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Leeto La Go Batla Moya Wa Boitumelo / Ukukhangela Umoya Wentwasahlobo

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Leeto La Go Batla Moya Wa Boitumelo

Ukukhangela Umoya Wentwasahlobo

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Tswana / Xhosa
Level 4

(imageless edition)

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.

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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.

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 mmino mo matshelong a bona. Ka jalo moya wa go keteka o ne wa boela gape mo motseng wa Batloung.

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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.

Ka letsatsi le le latelang, setlhopa sa baapei se ne sa mo fa sephiri sa metswako ya dinoko. “Morwadi,” ba rialo, “Ka dinoko tse, re go tshepisa gore mala a tla itumela! Re go fa mpho ya bokgoni jwa go apaya dijo tse di monate.” Naledii o ne a leboga bagolo mme a tsenya dinoko tsa gagwe mo kgetsing. O ne a itse gore o nale tsotlhe tse a di tlhokang. Ka maatla a a ntšhwafetseng, a simolola leeto la go boela motseng wa gagwe wa Batloung.

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Ngentseni elandelayo, iqela lababapheki lamnika iziqholo zokutya ezazingaziwa mntu. “Ntwazana,” batsho abapheki, “Xa usebenzisa ezi ziqholo zokutya, abantu abaza kutya ukutya kwakho baza kwaneliseka nakanjani! 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 waqalisa 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 nna jang le moletlo wa go keteka dikgakologo mo motseng o o lebetseng go keteka?” ga botsa o mongwe.

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Ngenye imini wathi uKhwezi ezihlelele nje, weva abantu abadala ababini bexoxa ngalo mbhiyozo. “Abantu balapha eNdlovu abasenawo umdla nomoya wokubhiyozela ukuthwasa kwehlobo,” watsho omnye waba. “Singakubhiyozela njani ukuthwasa kwehlobo njengokuba abantu sele balibalayo ngalo mbhiyozo?” Wabuza omnye.

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 tsosoIosang moya wa go keteka mo motseng wa me.”

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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.”

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

Ka letsatsi la boraro la leeto la gagwe, fa a feta lebala la dikgomo tse di nonneng, nko ya gagwe ya simolola go tlhotlhona. Monkgo o o monate wa dijo wa utlwala, mme molomo wa gagwe wa rokotsa mathe. O ne a sala monkgo o morago, mme fa a goroga kwa motseng o, a fitlhela batho ba eme mo thoko ga dipitsa tse di tletseng dinama 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 motseng wa gagwe.

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Ngosuku lwesithathu lohambo lwakhe wathi uKhwezi xa egqitha kumadlelo eenkomo ezityebileyo zale lali, waqala warhogola ivumba elithile. Yayilivumba lenyama. Wathi akuva eli vumba wavuza izinkcwe. Wahamba walandela umkhondo oya kwicala apho laliphuma ngakhona ivumba elimnandi de wayokufika. Wafika abantu belali bemile bejikeleze iimbiza ezazipheke unqweme. Esi sizwe sasidume kakhulu ngokupheka kwaye uKhwezi wayengazange akungcamle okunjalo ukuba mnandi 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.

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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.

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.

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UKhwezi wahamba imini yonke. Wayesenyuka aphinde ehle emimangweni. Wawela umlambo omkhulu wenyuka nasemaweni. Wahamba njalo edlulula 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.

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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.”

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

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UKhwezi wabona sele efikile elalini yakwaBhubesi. Wafika abantu behleli berhangqe umlilo bebetha amagubu becula nokucula. Wayengazange awuve umculo omnandi ngolwa hlobo. Wafika wabachazela ngehambo yakhe abantu abadala bale lali. Wabaxelela ngohambo lwakhe olunjongo zikukubuyisa ukubhiyozelwa kwentwasahlobo kwilali yakokwabo. Abantu bakwaBhubesi bamcela ukuba alale ngobo busuku ukuze aphumle.

Fa bosigo bo atamela, Naledi o ne a goroga kwa motseng wa mebala-bala, le meaparo e mentle e o neng a simololа go e bona. O ne a bolelela bagolo ba motse ka ga leeto la gagwe la go tlisa 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 setshwantsho se gore o tle o busetse gape mebala mo motseng wa gago o o bodutu.” Naledi o ne a leboga bagolo ba motse mme a tsenya setshwantsho mo kgetsing ya gagwe. Mo mosong o o latelang, o ne a tsena mo tseleng gape, a itumeletse mpho ya gagwe ya mebala.

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Ngokuhlwa, uKhwezi wafika elalini eyayinezindlu ezipeyintwe ngeephatheni ezimibalabala awayengazange ayibone ngaphambili. Waxelela abantu abadala bakule lali ngohambo lwakhe nezicwangciso zakhe zokubuyisela ukubhiyozelwa kwentwasahlobo. Umama wesi sizwe afikele kuso wapha uKhwezi isipho. Wathi kuye, “Sikupha le peyinti ngothando olukhulu, yeyona eza kubuyisa umbala elalini yakho esele ikhangeleka imthuqwasi 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 mmino mo maotong a gagwe a a lapileng.

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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.