



✎ Mosa Mahlaba
 👤 Selina Masego Morulane
 📄 Lorato Trok
 🗣️ Tswana / Xhosa
 📖 Level 4



**Leeto La Go Batla Moya Wa
 Boitumelo
 Ukukhangela Umoya Wentwasahlobo**



Storybooks South Africa

global-asp.github.io/storybooks-southafrica

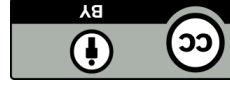
**Leeto La Go Batla Moya Wa Boitumelo /
 Ukukhangela Umoya Wentwasahlobo**

Written by: Mosa Mahlaba

Illustrated by: Selina Masego Morulane

Translated by: Lorato Trok (tn), Xolisa Guzula (xh)

This story originates from the African Storybook (africanstorybook.org) and is brought to you by Storybooks South Africa in an effort to provide children's stories in South Africa's many languages.



This work is licensed under a Creative Commons

[Attribution 4.0 International License.](https://creativecommons.org/licenses/by/4.0)

<https://creativecommons.org/licenses/by/4.0>



Mariga a magolo a fetile. Dikgakologo di ne di atametse kwa motseng wa ga Naledi. Mo sebakanyaneng, baagi ba motse ba ne ba tla go keteka setlha se sešwa. Moletlo wa keteko ya dikgakologo e ne e le moletlo o Naledi a neng a o rata go feta meletlo yotlhe ya ngwaga.

...

Ubusika obuqhaq hazelisa 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.



Fa a goroga kwa motseng baagi ba ne ba mo kgobokanela, ba batla go utlwa ka leeto la gagwe. O ne a ba bolelela tsotlhe tse a di boneng, tse a di utlwileng le tse a di jeleng. Naledi a bula kgetsi ya gagwe go kgaoganya dimpho tse a di filweng. Batho ba ne ba itumelela go amogela dimpho tse. Ka ntlha ya dimpho tsa batho ba bangwe, le boganka jwa ga Naledii, baagi ba motse ba ne ba bona mebala, pina le mmimo mo matselong a bona. Ka jalo moya wa go keteka o ne wa boela gape mo motseng wa Batlounge.

...

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.



Ka letsatsi le le latehang, sethopa sa baape! se ne sa mo fa sephiri sa metswako ya dinoko. "Morwadi," ba rialo, "ka dinoko tse, re go tshepisa gore mala a tla itumelai! Re go fa mpho ya bokgoni jwa go apaya dijo tse di monate."
Naledi! o ne a leboga bagolo mme a tsenya dinoko tsa gagwe mo kgetsing. O ne a itse gore o nale tsothe tse a di tlhokang. Ka maata a a ntšhwafetseng, a simolola leeto la go boela motseng wa gagwe wa Batloung.

...

Ngentseni 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 upheke ukutya okunambithekayo." Ukhwezi wabulela waphaphatha, wathatha iziqholo wazifaka kwisingxobo sakhe. Wayesazi ukuba wayezifumene zonke izinto awayezidinga. Waziva esemandleni waza wagalisa uhambo lwakhe olubuyela elalini yakwaNdlovu.



Moso mongwe o o neng o thutafatse, Naledi o ne a utlwa bagolo bangwe ba babedi ba motse ba bua ka moletlo o. "Baagi ba Batloung ba latlhegetswe ke moya wa go keteka," mongwe wa bona a bua a swabile. "Re tla na jang le moletlo wa go keteka dikgakologo mo motseng o o lebetseng go keteka?" ga botsa o mongwe.

...

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



wachazela abantu ngohambo lwakhe. Wabaxelela ngeenjongo zakhe zokubuyisela umbhuyo wentwansahlobo kubantu belali yakhe.

Naledi o ne a tshwenyegile. “Letsatsi le tla phatsima jang gape ntle le gore re le opelele, re le tsose mo borokong jwa mariga?” a ipotsa. Naledi o ne a akanya nako e telele. “Ke tshwanetse go batla se se re latlhegetseng” a tsaya tshwetso. “Ke tshwanetse ke tsamae ke ye go batla dilo tse di tla tsosoa moya wa go keteka mo motseng wa me.”

...

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 wokubhuyozela eli xesha lonyaka.”



Ka letsatsi! la boraro la leeto la gagwe, fa a feta lebala la dikgomo tse di nonneng, nko ya gagwe ya simolola go tihothhona. Monkgo o o monate wa dijo wa utlwala, mme molomo wa gagwe wa rokotsa matha. O ne a sala monkgo o morago, mme fa a goroga kwa motseeng o, a fitlhela batho ba eme mo thoko ga dipitisa tse di tletseng dinamama tse di rokotsang. Morafe o, o ne o tumile ka meletlo ya bona, mme Naledi o ne a simolola go ja dijo tse di monate tsa mefuta-futa. Fa a fetsa go ja, a bolelela bagolo ka ga leeto la gagwe la go busetsa moya wa go keteka kwa motseeng wa gagwe.

...

Ngosuku lwesithathu lohambo lwakhe wathi ukhwezi xa egqitha kumadlalo 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 bejikeleze iimbiza ezaziphoke unqweme. Esi sizwe sasidume kakhulu ngokupheka kwaye ukhwezi wayengazange akungcamlle okunjalo ukuba mnan! ukutya ngaphambili. Emveni kokuba etyile, waqala



Bagolo ba motse ba ne ba fa Naledi masego a leeto. Ba ne ba mo fa kgetsana go tsenya dilo tse a ka di fitlhelelang. Naledi o ne a tshogile, mme fela o ne a dumela gore o tla atlega.

...

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.



Naledi o ne a tsamaya letsatsi lotlhe. A palama thabana, a fologela kwa tlase mo segotlhong. A tsamaya ka mokoro mo nokeng e kgolo, a feta mo gare ga matlapa a a bogale. O ne a tsamaya nako e telele mo gare ga dikgwa go fitlhela a bona moriti wa dithaba tse dikhibidu.

...

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



Mo mosong kgosi e ne ya bitsa Naledi. “Ngwanaka,” a rialo, “se ke moropa o o kgethegileng. Nako le nako fa o o letsa, o tshameka pina e ntšhwa.” Naledi o ne a leboga bagolo ba motse mme a tsenya moropa mo kgetsing ya gagwe. O ne a tsena mo tseleng gape, a itumeletse mpho ya gagwe ya mmino.

...

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.”



Naledi o ne a iphitihela a le kwa motseeng wa Bataung. Batho ba ne ba eme go ralala molelo, ba letsa meropa mme ba opela. O ne a simolola go utlwa mmimo o o monate jalo. O ne a bolelela bagolo ka leeto la gagwe la go tisa moya wa go keteka kwa motseeng wa gagwe. Bataung ba ne ba mo laletsa go ikhutsa le go robala bosigo joo.

...

Ukhwezi wabona sele etikile elalini yakwabhubesi. Wafika abantu behleli berhangqe umlilo bebeta amagubu decula nokucula. Wayengazange awuve umculo omandi ngoiwa hlobo. Wafika wabachazela ngehambo yakhe abantu abadala bale lali. Wabaxelela ngehambo lwakhe olunjonngo zikukubuyisa ukubhizozelwa kwentwasahlobo kwilali yakokwabo. Abantu bakwabhubesi bamcela ukuba alale ngobo busuku ukuze aphumle.



Fa bosigo bo atamela, Naledi o ne a goroga kwa motseeng wa mebala-bala, le meaparo e mentle e o neng a simolola go e bona. O ne a bolelela bagolo ba motse ka ga leeto la gagwe la go tisa moya wa go keteka mo bathong ba gagwe. Mme wa morafe o, o ne a fa Naledi mpho. A mo raya a re, "Ka lerato, re go fa setschwantsho se gore o tle o busetse gape mebala mo motseeng wa gago o o bodutu." Naledi o ne a leboga bagolo ba motse mme a tsenya setschwantsho mo kgetsing ya gagwe. Mo mosong o o latelang, o ne a tsena mo tseleng gape, a itumelletse mpho ya gagwe ya mebala.

...

Ngokuhlwa, ukhwezi wafika elalini eyayinezindlu ezipeyintwe ngeephatheni ezimibalabala awayengazange ayibone ngaphambili. Waxelela abantu abadala bakule lali ngehambo lwakhe nezicwangciso zakhe zokubuyisela ukubhizozelwa 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.



Naledi o ne a tsamaya letsatsi lotlhe, mo gare ga sekgwa sa ditlhare tse dikgolo. Erile go fifala, mme a sa kgone go bona, o ne a utlwa medumo ya meropa. O ne a itlhaganelela kwa meropa e lelang gona, a utlwa moya wa mmimo mo maotong a gagwe a a lapileng.

...

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.