

LINGWA DE PLANETA

GRADED READER, VOLUME 1



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WITH FULL ENGLISH TRANSLATION



DIALOGA UN // DIALOGUE ONE

— Skusi, plis shwo ba, komo oni go a basar.

Excuse me, please tell me the way to the market.

— Es muy simple. Un-nem go rektem avan, poy turni a lefta, poy a desna.

It's very simple. First go straight ahead, then turn left, and then right.

— Es dale ku?

Is it far?

— Non, es ga blise.

No, it's quite close.

— E wo treba turni a lefta? Komo longtaim go rektem?

And where should one turn left? How long to go straight ahead?

— Kan uupar idyen. Ob yu vidi sey semafor kel lumi rudem?

Look upwards a little bit. Do you see this red light signal?

— Hao. Nau nich idyen. Turni afte toy gran blan dom.

Good. Now downwards a little bit. Turn after that big white house.

— Afte sirke petshi metra turni a desna.

After about 50 meters turn right.

— Gro-danke. Yu es muy karim.

Thank you very much. You are very kind.

— Es nixa. Problema yok.

That's nothing. No problem.

DIALOGA DU // DIALOGUE TWO

— Banan ye?

Do you have bananas?

— Yok.

No bananas.

— Yabla kwanto kosti?

How much do apples cost?

— Kwel? Grin o hwan?

Which ones? Green or yellow?

— I toy i sey. Ambi sorta.

These and those. Both kinds.

— Grin-la dwashi rubla, hwan-la trishi rubla

The green ones 20 roubles, the yellow ones 30.

— Muy guy.

Very expensive.

— E wo es pyu chi pe? Findi wo es pyu chi pe, e me vendi pa tal prais ke yu yao.

And where is cheaper? Find a place where it's cheaper, and I'll sell you at the price that you say.

— Ob es hao chi na pera?

And the pears? Are they tasty?

— Ya, gro.

Yes, very tasty.

— Kwel prais?

What's the price?

— Po sto rubla un kilo.

One hundred roubles a kilo.

— May boh! Tro guy toshi.

My God! Too expensive too.

— Bu kupi si yu bu yao.

Don't buy if you don't want to.

— Way yu hev tal gao prais?

Why do you have such high prices?

— Kamarada, si yu bu yao kupi, dan go pa yur dao.

Fellow, if you don't buy, then go your way.

— Mogbi me yao shwo-shwo idyen.

Maybe I'd like to talk a little.

— E may lisan tungi yo por shwo-shwo a kadawan.

My tounge aches already from talking to everyone.

— Hao, dai ba a me tri grin yabla.

OK, give me 3 green apples.

— Mogbi dwa?

Maybe two?

— Hao, dai dwa.

OK, give me two of them.

DIALOGA TRI // DIALOGUE THREE

— Hay! Komo es jiva?

Hi! How's life?

— Danke, hao. E yu, komo yu sta?

Fine, thank you. And how are you?

— Toshi normale.

Also OK.

— Kwo yu zwo?

What are you doing?

— Me zai sidi in kukishamba, pi chay, audi radio.

I am sitting in the kitchen, drinking tea and listening to the radio.

— E kwo oni shwo?

And what do they say?

— Oli sorta de absurdika. Yu jan ya ke me bu fai interes om politika.

All sorts of rubbish. You know that the politics does not interest me.

— Way dan yu audi, me darfi kwesti ku?

Why are you listening, then, may I ask?

— Pa abyas. Kada sabah me en-jagi, go a kukishamba, mah-on radio e ketla pa same taim.

Through habit. Every morning I wake up, go to the kitchen. and switch on the radio and kettle at the same time.

— Me samaji, "abyas es dwa-ney natura", oli jan to.

I understand, "habit is second nature", it's commonly known.

— E yu, kwo yu zwo?

And you, what are you occupied with?

— Me yus lai aus banishamba.

I am just coming out of the bathroom.

— E way yu foni?

And why do you phone?

— Me zai dumi, mogbi nu miti sedey afte gunsa?

I am thinking, maybe we can meet today after the work?

— Way non. Kwel klok?

Why not. At what time?

— Wen yu fini gun?

When do you finish your work?

— Me mangi til klok sit, e yu?

I am busy until 6, and you?

— E me fa-libre bli sem.

And I am free about 7.

— Mogbi yu lai a me klok sem?

Maybe you'll come to me at 7?

— E kwo me zwo tote ora?

And what shall I do the whole hour?

— Visiti koy bar, pi bira idyen.

Visit a (lit. some) bar, drink some beer.

— Me bu pri pi bira. May bey tungi por to.

I don't like drinking beer. My back aches because of that.

— Nofortuna. Wel, pi kahwa, dan. Pa fin, meteo es gro-hao: surya brili, skay es blu, ye sol kelke badal, mule feng...

That's unlucky. Well, drink some coffee, then. After all, the weather is excellent: the sun is shining, the sky is blue, there are only a few clouds, a mild wind...

— Hao, me ve selfa inventi kwo zwo. Also klok sem me lai a yur gunlok e weiti til yu lai aus.

Good, I'll figure out (lit. I myself will invent) what to do. So at 7 I'll come to your work and wait till you come out.

— Hao. Treba go a gunsa yo. Chao!

OK. Time to go to work already. Bye!

LETA // A LETTER

Hay, may kare amiga! Me zai skribi sey leta in tren kel go a Helsinki.

Hi, my dear friend! I am writing this letter in the train that goes to Helsinki.

Me hev mision de handi mani a koy gina ke me he nulves vidi.

I have the mission to hand money to some woman which I have never seen.

Also, kom yu vidi, ye syao problema.

So, as you can see, there is a small problem in all this.

Krome to, nu mus miti bli klok shi-sem, lo kel es yo sun, bat, obwol me jan urba aika hao, plasa de nuy mita me totem bu jan it.

Besides, we must meet about 5 p.m., which is already soon, but, although I know the city quite well, the place of our meeting is completely unknown to me.

To hi mah me idyen nokalme.

This is what disquiets me a little.

Yedoh, me nadi ke olo pasi hao. Me hev ya telefon, nu mog foni mutu in eni momenta.

However, I hope that everything will pass well. You know, I have a telephone, and we can call each other at any moment.

Al bakdao me sal visiti kelke shop e kupi kelke muhim kosa fo may familiayuan.

On my way back I am going to visit some shops and buy some important things for my family members.

Meteo sedey es ga otre kem yeri. Yeri bin akwa kadalok, may pedas he fa-mokre.

The weather today is completely different from yesterday. Yesterday there was water everywhere, and my feet got wet.

Bat sedey frosti, ol akwa he frosti, also oni mog glidi on ais, es muy drole.

But today it's frost, all the water is frozen, so one may slide on the ice, that's very funny.

Wel, es fin al nau. Nu es bli urba yo.

Well, that's all for now. We are close to the city already.

Chao, sta ba hao!

Bye, good luck!

TEXTA // A TEXT

— Ob yu es kom konsultanta inviti-ney a nu, profesor? – Berlios kwesti.

'You've been invited here as a consultant, Professor?' asked Berlioz.

— Ya, kom konsultanta.

'Yes, as a consultant.'

— Ob yu es doiche? – Sindomnik inkweri.

'You're German?' Homeless inquired.

— Me ku? – rikwesti profesor e turan en-dumi. Ya, muy probable ke doiche... — lu shwo.

'I? ...' the professor repeated and suddenly fell to thinking. 'Yes, perhaps I am German ...' he said.

— Yu shwo ruski realem hao, — remarki Sindomnik.

'You speak real good Russian,' Homeless observed.

— Oo, me es generalem poliglot e me jan muy gran namba de lingwa, — profesor jawabi.

'Oh, I'm generally a polyglot and know a great number of languages,' the professor replied.

— E kwel es yur spesialitaa? — Berlios inkweri.

'And what is your field?' Berlioz inquired.

— Me es spesialista in swate magia.

'I am a specialist in black magic.'

'Walaa!' — ek-tuki in kapa de Mihail Alexandrovich.

'There he goes!...' struck in Mikhail Alexandrovich's head.

— E... e oni he inviti yu a nu por sey spesialitaa? — lu kwesti afte stotri.

'And . . . and you've been invited here in that capacity?' he asked, stammering.

— Ya, por sey-la oni he inviti, — profesor konfirmi e expliki: — hir in stata-ney kitabaguan oni he deskovri original-ney manuskriptas de swatemagier Herbert de Avrilak, de shi-ney sekla, also treba ke me investigi li. Me es unike spesialista in munda.

'Yes, in that capacity,' the professor confirmed, and explained: 'In a state library here some original manuscripts of the tenth-century necromancer Gerbert of Aurillac have been found. So it is necessary for me to sort them out. I am the only specialist in the world.'

— A-a, yu es historier? — Berlios kwesti kun respekta, al fa-leve gro.

'Aha! You're a historian?' Berlioz asked with great relief and respect.

— Me es historier, — vigyaner konfirmi e adi nobyen-nem: — sey aksham on Patriarshie chitan un interes-ney historia ve eventi! E snova i redaktor i poeta fa-astoni extremem, bat profesor jesti dabe li blisi e, wen li inklini swa a lu, hamsi:

'I am a historian,' the scholar confirmed, and added with no rhyme or reason: This evening there will be an interesting story at the Patriarshie Ponds!' Once again editor and poet were extremely surprised, but the professor beckoned them both to him, and when they leaned towards him, whispered:

— Jan ba, ke Iisus he existi.

'Bear in mind that Jesus did exist.'

— Kan, profesor, — Berlios jawabi kun forsi-ney smaila, — nu respekti yur gran jansa, bat nu selfa hev otre vidipunta om sey kwesta.

'You see. Professor,' Berlioz responded with a forced smile, 'we respect your great learning, but on this question we hold to a different point of view.'

— Bu treba hev nul vidipunta! — strane profesor jawabi, – ta simplem he existi, e nixa pyu.

'There's no need for any points of view,' the strange professor replied, 'he simply existed, that's all.'

— Bat treba ya koy pruva... — Berlios begin.

'But there's need for some proof ...' Berlioz began.

— I nul pruva gei treba, — profesor jawabi e enshwo bu lautem, al lo kel suy aksenta por koysa desapari: — Olo es simple: in blan mantela...

'There's no need for any proofs,' replied the professor, and he began to speak softly, while his accent for some reason disappeared: 'It's all very simple: In a white cloak...'

SHWOTURA // PROVERBS

SHWO-NEY — ZWO-NEY.

Said and done.

JAN-SHA BU SHWO, SHWO-SHA BU JAN.

*He who knows doesn't speak, he
who speaks doesn't know.*

OLO KEL FINI HAO ES HAO.

All's well that ends well.

WEK FON OKOS — WEK FON KORDIA.

Out of sight - out of mind.

TARDEM ES PYU HAO KEM NEVA.

Better late than never.

KAVAL-NEY OVO // MARE'S EGG

FABULA // A FAIRY TALE

Un dey, mucho yar bak, dwa jen zai go along kamina e miti un jen kel porti un nangwa. Sey dwa jen he lai fon tal landa wo nangwa yok, also li nulves vidi nangwa bifooen.

Por to un de li shwo a otre-la: - Nu kan ba, kwo sey gayar hev sub braka. Also li lai a ta, kwesti: - Hay! Kwo es se sub yur braka?

Gayar kun nangwa shwo: - Es ya kaval-ney ovo. - Ver ku? - li fa-astoni. - Nu nulves vidi tanto gran e jamile. - Ya, - gayar shwo, - ye menga de pinchan kavalney ovo, bat sey-la bu es pinchan: es muy hao koviney.

- Nu kupi it, - li shwo, - yu vendi ku?
- Wel, - gayar shwo, kwasi hesiti-yen, - me mog, bat me dubi ob yu dai a me tanto kwanto it kosti. Sey ovo kosti bu meno kem dwashi golda-moneta.

- Hao, - li shwo, - nu kupi it. Also li dai a gayar to ke ta yao, e ta dai nangwa a li, shwo-yen: - Porti it kun kuyda, yunkaval mog chu ovoshel yo sun!

- Hao, - li shwo, - nu kuydi om to. Also li go for kun kaval-ney ovo, muy santush. Bat wen li zai go uupar kolina, jen kel porti it turan stumbli e mah-lwo it inu bush.

Tuza sidi-she in bush ek-salti aus e lopi kway-kway nich kolina. Ambi jen es tanto agiti-ney, ke li dumi, ke es ti chu shel na yunkaval. Li krai a kelke jen, kel zai gun nichen kolina:

One day, many years ago, two men were going along the road and met a man who carried pumpkin. These two men had come from such a land where no pumpkins are around, so they had never seen a pumpkin before.

So one of them says to the other: - Let us see what this guy has under his arm. So they come to him and ask: - Hi! What's this under your arm?

The guy with pumpkin says: - Why, it's a mare's egg. - Is it? - they astonished. - We have never seen such a big and beautiful one. - Yes, - the guy says, - there's a huge lot of ordinary mare's eggs, but this one isn't ordinary: it's bred very well.

- We'll buy it, - they say, - will you sell it?
-Well, - the guy says, sort-of hesitating, - I may, but I doubt if you are going to give me as much as it costs. This egg costs not less than 20 gold coins.

- OK, - they say, - we buy it. And they gave to the guy what he wants, and he gave them the pumpkin with the words: - Carry it carefully, the foal may hatch soon already!

- Good, - they say, - we'll be careful. And they went further with the mare's egg, very much contented. But when they were going up a hill, the man that carried it suddenly stumbled and let it fall into a bush.

A hare sitting in the bush jumped out and ran very quickly down the hill. Agitated as the both men were, they thought that it was the foal hatched from the egg, and they cried to several people which were working at the bottom of the hill:

- Hey! Stopi nuy yunkaval! Stopi nuy yunkaval! Yedoh nulwan pai kapti ta.

- Hey! Stop our foal! Stop our foal! But nobody could catch it.

LUNA LAK // THE MOON LAKE

Unves un gran gurta de elefanta jivi in jangla. Ley raja bin gro-gran, mahan dentagronnik. Ta kuydi li kun luba. Sakte suhtaa trefi toy loko. Duran kelke yar pluva yok. Oli riva, oli chitan fa-suhe. Faula e animal morti por pyasa. Savaje elefanta sufri por akwafalta. Ley raja jan: si li bu pai akwa sun, muchos ve morti por pyasa. Ta mus findi akwa zuy kway posible.

Ta shwo a elefanta ke li go a farka-ney taraf fo shuki akwa. Un de li findi un gran lak fule de akwa, in otre jangla muy dalem. Raja enjoi. Ta komandi ke oli elefanta go a lak. Toy lak es jamile. Blislok ye un kolonia de kunila. Elefanta majbur go tra sey kolonia. Miles de kunila gei krashi, miles gei wundi. Kunila lwo in panika. Ley raja jami asemla.

“Un gurta de savaje elefanta zai go tra nuy kolonia”, ta shwo. “Li he kili o wundi yo miles de nu. Nu mus fai urjente stepa fo stopi morting. Me yao ke vu oli dumi om dao fo salvi nuy rasa”. Kunila endumi gro. Komo li mog stopi elefanta? Un syao kunila enstan.

“Yur mahantaa”, ta shwo, “si yu sendi me kom yur sendijen a raja de elefanta, me mog findi resolva”. “Sertem, plis go kom may sendijen, kan ba, kwo oni mog zwo”. Syao kunila hasti go.

Ta vidi un grupa de elefanta kel go bak fon lak. Yus in mida ye raja. Tu fa-blise a ta bu es posible. “Me wud gei krashi”, kunila dumi. Also ta klimbi un gro-gran roka.

Once A large herd of elephants lived in a jungle. Their king was a huge, majestic tusker. He looked after them with love and care. A severe drought hit the area. As there was no rain for a few years, all the rivers and tanks had dried up. Birds and animals died of thirst. The wild elephants suffered for want of water. Their king knew that if they did not get water soon, many of them would die of thirst. He had to find water as quickly as possible.

He asked the elephants to go in different directions to look for water. One of them found a large lake full of water in another jungle far away. The king was happy. He ordered all the elephants to make their way to the lake. It was a beautiful lake. Close to it was a colony of rabbits. The elephants had to pass through this colony. Thousands of rabbits were trampled to death and thousands more were injured. The rabbits were in a panic. Their king called a meeting.

"A herd of wild elephants is passing through our colony," he said. "They have already killed or injured thousands of us. We have to take urgent steps to prevent more deaths. I want all of you to think of a way to save our race." The rabbits thought and thought. How could they stop the elephants? One little rabbit stood up.

"Your Majesty," he said, "if you will send me as your messenger to the king of the elephants, I may be able to find a solution." "By all means, go as my messenger and see what you can do." The little rabbit hurried out.

He saw a group of elephants returning from the lake. Right in the middle was the king. To get near him was impossible. "I will be crushed to death," thought the rabbit. So he climbed up a huge rock.

“Oo, raja de elefanta”, ta krai, “audi ba me, plis”. Raja audi suy vos, turni versu ta.

“Wel, hu es yu?” ta shwo. «Me es sendijen», kunila jawabi. «Sendijen? Fon hu?» «Me es sendijen fon mahtaful Luna». «Kwo es yur dela? Ob ye mesaja fo me fon Luna?» «Ya, ya, yur Mahantaa. Bat yu bu gai iri om me. Plis remembi ke oni bu puni sendijen fo to ke ta shwo. Ta sol zwo suy deba. »

“Hao. Shwo ba to ke yu mus shwo. Me bu zwo nuksan a yu”.

«Masta», syao kunila shwo, «Luna shwo: “Yu, raja de elefanta, he mah-lai yur gurta a may sante lak, he mah-gande suy akwa. Yu he kili miles de kunila pa yur dao. Yu jan ke kunila es sub may osobe protekta. Oli jan ke raja de kunila jivi kun me. Me pregi yu ke nul kunila gei kili pyu. Otrekas, koysa terrible trefi yu e yur gurta”».

Raja de elefanta sta pa shok. Ta kan syao kunila. “Yu es prave”, ta shwo. “Mogbi nu he kili mucho kunila pa nuy dao. Me wahti om ke yu bu sufri pyu. Me pregi ke Luna pardoni may gunah. Plis shwo ba, kwo me mus zwo”. “Go ba kun me sole”, kunila jawabi. “Go ba, me dukti yu a Luna”. Syao kunila dukti grogran elefanta a lak. Dar li vidi reflekta de Luna in kyete akwa. “Walaa, yur Mahantaa, miti ba Luna”, syao kunila shwo.

"O, king of the elephants," he shouted, "hear me, please." The king heard his voice and turned towards him.

"Well, who are you?" he asked. "I am a messenger," replied the rabbit. "A messenger? From whom?" "I am a messenger from the mighty Moon." "What is your business? Is there a message for me from the Moon?" "Yes, yes, your Majesty. But you must not be angry with me. Please remember that a messenger is never punished for what he has to say. He is only doing his duty."

“Very well. Say what you have been sent to say. I shall not harm you.”

"Sir," said the little rabbit, "the Moon has this to say" " You, the king of the elephants, have brought your herd to my holy lake and soiled its waters. You have killed thousands of rabbits on your way to the lake. You know that rabbits are under my special protection. Everyone knows that the king of the rabbits lives with me. I ask you not to kill any more rabbits. Otherwise something terrible will happen to you and your herd."

The king of the elephants was shocked. He looked at the little rabbit. "You are right," he said. "We may have killed many rabbits on our way to the lake. I shall see that you do not suffer anymore. I shall request the Moon to forgive me for my sins. Please tell me what I should do." "Come with me alone," replied the rabbit. "Come, I shall take you to the Moon." The little rabbit took the huge elephant to the lake. There they saw the Moon reflected in the still waters. "There, your Majesty, meet the Moon," said the little rabbit.

“Me puji bohlik Luna”, elefanta shwo e makni suy nosgron inu akwa. Akwa tuy fa-disturbi. Luna sembli muvi ahir-adar. Kunila shwo: “Nau Luna es pyu ira-ney kem enives”. «Way?» raja kwesti. «Kwo me he zwo?» «Yu he tachi sante akwa de lak», kunila jawabi. Elefanta inklini kapa. “Plis pregi ke Luna pardoni me. Neva snova nu tachi sante akwa de lak. Neva snova nu zwo nuksan a kunila ke Luna lubi tanto gro”. E raja kun suy gurta go wek. Sun pluvi, also elefanta jivi hao. Li neva gesi ke syao kunila he juli li.

"Let me worship the divine Moon," said the elephant, and dipped his trunk into the water. At once the water was disturbed. The Moon seemed to move to and fro. The rabbit said, "Now the Moon is angrier than ever." "Why?" asked the king. "What have I done?" "You have touched the holy waters of the lake," replied the rabbit. The elephant bowed his head. "Please ask the Moon to forgive me. Never again will we touch the holy waters of this lake. Never again will we harm the rabbits whom the Moon loves so much." And the king and his herd went away. Soon there was rain and the elephants lived happily. It did not occur to them ever that a little rabbit had fooled them.

SAJA-NEY DOCHA // THE SAGE'S DAUGHTER

Unves ye saja, ta jivi pa riva-sahil. Ta e suy molya bu hev kinda. Pa un dey saja zai prei pa mida de riva, ewalaa orla pasi, mah-lwo gin-maus inu saja-ney handas. Saja ofni okos, ewalaa ye maus in handas. Ta pren ta kunem a dom, a suy molya.

Ta lai a dom, shwo om maus kun molya. Li desidi transformi maus inu yunge gela. Saja e suy molya begin kuydi gela, eduki ta kom ley docha. Kinda kresi dey-pa-dey, ewalaa bikam jamile yungina do shi-sit yar. Al sey yash, saja desidi findi para-jen fo gela. Ta e suy molya desidi ke Surya Boh wud bi zuy hao para-jen fo ley gela.

Also saja prei ke Surya Boh apari. Al ke surya boh apari, saja pregi ta ke ta gami luy docha. Bat luy docha shwo:

“Sori! Me bu mog gami surya boh, ta es ya tro jal-she, me fa-pepla por suy garmitaa e luma”. Saja fa-nosantush, pregi surya boh ke ta proposi koy hao dulho. Surya boh proposi nam de Badal Masta. Bikos badal mog fasilem stopi surya ray.

Dan saja prei a badal masta. Al ke toy-la apari, saja dukti ta a suy docha. Docha snova bu yao aksepti dulho. Ela shwo: «Me bu yao gami jen kel es tanto tume. Yoshi me fobi guruha ke ta zwo». Saja snova fa-triste, pregi badal masta ke ta proposi koy dulho kel godi. Badal masta proposi: “Trai ba Feng Masta, ta ya mog fasilem fuki me wek”.

Once upon a time there lived a sage on the bank of a river. He and his wife did not have any children. One day when the sage was praying in the middle of the river, an eagle happened to pass by and the eagle dropped a female mouse in the hands of the sage. The sage found the mouse in his hands on opening his eyes, and took it home to his wife.

On reaching home, he talked to his wife about the mouse and they decided to convert the mouse into a young baby girl. The sage and his wife began to take care of the girl child and brought her up as their daughter. The child grew day by day to a beautiful maiden by the age of sixteen. At this age, the sage decided to find a match for the girl. He and his wife decided that the Sun God would be an ideal match for their girl.

So the sage prayed for the Sun God to appear, and once the sun god appeared asked him to marry his daughter. But his daughter said,

“Sorry! I cannot marry the sun god because he is very intense and I will be reduced to ashes in his heat and light.”. The sage was displeased and asked the sun god to suggest a possible groom. The sun god suggested the name of the Lord of the clouds. For, the cloud can easily stop the rays of the sun.

The sage then prayed for the lord of the clouds and once he appeared him took him to his daughter. The daughter once again decided not to accept the groom. She said, " I do not want to marry a person as dark as him. Moreover, I am afraid of the thunder he produces". The sage was dejected once again and asked the lord of clouds for a suitable groom. The lord of clouds suggested, " Why don't you try the Lord of Wind, for he can easily blow me away".

Dan saja prei a Feng Masta. Afte ke toyla apari, saja dukti ta a suy docha. Docha rejekti dulho. Ta shwo ke ta bu mog gami jen kel es tanto notwerde e sempre es in muva. Snova vexi-ney, saja pregi feng masta om proposa.

Feng masta proposi Monta masta kel es twerde kom roka e kel mog stopi feng fasilem. Also saja go a monta masta, pregi ke ta gami suy docha.

Bat docha rejekti monta masta. Ta shwo ke lu es tro lengkordia-ney. Ta demandi ke saja findi koywan pyu mole. Dan monta masta proposi maus, bikos maus es mole, yedoh mog fasilem zwo dun in monta.

Pa sey ves docha en-joi, konsenti gami man-maus. Also saja shwo:

“Kan ba, kwo kisma zwo. Yu begin-te kom maus, e es predestina ke yu gami maus pa fin. Hay bi tak”.

Dan ta transformi ela bak inu gin-maus e gamisi ela a man-maus.

The sage then prayed for the Lord of the Wind. On the appearance of the windgod, he took him to his daughter. His daughter rejected the groom saying that she cannot marry such a feeble person like the wind god who is always on the move. Dejected once again the sage asked the wind-god for a suggestion.

The wind-god suggested the lord of the mountain which was rock solid and stopped the wind easily. So the sage then went to the mountain lord and requested him to marry his daughter.

But the daughter rejected the mountain lord saying that he was too cold-hearted for her to marry and requested the sage to find somebody softer. The mountain god then suggested a mouse to him, because the mouse is soft and yet can easily make holes in the mountain.

This time the daughter was happy and agreed to marrying a he-mouse. So the sage said,

“Look at what the destiny had to offer you. You started as a mouse, and were destined to marry a mouse in the end. So be it”.

He then converted her back to a she-mouse and got her married to a he-mouse.

BLU SHAKAL // THE BLUE JACKAL

Unves un shakal, al shuki fan, misgo a urba. Kelke doge en-goni ta wek. Pa kasu ta zin dom de pinter, lwo inu kazan kun indigo e bikam blu fon kapa a peda. Ta pai eskapi fon dom a shulin, e oli animal fa-surprisi al kan ta. Li bu mog samaji, hu es. Shakal desidi utilisi sey situasion fo pai avantaja. Ta proklami ke ta es Furia-Ulu, sendi-ney a arda bay Boh-raja, Indra, fo gardi shulin.

Fidishil animales kredi a shakal. Dan shakal mah Leon suy Prime ministra, mah Tigra gardiyuan de kama-shamba, mah Elefanta dwaryuan.

Dan ta wekgoni oli otre shakal fon shulin por fobi ke li rekoni ta. Animales shikari fan e bringi it a selfa-proklami-ney raja, e raja distribu fan a oli egalem, ga kom raja. Also ta fai luxa-ney jiva.

Un dey un gurta de shakal zai pasi al wuli om ley gloria. Furia-Ulu bu mog kontroli suy naturale instinkta e diki suy vere vos, toshi wuli pa ol mogsa. Al audi sey wula, animales samaji ke shakal he juli li. Li kili shakal tuy.

Once upon a time there lived a jackal who strayed into a city in search of food. He was chased by a group of dogs. He accidentally entered the house of a dyer and fell into a vat of indigo(blue), and was stained blue from head to toe. When he escaped from the house back into the forest, all animals were surprised at his appearance and could not place its identity. Taking advantage of the situation, the jackal decided to play the situation to his advantage. He proclaimed that he was Fierce Owl, sent by the king of Gods, Indra, to earth to guard the forest.

The gullible animals believed the jackal. The jackal then appointed the Lion as his Prime minister, tiger as his gaurdian of the bed chamber and the elephant was made the door keeper.

He then drove all the jackals out of sight from the forest for fear of being recognized. The animals would hunt food and bring it to the self proclaimed king and the king would distribute the food to all equally just as a king would do. So he was leading a life of luxury.

One day a herd of jackals were passing by howling to their glory. Unable to control his natural instinct, FierceOwl showed his natural voice and howled at the top of his voice. Hearing this howl, the animals realised that they had been fooled by a jackal and killed the jackal instantly.

PREIYUAN KEL DRIMI // THE DAYDREAMING PRIEST

Unves ye preiyuan kel es gro-lan e gropovre pa same taim. Ta bu yao zwo koy mushkile gunsa bat pa abyas drimi om bikam riche koytaim. Ta pai fan bay pregi almu. Pa un sabah ta pai un pot milka kom almu. Ta en-joi gro, go a dom kun sey pot. Ta buli milka, pi it kelkem, pon resta-ney milka inu pot. Ta adi idyen suanmilka inu pot fo ke milka fa-suan. Dan ta en-lagi fo reposi.

Ta gro-joi por pot milka ke ta he pai, e ta endrimi om pot suanmilka al lagi somni. Ta drimi, ke si ta wud fa-riche koykomo, dan oli suy mushkila wud fawek.

Suy duma fa-turni versu pot milka ke ta he stavi fo fa-suan. Ta drimi for: "Pa sabah pot milka bikam yo suanmilka. Me bati-mixi suanmilka e zwo nayu aus it. Poy me garmisi nayu e zwo fusi-nayu aus it. Me go a basar e gwin kelke mani.

"Bay toy mani me kupi un kokina. Kokina dai mucho ovo, aus kel mucho pyu yunkok chu. Toy kok, pa ley tur, dai mucho stoka ovo, also sun me hev prope pula-ferma", ta imajini for.

"Poy me vendi oli may pula e kupi kelke gova, ofni milka-ferma. Oli urbajen kupi milka fon me. Me es muy riche e sun kupi yuwelka. Raja kupi oli may yuwelka. Me es tanto riche ke me mog gami un nopinchanem jamile gela fon riche familia. Sun me hev un jamile son.

Once upon a time there lived a priest who was extremely lazy and poor at the same time. He did not want to do any hard work but used to dream of being rich one day. He got his food by begging for alms. One morning he got a pot of milk as part of the alms. He was extremely delighted and went home with the pot of milk. He boiled the milk, drank some of it and put the remaining milk in a pot. He added slight curds in the pot for converting the milk to curd. He then lay down to rest.

He was extremely delighted at the pot of milk he found and started dreaming about the pot of curd while he lay asleep. He dreamt that if he could become rich somehow all his miseries would be gone.

His thoughts turned to the pot of milk he had set to form curd. He dreamt on : "By morning the pot of milk would set, it would be converted to curd. I would churn the curd and make butter from it. I would heat the butter and make ghee out of it. I will go to that market and sell that ghee, and make some money

"With that money i will buy a hen. The hen will lay many eggs which will hatch and there will be many more hens and cocks. These cocks and hen will in turn lay hundreds of eggs and I will soon have a poultry farm of my own." He kept on imagining.

"I will sell all the hens of my poultry and buy some cows, and open a milk dairy. All the town people will buy milk from me. I will be very rich and soon I shall buy jewellery. The king will buy all the jewellery from me. I will be so rich that I will be able to marry an exceptionally beautiful girl from a rich family. Soon I will have a handsome son.

“Si ta zwo koy nuksan, dan me gro-iri. Dabe dai lesan a ta, me darbi ta bay grostik”.

Duran sey drima, ta sin vola pren stik kel es bli suy kama. Dumi-yen ke ta zai bati suy son, ta lifti stik e darbi pot. Milka-pot rupti, ta en-jagi fon sona. Sol dan ta samaji, ke to bin sol drima.

“If he does any mischief I will be very angry and to teach him a lesson, I will hit him with a big stick.”

During this dream, he involuntarily picked up the stick next to his bed and thinking that he was beating his son, raised the stick and hit the pot. The pot of milk broke and he awoke from his sleep. Only then did he realise he was daydreaming.



WITH PARTIAL TRANSLATION



DOM KE JEK HE BILDI

Es dom ke Jek he bildi.

Es patata kel lagi-te in dom ke Jek he bildi.

Es rata kel chi-te **patata**
Kel lagi-te in dom ke Jek he bildi.

Es kota do blan pata
Kel kil-te **rata**
Kel **chi**-te patata
Kel lagi-te in dom ke Jek he bildi.

Es doga kel sempre wauki
A kota do **blan pata**
Kel **kil**-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es govina do bure mao
Kel darbi-te **doga** kel sempre **wauki**
A kota do blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es gina haishi bu lao
Kel milki **govina** do **bure mao**
Kel darbi-te doga kel sempre wauki
A kota **do** blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es man do fas totem pale
Kel kisi-te gina haishi bu lao
Kel milki govina do bure mao
Kel **darbi**-te doga kel sempre wauki
A kota do blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es pop idyen topale
Kel gamisi-te man do fas totem pale
Kel kisi-te **gina haishi bu lao**
Kel **milki** govina do bure mao
Kel darbi-te doga kel sempre wauki
A kota do blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es koko kel krai-te fon dale
Jagisi-yen pop idyen topale
Kel gamisi-te man do fas **totem** pale
Kel **kisi**-te gina haishi bu lao
Kel milki govina do bure mao
Kel darbi-te doga kel sempre wauki
A kota do blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

Es man do smaila brutale
Kel hev **koko** kel krai-te **fon dale**
Jagisi-yen pop idyen topale
Kel **gamisi**-te man do fas totem pale
Kel kisi-te gina haishi bu lao
Kel milki govina do bure mao
Kel darbi-te doga kel sempre wauki
A kota do blan pata
Kel kil-te rata kel chi-te patata
Kel lagi-te in dom ke Jek he bildi.

es: is (here: this is), **ke:** that, **he:** past tense marker, **-te:** past tense marker, **patata:** potato, **kel:** which (replaces subject), **lagi-te:** lay, **rata:** rat, **chi:** eat, **kota:** cat, **blan:** white, **pata:** paw, **kil-te:** killed, **doga:** dog, **wauki:** bark, **gova:** cow/bull, **govina:** cow, **bure:** brown, **mao:** (animal) hair; wool, **do:** preposition introducing an important feature of an object, **darbi:** hit; strike, **gina:** woman, **haishi:** still; yet, **bu:** not, **lao:** old, **milki:** to milk, **totem:** completely, **kisi:** kiss, **pop:** clergyman, **idyen:** a little bit, **topale:** lame, **gami:** marry, **-isi:** causative suffix, **kok:** cock/hen, **koko (or man-kok):** cock, **fon:** from, **dale:** far, **jagi:** to be awake, **jagisi:** wake up, **yen:** verbal adverb marker

RAKONTAS BAY GIANNI RODARI

{ HU KOMANDI? }

Me kwesti un gela:

— Hu komandi in yur **dom**?

Ela zai kan me, bu shwo nixa.

— Also hu komandi — papa o mama?

Ela snova zai kan me, bu shwo nixa.

— Way yu silensi? **Koy jen** mus ya komandi, **bu** ver?

Ela **snova** zai kan me, perplexe, bu shwo nixa.

— **Ob** yu bu **jan**, **kwo** se maini, tu komandi? Non ya, ela jan.

— Also kwo es problema?

Ela zai kan me, bu shwo nixa. Ob **gai** iri **om** ela? Mogbi ela es mute, **nofelise jen-ki**?

Turan ela **en-lopi** wek fon me... **Poy** ela stopi, **diki lisan** a me, krai **ridi-yen**:

— Nul jen bu komandi, bikos nu oli lubi **mutu**!

me: I, **ela**: she, **dom**: home, **kwesti**: ask, **gela**: girl, **zai**: continuous marker, **kan**: look, **shwo**: say, **bu**: not, **nixa**: nothing, **koy**: some, **jen**: man/woman, **snova**: again, **ob**: interrogative particle, **jan**: know, **gai**: (one) should, **kwo**: what, **om**: about; concerning, **no**: makes antonyms, **ki**: diminutive particle, **turan** suddenly, **en-lopi**: start running, **diki**: show, **lisan**: tongue, **poy**: then; later, **ridi-yen**: laughing, **mutu**: each other

{ DWA KAMEL }

Un ves ungorba-ney kamel shwo a dwagorba-ney kamel:

— Amiga, me **afsosi** om yu. Me kondoli yu.

— Kwo **ye**? — **toy-la fa-astoni**.

— Sembli ke me bu es in traur.

— Oo, me vidi, — ungorba-ney kamel kontinu, — me vidi ke yu iven bu **samaji**, komo nofelise yu es. Yu es ya kamel, sam kom me, bat yu hev defekta — yu hev dwa gorba inplas un. Sertem, es **muy**, muy triste.

— Pardonni me, — dwagorba-ney kamel **jawabi**, — me bu **yao-te** shwo **se** a yu, me bu yao-te ofensi yu, bat sikom yu selfa begin sey **kunshwosa**, yu mus jan, ke yu **hi** es nofelise. Bikos yu hi hev defekta. Inplas normale-kamel-ney dwa gorba yu hev **sol** un.

Pa tal manera li disputi **aika** longtaim, iven **hampi** batali. **Turan** li vidi un **beduin** kel go **pas**.

— Nu kwesti **ba** ta, hu es **prave**, — ungorba-ney kamel proposi.

Beduin **audi** li pasientem, sheiki kapa, jawabi:

— Amigas, yu **ambi** hev defekta. Bat gorba bu es problema. Natura he doni li a yu. Dwagorba-ney kamel es **jamile** por ke **ta** hev dwa gorba, ungorba-ney-la es jamile por ke ta hev sol un gorba. E defekta, yu ambi hev defekta in **kapa**, por ke yu **bu he samaji** to til nau!

un: one, **dwa:** two, **gorba:** hump, **ney:** modifier-maker, **ungorba-ney kamel:** a one-hump camel, **afsosi:** regret, **ye:** there is, **toy:** that, **toy-la:** that one, **fa-astoni:** be astonished, **samaji:** understand, **muy:** very, **jawabi:** answer, **yao:** want, **yao-te:** wanted, **se:** this, **kunshwosa:** conversation, **hi:** emphatic particle (emphasizes the previous word), **aika:** quite, **hampi:** almost, **turan:** suddenly, **beduin:** Bedouin (Arab-speaking nomadic peoples of Middle Eastern deserts), **sol:** only, **pas:** past; by, **prave:** right, **audi:** hear; listen, **ba:** imperative particle, **ambi:** both, **jamile:** beautiful, **ta:** he/she/it (animal), **kapa:** head, **bu he samaji:** have not understood

{ BOY E TABLA }

Un boy **salti**, salti, ek-darbi suy **genu** kontra tabla, se **tungi**.

— **Fuy**-tabla! Patra he **wadi** a sey boy tu bringi un interes-ney **jurnal** kun piktura, bat he fogeti. E boy **en-plaki**. Patra fa-vexi, krai:

— Fuy-boy!

Tabla es muy **santush**.

salti: jump, **darbi:** hit; strike, **genu:** knee, **tungi:** hurts, **fuy-:** prefix- nasty, **wadi:** promise, **sey:** this, **jurnal:** magazine, **en-plaki:** start crying, **santush:** pleased

{ JURNAL }

Un dey me **raki** tren. Dar ye un sinior, kel **zin-te** in Terontol. **Ta** hev **sit** jurnal **kunem**. E ta **en-lekti li**. **Un-nem** ta lekti un-ney paja de **un-ney** jurnal, poy un-ney paja de **dwa-ney** jurnal, poy un-ney paja de **tri-ney** jurnal, **e tak for** — til sit-ney jurnal.

Afte to ta begin lekti **dwa-ney paja** de un-ney jurnal, poy **dwa-ney paja** de **dwa-ney** jurnal, **dwa-ney paja** de **tri-ney** jurnal, **e tak for**.

Afte to ta begin lekti **tri-ney paja** de un-ney jurnal, poy **tri-ney paja** de **dwa-ney** jurnal... Ta lekti **atenta-nem**, **seriose**, **iven zwo koy** nota.

Turan dashat-ney duma lai a may kapa: "Si oli sey jurnal hev same namba de paja, **dan hao**. Bat kwo event, si un jurnal hev **shi-sit** paja, otre-la hev **dwashi-char** paja, e **tri-ney-la** hev **sol ot**? Kwo sey nofelise sinior **zwo in tal kasu**?"

Pa fortuna, ta **chu** in Ort, also me bu es presente al tragedia.

raki: go by, **zin**: enter, **sit**: 6, **ta**: he (also: she, it), **kunem**: with him, **en-lekti**: start reading, **li**: they, **un-ney**: first, **un-nem**: at first; firstly, **e tak for**: and so on, **paja**: page, **zwo**: do, **koy**: some, **turan**: suddenly, **dashat-ney**: horrible, **duma**: thought, **lai**: come, **dan**: then, **hao**: good, **shi-sit**: 16, **dwashi-char**: 24, **sol**: only, **ot**: 8, **tal**: such, **chu**: go out; get off

{ OPA-KONFUSNIK }

- Unves ye un **gela**. Ela nami **Hwan Shapa-ki**.
- Non, ela nami **Rude Shapa-ki**!
- **Ver**, Rude Shapa-ki. Un dey **mata voki** ela, **shwo**: “Grin Shapa-ki...”
- Non, Rude **hi**!
- Ver, ver, Rude. “Bi **karim**, go visiti yur **tia** e bringi a ta **sey patata-kuta**”.
- Non! “Go visiti yur oma e bringi a ta **sey pay**”.
- **Hao**. Gela **lai** a shulin e miti dar un jirafa.
- Yu konfusi ya olo! To bin wulfa, **bu** jirafa.

- **Sertem.** Also wulfa shwo: “**Sit e ot,** kwanto es?”
- Non, non, non! **Ta** kwesti Rude Shapa-ki: “**A wo yu zai go,** Rude Shapa-ki?”
- Hao. E **Swate** Shapa-ki **jawabi...**
- Ela es Rude Shapa-ki, Rude hi!
- Ver. Ela jawabi: “Me zai go a basar fo **kupi** tomatasaus”.
- **Non hi,** olo bin **ga** otre! “Me zai go visiti may oma, bat me he lusi **dao**”.
- **Ver.** E kaval shwo...
- Kaval **yok,** **sol** wulfa **ye!**
- Ver, sertem, wulfa. Ta shwo: “**Zin** ba tram numer **semshi-pet** e **raki** it til Duomo-**maidan.** Poy **chu** it, turni a **desna.** Dar yu vidi un **sulam** do tri gradina. **Bli** sulam ye un moneta. **Bu treba zwo** nixa om sulam, bat pren ba toy moneta e kupi **chabiguma**”.
- Opa, yu ga bu **janmog** **rakonti** fabula. Yu konfusi ya olo. Yu es verem opa-konfusnik. **Yedoh** den chabiguma, kupi ba it a me.
- Hao. Pren ba un moneta. Boy **lopi wek** e opa **snova en-lekti** suy gaset.

opa: grandfather, **ye:** there is, **gela:** girl, **hwan:** yellow, **shapa:** cap; hat, **rude:** red, **ki:** diminutive particle, **ver:** true; indeed, **mata:** mother, **voki:** call, **shwo:** say, **hi:** stresses the previous word, **karim:** kind, **tia:** aunt, **sey:** this, **kuta:** covering, **pay:** pie, **hao:** OK, **lai:** come, **shulin:** forest, **bu:** not, **sertem:** sure, **also:** so; so then, **sit:** 6, **ot:** 8, **ta:** he/she/it, **a wo:** where to, **zai:** progressive tense marker, **swate:** black, **jawabi:** answer, **kupi:** buy, **saus:** sauce, **non hi:** no; no way, **ga:** quite; completely, **dao:** way, **ver:** yes; true, **yok:** not present, **sol:** only, **ye:** there is, **semshi-pet:** 75, **zin:** enter, **raki:** ride; go by, **maidan:** square, **chu:** get off; get out, **a desna:** to the right, **sulam:** staircase, **bli:** near, **bu treba zwo:** you don't have to do, **chabiguma:** chewing gum, **janmog:** know how to, **yedoh:** nevertheless, **rakonti:** tell; narrate, **lopi:** run, **wek:** away, **snova:** again, **en-lekti:** begin reading

{ SAKALA-PAKALA }

Dwa **syao** boy zai es in korta-ki e inventi un nove lingwa. **Li yao** ke nul **jen** bu **samaji** sey lingwa. Sertem, exepte li **ambi.**

- Sakala, pakala, – un de li shwo.
- Pakala, sakala, braf! – dwa-ney **jawabi.**

Li ambi **ridi gro**.

Bu **dalem** fon li, pa balkon de dwa-ney **etaja**, un **lao karim** sinior zai sidi lekti. E in **kontra-ney** dom un lao dama zai **kan** tra winda. **Ga pinchan** dama, **ni karim ni dushte**.

— Li es ya ga stupide kinda, — ela shwo.

Bat karim sinior bu konsenti.

— Me hev ya otre opina, — lu shwo.

— Sertem yu bu samaji to ke li murmuri.

— Way? Me samaji ya olo, – karim sinior objekti. – Un-ney boy shwo: “Sedey es ga hao dey”. E dwa-ney-la jawabi: “Manya ve bi **yoshi pyu** hao dey!”

Dama **rugi nos** bat shwo nixa: boys snova begin shwo.

— Maraski, barabaski, pimparamoski.

— Bambarambam baski, kumparaski, bruf!

Li snova ridi gro.

— Wel, ob yu samaji olo pa sey ves **toshi**? – dama ek-krai pa vexa.

— Sertem. Un-ney shwo: “Es ya **gro-hao** ke nu jivi in munda!”. E dwa-ney jawabi: “Ver, nuy munda es ya mirakla-ney!”

— Nuy munda? Ob es verem mirakla-ney? – dama kwesti.

— Bambarambam baski, braf, brif, bruf! – lao sinior jawabi.

syao: small, **li**: they, **yao**: want, **jen**: man/woman, **samaji**: understand, **ambi**: both, **jawabi**: answer, **ridi**: laugh, **gro**: very much, **dalem**: far, **etaja**: storey, **lao**: old, **karim**: kind, **kontra-ney**: opposite, **kan**: look, **ga**: quite; fully, **pinchan**: ordinary, **ni...ni**: neither...nor, **dushte**: malicious, **yoshi**: in addition; also, **yoshi pyu hao**: still better, **rugi**: wrinkle up, **nos**: nose, **toshi**: too, **gro-hao**: excellent

{ HISORIA DE MUNDA }

Al beginsa **olo** bin ga **noprave** on Arda. Tu **jivi** on it, to bin muy **mushkile**. **Ponta** fo go tra riva yok, **daokin** fo asendi monta **yok**. Ob yu yao **sidi-sidi**? Bencha yok. Yu es fatigi-ney, yu wud yao **somni**? **Kama** yok. Yur **pedas tungi**? **Ai**, butas yok, shus yok. Yu bu vidi hao?

Okula yok. Ob yu yao plei futbol? Ai, bol yok. Yu **sta hunge ku?** Yu bu mog iven **buli** makaron. **Bartan** yok, **agni** yok. Pa fakta, makaron toshi yok. **Nixa** ye. Ga nixa. Ye sol **jenta**. E kada jen hev dwa handa. Li **pri gun** e li **janmog** mah-prave olo kel es noprave. **Kan ba**, on Arda ye **haishi** mucho noprave. **Gai mah-prave** se olo. Roli ba yur **manshas** e begin gun!

olo: everything, **prave:** right; as it should be, **noprave:** wrong, **Arda:** Earth, **jivi:** live, **mushkile:** difficult, **ponta:** bridge, **daokin:** path, **yok:** there is no, **sidi-sidi:** sit for a while, **somni:** sleep, **kama:** bed, **peda:** foot, **tungi:** is sore, **ai:** alas, **okula:** spectacles, **sta hunge:** be hungry, **buli:** boil, **ku:** interrogative particle, **bartan:** kitchen utensils, **agni:** fire, **nixa:** nothing, **jenta:** people, **pri:** like, **gun:** to work, **janmog:** know how to, **haishi:** still, **mah-prave:** make right, **kan ba:** take a look, **gai:** (one) should, **mansha:** sleeve

{ BLU SEMAFOR }

In Milan, in Duomo-**maidan** ye un semafor. Ga normale semafor kel **pinchanem** diki un-nem grin, poy hwan, poy rude e poy snova grin. Bat unves un astoni-she kosa eventi. Turan oli suy tri **oko** – grin, hwan e rude – bikam blu. **Al vidi** se Milan-jenta fa-perplexe. Oni ga **bu jan** kwo **zwo**.

— Ob oni mog go o **treba** weiti?

— Ob oni mog raki for o **treba** breki?

Oli tri oko de semafor signali sama a oli char **taraf:** blu, blu, blu! Ga blu, iven pyu blu **kem** skay sobre Milan. Shoferes lusi **sabra**, **ragi** kapa tra winda, krai e klaxoni gro, motosiklas guruhi, **zuy** grose e **gaurawe pedijenta** krai:

— Hey, ob yu bu jan hu me es?

Jokeres **fai joka:**

— Mogbi koy riche jen he porti grin kolor wek? **Shayad bu ye** herba **bli** suy **domgron!**

— Me jan ya wo **rude-la** es! Oni he pren it fo **idyen** pinti fish in Sentrale urba-parka!

— Wel, e den hwan-la oni he pren fo adi inu oliva-olea! Pa fin **polisyuan lai**. Lu en-stan pa **daokrosa** e en-reguli trafik. Poy otre polisyuan lai. Lu en-repari **koysa** in toy syao boxa wo ye reguli-aparat de semafor. Sertem, un-nem lu **mah-of** elektritaa.

Semafor **tushi**. Bat ta hev un momenta fo **dumi**: “Ah, li nofelise wan! Me he signali ya: “**Dao** a skay es libre” e li bu he samaji nixa! Li wud mog yo flai in skay, ga **gao**, kom faulas! Bat mogbi li simplem falti kuraja?.. ”

semafor: traffic light, **maidan**: square, **pinchanem**: usually, **oko**: eye, **al vidi se**: seeing this, **bu jan**: don't know, **zwo**: do, **treba**: it is necessary, **taraf**: side, **kem**: than, **sabra**: patience, **ragi**: thrust out, **zuy**: most, **gaurawe**: important; influential, **pedijen**: pedestrian, **fai joka**: make jokes, **shayad**: perhaps, **bu ye**: there is no, **bli**, near, **domgron**: mansion, **rude-la**: the red one, **idyen**: a little, **polisyuan**: policeman, **lai**: come, **daokrosa**: road crossing, **koysa**: something, **mah-of**: turn off, **tushi**: extinguish; go out, **dumi**: think, **dao**: way, **gao**: high

{ JEN-KI AUS NIXA }

Unves un jen-ki aus nixa jivi pa munda. Lu hev i nos aus nixa i muh aus nixa. Lu hev yoshi klaida aus nixa e iven shus aus nixa. Un dey lu go promeni pa kamina aus nixa kel dukti a nullok e miti un maus aus nixa.

— Yu bu fobi kota ku? – jen-ki aus nixa kwesti ta.

— Bu tanikem, – maus aus nixa jawabi. – In nuy landa aus nixa ye sol ya kotas aus nixa. E li hev mustash aus nixa i naka aus nixa i sertem denta toshi aus nixa. Also me ga bu fobi kota. E me gro-pri kes. Bat me chi sol dun. Ver, li hev ga nul gusta. Yedoh li es ya hao fo chi.

— Ah, me hev vertiga, – jen-ki aus nixa shwo.

— Wel, es ya nixa, – maus aus nixa jawabi. – Yu hev ya kapa aus nixa. Si yu iven darbi mur bay it, ga nixa eventi. Jen-ki aus nixa en-yao cheki to, go shuki koy mur fo darbi it bay kapa. Lu shuki it longtaim. Pa fin lu findi it. Un mur aus nixa. Lu en-lopi e trai darbi it, bat – ah! – lu salti tra mur e lwo inu nixa. Por ke baken mur ye ga nixa.

Hir ye nixa, dar ye nixa, kadalok ye sol nixa. Jen-ki aus nixa fa-fatigi e en-somni. E sonji om jen-ki aus nixa, kel go pa kamina aus nixa e miti maus aus nixa, e li ambi chi kesdun kun gro-apetit. Ver, maus aus nixa bin prave: li hev ga nul gusta.

jen-ki: little man, **aus nixa**: out of nothing; made of nothing, **a nullok**: to nowhere, **bu tanikem**: not in the least, **kota**: cat, **naka**: claw; nail, **dun**: hole, **hao fo chi**: nice to eat, **shuki**: search; look for, **en-lopi**: start running, **lwo**: fall, **kadalok**: everywhere, **fa-fatigi**: get tired, **en-somni**: fall asleep, **sonji**: dream, **ver**: true; indeed, **bin prave**: was right

RUSSKI FABULAS

{ FOXA E DOGAS }

Foxa zai **lopi** pa felda. **Turan** dogas apari **fon koylok**, begin **goni** ta.

Foxa en-lopi **pa ol mogsa**. Ta lopi, lopi, dan **ahfi swa** inu **dun** sub **tokon**.

Foxa zai sidi inen dun, shwo a swa:

— **Aures**, aures-ki, **kwo** yu he **zwo-zwo**?

— Nu he audi-audi, **dabe** dogas bu **chi** foxa-ki.

— **Gambas**, gambas-ki, kwo yu he zwo-zwo?

— **Nu** he lopi-lopi, dabe dogas bu kapti foxa-ki.

— **Okos**, okos-ki, kwo yu he zwo-zwo?

— Nu he **kan-kan**, dabe dogas bu chi foxa-ki.

— E yu, **kauda**, kwo yu he zwo-zwo?

— Me he klingi a oli tokon, oli bush, oli brancha.

— Aa, **walaa** kwel yu es! Hey, dogas, **pren** may kauda, chi it!

Dogas kapti foxa-ney kauda, tiri foxa aus dun. Apena ta pai lopi **wek**.

ruski: Russian, **lopi**: run, **turan**: suddenly, **fon**: from, **koylok**: somewhere, **goni**: pursue; chase, **pa ol mogsa**: with all might, **ahfi**: hide; conceal, **swa**: oneself, **dun**: hole, **tokon**: stump, **aures**: ears, **zwo**: do, **dabe**: in order to, **chi**: eat, **gamba**: leg, **nu**: we, **oko**: eye, **kan**: look, **kauda**: tail, **walaa**: here is, **pren**: take, **wek**: away

{ WUYA E KREBA }

Wuya zai flai sobre riva, vidi un **kripi-she** kreba. Wuya kapti ta, en-sidi on brancha, dabe **chifan-ki**.

Kreba **samaji**, ke ta **bu sta hao**, shwo:

— Ah, wuya, me koni-te yur patra, yur mata. Li **bin** muy hao **faula**.

— Ver, — wuya **jawabi sin** ofni **muh**.

— Me **yoshi** koni-te yur bratas, yur sistas. Li bin muy hao, **gro-hao** faula.

— Ver, — wuya **snova** shwo.

— Li oli bin muy hao, **yedoh** yu es **yoshi mucho pyu hao**. Me bu gwo vidi **nulwan** sam intele kom yu.

Wuya **gro-pri** wen oni **laudi** ta.

— Veritaa! — ta krai laudem e **lasi lwo** kreba inu akwa.

wuya: crow, **kreba:** crayfish, **zai -:** continuous marker, **kripi-she:** creeping, **chifan-ki:** have a snack, **samaji:** understand, **bu sta hao:** is not OK, **bin:** were, **faula:** bird, **jawabi:** answer, **sin:** without, **muh:** mouth, **yoshi:** in addition; also, **gro-hao:** excellent, **snova:** again, **yedoh:** however; but, **yoshi mucho pyu hao:** still much better, **nulwan:** no one, **gro-pri:** really likes, **laudi:** praise, **lasi lwo:** drop; let fall, **inu:** into

JUNGWO-NEY FABULAS

{ DRONI-NEY ZIAN }

Un kuraja-ney **gwerjen** zai **raki bota** tra riva, kun dwa **remer pa hunta**. Turan, yus pa mida de riva, zian kel pendi pa belta de **gwerjen fa-deligi**, **lwo** inu akwa.

Gwerjen **tuy** shwo a remer:

— Remembi ba ke may zian he lwo inu akwa fon lefte borda. Li raki for. Wen bota es **yo bli sahil**, gwerjen kwesti:

— Also **fon kwel** borda may zian he lwo?

— Fon lefte-la, sinior, — ambi remer **jawabi** pa hunta.

— Stopi bota! — gwerjen komandi, salti fon lefte borda inu riva e begin **plunji**.

Sun ta fatigi. Ta begin **droni**. Remer apena tiri ta bak, inu bota.

Wen ta **snova** spiri hao, ta begin **shatami** li.

— Yu **flaner**, yu konfusi olo. Si may zian wud he lwo fon lefte borda, me wud he findi it longtaim bak.

— Sinior, yur zian he lwo bu bli sahil, bat pa mida de riva, — un remer shwo.

— Yu stupide, — gwerjen en-krai, — yu **samaji**-bu-samaji, ke pa mida de riva es **tro glube**?

droni-ney: drowned, **zian**: sword, **gwerjen**: warrior, **raki**: go by, **bota**: boat, **remi**: to row, **remer**: oarsman, **pa hunta**: together, **fa-deligi**: come untied, **lwo**: fall, **tuy**: at once, **yo**: already, **bli**: near, **sahil**: bank, **fon kwel**: from which, **jawabi**: answer, **plunji**: dive, **droni**: drown, **snova**: again, **shatami**: scold, **flaner**: loafer, **glube**: deep, **samaji** understand, **tro**: too (as in “too deep”)

{ HU ES PYU INTELE, TOY-LA ES PYU FORTE }

Foxa **flani** in **shulin**, miti tigma. Tigra **mah naka** aus, grauli:

— Yu **rudishnik**, way yu flani in may ardalok?! Hu permi yu?! Me **gloti** yu!

Foxa bu yao morti, **bu yao gro**. Ta ek-muvi kauda e **shwo**, kwasi olo es hao:

— Hey, way yu krai, **shma**-tigra? Nu **sal** kan, hu gloti hu. Bu sin kausa **jenta fobi** me pyu kem yu!

Tigra hampi morti por tal **naglita**a. Suy okos **fa-rude**, suy **mao** fa-lifti.

— Ah yu nagle! — ta krai. — Shwo adyoo a yur jiva!

— Weiti, weiti ba! — foxa shwo. — Nu go ba a jenta, yu ve vidi, ke li fobi me pyu kem yu.

— Hao, nu go ba, — tigra jawabi. — Bat si jenta bu fobi yu, yu ve bi sin **derma**.

Li findi un jen-ney kamina e go **versu** vilaja.

Foxa zai go **avanen**, tigra **baken**. Foxa hampi kripi pa **arda**, bu es merkibile. Tigra bu ahfi swa, zai go pa fule **gaotaa**. **Jenta** de vilaja en-vidi tigra, en-lopi a oli **taraf**. Li zai **lopi**, krai:

— **Salvi swa!** Salvi swa! Masta de shulin **zai lai!**

Foxa turni a tigra, shwo:

— Also yu vidi, komo jenta fobi me. E yu, nulwan iven **atenti** yu. Wel, nau me ve gloti yu!

Tigra en-fobi foxa, **fai** suy kauda inter **pata** e lopi wek.

Foxa gro-**ridi** om feroze tigra, ridi longtaim e poy shwo:

— Pyu intele maini pyu forte! Pyu intele maini pyu forte!

intele: clever, **flani:** loaf about, **shulin:** forest, **naka:** claw, **mah:** make, **rudish:** red-haired, **gloti:** swallow, **bu yao:** doesn't want, **gro:** extremely, **shwo:** say, **shma-:** disparaging prefix, **sal:** going to, **jenta:** people, **fobi:** be afraid of, **nagle:** impudent, **naglita:** impudence, **fa-rude:** redden, **mao:** hair, **kem:** than, **derma:** skin, **versu:** towards, **avanen:** ahead, **baken:** behind, **arda:** ground, **gao:** high, **gaotaa:** high, **jenta:** people, **taraf:** side, **lopi:** run, **salvi swa:** save oneself, **zai lai:** is coming, **atenti:** pay attention, **fai:** general help-verb, **pata:** paw, **ridi:** laugh



WITHOUT TRANSLATION



TRI BERNA

FABULA BAY LEO TOLSTOY

Un syao gela go aus dom inu shulin. In shulin ela lusi dao, begin shuki it, yedoh bu findi, lai a dom-ki miden shulin.

Dwar es ofni-ney. Ela kan inu, vidi: jen yok. Ela zin. Tri berna jivi in sey dom. Un berna es patra, ta nami Mihaylo Ivaanovich. Ta es gran e longmao-ney. Otre-la es mata-berna. Ta es pyu syao, nami Nastasya Petrovna. Tri-ney-la es syao yunberna, ta nami Misha-ki. Bernas es ausen, li promeni pa shulin.

In dom-ki ye dwa shamba: un-la es chifanshamba, otre-la es somnishamba. Gela zin chifanshamba e vidi tabla, on tabla tri pyata kun sup. Un-ney pyata, muy gran, es de Mihaylo Ivaanovich. Dwa-ney pyata, pyu syao, es de Nastasya Petrovna. Tri-ney pyata, blu pyata-ki, es de Mishaki. Bli kada pyata ye chiza: gran-la, midela e syao-la.

Gela pren zuy gran chiza e chi idyen aus zuy gran pyata. Poy ela pren mide chiza e chi idyen aus mide pyata. Poy ela pren syao chiza-ki e chi idyen aus blu pyata-ki; e Misha-ki-ney sup sembli zuy hao a ela.

Gela en-yao sidi, vidi tri stula pa tabla: un-ney-la es gran, es Mihaylo Ivaanovichney; otre-la es pyu syao, es Nastasya Petrovna-ney; tri-ney stula es syao, kun blu kushen-ki, es Misha-ki-ney. Ela enklimbi gran stula, ek-lwo. Poy ela en-sidi on mide stula, sta bu hao. Poy ela en-sidi on syao stula-ki, ridi — sta muy hao. Ela pren blu pyata-ki e begin chi. Ela finchi ol sup e begin swingi on stula.

Stula-ki ek-rupti, ela lwo on poda. Ela enstan, lifti stula-ki, go inu otre shamba. Dar ye tri kama: un-ney-la es gran, es Mihaylo Ivaanovich-ney; otre-la es mide, es Nastasya Petrovna-ney; tri-ney-la es syao, es Misha-ki-ney. Gela en-lagi inu gran-la — bu es hao fo lagi: tro vaste. Ela en-lagi inu mide-la — bu es hao fo lagi: tro gao. Ela en-lagi inu syao-la — es muy hao fo lagi, ela en-somni.

Bernas lai a dom, sta hunga-ney, yao chi.

Gran berna pren suy pyata, kan it e brai bay terrible vos:

— HU CHI AUS MAY PYATA?

Nastasya Petrovna kan suy pyata e grauli meno gro:

— HU CHI AUS MAY PYATA?

Misha-ki kan suy vakue pyata-ki e pipsi bay gao vos-ki:

— HU CHI AUS MAY PYATA E CHI OLO TIL FIN?

Mihaylo Ivaanovich kan suy stula e brai bay terrible vos:

— HU SIDI ON MAY STULA E MUVI IT?

Nastasya Petrovna kan suy stula e grauli meno gro:

— HU SIDI ON MAY STULA E MUVI IT?

Misha-ki kan suy rupti-ney stula-ki, pipsi:

— HU SIDI ON MAY STULA E RUPTI IT?

Bernas go inu otre shamba.

— HU LAGI IN MAY KAMA E MYATI IT? — Mihaylo Ivaanovich brai bay terrible vos.

— HU LAGI IN MAY KAMA E MYATI IT? — Nastasya Petrovna grauli meno gro.

Miha-ki stavi bencha-ki, klimbi inu suy kama-ki e pipsi bay gao vos-ki:

— HU LAGI IN MAY KAMA?

Turan ta en-vidi gela, en-skwili gro-gro: — Walaa ela! Kapti, kapti ela! Walaa ela! Aaaaaa!
Kapti ela!

Ta yao kusi ela.

Gela ofni okos, vidi bernas, fa-lansi a winda. Winda es ofni-ney, ela salti aus e lopi wek.
Bernas bu pai lopi-ateni ela.

SURYA E GRO-BADAL

Surya safari pa skay, gro-alegre, magnifike surya. Ta raki suy agni-ney gari, raki it muy kway. Ta mah-lwo suy garme ray a olo, a oli taraf.

Bat in skay ye yoshi un gro-badal. Ta sta pa gro-pluvi. Ta es dushte, ta grumbli:

— Pagale surya! Yu rasdoni yur ray, yu mah-lwo li a oli taraf. Bat yu sal doni li oli til fin e yu ve hev ga nixa. Pagale!

Kada syao jivika on arda gro-trai kapti un oda dwa garme ray. Kada herbinka, kada spaidakin, kada flor e kada guta de akwa. Grobadal guruhi:

— Li es chori-sha, li oli. Li ve chori oli yur ray. Yu ve hev ga nixa! Li bu ve iven shwo danke a yu!

Bat surya bu audi gro-ira-ney gro-badal. Ta roli suy agni-ney gari e rasdoni suy garme ray. Ta mah-lwo miles ray, millones ray. Ta doni li a oli kel nidi li.

Sol al suryalwo ta en-yao konti suy ray. Kwo yu dumi, ob li fa-shao? Ga non! Iven un bu es wek!

Gro-badal fa-astoni gro e fa-difusi inu mil guta. E surya plunji inu mar, ga alegrem.

SUB-KAMA-NEY LANDA

Sub may kama ye un landa. Me he findi it dar un dey e en-remembi ke it es hampi sam lao kom me.

Nau me es adulte. Me vidi sol un lao kindaney ferdao on gran ligna-plata. Bat koytaim me gwo vidi dar un gran jivi-she landa. Gro-gran landa! It fa-extendi ya fon avangamba a bakgamba de may kama. In sey landa ye kolina e planika, shulin e agra, kamina, riva, domes e jenta.

Bat lo zuy muhim es ferdao. Treba ya shwo ke kolina e planika, domes e jenta existi dar sol fo ferdao, bu kontra-nem. Ob se bu es interesney?

Yoshi pyu interes-ney es to ke in sey landa ye oli char seson pa same taim. Bli lao melidom syao vesna-ney flor flori, in agra sereal fa-mature, in garden ye mucho yabla e yel-ney shulin sobre tunel es ga kuti-ney bay snega.

Gwo sembli a me ke taim bu hev mahta sobre sey mirakla-ney landa, wo vesna, saif, oton e hima jivi pa hunta pa salam.

Depos may kinda-yash me remembi klarem ke shefa de stasion gwo mah semafor grin e poy go gun inu suy legumgarden. Un gina kun gran bavul e syao dogo weiti pa bencha, poy zin tren, poy chu it, poy snova zin e snova chu. Garson raspoti bira; visines stan bli barana e shwo om meteo. Melijen gun in melidom, lumas en-lumi e tushi, jenta en-jagi, en-stan e snova en-lagi somni.

Tren muvi pa ronda, lokomotiva wisli.

Treba yoshi shwo om tunel. Me jan-te ke lo zuy muhim in tunel es tumitaa, e lo zuy magnifike es luma in suy ambi fin.

Bat poy koysa he eventi, ga kom in fabula om mah-jadu-ney landa.

Depos dan semafor es sempre grin, gina kun gran bavul e syao dogo sempre sidi pa bencha, bu zin tren e bu chu it, garson sempre teni un glasa bira, e visines sempre stan bli barana sin muva.

Ver, rada de melidom haishi turni, bat vanem; lumas en-lumi e tushi, bat nul jen enlagi somni. Sol syao tren-ki go for pa ronda.

Me he samaji ke jenta in may landa es aus plastik, kamina aus papir e agra aus lignapuda.

Non, taim bu he tachi may landa. Bat taim he tachi me.

Me bu es triste. Me ve findi otre kama fo may magike landa. On toy kama un boy ve lagi. Ta ve mog flai sobre may landa kom on badal, ta ve vidi komo gina kun gran bavul e syao dogazin tren e swingi handa fo adyoo, ta ve vidi, a wo it dukti, toy kamina, kel fini fo me yus pa ferdao-bariera.

Me haishi bu jan wo me ve miti toy boy. Bat ta ye koylok, me es serte. Por to, me bu es triste.

MANTELA DE REGA

Me sal go safari. Me mah-tayar may bavul. Treba kunpren sol zuy nesese kosa. Bat se bu es tro simple, tu samaji kwo es verem nesese e sin kwo me mog duyfu hao.

Me ofni may lemar, ofni may bavul, enmediti gro.

— Bu ye nixa fo kaulu, me es gro-nesese! – may pijama krai.

— E nu! Nu toshi! Gro-nesese! – poshtuhes snufi tra nos.

May tay pren may gorla sirkum:

— Yu simplem bu mog departi sin me! Oli may kamisa, sok, panta e pulova lansi swa inu bavul. Sol un lao shamba-roba resti in lemar.

— A wo yu sal go?

— A safara.

— Dalem ku?

— Way yu kwesti?

— Me yao jan a wo nu sal go.

— Me bu nidi shamba-roba.

— Way? Oni sempre nidi shamba-roba.

— Yu imajini ya tro!

— In bavul sempre ye plasa fo me.

— Me bu yao safari kun lao shamba-roba.

— Ob yu fogeti komo nu he pasi vakasion pa hunta? Me hev ramla de mar in may posh. Kada ramlinka mah me remembi to.

— To bin longtaim bak. Bu shwo pyu, me tardi ya fo may tren!

Me klapi-klosi may bavul e lopi nich sulam. Nichen me miti may gin-visin. Me hampi lansi may klef a ela, pregi om ke ela arosi flor she me til ke me lai bak.

— Hao safara! – ela krai. Bat me bu audi ela yo.

Klarem me toshi bu audi to ke eventi she me in dom.

In ga ofni-ney lemar pendi gro-ofensi-ney shamba-roba. Rude shamba-roba do chaure plechas e gran kapushon.

— Me es sinior Jupan de Frotee! – ta deklari. – Me es hir fo wahti ordina.

— Ha-ha-ha, sinior Jupan de Frotee! – slipas ridi gro. – Yu bu he inventi to selfa. Nu toshi he kan toy fabula pa TV.

— Segun to ke me vidi, yu toshi resti in dom, bu ver? – shamba-roba kwesti mokishem.

— Ver. Nu bu chu depos longtaim yo. Bu ye toy yash.

Shamba-roba e slipas bu lubi mutu gro. Li kan munda farka-nem. Bat shamba-roba bu hev nulwan pyu fo kunshwo om me e om jiva. Taim lopi for, polva geti on kosas, flores fadi.

Pa fin un syao gela de visines lai. Ela lai fo arosi may flor. Ela nami Viktoria. Bat in dom oni nami ela otrem, pyu simplem: Vikinka.

— Ah! – ela ek-krai, bat poy samaji kway ke to bu es jen in toy ofni-ney lemar, sol shamba-roba. Ela lai pyu blisem. Ela pri toy shamba-roba. It es ya tanto jamilem rude, it hev ya tanto gran kapushon.

— Oo, se es mantela de rega! – ela sospiri pa admira e pren shamba-roba fon pendika. Tu onpon it bu es tro simple. Manshas es tro longe, bat oni mog pligi li uupar. E longe lapas trani on poda ya kom vere tranika.

Regina go-go pa shamba gro-mahanem.

“Magnifike! – shamba-roba shwo a swa. – Me he zwo regina aus Vikinka e palas aus shamba. E me selfa bu es yo shamba-roba, me es ya mantela de rega. Es ya gro-hao ke kinda ye in munda!”

Viktoria arosi flor. Mantela de rega es tro longe. Ela tangli e lasi guti akwa a poda. Bat es syaodela. Ela wud yao sol ke in palas ye mira. Dan ela wud mog vidi swa fon kapa til peda. Bat mira yok.

Turan ye ringa.

— Ringi gro, fabula wek!

– Viktoria sospiri. Mata voki:

— Vikinka, lai ba aus, me klefi dwar. He arosi flor ku?

— Ya!

Viktoria mah-lwo suy mantela e lopi wek. Pendika es tro gao. Shamba-roba lwo a poda.

Wen rega lwo, es sempre surprisa.

— Nu he dumi ke yu hev chaure plechas, — slipas shwo. — Nu he admiru yu. E se bin sol pendika!

Shamba-roba silensi. Tristitaa de fogeti-ney e kwiti-ney kosa lai a ta. Bat ta bu diki se. Ta es ya aus vere frotee kel mog sponji olo.

E me bu jan nixa om to. Me lai a dom, me go-go in may flat. E me bu samaji way me sta tanto hao in may lao rude shamba-roba.

Ta lubi me. Ta he weiti me ya tanto longem.

WINNI-PUH

UN-NEY CHAPTA

in kel yu en-koni Winni-Puh e kelke mifen

Walaa Winni-Puh.

Ta desendi sulam afte suy amiga Kristofer Robin. Ta desendi it al kapa nichen, fai bum-bum bay suy nuka. Ta haishi bu jan nul otre dao fo desendi sulam. Koyves sembli a ta ke ye koy otre dao. Bat ta bu hev taim fo dumi-dumi hao om to. Ta fai ya suy bum-bum-bum.

Also ta es pa fin nichen e tayar fo en-koni yu.

— Winni-Puh. Me joi gro.

Shayad yu fa-surprisi por sey nopinchan nam. Kristofer Robin he day it a ta. Koytaim lu gwo koni un swan kel jivi pa parka-lak. Lu gwo nami ta Puh. Poy swan he geti a koy-otrellok e suy nam resti sin gunsa. Also Kristofer Robin desidi doni it a suy berna-ki.

E Winni, to es nam de un bernina in zoo. Zuy hao, zuy karim bernina. Kristofer Robin gro-pri ta. E ta gro-pri Kristofer Robin. Mogbi oni he nami ta Winni pa honor de Puh, o mogbi kontra-nem, Puh pa honor de ta, den se nulwan yo jan. Iven patra de Kristofer Robin bu jan. Lu gwo jan bifooen, bat poy fogeti.

Also berna-ki nami Winni-Puh e yu samaji ya way.

Pinchanem pa aksham Winni-Puh pri plei koykomo. Bat si patra es in dom, ta preferi sidi bli agni e audi koy interes-ney fabula.

Pa toy aksham...

— *Papa, apropoo om fabula, – Kristofer Robin shwo.*

— *Om fabula? Kwo yu maini? – patra kwesti.*

— *Ob yu mog rakonti koy syao fabula fo Winni-Puh? Ta gro-yao audi!*

— *Mogbi me wud mog rakonti... Bat kwel-la ta yao? E om hu?*

— *Sertem, un gro-interes-ney-la e om ta selfa. Ta es ya TAL berna-ki!*

— *Me samaji, – patra shwo.*

— *Dan bi karim, papa, rakonti ba!*

— *Hao. Me trai.*

E lu trai ya.

Ga longtaim bak – shayad in laste petdi – Winni-Puh jivi in shulin. Ta jivi ga sole, sub nam Sanders.

— *Kwo se maini, tu jivi sub nam? – Kristofer Robin kwesti tuy.*

— *Se maini ke sobre dwar ye un planka kun nam. Also ta jivi sub it.*

— *Shayad ta selfa bu gwo samaji to, – Kristofer Robin shwo.*

— *Yedoh samaji nau, – koywan grumbli.*

— *Dan me kontinu, – patra shwo.*

Unves Winni-Puh promeni pa shulin, lai a un feldakin. In sey feldakin ye un gro-gao kwerka. E dar, ga gao, pa suy sima, koywan zumbi lautem: zzzzzz...

Winni-Puh en-sidi on herba sub kwerka, pren suy kapa sirkum, en-dumi gro.

Un-nem ta dumi: “Sey zzzzzz maini ya koysa. Nulwan zumbi sin kausa. Baum bu zumbi. Also dar ye koywan kel zumbi. E si koywan zumbi, toy koywan es mifen. Me opini ya tak.”

Poy ta dumi idyen pyu e shwo a swa: “Fo kwo ye mifen in munda? Fo zwo madu! Me opini ya tak.”

Poy ta en-stan e shwo lautem: “Fo kwo ye madu? Fo ke me chi it! Me opini ya tak.”

E afte shwo se ta begin klimbi uupar baum.

Ta klimbi, klimbi e gani un gana-ki a swa. Walaa it:

Berna-ki gro-pri madu,

Nulwan samaji way.

Nulwan samaji, way

Ta chi it tanto kway.

Ta klimbi idyen pyu gao... Poy yoshi idyen pyu gao... Poy yoshi idyen-ki pyu gao... Turan un nove gana-ki lai a suy kapa. Walaa:

Si berna wud bi mifen,

Ta hev suy dom pyu nichen.

Ta hev suy dom pyu nichen,

Bu tanto uuparen.

E dan nu oli, berna,

(Si berna wud bi mifen)

*Wud hev nuy madu nichen,
Bu tanto uuparen!*

Winni-Puh en-fatigi yo, also ta en-shakwi-ki idyen. Pa fin ga shao resti til sima. Sol un
brancha-ki. Un ga syao brancha-ki. Bat turan...

Krak!

— Mama! – Puh ek-krai al flai nich kelke metra e al hampi darbi swa kontra un grose
brancha.

— Bat way... – ta murmuri al flai kelke metra pyu.

— Me bu yao-te... – ta trai expliki al darbi swa kontra otre brancha e al turni nicha-uupar.

— Ah, ver, ver, ver, – ta shwo al turni nicha-uupar tri ves pyu, flai pas zuy niche branchas e
lwo inu spika-bush, — ver, es bikos me pri madu ya tro! Oo!..

Puh klimbi aus spika-bush, tiri spika aus suy nos e snova en-dumi gro. Primem ta dumi om
Kristofer Robin.

— *Om me ku? – Kristofer Robin kwesti pa gro-agita.*

— *Om yu.*

Kristofer Robin shwo nixa pyu, bat suy okos fa-gran e suy wargas fa-rose.

Also Winni-Puh go visiti suy amiga Kristofer Robin kel jivi in same shulin in dom do grin
dwar.

— Hao sabah, Kristofer Robin! – Puh shwo.

— Hao sabah, Winni-Puh!

— Shwo ba, yu hev un balon ku? Ga pa kasu.

— Un balon?

— Ya, un balon. Me zai go dumi, ob Kristofer Robin hev balon. Ga pa kasu.

— Fo kwo yu nidi it?

Puh kan sirkum, vidi ke nulwan mog audi, blisisi suy pata a muh e hamsi:

— Madu.

— Kwo-o?

— Madu, – Puh repeti.

— Bat hu go fo madu kun balon?

— Me hi go! – Puh shwo.

Yus yeri Kristofer Robin bin she suy amiga Yunswina. Dar he ye pati e oni disdoni balon. Oni he doni un gran grin balon a Kristofer Robin e un gran blu balon a un de Kunila-ney rishta. Bat toyla bu he pren it bikos ta es haishi tro syao fo pati. Also Kristofer Robin he bringi ambi balon a dom.

— Kwel de li yu yao? — Kristofer Robin kwesti. Puh pren suy kapa sirkum, en-dumi.

— Es tak, — ta shwo. — Wen oni go fo madu kun balon, lo zuy muhim es ke mifen bu merki oni. Si oni hev grin balon, mifen dumi ke oni es parta de baum, also bu merki oni. Si oni hev blu balon, mifen dumi ke oni es parta de skay, also toshi bu merki oni. Nau treba samaji: kwo es pyu probable?

— Ob mifen bu merki yu sub balon? — Kristofer Robin kwesti.

— Ta mog merki, ta mog bu merki. — Winni-Puh shwo. — Om mifen, oni neva jan.

Poy Winni dumi idyen pyu, shwo:

— Me trai simuli kwasi me es un swate badal-ki. To juli li.

— Dan es hao tu pren blu balon, — Kristofer Robin shwo. Also kwesta es klare.

Li ambi chu kun blu balon. Kristofer Robin yoshi pren banduk (simplem fo sta sigure, kom sempre). Winni-Puh un-nem go a gro-kichaful loko e roli swa dar til ke ta es totem swate. Poy li lai a kwerka e begin infla balon. Wen balon es gro-gran, Kristofer Robin lasi korda e Winni-Puh lentem floti uupar yus til baum-sima e resti dar, idyen flanken.

— Jay-jay! — Kristofer Robin krai.

— Gro-hao, bu ver? — Winni-Puh krai fon uuparen. — Shwo ba, me simili kwo?

— Yu simili berna kel flai bay balon!

— E badal-ki? — Puh kwesti nokalmem. — Ob me simili swate badal-ki in blu skay?

— Bu gro.

— Wel, shayad fon hir me simili it pyu. Kom me shwo, om mifen, oni neva jan.

Feng yok, also Puh resti sin muva. Ta vidi madu, ta snifi madu, bat ta bu mog ateni it.

Poy ta hamsi laudem:

— Kristofer Robin!

— Kwo?

— Sembli ke mifen suspekti.

— Suspekti kwo?

— Me bu jan. Bat ta es suspekti-she.

— Shayad ta dumi ke yu yao chori suy madu?

— Mogbi. Om mifen, oni neva jan. Ye syao silensa, poy Puh snova shwo:

— Kristofer Robin!

— Ya?

— Ob yu hev ambrela pa dom?

— Ya, shayad.

— Dan bringi it, plis, go-go kun it, kan-kan me, shwo-shwo: «Oo, sal pluvi!». Me dumi ke dan mifen kredi pyu.

Wel, Kristofer Robin smaili, dumi: «May pumbe berna-ki!». Lu bu shwo to laudem bikos lu lubi Puh gro. Lu go a dom fo ambrela.

— Pa fin! — Puh krai al ke Kristofer Robin returni. — Me fa-nokalme yo. Mifen es ya grosuspekti-she.

— Ob treba ke me ofni ambrela?

— Ya, bat weiti idyen. Nu mus bi intele. Nu mus juli regina de mifen. Ob yu vidi fon nichen, kwel mifen es regina?

— Non.

— Afsos. Wel, dan ofni ambrela e go-go, shwo-shwo: «Oo, sal pluvi!». E me gani koy badal-ney gana, tal gana ke badal mog gani. Begin!

Kristofer Robin begin go-go sub baum e shwo-shwo ke sal pluvi. Winni-Puh gani:

*Me es badal, me es badal,
Me totem bu es berna,
Me es un syao swatbadal,
Ver, ver, ver ya.*

*Es tanto, tanto hao
Tu gani in skay,
Tu floti tanto gao,
Tu flai, flai, flai.*

Bat mifen zumbi sam suspekti-shem kom bifooen. Koy-las iven flai aus nesta e en-flai sirkum badal al ke ta gani. Un mifen en-sidi on nos de badal e tuy en-flai snova.

— Kristofer — oo! — Robin! — Badal krai.

— Ya?

— Me he dumi-dumi, nau me samaji: sey mifen es bu normale!

— Bu normale?

— Totem bu normale. E me dumi ke ta zwo bu normale madu.

— Ver ku?

— Ver. Also me lai nich.

— Komo?

Winni-Puh haishi bu he dumi om to. Si ta lasi korda, ta snova lwo — bum! Ta bu pri sey idea. Also ta dumi hao-hao, shwo:

— Kristofer Robin, yu mus shuti balon bay banduk. Yu hev banduk ku?

— Sertem, — Kristofer Robin shwo.

— Bat si me shuti, to bigari balon. — Bat si yu bu shuti, to bigari me, — Puh shwo.

Dan Kristofer Robin samaji tuy kwo treba zwo. Lu goli balon hao-hao, shuti.

— Oo! — Puh ek-krai.

— Me bu he trefi ku? — Kristofer Robin kwesti.

— Yu he trefi, — Puh shwo. — Bat yu bu he trefi balon.

— Pardon me plis, — Kristofer Robin shwo e shuti snova.

Al sey ves lu trefi balon, aira en-go aus balon e Puh lentem floti nich a arda.

Bat suy brakas es rigide por teni korda de balon tanto longtaim. Duran pyu kem un wik li resti uupar-rekte-ney, also si un moska en-sidi on suy nos, ta mus fuki fo mah ta wek. Mogbi por se (yedoh me bu es serte) oni nami ta Puh.

NOVE KLAIDA DE REGO

FABULA BAY H.C.ANDERSEN

Mucho yar bak ye rego, kel pri jamile nove klaidas tanto gro, ke ta spendi ol suy mani pur li. Ta shwo kun suy soldatas, go a teatra o safari in shulin sol fo diki suy nove klaida. Ta hev speciale frak fo kada ora de dey, e sam kom oni shwo om regas: "Ta es in konsilum", hir oni sempre shwo: "Rego es in klaidashamba".

Rego residi na urba es gran e mange, kada dey mucho garibe jen lai. Un dey dwa julnik lai. Li deklari ke li es texer e ke li mog texi zuy jamile kapra ke oni mog imajini. Suy kolores e rasmus es nopinchanem jamile, e krome to, klaida suti-ney aus sey kapra hev mirakla-ney kwalitaa: it es buvidibile fo toy jen kel bu godi fo suy gunposta o es gro-stupide.

"It wud bi un gro-hao klaida! — rego dumi. — Afte onpon it, me wud mog en-jan, hu in may regilanda bu godi fo suy gunposta. Yoshi me wud mog distinti intele wan fon stupide wan. Ya, hay oni texi tal kapra fo me tuy!"

Also ta dai mucho mani a ambi julnik, dabe li begin gun.

Also li stavi dwa teximashina e simuli, kwasi li gun, bat pa fakta on mashinas bu ye ga nixa. Sin hesiti li demandi zuy faine silka e zuy pure golda; li ahfi se olo fo swa selfa, e gun for pa vakue teximashinas til tarde nocha.

"Wud bi hao, tu kan komo proses go", — rego dumi, bat koy buhao senta lai a suy kordia al remembi, ke stupide wan o wan kel bu godi fo suy posta bu mog vidi kapra. E obwol ta kredi, ke ta selfa bu treba fobi, yedoh ta desidi, ke es pyu hao tu sendi koy otre jen fo kan.

Ol urba yo jan ya om mirakla-ney kwalitaa de kapra, e kadawan yao mah swa serte, ke suy visin es bu godi-she o stupide.

"Treba sendi a texer may lao honeste minista, — rego desidi. — Ta hi mog vidi kapra hao, ta es ya pyu intele e godi-she fo suy posta kem eni otre jen."

Also hao lao minista go inu sala, wo dwa julnik zai gun pa vakue mashinas.

"Boh, helpi me! — lao minista dumi, al mah-gran okos. — Me bu vidi ga nixa!"

Bat ta bu shwo se laudem.

E ambi julnik proposi, ke ta lai pyu blisem; al indiki vakue mashinas, li kwesti, ob kolor e rasma es hao, bat minista vidi nixa, obwol ta kan hao-hao.

"Oo may Boh! — ta dumi. — Ob es posible, ke me es stupide? Me wud neva dumi se. Nulwan mus jan se! Ob me bu godi fo may posta? Non, me nomus konfesi a eniwan, ke me bu vidi kapra".

— Hey, way yu bu shwo nixa om it? — un texer kwesti.

— Oo, it es muy prival! Gro-charmaful! — lao minista shwo al kan tra okula. — Gro-hao rasma, gro-hao kolores! Ya, me sal shwo a rego, ke me pri it gro.

— Hao, nu joi, — ambi julnik shwo e begin deskribi kolores e rare rasmak. Lao minista audi atenta-nem, dabe mog rakonti olo a rego exaktem; e ta suksezi zwo se.

Nau dwa julnik demandi pyu mani, pyu silka e golda fo texing. E snova li pren olo fo swa selfa, yusi bu un filu fo texing, bat gun for pa vakue mashinas, kom bifooken.

Sun rego sendi yoshi un respekti-ney yuan dabe kan, komo texing progresi e ob kapra es tayar sun. Eventi sama kom in kasu de minista: yuan kan hao-hao, bat vidi nixa, por ke bu ye nixa exepte vakue teximashinas.

— Wel, kwo? Es realem jamile kapra, bu ver? — dwa julnik shwo, diki e expliki magnifike rasma, kel totem bu existi.

"Me bu es stupide, — yuan dumi. — Also me bu godi fo may posta ku? Es muy strane. In eni kasu, bu gai diki se."

E ta laudi buvidibile kapra, admiri jamile kolores e magnifike rasma.

— Ya, es realem charmaful, — ta shwo a rego.

Nau oli urbajen en-shwo om magnifike kapra.

E rego selfa en-yao kan it, duran ke it es haishi on mashinas. Kun gran grupa de selekti-ney kortayuan, inklusi-yen dwa lao honeste yuan kel yo bin dar, ta lai a dwa durte julnik. Sey-las zai gun pa ol mogsa, bat sin filu.

— Magnifike, bu ver? — shwo ambi respektiney yuan. — Yu vidi, yur mahantaa, es ya gro-hao rasma, gro-hao kolores!

E li indiki vakue teximashina, dumi-yen ke otre mog sertem vidi kapra.

"Kwo es? — rego dumi. — Me bu vidi nixa. Es dashat. Ob me es stupide? Ob me bu godi fo bi rega? Es zuy bade kosa kel mog eventi."

— Oo, es muy jamile, — rego shwo. — Me dai may zuy gao aproba.

Ta niki santushem e kan vakue mashinas, bu yao konfesi, ke ta vidi nixa. E ol suy sekwita kan, kan, vidi bu pyu kem otre, bat shwo sam kom rego: "Oo, muy jamile", e konsili, ke treba suti klaida fo lai-she solemne prosesion aus sey nove magnifike kapra. "Es charmaful! briliente! grojamil!" — oni audi fon kada muh. Oli es pa fule extas. Rego dai a kada julnik un riterkros do butondun e titla de kortatexer.

Bifoo sabah de prosesion, duran ol nocha ambi julnik sidi pa suting, mah-jal pyu kem shi-sit kandela. Oni vidi, ke li gro-mangi tayari nove klaida fo rego. Li simuli, kwasi li pren kapra fon mashinas, li kati aira bay gran mikas, suti bay suti-igla sin filu, e pa fin shwo:

— Walaa, klaida es tayar!

Rego lai a li kun zuy eminente kortayuanes, e ambi julnik, lifti-yen handas gao e kwasi teniyen koysa, shwo:

"Walaa panta! Walaa frak! Walaa mantela! — E tak for. — Olo es leve kom spaidaweba. Oni wud mog dumi, ke bu ye nixa on korpa, bat se hi es ol truk!"

— Ya, ya, — oli kortayuan shwo, obwol vidi nixa, por ke nixa ye.

— E nau, yur regale mahantaa, plis deklaidi swa! — ambi julnik shwo. — Nu ve klaidi yu in lo nove, hir bifoo gran mira.

Rego deklaidi swa, e julnik simuli onpon parta de nove klaida un afte otre. Li pren ta sirkum talia, kwasi fixi koysa (tranika), e rego en-turni bifoo mira.

— Ah, it fiti ya gro-hao! — oli shwo. — Grohao rasma, gro-hao kolores! Es luxa-ney klaida!

— Ausen baldakin es yo tayar, — shefseremonier informi. — Oni ve porti it sobre yur mahantaa in prosesion.

— Wel, me es tayar, — rego shwo. — It fiti hao ku?

E ta turni un ves pyu bifoo mira, ta yao diki ya, ke ta zai kan klaida atenta-nem.

Shambelanes kel mus porti tranika palpi-shuki bay handas bli poda, kwasi lifti tranika e go kun extendi-ney brachas — li bu osi diki, ke bu ye nixa fo porti.

Also rego go avanen prosesion sub magnifike baldakin, e oli jen pa gata e windas shwo:

— Ah, nove klaida de rego es bukomparibile! Kan sey jamile tranika! Klaida fiti gro-hao!

Nulwan yao konfesi, ke ta vidi nixa, to wud signifi ya, ke ta es oda stupide oda bu godi-she fo suy gunposta. Nul de rego-ney klaidas gwo kausi tal komune extas.

— Ta es ya nude! — turan koy syao kinda shwo.

— May boh, audi ba, kwo inosente infanta shwo, — suy patra shwo.

E oli en-murmuri a mutu kinda-ney wordas.

— Ta es nude! Syao kinda shwo, ke ta es nude!

— Ta es nude! — pa fin oli jen krai.

E rego en-senti swa bu hao. Sembli a ta, ke jenta es prave, bat ta dumi: "Treba toleri prosesion til fin".

E ta suluki yoshi pyu mahanem, e shambelanes go baken ta, porti-yen tranika kel yok.

BREMEN MUSIKER

FABULA BAY BRATAS GRIMM

Un man hev Asla. Duran mucho yar Asla sin stopi porti-te sakes a melidom, bat nau suy forsa es pa fin, ta godi fo gunsa oltaim meno. Dan suy masta begin dumi, komo stopi spendi furaja fo ta. Bat Asla samaji, ke buhao feng en-fuki, lopi wek e go versu Bremen, dabe bikam urbamusiker dar.

Al suy dao, afte shao taim, lu vidi Shikaridoga, kel zai lagi on kamina e spiri gro, kom wan hu es fatiginey por lopi.

— Wel, way yu spiri tak, Kapter? — Asla kwesti.

— Ah, — Doga shwo, — por ke me es lao, fa-feble kada dey e bu mog pyu shikari, may masta yao kili me. Me he pai lopi wek fon lu, bat komo me gwin may pan nau?

— Audi ba, — Asla shwo, — me zai go a Bremen, yao bi urbamusiker dar. Go ba kun me e en-zun musika toshi. Me baji luta, yu baji tambur.

Se sembli hao a Doga, li go for. Sun li vidi: Kota zai sidi on kamina, myen kwasi tri dey de pluing.

— Wel, kwo es problema, lao Barbakliner? — Asla kwesti.

— Oni bu mog joi, wen oni sta tanto bade, — Kota jawabi. — Por ke me fa-lao e may dentas fa-tupe, e por ke me preferi sidi baken forna urli-yen kem shikari maus, may gin-masta yao mah-droni me. Me he lopi wek, bat me bu jan kwo zwo.

— Go ba kun nu a Bremen, yu samaji ya, kwo es hao nochamusika, also yu mog bikam urbamusiker. Kota opini, ke se es hao, go kun li. Poy tri wander go pas un korta, dar Koko zai sidi on geit e krai pa ol mogsa.

— Way yu krai tanto lautem? — Asla shwo. — Kwo ye?

— Me preshwo hao meteo, — Koko shwo, — bikos sedey es toy dey, wen nuy lubi-ney Bohmata he woshi kamisa-ki de Infanta-ki e yao suhisi it. Yedoh, por ke manya in semdi gasta lai, nopitishil gin-masta he shwo a kuker, ke ela yao chi me in sup manya. Also sey aksham me mus lusi kapa. Duran ke me haishi mog, me zai krai pa ol gorla.

— Audi ba, Rudkapa, — Asla shwo, — pyu hao ke yu go kun nu a Bremen. Yu ve findi koysa pyu hao kem morta kadalok. Yu hev hao vos, pa hunta nu mog musiki muy hao.

Koko pri sey proposa, li oli char go for.

Li bu mog ateni Bremen pa un dey, lai in aksham inu shulin, yao tranochi dar. Asla e Doga en-lagi sub gran baum, Kota instali swa in branchas, e Koko pa baumsima, fo sta anchun.

Bifoo en-sonmi lu kan yoshi un ves sirkum, a oli char feng, e sembli-shem en-vidi dale agninka. Lu krai a suy kompaniones, ke sin duba blisem ye dom, bikos oni vidi luma.

Asla shwo: «Treba go adar, por ke hir asilum bu es hao». Doga adi: «Para osta kun idyen masu, me bu wud refusi sey-las».

Also li en-go versu luma e sun vidi, ke it glimi pyu klarem. Shao-po-shao it bikam pyu e pyu gran, til ke fin-nem li lai a klarem lumisi-ney rauberdom.

Asla, kom zuy gran, blisifi a winda, kan inu.

— Kwo yu vidi, Greynik? — Koko kwesti.

— Kwo me vidi? — Asla jawabi. — Tabla kun hao chiwat e piwat, rauber sidi sirkum, muy santush.

— Se wud bi hao fo nu, — Koko shwo.

— Ya, ya; magari nu bi dar! — Asla shwo.

Animales fai konsilum, komo mah rauber go wek, e pa fin findi media. Asla pon avangambas on winda, Doga salti on suy bey, Kota klimbi on Doga, e finnem Koko flai uupar on kapa de Kota.

Afte se li begin, segun signal, ley musika: Asla brai, Doga wau-wau, Kota myao, e Koko kikiriki. Poy li mah swa lwo inu shamba tra winda, tak ke glas tintini.

Kun kraisa de dashat rauber ek-salti (li dumi, ke un fantom zai lai) e lopi wek inu shulin, gro-fobisi-ney.

Dan char kompanion en-sidi pa tabla e begin chi olo ke he resti, kwasi li he hungi char wik.

Wen li fini chi, li tushi luma e shuki somniplasa, kadawan segun suy natura e gusta.

Asla en-lagi on gubra, Doga pa dwar, Kota on forna bli warme pepla, e Koko en-sidi on uuparbalka.

Li es fatigi-ney por longe dao e en-somni sun.

Wen midnocha pasi, rauber vidi fon dalem, ke luma in dom yok. Olo sembli trankwile, shefa shwo: «Nu bu he mus gei fobisi tanto gro», e komandi ke un rauber go inu dom e explori it.

Sendijen findi olo trankwile, go inu kukishamba, dabe mah-on luma. Dar lu vidi glimi-she, agnilik okos de Kota, dumi ke se es garme gual, sovi adar un sulfa-kibrit fo agnisi it.

Bat Kota bu samaji joka, ek-salti inu suy fas, hisi e skrapi. Rauber en-fobi gro, lopi a bakdwar, bat Doga kel lagi dar ek-salti, ek-kusi luy gamba.

Lu lopi tra korta pas gubra, yoshi Asla gro-darbi lu bay bakgamba.

E Koko, jagisi-ney bay shum, krai fon uuparbalka: "Kikiriki!"

Rauber lopi pa fule kwaytaa a suy shefa, shwo:

— Ah! Un nafra-ney jadugina sidi in dom. Ela fuki a me, skrapi may fas bay suy longe finga; bli dwar un man kun sikin stan, ta piki may gamba; in korta un swate monsta lagi, ta bati me bay gro-stik; e uuparen, on ruf, un judista sidi, ta krai: "Mah-lai ba kanalya hir a me!" Me lopi also kway wek.

Depos sey taim rauber bu osi returni inu dom. E char Bremen musiker pri bi in it tanto gro, ke li bu yao chu. E muh de toy wan, kel rakonti se lastem, haishi bu es klosi-ney.

LANDA KUN "NO" AVANEN

RAKONTA BAY JANNI RODARI (GIANNI RODARI)

Jovanino Lusitaim es gro-safarnik.

Lu safari, safari, geti inu landa kun "no" avanen.

— Es landa de kwel sorta? — lu kwesti urbajen, kel zai reposi sub baum.

Inplas jawabi, urbajen tiri aus posh sikin do kalam e diki it a Jovanino on pama.

— Yu vidi se?

— Es sikin do kalam.

— Ga galta-nem. Es nosikin do kalam, to es sikin do kalam kun "no" avanen. It servi fo rimah kalam flonge, wen it es tro kurte por yusi.

Es muy utile in skola.

— Magnifike, — Jovanino shwo. — E krome to?

— Krome to nu hev nependika do klaida.

— Yu maini pendika?

— Pendika es bu utile, si palto fo pendi yok. Kun nuy nependika olo es ga otrem. On it bu treba pendi enisa, olo es yo pendi-ney. Si yu nidi palto, go nopendi it! Si oni nidi jaket, totem bu treba go kupi it: simplem lai a nependika e nopendi it. Ye nependika do saif e sey-la do hima, ye sey-la fo manjen e sey-la fo ginjen. Tak nu spari mucho mani.

— Es gro-hao! E krome to?

— Krome to nu hev nofotoaparat, kel inplas foto zwo karikatura, also oni ridi. E krome, nu hev nokanon.

— Brr, es ya dashat!

— Kontra-nem. Nokanon es kontrakosa de kanon, it servi fo nogweri.

— E komo it funksioni?

— Es gro-fasile, iven kinda mog operati it. Si ye gwer, nu baji notrumpeta, shuti bay nokanon, e gwer tuy yok.

Landa kun "no" avanen es ya gro-mirakla!



ABOUT THIS BOOKLET



This booklet is a compilation of the available texts on the Lingwa de Planeta website under the “simple texts” heading; although, I might say that some of these proceed into the upper intermediate level. I wanted an easier way to get to them and be able to bookmark where I was at instead of having to load a website every time. Having this file will make reading the texts easier for me on the Kindle app, which is what I use most of the time to read anything. I will follow up with another booklet containing the texts under the “more complex texts” heading at a later time.

I tried to make it similar to a graded reader and broke it up into sections. The stories at the beginning have complete English translations included. The middle section has selected words bolded, whose translations are included below each story. The end contains stories written only in Lingwa de Planeta. The intention is to try to move towards an unaided reading level.

If you see any errors, just let me know and I can correct them.

~Kristoforo

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