






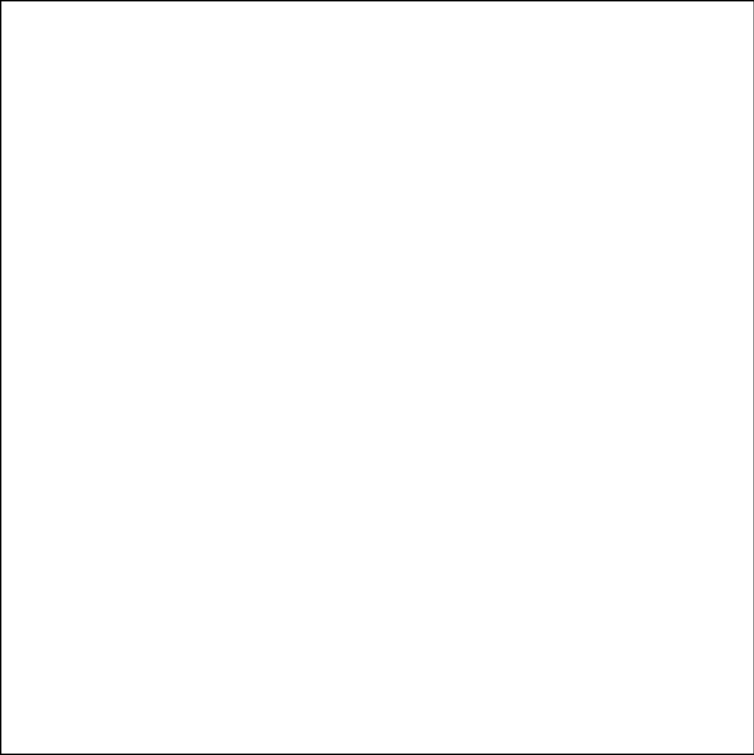
Lesolo La Go Bušetša Moya Wa Go Keteka Seruthwane

Ukukhangela Umoya Wentwasahlobo

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(imageless edition)

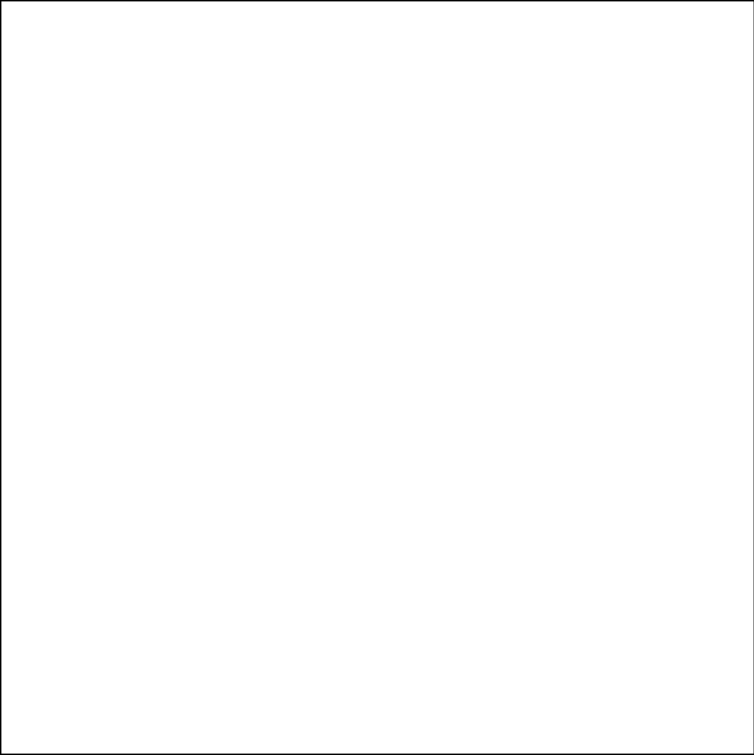




Phefo ya marega e fetile. Seruthwane se be se kokota motseng wa boNkanyezi. Go se go ye kae badudi ba tla be ba kgobokana e le ge ba keteka sehla se seswa. Nkanyezi o be a letetše go keteka mokete wa Seruthwane ka tetelo ye kgolo go feta mekete ye mengwe ya mo ngwageng.

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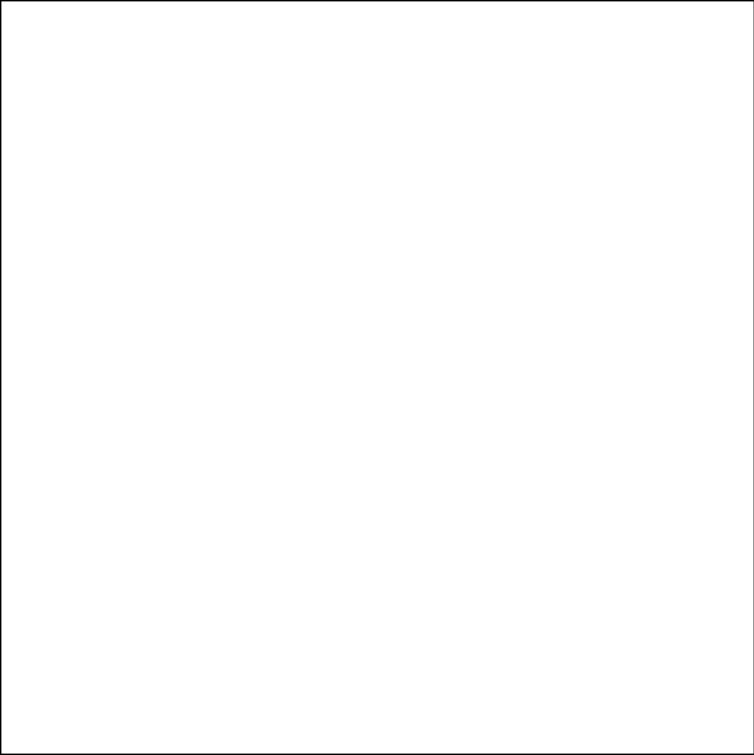
Ubusika obuqhaqhazelisa amazinyo babusele budlulile. Kwakusele kuza kungena iNtwasahlobo elalalini kaKhwezi. Kungekudala abahlali babesele belungiselela ukubhiyozela ixesha lokuthwasa konyaka, iNtwasahlobo. UKhwezi wayelulangazelela ngaphezulu kwezinye iintsuku olu suku lokubhiyozelwa kokuthwasa kwehlobo.



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

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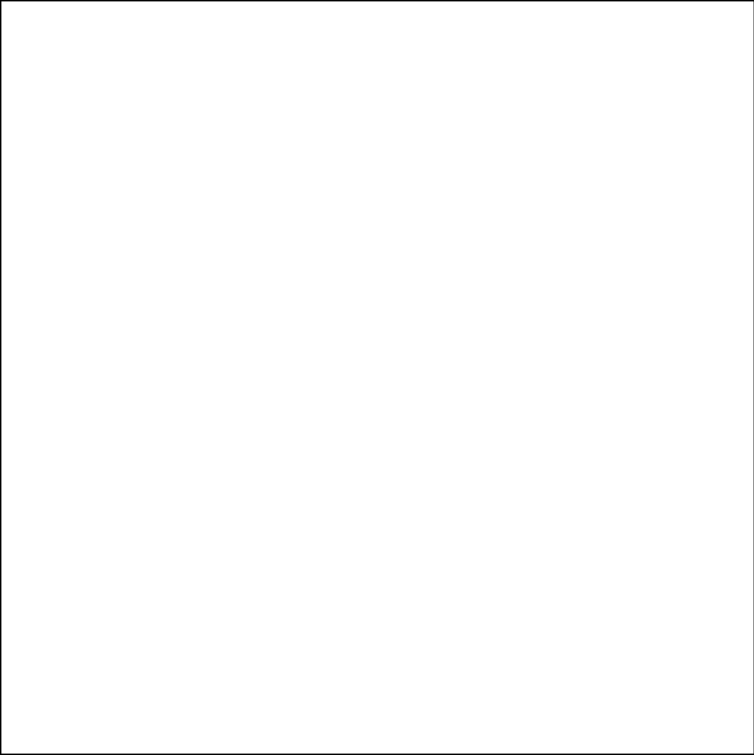
Ngenye imini wathi uKhwezi ezihlelele nje, weva abantu abadala ababini bexoxa ngalo mbhiyozo. “Abantu balapha eNdlovu abasenawo umdla nomoya wokubhiyozela ukuthwasa kwehlobo,” watsho omnye waba. “Singakubhiyozela njani ukuthwasa kwehlobo njengokuba abantu sele balibalayo ngalo mbhiyozo?” Wabuza omnye.



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.”



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 tshepo ya gore o tla tšwelela.

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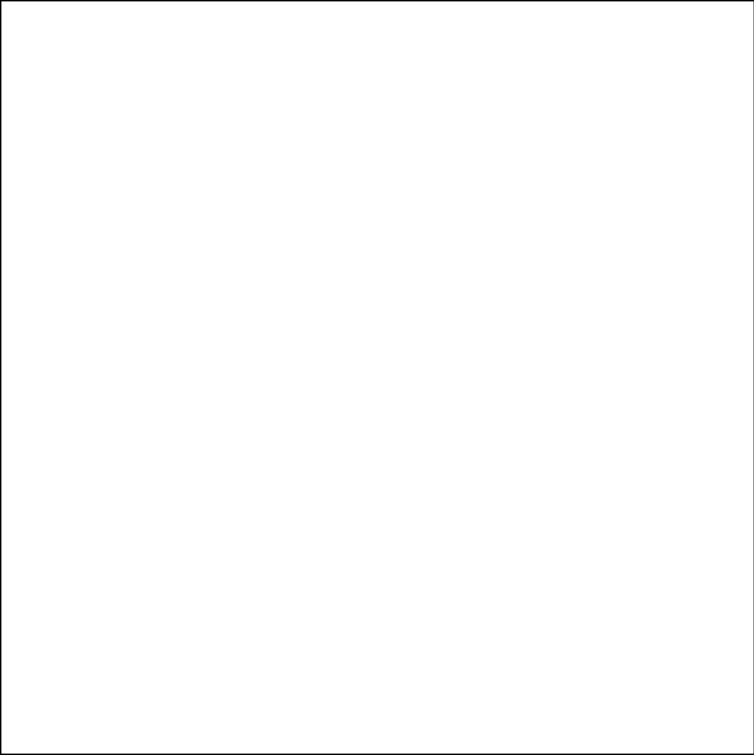
Abantu abadala bamsikelela kuhambo awayeza kuluthatha. Bamnika isingxobo awayeza kufaka kuso izinto awayeza kuzifumana eluhambeni. UKhwezi wayesoyika kodwa ekwakholelwa ekubeni uhambo lwakhe luza kuba yimpumelelo.



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.

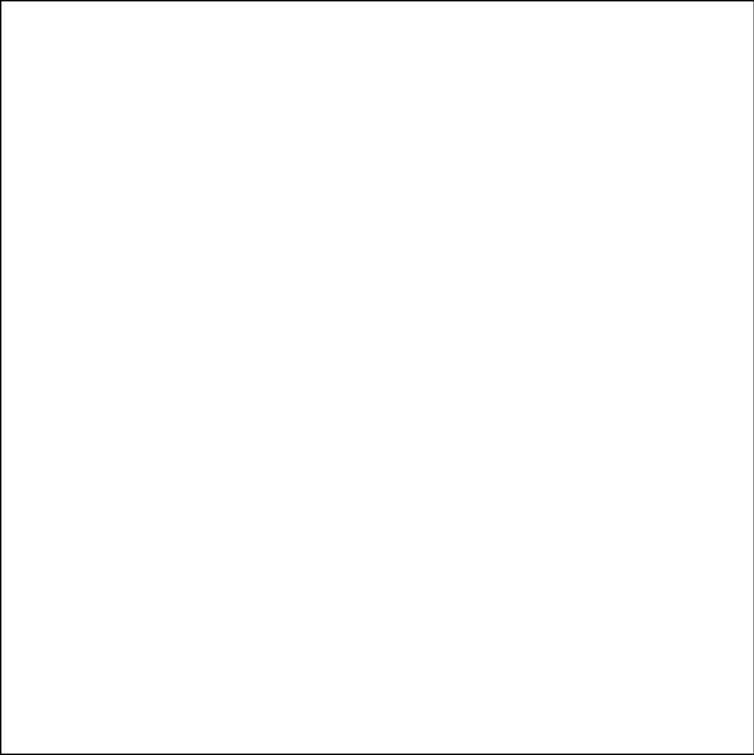


Ge leswiswi le thoma go swara, Nkanyezi o ile a fihla motseng wa go ba le dipaterone le mebalabala yeo a bego a e bona la mathomo mo bophelong bja gagwe. O ile a hlalošetša baetapele ba motse ka leeto la gagwe la go bušetša moya wa go keteka go batho ba gabo. Mmago setšhaba se, o ile a fa Nkanyezi mpho. O boditše mosetsana go re, “Ka lerato, re go fa pente ye gore o tsošološe mmala motseng 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 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 imthuwasi ngebala.” UKhwezi

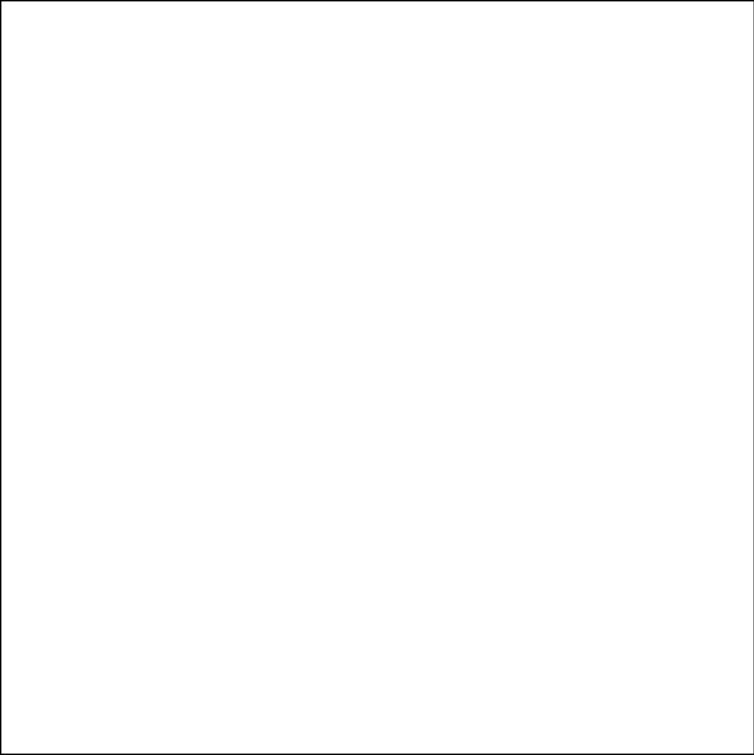
wabulela kakhulu kubantu abadala waze wafaka ipeyinti
esingxotyeni sakhe. Ekuseni ngemini elandelayo,
waqhubeka nohambo lwakhe. Wayonwabe kakhulu sisipho
sakhe sombala.



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.

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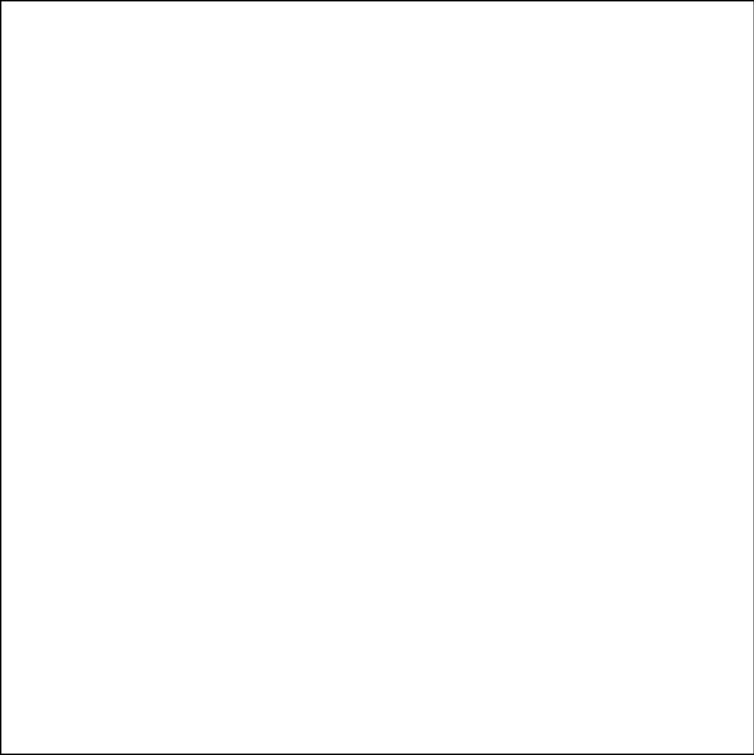
UKhwezi wahamba imini yonke ethubeleza phakathi kwemithi emikhulu yasehlathini. Kuthe xa kuqalisa ukuhlwa, apho wayengasaboni kakuhle weva isandi segubu elikhalayo. Waxhabashela apho lalikhala ngakhona igubu eziva elangazelela ukuxhentsa nangona iinyawo zakhe zazidiniwe nje.



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 mmimo 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 ikhutša le go robala moo motseng bošegong bjoo.

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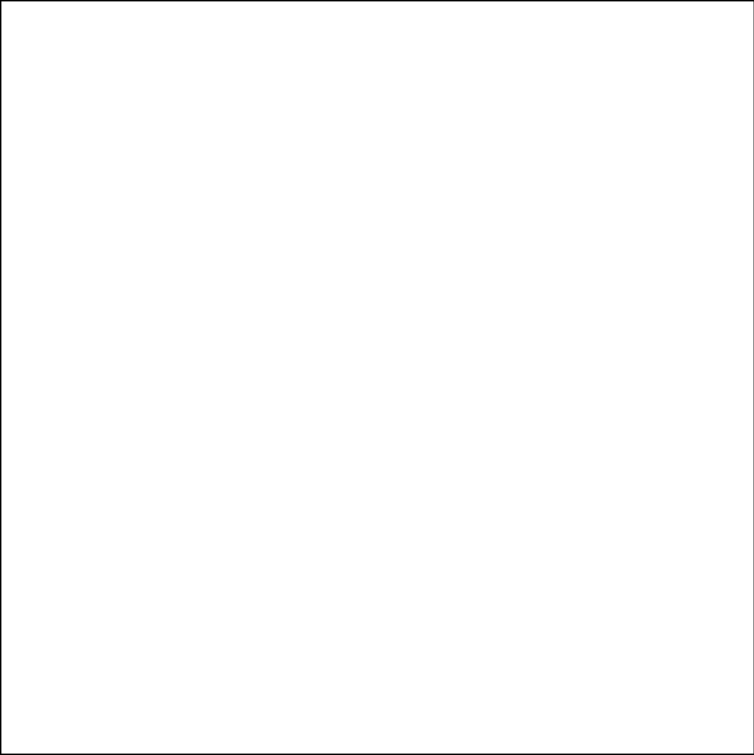
UKhwezi wabona sele efikile elalini yakwaBhubesi. Wafika abantu behleli berhangqe umlilo bebetha amagubu becula nokucula. Wayengazange awuve umculo omnandi ngolwa hlobo. Wafika wabachazela ngehambo yakhe abantu abadala bale lali. Wabaxelela ngohambo lwakhe olunjongo zikukubuyisa ukubhiyozelwa kwentwasahlobo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



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.”

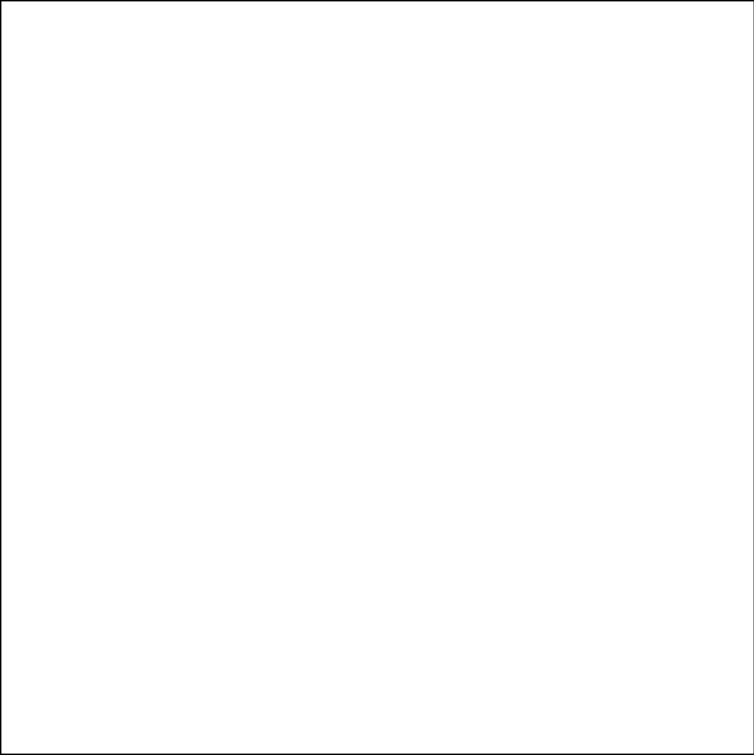


Ka letšatši la boraro a le leetong, ge a feta tšhemo ya go ba le dikgomo tša go nona, nko ya gagwe ya thoma go hlohlona. Monkgo wo mongwe o be o tsikinya dihlaa tša gagwe gomme molomo wa gagwe wa thoma go rothiša mare. O ile a latelela monkgo woo gomme a fihla motseng wo mongwe fao a hweditšego batho ba emeeditše dipitša tšeo di bego di apeile dinama. Setšhaba se se be se tsebega ka mekete ya sona. Nkanyezi ga se a ka 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 ba gabo.

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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

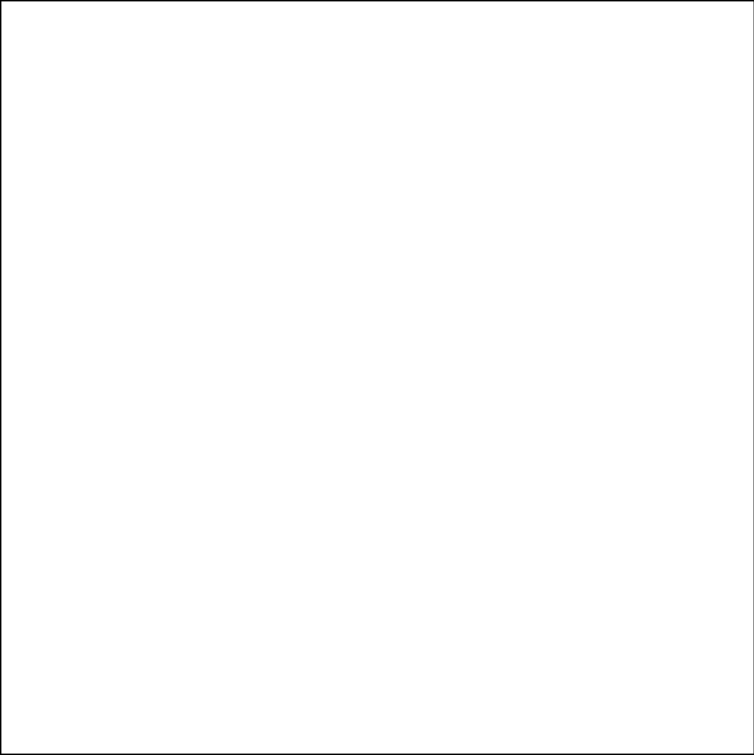
ngaphambili. Emveni kokuba etyile, waqala wachazela abantu ngohambo lwakhe. Wabaxelela ngeenjongo zakhe zokubuyisela umbhuyozo wentwansahlobo kubantu belali yakhe.



Letšatši le le latelago, lekgotla la go apha le ile la mo utollela sephiri sa senoki seo sa go tliša tatso ye monate ya nama. “Morwedi wa rena,” ba realo, “ka dinoki tše, re go tshepiša gore batho ba tla ja wa mpanapalega! 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 tšeo a di hlokago. Ka mafolofolo a maswa, a thoma leeto la gagwe le letelele la go boela motseng wa Ndlovu.

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Ngentseni elandelayo, iqela labapheki 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.



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 mmino 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.



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