Ngelusuku lwekushisa kakhulu kwelilanga ngengcibelo ntsambama

Ngenye Imva Kwemini Eshushu Yangomgqibelo

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Swati / Xhosa

Level 3

Bekuyintsambama yangemgcibelo leshisa kakhulu, enyangeni yengongoni. Wonkhe umuntfu bekanyukubele. “Bontle, Mpho na Lerato, Hambani niyodlala ngaphandle!” kwasho unina. “Angifuni niloku nilandzelana nami.”

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Yayiyeyona mvakwemini eshushu kakhulu ngoMgqibelo kuDisemba.

Sagijimela ngaphandle. “Asambeni siye emfuleni,” kwasho Lerato. “Phela kupholile emfuleni.” “Kepha make wasitjela kutsi singabogeza emfuleni,” kwasho Bontle. “Angeke sibhukushe,” kuphendvula Lerato. “Sitawumane sidlale emtfuntini losedvute kwemanti.

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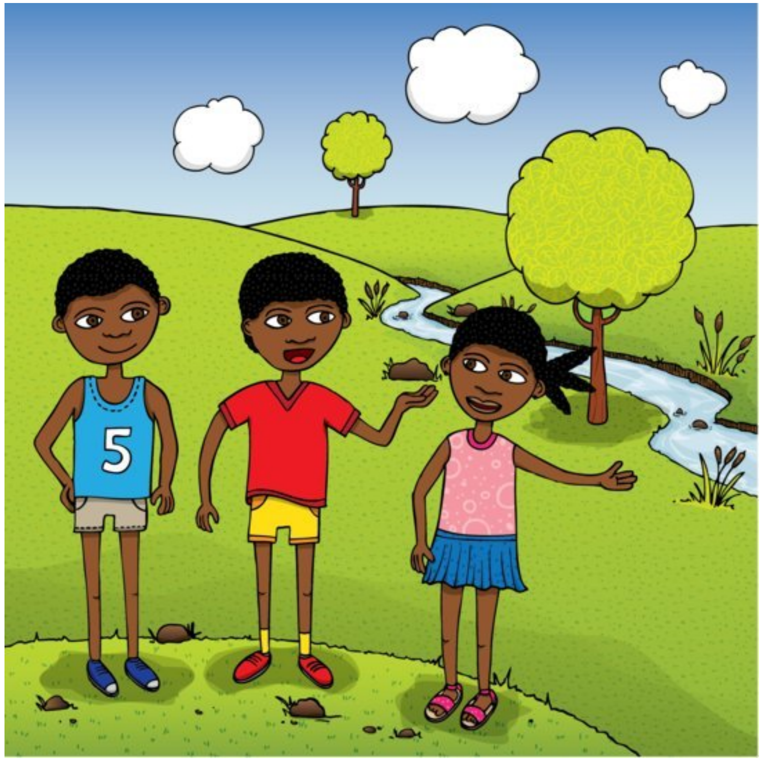
Wonke umntu wayequmbile. “Bontle noMpho noLerato phumani phandle niyokudlalala!” Umama watsho kuthi. “Andinifuni endleleni yam.” Sabaleka saphuma endlwini.



Kepha kudlala elangeni kubanga kushisa, nanobe udlala emtfuntini losedvute nemfula. Kwekucala sakhumula ticatfulo tetfu, kepha besiloku sikuva kushisa. Sabuye sakhumula emahembe etfu netiketi. Kepha bekungekho umehluko, sikuva kushisa.

. . .

“Masiyeni emlanjeni,” watsho uLerato. “Kupholile phaya.” “Kodwa utata wasixelela ukuba singaqubhi emlanjeni,” watsho uBontle. “Asiz’ukuqubha,” waphendula uLerato. “Siza kudlala nje emthunzini ecaleni kwamanzi.”

Safaka tinyawo emfuleni kuze siphole. Sase sitselana ngemanti. Ngemva kwaloko, besesihleti ekhatsi emantini.

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Kodwa ukudlala ‘ulibeke’ ngumsebenzi obilisayo, nokuba uphantsi kwemithi ecaleni komlambo. Okokuqala sakhulula izihlangu zethu. Kodwa sasiseshushu. Saza sakhulula iziketi neeblawuzi. Kodwa sasiseshushu.

“Hheyi buyani! Asibhukusheni,” kwasho Mpho. “Make angeke ati ngaloko.” Sabhukusha sabhukusha, sate sakhohlwa ngesikhatsi.

. . .

Safaka iinyawo zethu emlanjeni ukuzipholisa. Saza satshizana, ngokukhawuleza saba manzi tixi ngamanzi.

Lilanga beseliyoshona, sesicala kuva emakhata. Besitibeke kuphi timphahla tetfu?

. . .

"O-o! Yizani! Masiqubheni," watsho uMpho. "Utata akasoze ayazi." Saqubha, saqubha, salibala ngexesha.

Sibuke phansi kwetihlahla. Sabuka emahlatsini. Sabuka yonkhe indzawo.

. . .

Ilanga laqalisa ukuya ezantsi, saziva sigodola. Zaziphi iimpahla zethu?

Bekunetinkhomo eceleni kwemfula, tititika ngetjani lobunongotelako. Bontle wabuka etulu, “Buka leyankhomo! Yini lesemlonyeni wayo? “Idla imbali lebovu,” kwasho Lerato. “Akusiyo imbali lebovu,” kumemeta Mpho. “Lihembe lakho!”

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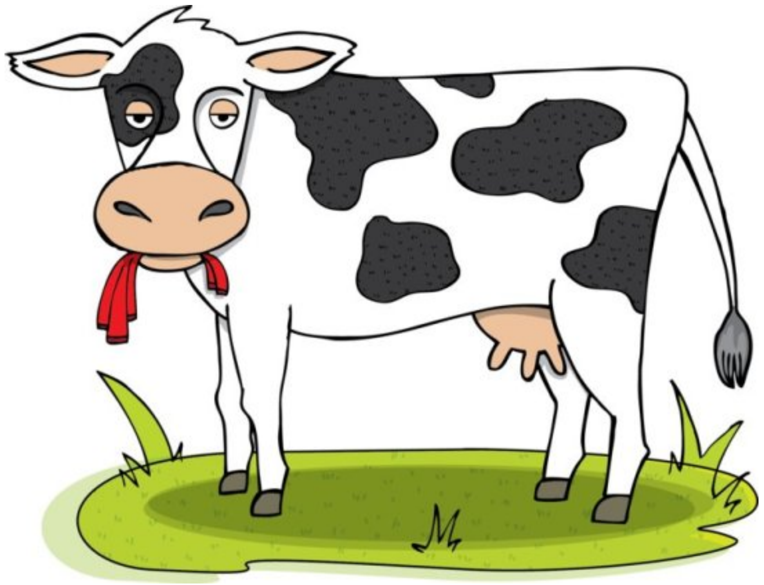
Sakhangela phantsi kwemithi. Sakhangela emahlahleni. Sakhangela kwindawo yonke.



Sabuka lenye Inkhomo lebeyihlafuna lokuluhlata kwesibhakabhaka. “Siketi sami lesa!” kumemeta Bontle.

. . .

Kwakukho iimazi zeenkomo kufutshane nomlambo, zonwabele ingca enambithekayo. UBontle wajonga phezulu, “Jonga kulaa mazi yenkomo! Yintoni esemlonyeni yayo?” “Itya intyantyambo ebomvu,” wakhwaza uMpho.

Saya ekhaya ngemaphenti, sichucha. Hhayi ngoba bekupholile kuphela. “Bekungenca yetinkhomo,” sakhala. “Letinkhomo tidle timphahla tetfu.” Ingabe make utasikholwa?Masinyane nje tibunu tetfu tatfola kufutfumala. Loku bekungasiko loko kwelilanga.

. . .

“Yiblawuzi yakho!” Saza sajonga kwenye imazi yenkomo. Ihlafuna into eblowu. “Sisiketi sam!” watsho uBontle.

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