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Nangila, Mosetsana Wa Sebete / Isibindi Sikanolwazi

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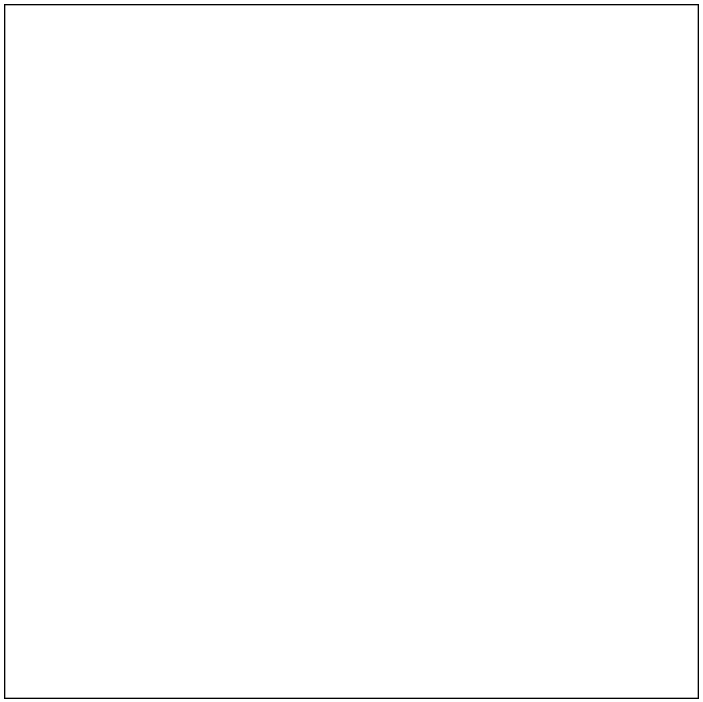
Nangila, Mosetsana Wa Sebete

Isibindi Sikanolwazi



Violet Otieno
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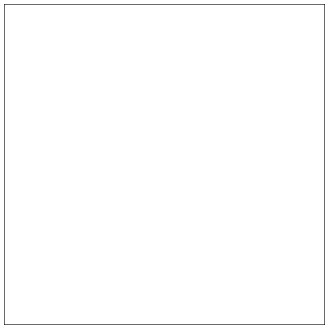
Sepedi / Zulu
Level 4

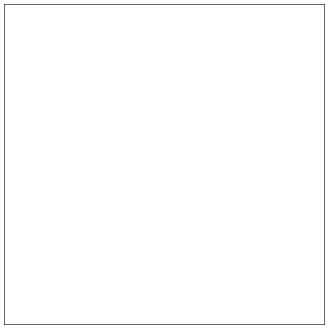
(imageless edition)



Kgalekgale go be go na le monna yoo a bego a na le ntho ye šoro mo leotong la gagwe. O be a sa kgone go ema goba go sepela. Monna yo o be a dula motsemagaeng le mosadi wa gagwe le bana.

. . .

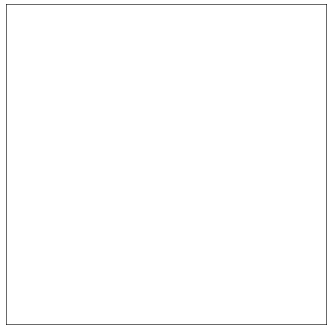
Kudala, esigodini saseNtabanhle, kwakunendoda eyanesilonda esibi emlenzeni. Lesi silonda sasinenkani ukuphola. Le ndoda yayingasakwazi ukuma nanokuhamba ngenxa yalesi silonda. Yayihlala nomndeni wayo, unkosikazi nabantwana.



Monna yo le mosadi wa gagwe ba be ba na le bana ba bararo ba bašemane le mosetsana o tee. Leina la mosetsana e be e le Nangila. Mošomo wa mosetsana yoo e be e le go hlokomela tatagwe. Bašemane bona ba be ba šoma kua tšhemong le go diša diruiwa.

. . .

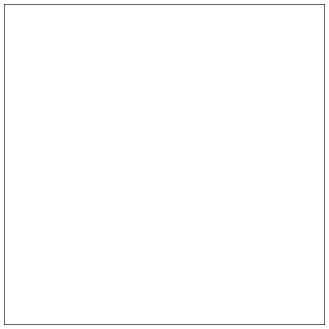
Babenamadodana amathathu nendodakazi eyodwa. Igama lendodakazi kwakunguNolwazi. Kwabe kungumsebenzi wakhe ukunakekela ubaba wakhe. Amadodana ayesebenza emasimini futhi elusa imfuyo.



Nangila e be e le mosetsana yo mobotse. Badudi ba mo motseng ka moka ba be ba mo rata le go mo hlompha. Batswadi ba gagwe ba be ba rata gore Nangila a be le molekane wa maleba. Ba ileba tla ka leano le boima la go hwetša monna wa maleba wa Nangila.

. . .

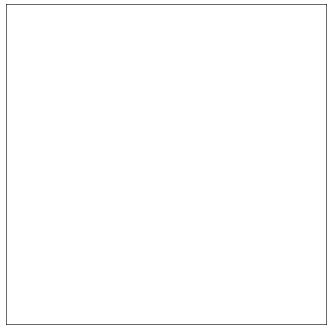
UNolwazi wayeyintombazane enhle. Wonke umphakathi wawumkhonzile futhi umhlonipha. Abazali bakaNolwazi babemfisela umyeni oqotho nonakekelayo. Loyo owayezoba ngumyeni kaNolwazi wayezobhekana nesu elinzima.



Batho ba motse ba be ba mo letile ka tetelo ye kgolo. Morago ga go fodiša ntho ya gagwe ka sehlare sela, tatago Nangila o ile a kgona go ema gape ka maoto a mabedi. Setšhaba ka moka se ile sa thabela Nangila ka go bina le ditheto.

. . .

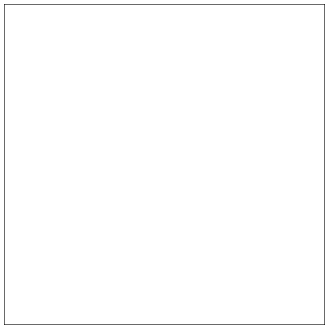
Wafika ekhaya, elindelwe. Bonke babemangele. Wangena endlini, wasebenzisa ikhambi, ubaba wakhe welapheka, wavuka wema ngezinyawo. Umphakathi wonkana wawujabule uncoma isibindi sikaNolwazi.



Lentšu la Nangila le le bosana le ile la tsikinya meoya yela gomme ba mo kgopela gore a ba opelele gape le gape. Moopelo wa gagwe o ile wa dira gore meoya yela e swarwe ke boroko gape. Nangila o ile a kgona go phonyokga gomme a kitima ka lebelo la mmutla go fihla motseng wa gabo.

. . .

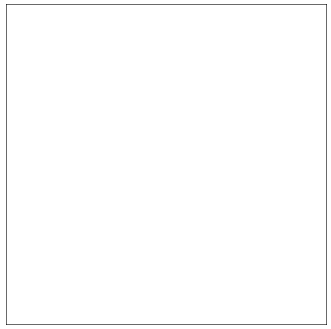
Izwi likaNolwazi lalimnandi ngokumangazayo, imimoya yacela ukuba aphinde acule futhi. Nangempela waphinda. Ukucula kwakhe kwayilolozela imimoya, thu thu! Yalala. Ngokushesha uNolwazi wahlaba ngejubane ebheke ekhaya.



Yoo a ratago go nyala Nangila o be a swanetše go hwetša sehlare go tšwa go letsha leo le lego kgauswi le motse. Sehlare seo ke sona se tla fodišago ntho ya tatago Nangila. Efela letsha leo le be le tletše ka meoya ke kotse kudu.

. . .

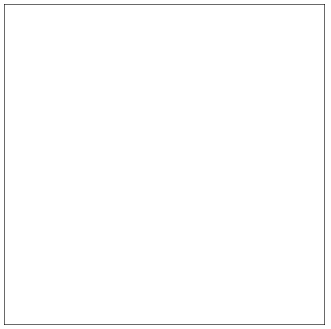
Leyo ndoda eyayizomthatha abe unkosikazi wayo, kwakumele ihambe iyokhipha ikhambi echibini elaliseduze khona esigodini. Kwakunenkolelo ukuthi leli khambi lalizokwelapha isilonda sikayise kaNolwazi. Inkinga ngechibi, kuthiwa lalinemimoya emibi futhi eyingozi.



Banna ba bangwe ba ile ba iteka mahlatse efela ba boa ba sa hwetša sehlare seo. Ba bangwe ba banna ba ile ba ja ke bjelele gona letsheng leo.

. . .

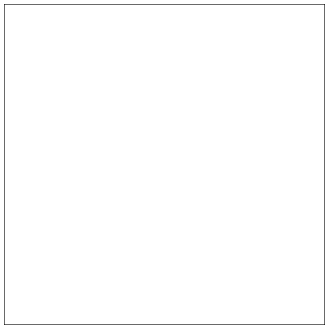
Amanye amadoda ayeseke azama ukuyothatha leli khambi ayebuya engaliphethe. Amanye ayengabuyi kwakhona echibini lapho.



Ge Nangila a fihla lebopong, meoya yela e be e šetše e tsogile. O be a tšhogile, fela a opela koša yeo mokgekolo yola a mo rutilego yona: Nna, morwedi wa Wekesa, Ke tšwa letsheng. Ke tlile ka baka la go re banna ba tšhaba go tla. Tate o hloka sehlare se, gore se mo fodiše ntho. Ke ka lebaka leo ke lego mo, Mo nageng yeo ba bantši ba tšhabago go fihla, Ka lebaka la go re lena le babuši.

. . .

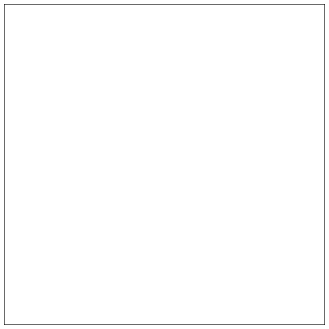
Kwathi lapho ephumela ngaphandle, nansi imimoya seyivukile. Wafikelwa ukwesaba, wabe esekhumbula ukuthi isalukazi sasithe akabocula iculo ayemfundise lona, ayilolozele le mimoya. Iculo lalithi: “Mina ndodakazi yaseNtabenhle, ngivela lapha echibini nami. Ngize lapha ukuzocela ikhambi lenu babusi bami. Ubaba wami uyalidinga ukwelapha isilonda sakhe esingapholi. Ngisizeni babusi bami.”



Ge meoya yela ka moka e robetše, Nangila o ile a fofela ka gare ga letsha. O ile a hwetša sehlare sela gomme a se lokela ka gare ga mokotla wa gagwe. Ge a sesa a boela morago lebopong, maphoto a be a goletše godimo a mo dikologile.

. . .

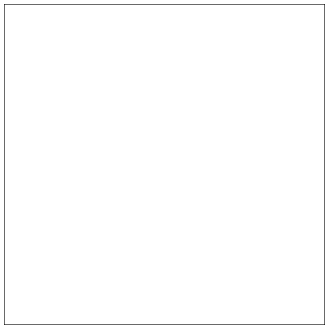
Kuthe seyilele yonke, UNolwazi waziphonsa echibini, walithola ikhambi. Ngesikhathi esephuma emanzini, amanzi ayesemaningi ngakuye lapho eyozophumela ngakhona.



Nangila o ile a kwa a belaetšwa ke seemo seo. Le dikgaetšedi tša gagwe ba be ba sa rate go ya fao letsheng. O ile a tšea sephetho sa go yo tšea sehlare seo ka boyena. Mmagwe o ilea re, “Ngwanaka, ge banna ba bogale ba paletšwe, na wena o tla kgona?” Efela Nangila o be a feditše le monagano.

. . .

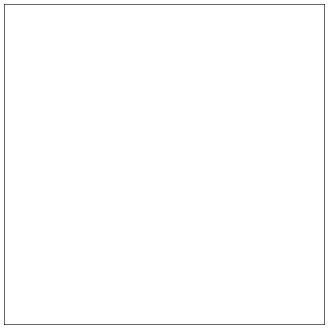
UNolwazi yayimkhathaza le ndaba. Abafowabo babengalokothi baye kuleli chibi. Wagcina enqume ukuthi yena Nolwazi, uzoya kuleli chibi ayothatha leli khambi. Ngelinye ilanga umama wakhe wathi kuye, “Mntanami, amadoda anamandla ehlulekile, wena bewungubani ukuyolanda leli khambi?” UNolwazi wayesezitshelile ukuthi yena uzohamba.



Ge a le tseleng ya go ya letsheng, Nangila o ile a kopana le mokgekolo a rwele dikgong. O ile a thuša mokgekolo yoo ka go mo rwalela dikgong tšeo. Mokgekolo o ile a leboga gomme a re go Nangila, “Ke tla go botša go re na o ka fihla bjang kua letsheng la meoya le go re o dire eng ge o fihla gona.”

. . .

Endleleni eya echibini, wahlangana nesalukazi sithwele umyaba wezinkuni. UNolwazi wasisiza wasithwalisa. Sabonga isalukazi, sathi kuye, “Lalela kahle. Ngizokutshela ukuthi uzofinyelela kanjani ekhambini, nanokuthi kumele wenzeni lapho ufika echibini.”



Ge a fihla lebopong la letsha, Nangila o ile a bona lapa leo la moya ba enwa le go bina. O ile a ema a leta. Kao tee kao tee lapa lela la moya ba ile ba swarwa ke boroko.

. . .

Uma efika eduze nechibi, uNolwazi, wawubona lomndeni wemimoya evunguzayo idansa iphuza echibini. Wema wayibukela. Emva kwesikhashana ngayinye yashona phansi yalala.