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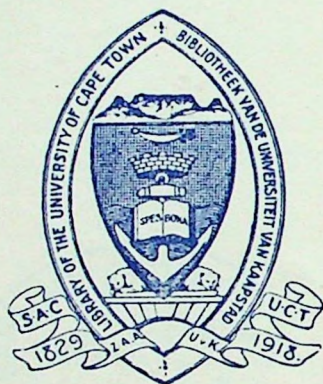
UKUHAMBA YIMFUNDO

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OXFORD XHOSA READERS

STANDARD I

UKUHAMBA YIMFUNDO

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Ibhalwe ngu-

H. W. Pahl

no-

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Geoffrey Cumberlege

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from GOLDEN PATHWAY”



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ISIFUNDO 1

IMFUNDO

ngcwele ngcwe ngcwala ngcwenga angcwengile

UThemba noNomsa babesithanda isikolo. Babeyiphula-phula ngenyameko ititshala yabo, befunda ngenkuthalo. Babezimisele ukufunda kangangoko banakho ngaloo minyaka babesesikolweni. Babengafundi iincwadi zabo zesikolo kuphela, njengoko uninzi lwabantwana lusenjenjalo. Babefunda naziphi na ezinye iincwadi ababehlangana nazo.

Ititshala yabo yayikholwa kunene kukuba nabantwana abanje ukukhuthala, abafuna ukufunda bafumane ulwazi kangangoko banakho; waza wababoleka iincwadi ukuze bazifunde. Zaye zingeninzi ke noko iincwadi awaye enazo, kwaza ngenxa yoko bahle bazigqiba ukuzifunda zonke. Bamcenga uyise ukuba abathengele iincwadi. Ubesakuthi xa anduluka ukusinga edolophini ubeve besithi, “Uncede, tata, usiphathele incwadi.”

Noyise wabo ibimkholisa into yokuba bakuthande kangaka ukufunda nokufuna ulwazi. Ngenxa yoko ubesithi xa anemalana eseleyo abathengele incwadi ngayo endaweni yeelekese; kuba babethanda iincwadi ngaphezu kweelekese.

Babedla ngokugxekwa ngabanye abantwana besithi, “Khanikhangele ezaa zidenge zabantwana! Niyazi

ukuba endaweni yokuba bacele iilekese bacela iincwadi!
Sikhetha ukuba sifumane iilekese thina endaweni
yeencwadi. Akunakho ukuzidla iincwadi. Kodwa
iilekese! Kowu, azimnandi ngako iilekese!”



Uyise wayezidla ngabo, emana esithi kwizihlobo zakhe,
“Ndiza kubafundisa abantwana bam, baze babe nga-
bantu ababalulekileyo.” Yena ngokwakhe wayengazanga
aye esikolweni, engakwazi nokufunda, kodwa wayeku-
thanda naye ukwazi into ebhalwe ezincwadini ezo.
UThemba noNomsa bebedla ngokumfundela ngokuhlwa.
Wayethanda ukubaphula-phula xa bafundayo. Nonina
ubethanda naye ukuphula-phula. Babefunda iintsomi;
babefunda ngelizwe lakowabo nangamanye amazwe;
babefunda ngamadoda nabafazi abadumileyo; babe-
funda neziBhalo ezingwele. Nanga amanye amabali
ababewafunda.

UMSEBENZI

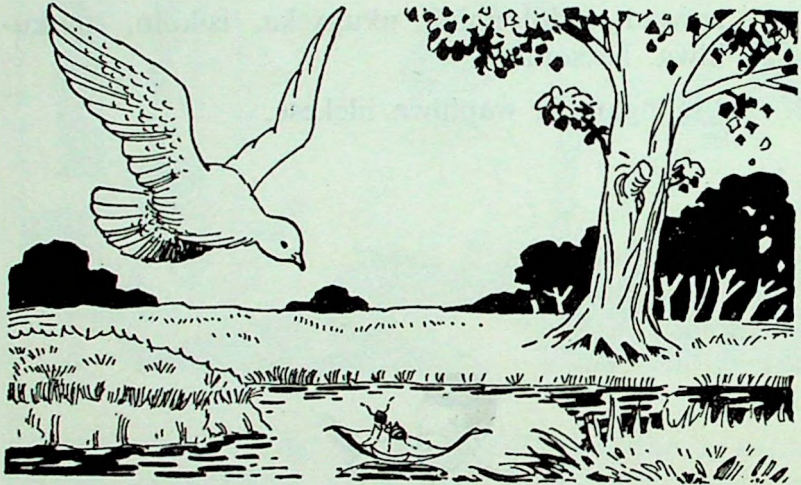
Qondisisa: Xa ubhala isivakalisi igama lokuqala lisungulwa ngonobumba omkhulu, kuze kanjalo ekupheleni kwesivakalisi kuvalwe ngesingxi.

1. Yenza isivakalisi sibe sinye ngegama ngalinye kula alandelayo:
incwadi, edolophini, ukugxeka, isikolo, ngokuhlwa, iintsomi.
2. Balisa ngamhla waphiwa iilekese.



ISIFUNDO 2

ISANDLA SIHLAMBA ESINYE



imka mka dlamka lumka zemka

Ihobe elalihleli kwisebe lomthi owawuphezu komlambo labona imbovane eyayizama-zama, kodwa imka namanzi. Ihobe lalisazi ukuba imbovane iza kuraxwa, laza lathi kuba lisisidalwa esinemfesane laqhawula igqabi laliphosa emanzini ecaleni kwembovane. Imbovane yaxomolozo yakhwela egqabini, baza ngaloo ndlela basinda ubomi bayo. Yaziva izele ngumbulelo ngokusindiswa kwayo

lihobe, kodwa yakohlwa yindlela engawubonisa ngawo lo mbulelo.

Kuthe kungekudala emva koko kwavela umzingeli. Uthe akulibona ihobe wazimisela ukulidubula. Wathi xa kanye athi makalidubule ngompu, suka imbovane yamluma kabuhlungu kangangoko inakho; kanti ngokwenjenjalo imphazamisile, waliphosa ihobe, laza lona labhabha lemka. Ngale ndlela imbovane yabusindisa ubomi behobe.

UMSEBENZI

1. Phendula le mibuzo:

(a) Ucinga ukuba kungenzekani wakuba uncede umntu obesengxakini?

(b) Ihobe labusindisa njani ubomi bembovane?

(c) Imbovane yabusindisa njani ubomi behobe?

2. Cela ititshala yakho ukuba inibalisele ezinye iintsomi zika-Aesop.

ISIFUNDO 3

IMPUNGUTYE NEBHOKHWE

ingqiqo ngqi ingqondo ingqongqo
iqhinga iqhoshha qhuba uqhoqhoqho

Impungutye yeyele equleni ingenakho ukuphuma. Kufika ibhokhwe, ifuna amanzi kunjalonje.

Ibhokhwe: Heke! Nali iqula. Ngoku ndingasela. Ndinxaniwe kunjalonje, kuba kudala ndihamba. Hina! Kukho umntu kweli qula na? O! nguwe Mpungutye? Wenza ntoni ezantsi apho?

Impungutye: O, hayi akukho nto, ndiyasela.

Ibhokhwe: Yini phofu ude uye kusela ezantsi apho? Kutheni ukuba ungaseli kweli thunga lilapha phezulu? Angaba amanzi ezantsi apho alunge ngaphezulu kwala alapha?

Impungutye: Ncam. Agqibelele ukugqithisa ukulunga kunalawo. Angcwengile la, ebanda kunalawo. Yihla uze apha uze kuzivela.

Ibhokhwe: Kulungile, ndiza kuhla nam. Ndifile lunxano, ndifuna amanzi angcwengileyo, abandayo.

Impungutye: Tsiba uze ke! Ukuba utsibele ezantsi ngengqiqo ndoba nakho ukukubamba.

Ibhokhwe: Khangela kum ke. Ndim lo! (*Iyatsiba.*)

Impungutye: Sela ke, Bhokhwe. Anjani ukuba mnandi la manzi?

Ibhokhwe: Ayolile ngenene Mpungutye.

Impungutye: He, ngoku ke ugqibile ukusela, makhe ndibuze ukuba uza kuphuma njani na kweli qula?

Ibhokhwe: Andikhange ndiyicinge loo nto. Uza kuphuma njani wena?

Impungutye: Se kuziiyure ezimbini ndilapha, kodwa andikalifumani iqhinga lokuphuma.

Ibhokhwe: Athi ke mna! Yambi into! Siza kuthini?

Impungutye: Yenza kuhle! Ndilifumene icebo.

Ibhokhwe: Lithini? Nceda, khawuleza undixelele, Mpungutye.



Impungutye: Ukuba uya kundivumela ukuba ndikhwele emhlana kuwe, ndiya kuba nakho ukutsibela ngaphandle ndize ke, njengoko kufanelekileyo, ndibe nakho ukukunceda ukuba uphumele ngaphandle nawe.

Ibhokhwe: Ngxatsho ke! Mpungutye. Nantso indlela. Ndiyavuma. Qabela emhlana kum wakulunga.

Impungutye: Kulungile. Ndiya kutsiba kube kanye ndibe ngaphandle. Lunga ke! Awu! Akuva ke! Ndiphumile! Sala kakuhle Bhokhwe, sala kakuhle!
(*Nantso impungutye induluka.*)

Ibhokhwe: Tyhini! Hayi, Mpungutye, khawume. Ulibele ukundincedisa ndiphume nam.

Impungutye: Phulaphula kakuhle Bhokhwe, ndikuxelele into. Phambi kokuba ungene equleni ubufanele ukuba uqondisise kakuhle ukuba uya kuphuma njani na. Khumbula intetho ethi, “Qondisisa phambi kokuba wenze.” Andizi kukunceda. Sala kakuhle!
(*Yatsho yemka iyishiya apho ibhokhwe.*)

UMSEBENZI

Phendula le mibuzo:

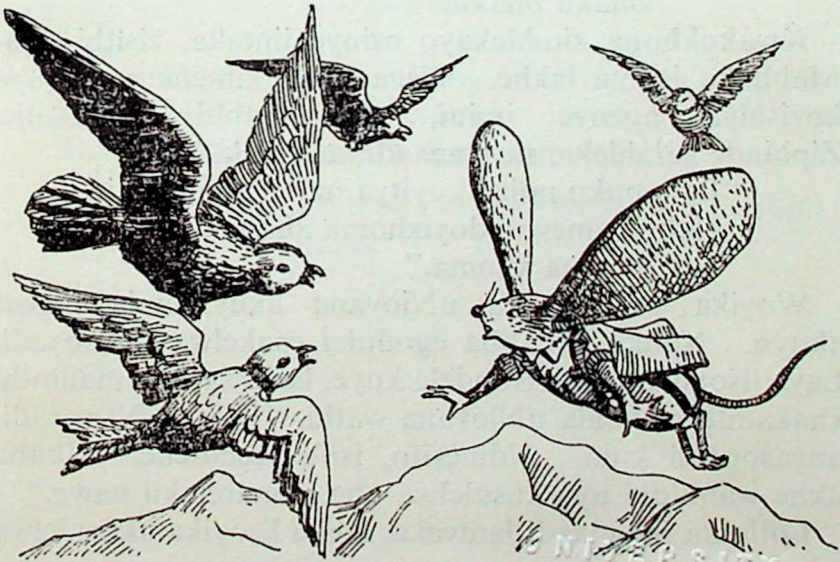
1. Balisa ngendlela okhe waqhathwa ngayo.
2. Sinokwenzani ukuze singaqhathwa ngabanye?
3. Yenza izivakalisi ngala magama alandelayo (ungalibali ukusebenzisa unobumba omkhulu ekuqaleni nesingxi ekugqibeleni):
amanzi, iyure, endleleni, qondisisa, equleni.

ISIFUNDO 4

UGQATSO

inxanxadi nxa ngenxa inxala unxano inxowa inxiwa

UNjovana waye ekuthanda kakhulu ukunconywa, ngakumbi xa oNjozana bebesithi angazishiya zonke iintaka. Uthe ke koko kuzingca kwakhe wazimemela elugqatsweni esithi angazishiya zonke. Kodwa zona iintaka zasuka zamhleka zathi, "Suk' apha! Ucinga ukuba oko kuphaphazela kwakho kukubhabha? Aku-



kwazi ukubhabha. Yakha yabhabha phi impuku? Musa ukusifundekela.”

UNjovana wacaphuka koku kunxwalwa ziintaka, wasuka wathi, “Yizani ke. Ndiyabhabha ngoku. Shiyekani ukuba anikwazi ukubhabha.”

He, yeka ke ukuntingela phezulu ngamandla akhe onke uNjovana, ezidelile iintaka. Iintaka zona zalandela zimhleka, zeqgitha kuye zamshiya. Watsho, watsho, kodwa akwanceda nto.

Phakathi kwezo ntaka kwaye kukho kwanenxanxadi elamgxeka lisithi,

“Nants’ int’ ith’ iyakwaz’ ukubhabha bhabha,
Yint’ enomsila asiyontaka ntaka,
Yint’ eendlebe zithe zanaba naba,
Kanti ziya kumxaka xaka, xaka xaka,
Asingaw’ amaphiko, ngamabhaku bhaku,
Bhaku bhaku.”

Kwakukhona zimhlekeyo ezinye iintaka, zisithi ngu-Mabhaku igama lakhe. Wacaphuka kunene wathi uya kuzishiya ngenye imini, akakabhabhi namhlanje. Ziphinde zamhleka, nenxanxadi lasondela lathi,

“Le mpuku ndiza kuyitya namhlanje hlanje,
Nanga ameva ndoyixhoma xhoma,
Xhoma xhoma.”

Woyika waba wofa uNjovana akuyiqonda ingozi akuyo. Nanko ebhabha egoduka esukelwa linxanxadi. Laya lisondela ngokusondela kuye, lathi xa lithi malimthi xhakamfu wakhala uNjovana wathi, “Lumka Nxanxadi, ungasondeli kum. Ndinesifo, isifo seendlebe. Ukuba ukhe wandidla uya kusulelwa ube namabhaku nawe.”

Lothuka inxanxadi lamyeka, lajika lisoyika ukusulelwa

nguNjovana. Uye kuthi lakatha emngxunyeni uNjovana engakhange abheke nokubheka ngasemva. Wafika emaphikana engakwazi nokuthetha oku.

“Yintoni Njovana?” Wabuza watsho uMpuku.

“Suk’ apha! Ndiyekeni mna.”

“Yintoni na Njovana? Sixelele mfondini.”

“Anibonanga na? Nindiqhathile ngokuman’ ukuthi ndingazishiya iintaka.”

“Hayi Njovana, ungazishiya nangoku. Usaza kuzishiya zonke. Uyabhabha mfondini. Sikubonile ukuqinisa kwakho ukugoduka. Ude walishiya nenxanxadi.”

Oku kunconywa kwamvuyisa uNjovana, lwatsho novalo lwehla, wababalisela oMpuku ngendlela aphantse wazishiya ngayo iintaka.

UMSEBENZI

1. Cela ititshala yakho ukuba ikunike incwadi ethi, UNJOVANA NONJOZANA, INCWADI YESIBINI, ukuze uzifundele ibali lezi njova.
2. Yenza ibalana ngeempuku okhe wazibona kowenu, okanye ngekati yakho.

ISIFUNDO 5

UANDROKLESI NENGYAMA I

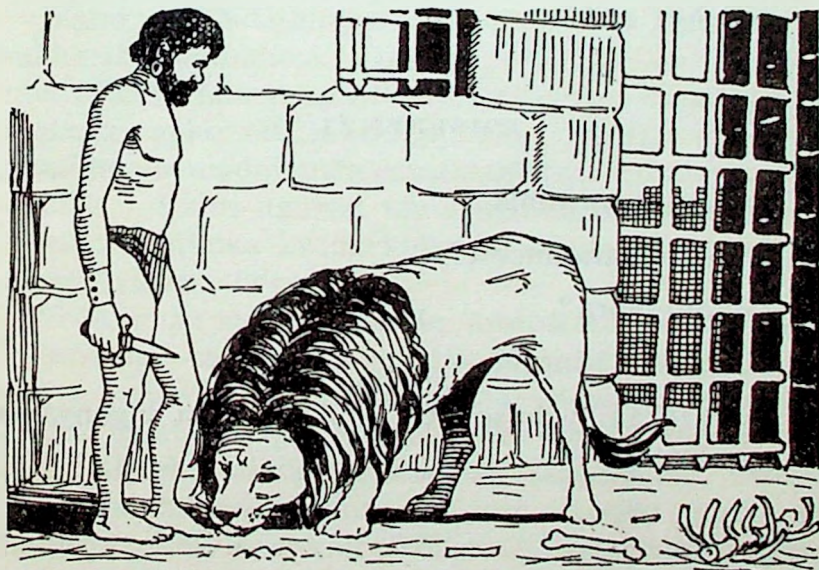
Androklesi Andro kle si
jwi wajwaqeka ujwejwane
ingwe ngwe ingwenye ingwamza ingwiqi
iramcwa ncwina wamncwasa incwadi.

Mandulo abantu baseRoma babethanda ukubukela ukuphalala kwegazi kumadabi aphakathi kwamaramncwa nabantu. Amawaka-waka abantu abedla ngokuya kubuka imiboniso emikhulu yokudlaliswa kwamaramncwa apho amadoda abethelekiswa neengonyama, nezingwe neengcuka. Amadoda abesakulwa namaramncwa ibingamakhoboka, abantu abathatyathwa ngamaRoma kumakhaya abo kumazwe akude baziswa eRoma, ukuze bathelekiswe namaramncwa embonisweni apho ngamaxesha eholidi. AmaRoma ebehamba nabafazi nabantwana bawo abancinane ukuya kubonela la madabi, ukwenzela ukuba abantwana bakhule bekuthanda ukulwa nokuphalaza igazi. La madabi ebebizwa ngokuba “yimidlalo” yasembonisweni.

Ngenye imini xa kanye kuza kuqalwa imidlalo, indodana ethile yema yodwa esigqebeni sendawo yamadabi. Kwaza kwavulwa ucango lwendlu yeyona ngonyama inkulu kwezazikho, yaphuma yeza esigqebeni igquma, se kungcangcazela nesingci sayo. Yingonyama ekwakuziwe nayo eAfrika, abathi abantu bakuyiva igquma bamemelela

bevuya. Phofu ke babehleli kwizihlalo eziphakame kunene, apho ingonyama leyo yaye ingenakufikelela, kodwa bechwayite kakhulu bakucinga ukuba indodana leyo yayisesigqebeni kwakufuneka iwakhuphe onke isilwa ukuze ibe nakho ukusindisa ubomi bayo kwesinjeya sona isilo ubungwanyalala nokukhohlakala.

Le ndodana yayilikhoboka eligama lalo linguAndroklesi. Naxa yayiligora umgqumo wengonyama wabetha yangcangazela. Isixhobo eyayisiphethe esandleni sayo yaye isisitshetshe esifutshane kuphela, yabe yona ingonyama igquma kwakhona ihamba kangaka ukuza kuyo ukuze iyiqwenge, iyibulale.



Suka ingonyama yathi nqumama, yeza bubuthuma kuAndroklesi ngokwenja xa idlala nenkwenkwe. Ingo-

nyama yancwina yaza yakhotha iinyawo zikaAndroklesi owayemi ethe zole okwexeshana, ekhohlwe yinto ema kayenze. Suka waqangquluka evuya wayimbambazela entloko ingonyama. Endaweni yokulwa nengonyama asindise ubomi bakhe, uAndroklesi wasithi jwi phaya isitshetshe, yaza ingonyama yamlandela xa ajikeleza isigqeba esi ngokwenja elandela inkwenkwe eyithanda kunene.

Bathi abantu bakuyibona le nto bamemelela ngaphezu kokuba bakhe benza ngaphambili apho emidlalweni; kuba yayingabantu abantliziyo zinobubele, koko babe-khuliswe kakubi ebuntwaneni befundiswa ukuba bonwatyiswe kukubona amadoda okanye amaramncwa esopha igazi okanye esifa.

UMSEBENZI

1. Yintoni ingonyama?
2. Enzani amaramncwa?
3. Yintoni igora?
4. Yindawoni isingci?
5. Kwenzekani yakusondela kuAndroklesi ingonyama egqumayo?

ISIFUNDO 6

UANDROKLESI NENGYAMA II

lihlatywe tywe tywa utywala ukutywina
ndabanjwa njwa bunjwa kwaphenjwa

Kwangoko uAndroklesi wabizwa ukuba aphume esigqebeni semidlalo aye apho kwakuhleli amadoda amakhulu aseRoma, achaze isizathu sokuba ingonyama ingalwi naye.

Wathi, “Ndathunyelwa eAfrika ndilikhoboka ndihamba nomkhosi. Ithe inkosi yam yakundibetha qho ndaziva ndingenakho ukunyamezela, ndasaba ndaya entlango apho ndathi ekugqibeleni ndafika ezintabeni. Ndafumana umqolomba ezingxondoreni, ndangena kuwo ndalala. Kanti ngumzi wengonyama loo ndingazi nje. Ndihe ukothuka kwam kobo buthongo ndabona ingonyama ecaleni kwam.

“Ndothuka ndanga ndifile, kodwa endaweni yokuba indiqwenge ingonyama, yasuka yancwina yaphakamisa elinye lamathupa ayo. Kuthe ndakuliqwalasela ndabona ukuba lihlatywe ngameva, abe ameva lawo esesenxebeni elo. Ithupha lalidumbe kakhulu, liqaqamba. Ndawancothula ameva, ndaza ndenza konke endinakho ukunyanga elo nxeba libi kunene. Ingonyama ayizanga ivungame okanye incwine nokuncwina oku, ndaza ndahle ndaqonda ukuba ayizimisele ukundenzakalisa.

“Lathi ithupha layo lakuphila yaphumela ngaphandle

komqolomba yabuya seyiphethe inyama ngomlomo, eyathi yayibeka ezinyaweni zam. Yandiphathela inyama yonke imihla, ndaza ndaphila kukutya yona nangamanzi



aphuma kumthombo owawukufuphi nomqolomba lowo, ndilala ndaweninye nengonyama eyayindikhusela ekugqengweni ngamanye amaramncwa. Ingonyama nam saqhelana sada sazizihlobo ezikhulu; kodwa ekugqibeleni ndadinwa sisithukuthezi sokuhlala ndililolo.

“Ngenye imini, xa ingonyama yayimkile iye kuzingela, ndemka ndawushiya umqolomba. Ndahamba iintsuku ezininzi ndisinga ngaselwandle. Ndide ekugqibeleni ndarawulwa ndabanjwa ngamadoda empi aseRoma, aza andibuyisela kwasenkosini yam. Inkosi yam yagqiba kwelokuba indithumele apha eRoma, ndize kulwa nengonyama emdlalweni. Bendingazi ukuba kanti bambamba

umhlobo wam wasemqolombeni, kunokwenzeka ukuba wabanjwa ngomgibe oluhlobo lokubamba amaramncwa kwelo zwe. Asiqondananga kwangoko, ndaye ndilindele ukuqwengwa, kodwa ngoku akukho mntu ungadala ubutshaba phakathi kwam nale ngonyama.”

Athi amadoda amakhulu aseRoma akuliva eli bali, eqonda nokuqonda ukuba ngenene ingonyama leyo iyamlulamela uAndroklesi, amkhulula ebukhobokeni uAndroklesi kunye nengonyama yakhe, ukuze bangabuyi balwe emidlalweni. UAndroklesi wafaka intambo emqaleni wengonyama wayinxula enyuka esihla izitalato zaseRoma. Abantwana abathi baliva eli bali beza nemingqi yeentyatyambo, bahombisa loo ngonyama ngayo.

UMSEBENZI

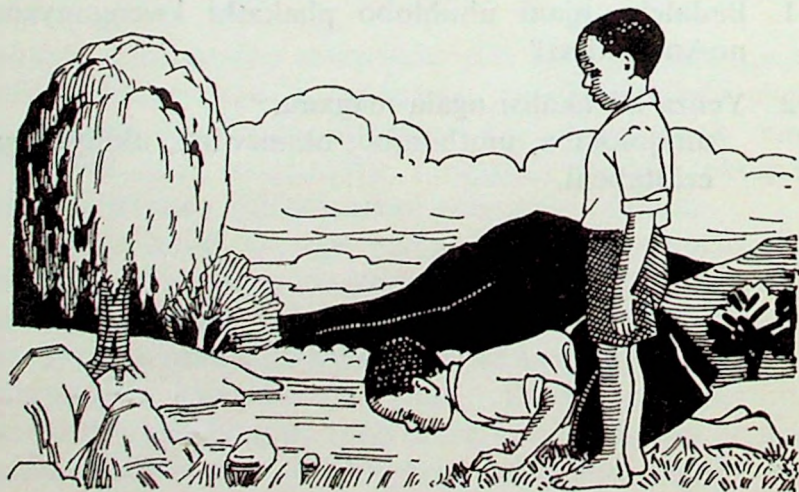
1. Badaleka njani ubuhlobo phakathi kwengonyama noAndroklesi?
2. Yenza izivakalisi ngala magama:
umqolomba, umthombo, ukuncwina, ukuqwenga, ezintabeni.

ISIFUNDO 7

UHAMBO LOKUQALA

inkcazelo nkca inkcenkce iinkcuku
ngca yangcangcazela iingcingo iingcango ingcongconi

UThemba noNomsa abazanga banele kukuva nje nokufunda ngelizwe labo nangamanye amazwe nangamadoda nabafazi abadumileyo kunye nemisebenzi yabo yamandla. Babenqwenela ukuzibonela ngokwabo ezi zinto. Kokwa ukuze babe nakho ukuzibona izinto ezo kwakufuneka bahamba-hambe; ibe ke iyeyona nto kanye babefuna yona, kuba kaloku ititshala yabo ibisitsho futhi ukuthi, “Ukuhamba yimfundo.”



Bathi ke ngoko ngeeholide zasehlotyeni, xa izikolo zazivaliwe, bagqiba ekubeni benze uhambo. Ngenye intsasa banduluka ngeenyawo. Baphatha isonka nenyama ukuze babe nento etyiwayo bakulamba. Imini yayishushu, ilanga lihlabe umhlaba, bahamba besela bakunxanwa kwimilanjana ababeyiwela.

Besahamba njalo kwabonakala amafu endudumo ngasentla.

“Khangela”, watsho uThemba, “amafu endudumo aya gokelelana esibhaka-bhakeni kwicala langasentla. Zizinto ezinkulu, ezimhlophe qhwa, ngokungathi ziintaba zoboya begusha obucocekileyo, obumhlophe.”

“Ewe, ndiyawabona”, waphendula uNomsa, “afana kanye nenkcazelo katitshala. Wayesixelele ukuba abakho kuphela ehlotyeni xa kushushu. Uthi kodwa asiyi kubhaqwa ziindudumo malanga?”

“Kunokwenzeka”, watsho uThemba, “kodwa siya kufumana indawo yokuzikhusela silinde apho side isiphango sidlule.” Bahambela phambili.

UMSEBENZI

1. Balisa ngohambo okhe walwenza.
2. Ngamafu anjani avela kwicala lasentla ehlotyeni xa kushushu? Wachaze.

ISIFUNDO 8

IINDUDUMO

iqwenga qwalasela umqwashu uqweqwe qweqwedisa

Amafuyana aya esanda eba mnyama, aligquma ilanga. Kwaqala kaloku kwavuthuza umoya, kwaza msinya emva koko uThemba noNomsa babona ukutshawuza kwemibane beva nokuzongoma kwezulu kude phaya.

“Lifikile ixesha lokuba sifumane indawo yokuzikhusela”, watsho uThemba.



“Masihlale phantsi kwalaa mthi mkhulu”, watsho uNomsa.

“Hayi, Nomsa, yingozi leyo. Xa kubaneka, liduduma, abantu akufuneki bahlale kufuphi okanye ngaphantsi komthi. Umbane ubetha qho ezona zinto zinde ukuphakama emhlabeni uze ubulale loo nto ingaphantsi kwazo.”

Bakhawuleza kangangoko banakho ukushenxa ngakuloo mthi mde. Babengekayi phi xa beva GQUM kanti ngumbane ubetha laa mthi ngesithonga esoyikekayo esatsho kwathi lwale iindlebe.

“Yoo! Nceda Themba, siya kufa namhlanje. Umbane uya kusibulala”, watsho bulila uNomsa.

“Musa ukoyika”, waphendula uThemba, “Kukho indlu endala kweliya nxowa. Masiye kuzimela khona.”

Baya kungena. Bakubona ukuphithizela kwemibane emafini phaya naphakathi kwamafu nomhlaba; bakuva nokuzongoma okukhulu okulandela ukubaneka; suka ee yawa imvula! Kwatsho esimathontsi abanzi isiphango, aqukuqela amanzi ukuhlisa idlelo nezihlanjana, yeka ukubheka emlanjeni. Bawabona amanzi esihla ngeenxa zonke, bebona ukuba akukho nangca ibambe umhlaba. Amanzi akhukulisa umhlaba emka nawo.

UMSEBENZI

1. Ukududuma kubangwa yintoni?
2. Kungenxa yokuba kutheni kungafuneki uzikhusele phantsi komthi omde xa lidudumayo?
3. Umhlaba ukhukuliswa ngamanzi xa kutheni?

ISIFUNDO 9
NKCENKCE MLANJANA



Xa babebukele imvula namanzi aqukuqelayo uThemba wabongisela ngezibongo awayezifunde esikolweni ezithi:

1. Yafika imvula,
Nkcenkce mlanjana;
Ankcenkcez' amanzi,
Nkcenkce mlanjana.
2. Masiy' emlanjeni,
Nkcenkce mlanjana,
Sixhume sivuye,
Nkcenkce mlanjana.

3. Yamanz' imizimba,
Nkcenkce mlanjana;
Yaphol' imizimba,
Nkcenkce mlanjana.

4. Masiye kuyisula,
Nkcenkce mlanjana,
Siphile sikhule,
Nkcenkce mlanjana.

P. M. Ntloko.

UMSEBENZI

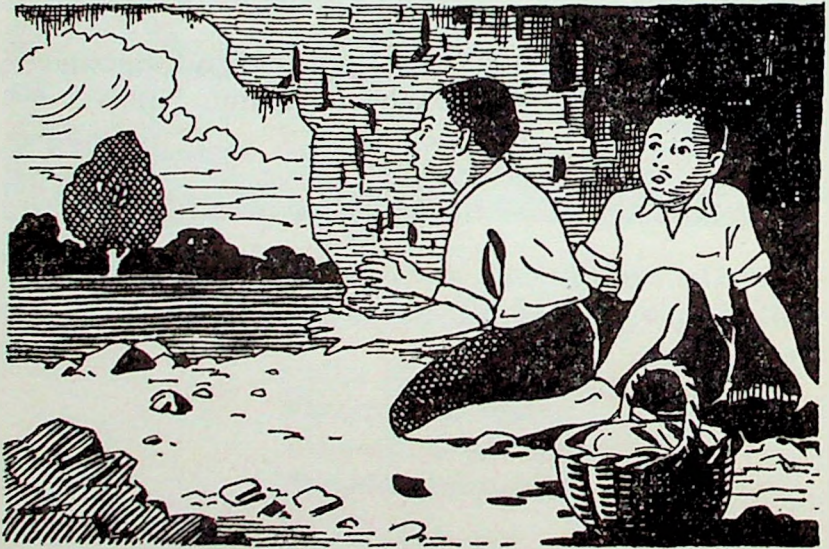
Cela utitshala anifundele ezinye izibongo kwincwadana ekuthiwa LIQHASHU ebhalwe nguMnu. Ntloko.

ISIFUNDO 10

UDYAKALASHE

udyakalashe dyobha idyudyu ukudyabaza

UThemba noNomsa bagqiba kwelokuba mabase belala kwelo nxowa ngobo busuku. Kwathi kwakuba mnyama beva isikhalo esatsho kwalumeza: “A-a-a a-a-a a-a-a!”



“Themba, Themba, yintoni leyo?” wabuza uNomsa selefile kukoyika.

“Musa ukoyika,” watsho uThemba, “Ngudyakalashe lowo, isilwanyana esifana nenja. Uhamba-hamba ngobusuku efuna ukutya. Kodwa uyaboyika abantu. Akangekhe asondele kuthi.”

“A-a-a a-a-a a-a-a.”

“Nanko kwakhona. Ukhala kakubi. Utsho ndoyike. Utya ntoni kakade?”

“Udla imivundla, iintaka neegusha. Ukuba iigusha aziqokelelwanga ziziswe ekhaya ngokuhlwa, ziba sisisulu sakhe azitye”, wacacisa uThemba.

“O, ndiyoyika. Kodwa ndiyavuya ukuba andiyiyo igusha.”

Beva nesikhova sikhala emithini phaya, baza bakhumbula ukuba kanene yintaka eluncedo elala emini ibhabhe ebusuku isitya iimpuku namabuzi, izinto ezigqiba ukutya kwethu zizise nezifo ebantwini.

UThemba noNomisa babengenaxhala kuloo ndlu yabo. Balala apho, abakhathazwa lutho.

UMSEBENZI

1. Siluncedo ngandlelani isikhova apha eluntwini?
2. Sizingela xa lini isikhova xa sifuna ukutya?
3. Xa sikhala ngasemzini ebusuku isikhova sifuna ntoni?

ISIFUNDO 12

UMBONA

bahlwayela ihlwempu umhlwa isohlwayo
inqwelo umnqweno inqweme inqwanqwa inqwili

Ngentsasa elandelayo yayisana imvula. Yayisina kuba kwakusehlotyeni. Kwelo lizwe lakuloThemba imvula idla ngokuna ehlotyeni xa kushushu, ize ingani ebusika xa kubandayo. Yiyo loo nto abantu belima umbona, amazimba, amathanga, iimboty, nemfe. Ebusika iinkomo zibhuqa emadizeni.

Eli lixesha elithandwa kakhulu ngabalusi, kuba badla amaqhashu, bazingele neenjova. Bathiyisela izigu zabo ngamanyiki, benze neenqwelo ngemixoxozi neendiza.

Kodwa okhokho bethu babengazi nto ngambona. Bona xa babesebancinane abazanga babufumane ubumnandi bokudla amaqhashu. Phambi kokuba abeLungu beze nombona kweli lizwe kwakulinywa amazimba kuphela. Yinto elungileyo ukuba umbona abe weziswa kweli lizwe, kuba kukutya okulungileyo, esikuthanda kakhulu.

Hayi ubumnandi bombona xa owosiweyo emalahleni okanye xa aphekiweyo walibhaqolo! Yintoni eyole ngaphezu kwamarewu mhla kushushu? Xa silambileyo sixhamla iinkobe. Oma basila umbona ematyeni ukuze ngaloo mgubo kwenziwe uncuthu lomqa. Umphokoqo ogalelwe amasi uba ngumvubo omnandi kunene. Yonke

imihla oma nodade bethu bangqusha umbona size sidle umngqusho; kanti ke ngamanye amaxesha kwenziwa isonka esinencasa ngomgubo wombona. Hayi ithamsanqa elazuzwa ngabantu bakowethu ngokuziswa kombona kweli lizwe!



AbeLungu bamfumana eMelika umbona, apho wayelinywa ngabemi bakhona, amaIndiya aseMelika. AbeLungu bamthutha ngeenqanawa zabo bemsa kwamanye amazwe.

UMSEBENZI

1. Apho uhlala khona eyona mvula ininzi ina ehlotyeni, ebusika kusini?
2. Okhokho bethu kanene babephila ngokudla kutya kuni?

3. Imvelaphi yombona iphi?
4. Chaza zonke iintlobo zokutya ozaziyo ezenziwa ngombona okanye ngomgubo wombona.
5. Kwezi ntlobo uzixelayo luluphi oluthandayo ngaphezu kwezinye? Lwenziwa njani?



ISIFUNDO 12

IQHASHU



chana

chitha

chukumisa

uchochoyi

isichotho

Phambi kokuba umbona aziswe kweli lizwe okona kutya kuphambili kwabantu bakowethu yayingamazimba. Kodwa ngoku umbona kokona kutya kwethu kuphambili. Abalusi ngokukodwa bawathanda kakhulu amaqhashu xa kuvunwayo. Ungabeva ngelo xesha bebongisela besithi:

1. Qhashu, qhashu, qhashuu!
Latsho iqhashu eziko.
Qhushu, qhushu, qhushuu!
Liqhashumba kufuphi nomlilo.
2. Qhashamba khangela iqhashu,
Uliguqule lingarawuki;
Lisuse edangatyeni iqhashu,
Ulichanabe lize lingalumezi.
3. Liyachachamba ntangam kakuhle,
linkozo zalo ziyamenyezela.
Lisuse ulizise ngekhasi,
Lingakutshisi khe silingcamle.
4. Qum, qhashu, qhashuu!
Alimnandi lithambe yimvoco,
linkozo zinencasa kakhulu,
Ungavimb' umakhulu efa ngamehlo.
5. Khanize sichubisane sonke,
Zesilive ubumnandi balo.
Maliqale liviwe nguNozenza,
Yena waziyo ukosiwa kwalo.

6. Alimnandi “luncuthu MamZangwa”,
Ungaqabuka se uligqibe lonke.
Khanilive imiqolo ngaminye,
Aliyole libiza lithi “Yiza”.

P. M. Ntloko.

UMSEBENZI

Cela utitshala anifundele ezinye izibongo kwincwadana
yoMnu. Ntloko ekuthiwa LIQHASHU.

ISIFUNDO 13

UHIYAWATHA NESIQALO SOMBONA I

ikroti ikrakra ndiyamkrokrela ikrele ukrozo
iintlobo intlanzi izintlu intloko wantlitheka

UThemba noNomsa babengenakho ukuhambela phambili ngenxa yemvula. Banyanzceleka ukuba bahlale kuloo ndlu ide idlule imvula.



“Nomsa”, watsho uThemba, “uyayazi imvelaphi yombona?”

“Hayi”, waphendula uNomsa, “nceda undixelele.”

“Hlala phantsi ke ndikuxelele. Libali elide, kodwa linomdla.”

Wandula ke uThemba walibalisa eli bali lilandelayo.

Ukuqala kwabeLungu ukuwelela eMelika ngeenqanawa zabo babengazi nto ngambona. Bafika apho babona ukuba amaIndiya aseMelika ayamlima, waye esisivuno esibalulekileyo. La maIndiya anebali elinomdla kakhulu, elichaza indlela abanikwa ngayo umbona nje ngokutya ekuqalekeni.

uHiyawatha, ikrothi labo elikhulu, wagqiba ukuba makazile iintsuku ezisixhenxe, ukuze amathongo asikelele isizwe sakhe. Entlakohlaza wazakhela iphempe ngakulwandle olukhulu olubengezelayo, waza wazila apho iintsuku ezisixhenxe. Ngelo xesha waba nemibono namaphupha.

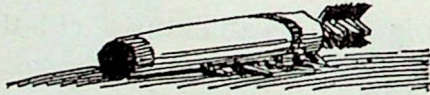
Ngosuku lokuqala wabhadula ehlathini wabona imivundla, amaxhama, nezinye iinyamakazi zasendle; amahobe, amalowe, nezinye iintaka, waza waqangquluka ephelelwe lithemba wathi, “Nkosi yoBomi! Uthi masiphile ngezi zinto na?”

Ngosuku lwesibini wenyuka ehlisa umlambo namadlelo, wabona ingca eneenkozo namaqunube, iidiliya nezinye iziqhamo, waza wadanduluka buncama, “Nkosi yoBomi! Uthi masiphile ngezi zinto na?”

Ngosuku lwesithathu wahamba-hamba ngasedikeni wabona iintlobo-ntlobo zeentlanzi ezibanjiswa zidliwe ngabantu bakhe, waqangquluka kwakhona, “Nkosi yoBomi! Uthi masiphile ngezi zinto na?”

UMSEBENZI

1. Ngabaphi abantu bokuqala abalima umbona?
2. Babephila ngokutya ntoni aba bantu phambi kokuba bamazi umbona?
3. UHiyawatha wenza sigqibo sini, ebangwa yini?



ISIFUNDO 14

UHIYAWATHA NESIQALO SOMBONA II

dontsa baduntsu-duntsuza intsimbi izintso

Ngosuku lwesine uHiyawatha wayesazilile. Wayelele ediniwe ephempeni lakhe. Ukutshona kwelanga wabona umbono: wabona umfana esiza enxibe impahla eluhlaza nemthubi ngenxenye. Wayetsho ngeentsiba eziluhlaza entloko ziyokozela phezu kwebunzi lakhe, neenwele zakhe zithambe okwesilika, zifana nemitha yelanga. Wondela kuHiyawatha ngamehlo azele lusizi ithuba elide waza wathi:



“Hiyawatha, ukuthandaza kwakho kuviwe ezulwini, kuba ube ungathandazeli isiqu sakho, koko ubuthandazela intsikelelo ebantwini. Mna, Mondamini, isihlobo soluntu, ndihle ndivela kwiNkosi yoBomi ukuza kuku-fundisa indlela ongayifumana ngayo into oyifunayo ngokuzama nokusebenza nzima. Suk’ume, mfana, sibambane singqulane!”

Ebuthathaka njalo yindlala uHiyawatha waphakama wazama-zamana noMondamini. Wathi akuchukunyiswa nguMondamini waziva engenwa bubukhalipha, waziva enobomi obutsha nethemba namandla emzimbeni wakhe. Baduntsu-duntsuza bengqulana kwada kwamnyama. Ngoku babambeneyo uHiyawatha uziva eya eba namandla ngakumbi. Kwathi kwakuba mnyama uMondamini wathi, “Kwanele. Ngomso ukutshona kwelanga ndiya kufika sibuye singqulane kwakhona.”

Wathi esitsho nje uMondamini, wabe esithi shwaka.

• UMSEBENZI

1. Ukuthi shwaka kukuthini?
2. Kukuthini ukuzila?
3. Yenza izivakalisi ngala magama:
iphempe, ukuthandaza, amandla, ilanga, ikhalipha, phakama.

ISIFUNDO 15

UHIYAWATHA NESIQALO SOMBONA III

kuratyele ityebile isitya umtya intyatyambo

Kungavakalanga sandi sokuza kwakhe, uMondamini wathi gqi emoyeni ngosuku olulandelayo, nangolusemva kolo, eze kungqulana noHiyawatha ukusuka ukutshona kwelanga kude kuratyele. Ngale ndlela iintsuku zaba ntathu besenza umji; kwathi ngosuku lwesithathu uMondamini wathi,



“Hiyawatha, sekukathathu ungqulana nam ngokukhalipha. INkosi yoBomi iya kukunika uloyiso.” Wancuma waza wahambisa wathi, “Ngomso lusuku lwakho lokugqibela lokuzila nolokuba singqulane. Uya kundoyisa. Ndakuba ndifile uze uhlube iingubo neentsiba zam undingwabe; kodwa uze ulilondoloze ingcwaba lam ungavumeli ukuba kubekho utyani, isihlava, unomyayi nokuba sesiphi na isidalwa esiliphazamisayo. Uze uhlale ulindile de ndivuke.”

UMSEBENZI

Yenza ibalana ngonomyayi.

ISIFUNDO 16

UHIYAWATHA NESIQALO SOMBONA IV

utywantsi isitywetywe utywino

Ngengomso, ilusuku lwesixhenxe uHiyawatha ezilile, uninakhulu uNokomisi wamzisela ukutya, kodwa wala ukutya zingekapheli iintsuku zakhe ezisixhenxe zenzilo. Lemka ixhegokazi lilila lisoyika ukuba hleze umzukulwana walo afe yindlala.

Ukutshona kwelanga uMondamini wafika kwakhona eze kulwa noHiyawatha. Zatsho kwanzima izinto ezinkulu okwexesha. Suka ngephanyazo uHiyawatha wazibona selemi yedwa ekhefuza. Nanko uMondamini phambi kwakhe elele elutywantsi sefile, iingubo neentsiba zakhe sezingamadlavu, waza wamngcwaba njengoko wayeyalelwe.

Wanduluka ukuya ekhaya kuNokomisi ukuze aqale ukufumana ukutya.

UHiyawatha akazanga alilibale ingcwaba likaMondamini. Wayelilinda yonke imihla engavumeli ukuba kukhule butyani, nokuba kusondele mibungu nanomyayi kulo. Emveni kwethuba kwavela usiba oluncinane oluluhlaza luphuma emhlabeni. Kwalandela olunye nolunye. Kwathi ihlobo lingekapheli kwaba sekumi umbona emhle isimanga apho, etsho ngezivatho zakhe eziluhlaza neenwele sakhe ezibulembu bumthubi.

Echwayitile uHiyawatha wamemelela esithi, "Ngu-Mondamini! Ewe, umhlobo woluntu, Mondamini!"

Wambonisa uNokomisi lo mbona, wathi kamva xa



ukwindla kuguqule amagqabi aba gwangqa, waqokelela izikhwebu ezivuthiweyo, wahluba washenxisa amakhasi omileyo, kanye njengoko wahluba isambatho mhla bangqulana noMondamini; wenza isidlo sokuqala sika-Mondamini, waza wasazisa isizwe siphela ngesi siphositsha seThongo eliKhulu.

“Libali eliminandi eli, Themba”, watsho uNomsa. “Uze uliphinde kwakhona ngokuhlwa, ukuze utata nomama balive nabo.”

“Ewe, kulungile”, waphendula watsho uThemba, “kodwa khangela, iqabukile imvula, masigoduke.”

UMSEBENZI

Chaza indlela athi amaIndiya aseMerika isithole sokuqala sombona savela ngayo.

ISIFUNDO 17

UKUBUYELA EKHAYA

krwe krwada krwala krwela
nzwi inzwinini inzwana inzwakazi

UThemba noNomsa banduluka ukugoduka. Indlela ababehamba ngayo yayicanda ehlathini. Enyeleni lehlathi babona umgwenye oqhame kunene. Kwakukho iingwenye ezivuthwe zabomvu krwe. Kanti ke noko zazingekavuthwa zonke, kuba zazikwakho ezikrwala nezikrwada mpela. La maqela mabini okugqibela eengwenye abawasanga liso konke. Basuka yangu-washiywa ukukhwela emthini lowo. Wathi umntu ekweli sebe, waba ekweliya, engaseva nokuba uyakrweleka ngenxa yobumnandi beengwenye. Batya ngokonwaba bada banela. "Azimnandi ngako!" watsho uNomsa.

"Ze singawulibali lo mthi apho ukhona, khona ukuze sibuye size kudla iingwenye ngenye imini", wavakala esitsho uNomsa. "Masiphathele umama notata ezinye."

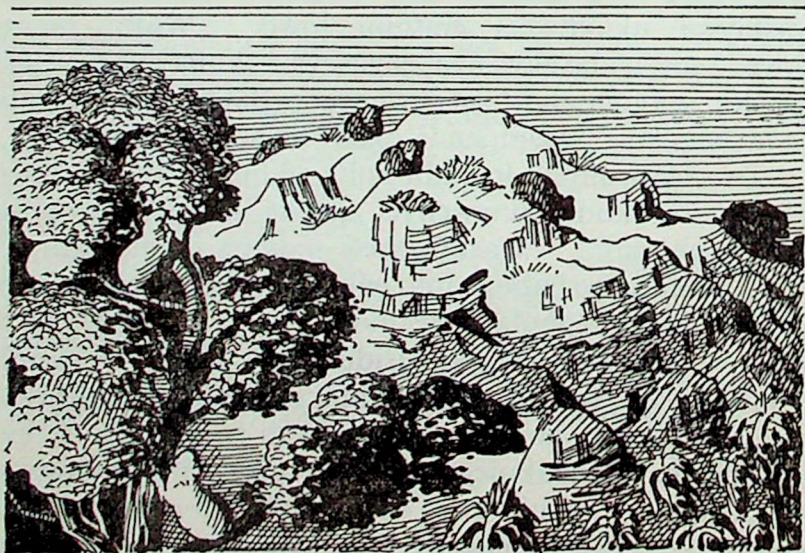
Ehlathini apho babona into eninzi yeentaka eziziintlobo-ntlobo baphulaphula neengoma zazo. Beva ihobe lisithi, "Makhulu ndiph' isidudu! Makhulu ndiph' isidudu!", nesavu lisithi, "Utata nomama nabantwana basekhaya bafile bonke tu tu tu tu tu tu tu." Baliva negqubusha nesicukujeje, iintaka ezitya izinambuzane, kwanenkwi nentukwane ezitya izinambuzane namaqunube. Beva nokuthi "Nzwi-i-i-i" kweenyenzane

ezazihleli emasebeni emithi, zimfifitha incindi ngemi-
boko yazo emide, zicula ingoma yazo ivakala bukhali
ezindlebeni.

“Phulaphula, Nomsa. Uyayiva loo ntaka?”

“*Phez' komkhono! Phez' komkhono!*”

“Nguphezu-komkhono lowo. Uvakala kuphela entla-
kohlaza nasehlotyeni. Akavani nengqele. Ekwindla
ubhabha emke aye kwiAfrika engentla, kuba kusentwasa-
hlobo apho ngoko. Kuthi xa kubuya intlakohlaza
emveni kobusika, nophezu-komkhono naye abuye esiza
nomkakhe ongaze umve ecula, engacingi nokucinga
ukwakha indlwane, koko usuka awazalele awakhe ama-
qanda phakathi kwamaqanda ezinye iintaka ezindlwaneni
zazo. Kodwa uyintaka eluncedo uphezu-komkhono,
kuba utya amaphuphu neminye imibungu.”



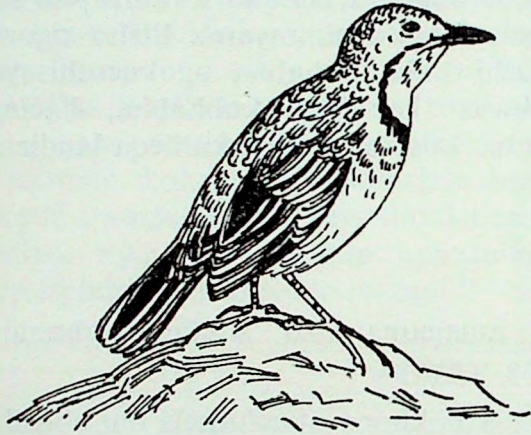
OThemba bathi xa badlula iliwa babona iimbila zigcakamele ilanga ematyeni, zaye ezinye zikhwele kwi-mithi ekwakufuphi apho zisitya amagqabi. Zathi zaku-babona zagqotsa zatshona ezimfanteni phakathi kwamaty e zizimela.

Ethafeni ngaphaya kwehlathi babona ezinye iintaka; babona incede, negqaza, nenqilo, kwathi apho kukho ingca ende babona ibhaku elimnyama litsho ngomsila walo omde. Lathi kuba libhabha ngokucothisayo, ngoku-ngathi alikwazi kakuhle ukubhabha, bacinga ukuba bangalibamba, kodwa bathi bakulileqa landiza labashiya lee.

UMSEBENZI

1. Bhala amagama azo zonke iziqhamo zasendle owakha wazitya.
2. UPhezu-komkhono ubuchithela phi ubusika? Alichithele phi ihlobo? Utya ntoni?
3. Imazi yakhe iwazalela phi amaqanda ayo?

ISIFUNDO 18
INTAK' ETHAMSANQA



Akubona inqilo uThemba wakhumbula izibongo
awayezifunde esikolweni, wasel' ebongisela kwa oko:

1. Zwii, zwii, zwi-i-i!
Nalo inqilo lindandazela,
Lisihla linyuka liphaphazela,
Libeth' amaphiko esibhaka-bhakeni.
2. Zwii, zwii, zwii!
Yatsh' intak' amaDladla
KaGocina noMvundlela,
KaBhinita kaKhakhaza.

3. Zwii, zwii, zwii!
Latsh' ingwangqa likaMbinga,
LikaNgoma noLusiba,
LikaMbilase noNcwabane.
4. Banethamsanqa aba bantu
Ngokuthandwa yile ntaka,
Ingavela xa bahambayo,
Ith' uhambo lulungile.
5. Wena mhambi qwalasela,
Wakubona eli gwangqa,
Likunika ithamsanqa
Xa liphapha ngaphambili.
6. Zwii, zwii, zwii!
Thetha, thetha ntak' akowethu,
Theth' injani na le ndlela?
Zwi-i-i, zwi-i-i, zwi-i-yo!

P. M. Ntloko.

UMSEBENZI

1. Kungenxa yani ukuba inqilo kuthiwe yintak' ethamsanqa?
2. Yenza izivakalisi ngala magama alandelayo:
ukundandazela, esibhaka-bhakeni, phambili,
amaphiko, indlela.

ISIFUNDO 19

IINTAKA

gcuntsu gcu iGcuwa gcada gcina gcoba
isankxwe nkxwe inkxola nkxo

Engceni babona imizila yeenjova ababethanda ukuzizingela oThemba noLizo. Phaya emgxobhozweni babona uThekwane ehamba emanzini ethala-thalaza efuna ukutya.

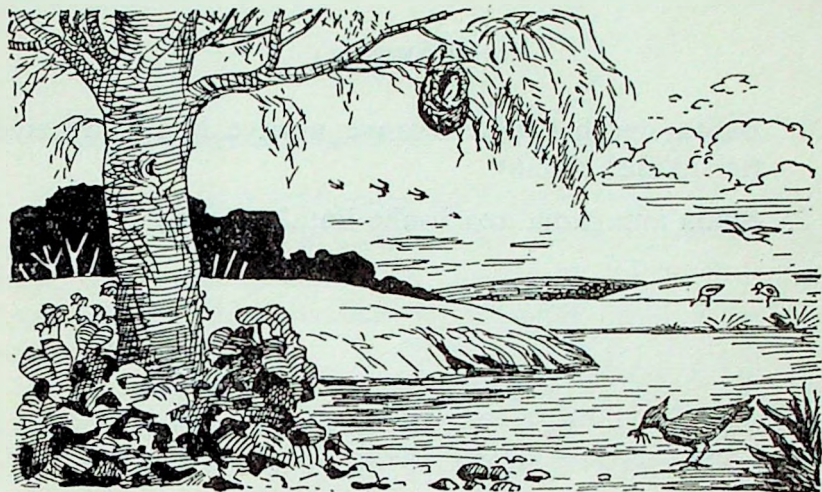
“Khangela, Nomsa, nantsiya le ntaka ithi, ‘Ndimbi ngapha, ndimhle ngapha, ndoniwe yile ndawo’.”

Msinya uthekwane wabona into, Gcuntsu! nalo isele kuloo mlomo uyimbazolo ukuba bukhali. Bimbilili, bimbilili, ee latshona emqaleni isele!

Bachitha ixesha elide apho ethafeni bebukela izimbo zeentaka ngeentaka. Kwakukho umhlambi olunga weengwamza ubheka ngapha nangapha, unqakula ukudla kwawo imiqhathu. Kukho neenkonjane ezazibetha zibuyelela zibamba izinambuzane zizitya.

“Nomsa, uyakhumbula ukuba utitshala wakha wasixelela ukuba iingwamza ziza kweli lizwe ehlotyeni kuphela? Ebusika zibhabha zimke ziye kumazwe angasentla phesheya kolwandle, kuba kusehlotyeni ngoko kuloo mazwe, kulapho zizakhela iindlwane zazo phezu kophahla lwezindlu zabantu. Azikhe zakhe zindlwane kweli lethu, kodwa zona iinkonjane ziyazakha, zizakhe ngodaka phantsi kotulo lwendlu. Ukuphela kwehlobo

nazo ziyemka ziye kumazwe ashushu phesheya kolwandle.”



Phaya kumasebe emingcunube ajinga phezu komlambo kwakukho amahobohobo esakha iindlwane zawo ezintle, etsho ngesankxwe sengxolo encokola. Ngenxen' okuba ilanga lishushu uThemba noNomsa bahlala enthunzini womthi baphumla, bebukela amahobohobo lawo. Hayi, ubuchule bawo ekwakheni iindlwane zawo! Kanti naba bantwana babezele ngumbulelo ngethamsanqa lokufu- mana umthunzi wokuphumla.

Emveni kokuphumla baphindela kwasendleleni esinga ekhaya. Bathe besahamba uThemba wabonisela igqaza. Waqhina ingca ukubonisa indawo apho indlwane ikhona, waza wathi kuNomsa: “Zesingathethi ngale ndlwane ecaleni komlilo ngokuhlwa nje, hleze intaka imkisele.”

Kwakamsinya emveni koko bagaleleka ekhaya, bababalisela abazali ngayo yonke into abayibonileyo nabayivileyo.

UMSEBENZI

1. Balisa ngothekwane okanye ngenye intaka oyaziyo (izivakalisi zibe 6).
2. Bhala amagama azo zonke iintaka ozaziyo.



ISIFUNDO 20

INGWAMZA

ngxama ingxolo ingxingwa ingxangxasi ngxungxu

Ngobo busuku uThemba noNomsa baphupha ngeengwamza ababezibone emathafeni. Yanga enye yazo iza kubo ithi, “Aningethandi na ukuhamba nathi ukuphela kwehlobo xa sibhabha sicanda ulwandle ukuya kumazwe asentla?”

“Ewe, singathanda kakhulu ukuhamba nani; kodwa asinakho kuba asinawo amaphiko. Asikwazi ukubhabha, sinyanzelekile ke ngoko ukuba sihlale kwalapha ekhaya”, batsho budana ukuphendula.

“Akukho mfuneko yokuba nibe namaphiko. Ninkubeleka apha kum ndihambe nani.”

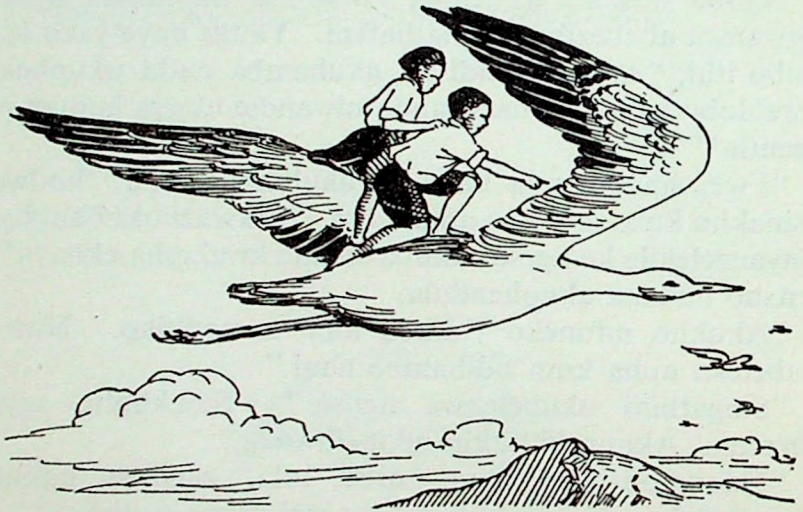
“Singathini ukubelekwa nguwe? Sibakhulu, saye sinzima. Akungebi nakho ukusithwala.”

“Ndonenza bancinane, nibe lula, zendibe nakho ukunibeleka. Nobona izinto ezininzi ezimangalisayo.”

Kwathi bakuxelela unina ngephupha labo ngosuku olulandelayo, wahleka wathi ibiliphupha nje kodwa elo. Izinto ezinjalo azinakwenzeka. Kodwa uThemba noNomsa babekholwa ukuba into enjalo inokwenzeka. Babedla ngokuncokola ngezinto eyayiza kubabonisa zona ingwamza.

Ukuza kuphela kwehlobo, xa ingca eluhlaza yayise ijike ibala iba gwangqa, amagqabi ejika eba bomvu namthubi,

eqala ukuwa emithini, nemihla isiya ibanda, uThemba noNomsa baphinda baphupha ngathi ingwamza ibuye yeza yathetha nabo. Yathi namhla, “Ngomso zenije phaya ethafeni. Nondifumana khona. Siya kubhabha siye kwilizwe lasentla, apho ihlobo liqala ukuthwasa, nalapho kufudumeleyo kunalapha, kuba kaloku apha liyaphela ihlobo, kungena ukwindla nobusika, nokutya kungxamele ukunqaba.”



Ngengomso banxiba ezona mpahla zabo zintle, yekoko ukuya ethafeni, apho bafika ingwamza se ibalindele. Yabanika iyeza yathi, “Selani, eli yeza liza kunenza ninciphe nibe lula.”

“Kodwa ke eli yeza aliye kusenza sisoloko sinciphile ukuba sithe salisela?”

“Hayi, ndinalo elinye lokunenza nibuye nibe bakhulu.”

Basela ke baza kwangoko bancipha banga ngeempuku. Bacwanya emhlana wengwamza, yaza yabhabha yemka nabo.

UMSEBENZI

1. Balisa ngephupha okhe waliphupha.
2. UThemba noNomsa baphupha ntoni?

ISIFUNDO 21

UTHEMBA UZAMA UKUBHABHA

watwabalula twa amatwa isitwayi ukutweza
yangxwala gxwa ingxwemu gxwagxwa dzu

Kwaye kungasemnandi ngako ukubhabha emoyeni, kungasekuhle ngako nokubona izindlu, imihlaba nabantu, imithi neenkomo phaya ezantsi. Bandiza kunye nezinye iingwamza, bathi dzu kwelasentla, bahamba imihla emininzi, baqabela iintaba zoLundi, banqumla iLimpopo neZambesi, imilambo emikhulu, benyusa iAfrika eseMpumalanga, badlula kumaDike amaKhulu eAfrika eseMbindini.

“Bona ukuba makhulu kwalaa madike”, watsho uThemba. “Abantu bakowethu abantsundu babehlala apha mandulo nangasentla kwale mimandla. Ukusuka apha baya besihlela kumazwe asezantsi bada baya kufika kwiAfrika eseZantsi. Thina siyihambe ngomoya indlela ababeyihambe ngeenyawo.”

“Kukude. Mababe bahamba ixesha elide”, waphendula uNomsa. Bebhabha njalo uThemba wavakala esithi, “Akutsho ukuthi kumnandi ukubhabha ngolu hlobo? Akwaba bendikwazi ukubhabha njengengwamza. Uyazi? Ndiza kukha ndilinge.”

“Musa ukuba sisiyatha, Themba. Ungalinga njani ukubhabha? Kufuneka unamaphiko ukuze ubhabhe, ube wena akunawo.”

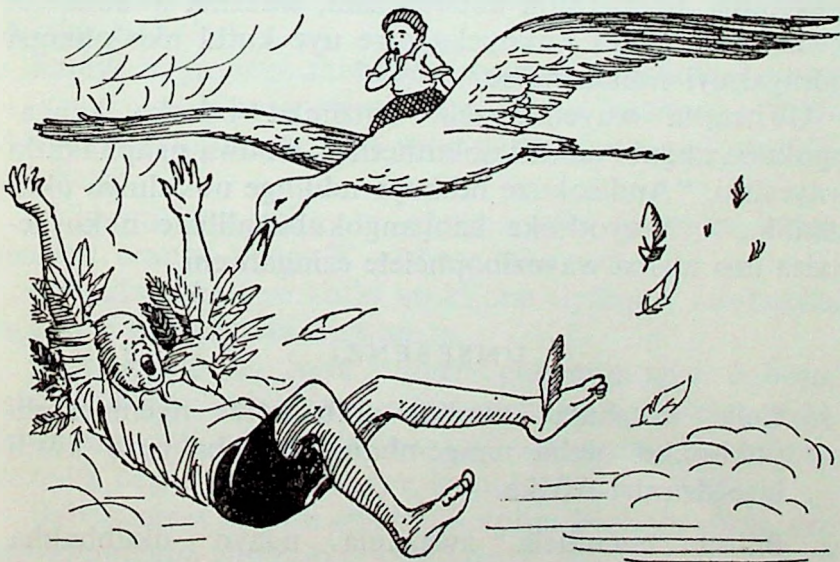
“Shii, yeka, uza kubona! Ndiza kuba namaphiko msinya.”

Khakamfu isipha seentsiba zengwamza ngezandla zozibini wazitsala ngangoko anakho. Ukuthi ncothu kweentsiba emzimbeni wengwamza waphantsa waya kuwa ahlukane nengwamza.

“Shuu! tshijolondini, uyandibulala! Wenzani? Musa ukudlala ngeentsiba zam! Ukuba akuyeki ndiya kukukhahlela phantsi.”

Kodwa kwakungasancedi nto. Iintsiba zona zase zincothulwe.

“Uza kwenza ntoni ngezo ntsiba?” wabuza uNomsa. uThemba akaphendulanga. Endaweni yoko usuke wabophelela iintsiba ezo ezandleni nasezingalweni, waza akukhova ukwenza oko wathi, “Khangela, Nomsa, ngoku ndinamaphiko, ndiza kubhabha.”



“Ungazenzi igeza. Ukwaze nini ukubhabha? Uya kuwa uzenzakalise”, watsho uNomsa.

Kodwa uThemba akazanga amphulaphule. Watwabulula iingalo zakhe, waxhumela emoyeni, wazama ukuphaphazela ngokungathi unamaphiko, kodwa kwayinqaba ukubhabha. Nanko esihla, esihla ukuya emhlabeni. Uthe akuqonda kaloku ukuba kubi, kumnqabele ukubhabha, waqala walila ekhwaza ecela uncedo.

“Si—za, si—za, ngwamza! Ndiyawa, ndiya kufa! O! Nceda ndihlangule kule ngozi!”

Ingwamza yavula umlomo yangxwala, isithi ungunmtu ongevayo okufaneleyo ukwenzakala. Kodwa uNomsa wayibongoza ukuba mayimncede uThemba, yaza yasel’ iriwula yamthi nqaku ngomlomo wayo yamphosa emhlana kwakhona isithi, “Ukuba ukhe waphinda wancothula iintsiba zam, wazama ukubhabha kwakhona, ndiya kukuyeka uwe uye kuthi nka phantsi ndingabuyi ndikusindise.”

UThemba wayeduduzela umzimba othuke kangangokuba angabi nakho nokuthetha. Kodwa ngaphakathi wayesithi, “Andisokuze ndibuye ndilinge nokulinga ukubhabha.” Wayothuke kangangokuba alibale nokushe-nxisa ezo ntsiba wayezibophelele ezingalweni.

UMSEBENZI

1. Cela utitshala ukuba anibalisele ngemvelaphi yokhokho bethu nangembali yokuba beze kweli laseMzantsi-Afrika.
2. Balisa ngendlela awazama ngayo ukubhabha uThemba.

ISIFUNDO 22

UMQHAPHU

qhwa iliqhwa ukuhqwalela qhwesha qhwitha
iAfrika fri ityholo tyhila tyhini!

Yekoko ukubhabha bezingisile ukuya kwelasentla bada baya kufika emantla eAfrika apho kwafuneka ukuba kucandwe ulwandle ukuya kwilizwe elingaphaya.

Apho ke ingwamza eyayithwele uThemba noNomsa yathi, “Andizi kudlula apha. Siya kumana sibhabha sibona ezinye zezinto enifudula nisiva ngazo zeli lase-Afrika eseNtla.”

Ezinye iingwamza zabhabha zacanda ulwandle, kodwa uThemba noNomsa nengwamza yabo bashiyeka kwi-Afrika eseNtla. Ingwamza yabo yabhabha nabo kwayiwa eJiphethe.

“Yintoni leya imhlophe qhwa ngathi likhephu kulaa masimi ezantsi phaya?” wabuza uNomsa.

“Masibhabhe siye kuthi vu khona siyibone, ndonazisa ngayo”, yaphendula ingwamza.

Babhabha behla, baya kungena entsimini leyo. Babona ukuba la matyholwana maninzi atyaliwe apho entsimini. Isiqhamo sala matyholwana sasifana neengqakumbana zoboya begusha obuhlanjwe bamhlophe.

Babebaninzi abantu entsimini apho, bechola-chola ezo ngqakumbana zimhlophe sibuboyara.

“Ngamatyholo antoni la, besenza ntoni bona aba bantu?” wabuza uNomsa.

“Ngamatyholo omqhaphu la”, yaphendula ingwamza. “Abantu aba bavuna iziqhamo zemithi yomqhaphu. Makhe sisondele kwesinye sezi ziqhamo. Niyabona



kukho iinkozo ezimnyama ezilukhuni ezinga ngembotyi. Kwakhona nabu uboya obujiko-jiko nqwa noboya begusha buthe nca kwezi nkozo. Abantu bayabahlula uboya apha ezinkozweni baze babusonte babenze imisonto ekwenziwa ngayo irali kwakunye nemichako yomqhaphu.

“Khangela, Nomsa, ilokhwe yakho nehemphe nebhlukhwe kaThemba zenziwe ngomqhaphu. Kodwa ijezi yakho kunye nebhatyi kaThemba zenziwe ngoboya begusha. Izinxibo ezenziwe ngoboya beegusha zifudumele

kunezenziwe ngomqhaphu. Yiyo loo nto ebusika zinxiba izivatho ezenziwe ngoboya beegusha.”

“Ingaba zonke izivatho zethu zenziwe ngomqhaphu noboya?” wabuza uNomsa kwakhona.

“Hayi”, waphendula uThemba, “ezinye zenziwe ngesilika. Ngenye imini siya kucela ingwamza isise eTshayina, ekude kunene kwelaseMpumalanga, apho amaTshayina atyala imithi ekuthiwa yimalberi. Kubakho imibungu emhlophe emininzi etya amagqabi ale mithi. Ithi loo mibungu yakukhula iqale izithi thande, thande, ide igqumeke yonke ngemisonto yesilika ephuma emlo-nyeni kwakuyo.” Abantu bazenzela imichako yesilika ngale misonto. Uyakhumbula ukuba iblawuzi kamama yenziwe ngesilika ethambileyo ekhazinlayo?”

“Ewe Themba, ndiyakhumbula. Ayisentle ngako loo blawuzi. Ndinguvuya khendanayo nam enjeya. Ndiya kuba nayo nam ngenye imini xa sendimdala.”

UMSEBENZI

1. Zenziwe ngantoni iimpahla ozinxibileyo?
2. Kha uchaze ukuba iimpahla zabahlobo bakho zenziwe ngantoni na.
3. Ziimpahla ezenziwe ngantoni ezizezona zilungele ubusika?

ISIFUNDO 23

UTHEMBA UBANJIWE

ingqakumba umqhaphu ncothula engxoweni

UThemba wathi qelele kwabanye ehamba phakathi kwamatyholo omqhaphu wada wafumana ingqakumba yomqhaphu ese ivuthiwe ijinga kufuphi emhlabeni, wayincothula. Uthe xa ayifaka engxoweni yakhe, walanywa ngumJiphethe owathi wambamba.

“Kazi ukuba mntu mni na lo unje ukuba mncinane! Andizange ndimbone umntu omncinane kangaka ngaphambili. Mandimse kwizihlobo zam zimbone”, wavakala esitsho.



Kuthe xa umJiphethe emka noThemba yavakala ingwamza isithi kuNomsa, “Yiza, khwela emhlana kum ngokukhawuleza, sibhabhe simke, hleze basibambe nathi.” Wenjenjalo uNomsa, kodwa edandatheka elila, esithi, “Bethu, ngaba andisoze ndibuye ndimbone uThemba?”

“Ndiya kuzama ukumhlangula, kodwa kufuneka ndiye kukubeka kwindawo efihlakeleyo kuqala.”

Ithe ingwamza xa indulukayo noNomsa kwakuxa umJiphethe athi kwamanye, “Khanibone esi simanga somntu omcinane kangaka.

Uncentsiba ezingalweni nasezandleni. Angaba bethu uyakwazi ukubhabha?” Uthe esitsho wabe emjulela phezulu uThemba.

Lonke eli xesha uThemba yena ufile kukoyika. Wayeguba kangangokuba anqatyelwe nakukulinga ukubhabha seleqonda ukuba uza kuwa nka emhlabeni afe. Waqangquluka esithi, “Ndinceda, nceda!”

Kwangoko yariwula phantsi ingwamza, yamthi hlasi ngomlomo wayo, yamphosa emhlana ngakuNomsa. Wamakanxeka ekhohlwe kukuthetha ithuba elide uThemba, kodwa evuya ukuba abe usindisiwe yingwamza. UNomsa wayevuya kakhulu naye, wavakala esithi, “Ndiyabulela kakhulu kuwe Ngwamza.”

UMSEBENZI

1. Balisa ukuba ungenza ntoni na ukuba ungaba mncinane njengoThemba noNomsa.
2. Yenza izivakalisi ngala magama:
ityholo, ingxowa, nduluka, umhlaba, ukuvuya.

ISIFUNDO 24

USANA OLUNGUMOSES

unxweme nxwe nxwala
inkwenkwe inkwenkwezi isankwane inkwili

Bonke babefile lunxano, baza bemisa kwindawo enqabileyo kunxweme lwaloo mlambokazi uyiNayile, basela.

“Ningathanda na ukubona usana olunguMoses?” yabuza ingwamza.

“Tyhini, unani na? UMoses wayekho ephila kwimihla yakudala. Singambona njani ngoku?”

“Ewe bo, ningambona. Khanithi qha nje kweli yeza lobugqi.”

“Balisela iyeza lobugqi, suka yokotho, balala. Kwangoko baqala ukuphupha ngezinto ezenzeka mandulo. Baphupha ngathi babemi ecaleni lomlambo omkhulu ekwakukhula imikhanzi elunxwemeni lwawo. Yaye ingulo mlambo kuthiwa yiNayile.

Beva amazwi athethayo, wavakala esithi uThemba, “Masizimele apha emikhanzini hleze aba bantu basibone, basithimbe.” Bazimela ke apho emikhanzini.

Kamsinya kwathi gqi intwanazana egama linguMiriya ihamba nonina ephethe umnyazi owenziwe ngemizi. Kulo mnyazi kwakulele usana oluhle.

Unina womntwana wathi: “Masimfihle apha kule mikhanzi ukuze angabonwa ngamaJiphethe, kuba ayaba-

bulala bonke abantwana bamaHebhere abangamakhwenkwe.”

“Ewe, mama”, watsho uMiriyam, “Ndiya kuhlupheka kakhulu ukuba bathe bambulala umnakwethu endimthanda kangaka. Ndingwenela ukuba akhule abeyindoda enkulu enamandla njengotata. Ndiza kuhlala apha ndimgcine.”



Wajika ke unina ukubuyela ekhaya, xa yena uMiriyam athi qelele kuhle ukusuka emlanjeni apho, wathi vu ndaweni ithile busithela, kodwa usana lona lusoloko lubonakala kuye.

“Makhe sibuke lo mntwana”, watsho uNomsa selemi ngeenyawo.

“Kulungile”, waphendula uThemba, “Siya kuchwechwa sinyongobe ukuze uMiriya angasiboni.”

Nabo ke bechwechwa ukuya emnyazini phakathi kwemikhanzi. Bakhwela kuhle bema ecaleni kuwo, baza balubona olo sana luncinane luhle kunene olwaye lunyanga ntathu kuphela ubudala.

“Ingambi into yokuba amaJiphethe alubulale usana olunje ukuba luhle”, wavakala esitsho uNomsa.

“Kukho amazwi endiwevayo. Bakho aba bantu bezayo. Masizimele emikhanzini kwakhona”, watsho uThemba.

Bezimele njalo babona inkosazana yomJiphethe eyinzwakazi, intombi kaFaro ngenkqu, iphahlwe ziintombi ezizicaka zayo. Nantso isiza emlanjeni ize kuhlamba. Yho! Yawubhaqa umnyazi phakathi kwemikhanzi.

“Yintoni leya iphakathi kwemikhanzi?” yabuza. “Yiya uyithabathe uze nayo apha kum,” yatsho ibhekisa kwenye yamantombazana.

“Sii, aluseluhle ngako olu sana!” yatsho yakuba iyibonile into esemnyazini. “Lusana lomHebhere olu, kodwa andiyi kubavumela ukuba balubulale. Ndiza kugoduka nalo lube ngumntwana wam.”

UMiriya wasondela kweli thuba, seleyivile into ethethwa yinkosazana. Wathi, “Ubungethandi na, nkosazana, ukuba ube nomntu wokukondlela usana olu? Ndingakufunela umHebherekazi akondlele.”

“Kulungile, yiza naye”, yatsho impendulo. “Uya kundondlela le nkwenkwana de ibe nkulu ngokwaneleyo ukuba ize kuhlala nam ekhaya.”

UMiriya wanga akanyatheli phantsi ukuya kubiza unina, owaye ekwangunina wosana olo, kodwa yona

inkosazana yayingalazi eli qhinga. Inkosazana yalunikela usana kunina ukuba alondle lude lube ludala ngokwaneleyo ukuba lungaya kuhlala komkhulu. Hayi ukuvuya kukaMiryam nonina seso senzo! UThemba noNomsa nabo bavuya kakhulu. Inkosazana yathi igama lomntwana nguMoses, kuba yayimrole emanzini.

UMSEBENZI

Bhala impendulo yale mibuzo:

1. Kwakutheni ukuze unina kaMoses amfihle emikhanzini?
2. Wafunyanwa ngubani apho?
2. Waza loo mntu wagqiba ukuba enze ntoni ngosana olo?
4. Wathini uMiryam?
5. Ngewawuxelise uMiryam nawe kuloo meko?

ISIFUNDO 25

ILIWA ELAMPOMPOZA AMANZI

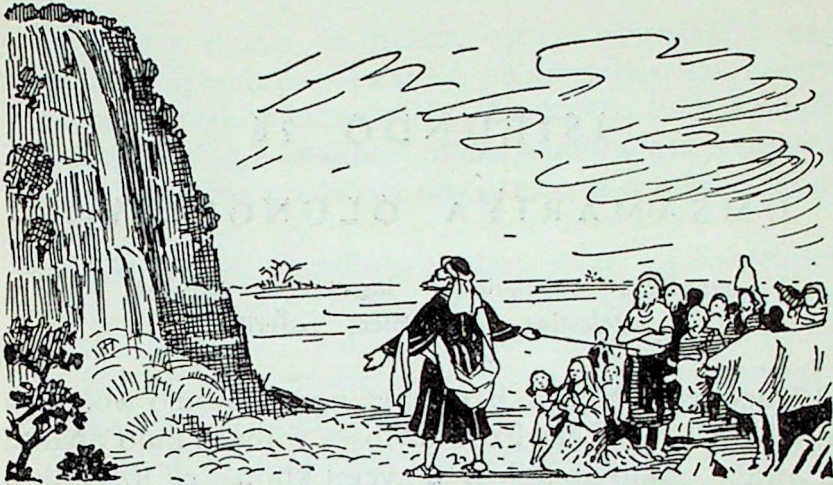
nkqu ngenkqu nkqonkqoza inkqayi
umHebhere uMiryam uFaro eRefidim amaSirayeli umSamariya

Bathi bakuvuka ebuthongweni, ingwamza yabuza ukuba babone ntoni na ephupheni, baza ke bona bayixelela konke abakubonileyo ngosana olunguMoses. Suka ngoku banqwenela ukubona izinto ezizezinye ezenzeka mandulo. Bafuna ukwazi ukuba kwenzekani na kuMoses akuba mdala.

Ingwamza yamana ukubaseza iyeza lobugqi imihla le, baza ke baba nokubona izinto ngezinto ezehlela uMoses. Bambona ebulala umJiphethe ngenye imini, kuba kaloku amaJiphethe la ayewaphethe ngqongqo amaHebhere; bambona esaba ngenxa yokoyika impindezelo kaFaro; bambona emi phambi kwetyholo elivutha ngumlilo, kodwa lingatshi; bambona ekhokela abantu bakowabo, amaSirayeli, ebakhupha eJiphethe; nabo bewela uLwandle oluBomvu, nabaya becanda-canda intlango eyomileyo amashumi amane eminyaka.

Apho etlango amanzi ayenqabe kakhulu, kwaza kwathi ngenye imini xa abantu babekumhlaba ekuthiwa yiRefidim kwacaca ukuba bayafa lunxano kuba engekho amanzi. Bamkrokrela bemkhalazela uMoses besithi, "Siphe amanzi size sisele. Kakade wawusikhupha eJiphethe thina nabantwana bethu neenkomo zethu kuba ufuna ukuba sifele apha lunxano na?"

UMoses wathandaza ebhekisa kuYehova, esithi, "Ndiya



kubathini na aba bantu? Sekukancinane ukuba bandixulube ngamatye.”

Wathi uYehova kuMoses, “Gqithela phambi kwabantu, uthabathe amadoda amakhulu akwaSirayeli abe nawe; uthi nentonga yakho, owawubetha ngayo umlambo, uyipathe esandleni sakho, uhambe. Yabona, ndiya kuma phambi kwakho khona, phezu kweliwa; uze ulibethe iliwa elo; kophuma amanzi kulo, basele abantu.”

UMoses wenjenjalo, laza ilitye lampompoza amanzi, basela abantu.

UMSEBENZI

1. Cela utitshala anixelele ngoMoses netyholo elivuthayo nangendlela awabakhokela ngayo abantu bakowabo ukubakhupha eJiphethe.
2. Yenza izivakalisi ngala magama:
amanzi, intlango, nxaniwe, iliwa, mpompoza.

ISIFUNDO 26

UMSAMARIYA OLUNGILEYO

ngxwelera ingxwelerile ingxwenga ingxwala
ePalestina eJerusalem eJeriko

UThemba noNomsa bangenwa ngumnqweno wokunga bangakhe babone elo lizwe uMoses wabasa kulo abantu bakowabo, apho amaSirayeli ayemi khona, eli lizwe sithi yiPalestina. Babelekwa yingwamza kwakhona, yekoko ukusinga khona.

Xa babebhabha phezu kwelizwe lasePalestina yathi kubo ingwamza, “Khangelani ezantsi phaya, nanguya umzana oyiBhetelehem apho wazalelwa khona uYesu. Kwakamsinya bafika phezu kwedolophu enkulu abaxelelwa yingwamza ukuba yiJerusalem. Nanko bebhhabha beya kumisa ecaleni kwendlela esuka eJerusalem isiya eJeriko.”

“Ingaba asiyiyo na le ndlela apho umSamariya olungileyo wasiza indoda engxweleriweyo?” wabuza uThemba.

“Ewe, yiyo”, yaphendula ingwamza.

“Bethu khanincede nindixelele loo mbali”, wabongoza uNomsa.

Bahlala phantsi, waza uThemba waqala ukubalisela uNomsa ngomSamariya olungileyo, wenjenje:

“Nali ibali elakha labaliswa nguYesu. Umfo othile

wayehamba ngayo le ndlela esuka eJerusalem esiya eJeriko. Ngesiquphe kwavela abaphangi ematyholweni ngasemva kwakhe bamhlasela. Bambetha baza bamphanga konke awaye enakho. Bada bamhluba nezambatho zakhe, bamshiya ethe tywa engxwelerekile, selengathi uza kufa.”

Kwakamsinya kwadlula umlungiseleli ngaloo ndlela, owathi akumbona umfo lowo wenzakeleyo, endaweni yokuba amncede, suka wacezela mgama wamshiya. Kwafika umLevi emveni koko, naye wathi akumbona lo mfo wacezela mgama, akamnceda. Anitsho ukuthi yaye iyinkohlakalo egqithileyo le yenziwa ngala madoda, ukuthi oku umntu enzakele angamsizi? Ukuba babe ngabantu abalungileyo njengoko babefanele ukuba njalo babemelwe kukumsiza lo mfo.



Kuthe emva kwabo kweza kwangale ndlela umSamariya othe yena, akubona umntu elele ecaleni kwendlela, waya

kuqonda ukuba kungaba kwenzeke ntoni na. Wabona ukuba wenzakele kakhulu, waza wasikwa yimfesane. Wagalela ioli newayini emanxebeni akhe wawabopha. Uthe ngoku wambeka e-esileni lakhe wamrola ukumsa kumzi weendwendwe, apho wathi wangcina.

Phambi kokuba ahambe ngosuku olulandelayo um-Samariya ushiye imali kumninimzi wathi, “Uze umgcine, nantoni na othe wayichithela ukunceda lo mntu ndoyihlawula ukubuya kwam.”

Lo mSamariya wayeyindoda elungileyo; nathi sifanele ukuba sibe ngabantu abalungileyo kwanjengaye, sisoloko sibanceda abamelwane bethu. Nawuphi na umntu ofuna uncedo kuthi ungummelwane wethu.”

“Ingaba bethu basekho abaphangi apha nangoku?” wabuza uNomsa. “Ndiyoyika, ngahle basihlasele.”

“Akukho baphangi”, yaphendula ingwamza. “Khwelani kum kwakhona sibhabhe siye eBhetelehem.”

Bafike apho basindwa bubuthongo kwakhona, baza baphupha amanye amaphupha amabini.

UMSEBENZI

1. Xa sithi umntu ngumSamariya olungileyo sithetha ukuba ngumntu onjani?
2. Wena ungaba ngumSamariya olungileyo njani?
3. Uyathanda na ukuba uncedwe xa usengxakini?
4. Uyathanda na ukubanceda abanye abasenzingxakweni?

ISIFUNDO 27

IKRISMESI YOKUQALA I

ixhwane xhwa

Kwaye kusebusika, ubusuku bubanda. Kwakugqithisile ukubanda phandle phaya emadlelweni, apho abalusi babegcine iigusha zabo bezikhusele ukuba zingaqwengwa ngamaramncwa. Babehleli phantsi bejikeleze umlilo besotha. URubeni waye ewushiyile umlilo, ehamba-hamba phakathi kwemihlambi yeegusha ezilele zithe xaka apha naphaya. Babekhululana ukujikeleza. Kaloku iimpungutye neengcuka zazingafika ziqwenge iigusha namaxhwane.

Ubusuku baye bumnyama, kuba nenyanga yayingekaphumi. Kwakuzole kuthe cwaka iyinzwi. Kuphela kwesandi esasimana sivakala yayikukubefuza kwegusha okanye ukukhala kwemvana nokuphendula ngentuthuzelo komdlezana ongunina wayo. Ngaphaya koko kwakuthe cwaka kuthe tu, kungekho nesandi esiqhelekileyo sokukhonkotha kude phaya kwempungutye.

Oku kuzola ngobu busuku kwakungafani nanto yakha yabonwa. URuben waziva enamanwele; waba ngazama ukuzomeleza esithi gxanya gxanya ukunyathela oku, akwamnceda lutho. "Hina madoda! Lihlazo lani eli lokuba ndoyike kungekho nanto ndiyibonayo? Ndi-

ngenwe yini? Kwakhe kwanje phi?” Wavakala esitsho ukucinga. Tyhini le! Yakhula intaka; waqhuqha umfo ukwenza umjikelo wakhe phakathi kweegusha. Wabuyela kwasemlilweni phambi kwexesha abelindelwe ngalo ngamaqabane akhe.



“Si! Kuyabanda, safa yingqele,” watsho ehlala phantsi ngasemlilweni. “Makhe ndikhwezele, ndongeze neenkuni ukuze umlilo uvuthe ngakumbi. Sothi sifudumale.”

“Hina, Ruben, kutheni wabuya kamsinya, umaphikana?” wabuza uYohane.

“Ehe, wandibuza imbudane umntu!” waphendula uRuben. “Kuyabanda phaya, mfondini. Akuyivanga ingqele wena ngokuya ubujikeleza? Ubuye phambi kwexesha nawe. Kade ubuthe ukuze ubuye kamsinya kangaka kwabe kutheni?”

“O, ndiyaqonda ukuba kukho into ekothusileyo. Makube mhlawumbi ububaleka impungutye.”

Bathi gquzu bonke ngaphandle kukaRuben owathi yena, “Niyazi, ndiva apha kum ukuba kukho into eza kwenzeka. Niyakuphawula oku kuzola kungaka ngobu busuku? Akukho nentwana le yengxolo. Neegusha nazo zizole isimanga ngoku. Ngathi ukuthi cwaka oku kwazo zilindele into eza kuhla.”

Yaphela intsini, selinqumile inqatha ngoku, kungekho wayefuna kuhleka. Baba noluvo lokuba oku kuzola kuisandulela sento eza kwenzeka ngebhaqo ngobo busuku, kuza kubakho isigigaba esikhulu, baza baqala ukuba nexhala. Bakhangelana macalana onke ngamehlo kweso sithoko-thoko ukuqonda ukuba kukho nto na ikhoyo. Kodwa ke kwakumnyama gqitha ukuba umntu abe nalutho alubonayo. Kwakuzole nalapha emlilweni ngoku, kungekho uvule mlomo.

UMSEBENZI

1. Cela utitshala anichazele ukuba kungani na ukuba kubande eBhetelehem ngexesha leKrismesi.
2. Babesenzani abalusi ebusuku?
3. Kungokuba kwakutheni ukuba balinde imihlambi yabo?
4. Yenza izivakalisi ngala magama:
ingqele, ingxolo, amaramncwa, qwenga, cwaka, ngebhaqo.

ISIFUNDO 28

IKRISMESI YOKUQALA II

uPetros isitrato

Ngequbuliso bagutyungelwa kukukhanya okukhulu. Bathi vumbululu bema ngeenyawo, bengazi nokuba babaleke na. “Khangelani!” watsho uPetros esalatha esibhaka-bhakeni. Kwicala langaseBhetelehem kwakukho igqange lenkwenkwezi ekukhanya bangazange bakubona. Ngummangaliso lo bawubonayo bethu? Ithetha ntoni le nto? Oku kukhanya kubagubungeleyo kwabaxaka. Omnye wajonga komnye besoyika.



Ngelo xesha kwabonakala isithunywa sezulu phakathi kwabo, sathetha nabo sathi, “Musani ukoyika, kuba yabonani, ndinizisela iindaba ezilungileyo zovuyo olukhulu, eziya kubakho kubo bonke abantu. Kuba namhlanje nizalelwe emzini kaDavide uMsindisi, ekuthiwa nguKristu iNkosi. Nangu umqondiso wenu: niya kufumana usana lusongelwe eziqhiyeni, lulele emkhombeni wesitali.”

Kwathi abalusi besakhangele isithunywa eso, bephulaphula amazwi angummangaliso esiwathethayo, babona ngesiqophe intlaninge yezithunywa zezulu ivuma idumisa uThixo isithi:

“Uzuko kuThixo enyangweni,
Uxolo emhlabeni,
Inkolelo ebantwini.”

Zakuba zigqibile ukuvuma izithunywa zathi shwaka, zabashiya abalusi bebodwa apho endle. Bakhangela phezulu esibhaka-bhakeni; babuya elowo wajonga komnye kungekho namnye kubo unazwi lakuthetha. Isiganeko esinje sasingazanga senzeka ehlabathini.

Phofu zahle iingqondo zabo zabuya, baqala ukucinga ngamazwi esithunywa bathi, “Masiye eBhetelehem, siye kubona le nto ihlileyo athe uYehova ngokwakhe wayazisa kuthi. Masiye kubona uKristu uMsindisi.”

Bashiya iigusha zabo zingenamntu, behla ngobungxamo ukuya eBhetelehem, bafumana esitalini uYosefu noMariya noNtamekwana owayelele emkhombeni. Bagoba iintloko ngentobeko bamnqula uNtamekwana, bedumisa uThixo ukuba ethe ekugqibeleni wamthumela uMsindisi.

Ababuyelanga ezimvini zabo. Bajikeleza umzana lowo

bexelela wonke umntu ngesiganeko esenzekileyo. Nangosuku olulandelayo baphumela macala onke aloo mhlaba beshumayela iindaba ezingummangaliso. Kubo le nto yaye isisenzo esikhulu esonwabisayo.

Yaye iyiKrismesi yokuqala le. Le nto yenzeka kwisithuba samawaka amabini eminyaka eyadlulayo, kanti iKrismesi isesisikhumbuzo esibalulekileyo nanamhla oku. Lixesha elimnandi kuthi bantwana, kunjalonje sisoloko sithanda ukuphulaphula xa sixelelwa elo bali lingummangaliso lokuzalwa kukaKristu.

UMSEBENZI

1. Bhala amazwi awathethwa sisithunywa sezulu.
2. Bhala nengoma eyayivunywa zizithunywa zezulu.
3. Benza ntoni abalusi emva koko?

ISIFUNDO 29

ELONA GQIRA I

umlwelwe intwanazana inkcitha-xesha iintlungu
umkhuhlane uYayiro ikari isitshingitshane

“Ndicede gqira, intombi yam igula kakhulu.”

“Kutheni ukuba uze kum ngoku Yayiro? Ubutheni ungezi umkhuhlane ungekabi mkhulu kangaka? Andithi inxesha elide igula le ntombi yakho? Uqala ngoku ukuza kum xa usoyika ukuba iza kufa?”

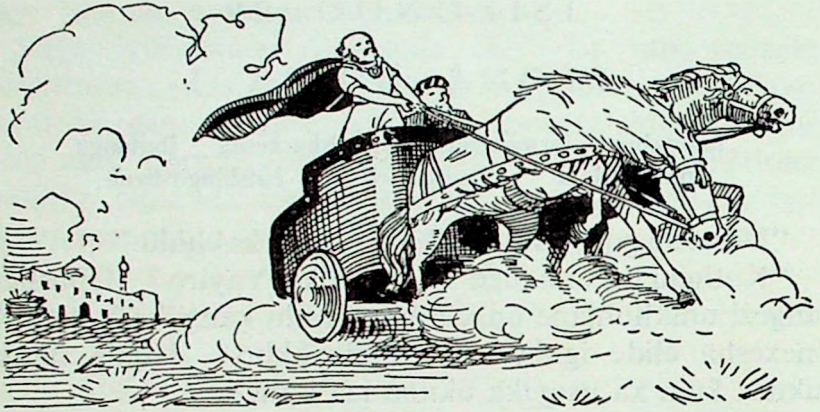
“Nceda, gqira, nceda. Ukuba akuzi, intombi yam iya kubhubha. Ndancede gqira. Yiza usindise umntwana wam. Andifuni ukuba afe. Ndiya kukuhlawula namalini na oyifunayo, ukuba unokuza uphilise umntwana wam.”

“Andifuni mali yakho, Yayiro. Nge uze kum kwangaphambi koku. Kunokwenzeka ukuba selidlule ixesha lokumphilisa umntwana.”

“Hayi, gqira, lisekho ithuba. Akakafi, kodwa ndinoloyiko lokuba xa ngaba akasindiswa nguwe uya kufa. Nceda, khawuleza, khawuleza! Nantsi ikari yam. Ngena kuyo, ndiya kuwaxhesha amahashe siye kufika ekhaya msinya.”

Isabhokhwe somqhubi sadla emahasheni, awaxhoma amanqina, ahamba kangaka, kuvakala isithonga esinye unqa-nqa-nqa-nqa owenziwa ngamanqina nayikari kuloo ndlela isinga kwaYayiro. Abantu baphuma ngapha nangapha endleleni, bezisindisa kwingozi yokunyathelwa.

Yaba yona ikari kaYayiro isenza uthuli olumboxo yanga sisitshingitshane ukudlula kubo.



Gxididi! Yema phambi komzi kaYayiro ikari. UYayiro negqira bangena endlwini.

“Injani intombazana?” wabuza uYayiro.

“Isaphilile”, waphendula umkakhe iinyembezi ziqukuqela ukuhlisa izidlele. “O, ndinovalo. Yini ukuba nilibale kangaka? Nceda, gqira, yenza ngakho konke onakho ukusindisa ubomi bentwanazana yethu. Ise-ncinane, lishumi elinambini kuphela iminyaka izelwe, sisafuna ukuba iphile.”

Ngeli xesha le ntwanazana yayiphefumla nzima, buroxozwa. Ubuso yayibobomlwewe, kodwa ibubuso benzwakazi, ubuso obabuthandwa nguye wonke umntu; kwakukho uncumo kuloo mlomo. Iintlungu zaziphelile ebonakala ngokungathi wonwabile kwakhona.

“Khangela, uyancuma”, watsho ngovuyo unina. “Ndiqinisekile ukuba uziva bhetele.”

Ugqira wanikina intloko; wakhangela kuyise nakunina womntwana ngamehlo anosizi. Baqonda. Kwakungekho mfuneko yakuthetha. Unina waya kwigumbi lakhe lokulala wasitsho esikrakra. UYayiro walikhapha igqira ukulisa ekarini.

“Ndikhe ndeva kuthethwa ngendoda ekuthiwa ngu-Yesu”, wavakala esitsho. “Bathi yindoda eyenza imingaliso. Mhlawumbi usengayinyanga intombi yam.”

“UYesu! Musa ukubhuda!” watsho ugqira. “Ucinga ukuba kukho nto anokuyenza esingenakho ukuyenza thina magqira afundileyo? Musa ukwenza inkcitha-xesha. Buyela kwintombi yakho ube nayo kwixesha layo lokugqibela. Sala kakuhle!”

UMSEBENZI

1. Balisa ngehashe likatata wakho.
2. Wayexheshwe yini ukuze afune ukuya kufika kwangoko ekhaya uYayiro?
3. Yenza izivakalisi ngala magama:
umnyaka, wonwabile, ikari, igumbi, uncumo.

ISIFUNDO 30

ELONA GQIRA II

emngciphekweni bamgxwala khwaphuphu ukubhomboloza

Iggira landuluka waza uYayiro wasala emi yedwa phambi kwendlu yakhe, kodwa akemanga khona xesha lide. Wahamba waya mayela ekupheleni kwesixekwana eso ngaselwandle, apho uYesu wayengqongwe yindimbane yabantu. Wafika apho wawa ezinyaweni zikaYesu wathi, “Intwazana yam ilele, se isemngciphekweni wokufa. Ndiya kubongoza ukuba uze, ubeke izandla zakho phezu kwayo ukuba inyangeke; yaye iya kuphila.” UYesu wahamba naye.

Kodwa bathi besesindleleni kwafika isithunywa ngobungxamo sathi kuYayiro: “Itombi yakho ifile. Musa ukuba sayikhathaza iNkosi.”

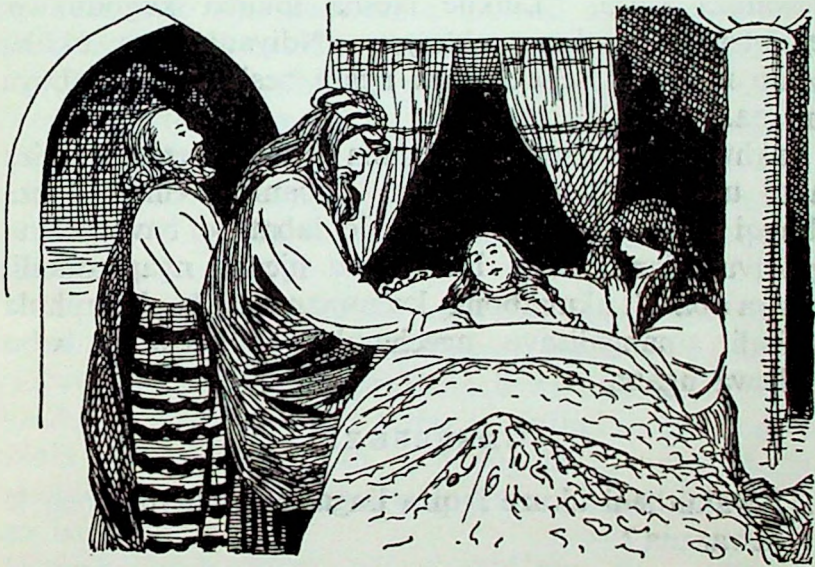
Kodwa uYesu wathi: “Wa Yayiro musa ukoyika, kholwa kuphela.” Waguqukela endimbaneni yabantu wathi, “Ngoku salani nonke apha. Kuphela nguPetros noYakobi noYohane abaya kungena endlwini nam.”

Ngaphakathi endlwini kwakuzele ngabantu. Abafazi babelila besenza isimbonono ngokwesiko lesiHebhere. Akuba engenile uYesu wathi, “Yini na ukuba nenze ingxolo engaka? Nililelani na? Le ntwazana ayifile, ilele nje kuphela.”

Kodwa babesazi ukuba ifile, baza bamgxwala besithi: “Uthini? Uthi ulele? Ungathini ukuthi ulele? Ufile, simbonile eqhawuka. Akasaphefumli, ufile. Ufike

emva kwesithonga, akukho nto ungaba sayinceda ngoku. Sikhwelele.”

“Phandle! Phandle, nonke!” watsho ngeliqinileyo ilizwi uYesu. Lo myalelo ulukhuni wabothusa, kwatsho kwaphela ngephanyazo ukubhomboloza. Suka yanguwashiywa ukuya kuphuma emnyango ngokweegusha ezothuswe yinto, akwabikho nonobuganga bokukha abheke ngasemva.



Bakuba bephume bonke uYesu nabalandeli bakhe kunye nembishi-mbishi enguyise womntwana nonina bangena egumbini apho isidumbu somntwana sasibekwe khona. UYesu wambamba ngesandla lowo ufileyo wathi kuye, “Talita, kumi”, oko kukuthi, “Ntombazana, ndithi kuwe, vuka.”

Kwangoko khwaphuphu intombazana, yavuka, ya-

hamba-hamba. Abo babenaye apho endlwini bama-
ngaliswa kangangokuba bangabi nakuthetha. Wathi
uYesu kubo, “Ningaxeleli bani ngesi senzo. Mpheni
ukutya atye.”

Emveni kwezi zinto wabuyela kwelakowabo ilizwe.

* * * *

Ngosuku olulandelayo bakuvuka oThemba noNomsa,
ingwamza yathi, “Lifikile ixesha lokuba kugodukwe.
Sekuntsuku nemkayo ekhaya. Ndiyaqiniseka ukuba
uyihlo nonyoko sebexhalaba ngani besithi kazi nobuya
nini na.”

Bakhwela kwangoko emhlana wengwamza, yandiza
nabo ukubagodusa. Yafika yabanika elinye iyeza
lobugqi ukuba basele. Iyeza elo labatsho bavuthelana
ngokuvuthelana, bada babakhulu njenga ngaphambili.
Bavuya abazali ukubabona, kwamnandi xa baphulaphula
amabali amangalisayo ngeehambo zabantwana babo
zibaliswa ngabo.

UMSEBENZI

1. Kwakutheni ukuze igqira lingazami ukuyinyanga le
ntwazana?
2. Yile ntwazana kuphela na umntu owakha wavuswa
selefile nguYesu?
3. Cela itishala yenu inixelele ibali ngomnye umntu
owavuswa selefile nguYesu.
4. Chaza ukuba la magama athetha ntoni na:
isimbonono, ukubhomboloza, bamgxwala,
imbishi-mbishi, ukuthi khwaphuphu.

ISIFUNDO 31

IFEKTRI YOMQHAPHU

Phambi kokuba ziphele iiholide wabuzwa uThemba nguninalume owayenemoto esithi, “Ubungethandi na ukuhamba nam siye eQonce? Ndifuna ukutyelela umhlobo wam okwaZwelitsha. Usebenza efektri yomqhaphu. Ngomso uya kusibonisa indawo asebenza kuyo. Siya kuhlala iveki kwaZwelitsha, size ke sijike sigoduke.”

“Ndingavuya ukukha ndiyibone loo fektri”, watsho uThemba. “Ndinengqakumbana yomqhaphu endeza nayo eJiphethe. Bendisoloko ndimana ndifuna engqondweni ukuba ingaba lo mthi usontwa njani na ukuze ube yimisonto elungelwe ukulukwa, ibe ilukwa njani na ukuba ibe ngumchako.”

Kwakumnandi ukuhamba ngemoto ukudlula omaGcuwa, Qumra, kude kuye kungenwa eQonce kuwelelwe kwaZwelitsha. uThemba wamangaliswa kukubona inani elikhulu kangako lezindlu ezifana nezabeLungu, kodwa kuhlala ama-Afrika kuzo. Njengomntu owakhulela korontawuli wavuya ukufumana ithuba lokuhlala kwenye yazo iveki yonke.

Ngosuku olulandelayo baya kuloo fektri yomqhaphu apho bathi bajikeleziswa bebonsiwa iindawo zomzi lowo. Ngokuhlwa ngaloo mini uThemba wabhalela unina incwadi. Wabhala wenjenje:

Mama endimthandayo,

Akwaba ubunakho ukukha utyelele apha kwaZwelitsha. Zininzi izinto ezibukekayo kule ndawo.

Ngamakhulu-khulu izindlu ezikhoyo ezifana nezabe-
Lungu. Zakhiwe ngama-Afrika, zihlala kwawona.
Ndiyaqiniseka ukuba ndingathanda ukuhlala apha.



Namhlanje besiyе kwifektri yomqhaphu. Andiza-
nga ndiyibone engakaya ukuba nkulu indlu.
Ukumisa kwayo ingaphantse iyigqibe intsimi katata.
Uhamba uzenge-zenge lwento ukusuka kwelinye
icala ukuya kwelinye. Phantse bonke abasebenzi
apho ngama-Afrika, aye eyintlaninge ukuba maninzi.
Kukho iimashini ezininzi ekusetyenziswa zona
ngama-Afrika. Siboniswe iindunduma ngeendu-
duma zomqhaphu lo ucolwa-colwa kwizityalo
zomqhaphu. Umhlophe qhwa ngokoboya obuhla-
njwe bachazwa.

Kwabanye omashini umqhaphu uyasontwa
wenziwe usinga. Kwabanye usinga luyalukwa

kwenziwe ikeleko. Kwenziwa amawaka emiqulu yekeleko ethi ithathyathwe ngeelori ezinkulu isiwe esitishini sikaloliwe, ize ukusuka apho ithunyelwe kwiindawo ngeendawo zeli lizwe, ithengiswe ezive-nkileni.

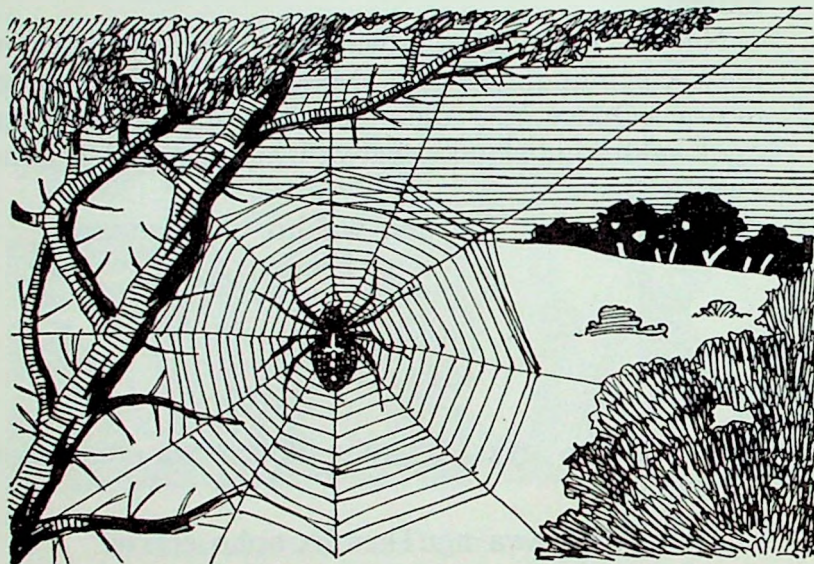
Ngoku ndiyayazi indwangu ekwenziwa ngayo ihempe nebhulukhwe yam. Mhla waphinda umalume ukuza eQonce uze uhambe naye uze kuzibonela ngokwakho indlela ekwenziwa ngayo imichako apha kwaZwelitsha.

Unyana wakho okuthandayo,
uThemba.

UMSEBENZI

1. Xela indawo oyaziyo apho kwenziwa imichako ngomqhaphu.
2. Chaza okwabonwa nguThemba apho efektri.
3. Bhalela umama wakho okanye uyihlo incwadi umxelela nantoni na enomdla othe wayibona, okanye umbalisele ngemini enaniphakula iinyosi nabahlobo bakho.

ISIFUNDO 32
LIHL' IKHAYA LAM



1. Phezu kwesicithi phantsi komnga,
Saphelelwa apho isigcawu,
Sathi masiphumle kancinane.
Zaziphithizela izibawu—
Sazimela phantsi kwengca leyo.
2. Kwakusebusuk' imvul' isina,
Amathonts' ebenge-bengezela,
Iwakhanyise kamnand' inyanga.
Isigcawu naso sisozela—
Nqwala, yoyi, kwehla ubuthongo.

3. Saphupha kamnandi isigcawu,
Sigoduka sisiya ekhaya,
Siwubuka umzi waso omhle,
Uthi menye, menye kude phaya
Phezu komnga, uxhakwe ngameva.
4. Yayicula kancinan' imvula,
Ingangxoli phofu isicenga,
Isebez' isithi: "Yi-i-z' ekhaya,
Ntanga yam! Yi-i-z' ekhaya, ntanga!"
Salal' obumnandi ubuthongo,
5. Ziman' ukugqitha iinkanyezi,
Zisikhanyisela zisibuza,
Zithi, "Akuy'boni na indlela?"
Zaye izikhova zisikhuza,
Zithi, "Mvula! Mthathe! Akenyuki!"
6. Ekuseni seyiphelil' imvula
Lathi chapha lincumil' ilanga.
Savuka ke naso isigcawu,
Sawunyuka umthi ngamabanga,
De safika apho s'funze khona.
7. Sawalama umzi was' usithi
Menye, menye, menye elangeni,
"Sii!" Satsho ngolukhul' uvuyo,
"Zang' ubekho umz' onje emngeni!
Nene, nene, lihl' ikhaya lam!"

L. M. S. Ngcwabe.

UMSEBENZI

Cela utitshala anifundele ezinye izibongo ezibhalwe nguMnu. Ngcwabe.

1. The first part of the book is devoted to a general introduction to the subject of the history of the world. It discusses the various theories of the origin of life and the development of the earth. It also touches upon the different stages of human evolution and the progress of civilization.

2. The second part of the book is a detailed account of the history of the world from the beginning of time to the present day. It covers the various civilizations that have flourished on the earth, from the ancient Egyptians and Greeks to the modern nations of the world. It also discusses the various wars and conflicts that have shaped the course of human history.

3. The third part of the book is a study of the different religions and philosophies that have influenced the human mind. It discusses the various beliefs and doctrines of the world's great religions, such as Christianity, Islam, and Buddhism. It also touches upon the different schools of thought and the various philosophies that have shaped the human mind.

4. The fourth part of the book is a study of the different cultures and societies that have existed on the earth. It discusses the various customs, traditions, and ways of life of the different peoples of the world. It also touches upon the different social structures and the various forms of government that have existed throughout history.

5. The fifth part of the book is a study of the different scientific discoveries and inventions that have shaped the human world. It discusses the various scientific theories and discoveries, such as the theory of evolution and the discovery of the atom. It also touches upon the various inventions and technological advances that have improved the human condition.

6. The sixth part of the book is a study of the different political systems and forms of government that have existed on the earth. It discusses the various forms of government, such as democracy, monarchy, and dictatorship. It also touches upon the different political theories and the various forms of social organization that have existed throughout history.

7. The seventh part of the book is a study of the different economic systems and forms of production that have existed on the earth. It discusses the various forms of economic organization, such as capitalism, socialism, and communism. It also touches upon the different economic theories and the various forms of social organization that have existed throughout history.

8. The eighth part of the book is a study of the different artistic and literary works that have shaped the human mind. It discusses the various forms of art, such as painting, sculpture, and music. It also touches upon the different literary works and the various forms of social organization that have existed throughout history.

9. The ninth part of the book is a study of the different scientific and technological advances that have shaped the human world. It discusses the various scientific theories and discoveries, such as the theory of evolution and the discovery of the atom. It also touches upon the various inventions and technological advances that have improved the human condition.

10. The tenth part of the book is a study of the different political systems and forms of government that have existed on the earth. It discusses the various forms of government, such as democracy, monarchy, and dictatorship. It also touches upon the different political theories and the various forms of social organization that have existed throughout history.

28 FEB 1959

28 FEB 1959

XHOSA