeni ka svib'ongo sva vadzonga hi ntshima, hikuma svib'ongo sva kusiyanasiyana lesviyakiki amatlhelweni ha mabizri ya Limpopo, lesvitichulaka **vahlavi**. Khanelela dzra vahlavi dzrifana ngopfu ni dzra vadzonga. Mavito yavu kusukela matlhanganwini ya milambu ya Olifant na Limpopo hi tlhelo dzra nyingitimu hi lawa: Masvanganyi, Tsungu, Mavundzra, Nkwini na Makamu.



Mufanisatiko wa mimbangu ya vatsonga ni svib'ongo svavu sva kusiyanasiyana. Xihlovo: Junod (1912)

Nkuna afa ayaki kusuhi ni matlhanganamilambu. Yindlu leyi yizruzreli Transvaal hi tinhlayu letikulu kun'we na Mavundzra ni van'wana vahlavi ankameni wa tiyimpi ta Manukosi.

Ntlawa wa n'walungu wupatsra ni vaka Valoyi kun'we ni vaka Maluleke. Maluleke, hi kuya hi vadzrunnguli va matimu va mapsaliwa, i hamfu ya xib'ongo lexivitaniwaka N'wanati lexi hamfu leyimbeni yikumekaka kusuhi ni nomu wa Limpopo na yitiviwaka hi vito dzra Makwakwa wa Khambani na Ndhindhani.

Lowutsrongo ku hinkwayu i **(4) ntlawa wa vahlanganu**, lowupatsraka ni yindlu ya N'wamba le nkhisini wa Baía da Lagoa, ni svib'ongo sva Mavila na Hlanganu le tinhaveni ta Livombo. Vahlanganu vatlulela tikweni dzra Transvaal nakone vahangalaka amananga lamakulu ya Nkhinsi wa xifundzra xa Leydenburg, kun'we ni svib'ongo lesvitumbulukaka ku vasuthu (vapedi) ni vaswazi (vambayi). **Xihlanganu** xifana ngopfu ni xidzonga.

Wumbeni **(5) ntlawa hi lowa vabila** lowuchuliwaka vito dzra Bila, inga nkhisini lowukulu ni lowunoniki wa le hansi ka Limpopo. Wone wupatsra svib'ongo lesvihanyaka amatlheni

lweni ha mabizri ya nambu. Vabila vaxaniseki ngopfu hi vadumeli va vazulu lavatlhasiki vayaka atikweni ledzro dzra kunona kambe vulavulela dzravu dzribekisi matsrhamela ya kukazri lamahlawulekiki.

Wa vugamu i **(6) ntlawa wa vahlenngwe**, lowuyencaka hamfu ya lixaka dzra vatsonga. Wone wu ni tinkambu tizraru letikulu: **1) Vahlenngwe** hi ntshima, lavalavanaka na Maluleke na Valoyi le mpeladambu, vafamba vayagamela Savi hi le n'walungu. Svib'ongo svavu i Cawuke, Mbhendzana, Mavube, Magwinyani; **2) Vatshwa** va Inyambani kun'we na Hlembengwani, Yingwani, Nkumbi; **3) Vaka N'wanati** xikan'we ni vaka Makwakwa, Khambani, Ndhindhani, vatsremelanaka ndzrilakana ni vacopi hi tlhelo dzra n'walungu ni mpeladambu.

Junod ahaya mahlweni hi kutlhamuxela lesvaku handle ka tiko dzra kukongoma dzra lixaka dzra vatsonga, hikuma mintlawa ya vatsonga lavazruzreliki migangeni mi-nyingi ya Transvaal. Lowukulu ku yone i xifundzra xa Spelonken, n'walungu ka Zoutpansberg, laha vavumbaka vunyingi bza vayaki. Kone vavitaniwa **magwamba** hi vavhenda ni vabvexa lavazrangiki vateka tiko. Kutala ka magwamba

lawa i valuveli va vahlengwe, va-maluleke ni vadzonga.

Aminkameni ya Junod, atikweni dzra Modjadji, nangweso afa kuku-meka mintlawa mibizri ya valuveli vaka Valoyi ni tihosi tavu. Le kusuhi na Leydsdorp, afa ku ni mindangu ya kuhlawa yaka Nkuna, leyi afaka mili ni vhanu va kujula kuva 6.000, va kufumiwa ha Muhlava. Le nyingitimu ka Savi, ankhinsini wa xifundzra xa Leydenburg, afa ku ni ntlawa wumbeni wa valuveli lowu afaka wahakusimekiwa hi vangoni ni vabila lavayaliki kufumiwa hi valungu, kusukela loko maputukezi masunguli yimpi ya kulwa na Nghunghunyana. Hosi yavu afa ali Mpi-sani, lweyi afaka ali xaka dzra le kusuhi dzra hosi ya vangoni.

Junod akhanela hi svin'wana svintlawana sva valuveli va vatsonga le nkhisini wa Orichstadt ni le migangeni min'wana ya kutala ya tindhava ta Leydenburg, kufana ni le xifundzreni xa Waterberg (ngopfungopfu kusuhi na Nilstrom) ni le madoropeni ya Pitori na Joni. Makhulukhulu ya vachangana lava afaka vayatizra amigodini lembe ni lembe vagameli kuyaka miti yavu le malokixini ya madoropa lawa.

### 5. Nhlayu ya vatsonga

Hi kuya hi xitsralela xa le Transvaal

lexihambiwiki hi 17 ka Dzivamisoko wa 1904 (17/04/1904), Junod ali akusunguleni ka dzana dzra 1900, afa ku ni kolomu ka 100.000 wa vatsonga Transvaal, Afrika wa Nyingitimu. Hi kuya hi Buku dzra Lembe le dzripaluxiwiki hi maputukezi, hale-nu Musambiki, akumbeteli lesvaku nhlayu ya valandi va Xifundzra xa Lourenço Marques afa yili 99.698 wa vhanu lavayavisiwaka xilesvi:

XIKANEKISO	NHLAYU
<b>Murakweni</b>	<b>21.510</b>
<b>Manyisa</b>	<b>24.183</b>
<b>Savi</b>	<b>12.960</b>
<b>Magudu (Khoseni)</b>	<b>18.197</b>
<b>Maputsru</b>	<b>22.848</b>
<b>Ntsrengo hinkwawu:</b>	<b>99.698</b>

#### ***Nhlayu ya vazronga akusunguleni ka 1900; Xihlovo: Junod (1912, 19)***

Xitsrhungu xa muganga wa khale ka Gaza afa xili kolomu ka 161.000 wa vhanu. Xilesvo, loko apatsra ni nhlayu ya Inyambani, leyi afaka yipimiseliwa lesvaku yitava henhla ka 375.000, Junod aheti hi kuhlawa lesvaku ntsrengo hinkwawu wa vatsonga va Musambiki afa wuli wa kolomu ka 750.000.

Publicidade

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*Svihoxo lewitolovelekiki*

# HI XIZRONÇA

## “Angata” em Construções Relativas no Tempo Futuro

É sabido que as línguas ronga e changana são irmãs, sendo mutuamente inteligíveis, isto é, os falantes das duas línguas compreendem-se uns aos outros sem nenhuma necessidade de tradução. Igualmente, é sabido que estas duas línguas exercem tanta influência uma na outra que o falante de uma pode, sem se aperceber, estar a usar a gramática da outra, convencido de que está a falar correctamente a sua língua materna. Tal é o caso de construções relativas que envolvem o tempo futuro. Vamos falar sobre um erro comum em ronga que resulta da interferência do changana. É o uso da estrutura “**ngata + verbo**”. Hoje em dia, é comum ouvir falantes do ronga a dizer algo assim:

1. Nikhanele ni mhunu lweyi **angatabuyisa** makhala. (Falei com a pessoa que trará/vai trazer o carvão.)
2. Lweyi **angataxwela**, atatsrhama handle. (Quem chegar(á) tarde, ficará/vai ficar fora.)
3. Axi kone lexi **angataxikuma**. (Não há nada que vai alcançar.)

Este erro é tão comum que até a *Gramática da Língua Ronga*, de Cláudio Bachetti (ver páginas 163-4), inclui exemplos de construção relativa no tempo futuro que fazem parecer correcto o uso da estrutura “**ngata + verbo**”. **Estas frases, em ronga, estão erradas justamente porque usam a gramática changana.**

A estrutura ronga para orações relativas no tempo futuro é: Pronome demonstrativo/relativo + marca de concordância + **taka** + verbo. Exemplos:

4. Nijula kutiva mhunu lweyi **ataka**buyisa makhala. (Quero conhecer a pessoa que trará/vai trazer o carvão.)
5. Wu kwini muzri lowu **wutaka**daha n'wananga? (Onde está o medicamento que curará/vai curar o meu filho?)

6. Lexi i xipixi lexi **xitaka**hlongolisa makhondlo. (Este é o gato que perseguirá/vai perseguir os ratos.)
7. Leyi i hosi leyi **yitaka**pfuna tiko dzra yone. (Este é o rei que ajudará/vai ajudar o seu povo.)

Note-se que o pronome demonstrativo/relativo é opcional, especialmente na forma oral. Quer dizer que é correcto dizer frases assim:

8. Nijula kutiva mhunu **ataka**buyisa makhala. (Quero conhecer a pessoa que trará/vai trazer o carvão.)
9. Wu kwini muzri **wutaka**daha n'wananga? (Onde está o medicamento que curará/vai curar o meu filho?)
10. Lexi i xipixi **xitaka**hlongolisa makhondlo. (Este é o gato que perseguirá/vai perseguir os ratos.)
11. Leyi i hosi **yitaka**pfuna tiko dzra yone. (Este é o rei que ajudará/vai ajudar o seu povo.)

Podemos ainda contrair as orações relativas eliminando a segunda sílaba do pronome demonstrativo/relativo e juntando a primeira sílaba com a marca de concordância seguinte.

12. Nijula kutiva mhunu **lwataka**buyisa makhala. (**lweyi** + **at**aka)\*
13. Wu kwini muzri **lowutaka**daha n'wananga? (**lowu** + **wu**taka)
14. Lexi i xipixi **lexitaka**hlongolisa makhondlo. (**lexi** + **x**itaka)
15. Leyi i hosi **leyitaka**pfuna tiko dzra yone. (**leyi** + **yi**taka)

Mesmo aqui há que ter em atenção que alguns cometem outro erro quando usam o sufixo **KA** depois do verbo. Exemplos:

16. Mhunu lweyi **atakabuyisaka** makhala.
17. Wu kwini muzri **lowutakadaha**ka n'wananga?

Isso está errado porque a função desse sufixo (**KA**) já foi ocupada pelo infixo **TAKA**.

De igual modo, há outros que cometem um erro similar ao usarem o **KA** depois do verbo em vez de o manterem junto do **TA**. Exemplos:

18. Mhunu lweyi atabuyisaka makhala.
19. Wu kwini muzri lowutadaha makhala.

---

\*Nota: “e” em “lwe” é assimilado por “a” de “ataka”, resultado em “lwa-”

Isso também está errado porque **TAKA** é indivisível pois desempenha a dupla função de (1) anunciar o futuro e (2) mostrar que a oração iniciada é relativa. Agora vamos ilustrar a regra ronga conjugando o verbo *kuda* (comer):

**Tabela 1: Conjugação do verbo *kuda* (comer) em orações relativas no futuro**

	Pronomes Pessoais (Sujeito)	Afirmativo	Negativo
Singular	Mine (Eu)	nitakada	ningatikida/ningetikida
	Wene (Tu/Você)	utakada	ungatikida/ningetikida
	Yene (Ele/a)	atakada	angatikida/angetikida
	Xone* (Ele/a)	xitakada	xingatikida/xingetikida
	Dzrone* (Ele/a)	dzritakada	dzringatikida/dzringetikida
	Yone* (Ele/a)	yitakada	yingatikida/yingetikida
Plural	Hine (Nós)	hitakada	hingatikida/hingetikida
	N'wine (Vós/ Vocês)	mitakada/ n'witakada	mingatikida/mingetikida n'wingatikida/n'wingetikida
	Vone (Eles/Elas)	vatakada	vangatikida/vangetikida
	Svone* (Eles/Elas)	svitakada	svingatikida/svingetikida
	Wone* (Eles/Elas)	matakada	mangatikida/mangetikida
	Tone (Eles/Elas)	titakada	tingatikida/tingetikida

\*Nota: Estes pronomes estão de acordo com a classe nominal a que se referem e, geralmente, são usados em “não humanos”.

Traduzindo, temos as formas afirmativa e negativa para dizer: “eu que comerei/vou comer” ou “eu que não comerei/não vou comer”, “tu que comerás/vais comer” ou “tu que não comerás/não vais comer”, etc. De acordo com a **tabela 1**, acima, a estrutura para orações relativas negativas, no no tempo futuro, é: Pronome demonstrativo/relativo + marca de concordância + **ngatiki (ou ngetiki)** + verbo. Exemplos:

20. Nijula kutiva mhunu lweyi **angatikiki**buya mundzruku/ Nijula kutiva mhunu lweyi **angetiki**buya mundzruku. (Quero conhecer a pessoa que não virá amanhã.)
21. Aniwujuli muzri lowu **wungatikiki**daha n'wananga! / Aniwujuli muzri lowu **wungetiki**daha n'wananga! (Não quero o medicamento que curará o meu filho!)



22. Lexi i xipixi lexi xingatikihlongolisa makhondlo./ Lexi i xipixi lexi xingeti-kihlongolisa makhondlo. (Este é o gato que não perseguirá os ratos.)
23. Leyi i hosi leyi yingatikixanisa tiko dzra yone./ Leyi i hosi leyi yingetikixanisa tiko dzra yone. (Este é o rei que não oprimirá o seu povo.)

Aqui também podemos contrair as orações relativas eliminando a segunda sílaba do pronome relativo e juntando a primeira com a marca de concordância seguinte. Exemplos:

24. Nijula kutiva mhunu lwangatikibuya/lwangetikibuya mundzruku. (lweyi + **a**, lembrando que a letra “e” é assimilada pela letra “a”)
25. Aniwujuli muzri lowungatikidaha/lowungetikidaha n'wananga! (lowu + **wu**)
26. Lexi i xipixi lexingatikihlongolisa/lexingetikihlongolisa makhondlo. (lexi + **xi**)
27. Leyi i hosi leyingatikixanisa/leyingetikixanisa tiko dzra yone. (leyi + **yi**)

### **FORMAS NEGATIVAS ALTERNATIVAS:**

Há duas formas negativas alternativas em ronga para construir orações relativas no tempo futuro. A primeira é: Pronome relativo + marca de concordância + **TAKAKALA** + marca de concordância + marca de negação **NGA** + verbo a terminar em **i**. Exemplos:

28. Mhunu lweyi atakakala angakoti kudaha xifuva. (A pessoa que não conseguirá curar a asma.)
29. Muzri lowu wutakakala wungadahi covid-19. (O medicamento que não curará a covid-19)
30. Xipixi lexi xitakakala xingahlongoli makhondlo. (O gato que não afugentará os ratos.)
31. Hosi leyi yitakakala yingaxanisi vafumiwa va yone. (O rei que não oprimirá os seus súbditos.)

A segunda é: Pronome relativo + marca de concordância + **KALAKA** + marca de concordância + marca de negação **NGATI** + verbo a terminar em **a**, no seu último morfema natural. Exemplos:

32. Mhunu lweyi akalaka angatikota kudaha xifuva. (A pessoa que não conseguirá curar a asma.)
33. Muzri lowu wukalaka wungatidaha covid-19. (O medicamento que não curará a covid-19)

34. Xipixi lexi **xikalaka xingati**hlongola makhondlo. (O gato que não afugentará os ratos.)
35. Hosi leyi **yikalaka yingati**xanisa vafumiwa va yone. (O rei que não oprimirá os seus súbditos.)

Mais uma vez, aqui há que prestar atenção a estes tipos de erro:

36. Mhunu (lweyi) **atakakalaka angayingiseti**. (A pessoa que não irá obedecer.)
37. Mhunu (lweyi) **akalaka angatikiyingiseta**. (idem)

Estas frases estão erradas porque, no caso da primeira, a função do último - **KA** já está incorporada no morfema **TAKA** antes do verbo auxiliar “**kala**”; e, no caso da segunda, estamos perante uma dupla negação, o que transmite o sentido contrário ao pretendido.

### **ABREVIACÃO DAS FORMAS NEGATIVAS ALTERNATIVAS:**

A primeira estrutura alternativa para orações relativas negativas, no futuro, pode ser abreviada assim: Pronome relativo + marca de concordância + **TAKAKA** + marca de concordância + marca de negação **NGA** + verbo a terminar em **i**. Exemplos:

38. Mhunu lweyi **atakaka angakoti** kudaha xifuva. (A pessoa que não conseguirá curar a asma.)
39. Muzri lowu **wutakaka wungadahi** covid-19. (O medicamento que não curará a covid-19)
40. Xipixi lexi **xitakaka xingahlongoli** makhondlo. (O gato que não afugentará os ratos.)
41. Hosi leyi **yitakaka yingaxanisi** vafumiwa va yone. (O rei que não oprimirá os seus súbditos.)

A segunda estrutura alternativa para orações relativas negativas, no futuro, pode ser abreviada assim: Pronome relativo + marca de concordância + **KAKA** + marca de concordância + marca de negação **NGATI** + verbo a terminar em **a**, no seu último morfema natural. Exemplos:

42. Mhunu lweyi **akaka angatikota** kudaha xifuva. (A pessoa que não conseguirá curar a asma.)\*
43. Muzri lowu **wukaka wungatidaha** covid-19. (O medicamento que não curará a covid-19)\*

\*OU AINDA: **lwakaka angatikota** (42); **lowukaka wungatidaha** (43).

# Nkaringana Wa Nkaringana

## Kufa Ka N'wampfundla

Kesuka N'wampfundla na N'wahuku vayenca vunakulobze. N'wampfundla ayahungata ku nakulobze. N'wahuku amubzela lesvi:

— Mundzruku loko uta, utakuma ndzringe kone akaya; utakuma ndzriyi kuhoxeni.

N'wampfundla athela aya ku N'wahuku amixweni. Kuvona vavasati vaku ku N'wampfundla:

— Nakuloni afambile, ayi kuhoxeni.

Mpfundla wuku:

— Lwewa huku, ke, lwangaliki na nhloko, ahi yene kee?

Kuhlaya vavasatikulobze, vaku:

— Hi yene! . . . Nhloko yakwe yiyi kuhoxeni; kuse mizri; lavisia, yahefemula.

N'wampfundla aku:

— Hi svone! Ntatsrhamisa ndzrivona loko nhloko yitabuya kuhoxeni.

Kasi afa afihli nhloko tinsiveni. Dambu dzriya dzripela, vaku:

— Famba, uyamujula matini.

Asuka afamba, ayajula nhloko ya huku; vavasati, vone, vava saveni, vaxa tihlampfi, vapeta tingoti titsrana. Vabuya, vayaneka, na ye N'wahuku avapfuna. N'wampfundla abuya na amupfumali nambzeni; aku:

— Mbalaku! Ndzrikutsrhamiseli khale.

— Ahi nchumu! Teka nhlampfi.

N'wampfundla aku:

— Hi svone.

N'wahuku aku:

— Na mine, ntata mundzruku.

N'wampfundla aku:

— Na mine utandzrikuma ndzritsremi nhloko ndzriyi kuhoxeni.

N'wahuku apfuka ni mixo, aya kaya ka N'wampfundla; ayakuma na vadzrila:

Afa abekisi tingoti, atitsremi nhloko afile!



***N'wampfundla, athazriheliwiki hi N'wahuku  
O Coelho, trapaceado pelo Galo***

Xihitana xisusiwiki ku Jonod 1896 (tl. 212-3), xikoliwiki ku muzronga wa le KaMpfumu;  
vundzruluteli bza Dumbeka, Lda.

Conto extraído de Junod 1896 (pp. 212-3.), recolhido de um rongga de Mpfumo,  
tradução: Dumbeka, Lda.

# A Morte do Senhor Coelho

O Senhor Coelho e o Senhor Galo eram amigos. Então o Coelho foi visitar o amigo. O Galo disse-lhe:

— Quando vieres amanhã, não me vais encontrar aqui em casa; estarei na pesca.

O Coelho voltou a visitar o Galo na manhã seguinte. Então as galinhas disseram ao Coelho:

— O teu amigo não está aqui; foi à pesca.

O Coelho retorquiu:

— E este galo, que não tem cabeça, não será ele?

As outras galinhas responderam:

— É ele, sim! Mas a cabeça dele foi à pesca. Só ficou o corpo. Vê, está a respirar.

O Coelho disse:

— Está bem. Vou ficar à espera da cabeça quando voltar da pesca.

Afinal, o galo havia escondido a cabeça entre as penas. Quando viram que já estava a entardecer, as galinhas disseram:

— Vai procurá-lo no rio."

Então ele saiu à procura do Galo. Nesse momento, as galinhas foram à praia comprar peixe e molharam a rede de pesca. Voltaram e estenderam-na para secar, com a ajuda do Galo. Não o encontrando no rio, o Coelho voltou e disse:

— Amigo! Há muito que te espero.

— Deixa para lá. Toma um peixe.

O Coelho disse:

— Está bem.

Depois, o Galo disse:

— Eu também vou visitar-te amanhã.

O Coelho respondeu:

— Quando vieres à minha casa, também vais encontrar-me sem a cabeça porque vou cortá-la e mandá-la à pesca.

O Galo acordou de manhã e foi à casa do Coelho. Quando lá chegou, encontrou gente a chorar. O Coelho havia preparado a rede de pesca, mas cortou a sua cabeça e morreu!

# Xitlhokovetelo



## Xiphunta

Tsheee!

Tsheee!

Tsheee!

Hi mine lweyo,

Nizrendzrelekelaka ni svitaratu sva doropa.

Nizrendzrelekela na nihandzera nsila.

Tsheeee!

Tsheeee!

I minkwama ni svikotela nikokoviselaka.

Loko nifamba, i vanyingi lava vanitwelaka.

Lexi nikhavile, ansileni hi kone hihandzraka.

Van'wana vanisolile.

Van'wana vanihlekile.

Avakutivi lomu nipfaka kone.

Avativi ni lesvi nikumaniki na svone.

Ntlhazri ya ta wudahu kuve mine siku dzrin'wana.

Asvipiritana nivapfunile van'wana.

Mavabzi anotlhavula,

Vhanu vahlamala vava vaniqhevula.

Na wo mabuku nifunukulile yingachayi.

Asvikole lesvikulu anahahlayi.

Avahlaya vaku hi wutivi ungamphunta.

Kambe nitame nidondzra nitihunta.

Kuhlaya ntiyiso, hi wutivi ungemphunti.

Ungotama utlulatleka hi kunyonxa kufana ni mhunti.

Sviyence ingi vahlaya ntiyiso loko nisungule kumphunta,

Nivulavulela wusvanga niva ximphunta.

Loko nidzima muchini nipompola,

Ahi mhaka ya wutivi ningabzikola.

Ahi mhaka ya kutikazrata kwanga ka kujula wutivi.  
Kuve mhaka ya lesvi ni kusvitiva amingasvitivi.  
Svikininwana sva kudlaya wuzrongo  
Asvili svakuda svanga sva siku ni siku.  
Anisvinwela kudlaya wuzrongo,  
Kasi asvoniheta siku ni siku.  
Loko nijovotela, van'wana vate svimbangana svinganipfuna;  
Svinganithazrihisa nambiloko kuhisa.  
Namunhla ni la,  
Nazrendzrelekela ninge na nkongometo.  
Ni mundzuku nitava la,  
Nihandzera nsila nizama xikento.  
Tsheee!  
Tsheee!  
Tsheee!  
Unganizruki:  
Nopfumala muzri.

— Samila



*Khona dzra mutsrali*

# Mhangu

ha H. L. Manyise

Akutwala pongwe dzra kutinga ni tindleve loko kutlhasa mbulansa ni mapholisa. Tatana wezru aelakahla! angatini, ahenhla ka svipetlu sva vhidru lesvi asvitetlee! hinkwa-kunkwaku axitaratwini. Hiloko kutlhasa mapholisa ya Afrika wa Nyingitimu lamayambaliki xipanu xa nkuxe ni valamuleli va wudahu lavayambaliki xipanu xavu xa libungu ni xa kunkwalala, vasungula kuvona lesvingavangiwa hi mhangu.

Nivone mintsrumbu yinyingi na yipetiwa minkwameni. Kambe, mun'we wa vafambi aatlakuliwa hi lihlaka. Aali tatana wanga! Aavavisiwe nhloko, nenge wa ximatsri ni voko dzra ximatsri. Ni-temudlwii! loko vamunghenisa ka mbulansa. Lahaya akahatwala kunun'hwa ka roda dzra kupsha. Movha lowu ahifamba ha wone wugadlane ni xikamiyawana wubuluka penewu. Lesvi sviyence-ke le Kaapmuiden, xifundzrankulu xa Mpumalanga le Afrika wa Nyingitimu.

Nitenamanama! ni makwezru wa xisati; aningaji kulahlekelana naye. Niwomelele naye hikusa anifa hi kuchava! Ni svaku hihumise kuyini movheni anidzrimuki. Lesvi nisvidzrimukaka hesvaku vhanu avaba tinyandha, vakombela kupfuniwa. Anivonanga mhunu apfula xipfalu, kambe mintsrumbu ayitembambamba ahandle! Xipfalu xetipfulekela.

Aku ni mun'we wa mamana aakhome makwezru hi voko. Ingiki hi hine va vazrazru ntsena ahihuluke kuvavisiwa ka mhangu leyo. Lwewa pholisa dzra mulungu adzringise kutilumaluma hi xitsonga, avutisa mamana lweyi aali na hine, aku:

— I vana va mani lava?

Lwe wansati ahlamula, aku:

— I vananga.

Kambe makwezru akhalile, aku:

— Ahi vanaku hine; tatana wezru vamuteke hi mbulansa.

Lweyo wansati ahlevetela atindleveni tezru ahichavisela, aku:

— Loko miku ami vananga, mitakhomiwa hi mapholisa lawa.”

Ho nomu kab’a! Lwewa pholisa dzra mulungu akwehleta pholisa dzrimbeni dzra mulandi akuva atavutisela lwiya wansati hi xizulu, hikusa aangasvitwisisi lesvi asvihlayiwa hi makwezru ni mamana lwiyani hi nkama wun’we. Kutala ka lesvi vangasvikhanela hi xizulu ahisvitwisisanga. Pholisa dzra mulungu dzrivutise wansati lwiyani, dzriku:

— Upfa kwini?

Ahlamula, aku:

— Musambiki.

Pholisa dzrivutisa:

— Ma kwini mapasporti?

Lweyo wansati aku:

— Timpahla tanga hinkwatu tisale movheni.

Mapholisa masungula kungundzruvanya movha, kambe moku-ma mapasporti ya vhanu vazrazru ntsena. Pholisa dzra mulandi dzrihibuyela, dzriku:

— Akehe na xin’wana hingayencaka xone loko ange kumithelisa Musambiki hikusa mefohla.

Lweyo wansati amutsratsriya, aku:

— Nokombela, unganियenci lesvo. Ni ni vana lavabidzri valavise-laka ye mine akuva nivawundla. Ntayencisa kuyini lesvo akaya Musambiki? Aku na mali hala, nakone ku ni yimpi.” Pholisa dzrihlamula na dzrihlundzrukile, dzriku:

— Svili wene kumbe uja kukhwela movha umuka atikweni dzrenu kumbe uja kutsrhama ni vatsrongwana ka nxaxa wa lava va kuyimela kumukisiwa na uda mbhinyeto uyehliisa hi nhlo-mulo. Ahi matlangwana phela. Awutaku yini loko awefa ni vanaku? Uli inha hitasvitivisa kuyini lesvaku u mani na unge na

pasaporti? Vanyingi va lava avali movheni kufana na wene avange na pasaporti. Lavisa, svosvi vafile! Ahimativi mavito yavu!”

Pholisa ledzro adzrikwate svinene. Kutani lwe wansati amuhlamula hi xizritwana, aku:

— Nasvitwisisa. Ntamuka ni vananga.

Hiloko ahiteka ahiyisa axitichini xa svitimela xa le Kaapmuiden, laha hingathasa hikhwela xitimela xa kuya kaMaputsru. Mamana lweyo angazanga ahibzela lesvaku vito dzrakwe i mani. Nambi mavito yezru aangamativi. Loko hili xitimeleni hitlhanga ne ni mun’we wa wansati wa nkulu wa mhunu. Kutani wansati lweyi aali na hine asungula kubula ni kokwana lweyo. Lesvi kokwana lweyo avutisaka, aku:

— Woyapfuxela kaya ni vatsrongwana?

Wansati ahlamula, aku:

— Ahi vananga. Aniyi kaya, niya Joni.

Kokwana lweyo ahlamala, aku:

— Kambe xitimela lexi xiya kaMaputsru. Welahleka kee?

Wansati lwiyani amiyela, angahlamuli nchumu. Nosukutena nitwa mizri kuvavisa. Lesvi nibzelaka makwezru, niku:

— Nijula papayi. Navabza.

Ahlamula, aku:

— Papayi ayisiwe xipiritana.

Nkulu wa mhunu avutisa:

— Keyenceka yini hi tatana wenu? Kasi miya kwini? Mifamba na mani?

Makwezru aku:

— Hihumeleliwe hi mhangu wa movha kutani tatana vamuyise xipiritana. Avavisiwile.”

Tatana mun’we lweyi aali kazri ayingiseta bulu avutisa:

— Kutani mapholisa mamitsrhikele yini mifamba wusvenu? Anili ntizro wa wone i kusizrelela vana!?

Makwezru, mana Ximeli, ahlamula, aku:

— Mamana lweyi avabzele lesvaku hine hi vanakwe.

Kokwana lwiya avutisa lwe wansati:

— Kune mama, kasi kuyenceke yini hi vatsrongwana lava hi ntshimantshima? Ujula kuyenca yini hi vone?

Lwe wansati aku:

— Novaheleketa Gaxa, nitagama nikhwela xapa nithela niteketa liyenzro dzranga dzra kuya Joni.

Kolanu kusungula pongwe axitimeleni. Van'we avasola mama-na lwiyani hi lesvi angasviyenca kasi van'wana avayima naye. Van'we avavutisa lesvaku hayini ahembile aku i mamana wezru, van'wana vaku aangafanelanga kuyahisiya Gaxa. Vhanu avaku inha sviyampsile loko aabzele mapholisa ntiyiso lesvaku tatana wezru hi lweyi angahuluka ava ayisiwa xipiritana. Hi wugamu lweyo wansati aku:

— Ina-ka! Nivabzele lesvaku ni mamana wa vana lava hikusa aniku vatanitsrhika nitifambela kambe vanichaviselile vaku vatanimukisa akaya Musambiki.”

Lesvi kokwana lwiya avutisaka, aku:

— Kutani awuja kuvayenca yini vana lava?

— Anija kufamba navu nitagama nithela navu loko niya kaya.

Hite hitlhasa xitichini xa Lebombo, lweyo wansati oxika xitimeleni akuncii. Ni mun'we angatiya avitana mapholisa hikusa vanyingi va vafambi avange na mapasi. Lwewa kokwana ahivutisa:

— Mitsrhama kwini Musambiki?

Ximeli aku:

— Hitsrhama Bowana.”

Kokwana lwiyani aku:

— Mitaxika axitichini xa kaMaxava, migama mikhwela xitimela xa kuya Bowana. Loko mitlhasa laha xitimela xigamelaka kone, mayitiva ndlela ya kuya kaya, ahi svone?

Ximeli ange:

— Ina, kokwa.

Aku ni vhanu vafambafambaka vaxavisa svakuda, minkukulu, mpahla ni svibza axitimeleni. Kokwana lwiyani ahixavele svakuda. Loko hidile, nigame nikhutsriyela axifuveni xakwe. Aha-haxikanga kaMaxava, kambe kokwana lwiyani ahiyise axipiritana lexinga kaMaputsru, lexi valiki i José Makamu. Kokwana lwiyani abzele muyamukeli wa vhanu wa le xipiritana lesvaku hisiyiwe axitimeleni hi mun'we wa mamana ni lesvaku hikumane ni mhangu na hiya Joni ni tatana wezru.

Muyamukeli wa vhanu aku:

— Yimani, nivona lesvaku svayampsa ukhanela ni muzrangeli wa xipiritana hi kukongoma.

Loko muyamukeli wa vhanu ahumile, kokwana lwiya ahibzele lesvi:

— Nahaya xikoti, nitabuya svosvi.

Ava lweyo wa kokwana onyamalalo! Loko lwewa muyamukeli wa vhanu abuya ni muzrangeli wa xipiritana, vamubzele lesvaku kokwana lwiya anga kone. Avutisaka:

— Aye kwini mamana lwiyani?

Ximeli aku:

— Aye xikoti.

Kambe kuhundzre hamfu ya wora, kukumeka lesvaku lweyo wa kokwana om-om! Hiloko lwewa muyamukeli wa vhanu avona lesvaku svayampsa ayamukamba xikoti, kambe kwi? Akunge na mhunu.

*... Xihitana xiya amahlweni ku nhlayu leyilandzraka.*

# The Accident

by H. L. Manyise

A whining car sound was getting louder as the ambulance and the police were approaching. Our father lied motionless in a pool of blood, on broken glass scattered all over the tar road. The South African police arrived on the scene in their blue uniforms and the paramedics arrived in their orange and grey uniforms. They started assessing injuries.

I saw many of the passengers being put in body bags. However, one person was laid on a stretcher – my father! He had suffered injuries on his head, left leg and left hand. I watched as they put him in the ambulance. I could smell the smell of a burning rubber. The Quantum we were boarding collided with a small truck and had a tyre burst. This happened at Kaapmuiden in the Mpumalanga province of South Africa.

I clung to my sister, I did not want to leave her sight. I held her hand tightly. I was scared! I do not remember how we got out of the car. All I can remember is the horrible screaming and the cry for help of many voices. I can't remember opening the door. But the bodies were outside! The door was already open.

There was a woman who was holding my sister by the hand. It looked like we were the only survivors who were not injured in the accident, the three of us. The white policeman tried his best to interrogate the woman who was with us in the Tsonga language.

"Whose kids are these?" he asked.

"They are my kids," she responded. To this my sister contested: "We are not your kids, our father was taken by the ambulance."

The woman whispered and threatened us:

"If you say you are not my kids, you will get arrested by these policemen."

We became silent. The white policeman motioned at another black officer so he could interrogate the lady in the Zulu language since he could not get what my sister and the woman were saying at that moment. We couldn't understand most of their conversations in Zulu. The white policeman asked the lady: "Where are you from?"

"Mozambique," she replied.

"Where are the passports?" asked the officer.

"All our belongings are in the car," replied the lady.

After a thorough search in the Quantum, the police only found the passports of three people. The black officer came back and said:

"We have no choice but to deport you. There's no proof that you entered the country legally."

The lady pleaded: "Please don't do this to me. I have these two kids that I need to support. I can't do that back home. The economic situation is bad and there's war in our region."

The officer responded angrily: "It's either you take a taxi home or you stay with your kids in a repatriation camp in deplorable conditions until we deport you. This is not a laughing matter. Imagine if you were dead with your kids. How were we supposed to know who you are without a passport? Most of your fellow passengers had no passports, they are dead! We do not know their names!"

The policeman was angry. So the lady said, calmly: "I understand. I will leave with my kids."

The woman went with us to the Kaapmuiden train station, where we boarded a train to Maputo. The lady didn't tell us her name. She didn't even know our names. We met an old lady on the train. The woman who was with us started a conversation with the old lady:

"So, you are visiting back home with your kids?"

"They are not my kids," replied the woman. "I am not visiting back home. I am going to South Africa."

Stunned, the old lady asked:

“But this train is going to Maputo! Did you board a wrong train?”

The woman didn’t respond. Suddenly my body started aching. I said to my sister:

“I need dad, I am sick.”

“Daddy was taken to the hospital,” she said.

The old lady asked:

“What has happened to your father? Where are you going? And who are you going with?”

At this my sister replied:

“We were involved in a car accident and our father was taken to hospital. He is injured.”

Another man who was listening to the conversation asked:

“Why did the police let you go? Aren’t they supposed to protect children?”

My sister Ximeli responded:

“This lady said we are her children.”

The old lady then asked the woman:

“Madame, what happened exactly with these kids, what are you planning to do about them?”

The woman replied:

“I’m accompanying them to the border gate, then I will board a taxi again and continue with my journey to Johannesburg.”

There was now a lot of noise in the train. People were arguing about the actions of this woman. Some were questioning why she lied about being our mother and others felt she shouldn’t just leave us at the border gate. People felt we would’ve been safer if she told the police that our father is the survivor who was taken to hospital. Finally, she said:

“OK, I told them that I am their mother because I thought they would let me go but instead they threatened to deport me.”

“And what would you do with the kids?” asked the old lady.

“I would live with them and return with them when I go home.”



When we got at Lebombo train station, the woman disembarked and left. No one would dare call the police since the majority of migrants had no proper documentation. The old lady asked us: “Where do you live in Mozambique?”

“We live in Boane”, said Ximeli. Then the old lady said:

“You will disembark at Machava train station, then you will board a train to Boane. You know where home is from the train station, right?”

“Yes, grandma”, said Ximeli.

There were people going around selling food, brooms, clothes and utensils in the train. The old lady bought some food for us. After that I fell asleep on her lap. We didn’t disembark at Machava, instead the old lady took us to a hospital in Maputo, called José Macamo hospital. The old lady told the receptionist of the hospital that we were left on a train by a certain woman and that we were involved in a car accident while going to South Africa with our father.

The receptionist said:

“Wait, I think you need to speak directly to the director of the hospital.”

After the receptionist went out, the old lady said: “I am going to the ladies room, I’ll be back right now.”

The old lady disappeared just like that. When the receptionist came back with the director, the old lady wasn’t there. She asked:

“Where is that old woman?”

Ximeli replied:

“She went to the ladies room.”

A half an hour passed and the old lady was not appearing. So, the receptionist decided to go look for her but he didn’t find her.

*... to be continued.*



**Xin'we xa ntlhanu wa svivandzra lesvikulu i xibejana, kumbe mhelembe. Nangweso xihazri lexi i xin'we xa svihazri sva nhova lesvitsrhamaka hi kuhlotiwa hi vayivi, na xidlawela limhondzro dzra xone. Xilesvo, xibejana xi le khombzeni dzra kunyamalala dzrin'wana siku.**

**X**ibejana i xihazri lexinga mbanzwini wa vubidzri hi vukulu antsrhaku ka ndlopfu. Xi ni mizri wukulu, ni milenge ya kugoma ni nkila wa kugoma. Xitiveka ngopfu hi limhondzro dzra xone ledzringa makazri ka vuso, kambe mixaka ya kukazri mi ni ni ximhondzrwana xa vubidzri. Xibejana xi ni vusvikoti bzikulu bza kuyingela ni kunun'hwetela minchumu, kambe axivoni ha hombe.

Svibejana i svihazri sva kuzrandzra kutitsrhamela vusvasvone, kambe mixaka min'wana masvizrandzra kutshama hi ntlawa, ngopfungopfu svibejana sva mapsele ni mazrole ya svone akuva svikota kumaxizrelela ku svihloti (tinghonyama, tiyingwe ni tingwenya). Svibejana svihanya tinhoveni ta kutlhuma ni ta kupfuleka letinga ni minsinya akuva svikuma svakuda ni vutumbelo.



*Xibejana xa psele ni mazrole ya xone*

Khombo dzrikulu ledzri xibejana xitlhanganaka nadzru namunhla wa siku ngopfungopfu i vahloti va kuyiva, lavaxidlayelaka kususa limho-

ndzro dzra xone akuva vaxavisa. Minkama min'wana vajula ni xikhumba xa xone hilesvi xityeliki ngopfu.

## Afa Usvitiva?

- Xibejana lexikulu xingabindzra kolomu ka 1.400 wa makilu.
- Nyimba ya xibejana yiheta 15 kuya ka 18 wa tihweti.
- Xibejana xi ni matsrambu: Xingatsrutsruma 48 km/h kuya ka 56 km/h.
- Xibejana xingahanya kolomu ka 30 kuya ka 50 wa malembe.
- Kukumbeteliwa lesvaku namunhla ku ni 14.500 wa svibejana amisa-veni hinkwayu laha kusuhi ni 85% svihanyaka atikweni dzra Afrika wa Nyingitimu (RSA).
- Kukumbeteliwa lesvaku Musambiki ova ni kolomu ka 20 wa svibejana ntsena.

# MATIMU YA MISAVA



## NDLELA LEYI YIMPI YA KUSUNGULA YA MISAVA YINGATYISA HA YONE VUPHANGI BZA VUKOLONYI AMUSAMBIKI

Loko kutlhekaka Yimpi ya Kusungula ya Misava hi 1914, maputukezi afa mangasiteka hi kuhelela kutala ka matiko ya Kabu Delgadu na Nyasa, nambi matiko ya le mpeladambu wa Ribawe na N'walungu wa Nakarowa axifundzrankulu xa Nampula. Kambe loko mfumu wa vukolonyi wa maputukezi wuvoni lesvaku masocha ya Jarimana afa mali kusuhi ni kudumela muganga wa

N'walungu wa Musambiki, na masukela Tanganyika (lomu namunhla anga Tanzaniya), wusindzriseki kuyengetela ntamu wa wone wa vusocha ku svifundzrankulu, hi kuyengetela nhlayu ya masocha ni ya matlhazri ya xinan'waka. Masocha manyingi ya valandi lamahumaka Lourenço Marques, Inyambani na Beira, mayilwa kun'we ni ya valungu.



**Masocha ya maputukezi aYimpini ya Kusungula ya Misava, RTP**

Akuva makota kuhumelela, maputukezi mayaki svitichi svinyingi sva masocha atlhelweni dzra Nambu wa Rovhuma, amimbangwini leyi afaka milumba Companhia do Niassa. Le Nampula, butsrhu dzra vuphangiki dzra kuvumbiwa ngopfungopfu hi tinhenha ta hosi Mukapera wa le Korani ni vasipayu va Zambeza, dzrisimeki vulweli ni vufumbiza vukolonyi le Malema, hi kuyakiwa ka xikanekiso le nkingeni wa nambu wa Mutuwali, ni Nivheta na Naparati, axifundzreni xa Erati.

Hi ndlela leyo ke, kutilulamisela kulwa yimpi ya kusungula ya misava ni kukumeka ka masocha ya majarimana ni ya manghiza atikweni, sviyenci lesvaku kuhetiseka vuphangiki

bza vukolonyi le n’walungu ka Musambiki.

Hi 24 ka Mhawuri wa 1914 (24/08/1914), vajarimana vahohlotti govela dzra masocha dzra Mazuya, ledzri afaka dzrikumeka aMetarika. Anka-meni wa kone, vaputukezi ni vajarimana afa vangasibikelana yimpi hi ndlela ya ximfumu, kambe xiyenco lexi xikombi kusungula ka kulwisana ka matiko lamabizri loku kusunguliki kuyandzra andzrilakaneni wa le n’walungu wa Musambiki.

Hi Mudaxini wa 1915 (hweti ya vu-5), mfumu wa maputukezi wuheteleli wutivisa yimpi hi ndlela ya ximfumu ku Jarimana, antsrhaku ka loko wukumi xitiyiso xa nseketelo wa Nghilandhi hi tlhelo dzra vusocha.



***Masocha ya majarimana aYimpini ya Kusungula ya Misava***

Kunhingenela ka Portugal ayimpini akuhatlanga kuvoneka hikusa maputukezi afa mangatibekiselanga hi xiyimu xa vusocha, nakone nakulobze wa khale ni khale, anga Nghilandhi, afa angajuli lesvaku vajarimana vaphanga hi kukahlula xiye nge xikulu xa matiko lawa afaka mali hansi ka vukolonyi bza maputukezi, hikusa lesvo afa svitamudulela ngopfu loko kuchuka kuva ni mabulu ya kubzala kuzrula. Kambe kukumeki lesvaku lesvo asviyencekanga.

Xilesvo, kusukela makazri ka 1915, maputukezi matlheli mateka Kiyonga, kunga muganga lowu afaka wuphangiwi hi majarimana hi 1894. Kiyonga afa akumeka kusuhi ni nkinga wa le nyingitimu wa nomu wa Nambu wa Rovhuma. Loko maputukezi matlheli makuteka, lesvo sviyenci lesvaku ndzilakana wa le n'walungu wa Musambiki wuyasungulela nkingeni wa le hansi ka Rovhuma, lesvi sviyamukeliwiki hi Xipfumelelanu xa Kuzrula xa Versaye xa 29 ka Khotavuxika ka 1919 (29/06/1919).



***Masocha ya valandi aYimpini ya Kusungula ya Misava***

Kutatlhasa lembe dzra 1917, masocha lawa afaka mali halenu ni halahaya ka Nambu wa Rovhuma afa matsrhama hi kuhlasekana, na matizrisa svitsrhungu sva muganga lowo. Kambe loko masocha ya vanakulobze (ya Belxjika na Nghilandi) mahlulile le Afrika Vuxa lweyi afaka akhonzhisiwa hi majarimana kusukela 1886, khandzra dzrin'we dzra majarimana ledzri afaka dzrivumbiwa hi 300 wa masocha ya valungu, 1700 wa masocha ya valandi ni 3000 wa vazwali, na dzrifambisiwa hi xje-

nerali Von Lettow, dzritsremakanyi nambu wa Rovhuma kusuhi ni Lexjenda dzriyagova atikweni dzra Musambiki. Masocha ya majarimana maheti ntlhanu ni mune wa tihweti na mazrantazranta asvifundzrankulu svizrazru sva Musambiki, hi mintlawwa ya kuhambana.

Akukwetlembetaneni loku ka tinghamwenghwe letibizri ta valungu, maputukezi mayamukeli pfuno dzra khandzra dzra manghiza hi tlhelo dzra matlhazri ni masocha.

1000 wa masocha ya manghiza matlhasi Lumbu, amahlweni ka Xihlale xa Musambiki (Ilha de Moçambique), kasi man'wana ya 9000 matlhasi Pemba. Akuheleni ka 1918, le nkingeni wa vuxa wa Tiva dzra Nyasa, kutlhasi man'wana mabutsrhu na mapfa hi le Nyasaland na Rhodesia. Butsrhu dzrin'we dzriyi Metangula dzrigama dzrikhaluta dzriya Unangu, kasi ledzrin'wana dzriyi nyingitimu wa Tiva dzrigama dzrihundzrela nambzeni wa Luxjenda.

Nambitanu, khandzra dzra majarimana afa dzrifulameli xifundzrankulu xa Zambezya, laha dzrihluliki xikwata xa maputukezi le Namakura hi Mawuwana wa 1918 (hweti ya vu-7). Kelimani akumeki khombzeni

ankameni lowo. Kambe lesvi maviki ni svikazratu sva mikelo, masocha ya majarimana masindzriseki kutlhela masuka maya n'walungu.

Hi vugamu, hi 28 ka Ntsrhati wa 1918 (28/09/1918), masocha ya majarimana matsremakanyi nambu wa Rovhuma, antsrhaku ka loko maheti ntlhanu ni mune wa tihweti aMusambiki. Kuhundzra ka wone kuhohlotti miganga ya kuhambanahambana ni masimu kutlhela kuvanga kudlawa ka xitsrhungu. Hi tlhelo dzrin'wana kupfuli nyangwa ya kuva mfumu wa maputukezi wukota kuhetisisa kukhonzhisa ka miganga ya le n'walungu ka tiko hi kutsrutsrumisa kubekiwa ka svikanekiso sva mfumu wa vukolonyi.



***Khokholo dzra Xihlale xa Musambiki***

(Matimu lawa masusiwi abukwini dzra *História de Moçambique*, Volume 1, tl. 239-243)



***DONDZRA XIZRONÇA: EXPRESSÕES ÚTEIS EM RONÇA***

#	Xizronça	Português
1.	Nakuvona, munghanu!	Oi, amigo!
2.	Xawani! Nanyonxa kutlhela nikuvona!	Olá! Prazer em voltar a vê-lo/a.
3.	Akukala!	Como andou sumido/a!
4.	Anikuxuva!	Estava com saudades de você!
5.	Nakuxuva!	Estou com saudades de você!
6.	Nakuzrandzra!	Eu te amo!
7.	Utatanipfuxela siku muni?	Quando vens visitar-me?
8.	Nitata mundzruku.	Venho amanhã.
9.	Nitatakupfuxela vhiki dzritaka.	Venho visitar-te na próxima semana.
10.	Nitakuzrindzrela.	Vou aguardar por você.
11.	Nitakuyimela.	Vou aguardar por você.
12.	Nibzele sva svimpsha.	Conte-me novidades.
13.	Aku na sva svimpsha.	Não há nenhuma novidade.
14.	Ximanyamanyana a kone?	O/a fulano/a está bem?
15.	Ina, a kone.	Sim, ele/a está bem.
16.	Akukala kwake!	Como ele/a anda sumido/a!
17.	Mudzrungule!	Mande-lhe os meus cumprimentos.
18.	Nitamudzrungula.	Mandarei (os seus cumprimentos).
19.	Namunhla kahisa.	Hoje está quente.
20.	Namunhla katitimeta.	Hoje está frio.
21.	Ku ni mumu.	Está quente.
22.	Ku ni xizrami.	Está frio.
23.	Akuhisa!/ Amumu!	Como está quente!
24.	Akutitimeta!/ Axizrami!	Como está frio!
25.	Namunhla kapepa.	Hoje está fresco.
26.	Ku ni hunguva.	Tem neblina.
27.	Ku ni matlavi.	Está nublado.
28.	Ku ni mphumelo.	O céu está escuro.
29.	Namunhla ku ni moya.	Hoje é um dia de vento.
30.	Namunhla ku ni mpfula.	Hoje está a chover.
31.	Yana mpfula halanu?	Está a chover aí?
32.	Lomu ayini.	Cá não está a chover.
33.	Funtsrhi hopsha hi mumu.	Até estamos a queimar com o sol.
34.	Magezi mafambile.	Houve um corte de energia.
35.	Aku na magezi.	Não há luz.
36.	Dzri kwini fofo?	Onde está a caixa de fósforos?
37.	Dzri kwini vhela?	Onde está a vela?
38.	Nivoleka xikeru.	Peço emprestado o isqueiro.
39.	Hi lexi.	Toma.
40.	Ani naxu.	Não tenho.
41.	Niceneka 100MT.	Peço emprestados 100MT.
42.	Hi leyi.	Toma.
43.	Ani nayu.	Não tenho.
44.	Vakithi!	Que pena!

# HUNGATA HI KUDONDZRA

## MAJIKAJIKA YA MAZRITU

**Tata svibokisana hi mazritu ya mpahla ni minchumu leyitizrisiwaka amutini. Landzra xikombiso xa 1 na 3. Tinhlamulo ku nhlayu leyilandzraka.**

### HINGAKANYA

1. Xa kuyambala alitihweni kumbe andleveni.
2. Vavasati va Musambiki vativiwa ngopfu hi kutsrimba xiyambalu lexi nambi vayambali nkhanu kumbe saya.
4. Lexi vavasati vatalisaka kuxiyambala kusukela nkolweni kuyagamela masengeni ni saya.
5. Xiyambalu lexitalisaka kuyambaliwa hi va xisati kusukela nkolweni kuyagamela matsrolweni kumbe minkondzrweni.
6. Xiyambalu lexi vavanuna ni vavasati vaxiyambalaka loko vatwa xizrami xa kusukela nkolweni xiyagamela masengeni.
8. Lexi xitizrela kukhoma buluku kumbe saya dzritiya masengeni.
9. Lexi xitizrela kutimpfenkela ka mpfula kumbe mumu.
10. Xiyambalu lexikotisaka kutsrimbiwa anhlokweni hi vavasati.
18. Xiyambalu lexiyambaliwaka he henhla ka mpahla yin'wana, xingahasukelaka nkolweni xiyagamela masengeni kumbe matsrolweni, xinga xinene loko kutitimeta kumbe kuna mpfula.
19. Lexi mamana abelekaka n'wana ha xone nhlaneni.
20. Xiyambalu xa nhloko lexi vavanuna ni vavasati vaxitizriselaka kutixongisa kumbe kumpfekela nhloko mun'wini.
21. Xitizro xa kukomba nkama lexitalisaka kuyambaliwa avokweni.
22. Lexi uzrangaka uxiyambala na ungasiyambala xifambu.
23. Lexi vavanuna vachukaka vaxiyambala he henhla ka hembe na vangasiyambala kazaku.

### XIKA

3. Lexi vavanuna vatalisaka kuxiyambala kusukela masengeni kuyagamela minkondzrweni.
7. Lexi xikotisa kuyambaliwa hi vavanuna, vaxitsrimbaka nkolweni xixika hi makazri ka xifuva xikhalutanyana ka nkava.
11. Vavanuna vachuka vayambala lexi he ndzreni na vangasiyambala hembe.





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