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UHAMBELO LUKA-
D. D. T. JABAVU



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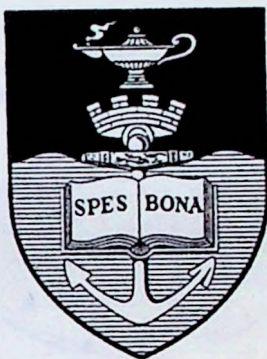


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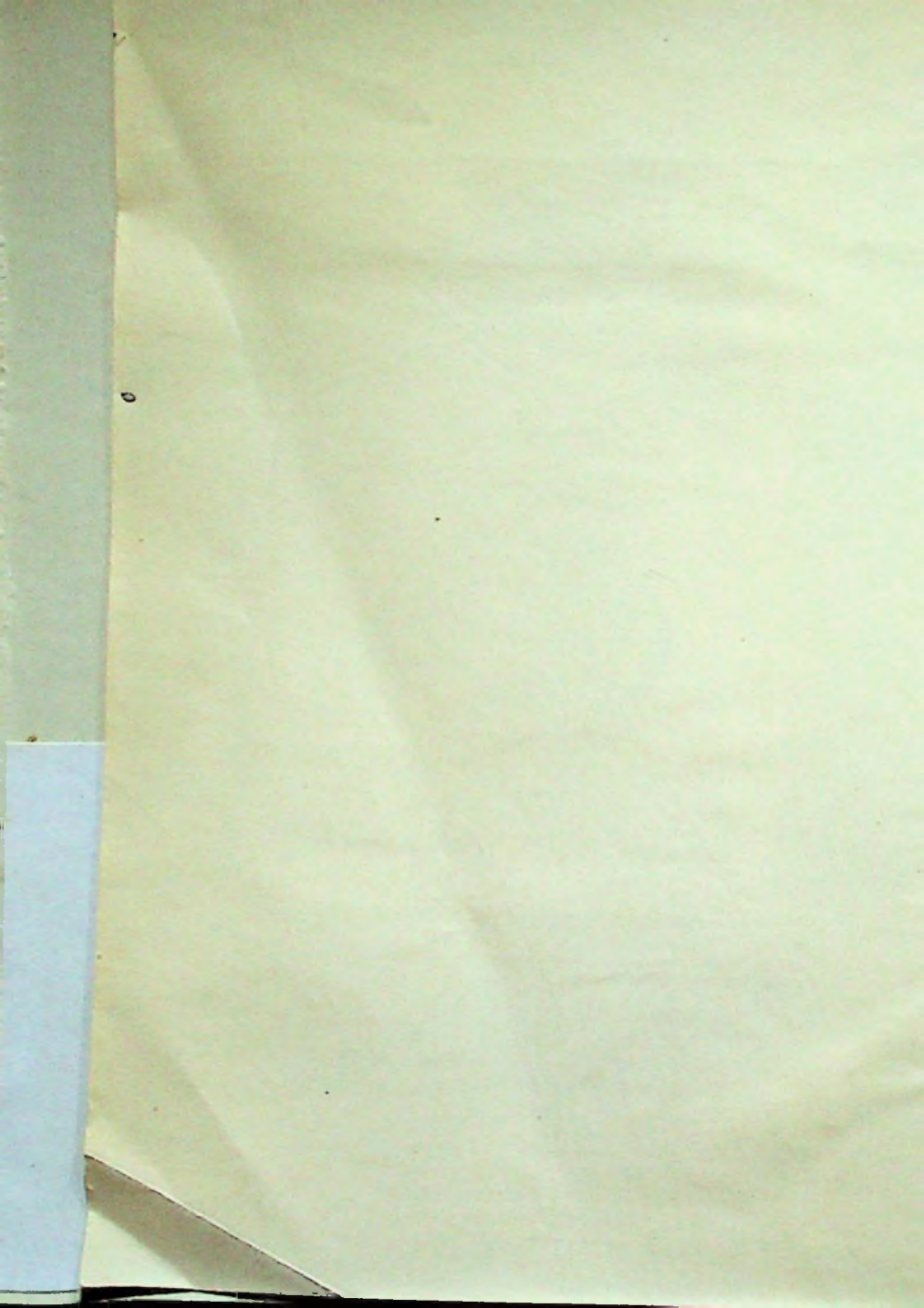
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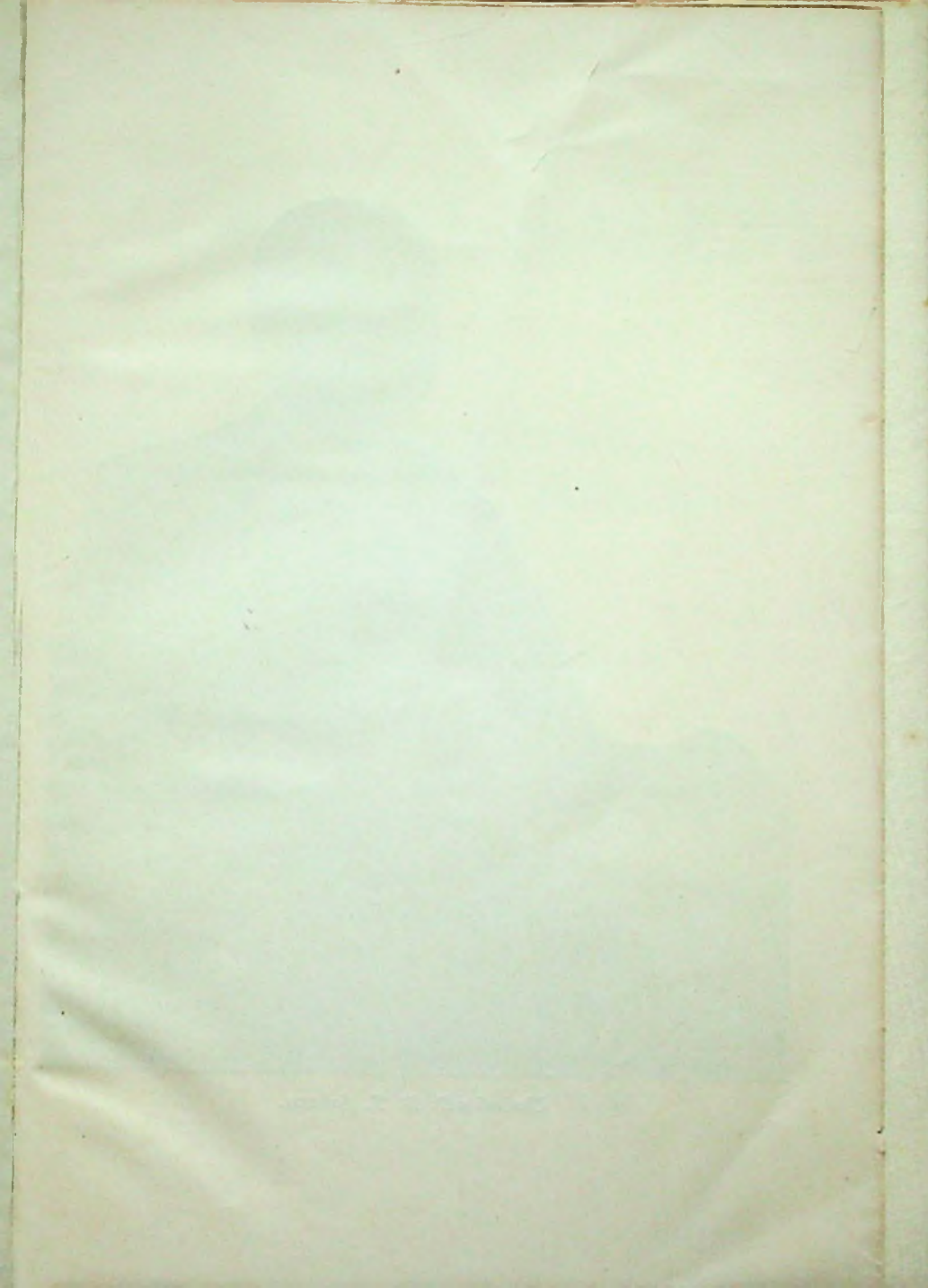
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E-JERUSALEM

UHAMBELO LUKA-
D. D. T. JABAVU

KwiliZwe eliNgcwele

Incwadi yokunceda abafundi beziBalo

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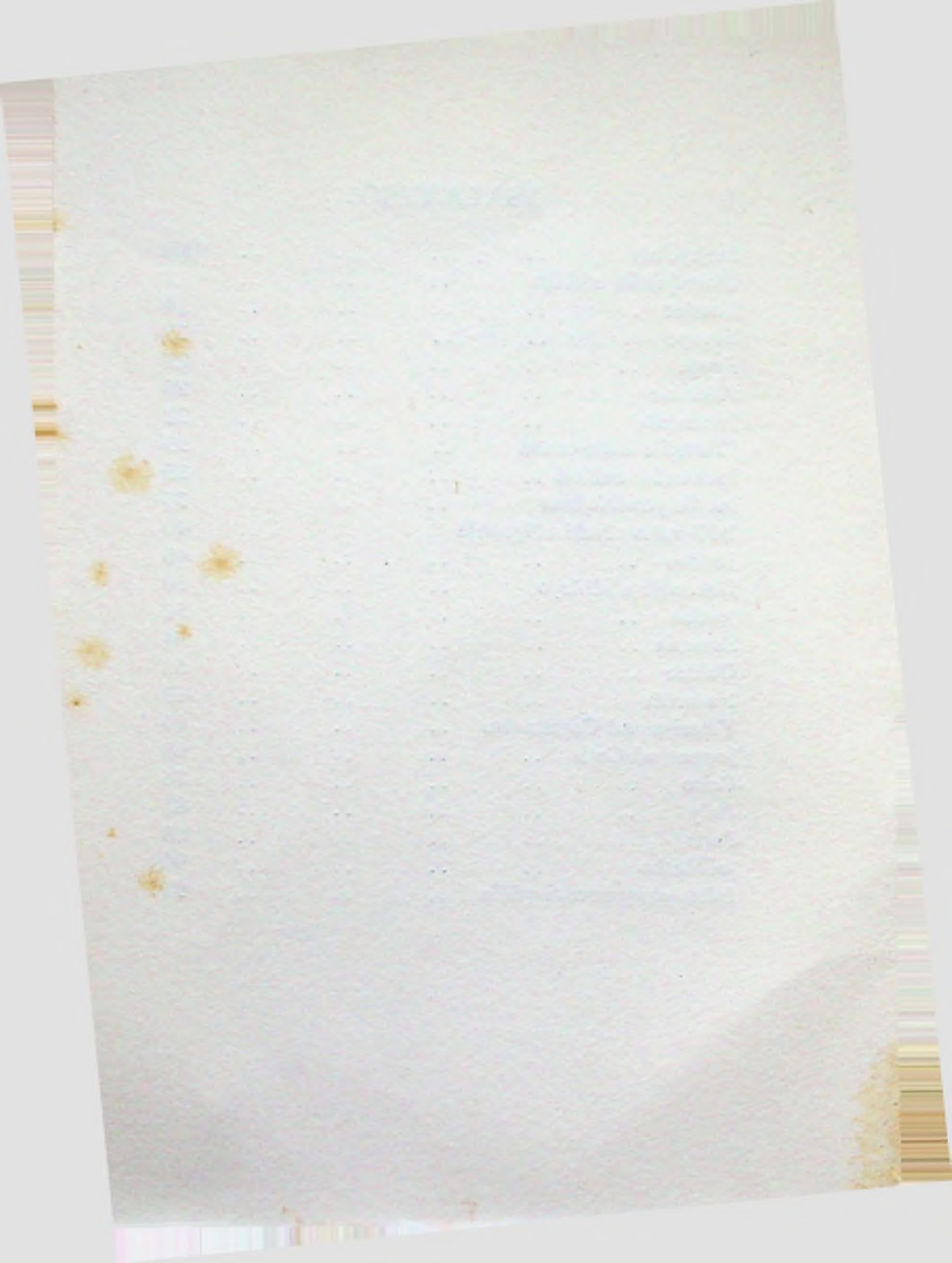
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INTSAYELELO.

(Ufjicilelo lwesiThathu).

“ Nda bona izulu elitsha nomhlabha omtsha; kuba elokuqala izulu nowokuqala umhlabha udlule, nolwandle alusekho. Ndaza mna, Johane, ndawubona umzi ongwele, iJerusalem entsha, usihla uvela kuThixo uphuma ezulwini, ulungisiwe nje ngomtshakazi ehonjiselwe indoda yakhe.” Utsho uJohane encwadini yesiThyilelo 21, kwiivesi zokuqala zombini. Oko kukuthi izulu lizekeliswa ngendawo esemhlabeni kulo mbono kaJohane. I-Jerusalem le, neJordane, neNazareth ziindawo ezilapha emhlabeni, apho wayekhona uYesu inKosi yethu. Akwaba abantu bakowethu be benokuyiqonda le nto, ziyeke iingqondo zabo ukuphelela ngomzekeliso, nakubeni nawo uyimpiliso emphefumleni. Nabani na onemali ekumakhulu amabini eeponti unokunduluka apha aye kufika khona engabubanga, azibone ezi ndawo, ajike abuye ephilile, axele umbali lo ubalisa olwakhe utyelelo.

Injongo yale ncwadi kukunceda abantu abangayiqondi kakuhle iBayibile kwiindawo ezithile, ibancede ukuze bangalukuhlwa ziintetho zabalahlekisi nabagxeki abathetha ngento abangayaziyo beba baya yazi. Enye injongo yeyokuncedisa ulwazi lommo wehlabathi (*geography*) ukuze zivuleke iingqondo

zabafundayo, nabase bephumile ezikolweni, nabafundisa kwizikolo zeeCawa nezemini, kuba ukuhamba oku yimfundo. Ngokwale njongo yesibini se kulithuba (1914-1938) ndibalisa iihambo ngeehambo ephepheni lesi-Xhosa *IMvo*, kwaye kunokwenzeka exefeni ukuba zihlanganiswe ezo mbali zibe yincwadi eswankathela ukuhanjwa kweemayile ezikuma 300,000.

Olu hambo lukule ncwadana lweenziwa ngethuba lophumlo lweenyanga ezintandathu emsebenzini (January-June, 1928) wakwa-Nokoleji, ekwathi ngaloo nyaka ndaba nethamsanqa lokuba senanini labanyulwa bokuya kwinqungquthela yabaQhubi beliZwi (Missionary Conference) eyayibizelwe eJerusalem kanye ngelo xefa lokuphumla kwam. Kuficilelo lokuqala nolwesibini lwale ncwadi ndandifakele neendaba zaloo ngqungquthela nezomjikelo omde owandulela olo welo. Kolu uficilelo ndiziguzule ezo ndaba ngokubona ukuba zidlulelwe lixefa lomdla wazo, ndaza esithubeni sazo ndatwabulula izahluko ezine-nkcazo yeliZwe eliNgcwele (*The Holy Land*) kuba lona liya kuba nomtsalane ongapheliyo naphakade.

Kolu ficilelo kusetyenziswe isiBalo esiTjha (*New Orthography*) ekufundiswa sona ezikolweni ngoku. Akukho nto inqabileyo kwesiBalo ngaphandle kwamaganyana amathathu athi aqheleke kamsinyane kumfundi ; naanga:

Apho besiqhele u b, B (ububele, bubele,

Bu-Bele) ngoku sithi Б, В (ububele, bubele, Бу-Беle); ukuze u b no В basebenze xa kusithiwa iiBayibile ezimbini, apho linkqo-ngo-zayo eliganyana. Apho besiqhele u r, R (ukuruma umRumo, iratshi) ngoku sithi r, Р (ukuruma umРumo, ikratji), ukuze u r waku-dala, r, R, asebenze xa kuthiwa uMariya noRute. Kwakhona apho be sisithi sh (ubu-shushu, isheleni, isi-Shamama, intshontsho, ukutshabalala) ngoku kuthiwa s, Σ, (ubufufu, ifeleni, isi-Σamama, intfontso, ukutshabalala), ukuze u sh asebenze xa kusithiwa isitshaba (*crowm*) sokumkani, ubutshwephelele (*minutiae*), ulwatshaka (*many*), njalo-njalo. Naaso ke isitfixo sesi sibalo. Silula. Gcina nje wena la maganyana mathathu.

Amazwi anqabileyo esiXhosa, nanzima kubantu abakhulele ezidolophini okanye apho singaviwayo isiXhosa esidala, achaziwe ngesi-Ngesi apha ebalini, amanye kuludwe esiphelweni. Onke la magama awadalwanga ndim; avela kumaxhego asaziyo isiXhosa esidala xa ethetha enkundleni nasezintlanganisweni. Kuhle ukuba agcinakale kuba ayincasa yentetho yethu. Owathandayo wowafumana emaninzi eyindyabo kwiTestamente enDala, naku“ *Zemk' inkomo maGwala ndini,*” nezinye.

Igama eli lam lobuNgqika lelesiko lakwa-Ntu lokuba umntu ubanga ubuzwe benkosi angumphakathi wayo, ngokukodwa xa azalelwe phantsi kobukhosi bayo, nokuba waye vele phi na ngokomnombo.

Intetho yesiXhosa sakwaNgqika inqabile, nakubeni ikhangeleka lula kumntu ongacingiyo. Ambalwa amachule ayo. Ndibulela umNumzana S. E. K. Mqhayi othe wazikhathaza ngokundilunga-lungisa kuyo ndakuba ndimcelile kuficilelo olwanduleleyo. Iyole twaa nesiSuthu, nesiZulu nesiTswana kozivayo ezo ntetho ; endinqwena ukuba, iimeko zivuma, ifundwe nangezo lwimi le ncwadi exefeni.

Okwakaloku ndibulela umzi wakowethu ngenkxaso ethe yayifumana kuwo le ncwadi kwizificilelo zayo zozibini zangaphambili.

Ndim enkonzweni ye-Afrika,

D. D. T. JABAVU.

Alice, May, 1940.

UKUNDULUKA E-AFRIKA.

Ukusuka kweli lizwe ukuya eJerusalem zintathu iindlela anokunyula kuzo umntu ukuhamba. Eyona imfutshane yeyolwandle lweIndian Ocean, umntu adlule eMonti naseThekwini anyuse ngonxweme lwase-mPumalanga ekhangele eNyakatho (North) kwelamaPhuthukezi abone elaseTanganyika nelamaSomali amelene neAbyssinia, angene kuLwandle oluBomvu (Red Sea) athi akufika eKantara East ehle enqanaweni akhwele kuloliwe wasePalestina oya ngqo eJerusalem. Eyesifini indlela yeyomhlaba ngololiwe ogqitha kwaBulawayo kwelamaNdebele, anyuke adlule kumadike (lakes) aseNyasa nelaseTanganyika nelaseVictoria, anyathele ezweni lamaGanda, anxuse umlambo weNile, ayekungena edolophini yaseCairo, apho ayakujika khona ngololiwe osinga eKantara West, idolophu ekulwagciba loLwandle oluBomvu, alucande olo lwandle ehle eKantara East apho ayakudibana nomkhondo ophuma eMonti osowuchaziwe. Eyesithatu indlela yile ndahamb'anga ngayo. Noko izungeleza kakhulu, nd'anyula yona ngenjongo yokudlula eEngland ukuze ndibe nokubona abantu endabagqibela ngomnyaka we 1914 ukuphuma kwam eKolejini. Yona iphuma eEngland icande iEurope neMediterranean Sea ingene eJiphethe (Egypt) ngezibuko laseAlexandria; umntu ke akhwele apho kuloliwe oya eCairo odibanisa loo

mikhondo mibini seyixeliwe. Yile yesithathu endizakuchaza ukuhamba kwam ngayo.

Kubantu bonke abaza kuhamba ngolwandle besinga phefeya, umcimbi wokuqala nonzima yinquleqhu yokuzuzwa kwemvume kaGulumente ePretoria (passport). Nam ke ndib'e nembalelwano ende kunene, ekufuneka kuyo ndithumele nemifanekiso yesiqu, neqafu ezithile. EkuBeni ndiphumelele kule mbalelwano, ndikhwel'e eKapa ngolwesiHlanu ngenjikalanga 24 February 1928 kwinqanawa egama liyi-Armadale Castle, phakathi koyolo lokuphelekwa ngabantu abaninzi abe baze kundikhwelisa. Apha ma ndincome ndithi iluncedo lwenene into yokukhatshwa ziihlobo xa ungena esikhepheni, yaye ibuhlungu mpela into yokungabi nabani ukubulisayo xa abanye babuliswa zezabo izihlobo. Elam ke ihloko-ndiba lith'e sakunduluka isikhephe laduma ngesiSuthu: "Ho be khotso, ho be pula!!" Oko kukuthi "Ma kube luxolo, kube yimvula!!" Yanduluka ke inqanawa entle kunene yangena kwa oko enzonzobileni yamanzi agqumayo, thina sijonge isixeko seKapa esiy'e sincipha ngokuncipha emehlweni ethu sada asabisabonakala, kwasala kuvele isiphongo seNtaba-Tafle (Table Mountain) eyongamele sona, kwada kwaratyela isabonakala yona le ntaba kumgama wama 60 cemayile. Ngeli xefa sihl'e amanyathelo (steps) aliqela ukuya kumagumbi ethu okulala (cabins), ukuhlola

impahla yethu nakwindawo yokutya (dining saloon) ukuBonisa amatikiti okuhamba, satya, salala ngoxolo.

Umgama wokusuka eKapa uye eSouthampton, izibuko ekuhliwa kulo kwelamaNgesi umalunga nama 6,000 eemayile. NgomGqibelo 18 February sihambe ama 334 eemayile saya kulungelelana nomda (latitude) odlula eBloemfontein. Malunga nomnyango wegumbi lokubutha nokutshaya (smoking room) kukho umfanekiso (map) omkhulu weAfrika, apho kumana kubalwa khona yonke imihla indlela esiyihambileyo ngezolo elwandle, nomgama wayo. Okokwethu phandle apha asiboni luphawu lwandlela. Ngamanzi anzo-ngo-nzongo odwa; akukho ntaba sinokuqonda ngayo apho sikhona. ABAqhubi benqanawa bawuqonda umgama ngomtya omde wentso-ntelo ebotshelwe evilini encinci esiyibonayo. Le vili ijikeleza ngokufana neyemoto (motor car); inemafini exela iimayile ezihanjiweyo kuba le ntsontelo iquqa emanzini ijike elivili libala amanani eemayile esizihambayo. Icala esinga ngakulo inqanawa le liqondwa ngokondela ilanga emini emaqanda, nangeenkwenkwezi ebusuku, nangesimanga sentsimbi efana newotshi esuke yalathe ngokukaphungu-phungu icala laseNyakatho nokuba wena uyijika uyibekise phi na iwotshi le. Igama lale nto yi "magnet," intsimbi yomtsala-tsalane ongajikiyo wecala elinye qwaba. Ngala ma-

cebo ke obulumko inqanawa ayiduki endleleni yayo elwandle naxa lisibekele izulu.

Obu bulumko soloko babangummangaliso kum, ubulumko bokuyazi indlela elwandle, ukwaziwa kweenkwenkwezi, noozilimela ngohlobo lokuba waziwe ngazo umkhondo apho kungekho ngqusu. He!

NgeCawa sihamb'e ama 384 ecmayile s'amalunga nendawo ephakathi kwePretoria nePietersburg, kwasa ngomVulo 24 February senze ama 380, sakwibanga eliphakathi ko-Bulawayo nomlambo iZambesi.

Ndiqond'e apha ukuba ukuhamba ngolwandle yeyona nto imnika uphumlo emzimbeni umntu; kuba endaweni yokusukelana nemisebenzi emininzi yonke le mihla ndizifumana ndilala ubusuku bonke ngokupheleleyo kwa nenxalenye yemini, ide ibe ngathi yimpazamiso emini into yokubala, nokutya, nokufunda, nokudlala. Ngenxa yomozelisane womoya wolwandle, umzimba usuke uthande ukungqengqa poqo, ucubuke, ubeviki-viki, amehlo anqwale alungiselele ukulala qho.

AbeLungu bayidale inqanawa yanezinto eziyelele kwezasemhlabeni: ungafika kudlalwa itenese, nebola; zilapha iivenkile, neenkanti, nehospitale, nentolongo, kuba zilapha zonke iindidi zabantu, zaye zikwalapha neendawo ezilungelelene neemeko abanokuthi babekuzo. NgolwesiBini 21 February sihambe ama 378

eemayile salungelelana neLivingstone isixeko saseNyasa. Zib'e kwa ngako iimayile esizihambe ngolwesiThathu 22 February sajongana nomzantsi wedike leTanganyika, ubufufu ngoku balatha ukuthi sikufuphi nomGca-mbindini (equator), zaninzi iintlanzana eziphapha ngokweenkonjane phezu kwamanzi. NgolwesiNe 23 February sihambe umgama wama 371 eemayile saba ngentla kwechweba lomlambo iKongo okude kufuphi nowona mlambo umanzi maninzi ehlabathini. Ngeqanda le 12 emini ilanga sibona lima nkqo ebuchotsheni kuba kuth'e kanti kulapho kanye likhona ngelixesha lonyaka oko labuya ngoDecember 22 kwiTropic of Capricorn libuyela kwiEquator lisingisa kwiTropic of Cancer ebusika kuthi. Umfundi woyiqonda indawo esikuyo ngokuthabatha iMap enze umgca osuka eKapa uye eCape Verde apho sajonga khona oko saphumayo. NgolwesiHlanu 24 February sihambe iimayile ezima 381 sayigqiba iveki yokuqala, sayidlula ngentlazane (10 o'clock) iEquator saba siyanguka kwicala leNorthern Hemisphere sajonga eLiberia, mdeni mnye namazwe aseKenya naseluganda. Kaloku ilizwe laseLiberia lilawulwa ngabantu abaNtsundu abathetha isiNgesi njengoko bevela ebukhobokeni bakhululelwa ukuba bahlale bodwa bazilawule. Izikhephe esiphambene nazo zisinga eKapa zibe zithathu kunamhla, kodwa sizibonele kude ngomsi wazo kuphela.

Iindleko zayo yonke into enqanaweni ziphakama kakhulu kwa mhla umntu wangena, kuba abafwebi bayazi kakuhle ukuthi akukho ndawo yimbi anokuphephela kuyo. Ukuqesha isitulo sokuhlala phandle (deck chair) zi 5/- ngohambo olunye; icuba elidla iipeni ezilithoba emhlabeni liyindaliso apha; ukunquthula iinwele 2/-; ibotile encinci kunene yeGinger Beer yi 6d, njalo-njalo. Njengokuba sisondele emhlabeni namhla, amanzi abukrelekrele njenga wonxweme, akafani nawangaseSt. Helena apho amnyama tshu ngokwe-inki kuba ubunzulu bawo apho ziimayile ezintlanu. AbeLungu bamana besiza kundibuza ukuba kanene ndingubani na, kwaye kudume ulufe lokuba ndiligqira elinguZibaningoso, kuba ndibonwa ndiqondele ezincwadini ngawo onke amaxa. NgomGqibelo 25 February sihambe ama 368 eemayile sagudlana necala lelizwe laseLiberia. Isimanga esikhoyo apha liphepha-ndaba elificilelwa yonke imihla, lixele iindaba zenkqubo yamazwe ngamazwe. Iindaba ezi ziza ngocingo lomoya (wireless) oluthi ngamanye amaxesha luze neengoma zamagubu abetha iintlobo zonke zezinto ezibethwa emhlabeni, ezifana neziya zazibethwa ligubu likaNebukadenetsare, isigodlo, imbande, ikitare, umfube, ugwali, intsumponya, isakbute, nohadi; ngokuhlwa, ufike sonke sesithambeke iindlebesiphulaphula intfolo ehlwabusayo.

Namhla nie sihlelwe lusizi lokusweleka apha enqanaweni kwexhego lomatilofe ebelikuma 70 eminyaka ubudala, ebe lise ligoduselwa ukuba libubele ekhaya. Lif'e sisifo somhlaaza (cancer) laza inchwaba lamiselwa ukuba libe kusasa ngomso. Ngobu busuku silele ubuthongo obungahliyo sisithukuthezi salo mphanga wasendleleni.

Okunene ngeCawa 26 February sivuke sonke ngonyezi, sizimisele ukungaphoswa linchwaba laschwandle elisetyenzwa kungeka-si. Isidumbu sale ndoda sithungelwe isinxhobo seseyile esingumbolompo, ekuthe sakufakwa sangumxhwentsa omboxo, saza sathandelwa ngeentsimbi ezinzima sathiwa tywaa phezu kweplanga elide elijinga phezu kolwandle. Isungulwe ke inkonzo, kodwa yamfutshane kunene, kwathi singekalindeli, sabona iplanga elo lithanjekiswa ngephanyazo, sawa isidumbu emanzini ngokwelitye, xum, ingemanga inqanawa, yaba iyaphela into ebe kungayo, sachithakala sothukile saya ngeendawo zethu kungekho uthetha nomnye. Esi sihlo sitsh'o koyikeka ngakumbi ukufa, bekungazanga kwaqheleka kakade, xa emana efika amaxefa okuba sicamngce ukuthi kanene sihleli sihamba phezu kwenchwaba apha elwandle. W'anyanisa owathi "Akukho kufa kunjani."

Ngoku simalunga nezwe laseFrench Guinea elimdeni mnye neAbyssinia, ekubeni sihamb'e ama 367 eemayile ukususela eBathurst yase-Gambia. Sezibuye zabonakala iintaka ezi-

mhlophe (sea gulls) eziqheleke clunxwemeni. Inkonzo yakusasa ibiphethwe yiCaptain, ethe yafunda imibedezo, yavumisa amaculo kwavawawa kungabangakho ntfumayelo. NgomVulo 27 February isikhephe sidade ama 351 eemayile saba silisiya ngemva ibandezi lobufufu, kwaxitywa impahla esithileyo yobusika. Siqal'e namhla, ukuva ukuba le nqanawa ithwele iinkatha ezingama 28 zegodile eziya kwisityebi esithile saseLondon. Ixabiso lale mali kuthiwa sisigidi seeponti. Ityesi efakwe le mali ilindwe imini nobusuku ngamapolisa axhobileyo eqesfelwe loo nto! NgolwesiBini sihambe iimayile ezima 355, sema ngeCape Blanco mdeni mnye neMecca yamaSlamsi eArabia. Kus'e ngolwesiThathu 29 February siqala ukubona umhlaba ngeziqithi zaseCanary naseTeneriffe, esicande phakathi kwazo sakuba sigqibela iimayile ezima 356 ukususela ngezolo. Ku'se ngolwesiNe 2 March sivuswa ngeenkukhu zokuqala okokuaba sibone izibane zedolophu yaseMadeira iFunchal, sisekumgama wama 50 eemayile kuyo. Yo! Yanga yiParadesi ubuhle bayo, yaye ifanele ukulinganiswa nelo zwe liNgcwele kuaba ikumgca (latitude) omnye neJerusalem. Singen'e kusasa (6 a.m.) sihamb'e ama 287 eemavile

Ngako nje ukuba inqanawa ithi ngxithisi ukuma, kwaphithizela kwa oko amaphenyane noodokolwana bethwele abasebenzi bohlanga oluntetho singayazanga isiPhuthukezi, bethengisa imifinq, neziqhamo, nezitulo ezibukekayo

ezilukwe ngeentswazi, namajikazi, neesilika, neenqawa, neenkcaza. Sonke sihlile saya edolophini sayijikeleza yonke sisolula imilenze kwezo zitalata zayo zigangathwe ngeembokothwe zamatye angqukuva olwandle. Amandinjala alapha ngamaqebeya ancengxeba kanye ngokwala aye abonwe kwiibayoskopu (bioscope). Abantu besi siqithi bangamakhulu amabini amawaka. Imoto yinkungu nelanga, neehotele zeziquhubileyo, apho kuhlokoma intfolo yamagubu, emnyango kumi umntu obizela phakathi esekeleze imali. Lilizwe leenkono-nkono zamahlwemphu, phofu lihlanjelwa futhi zizinonophu zaseEngland ezibaleka ingqele yobusika kuBa lisithile eli. Le nto iyinkomo iyasetyenziswa nkqi apha ekutsaleni isileyi; ndibone nenkabi itsala isileyi iyodwa, ekubekwe kweso sileyi impahla eninzi enzima; nasemasimini ibotshwa iinye ngedyokhwe yomthi owenziwe wafana no "Y," isitrophu sibotshwe entla ko "Y" lowo, ikhokelwe, itsale igqibe isikhonkwane siphela, oko kukuthi ii-akile ezintandathu, iyodwa. Azi baphi na ooNkanise ababehlala bemphikisa okaEast ekhaya xa waye fumayela ulimiso ngenkabi enye ekuhlakuleni? Ngenene waye sifundisa into enoncedo kubantu abaswele iinkabi, nabahleli ezilalini ezixineneyo nezingenamadlelo kakuhle okuthwala iinkomo zamasi nezokutsalala. Inqanawa induluke emini emaqanda seyithabathe ama 80 abanye abahambi abasinga kwaseEngland. Ngako nje ukuba

sisifiye isiqithi siqubisene nomoya onamandla ovela ngaseGibraltar, amanzi agquma ngokwesilo, sadlokova isikhephe, kwagula umntu kwa ngoko, yayimiyadidi ukukhupha kwabantu. Kunjalo nje akukho nto ilusizi njengomntu ogula sisifo solwandle, kuba ubuso busuke bufwabane ungamazi nokuba ubumazi ephilile. Silel'e kobo budididi, nam ndaqala ukuba ndiphuthelwe buthongo ubusuku bonke, naku-beni be ndingaguli.

Kuse ngolwesiHlanu 2 March sikhangelen'e neCape Vincent, saba siya yiJiya ngemva iAfrika ngokuwudlula umda weTunis, eyona ncakam yayo iyimpo bole kwiMediterranean Sea. Sihamb'e ama 355 eemayile, kwasa siyalatha ngasekunene iLisbon, sisukela iCape Finisterre eye kusingenisa eBay of Biscay emini emaqanda sinyathele iimayile ezima 366, safika luzolile olu lwandle, kodwa kusina imvula chamba nengqele ehlabayo njengoko ibubusika kula mazwe ngoku. Kaloku iBiscay le yenye yeendawo ezimanzi arabaxa ezikhepheni emhlabeni apha, ongafumana iimvumi neembongi zithetha zophele ngayo. Iimfundi zeGeography zithi le nto ibangelwa kukuba umsinga othile wamanzi abaleka ezantsi enzonzobileni yolwandle, ogama liyiGulf Stream, usuka ngaseNew York uze kungqu-beka apha eBiscay, zifane ke zombini ezo ndawo ngokuyaluzela kwamanzi. Okunene nam ndingayingqina loo nto, kuba kwathi ngomnyaka we 1913, ekuyeni kwam eMerika,

safika lunjalo kanye ulwandle ukulwa malunga neNew York, kwa kubi kwanga sizakutshona sesifikile apho be sisiya khona. ICawa yomhla we 4 March yaba lusuku lokugqibela elwandle kuthi njengoko kwakuza kusa sifika kwelamaNgesi, yaza loo nto yenza ukuba sicinge ngamalungiselelo namatiletile okuhla, ukusonga iimpahla, nokubopha emazibotshwe kusakhanya, waye umPhathi sel' ebale eMapini inani lokuba uhambo luyakuphelela ngama 5,992 eemayile lulonke. Kaloku be ndiqale ngelithi umgama umalunga namawaka amathandathu eemayile. Elo nani alimi ndaweni nye kuba lixhomekeke eSubanzini obu bolwandle nokuzungeleza kwenqanawa le xa ifuna ukuwuchana ngokuthe nqo umkhondo wendlela.

ENGLAND.

Okunene inqanawa im'e ebusuku kwindawo ekuthiwa yiSolent, yalinda ukuba uthi qheke umso obomvu, yangena echwebeni laseSouthampton ngentsimbi yesithandathu ngomVulo March 5, emva kweentsuku ezili 17 sahlukanayo nomhlaba. Andisathethi ngegugu elikhulu lokubuyela emhlabeni, namaphaphu awasel' esezifubeni kuthi sonke luvuyo lokufuduka enqanaweni. Abanye babeqala ukulibona iPhefeya, mna ndiphinda kuba nd'aqala ukuwela ngomnyaka we 1903 ukuya emfu-

ndweni, ndajika ngowe 1914 ekuqalekeni kwemfazwe yamaJamani, ndaba ndineminyaka eli 14 ndagqibelayo. Ukuhla kwabahambi esikhopheni ngumcimbi omde, ngenxa yokuba kufuneka benze utelele-mvubu ukuhlolwa kwamatikiti ePassports umntu ngamnye, kuhlola amadoda anxibe amehlo amane, athabatha ithuba elide ukuyiphicotha incwadi, andule ukuyinyathelisa ngesitampu sawo esinika imvume yokuhla. Akuhla umhambi, walathiswa kumadoda axilonga impahla yakhe ekufuneka umnini-yo azivule iityesi zakhe, ziphecululwe iimpahla, sifakwe ngaphantsi isandla ngumhloli, ikhuthelwe ngaphandle, iyalulwe kuba kufunwa izinto ezithile emazingangeni eEngland zingafafelwanga, ezinje ngotywala, nesilika necuba. Iyodwa ifafu yokuma elwagcibeni (dock dues), nezi-thaba-thaba (tips) emaziphiwe oomatilose abebekuthwalele impahla yakho emagxeni abo ukuphuma enqanaweni, neyeengxungxu (casual labourers) eziyithathe kubo zayibeka phezu kwetafile yabahloli, nezinye ezizimbi eziyithutha apho ziyise kuloliwe, kanti nabahloli aabo kulindeleke ukuba ubafumbathise iloty (money) ngasese xa usenxa kubo, babe besazakucela eyabo into elijubelo abasebenzi abafaka impahla le evanini nakuwe ekharejini, kulandele abanye abathengisa amaphepha, neesigareti, namajikazi, nezimuncu-muncu. Imali yokuhlangabezana nezindleko kufuneka umhambi enayo nkqi, kuba izandla eziyikho-

ngozelayo zisezininzi phambili eLondon ekuhlени, ngokukodwa ezabo baza kukufunela inqwelo (taxi-cab) yokukugodusa, aze akuncamise yena umnini-taxi kuba eyakhe inqwelo inewotfhi ebomvu ejonge kuwe ibetha imizuzu yeesikisipeni njalo, naxa imiswe ngamadindala eziphambanweni zecndlela. Le ithi ifika apho uya khona ibe seyidlule efumini leefeleni. Ukusuka eSouthampton ukuya eLondon ziimayiile ezima 80, itikiti lifumi leefeleni, ize loo mgama iwugqibe ngeeyure ezimbini qha. Oluhambo lw'atfho ngento endingasayiqhelanga ukuhlala ndaweni nye nabelungu ekharejini. Yinto leyo etfho unge uyagodola nokuba kufufu kuba soloko kungathi kuzakufika isixhathotho segadi sikugxothe ngelithi "Phuma apha uye kwicala laSamnyama."

Lo loliwe ube sikhwabakhwitfhi ukubaleka, edlula zonke izitifi, needolophu ezinkulu esasiqwena ukuba noko akhe eme kuzo sizondele, iidolophu zodumo ezinjengooma-Winchester (enetyalike enkulu, iCathedral yamaTfhetfhi ebalaseleyo ngobuhle, eminyaka ikumakhulu osibozo ubudala) neBasingstoke (edume ngamadabi eemfazwe zamaxeja ooWilliam the Conqueror kuminyaka eliwaka eyadlulayo), neBrooklands (apho sidlule sigudla isithabazi sebala lesamente eku balekiswa kulo iimoto zogqatso, nalapho kusemagqubeni abanzi okubaba nokundanda kweeEropleni), nezinye ezinomtsalane. Imigaqo kaloliwe

ingamibini, ngulo sikuwo, ngowokubuya; yomibini ibanzi ngaphezulu kunale yeli lizwe; akukho maqhina; zonke iintaba zigqojozwa ngombolompo (tunnel), kwaye kukho umbolompo obude buzimayile ezisixhenxe phantsi kwamanzi omlambo iSevern ngaseBristol, isizungu sento, wena. Amendu e-iinjini zalapha ayoyikeka; zitsho kulumeze, kuba kuthi apho zigilene khona kutyumke yonke into kufe inyilikityhawe yabantu ngephanyazo. Ilizwe liluhlaza lonke; ayaziwa imbalela; imvula ina ngeentsuku ezingaphezulu kwama 200 ngonyaka; kunconywa ukubalela xa kuphele iveki yonke ingananga. Abalimi abazange bayithandazele imvula; nto ikhe ithandazelwe lilanga ukuba livele lomise umvundu. Endleleni sibone ulimo lobuchule lwamahafe, umlimi ecokisa engafiyi nevenakile, ade aphantse ukulifaka naphantsi kocingo ikhuba. Kuzo zonke izindlu abafazi balima yonke indawana enokungena umhlakulo kumhlaba oqaqe umzi.

LONDON.

Sigaleleke eLondon ngentsimbi ye 11, safika kumnyama kusentsunguzini ngumfankungu (fog) otsho kwangathi kusebusuku, ilanga labonakala lifana nenyanga ephakathi emafini, kulunyekwe izibane zegesi nombane, kwaye kuqhuma imililo jikelele ngenxa yengqele

yoBusika. Ubuninzi nokuxinana kwezindlu zaseLondon akufani nanto ikhoyo eAfrika, baye abantu ubuninzi babo, bedlula nabayiphi na idolophu kwezethu; ziinyosi zigilana emngxunyeni wazo; kanye yiNew York yodwa endinokuyifanisa nayo. Indlu yokuqala endiye kuyo yiEdinburgh House ekwisithuba esizimayile ezintathu ukusuka kwiBotwe lePalamente. Le ndlu likomkhulu elidibanisa zonke iimvaba zobutyalike ezihambisa iVangeli ezizweni zomhlaba. Apha ndihlelwe yinto ehlekise abantu baphantsa ukugula bakuyiva, ngento yexhego ebelindivulele umnyango landibuza igama lam, lathi kanti alivanga kakuhle, langena laya kuthi kumnini-mzi ngaphakathi: "Please, Sir, Mr. Jehova has come from South Afrika and is going to Jerusalem!" Ndiqonde ngentswaha yentsini ngaphakathi ukuba ikhole nto icubule abantu, phofu ndayifihlelwa, ndayiva kudala xa seyincokolwa bexelelana ngayo abathunywa se siseJerusalem. Ukusuka apho ndixhamleke kunene ukufuna indawo yokufikela ezihlotyeni endazigqibela ngomnyaka we 1914, kodwa ndafumana izindlu ese zaguqulwa zema ngolunye uhlobo, ndabila ndalinqugwala kukulahleka ndilahlekile, nokuthi ndakuyifumana indlu ndifike kusithiwa kudala babubayo abo bantu, bambi b'afuduka, abaziwa apho baya khona. Kuthe ndakucela indawo ezihotele kwamana kusithiwa "Hayi, umntu omnyama akavunyelwa apha," kuzo zonke. Kanti ndingazi nje kudala wangenayo umvalo

webala eLondon ngesizathu semfazwe yamaJamani ekwathi kwafika imikhosi emininzi yamajoni amhlope aseSouth Africa nawaseAmerica. Ndid'e ndayibaqa se kusebusuku indlu yenkosikazi enobubele ethe yandiqefisela ibedi yodwa nge 4/- ngobusuku ukuze ndibe nokuphumla zonke ezo ntsuku ndandiseLondon. Enye into eyandithwalisa ubunzima yimali endandiyiphethe yaseAfrika kuba ayamkelwa kwelo; kufuneka umntu eye kubaguquli mali ayananise ngeyaseEngland, umcimbi ke lowo, kuba iibanki zikude le, zaye nazo zixhuzula kanobom ngaloo nguqulo. Exeseni ndihambele nomAfrika ongu Nkosi Albert Makaula, inkosi yamaBaca eyazeka intokazi enwele zinde yaseyiba ngummi waphefeya. Ndifike sele lixhego umHlekazi lo elila ngokufuna ukugoduka, koko iimeko zingamvumeli. Namhla nje ndibalayo ma ndithi lo mnumzana usweleke nyakenye. Intombi yakhe uPrincess Irene Nomabaca Makaula isekho yona; lugcadalala oluqhelezelayo, oluphila ngokuvuma (actress) ingoma eqongeni (stage). Inkosazana le income ama-cebo anoncedo emsebenzini wayo eyawafumana ku Dr. W. B. Rubusana u

'Diza 'dala kade be lukhwahlaza,
 'Thambo 'dala kade bemqongqotha,
 Mfene zandakhel' umkhanya,
 Ndad' andayazi neyona
 Indondele ngaphezu kwezinye;
 Ndiyeken' ndifundis' imfen' am ukuhlakula,
 Ndiyay' dela lendinyana kathikolofe,
 Jomboqa likaNopanyaza.

Ngenene umntu akalilibali iwabo nokuya se kudala esezizweni.

EUROPE

Lide lafika ilixa lokuBa ndimke eEngland ndingene endleleni eya eJerusalem. Sisuke ebusuku eLondon kwiVictoria Station saya eNewhaven, sakhwela apho enqanaweni ecanda ulwandle lwesibini kolu hambo, iEnglish Channel, sahamba ngayo umgama weemayile ezima 35 saya kuhla eDieppe, France ngentsimbi yesibini ekuseni. Kule nqanawa kube kho nama-Afrika amnyama angasaziyo isiNgesi, ethetha isiFrentsi sodwa kuba ikhaya lise French Cameroons, eliya lizwe lisekhwapheni leAfrika eNtsonalanga. Kuthe kanti ndiya sigqibelisa ukusiva isiNgesi, kwanyanzeleka ukuba ndiphutha-phuthe entloko isiFrentsi endaphumelala ngaso iB.A. kudala, kodwa ndafika se silele izigcawu. Injalo yonke into engasetyenziswayo; isuke igqole, is, inye, nokuba wawukhe walichule layo. Nd'amana ndihlekwa xa ndizama ukuthetha olu lwimi, ndiphelela ngokuqhothoza ngokwesitiya-tiya seqaba lizama ukukhumfa. Yayawagoqululwa yonke impahla yethu ngamapolisa afuna abathwele amacuba, notywala, nemipu, ingqele yenz'e into yanye ngecala layo ukubanda oku. EkuBeni be siyure ntathu emanzini, senz'e ezintlanu ngololiwe ukungena eParis, ikomkhulu lamaFrentsi,

idolophu eBantu bazigidi ezihlanu (5,000,000), apho umntu omnyama athandwayo ngabelungu. Andibanga saphuma esitifini ngokoyikela ukuduka, nakubeni sasimelwe ukulinda uloliwe onduluka emini emaqanda. Kub'e lithuba elide ukuyifumana indawo yokulinda (waiting room) kuba asibanzi ngako esi sitifi, sising'ang'amfu sento engathi yidolophu okunokwayo, ndalikhumbula se kudala igama lesiFrentsi elithi "La salle," elithetha i "waiting room," sendigodole ndaluthiniko, ndafika lifufu kamnandi igumbi eli, ndazuza nethuba elide lokubalela usapho lwam ekhaya nala manqaku enz'e le ncwadi. Nditheng'e namaphepha- endaba amaninzi esiFrentsi ngenjongo yokuhlaziya ulwazi lolu lwimi.

Ude wanduluka uloliwe iContinental Express, wanga uya phapha ukubaleka oku, esima kube kanye emva kweeyure ezintathu nezine, ibe simanga ukusela kwakhe amanzi kuba akemi, koko uwasezelela esiswini egalelwe ezithebeni zeentsimbi ezibekwe endleleni le yakhe. Idolophu ezininzi ezinkulu uzidlul'e eqinisile njalo, kube manyumnyezi ukubetha-bethana kwamavili akhe neziphambuka ezininzi zeenkasayiya (rails) zesitifi, kuBonakale ukuthi angathi ekhe wakhubeka sife ngephanyazo sonke sibeyintlama edibeneyo. Sim'e kwiidolophu ezimbini kuphela yonke loo mini, eLa Roche, naseDijon igama elindikhumbuze iculo lesiSuthu elabalwa ngabefundisi bamaFrentsi. Ngokuswela um-

phako wendlela, ndizam'e ukuthenga ukutya kwezi zitifi ima kuzo le nqwelo, kodwa abathengisi baala ukundinika ngemali yase-England, bona befuna eyelizwe labo, mna nding'enayo, ndalamba ndayinketyenga. Ingqele iy'eikhula ngokukhula sakusondela ezintabeni ezimalunga nomda welo lizwe, saya kungena ebusuku kwesikabadakazi eSwitzerland (izwe leentaba, ekude kwathiwa kuseluSuthu ngababali beencwadi) apho sifike ikhephu liwambathise ngengubo emhlophe wonke umhlaba. Umisiwe uloliwe kwisitifi somda (frontier) iVallorbe, kwaphithizela kwa ngoko phakathi kwethu amapolisa axhobe imipu neesabile, ememeza esithi "*Passports, votre passport, votre billet s'il vous plait,*" okokukuthi *Passports your passports, your ticket if you please,*" abanye bavuswe ngetshoba besalele. Inde ke wena into yala matikiti kuBa oonkabi abasazi kakuhle isiNgesi, bafunda bephinda-phinda, betolika, bephatha kuqwalasela nobuso bakho ukuba buyafana na nalo mfanekiso wakho usetikitini, bange bakhholwa bengakhholwa. Ukusuka apho silifiye kwingalo yokunene idike laseGeneva, isixeko esidume ngamabali eemfazwe zikaJulius Ceasar (zaphambi kokuzalwa kwenKosi), nendawo ekuxoxwa kuyo uxolo zizizwe zanamhla, sadlula eLausanne isixeko esaziwa ngentlanganiso enkulu yaseFundisi baseTshetshi, saya kungena ekuseni emdeni waseItaly, eDomodossola, wema uloliwe. Kungene amapolisa amaTaliyana enxibe iibatyi ezinamaqhofa amakhulu

abomvu, ekhwaza ngamagunya awoyikekayo efuna kwa iitikiti zethu. Sihambe imini yonke imali endinayo isaliwa xa ndithenga ukutya, kusithiwa kufuneka eyase-Italy ngoku. Kuthe ukuze ndikhululwe kuloo ndlala kwangena umlungukazi oliNgesikazi owendele e-Austria wandibuza imvelaphi nempilo, ndaphendula ngokuzibika ukuswela into etyiwayo ngenxa yokukwaywa kwemali yam; wandivela usizi wandipha iinkozo ezilifumi ezifana neefeleni, phofu zingenalugoqo. Ezi nkozo mna ndib'e ziifeleni kanti ziiitiki zamaTaliyana ezibizwa ngokuba zii "Lira." Okunene ndifumene iziqhamo neezonka nenyama ngale mali, ndaphila. Ukujika kwelanga sidlule eVerona sehla eVenice ukulinda omnye uloliwe. Esi sixeko sakhelwe phakathi kolwandle oluneziqithi ezininzi ezihanjelwa ngamaphenyane abizwa ngegama elithi "gondola." Le Venice ngumzi obukekayo kanye ngenxa yezitrata ezinemi-lambo neebuloro ezininzi ekuhanjwa ngazo. Ndiwujikeleze kunene ndaqala ngokuguqula imali ebankini ukuze ndibe nokuthenga iintwana-ntwana ezivenkileni ndithetha ngezandla, njengokuba singaziwa mntu isingesi nesiFrentsi. Ukusuka aphasihamb'engololiwe osinga echwebeni laseTrieste, ekuthe sisahamba kwangena kule khareji yam amantombazana ayiqabe bomvu imilomo, athetha ngesi-Taliyane yayingxaki ukuxakana ngentetho, ada emka kukweso sintsothi sokungavani ngolwimi, andifiya engathi athi sisiqihela

esingazi nto esi, akukho ngqondo, xa ezithe-thela. Singen'e se kuhlwile eTrieste isixeko esingange Kapa ngobukhulu nesingama uzimayile ezili 1,064 ukusuka eLondon. Isikhophe ebendisiya kuso besibonakala apha esitifini, kodwa iindleko zokufuduselwa kuso zi6'e li 15 leefeleni ngenxa yobuninzi babathuthi bempahla. Emva kokutya (supper) ndiphumile enqanaweni ngokunqwenela ukubona eyeli lizwe iBayaskopu, ndahamba ithuba elide ndada ndayifumana. Phakathi imifanekiso i6'e nenkcazelo ebalwe ngeelwimi endingazaziyo, kodwa latsho ndachulumacha igubu lamaAustria elalibetha zonke iingoma ngentloko linga jonganga newadini, into enqabileyo loo nto. Ndiphum'e apho sendiyilibele indlela ebendize ngayo, ndaza nokwenza ndanduluka ngezitrata eziya kwicala elilimbi kunelo bendifanele ukuya kulo; ndaduka ngokulihlazo iiyure zombini ndingazi nokuba ndiphi na kuwanga-wanga lwedolophu engaphele ndawo ezitrata ziyimityondyololo engenamijiko. Kuthe xa se ndiza kudinwa, ndathana nqwakaqhwa namapolisa, ndabuza isikhophe sam, a6'andiva intetho yam, kwayiloo nto nakwamanye, de ekugqibeleni ndabonana nepolisa elisaziyo isiFrentsi, landikhulula, landijikisa umva ukuya kwicala lenqanawa endiyifumene ngelinge-ni, se ndiphelelwe libongo lemifanekiso yebayaskopu.

Sinduluke eTrieste emini ngomhla we 17 kuMarch sangena kulwandle lwesithathu kolu-

hambo, iAdriatic Sea, eyahlula izwe laseItaly kwawaseAlbania, Yugo-Slavia neGreece. I-qanawa yayiyeyamaTaliyane, ixinene ngabahambi, kodwa isonwabisa kuba umvalo webala awukho kuyo; ndaziva ndingumntu ke ngoko. Egumbini endandabelwe kulo sasingamadoda asithoba kungekho namnye kuwo othetha intetho endiyivayo kuba yayingamaJuda namaJamani, iyinkohla ukuncokola kodwa sithandana ngomphunga. Ubuninzi babantu apha enqanaweni yayingamabinqa, iinkulu kuwo intsini le mihla emini xa sincokola ngezandla ukwenzelela intwana yesiFrentsi endandisayikhumbula. Esinye isimanga kukuba abantu basetyhini kwezi zizwe abahlulwa-hlulwa kuya phi ezindlwini zokuhlamba, into leyo eyamana indothusa nje ngomntu owondliwe ngamasiko amaNgesi. Ngecala lokupheka ezi ntlanga ziwafiya kude amawethu asemaNgesini, ndaye ndisitya izinto endingazaziyo ngamagama namhla kuba yonke into ibalwe ngesiTaliyane ephepheni lokutya (menu): Idinala ibizwa ngokuba yiColazione; iintlobo zesophu izezi, Spaghetti palomodoro, Consumato, di pastina, Taglierini alla bolognese, zuppad'uova filate, Maccheroni; inyama iyiPetto di viletto farcito, Trancio di pesce fritto' manzo spiccato, spallato glasato; imifino iyiPalate arrote, legumi assortiti, insalata mista; isopolo iyi Pranzo. Yonke loo nto iyatyeka nkqi, ngokukodwa into apha abayenza ngenqholowa ibeyimityululu yemitya emide emhlophe eneCheese

phakathi, ethi yakutshizwa ngetyuwa
—yekka!

Ulwandle lona lulwe yonke le ndlela ngoloni hlobo lugqithisileyo kwiihambo zangaphambili. Ngecawa yomhla we 18 (March) simise eBrindisa ukukwhelisa abantu, kwathi xa simalunga nezwe laseGreece sayibonela kude iMount Olympus engase-Athens, sanyathela umkhondo kaPawulose oNgcwele apho waphukelwa ziinqanawa ehambisa iVangeli. Ngomvulo singen'e kwi-Mediterranean Sea, ulwandle lwesiNe kolu hambo, sabona isiqithi iCandia nedolophu yaso iKrete (Crete), sonke sigutyungelwe tu likhephu, nomoya ovela khona usiza nengqele etshutshisayo. Kwezi ntsuku zinin, einqanawa iphethuphethuke ngohlobo oloyikisayo, ngathi iza kutshona, iphatha kuwa ngelicala itsho zityibilike izitya nezitulo ziye ngapho, ithi ukubuya izibekise ngelinye icala ezo nto, ize ithi kunjalo ingene ngentloko emanzini iwakhe kanobom amanzi, ithi yakubuya apho ingene ngomsila inge ayikubuya iphinde ime ngohlobo lwayo; kwagulwa ngabantu kwakubi.

EGYPT.

Siy'e sangena ukumka kwomhla ngolwesi Bini (20 March) eAlexandria yaseJiphethe, idolophu ebanzi kakhulu, abantu bakuma 500,000, ingabeentlanga ngeentlanga: Ama-Arab, ama-

Slamsi, amaFrentsi, amaPhuthukezi, njalo-njalo. Ndifikele kwihotele yodidi, ekuthiwa yi-Hotel Canal de Suez etsala iponti ngemini, apho kungekho lualulo. Kuphawuleke apha ukuba abantu abanqula uMahomet ababusele utywala ngenxa yomthetho wengqoboko yabo; ngoko ke awakho amaxhila. Ndiv'e se ndithetha ndedwa ndisithi akwaba ubuKrestu obafakwa kuthi babungeniswe kunye nomthetho osivaielelayo entselweni; ngeyisindile yonke inyambalala yamadoda amaAfrika anobuchopho neziphiwo eziqwelileyo athe aphelela ebungenini, afa engayenzelanga nto iAfrika ngenxa yesi sibetho.

Izinxibo zamaJiphethe yimibinqo ngokufanayo kubafazi nakumadoda, phofu amanye amadodaanxibe intoapha engathi zibubulukhwe enobunkontyo bengwatyu ehlekisayo wakuyibona. Umbala wesi sizwe ngowamaLawu; yimilazinge (bambalwa) nje abantu abamnyama njengathi, nabo ibengamaSudani (Negro) awayevele kumazwe asezantsi ngaseNigeria. Ma ndingalibali ukuthi apha eAlexandria ndigul'e iintsuku zombini kwa ndisangena eHotel Canal de Suez yingqele enkulu esifubeni nasemqaleni, ndalala nzima kungekho nomntu wokundivelela nokundinceda. Kude kwabonakala ukuthi ma ndiziyele edolophini ndifune iyeza kwi Chemist ethile, kwathi ngokungavani ngentetho ndanyanzeleka ukuba ndithethe ngezandla ukuyichaza imilimokhwe yokuxinana kwesifuba, kanti bandiqondisisile, bandinika inqobo yeyeza eliyincangathi ebomvu, ndakhululeka. Ndi-

nduluk'e eAlexandria ngenjikalanga ngomhla wama 22 kuMarch ngololiwe ojonge kwicala laseNingizitau (South) onxusa umlambo iNile esiya eCairo. Ngumlambo osimanga lo; uliwaka leemayile ubude, uphuma kufuphi nedike lakubaGanda eliyiVictoria Nyanza apho kuna iimvula ezinkulu ukuze echwebeni lase-Alexandria kuBonwe amanzi avo sel' ehamba phandle kweendonga zawo kuhl' wayelwe phezu kwawo inqholowa eyakuvutwa : kuwutha amanzi. Yiloo nto iBayibile inendawo ethi "Lahla isonka sakho phezu kwamanzi amaninzi, waye uya kusivuna emva kweentsuku ezininzi." Xa ukhangele eMapini uyakuBona ukuba lo mlambo ungena elwandle eAlexandria sowunezibaxa eziliqela; zizonke zisekhulwini, zikwangako neblopo zawo esiziwelileyo. Kuth'e singaneno kweCairo sangena komnye uloliwe osinga kuLwandle oluBomvu (Red Sea), ulwandle lwesihlanu koluhambo kuba olwesine beluyiMediterranean Sea. Idolophu esihle kuyo eBusuku yiKantara West, ekufuneka ibuye yahluzwa impahla yethu njengoko ingumda wokuphela kweJiphethe ukuya ePalestina (Palestine). Siliwelile ke uLwandle oluBomvu ngenqanawa, isithuba esizimayile ezimbalwa, saya kuhla kwenye idolophu eyiKantara East, apho sifike silindelwe ngabantu abaninzi abaya kwa kule ntlanganiso siya kuyo eJerusalem, bona bevela ngecala eliphuma eMonti, njengoko be ndixelile ekuqaleni kweli bali, nakumazwe

ase-Indiya, Japan, Singapore, China,
njalo-njalo.

PALESTINE.

Uloliwe uphum'e ebusuku eKantara ebaleka ezweni lasePalestine sixinene ngendlela embi kanye. Ekuseni liqal'e labonakala izwe lom-Sindisi wethu elimhlabauthandeuku bamhlophe ngokwekalika, sabona imihlambi yeenkamela neembongolo ezithwele impahla, zimbi zingamaqegu abahambi, sabona nabalima umhlaba ngeepuluwa zemithi. Into ebe mbi kumkukungaphili lumfixane nesifuba nokudinwa kwomzimba luhambo, ndiqonda uku ba ndingxamele ukuphelelwa libongo naligugu. Ummo weli lizwe uyelele kakhulu kwelase-Nxuba nelaseGafu (Graaff Reinet) ngemixawuka, nomtagala, noxexe, nokunyuka, njengakwiintaba zoKhahlamba (Drakensberg Mountains) ukusinga kwethu eZiyone; yacaca apha inyaniso ethethwa yiBayibile kwindumiso 122, ivesi 3, ethi Jerusalem wena wakhiweyo

Ngokomzi ohlangeneyo wamnye
Apho zinyuka ziye khona izizwe,
Izizwe zikaYehova ”

kuba wonke lo mhlababa sikuwo uyanyuka kanye.

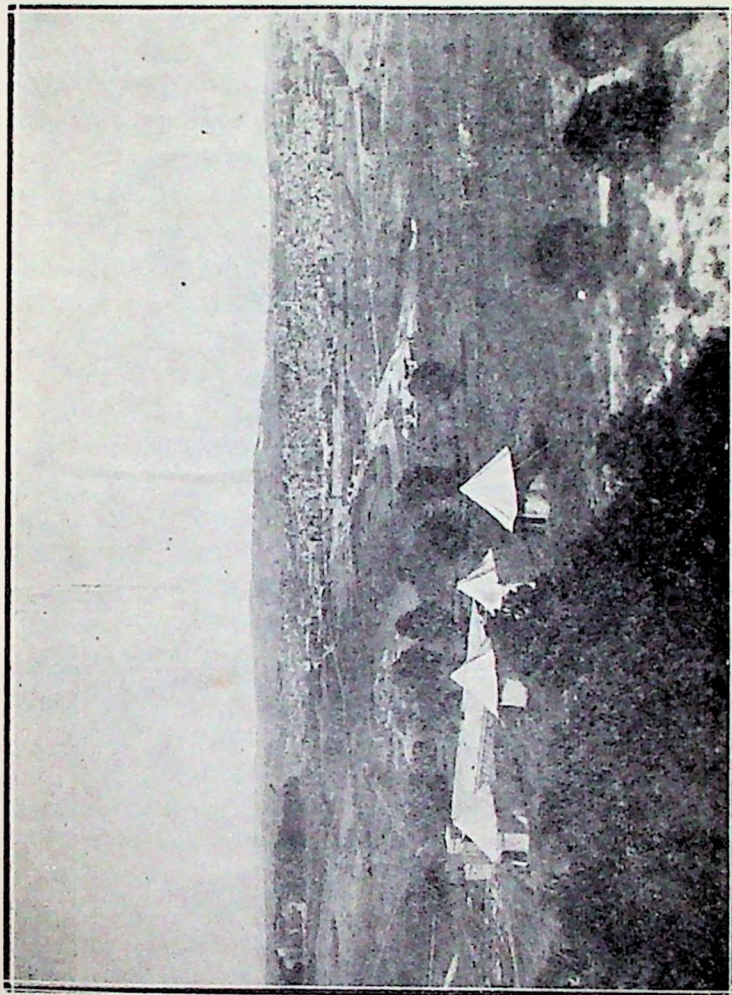
Okunene sid'e sangena esitifini saseJerusalem ngentsimbi yesithoba kusasa, igama lesitifi libalwe ngeelwimi ezintathu, isi-Arab, nesi-Yiddish (isiJuda sanamhla) nesiNgesi. Aba-

phuthumi abasihlangabezileyo sifike bebaninzi, basikhwelisa ezimotweni eziye kusifaka kwihotele egama liyiNotre Dame edla ama 25 eeseleni ngemini. NgomGqibelo (24 March) sifudukele kwiNtaba yemiNquma (Mount of Olives) leya ikhankanywa futhi eziBalweni eziNgcwele njenge ndawo awayethanda ukuthi-gu bucala uYesu aphumleathandazekuyo. Yintaba enemithi emininzi yeminquma efana twaa nale yase-South Africa, ekuthe ndakuqhawula amagqabi ayo ndafika efana kanye nawasekhaya, ekubeni ndigoduk'e ndawathelekisa nawo. Loo nto yodwa ib'e nkulu kum njengobungqina bezinto eziseziBalweni. Abathunywa bale ntlanganiso beSonke bafikile kuma 250, iingabeentlanganiso neelwimi ezikumafumi amahlanu, kukho nama-Afrika aphuma eNigeria naseluGanda, izinxibo zabo nezamaIndiya ziingamabala-bala abukekayo. Kule ndawo siyibonele ingase-Ntsonalanga iJerusalem, isixeko esibantu bangama 75,000, esizindlu zakhiwe ngamatye, kwizitrata ezixinene kakhulu. Isitena asaziwa apha konke-na. La matye enza ukuba indlu idle imali eninzi; ma ndithi ukuzekelisa, indlu yomntu onjenge gqira ama £5,000 ukwakhiwa; yiloo nto ininzi nje imali yeehotele. Ndifumene enqabile amaKrestu; abona bantu baninzi ngabanqula uMahomete namaJuda kaMosisi, achaseneyo namaKrestu. Andiwali-bali amandla abantu abangabathwali beempahla kweli, beyithwala ngomqolo, ama-Arab nama-Juda. Kwa impahla yam ezi "trunks" nee

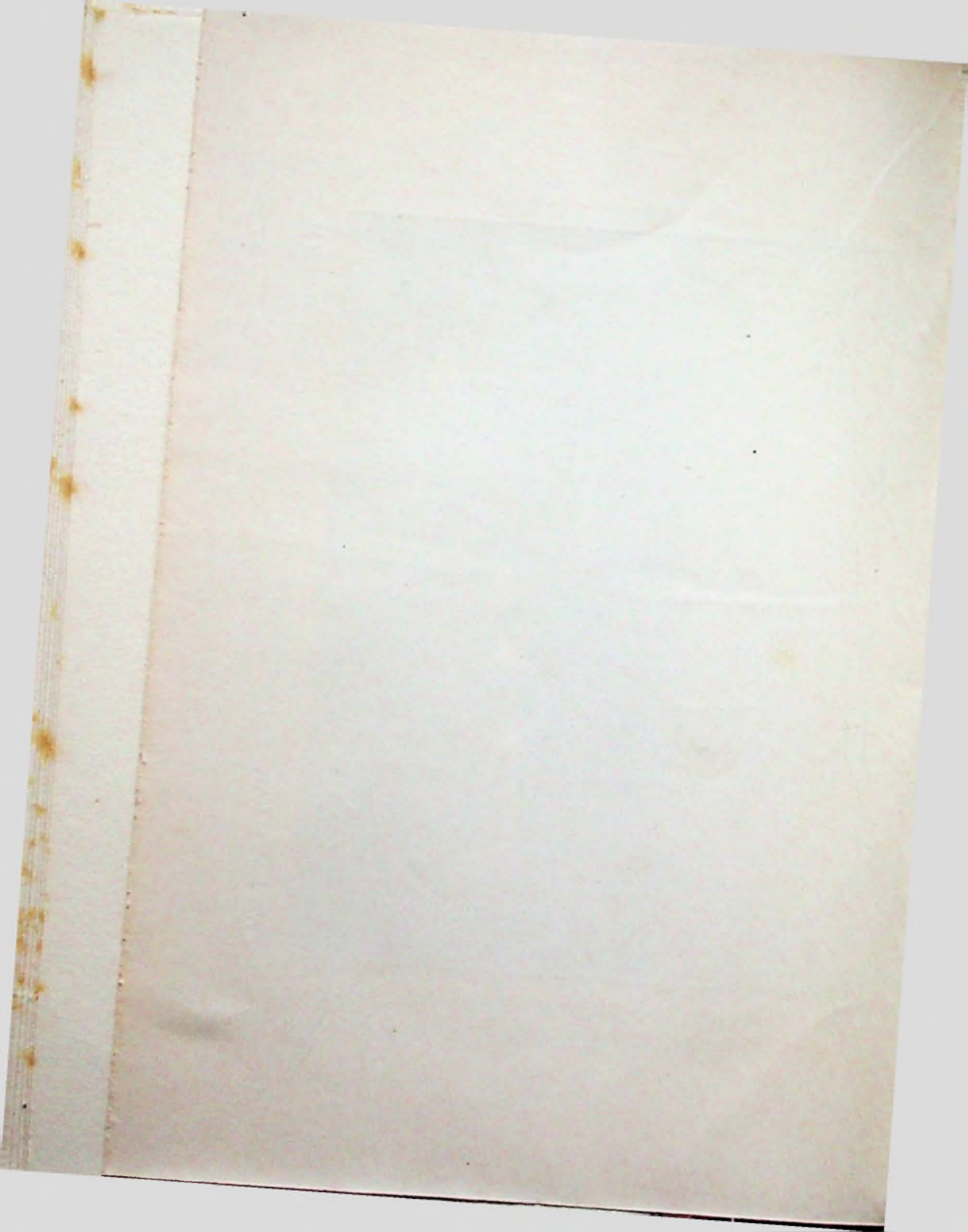
“suit-cases” ezinkulu ezifuna amadoda amabini ekhaya, okanye inqwedlana, apha umntu usuka afake intsontelo emiqhebeni yayo yonke ayithwale lula ngomhlana aye nokuba ku-phi nayo. Ndincame xa kuphethwe ipiyane (ingeyiyo i-organ), le yona ibunzima buziponti ezima 800, oko kukuthi elingana neenxhowa ezine zombona; ithwalwayindoda enye emhlana iyise iyodwa apho isiwa khona nokuba inyuka i-“opstezi” (up-stairs) yendlu. Ekucingeni kwam la mandla avela kwisikho lokulinganisa inkamela yona ithwala yonke into yeli lizwe emisebenzini: libokisi, izikhotshi ezinempahla, iinxhowa, kude kuye ematyeni okwakha izindlu endawabona ejingiswe ngeentsontelo macaleni omabini esi silo. Ngethamsanqa ndibonen'e apha nomntu endimaziyo uDoctor Hamilton Dyke endamgqibela engumntwana oko ndandifunda esinaleni yaseMorija eluSuthu, engunyana womphathi wethu khona ngonyaka we 1899. Njengokuba ndibala nje namhla (1940) sel'ebuyele kweli lizwe waligqira kwelaba-Tswana; ngoko (1928) wayeligqira eJerusalem. Ngobubele obukhulu undijikelezise ngemoto yakhe wandisa eGetsemane, naseBetani, naseBetelehem ngomgqibelo ngomhla we 7 April, imini endiya kuyilibala ka-de. Siphum'e ngesango ekuthiwa yiJaffa Gate sehlela entla kwentlamboyeHinomeedume ngomlilo omkhulu wakudala, sabona kufuphi apho indawo ababemi kuyo abathunywa bakaSenakerib bebiza abakaHezekiya ezindongeni (11 Kum.

18) neNduli yeBunga leNkohlakalo (Hill of Evil Counsel) apho uKayafasi wayenendlu awathi amaJuda abungela kuyo ukuceba uYesu. Ekusukeni apho sidlul'e kumFula weziGebenga apho oonyana bakaAnaki babemi khona (Num. 13) nalapho uDavide walwa amadabi amabini namaFilistiya (11 Sam. 5). Ngasekhohlo kwalathw'e intlambo ezahamba ngayo izilumko ezazilandela inkwenkwezi yosana uYesu, nalapho zadibana khona nabalusi, kwa nechibi ezathi zisela kulo zabona isithunzi saloo nkwenkwezi yasemPumalanga eyayizikhokela zaza zafika eJerusalem (Mat. 2). Kwa lapho naantso indawo awaphuma kuyo uElija oko wayebalekela eHorebe, intaba kaThixo; ithi gqi ke iBeteleHEME ikhazimla, kumi phambi kwayo induli yeParadesi apho uHerode akuba oyis'e uAntigone (ngomnyaka 42 phambi kokuzalwa kweNkosi) wazakhela idolophu nobotwe lebongo, wangcwtyelwa kulo. Ukusuka apho yintsimi awathi uYesu edlula kuyo ngenye imini ezihambela (litsho kambe ibali labantu noko lingekhoyo eBayibileni) wabona indoda ihlwayela ii-ertyisi, wathi, "Uhlwayela nto ni na apho, mhlobo wam?" Impendulo yathi "amatye." Wathi uYesu, "Uya kuvuna amatye ke." Okunene yathi loo ndoda mhla yaza kuvuna, yafika zonke iinkozo, ebizigqibele zilungile, zijike zangamatye! Ngasekunene sikhe sema sondela inchwaba likaRakeli apho wafela khona umfazi kaYakobi esenimbeni yokuzala uBenjamin, ekumkeni kwaBo eBethel

befudukela eHebron (Gen. 35). Le ndawo inqulwa ngabantu beenkolo zonke, amaJuda kaMosisi, amaSlamsi kaMahomete, namakholwa kaKrestu, abafazi balile esimantfijane batsho ngesimbonono lusizi lokuvelana nomnye umfazi. Singen'ile eBeteleheme siy'e kundawo awazalelwa kuyo uYesu, safika kumi phezu kwayo inzwana yetyalike ebizwa ngokuba yi- "Tyalike yokuZalwa kweNkosi" ("Church of the Nativity"). Yeyona tyalike indala kuzo zonke ezikhoyo ePalestina, kuba y'akhiwa ngexesha likaKumkanikazi uHelena, ngomnyaka 380, yaye ikuphela kwecawa esemi njengoko yakhiwa yanjalo. Ineentsika ezili 16 eziqingqwe zalingana zaphakama iinyawo ezima 20 iinye, ngelitye eliButhlezi, elimhlophe, eligude ngokweglasi (marble). Ngangobukhulu nobunzima bazo andazi ukuba z'athwalwa njani na ukusiwa khona nokugxunyekwa? Ubudala bazo yiminyaka eli 1,400; isimanga sombono, esi. Sifike xa ziphakathi iinkonzo zesikhumbuzo sokufa kwenKosi kuba yayilusuku olulandela ulwesiHlanu oluNgcwele. Ngenxa yokufumbelana komhlaba iminyaka ngeminyaka oko yazalwayo inKosi, le tyalike se imi phezulu l'e kuyona ndawo zenzeka kuyo iziganeko ekungazo. Ngoko ke sinikw'e izibane zokuba sihle sikhanyisa ngazo ebumnyameni ngazo ebumnyameni kumanyathelo (steps) ahlayo amatye ukuya esitalini kanye eso wafelekelwa kuso umNtwana, saboniswa umkhumbi (manger) wamahafe apho wayesongelwe khona



Nge kohlo yi Getesmane ; ngasehunene, pambili yi Jerusalem ; nganeno exintenti yi Ntaba yemi-Nquma.



ngunina, baye abafazi bethu gqolo ukulaanga ngeziphokolo (kisses) elo litye. Salathiswe nalapho iizaazi zasemPumalanga zazihleli khona mhla zafiya izipho zegolide nentlaka'mhlophe. Eso sibane ndisa sigcinile njenge sikhumbuzo sohambelo lwam apho. IBeteleheme le yabe isisixeko sakwaJuda apho bazalelwa khona oo-nKosi Elimeleki, noNaomi, noBohazi, noObede, noJesse, noDavide, noYesu. Funda eBayibileni kuRute 1; 1 Sam. 16, 17; 11 Sam. 2; 23; 1 Kron. 11; Mika 5; Luka 2; Mat. 1; uzanelise.

Abafazi baseBeteleheme, phantsi kweeqhiya zentloko banxiba umnqwazana onamaqhosa athile athungelweyo ekuthiwa alatha inani lekhazi abalotyolwe ngalo. La maqhosa bawagcina ngenkathalo enkulu kunene. Kuthelekelelwa ukuaba inKosi yayicinga ngawo mhla yathetha umzekeliso othi nguwuphi na umfazi ongathi enamaqhosa akhe esilivere elifumi, elahlakelwe lelinye lawo, angancumeki isibane, ayitshayele indlu, alifune ngenzondelelo ade alifumane? Kwakhona ama-Arab alapha anesiko lawo lokuthi, xa abantwana besebancinci, bavule into enkulu efana nengufo engqingqwa bangenekuyo bonke balale kunye abazali nabantwana abo bezisongele ngayo. Kuthiwa ke uYesu wayecinga ngale nto ngokuya aze enze umzekeliso othi, wathi umntu akunqonqoza endlwini yothile, waala uthile lowo ukumvulela, ekhala ngelithi umnyango sel' ewuvalile, baye abantwana bakhe belele kuye esililini sakhe.

Indlela ephuma eBeteleheme iya eHebrone indawo eyaziwa ngebali lika-Abraham owathi efuna ukunchwaba umkakhe uSara wathenga umqolomba wakwesikaMakhaphela (Machpelah) owasuka wase wuba yindawo yokunchwabela yena ngokwakhe, noYisaka, noRebeka, noLeya, noYakobi omzimba waziswa apha uvela eJiphethe. Phezu kwalo mqolomba, namhla kumi iqakatye elikhulu letyalike yamaSlamsi eyiwanangamaJuda, aye kulila isimbonono kuyo yonke le minyaka imakhulu mahlanu imi. I-Hebron le liziko lamafisini awaye kho kwa kwixefa likaDavide: ukwenziwa kweglasi, ukuluka uBoya bebokwe, ukuphaalwa kwezikhumba, ukubunjwa kweengqayi, uwebo lweziquhamo (Funda kwiNum. 13, ivesi 23). Xa ulapha sowukufuphi eBerefeba (Beersheba), idolophu yokugqibela ngecala laseZantsi (South) lelizwe lamaSirayeli, njengoko intetho eqhelekileyo yeBayibile iye ithethe ngokusuka eNtla kwesikaDan kuye eBerefeba, kodwa apha kuseluyayini kuba yindawo eyodwa enohlaza (oasis) olurawulwe ngumqwebedu wentlango.

JERUSALEM.

THE CITY OF THE GREAT KING.

ISIXEKO SOKUMKANI OMKHULU.

Ukuze le mbali ihambe kakuhle ma khe sichaze inkqu Jerusalem ngokupheleleyo, sandule ukubuya siphumele emaphandleni ayo.

Be sesith'e iilwimi zintathu ezisetye-nziswa apha; kanti ke zazintathu kwa kudala kuBa umVangeli uJohane (19, iivesi 19-20 uthi "Kekaloku uPilato wabala nombalo, wawubeka phezu komnqamlezo. Kwaye ke kubaliwe kwathiwa: uYesu wase-Nazareth, uKumkani wamaJuda. Lombalo ngoko into eninzi yamaJuda yawulesa; ngokuba indawo uYesu awayebethelwe kuyo emnqamlezweni yayikufuphi nomzi; kwaye ke kubaliwe ngesiHebere nangesiGrike nangesi-Roma."

ITEMPILE KASOLOMON.

NgolwesiBini (3 April) sinikw'e imbeko yokuboniswa isikhundla seTempile kaSolomon. IziBalo zithi eyakudala yayaakhiwe ngomthi waseLebanone, koko ayisekho leyo; namhla kumi ityalike (mosque) yamaSlamsi kaMahomete (Mosque of Omar), inzwana ekuthiwa yenye yezona zakhiwo zihle ehlabathini. Ibonakala ngokucacileyo naphaya phezu kweNtaba yemiNquma. Kwa sisangena sikhululise izixathula kwathiwa ma sihambe ngeenyawo okanye siqefe ezamaSlamsi, nge-ndaliso umntu ngamnye, hleze siyincholise ngobuKrestu bethu. UbuBanzi bale ndawo yale Tempile (Temple Area) ngumhlaba ozii-akile zima 35, phezu kwezo nduli ze-Morija. Amabali ayo alifumi elinanye, angumangaliso onke. Naanga: (1) Yilaa ndawo uAbraham wathunywa nguThixo oko-

kuba athabathe unyana wakhe amenze idini kuyo. Funda kwiGenesis 22, iivesi 1-14. (2) Yayisisanda sokubula inqholowa yamaJebusi. (3) Yayisiikhundla seTabanekele yamhla-mnene. (4) Kulapho uDavide wamisa isibingelelo sakhe phezu kolo lwalwa lukhulu lukhoyo nangoku. (5) USolomon waakha iTempile yakhe apha eyabuya yatshatyalaliswa ngamaBabilone ngomnyaka we 1,000 phambi kozalwo lwenKosi yethu. (6) Emva koko uZerubabeli waakha eyakhe iTempile. (7) Wamisa eyakhe uHerode wexefa likaYesu emva koko. (8) Yadilizwa leyo nguTitusi. (9) Yavuswa nguHadriane, yena eyimisela isithixo esinguJupitere, kodwa yadilizwa ziintfaba zakhe ngomnyaka wama 277 ezelwe uYesu. (10) Kwaakhiwa ityalike ngoku nguJustiniane ngomnyaka wama 530, umfo owayevela eByzantiume, kodwa (II) amaSlamsi kaMahomete ayithimba ngomnyaka wama 600 yayeyawo unanamhla, kuba elawo ibango lithi uMahomete umnt' akaThixo wayelapha, wada ekupheleni kobomi bakhe wanyuselwa ezulwini ehleli, ekhwel'e phezu kwenkabi yakhe ebomvu yehafe lobu-gqi (magic), waza watshonela phezulu emafini unangoku. Naaso ke isizathu sokuba thina sifike kuphethe wona kule ndawo, nomnquba ingowawo. Ngenxa yokufumbelela kwomhlaba ethubeni leminyaka ngeminyaka, neenkulungwane ngeenkulungwane, ulwalwa lwamhla-mnene lwesibingelelo sikaAbraham selukwindawo esezantsi emakuhliwe

ngezibane kumabanga (steps) amatye, lubona-kale ulwalwa olu lusesithoko-thokweni sobumnyama. Yayilapha laa Tempile uYesu wayesakufumayela futhi kuyo, ukuze ngenye imini abukuqe iitafile zabaananisi beemali, ababethe abarwebi ngenziniya (kutfhiwo ngomnye umbalisi). Yindawo eyaba soloko isisazulu esiraqwe zizakhiwo ezininzi. Lilapha iSango eliHle (The Golden Gate) awangena ngalo uYesu ngobugora ekhokele isihlwele sabalandeli. Imbali yokubulwa kwenqholowa ikwiziKronike zokuqala, isahluko sama 21; eyemithi eyasetyenziswa nguSolomon ikwincwadi yokuqala yooKumkani, 5, iivesi 8-10. Malunga nebali likaMahomete, amaSlamsi athi igama lehase lakhe lalinguBarukhe ("Umbane") inkabi eyayinamaphiko okubaba, neyababa ngawo ukuze iye kutfho phezulu ezulwini!

INCHWABA LENKOSI.

INchwaba lenKosi yenye yezona ndawo zifunwa ukubonwa ngabantu abahambele iJerusalem; lona ligqunywe ngumthunzi weCawa enkulu yamaTshetshi egama lithi "ITyalike yeNchwaba eliNgcwele" (The Church of the Holy Sepulchre) emi phezu kwendulana yeGologota, iKalvari, imelene nendawo awaxhonywa kuyo ekuthiwa linchwaba likaJosefu waseArimateya. Phantsi kwayo, naphezulu nasemacaleni ziintunja ngeentunja

zokuhamba kwabantu emnyameni emiqolombeni eyenziwa kumaxefa ngamaxefa kwelithuba leenkulungwane zimbini ekuthe kulo wafenxa umhlaba, kwadilizwa futhi ziimfazwe. AmaBandla ngamaBandla aqhuba iinkonzo zawo ngaxefa nye apha: elamaFranciscans libedefa ngesiLatin, elamaGrike ngesiGrike, elamaKoptiki ngesiJiphethe, aPhamba-Phambane amazwi abo okucula nokuthetha kuba bonke bagumbini linye, batsho ngesivube-vube. NamaAbyssinia alapha phezu kophahla ngebango lokuba azalwa nguSolomon ngeKumkanikazi yaseZebe, yaye ityeya yoCebano yamandulo yafihlwa ndaweni ithile ezweni lawo ekwathi mhla yafika eAfrika waba uYehova uwalahlile amaSirayeli wafaka amaAbyssinia endaweni yawo ebukumkanini bakhe.

INTABA YEMINQUMA.

Intaba yemiNquma nayo ineembali zayo: Kudala kwakukho ififini lokwenza amafutha akhanywa kule mithi. Iyodwa imithi esibozo emikhulu, imixanduva eziqumathi ngamatye, ebudala buziinkulungwane. Umntu walapha uyalatha ngomnwe indawo awathi kuyo uJudasi wayingcatsha inKosi ngokuyaanga, athi naantsi. Imithi le nokuba asiyiyo kanye leya uYesu wayesakuphumla phantsi kwayo, yinzala yayo. Umhlaba wale minquma wayamene nehlathana leGetsemane. "Ngelo

xefa ufika uYesu nabo kumhlatyana ekuthiwa yiGetsemane; athi kubafundi, Hlalani phantsi apha, ndikhe ndiye kuthandaza phaya." (Mat. 26 ivesi 36). Nathi siy'e eGetsemane ngobusuku bolwesiNe obandulela ulwesiHlanu oluNgcwele, saya kuthandaza ithuba elide sicinga mhla uYesu wathandaza ubusuku bonke esezintlungwini zokulindela ukubulawa kwakhe ngengomso. Umhlaba walapha unebala elimhlophe. Ndiwukhile ngenxhowana ndawugcina ndada ndagoduka nawo; usekum unanamhla.

Ukusuka eGetsemane ukuya edolophini eJerusalem umntu uqala awele umfulana weKidrone okhankanywa futhi eBayibileni kuba nguwo owahlula induli yemiNquma kwidolophu le. Inkolo yamaJuda namaSlamsi ithi umgwebu wokugqibela uya kusingathelwa kule ntlanjana yeKidrone; amanzi ayo angenela kwisihlambo sikaJehosafate. Enye indawo ebalulekileyo luDonga lweziJwili (The Wailing Wall), okanye iLongwe leziLilo, olubude bungamanyathelo (yards) ama 50, umphakamo uzinyawo (feet) ezima 60; lw'enziwa ngamatyekazi amakhulu ekuthe ezimfanteneni zawo kwada kwamila incha, namaqabe, notyuthu. Kuthiwa oludonga luyintsalela eyafiyeka kwiTempile okuya yayidilizwe nguTitus. AmaJuda ke eza apha ukuza kulilela ukubanga kobukumkani bukaSirayeli, noku-tshabalala kobundanga-ndanga nobukhazi-khazi babo bafamlibe. Isiko lokulila lisiko elidala

emaJudeni, nelivakala futhi kwiTestamente enDala: Funda kuMika 1, ivesi yesi 8, “Ngoko ke ndiya kumbambazela, ndibombo-loze; ndiya kuhamba ndibunyulwe, ndasfiywa ndi-ze; ndiya kukhala njenge mpungutye. ndilile njenge nciniba.” (I will make a wailing like the dragons and mourning as the owls: Ndiya kwenza isimema esifana nesezi-nyobolokondwane nesinqhala esifana nesezi-khova). Funda kuIsaya 59, iivesi 10-11: “Siyaphutha-phutha njengemfama eludongeni; siya phutha-phutha njenga bangenamhlo; sikhubeka emini enkulu ngathi kungonchwalazi, phakathi kwabaxhamla ubomi ngathi singabafuleyo. Siya vungama njengebere sonke siphela; sidumzela sidumzele njenga mahobe kabuhlungu.”

Ngalo nyaka wohambelo lwam umLungiseleli wamaTshethi eJerusalem yayingu Bishop MacInnes (osel' eswelekile namhla), umntu onobubele, kakhulu, nowathabatha inkxamleko ukusifonisa esi sixeko sakhe. Wasalathisa ichibi leSiloam, esithi ikufuphi apho indawo awazalelwa kuyo uSamuweli nenchwaba lakhe; nentlambo eyiHinome eyayinomlilo omkhulu wesikhohlakali sakudala uMoloki; nendawo apho wazixhoma khona emthini uJudasi; nendlu kaDavide okanye inxowa layo; nodonga luka Uzziah noluka Nehemiya olunezibakala ezisemi okoko; nenkundla elathethwa kuyo ityala likaYesu nguPilato ukuze agwetywe; nechibi leBetesayida; nesango labaPostile

ekuthiwa leliHle. Ngenye imini 'usihambise endleleni yamatye ebizwa ngokuBa yiNdlela yoSizi (Via Dolorosa) apho wanyathela khona umSindisi ngeentsuku zokumangalelwa kwakhe. NgeCawa yomhla 1 April usikhokele wasisa kwindlela ephuma ngaseBetani sahamba singumkhoko, ngomkhondo awayekhwele ngawo etholeni lembongolo uYesu, esandlalelwa amahlamvu osundu, uhambo olwaluyinkonzo, umntu ahambe ethandaza, engancokoli nosecaleni lakhe. IBetani le izimayile ezintathu endleleni esinga eJeriko. Ukusuka khona sinyuk'e iqhina elide ngendlela eyenziwe phakathi kwamatye amhlophe aphantse ukungathi ngamaqhekeza ekalika; ubuso bethu bukhangele eNtshonalanga ngecala le-Jerusalem, intaba yemiNquma ikwingalo yasekunene. Ngenxa yobunzima beqhina, sihambe sibeka iphika, kodwa kwakho mthunywa uthile osel' eyindoda eqinileyo inobuthathaka bentliziyo, si,bon'e igileka isiwa iphelelwe ngamandla (fainting). IBange usizi le nto, kwemiswa, wathantanyiswa wada wa buya waxomolozwa, kwahanjwa, yena etyhalwa emqolo yenye indoda ekwakhulile, mna ndancedisa ukutyhala loo ndoda sada saligqiba iqhina. Kuthe xa sivela phezu komfula weKidrone kwisihlambo sikaJehofafate, umkhoko wemiswa, wathi uBishop MacInnes kulapho uYesu waqala khona ukukhwela embongolweni etshayelelwa ngabantwana abavuma ingoma engu "Hosana." Siqhubele

phambili, kwathi xa sisentla kweGetsemane, yakuba idolophu yeJerusalem iqala ukubonakala, semisa, kwaqhutywa inkonzo ende, nezuke kunene nguBishop lo, efunda iziBalo nemithandazo elungelelene nomhla weCawa yamaSundu (Palm Sunday). Emva kwenkonzole, xa sigodukayo, sidlul'e endleleni kumfazi omnyama ngokwelam ibala lo bu-Afrika, koko yena engumSudani onqula uMahomete ethetha isiArab, ndabona ebetha esifubeni, ndathula umnqwazi ukumbulisa, iyinkohla ukuphendula kuba asivani ngolwimi, ndifana nesimumu kuye.

Ukujika kwemini siy'e saboniswa indawo awasuka kuyo uYesu ukunyukela ezulwini, nalapho uMoya oyiNgcwele wehlela khona ngePentekoste; sadluliswa kwintlambo ye-Hinnome apho uMoloki, isithixo samaAmoni sasinqulelwa khona kusenziwa amadini okuphosela emlilweni omkhulu iqela leentsana yonke iminyaka; le ndawo itshoo sangxamela ukuguba kukoyika.

IZIGANEKO ZEVEKI ENGCWELE.

Ngethamsanqa uhambelo lwethu lwalunge-xefa ekuthiwa yiVeki eNgcwele (Holy Week), ixefa leziganeke ezikhumbuza ukufa nokuvuka kwenKosi kumabandla ngamabandla onqulo.

NgomGqibelo owandulela iCawa yamaSundu, ngumhla kaLazarose (Lazarus Satur-

day), umhla wokuba amaGrike namaArmeniya enze ukrozo olukhulu ngokungumangaliso ukuya kuvelela iNchwaba eliNgcwele (lika-Yesu), aze amaRasiya (Russians) aqhube inkonzo yobusuku bonke etyalikeni yawo ezaliswe ngamaSundu athi abiwe ebantwini bonke amasefie awo, kube sisimonya-monya (ingxinano enkulu) sabantu, namagqabi, namagatya aloo mthi.

Ngomhla weCawa yamaSundu nqo amaArmeniya ayivala ibesesithoko-thokweni sobumnyama ityalike yawo, ayigqume imifanekiso esemalongweni ngemichako emnyama, ngokunjalo neqonga (pulpit) lesibingelelo. Kuthi kweso sithuba kume iBisopu emnyameni apho iphethe isitfixo, icele imvume yokungena apha etyalikeni, icela kwenye iBisopu ezifihle emva kweqonga elo, yona ibuze ukuba ngubani na lo uthethayo; bathethe, bathethe, de ekugqibeleni ithi le icelayo "Ndivulele amasango obunchwalisa ndingene ndenze imibulelo yam kuThixo." Ufenziswe ke umkhusane omkhulu obufihle iqonga kunye nezinto ebezigqume iifestile nemifanekiso, ikhanye indlu yeCawa lilanga idangazele zibane ezincunyeekiweyo.

Liyelele kule nto nesiko lamaSyria koko lona linomjikelezo omde weBisopu ekhokele abalungiseleli abayintlaninge bejikeleza ityalike le izihlandlo ezimafumi amane, kuguqwa ngamadolo kwa izihlandlo ezikwangako, ide iBisopu ikhwaze kathathu isithi "O nKosi, O nKosi, O nKosi, sivulele!" Ityhilwe ke

yonke imikhusane, sivele isiBingelelo siBengezela ngokuqaqambileyo zibane.

NgolwesiNe olwandulela ulwesiHlanu oluLungileyo (Maundy Thursday) amaBandla amaGrike, Latini, Armeniya, Syria nama Kopte athi adibaniselane ngomlinganiso obudlaloṛa (Play) ogama kuthiwa "UkuHlanjwa kweeNyawo" (The Washing of the feet).

AmaRasiya ngolwesiHlanu oluLungileyo enza into eyelele kuleyo, egama liyi "Ceremony of the Winding Sheet" (UNqulo lwenGubo yokuSongela), ekuthi kuvunywe ingoma yentlaka-mhlophe, ababingeleli bayiphakamisele phezulu le ngubo belijikeleza kathathu iqonga, bemke nayo beyisa enchwabeni elimbiwe kwa phakathi apha etyalikeni bayifake phakathi kweziqhumiso ezingcwele.

NgolwesiHlanu oluLungileyo amaSyria anenkonzozo ethile yokulinganisa ukuxhonywa kukaYesu namabada omabini, ibelapho nemi-nqamlezo nezibane, nomkhumbi obekwa eqongeni, uhlanjwe ngamanzi aphithikezwe nenyongo, kubekho mnqamlezo uthile usongelwa kwilinen ethiwe-saa ngomgubo wesiqholo ufakwe emkhumbini, unchwatywe emva kweqonga etyesini etfixwe ngetywina, ize ikhanyiswe ubusuku bonke ngelampu de kube yiCawa yoVuko, liqhaqhwe ke itywina, ukhuthjwe umnqamlezo elinenini.

Enye inkonzozo esimanga yekuthiwa ngu "mLilo oNgcwele" (The Holy Fire) eqhutywa ngamaArmeniya etyalikeni yenchwaba lika-

Yesu. Amakhulu ngamakhulu abantu alala etyalikeni kwa ngephezolo, ukuze bangahayelelwa yindawo kule nkonzo, kuba inkolo yeyokuba lo mlilo uvela ezulwini kanye. Kuvunywa iingoma neetshanti logama kulindwe ukufika komlilo, kubekho namadabi aliqela okuxabana kwaba bantu ngezikhundla zokuhlala, njengoko beziintlanga ngeentlanga. Kuthi sekuni-ni umBingeleli omkhulu abonwe esiza nalo ilangatye livela ecaleni lenchwaba, bookhelane ngalo kwa ngoko abantu ibe sisixovu-xovu, nokugilana, ukuya kulookhela ngezibane (torches), kunyathelwane kuloo mbodamo wabakhwazayo, nabalilayo, nabahlekayo, kubetha nogqanga-gqanga lwentsimbi (gong) etsho koyikeke kuloo ngxovu. Le inkonzo iyoyikeka ngokwenene.

AmaAbyssinia anenkonzo yawo eyodwa kule veki, eqhutywa phezu kwophahla lweTyalike yeNchwaba likaYesu, ebusuku phantsi kweenkwenkwezi, xa iqalayo ukuvela inyanga. Igama lale nkonzo "KukuFunwa kwamZimba kaKrestu" (Searching for the Body of Christ), ongefika la maAfrika ekhanyise ngezibane, enxibe iingufo ezimabala aqaqambileyo, ethwele entloko izitshaba zegolide, kukho nabanxibe izidlokolo. Wova kubethwa ingqongqo ngezandla, kukhaliswa nesiswenye seentsinjana ezilubelu zokugxotha imimoya ekhohlakeleyo enjenge mifologu nemikholonjane. Ingoma evunywa apho akungeze uthi yeyamaKrestu, imiyeyezelo, nemiqiliro elume-

zayo, isenziwa ngabantu abanxibe ngohlobo oloyikekayo kakade, ngokukodwa umhobe wokulilela ukufa kukaYesu. Kuthi kunjalo kuphume ukrozo lwamadoda ahamba ngamabini ethwele umnqamlezo, ephethe izibane ngezandla, ephuma ngobusuku obo cfuna umzimba kaKrestu. Kukhunjuzwa laa mini ooMariya babevuke ekuseni bafika isidumbu senKosi singekho, koko kuhleli umfana othe wambu umbalo omhlophe esithi uKrestu uvukile wemka. Ke kulilelwa ukufa kukaYesu; balile afa bantu bange bayakhuphisana ngesona sijwili sinokwenziwa, balile bangwanqaze. Kulilwa kude kuse, bandule ke ukwenza inkonzo yoVuko (Resurrection), bajike ngoku bonwabe, badlamke ngogcadiyo olulingana nosizi abebekulo ubusuku obu. Yenye yeenkonzo ezimangalisayo le.

Kwa kule veki amaSlamsi anesizathu esikhulu esibizwa ngegama elithi "IsiDlo sika Nebi Musa," abathi ngaso babeyimiqodi ukuya eJerusalem babenethuba elithile apho bejikeleza beyokozelisa amalaphu emibala ngemibala, badlulele enchwabeni likaMosisi, batjho ngosizi ukuvuma amazwi athi, "Laillalah illa llah . . . la illa llah la illalah illa llah" amazwi axela ukuthi "Akukho Thixo ngaphandle koThixo" (There is no God but God), bayiphinda-phinde ke loo nto bedanisa ngomfuxizo nomjuxuzo apha obenza bakhangeleke ngathi banxilile kuba basuke baviki-veke emadolweni, bazihluthule iinwele zibeke phezulu, benkqangiyela

ngamehlo ngokungathi bathe phithi, kanti hayi baphilile ngqe engqondweni, nto nje kuqhutywa inkonzo ngesiko layo. Kuthiwa le nto sisithethe esaziwayo kwiTestamante endala, ukuvumela iZiyone. "Kwathi yakufika ityeya yenKosi esixekweni sikaDavide, uMikale, intombi kaSawule yakhangela efestileni yabona uKumkani uDavide etsiba-tsiba engqungqa phambi kwenKosi, yaza yamdela entliziyweni yayo." Lenkonzo ikhumbuza iinginya neenginginya (crowds) ezaziqhele ukuzalisa iJerusalem yexefa likaYesu ngesidlo sePasika, kanye ezi zazikhwaza zisithi "Mbetheleni emnqalezweni."

Zingumangaliso iintlobo-ntlobo zabantu abahambela eJerusalem: ababedesi, abaginwa, izidenge, iimfundi, ababanjwe ziinkolo, iingqola, abarwebi.

UYesu emi entabeni yemiNquma wayesithi akujonga ezantsi abone amanchwaba aqatywe mhlophe ehlaziywe ngokutsha ngexefa lePasika; ukuze nje abafarisi abafanise nawo.

ITempile yayirawulwe ngabathengisi beempahla ezihambayo zamadini ebekufuneka abaphethe imali yasemzini beyiguqule, yaza loo nto yenza urwebho olubanzi noluduba ingqondo yonqulo, ingxokolo yempahla, nengxolo yabantu abakhwazayo bephikisana ngemali yentengo, ukuze ababethe eTempileni. Kha ucinge nawe mfundi xa inani lamatakane asetyenziswa ngexefa lePasika likumawaka amawaka (2,565,000) esixekweni esixineneyo ngabahambi.

Phakathi kwemeko yolu hlobo sinokuthi ni na ukumangaliswa kukuqaqadeka kweentliziyo za bantu ngakumfumayeli ofika nento entja?

Kungoko wathi uYesu:

“Jerusalem, Jerusalem, wena ubabulalayo abaprofeti, ubagibisele ngamatye abo bathu-nywe kuwe, kufuthi kanga kanani na ndithand'e ukubabuthela ndawo nye abantwana bakho, ngohlobo esithi isikhukukazi siwabuthethele ndawo nye amathole aso ngaphantsi kwamaphiko anavuma!”

JERICHO.

Umhla womGqibelo (31 March) uyakulibaleka ka-de kum ngenxa yoku ba waba ngowohambo lokuya kubona isixeko sase Jeriko esaziwa kakhulu nangumntu ongazange awele, ngamabali eziBalo. Indlela sayihamba ngeemoto ezikuma 20 zikpozile ukujonga emPumalanga, umgaqo usihla kakhulu kwa sekusukeni eJerusalem. Umgama uwonke ziimayile ezima 24, ekuthe sisahambe ezintathu kwemiswa, kwathiwa linxowa eli laseBetani, indawo eyayilikhaya loxolo lika Mariya no Marta noLazaro, apho uYesu wayesakufikela khona xa ehambele iPasika, ephepha ingxinano eyoyikekayo yedolophu, ese siyichazile. Funda kuLuka 10: 38-42; Yohane 11; 1-46; Luka 24; 50-51, ukuze uyinandiphe le hambo. Umtundi wokhumbula ukuba aaba bantu

bathathu babethandwa ngokukodwa nguYesu, kanga ngokuba w'alila iinyembezi mhla wafik'a engasekho uLazaro, wathandaza umthandazo obuhlungu ukuze amvuse sele ntsuku-ne enchwatyawe. Izindlu zona ngamamxowa aphantse ukugqufeka, kodwa ngenxa yembali yayo sifike iimotokali ziyintlaninge, zithwele abantu abavela kumaqondo onke elizwe bez'e kuhlola lo mzi.

Emva kokujikeleza kakhulu sibuye sadlula, indlela yajikeleza iqengqeleka kanye, yaya kusifaka emweweni onezixhobo, namatyholo afinyeneyo, oongamele umgaqo enza imithunzi. Igama lale ndawo ngumFula weziHange (efana nentsunguzi yaseXera, phakathi kweGini neQonce) apho wenzakala khona umntu owayesiya eJeriko emzekelisweni wenKosi. Nanamhla nakubeni kubaleka iimoto ezininzi, kuthiwa yindawo enengozi kumntu ohamba yedwa ngobusuku; nakuthi iqondakele ukoyikeka kwayo kusemini.

Emayileni yefumi elinambini simise enxoweni ekuthiwa yilaa hotele wafakwa kuyo loo mntu ngumSamarisa onenceba; sakha sayijikeleza simangalisiwe buBunyaniso bomzekeliso wenKosi.

Sidlule apho sehla kwimisethuluka emibi, sibambe amazinyo xa umqhubi eyivuthele imoto ngokulumezayo. Sakuwaphosa amehlo phambili, sibon'e ilizwe elikude, ezantsi, elintaba zininzi, laseMowabi, e-le kweJordane; kwaqala kwakho indawo esikayo lusizi ezintli-

yweni sakucamanga ukuba kunene la mazwe ngalaa safunda ngawo eBayibileni sisengabantwana, singazi ukuba akho ngenene emhlabeni lo sikuwo, sisiba asezulwini onke.

Kuthe xa sisengxondweni yokugqibela kwavela ngasekhohlo isiphongo ekuthiwa yiNtaba yokuLingwa (The Mount of Temptation) apho uYesu wazila ukudla iintsuku ezimafumi ma-ne waza wahendwa nguSathana, yasothusa nale ndawo sakucinga ibali layo.

Liy'e livela ngokucacileyo ilizwe eliphefeya kweJordane, yabonakala iPisiga kaMosisi apho waphelela khona yena eyibona iKanana, ekhokela usapho lakwaSirayeli, yena wafa engayiwelanga iJordane. Le ndawo imelene neentaba zeMowabi namathafa azo awaye noNaomi neentombi zakhe, kubikicwa emasimini kaBohazi, ngokwebali elikuRute.

Nganeno kuvele indlela esinga eGalili, esetyenziswa ngamaJuda angafuniyo ukuhamba ngeyaseSamariya ngenxa yokucaphukela ukunyathela ezweni labantu abathiyiweyo njengohlanga olucekiswayo.

Okunene zith'e zakuphela iimayile ezima 24 safika eJeriko, safumana iyindawo efufu ekubeni simke eJerusalem kubanda ngokwasebusika. Isizathu salo mahluko kukuba umphakamo weJerusalem phezu kweJeriko zinyawo ezima 4,000.

Maninzi amabali eJeriko esingathi sicaphule abembalwa kuwo :

Yidolophu yokuqala eKanana eyabonwa

nguMosisi ekhokela isizwe esesidiniwe yindlela, silambile, ukucela eJiphethe, yaBonakala iJeriko iyindawo entle eluhlaza, eRawulwe ngamaboma eziqhamo, nezitiya ezibukekayo, zelizwe elingathi lineendyebo.

Iintlola zikaJofuwa zaqala kuyo ukulihlola eli lizwe.

Ukuwa kweendonga zeJeriko zingatyhalwanga mntu yinene, kuba izaazi zithi z'awiswa yinyikima cyayikho kanye ngelo thuba.

Esi sixeko sasityebe kunene yinkqwebo yezinto ezinqabileyo zeziqholo namayeza anamavumba amnandi, namafutha athengwa ziityebi, namafityo-fityo anjengee "dates," kwa nenqholowa, njalo-njalo. Ubungqina bokutyeba kweJeriko buqondakala kwinto yokuba iKumkanikazi yaseJiphethe yayiqesise amasimi apha ngeeponti ezima 48,000 ngonyaka kuHerode. Imali eyayizuzeka apha yayininzi kanga ngokuba uHerode, nakubeni waye hlawula ingqesho enzima kangaka, w'eenza iinto zamabongo ezizezi: Ukwaakha isixeko esitsha esiya kufanela ubungangamisa bama-Roma, esi uYesu wafika kumi sona, nesisemiyo ngoku; wamisa ibotwe lendlu yokuhlala kuyo ebusika; nentendelezo yemidlalo (amphitheatre) kwa nebala eligangathiweyo lokudlalisisa nokuleqa izilo (hippodrome); nezitiya zodidi kunye namaboma azo; nemigaqo etyenenezileyo.

Zaziqokelelana apha iindimbane xa kuyiwa esidlweni sePasika (Passover), ekuyiloo nto

uYesu nabadisipile bebethanda ukuba seJeriko ngeentsuku ezandulela iPasika.

UmVangeli uLuka ngoyena usicaciselayo ngobutyebi beJeriko kuba usinika ibali lika-Zakeyu, umfo owayemfutshane ngesithomo, owakhwela emthini ukubona uYesu, isityebi ekwakungena kuso zonke iirafu zalapho. Sihle kunene isitrata eyenzeka kuso le nto.

Kwa kuso imfama enguBartimeyo yafumana ukubona. Funda kuLuka 19, iivesi 1-10 nakuMarko 10, iivesi 46-52. Lilapha iqula lika-Elifa elikhankanywa encwadini IIKumkani 2, iivesi 18-22; lakhiwe ngamatye ngokomeleleyo, liraqwe yimithi endiqhawul'e amagqabi ayo ndawagcina de kube ngoku. ,Siyile sasi-bona nesixeko esidala seJeriko esathinjwa ngamaSirayeli ephethwe nguYofuwa (khangela encwadini yakhe isahluko 2, iivesi 1-24, neseSithathu iivesi 14-17, nesesihlanu 13-15, nesesithandathu 1-27) kuba yayisixeko sokuqala endleleni yawo akuba eyiwelile iJordane. Nanamhla xa umkhosi wotshaba uzungula ukuqubula iKanana, esona sitfixo seli lizwe yi-Jeriko, noyena vimba ngecala lokutya nendyebo.

ULWANDLE OLUFILEYO.

ULwandle oluFileyo (The Dead Sea) luziimayile ezintlanu ngezantsi kweJeriko, ulwandle lwesihlanu kolu hambo, olunguwona mwonyo unzulu emhlabeni kuba luzinyawo

ezili 1,290 ngaphantsi komgangatho wezinye iilwandle. Kuthiwa lugqumelele iSodom neGomora zakudala. Siqal'e apha ukuva ubufufu obuyelele kobasekhaya, sabila sangamachebetyu, bada abanye bahluba neengubo baquba, koko baqubisana nesimanga sentfongoqa yetyuwa ekfakfa kakubi, ikhala lona.

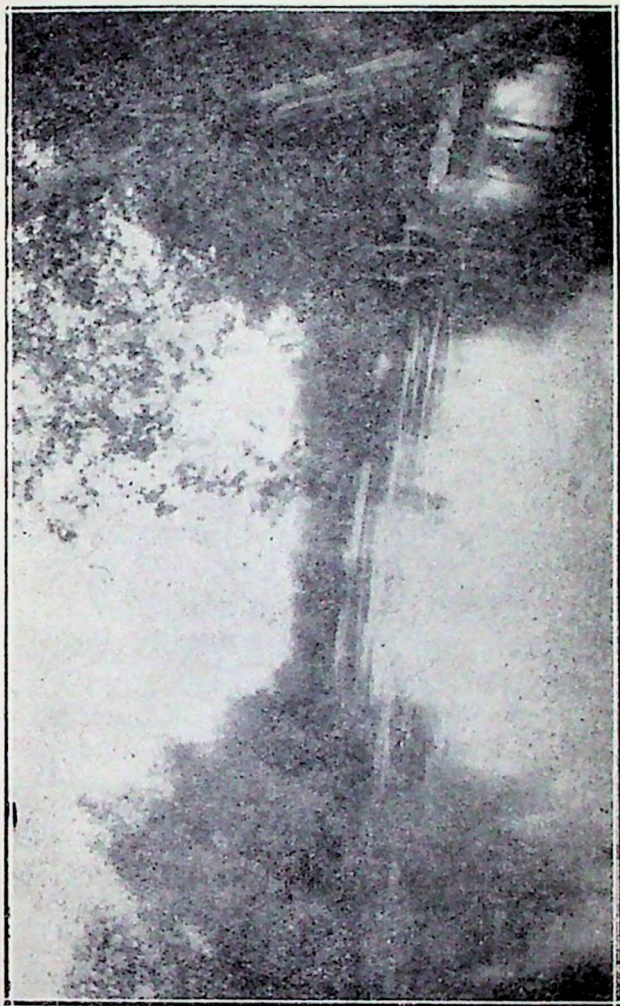
Olu lwandle lufile ngenene kuba alunazintlanzi nanayiphi na into enobom. Zithi iintlanzi ezifakwe kulo ngumlambo, zibonwe se ziqothole zangamagadalala afileyo. Ab'akho oonokwewece (shells), nobulembu, nantoni na ekwezinye iilwandle ngenxa yobuninzi besulfure (sulphur), netyuwa, nezinye iintlobo zamatye angamayeza (chemicals) ayityhefu.

Umntu oquba apha akanakho ukuzika, nokuba akakwazi ukudada. Isikhohlakali uTitus sakha sayalela ukuaba iqela lamakhoboka aphoswe kolu lwandle eqhaganyuselwe ngamakhamandela, kodwa aphuma onke ephile ngokwemiqhathu ezint'angeni. "W'anisa ke uYehova phezu kweSodom neGomora isulfure nomlilo (brimstone) ophuma kuYehova ezulwini." Le vesi ekwincwadi yeGenesis 19, ivesi 24, ithetha ngale ndawo kanye, ekuBonakala ukuthi y'aqalekiswa ngokupheleleyo, kuba lisavakala ivumba laloo "brimstone" nana-mhla. Izilumko ngoku zimis'e ififini lokuwasebenza lamatye angamayeza olu lwandle, amatye abizwa ngesiNgesi ngala magama: magnesium chloride, potash (uzifo zonke lo waziwayo), calcium chloride, bromide, salt.

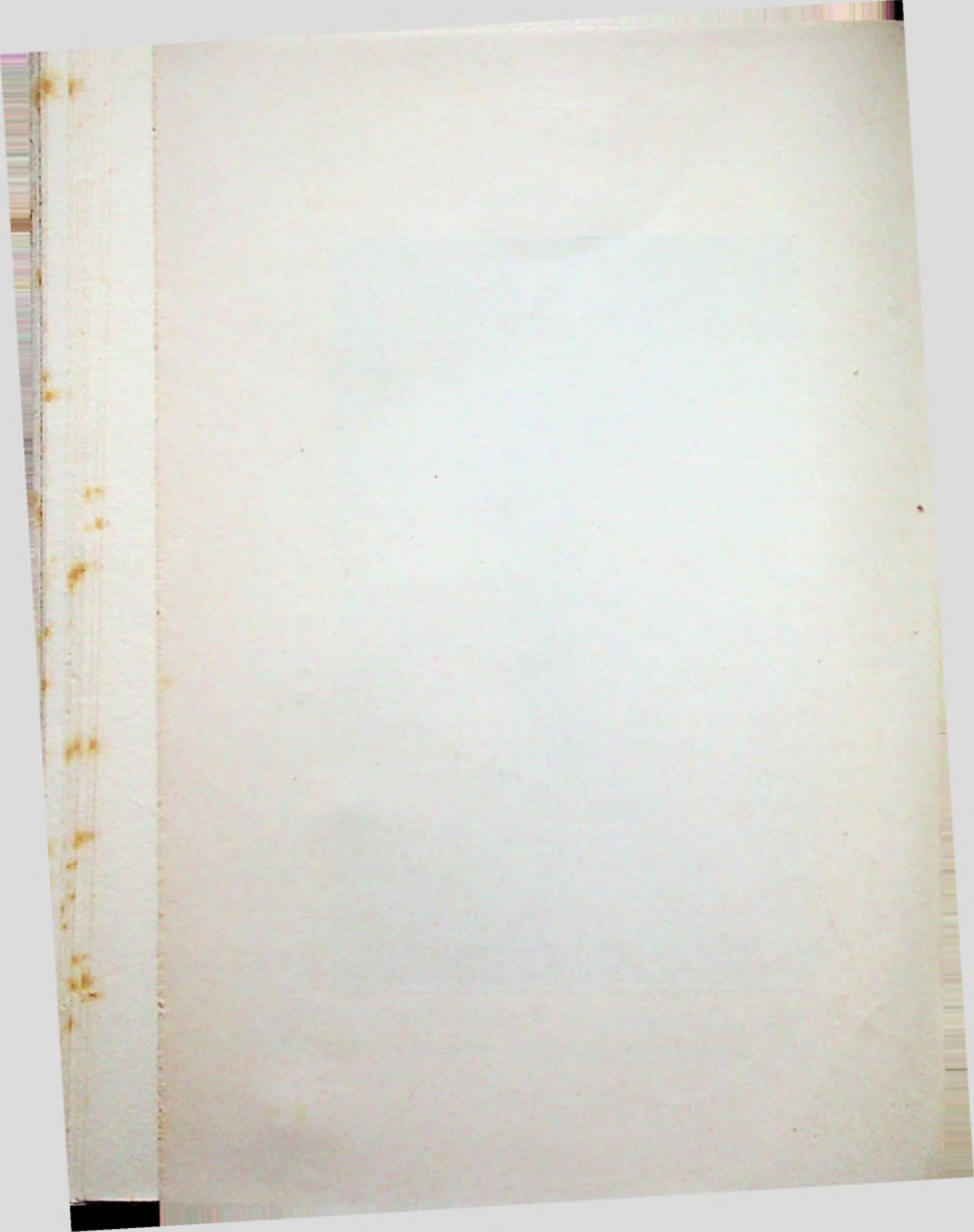
JORDAN.

Lo mlambo wodumo uphuma entla (North) entabeni yeHermon ngaseDamasko, uhle, ungene kulwandle lwaseGalili, uthi ukugqitha apho uze kuphelela kuLwandle oluFileyo. Ukufika kuLwandle oluFileyo sihamb'e iimayile ezintlanu saya kulaa ndawo uYesu waphehlelelwa kuyo nguYohane (Mat. 3, iivesi 1-17), safika kumi ihotele eJawulwe ziimoto ezingenakubalwa zabantu esingabaziyo. Kuthe ndakuwujonga umsinga walo mlambo, ndisinga-singa nangaphefeya, ndeva ndingenwa luvalo no!oyiko lokuthi hleze amehlo am abe ayisengawo awenyama; mhlawumbi ndisephupheni; okanye ndikumbono wesi-tyhilelo; okanye ndibub'e ngesiquphe ekhaya, ndaza kuqabuka sendivela iJordane yokufa, ibe yonke le nto ndithi ndiya yibona ziinto zokuba ndisendleleni ese iphumile emhlabeni wenyama ndangena kwelemimoya esingisa ezulwini. Kuloo mathandabuzo ndiyoondele ixefa elide iJordane, ndagqiba kwelokuba se ndoqonda mhla ndabuyela ekhaya ukuthi ibingelilo phupha. Ndiqhawule amagqabi emithi elapho ukuzenzela isikhumbuzo, ndaakha namanzi ngebotile emlanjeni lo, ndawagcina ndada ndaphehlelela ngawo unyana wam owazalwa kanye ekubuyeni kwam kweli.

Umsinga walo mlambo ungangoweTsitsa xa lizele; aye amanzi engangcwenganga kuba



Umlambo I-Jordane.



ngeli xesha kwa kunyibilika ikhephu eHermone, kusina neemvula. Phofu kuthiwa ayakholisa ukuba nje; yiloo nto uNahamane waye wacekisa akuyalelwa ukuba ayekuhlamba kasixhenxe kuwo ukuze aphile. Nakubeni kunjalo asuke angewenge xa emancinci njenga la asebotileni. Kuthe sisabuka umlambo lo, sabona iiBisopu ezimbini zaseChina zisihla elunxwemeni zingena phakathi emlanjeni; zema zathandaza, kwema enye yaphielela uwabo ngamanzi eJordane, ethe nayo yagoba yaphlelelwa yenye le, zaphuma zabuyela kuthi. Le nto itsh'o sathi nkamalala.

Ngemihla yakudala ibisaziwa kakhulu le ndawo ngabahambi abeze kuquba kuyo ngesiko lokuba ibe yinkonzo loo nto; omnye umbalisi uthi ngomnyaka we 1172 w'abona iindimbane zabantu abangama 60,000 bengenabesiphehlelela apha ngobusuku obunye! AmaAbyssinia anetyalike yawo emelene nalo mlambo malunga nobu buthuba, apho anconywa ukufumayela ngamandla ayelele kwawabaVangeli beli lethu abatsho unge ,uya yibona iJordane, xa besithi unxweme lweJordane lugqufile, yimiphefumlo yabaginwa abanqatyelwe lizibuko lokuyiwela iJordane.

Kuthe sakugqiba ukuyibona yonke into yalo mlambo sagoduka sekuhlwile, salala ubuthongo obuphithizeliswe ziingcinga ezinkulu ngelizwe elizayo lasemva kokufa.

SAMARIA.

Ngobusuku beCawa yomhla we 8 April singen'e kumsebenzi ongathandekiyo woku-bopha iimpahla zethu ngenjongo yokuyifiya iJerusalem ebise ingathi ilikhaya lethu emva kwezo veki zintathu sikuyo. Isiyalo sentfumayelo yokugqibela s'amana sikhumbuza amazwi athi, uYesu w'aphuma ke waya ngokwesiko lakhe esiya kuthandaza kuyo le ntaba sikuyo, intaba yakhe yoxolo nokuhlaziya amandla.

“Uphumile ke waya ngokwesiko lakhe entabeni yemiNquma, bamlandela ke naba-fundi bakhe. Efikile ke kuloo ndawo, wathi kuBo, Thandazani ningangeni ekulingweni. Waziqhiwula yena kuBo umgama ongangokugibisela ilitye, waguqa ngamadolo wathandaza.” (Luka 22, iivesi 39-41).

Kucetyiswe ukuba sonke ekugodukeni ma sihambe ngendlela esinga eGalili, kuBa iBayibile ithi “Naanko uYesu enandulele ukusinga eGalili, nombona apho.”

Sinduluk'e silukrozo lweemoto ngendlela ekhangela entla (North) ecanda kumhlaba obomvu, ngemini emnandi, izolile, ifudumele; simana sidlula kwimihlambi yeegufa ezilandela umalusi wazo ohamba ecula iingoma eziyelele kumaculo kamProfite uNtsikana, ngokukodwa le ithi “Sele, Sele, Ahom, Ahom,” kuBona-kala ukuthi izimvu ezi ziyayiqonda kuBa zisuke zothuke yakungathi iyayeka, noko

bezisa-tya ; athi akujika umalusi ayibize ngegama ize kuye iqinisile ukubaleka leyo ibisalele emva. Lo mbono usikhumbuz'e InDumiso yama 23, njengoko neentonga apethe zona umalusi zezifanele imisebenzi ekweso sahluko : isigweba sokuchitha utshaba, isiqoso, nodondolo olunegwegwe yokunyula imvu eyeyeleyo.

Indlela icanda kumhlaba wesizwe sakwa-Benjamin, iyifiye ngasekhohlo indawo eyayisakuba likomkhulu nebotwe likaKumkani uSawule (1 Sam. 10-26 ; 11-14 ; 13, 14 ; Isa. 10, Hosea) nentaba iAnathothe neAnata apho bazalelwa khona ooAbiyathare noJeremiya (Isa. 10 ; Jer. 1 : 32) nenchwaba likaSamuweli, nendlela awaqhutywa ngayo uPawulose ngamapolisa amaRoma esiwa eKhesariya (Izenzo 23 : 31).

Phambilana sigqith'e eRama (1 Sam. 1-19 ; 7 : 17 ; 8 : 4 ; Abagwebi 4-5 I Kum. 15) " Kwavakala izwi eRama, isimema, nesililo nesijwili esikhulu, URakeli elilela abantwana bakhe, engavumi ukuthuthuzeleka, ngokuba bengasekho " (Jer. 31, 15). Siyibonisiwe nendawo endleleni abaqonda kuyo abazali uJosefu noMariya ukuba umntwana uYesu ufiyeke ngasemva, akakho emkhokweni wabantu abavela eJerusalem. Phambili sidlul'e eBethel (Gen. 12 ; Jofuwa 7 ; 1 Kum. 12) nakwintaba iGerizim. Emva koko singen'e kwilizwe lakwa Efrayime (Jofuwa 17) nase-Silo (Shiloh) apho yayigcinwe khona iTyeya yoCebano ekoyisweni kweKanana (Jofuwa 17 ;

1 Sam. 1, 2, 3, 4; Jer. 7). Kuthe ekugqi-theni apho semisa kwiqula likaYakobi eliya uYesu wayencokola kulo nomfazi waseSamarriya ngamanzi obom(Gen. 33; Johane 4), nakwinchwaba lika Josefu (Jofuwa 24), sawuβoniswa nomzi waseSikhare apho umfazi lowo wayephuma khona ukuza kukha amanzi. Kwalathwe namatye amakhulu adweliswe enziwa isanqha apho iintSikelelo neziQalekiso zika Mosisi zazifundelwa khona (Duter. 27), ukuze zizalisekiswe ngu Jofuwa (Jofuwa 8: 24), saya kungena eΣekem (Shekem) isixeko esidumileyo ngelo gama encwadini yeGenesis, nakubeni namhla kusithiwa kuseNablus. Kulapho zazibalekela khona iimbacu zase-mabalini (Jofuwa 20; 1 Kum. 12) njengoko iyindawo ekwingxingwa ephakathi kweentaba. Eli likomkhulu lamaSamarriya elona bandla lidala ehlabathini, elibanga ukuba kuminyaka ema 2,500 igazi labo alizanga laxubana negazi lezinye izizwe. Bona bazidla ngokuba banga-bona balusapho loSirayeli ngenyani, baye bewathiy'e amaJuda ngangoko babewathiyile ngelixa likaKrestu. Phofu ngenani baligcudwana elilikhulu elinamanci amahlanu. Abananto yakweenza nenyaka-nyaka yamaSlamsi angama 20,000 abahlala phakathi kwayo. Yonke iminyaka abaphazami ukweenza idini lamatakane phezu kwentaba yabo engcwele iGerizim, esiyibonileyo nayo apho.

Imvelaphi yentiyano yabo namaJuda inje: Kwaathi akufa uSolomon sakrazulwa phakathi

isizwe samaSirayeli yintlekele yemfazwe, ahlu-
 lelana ngokuthi izizwe ezilifumi zibekwicala
 lasentla kwikomkhulu eliseSamariya, uJuda
 noBenjamin babasisizwe secala lasezantsi
 elikomkhulu liseJerusalem. Abasentla booyi-
 swa ngamaAssyria bagxothwa ezweni labo
 ngomnyaka 721 phambi kokuzalwa kwenKosi,
 aza amaBabiloni awagxotha awachitha enda-
 weni yawo awecala likaJuda noBenjamin,
 kodwa inxalenye yawo yabuya emva kwemi-
 nyaka ema 50 yaqala yayivusa iTempile
 eJerusalem, ukuze babizwe ngegama elithi
 ngamaJuda (Jews). Kwelo thuba bafumen'e
 ukuba intsalela yecala lamaSirayeli asentla ithe
 yazekelana namaAssyria iintshaba zabo; baala
 bona ukuhlobana naloo mxube (cross-breeds)
 wohlanga, kwavela apho ukuthiyana nokuca-
 phukelana de kube namhla nje. Naantso
 ke ingcambu yale ntsinda-badala inganamu-
 lulekiyo.

Kwesi sithuba sibone umntu elima ebophe
 inkabi yenkomo nenkamela dyokhweni nye,
 le nto yakhumbuza amazwi kaPawulose (11
 Kor. 6: 14) athi, "Musas' ukunxulumana
 nabolunye uhlobo, abangakholwayo ke (un-
 believers); kuba kunakwabelana kuni na
 ubulungisa nokuchas' umthetho? kunabudle-
 lane buni na ke ukukhanya nobumnyama?"

Omnye umlimi wayebophe inkabi eqeqeji-
 weyo nedlongo-dlongo elikwada lenkabi
 engumqalwa awayemana eyihlaba ngengqanda
 yomthi wokusula udaka ekhubeni. Emakube

uYesu wayeyibona futhi le nto ukuze athi “Saule, Saule, unditshutshisela ni na? Wenzakala ukuba ukhafa iimviko” (Zenzo 26: 14).

Apha eGerizim amaSamariya ayaakhe cyawo iTempile ngokohlobo lwaleya yaseJerusalem, kodwa ngoku kubonakala nje igquba layo enxoweni eyayaakhiwe kulo. Silapha isixeko esidala, iSamariya ese sisikhankanyile, esizweni sakwa Manase (Mannasseh), esikufuphi neentsika zamatye elabastile zikaHerode; nendlu eyamiswa ngebongo nguAhab (I Kum. 22, 11 Kum. 6), kwa nethafa lase Sarone (Sharon), nenxowa lesixeko saseKhesareya (Caesarea), zaye ziqala ukuvela emgameni ngaphambili iintaba zeTabor neHermon eyongamele isixeko sakwaDan apho iphuma khona iJordane. Phambili siboniswa e iTele, apho uJosefu wabafumana khona abazalwane bakhe (Gen. 37).

GALILEE.

Kwimayile yama 68 singen'e e-En Ganim kwisizwe sikaIsakhare, yavela phambili iNazareth. Ngasekunene yintaba iGilbowa apho woyiswa khona uKumkani uSaule ngamaFili-stiya, ukuze abulawe noonyana bakhe ooJonathane noAbinadabi (1 Sam. 31, 11 Sam. 1), saba siyalingena izwe leGalili kwelo thafa lodumo iEsdraelon lemfazwe yeArmageddon,

indawo eligquba leemfazwe ezoyikekayo zakudala zooFaro, nezamaKanana, namaSirayeli, namaJuda ooGidiyoni, Debora, Baraki, Saule, Josiya, kwa namaGrike, namaRoma, nabalweli bomNqamlezo (Crusaders), namaSarasine (Saracens), noNapoliyoni (Napoleon) noAlenibi (General Allenby). Hi-awu! Yinto etjh'o sanegevane sakucinga ngezo mbali.

Isibali esithile sithi akukho zwi line ncasa (sweet) njengeli lika "Galilee" emhlabeni. Nokuba belingenanto yakweenza noYesu beliya kusoloko liyolile ngezi ziqu zalo zithathu zingathi zilinganisa ukulatyuzwa kwamanzi echibi elunxwemeni, xa umntu elifiza esithi Galilee, .. Galilee .. njalo njalo. Lithambe kamnandi kanye ngokulinganayo nokuba lukhuni kwa nokukhohlakala kwesandi segama likaJudeya, .. Judeya, .. Judeya. UGalali ligama elingathi lilinganisa umsebenzi wababexi (oarsmen) segwexa amaphini ephenyane edikeni. Ligama lentetho yesiHebere elithetha "Isazinge, okanye isiza seentlanga," kuba zazikholise ngokuba zininzi apha iintlanga ezingamaJuda: amaTire, nabaJwebi abavela kude.

AmaJuda aseJerusalem ayemkhangelele phantsi umntu ongumGalili, chlekisa nangendlela awathetha ngayo amazwi esiJuda afukumisa umqala (gutturals). Khumbula abantu abebesenkundleni yamatyala mhla wabanjwa uYesu; bathi b'amphawula uPetrose ukuba 'ungumlandeli kaKrestu, besithi, "UngumGalili, kuba intetho yakho iyakungcatjha." AmaJuda lu-

hlanga olwalukhumathele ezithetheni, ukanti abantu baseGalali, ngenxa yokuxubana nabanye abantu, babekhululekile engqondweni, bekwazi ukuyisabela into engaqhelekanga nentsja. Yiloo nto eyabangela ukuba uYesu ayihlwayele kubantu baseGalali imbewu yemfundiso yakhe, kubantu abangqondo ilungiselelweyo ukuyamkela. Nakuthi magqoboka anamhla eyona nto ichukumisa iintliziyo zethu ziziganeko zase-Galili, zokubizela kwakhe abantwana emadolweni akhe, nalapho wafumayela uthando novelwano kubantu abanobulali, nabantliziyo zisindwayo. Umhambeli ke ulingena eli lizwe enomvandedwa onjalo akusingasinga loo nkuntyula yethafa leEsdraclon elifwankathela ububanzi obukhulu ngokolwandle ukuya kuma kwiintaba ezikude zaseSamariya. Kwesi sithabazi zibalwa zibe ngamafumi omabini iindawo ezakha zaliwa amadabi; ngokukodwa esazulwini apho kwakha kwaduduma iinqwelo zokulwa ezivela eJiphethe, naseAssyria nase-Babilone.

Zalathwa apho iindawo aabalw'a kuzo ooBaraki, ooGidiyoni beswantsulisa amaMidiyani. E-le kweentaba w'ahamba apho ngobusuku uSaule ukuya kuvumisa kwisanuse saseEndore; nesidumbu sikaJosiya kwalapha sahluthwa kumaJiphethe sasiwa ngosizi eJerusalem. UEliza w'aprofitela kwezi ntaba; ngeliy'a cala kwa kusisitiya sikaNaboth, nenduli awabulawelwa kuyo uJezebel. Ngasekunene lungqame lweKarmele apho uEliza

wabaphithizelisa ngomlilo wasezulwini aBabi-ngeleli bakaBaali. NjengokuBa ilanga laliba-lele sizibon'e sazijongisisa ezi ndawo, sadlula kwidolophana eyiJezerili (Jezreel), isixeko sikaAhab noJezebel (1 Sam. 29; 1 Kum. 18: 21; 2 Kum. 8; 9; 10); neBetefane (1 Sam. 31), sayibonela kude intaba yeGeliyadi nendawo yedabi lokugqibela awabulawelwa kulo uSaule, iEndore (1 Sam. 28).

NAZARETH.

Ithe thu mgama ezintabeni iNazarethe ngokufanayo naxa ubona iNxukweb'e useBofo-lo, okanye iLeribe yaseluSuthu xa useFicks-burg, saza sathi xa sisondele sanyuka iqhina elide. Ekupheleni lweli qhina salathisw'e ngasekunene inDuli yokuJulwa (The Mount of Precipitation) apho wayesiwe khona uYesu ngamaJuda, ezimisele ukumqubula amwisele emaweni kuyo ngokwamagqwira akudala emaweni aseNxaruni kwaNdlambe okanye eNgxondweni yasemKhubiso kwaNgqika, koko yena wasuka wacanda phakathi kwaBo wahamba wemka (Luka 4, ivesi 29). Singen'e eNazarethe emini emaqanda emva kweeyure ezintathu sindulukile eJerusalem, umgama ongama 87 eemayile.

INazarethe le inabantu abangama 10,000, oko kukuthi ingangeQonce; inequla elibizwa ngokuBa lelikaMariya apho unina kaYesu

wayesakukha khona amanzi; la manzi ndiwan-gcamle, ndaziphhelelela ngawo, bahleka abafazi abebethwele iinqhayi beze kukha wona, bengaqondi ukuba ndizicelela ithamsanqa ngesi senzo. Ukuze uYesu kuthiwe ngum-Nazarethhe nje yinkulelane yakhona kuba waya khona sel' engumntwana ohambayo ekubuyeni kwabazali bakhe eJiphethe apho ingilosi yayi-bayalele ukuba basaabele khona ukusindisa usana kumona kaHerode, owayegebenga zonke iintsana ezingamazibulo ekhwelezela ubukhosi bukaYesu. Eyona ndawo yokuzalwa kwakhe yiBeteleheme, kodwa wakhulela apha: "Kekaloku w'akhula umntwana, waya esomelela emoyeni ezele bulumko; lwaaye nobabalo lukaThixo luphezu kwakhe" (Luka 2: 40).

Siboniswa'e isitrata esigangathwe ngamatye angqukuva esinyuka induli apho uYesu eseyinkwenkwe wayedlala khona namanye amakhwenkwe; kwathiwa esi sitrata sisenjengoko sasinjalo ngelo xefa. Ndingen'e evenkileni yabachweli, kwisitrata abakuso bonke abachweli ndathenga ikruse (umnqamlezo) encinci ebalwe igama eli leNazarethhe, iikho nentetho ethi uJosefu, uyise kaYesu, wayengumchweli kwa kwesi sitrata; ekunokwenzeka ke ukuba ndib'e ndiyithenge apho uYesu wayechwela noyise ngokwakhe.

Izitrata zalapha zimxinwa ngohlobo endingazanga ndilubone naphi na kwenye indawo; zaye, inkoliso yazo, zihlasimlisa ngumgquba

ongatshayelwayo, apho kuhamba mntu, nka-mela, gufa, mbongolo, bokhwe, nkomo, imini le, kububuzele neenyosi kwa lapha, njengoko zithengiselwa phandle izinto zeevenkile, nezonka eziqatywe ubusi, nenyhoba-nyhoba (syrup) etsala ezi zinambuzane, kube lula ke nokusuleleka kwezifo.

Abonakala eyinyaniso kum amazwi akudala athi kunokuphuma nto intle na eNazareth njengoko ingumzi ophantsi nodelekileyo. Andibangasakutya nokutya kwakhona ngokoyikela izifo ezisulelayo kuBa ndandiyalelwe ngugqira ukuba ndingatyi nto ihanjwa mpukane kweli lizwe njengoko ndemka ekhaya ndingaqatshulwanga ngakwizifo zecesina, nengqakaqa, nekolera (cholera), izifo zase-Palestina, kuBa nd'aphosana nencwadi eyayisitsho ekundulukeni; kwaye kwakuthiwe, ngaphezu koko ma ndiwazile amanzi, nobisi, nemifino. Yatsho loo mithetho ndahamba endlaleni noko ndinemali, kweli.

Sidlul'e apha ngenjika-langa, iintliziyo zichwayitile luvuyo lokubona isixeko eyakhulela kuso inKosi. Endleleni sibon'e indawo eyiGath-Hepper, ikhaya lokuzalwa lomProfeti uJona, esizweni sakwaZebuloni (Jofuwa 19; 2 Kum. 14). Kwimayile yesihlanu simis'e enxoweni leKana yaseGalili, salathiswa indlu ephakathi kwemithi, kwathiwa ngulaa mzi uYesu wasungula kuwo ukwenza imiqondiso, mhla waguqula amanzi wawenza iwayini emsithweni kazibaningoso. Indlela ukusuka

apho ihlile kakhulu, yanobujiko-jiko obufuna ubuchule benyani ekuqhubeni imoto.

TIBERIAS ; CAPERNAUM.

Singen'e esizweni sakwaNefathali, sabona esinqhenqheni esiveleleyo, ulwandle olubukekayo, olubuhlaza buBengezelayo ngokweglasi, ulwandle lwaseGalili, bambi bathi lolwase-Tiberias, bambi bathi lolwaseGennesaret, lusezantsi ngeenyawo eziliwaka phambili, saya kungena edolophini yaseTiberias emgama uzimayile ezima 20 ukusuka eNazareth. Le dolophu eselunxwemeni lolu lwandle ithiyw'e ngomlawuli ekwakuphethe yena ngexesha lokukrusefwa kwenKosi (Johane 1: 6; 21), yaye iinkulu kanye. Idume ngendlu egama liyiGolden House enesisele phantsi kwayo, ekuthiwa kulapho intloko kaJohane yanqunyulelwa khona ngalaa mhla kwangqungqa intombi kaHerodiyasi phambi kokumkani uHerode owachwayitiswa wada waqabuka sel' ethembise le ntombi nayiphi into ephathelele kwisiqingatha sobukumkani bakhe.

Lilapha nekhaya likaMariya waseMagadala, kwa neBetesayida (Marko 8; Luka 9), kwa nenduli eyafunyayelwa kuyo intsumayelo yamaThamsanqa (Beatitudes) ekuMateyu 5.

Olu lwandle (lwesithandathu kolu hambo) loluya babizwa békulo bethiyela iintlanzi

abafundi bokuqala ukuze benziwe abalobi babantu.

Kulapho uYesu wahamba ngenyawo phezu kwamanzi; nalapho wathi wavuswa elele, isikhephe siza kutshona sisaqhwithi, wawathe-thisa amanzi azola, isizathu sengoma ethandwa ngamasinala kuSankey, ethi "Master the tempest is raging . . . carest thou not that we perish . . . peace be still." Kw'asuka koyikeka nokulujonga ulwandle olunamabali angaka. Ubude balo li 14 leemayile, ububanzi 7. Ndisagcin'e inani loonokwece endabahlanganisa kolu lwandle ukuba babesikhumbuzo.

E-le kolwandle kubonakala ngemithi isixeko saseKapernayume, ekuthe sajikeleza iimayile ezili 12 ukuya kuso ngendlela eya eDamasko (Damascus), laa ndlela wayehamba ngayo umPostile uPaulose etshutshisa amaKrestu waza wavaleka amehlo iintsuku zontathu, kwada kwawa kuloo mehlo ingwengwesi, oko kukuthi iinkwethu (scales), wabona, wajika kuloo mkhondo wokutshutshisa amaKrestu waba ngumlandeli kaKrestu (Zenzo 9).

Kwa kule ndlela ith'e thu ku-de phambili intaba yeHerimone (Hermon) yangathi inento engumqwazi omhlophe oyigqumileyo phezulu ikhephu (snow) ekuthiwa alipheli nanini-na; kwa ngoko ndacinga iculo endaliva ekhaya ndingumntwana lihlatyelwa lundwendwe olungumLungiseleli waseTabe (uRev. E. Makiwane) ekhokela umthandazo wasekhaya (family worship) elithi, "Hayi ukufaneleka,

Abazalanayo Bakuhlala ngomanyano Lwaba-
thandanayo. Yinto enje ngemibethe Yase-
Herimone," l'amandi kum eligamale Herimone
noko ndingalazi ukuba yinto ni na; iculo
lahlala engqondweni ngenxa yokuyola kwa-
mazwi alo nengoma eyodwa endingasayivayo
eGabe. Ilapha nentaba yeBafane (Bashan)
ekuthethwa ngayo encwadini yesiTyhilelo,
izahluko 15 nesama 20, apho kuthiwa,
"Nd'abona ngathi lulwandle lweglasi luphi-
thikeziwe nomlilo"; "Ndabona itrone
emhlophe enkulu." Siyibonile neKorazin
ngasentla. Siphambukile ke kule ndlela iya
eDamasko saphumela ngasekunene sajikeleza
ulwandle sangena kwinxowa laseKapernayume,
sabona iSinagogo (Synagogue) awayeqhele
ukusumayela kuyo uYesu, ese kusele amatye
esiseko sayo kuphela ngoku, ndachola iingqa-
lutye ezimbalwa ndazigcina. NgaleSinagogo,
funda kuLuka 7; Joh. 6: 59. Wayezibutha
kolu iwandle iirafu uMateyu ukuze abizwe
nguYesu azifiye. Naloo nto luphawu lobu-
banzi boqwebo lwalapha.

Elunxwemeni ngapheseya lilizwe lama-
Gergesa, okanye amaGadara, elintaba
zirabaxa, neenduli ngathi zirawukile kukutsha,
zizele ziimfante, umhlaba uneentanda, imifula
eyatsha amanzi kudala. Lilizwe elinga-
thembisi konwaba kumntu ongaba uzinyulele
ukuma kulo. UYesu nabafundi bakhe "bafika
pheseya kolwandle kummandla wabaseGadara.
Akuba ephumile emkhombeni, wahlanga-

tyezwa kwa oko ngumntu onomoya oncholileyo ephuma emanchwabeni, obehlala emanchwabeni apho, ...abe ehlala ubusuku nemini esezintabeni nasemanchwabeni, ekhala ezijeca ngamatye.”

Inkangeleko yeli lizwe yefanele ukumiwa ngumntu onje, nalugxuba lweengulube ezaqengqeleka kule misethuluka zeela elwandle kanye apha. Kanene zazivela phi iihagu ezi phakathi kwamaJuda ayikhangela njengenqambi kakade ingulube? Impendulo naantsi: Phakathi kwezi nduli ungafika ingamanxowa ezixeko ezazimiwe ngamaGrike exefa likaYesu, amaGrike aseDekapoli (Decapolis) awayengazicekisi nganto iingulube, ziikukutya kuwo.

Kwakufuphi nonxweme olujongene neKapernayume ele kolwandle kukho ityalike egama lithi “The Church of the Loaves and Fishes,” “Icawe yeZonka neeNtlanzi” ekhumbuza apho wenzeka khona umqondiso wokutyiswa kwabantu abangamawaka amahlanu ngezonka ezihlanu neentlanzi ezimbini.

Ngalinye, umntu angathi uLwandle lweGalili yeyona ndawo yoxolo ezweni lasePalestina, apho uMoya kaKrestu usekhoyo nangoku. Utjho umabali wodumo. Apha akukho zimfazwe zamahlelo obugqoboka, akukho kungqwinibana ngamatheko okufumayela. Nto ilapha ngamanzi edike aqukuqela emagqagaleni, kuvunwa izilimo, kuvuthwa iziqhamo, kukhanya ilanga emini, kumenyezele iinkwenkwezi ebusuku.

Ixefa alibonakalisi zimpawu zampindezelo kweli chibi kwazalelwa kulo uBuKrestu (Christianity). Kuhle apha ngaphezulu kwento enokuqiqwa yingcamango. Akukho ziTemple zenziw'e ngazandla, akukho kuxabana kwazinkolo (creeds), tu, umona; tu intiyo.

Ekuzoleni kobusuku imikhonjana (boats) yabalobi beentlanzi iphuma intwele (glide) phantsi kweenkwenkwezi njengoko isenjenjalo ngokuya kwakhwaza ilizwi elunxwemeni lisithi, "Yizani nindilandele, ndaye ndiya kunenza abalobi babantu."

JOPPA ; GAZA.

Ekujikeni, ndiphind'e umkhondo ndaya kutsho eTiberias naseNazarethe, ndifunzele ukuya kulala eHaifa (iJoppa yakudala) ukuze ndivukele kuloliwe oya eJiphethe. Ukuphuma eNazarethe siyibon'e kwa ngoko intaba kaEliza iKaramele (Carmel) phambili, sadlula apho u-Eliza walwa kunene nabapriste bakaBaali (1 Kum. 18), sawuwela umlambo iKifone (Kishon) apho uDebora wayivuma khona ingoma yakhe eyayibonga uloyiso mhla lo mlambo waba bomvu ligazi. Ingoma edumileyo yomLungiseleli uJ. K. Bokwe ithetha ngeli bali.

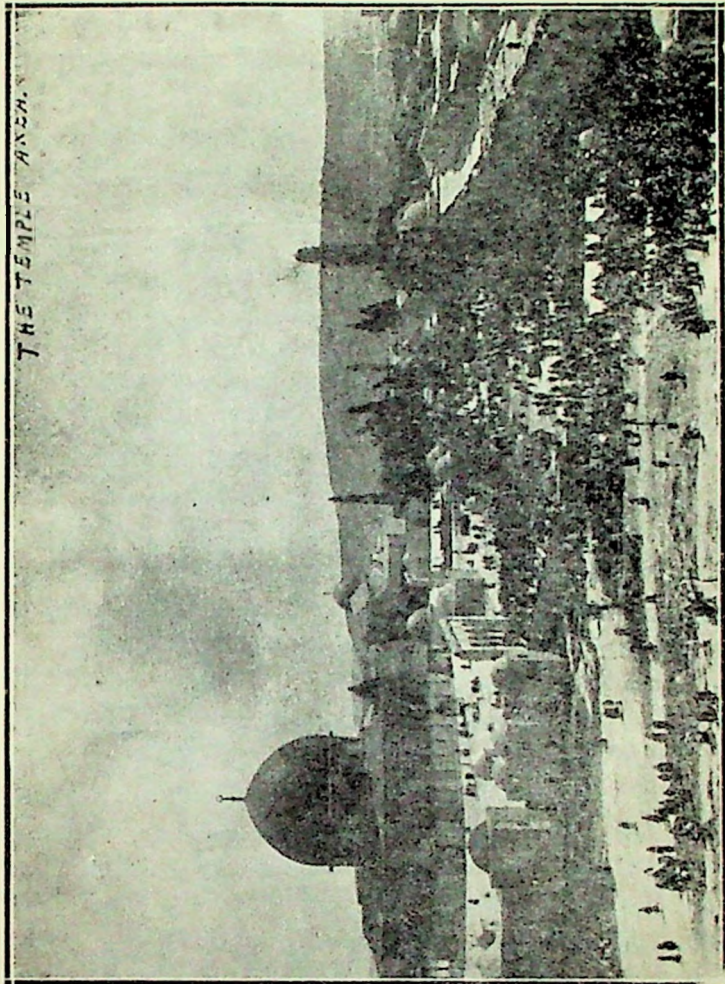
Singen'e ebusuku eHaifa ndalala kwihotele yamaJuda ndidiniwe kanye, ndathandaza umbulelo wokuboniswa okungaka, nokugcina-

kala ezingozini. Ekuseni ndiyijikelezile le dolophu ebantu bangama 30,000, esiyazi thina eBayibileni ngokuba yiJoppa, emi kanye phantsi kwentaba kaEliza, iKarmele, umhlaba omhle nochumileyo, laye igama eli layo lithetha "IBoma leveyine, lenKosi." (Isa. 35, ivesi 2; Jer. 46: 18; Sol. 7: 5). Iphakathi kweTire (Tyre) neKhesareya awadlula kuyo uPaulose. Ngasemva kwayo kubaleka umlambo iKifone ese sithethile ngayo. Nemfundi eyaziwa ngobuchule kwizibalo (mathematics, geometry) uPythagoras, yakha yangummi apha.

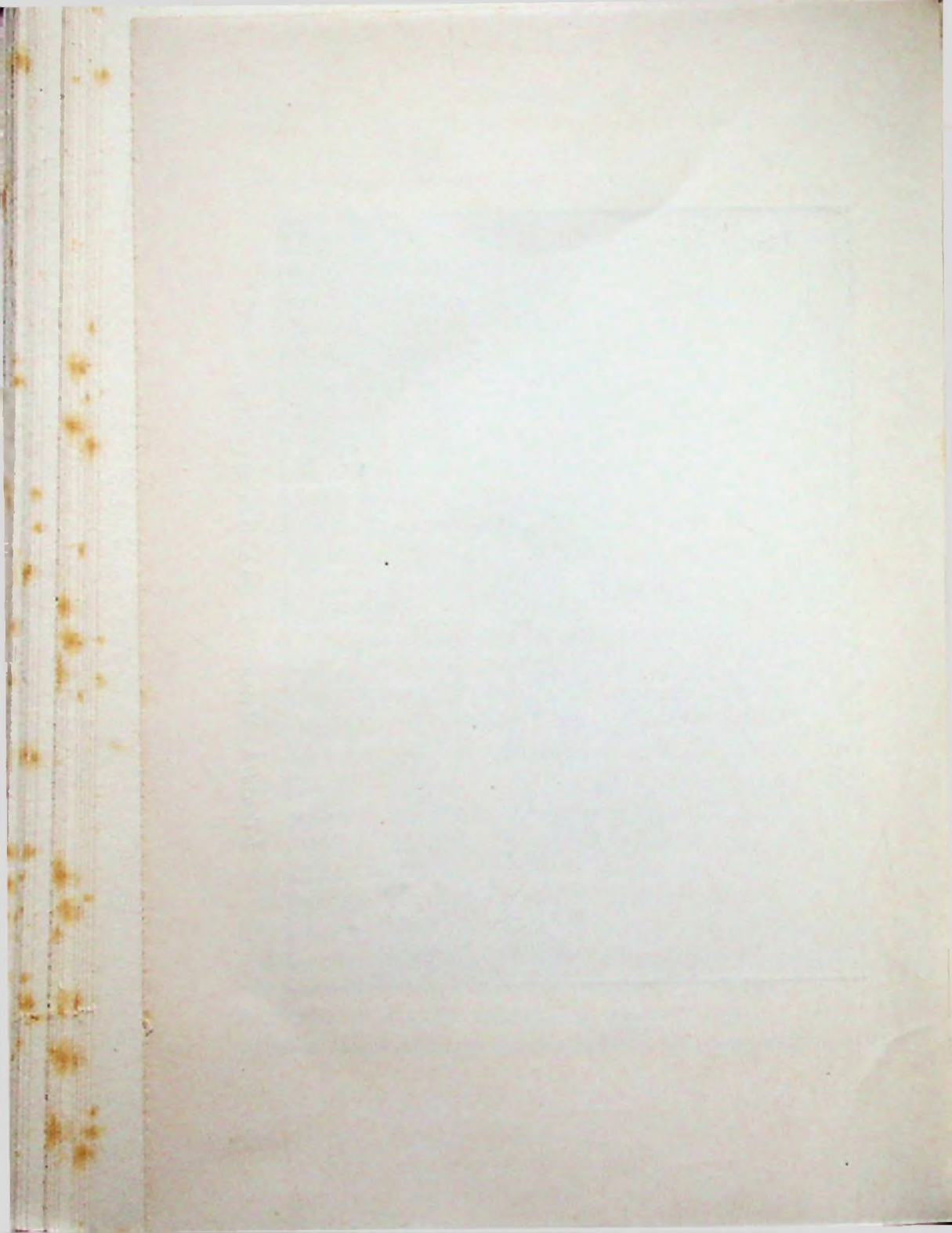
Thina siqhele ukudibanisa amagama amabini, uDorkas waseJoppa, onchwaba lilapha. Okunene sinduluk'e ngololiwe wakusasa ngeqanda lesibozo, sadlula enxoweni leKhesareya eyakhiwa ngomnyaka 25 phambi koKrestu nguHerode owayithiya ngoCaesar Augustus yaba lelona komkhulu lamaRoma elamana lihanjelwa ngooFilipu, noPetrose noPaulose (Zenzo izahluko 8, 10, 24, 25, 26). Encamini yeKarmele kulapho uEliza wayewenzela khona amadini (1 Kum. 18). Kuthe xa sisondela eLydda sabona iintsika zetyalike eyakhelwe ecaleni lenchwaba likaTabita, uDorkasi, lo wavuswa sel' efile nguPaulose ngenxa yemisebenzi emihle yakhe ebaliswa kwiiZenzo 9, iivesi 36-53, saya kungena kwithafa leSarone (Sharon) emideni yesizwe sikaDan, safika eLydda apho sidibene khona nololiwe ovela eJerusalem ngalaa ndlela ndandifike ngayo ukuya eZiyone.

Kwesi sithuba ma khe ndichaze amaBali eLydda ukuya eJerusalem. Kwimayile yama 20 kukho umzi oyiEkron apho amaFilistiya enzakala kanobom yityeya kaThixo (1 Sam. 5 ivesi 10, nezahluko 7, 17; 2 Kum. 1; Tsefaniya 2; Zak. 9). Ukusuka apho indlela igqitha kwintlambo kaEla apho yayijamelene khona imikhosi kaSaule neyamaFilistiya ukuze uDafeti (David) ayibulale ingxamfelo (giant) uGoliyathi (1 Sam. 17); idlulele eBethshemeth apho yabuyela khona ityeya (1 Sam. 6; 2 Kum. 14), igqibele ngethafa leRefayime (2 Sam. 5) iyekungena eJerusalem ngeengqolo (gradients) ezimiqengqelezi (steep), engamabanga namathaala ngamathaala akhweleneyo (serried terraces).

Ngoku ma sibuyele eLida (Lydda) apho wakha wahambela wafumayela iindaba ezilungileyo (gospel) uPetrose wenza nemiqondiso (Zenzo 9: 32-38); kulandele isixeko samaFilistiya iAfdode (Ashdod) esineembali ezininzi (eziku 1 Sam. 5; Isa. 20; Tsefaniya 2). Ikwayile ndawo kuthiwa yiAzoto kwiZenzo 8: 40, apho uFilipu wafunyanwa khona akuba ebeliphhelelele ithenwa elalifunda isiBalo likhwele enqweleni lingayiqondi into eliyifundayo. Wonke lo mmandla kuseFilistiya yamandulo apho liphuma khona eli gama lePalestina. Kwimayile yama 37 silungelelene nesinye sezixeko ezihlanu zamaFilistiya iAfsikelone (Ashkelon) esineembali zesizwe sama-



I-Tempile ka Mahonete eni apo kwakuni eka Solonan.



Juda, namaJiphethe, namaGrike, namaRoma, nabaLweli-mNqamlezo (Crusaders), no-Kumkani Richard 1 waseEngland. Le ndawo indikhumbuze isililo sikaDafeti, ebonga, elilela ukufa kooSaule noJonathane, "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice."—

"Musan' ukuxela eGati

Musan' ukwenza zindaba ezitrateni zeAskelon

Hleze zivuye iintombi zamaFiiistiya"

—2 Sam. 1, ivesi 20. Naabo ke ubuciko beBayibile ukuchaza usizi neentloni!

Funda apha ngohambelo lukaSamson kubaGwebi 14; 1 Sam. 6; 2 Sam. 1; Tsef. 2; Zak. 9. Ukugqitha apho singen' eGaza, indawo edume ngengoma eluncuthu i "Destruction of Gaza." Okunene sifumene amanxowa angqina ubukhulu beemfazwe ezaliwa apha, kuba yayisesinye sezixeko zamaFilistiya. Ngohambo nokufa kukaSamson khangela kubaGwebi 16; 2 Kum. 18; Zenzo 8; nase-ncwadini ebalwe ngu S. E. R. Mqhayi u "Samson," kongaba usenayo njengoko yabalwa kudala. Uyanconywa, kunjalo nje ubonakala, umonakolo owenzeka ngemfazwe yamaJamani (1914-1918) kuba amaTurk aqhekeza intungo, nophahla, nomgangatho wayo yonke into eyindlu, akrolonqa zifestile, agrungxula minyango, esenza iinkuni zokubasela oololiwe ngenxa yokunqaba kwamalahle; aza amaNgesi emva koko ayigqogqa ngohlwaya

lwequluwa (shells) neenkanunu. Ecaleni lomzi lo linchwaba loyisemkhulu kaMahomete, kwa nenduli awawathwalela amasango u-Samson, saba silijikelezile ilizwe lasePalestina kuba alinabubanzi bubeke phi, noko; kuba akukho ndawo idlula iimayile ezingaphezulu kwekhulu elinamafumi elinamanci amathathu ukusuka eJerusalem awakha waya kuyo uYesu efumayela iinDaba eziLungileyo. Yonke intsebenzo yakhe ikwisithuba esingaphantsi kwaloo mgama, onganeno kokusuka eMonti uye eKomani (150), okanye umgama ophakathi kweKapa neTouws River (160), neBayi neCradock (180), neDurban neMooi River (131), neGawuti neStanderton (139). Lincinci elilizwe lakhulula ihlabathi liphela.

Zininzi iintaba zaseJudeya athi umntu xa emi phezu kwazo azibone zonke iziphelo nemida yePalestina: iHerimone ngentla, intlango ngezantsi, uLwandle lweMediterranean ngase-nTsonalanga, neenduli zeMoabi emPumalanga. Inyanisile iBayibile xa ithi uMosisi walibona iZwe leDinga (The Promised Land) akuma phezu kwentaba yeNebo, yePisinga kuba libonakala lonke apho. Izixeko awazihambelayo uYesu zilifumi elinesiboza zizonke, kucace ke ukuba wayelazi ngokufezekileyo izwe lokuzalwa kwakhe, eliphinda-phinda ukulihamba.

INTLANGO.

Ukusuka eGaza sicande ilizwe eliyintlango iiyure zontlanu. apho kungahlali mntu, nageza, kuba yingqaqasi engenanto ityiwayo, namanzi aselwayo. Sisithukuthezi ukuhamba kule nkqantosi ingapheliyo; kuthi kwakuvuka umoya, intlabathi inyukele esibakabakeni itsho ngemityungu-tyungu yamafu, ithi ukuwa ingene ngaphakathi apha kwamakhareji kaloliwe, lona sizivalile iifestile kunge kuvuliwe! Sibe mdaka iimpahla kwa ngoko, lungene uthuli ezintanyeni nasemehlweni kuBe ku-bi; kucace ukuba imo yentlalo iphambene nesiko likaNtu, anyanise uIsaya kwisahluko sama 32, iivesi 1-2, "Yabona ukumkani uya kulawula ngokobulungisa, abathetheli bathethele ngokwesiko; umntu abe njengendawo yokuzimela umoya, neyokusithela esiphangweni, abe njengemijelo yamanzi emqwebedwini, njengomthunzi wengxondorja enkulu ezweni elibafuleyo." Ngokwenene kuyalumeza ukufikelwa sisaqhwithi entlango, kuba kufuneka umhambi alale ngesisu ukunciphisa intlabathi engena ezindlebeni, ezimpumlweni, emlonyeni, entanyeni, nasezimpahleni azinxibileyo.

Lo mgaqo kaloliwe w'enziwa phantsi kobo bunzima ngomnyaka we 1917 kusiliwa imfazwe ekwabulawa kuyo amaNgesi angama 10,000 oko kukuthi kwafa amajoni angama 27 ngemayile. Hayi, ukhalipho lwamaNgesi esilwela into ayikholelweyo!

Asibanga nalusizi ukuyigqiba lenkangala yelizwe ngeqanda lesihlanu ekufikeni kwetu eEast Kantara, isitifi esiselwagcibeni loLwandle oluBomvu (Suez Canal), ekuthiwa kulapho bawela khona ooJosefu noMariya, abazali baka-Yesu ukuya nokubuya eJiphethe bekhusela usana uYesu ekubulaweni nguHerode. Ama-Sirayeli wona aluwela olulwandle ngasezantsi, kakhulu kwale ndawo okuya ayeleqwa nguFaro lwavuleka ukuweza amaSirayeli, lwaza lwabuya lwavaleka lwayigqumelela yafa imikhosi kaFaro.

CAIRO.

NjengokuBa lo ingumda wokungena eJiphethe, impahla yethu kuthiwe ma siyivule yonke; yayalulwa ke wena zizikhwenkxe zamadindala, ada agqiba sekuni-ni. Siwele ngesikhephe saya kufika ngaphefeya eWest Kantara, sangena kuloliwe othabathe iiyure ezintathu ukufika eCairo isizikithi (head-quarters) soGulumente waseJiphethe. KwiAfrika iphela yeyona dolophu inabantu abaninzi iCairo, isigidi (one million). NjengokuBa eengamabini nje, mhlawumbi eengamathathu amaphepha aficilelwa imihla yonke eKapa naseGawutini, alikhulu elinesumi elinantlanu awaseCairo; kuwo ngama 55 awesiArabic. Zonke iintlanga neentetho zifele apha. Into ephambili endandisongele ukubona yana sisidumbu esiqwayi-tiweyo sikaFaro lo yena wayetshutshisa

amaSirayeli, ontliziyo yayiqaqadeke ngokwenyengane. "Unangoku usazenza udonga kubantu bam, akubandululi"; "Yaba lukhuni ke intliziyo kaFaro, akabandulula oonyana bakaSirayeli" (Eksodus 9: 17, 35).

Okunene ngosuku lokuqala ndiy'e kwindlu egcina izinto zasemanyangeni (museum) ekungenwa ngemali eninzi kuyo, ndaboniswa izinto ngezinto kumagumbi ngamagumbi, ndada ndanyuselwa kwelintlanga apho kugcinwa iingogo (skeletons), neengaga (parchments). Ndiqale ndaxelelwa ukuba lisiko lamanyange aseJiphcthe ukuba iikumkani xa zinchwatywa, imizimba yazo ayiyekwa ibole, koko iqholwa ngamayeza okuthintela umbolo (embalm), ihlale ke ide iqwayiteke (mummified). Ndajikeleziswa ke kwizidumbu zolo hlobo ezininzi, sada safika etyeyeni entle kunene, ehonjiswe ngegolide, ebalwe King Rameses 2, "Pharaoh of the Oppression," ephahlwe yeyonyana wakhe ebalwe Menepthah 2, "Pharaoh of the Exodus."

Umkhumbi ufakwe etyeyeni enkulu yeglasi; umfo lo kubonakala ukuba wayelugxiba, incofololo ephaya enciphile isibili esi; unenkqayi ephela ngenqintsi, epawulwe ziinwele ezingwevu zobuxhego; impumlo luqozolo oluyelele kwezamaJuda; umlomo uvulekile waveza amazinyo ngokungathi usinekile; iminwe isingiswe phezulu, iinzipho, njengeenwele ezi, zinjengoko wafa zinjalo; inyama yona ingumhlaba obubomvuza apho ibonakala

iqhekeka khona, kodwa umphandle wayo uyabengezela ngokodongwe olugudisiweyo.

Kumhla ndayiqondisisa into yokuba inyama yethu le ingumhlaba nqo, eguquka ibengumhlaba xa isindile ekonakalisweni zimpethu, kuba nazo zijika zibengumhlaba sakukhangelisisa izidumbu zezilo ezifela ziphelele endle phaya. Ndimoondele kunene lo mfo ndikhumbula okubaliswa ngaye eziBalweni ndaziva ndingathi ndaalamile. Ekumkeni ndimsiye ndisithi, hayi ke, ndiyigqibile ukuyibona iJiphethe oko ndibone uFaro wakudala; ndiyakugoduka neendaba ezinkulu.

Esinye isimanga endisibonisiweyo yimikhumbi esibozo eyayinchwabe uKumkani uTut-ankh-Amen, evunjululwe ngomnyaka we 1922 kwafunyanwa omnye uphakathi kwomnye yosibozo; inzatyelwe ngegolide nobukhazikhazi obucikidekileyo bobutyebi. Le nkosi iminyaka ima 3,003 yafihlwayo; yaye iyeyokuqala enchwaba libonwe liphelele linjengoko lalinjalo mhla wafihlwa, kuba onke amanye abaqwa sekudala aphungukayo ngokuphangwa ngabatyhuthuli bezicwili. Ikho nentetho ethi bakholisa ukulandelwa lifwangusa lokufa okungaziwayo abantu abavumbulula la manchwaba batyhuthule okungaphakathi, kuba mhla mnene kw'agcayiselwa ngobuthi apha. Nase-mva koku, baman'e ukuthi qwaka sisifo esingaziwayo ekuBonakala ukuBa sesingumjojo kuBo abantu abamkhuphululayo uTut-ankh-Amen lo. (Ndidlule kunchwatywa omnye wabo

eLondon ekugodukeni kwam, baye bade baphe-
la bonke ngethuba elingephi emva koko ku-
kufa).

Njengoko oluhambo yayingumsebenzi woku-
bona konke okunokubonwa, kuthe emva
kwedinala ndakhwela ku "tram" obaleka
ecaleni lomlambo lo imi phezu kwawo iCairo,
iNile, ebese ndithe ngowona mlambo mkhulu
e-Afrika. Siwuwele ngebloko ekuthiwa yi
Abbas Bridge, into engathi ayinasiphelo;
sathi sakuphumela sahamba iimayile ezisi-
xhenxe sagaleleka kwiindunduma (pyramids)
zaseGiza.

Ezi ndunduma zizakhiwo ezigqume ama-
nchwaba ooFaro; zenziwe ngamatye amakhulu
ngokungumangaliso; ammo umbombo-ne
(cube), baye ubukhulu belitye ngalinye bu-
ngange nqugwala. Yimoka-moka (puzzle)
iinkcazelo yokuba kanene athiwa ni na ukubekwa
elinye phezu kwelinye ade abe ngange ntaba?
Ndiyibuzile kakhulu le nto; zonke izaazi zithe
yinkinga, kodwa kw'anyanzeliswa abantu
ngamagunya ooFaro okokuba yenzeke le nto,
kwesityenziswa amawaka-waka abantu kunye
namakhoboka, yada yenzeka. Umranana
womJiphethe endimbuzileyo uth'e la matye
ukufunjwa kwawo 'atsalwa ngabantu abaninzi
erugwa phezu kwentlabathi, engenakuzika
entlabathini njengoko yona ilingana nelitye
ngobunzima kuba ingumgubo welitye ngoku-
nokwayo; ada enyuka ke ngokuciciyelwa
zizilumko ezazilawula loo msebenzi. Andazi

ke. Ziliqela iindunduma ezi, zaye zingekude kakhulu enye kwenye. Eyona inkulu y'aa-khiwa malunga nexefa likaMosisi ngomnyaka wama 3750 phambi kokuzalwa kwenKosi, yiKumkani uKhufu Cheops. Ubude becala elinye layo ziinyawo ezima 451, intaba kanye. Le ntaba ndiyizungulez'e ndikhwele eqegwini londlebende abaqeswayo apho. Phambikwayo kumi iNkinge (the Sphinx), iNabulele ebaelwa phakathi kwezimanga ezisixhenxe ezikhoyo zehlabathi (The Seven Wonders), kuba sisigxonono selitye eliqingqwe lafana nobuso bomntu onamadlebe, othwele umnqwazi owe ngemva, umzimba wona ingowengonyama. Eli bubesi lizinyawo ezili 150 ubude; umphakamo wentloko ngama 70, amathupha ngama 50 eenyawo ubude. Esi simakade sijonge emPumalanga, sisimayile esoyikekayo eJiphethe, athi umutu ukusikhangela ngobusuku mhla inyanga iliqawusi, singe sisangcunge esiza kusuka sithethe songamele lonke ihlabathi. Lithi iciko lasemaNgesini, "There is a mysterious sense of unfathomable knowledge about this timeless figure," oko kukuthi, lo mfanekiso ungenamda waxefa unodunkanka lokungathi unengqondo emfihlo ingenakuphecululwa. Kakade ulwazi olu lwaqala eJiphethe nase-Asiya, lungekabikho eYurophu, yaye iCairo ingumbindi weli lizwe.

Iityalike zamaSlamsi (mosques) zaseCairo ziliwaka; zidlula zonke ezezinye iidolophu ngobuninzi, apho anqulwa khona uMahomete;

ekuyiloo nto ibizwa ngokuthi, "The city of a thousand mosques," kuba uthi usathi thu kuyo zisuke zibonakale ngokuqaqambileyo ngeempombole (spires) zazo ezijonge esibakabakeni ngokwemicinga yomncele (thatching grass). Enye yazo ndiyibonile ngaphakathi, ndafika kubedefwa kuguqwe ngamadolo, ubuso bomntu buthi nca nge mpumlo emhlabeni, athi ukuphakama awumise nkqo umzimba eziphakamisile izandla, iintende (palms) zazo zijongiswe phezulu, iphindwaphindwe futhi loo nto. Umbono wale nto undenze ndacinga ukuba imbedefo yaba bantu ngathi iyayidlula eyethu maKrestungokubonisa imbeko kuThixo, okanye ma ndithi ilingana neyamaTshetshi namaKatolika, wona angaphambili kwiityakilike zenkululeko (free churches) ngeenkonzo ezindilekileyo (solemn ceremonies),- kambe luluvo lwam lwesiqu olo, olunokuphikiswa ngababona ngolunye uhlobo.

Sihle isixeko iCairo, izitrata zihonjiswe ngemithi ebukekayo yamazwe afusu, iivenkile zimakhazi-khazi, iihotele zezodidi oluphezulu olubiza iiponti ezintathu ngemini, zithi zona izitrata ezinxulumene nomlambo iNile zinge zisemyezweni wase-Eden ka-Adam. Amadoda ziinzwana ezilubelu, umbala wamaJiphethe, amachuba-nzipho aamahomba; amanenekazi ngokunjalo ziimbelukazi zamanz'eendonga, ezifanelweyo ziigqubuthelo zobuso ezinxitywa ngokwesiko labanquli bakaMahomete, nezi-

hamba ngomfaneleko xa zithwele iinqhayi zamanzi ezingcekelezwa entloko.

Izikolo zemfundo ephakamileyo zingqindilili ngezakhiwo. Ndifike kuvulwa esitsha, ndangummenywa wokuza kubonela loo nkonzo zukileyo, iingcaphephe (professors) zakhona zihomb'e zaziicicibala ngeminweba nezidanga zamaBanga emfundo ephakamileyo; ndeva ndivukwa lil'unda ukubona abantu be-Afrika befikelela kwiimbeko zokugqibela empucukweni.

Ngokuhlwa ndiy'e kwibotwe JoManyano lwamaDodana angamaKrestu (Y.M.C.A.), indlu emagumbi maninzi. Intlanganiso yobo busuku yayiyeyengxoxo (debate) kuphikisana abathetheleli bobuKrestu nabobuSlamsi ngombuzo othi luluphi na unqulo olunoncedo kuma-Afrika phakathi kwezo zombini; acikoza macala omabini amadodana.

Sesona sixeko sandithimba intliziyo kulo lonke oluhambo, ngezizathu ezibini: esokuqala, ubuhle baso nezinto ezifundisayo zaso; esesibini, inkululeko yokuhlala nabo bonke abantu ngaphandle kwomkhethe nokuba ungena phi na ezihotele, koololiwe, eziholweni (public halls), njalo-njalo. Apha yimpucuko yomntu, (ingelilo ibala lobuso bakhe aliphiwe nguTixo) emvulela onke amalungelo obuntu bentla mbuluko.

ITALY.

NgolwesiNe (12 April) ndindulukile eCairo, ndathi ukufika e-Alexandria ndaya ngqo esikhepheni esisinga e-Europe, kwaluyolo ukufumana kuso ama 40 abantu endibaziyo abavela engqungqutheleni yaseJerusalem, begodukela eMelika, China nakwezinye iindawo. Ulwandle lwaluzolile, sazinza ke nesikhephe sangathi yindlu esemhlabeni, ndabala amanqaku neencwadi ezininzi ke ngoko. Ngomgqibelo (14 April) sidlule eSicily sayibona ngomsi intaba enomlilo (volcano) yalapho, i-Etna, ekuthethwa kakhulu ngayo ezimbalini nakwizibongo zamaRoma, ngasentla kweSyracuse.

Kuhlwe singena kwiStrait of Messina, langasekunene izwe lase-Italy, ngasekhohlo iyiSicily; kwasa ngeCawa (15 April) seyibonakala ngomqulu omde womsi intaba ekwanomlilo iVesuvius eyongamele idolophu, iNaples, e-Italy, apho sifik'e emini enkulu xa kuphuma iinkonzo zokuqala. Sisixeko esi esakhelwe ngasentabeni, njengeKapa, imbejembetje ngobuhle, phofu inamahlwempu amazinzi, amanangalala wona, iimpula zikalujaca, eseziphile ngamajubelo abahambi abeza neenqanawa ezi. Yonke loo mini ndiyichithele ekuboneni oofani ngoofani besi sixeko, ndibukela ngokukodwa lentaba iqhuma umsi ixefa lonke. Kaloku olu hlobo lweentaba luvutha umlilo ovela emathunjini omhlaba, ngesizathu

sokuba umhlaba lo mandulo wawuyimbumbulukazi yomlilo, ngokutsho kweezaazi, eyathi yaphola ngokuphola lada iqokobe eli lingaphandle layile nto liyiyo namhla, koko umlilo wasala ukho embindini. Kuthi ngoku amanzi akuhla ngeemfanta zamatye, afike kuwo lo mlilo, abile yimfuthaniseko, kunyanzeleke ukuba adubule ngesithonga agqoboze i "volcano," okanye adale iVolcano entsha. Intaba yolu hlobo ihlala ithuba elide ilele (dormant) iminyaka ede iye kumafumi amahlanu nangaphezulu, kodwa yenze umonakalo obanzi mhla yadubula. Le mini silapha kuthiwa yiminyaka engaphezu kwamafumi amabini iVesuvius ilele, kanti emva kweenyanga ezimbini ndifikile ekhaya idubule ngesithonga esiyifukumise yonke idolophu, yatyekeza udaka olubilayo (lava), lwehla ngokomlambo, lutshisa yonke into esendleleni, luduliza izindlu, babangelwa ngamakhaya abantu abaninzi. Apha, kudala, kwakumi idolophu egama liyiPompeii, enkulu kakhulu, eyathi yatshiswa loludaka yagqumeleleka yonke. Olo daka looma lwalilitye, ulwalwakazi olutyhwyathwisayo (terrible). Njengokuba ibisalele namhla, phofu umsi ungayekanga ukuphuma, ndizinyulele ukungayi encotsheni yayo, njenga banye abahambi, ngokuthi hleze idubule, kube kuphela kwa ntsomi kum.

Igama leNaples ngesiTaliyane yiNapoli; namanye amagama esiwaqhelileyo ezincwadini zesiNgesi sifike ebizwa, okanye epelediswa,

ngenyenye indlela kweli. Uloliwe unduluke apha ubusuku se busangene, sijongene nohambo lweemayile ezili 1,200 ukuya eLondon, ekuBeni se sigqibe ama 2,000 ukuvela eJerusalem, kwasa ngomVulo siseRoma, ikomkhulu lamaRoma, abanini-lizwe lase-Italy.

Sisixeko samabali endingeze ndiwafeze kule ncwadi, nokuy'a ndokhe ndenze amagqabantfintfi (notes) ngaso. AkaPaulose ase ncwadini yakhe yamaRoma eBayibileni, amanye asezi-ncwadini eziyinyambalala zezikolo, kuba yile Roma kuthiwa ayakhiwanga ngalanga linye. Sim'e iiyure ezimbini, ekuthe kuzo ndaqefa imoto yandisa kwindawo eyayisisazinge sokulwela nokudlalela (arena) iinkunzi zee-inkomo ezilwa namadoda axhobe imikhonto; neengonyama ekwakujulelwa kuzo abagwe-tyelwe ukufa, ngokuka-Androcles, aye nama-Krestu okuqala 'aphoselwa apha ukuba aqwe-ngwezizo. Kwelinye icala ndiphawule iintsika zamatye ezithwele ibrojo engenasiphelo (njengoko ndikhangele) eyayingumchankatho wamanzi; kwa neentsalela zeendonga ezazirawule isixeko esi.

Ilapha ityalike yodumo yamaKatolika, iSaint Peters, esenanini lezona zakhiwo zihle ehlabathini, apho iPope ifumayela khona.

Kuthe xa uloliwe aphumayo sawuwela umlambokazi wodumo iTiber, emsinga unganogwegqili xa lizele, okanye iThames yase-London. Ngulo sifunda ezikolweni kwizibongo zika-Macaulay ngoHoratius :

Then out spake brave Horatius,
 The Captain of the Gate ;
 To every man upon this earth
 Death cometh soon or late.
 And how can man die better
 Than facing fearful odds
 For the ashes of his fathers
 And the temples of his Gods.

Ndiv'e inkumbulo se ibuyelwe yiyo yonke
 le nto, intloko iphithizela yimfundiso yesiLatini,
 kwathi sakungena ngoku ebrofweni yalo
 mlambo, ndavela ngefestile ndadanduluka
 ndisithi :

O Tiber, father Tiber
 To whom the Romans pray,
 A Roman's life, a Roman's arms
 Take thou in charge this day.

Ndathi ngenyaniso unyawo alunampumlo ;
 ndandingazi ekuzifundeni ezi zibongo ndiyi-
 nkwenkwe, ukuBa uyakuze ufike umhla wokuba
 ndizibone ngamehlo ezi ndawo bezibuntsomi.

Ukunyuka sicande kwizwe elaliyi-Etruria,
 ngokweembali zeli, (Roman History), siyifiya
 ngasekunene iFlorence (Firenze) neCortona,
 isixeko esakha saphanziswa (devastated)
 ngumAfrika, uHannibal, onconywa nguLivy
 othi ngaye : Hannibal quod agri erat inter
 Cortonam et lacum Trasumenum pervastat ;
 oko kukuthi uHannibal w'alibuqa lonke elo zwe
 liphakathi kweKortona nedike leTrasimene.

Sigqithe saya kungena edolophini eyayidume
 ngoqwebo mandulo, iPisa :

From the proud mart of Pisa
 Queen of the western waves,
 Where ride Massilia's triremes
 Heavy with fair-haired slaves.

Abantu abaneMap, okanye abayikhumbulayo imfundo engamazwe (geography), boqonda ukuba ilizwe lase-Italy linamakhwapha amabini, iGulf of Genoa neGulf of Venice. Ke ukusinga eZiyone ndihl'e ngelaseVenice (Adriatic sea), ngoku ndibuye ngelaseGenoa, ekuthe ukusuka ePisa sangena kuloliwe obaleka ngamandla angaqhelekanga nakolu hambo, waya kugqitha eSpezia naseLevanto ngesimanga somgaqo ogqozwe ngendlela endingayaziyo emaweni angqingqwa alengalenga phezu kolwandle. La mawa ayelele kulaa angaphaya kweKapa xa uya eDanger Point, amnyama ngebala, ndingazi nokuba enziwa ngumsi kaloliwe na ; zininzi izikroba apha eliweni esithi sakudlula kuzo silubone lonke ulwandle ngokungathi sijonge ngefestile endlwini ephezu kwe-opstezi (upstairs) ezifana nezechotele ezinkulu zaseΓawutini naseKapa, lwaye lusilwa ulwandle kanga ngokuba amanzi amaza alo amana ebetha efestileni njenga senqanaweni.

Yenye yemibono engumangaliso le, neku-nzima ukuyichaza ngamazwi anelisayo komnye umntu ongazanga ayibone ; yaye ingqina into endihlala ndiyiva, ethi amaTaliyane zezona ncutsho ziphambili kumsebenzi wokwenza umgaqo kaloliwe endaweni ezibugxwayiba.

Ngawo la kwaphuthunywa wona mhla kwadalwa uloliwe owela iingxondora zeNcifa phakathi kweQumra naseTholeni, apho indlela ibija-bijeleka kude kubekho nendawo enesiporo (spoor) esihamba ngaphantsi kwesinye ngokwerintyela losinga.

Sihambe sadlula apha sith'e nkamalala ngulo mangaliso saya kungena ngocholothi edolophini enkulu kunene yaseGenoa, esitifi singxaka-ngxaka yimigaqo kaloliwe ngokwase-Braamfotein eFawutini. IGenoa le ikhangele eCorsica, ikhaya lokuzalwa likaNapoleon, uTshaka wamaYerephe (Europeans); yaye iCorsica ingentla kweSardinia ejongene neTunis yaseAfrika. Yidolophu esisikhululo esikhulu seenqanawa eziphuma eMarseilles (emgama uzimayile ezima 200), Barcelona (350), Gibraltar (845), Naples (355), Messina (492) nePort Said (1,300). Ukusuka apha sifunzele eTurin, sixinene kule treni ngokwezadina (sardines) enkonkxeni yazo, sadala ubintjintfi (confusion) phakathi apha sinyhilana ngeenyholoba ukufuna indawo yokuzinza, ibaleka isisibekede inqwelo le yona. Idolophu yaseTurin siyifike ebusuku kodwa sayiqonda ngezibane zayo kuba iluhehema (wide). Idume ngokuba yayisikhululo sikaHannibal injengele yomAfrika malunga nomnyaka wama 218 phambi kweNkosi, esiya kulwa namaRoma.

Ndifike apha sel'emkile uloliwe ebendifanele ukukhwela kuye ekuhleni kulo uphela apha; loo nto itsh'o ndawa umnqonqo kwa kucaca

ukuba ndiyakuphosana nosuku lokungena eLondon apho ndandinezimiselo ezibalulekileyo. Imbangi kukuba amaxeja ayaguqulwa ekungeneni kwentloko hlaza e-Italy ngale nyanga, ndaye ndifike lo mhla kuse eguqulwe. Kuthe ndisathe sinalala ndacetyiswa liNgesi elalilapho ukuba ndingene kwezo treni zikhoyo nokuba zinjani na; ndangena ke kwezicothayo, ezimana zisima emathafeni kuba ziigutsi (Goods) nemi "dlambila" (mixed). Yambi ngokwenene i3rd-class kwakungena amakhatshakhowa abantu boonomkhehlane (local trains), ndaziva ndilufondoza lwemfebe, xa sebetfica phakathi apha betsho ngamachibi. Umda weFrance siwungene eModane, ikhephu lisiwa liziingqweqwe, zayawa goqululwa iimpahla zethu ukuhlolwa ngamapolisa kuloo ngqele yaphakathi kwobusuku, sigodola, silambe siziinkembenca. Kulapho lube nzima ngokulusizi olu hambo. Sizingisile ukuhamba kofo bunzima saya kudlula kwiidolophu zaseChambery, Culoz, Lyons, Dijon, safika phakathi kobusuku eParis, ndaya kulala eRichmond Hotel (kuba uyamkelwa naphi na umntu omnyama eFrance) ndidinwe ndalikhaphela.

PARIS.

Ndivuke ndihlaziyekile, kwacaca ukuba ilifwa lokuphoswa yitreni eTurin lindizisele ithamsanqa lokubaqana nenyhweba yokuba nemini yonke yokujikeleza ikomkhulu lama-Frentsi. Ndiqal'e ndaya e-ofisini yabaqhubi belizwi, apho ndamkelwengobubele, ndatyiswa, ndakhutshelwa imoto yokundijikelezisa isixeko esi sonke. Iqal'e eCaweni ekuthiwa yiNotre Dame, enye yeetyalike ezizotywe ngobunkunqele kuyo yonke i-Europe, ngokusemgangathweni omnye neSt. Peter (Rome), neSt. Pauls (London). Andinawo amazwi ayintanga yobuhle endabufona apha kuba b'atsho ndasimayamayana (dumb founded). Ndiyekela kwintelekelelo yakho mlesi. Ukugqitha apho ndisiwe kwenye, iMagdalen Church, esinye isimanga ngobuhle; nakwi-Archeven Square, phezu komlambo iSeine, ndaboniswa umchwebelele wesitrata iParis Boulevard, esidumengokuba sesona sitrata sihle ehlabathini, umtsholoji ow,atsho ndema umzuzu omde ndiwuthe nzoo ukuwondela; nePlace du Carrousel enezitiya eziyingcobo ukubukeka, ne-Opera House, umkhango webotwe lengoma, nenchwaba likaNapoleon elihonjiswe ngamabongo okugqibela obuchopho bomntu; namapoma ezindlu zePalamente, izi-ahaha zona; neColonne Vendome apho kulondolozwe izixhobo aweza nazo uNapoleon kwizizwe azoyisileyo; ne-Arc de Triomphe de l'Etoile, apho kunchwatye

ijoni elingaziwayo lemfazwe yamaJamani (1914-1918). Sigqibele nge-Eiffel Tower esona sakhiwo siphakamileyo ezweni, esimphakamo singama 984 eenyawo; senziwa ngentsimbi. Ufubanzi beembombo esimiswe kuzo bungazalisa lonke ibala lemalike yaku-Komani, sibe sona sinyuswe salucenyu saya kuphela apho ibonakala yonke iParis nabantu bayo abazi 5,000,000. Kunyukwa ngezitezi nangololiwe. Ukubuya kule mibono ndisiwe entlanganisweni ebibizwe ngesikhawu, ethe ibiyeyomthandazo yase ijikwa yayeyeendaba zam ngeJerusalem. Phakathi kwezo ndaba ndakhankanya nokuba iilwimi ezithethwa eJerusalem ngama 29; abathetha isiHebere ngama 32,000; isiArabic 22,000; isi-Aamenia 2,000; isiYiddish 1,000; isiNgesi 1,000; eligama lithi Ziyone lithetha umPhakamo, kuba yayilapho inqaba yesisixeko singcwele; ndathi ifijini labaanansi bemali (money-changers) libanzi ePalestina naseJiphethe; uthi umfwebi axhuzule uswazi (commission) lwe 6d nanga-phezulu epontini xa akunika imali yelinye ilizwe, omnye atyebhe ade athenge ifama; wayengomnye wabo uMateyu, naabaya bagxothwa nguYesu wababukuqela iitafle zabo eTempileni; ndagqibela ngelithi eJerusalem sifumen'e ukuba ixefa esikulo lelokuba kuzanywe imvuselelo yehlabathi lonke, kufundwe, kufundiswe, kugxothwe ubudenge neenkolo zobumnyama, kuchithwe ikratfi lobuzwe nelogonyamelo, kulawuliswe uYesu

ukuze angafumani thuba uSathana, yena ufuna iintiyano neemfazwe.

ISIPHETHO.

Emva kwale ntlanganiso kususwe ihlakani laya kundikhwelisa kuloliwe wasebusuku oya ezibukweni laseDieppe apho ndingene enqanaweni ewele i-English Channel yandihlisa eNewhaven ndangena kuloliwe ofike eLondon ekuseni ngolwesiNe ngomhla we 19 April. Iintsuku zibesibozo ndibona izihlobo, ndithetha ezintlanganisweni eLondon naseBirmingham, ndaza ndakhwela kwisikhephe, iKildonan Castle, esiphinde umkhondo saya kundifaka eKapa ngolwesiBini, 15 May; ndaza emva kweentsuku ezisixhenxe zokuphumla eKapa ndangena kuloliwe ondifikise eDikeni kwa-Nokoleji ngohambo olugqib'e iimayile ezima 25,624 lulonke ngobabalo lwenKosi.

Ma ndiphethe ngelithi, oneendlebe zokuva ma keve, azilungelanise noThixo, engekayiweli iJordane yokugqibela yokuphuma komphefumlo enyameni usinga kwiJerusalem entsja, efanekiswa nezulu, njengoko yabonwa ngu-Johane kwisiTyilelo 21, ivesi 2 neye 10.

“Mna Johane ndingulowo ubezibona ezi zinto, eziva; ndathi ndakuva, ndakubona, ndawa, ndaqubuda phambi kweenyawo zesithunywa sezulu esandibonisa ezi zinto.” —isiTyhilelo 22, ivesi 8.

Udumiso ma lubeko kuYise, nakuNyana, nakuMoya OyiNgcwele. Amen.

INKCAZELO YAMAZWI ATHILE.

umxhwentsa — yinto ende enobungqindilili
amaqebeya — ngabantu abaneziqu ezikhulu
inkono-nkono — yinto exwebileyo
isinonophu — sisityefi
impofole — yinto ephezulu kunezinye
isikhwabakwitshi — yinto ekhawulezayo
inyilikityhawe — yinto eninzi inyakazela
ugcadalala — luxiba
oluqhelezelayo — olunxibe izinto eziyokozelayo
ising'ang'amfu — yinto ebanzi
uthiniko — yinto elukhuni
inketyenga — yinto enciphileyo ekuBeni iBike yankulu
isiqihela — sisidenge
uBunkontyo — buBuholo-holo
ingwatyu — yinto engathi iBunxhowa
imilimokwe — yinto edibeneyo iBingafanele kudibana
iqakatye — yinto enkulu
imixanduva — zizinto ezibanzi kwa nobungqindilili
umkhoko — lukfozo
imifilipo — kukucula ngezwi eliphezulu ngomva wentloko
ukungwangqaza — kukulila okungayekiyo
ugcadiyo — luvuyo olufukumisa umzimba
umjuxuzo — yintfukumo yokutsiba-tsiba
ingxokolo — yimfumba
amafityo-fityo — zizinto ezinandiphekayo emlonyeni
intfongoqa — yinto ekrafayo ngokwentfongo yecuba
isiqofo — yintonga emfutshane eyomeleleyo nenesiqu
udondolo — yintonga ende evelayo emagxeni
intsinda-badala — yinkohla
ingqaqasi — yindawo eyomileyo
imityungu-tyungu — zizinto ezikfozileyo

incofololo — ngumntu omde, umnconcofolo
umjojo — yinto elandela enye ngoḅubi obukwafanayo
isigxonono — yinto eyoyikekayo kuḅa inkulu imbi
ibubesi — yingonyama, ngokwentetho yakudala
isimayile — yinto engaḅukumiyo kodwa ijamile
isangunge — yinto eyongamileyo isoyikeka
udunkanka — yimfihlo enqabileyo ukunanyululwa
isicicibala — yinto ecekethekileyo
imbejembeje — yinto entle
impula-kalujaca — lihlwempu
ukunyhila — kukutyhala
inyholoḅa — licala lesinqe
isibekede — ngumntu obaleka ade abenele phambili nge-
sinqe
ikhatshakhowa — lusizana oluxwebileyo
ufondoḅa — yinto exwebileyo
imfebe — lihlwempu
inkembenca — yinto ebitye yacutheka amacala
ikhaphela — lixolo
umchwebelele — yinto entle
umtsholoji — yinto entle eyelele kwindlela yokuhamba
isi-ahaha — sisimanga esimangalisa umntu ade avule
umlomo

