



Impande Zobuntu

National Online High School Short Stories Competition

TOP 5 FINALISTS STORIES

The Chosen One (winner)

Izwe Lo Khokho Bethu

Xa Umhlaba Endibizayo

Tšwelopele e a betlwa

Nsinya Wa Vutomi

Title: The Chosen One

Name: Atlegang Makoloke, GENDER: Male

Age: 16

School: Ramokonyane Secondary School

Grade: 10

Province: Northwest

Once upon a time somewhere in North West, there was a village called Dinokeng. People in this village believed in ancestors with all their heart and 10 years have passed with no sign of The Chosen One. Villagers believed the chosen one will come from the king, but the ancestors had other plans.

There was a woman named "Aphiwe" who had always dreamt of having a child. But year after year of trying, she remained childless. The villagers gossiped behind her back, calling her barren and unlucky. One day, Aphiwe could not take it anymore. She walked down the river; her heart filled with sorrow. She sat on a rock, crying and pleading the ancestors to give her a child.

"Sedimo sa Dinokeng, dinoka tsa Babilona le Egepeto ke a lebitsa ke kopa ngwana mo go lona, ke tshagwa ke batho gonne ga kena ngwana" ga apela Aphiwe. A santse arapela a utlwa lentswe le re "sedimogelwa o ntshe tlhogo, o phumile dikeledi tse di marameng, selemo sa gago se utlwagetse" Aphiwe a Gaugamela.

As she was listening to the voice she noticed something from the riverbed, it was a small, pyramid-shaped stone, glowing with an unusual light. Suddenly, the stone rose out of the water, and before she could react, it entered her womb.

Aphiwe a utlwa mmele wa gagwe a tlelwa ke Molopo yo o fedisang pelo, mme a boela gae a tsamaya ka boiketlo. Ka nako e ke fa sedimo sa Dinokeng se mo araba.

After nine months, a young girl was born, her eyes shone with an unusual intensity, her eyes were red, blue hair and her smile seemed to hold a secret. She was named Lewatle. As she grew her connection to nature became apparent. She could sense the future and make fire out of nothing. She consists of the four elements. She could calm down an angry lion.

One of the men of the village said "Lewatle you are a curse because you were born with red eyes and blue hair" other villagers laughed and Lewatle left crying and bumped into a sorcerer. The sorcerer comforted Lewatle. "You are the chosen, our ancestors and God of elements chose you," said the sorcerer. Lewatle was surprised and wanted to know more about God of the elements but the sorcerer told the Lewatle not to tell anyone until the correct time.

Time went by Lewatle being mocked and being a curse too. Months passed without rain, crops were dying, the ground was dry even the river started to dry out. Lewatle touched every dying crop to bring it back to life but she failed as she was the only one with the power to bring something back to life. The sorcerer told the king about Lewatle's gift and the king blasted into laughter.

"Hahaha! O nagana modimo wa banesa pula, molelo, lefatse le mowa a ka tlhopa mosetsana ntle le se, a ka tlhopa mosetsana wa madi a masesane g e se setlatla" ga bua kgosi. Mosadi wa moloi a tsikinya tlhogo, a tswa ka motse wa ga kgosi a leba kwa Bophirima kwa ga gagwe.

Bosigo jo, Lewatle a lala a bontshiwa se a tshwanetseng go se dira go tlisa pula mo motseng o wa Dinokeng mme bona batho ba apere diaparo tse dikhibidu, bangwe tse di mmala wa tlhaga, dingwe mmala wa legodimo yo mongwe a raya Lewatle a "Ke nako janong, nako ya gore a bontshe ba motse yo gore o tlhopilwe ke rona badimo ba motse yo". Pele Lewatle a ka araba, batho ba ba ne ba fofela kwa godimo, mme ba nyelela. Lewatle o ne a phaphama mo borokong.

The dream was cereal it was like a glitter of gold. The dream was hovering above.

Lewatle. She told her mother about the dream. "My daughter it is just a dream" said Aphiwe. Lewatle believed her mother was hiding something. And remembered the words of the sorcerer. She ran to the witch's house. When she got there, she told the sorcerer everything. "Lewatle its time to take responsibility as the guardian of our village, you are the chosen one, do what you saw in your dreams," said the sorcerer.

Lewatle a leba kwa botlhabatsatsi kwa nageng e a eboneng mo ditornng tsa gagwe mme fantse a dira seno gone gonale mosimane gotwe ke Tlhokatsebe ke ngwana wa lelata la kwa kgosing mosimane yo one a lebeletse sene Lewatle ase dira mme a tsaya ditlhare tseo Lewatle ane a adi tsaya mme Lewatle one aya kwa kgosing.

When Lewatle reached her destination which is the king's Royal house Tlhokatsebe was already there and she felt suspicious about him, but she ignored the feeling as she pleaded the king to perform the ritual, but the king did not agree with her but the king's sister agreed. Lewatle mixed all the herbs and created the fire using small. rocks starting to perform the ritual while chanting incarnations and opened her eyes.

Black clouds gathered, their thick billowy masses unfolding like a majestic cloak. across the sky followed by a powerful rainfall that gently hit the ground. The king wanted to gift Lewatle a golden necklace but she refused "No my king i cannot take. it I am just doing my job" said Lewatle. The villages started to respect Lewatle.

After months, Tlhokatsebe wanted to perform the ritual of the rain making but he mixed the chanting incarnations of the ritual and black clouds gathered "I can make rainfall, making rain is not all about being the chosen one" said Tlhokatsebe

On the other side Lewatle saw the black clouds and she knew it was a bad omen. "A storm is coming, a storm of distraction is coming, and it will destroy every crop in this village. Hahahaa!" said the black spirit that flew into the air. Lewatle and the villagers were present at the moment. "You are a curse Lewatle. Since you were born, bad things have been happening, one after another. I wish you were not born," said the old women. "Someone performed the rain making ritual in a wrong way" replied Lewatle. The sorcerer came running to Lewatle "The chosen one you need to connect with our ancestral spirit to stop the storm. That black spirit was from the world of evil. It will be happy if the storm destroys our village, "said the sorcerer.

Lewatle set at the canter of the village chanting the ritual incarnations to connect. with the ancestors to stop the storm. Through the connections with the ancestral spirit she saw Tlhokatsebe and she knew the feeling she had last time was not just a feeling, but a sense of danger and negative energy. The storm was near, but Lewatle and the ancestors stopped the storm on time. Black clouds disappeared and white clouds gathered followed by the sun.

Tlhokatsebe was imprisoned and Lewatle was chosen as the princess of the village. People from surrounding villages came to princess Lewatle to seek guidance about their health and farming. And her story was passed from one generation to another.

The end

Title: Izwe Lokhokho Bethu

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School Name: Phendukani Full Service High School

Province: Kwazulu-Natal

Umndeni wakwa Bhengu wasuka Kusampondo zankomo ubhekise amabombo esigodini esincane saka Bhodlindlela indawo esenyakatho yaKwaZulu Natal, lomndeni usuka eThekwini phansi kwelikaBhanana.

Babaneme kuncokolwa lapha emotweni, ubab Bhengu wayencokola nendodakazi yakhe endala u-Amahle, kwakungeve kumnandi. Uma Bhengu naye eneme edlalela umculo wakhe phezulu ecula ngephimbo lakhe elimutoti. Loluhambo lwabo alusilo nje uhambo luyisiqala esisha sempilo yabo, njengoba besuka lapha edolobheni beyoqala izimpilo zabo ezintsha phansi esigodini eBhodlindlela.

Indodakazi yabo encane okungu Mpilo wayengeneme neze wayebambe izinyembezi ngamehlo, isinqumo sokuthutha eThekwini sibe isinqumo esithathwe ngaphandle kokuxoxisana nezingane kwabe kuyisinqumo esisheshayo okwadala ukuthi uMpilo angathokozi ngokushiya abangani bakhe edolobheni, into ebingekho lula. Uhambo belulude kakhulu koda kuthe sebengena baqala behlisa umsindo, bathatheka ngemvelo enhle egcwele lapha. Kushaya umoya kulendawo njengoba nelanga seliyozilahla kunina.

Umgwaqo ubunezintuli njengoba ubaba uBhengu (Sphamandla) waqala washayela ngobunono ngoba umgwaqo umagodigodi. UMpilo uzibhekele efasiteleni umoya wakhe uyasinda, ugcwele intukuthelo, kube kuya ngaye ngabe bamushiye kumalume kazi wakhe khona lena eThekwini kodwa akwanzekanga lokho. Bathe ukuqhela buqamama kumuzi wabo omusha, indlu enkulu enhle efanele wona umndeni owakwa Bhengu. Bafika kahle bapaka ngaphandle baphuma

kancane ngathi bayasaba, abomakhelwane babendlula behamba kancane abanye bebingelela kahle, imizi yalana ime buqamama neminye sengathi ayazani, akukho matekisi lapha eduze, umgwaqo onezintuli owenza imoto ikhwehlele izintuli.

Umndeni waphuma wangenisa izimpahla zabo uzixoxela ujabula, uMpilo yena uzishayela kancane akakhulumisi muntu, uma Bhengu uyasondela eduze kwakhe. "Mpilo wami, ake silule iznyawo siye ngasezitolo", kusho uNontando ethatha imali egqoka nezicathulo.

Baphuma kahle bahamba babuka ubuhle balendawo nokuthula kwakhona. Indlela eya ezitolo ithe ukuba buqamama njengoba kuyindawo yasemaphandleni zincane izitolo ongazithola lapha, "Ngizazi ukuthi ukuza kwethu lapha kube ukushesha kodwa senzela wena nodadewenu ukuthi nibe nekusasa eliqhakazile. Ubaba wakho uthole ithenda yohlelo lukahulumeni lokwakha inxanxathela yezitolo. Bekumele sonke sidele izimpilo zethu simusekele ubaba wakho".

UMpilo wavela wamanga umama wakhe wamuthembisa ukuthi uzozama ukubeseka. Babuyela ekhaya nokudla kwakusihlwa. Ubaba kaMpilo ungu somhleli womhlaba phecelezi 'Urban Planner' nguye ophethe uhlelo lokwakhiwa kwezitolo kulendawo kanti umama kaMpilo yena ungumhlengikazi. Babe sebifika esitolo emva kokuhamba hamba, akusiso istolo eskhulu kepha okudingayo uyabuya nakho. Bathenge abazokudla kusihlwa babe sebebambisana imithwalo babuyela ekhaya sebeyolungiselela isidlo abazosidla. Kube usuku olude kodwa umndeni wakwaBhengu

ubugcwele injabulu ulindele ngamehlo abomvu ikusasa labo kulesigodi. Ukusa kwabona yibo phela ngoba kwakumele balugiselele kuya ezikoleni nasemisebenzini, akekho owayengathukanga. UNontando wenzele umndeni wakhe isidlo sasekusei esimunandi ukuze bazoqala usuku lwabo kahle. Kuthe sebeqeda bathandaza njengemihla yonke becela ukuba bavikeleke, emuva komkhulelo baphuma ngemoto. Bashiya izingane esikoleni, UMpilo no Amahle babe bobabili besizana ngokuthola amgumbi abo okufundela, bebuza baze bathola.

UMpilo ungene kwelakhe igumbi lokufunda sekuhleliwe phansi nothisha esengenile eseqalile efundisa. UMpilo ungene kancane ekokota, wangena echothoza wonke amehlo ekuye phela njengoba emusha lapha. UMpilo yena ubesamangazwe indlela abaningi ngayo lapha kuleligumbi phela yena emakilasini abo abebe funda kuwo eThekwini ebeyidlanzana. Uthishalekazi Mthembu ube esemubika ekilasini naye uMpilo wazithula.

“Igama ngingu Mpilenhle Bhengu ngiphuma eThekwini”, ube eseyohlala phansi eduze komfana obezilelele ngemuva ngoba engekho omunye ebengahlala naye njengoba kugcwele kuchichima. “Uthe ungu Bhengu wentombazane”? kubuza intombazane ephambili esebheke emuva. Ikilasi laqala lavumelana, “Yebo uBhengu lona ophethe uhlelo lokwakha iMall lapho ekuhlala khona abantu nalapho esifihle khona okhokho bethu”. Kuphendule omunye umfundi.

Kwaqala kanjalo umsindo nokuphikisana uthishelakazi uzame aze ahluleka ukuwunqamula lomsindo. Kulomsindo onganka umfana olele eduze kuka Mpilo usalele. Kuthe evuka ebona uMpilo ebheke phansi ebambe izinyembezi, wamemeza ukuba bathula ufuna ukulala yena, ngempela bathula baqhubeka bafunda.

Kuthe sekuyikhefu uMpilo esefuna ukumbonga umfana, wavela wasuka waphuma. UMpumi wasala eyedwa ekilasini manje, kwangena intombazane esuse lonke loludweshu. Abayaziyo bayibiza ngo Dintle ungomunye wabafundi, futhi ongomunye wabantu abanezihlobo ezizosuswa abebekade behlala kulomhlaba okuzokwakhiwa kuwo. Afike ame phambi kuka Mpilo, azithulele nje ngaphambi kokuthi akhulume.

“Uzizwa kanjani njengoba sizolahlekelwa amakhaya ethu ngenxa yababa wakho”? Wathula uMpilo ngoba engafuni ukumuphedula futhi engazi ukuthi uzothini. Ayifunanga ukuyeka uchuku lentombazane iqhubekile yaze yabamba uMpilo ngamawashingi. “Khuluma phela, sitshele ukuthi kungani nifuna ukuhlukumeza abantu abahluphekayo. Nifuna nokuphazmisa abantu esebazilalela”. Usho ememeza uDintle. Kusenjalo kwangena u-Amahle esengena ngezicabha ezwa umsindo ngaphandle, afike ephonse uDintle phansi agibele phezu kwakhe amushaye kuze kulamule othisha bebahlukanisa.

Bebizwele ehhovisini lika thishanhlonko uZwane, imimoya iphezulu lapha kulehhovisi phesheya kwetafula kuhleli uThisanhloko Zwane owayelungisa izibuko zakhe ebabuka phansi kwazo kwazise useyela empeshenini umnumzane lona. UMpilo ubehleli eduze kukadadewabo obesemfimfa igazi noDintle obambe ikhala lakhe eliphukile. “Kuthiwa batholalakale bebambene ngezihluthu kuze kwalamula othisha”, kusho uthishalakazi Mthembu ebikela uZwane. “Nize nilwa esikoleni sami kudalwa yini, ningimoshela isikole”, usho ebagqlozela bobabili. U-Amahle uphendule eshesha zehla izinyembezi, “Nguye oqale uchuku Mnu. Zwane ngimufice ebambe udadewethu ngamawashingi elungiselela ukumbhonya”.

UDintle naye uzame ukuzilwelwa naye esho ngeslilo ephendula umbuza kaZwane.”
Thishanhloko Zwane uyazi nawe ukuthi umndeni walentombazane uzohlukumeza abahlali abakulesigodi, sizokhishwa ezindlini zethu, amathuna okhokho bethu azosuswa ngenxa yalabantu abathanda imali”. Esho ekhala. Athule amubuke uZwane akhokhe umoya akhiphe izibuko zakhe, “Lokho akuchazi ukuthi kumele uhlukumeze ezinye izingane umgomo wesikole uyawazi ingakho ngizoni jezisa nobabili”.

Kuke kuthuleke bonke babuka uZwane ebhala okuthize emaphepheni besathi kubona, “Nizohlanza isikole njalo ntambama uma sekuqedwe ukufunda, ngiyethemba siyezwana mantombazane, phindelani emakilasini enu”.

Basukume bezihudula bephindela emakilasini, kusale uMthembu Kanye noZwane bezibuza beziphendula ukuba engabe isiphetho salethenda kuyoba esihle noma esibi, kudela owaziyo inkosi impela. Usuku luphela masisha, uMpilo ahambe yedwa eya kubo njengoba u-Amahle ezezisiwe. Uhambo oluya kubo uMpilo wayeluzwa lulude njengoba ebehamba ngezinyawo emgwaqeni ogcwele uthuli. Izicathulo sezimuhlophe qwa, ilanga likhiphe umkhovu etsheni. Ubuka izingane ezihamba ngamaqoqo zihleka ziphuthuma emakubo, kuthe esefika ngase khoneni eduze nedamu elincane.

Wabona lento eyenza abantu balapha babe izilwane, ubone ibhodi elikhulu elibhalwe ngama gama amakhulu athi, “MALL IN PROGRESS COMING SOON”, uMpilo uke wama wayibuka lendawo eseqaliwe isetshenzwa imishini, indawo enhle enezindlu ezinhle namathuna buqamama khona. Uzwe inhliziyo yakhe yehla, Akukho mnandi ukususa abantu emizini yabo futhi nokususa amaliba emindeni yabo, ngempela inkohlakalo ikhona.

Kusenjalo abone abantu abatelekeyo abahambe becula bephosa amatshe kubantu abandlulayo kwenzekake noMpilo wathola amachaphazelo njengoba amatshe ambalwa esemushaya ezame ebaleke. Ekubalekeni kwakhe usizwe umuntu ebengalindele ukuthi anagathola usizo kuyena. Ulwazi umfana obelele namuhla, umusizile ukuba abaleke ashone endaweni ephephileyo Kuthe sebesukile ngalapho behlisa ukubaleka sebehamba kahle uMpilo ubesekhala.

“Manje kumele njalo ngilindele ukuba nizosindiswa nguweni”, esho ekhala kodwa kufika nokuhleka. Ulwazi uvele wafikelwa ukuhleka, “Kushuthi phela uzosindiswa imina kodwa kuzomele uhlale uzigadile kusazoba nzima kakhulu wena usenkingeni impela njengoba ubaba wakho ephethe lenkontileka yokwakha”. Usho njena nje sebeyafika kubo koMpilo. Bake babukana ngaphambi kokuba ulwazi ajike ahambe, ukungena kwakhe endlini ushone egumbini lakhe uMpilo wazikhiyela wakhala, uphinde washayela abangani bakhe baseThekwini ucingo ekhala.

“Ngifuna ukubuya lapho mina, ngikhathele usuku lwami lokuqala lube lubi. Ngifuna ukubuya”. Usho ekhalela abangani bakhe ecingweni lakhe. Umgani wakhe uvele wamuthulisa amutshela ukuthi yonke into izolunga. Kwaphela isikhashana waphuma egumbini lakhe wafica unina esebuyile, ehlezi ekhisini edangele. “Olwakho usuku belunjani mama?” , ekha amanzi ehlala eduze kukanina. Unina ukhokhe umoya, “Ngicabanga ukuthi kungakuhle sibuyele eThekwini okwesikhashana”, kusho uNontando ephuza amanzi. Lawo magama amujabulise kakhulu uMpilo uze wasukuma wamamanga unina emubonga, baqala balungiselela isidlo sasebusuku. Kuphele isikhashana kwangena uSphamandla ilanga selisithela ngasezintabeni, uNontando ukhulume ngosuku lwakhe obelulude futhi lukhathaza njengoba abantu bebazonda wathayisela uNompilo naye ekhala

kodwa uSphamandla azange afune ukubalalela ucabanga ukuthi abafuni ukumeseka,kuvele kwaqubuka impi bethethisana bengezwa msindo ngaphandle. Kuthe isikhashana kwangena umfanyana omncane ezobabiza uthe esho ukuthi kumayelana nendodakazi yabo endala Amahle, waphuma egijima uNontando ngathi uhlanya uze washiya nezicathulo. UMpilo noSphamandla belandela emuva ngokusaba.

Umgwaqo wawusugcwele abantu, abanye bekhala.abanye bezenza abamangele. Lapho isihlabathi sigcwele igazi,khona lapho alele khona u-Amahle. Ingubo yesikole yayinegazi kanti nekhanda lakhe laliggemeke ingozi. Kwakungathi ulele kodwa ukufa kwasekumuthathile. "AMA-AHH", unina ekhalela phezulu, wahlala phasi wayigona indodakazi yakhe wena owabona umama ekonkoshela usana lwakhe, wasikhihla esikanandi. UMpilo yena wayeme emuva engazi ukuba enzeni ubezibona esephusheni efisa umuntu ozomvusa kuleliphupho elibuhlungu kangaka. Ubaba wabo wayebuzwa abantu njengohlanya ukuba ubani owenze lokhu kodwa akukho kulabantu umuntu owayezimisele ngokukhuluma kwala noma esebasabisa ngaphoyisa bavele bathula.

Uhleko luka Amahle lwalungasekho kwasekuthulekile, uMpilo usamile udidekile ubuka unina ozama ukubuyisela impilo emzimbeni owawusubanda, isikhashana kwafika amaphoyisa, ababekhona bachaza ngokuthi ilaba ababeteleka abenze lomshophi ngenxa yentukuthelo yale sakhiwo senxanxathela yezitolo. Kube ukuhamba kukaNontando ebuyela endlini eyoqoqa izimpahla zakhe neza Mpilo baphuma bahamba, naye ususabela impilo yakhe futhi nokulahlekelwa uMpilo. U-Amahle wabekwa eThekwini, emva kwezinsukwana wabuya uSphamandla ebuya kumndeni wakhe esefuna ukuphola kahle basekane njengomndeni.

Okubi ukuthi inkontileka yokwakhiwa kwalenxanxathela yezitolo yaqhubeka futhi yenza abantu abaningi balahlekelwe abathandiweyo babo, abanye balahlekelwa amakhaya futhi yayingekho into ababengayenza ngenxa yenkohlakalo eyenziwe ngokuthengiswa kwalomhlaba, izwe lokhokho bethu!

Title: Xa Umhlaba Endibizayo

Name: Esam Maqwara

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Grade: 11

Province: Gauteng

Kwiinduli ezithuleyo zaseMpuma Kapa, kwilali encinane ebizwa ngokuba KwaManxeba, kwazalwa intombazana encinane egama linguLunathi. Wakhulela kule lali encinci ekhuliswe ngumakhulu wakhe uNothwala, owayekhohlelwa ukuba umhlaba unomphefumlo wawo.

ULunathi waya esikolweni kule lali, waza wagqiba imfundo yakhe apho. Wathi akufika kwiminyaka elishumi elinesibhozo, wahamba njengabantu abaninzi abatsha, waya kwizixeko efuna umsebenzi. Wayefuna ukunceda intsapho yakhe, afumane ikamva aze abaleke ebomini obucothayo nobulula obungabonakali bunento yakhe.

Isixeko sasikhawuleza, sizolile-ngokungxola nezakhiwo ezinde kwavakala kumangalisa ekuqaleni. ULunathi wafumana umsebenzi kwivenkile yeempahla. Imali yayingencinci, kodwa wayekwazile ukuphila ngayo. Nangona kunjalo, kukho into eyayigqithele ngaphakathi ngathi isixeko silungile, kodwa asiyobomi bokwenene.

Wayekhumbula ivumba lemvula, neentsomi ezaxelwa ngumakhulu wakhe malunga nooyise-mkhulu ababehlala kwiinduli. Ngobusuku obunye emva komsebenzi omde, uLunathi waphupha iphupha elingaqhelekanga wayemi kwintsimi eyomileyo, umhlaba uqhekekile, uthuli yonke indawo. Ezandleni zakhe wayephethe imbewu endala, kodwa kwakungekho mntu uyithathayo. Umoya wawumangqongqoza igama lakhe ngathi ngumfihlo. Wavuka esoyika, edidekile.

Ngentsasa yaloo mini, wafumana umnxeba kumakhulu wakhe. Ilizwi lakhe lalithule, kodwa linzima:

"Mntanam, lixesha lokuba ubuye ekhaya," watsho.

Engacinganga kabini, uLunathi wapakisha iimpahla wathatha ibhasi wabuyela kwilali yakhe. Efika, umakhulu wakhe wayemlindile phambi kwendlu encinci eyenziwe ngodongwe. Umoya wawuthambile, umtsha kwaye upholile. "Umhlaba akakukhohlwanga, mntanam," watsho, ebambe imbewu endala nothuli, ziphothiwe ngengubo enophawu olungaqhelekanga. "Ezi mbewu zibizwa ngokuba yingoma zembewu, ziphethe ulwazi lwookhokho bethu. Sisipho sakho, Lunathi esifanayo nesikhe sibe sokhokho wakho."

ULunathi wayedidekile kungekho nto ayaziyo ngoyisemkhulu. Wayemazi kuphela kwiinoveli zomakhulu wakhe engumgcini wembewu, umntu owayesazi iimfihlakalo, onokuthetha nomhlaba ngeengoma. Wayengazi ukuba naye unomphefumlo ofanayo. Ngobo busuku, umakhulu wakhe wamfundisa isithethe sakudala esibizwa ngokuba *ukubuya kwezimpande*. Baqubuda phambi komthi omkhulu womkhiwane baza bacula: "Jonga phezulu, umhlaba uyaphila, ntyantyambo zobuntu, buya emhlabeni."

Umoya wathamba, kwaye kweso sikhashana, uLunathi waziva umhlaba ubetha phantsi kwesandla sakhe. Kodwa uxolo aluhlalanga ixesha elide kwavela umbono ocacileyo, onengxolo. Ilizwi lalimemelela indawo ebizwa ngokuba *Ephelandaba*, kude nelali yabo apho imilambo yayomile, imithi ingenamagqabi, imvula ingasani.

ULunathi waxelela umakhulu wakhe ngala maphupha. Wamphendula wathi: "Uyafa, kuba akukho mntu umphulaphulayo. Kodwa wena usamphulaphula hamba uye kumkhumbuza."

Ngengomso ekuseni, uLunathi wapakisha into embalwa: amanzi embalwa, nembewu awayenikezwe ngumakhulu wakhe. Waya eEphelandaba. Wahamba iintsuku. Efika, umhlaba

wawungathi awunakujongana naye wawungenanto, uzolile. Nemfe yayivile. Abantu babemjonga ngamehlo adiniweyo. Akazange azichaze, wahamba de iinyawo zakhe zamhambisa esahlathini kufuphi nomthi omdala omde. Umhlaba apho wawuziva ngathi uyaphefumla.

ULunathi waqubuda, waqala ukumba ngeminwe yakhe. Waza wazithulelayo, watyala imbewu yokuqala waza wacula ingoma endala: "Jonga phezulu, umhlaba uyaphila, ntyantyambo zobuntu, buya emhlabeni."

Akukho nto eyenzekileyo ngaloo mini, okanye elandelayo. Kodwa uLunathi wayephinda ebuya. Wayetyala imbewu engakumbi, wacula iingoma ezindala, wathulula amanzi ambalwa awayenawo, wazixelela umoya iintsomi.

Kwintsasa ethile, wakubona oko intshulube encinci eluhlaza, ikhanya ekukhanyeni kwasekuseni njengenqaku linethemba. Abantu belali baqala ukuqaphela. Ekuqaleni babekhangela, emva koko baqalisa ukuncedisa. Umntu wathwala ibhakethi lamanzi. Abantwana beza badlala ecaleni kwaloo mthi, bahleka njengemvula.

Umhlaba? Waphulaphula. Iintyatyambo zabuyela. Ingca yema luhlaza. Imithi yaqhakaza. Umoya watshintsha. Ooyise-mkhulu babuya ngoku hayi kumaphupha okanye kwimibono, kodwa ngeentyatyambo, iingcambu nemvula. Umlambo waqala ukuphinda uhambe. Iimfihlo zabantu zanda, kwaye abantu baqala ukumthiya uLunathi: "Intombazana eyakhumbulayo."

ULunathi akazange azive ngathi yinganga, kodwa waziva engumntu owaphulaphula xa umhlaba wamemeza waphendula xa abanye babengaphulaphuli. Waphendula, kwaye umhlaba waphendula naye. Wavuthwa kwakhona.

isiphelo.

Tšwelopele e a betlwa

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Mothuši ke hlogo ya sekolo ebile ke morutišigadi motsaneng kgaušwi le thabakgolo, Mogodumo, go thwee *Klaarpad*. Motsana wo o tsebega kudu ka lebaka la sekolo le thuto ya gona. Barutegile badudi ba motse wo e bile bontši bo thomile go tsoša mahlaku a bona a mafa, ke šupa thuto yeo ba e abelago bana ba bona. Se sedirwa e le kgapeletšo ya tsebo ya gore kgomo go thušwa ya go ithuša, mohlomongwe kua pele bophelong go ka direga gore e hlokwe. Mothuši ke yo mongwe wa batswadi bao ba ikgodišetšago bana ka noši, ke gore ka mo gae, ke mma ebile ke papa. Sthembiso ke leitšibulo gape ke phejana ya Mothuši yeo e sa

le a boa le yona *Natal*. Kgarebjana ya mabjokwana le mahlahlana. Ge a ka re o bula molomo gona, o tla rata seo o se kwago. Nke o mmone phadišanong ya *Spelling Bee* kua GaMamone, *Lebowakgomo*.

'*NEMBA*, ke *National Environment Management Biodiversity Act*.' A re go fetša a re tuu! A le baleba ka mahlwana a le a gagwe a namane e ke o tla botšiša gore go rileng. Ka phaphošing gwa re ngo ka setu. Eya! Go tla ba bjalo ka gore wena o ka reng motho a kitimela go araba potšišo ya go hloka nako ya metsotso ye hlano ka seripa sa motsotso e ke lefela. Sthembiso ga se motho wa go tšhaba go leka le go išwa mahlo, o bolela selo a se tseba, ke gore o a tshephiša. Go bjalo! Anthe a rere ngwana wa noga o tswala le bohloko, ge go le bjalo wa morutišigadi yena...?

Mabiletša ke sekolo se sengwe seo se phelelago go thopa difoka ka thuto ya tsa temo dinaga le dinagamabapi. Ga se sekolo seo kgoro ya thuto e ka lesago go iphetha dikgara ka sona. Ge go sa bolelwe ka Mabiletša le katlego ya gona, motse o tla lla ditaba tša tšilafalo. Motse šo o fane mafuri le Klaarpad o bitšwa Kompong. Aowa, Nka se go tšwenye ka go hlaloša ka ona motse wo ge o kile wa dula kgauswi le sethobolo.

Ge ba ithalokela ba re kolobe ke kgaetšedi, o kwe gore motho ke motho. Sa go emiša *Klaarpad* ka maoto ga se bobotho bjo bja bona. Ke tsela ye ya bona ya go phela. Metse ye ye mebedi e rareditše ke noka ya Sephokgodiba yeo meetse a gona a thušago metse ye. Se sengwe ke gore mmušo o hlomile *Tliniki* mo Klaarpad, ke yona e thušago batho kudukudu ba *Kompong*. Ke boledišwa ke gore mola *Tliniki* ya hlongwago balwetši bao ba yago mola ga se ba motse wo, aowa, ke ba *Kompong*.

O ke o bone sa go šiša dinama tša madi, *Dipampers*, *dipolasetikana* tša diphahlo le dinwamapodi tšeo ba kgabisago *Klaarpad* ka tšona ge ba eya *Tliniki* le go boa. Naga ke ya bona bjale. Mphago wa go butšwa ruri! Ke gona o tla re ba lwatša ke eng? Aretse! Ntwa e thomile ke sona seo. Ka tsebo ya gore ngwana yo a sa llogo o hwela tharing Mothuši bjalo ka hlogo ya sekolo o tswile lesolo la gore go bitšwe kopano mabapi le maitshwano akhwi. 'Eyi! Eyi, bana ba sekolo, bitšanang le ye *Hall 4* ke nyaka go le romela melaetša le ye go fa batswadi gae' A re bjalo Mothuši a kgobaketša bana ba gagwe. Sešimanyana se sengwe sa emelela gona mo baithuting ga ke tsebe gore kgale a nyaka eng ka gore rena re kwele. '*Porinsipala! Porinsipala*, le a nkwa, *Porinsipala*...ke kopano ya e...' Homola! A mo tšena ganong hlogo ya sekolo, e bile sepela ke wena o tlilego go nthuša ka go abela baithuti ba bangwe mangwalo akhwi a go ba eletša le go ba efoša kotsi ya tšilafalo kua *Hall 4*. Letšatši le dirile mošomo wa lona bjalo ka ge le tlwaetše, le letšatši la sekolo la dirwa bjalo.

Letšatši la kopano le fihlile. Eya! Le tla fihla ka gore masa ga a sware sekgopi le motho goba ke re le selo, ka boripana ke gore ga a na swele. Sa go tla ba bjale ke gore hleng batho bona ba sa fihle? Gape ba gopole gore Mothuši ke motho le yena o na le mešomo ya gagwe, kudu go godiša lekgarebjana la gagwe Sthembiso. Ao! O ka re go na le batho ba babedi ba go rotoga mo molapong wa Mogodumo. Ee! Ke bona. Ke batho, banna ba babedi ba go sepela le Mpša še ya lekhwekhwe ka dipatšana maotong.

Batho ba Kompong ruri! A ba gahlanetša Mothuši 'thobela banna, e ka ba le tlile mabapi le taba ya tharollo ya tšila yeo e lahlwago. Ke le leboege banna! Sebiletšwa se phela se tšhoša nako tšhohle le batho bohle. Matšatši a mararo a a tlogo ke kgopela tšhomišano ya lena ka go tloša tšila yeo e bonwago mehla ye mo metseng ye ye mebedi ya rena.' A bolela a šupa mokgobo wa dipolasetiki fase ga Mokano ka pene. 'Bjale a ke le botšeng, ba mošate le mmušo ba nkgethile bjalo ka hlogo ya sekolo gore ke thušane le lena. Ba nthomile gore ke le botše gore moputso wa mošomo wo ke kago ya mekhukhutšhireletšo ya dimela le letamo

lebaka e le noka yela ya Sephokgodiba. Ba beeletši ba rata go hloma moago wo o tlliego go thwala bana ba mobu gape le go fepa wona mobu wo.'

Basadi! A di ala mosadi, lena le hlwang le re tša eta ke tshadi pele etlang le bone. O rile a sa le gare ga ditaba ra nokwa modumo wa mphrr ooouh, ooou! mola mokgobong wa dipolasetiki mokanong. Ke ditonki. Ke karikana ya ditonki e tlišitše batho kopanong. Kgale re tla dikwa bjang ge di fihla mola re sa bososela ke mantšwana a mosadi yo wa go boa Natal. Ke moka batho ba le ba go fihla ka ditonki ya ba gona ba mo goga leleme le go feta.

O boletše Mothuši, ba boletše batho ba Kompong, ditaba tša Mothuši o ka re di tla thuša e le ruri, gomme seo sa dira bontši bja batho gore ba rate go ba karolo ya bona. Mpotše mogešu, ke mang a ka se ratego go bona tšwelopele nageng ya gabo? Ke a bona mogongwe ba lapile, ba šwanetše go ba ba lapile ka gore tšila e a loma ka ge e phela. Matšatši go fetile a mmalwa naga e tlotšwe mootlwa, o ila tšila. Ba thopetše ka moka le malokwana a dikgomo le ditonki. Ke a bona le balwetši ba fokotšegile *Tliniking* le mehlare e thomile le go itlafalela. Maloba go fetile Dimatšhene tše dikotokoto di eya thokong tša Mogodumo. Gore go betlwa eng di tla tseba ke Mothuši, mošate le batho ba Kompong.

Title: Nsinya Wa Vutomi

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Khale ka khaleni etikweni rin'wana Ra le Kule swinene avaku hile Umhlanga a ku ri na nsinya wun'wana lowukulu swinene Onge i tilo lero munhu anga ta swivona ku wu sungula kwini wu helela kwini, naswona nsinya lowu a wu nika vutomi

Loko munhu a dya ma tluka ya wona anga ta Vabya naswona anga ta lova kambe a ku ri na xiphiso can leswaku eka nsinya lowu a ku tshama mhamba leyikulu. Mhamba leyi a yi hanya hi ngati kutani vanhu a va chava kuya khaya matluka ya nsinya lowuya hikuva a vatwe mahungundlela ya leswaku vanhu lava vanga ya ringeta ku ya Khaya matluka ya nsinya avanga vuyi hiku nyoka ayiva ba Yi Va dlaya yin'wa ngati ya vona.

Siku rin'wana hi sonto vabava Va mbirhi lava ava ku i Gift na Hlupheka va ye vava vitana munghana wa vona Hangalakani valava ku famba na yena leswaku Va ya dlaya mhamba liya kambe yena u ya rile a thlela ava tsundzuxa leswaku na vona Va nga Yi na vona hi ku yi ta Va dlaya na vona tani hi lavan'wana Yi nga Va dlaya.

Kambe vona Va ti omisile tinhloko Va ku vona Va nga Kala Va nga dlayiwi hi xi nyokana Kutani Va tekile mafoxolo , tinsimbi ,mapiki na mabanga Va famba naswona kambe Loko Va nga Sina fika ka nsinya lowuya nyoka yiku ndzi Fikile hi loko Yi ta hi ku tsutsuma, Yi fika Yi Va tsondzela xikan'we yi vaba tinhloko Kutani Va fisa xisweswo

Swilo swi fambise xisweswo ku Fikela Laha vanhu see ava nga ha ringeti ku dlaya nyoka liya kambe endzhaku ka ma lembe mambirhi swi fike laha mhamba liya Yi nga twa ndlala ku tlula mpimo tanihleswi a ku hundzile malembe mambirhi Yi nga dyanga nchumu hiloko yi sungula ku Gamba yi famba hi miminti Yi ta miss Loko Va pfula xipfalo ayi tlakusa nhloko yi va ba Kutani yi teka ngati Yi n'wa

Swi Fikile laha vanhu a Va nga ha pfula xipfalo loko yi Kota kambe yitile na ndlala yo pfula xipfalo loko yi nghena van'wana ava tumbela a hansi ka tafula, van'wana ava tumbela ehansi ka mubedo kambe van'wana a yi vadlaya swite tano, leswi swi khumbile mbilu ya nhwanya wo saseka swinene kutlula na swiluva loyi a vaku I Nolwazi, leswi aswi n'wi vavisa mbilu ngopfu a ku ri ku vona Vanhu Va ka vona Va Hela ku ri ha Va lexi endliwaka .

Nolwazi u tekile xiboho xo lwa nyoka liya kambe manana wa yena a nga swi lavi yena a lava ku va n'wana wa yena a va a hlayisekile kambe n'wana wa yena u omisile nhloko a ku yena swings antswa ku va a fa na a ringetile ku ri na ku va toya u vile asweka mukapu a surhwala famba na wona laha Loko a fika ensinyeni a nga yi kumanga nyoka liya hikuva a yi ye enkoveni.

Nolwazi u sungurile ku yimbelela Kutani mhamba liya yi ta hiku tsutsuma yi ehleketa ku Yi ta n'wi dlaya na yena tani hi lavan'wana Kutani yi file yi n'wi tsondzela Kutani yi yimisa nhloko tanihi ntoloveloko kambe nhloko ya yona yi nghene e ka mukapu wo hisa swinene Kutani yi fisa xisweswo hiloko etikweni Lusaka ku va na kurhula Va teka matluka ya nsinya wa vutomi va dyisa lava ava file Kutani vapfuka navona va dya Kutani vaendla nkhubyo va khensa Nolwazi Va nwi akela na yindlu leyikulu.

THE TREE OF LIFE By Zarinah Mkhathwa

Once upon a time in a village far away cities called Umhlanga there was a tree huge like an elephant that one could not see where it started and where it ended, and this tree gave life. If a person eats it's leaves he would not get sick and will not die but there was a problem that in this tree lived a large snake

This snake lived on blood and people were afraid to go and cut the leaves of the tree because they had heard rumours that people who went to try to cut the leaves of the tree did not come back because the snake was biting them and drinking some of their blood.

One Sunday two-armed soldiers named Gift and Hlupheka went to call their friend Hangalakani and wanted to go with him to kill the snake, but he tried to warn them not to go because it would kill them as it had killed the others.

But they refused and never listen, they said that they could not be killed by some small snake, so they took shovels, iron, picks and swords and went and but before they reached the tree the snake saw them and it came running and tied them and bite them in the head and they died.

Things went like this Until people would no longer try to kill the snake but after two years it came to the point where the snake felt extremely hungry as it had been two years It had not eaten anything, so it started walking around the houses and knock when they opened it bitted them and they died

It got to the point where people could not open the door if it knocked nor to even go out but because it was hungry it opened the doors when it entered some hided under the table, some hided under the bed but it killed most of them , this touched the heart of the most beautiful girl known as Nolwazi.

She was tired to see her people dying like this because of a snake.

Nolwazi decided to fight the snake, but her mother didn't want it she wanted her daughter to be safe, but her daughter stubbornly said.

she can better die will she tried and fail than to sit and do nothing her mother cried begging her not to, but she refused to listen she went home and cook the porridge and went to the forest.

Nolwazi started singing Then the snake came running thinking It would kill her too like the others then it raised its head as usual but its head went into a very hot pot of porridge then it died instantly so Nolwazi ran to tell the villagers and they all came and collected leaves from the tree of life and putted it inside those who were dead then they rose up and they all ate those leaves then at Umhlanga the was a peace they all celebrated and gave Nokwazi a house.