

SURA YA ISHIRINI NA MOJA

There were many men and women in Umuofia who did not feel as strongly as Okonkwo about the new dispensation. The white man had indeed brought a lunatic religion, but he had also built a trading store and for the first time palm-oil and kernel became things of great price, and much money

Kulikuwa na wanaume na wanawake wengi huko Umuofia ambao hawakuhisi kwa nguvu kama Okonkwo kuhusu enzi mpya. Mzungu kweli alikuwa ameleta dini ya kichaa, lakini pia alikuwa amejenga duka la biashara na kwa mara ya kwanza mafuta ya mawese na kokwa vikawa vitu vya

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flowed into Umuofia.

bei kubwa, na pesa nyingi
zikaingia Umuofia.

And even in the matter of religion there was a growing feeling that there might be something in it after all, something vaguely akin to method in the overwhelming madness.

Na hata katika suala la dini kulikuwa na hisia zinazoogezeka kwamba kunaweza kuwa na kitu ndani yake baada ya yote, kitu ambacho ni sawa na mbinu katika wazimu mkubwa.

This growing feeling was due to Mr. Brown, the white missionary, who was very firm in restraining his flock from provoking the wrath of the clan. One member in particular was very difficult to restrain. His name was Enoch and his father was the priest of the snake cult. The story went around that Enoch had killed and eaten the sacred python, and that his father had cursed him.

Hisia hii iliyokua ilitokana na Bw. Brown, yule mmishonari mweupe, ambaye alikuwa imara sana katika kuwazuia kundi lake lisichochee hasira ya ukoo. Mwanachama mmoja hasa ilikuwa vigumu sana kujizuia. Jina lake lilikuwa Henoko na baba yake alikuwa kuhani wa ibada ya nyoka. Hadithi ilizunguka kwamba Henoko alikuwa ameuja na kula chatu mtakatifu, na kwamba baba yake alikuwa amemlaani.

Mr. Brown preached against such excess of zeal. Everything was possible, he told his energetic flock, but everything was not expedient. And so Mr. Brown came to be respected even by the clan, because he trod softly on its faith. He made friends with some of the great men of the clan and on one of his frequent visits to the neighbouring villages he had been

Bw. Brown alihubiri dhidi ya bidii hiyo kupita kiasi. Kila kitu kiliwezekana, aliwaambia kundi lake lenye nguvu, lakini kila kitu hakikuwa sawa. Na hivyo Bw. Brown alikuja kuheshimiwa hata na ukoo, kwa sababu alikanyaga imani yake kwa upole. Alifanya urafiki na baadhi ya watu wakubwa wa ukoo huo na katika moja ya ziara zake za mara kwa

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presented with a carved elephant tusk, which was a sign of dignity and rank. One of the great men in that village was called Akunna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school.

Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about religion. Neither of them succeeded in converting the other but they learned more about their different beliefs.

"You say that there is one supreme God who made heaven and earth," said Akunna on one of Mr. Brown's visits. "We also believe in Him and call Him Chukwu. He made all the world and the other gods."

"There are no other gods," said Mr. Brown. "Chukwu is the only God and all others are false. You carve a piece of wood--like that one" (he pointed at the rafters from which Akunna's carved

mara katika vijiji vya jirani alipewa meno ya tembo yaliyochongwa, ambayo yalikuwa ni ishara ya utu na cheo. Mmoja wa watu mashuhuri katika kijiji kile aliitwa Akunna na alikuwa amempa mtoto wake mmoja ili afundishwe maarifa ya mzungu huyo katika shule ya Bwana Brown.

Wakati wowote Bwana Brown alipokwenda katika kijiji hicho alitumia muda mrefu na Akunna katika obi yake kuzungumza kupitia mkalimani kuhusu dini. Hakuna hata mmoja wao aliyefaulu kumgeuza mwingine bali walijifunza zaidi kuhusu imani zao tofauti.

"Unasema kwamba kuna Mungu mmoja mkuu aliyeziumba mbingu na dunia," Akunna alisema kwenye mojawapo ya ziara za Bw. Brown. "Pia tunamwamini na tunamwita Chukwu. Aliumba ulimwengu wote na miungu mingine."

"Hakuna miungu mingine," alisema Bw. Brown. "Chukwu ndiye Mungu pekee na wengine wote ni wa uwongo. Unachonga kipande cha mti - kama huyo" (alinyoosha kidole kwenye nguzo

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Ikenga hung), "and you call it a god. But it is still a piece of wood."

"Yes," said Akunna. "It is indeed a piece of wood. The tree from which it came was made by Chukwu, as indeed all minor gods were. But He made them for His messengers so that we could approach Him through them. It is like yourself. You are the head of your church."

"No," protested Mr. Brown. "The head of my church is God Himself."

"I know," said Akunna, "but there must be a head in this world among men. Somebody like yourself must be the head here." "The head of my church in that sense is in England."

"That is exactly what I am saying. The head of your church is in your country. He has sent you here as his messenger. And you have also appointed your own messengers and servants. Or let me take another example, the District Commissioner. He is sent by your

ambazo Ikenga ya Akunna ilining'inizwa), "nanyi mnaiita mungu. Lakini bado ni mungu. kipande cha mbao."

"Ndiyo," Akunna alisema. "Hakika ni kipande cha mti. Ule mti uliotokana nao ulitengenezwa na Chukwu, kama walivyokuwa waungu wote wadogo. Lakini aliifanya kwa ajili ya Mitume wake ili tuweze kumkaribia Yeye. Ni kama wewe. mkuu wa kanisa lako."

"Hapana," alipinga Bw. Brown. "Kichwa cha kanisa langu ni Mungu Mwenyewe."

"Najua," Akunna alisema, "lakini lazima kuwe na kichwa katika ulimwengu huu kati ya wanaume. Mtu kama wewe lazima awe mkuu hapa." "Mkuu wa kanisa langu kwa maana hiyo yuko Uingereza."

"Hivyo ndivyo nisemavyo, mkuu wa kanisa lako yuko katika nchi yako, amekutuma hapa kama mjumbe wake, na pia umeweka wajumbe na watumishi wako mwenyewe, au nichukue mfano mwingine, Mkuu wa Wilaya. Ametumwa na mfalme wako."

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king."

"They have a queen," said the interpreter on his own account.

"Your queen sends her messenger, the District Commissioner. He finds that he cannot do the work alone and so he appoints kotma to help him. It is the same with God, or Chukwu. He appoints the smaller gods to help Him because His work is too great for one person."

"You should not think of Him as a person," said Mr. Brown. "It is because you do so that you imagine He must need helpers. And the worst thing about it is that you give all the worship to the false gods you have created."

"That is not so. We make sacrifices to the little gods, but when they fail and there is no one else to turn to we go to Chukwu. It is right to do so. We approach a great man through his servants. But when his servants fail to help us, then we go to the last source of hope. We appear to pay greater attention to the little gods but that is not so. We worry them more because we are afraid to worry their Master. Our fathers knew

"Wana malkia," mkalimani alisema kwa akaunti yake mwenyewe.

"Malkia wako anamtuma mjumbe wake Mkuu wa Wilaya, anajikuta hawezi kufanya kazi peke yake na anaweka kotma kumsaidia, ni sawa na Mungu, au Chukwu, anaweka miungu midogo ili kumsaidia kwa sababu kazi yake. ni kubwa mno kwa mtu mmoja."

"Hupaswi kufikiria Yeye kama mtu," alisema Bw. Brown. "Ni kwa sababu unafanya hivyo unafikiri lazima atahitaji wasaidizi. Na jambo baya zaidi kuhusu hilo ni kwamba unaitolea ibada yote kwa miungu ya uwongo uliyoiumba."

"Hiyo sio hivyo. Tunatoa dhabihu kwa miungu midogo, lakini inaposhindwa na hakuna mwingine wa kurejea tunaenda Chukwu. Ni sawa kufanya hivyo. Tunakaribia mtu mkubwa kupitia watumishi wake. watumishi wake wanashindwa kutusaidia, basi tunakwenda kwenye chanzo cha mwisho cha matumaini. Tunaonekana kuwa makini zaidi na miungu wadogo lakini sivyo. Tunawahangaisha

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that Chukwu was the Overlord and that is why many of them gave their children the name Chukwuka--

"Chukwu is Supreme."
"You said one interesting thing," said Mr. Brown. "You are afraid of Chukwu. In my religion Chukwu is a loving Father and need not be feared by those who do His will."

"But we must fear Him when we are not doing His will," said Akunna. "And who is to tell His will? It is too great to be known."

In this way Mr. Brown learned a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed. And so he built a school and a little hospital in Umuofia. He went from family to family begging people to send their children to his school. But at first they only sent their slaves or sometimes their lazy children. Mr. Brown begged and argued and prophesied. He said that the leaders of the land in the future

zaidi kwa sababu tunaogopa kumsumbua Bwana wao. Baba zetu walijua hilo. Chukwu alikuwa Bwana Mkuu na ndiyo maana wengi wao waliwapa watoto wao jina la Chukwuka--

"Chukwu ni Mkuu."
"Umesema jambo moja la kuvutia," alisema Bw. Brown. "Unamuogopa Chukwu. Katika dini yangu Chukwu ni Baba mwenye upendo na hahitaji kuogopwa na wale wanaofanya mapenzi yake."

"Lakini lazima tumche Yeye wakati hatufanyi mapenzi yake," Akunna alisema. "Na ni nani awezaye kusema mapenzi yake? Ni makubwa sana kujulikana." Kwa njia hii Bwana Brown alijifunza mambo mengi kuhusu dini ya ukoo huo na akafikia hitimisho kwamba shambulio la mbele dhidi yake halitafanikiwa. Na hivyo akajenga shule na hospitali kidogo huko Umuofia. Alienda kutoka familia hadi familia akiomba watu wapeleke watoto wao shuleni kwake. Lakini mwanzoni walituma watumwa wao tu au wakati mwingine watoto wao wavivu. Bwana Brown aliomba na kubishana na kutabiri.

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would be men and women who had learned to read and write. If Umuofia failed to send her children to the school, strangers would come from other places to rule them. They could already see that happening in the Native Court, where the D. C. was surrounded by strangers who spoke his tongue. Most of these strangers came from the distant town of Umuru on the bank of the Great River where the white man first went.

In the end Mr. Brown's arguments began to have an effect. More people came to learn in his school, and he encouraged them with gifts of singlets and towels. They were not all young, these people who came to learn. Some of them were thirty years old or more. They worked on their farms in the morning and went to school in the afternoon. And it was not long before the people began to say that the white man's medicine was quick in working. Mr. Brown's school produced quick results. A few months in it were enough to

Alisema kuwa viongozi wa nchi katika siku zijazo watakuwa wanaume na wanawake ambao wamejifunza kusoma na kuandika. Ikiwa Umuofia angeshindwa kuwapeleka watoto wake shuleni, wageni wangekuja kutoka sehemu nyingine kuwatawala. Tayari waliweza kuona hilo likifanyika katika Mahakama ya Native, ambapo D. C. alizungukwa na wageni waliozungumza ulimi wake. Wengi wa wageni hawa walitoka katika mji wa mbali wa Umuru kwenye ukingo wa Mto Mkuu ambako mzungu alienda kwa mara ya kwanza.

Mwishowe hoja za Bw. Brown zilianza kuwa na athari. Watu zaidi walikuja kujifunza katika shule yake, na akawatia moyo kwa zawadi za singlendi na taulo. Wote hawakuwa vijana, watu hawa waliokuja kujifunza. Baadhi yao walikuwa na umri wa miaka thelathini au zaidi. Walifanya kazi katika mashamba yao asubuhi na kwenda shuleni mchana. Na haukupita muda watu wakaanza kusema kuwa dawa ya mzungu inafanya kazi haraka. Shule ya Bw. Brown ilitoa matokeo ya haraka. Miezi michache ndani

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make one a court messenger or even a court clerk. Those who stayed longer became teachers,- and from Umuofia labourers went forth into the Lord's vineyard. New churches were established in the surrounding villages and a few schools with them. From the very beginning religion and education went hand in hand. Mr. Brown's mission grew from strength to strength, and because of its link with the new administration it earned a new social prestige. But Mr. Brown himself was breaking down in health. At first he ignored the warning signs. But in the end he had to leave his flock, sad and broken.

It was in the first rainy season after Okonkwo's return to Umuofia that Mr. Brown left for home. As soon as he had learned of Okonkwo's return five months earlier, the missionary had immediately paid him a visit. He had just sent Okonkwo's son, Nwoye, who was now called Isaac, to the new training college for teachers in Umuru. And he had hoped that Okonkwo would be

yake ilitosha kumfanya mtu kuwa mjumbe wa mahakama au hata karani wa mahakama. Wale waliokaa muda mrefu zaidi wakawa waalimu,- na kutoka Umuofia vibarua wakaenda katika shamba la mizabibu la Bwana. Makanisa mapya yalianzishwa katika vijiji jirani na shule chache pamoja nao. Tangu mwanzo dini na elimu vilienda sambamba. Misheni ya Bw. Brown ilikua kutoka nguvu hadi nguvu, na kwa sababu ya uhusiano wake na utawala mpya ilipata heshima mpya ya kijamii. Lakini Bw. Brown mwenyewe alikuwa akidhoofika kiafya. Mwanzoni alipuuza ishara za onyo. Lakini mwishowe alilazimika kuacha kundi lake, akiwa na huzuni na kuvunjika.

Ilikuwa katika msimu wa kwanza wa mvua baada ya Okonkwo kurejea Umuofia ambapo Bw. Brown aliondoka kuelekea nyumbani. Mara tu alipopata habari kuhusu kurudi kwa Okonkwo miezi mitano mapema, mishonari huyo alimtembelea mara moja. Alikuwa ametoka tu kumtuma mtoto wa Okonkwo, Nwoye, ambaye sasa anaitwa Isaac, kwenye chuo kipya cha

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happy to hear of it. But Okonkwo had driven him away with the threat that if he came into his compound again, he would be carried out of it.

Okonkwo's return to his native land was not as memorable as he had wished. It was true his two beautiful daughters aroused great interest among suitors and marriage negotiations were soon in progress, but, beyond that, Umuofia did not appear to have taken any special notice of the warrior's return. The clan had undergone such profound change during his exile that it was barely recognisable. The new religion and government and the trading stores were very much in the people's eyes and minds. There were still many who saw these new institutions as evil, but even they talked and thought about little else, and certainly not about Okonkwo's return.

And it was the wrong year too. If Okonkwo had immediately initiated his two sons into the ozo

mafunzo cha walimu huko Umuru. Na alikuwa na matumaini kwamba Okonkwo angefurahi kusikia habari zake. Lakini Okonkwo alikuwa amemfukuza kwa vitisho kwamba ikiwa angeingia tena katika boma lake, angetekelezwa.

Kurudi kwa Okonkwo katika nchi yake ya asili hakukumbukwa jinsi alivyotamani. Ni kweli binti zake wawili warembo waliamsha shauku kubwa miongoni mwa wachumba na mazungumzo ya ndoa yalikuwa yakiendelea hivi karibuni, lakini, zaidi ya hapo, Umuofia hakuonekana kuwa na tahadhari yoyote ya kurejea kwa shujaa huyo. Ukoo huo ulikuwa umepitia mabadiliko makubwa sana wakati wa uhamisho wake kwamba haukuweza kutambulika. Dini mpya na serikali na maduka ya biashara yalikuwa mengi sana machoni na akilini mwa watu. Bado kulikuwa na wengi ambao waliona taasisi hizi mpya kuwa mbaya, lakini hata wao walizungumza na kufikiria juu ya mambo mengine, na kwa hakika si kuhusu kurudi kwa Okonkwo.

Na ilikuwa mwaka mbaya pia. Ikiwa Okonkwo angewaanzisha wanawe wawili mara moja katika

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society as he had planned he would have caused a stir. But the initiation rite was performed once in three years in Umuofia, and he had to wait for nearly two years for the next round of ceremonies.

Okonkwo was deeply grieved. And it was not just a personal grief. He mourned for the clan, which he saw breaking up and falling apart, and he mourned for the warlike men of Umuofia, who had so unaccountably become soft like women.

jamii ya ozo kama alivyopanga angezua tafrani. Lakini ibada ya kufundwa ilifanywa mara moja katika miaka mitatu huko Umuofia, na ilimbidi kusubiri kwa karibu miaka miwili kwa duru iliyofuata ya sherehe.

Okonkwo alihuzunika sana. Na haikuwa tu huzuni ya kibinafsi. Aliuomboleza ukoo huo ambao aliuona ukisambaratika na kusambaratika, akawaombolezea wanaume wapenda vita wa Umuofia, ambao bila hesabu walikuwa wamelaini kama wanawake.