

CoWriMo: Short texts about Jute, written in Jutean

Contents

1. CoWriMo 1 2016: Food & Drink
2. CoWriMo 2 2016: Love & Marriage
3. CoWriMo 3 2016: Biology & Life
4. CoWriMo 4 2016: Geography
5. CoWriMo 1 2017: Seasons
6. CoWriMo 2 2017: Eating Out
7. CoWriMo 3 2017: Romance
8. CoWriMo 4 2017: Animals and Pets
9. CoWriMo 1 2018: Health and medicine
10. CoWriMo 3 2018: News and Hearsay
11. CoWriMo 3 2019: Folklore and Mythology

2016

CoWriMo 1 2016: Food & Drink

Netumo: Saimo hemo ta kiove a vanifi, kiove a sommu, moji nesanol ta viti a hokonohi em saimohi a me ta ma... No af a vuati a favohi em a edojohi ha....
Utuko: Nesanol ta vilti, haaji? No vi haad a vunohi a vuatil! Vovo saihoditi a me na ma, u eeo vuno na favefa a ukeat vue!
Netumo: Nol hemeva haad an tanede...
Utuko: Teol na haad! Hen... no hosoma hen, joof ta hen ehe... aa, edojo ta menesati kiofif hedonite. Oo, no somalo nav mihinonede dote. Noke le lomohe!
Netumo: Noke jam le, haa?
Utuko: Ehe vunojo vuhi!
Netumo; Homanukol ta he ehi...
Utuko: Hujohujoo ikehe!

*Vunof favefat' a somm', nol ehi
a vuat', joot mo na!
Teo kiovo na hosomat', somaloti!
oki'okio_ove favonit'*

*Menemeneso he ahaf,
teo vaino na af netie he,
sedasedamo hemevat' uke
honohono doonifi ikehe*

*u asoaso hen, asijo
vamejoti a hemeti, hee
nof na ude sehukide nu'e
vaini a me aha_m' hehe!*

*sedam' a somalodad',
sinamvi a haadat
sedam' a somalodad'
hem' a ji a ukeat,
sedam', sedam', sedam'!*

*N.: I want to eat something warm, something sweet, but I don't know what I could or want [to eat]. Everything is so difficult to cook or find outside...
U.: You don't know what? There are many things not difficult to make! Use your imagination and you can make the best dish quickly!
N.: There are not many ingredients in my home...
U.: You don't need many! Here.... here is a banana, I should take a look here, too..., ah, I just found some oil. Oh, there was chocolate next to the bed earlier on. Would be enough already!
N.: That would be enough?
U.: Of course!
N.: I don't believe it...
U.: Just watch!*

Let us make a sweet dish, it is not difficult, you shall see!
You need to part a banana, chocolate!
Put it on the stove

Pour oil on them,
now you only need to heat it up,
mash the ingredients well,
wait just a bit

and look here, the magic
of food happens, yes
you should be careful,
for it's still hot!

Chocolate mash
the biggest deliciousness
Chocolate mash
this food is the best
mash, mash, mash!

CoWriMo 2 2016: Love & Marriage

Nanoi em hi a vunohi a jufide an Jutede u tahadovi ude diaadifede

Ehe nesano ehi, no hi asijohi doonatade a haadat anti an oenade haad, doone, uvulvo aseji u sino saini a leke liikiti ehe na kiasaimakede. No fal jufi he, tonte mujede vue.

No haadohenti a saini a leke a ilehi an Jutede, u sino nanoi. Doonato ehi ehe, moji, doone asijo vuni a nanoide, no ji a hiit an Jutede. Sino nano kiovohi a saini a leke a mihononede a iki, u doone mihinido fal todehente ido doonavade a ikide, sino ji vuniti a nanoide, u ehe ji, lomohide a mojide. No fal a jufide a hohi, a nihilaa he, u sahasiono nuino fal he nonafatiti doonif in doniti, moji no ji a ehei haadal he. Saimo hao saini haadat ji hehe, ehe vunoho vuhi, todehente no nuina doonati. Noke al nanohi ike in nide a ehi ikihi a saini uhu, haa? Sahane amol laf vati a ilehi a uke, sinoke ji hedohi ude nuohil nuhe nonafatide, hejjea vunamo ehi he fal dote. No aseji a ilvunitede nuhe me ehi ma, u a ilukaini.

Ilvunot al nanoi doniha ilvuninide, li hedadof saini nodesainiti a diaadifohe a me la ma. Noke a ukeat sahanu saihoko vunam he la, moji foo deo la ji.

Living together or the custom of the creation of a family in Jute and the relationship [of it] with love

As it is known, it is usually customary to hold a huge celebration in many lands, then, the act is completed and two persons are regarded as a pair as per law. They are a family now, immediately after the rite.

The union of two people is different in Jute, and is called 'living together'. It is celebrated, too, but in Jute it's more important when the beginning of 'living together' takes place. Living together is regarded as two people sharing one house, and when they sleep together for the first time, this is called the beginning of 'living together', and like that, the fulfillment of the rite. They are a new, young family now, and [as such] always expected to get children by the community at some point in the future, but this is now not much the case anymore. Most people still wish for that, obviously, because children are the future. Wouldn't living together alone for the entire life be egoism anyway? If they don't do other good things, that would be regarded as taking with no giving [back] to the community, even though it nurtured them. The behavior is destructive for it, and shameful. The living together shall not end before death, so people should choose a partner they love. It would be the best if the parents like him/her/them, but he/she/they are free to ignore this.

CoWriMo 3 2016: Biology & Life

Joo ta novati a iliki a haadat hedonite. No uvu a haadat, eeo vo uvu vosati a jehiluhi a ilvuhi, u heto haja a leke ude johide a ehi ove toofade. Vandovo maja a jevani he ta ehe efi a datude. Honovo mat a dovi a haad ehe saade a ilvuhi an vunuhide, nuhe eeo saanuhuto uvu ehe. Noitivo hono humat a lumu he uvu an huude. U nol ji doat, todehente vano vandovu an memode. Joo tahoohi a vanede eteve me aha ma tane saanuhuude ha hehe, u eeo dovo joha he na vanditi haad, nuhe eehi a ilvunitohi a nanede em tanede dee doonifi a iki a me uvu ma. Nesanol ta sinati a datu, moji deko ta sainiti a kiofif a sinohi a me uvu ma ehe 'devaako'de.

I just saw the strangest animal. It was huge, had pitch-black claws, and two horns with the same color sitting at the top of its head. The two red eyes that it had frightened me, like everything about the creature did. The body, tall like a big tree, hovered like a deep dark wave in the dawning sky, since it was able to fly, too. It were two strong wings that made it stay in the air. And that wasn't the worst part, because the frightening thing burned inside the mouth. The flowing of the fire away from its mouth into the sky was still seen even far away, and it was able to make you feel much fear,

as it had the ability to destroy your or my home in a moment. I didn't know the name of the beast, but I heard some people call it "dragon".

CoWriMo 4 2016: Geography

Joo na hisetuti a ju ha, haa? No ohu va a doavoade a Kambalide. Evoto fola a haadat a havanede a ju sinoti nuhe nonafede a sainide a nunohi jumun. Sino fal Kambali, u no ehe toovaimode u sehukimo. Hokonol vo oena nuhe haadide, todehente dahol hisetu haadovati. Jooke na aniti a ilekami sahane letafoke na li noniti a ja. Edojoke na folati haad, ude haadede a ilehi haad.

Do you see that mountain far away? It is part of the mountain range of Klambari. This biggest rock of the wilderness gets the name from the settlements of the people living there. They are called Klambari, and live as hunters and animal husbandmen. The soil can't be used for agriculture, because the mountains don't leave enough space for crops. You would see the rugged state if you travelled to that place. You would find many rocks, with many different sizes.

2017

CoWriMo 1 2017: Seasons

Dotohava

Nol dotohava ehe an oenade a ilehi a kiofif an Jutede. Eeo asijo ehif an oenade a oedovu todehente hono vuha a lumo na dotohaa a efi, u no vuhava a vuhi haad doonif. Ehe ji, ho saanuhuu u saanu vaniti u fofea vianuhu haadat. No fofesaava haade ilehe an oenade a ilehi haad, todehente fofeamo saanuhuu dee li valeke a vuhade. U no vianuhu a ju haade hehe dee donafivoude, "dotohava" a nohi a iki an Jutede. Moji, nol haadalfani em ilvufani dotel. Sahane nuno na hen u saimo joo na ji, teo letafo na li oenati a ilehi, Kevivistaniti masijive.

Seasons

There are no seasons like in some other lands in Jute. They can't happen in jungle (=tropical) countries because the sun remains powerful throughout the year, and there are always many light hours (=a day always has many hours of sunlight) So sky and sea keep the heat and clouds rain a lot. There's more rain than in many other lands, because the sky rains during half of the days (of a month). And there are even more of these clouds during storm-time, the only "seasons" that exist in Jute. But there's never ice or cold. If you live here and want to see these, you need to travel to other countries, for example Gfiewistan.

CoWriMo 2 2017: Eating Out

Hemonifi a Toloka

No ana a ilehi haad nuhe hemohi a favefade a vunuhi. Sahane saimol edojo na kiudemati a vuu u a nemi a uke netie, tesoamioke ta a Hemonifide a Toloka a nohi a hedadide a hukea. Nuno aha in midide a Sittide se, nav ilvutonedede a mihonafade, ado tonatede a nonaf. No amin a sivua, moji, nuo heto aha he na an dahede a ohaji nav foade a vunojohi a midide a jutonedede u a tehekifede ado me aha ma.

U ehe ji, doone hemo na sedameti (no sedame a ilehi - utuko em fali, ude tolokade, hosomade em kama a ilehi), tahoo evututi a lottu em viiho hemetahati, hokono hujooto na sainiti a Sitti, huuvati ove dovade u vailitati a deohi. Hokono amo na ji in miahade a hemonifide a ilhaad.

No ji mohomo ifi in vunuhi (em in tooni sahane saimomo na, foo amin dee vuhade a efi), u eeo nusaifo na etevi netuunide haad, u ehe ji, eeo nisaído na doniha vunide a amide a me na ma. Nol tesaaka oda vailitahivade, u saine haad idatel.

Moji, hokedo fal juteti ude fenoide a hukea nuhe favefade a toonide. Ehe ji, jotajotano he aha sahane nuno na an Sittide em letafo he aha!

Toloka's Diner

There are many different places for eating breakfast. If you don't just want to get a quick and good tasting bite, I would think Toloka's Diner is a great choice. It's located right in the middle of Jute City, next to the [public transport] stop of the community hall, in the Community Street. It's a tiny business, but it allows you to sit in beautiful spots near windows showing the center of the settlement and the traffic [going on] in it.

And so, when you are eating porridge (there are different [kinds of] porridges [available] - coconut or rice, with mango, banana or other fruits), drinking fresh coconut water or slurping soup, you are able to observe the people from Jute City, the birds in trees and the vehicles passing by. You are able to do this amid the peace of a small diner.

That is a bit of serenity/inner harmony in the morning (or in the evening if you want, the business is open all day), and you are able to be cured from much stress. and so are able to feel energized before the beginning of your job. There is no music from speakers, and never many people. But, they offer great jute with fish for dinner. So visit it if you live in Jute City or travel to it!

CoWriMo 3 2017: Romance

Fumodia nav saanede

Edo vuha a tai - vuha a fumodia. Vuha a hukea nuhe Netumo. Fuumot la nodesainati a hohi ajavi. Vuato ejotamo la desofenati a jevani u a kilital, u tadekufiti a vuhata a ilhaad. No ja nui a vunam a me la ma. Memo la a hedojaohi a lumo a haada a me la ma na me aha ma, u huvo sainifi nuhe saihokohi a me aha ma a sainide a fuumohi.

Nuno Netumo nav saanede, u ehe ji, saimo hao la fumadiamoti atohi li saanede uhu, sohuhe dovade. No ana a lomohi nuhe fumadiade.

Hono la dee vuhava a kiofif, u tonte ji, joo la sehukumoti a nioonide ajofane me la ma. Saine a ohaji a haadat, ude lojade a kilita u a vuhi, ejotamatade a haad u a saohi, u tofajotade a jehaadufi. Do Netumo tisefohi u homanuko diaadifo he la lomohe he.

Noito la he la li daheti a hedadi, u vunohemo kelamafiti a utuko ove favonedede a vattohi a me la ma. Doone lomoho ahaf, hemo fal he ahaf ude hosomati u vanokamati, u tahoo evututi a lottu. Tonte ji, sao fal an saanetavade u saihoko saotohi. Hujoo fal ijavuhiti dee toonide, u vuato to li anati a Netumode lionee.

Date by the beach

The special day arrived - they day of the date. The great day for Netumo. He shall meet his new partner today. He decided to wear red and not very long clothes, and a necklace made from small stones. This was a gift from (one of) his parents. They said it made him look stronger, and the young man hoped the person he would meet would like it [as well].

Netumo lived by the beach, and so he wished for his date to come to the beach, too, below the trees. It's a perfect place for dates.

He waited for three hours, and after that, saw a [Sehukumo](#) of [his] dreams before him. A person most beautiful, with long, light hair, large, waving clothing and a green hat. Netumo felt enchanted and believed to be in love already.

He led her to the chosen place, and began to make coconut pancakes on the oven he had carried

[here]. When they were ready, they ate them with bananas and dragonfruits, and drank fresh coconut water. After that, they swam in the coastal waters and enjoyed surfing. They watched the sunset during the evening, and decided to go to Netumo's place later [on].

CoWriMo 4 2017: Animals and Pets

Nofa a sehukohi a me ta ma

Dekki! Saimo tahoo ta nofati ajavi, nofati an tanede. Sino Seeki u no a jehiluhi u a jevani a vuhi, ude madekade a fumooti u majade a lodua. Sehuko ta he uvu lomohe doti dotohaa haad, vo uvu ude jufitade ihavane he u saimot al dololo ta he uvu idate. Donosano uvu haad, u no nofa a haad he, moji maamio fanal vuha a af hehe. Ijoto ta tikiti nuhe tekohi a me uvu ma, vuo fanal, sao u saihoko saanuhuuti a uke. No homo a haadat, amo uvu melloti haad, veehovo he ta doone teo ta ji u navo doone no ta a teuvadi. Eeoke al saimo hao ta udimimoti.

My dog (The dog I'm caring for)

Hello! I want to talk about a dog today, the dog in my home. He's called Seeki and is black and yellow, with pointy ears and cacao-colored eyes. I have already cared for him for many years, and he's really part of the family now and I will (would) never want to miss him. He's already grown up a lot, and is a large dog now, but we still play every day. I throw a stick to let him fetch it, we run, swim and enjoy the good weather (lit. the good sky). He is the biggest best friend, and does a lot of funny things, makes me laugh when I need it and snuggles up to me when I need a hug. I could not wish for a better friend.

CoWriMo 1 2018: Health and medicine

Ilikimat a hotuvi a jehaadufi

Heijea sino ilikimat a hotuvi ude oenade a telava anti, no ji in oesafade ehe. Ehe ilikimat a nosaohi, vetafamoo ehi huuniti, ekasiti u nosaivoti a af. Sino ilehi a edojohi in Jutede ilikimat a hotuvi a jehaadufi, nuhe novohi a johohi a jehaadufi a madade na me ehi ma. Lohoovo u keliovo ilikimatona u noito heitiditi u heitidatiti anti ehe. Eeo ijoto ehi kove sainide, u ehe ji, no a hiit a haad amohil a femide ude lohade u kelifide. Eeo edo ilikimat efina an saavalede, moji, u fuedeho sainsi a kiovif, sainide a heitidi a anti, anti a haadat.

Blue flu (literally 'green/blue illness that keeps one down')

Even though the flu is usually associated with winterly lands, it also exists in the tropics. As illness of breathing, it affects lungs, bronchae and all of the respiratory tract. The kind that can be found in Jute is called illness of suppression of blue, because it causes the skin to be colored blue. It causes the patient to cough and sneeze and leads to fatigue and often fever, too. it is capable of jumping between persons and therefore it is very important to not make any contact with coughs and sneezes. The illness can be found everywhere on the island, and some people, people who are often fatigued are most commonly affected.

CoWriMo 3 2018: News and Hearsay

Tikavetifi, Miis u Tesohovamo a saivo: Vaaki a nuudeki a Jutede

Vo sainsi ado Jutede toniti a nuudeki a hedojaohi a ilninvu nuhe savanhude a sainahai. Moji, vunujo tavani a vii a ji donaadat lomohe, u saiho haad a a ilehide ehe kiove hokedo ilvohi, em amiti a van

uhu. Haado vaaki a nuudeki a nohi nuhe tehide a havan a Jutede, u mohomoo ji an vanede u an saavalede efife. Eeo vuo ji haade oene nuhuhaaduhe udehu, u onko aminifiti a nonafede a kiofif ukae.

No toni a nihaa a haad tikavetifi: Kahanof na tovafigi em kiove a ehei u itikomati ude sinade ado tikavetifi ede, tavuheof kiovilvu a kiova, u elkoof ji. Onko kilita a ilhaad, ehe kilita a mattohi a vuhavafi a kiif em leke kiif. No ji a vii an anade a hea ovefe, ado hisetude, dee huuteekohi, ude hedotanohi a nonede. Teol lumokele. Moji, teo havando na ude elkoohi a tikavetifi, tikavetifi udel kiovalvu uhu. Nof na elko em seamo.

No toni a ilehi miis. No ji toni a nesano hi a haadat, ha Jutede uhu, u eehi ehe tovohi a tovafige ude tikavetifide. Kahanof na he ehi ado miisede u oso huto uvu. Hutot edo nav movotohe, moji sahane no uvu a donosano hi li vuniti netie. Sahane eeol amo na ji, em nol dooni, eeo kahano na lihotiti u vo miisiti a hutohi li miditi a miis a nonede a ilehi. U ileho miis jaman, u hutot miis a ilehi li miditi a ilehi, em, li ilvuniti, li movotoheti sahane hokono ji. Tavuo sainsi tovafigi li movotoheti nuhe asejide a ilehi. Tovo uila a dekiva une donahohit ede, u nuhe vuude a ji, vo ehi an Sittide uhu, doone teo tovo dekiva li anati a hea, udel lumokele em tovohi a deki vade haad kove nonatede, nuhe vuo ji haade ilehe tovahuuvan ede inaseje. Saihoko moletafohe a vunamanede a ilehi ehe doone jotano laf Juteti.

No toni a semade tesohovamo a saivo. Nol ji a tai haad, todehente no tesohovamo un savanhude a efi. Letafo tesohovamo a saivo nav netede em ove tahoone de nuhe tavuohi a tovafige em vide a ilehi doone onko ji haade ilehe tonide a ilehi. Vo ehi haad an u kove nonede tune oeedovude. Jufino kiofif ehe mihonafide.

Arrows, Pigeons and Boat Messengers: Communication systems

People on Jute use ways of communication that look weird to the outside world. But, they have often been proven to be useful and many think of changes as something that is pointless, or even dangerous. The systems of communication that exist now have arisen for the needs of the environment of Jute, and are in harmony with the jungle and the island in general. These can even be quicker depending on the location and the environment, and are better fitting for the economy of some communities (=are cheaper).

The arrow is a very old way: You tie the message or something similar and a ribbon with the name at the arrow, take away the sharp end, and shoot it. It is appropriate for small distances, like the distance of five or ten minutes of walking, This is especially useful in remote locations, at mountains, during sailing, including settlements. Electricity is not needed. But you need to be careful with the shooting of arrows, even arrows with no head. You should be a sports archer or other kind of skilled archer.

The pigeon is a different way. This is the most well-known method, outside Jute anyway, and the function is similar to the sending of a message with arrows. You tie it to a pigeon and let it fly. It will fly until it arrives at the receiver, but only if it was instructed at first. If you don't know how to do this, or there is not enough time, you can attach the address and use the pigeon that flies towards the center of pigeons of the other village. And the pigeon is changed there, and the other pigeon will fly to another center, or, in the end, to the receiver if this is possible. People bring messages to receivers for different cases. Since modern times, data shelves (=memory cards) are being sent, and because of how quick this is, it is used even in Sitti, when data needs to be sent to far away places, with no electricity or for sending of much data between towns, because it is faster than the internet in that case. Tourists from various lands enjoy this when visiting Jute.

The third way is the boat messenger. This isn't very special, since there are messengers on all of

Earth. Boat messengers travel near the coast or on rivers to bring messengers or different things when this is more appropriate than other ways. It is used much in and between settlements in the jungle. Some are organized according to local assemblies.

CoWriMo 3 2019: Folklore and Mythology

Nekko: ana a niki u ton li savanhude

No utuko utuki a lomohi hadote, tonte olumade a saavalede. Haadol aha lojati. No utuko a ohaji, moji, a hadolohi al. Eeo amdo aha udel vuatide vue, amdoke aha doone fuedo at dovade lomohe. U nol sainsi nuhe fefohi a me aha ma doone! Dekio saa a dooni u a nisaif sie loloide a eehide a ji. Teo ilehi hujote, sahane sino jim siviohi a ohaji a kiovif eteve udehu. U ehe ji, tonte dotohaa haad haad, u illomohi haad, hedojao edojo saa toniti a uke. Dololovo nuno ehi huuvati nav dovade, na haadohi a fomkava ado oenade u noitohi a fenoide haad li saanetavati. Fuedoke utuko jove huuvati u oenade al a lumo. Moji, tonte vettade a kivoif jove toofati, toho fuvu vue. Mojuhu, hono nanufi. Vuno ohu oda sikulude u tumavade a ilehi. U doone fuedo utuko jovu he ohu. amdol aha. Ehe ji, edo satoni a mekoohi a vide a jim ove utukode. Ileho nanufi li lojati tonte dooni a kiovif, u ehe ji, olumoho nekko.

Coconut fiber: where it comes from and how it came to Earth

Coconuts were once upon a time perfect spheres, after the creation of the land. They grew no hair. The coconuts were beautiful, but not adapted [to the environment]. They could be broken quickly with ease, they would already break when they fall from trees. And there were no people to harvest them then! The waves of time and energy agreed that there was no sense in this. Change was clearly needed, even if that meant giving away some beauty. And so, after many, many years, and many failures, the waves seemed to have found a good way. They lured birds into living near the trees, by growing bushes on the earth and leading many fish to the waters at the coast. The coconuts would fall on the birds and not the hard ground. But, after some hits on the head, the birds all left. However, the nests remained. They were made from twigs and different fibers. And when a coconut fell towards one, it did not break. So the idea came up to add those things on coconuts. The nests changed into hair after some time, and so coconut fiber was created.

CoWriMo 1 2021: Dating, relationships & marriage

Fumodia u nanoi

Dee niadonide, no fumodia a ilfoi haada, moji, a ildesi tonije uhu. To sainsi a nonafede li mihonafati, nuhe letevi saihasaohi a nojinonaf vuatohi a nanide a doonati ehe. Ano ji nanide a af, nanide a sainifide, ude hedotanohi a sainifide a nanoil, mekohe, nanide a nihaa. Todehente, doone joohut sainsi, no toni nuhe fuumohi a sainifide a jufide a ilehi, nuhe kiohi a nanoide kove sainifide na jufide u nuhe mohomoohi a teutede a nanoha. Vuato nihamo a jufide sainide nuhe nanohi a sainifide anti, u hokol iltano ji, teo motevo sainifi lallaf udehu. Doone diaadifohut sainsi leke, teo hokohi a nihamo uuve.

Moji, nol a tavani he. No nanoi a foi he.

Dates and marriages

In the old times, dating was very unfree, but a date was also somewhat certain and straightforward. Aside from discussing politics, people of a community also went to the community hall to decide about future relationships. This concerns all relationships, relationships of young adults, with the inclusion of unmarried young adults, and furthermore old relationships. As, when people meet each

other, there is a way for meeting young adults from different families, for setting up marriages between young adults by families and for mediating conflicts of couples.

Family elders judge persons for the marrying of young adults regularly, and this is not allowed to be opposed, the young adults themselves even need to be silent. When two persons love each other, the permission of elders is at least needed.

But now this is no longer true. Marrying is free now.

CoWriMo 4 2021: Trade & Business

Aminif u jufinafa an Jutede

Loomivol kiovihel letoe an Jutede, ehe ji, noito haadi aminifiti an saavalede. Hiido utuko, hosoma u jute hujote an ikidade u sikahai a ilehi, tekulse u hemaena a jevani ude usade a haad an lekedade.

Asijo hokehut haadat an saavalede. Vo jute nuhe ejotamatede, olumade u olumafide, ikomade u hemedede, hokedo ja an hokehutonedede, tonte ji, fudo amanoha a jute haad an saavade a nonatede a Sittide, Numudude u Helelede, u tovoheo ja li oenati a ilehi, Valakiati, Nevilati em Tujoti masijive lilvune. No najaselohi a hotifede nuhe savanhude a efi a hiit ehe nuhe ilnide a dahohi.

Moji, amo haadat nuhe naviade, em vade a saavalede a ilehi. Hemeno amanoha oda hemenedede an nonafede a ilhaad, u oda hokedonedede u hemenedede an nonatede. Vol hokehutivo nuhe hokehutede a saaval, todehente asijovo aminif u jufinafa na nuide navie u na ilhide uise u saavale. Jufino amini haadat navie ehe, u na amafede, mojuhu ilhokol amini a sainahai onke, kivio ji haada netie.

Businesses/production and consumption in Jute

Almost nothing in Jute is industrialized, so agriculture dominates production on the island. Coconut, banana and of course jute are important in the former and different foreign grains, sunflowers and beets in the latter.

Trade happens a lot on the island. Jute is used for clothing, buildings and furniture, paper and food, these are offered in free trade markets, and after that the many things made of jute are packaged in the harbors of Sitti, Numudu and Helele, and finally send away to different lands, for example Balakia, Nevira or Tuyu. Printing books for the entire world is also of importance because of the absence of censorship.

But the most is produced for locals, or different parts of the island. In small communities, goods are distributed out of distribution centers, and in cities out of general markets and food markets. Currency is not used for island trade, because production and consumption runs locally by means of gifts and regionally and island-wide by means of debt. Most companies are organized locally too, by means of collective, though foreign companies are not entirely banned, these are just very regulated.

(Note: This section has been later updated to remove inaccurate references to South Jute)