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## ISIFUNDO 1

### UKUNYANISEKA KOMHLOBO

Xa amadoda azizihlobo ezikhulu kudla ngokuthiwa afana noDavide noYonatana, okanye kuthiwe afana noDamon noPitiyasi. Kuphantse kwaqiniseka ukuba nazi konke ngo-Davide noYonatana. Nali ke elikaDamon noPitiyasi ibali.

Babezizihlobo ezikhulu behlala eSirakusi, idolophu eSisili, ngelo xesha uMlawuli inguDiyonisiyo. Wayesisikhohlakali somlawuli esoyikekayo, enamandla apheleleyo phezu kwabo bonke abantu bakhe, kusithi nawuphi na othe wamxabanisa abulawe kwa-oko.

UPitiyasi wayeyithiyile inkohlakalo kaDiyonisiyo, waza ngenye imini wamchwechwela egushe isitshetshe phantsi komnweba wakhe, kodwa wabanjwa ngamapolisa engekabi nako ukumbulala. “Ube ufuna ukwenza ntoni na ngesitshetshe eso?” amfaka loo mbuzo.

“Bendifuna ukusindisa isizwe kwesi sikhohlakali somlawuli,” watsho engatyhilekanga.

“Uza kuxhonywa emnqamlezweni ke ngenxa yaloo nto,” atsho ukuphendula.

“Ndikulungele ukufa,” watsho, “ndaye ndingataruziseli kuphila. Ukuba kambe ningabonisa taru, ndicela nje ukuba nindiphe iintsuku ezintathu, ndiye kutshatisa udade wethu nesoka lakhe. Ndiya kubambisa ngomhlobo wam, ukuze xa ndithe andabuya kwezo ntsuku zintathu nibulale yena esikhundleni sam.”

UKumkani ecinga ukuba licebo nje eli lokuzisindisa esohlwayweni wamvumela esithi, “Ndiya kukunika iintsuku ezintathu ndikubabala. Ukuba uthe akwabuya, kwakufa umhlobo lowo wakho esikhundleni sakho, wena uxolelwe.”

Wahamba ke uPitiyasi waya kumhlobo wakhe uDamon, wathi, “Ndigwetyelwe ukufa ngenxa yokuba bendifuna ukubulala ukumkani. Kodwa ikumkani indibabale yandinika iintsuku ezintathu ukuba ndiye kutshatisa udade wethu. Ungayithatha na indawo yam ndide ndibuye?”

UDamon wamgona ethe zole wavuma, waza wahamba waya kuzinikela kukumkani. Wahamba ke uPitiyasi, kwathi lufika usuku lwesithathu, waba selemtshatisile udade wabo. Wanduluka ke egidima ebuyela esixekweni, esiya kukhulula umhlobo wakhe, esiya kuzinikela ukuba abulawe.

Kodwa kwatsho isiphangokazi esikhulu. Yagqabhuka imithombo ezintabeni, yaqala imilambo nemifula yazizikhukula ezigqumayo. Kwala xa asondela emlanjeni, seleza kuwela, umsinga wayitshayela yemka ibhuloro wii, yehla nomlambo. Wehla enyuka nomlambo lowo esekukhathazekeni okukhulu efuna onokumweza ngephenyane. Kodwa kwakungekho mntu waphenyane unokunqumla kwisikhukula esinjalo. Ekugqibeleni, limkhohlile, wawa ngedolo walila, waphakamisa izandla wacamagusha kuZeos, uthixo wamaGrike esithi, “Nqanda amandla esikhukula, kuba seyiyimini emaqanda. Ukuba andifikanga esixekweni ukutshona kwelanga konyanzeleka ukuba umhlobo wam axhonywe esikhundleni sam. Yiba netaru undisize.”

Kodwa kwaba kukhona amandla esikhukula aya ekhula, aduduma amaza ukugqitha, zaqingqitha zidlula iiyure, kodwa akakhe atsho ukudamba amanzi. Lwaqala ngoku lwayizalisa intliziyo yakhe uloyiko, watyhwyatyhwa. Kodwa olo loyiko lwamnika ukhalipho, waziphosa kuloo nzonzobila yamanzi. Wadada ebetha ngamandla, waza ngoncedo lukaThixo waya kufika ngaphesheya komlambo.

Wenza isantya esikhulu engakhange anqumame nokunqumama, ebulela uThixo ngokumsindisa kwakhe kweso sikhukula sigqumayo. Wahamba ekhawuleza kangangoko anako, wada waya kufika kuloo ntsunguzi wayeza kuyityhutyha. Kwathi engekayingeni kuyaphi, wahlaselwa ligquba labaphangi. Waba-buza esoyika ukuba baza kumbulala na, wathi, “Nifuna ntoni



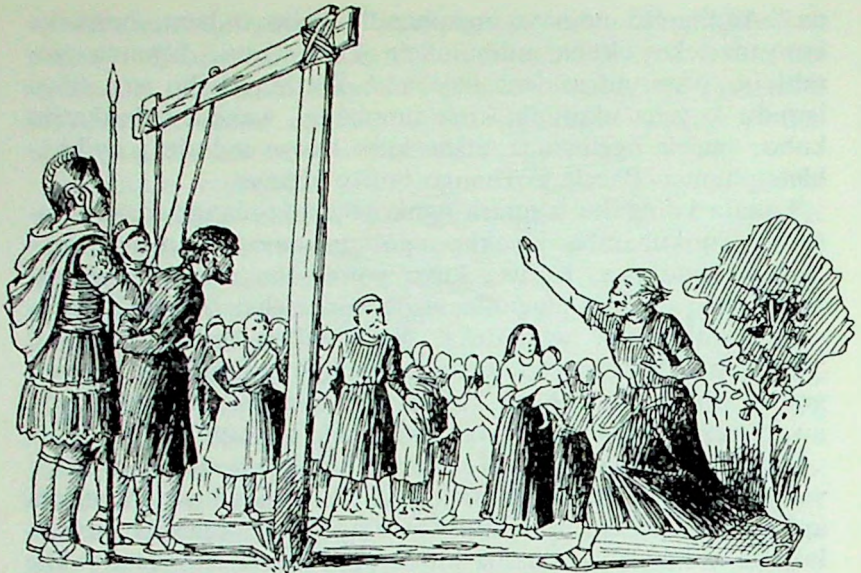
na? Andinanto ndinayo ngaphandle kobomi bam, bona ke kunyanzeleke ukuba ndibunikele kukumkani. Ngenxa yomhlobo wam ndenzeleni inceba!" Wathi esitsho wee hlasi igqudu koyena ukufuphi kuye umphangi, wawisa babathathu kubo, egalela ngelinzima, atsho kube kanye endodeni, ayikha-hlele phantsi. Bacela koxhongo bonke abanye.

Laqala ke ngoku lagqatsa ngokoyikekayo ilanga, baza ubushushu nokuhamba kwakhe ngobungxamo kwamenza wamxanwa wadinwa. Kodwa kuyo yonke loo nto wazabalaza, nangona aya ephela amandla, wada wapheliswa tu kukuhamba, wawa emhlabeni, wasindeka. Wathandaza kuThixo esithi, "Undisindisile kumanzi anzongo-nzongo esikhukula, nakwi-gquba labaphangi. Ndiza kufela apha na, ndibulawa kukudina nonxano, afe ngenxa yam na umhlobo wam?"

Ngelo xesha weva isandi samanzi ankcenkeczayo, wabheka, wabona umthombo ongcwengileyo utsitsa kwiliwa elikufuphi apho. Ngombulelo omkhulu wawa ngedolo waqabula unxano lwakhe. Amhlaziya amanzi lawo, waphindela endleleni yakhe kwakamsinyane. Kodwa ayesel' esoluka amathunzi, sezisiya ekupheleni iyure zokumelwa kwakhe. Apho endleleni waganana nabahambi ababini, weva ekubadluleni kwakhe omnye esithi, "Uphakanyiselwa emnqamlezweni ngoku."

Ulothuko lwamnika amandla angaphezulu, zaza iimbandezelo zomphefumlo wakhe zamqhubela ekukhawulezeni angazange akwenze. Kungokunje ilanga leemfene lalise libetha kumaphahla aseSirakusi. Umgeini wedolophu, uFilostrato, wahlangana noPityasi esangweni lesixeko, wathetha esekoyikeni okukhulu, wathi, "Buya! Buya! sewuhayelelwe. Akusayi kuba samsindisa umhlobo wakho; sewusindisa obakho ubomi! Seleqhawuka ngalo mzuzu sithethayo. Ebekulindele ukufika kwakho zonke ezi yure, ezele lithemba nengqiniseko. Ukugxeka kwesikhohlakali sesilawuli akubanga nako ukulutshabalalisa ukholo lwakhe kumhlobo wakhe."

"Ukuba ke sendihayelelwe," watsho uPityasi, "andisenako ukumsindisa ekufeni, ukufa oko ke kuya kundidibanisa naye. Isikhohlakali esimagazi somlawuli asisayi kukhe sigwagwise



sithi umhlobo uyekele omnye emfanelweni yakhe. Masibulale amakhoba amabini, kodwa sazi ukuba ikho le nto iluthando nonyaniseko.”

Kungokunje litshonile ilanga uPityasi umi apho esangweni. Uyawubona umnqamlezo, nanko sewugxunyekiwe, iindimbane ziwungqongile, zinxunguphele. Nanko umhlobo wakhe selenyuswa, irintyela selisemqaleni wakhe. Ngelo xesha waphelalisa onke amandla akhe, wabatyhalela ngapha nangapha abantu, waya kuthi gxingxilili phambi komnqamlezo, wakhwaza esithi, “Krwitsha mna, mxhomi! Ndingulowa amele yena!”

Ukhwankqo lwabetha kwathi tu zole kuloo ndimbane yabantu, waza umxhomi wayikhulula intsontelo. Nabo abo bahlobo babini benkonyene, begonene, beliliswa lusizi novuyo, akwabikho namnye ungayengezelisiyo apho. Babathabatha bobabini babasa kukumkani, bamxelela elo bali lingummangaliso.

UDiyonisiyo wayengazange akubone ukunyaniseka nobu-



hlobo obunjalo ngaphambili. Nangu umhlola usenzeka—ubuhlobo obubangela ukuzincamela ekufeni ukuba ukufa oko kuya kuthi kumncede umhlobo wakhe asinde. Wangu ngqa umphefumlo wakhe, waziva efuna amadoda anje ukuba ibe ngawo abahlobo bakhe.

Waya kuDamon noPitiyasi, wababamba izandla, wabakhulula, wababongoza ukuba babe ngabahlobo abanyanisekileyo nakuye, waza ukususela loo mini wangomnye umntu, walilunga.

## ISIFUNDO 2

### IINTAKA EZISIXHENXE

#### I EMZINI WESIDLABANTU

Kwathi ke kaloku ngantsomi, inkosi uFelelwa wafelwa ngonyana bakhe abasixhenxe emfazweni, owokugqibela owasalayo yena esisimumu. Yonke imihla inkosi yayisoloko ihleli enkundleni, ijonge enkalweni kuloo mawa lalisilwelwa kuwo elo dabi bafela kulo abo nyana bayo.

Ngenye imini iphakathi layo elithembekileyo, uMbatha, layixelela ukuba limana ukubona kusasa iintaka ezingaqhelekileyo ezisixhenxe kubuhlanti balo. Iintaka ezo zazintle kakhulu, zinamabala aluhlaza nabomvu, zinezingcungcu entloko, zaye zisithi ukubhabha zibhekise ngasemaweni.

Yakuyiva le nto inkosi, yaba nomdla omkhulu kuyo, yathi, “Inento yayo le nto. Ndikunika iinkomo ezisixhenxe, ezona ziyebileyo, zibe ngumvuzo wakho. Ezi ntaka zithunyelwe ukuba zize kusithuthuzela ngenxa yokufa konyana bam. Ngomso ngonyezi kufuneka kukhethwe awona makhwenkwe omeleleyo azilande, azibambe, eze nazo.”

Kwanyulwa ke ezona mbaleki zinkulu zasixhenxe, phakathi kwazo yanguSikhulumakathethi, laa nyana usimumu wenkosi. Yawakhupha ke inkosi isithi, “Maze nizisukele ezi ntaka,



nokuba sezisiya phi na, nizibambe. Ningakhe nilinge nibuye ngaphandle kwazo. Thabathani nantsi imikhonto namakhaka nihambe.”

Inkwenkwe nganye yazilukela indlwane yokufaka intaka yayo. Akufika ebuhlanti kwaMbatha, azibona okunene zosixhenxe iintaka ezo zihleli eluthangweni. Kwathi akulinga ukuzibamba, zabhabha zemka, nanzo zisinga emaweni. Asukela ngamandla amakhwenkwe, kodwa zantinga iintaka. Zacanda amazwe ngamazwe, zidlula iinduli neentili, zaza zakhweza amathafa namahlathi. Zayenza le nto iintsuku zantathu, zadinwa. Enye yaya kuthi ngcu etyholweni, wachwechwa uSikhulumakathethi, wayibamba ngesisila, edanduluka esithi, “Ndayibamba! Ndayibamba!” Kodwa akubangakho bani umvayo ngelo xesha enza eso simanga sokuthetha, kuba yayilixhishini, namanye amakhwenkwe lawo esukela ezawo. Aqala ukuqonda ukuba uSikhulumi uyakwazi ngoku ukuthetha; yacaca loo nto xa ayesele egcoloma, ezibambile iintaka zawo. Yawamangalisa, yawavuyisa kakhulu le nto.

Ngemini elandelayo ahamba egoduka, kodwa kwakamsinyane kwasibekela, yana imvula. USikhulumi, inkokeli yawo leyo, wathu ogxa bakhe mabangene endlwini esecaleni kwendlela. Kwakungekho mntu endlwini apho, bafika ke botha, batya, balala. Kwala ezinzulwini zobusuku uSikhulumi wothuswa lilizwi elirabaxa lisithi, “Kunuka mmandi ekhaya! Kunuka inyama yomntu ekhaya! Ndakuqala ngalo, ndize ngalo, ndize ngalo, ndize ngalo, ndize ngalo, ndize ngalo, ndigqibele ngalaa ntwana iinyawana zibomvana isentla.”

Satsho saphuma isidlabantu, naso sisiya kumema ezinye. Sakuba siphumile uSikhulumi wavusa amanye amakhwenkwe lawo, wawaxelela akubonileyo wakuva, esithi mababaleke. Baphuma endlwini, bangena ehlathini. Ekuseni ngemini elandelayo wafumana ukuba yena uyilibele ngemva eyakhe intaka. Yaba mbi kakhulu le nto kubo bonke, kuba babesazi ukuba xa babuye ngaphandle kwezo ntaka zosixhenxe baya kubulawa. Bonke bafuna ukujika baphuthume loo ntaka, kodwa wala wanje uSikhuluma, wafuna ukubuya yedwa. Wa-

gxumeka umkhonto emhlabeni esithi, "Maze nikhangele lo mkhonto. Ukuba uthe wema nkqo, zenazi ukuba akukho nto indihleleyo. Ukuba uthe wangcangcazela, zenazi ukuba ndise-ngozini. Ukuba uwile, nazi ke ukuba ndifile."

Wahamba ke uSikhuluma ebuyela emzini wesidlabantu. Endleleni wahlangana nexhegokazi, lambuza ukuba usinga phi na. Waphendula wathi, "Ndiya emzini wesidlabantu, ndiphuthuma intaka yam khona."

"Asikuko nokuba ukhaliphile," latsho ukuphendula, "ko-dwa uya kuthini na ke zakukusukela izidlabantu?" Waphendula wathi, "Ndiya kubaleka."

Lahleka likhupha ihlalana lamafutha, lamnika lisithi, "Maze utyikile la mafutha etyeni zakukusukela, uya kukubona oya kukubona." Walibulela uSikhuluma, walibophelela esinqeni ihlala elo, wazithi wambu ngengubo yakhe, nanko ecanda ihlathi elo.

Akufika enyeleni yehlathi, apho yayikhona indlu yesidlabantu eso, wabona umbono owoyikekayo. Izidlabantu zazisi-tya eso singumninimzi sasizimemele esidlweni. Zathi zakufika emzini waso zavutha ngumsindo zakungafumani nto, ziqu-njiswa kukuphoxeka kwazo; zavuk' indulumbane zasibulala. Wachwechwa wangena endlwini zingamboni uSikhulumaka-thethi kanye xa izidlabantu zizifikisela esidlweni.

Wayithi hlasi indlwane, wanyebeleza waphuma, kwathi ngoko egqotsa ephuma, esiya kutshona ehlathini, zambona izidla-bantu, zamsukela. Wabamba umkhonto nendlwane ngesandla esinye, ngesinye wakhupha amafutha ehlaleni wawatyikila elityeni. Zagxalathelana izidlabantu ukuya elityeni, iseso sili-banga. Zalwa ngelitye elo ixesha elide, sada esinye saliginya bimbilili, zasidumela ezinye, zasibulala.

## ISIFUNDO 3

### IINTAKA EZISIXHENXE

#### II UKUBUYA KONYANA BENKOSI

Zaphindela ekumsukeleni, waphinda uSikhuluma watyikila lawo aseleyo amafutha kwelinye ilitye, kwaphinda kwenzeka kwalaa nto, zalwa, esinye saliginya, kwaba kukubulawa noku-tyiwa kwaso ke oko. Zaphinda zamsukela, engasenawo ke ngoku amafutha exhegwazana. Zamfifinga izidlabantu, kwabonakala ukuba usengozini enkulu ke ngoku.

Ngelo xesha amanye amakhwenkwe lawa ayesajonge kulaa mkhonto ugxunyekwe emhlabeni. Aba sekunxunguphaleni okukhulu kukuwubona loo mkhonto ungcangcazela, udidizela, ude maxa wambi unge uya kuwa phantsi, suke uphinde ume nkqo uthi zole, adanduluke ngemivuyo ke amakhwenkwe, esithi, "Inene, inyamakazi izishiyile izinja!"

Kwaqala ke kwathi gingxi kuwo, alala. Kodwa kamsinyane yavuka enye, isithi. "Jongani, bafondini, umkhonto uyangcangcazela kwakhona!" Ngoku watyityimba, waduda, wada wanga uyawa, akhathazeka amamaniseka amakhwenkwe, ancwina lusizi noloyiko, kodwa kwakhona wabuya wema nkqo, aqonda ke ukuba uSikhuluma usasindile, yeka ke imincili yawo, nokuxhentsa, ekhwaza esithi, "Halala!"

Waqala ngoku uSikhuluma waphosa phaya ingubo yakhe, yaphephetheka yodwa isinga kweliya icala angayi kulo yena, yena wenza isantya esikhulu wada waya kufika kumakhwenkwe lawo akowabo amamkela embonga, evuya kakhulu.

"Phakamani! Masisabe, selekufutshane amazim!" wawakhwaza esitsho uSikhulumi amakhwenkwe akowabo. Acela koxhongo ukusuka apho. Atyhutyha amahlathi, acanda amathafa, anyuka iinduli neentaba, ehla ngeentili, ebabelekile abasicatyana, ada abonakala ephelelwa.

"Ycha! Nango esiza," yagxwala isitsho enye. Ayese kude noko amazim. Agqotsa amakhwenkwe cnyusa ixethuka, ehlixa



induli, kwada kwabonakala kunzima, seleziruqa iinyawo.

Ngesiqophe ahlanguana nothwenyana wendoda ihleli phezu kwelitye elikhulu elingathi yindlu. "Yimani!" yatsho le nto. "Ngenani apha endlwini!"

"Iphi na indlu yakho?" wabuza esitsho uSikhuluma.

Yabetha ilitye elo le ndoda, suka lavuleka. Bangena bonke laphinda lavaleka ilitye. Kwa-oko baweve amangindi-ngindi okufika kwamazim ejikeleza ilitye elo. Alinga ukuliqhekeza alivule ngezo ngxavula zawo zamazinyo amazim, kodwa alakhe litsho ukuvuleka.

Wawanika umvubo lo thwenyana amakhwenkwe, aza aku-gqiba ukutya amxelela konke ngohambo lwawo. Wathabatha umkhonto kaSikhuluma, wamana ewuphulula, wathi. "Kukho ubugqi kulo mkhonto, ngoku ke ngale minwe yam ndifaka obungaphezulu." Phambi kokuba balale wambizela bucala uSikhuluma wamsebezela esithi, "Uyinkwenkwe ekhaliphe kakhulu. Uza kufumana umvuzo ke ngoku."

Ukuvuka kwabo ngentsasa elandelayo wayesele emkile uthwenyana lowo, elushiye luvuleke genge ucango. Zazimke zonke izidlabantu, baba nako ke ukuhamba indlela yabo besinga ekhaya.

Apho ekhaya inkosi yayise incentsuku ezisixhenxe ilindele ukubuya kwamakhwenkwe. Yayilinde enkundleni nangolu usuku, njengoko yayimana isenjenjalo kwezo zintandathu iintsuku, ihleli ikhangele ngaphesheya kwentlambo, ijonge kwelo cala ayemke ngalo amakhwenkwe. Yalinda yonke loo mini kungenzeki nto, kwala xa liya kutshona, lavakala elinye iphakathi lisithi, "Namhla sekuntsuku zisixhenxe emkayo amakhwenkwe, kuyabonakala ukuba nanamhlanje ahlwelwe."

Kwathi lakutshona ilanga, waphakama uFelelwa elusizi, wangcambaza esiya kulaa ndlu yonina kaSikhuluma, esiya kuthuthuzelana nomfazi wakhe lowo ngokufa konyana wabo wamagqibelo. Kodwa kwathi engekafiki apho kuloo ndlu, kwavakala umkhwazo owaminqumamisayo. "Nango, nango esiza!" wanqangaza esitsho omnye kwabo bafu. "Nango ebuya esiza osixhenxe!"

Emva koko beva ngezwi elikhulu lithetha kude, 'isithi, "Ndim, ndinguSikhulumakathethi, unyana wakho. Size nazo iintaka ezisixhenxe; mna ndide ndeza ndiphethe nezwi loku-thetha."

Ayizange ibe nganganto ingxolo nesiwili-wili kuloo nkundla. Kwagxalathelana amadoda nabafazi, abantwana nezinja ukuhla kuloo nduli bekhawulela loo makhwenkwe. Amakhwenkwe ayesel' emile ngoku, edwelise iindlwane zawo. USikhuluma waziwuza umkhonto, wachukumisa indlwane nganye ngawo, kwaza ngoko nangoko kwaphuma kwindlwane nganye impuluswa yembombosholo yomfana—ingaseyontaka ngoku.

Yayingonyana bakaFelelwa abalahlekayo bephinde babuyela ebomini kwakhona! Abafazi namantombazana ayeyezela angqungqa luvuyo. Obungako ubugqi babungazange babonwa nangabona bantu badala kubo, yatsho yada yafuna uku-phelelwa nalilizwi imbongi ekubongeni loo makhwenkwe akhaliphe kunene.

Kwenziwa isidlo esikhulu ngobo busuku. Yayinguwona mthayi mkhulu kuyo yonke eyakha yakho kuloo ntlambo. Usakhunjulwa nanamhla oku ngabantu, kuba imincili yenza ubusuku bayimini, usizi lwajika lwaluvuyo.

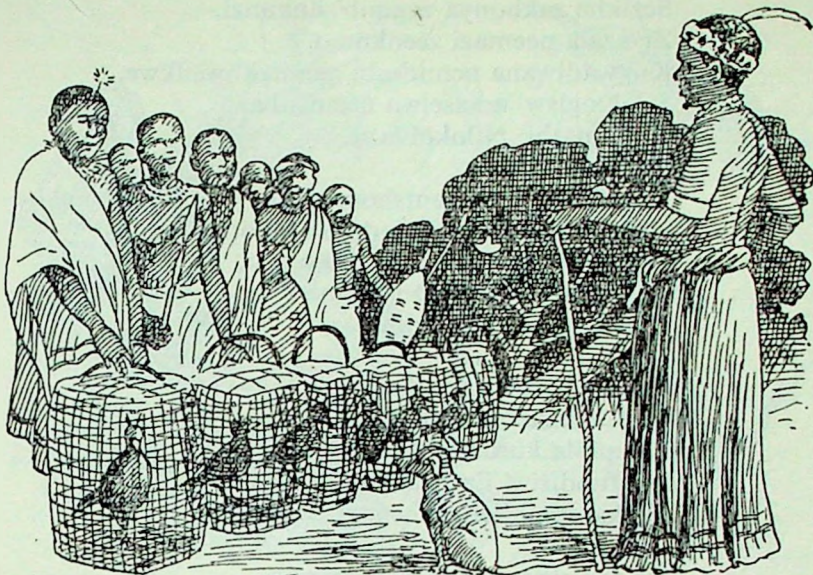
#### ISIFUNDO 4

### INTLOKOHLAZA

Seyidlul' imihla yeSilimela,  
Iqabaka nengqele imkile,  
Umkhenkce nekhephu linyibilikile,  
Uqhwithel' oloyikekayo ludlule—  
Sikushiyile, Silimela.

Khumbulan' imihla yenyang' eNtlaba,  
Nithi nqa de nibamb' imilomo,  
Ngenxeni yemimoy' evuthuzayo;  
Kwaw' izindlu, kwabhukuqek' imithi.  
Sala wethu, nyang' eNtlaba.





Namhlanje sibulisana neyeThupha  
 Inyang' eza isiphathel' ihlobo;  
 Ikhawuleze yafik' inkungu nombethe,  
 Naz' iimini ziqalile ukuba shushu.  
 Hlala nathi, wena nyang' eThupha.

Owamahlathi uPhezu-komkhono,  
 Yen' esisandulela sehlobo,  
 Selesibikele ngokuthwasa kwalo.  
 Lungisan' iipuluwa zasemLungwini,  
 Ixesha lidlula msinya.

Khangel' iinyibiba zityatyambile,  
 Idwara nemithwan' ihlumile;  
 Iintili zivathiswe ngenge' eluhlaza;  
 Kuzo ke kudlob' amathole neegusha—  
 Ifikil' iNtloko hlaza.



Sezikhe zakhonya zagqub' iinkunzi,  
Ziyazala necmazi zeenkomo.  
Kugwadlwana nemithubi ngamakhwenkwe,  
Selelungisw' amaselwa necmvaba,  
Hlala nathi, Ntlokohlaza.

Kukh' ilif' elivel' entshonalanga,  
Kukh' umbane neendudumo kulo,  
Lintaka zibethanis' amaphiko azo,  
Yonke le miqondiso isalathisa  
Ngchlob' eliza kubakho.

Vukani, madoda, nifnyeze!  
Omfutshane nguwona unguwo.  
Ukuphila kufunyanw' ekulimeni;  
Nizifundisiw' iindlela zokulima,  
Phakamani, bethu, nenze!

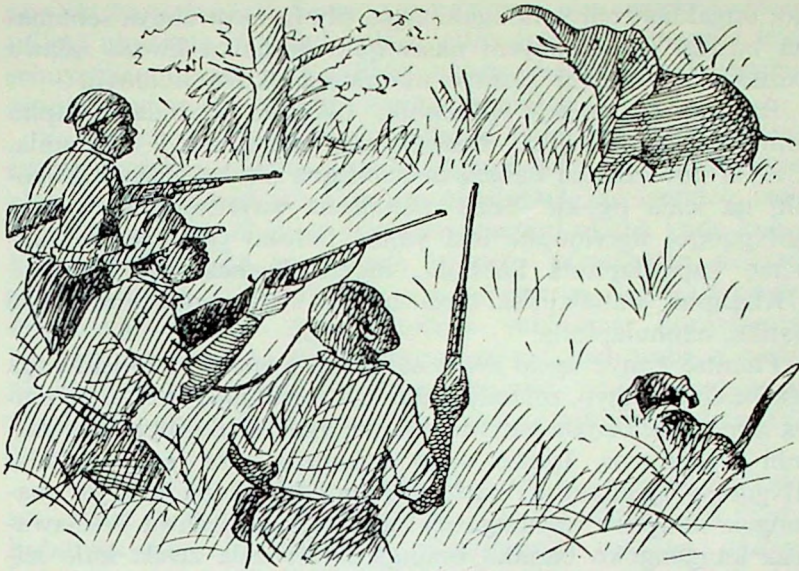
Ize nityale umbona namazimba,  
Ningawalibal' amathanga,  
Kuba nawo aluncedo olukhulu,  
Ekuphelisen' indlal' elusatsheni,  
Xa sekuswelek' icobo.

S. E. KR. MQHAYI

## ISIFUNDO 5

### UZINGELO   LWEENDLOVU

Ngenye imini xa uKhalipha noEleki babehamba noMzilikazi lowo uthembeke kunene, bezingela kwelo zwe leSabhi eMpuma-Transvali, bafika ebalaneni ehlathini. Apho babona imithi incothulwe neengcambu, ijacwe yanyashwa de yabhuqeka tu, ngokokude kunge loo ndawo ibifikelwe yinkanyamba. "Ziindlovu," watsho uMzilikazi, wanqwala noEleki. Wayeselekhe



wakubona ngaphambili ukubhuqa kwezo ngxilimbela zezo zilo, kungasekho mfuneko yobo bungqina bunguloo mkhondo mkhulu kunene naloo mithamo yaloo maxolo kwingqondo kaMzilikazi.

Babese beville ukuba zikho iindlovu kweso sithili, kodwa bengazi ukuba bangazikhangela phi na, kuba umkhondo wawumninzi gqitha, umana uphambana usiya ngapha nanga-pha, into ke leyo eyatsho baxakwa ukuba basinge phi na. Phofu ke bagqiba kwelokuba bangene kanobom ehlathini apho bethembe ukuba baya kude bazifumane, kodwa banyanzeleka kamsinyane ukuba bayiyeke loo nto, kuba bahamba nzima bethintelwa yimithi emikhulu ejaciweyo yabubutyobo nje. Bathi kungekudala bajika, baphelelisela onke amandla abo ukuba baye kufika kumhlaba otyhilekileyo kunalowo. Yayingeyonto ilula leyo. Kwathi ekufikeni kwabo endaweni ebetha ukukhanya kwelanga, kwaba seyiyinja kuphela, uNgqo-







pha ukuba amlandele. Le nto yayingelula, kuba wayekhawuleza uEleki ukusinga phambili, ubutyhuthu-tyhuthu bengqina leyo sebuyenze intliziyo kaKhalipha ukuba ibethe oku kwegubu, umqala wakhe sewome kunzima nokuginya.

Yajika yajonga kubo ngoku indlovu, balindela ukuza kwayo, izifuba sezimana zisihla zinyuka, amaphaphu etshila ukubetha oku, baye besazi ukuba abanako ukudubula ide isondele ixele malungana neeyadi ezingamashumi amabini ukuba kude kubo. Kwala ngesiquphe xa isaxele isithuba esimalunga neeyadi ezikumashumi amane kubo, yee nqumama yajika itshikila, kubonakala ukuba iqonde ukuba yahlukene nomhlambi. Nantso imka ngaloo ndlela ibize ngayo, isangcambaza njalo. Ngethamsanqa umoya wawuse uphinde wajika walungela abazingeli abo, ingazi nento le ukuba bakufuphi kangako kuyo.

Kwathi ngoko aqalayo uEleki ukwenza loo ngqobe esukela, walandela noKhalipha, beqonda kakuhle ukuba iya kuba bubutyhakala obugqithileyo ukuyidubula ngemva okanye kuloo mgama uphakathi kweeyadi ezingamashumi amane namahlanu. Baya beyifisinga ngokukhawuleza okukhulu, kodwa abakhe babe nokujolisa kwindawo abangayosela kuyo, kuba yayinye indawo evele kakuhle kubo, ingaloo manqe ayo makhulu kunene.

Ngeli xesha wakhawuleza kakhulu ngesiquphe uEleki, yaza yee guququ indlovu, bafumana ngelo xeshana lincinane ithuba lokubasa, batsho kwanga kudubula umntu omnye. Okomzuzwana yagxadazela, yaya kuwa dudlu ngesandi esashukumisa umhlaba! Aziva ephambene luvuyo loo madoda mabini ngenxa yaloo mpumelelo yawo, kodwa lwalungathathi nto olo vuyo lwawo kolo lukaMzilikazi, ekwada kwanga azibambi kuye. Wakhwaza ekhaba-khaba, ehlekiswa lugezo lovuyo, wada wabonakala emangalisiwe noNgqoqo ngoku emi uboya bumana busithi jaa esezela efuna ukuba eso siwili-wili sibangwa yintoni na.

UEleki noKhalipha bafumana ukuba zombini iimbumbulu zabo zingene ebuchotsheni, zaye ziqelelene kanye ngeentshi

ezintathu. Kamva bakuba beyikhangele loo kumkani iwileyo, bafikelela bobabini ngaxeshanye esigqibeni sokuba banga-phindi badubule esinye kwezo zigelekeqe zasentsunguzini.

## ISIFUNDO 6

### UMSINATOYI NENGWE I

Wafika ngenye imini uEleki esikhululweni, esithi ungxwelere inyamazana kwisithuba semayile ukusuka apho, emazantsi endulana encinane. Ngoku ke abazalwana abo bagqiba kwelokuba bawulande umkhondo lowo kusasa. Kaloku yayingumthethwana oqinileyo kubo ukuba singaze siyekwe isilwanyana esingxwelerekileyo sive ubuhlungu ngokuyekwa sitsale umxhelo sisifa kade ukuba banokuyinceda loo nto.

Kwathi kusithi chapha ukusa, babe bephunga ikofu, besidla; kwathi zingekavuki kanye iintaka, zisaqala iintlangu neempunzi ukucotohoza zibuyela ematyholweni, babe bona bobabini kunye noMzilikazi sebephambili eluhambeni lwabo. Bakufika endulini, baqabela benethemba lokubona iinyamakazi ezo nokuba abayibonanga inkunzi engxwelerekileyo leyo ngokwayo, kuba olo hlobo lwezilwanyana ludla ngokuhlala neengxwelera zalo ukuba aluthanga loyikiswe lusukelwe; waye ke uEleki yena esithi ayikhange yenzeke into enjalo eku-yidubuleni kwakhe inkunzi leyo.

Emazantsi enduli leyo, kumgama ophantse walikhulu leeyadi, kwakukho ibala ekuphantse akwabikho nento le engumthi kulo, ingca yona itshiswe kwisithuba senyanga phambi koko, likhangeleka ke ngoku ngathi yikhaphethi eluhlaza. Kwakusitya phakathi esazulwini kulo impunzana encinane; kwathi ngaloo mzuzwana babona impunzi leyo, waza uEleki wanakana umthinzana oshuku-shukumayo ngasenyeleni yolo hlaza, ode uphinzi-phinzise naselisweni lomntu okhangeleyo.

“Yintoni leya?” wasebeza ebuza.

Waphendula uMzilikazi esebeza esithi, “Yingwe.”

UJoki,inja, noxa wayebanjwe nkqi ngentambo wayesele eyive ngevumba ingwe leyo, selexhuzula, efuna ukukhululwa. Kodwa wamthozamisa ngezwi uElcki, waza ke wahamba ngevumba elandela abazalwana abo. Baqonda kwangelo xesha lentsasa ekukhanya kwaya kuqaqamba ngakumbi nanga-kumbi, ukuba baza kubona into engelulu ukufumana ibonwe, ingwe icothela ixhoba layo. Yayihamba ibekele ngasemoyeni ukuze ulungele yona, kucace mpela kubazingeli abo ukuba inyamazana leyo ayazi nento le ngaloo ngozi. Yayixelisa iinyamazana zonke ngoko kumana iluma phantsi imizuzwana ethile, iphakamise intloko ithutyana, ibheka-bheke ngocoselelo, ingoyiki ingadubekile, kodwa ihleli ilindile ijongile. Umzingeli nomzingelwa babahlulwe ziyadi ezikumashumi amahlanu, phakathi kwabo iyadi ezikumashumi amabini ukusuka engweni kukho izicithana ezimbalwa zengca zimayela nonyawo olunye ukuphakama. Kuthe besafuna abazalwana abo ukuba ingwe leyo iya kwenza ingqobe na isuka apho enyeleni yebala yathoba intloko inyamazana, yaza ngelo xesha linye yatshitshilizela phambili ingwe ngesithuba esimayela neeyadi ezintathu, isisu sirubuluza emhlabeni, intloko nomzimba nomsila yonke loonto ithe pinini yalutolo. Konke oku kwakusenziwa ngokukhawuleza okukhulu, ngokuthe zole, nzwanga; kwathi ingaphindanga iyiphakamise kwakhona intloko inyamazana, yabe ingwe seyiyekile tu ukushukuma. Ukuba inyamazana leyo yayikhe yayijonga ingwe leyo ngelo xesha kuphantse kwaqiniseka ukuba yayiya kucinga ukuba lilitye okanye sisicithi sengca.

Ngalo lonke ixesha eyayisithi inyamazana ithobe intloko isitya yayisuka ihambele phambili ingwe, maxa wambi ngezadi ezimbini nokuba zintathu, ngamanye ngonyawo olu lodwa kuphela, bekhwankqisiwe kunene abazalwana abo lolo cothelo lwayo luthe cwaka. Kwaba ngathi yinto le ityhalelwa phambili ngamandla avela kwelemimoya. Ekugqibeleni yaya kufika kwezaa zicithana zengca, kungekho khushi nolwaluphi na uhlobo, bexhalabe kakhulu; baza baqala baqonda abazingeli ukuba isiganeko sokugqibela siza kwenzeka. Yayiziyadi





ezingaba ngamashumi amathathu ezahlule inyamazana nengwe, ngaphaya koko ibala elo liziiyadi ezingaba ngamashumi amahlanu, ekwakufuneka inyamazana leyo inyathele kuzo ukuze iye kufika ehlathini isinde.

Kwakhona yathoba intloko inyamazana isitya, kodwa aya-shukuma ingwe. Yajika kancinane ngoku inyamazana, yayinikela umva ingwe, kwathi ingekayithobi kuya phi intloko yayo inyamazana, yambonzeleka ingwe isinga phambili ngesantya esingathethekiyo, yasigqiba isiqingatha saloo mgama nge-xeshana elimayela nesiqingatha somzuzwana. Kodwa loo ngxolwana incinci yayenzayo yayivusa inyamazana kw-oko, kuba yesuka yaxhuma yaya kutsho phaya ngephanyazo. Iinyamakazi zonke zikhawulezisa ngokumangalisayo ukusaba xa zisengozini, nayo ke impunzi ayidlulwa nyamakazi kuloo nto. Babona ke umbono owabahlwabisayo abazalwana abo noMzilikazi, ukoko komelela kwaloo mpunzana ikhaliphileyo ngoko isenza loo msethuluko izisindisa. Ayizange itsibe kabini nakanye ijonge caleni linye, kodwa yayisithi ixhuma ibe seyijonge kwelinye, iphuma ngapha nangapha ngalo lonke ixesha ihamba ngemitsi, kude ngamanye amaxesha ijike mpela

ijonge ngasekunene nokuba kungasekhohlo ngako oko nje ukuba iinyawo zayo zithi cakatha emhlabeni, kwabonakala ngathi iza kuphuncula kumsukeli wayo. Kodwa ke ngelishwa okwaa kusuka kuqala ngezo yadi zilishumi elinantlanu zokuqala kwabonakala kungancedi lutho, kuba ingwe yayisukela ithe ngqo ingajika-jiki, elixa yona impunzana yayitsiba ngapha nangapha; yala ekugqibeleni yayithi xhakamfu emqolo inyamazana, seyixele nje iiyadi ezingaba ntlanu nangaphantsi kwelo hlathi linokuyikhusela. Ngonizuzwana olandelayo yaba seyimi phezu komlu wenyama ilonga-longa macala onke ngokungathi ikhangele ukuba ayibonwa na. Yayibamba ngesixhanti ke ngoku inyamazana, yahamba nayo iphatha kuyiruqa, iphatha kuyithwala, yada yaya kutsho kwintshinyela yehlathi.

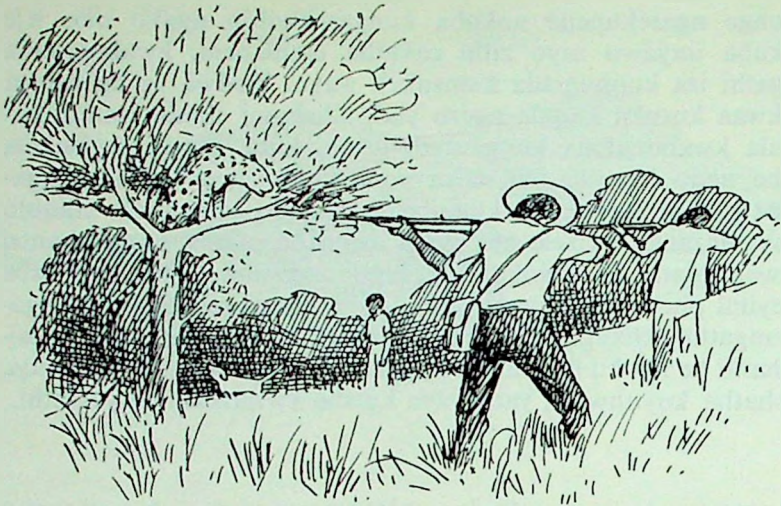
## ISIFUNDO 7

### UMSINATOYI NENGWE II

Ukuza kuthi ga kuloo mzuzu abazingeli abo babeyilibele mpela ukuba ingwe leyo isisisulu kubo ngoko ukuba bafuna ukuyitshabalalisa. Basibukela eso siganeko sinomdla nesi-hlwabisa ingqondo ekuya kude kube ngathi yinto elityala ukwenziwa kwayo nayiphi na enye into ephazamisayo, kodwa kwathi yakutshonela ingwe, wavakala eyiphazamisa loo nzolo uMzilikazi ngelizwi elinxakame kunene, esithi. "Imkile! Imke nenyama!"

Ngokuphandle wayexakanisekile, engacatshukiswa kuku-sinda kwengwe kuphela, kodwa nayinto yokuba umphangi lowo eyekwe wemka nayo nenyamazana leyo. Balibala konke ngoku ngalaa nyamazana yenzakeleyo babephumele ukuya kubulala yona. Ngoku babhunga ngendlela yokuzingela ingwe leyo. Babesazi ukuba inja leyo inganako ukuyilanda, kodwa babengafuni ukuyibeka esichengeni. Kodwa ke lonke elo qhina





laconjululwa kukusuka uJoki abonwe selekhululekile entanjeni, nanko selesibhene esinga kuloo mphangi; emva koko beva ngaye ekhonkotha ezindongeni ezinzulu, zimayela namakhulu amabini eeyadi ukusuka kubo. Intshinyela yehlathi yayibambene kakhulu apho, kunzima kakhulu ukungena okanye engenako konke na umntu ukungena, kwaza ke kwagqitywa kwelokuba uKhalipha ahambe aye apho zithe zacutheka kakhulu khona iindonga ezo, ukuze uEleki noMzilikazi balinge ukuyityhalela ngelo cala ingwe, bencediswa nguJoki, begibisela ngamatye, bedubula nakwezona ndawo zishinyeneyo. Wahamba ke uKhalipha waya kuma endaweni yakhe, walinda, kwaza msinyane emva koko yavakala ingxolokazi enkulu kwelaa cala lingaphaya.

Emva kwexesha uKhalipha uve inyamakazi ihamba, walungiselela ukudubula, kodwa wothuswa kukubona uJoki esemkhondweni wengwe. Ingwe leyo yayithe yanyubelezela idlula kuye ixcele nje iyadi ezimayela neshumi kuye, ingakhange yenze nesincinane isandi ukuba abe nokuyiva. Walanda emkhondweni uJoki, engade asondele kakhulu, wayiphatha



ingwe leyo yada yakhwela emthini. Kwathi akusondela ngaphezulu uKhalipha, wambona uJoki emana ejikeleza umthi lowo. Ngelo xesha babese befikile noEleki noMzilikazi, wathi uMzilikazi akuyibona imeko leyo ngeyingakhwela emthini ukuba ibingamoyiki umsukeli wayo lowo. Wayesazi nokuba ingwe ayisayi kuhla inganyanzelwanga kuloo mthi. Kodwa olu khalipho lwakhe lwaphantse lwamhlisela isihelegu, kuba wabaleka watyhalela phambili ebashiya abazalwana abaya, wazifumana selengaphantsi kwelaa sebe ifukame kulo ingwe. Ngethamsanqa wasebenzisa ingqondo, wema bhuxe. Ngelo xesha ke uJoki wayitsalela kuye ingqondo yeramncwa elo ngokukhonkotha ngamandla nangokujikeleza umthi lowo.

Bayibona ngaxeshanye ingwe uKhalipha noEleki, bayiqonda kwa-oko ingozi akuyo uMzilikazi. Baziphakamisa ngaxeshanye izixhobo zabo, badubula ngokungathi kudubula indoda enye. Isiphumo saloo nto sothusa ngokugqithisileyo, kuba ingwe yaphantse yaya kuwela cebetshu kwintloko kaMzilikazi, wakhawuleza ukuhlela. Yaba ngumzuzwana nje phofu, waqonda ukuba ifile, yeka ke ukuphasuluka kwamadlu kulowo usenamakakade akudala. Wambonzeleka phambili, wawubinza ewubinzile ngomkhonto loo mzimba uphambi kwakhe; ngalo lonke elo xesha uJoki wayewudlavula, ewutsala ngobhongwana.

Ekubuyeni kwabo ngaloo ndlela babeze ngayo uJoki noMzilikazi bahle bawufumana umlu wempunzi. Bona, uEleki noKhalipha babuya balanda umkhondo walaa nyamazana yayingxwelerekile, baza kwakamsinyane bayifumana intsalela yayo. Yayibulewe yatyiwa ngamaxhwili, amaxhalanga awakhukuza amathambo amhlophe.

## ISIFUNDO 8

### UKUHLANGULWA ELWANDLE I

Kwa-esityinkwenkwana encinane uPetros wayesoloko enomdla ezinqanaweni nasemaphenyanceni. Wayenjalo ukususela

kwezona zinkulu iinqanawa zabahambi kude kuye kwezona zincinane ezipheqwa ngamaphini. Wayekhulele eKapa, ixesha lakhe elininzi elichithele esikhululweni seenqanawa, ebuka iinqanawa ezo xa zingena echwebeni elo naxa zimkayo, ondele namaphenyane okuloba xa athula imithwalo yawo. Wayethanda nokubukela odokolwana nezincinane iinqanawa ezihamba ngesitimu xa zizizinqini-nqini zisenza imisebenzi yazo, ebonela namaphenyana ahamba ngeeseyile, kwakunye namaphenyane ahanjiswa ngamaphini kwiihambo zabantu abazonwabisayo. Kwakusithi nje akulifumana ithuba akhwele kwenye yezo nqanawa okanye kwelinye lamaphenyane lawo, waza ngokumama ebuza imibuzo, ephatha kuncedisa apho anokusebenza khona, wakufunda kamsinyane konke okunokwaziwa, wathi ephuma esikolweni waba selengumatiloshe ophambili. Into emangalisayo yile yokuba angenzi ukuba intsebenzo yobomi bakhe ibe selwandle. Waneliswa kukusebenza emhlabeni, eofisini, elusebenzisa ulwazi lwakhe ngolwandle kuphela ekuziyoliseni elwandle ngeempela-veki nangeholide.

Aluzange lube nganganto ke uvuyo lwakhe kwakuthi akuba esebenze iminyakana embalwa, abe nako ukuzithengela iphenyane elilelakhe. Lalilincinane kanye, kodwa liyinzwana enomkhitha. Umphandle wawuqatywe ngepeyinti engwevu, linomgca obomvu phezulu. Nesityile yayibomvu, igunjana lalo nalo liqatywe ngwevu, kuvele imikhusane ebomvu ezifestileni zalo. Ukudalwa kwalo lalilelokuhamba ngeseyile, kodwa ke linayo nenjini encinane enamandla enokusetyenziswa xa umoya uthe waphela tu. Igama lephenyane elo lalingu-*Funzela-phambili*, waye ke eneneni wayefunzela phambili kakhulu ngalo uPetros. Ngazo zonke iinjikalanga zeMigqibelo waychamba ngalo ejikeleza elwandle wada walwazi neenyongo zalo olo nxweme ukususela eSaldanha Bay kuye kutsho phepheya kweFalse Bay, ekwazi konke anokukulindela kolo lwandle. Amaxesha amaninzi wayedla ngokuhamba nomhlobo wakhe, kwaza kamsinyane bobabiri bangamachule amakhulu ekumqhubeni u*Funzela-phambili*. Kwathi ke kwakuba njalo,

waqala uPetros ngoku wanebhongo lokutyhalela phambili, enze uhambo olude ngokuthe tyi endaweni yokuhamba umgama aqhele ukuwenza xa aphuma ngeenjikalanga. Luhlanya ke olo olwaludla ngokuba phakathi kwemayile ezimashumi mahlanu namathandathu. Ikhefu lakhe lonyaka lalisondele, waqala ke ukulungiselela uhambo lwakhe.

“John,” wawakala esitsho kumhlobo wakhe ngamini ithile, “kunganjani na wakuthabatha elakho ikhefu ngelo xesha ndilithatha ngalo clam, uhambe nam ngo*Funzela-phambili*? Singaya kutsho eThekwini sibuye ngaye. Iya kuba luhambo oluyole kunene olo.”

“Ngokuqinisekileyo kuya kuba njalo,” watsho uJohn, “ngenene ndingathanda kakhulu ukuhamba nawe. Ndakuhamba nawe ke ukuba ndiya kulifumana nelam ikhefu ngexesha elinye nelakho.”

Baphumelela kule nto, zaza ke czo zihlobo zamlungiselela olo hambo u*Funzela-phambili*. Abazange baphathe kutya kuninzi, namanzi, namlilo, kuba babeza kuba nako ukuzithenga czo nto eMossel Bay, eBhayi, eMonti naseThekwini. Ngokuphathelele kwizinto zokubasela babengalindele kusebenzisa nto ininzi, kuba babethembe ukusebenzisa iiseyile ikakhulu eluhambeni lwabo olo, bayisebenzise injini kuphela ngexesha othe awabikho mpela umoya. Kodwa ke baqondisisa ukuba injini leyo ilunge ncam, baye benako ukuyisebenzisa xa kuthe kwakho imfuneko.

Bobabini, uJohn noPetros, bakuthakazelela kakhulu ukufika kwemini yokuba bakhwele ku*Funzela-phambili* banduluke. Basebenzisa injini ukuyindulula, kodwa kwathi bakuphuma eTable Bay batweza iseyile, yabatyhalela ngasezantsi impepho etsho kanobonyana ibakhawulezisa kakhulu. Bamana bekhululana ngevili lokuqhuba iphenyane kwihambo yabo, kodwa wakungathi uyadamba umoya, babesithi balibophelele ivili baliyeke okwexeshana. Kodwa babengenakuzibeka kwisichenge sokuyenza loo nto ebusuku. Omnye wayelala ngeli xesha, omnye abambe ivili, bekhululana emva kweeyure ezine.

Baba nohambo olumnandi kakhulu ukusinga eThekwini.



Inkoliso yemihla umoya wawubalungele kuloo ndlela yabo, kwaba kanye kuphela, ilithutyana elingaba ziiyure ezintandathu, abathi basebenzisa injini leyo. Izulu lalilihle kakhulu, neziphangwana ezabakhoyo kwezo vekana zimbini azizange ziluphazamise nganto ulonwabo lwabo. Babemisa kumachweba aphakathi kweKapa naseThekwini, bahamba-hambe kancinane kwiidolophu ezilapho. Kaloku nangona babekuthanda kangako ukuhamba elwandle, kwakumnandi ukuhamba kulo ulukhuni umhlaba, besenzela ukuphumla; babonakala beqonda kanye ngoku ukuba bafumene iholide emnandi kunene nenoncedo. Babethembile ke ukuba nolokubuya uhambo luya kuba kwanempumelelo engako.

## ISIFUNDO 9

### UKUHLANGULWA ELWANDLE II

Kodwa kwathi beentsuku mbini bephumile eThekwini zaqala azalunga izinto. Waphela tu umoya, kwathi bakulinga ukuhambisa injini ayakhe itsho ukusebenza. Kwakungekho uyingcibi yomatshini kubo bobabini, baza ke ababi nako ukuyifumana eyona nto yonakeleyo, nangona bazamana nenjini leyo iiyure eziliqela. Kwathi kunjalo kwavuka ngenjikalanga umoyana obalungeleyo, baqala ke batweza iseyile, kwaphinda kwalunga okwethutyana. Bahamba ngesantya esimnandi kanye bonke obo busuku, baqala baziva bechwayitile kwakhona.

“Ukuba le mpepho iya kuthi ibambebele,” watsho uPetros, “sakufika kakuhle eMonti, siyise ikhangelwe apho injini le. Akwaba bakuyilungisa kakuhle bethu.”

“Khon’ ungatshongo, ntangam,” watsho uJohn. “Ayisayi kuba yinto emnandi ukuba siza kulityaziswa yinto yokungabi nako ukusebenzisa le njini. Kaloku kufuneka ukuba sibe semisebenzini yethu ekupheleni kwale nyanga, nokuba sekumnyam’ entla.”

Bahamba bethu baya kufika eMonti, baya kuthatha ingcibi

yomatshini ukuba iyilungise injini leyo. Wathatha injikalanga yonke loo msebenzi, kodwa ke abazange bayikhathalele loo nto, ayabakhathaza nento yokuhlawula ingcibi leyo imali eninzi kangako ngomsebenzi wayo. Inye into ababenqwenela yona: kukuba babe nako ukuyisebenzisa injini leyo kwakubakho imfuneko.

Emva kokuchitha imini eMonti banduluka bethabatha umgama olandelayo kwihambo yabo, bethembe ukufika eBhayi ngethuba leentsuku ezintathu. Kodwa ngosuku lwesibini bahlelwa sisihelegu esikhulu. Kwavuka umoya omkhulu ngesiquphe, owatsho wayiqwenga iseyile yabo yangamadlavu. Iseyile idla imali eninzi, ngenxa yaloo nto ke uPetros akazange abe nako ukuthenga enye ehleli igciniwe. Wayenazo izilanda nomsonto apho ephenyaneni. Wayenako ke ngoko ukuzithunga ezo ndawo zikrazukileyo, kodwa yayikrazulwe yadlakadlaka gqitha, kwaye kuya kuthatha iintsuku ngeentsuku ukuyixola kwakhona, engenalo ke clo xesha. Kwakufuneka bobabini beseKapa ngosuku olumisiweyo; babeya kufika emva kwelo xesha ke xa bethe balibala kukuxola loo seyile. Kwanyanzeleka ke ukuba baphinde basebenzise injini.

“Masiwabulele amawethu ngokuba siyilungisile injini eMonti,” watsho uPetros. “Sendinqwenela ke ngoko ukuba ingabuye iphinde yaphuke.”

Kodwa yaphinda yaphuka kwakhona xa baphakathi kweBhayi neMossel Bay; nabo ke bezula elwandle bengenakwenza nto. Babeza kuxola iseyile ngoko, kunjalonje bayenza bekhawulezile loo nto, kodwa ke babengenamihlali yaloo nto, baye bephethwe lixhala lokuphindela kumsebenzi wabo eKapa emva kwexesha elimisiweyo.

Yadlula ngolo hlobo ke loo mini, nobusuku nenxenye yemini elandelayo. Babetyhaleke bakude elunxwemeni, naleyo into yabenza amaxhala. Kwakukho nengozi yokugilwa yinqanawa enkulu, kuba abantu abakuyo babengayi kuba nako ukubabona, benguloo mqulwana unjalo kolo lwandlekazi, bade babe phezu kwabo. Kanti ke ukuba babenokubonwa, ngexesha babenokucholwa baye kufika ngexesha eKapa.

Basebenza ngamandla bezamana nesityile leyo, kodwa nangona babese bethunge iindawo ezininzi, kwakusasele iindawo ezininzi ema zithungwe.

Ngelo xesha babona inqanawa kude, ihamba isinga ngaseKapa. Aqala amakhulu amathemba abo becinga ukuba baza kubonwa ngexesha, kodwa ababi nakwenza nto ekukhweleleni endleleni yayo. Banyuse imbinana yezindwe kwimasti yephenyane, bethembe ukuba iya kwenza loo nto ukuba kube lula ukubonwa kwabo. Bahlala ke balindela. Yaye inqanawa leyo ingcambaza isiya isondela ngokusondela, yada ekugqibeleni yafuna ukuba phezu kwabo. Kodwa babeboniwe, yaza loo nto inkulu yenqanawa yema kanye ecaleni lika*Funzela-phambili* waqatyeliselwa apho enqanaweni, wabotshelelwa apho kumphezulu wenqanawa. Yaqala ke inqanawa yanduluka kwakhona isinga eKapa.

“Ngxatsho ke!” wavakala esitsho uPetros ekufikeni kwabo apho. “Sibuye ngexesha emva kwawo onke amahla-ndinyuka eholidi, amagingxi-gingxi ebe singawalindelanga. Kungokunje ndiza kugcina imali kangangoko ndinako ukwenzela ukuba phambi kokuba sihambe kunyaka ozayo ndibe nayo iseyile egciniweyo nenjini yesibini. Uya kuvuma na ukuhamba nam kwakhona, John?”

“Ngokuqinisekileyo ndiya kuhamba nawe,” waphendula esitsho uJohn. “Ibiyiholidi emnandi kunene le, zaye nezo nkxwaleko sizifumeneyo zisinike amava.”

## ISIFUNDO 10

### UKUBANJWA KWEGORILA

Abazingeli ngezi mini badla ngokuya ehlathini nasezindade-ni, bengayeli kudubula iinyamakazi, kodwa besiya kuzithatha iifoto. Bazithathela imifanekiso yeebhoyaskophu iifoto ezo, okanye bazibambe ziphilile, bezifunela iizu. Esinye ke sezilwanyana ekunzima kakhulu ukuzithabatha ifoto, okanye uku-



zibamba, nezona ziyingozi yigorila. Zifunyanwa zona ngoku kwiKhongo inkoliso yazo.

Iigorila zihlala kwawona enileyo amahlathi, kuthi nangona kukho imihlambi ngemihlambi yazo ehlathini, kube yinto enqabe kunene ukuzibona. Ukubona izinto ehlathini elishinyeyo kunzima kakhulu, zaye izilo ezo azikhe ziphumele kwii-ndawo ezityhilekileyo. Inye into eyenziwayo, kukufumana umkhondo omtsha weegorila ekuhambeni kwazo, ubambelele emkhondweni apho, mhlawumbi kube ziintsuku uyenza loo nto, ude uye kufika kwizilo ezo. Emva koko usaza kuhamba emva kwazo yonke imini kude kuhlwe, zide zifike zihlale kwindawo ezinokuthi zingqingwe ngeminatha.

Ayikho into yokuba ziqhutywe ziye caleni lithile, kuba asinto ikhe iqhutywe igorila. Kambe ke okwexeshana zingayinyamezela into enjalo, kodwa kwakamsinyane unlawuli womhlambi lowo, odla ngokuba yinkunzi enkulu, okuphakama kungaphezu kweenyawo ezintandathu, nobunzima bude buye kumakhulu amahlanu eeponti, ujika ajame ngesiqophe, atsibele abasukeli bakhe abo; kuthi ke xa loo nto inkulu yenkunzi ihlaseleyo idale iziqwenga. Eyona nto isindisa engozini xa kulandwa umhlambi weegorila yeyokuba kukhangelwe inkokeli leyo, ajolisise kakuhle umntu, ayibulale.

Eyona ndawo ilungileyo ehlathini apho yileyo ingenamithi mininzi, ekuza kukhe kufuneke igawulwe phambi kokuba kubiywe ngeminatha, kuba kaloku imithi leyo iya kusuke izinceda iigorila ezo ekutyhobozeni eminatheni apho. Kusetyenziswa iqela elininzi lababhulushi, bonke bephethe iinkonkxa neem-biza zokuba benze ngazo ingxolo enkulu. Kuthi ngoko izilwanyana ezo zibaleka loo ngxolo, ziqokelelane ndaweninye, iye isondezwa ngokusondezwa ke iminatha, kude ekugqibeleni isondezwe kakhulu, ziqale ke ngoku izilo ezo zibaleke ngamandla, zityhoboze eminatheni apho, zizisindisa. Nalo ke ixesha lengozi, kodwa ke ikwalelona thuba lilungileyo lokubamba amathole angathi abambeke apho eminatheni kweso siwili-wili. Eyona nto ibalulekileyo kukulumkela inkunzi leyo inkulu, ubethlele kude kuyo ngelo xesha lotyhobozi, nangona

ke kuya kuba yinto enzima ukuyibona kakuhle kwezo meko zinjalo.

Kwakufuneke bekhumbule le nto ke aba bazingeli siza kuthetha ngabo, xa baphumayo besiya kubamba ithole legorila, belifunela izu. Mababe nababhulushi abadluleyo kumakhulu amabini, neqela labathwali abathwele ukutya nempahla kwakunye nezo nyanda zinkulu kunene zeminatha. Akubikho nyamakazi zimbi zihlala kuloo ndawo ihlala igorila; ibangela ke loo nto ukuba kuphathwe into eninzi yokutya. Mhla abazingeli bakhe baphuma besiya kuzingela iigorila, kwaba ziintsuku besehlathini befuna umkhondo omtsha, kunzima kakhulu phakathi kwaloo mithi naloo ntshinyela. Ekuyeni esiphelweni seveki yesibini badibana nomkhondo ofuna ukuba mtsha, kodwa waya kutshonela kwihlathi elishinyene ngokokude bangabi nakungena kulo.

Ngenye imini ekuseni, ekuqaleni kweveki yesithathu, badibana nomkhondo omtsha kanye, bawulandela. Selimkile kakhulu ilanga kwafika iintlola ezimbini, zaxela ukuba zibone umhlambi. Umsebenzi wabo ke ngoku yayingowokuba babambelele emkhondweni apho kangangoko banako, balindele ukuba zide zibuthume ngokuhlwa iigorila. Asizonto zihamba kakhulu iigorila, ngako oko akunzima ukuhamba nazo. Eyona nto yayinzima yayiyileyo yokusoloko kusondelwe kuzo, kodwa zingothuswa. Kaloku onkabi aba ngamachule amakhulu okuzimela, into ke leyo ethetha ukuba xa abazingeli abo babethe ngempazamo basondela gqitha kuzo, baza ke babonwa zizilo ezo, yayiya kuba iphelile into ebithethwa kuleyo yelo xesha ingqina.

Bawulandela loo mhlambi yonke loo mini ilandelayo, kwaba kabini bexoxa ngokushushu malunga nokubekwa kweminatha kwa-oko. Kodwa ke isininzi saba kwinto yokulinda ide ihambe imini, kwaza ke kwathi wakuhlanganisana kwakhona umhlambi weegorila, sekushiyeke iyure nje phambi kokutshona kwelanga, yakhutshwa iminatha, laza lonke elo qela labazingeli, nababhulushi, nabathwali lawutyhala ngamandla loo msebenzi wokuzirangqa. Kude kuze kuthi ga kwelo xesha nje,



abazingeli abamhlophe bona babengadanga babone lutho ngaphandle nje kwamathinzi ezinto ezihamba ehlathini apho. Kodwa ke ababhulushi bona babese bekhe bahamba nabanye abazingeli ngaphambili beye kuzingela ezo zilo, babeqinisekile ukuba kuya kuthi igqitywa ukuqanyangelwa iminatha leyo ube wonke loo mhlambi urangqelwe ngaphakathi apho.

Ekuseni ngemini elandelayo, kwakuza kuziwa kuvelwa ngasentla, kuculwe, kukhwazwe, kubethwe iinkonkxa, kuze kuthi njengoko iigorila zibaleka loo ngxolo iya isondezwa iminatha. Abazingeli abo babeza kurangqa loo minatha benemikhonto nezaphetha neentolo, abanye benemipu yakudala, bonke bemi ngeendawo zabo. Laliza kufika ke ixesha lokuba iigorila ezo zilinge ukutyhoboza kuloo minatha. Kodwa kwakungekho waziyo ukuba ziza kuyenza kuyiphi na indawo loo nto. Yayiza kuba lilona thuba ke elo linengozi enkulu, kuba kaloku kudla ngokuthi phundlu kuqala inkunzi leyo inkulu, igecela umhlambi lowo indlela.

Ukulala kwabo ngobo busuku, laa ndoda yayithunye ukuba ize kubamba eli thole legorila, inkokeli leyo yale mpi, yayidubekile kakhulu, inamathidala, ithandabuza ukuba kuza kubakho impumelelo, nangona babemqinisekisa abazingeli ukuba kuza kulunga. Yayicinga ukuba amalungiselelo ale nto akenziwanga alunga kuyaphi, yaye ingafuni kubulala nasinye kwezo zilo, kanti nangaphezu koko yayingafuni ukuba nabantu abo bayo babulawe, okanye benzakaliswe zizilo ezo. Kodwa ke kwakungekho kuthini, kufa ayayo.

Kamsinyane phambi kokuba kukhanye kwaba sekuphithizela esikhululweni, kwathi kusithi qhiphu ukusa, wabe wonke umntu selesiya endaweni yakhe. Kwafuneka kubuye kugawulwe elinye iqelana lemithi, iqale ke ibe into ilungile ukuba kufunzwe. Yaba nye into ababhulushi nabazingeli abamqononondisa yona umkhokeli lowo, iyeyokuba agcine loo nto inkulu yenkunzi, ayidubule ngaloo mzuzu athe wayibona. Yena nomnye umzingeli babexhobile, bephethe imipu enzima, kodwa bobabini bethembe ukuba abasayi kunyanzeleka ukuba bayisebenzise.



Emva kwexeshana nje, bakuba hemi ngeendawo zabo, yava-kala ingxokozelo enkulu ehlathini apho, isitsho ekunene kwenkokeli leyo. Ababhulushi babecula, bekhwaza, behlokomisa iimbiza neenkonkxa zabo. Yatsho loo ngxolo ithuba lemizuzu elishumi elinantlanu, kungakhange kubonwe nto ishukumayo kwelo hlathi lishinyeneyo liphambi kwabo. Sasimana sisitsho isithonga, kodwa kungadutyulwa zigorila ezo, kuloko kusongezelelwa kuloo ngxolo. Ngesiquphe zathi gqi zidyuduza, zityhoboza, zisinga eminatheni mayela neeyadi ezilishumi kwicala lasekhohlo kwinkokeli leyo. Zafika zatyhobeka eminatheni apho, zikhokelwa yiloo nkunzi inkulu. Bavela ngelo xesha abaya babhulushi belaa cala lingasentla yikrazukayo iminatha. Babengasemva kwezo gorila zona zisadalele zibaleka. Okwemizuzwana embalwa kwafane nje kwangumvubo wento, yabe yavela kwakhona inkunzi.

Yayisinga kwelaa cala linenkokeli, iqhuqha ngamandla, ihamba ngawo omane. Yathi xhungu, yema nkqo, yaqala yazingomba kweso sifuba sayo sikhulu kunene. Yayithi ng'aa imihlathi, yamana isitsho ngesikhalo esihambisa umzimba, sihlolise igazi, ivungama. Kwakucacile ukuba seyinalo wegeza umsindo, kwacaca ukuba ayinakungahlaseli, yaye seyikufuphi loo nto. Omabini loo madoda ayesele eyijolisile imipu, elindele nayiphi na into eyenzekayo, kodwa ingekenzi nto. Inkokeli leyo yadubula kabini, ijolise phezu kwentloko. Umzuzwana nje, yema ingayazi into ema iyenze, yema ibajonge ngoburalarume obukhulu, suke yajika yaya kutshonela kwintshinyela yehlathi.

Kweliya cala lingentla lomnatha ababhulushi babesakhwaza ngamandla amakhulu, bejweda, bethetha, bengxola. Imizuzwana embalwa emva koko bathi gqi beliphethe ixhoba, ithole legorila, limalunga neenyanga ezintathu ubudala. Lalibambeke emnatheni apho nonina ngelo xesha leso siwili-wili, kodwa yena wasombulula msinyane, walishiya koko kothuka kwakhe.

Ingqina leyo yayinde, inendleko, kodwa ingumsinatoyi ohlwabisayo, kwaye ukubamba elo thole linye legorila kuyinto ngobunto bayo. Bonke babekholiseke kunene yiloo mpumelelo



yabo, yada yakholiseka ngaphezulu inkokeli leyo bakuba bengabulalanga nanye kwezo gorila kumahla-ndinyuke aloo ngqina yabo.

ISIFUNDO 11

NTAMBANANE

Khawuxhentse, ntombi yomoya!  
Khawuxhentse, nzwakazi yamafu!  
Tyityimba, tyityizela, tyityiliza!  
Utyizise kube ngamatyadidi,  
Undyandyaze ude utyatyadule!



Khawusine zincom' izidwangube;  
Khawusine kuphum' amasoka,  
Ziqhwab' iintombi, batyityimb' abafana,  
Abong' amadoda, abongisele,  
Amatshek' amaqhitala namayilo.  
Ayabong', ayabulela amawenu:  
Athi ngxatsho ke, tyaph' uzalwe!

Intombi sisihombo samawayo,  
Intombi yintyatyambo yesizwe.  
Ezethu, maXhosa, zingena kwantonjane,  
Ezenu, beSuthu, ndiva kuthwa ziy' entabeni.  
Indoda sisityebi ngeentombi,  
Iintombi bubutyebi beAfrika.

Yasina de yang' idad' emoyeni!  
Yasina yananazela, yadikizela!  
Wabeth' umoya yangcangcazel' imitha yelanga.  
Ubusika lixsha lenkxentso:  
Lixsha lentlutha nemivuyo nakwaXhosa,  
Ngxatsho ke, ntambanane, ngxatsho ke!  
Tyityimba de kushukume izidlele.

Ziyaxhentsa neengwevu kushukuma amabhovu.  
Ayaxhents' amadoda, ayabonga, ayaqamba;  
Ziyabonga iimbongi ziyabongisela:  
Zizabhengu nezagwelo nezawengu;  
Ziyagxelesha iintshaba ngokwehlungulu,  
Zigxelesha zixezula ngenxa yekhwele.  
Qhayi-qhayi ziyangena namhla kowethu!  
Batshw' abafazi, batsho nabafazana.

W. SOB. NKUHLU



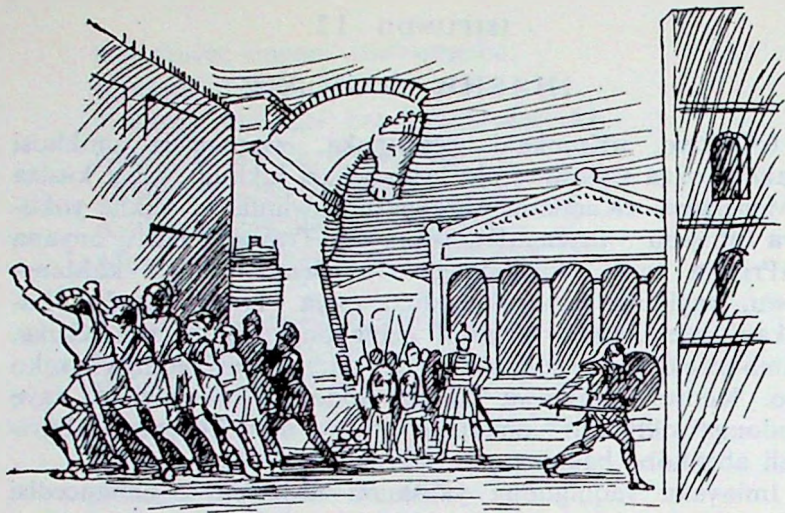
## IHASHE LOMTHI

UOdisiyo, uKumkani waseIthaka, waqokelela umkhosi wakhe, waza waluwela olo lwandlekazi lukhulu, esiya kusiza uMenelawu, uKumkani waseSparta, kwimfazwe yakhe yokulwa uPriyam owayenguKumkani waseTrowa. UParis, unyana kaPriyam lowo, waziphangela uHelena, umfazi kaMenelawu, wagidima naye ukugoduka esiya eTrowa. Bonke okumkani ncenkosana zeziqithi ezingqonge isizwe samaGrike, zambonzeleka elwandle ukuya eTrowa, zaza zasingqinga isixeko eso. Kodwa kwakhiwa uqilima lodonga lwasirawula, zaye iindonga zokhuselo namasango egcinwe ngumkhosana wabavikeli abaxhobe bagqiba.

Iminyaka yaqingqitha yalishumi uMenelawu nabancedisi bakhe bengenako ukusithimba isixeko eso. Kwaliwa yabubutyobo. Apho kwafa inkitha yamadoda kwimikhosi yomibini, kwada kwangakumbi ngexesha lokutyhudisa kwamaqhaji aseTrowa, ephuma ngamasango ukuhlasela iintshaba zawo ezazimise kwithafa eligqutha umoya, ngaphandle kweendonga zesixeko.

Ekugqibeleni uOdisiyo, umfo oliqotheni-qikili, wacinga icebo kanye ngexesha awayelangazelela ukugoduka ukuya kubona ubhelukazi olungumfazi wakhe, uPenelope, nesibotho-bothwana sakhe sonyana, uTelemako, elthaka. Ngasese kwenziwa isibhuku-bhuku sehashe lomthi, saza eso sisu salo sikhulu kunene salihuba-huba, sanocango lwaso. Ngobhadakazi, ebusuku, kwakhethwa awona makhalipha omkhosi kaMenelawu, angeniswa kwelo hashe, exhotyiswe ngemikhonto namakrele. Kodwa ke yona inxalenye yomkhosi lowo yangena ezinqanaweni, yanyebeleza yemka ngolwandle.

Ngentsasa elandelayo bathi abemi baseTrowa bakuphosa amehlo kolo mpenge-mpenge lwethafa linomoya, baphawula okokuba iintshaba zabo zimkile, kwaye kude phakathi kanye elwandle iinqanawa zazibonakala, zazisiya zishenxa ngoku-



shenxa. Apho ke ngasemasangweni esixeko kwakuthe bhuxe imbumbulura yehashe lomthi.

Ngoku ke kwaqala ingxoxo nempikiswano engenasiphelo. Kwakukho iqela elathi lona lala mpela ukuthemba nayiphi na into eshiywe ngamaGrike apho, laza lafuna ukumdudula ushashe lowo liye kumphosa emaxandekeni, atyobokele emaweni angaphantsi. Kodwa amanye amaTrowa abona okokuba elo hashe lalisisipho esivela kothixo bakowawo, ekufuneka ke ngoko singatshicelwa. La madoda athetha kwema ngawo, laza nehashe laruqelwa ngaphakathi kweendonga zesixeko, langeniswa.

Ebusuku ezaa nqanawa zomkhosi zabuyela kwaseTrowa, amasoldathi ehla, aza ahamba ngokuzola ukuya emasangweni esixeko. Lo gama kuqhubeka oku ngaphandle kwamasango, lawa madoda azinyeliswe esiswini schashe avula ucango, phundlu, phundlu, aphuma ethe cwaka, aya kuvula amasango esixeko esenzela ukuba ogxa bawo abangaphandle bangene. Kwathi xa kuthi qhekre ukusa, yonke imikhosi kaMenelawu



yaba seyingaphakathi kweendonga zaseTrowa, kwaza kwaqala indiyikitya yemfazwe. Baninzi abaqungquluza apho befile. Ekugqibeleni iimpi zaseTrowa zoyiswa, abaphangi bazenzela esisekweni eso bada basitshabalalisa ngomlilo. Yaqala kaloku ngoku yabonakala imiqodi yamaGrike agodukayo!

Kodwa uOdisiyo engekaphumi elwandle aye kufika ekhayeni lakhe, wafikelwa ngamanzithi-nzithi namagingxi-gingxi. Kwada kwadlula ishumi lonke leminyaka phambi kokuba abuyele eIthaka kwakhona.

### ISIFUNDO 13

### USIKLOPSI

Esona sigigaba soyikekayo uOdisiyo namadoda akhe abakhe banaso bakuba bebuyile eTrowa, savela ngokudibana kwabo noPolifemu, isigebenga esiso linye.

Ngelo xesha uOdisiyo waye eseneenqanawa ezilishumi nambini namadoda amaninzi. Kwakukho uhlanga lwezigebe ezingosonye, ezingabemi belo lizwe babeza kufika kulo; waza wanqwenela ukwazi kangangoko anako ngezi zigebe, noxa wayengathandi ukuba amadoda akhe angene engozini. Ngako oko wayalela ezilishumi elinanye kwiinqanawa zakhe okokuba zimise bucala kwindawo ekhuselekileyo apho esiqithini.

Ngeli thuba yena wathabatha impi yamadoda akhethiweyo, wawafaka kwinqanawa yeshumi nambini, wenjenjeya nawo ukuya kumisa ngakumhlaba ongaphezu kolwandle, ehla amadoda akhe apho. Waza waphuma ehamba neshumi elinambini lamadoda, beziphathele isishoqolo sewayini ngendebe, kunye nokutya. Batyhala ke bada baya kufika kumqolomba ekuhlala kuwo esinye sezi zigebe ekuthiwa ziisiklopsi, baza bangena. Bafika isiklopsi ingekho, iye kwalusa iigusha neebhokhwe zayo.

Kulo mqolomba kwakukho izitya neengqayi, ezinye zichichima lubisi, kukwako neminyazi ethwele izonka zamasi.



Amadoda azibawela izonka ezi, efuna ukuzicaphulela, adlule; aza ambongoza uOdisiyo ukuba ancede awavumelc, koko yena wawalela. UOdisiyo wayenqwenela ukubonana nomnini-mqolomba, bathethe ubuso ngobuso, kuba wayenethemba lokuba angafunjathiswa nguye izipho zobubele. Yehl' intlekele! Ekubuyeni kwesiklopsi uOdisiyo nempi yakhe baqonda ukuthi kanti bazingikele ilitye elineembovane.

Babethe bakungena emqolombeni lowo, babasa umlilo, bazixhelela igusha, batya inyama nezonka zamasi. Baku-gqiba ukomula imilomo yabo, bathi dwalala phantsi apho balindela ukufika kukaSiklopsi. Kwathi kungaseni, wagaleleka. Kufika ntoni! Sisinunza-nunza sesigebenga, into eso linye, igqange elithe gxume kanye esazulwini sebunzi. Wafika eshishinga iigusha zakhe awazivalela kwalapho emqolombeni, waga-dlela phantsi intaba yenyanda yeenkuni ezomileyo ngamandla amakhulu ngokoyikekayo, kangangokuba uOdisiyo nempi yakhe banyongoba baya kuthi khotso ecaleni. USiklopsi wawuvala umnyango womqolomba ngelityekazi, waza wahlala phantsi engekababoni o-Odisiyo, wasenga iigusha neebhokhwe zakhe, walutha ubisi lwakhe ezimvabeni, intsalela wayigcina emathungeni. Emva koko wavusa umlilo wakhe. Kwa-oko amehlo akhe alama abantu basemzini, waza ngelizwi eloyikekayo wababuza ukuba babengobani na, befuna ntoni na.

Bakuba bezazisile kuye, uOdisiyo wenza umbandela othi babethembe ukuba naye wobamkela, abaphathe ngobubele kwanjengokuba phakathi kweentlanga zaloo mmandla welizwe kwakukho ummiselo omi umi usithi abantu mabaphathane ngothando. USiklopsi wayiphendula yonke le ntshwaqane ngokusuka abhabhame ngumsindo, atsibele abe mabini kuloo madoda, awabulale ngephanyazo ngokuwantlala emgangathweni, awacumze iintloko, wawathi nqwam nqwam awatyee. Amanye la amadoda atsho amatsheka, axakwa yile meko, neengqondo zawo zee nkamalala milikinxi ngenxa yoloyiko.

Emva kwesidlo uPolifemu wathi dudlu walala. Ngoku uOdisiyo wangenwa yingqondo ethi makakhuphe ikrele lakhe elintlangothi-mbini asibulale esi sigebenga sikhohlakele kunene,

koko wathi akukhumbula elaa lityekazi kuvalwe ngalo emnyango, waqonda ukuba ngaphandle kwaso bona abanako konke na ukulisusa. Ngako oko ke kwafuneka kucetywe qhinga limbi.

Kusasa uPolifemu waphinda wanqwam-nqwamza amanye amadoda amabini, walikhwelelisa ilitye, wazikhupha iigusha neebhokhwe, waza naye ngokwakhe waphuma, kodwa akalibala ukuthi kwangoko avale, into leyo eyatsho uOdisiyo neqela lakhe elisaseleyo ababi nakusaba. Kwakuba njalo, kwafuneka ukuba bazame icebo, khon'ukuze bangatshabalali. Apho emqolombeni uOdisiyo wayebone isiqobo esolukileyo somthi womnquma omanzi olingana nentsika yenqanawa ubukhulu. Wasinqumla sakwiinyawo ezintandathu ubude, waza wayalela amadoda akhe ukuba asiqingqe. Wasenza udalo olubukhali, wasithi ntlo ngalo emlilweni omkhulu ukusenza lukhuni, waza ke wasifihla kwalapha emqolombeni.

Kwafika ukuhlwa, sagaleleka isigebenga; kwaba sesezolo, kuba wathi uPolifemu akuba ezingenisile iigusha, nobisi walubeka bucala, wabasa, wec nqaku amadoda amabini kwakhona, wawatya. Ngoku ke uOdisiyo waphokoza kwiwayini awayeze nayo, wanika uPolifemu, waza wamthethisa ngesimo sakhe esikhohlakeleyo. UPolifemu wayifumana le wayini inambitheka kangangokuba wacela ukongezwa, wafuna nokwazi igama lakhe, kuba kaloku wayenqwenela ukumpha isipho esihle. UOdisiyo wasuka wadondothela ukumongeza isiselo eso. Wathi uOdisiyo, akubona ukuba ingqondo kaSiklopsi iyoyisakala yiwayini, wavakala esithi. "Igama lam ndinguNgekhoyo. Batsho obawo nomama nogxa bam xa bandibizayo." Waza waphendula uSiklopsi wathi. "Isipho sam kuwe siya kuba sesi sokokuba ndikutye mgqibeli wena kubo bonke abanye."

Wathi eshwantshatha esitsho, waba equkuleka mbokro elala enxilile engekho zingqondweni. Watsho waziva echwayitile uOdisiyo, kuba kwakuxhelwe eXhukwane kuye. Wathabatha isiqobo sakhe, wasifaka emlilweni ngodalo, khon' ukuze lube nomlilo, lutshise; waza wathi akuba ethe wema kakuhle, amahlakani akhe asiphakamisa, amthi dlovo ngaso uPolifemu

phakathi elisweni, watyhaphaka, wathuthunjelwa kunene. Savakala isikhalo nemincwino yokujijitheka kwakhe yintlungu, kwada kwaphuma nezinye izigebenga kwimiqolomba yazo, zaza kuqonda ukuba kutheni na. Impendulo yakhe yathi, "Ndibulawa nguNgekhoyo." Ezinye izigebenga zacinga ukuba umf' omkhulu ubhudiswa liphupha elibi, zaza zajika zamshiya zagoduka.

Ngentsasa elandelayo uPolifemu esagcuma njalo, walityhala laya kuwa phaya ilitye lokuvala, waza unkabi wangxatha apho emnyango, iingalo zoluliwe zaphuma macala ukulungiselela ukubamba amadoda kaOdisiyo xa asabayo. Kodwa uOdisiyo, umfo ohlakaniphileyo, wayesel' ecinge icebo. Wamana ezayamanisa iigusha ngantathu, afake indoda ngaphantsi kwazo, ukuze ibambelele eboyeni, ziqhutywe ziye kuphuma nayo. UPolifemu wamana eziphampatha imiqolo iigusha xa zidlula kuye, kodwa akaze afune kuziva ngaphantsi eziswini. UOdisiyo yena wazibambela inkunzi yegusha enkulu, wangena ngaphantsi kwayo, wabambelela eboyeni, yaphaqaza yaya kuphuma naye esindile.

Zazisithi iigusha zakuthi tyishi kuhle apho emqolombeni. amadoda ehle kuloo mahashe awo abumini, nango egilana ukubuyela enqanaweni yawo, apho amkelwa khona ngomatrose bawo besezinyembezeni ngenxa yabahlobo babo abasele esiswini soSiklopsi emqolombeni. Kodwa uOdisiyo wabayalela ukuba mabayeke ukukhala, bandulule inqanawa yabo, basabe kwizigebenga ezo ngokukhawuleza okukhulu. Yathi inqanawa xa iqala ukushenxa elunxwemeni, uOdisiyo wadanduluka, ethuka uPolifemu, owathi waliqephula ilitye lophahla lomqolomba, walijukutya phezu kolwandle ukuba liye kuwa phezu kwesikhephe eso. Ngethamsanqa lasiphosa, waza uOdisiyo namaqabane akhe bemka ngenqanawa yabo besindile.



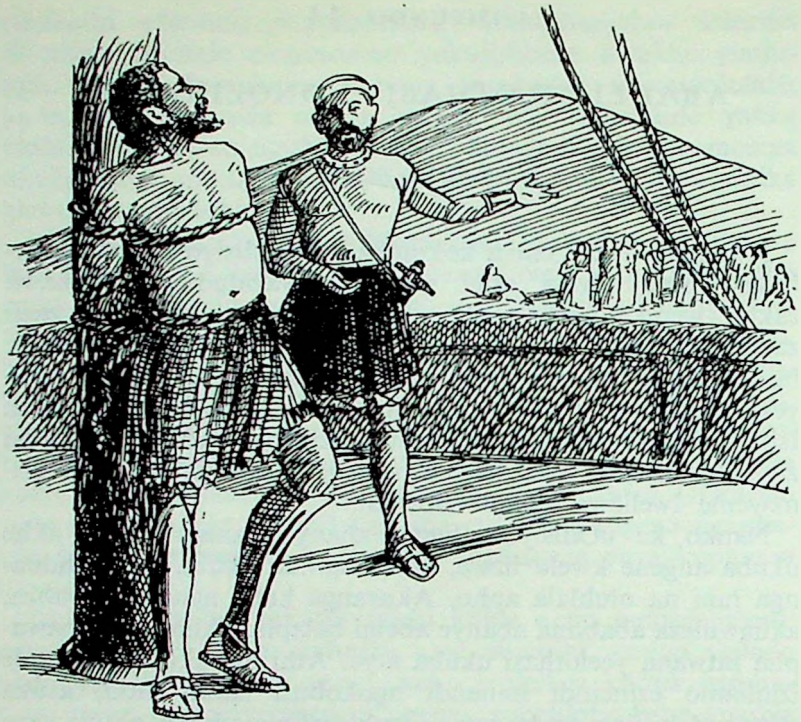
## ABADLI-ZILOTHASI NONOZIHENDO

## I. ABADLI-ZILOTHASI

Kwakamsinyane emva kokumka kukaOdisiyo eTrowa kwabakho isivondoviya esibi somoya owazidudula iinqanawa zakhe, wemka nazo, wada waziqwenga-qwenga iiseyile zazo zangamaniki-niki amadlavu. Omatiloshe bazithoba iiseyile, baziqhuba iinqanawa de bakhamisa kukudinwa, baza ke baziyeke zahamba kwanothanda ngokukhukuliswa luqhwithela. Isithuba seentsuku ezilithoba iinqanawa ezi zadada, zahamba zibhadu-bhadula nje, kwada ngosuku lweshumi zafika kunxweme lwelizwe labadli-zilothasi.

Nanko ke uOdisiyo ethuma abanye bamaphakathi akhe ukuba angene kwelo lizwe, aye kuqonda ukuba ngaba luhlanga luni na oluhlala apho. Akuzange kube ntsuku zatyalwa, akhawuleza ababona abanye abemi balapho. Abemi aba bawapha intwana yeelothasi ukuba atye. Athi nje ukuba angcamle iziqhamo ezincindi imnandi ngokobusi zaloo mthi, asuka adungudela iingqondo zawo, azabi safuna ukuba abuye, aye kunika ingxelo kuOdisiyo.

Ngoku nto anqwenela yona yaba kukuhlala nje kuphela kuloo ndawo babe kuyo kunye nabadli-zilothasi, ayilibala yonke into yokuba kufuneka abuyele enkosini yawo. Akuba engabuyi, uOdisiyo waphuma iphulo, waya kuwafuna; wathi apho awafumene khona, wawatyhala ngamabhaxa ukuwabuyisela ezinqanaweni. Alila ambongoza ukuba awayeke emke aye kubadli-zilothasi. Unakanye ukuba uOdisiyo aphulaphule! Wawaqweqwedisa, wawangenisa ezinqanaweni, wawakhonkxa ngenmixokelelwane yentsimbi, wazindulula iinqanawa zashenxa elunxwemeni zaya kutsho ezinzulwini zolwandle, waza ke wawakhulula amakhamandela awo.



## II. ONOZIHENDO

Lafika ilizwi kuOdisiyo limazisa ngezo ziqithi iinqanawa zakhe zaziya kudlula kuzo, apho oNozihendo babehlala khona. Ezi ntokazi ke yayiziimbelukazi zamakhosazana atsho ngoncuthu lwengoma eyolisa kangangokuba abo babekhe bazive zitsholoza, zintyiloza, zibubula, babengenwa yinto ebugulora, bangavumi nokumka apho. Babesithi ke badodobale apho kwelo thafa lineemfumbakazi zamathambo abantu, de nabo balale ubuthonga bokufa, sebengamaqothololo amizimba inamangondo. Loo ndoda inguOdisiyo ihlakaniphileyo yona yayingafuni konke ukuba esi sihelegu senzeke kuyo okanye



kumadoda ayo. Kodwa ke wayeyifuna yona ingoma le yoNozihendo. Ngenxa yoko wenza iqhinga.

Athi amadoda akhe akusondela kwisiqithi soNozihendo, wawaxelela ukuba uya kuwavingca iindlebe ngomthwebeba, ukuze angabevi oNozihendo, ngaloo ndlela asinde kwisihendo sokufuna ukutsibela elwandle abuyele esiqithini, aye kufela amanyaleni khona apho. Zakuba iindlebe zawo zithe zatywinwa, kwakuza kufuneka wona amqamangele kwintsika yenqanawa leyo, ukuze nokuba wothi azame kangakanani na ukubabongoza ukuba bamkhulule, zebangaze baphulaphule, kodwa kube kukhona bamqinisayo ukumbophelela, de babe badlule apho esiqithini.

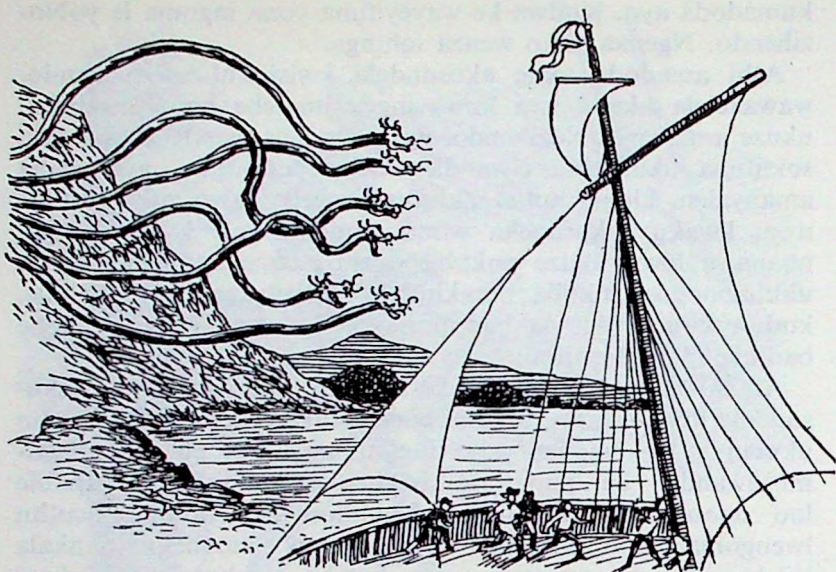
Amahlakani akhe ayenza ke loo nto. Sathi isikhephe saku-sondela kuso isiqithi, basuka bangqazuka oNozihendo, batsho ukuvuma loo ngoma yabo ingummangaliso, ebenza abahambi-lwandle banqumamise izikhephe zabo, baphulaphule loo ngoma imyoli iphuma kwimilonyana yabo. Uncuthu lwengoma yabo emnandi ngokuncamis' umxhelo yavakala isitsho phezulu emoyeni, yaza kutsho lombololo endlebeni yakhe. Kwa-oko ke intliziyo yakhe yadandatheka, imbongoza ukuba ehle enqanaweni, waza wawacela amadoda akhe ukuba amkhulule, kodwa ambopha amqinisa ngaphezulu, kwakukhona basiqhuba ngamandla nesikhephe eso. Bakuba omatilo-she besidlule mpela isiqithi eso, bawususa umthwebeba ezindlebeni zabo, baza bamkhulula no-Odisiyo emakhamandeleni.

## ISIFUNDO 15

### USKILA NOKHARIBDIS

Kamsinyane emva kokusaba kwakhe koNozihendo uOdisiyo wanyanzeleka ukuba aye kungena kwenye zezona ngozi zimbi kuhambo lwakhe elwandle ngenxa yokuba inqanawa yakhe yayiza kudlula kwingxingwa ephahlwe ngamawa amabini.





Elinye laliphakamile, limpuluswa kangangokuba kungabikho mntu wayenokuliqabela. Kodwa ke phezulu esiqingatheni somhlaba wokunyukwa kweliwa elo, kwakukho inkontyo emnyama ekhangele entshonalanga ekwakuhlala kuyo uSkila, iramncwa eloyikeka kunene. Lalineenyawo ezilishumi namhini, neentamo ezintandathu ezigetye-getye, iyileyo intamo ithwele eyayo intloko enkobo-nkobo enezintlu ezintathu zamazinyo emlonyeni. Isiqingatha somzimba weli ramncwa wawuphakathi emqolombeni, kodwa iintloko zalo zilabalaba ngaphandle, ukuze ke kwisikhephe ngasinye esidlulayo ibe yileyo kwezi ntloko zakhe izithele nqaku indoda, nqwam, nqwam . . .

Iliwa lesibini lalifuna ukuba ngaphantsi ngokuphakama kunelinye, lingumganyana nje omnandi ukusuka kumqolomba kaSkila. Kweli ke kwakuhlala uKharibdis owayesithi kathathu ngemini awafunxe loo manzi angqombo, qongqololo, qongqo-

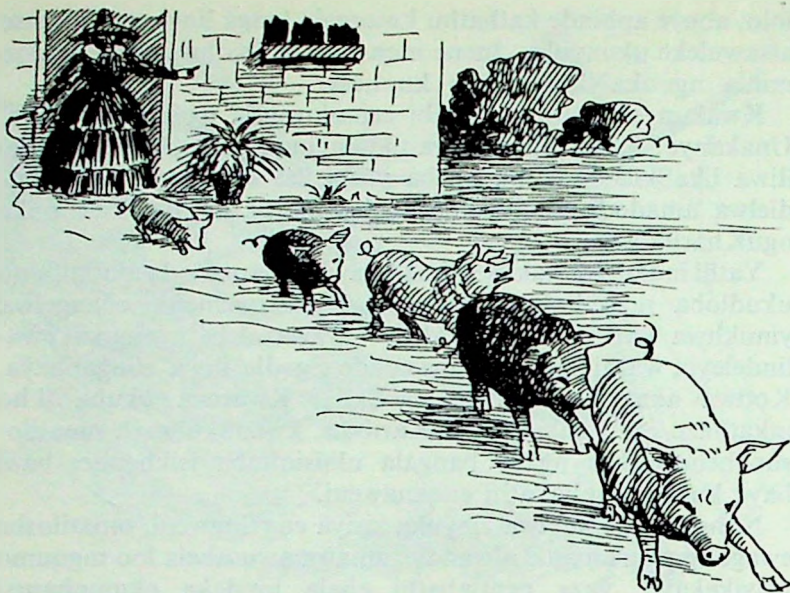
lolo, abuye aphinde kathathu kwangelo langa linye awakhwitse atsawuleke ukunyuka. Inene inqanawa le ibidlula apho ngaloo mihla ngezikaNkulu-nkulu kuphela!

Kwakungekho ndlela yimbi ezinokusinda ngayo izikhephe. Unakanye! Kwakulunge kwa-ukuba inqanawa ihambe igudle iliwa likaSkila, nokuba ngaba yothi ibe sentlungwini ngokudlelwa amadoda amathandathu kunokuba abimbilizwe onke nguKharibdis.

Yathi inqanawa isakusondela emaweni, namadoda akukubona ukudloba nokudlokova kwamanzi elunxwemeni, ebangelwa yimikhwa kaKharibdis, uOdisiyo wawaxelela ngengozi ewalindeleyo, wathi isikhephe masidade sigudle iliwa elingaphaya. Kodwa akazange abazise ngoSkila. Kwacaca ukuba ikho inkathazo eza kuqhamka kuKaribdis, kwanokuba xa omatiloshe bebexelwe ngaye bangala ukusiqhuba isikhephe, baze baye kuzimela phakathi enqanaweni.

Nanzo ke iinqanawa zinyuka zisiya engxingweni, omatiloshe ewagongqoza amanzi olwandle, amawa awusabela loo mgqumo woyikekayo, yaza nentlabathi ebala limdaka ekumphantsi wolwandle yavela. Wayesithi akuwahlanzela phezulu amanzi atsho ulwandle luyaluzele ngokwembiza enkulu ebilayo kumlilo ovuthayo, ukuze nolo hlwahlwane lwentshiza yamanzi luthi ukuna kwalo lunele phezu kwamatye macala omabini. Amadoda atsho ambatsha luloyiko. Wonke umntu wamthi ntsho uKharibdis ngeliso eloyika intlekele eza kuhla apho. Kwangelo xesha linye uSkila yena waqubulisa wee xhiphu isithandathu sonke samadoda kuloo nqanawa. Yeka ke ukukhala kwawo ebhomboloza, eziyaleza kuOdisiyo ngentlungu akuyo, kodwa akhukuliswa anyuswa iliwa, ekhabalaza njalo, de aya kufika phezulu, apho uSkila wawanqwamzela khona. Yaba ngumbono obuhlungu kunene lowo, waza wonke umntu wee khunubembe, etshelwe zizicheku. Yona inqanawa yenza isimbembetshane ukudlulela phambili, yaza yashenxa kwiingozi zikaSkila noKharibdis.





## ISIFUNDO 16

### UKIRIKE

Xa babegoduka besuka eTrowa besiya elthaka, uOdisiyo namadoda akhe bafika esiqithini. Babebhokoda kukudinwa luhambo lwabo lwaselwandle. Bakuba behlile kwinqanawa yabo, uOdisiyo waba nethamsanqa lokubona abulale inyama-kazi enkulu kunene, waza yena nesihlewe sakhe sonke bazifikisela kwinyama yayo. Bakubona ukuba batye bathi mpu, uOdisiyo wathi kukho umsi awubonileyo uphuma kwindlu ethe qelele, waza wawaxelela ngomnqweno wakhe wokufuna ukuqonda ukuba kwakuhlala bani na apho. Kodwa ke amadoda lawo ayothuswe kakhulu zizinto zamahla-ndinyuka awo, kangangokuba aba novalo, amcela nokumcela esithi, “Nceda, siyeke sibuyele kwasezinqanaweni.”



UOdisiyo wala ukushenxiswa kwiinjongo zakhe, kodwa wagqiba ekubeni awahlula-hlule umkhosi wakhe kubini, kwenziwe amaqashiso okuqonda ukuba makuhambe wuphi na kule mikhosi ukuya kulaa ndlu. Yena wayephethe elinye iqela, uYuroloka yena cyingqwayi-ngqwayi yelinye. Iqashiso lalatha kweli qela lesibini. UYuroloka waba madol' anzima ekuphumeni kwakhe namadoda akhe bebhekisa kuloo ndlu. Amadoda kaOdisiyo ahlala elinde ukubuya kwamanye lawo, noxa aye-phethwe kakubi luvalo.

Athi amadoda akusondela endlwini, ahlangana neengcuka neengonyama, kodwa ezi zilwanyana azizange zibahlasele, zabagramela nje kuphela njengokuba nezinja zisenjenjalo. Noxa kunjalo amadoda aba nengevane, aza athi nyubelele, aya kuzimela kwigunjana ekungenwa ngalo endlwini. Kwathi xa alapho, eva mfazi uthile evuma iingonyana zakhe ngaphakathi, aza akhwaza efuna ukuba azi ngobukho bawo apho. Ayengazange anantelekelelo yanto yokuba loo mvumikazi yayinguKirike, igqwirakazi, owayekwazi ukuyiphatha-phatha imichiza yakhe yobugqi, ayenze ibaguqule abantu babe zizilo. Eneneni ezaa zilwanyana ayedibene nazo endleleni yayingamaxhoba ahlatyaniselwe adoliswa nguye ngobugqi.

Wathi akuvela uKirike, kwa-oko wabamemela endlwini yakhe; baza bavuma bonke ukuya, ngaphandle kukaYuroloka, kuba yena wayekrokrela ukuthi benzelwa umgibe. Yena wachachatheka yedwa phandle apho. UKirike wawahlalisa amadoda kwezitofotofu izitulo ezi, wawanika umvubo wesonka samasi, umgubo werasi, ubusi newayini edityaniswe nomchiza wokudolisa onamandla, khon' ukuze balahlekwe yinkumbulo ngezinto zelizwe lokuzalwa kwabo. Waza ke, bakuba begqibile ukutya, wabathi chwakra chwakra ngentonga yakhe yobugqi, into leyo eyatsho baguquka baziihagu awazivalela ehokweni.

UYuroloka walinda apho ixesha elide. Wathi akubona amadoda akhe engabuyi endlwini kaKirike, engawevi nokuweva ethetha ngaphakathi apho, wabuyela kuOdisiyo, waza esentlungwini enkulu wamxelela into ehleleyo.

UOdisiyo wagqiba kwelokuba ahambele uKirike emzini wakhe. Endleleni wahlangana nomntu onguthixo, owathi maka-ze alumkele ubugqi bukaKirike, watsho wampha umchiza wokudolisa olunge kunene, ukuze azikhusele ngawo emashwa-ngusheni.

Akufika kumnyango webhotwe likaKirike, uOdisiyo wakhwaza, waza uKirike waphuma, wammema ukuba angene. Wamenzela ukutyana kwisitya segolide, wathi kuba ethanda ukwenza ububi, wamgalelela ityhefu, kodwa umchiza awaye-wunikwe sisithixo eso wamsindisa. Kodwa uKirike wamchukumisa ngentonga yakhe, wamyalela ukuba ahambe aye kulhala nabahlobo bakhe ehokweni. Yini na le kaloku! UOdisiyo akakhe atsho ukuguquka abe yihagu!! Ntonje waqubula ikrele lakhe, walikhupha esingxotyeni salo, waphoseleka ku-Kirike njengokungathi uza kumbulala ngokuba isithixo sasi-myalele ukuba aze enjenjalo. Yatsho ngesikhalo intokazi, yee qwememe yaphuma ngaphantsi kwekrele, yathi vovololo phambi kwakhe, ilila, imbongoza ukuba abe nenceba. “Ungathini ukufane ucinge okokuba mandibe nenceba kuwe,” waphendula watsho, “kanti wena ubaguqule abahlobo bam, wabenza iihagu? Ungafunga na utsho ukuthi akunabumene-mene bumbi oza kundenzela bona na?”

UKirike wafunga okokuba wayengafukamanga minqweno mibi iyeminye, kodwa ke uOdisiyo akazange avume ukwenza buhlobo noKirike de abe amadoda akhe akhululwe abuyiswa. Le nto yamtsho wathabatha intonga yakhe yobugqi, waphuma ukuya ehokweni, apho wafika wayithi dyobhe dyobhe indoda nganye ngobulawu obuthile. Yo! khon’ ungatshongo!! Wathi nje ukuba awachukumise la madoda, qithi qithi bawa uboya behagu kuloo mizimba yawo. Ajika amadoda kwakhona, aye ngaphezulu ematsha, emahle, emade kunoko ebenjalo ngaphambili. Loo nto yabachukumisa bonke aba bantu bada balila ngenxa yovuyo.

UOdisiyo namadoda akhe bahlala ixesha elide esiqithini sikaKirike, kodwa ekugqibeleni emva kokuba sebede bayalwa leli gqwirakazi, lisithi mabalumkele iingozi eziza kuvela ku-



manzithi-nzithi asaza kubafikela, bakhwela iinqanawa zabo, bemka bebuyela eIthaka.

## ISIFUNDO 17

### UKUBUYA KUKAODISIYO

Kwadlula iminyaka yalishumi emva kokuwa kweTrowa, ngaphambi kokuba uOdisiyo agoduke, abuyele eIthaka. Ewe, wagoduka, kodwa engadanga ayifumane imincili yeqhawe elizoyisileyo iintshaba zalo, selibuya ngoku namasoldathi nabathinjwa balo. Wayelahlekelwe zizo zonke iinqanawa namadoda akhe. Ngoku wayesel' ebuya elilolo, umlu wanyama, ekhwele kwisikhephe asifunyaniswe ngukumkani wesiqithi sabamelwana bakhe.

Akufika elunxwemeni, wehla ngasese engaziwa, ezinxibe ngokwengqiba, waza wahamba waya kwindlu yenkathavu yomalusi weehagu. Kwathi kanti umalusi lo wayekade engumkhonzi kaOdisiyo mandulo. Umalusi lowo wamphatha ngobubele uOdisiyo, wamnika ukutya, wamncokolela nangentlalo yangaphakathi kwibhotwe lokumkani, noxa wayengamnakani, ecinga nokokuba uyimpula kalujaca, ihlwempu lamahlwempu. Apho ebhotwe kwakuse kuhlala ihlokondiba lamasoka, ilelo lilinga ukumnyanzela ukumkanikazi, uPenelope, ukuba avume atshatwe lilo ngenxa yokuba uOdisiyo wayeneshumi leminyaka walahlekayo, ema kube ke wayesel' ede wafa nokufa. Ngaphezulu, la madoda ayenze iyelenqe lokumbulala uTelemako, owade wemka ngokuya kuzingela amankente-nkente anokuweva ngoyise, kodwa kwakulindleke ukuba abuye kwakamsinyane. UOdisiyo waphendula ngokumxelela umalusi-zihagu okokuba naye uthe ekuhamba-hambeni kwakhe weva ngale ndebebe enguOdisiyo, waza waqiniseka ukuba wayeza kubuya kwakamsinyane.

Ngosuku olulandelayo uTelemako wagaleleka efikela kwindlu yomalusi. UOdisiyo akazange akhawuleze azivelise



kunyana wakhe, kodwa ke ngexesha awathi umalusi wazishiya iindwendwe zakhe, eye kuxelela uPenelope ebhotwe ngokufika konyana wakhe, uOdisiyo wasala ekhulula ezo zingcungula zamadlavu empahla, wazilahla phaya, wamxelela uTelemako ukuba wayenguyise, uKumkani. Uvuyo lwabo bobabini lwaba lolungathethekiyo. Baqala ke ngoku ukuceba indlela ema babagubungele ngayo abo obasukuzanayo ebhotwe. Waphinda uOdisiyo wazinxiba njengengqiba, baza ngobo busuku bobabini, uyise nonyana, balala kunye endlwini yomalusi.

Kusasa uTelemako wavuka waswabuluka waya ebhotwe. Kwakamsinyane emva koko uOdisiyo nomalusi bamlandela. Ekungeneni kwabo emasangweni asebhotwe, inkathavu yexhego lenja eyayifuywe nguOdisiyo, wayiqeqeshela ukuzingela engekemki ukuya eTrowa, yabundeza yaya ezinyaweni zakhe, yafika yambungezela, yee buthatha phantsi, yafa ukufa, ichwayitile ngenxa yokubuye iyibone inkosi yayo.

Ngaphakathi ebhotwe uOdisiyo wanikwa ukutya, kuba kaloku onke amaGrike ayebabonelela abantu, abaphathe ngobubele, waza uPenelope wabuya wathumela ukuba aziswe kuye, kuba wayazisiwe ngobukho bengqiba kugumbi-khulu wasebhotwe, umfo owayelihambe walityhutyha-tyhutyha lonke. UKumkanikazi wakwenza oku enithemba lokuba mhlawumbi angafumana kuye iindaba ezingo-Odisiyo. Okunene ingqiba lenza iindaba ezasuka zatsho emxholweni ngendlela emangalisayo, lada lachaza nedyasi ewundu-wundu elayelinxibe yona.

Wathi ke uPenelope wayalela intokazi endala eyayikade ingumgcini kaOdisiyo esakhula ukuba ikhe iye kuye. Yaphawula ukuba idolo lakhe linesiva awasifumana uOdisiyo eselula xa wayezingela iingulube. Kodwa uOdisiyo wayiyalela ukuba ingakhe ilinge imxelele uPenelope okokuba wayengubani na kakade, kuba kaloku kwakungenakulunga ukuba aziwe kwangoko.

Ngemini elandelayo amasoka axhontelene ebhotwe, avumelana kwinto yokuba anyanzelise amxelele uPenelope ukuba makazikhethele indoda ibe nye kuwo ema yimtshate. UPene-



Iope wathi makubekho ukhuphiswano, ukuze bonke balunge-  
nele. Isiphumo salo sasiza kuwugqiba umcimbi abangawo.  
Isaphetha esikhulu esasisesikaOdisiyo ngaphambili saxho-  
nywa kwigumbi elikhulu; waza wathi uPenelope leyo ndoda  
iya kuba nako ukufakela intambo yesaphetha, itole ngaso,  
itsho utolo lwayo lugqobhoze thushu thushu kwizikhumba  
ezilishumi elinambini ezimiswe zalandelelana, yiyo eya ku-  
mtshata.

Amasoka ayivuyela loo nto, kodwa yalelo lothuka lafa lisa-  
kufumana ukuba lalisoyiswa kwakukufakela intambo esaphe-  
theni. Kwaza ke kwagqibela ixhego lomhambi, ompahla ingco-  
lileyo, lacela okokuba njengomhambi wasebhotwe nalo mali-



vunyelwe khelilinge. Amasoka la amnukuneza, ada akhe acinga nangokumgxotha, kodwa uTelemako wasimela isicelo sakhe, wamnika utolo. Amangaliswa ancama onke akumbona eyifaka intambo kweso saphetha ngokulula, ezikhethela utolo, elumisa kakuhle esaphetheni, ejolisa, etola. Utolo lwakhe lwabetha lwagqobhoza kuzo zonke izikhumba. Kwakuba kwenzeke oku, uOdisiyo wawajula kude phaya amadlavu akhe, wazivelisa kubo bonke khon'ukuze bamazi ukuba ungubani na. Waza uTelemako wakhawuleza waya kuma ecaleni kukayise, baza kunye ngoku uyise nonyana baqala ukulwa nokubhubhisa yonke into elisoka apho ebhotwe.

Emva kokungqingwa kweTrowa ishumi lonke leminyaka nokubhadu-bhadula kukaOdisiyo nempi yakhe kwayiminyaka bengekho, uOdisiyo wagoduka wabuyela ngaloo ndlela ke kumfazi nonyana wakhe.

## ISIFUNDO 18

### ITHINA

Ngumtyondyololo wenzongo-nzongo,  
 Yimamba emsil' ungabonwayo,  
 Ekukhukhumala kulalisa  
 Amaqobokazana emzini.  
 Silo siginy' iinkabi zeegusha  
 Sakuhlutha sityekez' amabibi.  
 Asinqilo na elilozayo?  
 Ntak' amathamsanqa endleleni.  
 Ndiboleken' iqegu ndikhwele,  
 Ndiwele kuyo le nzonzobila.



Taruni, zidweshu, bantwan' abahle!  
Sithob' iintloko, ngcwaba leenkosi,  
Hlal' uhlonelwe ngabakwaJola,  
Kwanani sapho lukaNcaphayi.  
Lo msinga uyayon' intlalo.  
Wahlula umntwana nabazali,  
Wahlula izihlobo nentandane.  
Shehe! zidweshu zelakwaXhosa,  
Lo mlambo wupheni gama limbi.

Ingatsha imilamb' enamagama,  
IThina lohlala liliThina,  
Umzalikazi onezibele,  
Osez' amaHlubi namaBhaca,  
Oseza namaMpondomis' amahle,  
Kwanele umntu nesilwanyana.  
Ngumcokisi wezizwe ngezizwe,  
Ufanelwe kukubiza umrumo.  
Hamba, Thina, usinge elwandle,  
Kwingqungquthela yemilambo yonke.

MINAZANA DANA

ISIFUNDO 19

INTYWILI

Ikumkani yayimi phezu kwaloo mwonyo weliwa ingqongwe zizihandiba zomkhosi wamakhalipha, namanenekazi, kwakunye nomlisela okhapha izihandiba ezo, yaza yakhwaza isithi. "Nguwuphi na kuni, zidweshu nomlisela, oya kuwenza lo mngcipheko antywile angene kwesi sizibakazi samanzi? Naku ndiphosa indebe yegolide phakathi kuso, nantso isiya kweyela kuloo mlomo mnyama kaKharibdis. Lowo uyibuyisela kum indebe leyo woyigcina ibe yeyakhe."

Wathi esitsho wayijulela loo ndebe kolo lwandle lunzulu kunene, apho kuloo mwonyo unguKharibdis. “Ndiyabuza kwakhona ukuba nguwuphi na okhaliphileyo oya kuntywila angene enzonzobileni yolwandle?”

Izidweshwa nabafana abo zayiva ikumkani, zathi cwaka. Bonke balujonga olo lwandle lulwayo, akwabikho namnye unqwenela ukuzinikela alinge ukuyifumana loo ndebe. Yaphinda isihlandlo sesithathu ikumkani yakhwaza isithi. “Akukho khalipha na apha kuni elinokuziphosa kwesi sithongothongo sesiziba?” Kodwa bonke bathi cwaka njengokwanga-phambili.

Kwaza kwaphakama umfana ephuma kwelo qela lunkwantyayo, intwana ebumnyewu, entlana, ingumkhonzi wesinye sezo zihandiba. Wawukhulula ethe zole umbhinqo nengubo yakhe, lonke elo xesha loo madoda nabo bafazi bemthe ntsho, bemjongile, bembukela. Kwathi ngoko emi esiphelweni sengxondora leyo, ejonge loo nonzobila ingezantsi, wawubuyisela uKharibdis ngezwikazi elingathi ziindudumo loo manzi abesadul’ ukuginywa ngumwonyo lowo.

Aqengqeleka, agebhuza, agquma, atsefuza njengaxeshikweni amanzi ahlangani nomlilo, wada umqhumo wawo wayimpophoma ebheke phezulu, amaza atsho ngokulandelelana, lisenza into engenasiphelo, kwada kwanga asisayi kuze sipele isikhukula eso, kwada kwanga ulwandle lufuna ukuzala olunye ulwandle.

Ekugqibeleni aya edamba amanzi, wavuleka wee ng’aa wayiloo nto imnyama umlomo waloo mwonyo phakathi kwelo gwebu limhlophe, wabobo bunzulu bungenasiphelo ngokwendledlana esinga esihogweni, apothana amaza ebhijelana esihla ukuya kungena kuloo mwonyo wamanzi obukhulukazi bungathethekiyo. Kodwa kamsinyane, phambi kokuba isikhukula sibuye, umfana waziyaleza kuThixo, kwathi ngoko sitshoyo isikhalo sokoyika siphuma kwabo bamngqongileyo waziphosa zozololo, entywila, engena kweso siziba singuKharibdis, waphela emehlweni.

Okomzuzwana umphezulu wamanzi wazola; kwabakho

isandi soqhwithela esivuthuzayo siphuma enzonzobileni; ngo-ko bonke babethetha bengcangcazela, besithi. "Mfanandini, uligora, hamba kakuhle!" Saya sivuthuza ngokungaphezulu eso sandi sibangwa kukuguguma kolwandle okwatsho bonke balinda besemavusweni amakhulu.

Kuzo zonke ezo ngqondo zahlukeneyo kwakumi ngcinga ithile eyile: "Umntu angafanelana ephosa isitsaba kanye ngo- kwaso enzonzobileni apho esithi, 'Lowo usibuyisele kum, wosithwala abe ngukumkani,' bendingeze ndawa kukuhendelwa loo nto ixabiso lingathethekiyo. Okufihlwe kuloo nzonzobila igqumayo, awukho umphefumlo ophilayo oya kuze ukwazi ukukuchaza. Zininzi iinqanawa ezoyiswe seso sikhukula, zazika kuloo nzonzobila, akwaze kubekho netshengele lazo clakha labuya lavela."

Kwathi ngoko abantu becinga njalo, saba sisitsho ngaphezulu nangaphezulu eso sandi sesikhukula sisiza sixel' iindudumo. Salatyuza, sagebhuza, sagquma, satsefuza isikhukula, sixela amanzi ehlangana nomlilo; wenyuka umqhumo wayimphoma, iliza lalandela iliza, alenza siphelo, kwaza kwathi ngenxolokazi engathi yeyeendudumo wavela loo mwonyo umnyama emanzini.

Bona, nako kuphuma kulo mhadi mnyama ukhamisileyo ingalo; nantso ibetha ngamandla nangomzamo omkhulu, kwaza kwavela indodana, iyithe xhakamfu indebe yegolide ngesandla. Ikhefuzela nzima yalubulisa ukhanyo lwamazulu. Bagcoloma ababukeli besithi. "Usaphila! Nankuya! Inzonzobila ayimgingyanga! Ubukroti buwuhlangule lo mphefumlo engwabeni lenzonzobila!"

Akufika kubo, nabo abo bantu bachwayitileyo bemngqonga. Nanko csiwa ezinyaweni zokumkani enikela kuye indebe leyo. Nanko ukumkani ebiza inzwakazi yentombi yakhe eyiyalela ukuba iyizalise iphuphume indebe leyo ngewayini ebengezelayo, wathetha umfana ebhekisa kuye.

"Kube chosi, kube hele, Kumkani! Inenyhweba indoda ephefumla iselukhanyweni oluqaqambileyo lwemini. Ezantsi phaya kulaa mahla-ndinyuka alo mwonyo bububi bodwa.



Abantu mabangaze bazilinge izinyanya, mabangaze banqwe-nele ukubona oko izinyanya zikugqume ngobumnyama oboyikekayo.

“Ndithotyelwe phantsi ngesantya esifana nesombane ndaphoswa engxingweni, ndizama-zamana neliza elikhulu kunene nelimandla angathethekiyo. Ndibanjwe yimisinga endityhalayo, ndaphethu-phethulwa, ndiphekwa ndisophulwa, ndingasenako ukwenza nayiphi na into ekukuxhathisa. Waza ngelo xesha wazibonakalisa uThixo kum, ndabizela kuye ekubandzelekeni kwam. Apho kuloo nzonzobila ndabona isiwana, ndatshela kuso, ndakuphepha ngaloo ndlela ukufa. Ibijinga apho encamini yesiwana sekorale indebe le; ibe iya kukhukuliselwa kuloo nzonzobila ingenasiphelo yolo lwandlekazi ukuba ibingabambekanga kuso.

“Ulwandle belunzongo-nzongo ingumtyukatha phantsi kwam, linguloo mfusa umnyama, kube ke, nangona iindlebe zivalekile apho, wona amehlo anako ukugqobhoza kweso sithokothoko azibone iinyoka zomlilo namaramncwa namagongqongqo oyikekayo. Apho ikwakho nemihlambi yeentlanzi, nokrebe aboyikekayo abaziingcuka zolwandle.

“Ndijinge apho, ndiziva ukuba ndiyoyika, ndikude lee noncedo ndiyiloo ntshotsholoji iyodwa engumntu ophakathi kwazo zonke ezo zothuso, ndindedwa zwi kobo bulolo bumasi-kizi, emazantsi kanye omhlaba, ndikude lee ndingenakuyiva intetho yoluntu, ewe, kolo nkwantyo lobo bulolo buthuthu-malisayo.

“Ndazicinga ezi zinto ndityhwatyhwa. Saphinda kwakhona savuka isiwili-wili, kwanga ndihlaselwa ziingalo ezimakhulukhulu zindihlanganyela. Kolo gezo lokoyika ndiyixhakamfule indebe, ndaliyeka iliwana lekorale elo bendijinga kulo. Kw-oko sandifumana isivundu-vundu ngaloo mandlakazi avuthayo, kanti kutyaphile ukuba senjenalo, kuba siso esindinyusele phezulu emanzini.”

Wathi ukumkani, “Indebe leyo yeyakho. Nalo msesane unanyathiselwe ilitye elinqabileyo lexabiso elingenamlinganiselo uya kuba ngowakho ukuba uphinde wangena kwakhona, umbo-

nzeleke kanye enzulwini yomwonyo, ubuye uze kundixelela ukuba kunjani na apho.”

Yamva intombi yakhe, lwazalisa intliziyo yayo usizi, yacamagusha isithi. “Bawo, myeke ahlale. Lo mdlalo ukukukhohlakala sekukudala gqitha uwuqhuba. Loo mfana selezibeke ngenxa yakho esichengeni esidlule lee kuyo yonke into ekhe yenziwa ngabanye. Ukuba akunakuyithiba iminqweno yentliziyo yakho, buya kuhlazeka ubukumkani nobungangamsha bakho.”

Wesuka ukumkani wayiqubula indebe, wayijulela kuloo mwonyo woyikekayo kwakhona. “Ukuba uya kuyibuyisela kum kwakhona,” wawakala esitsho, “uya kuba sesona siphambili kwizihandiba zam, kuthi nalowo ukucamagushale ngosizi olukhulu kangaka abe ngumfazi wakho.”

Amandla ezulu angena kumphefumlo womfana azibonakalisa kuloo mehlo akhe anzongonzongo lukhalipho, wajonga kuloo nzwakazi intle ngokugqibeleleyo, wayibona imbatsha isithi folokohlo. Wazimisela ukuba awufumane lo mvuzo uxabiso likhulu, wafak’ ilitye entliziyweni, wakudela isihlandlo sesibini ukufa, wambonzeleka kwakhona, wantywila wangena kwa-Kharibdis.

Avakala amaza; waqukuqela wabuya umsinga; aya esiza exel’ iindudumo amanzi. Wajonga ezantsi wonke umntu enxunguphele. Ayeza! Ayabuya amanzi! Nango egquma amaza; naso isikhukula sisivula isigingqi somwonyo. Kodwa elo kroti lomfana alizange labuya lalanywa kwakhona.

## ISIFUNDO 20

### UTESIYASI NEMINATORI

Kwiminyaka eyadlulayo xa kugrunjwa imizi yabantu bemandulo eSinosi kwisiqithi saseKrete, kwavunjululwa isakhiwo sepoma lebhotwe elinamagumbi neendonga ezinamagoso-goso amakhulu kunene. Le nto yabonisa ubunyano bentsomi ede yaza kwaziwa nasithi, isusela kwiimbali



zamaGrike emihla yamandulo. Le ntsomi ihamba inyanisa, into leyo oya kuyiqonda xa ulifundayo eli bali, kodwa ke akunzima ukuyihluzisa inyaniso kumququ wamabali centsomi ohamba nayo.

Ukumkani waseKrete yayinguMinosi owayenentwazana enguAriadne, enonyana, kwaneramncwa eloyikekayo, elingumntu ngapha, liyinkunzi yenkomo ngapha, elalisaziwa ngokuba liyiMinatori. Eli ramncwa lalihlala embindini wophinye-phinye wendlela eyenziwe ngobugcisa, yasisakhiwo esindonga zigoso-goso kangangokuba nawuphi na umntu othi cakatha angene kuloo maphinye-phinye cendonga, wayengena-kuze abuye akwazi ukuphuma kuwo.

Unyana kaMinosi wayeyimbaleki edumileyo, waza waya eAtene, apho naye wayeza kuba nenxaxheba emidlalweni yesizwe. Watshatshela apho, waphuma phambili kuyo yonke imidlalo, into leyo eyatsho uAjiyasi, ukumkani waseAtene waxakaniseka kakhulu kangangokude ambulale. Njengokuba kwakunokulindeleka, uMinosi waya kuziphindezela ngokufa konyana wakhe. Walutsho utshaba lwakhe olungabemi base-Atene lwaziimpanza kuloo mfazwe, waza wabamisela irafu enzima abemi baseAtene abaphanzileyo. Wabenzela ummiselo wokuba minyaka le mabathumele amadodana asixhenxe neentwanazana ezisixhenxe eKrete. Olu lutsha lwaseAtene lwalufakwa kumgaqo ophinye-phinye khona ukuze luqwengwa-qwengwe, lubulawe, lutyiwe yiMinatori.

Iminyaka ngeminyaka kwaqhutywa ngolo hlobo. Nangona abemi baseAtene babentsila-ntsileka phantsi kwempatheko-mbi kaMinosi, babengenamandla okuzikhulula kuye. Ngamnyaka uthile xa kanye umlisela nomthinjana wawubuthelene ndawonye, kusenziwa amaqashiso okufumana abo kwakuza kuthunyelwa bona bokuba ngamaxhoba alo nyaka eKrete, kwathi kanti nanko uTesiyasi, unyana ka-Ajiyasi, indoda enobukhalipha nomkhitha, edlula apho; waza ke wafuna ukwazi ukuba kwenziwa ntoni na apho. Uyise wayesoloko emfihlela engamxeleli ngale rafu yeminyaka ngeminyaka, kuba esoyika ukuba wayengasokuze ayithobele into enjalo. Ngaphezulu uTesiyasi



lowo wayeya kutsho ibhetyeke yonke into. Akuba ede waxelwa uTesiyasi okokuba kwakukhethwa abaza kuba ngamakhoba okuthunyelwa eKrete, wathi zekutyunjwe amadodana amathandathu qha: yena wayeza kuba ngowesixhenxe emadodeni.

Uyise kaTesiyasi wambongoza ukuba makangazenzi idini, kodwa unyana waphika kwema ngaye. Wayezimisele ukuhamba. Ngaphezulu wamxelela uyise ukuba wayeza kubuyela eAtene kunye nawo lawo madodana namaqobokazana, waye efunga ukuba akunakuze ulutsha olo luziintyatyambo zase-Atene kwenziwe idini ngalo kwiMinatori. UAjiyasi waqonda ukuba akusizi lutho ukufane anyanzelise ukuba unyana wakhe makangahambi; waza ekugqibeleni wamncama. Indoda enkulu yabanika iseyile emhlophe, yaza yabayalela ukuba zebayixhomo kwinqanawa yabo minazana babuya, ithabathe indawo yaleyo imnyama ekwakusoloko kuxhonywa yona ngaloo maxesha eenyembezi, benzele ukubonisa ukuba babuya noTesiyasi ephilile.

Nantso inqanawa induluka, uTesiyasi ezele bubukrothi nokuzithemba, noxa ithemba noloyiko zaziphikisana ezifubeni zogxa bakhe. Abemi baseAtene bona basala bewazilela amadodana neentwanazana zabo. Baqabela emaweni, bayondela inqanawa, yada yaya kutshonela, baza babuya bagoduka bematshekile.

Yada inqanawa yaya kufika eKrete apho kwabakho indimbane yabantu ibukela abemi baseAtene besihla elunxwemeni. Kuloo nkitha yabantu kwakukho uAriadne owathi kwa-oko wamthanda uTesiyasi, wazibuza-buza ukuba angenza njani na ukumhlangula emlonyeni weMinatori. Wathi uAriadne akudibana naye bathethe, wamxelela ukuba wayenqwenela ukumsindisa. Kwakungayi kuba nzima ukuba iqhawe elikhali phe njengoTesiyasi liyibulale iMinatori. UAriadne wazimisela ukuba amfumanele ikrele ukuze azixhobise ngalo ekuingeneni kwakhe kuloo ngxingwa yeMinatori. Obona bunzima bukhulu babuya kumfikela xa afuna ukuphuma emveni kokuba elibulele iramnewa. Kwakungekho bani wakha wa-

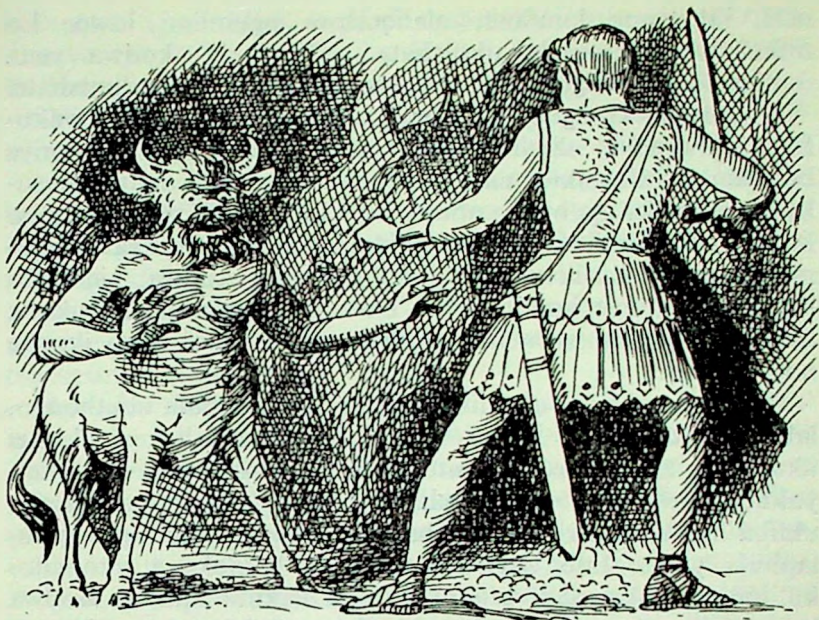
ngena apho, waza waphinda wabuya ephila. Kodwa ke yena uAriadne wacinga icebo. Wamnika uTesiyasi isikhinkci somsonoto, wathi makabophelele clinye isondo laso esikhonkwani eni esikwisango lengxingwa leyo, angene, ahambe ewucumbulula umsonto emva kwakhe. Akuba eyibulele iMinatori, umsonto wawuya kumkhokela ade aye kuphuma ngesango.

UTesiyasi waluthakazelela kakhulu olu ncedo. Nanko ekhokela amaqabane akhe esiya kungena kuloo ngxingwa, yena ezixhobise ngekrele nesikhinkci yethwayini. Wathi xa angenayo emasangweni nakumagunjana lawo, waqala wawucumbulula umsonto wada waya kufika kwindawo ethe gabalala, apho waqubisana khona nelo ramncwa loyikekayo. Wasibeka phantsi ngocoselelo isikhinkci eso sayama ngodonga. Sasisse side ngoku sancipha kakhulu eso sikhinkci, waza naye walithi ruthu ikrele lakhe. Ukoyikeka kwedabi elalandelayo! Kaloku iMinatori yayinomzimba omkhulu, ingwanyalala yento, enee-mpondo kwanezandla elwa ngazo, kodwa ncama! UTesiyasi wathi engapha waba engapha, walikhuthalela, akaze alinike iramncwa nethutyana eli lokuba limenzakalise. Safika isiphelo! Wabinza ngekrele, latsho bhuntse, laya kufika entliziyweni yeramncwa. Laphela idabi!

Nanko uTesiyasi etsibela isikhinkci sakhe somsonoto, ehamba esiya kuphuma ngomnyango. Wafika ogxa bakhe baseAtene beblindele, kodwa besemaxhaleni amabi. Bavuya bade bafuna ukuphambana bakumbona efika. Kwathi nje ukuba kuratyele, behla ngokuzolileyo ukuya elunxwemeni. Babesiya kukhwela inqanawa yabo eyathi kwangoko yanduluka yashenxa eKrete ingekabhaqwa mntu into eyenzekileyo.

Baba nohambo olumnandi ekugodukeni kwabo ngolwandle, uhambo olwalwahluke tu kolo lokusuka kwabo eAtene besiya eKrete, kodwa ke ngenxa yovuyo nokuchwayita kwabo balibala mpela-mpela ukuxhoma iseyile emhlophe endaweni yaleyo imnyama yeenyembezi. Mihla le ukumkani uAjijyasi wachopha phezu kwamawa aseAtene elangazelela ukubuya kwenqanawa nokuqonda ukuba ngaba iseyile yayiyemnyama okanye emhlophe na. Ngenye imini yathi thu inqanawa elundini, waza wathi





uAjiyasi, akuphawula ukuba iseyile imnyama, watsiba ezeyeli-sela elwandle olwathi ukususela ngoko lwabizwa ngokuba lu-Lwandle lwaseAjiya.

## ISIFUNDO 21

### AMATYE ASEPLUTINEKI

Kufuphi nedolophu yasePlutineki, emntla-ntshona eFransi, kumi uludwe lamatyekazi amakhulu. Akukho bani waziyo ukuba amiswa ngubani na, okanye amiswa nini na. Aba soloko elapho, aye emaninzi amabali axelwa ngawo.

Kwiminyaka-nyaka eyadlulayo kwakukho umlimi owayehla-la kufuphi nePlutineki leyo. Wayehlala nenzwakazi, udade wabo, egama linguRozineki, eyayithandwa kakhulu nguBer-



nezi, ihlwempu lomfana, elaliqeshwe ngumlimi lowo. Lo mfana wayenqwenela ukutshata noRozineki, kodwa yena umlimi lowo ejonge isoka elisisityebi elingathi livele limtshate.

Kwelo zwe ke ngobusuku obuphambi kweKrisimesi kwakufika iindwendwe ezininzi kuloo mzi. Undwendwe ngalunye belusamkelwa lunikwe ukutya nendawo yokulala ngobo busuku; kwafika ke ngobunye ubusuku obandulela iKrisimesi, apho kuloo mzi womlimi ingqiba elikhangeleka ngokungathi ngumaqhingana. Lanikwa isidlo sangokuhlwa, kodwa, njengoko lalingekho elinye igumbi apho endlwini, lanyanzeleka ukuba lilale esitalini kunye nenkabi yenkomo yomlimi lowo ikunye nondlebende.

Kwala enzulwini yobusuku, xa kanye liza kulala ubuthongo, lakhumbula ukuba zonke izilo ezihlala ezitalini ziyakwazi ukuthetha zincokole. Loo nto isisikhumbuzo saloo Krisimesi yokuqala esitalini saseBhetelehem; laza ke lahlala, alalala, ukuba live ukuba ziza kuthetha zithini na. Lalidla ngokuphuhlaphula yonke into eliyivayo. Kaloku lalinokuva into enokulilungela, okanye live enokummisa kakubi umntu. Kodwa ke lazilalisa lisenzela ukuba zithethe ziphelele, zingoyiki nto.

“Kuyabanda ngokuhlwanje,” watsho undlebende.

“Kwakubanda kwangolu hlobo ngobusuku obandulela iKrisimesi,” yatsho inkabi yenkomo iphendula, “xa amatye asePlutineki ayesihla esiya kusela emlanjeni, eshiya indyeyo yawo ivulekile. Ukuba eli xhego lengqiba belikwazi esikwaziyo okokuba kanye ngenkulungwane laa matye aziruqa ngokwawo, aphume kulaa mingxuma agxumekeke kuyo, ashiye indyeyo yawo ingagcinwe bani, beliya kuba lapho liye kuzalisa iingxowa zalo.”

“Kodwa ibingasayi kulisiza lutho loo nto,” watsho undlebende, “kuba ngaphandle kokuba libe nesihloko sobulawu kunye nommuncwane omagqatyana mahlanu endaweni yala mathathu aqhelekileyo, amatye lawo aya kulicola life ekubuyeni kwawo esiza kwiindawo zawo.”

“Kanti bekungayi kuba kwanele nokuba belinazo ezo nto,” yatsho inkabi, “kuba nawuphi na oyithathayo loo ndyeyo

kufuneka enze idini, anikele ngomphefumlo womKristu, okanye iya kusuka ijike ibe luthuli indyebo leyo. Lingaze limfumane phi ke gxebe umntu oya kuvuma ukulifela?"

"Yinyaniso epheleleyo leyo," watsho undlebende; zahambisa ke ngoku ubusuku zincokola ngezinye izinto izilwanyana ezo.

Ingqiba elo lazimisela ukuba liyifumane loo ndyebo, laza ke lachitha iveki yonke lifuna ubulawu kunye nommuncwane omagqatyana mahlanu. Labufumana lula ubulawu obo, kodwa labhuqa lifuna kwada kwayimini engaphambi kwaleyo yokuphela konyaka ukuwufumana kwalo ingqiba elo loo mmuncwane onamagqatyana amahlanu endaweni yaloo magqatyana mathathu aqhelekileyo.

Ngosuku lokugqibela lomnyaka ingqiba elo laya kuloo ndawo emi kuyo amatye kufuphi nePlutincki, laya kufuna indawo elinokuzimela kuyo ukusondelela ematye ni apho xa chlayo esiya emlanjeni. Apho lafika uBernezi ehleli yedwa phantsi kwelona likhulu kuloo matye. Wayesel' egqibile ukutya, echitha isithukuthezi ngokukrola umnqamlezo elityeni apho. Wayecinga ngoRozineki, efuna ekuba angayizuza njani na imali leyo ingamenza amkeleke kumnakwabo.

Ingqiba lamazi ukuba ngomnye wabaqeshwa basefama, laza lazi nalapho liya kulifumana khona elaa dini lomntu lifunekayo lokunqanda indyebo leyo ingajiki ibe luthuli. Lamxelela uBernezi into ebithethwa yinkabi nondlebende, kodwa alakhe ke likhankanye nto ngobulawu nangommuncwane omagqatyana mahlanu kwanangedini elo lingumntu. "Sakwanela sobabini yile ndyebo," latsho, "ndaye ndiya kukholiseka kukwahlulelana nawe ngayo."

Walibulela kakhulu uBernezi, wathi uya kuba lapho enzulwini yobusuku. Wakugqiba enemincili ukukrola loo mnqamlezo apho kwelo litye, wabaleka ke esiya emsebenzini wakhe efama, echwayitiswe kunene kukuba kwakamsinyane eza kutyeba ngokwaneleyo ngokokude abe nokumcela uRozineki atshate naye; laba ke lona ingqiba livuyiswa yinto yokufumana idini lomntu ngendlela elula ngolo hlobo.

Kwala kanye phambi kwenzulu yobusuku bahlangana,



bagoxa emva kwentshinyela yamatyholo kufuphi namatye lawo. Kwala ukubetha kwentsimbi ye-12 entloko yavakala ingxolo engathi ziindudumo, wanyikima umhlaba, azivumbulula loo matyekazi makhulu, nango equkuqela esihla esiya emlajeni. "Nalo ke! Nalo ke ithuba!" latsho ingqiba. Babaleka baya kuloo mingxuma mikhulu bakroba, babona okunene nantso loo ndyebo. Laqala lakhuthala ingqiba lizalisa ezo ngxowa liziphetheyo, kodwa yena uBernezi waneliswa nje kukuzalisa iingxowana zempahla leyo ayinxibileyo ngegolide leyo.

Ngexeshana elifutshane kakhulu wabuya wanyikima umhlaba. Ayebuya amatye. Wakhala uBernezi ejikelezwe ngumkhosi omkhulu, esithi, "Khawulezisa, siza kucolwa sife!" Kodwa inkonde yengqiba yacubhuka yintsini, yaphakamisa ummuncwane wayo omagqatyana mahlanu nesihloko eso sobulawu. "Kuya kufa wena, ingendim," latsho. "Kaloku mna ndizigonye ngokuphatha ezi zityalo zobugqi. Kwaye ukufa kwakho kuza kwenza ukuba le ndyebo yam ingajiki ibe luthuli."

Watyhwatyhwa kukoyika uBernezi, ngakumbi akuphawula ukuba amatye lawo acezela phaya kwingqiba elo, akalichukumisi. Onda ngaye, wabe ngelo xesha selesuke woma waluthiniko, engenako nokushukuma alinge ukusaba. Wagquma ubuso bakhe ngezandla akubona elona litye likhulu kuwo lithe ngqo lisiza kuye, kodwa kwathi kanye xa selikhwela kuye, liyinkabankaba phezu kwakhe, lema bhuxe, langa ngoku liyamkhusela, kwanyanzeleka ke ngoku ukuba amanye amatye lawa ajikele ngaphaya kwakhe ukuya kufika ezindaweni zawo. Efanekholwe enjalo, waphakamisa intloko uBernezi wajonga, wabona ukuba eli litye limkhuseleyo leliya ebekrole umnqamlezo kulo. Kwathi akuba onke amanye amatye efikile kwiindawo zawo, lajikela ngaphaya koBernezi, lasinga kowalo umngxuma.

Ekuyeni kwalo lalifumana ingqiba lisambola-mboleka nezaa ngxowa zalo zinzima zegolide. Laliva ilitye ingqiba lisiza, laphakamisa ummuncwane walo omagqatyana mahlanu nobulawu, kodwa loo mithi yobugqi ayizange ibe namandla emnqamlezweni lowo ukrolwe kwelo litye, lahamba dzu kuloo



dlela yalo, lalicola lafa ingqiba ngaphantsi kwalo, laza lahamba labuyela endaweni yalo kuloo mngxuma lingasayi kube libe nako ukuphuma kuwo kude kudlule iminyaka elikhulu.

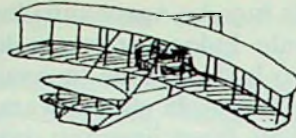
Wagqotsa uBernezi wabuyela efama, waza ngentsasa elandelayo wambonisa umlimi lowo iingxowa zakhe zizele yigolide, wacela ukuba amnike uRozineki abe ngumfazi wakhe. Wavuma umlimi ukumnika, into ke leyo eyamchwayitisa kakhulu uRozineki, kuba wayemthanda kakhulu uBernezi.

## ISIFUNDO 22

### UKOYISWA KWESIBHAKABHAKA

Kwamandulo uluntu lwasoloko luzijongile iintaka, lunqwenela ukuba nalo lukwazi ukubhabha. Kukho imbali yamaGrike ebalisa ngendoda nonyana ababezimisele ukubhabha. Benza amaphiko amakhulu ngeentsiba zeentaka, bawancamathisela ngomthwebeba, baza baba nako ukuphapha ngezi mpiko. Phambi kokuba banduluke uyise wamyala unyana ukuba angasondeli kakhulu elangeni, kodwa inkwenkwe leyo ayizange imphulaphule uyise. Yaya intinga ukunyuka, bada ubushushu belanga elo isondele kulo bawunyibilikisa umthwebeba lowo ubambe loo maphiko akhe ezandleni nasemagxeni. Zaphuncuka zawa, nanko ke esihla, esihla, esihla, waya kuwa ezantsi kulwandle olo babebhabha phezu kwalo, wantywiliseleka apho.

Abantu baqala ngeebhaloni ukubhabha. Kwakusenziwa ibhaloni enkulu izaliswe ngegesi, ukuze ke kujingiswe ngaphantsi kwayo indlwane abanokuhlala kuyo abantu. Yayifunqulwa yimisinga yomoqa ihanjiselwe phambili kwayiyo. Xa abantu bafuna ihlele ngezantsi babesuke banyenyise indawo yokukhupha igesi leyo, kuthi ngokuphuma kancinane kwegesi leyo baye besihla ke nabo ngendlela ehamba kancinane. Inkohla enkulu kule nto yileyo yokuba babelawulwa kuphela ngumoya, bengenako ukuyilawula bona ngokwabo.



Kwiminyaka elikhulu elinamashumi amathandathu egqithileyo indoda elumke kunene yayifunda ngokuxinzelela komoya. Kaloku umoya unobunzima nangona ungabonakaliyo. Le ndoda ke yaphawula ukuba xa isicaba sento sithe satsalwa ngokhawulezo olukhulu emoyeni, umphambili waso uphakamile kunomva waso, ukutyhala komoya lowo ungaphantsi kuya kusiphakamisa isicaba eso ngokukhudlwana. Ingxaki ke yaba sekufumaneni eso sicaba sikhulu sento, kwanokufumana injini enamandla, kodwa ingabi nzima gqitha, ukwenzeka ukuba iqhube iphiko. Le nto ke yayisenzeka ngaloo maxesha yayingkenziwa inqwelo ehamba ngepetroli, yaza ke le nto ibhaqwe yile ndoda ayabi nako ukuhanjiselwa phambili.

Ngaphantsi nje kweminyaka elikhulu edluleyo enye indoda yenza umlinganiso we-cropleni eyabhabhayo yona, nangona ingazanga ibe nako ukuhlala esibhakabhakeni ixesha elide. Nangoko kwakungekabikho matshini wokuyihambisela pha-



mbili, kodwa wasebenzisa injini encinanana yomphunga. Wazingisa kule nto umhlobo owayemncedisa, wada ekugqibeleni wenza umlinganiso owada waphumelela ekubhabheni. Kwaqala ke ngoku kwenziwa ezokwenene iieropleni ezibukhulu bufanelekileyo cziqhutywa ngeenjini zomphunga, kwaza malunga nokuphela kwenkulungwane yeshumi elinesithoba kwathi nangona kungekabi nakuthiwa selubhabha uluntu kodwa kwa-ba sekubonakalisiwe ukuba le nto inako ukwenzeka.

Baqala ke ngoku abantu bafunda ukuwuza ngeglayida, czo nto ke zizicaba zomatshini abakhaphu-khaphu abangenanjini. Iglayida iqhutywa yimisinga yomoya ilawulwe ngumntu ophakathi kuyo. Olu lwazi lufundwe ngezi ziwuza lwasetyenziselwa ezieroplenini, lwakhokelela ekwenziweni kweepropela neendlela ngeendlela zokutsalwa nokuphakanyiswa kwamaphiko. Ngeli xesha ke iinjini ezihamba ngepetroli zazise zilibonakalisa ixabiso lazo kwiinqwelo ezihamba ezindleleni, baza abazalwana bakwaWright baseMelika ababese bengamachule eeglayida benza injini yepetroli abathi bayifaka eglayideni. Amalinga okuqala akazanga aphumelele, kodwa ngomhla we-17 kuDisemba kumnyaka we-1903 wenyuka wantinga umatshini wabo ukuya phezulu. Yayiyimini enomoya kakhulu, kwaba nzima kakhulu ukumqhuba umatshini lowo, kodwa wabhabha ngaphandle kwamathandabuzo. Ewe, kuyinene ukuba wabhabha imizuzu yalishumi kuphela; waphakama iinyawana ezilikhulu elinamashumi amabini kuphela, kodwa ke wabhabha.

Baqhuba njalo befunda, beqhubela phambili ngolwazi lwale nto. Ngowe-1905 baba nako ukubhabha imizuzu engama-25. Ngowe-1908 benzela lonke ihlabathi umboniso wabo wokubhabha, bajikeleza, beriwula, bendanda, besenza izangqa. Uluntu lwaba lusoyisile isibhakabhaka.

EFransi indoda egama linguBleriot yayise isenza iieropleni, yaphumelela kwa-ukususela kowe-1900. Ngowe-1909 yaba nako ukubhabha esibhakabhakeni imizuzu engamashumi amabini anesihlanu. Waya eyiqhubela phambili le nto, kwathi kwangaloo mnyaka wayiwela iNgxingwa yolwandle ephakathi kweNgilani neFransi.



Ngowe-1914, ukuqala kweyokuqala iMfazwe yeZwe liPhela, ekuthiwa yiMfazwe yamaJamani, ukubhabha oku kwakuse-yinto esaqalayo, kodwa izizwe ezo zilwayo zaqonda ukuba amandla asemoyeni aya kuba luncedo olukhulu emfazweni. Kwathi ke kwasetyenziswa onke amalinge nayo yonke imali ekhoyo ekwenzeni ukuba iieropleni zibe nesantya namandla angaphezulu.

Ukuphela kwemfazwe ngowe-1918 zazise ziphuculwe ngokukhulu kanye iieropleni, kwaza ngowe-1919 abafana ababini babhabha bacanda uLwandlekazi lweAtlantiki, besuka eNewfoundland baya kutsho eIrlani. Emva koko lwacandwa noLwandle lwePasifiki, umatshini ephumla kathathu endleleni, esuka eSan Francisco waya kutsho eHonolulu, wesuka eHonolulu waya kuma eFiji, waza wesuka apho waya kutsho eBrisbane, eOstraliya. Ngowe-1930 umphaphi ongumfazi wesuka eNgilani waya eKapa, waphinda wagoduka.

Ngeli xesha ke abantu ngoku babelinga ukwenza umatshini obhabhayo oyelele ebhalonini, ibe yibhaloni enkulu enenjini ukwenzela ukuba isantya nembekisa-mabombo yayo ingalawulwa ngumoya, kodwa igesi leyo ikhaphu-khaphu kunomoya kwakuyinto elula ukuba isuke ilumekeke ibe lilangatyelomlilo kwaza ke emva kweengozi ezimbi ezatshisa zabulala abantu lancanywa eli linge.

Kuloo minyaka iphakathi kwezi mfazwe kwakhiwa iieropleni ezinkulu nezilunge ngaphezulu, kwaqalwa kumazwe amaninzi ukuhanjiswa kwabantu neposi ngeenqwelo zomoya. IMfazwe kaHitler nayo yenza inkuthazo enkulu ekubhabheni, kanye njengaleya yokuqala. Kwabhaqwa ngoku indlela entsha yokuzityhalela phambili, leyo yokuziqhuba ngejeti phezulu kakhulu esibhabhakeni, into leyo ezenza ukuba iieropleni zibe nesantya esingazanga sathelakelelwa bani ngaphambili, zibe nako ukuthwala imithwalo nabantu abangaphezulu kunokuba kwakha kwacingwa ukuba kunokwenzeka kwiminyakana embalwa cdluleyo.

## UMARCO POLO

Xa ufuna ukwenza uhambo ukhwela iteksi okanye ibhasi okanye uloliwe. Ukuba ufuna ukuya phesheya kolwandle ukhwela isitimela okanye ieroplani. Iihambo zanamhlanje ziyakhawuleza, umntu ahambe ngokonwaba kungekho zingazi. Kodwa ukuba wawungumntu welaa xesha leminyaka elikhulu eyadlulayo wawuya kuba unyanzelwe yinto enkulu ukuze uzinake uthabathe uhambo. Emhlabeni wawunokuhamba ngeenyawo, okanye ukhwela ihashe, nokuba yinkamela ukuba wawuhlala kwelasempuma-linga; okanye ke ukhwela enqweleni etsalwa ngamahshe.

Uhambo olulolo hlobo lwaluhamba kade, lungelula, lwaye lunengozi, kuba kaloku amaxesha amaninzi kwakuxhware abaphangi ezindleleni, behlasela babulale abahambi, baphange impahla yabo. Elwandle zazikho iinqanawa, kodwa zincinane kakhulu, zihamba ngomoya okanye ziqhutywa ngemigudu emikhulu ngamaphini ukuze ziye kufika apho zisinga khona. Iihambo zaselwandle ezithatha iintsuku ezintathu nezine ngoku zazithatha inyanga nangaphezulu ngezo mini, baye bebaninzi abantu abazibhakaxa kwezo hambo kodwa bangaze babuyele emakhaya.

Kodwa abantu bazenza iihambo nangona zinjalo ezo ngozi nezo nzima, kuba kaloku kusoloko kuyimfuneko ukuba maku-rwetywe, kwaye ukuba abantu abahlala eYurophu bafuna ukuthenga iimveliso zaseTshayina, kunyanzelekile ke ukuba kubekho bani uya kusingisa eTshayina aphinde abuye. Kwi-inkulungwane yeshumi elinantathu kwakukho urwebo olunobom phakathi kweTshayina neYurophu. Izinto ezinje ngesilika nesipayisi zaziziswa ngabarwebi bama-Arabhu kwabo bantu bazifunayo, ichweba eyayisiwa kulo inkoliso yezo zinto iyi-Venisi eItali.

Njengoko olu rwebo lwaluphethwe ngama-Arabhu, ayebiza ngqitha ngaloo mpahla ayesiza nayo, kwaza ke ekugqibeleni



abazalwana ababini baseVenisi, izinto zikaPolo, bagqiba kwe-  
lokuba baziyele ngokwabo eTshayina, baye kuzithenga ngqo  
ngokwabo ezi zinto kumaTshayina. Bahamba ngenqanawa  
baya kutsho echwebeni elikuLwandle oluMnyama, baza uku-  
suka apho basinga eAsiya bekhwele ezinkameleni. Apho  
bahlangana nabathunywa bekumkani enkulu yaseTshayina  
ababancedayo kuloo ndlela yabo. Uhambo ukusuka kuloo  
mgama lwathatha unyaka, kodwa bafumana ukuba bazincedile  
baluhambe bakuba befikile eTshayina, kuba bathabatheka  
kakhulu yinto abayibonayo apho. Bafika umgangatho we-  
mpucuko uphakamile apho.

Abafu bakaPolo bahlala apho eTshayina iminyaka elishumi.  
Ukumkani waseTshayina, ekumkeni kwabo kuye, wabacela  
ukuba maze baphinde babuye beze nabafundisi abalikhulu,  
kuba wayenomdla omkhulu elunqulweni lwabo lobuKristu.

Uhambo olusinga ekhaya lwaba lude, lwada lwabakruqula.  
Bachitha iminyaka emithathu behamba emhlabeni, baya  
kutsho echwebeni elikwimpuma-langa ephakathi, besuka apho  
ukusinga eVenisi. Bachitha iminyaka emibini eVenisi, belungi-  
sa ishishini labo, belinga nokufumana elo khulu labafundisi  
lokuba babuyele nalo eTshayina, kodwa bafumana baba  
babini kuphela abavumayo ukuhamba.

Ngowe-1271 abafu bakaPolo banduluka besinga eTshayina  
kwakhona, behamba noMarco ominyaka ilishumi elinesixhenxe,  
lowo ke ekungaye, esazi konke ngezi hambo. Baqala  
ngokuya eYerusalem, baza batyhalela phambili besinga  
eMpumalanga, apho bafika amaKristu namaTheki esilwa  
imfazwe. Le nto yaboyikisa kakhulu abaya bafundisi babini  
ngokokude bagqibe kwelokuba babuyele eltali, aza ke ama-  
Polo ahamba ngaphandle kwabo.

Ukusuka apho basinga kwichweba elisePheshiya, becinga  
ukuya ngenqanawa eTshayina, kodwa iinqanawa ezo zazi-  
ncinane, zimdaka, zaye zibonakala kungumngcipheko uku-  
hamba ngazo, kwaza kwanyanzeleka ukuba bahambe emhla-  
beni kwakhona. Batyhutyha iPheshiya leyo, bahamba ngee-  
ngxingwa zeentaba ukucanda iTibheti, bahamba apho umhlaba

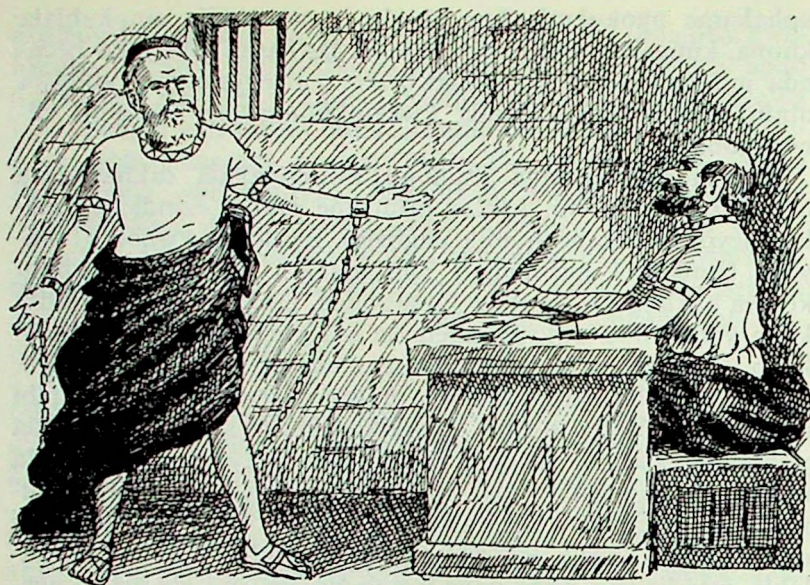


uphakame ngokokude kungabikho mntu nasilo sinokuhlala khona, kungekho nanto inokukhula. Bathatha iminyaka becanda intlango, bacanda nendawo elizweni engazange yabonwa mntu waseYurophu kwada kwayinkulungwane yeshumi elinesithoba.

Kwathi bakuyicanda intlango kwabonakala lukhawuleza ngaphezulu uhambo, kwaza msinyane bafika ezindleleni ezilungileyo, baziva bephumile engozini. Ekufikeni kwabo eTshayina bamkelwa ngemivuyo ngukumkani owadana kakhulu kodwa bakuba bengazanga nabafundisi. UMarco waba nomdla kuyo yonke into awayeyisebenzisa okanye eyinxiba ukumkani lowo. Wayenomdla nasemithini nasezintyatyambeni, waza, eqalisa ebomini bakhe, wabona imithi engavuthuluki magqabi ebusika. Wafunda ulwimi namasiko abantu abo, kwanendlela yokubhala kwabo, nendlela abayiqhuba ngayo imfazwe. Yada ikumkani yamthabathela enkonzweni yayo, yamana ukumthuma imicimbi kwiindawo ngeendawo iminyaka elishumi elinesixhenxe kwelo leMpumalanga yaKude. Wabona nama-lahle, into ke leyo angazanga wayibona, wayeve nje ngayo ngaphambili, weva nangelaseJapani.

Ekugqibeleni abazalwana abo, abafu bakaPolo, sebaluphele ngoku, bafuna ukubuyela eItali, kodwa ekuqaleni akavuma ukumkani ukubanika imvume yokuba bagoduke, kuba wayeluncedo olungako kuye uMarco. Kodwa ke wabe wabavumela ukuba bahambe, emva kokubanika izipho zexabiso nokubenzela amalungiselelo ohambo lwabo. Wabanikela imiyalezo kwiPopi nakwiikumkani zaseFransi naseSpeyini naseNgilani.

Banduluka bekhwele kwenye inqanawa yamaTshayina besuka echwebeni kuLwandle lwaseTshayina. Inqanawa ezo zazikhangeleka buxelegu, kodwa zazingahambisi kakubi. Bahamba bemisa kumachweba amaninzi kuloo ndlela, bebona izilwanyana ababengazi ukuba zikho emhlabeni, phakathi kwazo kwakukho nemikhombe. Emva koko, ekuchazeni kwabo ngezi zilwanyana, abazange bakholwe abantu ukuba izinto eziphokele ngolo hlobo zikho, ziyaphila.



Bahlangana neenkqwithela, zatshona ezinye iinqanawa, kwantyliseleka omatiloshe abaninzi. Bakufika ePeshiya behla kuloo nqanawa yaseTshayina bakhwela kwenye eyaya kubaphosa eVenisi. Kwakudlule iminyaka engamashumi amabini anantlanu ukususela kwixesha lokumka kwabo eVenisi besinga eTshayina.

Ithutyana emva kokubuya kwabo uMarco waba nenxaxheba emfazweni eyayisiliwa ngabaseVenisi, besilwa nabaseGenoa, waza ekubanjweni kwakhe wavalelwa entolongweni. Ukuchitha eso sithukuthezi sentolongo wamana ebalisela omnye obanjwe kunye naye embalisela ngechambo zakhe nezigaba awadibana nazo, waza ke yena lo mntu wamana ekubhala konke oko. Kwaqengqeleka iminyaka emininzi phambi koku-ba bakhululwe, kwaba ngelo xesha ke uMarco scemxelele umhlobo wakhe lonke ibali lakhe, nomhlobo wakhe lowo selebhale yonke loo nto. Loo ncwadi iyonke yasasazwa yaguqu-



lelwa kwiilwimi ezininzi, kwaza iminyaka emininzi abantu bayifunda becinga ukuba ziimbali ezibuntsomi nje kodwa ezo nto, bengakholwa ukuba nayiphi na kuzo iyinyaniso. Imbinana ycenkulungwane emva koko abantu babuya phofu baqonda ukuba le nto yinyaniso, yaza ke yayinto enkulu eyenzi-leyo ekuhambiseleni phambili ukufunyanwa kwamazwe amatasha ngabaseYurophu kwinkulungwane yeshumi elinane, neyeshumi elinantlanu kwaneyeshumi elinesithandathu.

UMarco Polo wayeyindoda yamadoda, waye enokuthathwa njengomnye wabaphambili kubahloli-mazwe bomhlaba. Wabona ngaphezulu ngelizwe eli ngaphezu kwakhe nawuphi na umhloli-mhlaba ongaphambi kwakhe kwanangaphezulu nakuwuphi na kwiminyaka emininzi-ninzi eyalandelayo.

#### ISIFUNDO 24

#### IMFUDUKO

Sinjenje siluhlanga sivela lee.  
Siphum' entla kweli silimiyo.  
Asingeyalath' iindlela eseza ngayo,  
Kub' inqants' iintaba, ityutyh' amahlathi.  
Umzi lowo sise siwulibele sonke,  
Indaw' owawumi kuyo,  
Aph' uNtu wayemi khona,  
Nesizwan' esasimkhonza.

Salungis' umphako nezixhobo zethu,  
Safuduka njengezizwe zonke.  
Sanduluka sishishing' iinkomo zethu,  
Amagubu kwaneengwali.  
Badlal' icekw' abantwana,  
Bengazi nto ngemfuduko.



Kwathi yakubeth' impepho yasemini,  
Sabon' amagaty' emithi chexa.  
Salila sakhumbul' umzi kaNtu.  
Sahumzela sada sacing' ukujika ;  
Ikakhulu sasikhumbul' abo bantu  
Esabashiy' enxuweni  
Kwelo zwe lihle kunene  
Lendyebo nezinto zonke.

Sacothoza kuhle ukuza neno,  
Sihamba sihlangana namaramncwa,  
Aling' ukusiqwenga, noko sasinda.  
Inkumbulo yethu yayinye kuphela.  
Sawel' imilambo, sawel' izihlambo,  
Saphelelwa zizambatho,  
Sada sambath' iinkondlwane—  
Ngelikade sagalelek' eMhlangeni.

H. M. NDAWO

## ISIFUNDO 25

### IPENISILINI UMNGUNDO ONGUMMANGALISO

Abanye kuni kungaba sebekhe baya esibhedlele, okanye kwagqira, baza bahlatyelwa ngepenisilini. Makube ke namangaliswa ukuba mhlabelelwa mni na lowo niwufakwayo. Ukubhaqwa kwepenisilini yaba luloyiso olukhulu kule mfazwe soloko yaliwa le minyaka-nyaka mininzi, kusiliwa nesifo. Ikroti lolo loyiso nguSir Alexander Fleming.

UAlexander Fleming wakhulela efama eSikotilani, engumntwana ohlakaniphileyo, ovileyo, ogqalisayo. Ayizanga ibangelwe yingqondo yakhe kuphela into yokuba zonke iiti-tshala zakhe zokuqala zihlabe isihlabo sokuba uya kuze abe yinto ayiyo ngenye imini. Uyise wabhubha esesibothwana,

kodwa umkhuluwa wakhe omkhulu, owayeligqira eLondon, wanceda ekumfundiseni. Waya eLondon akuba minyaka ilishumi clinane ezelwe, wasebenza engunobhala apho, ekwalisoldathi ngelinye icala. Akuba minyaka ingamashumi mabini ezelwe wafumana ilifana lemali, waza, chamba ngecebo lomkhuluwa wakhe, naye waligqira.

Wayengumfundi eyincutshe apho kweso sinala, waza kwakamsinyane wancedisa ekuphonongeni izinto czingezifo. Ayeqala ngoku amagqira ukuqonda ukuba ukuthintela ukufa kungaphezulu nasekukunyangeni. UFleming owayenomdla ongaphezulu emsebenzini wobugqira nangaphezu kokunonophela izigulana wayetsalwa ingqondo yiloo nto yokuphononga ngobuchule iimbangeli zokufa, kwanokuthintelwa kwako; kwaza ke iminyaka emininzi emva kokuba selebuphumelele ubugqira ngomnyaka we-1909 akawuqhubelanga phambili loo msebenzi wobugqira. Ukususela loo mini wagqiba, wayiqala loo nto yokuphononga, wayenza loo nto bonke ubomi bakhe.

Ngezo mini ezikwiminyaka engamashumi amahlanu eyadlulayo, ulwazi ngeetshologwane nangendlela ezisasazeka ngayo izifo lwaluluncinane kakhulu. Ayesazi kambe amagqira ukuba iintsimbi zokunyangwa kufuneka zigcinwe zicocekile, kodwa loo mayeza ayenawo okubulala imbewu yokufa suke adale ingozi ngaphezu kokunceda. Ewe amagqira ayesazi ukuba imbewu edala ukufa inokuqokelelwa ukuze ikhuliswe kukutya okuthile ekuthiwa sisikhulelo, yande. Loo nto ikhulayo kuthiwa sisikhuliso. Ke isikhulelo, noko sibe sicwengile ekuqaleni, sithi ngokwanda oku kwesikhuliso siye siba bunkungu.

Ukugoca-goca kokunyangwa yinto chamba nengozi. Kwakunjalo ngaphezulu ngezo mini. Kwaba kaninzi amagqira efunyanwa kanye zezo zifo ayeziqwalasela, ngamanye amaxesha abulawe zizo.

Ngalaa mfazwe yomnyaka we-1914 kuye kowe-1918 uFleming wangeniswa eNkonzweni yokuNyanga yoMkhosi, wayichithela eFransi loo minyaka. Waqonda ukuba ukunyangwa kwamasoldathi angxweleriweyo akunampumelelo, kodwa loo



nto ingelotyala lamntu. Lulwazi into eyayiswelekile, zinqaphazeka nezinto ezilungileyo zokuthintela imbewu yokufa. Ngoko wayeseFransi waqala wenza uphonongo lokunyanga, ephengulula iindlela zokuthintela iintshologwane. Kwaza oku kusebenza kwamenza wanqwenela ukuba enze ulutho encedisa ekulweni usulelo-zifo. Wabuya eNgilani zaza zabetheleka kuye iimbono zakhe ezininzi awayenazo ngaphambili, enezinye ezininzi ezintsha ezathi ekugqibeleni zaba nesiqhamo esikhulu ekunyangeni izifo. Ekuphonongeni kwakhe umkhunyu ophuma emathatheni omguli wafumana ukuba kukho into emkhunywini, nasezinyembezini zomntu, naseluchweni, nase-mthubini omhlophe weqanda ebulala iintshologwane. Kwakusithi nokuba yiyiphi na kwezi zinto edityaniswe nesikhuliso eso, sisuke isikhulelo sicwenge kwakhona, kodwa ke iyinkohlakala ukufumana zibe ninzi ezi ntshologwane, zisetyenziswe esibhedlele.

Ngomnyaka we-1928, seleyingcali yokufundisa ngeebhakteriya kwiYunivesiti yaseLondon, waphawula umtshithana omncinane ocwengileyo esazulwini sesicuku seentshologwane awayenazo endlwini yakhe yokugoca-goca. Kwa-oko waqala wagoca-goca, efuna ukwazi ukuba zibulawa yini na iintshologwane ezo apho esazulwini, waza kwisicuku eso wafumana imbewana yomngundo oqhelekileyo, lo mngundo ukhe uwubone kwitshizi, nasesonkeni, okanye exolweni le-orenji. Kwathi ke njengoko ezi mbewana ziluhlobo olunjalo, lo mfo akakhe aluyeke olu goca-goca. Wanqwenela ukulwandisa ulwazi lwakhe lwangaphambili, waza ke wazingisa esebenza njalo ngalo mngundo, wabhaqa ngolo hlobo ke ukuba uliyeza elinamandla ekubulaleni iintshologwane, laye lisebenza msinyane.

Walilinga emivundleni nasezimpukwini, wanempumelelo. Wathi ukulibiza kwakhe yipenisilini, igama elo elisuka egameni laloo mngundo.

Ekuqaleni kwaba nzima kakhulu ukuyigcina ingonakali ipenisilini, into leyo eyenza akwenziwa nto kakhulu ngayo, kwathi ngethuba leminyaka embalwa emva koko kwadalwa

elinye iyeza ekuthiwa yi-“M and B” elisebenze kakhulu nalo ekubulaleni iintshologwane, yabetha yalityalwa ipenisilini; kodwa lakufa ilizwe ngowe-1939 kwenziwa ilinga elikhulu ukulungisa indlela yokwenza lo mngundo ungummangaliso omkhulu, yaza ke ngoku le nto yanempumelelo.

Kwenziwa into eninzi yalo mngundo eNgilani naseMelika. Kungoku nje akakho umntu onokuzazi iinginginya zabantu ezisindiswe yipenisilini. Yayiluloyiso olukhulu olo kuAlexander Fleming, wathiwa jize ngewonga lobuthwala-ndwe ngukumkani ngomnyaka we-1943.

UFleming wabhubha ngomnyaka we-1955, eneminyaka engama-74 ubudala. Ngembonakalo yangaphandle ubomi bakhe babungenamahaluhalu abheke phi, kodwa wenza indima enkulu ezweni kunabantu abaninzi ababomi babo buzele zizenzo eziqaqambileyo nezinomdla. Walwa idabikazi elikhulu, enyuka umhlaba onzima, kuba le nto isisifo yinto emandlakazi makhulu. Wafumana ke uloyiso olukhulu kunene.

## ISIFUNDO 26

### IINQANAWA I

Kukho kuni na abakhe baya elunxwemeni bazibona iinqanawa zicanda olo lwandlekazi? Ukuba senikhe naya, nakha nacamngca na ngazo, ngendlela ezihamba ngayo emanzini, nangokuthi zenziwa yini na ukuba zihambele phambili, kwano-kuba kwenzeka njani na ukuba zize kufikelela kulo mgangatho zikuwo namhlanje? Le mbali ke iza kuphendula loo mibuzo kanye.

Uluntu olu lwaba soloko lukulangazelela ukuhamba-hamba. Babenjalo nabaa bantu bokuqala babekho kumakhulu-khulu eminyaka eyadlulayo, kungekabikho naluphi na uhlobo lwendlela, zingekenziwa neevili, engekafuywa namahashe aqheli-swe ukuthwala abantu abase kwiindawo ngeendawo. Kona ukuhamba emhlabeni kwakusenzeka kuba kaloku umntu



wayehleli enazo iinyawo zakhe, enako ke ngoko ukuhamba ngazo, kodwa ke bekusithi akufika emlanjeni obanzi, okanye elwandle, liqale ke limkhohle, angabi nako ukugqithela phambili. Le nto ke yayingumvalo omkhulu onqanda inkqubela eluntwini. Kambe ke wahle wakufunda msinyane umntu ukudada, kodwa ayizange yanele le nto ekuthwaleni yena nosapho kwakunye nempahla aye kwezinye iindawo ezweni apho. Nanko ke ehleli apho eya kusoloko ke ebopheleleke kuloo ndawo.

Abantu abanengqiqo bayaziqqala izinto. Ngaphandle kwamathandabuzo ke akuzange kube kudala ezo ziralarume zasekuqaleni zingayibonanga into yokuba imithi iyadada emanzini. Alitshoni lixele ilitye isebe lomthi xa liwe emlanjeni, lisuka lidade lihambe nomsinga. Asiyazi indlela abayifunda ngayo into yokuba xa athe umntu wahlala esigodweni naye akatshoni, uhamba naso phezu kwamanzi. Kungathi kanti kwabakho qhaji lithile lazibeka esichengeni lona, lahlala phezu kwesigodo, lasiyeka saziyela esizibeni, sikhangelala ukuba kuya kwenzeka ntoni na. Nokuba na ke yenzeka njani na le nto, kodwa ukubonwa oku yada yabonwa, baza abantu balusebenzisa msinyane ulwazi olo. Bahle bafunda ukudibanisa izigodo eziliqela, benza isihlenga esinokuthwala abantu abaliqela nempahla yabo sibaweze umlambo okanye sibase zindaweni zithile zingaba lapho ngakwezo ndonga zomlambo.

Nenye inkqubela yahamba kwangeli xesha. Xa umthi omkhulu uthe wakrolonqwa, banokuba ngaphezulu abanokuwusebenzisa, kwaye makube kwakukho ukusinda engozini nokonwaba okungaphezulu ekuhlaleni phakathi emthini okrolonqiweyo kunokumana upena-pena uzama ukuhlala emthini oqungquluzileyo. Enye inkqubela yayikukusebenzisa ixolo lonke lomthi, into ke leyo yona eyayiba liphenyane elinobukhaphu-khaphu obungaphezulwana, waye umsebenzi wokwenziwa kwalo unganeno kunowokukrolonqa umthi. Eyesithathu indlela yayikukusetyenziswa kwesikhumba sesilo esikhulu, sanekwe phezu kwempingelo yemithi, nayo ke loo nto yayisenza iphenyane elikhaphu-khaphu.

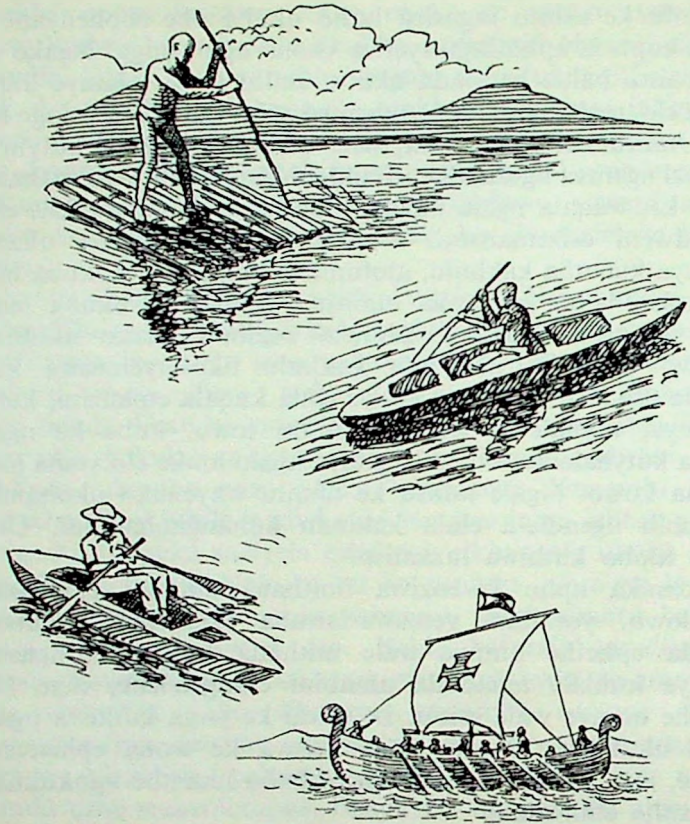


Phofu ke asinto ingasiza lutho ukuba ube nephenyane elisinga kuphela apho liqhutyelwa khona ngumsinga. Ngako oko ke abantu bahle baqonda ukuba umthi lowo, okanye inqwana nqwa elo, malenziwe libe nokusinga apho kufuneka lisinge khona. Umntu welo xesha wayesazi ukuba udada ngokutyhalela amanzi ngemva ngezandla ezivulile. Ngaphandle kwamathandabuzo ke, waqala ngale ndlela, esebenzisa izandla zakhe ehleli esigodweni esisemanzini. Kodwa ke ngale ndlela uhambo lwaluya kucotha kakhulu, alufumane lungeluhle nokuba luhle.

Ekuhambeni kwexesha umntu wafumana ukuba umthi othe wenziwa sicaba kwiziphelo zozibini unako ukuthatha indawo yezandla ube lula kakhulu ukusetyenziswa kuzandla ezo. Kwakufakwa elinye icala kuqala emanzini, kuziwe ngelinye, utyhalelwe ngemva umthi lowo, kube ke ngaloo ndlela kutyhalelwa amanzi ngemva ngalo lonke elo xesha incam ingena kuwo. Ngale ndlela ke umntu wayenako ukuhambela phambili ngendlela elula kakhulu kunangaphambili. Umthi ololo hlobo kuthiwa luzaniso.

Ukusuka apho kwenziwa imithana emibini emifutshane kunalowo, yomibini yenziwe sicaba eziphelweni, kubekho indoda ephethe omnye wale mithana kwisandla ngasinye, okanye kuhlale amadoda amabini elungelelene, inye kuwo iphethe omnye wale mithi. Le mithi ke yona kuthiwa ngamaphini ukubizwa kwayo, asetyenziswa ke wona ephenyaneni lilinye, into ke leyo eya kulenza ukuba lihambe ngokukhawuleza apho emanzini.

Kwahlala ke kukho ingxaki yokwazi ukwenza ukuba liye apho kufunwa liye khona iphenyane. Ekuqaleni le nto yenziwa ngokusebenzisa isiphelo sibe sinye sozamiso, okanye ngokusetyenziswa kwaloo maphini akwicala elinye kuphela lephenyane. Kamva kwafunyanwa ukuba xa kuthe kwafakwa iplanga elisicaba esiphelweni sephenyane, libe phakathi emanzini, kunokusetyenziswa iintsonthelo zibotshelwe kulo zibe nako ukulibhekisa ngapha nangapha, loo nto ke yenze ukuba likwazi ukujika iphenyane. Kungaloo ndlela ke esinalo ngoku ivili lokujika eliyinto ebaluleke kunene kuzo zonke iinqanawa.



Kwenziwa ke amaphenyane amakhulu ngaphezulu ngoku, amanye ada asetyenziswa kumadabi aselwandle, apho kufuneka isantya, into ke leyo eyenza kwafuneka amadoda angaphezulu ukuba awapheqe. Njengoko ngelo xesha abantu babengekabi nako ukwakha iinqanawa ezinkulu kakhulu le nto yenza kwanyanzeleka ukuba kubekho uludwe lwabapheqi ngaphezu kolunye. Eneneni ezinye iinqanawa zazide zibe nemigangatho emithathu enabo bapheqi banjalo. Babehlala ezihlalweni ezide emigangathweni eyenziwe phakathi apho enqanaweni, ama-



phini egqobhoze kuloo mingxunyana yenziwe ezimbanjeni zenqanawa.

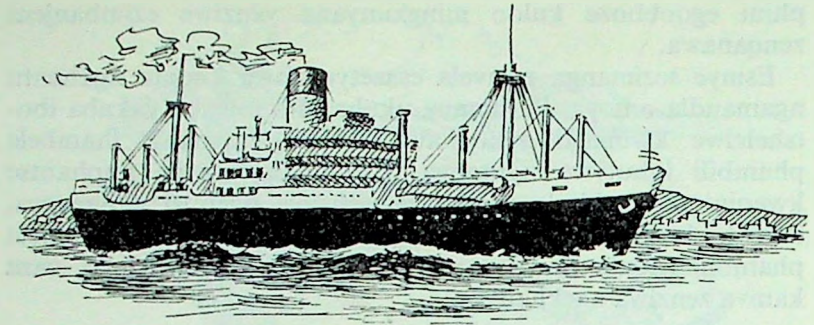
Esinye sezimanga zemvela esasetyenziswa kuqala ngabantu ngamandla omoya. Bafumana ukuba into esicaba yakuba ibotshelelwe kwimasti yenqanawa iyenza inqanawa ihambele phambili iqhutywa ngumoya. Ezokuqala iiseyile kuphantse kwaqiniseka kakhulu ukuba zazisenziwa ngemizi nangengca, kodwa lwathi ulwazi lokusonta nokuluka lwakuhambela phambili zaqala iiseyile zenziwa ngelineni eyomeleleyo, zaza kamva zenziwa ngekhanvasi.

## ISIFUNDO 27

### IINQANAWA II

Kwaseminyakeni engamawaka amane cyadlulayo nanga-phambilana, ngalawa maxesha eBhayibhile, abantu babe-hamba ngezi nqanawa, kuqhutywa ishishini elinengeniso kwimimandla ngemimandla yelizwe, ngakumbi kwimpumalanga yolwandle lweMeditera. Kwakucingwa ukuba ngezo ntsuku iinqanawa zahamba zayijikeleza iAfrika, kwaye kusaziwa ukuba umatiloshe othile waseSkandinaviya walunqumla yena uLwandlekazi lweAtlantiki iminyaka engamakhulu amahlanu phambi kokuba uColumbus akwenze oko. Ekuhambeni kweminyaka kwakhiwa iinqanawa ezazisiya ziba nkulu ngaphezulu nangaphezulu. Lwaya lukhula urwebo, iinqanawa ziba noku-thabatha inxaxheba ngaphezulu emfazweni, kwamana kusiliwa ngazo amadabi amaninzi aselwandle. Zaya zisongezwa ngaphezulu iiseyile, saza sakhula ngaphezulu kanye ngoku isantya seenqanawa ezo.

Ekuhambeni kwexesha ulwazi lwabantu lwaya lusanda macalana onke, yaza le nto yenza iziphumo ezenza ukuba kubekho ezi nqanawa zinkulu zinaso namhla neso santya, zibaleka ngaso ngoku iinqanawa emanzini. Ekuqaleni iinqanawa zazisenziwa ngemithi. Kaloku umthi yinto edadayo. Into



yokuqala efunekayo ke enqanaweni yeyokuba idade. Kodwa imithi le yayinezikhwasilima eziliqela. Ayeyibolisa amanzi imithi exesheni, kuthi emva kwechambo czimbalwa kufuneke inqanawa itsalelwe elunxwemeni, isiqu sayo siqatywe itela. Ezinye izinto ezihlala elwandle, izinto apha ezisabumbaza, zazidla ngokuthi nca apho esiqwini senqanawa, kufuneke ke amaxesha ngamaxesha ukuba zixotyulwe. Kodwa esona sikhwasilima sikhulu yayisesokwaphuka lula kwazo zitsho zibe ziingceba xa zityhalelwe emaweni ngumoya namaza. Ngenkulungwane yeshumi elinesibhozo kwafunyanwa ukuba xa sithe isiqu senqanawa sambathiswa ngesingxobo sobhedu siyasinda kumonakalo obangwa ziimbaza, kodwa yayiyindleko le nto, yaye ingawunqandi umonakalo xa inqanawa ithe yaya kunkaleka emaweni.

Ngelo xesha kwabakho mntu uthile owabhaqa ukuba, nangona ithi intsimbi yakuphoswa emanzini itshone kwa-oko, ayitshoni ukuba intsimbi leyo ithe yakrolonqwa. Yaphonongwa le nto, kwathi kuba phakathi kwenkulungwane yeshumi elinethoba zaba iinqanawa sezisenziwa ngentsimbi endaweni yemithi. Kufuphi nekhulu leminyaka edlulileyo kwaba sekusetyenziswa icwilika endaweni yentsimbi. Namhlanje ke zonke iinqanawa ezinkulu ezihamba elwandle zenziwe ngecwilika.

Kwesinye sezifundo kwenye yeencwadi zenu zokufunda nifunde ngokwenziwa kwenjini ehamba ngomphunga, loo nto



ke yenye yezinto ezakhokelela ekwenziweni kwezi zanamhla iinqanawa. Kwathi nje ukuba yenziwe injini esebenzayo yomphunga kwenziwa amalinge ngabakhi beenqanawa ukuyisebenzisela ukuba iqhube iinqanawa, aza loo malinge abo aba nempumelelo enkulu. Sekungaphezu kweminyaka elikhulu ngoku ukusuka ekuqaleni ukulwela kwazo iinqanawa ulwandle lweAtlantiki zisebenzisa amandla omphunga. Umphunga lowo usetyenziselwa ekuqhubeni isiqhubela-phambili esikhulu esingena emanzini esikhondweni sesiphelo senqanawa. Kanye njengoko ekuqaleni omatiloshe babengathembelanga kuphela emoyeni, kodwa benabapheqi bokuncedisana neeseyile ezo, ngokunjalo ke kuqala babengathembeli kuphela emphungeni, kodwa babenazo neeseyile. Kwathi kodwa kwakubonakala ukuba iinjini ezo ziya zisomelela ngokomelela kwaqala kwaqondwa ukuba akukho mfuneko yokuba kubekho iiseyile ukuze kubekho nomphunga, zaza ke zayekwa kwaphela iiseyile. Kwathi phofu nangoku sezisetyenziswa jikelele iinqanawa zomphunga zaba zisasetyenziswa iinqanawa zeeseeyile, zisetyenziselwa ukuthwala imithwalo engangxamisekanga, kuba kaloku indleko yaloo nto yayingaphantsi kanobom. Kaloku umoya wona awuthengwa, abe loo malahle maninzi kunene abaswayo xa kwenziwa loo mphunga wokuqhuba inqanawa icande loo matyhantya amanzi ebiza into eninzi yemali.

Yaya iphucuka into yokwakhiwa kweenqanawa njengoko ihamba iminyaka, kwakhiwa iinqanawakazi ezinkulu ezomeleleyo. Kwafunyanwa nento yokuba akunyanzelekile ukuba kusetyenziswe isiqhubela-phambili esinye kuphela. Ngoku ke iinqanawa zakhula ngesantya, zasinda nangaphezulu ezingozini yakuba loo nto iqondiwe.

Elandelayo inkqubela-phambili eyenziwayo yaba yileyo yokususwa kweenjini zomphunga kufakwe ngoku iinjini eziqhutywa ngeoyile. Ezi njini zijika iziqhubela-phambili kanye njengoko senjenjalo isitimu. Ioyile leyo elingene uhambo olo ingena kwindawo encinane kakhulu kunaleyo ifunwa ngamalalahle, yaye yona inokuthiwa ngemibhobho enqanaweni ngexeshana leeyuyre ezimbalwa apho wona amalalahle ayelayi-

shwa ngamadoda amaninzi inuhla emininzi enqanaweni apho. Yaye icoceke kakhulu kanye kunamalahle. Kungokunje ke nositemele abo sebefuna ukunqaba njengeenqanawa zeeseyle.

Uhambo ngenqanawa enkulu yaselwandle yinto eyole kunene, ngakumbi xa izulu lilihle, ihamba kakuhle inqanawa. Inqanawa enkulu inokuyithwala imbinana yamawaka abahambi, yaye inomatiloshe abangamakhulu aliqela. Amagumbi ayo ahlalisa kakuhle aye enempahla yendlu ngokwaneleyo. Kukho izindlu zokubutha ezinempahla entle kunene, kukho namagumbi okutyela, apho kutyiwa khona ukutya okumnandi kakhulu. Kwenziwa imigcobo yeendidi ngeendidi ebusuku, iibhayaskophu, imidaniso, neekonsathi. Kudlalwa neendidi ngeendidi zemidlalo, ewe, kwenziwa yonke into yokuyolisa abahambi abo ezo ntsuku okanye ezo veki baselwandle. Le nto ke yahluke kakhulu kwezo ngozi nezo ngxaki zaziviwa ngabo bantu babezibeka esichengeni ngokuthatha uhambo-lwandle ngezo mini zakudala.

## ISIFUNDO 28.

### UHORATIUS

Amakhulu-khulu amaninzi eminyaka eyadlulayo iRoma yayisesinye sezona zixeko zibalulekileyo ehlabathini. Yayingelokomkhulu leItali ngezo ntsuku, yayibubuzwe obuzi-meleyo, bunamandla amakhulu kakhulu ezweni. Amanye amazwana alapho eItali ayeyimonela kwaye kukaninzi isilwa imfazwe nawo. Le mbali ichaza ngesiganeko esenzeka mhla yayisilwa neTuskani.

IRoma imi phezu komlambo weTiberi. Kwakukho ibhuloro eyenziwe ngemithi inqumleze umlambo lowo. Kwakunokuthi ke umkhosi ohlaselayo wakuyiwela ibhuloro leyo, kube yinto enzima kunene kumaRoma ukuzikhusela.

Imikhosi yamaTuskani yayise ifunza emlanjeni apho, ama-Roma emi ngelawo icala lomlambo, ondele umkhosi lowo



uzayo. Ayezibona ezo nginginya zaloo mkhosi uze kuwahlasela, ebona ukuba sewuphezu kwawo.

“Akusancedi lutho,” watsho uMlawuli waseRoma enxunguphele. “Ukuba nje bathe bayithimba ibhuloro le asinathe-mba lokusisindisa isixeko, kwaye nokuba sizama ukuyitshabalalisa ibhuloro, impi engaphambili yoba scyifikile yawela.”

Waqala wathetha uHoratius, iNduna egcina isango, esithi, “Nkosi Mlawuli, wonke ubani emhlabeni umelwe kukuba afe nokuba kunini na. Kukuphi na ke ukufa okunozuko ngaphezu kokuba umntu afe ekhusela ikhaya nezwe lakhe elutshabeni? Laa bhuloro imxinwa, amadoda amathathu emi elungelelene phaya kuyo angawunqanda umkhosi wonke uphelele ungabi nako ukuwela. Ndiyavuma ukuya kuma phaya mna ukuba kungavela amanye amadoda amabini aye kundincedisa, babe ke abanye bexhaxha ibhuloro beyidilizela phantsi.” Watsho ekhwaza ebiza esithi, “Ngubani na oya kuma ecaleni lam siye kuthintela impi ngoku isatshatyalaliswayo ibhuloro?”

Ngaphandle kokundindiza uSpurius Lartius noHerminius bazinikela ukuba baye kuma ebhulorweni apho kunye naye, walivuma ke uMlawuli icebo elo. Ngezo mini zokhalipho zakudala amaRoma ayesoloko ezimisele ukuncama ubomi bawo xa sithe isixeko sawo saba kuyo nayiphi na ingozi.

Kwathi ngoku la makroti mathathu enxiba impahla yawo yokulwa abe onke amanye amadoda anako ukusondela kwezo zibonda naloo miqadi yebhuloro, kususela kuMlawuli ngokwakhe kuye kwelokugqibela isoldathi ewongeni, equbula amazenjana, nemigqala, naso nasiphi na isixhobo esinokuse-tyenziswa, aqala axhaxha, edilizela phantsi ibhuloro leyo.

UHoratius noSpurius Lartius noHerminius baya bema ngeendawo zabo ebhulorweni leyo, ephakathi uHoratius, bemi ekupheleni kwayo ngeliya cala liza utshaba. Bema apho betsho ngaloo mpahla yabo yenfazwe, bephethe amakhaka abo ngezandla zokhohlo, ingamakrele abo kwezokunene, belulinde bepholile utshaba olo.

Waya usondela ngokusondela loo mkhosi umandla makhulu wamaTuskani, ilanga limenyezela kuloo mpahla yomkhosi

ibengezelayo, into eyatsho loo mkhosi wanga ngumlambo ohambayo wegolide. Nango ugxanyaza, izindwe zawo zizitwatyululwe, imikhonto seyilungele ukusetyenziswa, uhambela phambili, wonde ngomlambo. Kwathi bakusondela, bakubona loo madoda mathathu asebhulorweni, loo madoda mathathu ewodwa, eza kulwa naloo mkhosi uphela, wee gquzu ngesiqhazolo esikhulu kunene sentsini loo mkhosi wonke. Kwaphuma iinkosana zantathu eluhlwini zifunze kuloo maqhawe mathathu aseRoma.

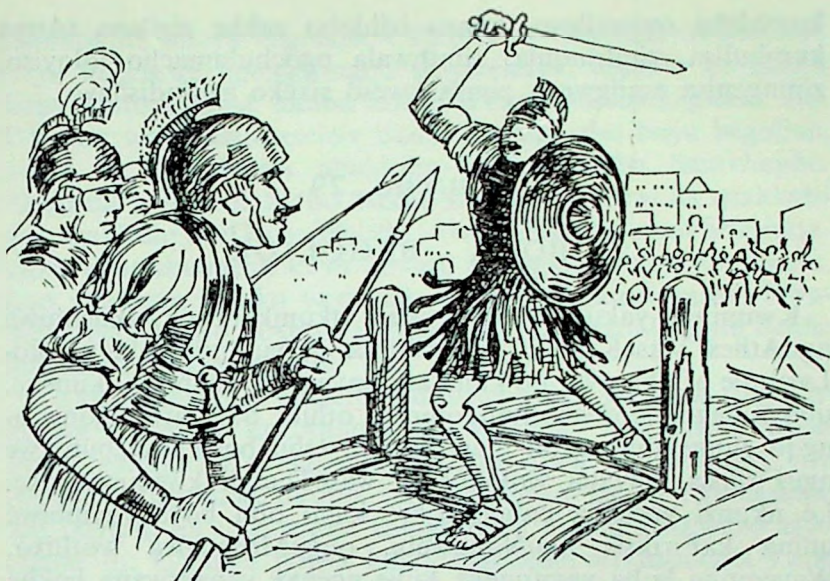
Kodwa lonke elo xesha amazembe nemigqala yayise isebenze tu, ibhuloro ngoku seyisithi tyatyatya iza kuwa gxumpu itshone kuloo mlambo ugqumayo.

“Buya, buya, Horatius!” akhwaza esitsho amaRoma. “Buya, Lartius! Buya, Herminius! Buyani ingekawi ibhuloro!”

Watsiba ebuya uLartius, wenjenjalo noHerminius, bayiva imithi ityoboka ngaphantsi kweenyawo zabo. Kodwa yena uHoratius wema bhuxe, akakhe atsho ukulufulathela utshaba lwakhe. Bakuba bewele baya kutsho ngaphesheya komlambo, ngebabephinde babuya abaya babini bakubona emi yedwa apho, kodwa yayise ihayelelwe loo nto. Yonke loo miqadi ikhululweyo yatsho ngesithonga esaba ngathi seseen-dudumo, yaya kuthi dyulukumpu dyumpu emanzini ibhuloro leyo. Watsho ngamandla omkhulu umkhwazo woloyiso uphuma kumkhosi wamaRoma njengoko ezono ncopho ziphakamileyo zeenckochoyi zazitshizwa ligwebu laloo manzi aphuma emlanjeni.

Wema yedwa uHoratius olikroti lenene phakathi kobo bugoxo baloo bhuloro ejongene neentshaba ezingamawaka angamashumi amathandathu iyiloo Tiberi ibanzi phakathi kwakhe nosindiso. Agcoloma amaTuskani, kuba ayeqinisekile ukuba uza kuzinikela kuwo. Wajika engakhange aluse so utshaba olo, wafaka ikrele lakhe esingxotyeni salo, wathetha ebhekise kuloo mlambo esithi, “Owu, Tiberi, Bawo Tiberi! Wena anqula yena amaRoma, gcina namhlanje ubomi bomRoma, nezixhobo zomRoma!” Waza wathi elelo xhaka-xhaka yiloo mpahla yemfazwe wambonzeleka kuloo mlambo ugqumayo.





Akuzange kuvakale lizwi lakuvuya kwanalizwi losizi liphuma kumaTuskani okanye kumaRoma, kodwa abahlobo neentshaba ngokufanayo zathi nzo kulaa ndawo abe etshone kuyo, kwathi, akuvela kwakhona ekugqibeleni, aduma amaRoma ngovuyo, ada namaTuskani awayebazi ubukroti, akabi nakunceda, agqabhuka aduma nawo.

Kodwa umsinga wawunzima, isinxibo sakhe simsinda, akwaba yinto elula ke ngoko ukudada aye kwezo ndonga umlindele kuzo umkhosi wamaRoma. Kwaba zizihlandlo eziliqela ecinga ukuba utshonile engasayi kuze abuye avele, kodwa ngawo onke loo maxesha aphinde enze umzabalazo avele. Ndadi yakwabani yona eyakha yafumana ubunzima obunjalo izama ukuya kufika elunxwemeni, kodwa wayiqinisa loo ntliziyo yakhé ingenantaka, wasingisa phambili, waza noBawo uTiberi wamvelela.

Kungokunje nanko iinyawo zakhe zidibana nomhlaba emlanjeni apho, ekugqibeleni nanko esiya kuthi cakatha

kumhlaba owomileyo, nanzo izihlobo zakhe zigilana ukuya kumbulisa, zimfunqula, zimthwala ngochulumacho loloyiso, zimngenisa esangweni, zimsa kweso sixeko asisindisileyo.

## ISIFUNDO 29

### UBOYA BEGOLIDE

Kwimihla yakudala kwakukho ukumkani ekwakusithiwa nguAthes waseKolkis, kummandla ongasempumalanga koLwandle oLubomvu. Lo kumkani wayenento exabiseke kunene, uboya begolide obabukumqolomba othile, bugcinwe ligongqo-ngqo elingalaliyo emini nasebusuku. Obu boya wayebunikwe nguFiriksis, unyana wokumkani waseThesali kwelamaGrike. Le nkunzi yegusha babuchetywe kuyo obu boya yayiphiwe unina kaFiriksis nguNondwebi, onguMthunywa wothixo. Wayemphe kuba yayifuneka kuye ngenxa yabantwana bakhe ababini ekwakufike ixesha lokuba bakhe bemke ekhayeni labo. UFiriksis nodade wabo, uHele, bakhweliswa kule nkunzi yegusha, yekoko ukusinga kwelasempumalanga. Nge-lishwa yathi xa inqumla inyoba yolwandle olwahlula iAsiya neYurophu, wawa uHele, watshona elwandle. Loo nyoba ke yabizwa ngokuba lichweba likaHele. UFiriksis yena wahamba waya kufika kakuhle eKolkis. Akufika apho wayixhela le nkunzi, wenzela uNondwebi idini ngayo, waza uboya bayo begolide wabupha uAthes.

Komnye ummandla welaseThesali ukumkani uYason owayesel' ekhulile, elixhego, ephelelwe nangamandla okulawula, wabeka umntakwabo uPeliyas esihlalweni sakhe ukuba akhe abambele uYason, unyana wakhe owayesemncinane. Kodwa wathi akuba mkhulu uYason, wafuna ukungena esihlalweni sikayise, akavuma uPeliyas ukumshenxela. Wasuka wathi kuYason wothi, khon'ukuze amshenxele endaweni yakhe yobukhosi, akhe uYason lo enze isiganeko esibaluleke kakhulu, watsho wathi eyona nto acinga ukuba makenze yona kukuya



kuthabatha uboya begolide. UPeliyas lo wayesazi ukuba obo boya bugcinwe ligongqongqo eloyikekayo, eqonda ke ukuba koba yinto enzima ukuba asinde uYason ekuqwengweni lilo. UYason wayekulangazelela ukuya kufuna obo boya begolide, wathi ke waqokelela abahlobo bakhe ukuba bamkhaphe. Phakathi kwaba bahlobo bakhe kwakukho nawona makhali-pha makhulu aseGrisi. Wacela uArgasi ukuba amakhele inqanawa ekunokungena kuyo abantu abangamashumi amahlanu. Loo nqanawa ingako yayinkulu kakhulu ngaloo mihla. Kwathiwa igama layo yiArgo. UYason ke yena nabalingane bakhe kwathiwa ngamaGonathi.

Lwaba luhambo oluzele yimingcipheko yeengozi, ngokukodwa bakufika kuLwandle oluMnyama. Kwakukho iziqithana ezibini ezinamatye ezazidada apha kula manzi olu lwandle. Zazimana ukuthi zakungqubana zitsho ngamandla, ithi nayiphi na into ezithe zangqubana iphakathi kwazo ziyicumze tu. UYason nogxa bakhe babesithi zakusondela kubo ezi ziqithi, bayeke ukuzamisa inqanawa yabo, bemise de zingqubane zodwa ezi ziqithana. Zithi nje ukuba zahlukane ngenxa yomvatho wokungqubana kwazo, bangene phakathi kwazo, bazamise ngamandla, begqithe baye kutsho ngaphaya kwazo.

Ngelikade bade bafika eKolkis, baza bamkelwa ngobubele apho ngukumkani uAthes. Bathi bakuba bemxelele into abahambele yona apho wathi kulungile, uYason angabufumana uboya begolide ukuba unokuthi kuqala akhe abophe iinkunzi ezimbini zeenkomo eziphefumla umlilo ngeempumlo, ezinama-nqina esinyithi, emva koko alime ngazo, andule ukusara amazinyo egongqongqo elafa kudala, aze avune eso silimo abesilima ngeenkunzi, athi ke ekugqibeleni enze lilale yoyi igongqongqo elaligcine uboya begolide. UYason wavuma ukuzenza ezi zinto abekelwa zona, kwaza kwamiswa nexesha aya kuzenza ngalo. Ngoku ke lingekafiki ixesha lomsebenzi, uYason nogxa bakhe bazonwabisa kwelo lizwe.

Kwakukho intombi ka-Athes, egama linguMediya, awayeyazi uYason ukuba isisazikazi, wazama ukuba ithandane naye,

wathembisa ukuba uya kuyitshata, yavuma. Le ntombi yamnika ikhubalo lokumkhusela kumlilo ophefumlwa ziinkunzi zee-nkomo, yamxelela into eya kwenzeka xa asara amazinyo egongqongqo nento amaze enze yona kuloo ntlekele. Wamnika nomathontsana wokulalisa igongqongqo eligcine uboya begolide, xa aye kuthatha uboya obo.

Yada yafika imin' enkulu. Kwathontelana kwinkundla kaMazi uthixo wemfazwe, yayinkungu nelanga, abantu beze kubukela uYason esebenza. Kwathi kusalindelwe njalo ngothakazelelo, zee gqi iinkunzi zeenkomo, zifunze phakathi enkundleni sezilenya amadangatye, kuthaphuka nomsi ngeempumlo, zatsho kwabuna nezityalo ezadlula kuzo ngenxa yobushushu bomlilo wazo. Wasuka uYason wahamba ngokuyekelela nangokuphola, waya kuzo. Kunani khona ukurawuka ngumlilo wazo. Wazibopha ngokulula, zizingenela edyokhweni ngokweenkabi ezindala, waziqhuba, zalitsala ikhuba zinqumla inkundla. Bamangaliswa abantu, akhwaza amaGonathi akuloYason ngovuyo olukhulu.

Emva koku ke uYason wahlwayela amazinyo egongqongqo, kwasuka kwee vumbululu inyambalala yamadoda axhobe aphelela, selefun' undikho kuYason. Wawalindela uYason anga ayasondela, waza ke waphosa ilitye phakathi kwawo. Nango esukela elo litye onke, atsho agilana, kwasisimonyane, alwa odwa, abulalana aphela. Akaba savuya ngako amaGonathi akuloYason, aqhweba izandla! UAtes wathi manga bubuchule bukaYason, kodwa wacinga ukuba akanakuphumelela kwidabi lesithathu. Kwakusaziwa ukuba igongqongqo eli alize lilale, kwaqondakala ke ukuba ukuya kukaYason apho kulo koba kukufa kwakhe.

UYason waya kumqolomba, apho uboya begolide babukhona, wafika apho wafefezela phezu kwegongqongqo umathontsana awayemnikwe nguMediya. Suka lozela lee yoyi ukulala, larona. Kwangoko wabutsibela uboya uYason, wabuthi hlasi, wemka nabo, selencediswa ngamawabo kwanoMediya. Nabo behamba besiya kwinqanawa yabo, iArgo, bezimeza uMediya, kuba wayesoyika ukuba woranelwa nguyise ukuba



nguye lo uncede uYason. Bakhwela enqanaweni yabo bemka. Baya kufika eThesali, waza uYason wabunikela uboya begolide kuPeliyas, inqanawa yakhe yona wayicelela intsikelelo ku-Nondwebi, uthixo wolwandle, wenza nombulelo kuye ngenxa yokugcinakala kwabo ngexesha lokuya eKolkis nelokubuyela kwabo ekhaya.

## ISIFUNDO 30

### ITHAFA LAMADUNA

Ngumcambalala, ngumbhacalala;  
Ngumcambalazo, ngumdambalazo;  
Lilele tyaba, lilele caba  
Ithafa lamaduna, lindenz' uvalo.

Aph' iintombi zidlala uchem,  
Aph' amakhwenkw' adlala uthinti,  
Sisithabazi sesicabazi,  
Umcangalabe nomgcebelele.

Kumnyama kumhlophe, kumpemvu kungqabe;  
Kungwevu kubomvu, kuwasa kunkone:  
Zilaph' iinkunzi neenkabi, amathole namankonyana;  
Lanxakam' izibulekazi, aphendula amankonyana.

Bayabong' abelusi, bayathelekisa, bayangceka;  
Ziyakhonya, ziyagquba, ziyagweba iinkunzi;  
Ziyakhala, ziyanaxakama iimazi;  
Ayavuy' amakhwenkwe, intlazane isondele.

Lilele eli thafa, madoda, lada laleleza;  
Uyalenya umbane ude ulenyeze:  
Zizazinge nezazingana apha naphaya,  
Yindlela yombane, yindlela yomlenyezo.

Umsingizane uyawunduzela,  
Amakhwenkwe athe thwici, thwacalala,  
Aluka umbhikico neqobozela;  
Aluka imbothoza nonomaranjazana.

Akh' intsema, azoba imifanekiso,  
Emb' amagontsi ngodalo lwenduku,  
Akha uluzi, enza izabhokhwe—  
Bubuqhwa-qhwa-qhwa kuhlokoma namawa!

Lilele eli thafa, madoda, liyaleleza!  
Kuthe tshitshilili sisilevu,  
Kuthe wandalala liqunde nedobo,  
Liqhamil' eli thafa, madoda, liyaqhelezela!

Iinkomo ziyamemfuza, ziyamomfuza;  
Iintsengwanekazi ziyagebhuza, zigumza:  
Nikela kwedini, nikela, ziyazisenga!  
Laphum' ithunga neqhiya emhlophe.

Lantinga igqaza, walandela unonqane;  
Landanda ihlungulu, landolosa ihem;  
Inqilo yintaka yabahambi, nabelusi bathembele;  
Izapholo nengidi kubelusi licham.

Ithafa lamaduna lithafa leendudumo  
Ithafa lamaduna liyaziwa, nasePhiko ludumo.  
Imi imithombo, iyampompoza,  
Bayabulela abemi bale ndawo, bayadomboza!

Nathi sithi: Camagwini kuni, mzi ophezulu!  
Sithi: Camagwini ngobu buhle bale ndalo!  
Sithi: Makube licamag' elihle,  
Kube chosi, kube hele . . .

W. SOB. NКУHLU



## UARTEMIS NO-ORIYON

Esiya sicuku seenkwenkwezi esithi thina maXhosa ukusibiza ngamakroza kuthiwa ngabanye abantu sisinkwenkwezi esi-nguOriyon, abanye bathi nguMzingeli. Kufuphi nesi sicuku kukho ezinye iinkwenkwezi ezisixhenxe ezikwasondelelene, ekuthiwa siSilimela, ngamanye amaxesha kuthiwe ziiNtombi ezisixhenxe. AmaGrike ayekhohlelwa ukuba ezi nkwenkwezi zazifudula zingabantu.

UArtemis, uthixokazi wenyanga, engudade boApolo, uthixo welanga, wayekwanguthixokazi wamazingela. UArtemis lo watyhutyha-tyhutyha amahlathi, ehamba namantombazana amancinane, ezingela nawo. La mantombazana ayefungele ukungaze ende.

Ngenye imini iintombi ezisixhenxe zika-Atlas, owayethwele ilizwe liphela emagxeni akhe abanzi, ezabe zinezuya ntombi zihamba noArtemis, zathi gu bucala kwezinye iintombi. Zathi zisahamba zodwa njalo, zee nqwakaqha nomfanana onxibe ezabazingeli. YayinguOriyon ke lo, unyana wo- thixo wolwandle, uPoseyidon, ehamba nenja yakhe uSiriyas. Ezi ntombi zisixhenxe zazifungele ukuba ngoNongendi zaba- leka zemka ngokukhawuleza. Wazisukela uOriyon, emana ezikhwaza ukuba zime, kodwa zasuka zabaleka ngakumbi zemka, akabi nakuzifumana uOriyon. Zabeleka, zabaleka zada zadinwa, zapheliswa ngamendu, zaza zacela uArtemis ukuba eze kuzinceda. Waziva zikhwaza zicela uncedo, weza kuzo, wafika seziphelwele tu. Waziguqula zangamahobe amhlophe, aza aphaphazela enyukela esibhakabhakeni phezulu, ada angathi ngamachaphazana nje.

Asuka la machaphazana anokumenyezela. Yamangalisa le nto uOriyon. Loo machaphaza amenyezelayo ke, zeziya nkwenkwezi zisixhenxe ziqaqambileyo esibhakabhakeni ezisabizwa ngokuba ziiNtombi ezisixhenxe nangoku. Enye yazo, eyona incinane kuzo zonke, eyamagqibelo kokwayo, yazama

ukusithela ngodade wayo omkhulu. Nangoku ibonakala luzizi yona, kanti zisixhenxe zona zizonke.

UOriyon yamkathaza kakhulu into yokuba angabi naku-thetha nezi ntombi zintle kangaka, watsho wenka. Emveni kwexesha elide wabe wabuyela kwasekuzingeleni awayekuthanda kakhulu. Ngenye imini wathana gaga noArtemis ngokwakhe, baza bazizihlobo ezikhulu, bevana, kuba babengabazingeli bobabini. UApolo omngumnakwabo Artemis akazange ayithande into yokuvana kodade wabo no-Oriyon esithi hleze udade wabo alukuhlwe nguOriyon, aze aphule izifungo zakhe zokuba angaze ende. UOriyon lo wayengumfo ofanelkileyo kakhulu, othandekayo. Loo nto yamenza akathembeka ngakumbi kuApolo. UApolo wazimisela ukuba ambulale, kodwa wayiqonda into yokuba akanakulunga ukuba ambulale ngokwakhe ngezandla zakhe, wazama ke ndlela zimbi zobuqhopholo.

UOriyon ongunyana wothixo wolwandle wayekwazi ukuhamba elwandle phezu kwamaza, ade aye kutsho lee phakathi, abonakale luzizi kwabasemhlabeni. Kunjalonje wayeyithanda ke loo nto yokuhamba elwandle phezu kwamaza. Kwathi ngenye imini esahamba njalo phezu kwamaza kwesuka uApolo waya kuArtemis, wathi kuye mabakhe baphume behlise ulwandle. Bathi njengoko babehamba, uApolo wancoma ukuba ziinkcane kwabantu bakhe kwanaye. UArtemis, akuyiva loo nto, wasuka naye wazigwagwisa ngobakhe ubuchule ekuchaneni. Bagqiba kwelokuba benze amahlanza, kuba usuke wathi uApolo, "Ayincedi nto le nto yokuthetha. Makhe wenze iinto zamehlo, siqonde. Nasiya isibana phakathi elwandle sibonakala luzizi, khawuzame ukusichana." Akagqibanga nokuthetha uApolo, waba uArtemis selejolise kuso ngotolo lwakhe. Watsho dzum, satsho saphela emehlweni isibana eso, kwacaca ukuba usichane wasilahla phantsi. Wajika uArtemis wakhangele kumnakwabo, echwayitile ngenxa yempumelelo yakhe, waza umnakwabo wamncoma watsho kangako ngobuchule bakhe. Amaza awutyhalela elunxwemeni umzimba kaOriyon, wawubona uArtemis uhlatywe gqobho-gqi ngotolo lwakhe.



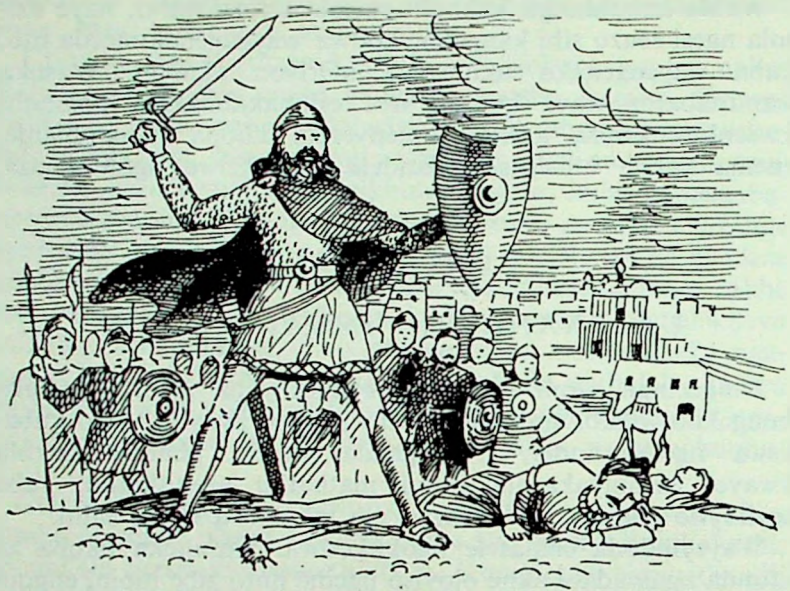
Walila kabuhlungu kakhulu emsola umnakwabo, naye ezisola ngesi senzo sibi kangaka, kodwa wayengenakunceda nto, kuba wayengenako ukumvusa uOriyon ekufeni. Wasuka wamthabatha waya kumthi nca esibhakabhakeni phakathi kweenkwenkwezi, apho asamenyezela khona nanamhlanje, enenja yakhe uSiriyasi imlandela, ekhokelwe ngaMakroza.

## ISIFUNDO 32

### UALEXANDER, INGANGALALA

Ningacinga ntoni ngendoda eyalila yona ngenxa yokuba kungekho wambi amazwe enokulwa nawo iwoyise? Oko kubaliswa ngoAlexander, iNgangalala, eyathi phambi kokufa kwayo, iseminyaka imashumi mathathu anesithathu, yaba seyiloyise phantse lonke ilizwe elo lalisaziwa ngezo mini.

Wayeyindoda ebalasele ngokukodwa. Kufuneka ukuba xa ufunda ngamadabi akhe oloyiso ugcine iinto zibe mbini engqondweni. Ngelo xesha wayephila ngalo, iminyaka engamakhulu amathathu phambi kokuzalwa kukaKristu, umkhosi wawuhamba njengokuba umntu ehamba. Kambe ke zingaba zona iinkokeli zazikhwela amahashe okanye zithwalwa ngamanqwawqwa, kodwa wona umqikela wawuhamba ngeenyawo, kunganje nganamhla, apho amasoldathi athwalwa ngololiwe ababaleka ngesantya, okanye ngeelori nangee-cropleni ezibhabha inani elikhulu leemayile ngeyure inye. Kwaye ke ngoko abantu babesilwa bejongene, besilwa ngamazembe emfazwe okanye ngamakrele. Kunamhlanje ibhombu inye ethotywa e-eropenini ingatshabalalisa idolophu yonke, ibulale amawaka abantu. Kunokudutyulwa iimbumbulu ngompu, ukude lee kuloo ndawo idutyulwayo, kodwa ngezo mini indoda yayisilwa notshaba bejongene, kwaye kufuneka wonke umntu kuliwe naye oyiswe okanye abulawe kwa-oko. Kumaxa kukhunjulwa ezi meko ekuthi ke kube ngummangaliso omkhulu xa kucingwa ngamadabi oloyiso ka-Alexander.



UAlexander wayengunyana kaFiliphu, ukumkani wase-Makhedoniya, ilizwe elo elisemantla eGrisi. Wayeminyaka imashumi mabini kuphela ukufa kukaFiliphu, kodwa kwa-phambi kwelo xesha wayesel' ekhe alawule apha the uburulu-mente xa uyise emke waya kumadabi akhe oloyiso, waye esel' ekhe wathabatha inxaxheba kwidabi eyaye yoyiswe kuyo imikhosi yamaGrike, wabonisa ubukrothi obukhulu kulo.

Ekufeni kukaFiliphu esinye isizwana savukela umbuso, kodwa waluphelisa uAlexander olo vukelo, wasitshabalalisa kwathi tu isixeko eso, waba ngaloo ndlela uphelise umnqweno nakusiphi na isizwe ukuba sisivukele naso.

Kwixesha leenkulungwane ezininzi iGrisi nempucuko yayo yaba soloko isengozini yelizwe lasePersi, ilizwe elo elibukhulu buyiphinda-phinda kangamashumi amahlanu iGrisi leyo; kwathi ke akuba eyinyashele phantsi uFiliphu iGrisi, waha-mbela phambili esiya kutshabalalisa iPersi leyo. Le nto wayenza



ngokuqala akhulule izixeko zamaGrike czikwiAsiya eNcinane kwimpatho yamaPersi; walandelelisa ngokutshayela kuthi tu amandla ePersi kwimimango yolwandle lweMeditera, athabathe iJiphethe, aze ke ngoku atshabalalise iPersi ngokwayo; wayenza loo nto ngokufezeka kangangokuba kugqithe iinkulungwane ezininzi phambi kokuba impumalanga iphinde ibe lutshaba kwintshonalanga kwakhona. Esinye isiphumo solu loyiso sesokuba kwiminyaka engamakhulu amathathu emva koko yavuleka indlela yokusasazeka kobuKristu.

Wawuqhuba njalo lo mtyhutyhumezo woloyiso esinga empumalanga, wajika wasinga emzantsi eIndiya, kodwa kwathi akufika kwintili yomlambo oyiGanges, ala amasoldathi akhe ukuba abhekisele phambili, waba ke uyanyanzeleka ukuba abuye.

UAlexander wayenomdla emfundweni, wenza amalinge okulungiselela abantu bakhe, wakha izindlu ezininzi zodumo wemisa izixeko ezikhulu ezininzi. Wenza lukhulu kuloo minyaka ilishumi elinantathu wayengukumkani, kwathi akufa, ebulawa yicesina, wathwalelwa eAlexandriya, eJiphethe, umzimba wakhe, isixeko eso esamiswa nguye sathiywa ngaye, nesa-siza kuthi kwakamsinyane sibe sesinye sezona zikhulu kwelo cala lelizwe.

### ISIFUNDO 33

#### UMJELO WEPANAMA

Senikhe nafunda ngezimanga ezisixhenxe zelizwe lakudala; makhe sifunde ke ngoku ngoMjelo wePanama, omelwe wona ukuthathwa njengomnye wemimangaliso yeli lanamhla ilizwe. Ucanda izwekazi, uphuma kolunye ulwandlekazi uye kolunye, waye uphakame wangaphezu kweenyawo ezimashumi asibhozo esazulwini kunaselunxwemeni; ngaphezulu ke kwafuneka ekwakhiweni kwawo ukuba uluntu lungabonakalisi nje amandla alo phezu kwendalo kuphela, ngokugqobhoza iintaba, luthobe amandla emilambo, kodwa loyise nezifo.

UMjelo wePanama wakhiwa phantsi kolongamelo lweengcibi zokwakha zamaMelika, zathatha iminyaka elishumi, ukuselsela kowe-1904 kuye kowe-1914, kodwa kwaphambi koko, ngowe-1881, yayise iwuqalile loo msebenzi ingcibi yomFrentshi. Wayekwa lo msebenzi ngethuba leminyaka esixhenxe uqaliwe—uluntu loyiswe kwaphela zizinambuzane. Akukholwa? Kanti yinyaniso epheleleyo leyo. Baba baninzi abasebenzi abafa yicesina egwangqa nemalariya, ngokokude uyekwe umsebenzi. Kwakungaziwa ngoko ukuba iingcongconi zithwala imbewu yezi zifo ziyisasaze, kodwa kamva iingcali zokunyanga zayibhaqa loo nto; yaye iyodwa nje loo nto ilibali lokhalipho nokuzenza idini kwabantu, kuba kwathi abantu bakuranela ukuba ziingcongconi ezibangela ezi zifo, bekwazi ukubulala kwazo, bazibeka ngabom kwisichenge sokuba zibatye iingcongconi, befuna ukuqonda ubunyaniso borano lwabo. Kwaoko kwakufunyanwa ukuba ziingcongconi ngenene le migewu, kwathatyathwa amanyathelo okuzilwa, yaqala ke yakhuseleka impilo yabasebenzi, waba nako ukuqhutywa umsebenzi.

Lo mjelo ugqithe kancinane nje kwiimayile ezimashumi mahlanu ubude, inxenye yawo idlula edikeni lamanzi. Kukho umlambo ongena kweli dike ongenelwa ngamanzi endawo eneemvulakazi ezinkulu ngokokude koyikelwe ukuba izikhukula ziya kuwonakalisa okanye ziwutshabalalise umjelo lowo, kwaza ke kwakhiwa udonga olunqanda izikhukula ezo. Yayilelona dama likhulu ezweni ngelo xesha lokwakhiwa kwalo elo. Kwaba nzima kakhulu kwenye indawo, apho umjelo lowo ucanda intaba, kuba yamana idilikela phezu komjelo intaba leyo.

Eyona nto ibalaseleyo kulo mjelo yiloo ndlela zithi iinqanawa ezinkulu zikwazi ukwenza into yokungathi zinyuka amabanga okuya kwigumbi elingaphezulu, xa zisiya edikeni elo liziinyawo ezingamashumi asibhozo anantlanu ukuphakama phezu kolwandle. Kwakhiwe amasango amakhulu kunene ahlulahlula umjelo lowo waneentango eziluthotho, kwakho imibhobho emikhulu engena kwezo ntango iphokoza amanzi, iwenza enyuke okanye ehle. Amasango lawo ayavalwa yaku-



fika kuthango lokuqala inqanawa, amanzi anyukele kumgangatho walawo amanzi akolo thango lulandelayo, ze loo masango aphakathi kwezo ntango zombini avulwe, inqanawa igqithele ke kolo lwesibini. Ayavalwa amasango yakungena apho inqanawa, kuphindwe kwenziwe kwaloo nto. Le nto ke iqhutywa ngolo hlobo ide iye kuphuma inqanawa kolokugqibela uthango, iye kungena kowedike elo umgangatho. Xa kufuneka ukuba inqanawa leyo ihlele kongsezantsi umgangatho kusuke nje kugqwethwe loo nkqubo, kuthotywe laa mgangatho wamanzi othango, ulinganiswe nowalowo ukolulandelayo.

Ukwakhiwa kwalo mjelo wePanama sisiganeko esingadlulwa simbi nangayiphi na indlela embalini yelizwe, laye ixabiso lomjelo lowo elizweni jikelele nakuManyano lwaMazwe aseMelika ngokuthe ngqo, alinamlinganiselo. Kodwa nanga-phaya komsebenzi wawo lowo, uya kuhlala usisikhumbuzo ngaloo madoda aziingqondi awuyilayo, nangaloo magora oyisa iinzima zeenyama, oyisa isifo, nangaloo mawaka-waka amadoda ayewuphethe ngezandla wona loo msebenzi.



















