



Lesolo La Go Buṣeṣa Moya Wa Go Keteka Seruthwane

Ukukhangela Umoya Wentwasahlobo



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🗣️ Sepedi / Xhosa

📊 Level 4



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Seruthwane / Ukukhangela Umoya

Wentwasahlobo

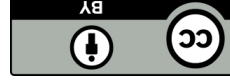
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Phefo ya marena e fetile. Seruthwane se be se kokota motseng wa boNkanyezi. Go se go ye kae badudi ba tla be ba kgobokana e le ge ba keteka sehla se seswa. Nkanyezi o be a letetše go keteka mokete wa Seruthwane ka tetelo ye kgolo go feta mekete ye mengwe ya mo ngwageng.

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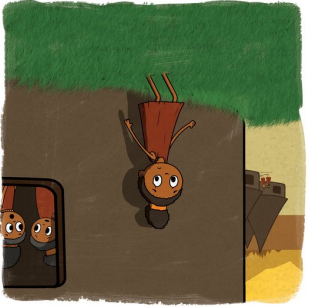
Ubusika obuqhaqhazelisa amazinyo babusele budlulile. Kwakusele kuza kungena iNtwasahlobo elalalini kaKhwezi. Kungekudala abahlali babesele belungiselela ukubhiyozela ixesha lokuthwasa konyaka, iNtwasahlobo. UKhwezi wayelulangazelela ngaphezulu kwezinye iintsuku olu suku lokubhiyozelwa kokuthwasa kwehlobo.



Ge a fihla gae, badudi ba be ba mo kgobokanetše ba nyaka go kwa tša leeto la gagwe. O ile a ba hlalošetša dinonwane tša dilo tšeo a di bonego, a di kwilego le tšeo a di jelego. O ile a bula mokotla wa gagwe gore a kgone go abelana ka dimpho tšeo a tšwago le tšona. Badudi ba ile ba thabela go amogela dimpho tšeo tša matsaka. Mabobo a ba bangwe le tlhohleletšo ya Nkanyezi di tlišitše mmala, koša le mmimo go batho. Ka go realo, moya wa go keteka o ile wa tsošološwa motseng wa Ndlovu.

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Wathi xa efika ekhaya babe abahlali bemvuyela, bemjikeleza befuna ukuva konke ngohambo lwakhe. Waqala wababalisela ngayo yonke into ayibonileyo, ayivileyo nayityileyo. Emva koko wavula isingxobo sakhe wababonisa izinto awayeziphiwe. Abantu belali bavuya kakhulu baze bazamkela ezi zipho. Ububele nesisa sabanye abantu kunye nobugorha bukaKhwezi babuyisela umbala, umculo kunye nomxhentso kubantu belali. Le, yaba yindlela owabuyiswa ngayo umoya wokubhiyozela intwasahlobo kubantu belali yakwaNdlovu.



Mosong wo mongwe wa borutho, Nkanyezi o ile a kwa
baetapela ba babedi ba motse ba bolela ka mokete.
"Batho ba Ndlouu ba lahlegetšwe ke moya wa go keteka,"
yo mongwe wa bona a realo. "Na re ka keteka bjang
Seruthwane mo motšeng woo badudi ba wona ba
lebetšego gore go ketekwa bjang?" yo mongwe a botšiša.
...

Ngenye imini wathi ukhwezi ezihlelele nje, weva abantu
abadala ababini beoxa ngalo mbhiyozo. "Abantu balapha
eNdlouu abasenawo umdla nomoya wokubhizozela
ukuthwasa kwehlobo," watsho omnye waba.
"Singakubhizozela njani ukuthwasa kwehlobo njengokuba
abantu sele balibalayo ngalo mbhiyozo?" Wabuza omnye.



Letšatši le le latelago, lekgotla la go apea le ile la mo
utollilela sephiri sa senoki seo sa go tliša tatso ye monate
ya nama. "Morwedi wa rena," ba realo, "ka dinoki tše, re
go tšhepiša gore batho ba tla ja wa mpanapalegai Re go
fa mpho ya dijo tše dibose." Nkanyezi o ile a leboga ba
bagolo gomme a tšhela dinoki ka mokotleng wa gagwe. O
be a tseba gore o swere tšohle tše o a di hloka go. ka
marolofolo a maswa, a thoma leeto la gagwe le letelele la
go boela motšeng wa Ndlouu.
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Ngentšeni elandelayo, iqela labapheki lamnika iziqholo
zokutya ezazingaziwa mtu. "Ntwazana," batsho abapheki,
"Xa usebenzisa ezi ziqholo zokutya, abantu abaza kutya
ukutya kwakho baza kwaneliseka nakanjan! Sikupha
isipho esiza kukwenza ukuba uphike ukutya
okunambithekayo." Ukhwezi wabulela waphaphatha,
wathatha iziqholo wazifaka kwisingxobo sakhe. Wayesazi
ukuba wayezifumene zonke izinto awayezidinga. Waziva
esemandleni waza waqalisa uhambo lwakhe olubuyela
elalini yakwaNdlouu.



ukutya ngaphambili. Emveni kokuba etyile, waqala wachazela abantu ngohambo lwakhe. Wabaxelela ngeenjongo zakhe zokubuyisela umbhiyozo wentwansahlobo kubantu belali yakhe.

Nkanyezi o be a belaela. “Na ngwedi o tla apogelwa ke maru neng ge e se fela gore re itsotsorope?” a ipotšiša potšišo yeo. Nkanyezi a gopola ka seo nako ye telele. “Ke swanetše go hwetša seo se re lahlegetšego,” a akanya ka go realo. “Ke swanetše go yo nyaka dilo tšeo di tla bušetšago moya wa go keteka mo motseng wa gešo.”

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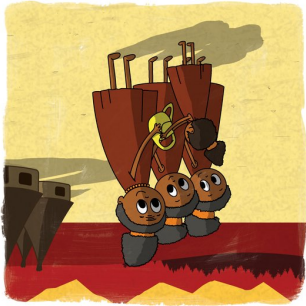
Kwamkhathaza kakhulu ukuva le nto uKhwezi. “Liza kuphinde libe shushu njani ilanga xa singalivusi ebuthongweni basebusika?” wazibuza. Wahlala wacinga ixesha elide. “Kufuneka ndifumanise ukuba yintoni kanye kanye esingasayaziyo,” wathatha esi sigqibo. “Kufuneka ndihambe ndiyokufuna izinto ezingabuyisa umdla nomoya wokubhiyozela eli xesha lonyaka.”



Ka letšatši! la boraro a le leetong, ge a feta tšhemo ya go ba le dikgomo tša go nona, nko ya gagwe ya thoma go hlohona. Monkgo wo mongwe o be o tsikinya dihlaa tša gagwe gomme molomo wa gagwe wa thoma go rothiša mare. O ile a latelela monkgo woo gomme a fihla motšeng wo mongwe fao a hweditšego batho ba emeleditše dipitša tšeo di bego di apeile dinama. Setšhaba se se be se tšebega ka mekete ya sona. Nkanyezi ga se a leka ditatso tša dinama tšeo tša bona. Morago ga go ja sesola sa gagwe, o ile a hlalošetša ba bagolo ba motse mabapi le leeto la gagwe la go bušetša moya wa go keteka go batho da gabo.

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Ngosuku lwesithathu lohambo lwakhe wathi ukhwezi xa egqitha kumadileo eenkomo ezityebileyo zale lali, waqala warhogola ivumba elithile. Yayilivumba lenyama. Wathi akuya eli vumba wavuza izinkcwe. Wahamba walandela umkhondo oya kwicala apho laliphuma ngakhona ivumba elimnandi de wayokutika. Wafika abantu belali bemile bejikelleze iimbiza ezaziphoke unqweme. Esi sizwe sasidume kakhulu ngokupheka kwaye ukhwezi wayengazange akungcamle okunjalo ukuba mnan!



Ba bagolo ba ile ba mo fa ditšhegofatšo tša bona leetong la gagwe. Ba ile ba mo fa mokotla wa go rwala dilo tšeo a ka di hwetšago. Nkanyezi o be a tšhogile efela o be a na le tšhepo ya gore o tla tšwela.

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Abantu abadala bamsikelela kuhambo awayeza kuluthatha. Bamnika isingxobo awayeza kufaka kuso izinto awayeza kuzifumana eluhambeni. Ukhwezi wayesoyika kodwa ekwakholelwa ekubeni uhambo lwakhe luza kuba yimpumelelo.



Nkanyezi o ile a sepela letšatši ka moka. O ile a namelela thabana, a ba a theogela moeding. A putla noka ye kgolo ka go thala, a ba a namela ka gare ga matlapa a go hlaba. O ile a matšha go putla melala go fihlela ge a fihla morithing wa dithaba tše khubedu.

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UKhwezi wahamba imini yonke. Wayesenyuka aphinde ehle emimangweni. Wawela umlambo omkhulu wenyuka nasemaweni. Wahamba njalo edlula amathafa waze wayokufika phantsi kweentaba ezibomvu.



Kgoši o ile a bitša Nkanyezi e sa le mesong. “Ngwana’aka,” a realo, “tšea moropa wo wa go ikgetha. Moropa wo o ntšha koša ye mpsha nako ye nngwe le ye nngwe ge o o letša.” Nkanyezi a leboga ba bagolo gomme a tšea moropa a o tšhela ka mokotleng wa gagwe. Morago ga moo a tšwela pele ka leeto la gagwe, a thabišitšwe ke mpho ya mmimo le go bina.

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Ekuseni inkosi yabiza uKhwezi. “Mntwan’am’ yatsho inkosi, “Nali igubu elingafaniyo namanye. Lidlala ingoma entsha ngalo lonke ixesha uqalisa ukulidlala.” UKhwezi wabulela kakhulu. Wathatha igubu walifaka esingxotyeni sakhe. Waqhubeka nohambo lwakhe esivuyela kakhulu isipho sakhe sokudlala iingoma ezinesingqisho eziza kwenza ukuba abantu bavakalelwe baxhentse.”



Nkanyezi o ile a ikhwetša a le ka gare ga motse wa Bhubezi. Batho ba be ba dutše ba ora mollo, ba betha meropa le go opela. O be a thoma go kwa mmino woo wa go makatša. O ile a hlalošetša batho ba bagolo ba motse mabapi le leeto la gagwe la go bušetša moya wa go keteka bathong ba gabo. Batho ba Bhubezi ba ile ba mo laletša go ikhutsa le go robala moo motseing bošegong bjo.

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Ukhwezi wabona sele efikile elalini yakwabhubesi. Wafika abantu behleli berhangge umlilo bebetha amagubu decula nokucula. Wayengazange awuve umculo omandi ngoiwa hlobo. Wafika wabachazela ngehambo yakhe abantu abadala bale lall. Wabaxelela ngehambo lwakhe olunjonng zikukubuyisa ukubhiozelwa kwentwasahlobo kwilali yakokwabo. Abantu bakwabhubesi bamcela ukuba alale ngobo busuku ukuze aphumle.



Ge leswisi le thoma go swara, Nkanyezi o ile a fihla motseing wa go ba le dipaterone le mebalabala yeo a bego a e bona la mathomo mo bophelong bja gagwe. O ile a hlalošetša baetapela ba motse ka leeto la gagwe la go bušetša moya wa go keteka go batho ba gabo. Mmago setšhaba se, o ile a fa Nkanyezi mpho. O boditše mosetsana go re, "Ka lerato, re go fa pente ye gore o tsošološe mmala motseing wa geno woo o fetogilego lerotho." Nkanyezi o ile a leboga batho ba bagolo gomme a tšhela pente ka mokotleng wa gagwe. Ge letšatši le hlaba Nkanyezi o ile a tsogelela tsela, a thabetše mpho yeo a filwego yona ya mmala.

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Ngokuhlwa, ukhwezi wafika elalini eyayinezindlu ezipeyintwe ngeephatheni ezimibalabala awayengazange ayibone ngaphambili. Waxelela abantu abadala bakule lall ngehambo lwakhe nezicwangciso zakhe zokubuyisela ukubhiozelwa kwentwasahlobo. Umama wesi sizwe afikelele kuso wapha ukhwezi isipho. Wathi kuye, "Sikupha le peyinti ngothando olukhulu, yeyona eza kubuyisa umbala elalini yakho esele ikhangeleka imthupwasi ngebala." Ukhwezi wabulela kakhulu kubantu abadala

waze wafaka ipeyinti esingxotyeni sakhe. Ekuseni ngemini elandelayo, waqhubeka nohambo lwakhe. Wayonwabe kakhulu sisipho sakhe sombala.



Nkanyezi o sepetše letšatši ka moka ka gare ga sethokgwa sa mehlare ye megologolo. Ge legodimo le thoma go swiswala, tsela e se sa bonala, a kwa modumo wa meropa. O ile a kitimela fao modumo o tšwelelago gona, o be a e kwa maikutlo a moya wa go bina o tsenelela maotong a gagwe ao a lapilego.

...

UKhwezi wahamba imini yonke ethubeleza phakathi kwemithi emikhulu yasehlathini. Kuthe xa kuqalisa ukuhlwa, apho wayengasaboni kakuhle weva isandi segubu elikhalayo. Waxhabashela apho lalikhala ngakhona igubu eziva elangazelela ukuxhentsa nangona iinyawo zakhe zazidiniwe nje.