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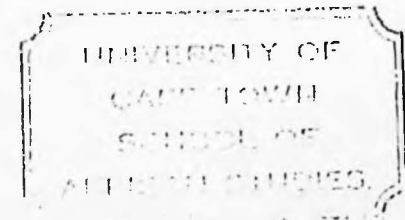
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DATE DUE

Ukuziphatha kahle

(Good Manners)



Ibalwe

ngu John L. Dube



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Amazwi okushayelesa

Impucuko yase silungwini isisenze sahlangaBezana nemi-
khuBa namasiko ayengejwayelekile kithina Bantu. Esikubona
kukuhle ngemvelo yakithi kulihlazo kubantu asebefunde inka-
nyiso yase silungwini. Njengoba siya ngokungena emasikweni
eSilungu, kufanele siwangene ngendlela, sibambebele kwawa-
kithi amahle; noko siwazi aseSilungwini ukuze singazihlazisi
phambi kwaBo. Empeleni laBo bethu abafunda ezikoleni se-
bephumile kwawakithi okudabuka, bephumile njalo, abawaqedi
naweSilungu, baphakathi nje, abazi lapho bemi khona. Isizwe
sabantu simelwe ukuBa nemigudu nezindlela zamasiko nemi-
khuBa yazo eqondakalayo yokuziphatha okulile okufundwa
yizingane, zikhule zikwazi; kulencwadi ngishisekele ukuBa
ngibonise abasha bohlanga lwethu indlela abemelwe ukuzi-
phatha ngayo yempucuko abangene kuyo.

Ukuze siqonde kahle lapho singakhela khona ukuziphatha
kahle kwalesisikhundla esikuso, ngizame ukuqhathanisa amasiko
akithi emvelo nawanamhla. Phakathi kwalokhu mhlaumbe si-
ngayithola indawo esinamathela kuyo, siwazi namasiko eNdlu
Emhlophe, ukuze singadideki nxashana siphakathi kwaBo
abamhlophe.

Lencwadi ngiyibale ngokubalwa okusha kwesiZulu. U"b"
anjengoba enjalo ngokuphelele, kodwa akukho mfanekiso wakhe
ophelele. Ukulindela ukuBa aye kokwenziwa phesheya kungadla
isikhatli eside. Lo ufana ne simbol entsha.

Yimi,

John L. Dube.

Ukuziphatha kahle Emakaya

Ukugezeka

Okwamanje

Ekuziphatheni kahle into yokuqala nephambili umuntu oziphethe kahle ukuba agezeke umzimba nezevalho zakhe. Aqale eyingane ezelwe afundiswe unina ukugeza umzimba njalo kakhulu nxa eseyolala. Loku kunjwayeza umkhuba omuhle, alhi ekhula amanzi angawenqeni, insila esidunjini sakhe aye nyanye. Akhule okuncolileyo kungamjabulisi noma yiphi lapho etlangana nako khona.

Okwemvelo

Isizwe sakithi singakadidwa imikhuba yesilungu sasigeza impela. Ukuchopha kwakuligugu, kodwa kwa kujwayeleke kubantu asebekhulile, izingane zazinga jwayezwa. Imbulu yayi banga umnyu, lowo munyu ubanga izintwala. Abadala, kakhulu izintombi, zazihlala zicwazimula noma yayingeko insipho yayikhona imili enama-gwebu ababegeza ngayo.

Isilisa nesifazane babengalali bengamulile — ukunqamula ukugeza izitho nezinyawo. Loko kwaku gwema umuntu angalali nothuli akade elubuquza ngezinyawo luze lukhuphukele ezithweni nase mathangeni.

Ngemvelo yakithi ukugeza okubalulekile kuqala lapha abafana namantombazana sebeqala ukuthunywa ukuba banikeze abadala ukudla. Afuneki umfana oseludibi ukuba angoba wayeseiphatha ukudla kwabadala.

Izintombi zakithi zazigeza zibince imitsha yazo emihle, ziziqhole ngamakha omthombolhi, noma ziletha ukudla ziqale ngokuhlamba, zilethe udengezi lwamanzi ngoba amaZulu ayengadli engahlambanganga izandla. Ukudla kwa bakhulu kugubudelwe ngembenge noma ngokhamba.



Ngiya Esikoleni



Inkehl

Okwamanje

Uyenyanyeka umuntu onensila, onephunga lokungcola, afanele ukuba senhlalanganweni yabantu abaziphatha kahle noma umuntu ekade ehamba noma ekade esebenza kufanele afike ekhaya ageze, agqoke ezinye izingubo ezigezekile, ezingenalo iphunga nomjuluko. Kumbi kangaka umuntu uyadlula ngabanye noma ephakathi kwabanye kuthi thaphu iphunga elibi!



Ngija Esikoleni

Izingane zesikole zidinga u kufundiswa kakhulu ngendaba yokugezeka. Noma sezigqoka ziya esikoleni zibinca okuhlangezile akusizi lutho uma umuntu abince okuhlangezileyo ngaphandle kanti ngaphansi ufake okungcolileyo; kakhulu

Okwemvelo

Yayithi ingane noma omncane ephiwa ukudla omkhulu abonge ngokumbiza ngesibongo sakhe athi, "Mkwanazi," noma "Klumalo"! Kodwa uma ephiwa ongangaye athathe nje engabongile.

Babezikhuza izingane nxa zidla ngokuphanga nangobudlwangudlwangu. Noma izinto eziningi ezithokozisayo zase Silungwini zazingekho, nokho imithetho yasekhaya yayimihle kakhulu, iqonde inhlonipho nokuziphatha kahle. Abatsha babefundiswa ukulalela abadala okushiwoyo ba ngaphenduli, badimbe balalele nje. Loku kwa kwenza inhlonipho eyakha isizwe samaZulu. Kuhlonyiswa omdala, omdala ahloniphe umumzane ophethe isifunda, umumzane ahloniphe inkosi, umfana ahloniphe insizwa, kuye ngokulandelana kobudala, nentombi ihloniphe umina nabadala kunayo. Amaqhikiza ayengaqomi engabikanga ezinkhlini, kuthi noma sekuyiswa impahla yokuvuma insizwa, ziye ezindala ziphelekezela encane kunazo. Zibazi ubuntombi bazo. Yonke imithetho yokuziphatha kahle yayifundiswa abatsha, ukuba banakekele ukuziphatha kahle. Insizwa yayazisa ibeshu layo nesinene, kusongwe esiqephwini socansi, kuBe iloku kuthuntuthwa kukhishelwe emthunzini pandle kudlule njalo isikashana, kukhishwe ukuba kungadliwa zi-

Okwamanje

aBesifazane kufanele bayi qaphelise leyonto. Ayibonakalisi ukuziphatha kahle nakwabadala umuntu ugqoke ingubo enhle negezekile kanti okuqalwa ngazo ngaphansi idixa.

Okwemvelo

nundu. Namantombazane eyazisa impahla yawo yokuvumula, kufundiswa ukuBa baziphathle em'phakathini bagezeke, bagcobe amafutha, bacwale izihluthu zaBo ngolthi olucijileyo, isibuko



Ukuhlala kahle
kwomfana
oyibinca

Iphunga elibi kuBa sengathi lifulhiwe lowo muntu angamukeleki emphakathini (society) wabantu abaphucukileyo.

Emakhaya kuhle ukuhloniphana ukuze athi umuntu esem'phakathini akwazi ukuhlonipha. Ingane yayi fundiswa ukuBonga njalo nxa yiphiwa into, ithi ngiya bonga," noma izwi lathathwa emaBunwini "Dangi" ilibe sezindebeni zezingane zikhule zejwayele ukuBonga, loko

sabo kungamanzi asokhamben olungungezi. Namakhehla ahlale izicoco zawo zicwalwa, behlala bazi ukuthi bemelwe ukuziphatha kanjani phambi kwabadala nabahloniphekayo. Bangakulami bem, baguqe ngamadoto phambi komkulu, baqale ngokumbiza ngesibongo sakhe bengakakhuluni. Yizo lezindlela zemfundiso ezenza abadala betnu bazise okwabanye, baBe amanono okugeza,

Okwamanje

enye yezipawu zokukhuliswa kahle nokuziphatha kahle. Nento encane oyenzelwa omunye umuntu okuBonga.

Emakhaya izingane zifundiswe kahle ukuhlonipha. Uma zibizwa abazali zili: "YeBo baBa", noma "YeBo mame", noma "Mzala", noma "Mamekazi", noma "Mnewethu", noma "Makoti" njaloujalo. Lamagama osekungenwe kuwo ukuthi Cousin, Auntie, bonke abesifazane nomuntu ongazalaniyo naye se kungo Auntie, ayifanele. Silimaza ulwimi lwakithi ngo Auntie, Buti, Cousin, sengathi siyawantula lamagama kanti sinabo omamekazi, omnewethu no dadewethu esikhudleni sawo Sisi sino dadewethu, kanti sinabo omzala asifundise abasha lemkhuba emilile eyenza isizotha olwimini lwakithi.

Otisha bafanele bayibede lendaBa ngoBa esikoleni ilapho izinto ezinye zefundwa khona.

Umqondo ofanele ukuBa phambili kuyewonke umuntu ukuthi ngingaba lusizo luni nokuthi nginga wunciphisa kangakanani umsebenzi wamalungu omkhaya engigilungu kanye nawo. Ungabangi izibi ezidinga ukushanelwa, ungadli qede ube usu jikijela amathambo phansi endlini noma egcekeni, namakhovula emfe noma awomoba ungawasakazi lapho ezoba umsebenzi esecoshwa. Ungafeli amathe yonke indawo endlini noma ubema ufune lapho uzo-

Okwemvelo

Befundiswa izimilo ezinhle abesifazane ngoku khanya ababonako ngaleso sikhathi, yiko loku kususela okweluseni izimbuzi nezimvu zinga dliwa izilwane, amabubesi angadli izinkomo okwenza, izinsizwa zakwa Zulu zikhule zazi umthetho wokulalela nokuzivikela nenkululeko nokuziqhenya. Lapho inkosi ikhombela khona bangabazi ukuzinikela nokulalela noma ku ukugawula izibonda nezinthingo zamathanga enkosi noma ukulwa nezitha. Ile mkhuba eyakha isizwe sama Zulu.

Abakithi ngokudabuka abaze bangakhohlwa nxa bekhuluma ngezihlobo zokuzalwa kwaBo ukuba bazichaze ngokunje: BaBa, mame, dadewethu, mfowethu, mnewethu, mzala, malume.

Imvelo kwaBa kithi ukusinda nokugudla indlu ihlale igezekile ingabi ibuqu. Imihlwehlwe yezinkabi yayigudla izindlu phansi, ziBe bushenzezi, iqondakala indawo yamanzi, neyezimbiza zotshwala emsamo nethombe lamankonyana, umgiBe wamacansi, umgiBe wezikhali, isikwama eselukiwe esi yilengiso lezinkezo, konke loku kunezindawo zako endlini ephethwe kahle.

Wawumuhle lomkhuba wakithi wokudlela ndawonye nokuphuza lukhambeni lunye nase ndebeni yinye ngesikhathi esi phambili, kodwa namhla sekwanda amagciwane (germs)

Okwamanje

fela khona kungaklathazi muntu, nezinqanyana zawo Sikiliti ungazi phonsi yonke indawo. Loku kusiza ilungu lomkaya elimelwe ukushanela ukuBa kunciphe umsebenzi walo.



Ngibelethe Umtakwethu

Indlu ihlale isindwa uma kungegandeywe ngesiduli, ihlale igeziwe (ikolojwe) esuke igandeywe ngamapulangwe noma ngosemende. Uthi noma uficwa zihlobo zakho ungazilindele, zifike zithokoze, zibone ukuthi leli khaya liphethwe ngobunono.

Umuntu wenyanya nokudla kuphakwa umuntu engcolile, ethi noma ethi upahlamba adimde anyakazise nje izandla, ithi lapho insila izile ayeke, aphakele

Okwemvelo

athathelwanayo, lomkhuba kawusafanele. Izifo ezi nje zandiswa yiko loku kwaBakithi abangakayixwayi lento. Izifo ezibandwa ababuya emadolobeni nezifo ezinje kuyiqedile imizi gabantu.

Nasematshwaleni lapha sengalhi kungaba khona izicatulwana (izinkambana ezincane) kube ilowo athelelwe kolwakhe. Sitsho sazi ukuthi loku kuse kude neningi labantu, kodwa isiqaliso sifanele senziwe, konke kwa kwenziwe ngomthetho. Umuntu ozolhela utshwala ezinkambeni aqale ngokugeza izandla, abe esegeza izinkamba, esebuthunga, abubeke ngezinkamba phambi kwa bakhulu kube ibona abapha abantu, abazoqala baphungule. Omkhulu wayengaphuzi kuqala kwakuphungula lowo okade etunga noma omunye ongumfokazana. Lawa kwaku amamenazi ase miyo namanje Abantu baki-
thi mayelana nokuphuza uthwala, nawokudla bonke bazezazela izindawo zabo nezilili abemelwe bahlale kuzo.

Isilisa sasihlala ngakweso kunene sendlu. Nxa sebengene kuzokwethulwa amacansi emgibeni bahlale njengobukhulu babo; ngakwesokhohlwa nesifazane sihlala emacansini njengobukhulu baso kungene izindengezi zezinkamba, bonke bageze izindla. Isifazane sihlale sithi thekence, singaqo-



Ngibelethe Ingane ka Mah!
"Thula m'twana,
'Suku khala.
Umame akakho,
Umame uzakufika."
"Unaninu Nokhenqe
Duduzela um'twana lo!"

Okwamanje

ezitsheni ezingagezisiwe njenge zandla zakhe. Akusiko ukuziphatha kalile loko.

Enye into abantu balesikhatshi abadinga ukuyiqapela ukudidiyela abantu ukuaba badle sitsheni sinye noma bengabazi befika njena bezitsheni, babsitsheni sinye nabasekaya. Loko kulezinsuku akusafanele. Abelungu sebasiza nangamapuleti, nezinkezo zokudla (spoons) kukhona izifo zase Silungwini ezithathelwanayo, omunye onaso adingi ukudla nabanye ngoba usuke esehlwayela amagciwane (germs) aleso sifo kwabanye. Iko nje abelungu benakekela ukuaba kuibe ilowo adle kwelakhe ipuleti, nefoloko nomese kuqondane noyedwa. Abaphuma ezikoleni bangaba izibonelo ezinhle ngamaholide.

Uma befika nempatho enhle emakhaya, basize amalungu omkhaya akade engayile esikoleni, ngokwelusa izinkomo uyise akaphumule, basenge, balime basize uyise kukho konke a kwenzela bona ukuaba azuze imali yokubafundisa. Basize onina, amantombazana kuyo yonke imisebenzi ayethwele. Loku ukuziphatha kahle okulethwa ukufundiswa okuhle. Izifundiswa aziphume emqondweni wokuthi kukhona umsebenzi wokuzifanele.

Angathi umuntu enabantwana babafana namantombazana, akulimile ku badle okhuleni

Okwemvelo

jami. Sigobe amadolo, kwakungavunyuwa nempela aqojame umuntu wesifazane. Intombazane ingenise ukudla kuzibe-kelwe noma inyama oqokweni imbozwe ngesithebe, ibekwe phambi kwomnumzane, noma ingamboziwe eyezinsizwa, kwa kuibe awaphuliwe amamenazi nxa kuzodliwa isinambathi noma amasi, kubekwe izinkezo ezanele abazokudla zizungeze ukhamba.

Isiko lakithi lemvelo lokuaba bonke abakulowo muzi baba phansi kwentloko yomuzi, ba lalele izwi layo bangenzi lutho ingazi inhloko yomuzi, lile kakhulu lifanele ukuaba libe isibonelo kubantu abafundisiwe balesizukulwane. Loku yiko okwamisa inhlonipho kubantu bakithi, umuzi wazi izwi lon-ninimuzi, umnimuzi wazi izwe lomnumzane ophethe isifunda, umnumzane ophethe isifunda wazi elenkosi. Loku kwakuletha inhlonipho efaneleyo nokuphatheka kombuso wabantu abezwanayo.

Thina balesizukulwane asifanele sikulahlle. Owamadoda umsebenzi kwa ku ukwakha izindlu, nokubeka izinkomo, ukwakha izibaya nezinqolobane, bachabe amahlathi nokuhula laplo abesifazane bezosebenza khona. Basenge izinkomo, wonke umuntu waye melwe ukusebenza umsebenzi wasekhaya. Imitsha babezithungela, babaze izimboko nama

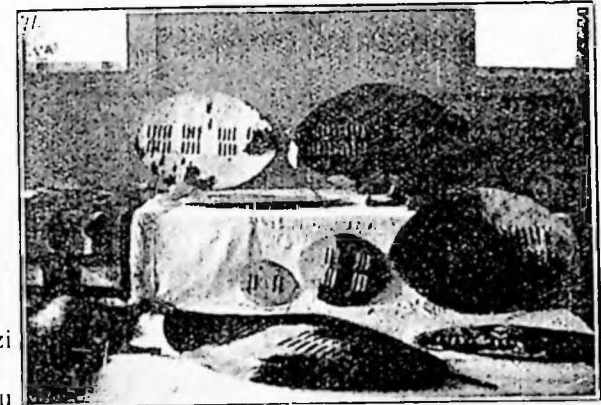
Okwamanje

bellezi ekhaya, bevakasha, ngoba bethi akumsebenzi wezifundiswa ukuhlakula. Isiphosiso lesa, akusiko ukuziphatha kalile. Wathi u Jesu babusisiwe abamene, ngokuba baya kudla ifa lezwe. U Mateu 5:5.

Amamenazi amahle (ukuziphatha kahle) usizo kwabanye kakhulu umuntu kubazali bakhe.

wisa namathunga. Balole izimbazo noncelemba. Benze amashungu kagwayi nezigqobela. Abazinganga zokwenza izinto bekanda izinsimbi bebaza izinkezo, nokunye benza amaqoma, nezimbenge, nama-hawu beshuka izidwaba.

Kuyisiphosiso loku esivama ukuzwa abelungu bekusho



Imisebenzi
eyenziwa
abantu

Angithi ngoba uthole amathuba angcono kunabazali bakhe abese baqoshela, ethi, abazi lutho. Owenza njalo usuke engayitholile imfundo enhle, engakufundanga ukuziphatha kahle.

Kuhle ukufundisa izingane amamenazi (okuziphatha kahle) etafuleni, ziyakhula ziyayazi imithetho yokudla nabantu abaphucukileyo. Kuaba buhlungu nxa sezi phoxa kukhona abantu basemzini noma uhambele izithlobo uhambe nazo ziziphethe ngobugcwelegcwele ekudleni. Angisho ukuthi thina bantu sifanele ukuaba sithi khaxa

ukuthi wonke umsebenzi wawenziwa abantu besifazane. Nithini ngokubiyi wonke amasimu loku kwa kusa vame izi lwane ezixobisa ekudleni, ukwakha izinqolobane nokumba imigodi yokudla ezibayeni, nokweluka izilulu. Bonke ekhaya babeba nomsebenzi abawenzela umkhaya. Abafana belusa, nxa sebe amabungu belusa basebenze eminye kusukela kuyise owaeba umqondisi wabo abesilisa, naku mantombazane nxa engasaziphathi izingane abephansi kwa onina kuyo yonke imisebenzi abayenzayo.

Okwamanje

emkhumbeni wabelungu mayelana nokudla nezingane etafuleni. Kwezakithi kuvama ukubanga ukweyisa, kutshi kuphakhwa zibe zithi ngisikele kuleya enonileyo.

Kuhile zibe netafulana lazo eceleni, utina noma udadewabo omdala anakekele ukuzifundisa ukuphathwa kahle kommese nefoloko nesipunu. Ipuleti linga qongiswa ngokudla ukuze zinga xhaphazi zixhaphaze endwangwini yetafula. Zifundiswe ukuthi ukudla kudliwa kancane, umuntu angapliki ngokuthi cze agwalise isisu edla njalo ephanga. Athathe kahle, kancane amaqatha amancane, nephalishi okezweni linga qongi, nesigaxa sika batata siBe sincane; befundiswa ukuhlafuna isikhathi eside bengakagwinyi.

Abakudlayo bayakugwinya sekuhlangene namathe, sekugaywe amazinyo. Loko kuphathwa kahle omdala nomncane, bangaqumbi.

Bafundiswe ukuba bathi uma benikezelana into etafuleni ba songe, bacele ngesu lokuhlomiphela belhi, "SobaniBani," bebubiza ngegama lakhe omnye, ngisize unginikeze isipunu leso. Abantu abaphucukile abadingi nxa bedla bagxushe kugcwele isisu; nxa sekuphilele ukulamba kwanele. Umuntu ogxusha ukudla ngasikhathi sinye sokudla ubukwa eyisigcwele-gcwele. Ukuhibiliza, ukudla

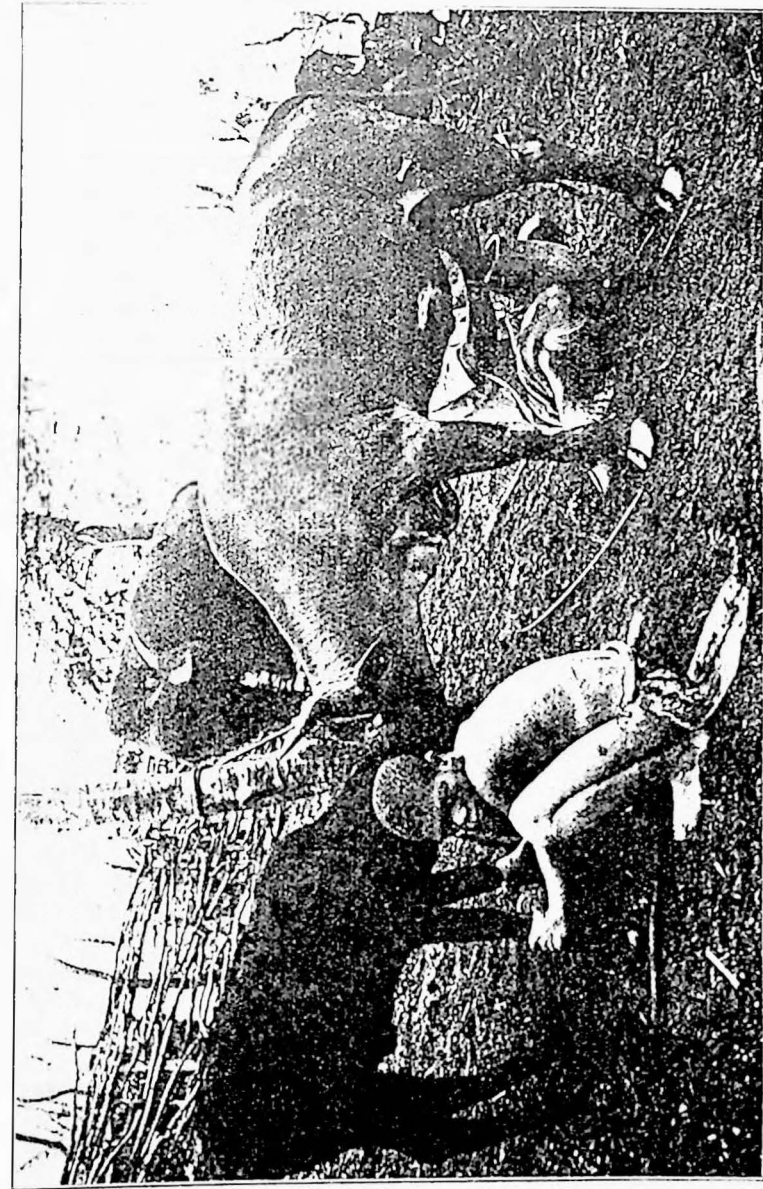
Okwemvelo

Nasi isiseko semvelo yethu engakwakhelwa phiezu kwaso izindlela zokuziphatha kahle, okuletha inhlonipho nokukhuthala phausi kwabazali

Abakithi abanakekelwa kuloludaba lokudla kuphakwa nje baziBonele ngezandla, babuswe umqondo wokuphangelana othathelwe okuningi abe utholile asheshe agwinye engaka hlafunisisi abesequmba, uface isisu sengathi sizoghuma, esebodla injiva. ABe ne (indigestion) kuqaliseke isifo esihlupha abantu ne sisu esihlala ngobuhlungu.

Abanye nasokhambeni lotshwala baphuze, baqedele abanye. Yiko nje izithebe zabamuzane zehlukaniswa kwezabatsha ngoba bona badha kahle ngokuzotha, noma bephuzza beBabili, licishe lishone bephuzza ukhamba lulunye.

Ngamasiko akithi ukuhlomiphana kwakufundiswa umuntu esemncane akhule nako. Noma esewushiyile umuzi ka yise eseyo kleza emakhandeni enkosi, waye fika kwabadala ababeke yona imizi yenkosi nezinkomo zayo. Baba hlomiphela njengoba beBehlonipha abanewabo noyise emakhandeni. Njengoba wayesuke esesesikoleni senkosi, noma kutshiwa ayonqanda izinkomo; wayesuka akwenze loko. Noma kufike umbila uthunywe abadala ukupheka nokugaya umcaba. Athi nxa eseqede isikhathi esithile abe sebutshwa — iButsho lakhe



Kuyasengwa

Okwamanje

sengathi kuyashisa, akusiko okwabantu abaziphethe kahle; futhi ukufaka umthamo oweqile, umuntu uyahlafuna sekude kuvela ukudla, kuBi. Njengase zintweni zonke, uku zithiba kuyinto enhle umuntu edla. Ungafunyana nomuntu ubumcingela ukuthi ufundisiwe edlisa okwebubesi, abesehla emqondweni wakho. Izingane zifanele zifundiswe indlela yobunono nesineke uma zidla. Empeleni kumbi ukudla kokuphanga, impilo akuyiphathi kahle, kuhle kuphele noma inxenye yehola umuntu edla; akulhandeki umuntu adle ngamandla aphuze. Kuhle aphuze eseqedile.

Kufanele unike imishini yesisu egayayo ukudla ithuba lokusebenza ngemvelo. Kuqala khona umuntu esakufaka nje emlonjeni, imvelo ikuhlangabeze ngamathe nolimi, kugaywe amazinyo esizana namathe, isisu sikwamukele nge mfanelo. Izifundiso zamamenazi ezifanelwe zifundwe abantu bese bancane ukuze bakhule sekwejwayelekile. Baya qala beya emphakathini abasalenzi inhlobo lokugimbiqela ukudla, sengathi izinja ziphangelana.

Injinga (a gentleman) nowesitazane othobileyo (lady) babonakala ngokucophelela imikhuba emihle etafuleni "ungiyabonga" "Senganele" avame. Nxa uphunyukiwe wabodla, uluthi ngixoleleni; ngesiko lase

Okwemvelo

alaziswe. Ukudla kahle noma ku yiseningini lawo nlanga yabo akwazi phela embutweni onjalo kwakufundwa nokungalungile kokweba ngoba babebulawa indlala. Inyama babe ngayintuli ngoba babe hlatshe-lwa izinkomo balambeke namabele okwenza izinambathi, ba lambele ubatata namadata, amasi bengawantuli. Inkosi yayingabaniki lutho lokudla ngapandle kokubahlabela izinkomo ngesikhathi esihize. Babeze bakhunjulwe onina bathume abafana babayisele.

Izifundiso kwabakithi bezingacacile kuloludaba yiko loku okwaze kwa veza isaga sokuthi ungi beca ngobende ngoba onamandla kunomunye ubedla kakhulu.

Izinqwelo bezidla ubedu abafana bakhohliswe ngokuncane kwebakuba (iphaphu) ba bengakazi ukuthi (indigestion) ibangwa yini, ukubodla akukhulumi lutho kwabakithi okunye kuze kubonakale sengathi umuntu uyakubonga.

Nokuvungula kudliwa kwakungenacala nokuguduzela izindlebe kwakungelutho loko. Umuntu wayethimula, omkhulu waye xuba besadla abanye kungabi lutho loko konke nokuzamula kudliwa kwakungaphuli mthetho wabantu. Isilungu asivumi loku.

Ukuxuba umkhuba omuhle wemvelo yakithi esingadingi ukuba siwuyeke kodwa sesi-

Okwamanje

silungwini ukubodla akukuhle umuntu edla nokuzamula, nokuthimula kuhle kunxepheziswe, ukuguduzela izindlebe nokuvungula amazinyo abantu behlezi etafuleni akubonisi ukuziphatha kahle nokudosa ukudla emazinyweni okubanga umsindo sengathi ukunxapha akukuhle umuntu enabantu ekudleni. Uma ufikelwa ukuzamula kuhle ucele uxolo kodla nabo.

Izindwangu lezi ezincane (servietts) zokwesula umlomo nxa udla akufanele wesule ngazo izithukuthuku. Uma ujuluka udla, khipha iduku lakho wesule ngalo umjuluko kuphela. Futhi ungayishiqli entanyeni kakhulu eyembeni.

Bangathi abantu besahlezi etafuleni ube sewuthatha amanzi uxuba, ususukuma ungacelile usuyofela emnyango. Empeleni ukuxuba into umuntu ozipethe kahle afanele ukuyenza esitha, ayi, phambi kwabantu. Uku-shiqela umunwe phambi kwabantu, ugeza umlomo, ihlazo empucukwini yasesilungwini.

Ukuxuba umkhuba omuhle kakhulu, sonke isikhathi umuntu ekade edla kufanele axube, kodwa akwenze ngasesitha eyedwa. Abantu abaziphethe kahle babu nama (brush) izixubo emakamelweni abo okulala. Umlomo udinga ukugezwa njalo emva kokudla nasekuseni umuntu evuka. Izingane zidinga ukukhula zifundiswa loku, kulondolozela amazinyo. Ukuhlala

Okwemvelo

yakwenza nje ngabantu balezikhathi. Nxa abantu bezokudla baqala ngokugeza izandla baqede qede, udibi lulethe amanzi okuxuba luthathe izitsha luphume nazo ukhuba ziye kogeza luBe selushanela okuchithekele phansi, seluletha amanzi okuphuza nawokuxuba.

Abakithi babenemithetho yabo yokuhambelana. Noma inisizwa iya koqomisa, noma iya emshadweni (odwendweni) ubethi nxa efika emzini akhuleke kumnumzane. Ahlale phansi angakhulumi, kuze kuqale bona bathi Saubona! Avume qede athule, babe sebebuza indaba. Alandeke ukuthi uvelaphi, uyaphi, uma ku yisihlobo uzothi ubahambeke, abe esekhona indaba yabasekhaya. Nxa eyisihambi uzolanda lapho evela khona, athi "isisu somhambi asingakanani." Loko ukuzibika ukulamba, bamphe ukudla, bamnike nendawo yokulala.

Ukuhambelana kwa kuthandeka kakhulu kumaZulu. Izinsizwa zazihamba zihlangane nezinye ziye kozingela noma ziye koqomisa, zihlobile. Kwakukhona ukuhloba kokuya emsindweni nokokuya kokweshela nokokuya komkhulu kwaziswa njalo ukuBa umuntu ahloBe ngempahla eqondene nakuhlobile. Nezintombi zazihambelana zibince okuhle kwazo zifike zidlale lapho zibuthene khona zifunde namagama amasha okusina.

Okwamanje

kukhona inkulunkuthu yokudla enamathele emaziqweni kubanga ukuba umuntu anukhe umoya; futhi amazinyo akhe asheshe abole.

Umuntu angayi ekudleni kugwele insila ezinzisheni. Yikhiphe use wedwa, uyaya zimhlophe zithe mpe.

Nxa nimenyiwe nizothi ningakahlali etafuleni, nifike ummemi noma abamemi, indoda nomkhayo, babe sebenilindele ukunamkela ekhaya labo, yona indoda isithabatha abesilisa ibakhombisa ikamelo abazobeka kulo ojazi babo nezigqoko zabo, uma kuyilodovela ibakhombise ingosi nenkosikazi ikhombise abesifazane. Uma indhlu inamakamelo, bayafika



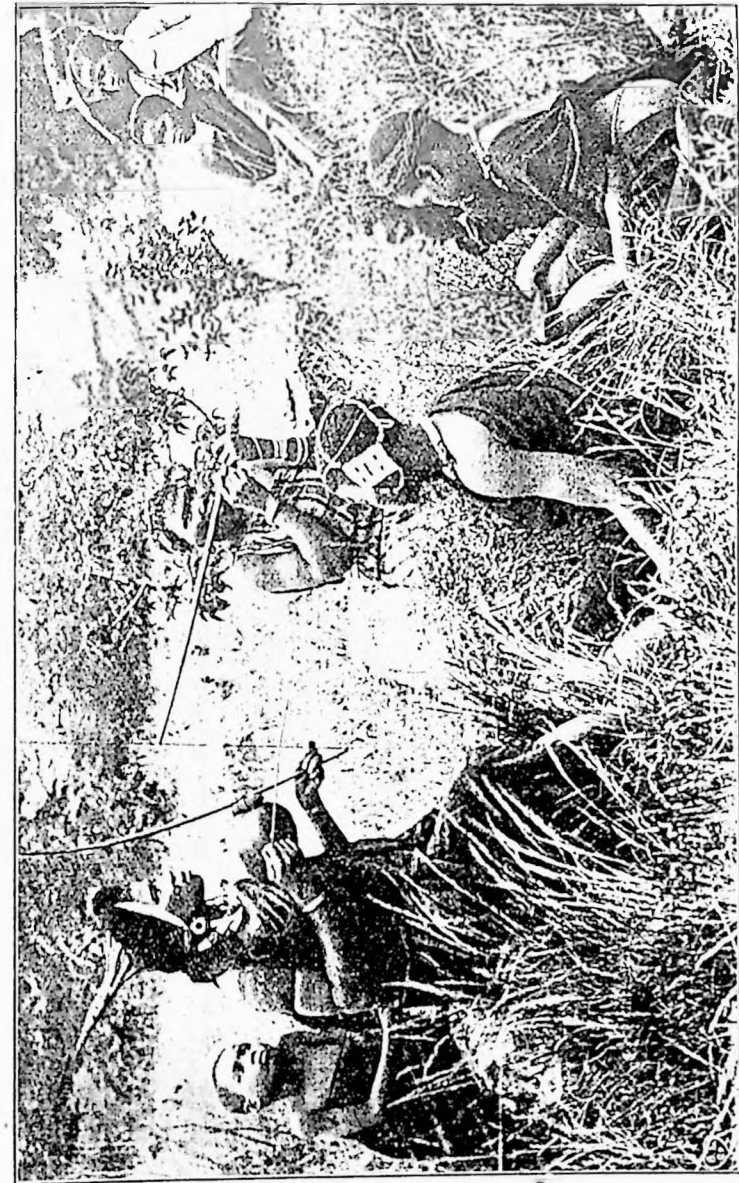
Umfundisi Wezingane

Okwemvelo

Ngomthetho wakithi wemvelo isifazane besigcina. Noma kuphuzwa amatshwala bekungaphuzwa ndawonye njengoba sekunjalo manje.

Wawumuhle lowo mthetho. Amabinca amanye asedla utshwala nesifazane, kubengxoviya nje. Kuqala noma kuhlatshiwe babeba bodwa abesifazane, kodwa begcina imithetho, osika inyama abele abanye kubesonesikhundla saloko nowaba utshwala kubesonesikhundla saloko. Kwakungasuki nje noma ubani osikhundla sakhe singaqamile, abele abantu ukudla.

Nakwa besilisa ukudla kwakwabiwa inhlolo yomuzi, ikusheke phambi kwezikhulu, zonake zabele umphakathi wazo noma sekudliwa inhlolo, izindlebe zabelwe abafokazana. Ulimi nenyama engcono idliwa abanumzane. Noma isifuba kwesamakhosikazi nje, abanumzane babesikelwa kuso.



Siyajithanda Ingoma

Okwamanje

aba menyiwe sekulungisiwe kahle emakamelweni omabili, kwabekwa namanzi amaningi namathawela okwesula izandla.

Bathi ukuba baplungule impahla akade behamba ngayo endleleni abamemi babe sebezisa abangazaniyo. Baqale ngomkhulu onodumo kwabanye bathi, Mnumzane ngikwazisa kuNkosikazi SoSanibani. Baxawulane, njalo njalo. Enva kwaloko, asekho amahloni okuthi ngizosukela umuntu ngingamazi ngixoxe naye, sekuzoxoxwa indaba kujatshulwane. Kothi nxashana sekusondela isikhathi sokudla inkokazi ibize abesifazane ibakhomibise izindawo zaabo lapho bezohlamba khona izandla na-

mathawelana abo okwesula, kube kuyahlambe lowo achithwe lawo manzi kuthelwe amanye njalo baze baphele. Nommuzane abe enza njalo kwabesilisa endaweni yabo.

Kuyothi nxa sekungenwa endlhlini yokudlela kuqale kulhlaliswe abesifazane kuqala, abesilisa bade bephonswa emikhathlini yabo. Noma sekuphakwa ukudla kuqalwe ngaso isifazane. Empucukweni isifazane abantu abakhulu abahloniphekayo.

Bazozama ngamandla onke abamemi ukuba abamenywa babo bathokoze. Baxoxe banokole kube kulile kube nje, bagoduke izinhliziyi zesasile.

Izin'dlu*Okwamanje*

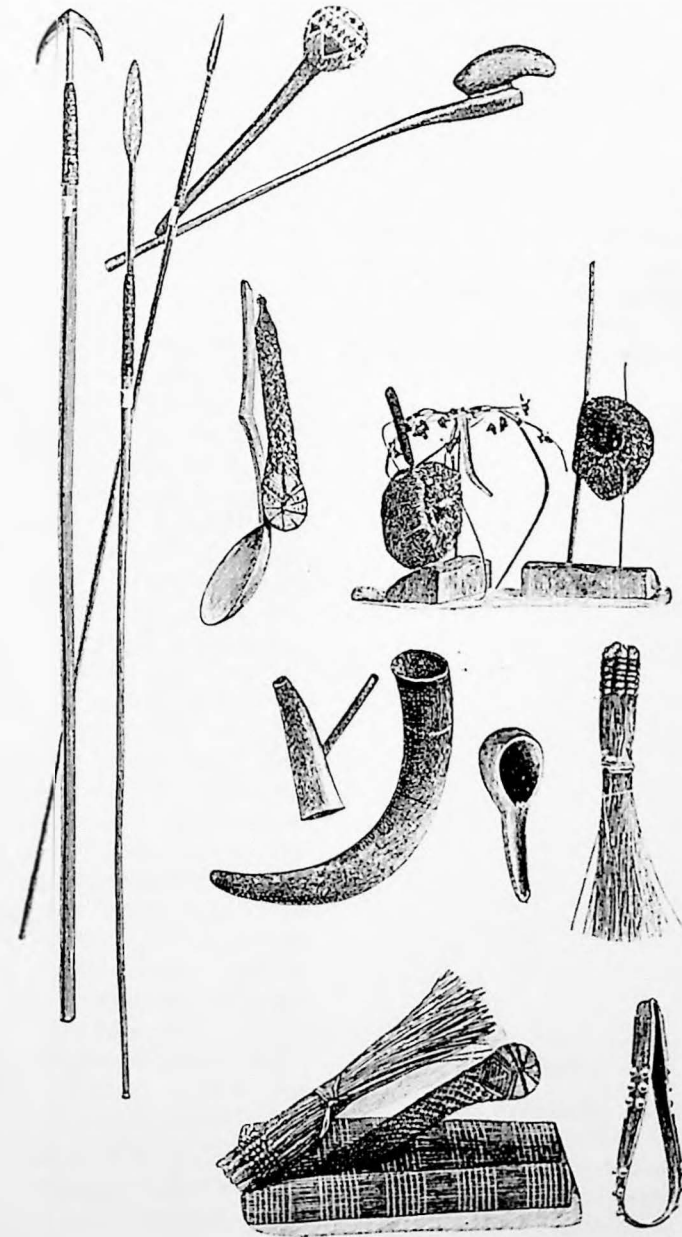
Abantu abapucukileyo bazamela ukuba nezindlu ezinhle bazama ukuba namakamelo ehlukile, abantwana babo asebekhulile balale kuwo. Ehlu-kane awabafana nawamantombazane, kuaba khulisa kahle abantu ukuba babe nobungasese, bahlonipe ubuntu babo. Loku hlala okuvamile kokucinana indlu inye ingenakamelo, akuluphakamisi uhlanga lwethu. Nxa abazali, abantwana babo asebezintombi nezinsizwa behlala ndawonye alikho ithuba

Okwemvelo

Imvelo yakithi bekuaba khona izindlu zaaba ganiwe, kube khona amalawu ezintombi nawe-zinsizwa. Lapho engekho awezintombi zilale kwa nina-khulu ngenhla.

Izindlu lezi okulhiwa amaluts ngesiNgisi zinhle ngoaba zifulelwa ngotshani, umoya uyangena, zincwano kunezinye lezi ezisikwele ezakhiwe kabi nokuthi nxa lina zinethe ngaphakathi. Ezinjalo ithuna labahlala kuzo.

Kuqala izindlu nemizi yaba-



Imisebenzi yabantu

Okwamanje

lokufundisa impalho yempucuko nokuhlazeka. Bakhula baphenduke inala yokungalungi behluke emkhandlwini wabaziphatha kahle. Yiko loku abelungu abalungileyo benza emizini yabantu eseduze namadoloba amakhulu ukuba izindlu zabantu zibencono, nabantu emizini yabo ngabezama kakhulu ukuba izindlu ezikamelolinye ziphele. Ayikho inqubeko noma eyaluhlobo luni engaba sekhaya lapha kulalwa ndawonye kusukela kubazali kuze kube sezinganeni zabo esezikhulile.

Into yokuqashelwa ukuba ikamelo lamantombazana libe ngaphakathi kwendlu, lingabi kuvulande nje ngokwakhiwa kwezindlu zamakholwa. Into enye edingekayo ukuhlolisiswa ukwakhiwa kwezindlu ukuba zibe neziduko ezaneleyo zokungenisa umoya omhle endlini.

Umswakama noma uvele ngaluhlobo luni ungavunyelwa ukuba ubekhona phansi endlini, udla impilo yabantu, ubanga izifuba ezibuthaka nerheumatism.

Amageceke ezindlu abaziphethe kahle abanezimbali, abukeke kahle, athokozise izinhliziyi zabantu, afundise nezingane zikhule zithande okuhle.

Imiqondo emihle yakhiwa ngokubuka okuhle, okhule ejwayele ukuba igceke lakwabo libe izala lezidi, uyangena endlini uhamba weqa, ukhetha amabala wesaba ukungcolisa

Okwemvelo

ntu besa libuse lelizwe zaziba zihle kakhulu; zazigudulwa phansi ngamafutha, uthi nxa uhamba ushelele. Igudu lalimngiwe walo, nezi ngubo zokwevatha nokulala zineyazo namacansi eneyawo. Wawuli ungena ubone ukuthi konke kuphethwe ngobumono, kukhona isikhwama esihlala izinkezo, konke endlini kukhombisa ukuthi ileyonto inendawo yayo. Kwathi ukufa kwezwe, kwangathi izinhliziyi zabantu zidikibele. Manje naphakathi noZulu izindlu sezizincane ayisagcinwa imithetho yakuqala kodwa kweminye imizi isagcinwa. Izindlu bazakha ngobunono izintungo zihlangane, ithi noma ifulelwa kwelukwe utshani bokuyihlobisa ngaphandle obufana namacansi, ikwegcwe kahle.

Izibaya zicijwe phezulu izibonda zazo, enhla laphaya kubiywe isihonqa samathole. Kuze khona nezihonqa phambi kweminyango.

Indoda eyayivama ukufika muva njalo ezindabeni baBeze bayithe igama. Sasaziwa isikhathi semidlalo ngabatsha, baphelele ngaso. Noma amakilogo namawashi babengenawo, amathunzi elanga, nesikhathi senyanga nxa ilalisa izingane noma ilalisa abadala, ayekhuluma izikhathi Ompondozankomo no lapho libantu balile kwakukhomba izikhathi okunqunyelwana ngazo ukuhlala-

Okwamanje

izingawo zakho, bayephuza ukufinyelela enhlazekweni Sithintile ngodaba lokugezeka sisaqala lencwadi, kufanele amakhaya ethu kube agezekileyo. Imihlobo yethu eziphethe kahle isihambela ngenkululeko nokwenama. Kungabikho kuyo ukuthi, "lapha siyaphi ekungcoleni." Emakhaya nasezindlini akudingi isihambeli sijwayele emakamelweni lapho kulala khona isifazane. Noma nga kube kukhona owesifazana into omdingela yona kuhle ukuthuma ingane ikubizele yena nokuba ungqongqoze, aphume eze kuwe. Nxa uhlangana nowesifazana omaziyo methulele isigqoko, uma efuna ukuphuma endlini sukuma umvulele umnyango, noma kungabe nizophuma nobabili, yena mhambise phambili kuzo zonke izinto ubonise inhlonipho. Noma niya naye emdlalweni nokuba esontweni ngaphela ukuba nifike lapho ngesikhathi esinqunyiweyo ukufika muva njalo ezinhlanganweni akubonisi amamenazi amahle uma kuthiwe ngo 10 a.m. uyasshaya senimi lapho Ayikho, into embi njengokuba seniphakathi nentshumayelo kube ikhona abantu bengena bethikimeza inkonzo noma kuculwa ekonsathini lapho kumandani abantu belalele, nina niya fika nithimkeza abaculi nabalaleleyo. KuBi kakhulu lapho kukhulunywa, lo okhulumayo nimbangele umsindo ngezicalhulo zenu aze adideke nase-

Okwemvelo

ngana, nokuhamba, noma yini edinga ukwenziwa ifezwe nje ngoba kunjalo.

Lapho zibuye inhlazane noma sezibuya lishona kwakukhuluma izikhathi, beqaphela amathunzi enziwa ilanga emithini. Lezi zinto baBeziqaphelisisa ngangoba nohlabo lwenyamazane babe ngakutshela ukuthi ihambe nini.

Okwamanje

inqondweni abephezu kwawo. Uma esephezile ukufika ngesizathu ebesingenakugweima kuhle sihambe ngokunyonyoba, singakhohleli, singathimuli, singenzi noluncane ngokuba imiqondo yabaphakathi endlini ithikimezeke.

Ukwangana

Okwamanje

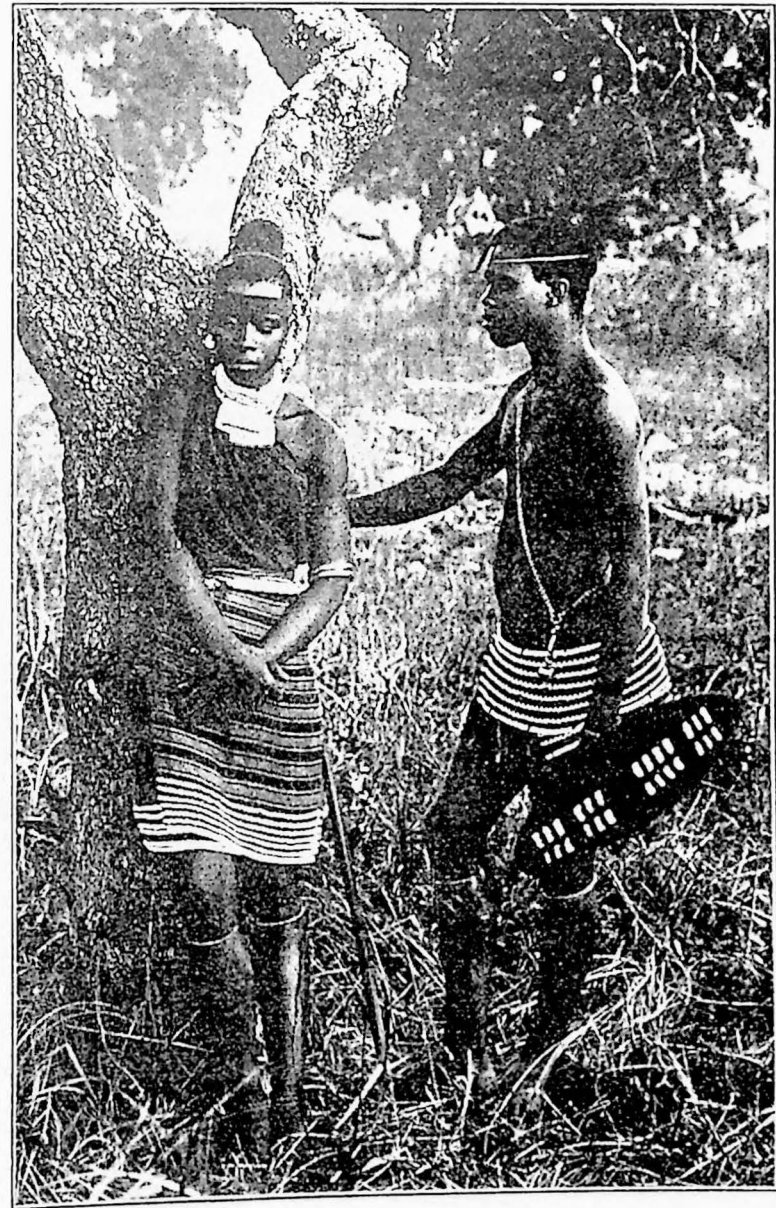
Lomkhuba wesilungu lapho umuntu eqabula emlonyeni unizala, umfowabo wendoda yakhe, umkakhe phambi kwabantu noma isiphi isihlobo sakhe, awufanele kilhina bantu, mhlaumbe zikhona izinhlobo zabantu eziwujwayeleyo kodwa uZulu awejwayele lomkhuba Futhi asiboni ukuthi abantu bangawungenelani lomkhuba wabelungu. Ususa konke ukulonipha kwakithi kwemvelo. Akucabange nje umakothi esegozomele uyise wendoda yakhe emanga noma umfowabo wendoda yakhe. Kwenyanyeka kabi loku kolwethu uhlanga. Ziningi izindlela zokubonisa uthando lwethu kwesizalana nabo nabazihlobo zethu ngaphandle kokubanga noma ukugabula. Uma kuye nyanyeka ngisho intombi yakhe umuntu ayinqabuli esidlangaleni, lwona mkhuba wesilungu esingawungeni nempela. Pho, amathatha akithi ezimpoqabelungu, asenza amahlazo phambi kwezizwe zawo, kuhle sigxile kokwakithi okuhle, singathathi konke okwenziwa abelungu, ziningi izinto zabo esifanele ukuzilandela, ayile, yokwangana. Bengingathi noma umuntu eshambe iminyaka eyosebenza eGoli kulukhuni ukugozomela umkakhe phambi kwabantu amange. Nomuntu wentombazane akufanele uyakhuluma nomdala umuthe njo emehlweni, Isilungu lesa. Kuhle ukuthambisa amelilo noma abelungu bethi usuke ebile yini?

Okwemvelo

Ngemvelo yakithi ukwanga kwakwenziwa izalukazi zanga izingane nabantwana bazo nxa zikade zehlukana nabo. Ukulonipha kwakithi kwa kungavumeli lomkhuba ukuba wande.

Futhi babengaze bangamanga omunye emlonyeni, babe manga ezihlathini.

Ukubingelelana kokuthandana kwabasha besifazane kwakuxhawulwa, kuze sekuthintwa iminwe, sekungqaphazwa, sekugilwa eminye imikhuba kuyo iminwe sekugqaphazwa. Noma intombi ibingelelana nensizwa abajwayelene nayo benze njalo, bagcine ngokugaxa izandla ezihupheni. Ukubingelela umuntu omkhulu, omncane noma ongumfokazana, ubegodla induku, ayibuyisele ngakwesokhololwa aphakamise isandla, abize isibongo selowo abingelelayo. Intombazane ikhophoze nxa-tshana ikhuluma nomuntu ohloniphekayo. Ushuqhalaphala lobu esibubona manje ingane igolozela umuntu omdala emehlweni ithi, Saubona, okwesilungu. Abelungu bathi umuntu okhophozayo usuke elisela, ngokwakithi akunjalo.



Kuyeshelwana lapha.
"Zala Abantu, ziye ebantwini,
Akukho ntombi yagana inyamazane."

Ukugqoka noku Binca

Okwamanje

Ukugqoka, angithi ukwevatha izingubo lezi esesizevathia zaBelungu, kunemithelho yako engayifundwa zingane zisaqala ukugqoka.



Agqoke kahle

Ingane efundisiwe kahle yazisa ukuba izingubo zayo zigezeke ziyinwe, umuntu angathi enethile athi uyohlala eduze nomlilo ingubo ize yome.

Isifo samaphaphu nemikhulane eminingi ibangwa ukungaziphathi kahle kwaBantu mayelana nokugqoka; kungathi umuntu ekade ehamba ngezicathulo emvuleni noma emazoweni, ahlale ezifakile zize zomele kuye, kuletha umkhul-

Okwemvelo

Kwakungabinwa kakhulu eku-dabukeni kwethu thina Bantu.

Intombi yayibinca nmtsha kaBendle okwakuye kuthathwe amakhasi kaBendle, ahlikihlwe aBe izintanjana aphekwe enziwe aBe nsundu. Athungwe ahlanganiswe eduze, aBe ugaca. AyeBa ama inch amathathu noma amane ubude. Abinca ahlangane enqulwini. Izishodo lezi nama hwaDu noBuhlalu osekubincwa amabinca alezikhathi kwakungekho. Abamanje seBenza izigege zoBuhlalu.

Inkanyiso yase Silungwini seyaguqula okuningi ekubinceni kwesifazane, khona kwaZulu amantombazana amabinca umzimba awumboza kakhulu kunawano noThugela.

Kuqala ukuhlaba kwamantombazane kwakuvamise okwemibijo yotshani, ubuhlalu benziwa ngamagobolondo amancane eminenke nezinye izilwane zolwandle.

Utshani obubijweyo, kwakugqizwa ngabo, obunye bufakwe ezihlakaleni obunye kuqhelwe ngabo.

Ezezikhulu nezidukudukwane zazihlaba nangamathusi ezingalweni, ngoba noma abelungu bengakafiki sizwa kuthiwa kukhona ababekhanda insimbi nethusi bokudabuka.

Izintombi zazivama ukwenza imiqhele yazo yimibijo nejezikhumba eziklayiweyo zezinyamazanyana ezincane nje ngezi-

Okwamanje

hlane loko, futhi kuBanga ukuba zinuuke kabi izicathulo, umuntu angemukeleki kahle enhlanganweni yaBaziphethe kahle.

Kuhle umuntu anele afike ekhaya azikhumule izingubo ezimanzi noma izicathulo, afake okomileyo, amasokisi avame ukuguqulelwa ukuze iphunga lezinyawo lingenyanyeki.

Into emangalisayo ukuba kwande kakhulu ukuba amantombazane angehlukani nojazi (overcoats) noma libalele ungafica edolobeni fethe ngqu ngamajazi, beJuluka bemanzi kepha beBabona abelungu befake izingubo ezizwuntwentwesana befuna ukuphola komzimba. Lomkuba awuphele mantombazana awufonisi impucuko. Ilolo hlobo lwezingubo lwezikhathi zalo. Ukufaka ujazi ilanga likhipha inhlanzi emanzini kufana nomkhuba lo owenziwa amaMpondo nabeSuthu abangakaphucuki, abembatha izingubo zokulala emini.

Futhi ukuthi thina Bantu sizojaha ukufanisana nabelungu ngokugqoka izingubo zamanani angangezaBo, akusifanele. Imali esijiholayo ayifiki kwelholwa yiBo. Lomjaho kakhulu emadolobeni ungenisa isifazane sakithi ekulingweni okukhulu. Akusibo ubucwebecwebese be-ningubo oBenza umuntu abukeke egqoke kahle.

Nesijalimane nxashana sithungwe kahle, ngesu sagezeka saayineka kahle, sibukeka kahle:

Okwemvelo

nsimba, esiphundu kulenge izimpaphe zezinyoni ezinhle ezinemibala. Umdlunkulu ulengise izihlonti zegwalagwala. Loku kwakungenziwa nsuku zonke, kwa kungokokuhlolobela imidlalo.

Ngemvelo yakithi izintombi zazingejwayele ukwemukela iziphlo ezivela ezinsizweni. Intombi eyayiye yenze iziphlo ezinqondakalayo zothando lapho iqome khona, futhi kwaziwe iphekezelwe nxashana iyakokwenza lezo zipho, ingabeke mvuzo. Nxa yayi ngesuka nje yodwa ingazibikele ezinye, yayijeza.

Wawukhona umkhuba thina balesisizukulwane, ongeSe usasifanela owawenziwa ngalezo zikhathi lapho intombi yayiya lapho iqome khona okubizwa ngokuthi "iyogqetha." Abadala babengeyuyivuma lento, kodwa nxa iqhikiza selikhulile babe suke bebeke ukuba ligane bathole izinkomo ngakho ukuqetha bakuvumela.

Omunye umkhuba omubi ongeSe usasifanela lesi sikhathi owokuthi intombi iyohlola umuzi ngoba igane khona, kodwa ingakagcagci. Ngokwako akukho lutho nje, kepha uvama ukulandelwa imikhuba engcolileyo.

Into engesilo ichilo efaneleyo nanamhla ile yokubonda ngoba basuke beBambe beBaningi, umntwanyana eseceliwe, eyisa iziSuiso kwowakhe angalali.

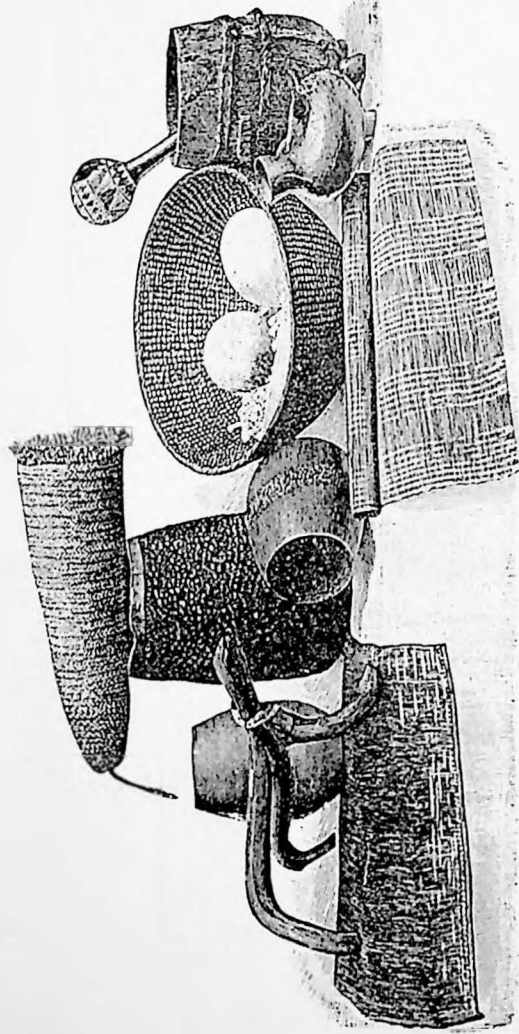
Amakholwa ngaye gcina ngokuyisa amathanga, nommbila omshia nezidlubu nobotshisi namadumbe nokunye, ayi-

Okwamanje

ubude abuphangwa, fulhi abantu abalingani benge zinti zika metshisi.

Okwemvelo

izingcazi zotshwala. Kufike abanye badle kudlulwe, bagoduke. Kuzo zouke lezi zinto izintombi



Imisebenzi eyenziwa Abantu

Kuhle umuntu wesilisa nowesifazane agcine lapho kugcina amandla esikhwama sakhe, angaphikisani nabanezikhwama ezide, aze angene emacaleni nase zilingweni. Yini edlula

bezibinca ngesu laleyonto. Abagondene nayo ngaleso sikhathi. Unutsha wasekaya wawuqondakala, owokudlala emphakathini uqondakala, owokubukela emsindweni uqondakala.

Okwamanje

intombi igqoke ugobunono yakama, yagcoba amafutha, yakhipha isihlullu sayo, ingubo yayo noma kunge yemali encane iyihlala, ithungwe kahle! Ifika emkhandlwini bayikhe, bengakazikhi ezigqoke o crepe de chine no Silika. Into ephambili ukuaba umuntu agqoke *smart*, anakuyeka ukwemukeleka emphakathini wabaziphethe kahle.

ilithi ngu ngaphlezu kwe ngubo enye noma iyothenga edolobeni ifake iapron. Anogonda loku ukuthi umsebenzi we apron ukuvikela ingubo yakho eku-ugcoleni umuntu lapho esebenza qwaba, akusilo elemvunulo umuntu esephuma ekhaya egqokelele ukuhamba.

Kuhle umuntu abe nengubo yesonto, engcono kunezomsebenzi nezasekhaya, Okungadingeki ukufaka ubuyikayika besifazane sabelungu abakugqoka emidansweni yabo, bathi nxa sebekhathele badayise ngazo kulezi zitolo ezi amaSecond. Basizakale abanye bakithi balienge izinto esezakhatheza abaninizo, bengazi ukuthi labo baninizo ba benazifo zini. Kuncono ukuaba nxa kwe ezigezwayo, ngoba umuntu angazibilisa emanzini, afe onke amagciwane. Kodwa empeleni abagqoka lawo mayikayika, abemukeleki emphakathini wabaziphethe kahle,

Kuhle umuntu agqoke into yakhe etungelwe yena imulingane imuhlale. Kungashiwo ukuthi wayithola komesisi noma asebafa.

Kuhle ukugqoka koku zolha umuntu angabi iloku ekonjwa ngeminwe kuthiwa uyithole ngandlelani ingubo enje oseku-letha imicabango yawo back door nokuphiwa ngezindlela ezi ngafanele.

Ubuyikayika bama ribbons ezingutsheni nasezinwelen



Amantombazana es'kole ayadlala iBasket Ball

Enye into enidinga ukukhuma kuyo nina mantombazane akithi ilomkhuba ovame kulaba bangenhla nezwe wokuvunula ngama aprons, ungafica intombi kuhambela kuyo insizwa, ifake ingubo enhle, ibe isithatha iapron elimhlophe



Anginakwe Muntu!

Okwamanje

Bukhomba ukuthi lomuntu aka vuthwa useluhlaza. Abanye ungabona sebewa lengise nase zimbotsheni zokucambusa indlebe bethi bavunulile.

Ngisho izicathulo lezi uqobo zidinga ukuba umuntu azijwa-

yele engakayi nazo emphakhatini noma edolobeni. ehamba ezenza intsini ku bantu ethi baqaqa. Baze bapenduke noma esedlulile bamfuke, uzwe sebethi "umuntu oluhlaza"

Izimilo

Okwamanje

Sengathi emizini yempucuko kungaba khona imvuselelo yokuba izingane zamantombazane nezabafana zazise izimilo zazo nalapho ziklulayo zazise ubuntombi bazo.

Inhlalanganano yenhlanzeko iyoba doba bazibambe kuzo zonke izigodi, bangahlanganani emdlalweni nasezinhlalanganweni zabo nonohiliza abaphethe impilo yabo kadedengu.

Abelangu kusemthethweni wabo ukuba bangahlangani nonohiliza. Futhi nabo abazami ukuba bazinyazele ebandleni labantu abangcono (good society) bengafanele. Ngenxoviya yokudidwa isilungu nesintu singasi qedi, akusaqondakali ukuthi ukuzihlonipha kwethu kumiphi nokuthi abafanele sibameme ezinhlalanganweni ibaphi. Icala li bangwa imithetho esusa amandla kuma Chiefs nakubazali esekwande ukuthi abantwana bamantombazane ba zishaye ngothando, basuke emakhaya behamba bodwa beya emadi-

Okwemvelo

Ukwazisa ubuntombi bakhe umuntu; ngemvelo yakhithi ayikho into eyayi phambili ezintombini njengo kwazisa ubuntombi bazo phakathi kwaba ntwanyana bohlanga lwe-thu.

Umuntu owayethuke intombi zazimvimbezela adliwe izinkomo kuthi nxa eqinisela ukuthi ethile ayinasimilo kumenywe izalukazi, zibizwe zonke zaleso sifunda, ziyohlolwa. Nxa kufunyanwa ukuthi akunjengoba etsho, azihlawule nxa ifunyenwe nempela ingasesiyo intombi, ziyikhiphe emhlalanganweni wazo, yaziwe njenge dikazi, ingadli nazo, noma zibince imitsha yesilisa zeluse izinkomo ngo Nomkhubulwana, noma zise Tombeni, ingangeni ebandleni lazo, noma ikumuphi umdlalo wazo.

Umntwana wentombazana ube ngahambi engaphekezelwe umfana noma ethungiwe noma ehambele ezihlotsheni zakhe. Ikhona imithetho emisha yezimilo evezwe ubukhristu ab-

Okwamanje

lobeni baze bazibuyele ngokuthanda kwabo. Sonke lesikhathi abaziwa nokuthi balalephi nokuthi ba ziphethe kanjani.

Lababa abanje abafanele ukumenywa emhlanganweni yeziintombi ezilhoobileyo nezigcina imthetho yaba zali bazo.

Ukuziphatha kahle ukucela kubazali, umntwanyana noma owomfana noma owentombazane athi baba noma Mame ngicela ukuya ekuthini, uhambo lwakhe luhlelelwe abazali bakhe. Owentombazane noma eya estolo acele, aplekezelwe omnye, athi noma esegqokile eya esikoleni ajwayele ukuvalelisa kunina: "Sengiya hamba mah". Abantwana abasuke bekhuliswe kahle baye baziwe ukuthi baphi noma beyodlala bazi abazali babo.

Kwandile manje abafana bahambe ekuseni kuze kube isikhathi sokulala abazali bengazi ukuthi bayengaphi.

Loko ukubulala abantwana, bangakhuli ngomthetho wokuziphatha kahle beqale bebanca ne ukufunda okubi, - amaposi amahuzu emikhinba engalungile, bakhule sebengene ezindleleni zokungalungi.

Imizi yamakholwa igayihlangana nabefundisi kushanelwe yonke imikhinba enje, nabazali ukuphatha izingane zabo, zafafana nezamantombazane ngobuqotho balaywe uma bengezwa bayiswe ko chiefs.

Okwemvelo

Beyaphula abasha, leyo idinga ukuqiniswa abehlangezeka behlangene nesimame, kuthi izimilo zezintombi zamakholwa ziphakame phezu kwezakhithi zemvelo.

Loku osekubaliwe ngokwazisa ubuntombi bezizukulwane zakugala kufanele kube isisekelo kwaqhulose ukugezeka kwesizwe sethu kucuphuluzwe okwaku ngabakhanye kulezo zinsuku ukuthi ukungcola.

Nokuhlola amantombazane ngendlela yakuqala akusasifanele lesikhali.

Imfundiso isiyanele ukuaba oyintombi abonakale ngokuziphatha kwakhe, namacala okuthukwa asefanele abafundisi nabaphathi bezihlangano zokuhlangezeka. Kumbi abantwana benkanyiso kube iloku beletsha amacala amabi ezinkantolo, angalungiswa emakhaya. Imizi nezigodi zabantu kuqala zazinakakela ukuqoqa abantu abancane njengoba sesike sasisho sathi intombazane yayaziwa ngaso sonke isikhathi ukuthi iphi ibiphelazelwa ubani noma iye koninalume ifike umthetho wokuqoqeka ukhona. Abafana babe nemisebenzi yabo eyaziwayo. Abokukha amanzi ase lawini ngezigubu, babevuka bayosebenza loko.

Abamathole nabezinkomo bavukele kulowo msebenzi wabo. Ngaso sonke isikhathi sosuku kuqondakale ukuthi ubani uphi, wenzani.

Okwamanje

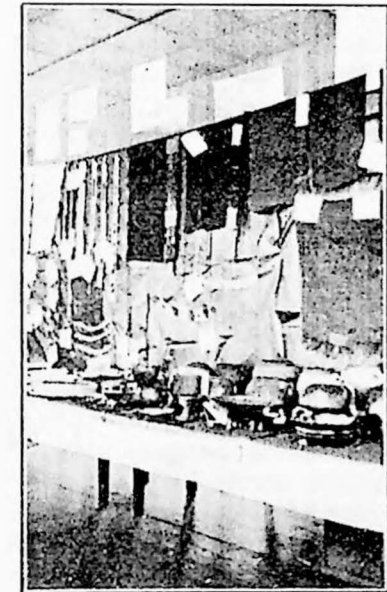
Ayikho imbeni ekhula ibulala isizwe sethu. njengokuyekethisa ukwelusa izingane. Izingane ezishaya ngentando yazo, zingekho phansi kwo mthetho wabazali, zona yonke into efanele ukuqhuba isizwe sethu phambili ezintweni ezilungileyo. Kepha kuthi nihla bebapatiswa bavume kumfundisi ukuthi lezi ngane bazazi khulisa kahle, kuya qala bekhunjuzwa lezo zivumelwano zabo, sebethi amukho umuntu onendaba nabani abantwana. Nomdala oshaya ingane yomunye efica iganga usebekwa icala.

Thina sithi imizi yokukhanya ngayiba oyokukhanya impela.

Amadoda nesimame behlangene nabafundisi nabaphethe izihlangazeko noma imiphi imihlangano yentsha baqophisise izinto nemithetho yokuphatha imizi yamakholwa ngokuqoqeka kwezingane ngezindlela zobuqotho. Nxa imithetho sebeyakhile baye kuma Chiefs noma ama Chiefs kungamabinca, ngoba empeleni amabinca aseyasadlula kulesi sizathu sokuqoqa izingane, bangajabula amakholwa efika nesicelo sokuqinisa imizi. Kuthi nxa sekuvumelene nama chiefs kuyiwe enkosini emhlophe yesifunda ibaphe amandla okuqhuba lemithetho - (regulations or laws) yemizi yempucuko. Ukwenza nje kungavala imilomo yokuthi "umuntu anandaba

Okwemvelo

Umuntu omdala ubefica izingane zilibekele ukudlala zelusile, impahla idla amasimuni, afake uswazi. Noma zingena emasimini zeba umbila nemfe afake uswazi.



Imisebenzi eyenziwa Abantu

Pho, kulezinsuku zao Nongqai nezinkantolo ungabe usayethusa ngoswazi ingane yomuntu!

Njengoba sesike sa khomba kwenge indawo, kuhle lezinto zihlanganyelwe, kuphele umona nokuhlebona emakholweni, kwa khiwe amasu okuphatha intsha ngomthetho wemvelo, kodwa osuqhubekela phambili nje ngoba izinto zingemi ndawonye ziya phambili.

Okwamanje

no Mntanami". Futhi kungenza imizi yempucuko ihlanzeke ibe nemithetho emihle. Amakristu afanele ukuqambana ngezandla, asindise intsha ya-

kilhi, ihambe ngemithetho yokuziphatha kahle. Ngiqinisile nokuthi nabangu Hulumeni bangakuthakazela loku, basize.



Intombi yases'koleni

U m s h a d o (Udwendwe)*Okwamanje*

Nabempucuko abakahluki kakhulu emkhuzeni omdala wokushada. Umahluko ukuqamba amakholwa afike ahlabhe khona kusihlwa kuhlathiswe nomlamu imbuzi.

Le ehlatshiswa umakoti eyokucola amakholwa azili. Bafike baphuze (itea) lithelwe ubisi, abakuqala babengena kukulokotha, badle ubisi na masi esemzini. Leyonto seyaphela kwaqaphucukile.

Emakholweni kuthi umkhongi eselulungisile usuku lomshado, kuqale sekuyiwa enkantolo yaleso sifunda, kuyo thathwa ilayisense lomshado. Iphoyisa elibuzisa intombi kalingeki kwaqale shada ngomthetho wamakholwa. Umfundisi aqale esaziswa ukuthi ngosuku oluthile obe shadisa osobanibani. Kuzongena abakuqale kampani esontweni.

Kuqale sekulandela abakuqale kamakoti. Umakoti angene exhakene noyise okuyena ezomnikeza kumpani wakhe. Umpani unomphokezeli wake, nomakoti unowakhe.

Boqale umpani nomakoti bafake ama gloves amahlope.

Kuzothi umfundisi engakashadisi baqale khona lapho baqhatshelane ngokuhlabelela izi nhlangothi zombili.

Aqaleke umfundisi enze inkonzo yomshado, noma ufunda iBaibel noma encwadini

Okwemvelo

U m s h a d o (u k u g c a g c a) Kwakuthi nxa ku zoshada intombi, umkhongi aye kocela usuku kuqale ka ntombi. Sebevumelana ngosuku olongena udwendwe ngalo, abuyeke azobika ekhaya athi utshwala abuqalwe ngosuku lokuthi, udwendwe longena ngosuku lokuthi.

Kuqale kwa ntombi kuqale sekugaywa igobe, (igobe leli utshwala obugaywa isifazane sakuqale kwa ntombi, kuqale bona emini yakusasa), loku ukulungisela utshwala obuzofike budliwe umthimba ngokuhlwa.

Liyashona sekufika abasha abeza nentombi, umakoti asale ngaphandle kanye nezintombi, kungene izinsizwa zibika intombi, zenze okuthi isididi. Zibe sezingena kanye nezintombi nomakoti, zivinjelwe esangweni.

Baqaqale sebekhipha imbuzi yokudlula bangene phakathi komuzi. Kungene izinsizwa endlini, izintombi zime phandle, zibize inkomo ezohlatshwa umthimba, ibe isikhonjwa lenkomo.

Isiyohlathiswa ekuseni eSihlahleni. Isihlahla lesi umkhonjwa wokuthi, uma sebelele, bekade bedla utshwala citshu ubusuku bonke, kwanele ukusa baye eSihlahleni, oku ukuthi ngaphandle komuzi. Iqaleke umthimba usuzohlala khona.



Impahla kamakoti ephelele yokubinca nxa esezoshada

Okwamanje

yebandla amazwi asalungiswa omshado.

Abe esethi abeme bonke laba abahlezi phambi kwakhe omakoti nomnyeni kanye nezimpelesi zabo.

Abayale nge sivumelwano abangena kuso, abe esethi abakumule ama gloves, baktunywulwe ababamisile omakoti nomnyeni babambane ngezandla zokumene, umyeni akliiphe in-dandatho ayifake emunweni kamakoti. Isandla somfundisi sikhale phezu kwayo izandla zabo zixhawulene, akhulume amazwi esivumelwano, eqala ngomunye emvumisa, abuye amvumise omunye.

Uyaqeda loko usebathandazela, esesho ukuthi baumfazi nendoda. Ubavumisa ukuthi bohlala bethandana njalo ebunzimeni nase suhleni, balhwalisane yonke imithwalo, baze bahlukaniswe ukufa, nokuthi useshiye zonke izintombi, uzonamathela kumkakhe kupela.

Nentombi isho njalo, uzolhi ukuba aqede umfundisi umyeni abe esemfumbathisa uhlamvu lweshumi lawo sheleni, abanothiile kufike nakupondwe.

Kusuke ukuhlabelela kuqathelene izigaba zombili, ba komyeni nabakomakoti.

Bayaphuma ilabo bathi Sibehlulile ngokucula. Abalaleli bodwa abakhuluma isiminye sokuthi ihuphi uhlangothi olucule lwadlula olunge.

Okwemvelo

Bahlezi lapho nje umakoti ufike nengama yakhe, ngoba uyazila anakugidla inyama yasewakhe (ekhakhakhe) kanye nezintombi lezi ezingaba nakwabo azizuyidla le yasemzini, zizodla ezifike nayo itwelwe ngeqoma, umakoti ayihlatshiswe uyise. Bonke abakubo kamakoti sebezophelela eSihlahleni, kufike uyise ka makoti namanye amadoda, athi azihambe izintombi ziyogeza emfuleni. Onina baka makoti baye ekhaya kubo kandoda bayobona umqoliso. Ayabuya amakhosikazi aselandelwa abasla abalande udwendwe abe esethi uyise azihlobe izintombi. Bahlobele khona lapho eSihlahleni, basuke sebeshulungene, lapho umakoti sebemfihle phakathi, engasabonwa phakathi. Kudlule izinsizwa phambi kwe zintombi ziyihlele zizungeze umuzi zibike umntwana ngehobo.

Kulandele isifazane esisha esisanda ku gcagca, bahambe beqhenga, basusumbe bebika umntwana. Babe sebekhonjiswa-ke isigcawu lapho bezosinela khona.

Kuqale kusine amadoda akubo ka makoti. Abe esetelela uyise wentombi, uzobonga abakubo kamyeni ngobuhlobo obakiweyo, abonge nezinkomo zelobolo.

Abonge abakubo asebafa, abe esebonga inkosi yakubo, sezigiya izinsizwa isimame sesikikizela. Kube sekuphuma



Ziyasina!

Okwamanje

Ekhaya lapha seku pkekwe amarice, izitambu, inyama nokunye ukudla ngamabodwe amakhulu wonke umuntu adle esute.

Izintombi nezinsizwa sezenze isipani, ngambili, intombi ngalapha, insizwa ngalapha, kuya qhenywa. Kuqala kwakuba khona omasikandi abadumileye abashaya izinkosantini izinhlangothi zombili, batambe abafundisi baqala ukusola ukutamba, bethi akulungile. Kwe zinye izigodi bamashe nje, kepha kwale entsheni ukuba ingaziqhenyi, igimfoza, iqethuka, ibijana yenza yonke imikhuba yokuziqhenya, yokudlala. Kuzofikwa ekhaya kushe umqhuqhumbelo nezinye izinhlobo zokudlala. Abantu bamiswe babe isikokela, kutetelele abazali bentombi nomyeni. Intombi ibe isikhipha izipho efike nazo yabela abakwowayo abaseduze nendoda yayo.

Okuhle ukuba kube umyeni yowmdlalo esithi abasha ngabengana thikinyezwa kuyo ngoaba kusegazini lomuntu omcane ukusina nxa ejabula. Into nje umdanso asitsho ukuthi ubafanele abantu kuhle loku kwakithi lapho noma ubani edlala emi yedwa engabambene namuntu, aziqhenye edlala aze agcine ngokuthanda kwakhe.

Noma ungathi ukutamba noma ukuqhuqhumbela kulungile. Nabelungu sebeyaqala ukuthi

Okwemvelo

izintombi, sonke lesikhathi umakoti utukusiwe ngokuzungezwa abanye yena efolile. Zisine izintombi ziqede, qede kube sekuphuma umakoti, eka-kiwe izingoduso esezikhehlile zizine ngalapha nanga lapha, sebethuma obala beza ngelubho, Basine njenga manje sekuzovela iphoyisa libuze intombi ukuthi uyamthanda umyeni na? Ibe isivuma kodwa iqale iziqhenye nje, ijoje phansi ngomese wayo. Iphoyisa libuze kuze kube kathathu kube ikhona isho ilithi, "ngiyamthanda"

Imvunulo ka Makoti ukuba agaxe ubuhlalu obumhlophe nganhlanye, nganhlanye agaxe obubomvu. Abince ingubo entsha isidwaba esiauthunuthu, afake isibamba phezu kwesidwaba nasesiswini.

Ebusini lakhe aqele ngesigege emaceleni amabili ekhanda, ahlome iminyakanya eduze nenkehli nenyongo yembuzi. Lezi ntombi ezishiyagalombili zibincise kuka makoti zehlule kuphela ukungafaki iminyakanya nenyongo. Kuzothi lapho isibuzwe iphoyisa, yavuma, izintombi zizo suka zonke zifune ukushaya iphoyisa, nalo likwice zingali bambi. Ikhetho selizo nanela loku phela kade libukela. Selizo suka kanye nomyeni liyovunula. Nxa selivunule se kuzoqhamuka pambili izintombi zekhetho ziholwa zinkehli, amaqhikizi alandele, zithi lapho izintombi ziphendu-

Okwamanje

kuhle okwakithi ukusina kunokwabo,

Kanti empeleni bona banekizole lapho befunda khona imidanso yakubo.

Thina siyixhosomelela pheluzulu ingabe isaba naso isizotha semicabango emihle. Kufanele lifunwe kahle isu lokudlala emshadweni nase zihlanganweni zabatsha lapho bezodlala khona.

Umdanso lo wesilungu welhluke kakhulu kwokwakithi ukudlala awufanele. Futhi abefundisi ngabe ngabenqabeli abasha ekudlaleni ngoaba kuzobenza babalekelane nabo kube kungekho sono nxa kudlalwa phambi kwabantu bonke, nengane encane yanele izwe iMusic nje inqekuze ikhanda, idlalise umzimba.

Okwemvelo

ka, kube sekuphambuka amakhosikazi amasha nawo ezobika ikhethe. Izinduna namadoda asezolihlela ikhethe, umyeni angene phakathi.

Babe sebequbula, se ephuma uyise womyeni esethethelela, ebonga umakoti kumlingani wakhe, abonge amakosi zigiyi zinsizwa ba kizizele omame. Athi ziya khuleka lezinkomo zawo bani bani, esho uyise mkulu. Kukhukutwe kuyiwe phakathi kwemizi. Ummuni womuzi usezo babela kweminye imizi lapho kugaywe utshwala. Nezibukeli zizo nciyama kulabo ababiyeyo.

Abadala bazo goduka kusale incosane ebeke abantwananya.

Intsha yonke izosala kusasa ikhona kohlatsiwa inkomo, zi sine izintombi kuthiwe zisraya impempe.

Abafowabo badle ibele lalayo nkomo kugodukwe emva kwa loko kusale izintombi zodwa. Ezako myeni zinsizwa zidle isifuba kusihlwa kanye nezintombi zakubo ka makoti. Kuzothi ekuseni zivuke ziphekelwe ukudla.

Nxa sezidlile ziye sezi hamba zocasha. Sekuzo phuma zinsizwa nezintombi ziyo funa umakoti lapho becashe khona. Manje azisavumule, sezinolaka ngoaba sezizo shiya omunye wazo. Baze bazithole lapho zicashe khona; zizobuya zingene ngelubo bahlabelele iga-

Okwemvelo

ma esebetshela ngalo zinsizwa zakwomyeni ukuba zizoba khipha endlini zithi, elinye lawo, "kwa ntwela bababa kwa ntwela enzansi," lapho seziya khala izintombi zibangelwa ukuba zibona umakoti ekhala esebona ukuba ubushiyile ubu-

ntombi bakhe. Ushiye ikhaya naba ngane bakhe, ziye seziya zikhipha njalo, ubuhlalu lobu okade buhlolbe umakoti buhlambisa abasemzini, ziye sezide zibufaka emanzini zihlambisa abasemzini ubuhlalu bunikwe izingane.

Ukwethembisana*Okwamanje*

Ukwethembisana ngo kuthathana into umuntu afanele a yenze eyiqondile, angakhohlisi intombazane ngoaba efisa ukuba imtande kanti kaqonde lutho.

Nxa sebethandene umfana nentombi, kufanele umfana aye ekhaye kubazali bentombazane athi ngithanda ukukhuluma nentombazane yenu ngoaba ngiya yithanda. Uma bevuma kusobala ukuthi abamexwayile use ngathola isibindi sokuba ayethembise (ayingeje). Aku fanele intombazane ize ingejwe abazali bengazi. Nxa ecelile umfana bavume uzobona ngoaba uzothi noma ehambele kuyo bamembele.

Lento yokuhamba ngezamawuba ekuthezeni, emfuleni wamanzi, nas'ekugezeni izingubo, kuqatshelwa abadala, ayifanele kubantu abaziphethe kahle.

Abesethi nxa evunywa abadala ayithengele indandatho enhle.

Uma kungenzeka bahlukane, lendandatho imelwe ukuba ibuyele ensizweni.

Okwemvelo

Ngokwemvelo ibithi insizwa ukuganwa intombi, ithi mayize ekhaya izogana. Nempela ize iphekezelwa enye encane.

Ifike ime egcekeni bayibuze isho ukuthi ize kuso bani bani. Ibe isingeniswa-ke endlini. Kuzodlala izinsuku ezimbalwa kuthunywe abantu bayo bika belhi funelani nganeno.

Nxa izinkomo zingekho kulowo muzi izolandwa intombi, isindezelwe kom'nye noma ingathandi onezinkomo.

Kwaku umkluba omubi kakhulu lowo. Nxa umuzi lowo uvumeke sekuzokishwa inkomo yokubika. Kugcine ngokuba kuze abayeni sebeze bebuyisa intombi leyo ngezinkomo.

Okwamanje

kuhle okwakithi ukusina kuno-
kwaBo.

Kanti empeleni bona ban-
zikole lapho befunda khona
imidanso yakubo.

Thina sigixhosomelela phe-
zulu ingabe isaba naso isizotha
semicabango emihle. Kufanele
lifunwe kahle isu lokudlala
emshadweni nase zihlanga-
nweni zabatsha lapho bezodlala
khona.

Umdanso lo wesilungu we-
hluke kakhulu kwokwakithi
ukudlala awufanele. Futhi
abefundisi ngabe ngabenqabeli
abasha ekudlaleni ngoba ku-
zobenza babalekelane nabo
kuBe kungekho sono nxa ku-
dlalwa phambi kwa bantu bo-
nke, nengane encane yanele
izwe iMusic nje inqekuze ikha-
nda, idlalise umzimba.

Okwemvelo

ka, kuBe sekuqhamuka ama-
khosikazi amasha nawo ezobi-
ka ikhettho. Izinduna namado-
da asezolihlela ikhettho, umyeni
angene phakathi.

BaBe sebequbula, se ephuma
uyise womyeni esethethelela,
ebonga umakoti kumlingani
wakhe, abonge amakosi zigiyi
izinsizwa ba kikizele omame.
Athi ziya khuleka lezinkomo
zawo bani bani, esho uyise
mculo. Kukhukulwe kuyiwe
phakathi kwemizi. Ummni
womuzi usezo babela kwemi-
nye imizi lapho kugaywe
utshwala. Nezibukeli zizo
nciyama kulabo ababiyeyo.

Abadala bazo goduka kusa-
le incosane ebeke abantwa-
nyana.

Intsha yonke izosala kusasa
ikhona kohlatshwa inkomo, zi
sine izintombi kuthiwe zishaya
impenpe.

Abafowabo badle ibele lala-
yo nkomo kugodukwe emva
kwa loko kusale izintombi
zodwa. Ezako myeni izinsizwa
zidle isifuba kusihlwa kanye
nezintombi zakubo ka makoti.
Kuzothi ekuseni zivuke ziphe-
kelwe ukudla.

Nxa sezidlile ziBe sezi hamba
zocasha. Sekuzo phuma izi-
nsizwa nezintombi ziyo funa
umakoti lapho becashe khona.
Manje azisavumule, sezinolaka
ngoba sezizo shiya omunye
wazo. Baze bazithole lapho
zicashe khona; zizobuya zin-
gene ngehulo bahlabelele iga-

Okwemvelo

ma esebetshela ngalo izinsizwa
zakwomyeni ukuba zizoba
khipha endlini zithi, elinye la-
wo, "kwa ntwela baBa kwa
ntwela enzansi," lapho seziya
khala izintombi zibangelwa
ukuba zibona umakoti ekhala
esebona ukuba ubushiyile ubu-

ntombi bakhe. Ushiyi ikhaya
naba ngane bakhe, ziBe seziya
zikhapha njalo, ubuhlalu lobu
okade buhlobo umakoti buhla-
mbisa abasenzini, ziBe sezide
zibufaka emanzini zihlambisa
abasenzini ubuhlalu bunikwe
izingane.

Ukwethembisana*Okwamanje*

Ukwethembisana ngo kutha-
thana into umuntu afanele a
yenze eyiqondile, angakhohlisi
intombazane ngoba efisa uku-
ba imtande kanti kaqonde lutho.

Nxa sebethandene umfana
nentombi, kufanele umfana aye
ekhayi kubazali bentombazane
athi ngithanda ukukhuluma ne-
ntombazane yenu ngoba ngiya
yithanda. Uma bevuma kuso-
bala ukuthi abamexwayile
use ngathola isibindi sokuBa
ayethembise (ayingeje). Aku
fanele intombazane ize ingejwe
abazali bengazi. Nxa ecelile
umfana bavume uzobona ngo-
ba uzothi noma ehambele kuyo
bamenamele.

Lento yokuhamba ngezama-
wuba ekuthezeni, emfuleni wa-
manzi, nas'ekugezeni izingubo,
kugatshelwa abadala, ayifanele
kubantu abaziphethe kahle.

ABe esethi nxa evunywa
abadala ayithengele indanda-
tho enhle.

Uma kungenzeka bahlukane,
lendandatho imelwe ukuba
ibuyele ensizweni.

Okwemvelo

Ngokwemvelo ibithi insizwa
ukuganwa intombi, ithi mayize
ekhaya izogana. Nempela ize
iphekezela enye encane.

Ifike ime egcekeni bayibuze
isho ukuthi ize kuso bani bani.
Ibe isingeniswa-ke endlini.
Kuzodlala izinsuku ezimbalwa
kuthunywe abantu bayo bika
bethi funelzeni nganeno.

Nxa izinkomo zingekho ku-
lowo muzi izolandwa intombi,
isindezelwe kom'nye noma
ingathandi onezinkomo.

Kwaku umkhuba omubi ka-
khulu lowo. Nxa umuzi lowo
uvumeke sekuzokishwa inkomo
yokubika. Kugcine ngokuBa
kuze abayeni sebeze bebuyisa
intombi leyo ngezinkomo.



Kuhle ukufundisa
Izingane ukuthanda
Izilwane

Ukufa nokuzila

Okwamanje

Nxa isifo silhathe umuntu kuye kube umsebenzi wenhloko yomuzi ukubikela izihlobo, kukhithshwe nezaziso zokufakwa emapheleni. kukhale insimbi yase Sontweni ukuze bonke bazi ukuthi ukhona ofileyo balungele ukuya kokumba ithuna. Imvama yemizi yamakholwa iyabambisana lomsebenzi wokungcwaba abantu abafileyo. Lowo muntu ongavami ukubonwa, emba emathuneni, kuthi kungavela isifo emzini wakhe ashikashikeke

Okwemvelo

Nxa kufe umuntu umnini muzi ubikela izihlobo zakhe nabakhelwane, ukuthi usobani bani asekho. Abantu beze ekhaya, bafike bakluze isifo leso, abesifazane bakhale ngokumbongoza okukhulu athi nxa esekhuze isifo amadoda ahambe ayokomba ithuna. Babuye uma sebeqedile ukumba ithuna babuye sebelande isidumbu. Ummumzane ulahlwa ekhaya eduze nothango lwe-sifaya.

Isidumbu silungiswa abom-

Okwamanje

yedwa emba ithuna, aze ahaukelwe abozalo lwa kuBo.

Umfundisi uyabikelwa empeleleni uvama ukwazi ngoBa usuke esefike njalo ezothandazela ogulayo. Uye omelwe ukuphalha inkonzo yomngcwabo.

Athi uma enge namandla okufinyelela alaye omunye kuBa shumayeli noma idikoni lebandhla liye kophatha inkonzo yomngcwabo.

Bonke abafa bemi kahle ebandleni kufike kwenziwe inkonzo, nxa bengesibo abebandla isidumbu asingeni endlini yesonto.

Kepha ikhona into abantu bakithi, okufanele bayiqonde mayelana nokuyisa izidumbu endlini yesonto.

Abanye namabokisi abo kuyekucetshengelwe amaplangwe ka silingi bodi, ku vuze nohlunzi ezihlalweni abekwe kuzo, kanti eqinisweni umuntu ofe ngenxa yesifo esilhathe-lwanayo nje ngesifuba (consumption) nezifo zangasese za madoloba akufanele ayiswe endlini yesonto.

Umkhuba wokuya kobona umuntu ogulayo abakawuyeki abakithi.

Bangena khona lapto egulela khona bambone, noma esefile wangcwatshwa abadeli bengayile kukhuza izihlobo zomufi. Nokuphonsa igade abakuyekile.

Umthetho omuhle ukuba labo abaseduze nomufi bagqo-

Okwemvelo

khaya. owesifazana ulungiswa abanye besifazane, owesilisa alungiswe amadoda. Waye anele aphume nje umphefumulo umzimba usalhambile, abe esesongwa ngezingubo zakhe kuthathwe amacansi, izicamelo nezinye izimpahla zakhe zilungiselwe ukufakwa ethuneni kanye naye, nezigqobela zakhe zika gwayi zifakwe ethuneni.

Uma kumumzane noma indoda, inkosana yakhe ima phezu kwethuna iphethe izikhali nesihlangu sika yise, kube iyona ephonsa kuqala igade lokulahlala uyise, kube ikhona bonke bomkhaya bephonsa amagade. Abe eseqitshwa njalo.

Bonke ebebe lapto baye kogeza emfuleni benga kayi ekhaya, kusishunwe udekane lolu olumila emasimini kugezwe ngalo, kuyiminiminane kunojunguju olushelalayo. Nxa sebeqede loko bahlakazeke ba buyele emakhaya, lo oqondene nesidumbu uyohlala ngasesangweni kufike abantu bezokhuza isifo.

Kuthi nga kusasa ebekade engcwatshwa izolo, kuphekwe amakhubalo. Aphekwe ngebodwe elilingene lowo ofelweyo. Lama khubalo kuthiwa aqinisa umuntu angabi nalo uvalo.

Owaphekayo ayi ethuneni mhla kulahlwa ofileyo. Abawazi bonke ukuwapheka, iku-

Okwamanje

ke izingubo ezimnyama nxa beya emngcwatshweni.

Bonke bahlale kamelweni linye kuze kwenziwe umthandazo wokukhipha isidumbu endlini, baSe sebelandela sona eduze naso kuhambe labo bomkhaya wakhe kuqala abanye balandele.

Emva kokuba isidumbu sesilahliwe kumbi ukubuyela ekhaya labafuleyo ukuphela izihlobo eziseduze kakhulu naba felweyo, ezingabadudusa zixoxe nabo ezinye izindaba zokususa imiqondo yabo kumufi.

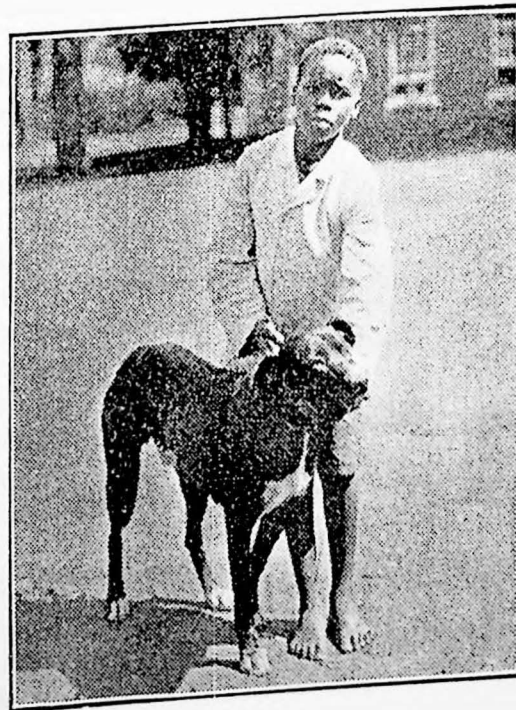
Lomkhuba wakhihi wokuya kogeza emva kwokulihla isidumbu mihle kungaba kuhle

Okwemvelo

leso sigodi bayabalwa abawaphekayo.

Nxa esephekiwe, lowo isifo esiqondene naye ahlanze ngawo. Ngalo lelo langa kusindwa izindlu, kuyasa kuyaphuculwa izinwele.

Abanezinkheli ba phucule ngezinsingo bazungeze inhlalo emaceleni, izingane zigunde amakhanda, amakelila aphuce azungeze izicoco nangaphakathi kwazo. Uma kufe indoda enesithembu basusa yonke inkheli o mkayo, baphuce lonke ikhanda. Ngelanga lesithathu seSe ngaphuma baye emsebenzini nabantu abafika njalo kuze kushone ilanga basuke sebenqamukile.



Kuhle ukufundisa abafana ukuphatha kahle izilwane. Kuphele ukubainja ilambile kuthiwa "Nxa, ngizoyishaya awuphume umgodoyi."

Okwamanje

ungayekwa noma kungasafunwa mathi wokugeza ngaphandle kwensipho.

Ukuzila kufanele kume kanje. Umfelokazi ufanele azile iminyaka emibili egqoke izingubo ezimnyama. Ofelweyo afanele ukuvumula kuze kudlule umyaka.

Futhi umfelokazi afanele kuthi kusanda kufa indoda yakhe afunyaniswe esemdlalweni, a ngaze aye noma sekudlule izinyanga ezintathu nakuko loko aye kulabo abaseduze naye ngegazi, ayi emsindweni yonke.

Nxa umuntu etelwe umutwana noma isihlobo nje kungazilwa nje izinyanga ezisithupha.

Ukuzila kwabesilisa akuchunyiswa kakhulu njengokuzila kwesifazane. Noma umuntu engafaka inekithayi emnyama uzilile njalo.

Ofelwe umkakhe ufaka umsweswe wendwangu emnyama yokuzila engalweni yokukhohlwa ebatshini lakhe (crape) Ukuzila akusesiyo into eyayi nakekelwa kakhulu nje ngakuqala. Nokubala ngezimvilaphi eziphelwe ngomzilo omnyama kofelweyo nobala incwadi yokukhuzwa akusashaywa mkhuba manje. Into embi amakholwa ase ngene kuyo ile yokuthi kwenziwa amadili abafayo. Ungezwa sebethi sivelelwa zisila nje kuya ngoBa uSobaniBani oyigazi lelhu azange enzelwe idili. Lomkhuba ubuyisela abantu enkonzweni yamadlozi. Sekwandile loku kumaMission Stations amaningi, kuyekeni!

Okwemvelo

Ukuzila kwabo kubonakala ngoBa bangazigqoki izingubo zabo ezinhle, babince izidwaba zabo ezindala nabesilisa bangavumuli ngempahla yabo enhle.

Emva kwesikhathi kufika isikhathi lapho kuthiwa bazogcotshwa sebezokhatha amafutha ngempahla yabo enhle. Sebenzengaya nakweminye imizi baye nasemsindweni.

Nxa sebegcotshiwe abesifazana sekuzobuyiswa owafayo abe idlozi. Kuqalwa ngokugaywa utshwala kuthi mhla bukhanywayo kuhlatshwe imbuzi kuyasa kuhlatshwa inkomo. Kukulume omkhulu lapho inkomo isizohlatshwa athi nanso inkomo yakho sithi buyela ekhaya namhla usibeke kuzo zonke izinto, kuthathwe umkhono nenanzi ibekwe emsamo kuthiwe alidle idlozi.

Leyo nyama umkhono nenanzi abesifazane namadodakazi aseganile abe kuyidla. Kwa kuyinto enkulu ukungcwaba umuntu efela kwenye indawo, wangcwatshwa abe ngesifo igazi lakhe okukuthi isidumbu salungiswa saphathwa abangesifo igazi lakhe. umnini walowo ofuleyo, uSe khipha inkomo ageze izandla zalowo obephele isidumbu.

Sesiyaqoqa Ngokufuphi! Amamenazi Afanele Lezikhathi

Etafuleni Nokunye

Kufanele ukwethulela isigqoko kowesifazane ohloniphekayo, nxa uhlangana naye. Kufanele futhi ukwethulela owesilisa onesikudhla esikhulu esihloniphekayo, nomdala kunawe odumileyo.

Nxa umenyiwe edineni noma iphi lapho umenywe khona, wofika ngesikhathi esinqunyiweyo, ngoaba ukufika muva akuba-phathi kahle abakumemileyo.

Etafuleni akulungile ukuba uhlale phansi abesifazane bengakahlali. Wolindela umnini muzi noma owesifazane noma owesilisa, abonise ukuthi sekungahlalwa.

Izinzipho zakho uma uzokudla kuhle uzibulashe ngebulashi lazo ungathi uhlezi nabaziphethe kahle kuBe kugcwele insila ezinzitsheni.

Ungahlaleli kude netafula uze ugoBe nxa udla; futi ungalhali uze ulitinte ngesidumbu, sondela kulo ngokwanele ukuba udle ungafolile.

Khumbula ukuba unikeze abesifazane baze baphelele ungalabaphakeli abesilisa. Nabendlu yakwakho besifazane kufancle baphakelwe kuqala kunabesilisa.

Kuyinto embi ukuhibiliza okubanga umsindo nxa udla isobo; futhi ungalidli uqondise ubuphambili bokhezo odla ngalo, liphuzele ecaleni kwokhezo. Ungalibizi ipuleti lesibili lesobo. Ungagimbiliqeli ukudla.

Kuhle uhlale etafuleni ngohlobo olokwenza ukuba ungalakhotami phezu kwephuleti nxatshana udla. Wohlala uthi qwi. Isinkwa ungasilumi. Wosihlephula silingane umthamo owuhlosile; futhi uma udla isobo, isinkwa ungasihlephuleli epuletini elinesobo wosidla sodwa uBe sewuphuza isobo kuhlangane phakathi emlonyeni.

Kuhle ukudla ngokungaphangi, ukuphanga kuyathunisa kuBantu abaphucukile osuke udla nabo. Akufanele futhi uthi nxa

udla, udle ngokufaka ummese emlonyeni. Loko umsebenzi wemfologo. Nayo imfologo akudingi ukuba uyigcwalisele ifulaha, othi lapho uthi uyalinganda lidilikele endwangwini yetafula. Lento isonisa ubuluhlaza noku nga khuliswa kahle. Beka emfologweni lokho okuyaneleyo nokuzoba umthamo ofaneleyo emlonyeni. Ummese nemfologo kuhlale kuthi nhe phakathi nesandla, ungaphathi imfologo sengathi uzocwala umuntu.

Nxashana uhlafuna ungalaxhafuzi, uhlafune kahle kucishe kungezwakali. Umese odla ngawo uwugcinele ukusika ukudla, ungalabuye uke ngawo ibotela esitsheni salo; futhi ungalakhi ngawo noma ikusiphi esinye isitsha. Ematafuleni aphetwe kahle kuye kuBe khona imimesana emincane yokukha ibothela, nemiboxosana yama doshana okufakwe kuwo osawoti nopelepele abagayiwe.

Ungalokothi udle ukudla ngokhezo ongase ukudle ngemfoloko. Uqhaphele ungalidli ukholthe, liyaphuma ipuleti lakho akusasele nokuncane kokudla kulo sengathi bekudla isiminzi. Noma uphuza, uphuze ngesu. Ungaqethuki udimde uthele nje emphinjani. Isitsha ophuza ngaso siqondise, siqondane nezindeBe zomlomo, uphuze kahle.

Kumbi athi nxa edla umuntu aqeqeze izingalo noma esika ingama. Kuhle izindololwane zakho nxa usika ingama zinamathelwe esidunjini sakho.

U "Somumowa" lo ungaliphinde, afanele. Ungakwenza kwabomkhaya, ayi emunwenweni.

Nxa ufuna into ungalathi uma uyithatha weqise isandla epuletini lomunye umuntu kuhle ukucela unikezwe. Uma kukhona uwela, cela yena ungalafundekeli abanye odla nabo njalo uthi abakunikeze ukudla noma yini.

Ungathi nxa uthelelwa iteye (tea) uthele ushukela uBe sewugoqoza nge teaspoon qede ulishiye liphakathi enkomishini. Wolikhipa iteaspoon nxa usuqedile ukugoqoza ngalo, ulibeke esoseni.

Iserviethi yakho ungesuli ngayo ubuso nxa ujuluka, eyokwesula izindeBe zomlomo kuphela.

Akufanele ukuba uze uphenduke esihlalweni ukhulume nongalaphaya kohlezi naye, emhlana wakhe, uxoxa nomunye.

Nxa ufuna ukukhuluma naye, khuluma ubeke phambili, usuke engahlezi ngezindlebe.

Ungavunguli etafuleni, uma ikhona into ebanjiwe emazinweni, ungenakusiza, wothalha esinye isandla uvungule lokho okukuxakile, esinye simboze umlomo.

Kuhle umuntu akulume umlomo ungecwele ukudla.

Ungathi uma uya emwemeni udle oanyanisi noma ogarlic. Nxa ukudlile uzophuma uye embutanweni wophuza ufisi, luyavama ukuqeda iphunga elinjalo.

Nxa unikwa ukudla ongakuthandiyo wodimde ukwale nje, ungatsho lutho ngakho futhi amukho oyode ekuibuza ethi, awukudli ngani, uma enamamenazi.

Nxa uhamba neledi seniyohlala etafuleni nizoxakana, ungalinikezi ingalo yakho yesokohlwa, wolinikeza eyokuphonsa.

Kuhle umuntu ahlafune umlomo uvalekile.

Kuyihlazo ukuphuzela iliye esoseni, liphuze ngenkomishi, itespoon usulibeke esoseni.

Isinkwa kufanele uqale usihlephule, kuibe ikathi usininda ngebotela, Ungathathi lonke ucezu uluninde, uibe usuduliluma njengoba lunjalo.

Uma kukhona odia nabo ungafundi incwadi noma unyuziphapha. Lokho ungakwenza udla wedwa.

Ukugqoka Nemikhubana

Ungakhohlwa ukugezeka, into embi ukuya embuthanweni nezingubo ezingcolileyo. Ungalokothi ugqoke iyembe eselibo-nakalisa insila uya phakathi kwabantu.

Wohlala ubekisise, izinzipho, izindlebe ne khala ukuthi kugezekile na. Nxa kunensila uthi shelele ukulungise uwedwa ayi phakathi kwabantu.

Kuhle ukugqoka into enhle, ayi imibala-bala engaqondakaliyo le ungafaki ibulukwe eliumwekeweke uya kubantu.

Nxatshana ugqoke izingubo eziluhlaza ungalokothi ufake izicathulo ezi brown. Izicathulo ezi brown zifakwa nezingubo ezimphofu noma ezi ulhuthuva.

Uma usugqokile ungazifaki izandla emaphaketheni, nemi-nwe ungayifaki ezimbotsheni zewesikoti nasemakheleni nasemlonyeni.

Kuhle ukuqaphelelisa umkhuba wokufela phambi kwabantu. Uma umuntu ehlushwa umphimbo noma enesifuba udinga ukufela nokwenyusa izikhohlela, kodwa wofuna indawo yokufela, ayi phambi kwabantu. Okanye ungaze ufele edukwini lakho ulisondeze kakhulu emlonyeni. Ungalokothi ufele phansi endlini noma ezikho, fela edukwini.

Ungahleki ngomsindo omkhulu kakhulu umuntu wesifazane kuyamehlisa, kubantu abaziphethe kahle ukuleka komisindo-ugegege - Hleka ngokuzotha.

Ungabi loku umwamwatheka ubala. Mwamwatheka uhleke kukhona into efanele. Nxa kungavele lutho, hlala uvale umlomo. Umuntu ode ehleka ubala aqondi lutho.

Akukuhle ukuzamula, nokushaywa ithwabi nokuthimula phakathi kwabantu.

Ungabi iloku ukhexe umlomo, nodebe lomlomo lulenga. Uvale! Phefumula ngamakhala ayi ngomlomo, noma ulele ulale uvale umlomo. Umuntu ohlala evule umlomo kubukeka sengathi "azishile kahle."

Kumbi umuntu uphambi kwabantu ude ephulula amadevu, elungisa izinwele. Izandla zakho nxa zijwayele lomkhuba, woziqoqa.

Nxa uphiwa umuntu into yamukela ngazo zombili. Lo wesilungu, wokwemukela ngasinye, awubonisi inhlonipho yakithi. Ungaze usize bona nje ngokwazi umkhuba wabo wokwemukela ngasinye.

Uyeke umkhuba wokuthi uma ujabula, izililobo zakho uze uzimbambathe emhlane noma uzigqule ohlangothini. Akusiwo umkhuba omuhle.

Wongqongqoza emnyango, ungamimbe ungene nje endlini yomunye ungangqongqoza; noma usungqongqozile ulindele izwi elithi ngena.

Kufanele ukwelhula isigqoko uma ungena endlini noma ise ofisini lomunye.

Kuhle ungabemi usikiliti ungacelanga uma usendlini yomunye. Uma usemsebenzini ungabemi, ubeme usiqedile, umkhuba omuhle lowo.

Kuyinto embi utshi ufika eofisini lomuntu uSe sewucosha izincwadi noma yini okungokwakhe ufume ukukufunda; futhi ungeqisi amehlo akho phezu kwehlombe uma umuntu efunda incwadi, lokho ubuthatha obuncolileyo. Ngilsho abantu ababili bekhumama, ungazami ukulalela into abayikulunayo bengakumemile.

Nxa ufile umnyango uvaliwe, wongena qede uwavale.

Kubafana

Abanye abafana bacinga ukuthi bemelwe ukuba babe amashingana, nokuthi amanenazi lawa into yama ntombazane. Kanti kuhle bazi ukuthi umuntu into akhula eyenza yejwayeleka ngohlobo lokuBa, iBa segazini, aSe injinga (gentleman) engazi ukuthi wenza bona. Akukho okujabulisa njengokuzwa ukuncuma kwaBantu bethi, "He is a little gentleman" bekhangwa ukuziphatha kahle kwakhe.

Wokhumbula sonke isikhathi ekuseni nxa uvuka udingelele abazali bakho nabo bonke bomkaya, ubafisele ilanga elihle, noma usuya kolala ubavalelise kahle, ubafisele ubusuku obuhle.

Uvaleyise nalapho usuya esikoleni. Ufike udingelele utisha wakho. Kuthi lapho usugoduka ntambama uvaleyise.

Nxa uhlangana nowesifazane omaziyo umethulele isigqoko. Noma uhlangana nowesilisa ohloniphekayo umethulele isigqoko nxa umazi.

Lapho ukhona endlini uma kungena umuntu, usukume.

Kumbi ukungena ngomsindo endlini kukhona abantu abadala. Wothi nxa ungena endlini udingelele ngenhlonipho, kodwa ungaBaxawulisi uma kungebona abaqale bakwelulela isandla.

Uma abantu bekuluma ungagaxeki endabeni yabo; futhi ungalokothi uhlabi ikwelo phambi kwaBo.

Ungakhohlwa ukuba udle kahle etafuleni. Uyeke ukudlala ngomese noma ngemfologo; futhi ungenciki phezu kwetafula

ngezindololwane. Ungasukeli ukudla ngoBucwelegcwele, sengathi uyaqalisa ukukubona; sengathi ukhona ozobaleka nako. Ungadli ngomese, wokufunda emlonyeni ngemfologo. Uqale ngokubongela nxa uzokudla.

USe nobubele kubantu abadala, uzame ukubasiza. Uma kuwe isigqoko sakhe umcoshele noma kuwe induku azimelela ngayo umcoshele. Ungenzi into embi, ungaqambi amanga.

Kuhle ukumbule njalo ekuseni ukugeza, izandla zakho namazingo nezindlebe nezinzipho ukugeze.

Kumantombazane

Okade kushiwo kubafana kufanele namantombazane.

Anophatha kahle abancane kunani, ningabayaluzisi ngokubathethisa baze badideke nokuthi okuyikhona kuyiko ukuphi.

Njengoba kulaywe abafana nani niyalaywa ukudingelela ngenhlonipho.

Ningabi nozwela nxa abafana enizalwa nabo benicunula. Uma nibukeka ningakhathali basheshe bayeke ukwenza izinto ezicunulayo.

Kuhle ukwazisa abanye, ukuzithanda yedwa umuntu, anganaki okwabanye, kumkhulisa kabi.

Kuhle nihlale nigqoke ngoBunono, izingubo zenu zihlanzekile.

Ichilo ithi intombazane iphakathi kwamanye iSe iloku iluma izinzipho zayo, idlala ngezinwele zekhanda layo, ifaka ipenisele emlonyeni.

Uma useSontweni boyeka ukude uqalaza, ubeke bonke abangenayo; futhi ungafiki muva eSunday School noma eSontweni noma ikumuphi umhlango omelwe ukuba kuwo.

Ungakhohlwa ukusiza unyoko noma udadewenu omdala ekhaya.

Nxa ekhona okwenzela yona noma yini, uBonge.

Ihlazo ezinganeni ukuba zikhombe umuntu esitaladini; futhi akufanele nixoxe ngezindaba zabantu abadala.

Izwi lomntwana okhuliswe kahle liya thoba, aliBi elinom-sindo nelu ukhwanguklwangu.

Okokugcina lalela abazali bakho nabadala kunawe.

Ningalokothi ningene lomkhulisa wabelungu wokuhlilikhla upowder ebusweni. Umuntu udimde aphenduke uthuthuvana nje olungenasithunzi.

Ningalokothi nifune upende odomvu noma omnyama nini-nde izindebe zemilomo yenu nicaqanga ukuthi nihlumelela ubuhle. Umibala wetu tina bantu uliyene kabi nalomkhulisa omubi wabelungu.

Nokude ezibuka umuntu, ekama izinwele phambi kwa bantu akubukeki kahle. Kuncono umuntu asithele azilungise. Akukuhle konke okwenziwa abelungukazi. Nabanye, bakubo abazothileyo abayithandisisi lento.

Ukubala Izinewadi (letters)

Nxa ubala incwadi kuhle ubale ngokuchachile, ngobunono, ubale nge ink emnyama. Akusiwo amamenazi amahle ukwepluza ukuphendula incwadi esuke ifikile. Ifanele iphendulwe phakathi kwamahola awu 24.

Phezulu uqale ngendawo lapho ubeke ukuba okuphendulayo, wena om'balelayo aqondise khona. Kufikeke lapho usuliqala ileter. Nxa kungowesilisa uqale ngo "Sir" uma kungowesifazane uqale ngo "Madam." Ngibekisele nxa ubalela abelungu ngoba ukubalelana kwethu thina bantu ngizoba namazwi ngako.

Uma ubala incwadi nge typewriter, kufanele ekugcineni ubale igama lakho nge ink.

Abesifazane abaganile noma bengabafelokazi akufanele ubabale ngamabizo abo asekhaya, kufanele ubabale ngamabizo amadoda abo. Uthi, Mrs. John Ngidi, ungasho ukuthi Mrs. Nomsa Ngidi. Bonke abesilisa kusukela enkosini kuze kube kumfokazana uqala ngo "Sir;" bonke abesifazana kusukela endlovukazini kuze kufike kumuntukazana ubala "uMadam." Nxa ubalela umuntu oneziqu zemfundo ubeka ikama emva kwegama lakhe ube sewubeka iziqu zakhe: L.L.D. koneziqu zobu Doctor of Laws and Learning, ubeke uD.D. koziq zobu Doctor of Divinity, ubeke uB.A. koneziqu zobu Bachelor of Arts, ubeke uB.Sc. kulowo onezobu Bachelor of Science, noM.D. kudokotela wemilhi, njalo-njalo. UEsquire ufanele abantu abanodumo akusilo igama elifanele noma ubani nje.

Nxa ubalela uMbishop ungathi "My Lord" noma Right Reverend Sir; uthike nxa usugcina uthi, "I remain, My Lord" noma Right Reverend Sir, "Your most obedient Servant" ku Dean noma ku Archdeacon, "Very Reverend Sir."

Loku engikubona kulamaSonto ophumo, okuye kubalwe kuthiwe Right Reverend kwaBakhulu bawo kuyahlazisa, ngoba abanazo lezo ziqu, futhi nokuhluzulula izincwadi zeTheology abanazo. Kuyekeni bakithi nifune ezinye izindlela zokubahlonipha. Kuhle lezi zinto abasha bazisebenzele emakholiji iminyaka.

Nxa usugcina uma ubalela umuntu nje ugcine ngokuthi "yours faithfully."

Okufanele Isintu

Ngithi senibonile ukuthi ngilwa kakhulu nempaqabulungu engahambi ngendlela. Ayikho into engicunula njengoba sithi sijisizwe sinolwimi lwethu, sisale sikhonze ngalo esizweni esibusayo. Into emangalisayo ukuba izifundiswa kube yizo ezidulala ulwimi lwakubo lokudabuka, esikundleni sokuaba baziqayise ngalo, sengati banamahloni ngalo. Izizukulwane ezinilandelayo zonijezisa.

Asithathe yona lendaaba yokubala izincwadi ngendlela yakithi. Kunani ukuba sibe nesu lakithi lokubala amaletters? Sibe nesigqi sijisizwe!

Akenibeke umuntu ubalela umuntu wakubo ngesizulu, uqala ngokuthi "Dear Sir." Yinike yona le! Konje siyakuntula yini ukuhlonipha okufanele? Nake namuzwapi umuntu wakwa Zulu eqalisa ukukhuluma komunye ethi, SibaniBani othandekayo? Lento ayikho nempela ohlangeni lwethu. Luhlonipho enkulu yokudabuka kwakithi ukuthi nxa uqala ukukhuluma nomuntu umbize ngesibongo sakhe nxashana emkhulu kunawe, nxa nilingana udimde uthi nje, "Mngane." UDear lo iSilungu esingasifanele thina Bantu. Nasekugcineni kwencwadi ekade ibalwa ufica "oyimi owakho." Konje ukhona umuntu wokudabuka wakwaZulu okagcine inkulamo yakhe kanjalo? Angizange ngimuzwe. Udimde athi nje ngiyaphela lapho "Nkosi noma Mnumzane noma Mthembu," isibongo salowo akade ekhuluma naye. Bavelaphi "oyimi othandekayo?" Ake niyeke amawala obuparrot bakithi, nifune isizotha solwimi lwenu olunolhileyo emagameni. Ungabona nentombi nxa ibalela isoka layo, iloba isizulu kuyo yonke incwadi njalo, ibe seyigcina ngokuthi "my dearest." Konje amazwi okuthandana kawakho ngesizulu? Nesoka liyiqala ngokuthi "my dear" abangaciqedi kahle iSingisi baze bathi "diya, dali" nokunye okuzamelela ekunciphiseni ulwimi lwakithi. Nezingane ezifanele ukufundiswa ulwimi

lwakithi nxa zifundiswa ukubiza otisha kuthiwa azithi "oMiss" "OMakosazane ezikole," "onkosazane" ngoba belihlazo.

Niyabona nje ukuthi okuyiyona nto okuthiwa singamaZulu ngayo, ulwimi lwethu niyalubulala. Nabadala bathule nje izingane zabo zehlukaniswa nolwimi lwazo, nabo sebethi uma bekhuluma ngamakhosazane afundisayo bathi "oMiss," kepa abahlakaniphile nxa befuna amasu amasha okubala isiZulu bavuka babe umbejazane bethi ulwimi lwaabo luyabulawa. Luthi ludilizwa zingane zabo babe bengenalo nelilodwa izwi.

Isikhathi sifikile sokuaba sime ngazo zombili, simise ulwimi lwakithi neminye imikhuba yakithi amihle yemvelo. Angitsho ukuthi iSingisi nesiBhunu asingasifundi. AmaNgisi namaBhunu ayasifunda isiZulu, kodwa alulahlile olwakubo lwokudabuka.

Ake ngikhombe kancane ukuthi, kufanele sibalelane kanjani. Nxa ubalela umuntu omkhulu, angithi, uMhloli wezikole noma imuphi umlungu ophethe isikhundla sakwa Hulumeni, umbalela ngesiZulu, ufanele uthi nxa usubeke ifizo lakhe ngenhla, nendawo nosuku obala ngalo, ube sewuthi:

Nkosi,

Noma usugcina uthi,

Yimi Nkosi, ubale ifizo lakho nesibongo.

Nxa ubalela umtanenkosi wakwa Zulu uthi lawuqala.

Ndabezitha, ube sewuloaba udaba omlobela ngalo. Ekugcineni uthi yimi Mageba noma Ndabezitha. Ube sewubala ifizo lakho nesibongo.

Nxa ubalela owesilisa omkhulu kunawe uqale ngokuthi, Mngane, ube sewubala indaba oyihlosile ugcine ngokuthi,

Yimi umbize ngesibongo sakhe. Nxa kuyincwadi yemisebenzi kwanele nje uthi yimi, ube sewubala igama lakho.

Nxa ubalela udadewenu uthi ekuqaleni "SoBaniBani" umbiza ngegama lakhe. Nxa usugcina udimde uthi,

Yimi "uSoBaniBani" uma uthanda ube usubeke isibongo sakho.

Nxa ubalela intombazane othandana nayo kakhulu uqale ngokuthi,

Dade, ugcine ngokuthi, yimi SobaniBani. Nxa ubalela umfundisi, uthi nje Mfundisi. Noma usugcina uthi nje yimi, Mfundisi.

Nxa ubalela insizwa yakho noma intombi yakho uthi, "Sithandwa" noma Mtakwethu."

Nxa ubalela indoda yakho uthi, "Mthembu" noma isipli isibongo sayo ugcine ngokuthi,

Yimi, umkakho, "uSobaniBani." Uma ubalela uyihlo, uthi Baba, uthi nxa usugcina uthi, yimi Indodana yakho. Uma ubalela okufundisayo wesilisa uthi, Mphathi wesikole sethu, uma kuyintombazane uthi, Nkosazane yesikole sethu.

Manje-ke siza kokufanele kubalwe ezimvilophini. Nxa ubalela umfundisi uthi, Mfu. J. Langeni.

Nxa ubalela owesilisa ngesiZulu uthi, Mnumzane ngokufuphi Mnuz. SobaniBani noma ubalela owesifazane oganile, uthi Mka Poqubulungu Ndwandwe, uBusubala lapho iya khona. Nxa ubalela intombazane uthi,

"Nkoz. SobaniBani" emvilophini. Uma ubalela umlungu uwugcine wonke umthetho esesiwulawule ngenhla oyinhlonipho yakubo uma usubala emvelophini. Ngiyazi ukuthi ngithinte isidleke seminyovu, kepha njengesithandi sohlanga lwethu nolwimi lwethu ngiqome ingintyenge iminyovu, uma ngingaqubula ezibilinini zabafundisa izingane abanengi ngoba ngizuzile.

Futhi into ishesha kabi ukwejwayeleka. Ake nicaBange ngo "zukwa" u6d ngo 2/6 "ingogo" ngo 2/- "isikoshi." Nongefundile usewazi onke lamagama kakhulu uzukwa nengogo okuqanjwe khona lapha eLangeni Lase Natal ezinsukwini zethu.

"O Dear Cousin," "O Dear Buti O Dear Brother noma Sister," akuphele. O Aunti, Sisi, buti akuphele kwande "o mzala," "Omfo-wethu" "Omnewethu" "Omamekazi," "Odadewethu" njalo-njalo.

Amukho ongatsho ngeqiniso ukuthi ngibuyisela abantu emva. Nazi kahle ukuthi yonke impilo yami ngiyinikezele ekuqubeleni phambili uhlanga lwethu. Mina ngithi ikhona kuluqubela phambili ukwazisa amasiko akithi amahle emvelo. AmaBi asiwajikijele kude, amahle siwakhusele. Asingakhonzi ngolwimi lwakithi namasiko akithi amahle. Bonke "ongixolele" "nongincede" ekusiso isiZulu. Bakona "ongiyaxphezisa," "ongisize."

Akuphele ukuBa igugu nokuba kube ukuzibonakalisa ukuthi ngisifundile isiNgisi noma isiBunu, ngokuba abantu bathi beluhlobo lunye uzwe bekhulumama ulwimi lwezizwe, nabangaluqedi kahle uzwe beluphoqa "I is goin to Durban" "me no like dis." Yinike yona le.

Amukho ofundiswe kahle noziphethe kahle ongeyugama. Impela ulwimi lweSilungu ngasilufunda ngamandla ethu onke, lungumthombo wokwazi okuningi. Kodwa lowo umthombo nga siwugwegwa uzonolisa thina ekwazini, ukuBa sikhuphule isizwe sakithi. Citshe zonke izazi zakithi zithanda ukubala nge-Singisi ukuze zidunyiswe abelungu, kube izigidi zakithi ziswele izincwadi ezizifundayo ngolwimi lwethu. Lona seluginunu ezifundisweni "oB.A. noM.A." bakithi nxa bebala incwadi yesi-Zulu, bangakholiswa ukusebenzisa amagama angase ezwakale kahle kuZulu ongazange angene esikoleni. Alibaye idobela ngasesiZulwini. Sikumbule ukuthi thina esesihlangabezane nempucuko yaseSilungwini sigithonsi nje nxa siqathaniswa nabangakafundi. Asizame ukukhuphula bona. Ngeke sibathole uma sesibafikela nolwimi lwawo Sisi, noButi nokunye.

Amazwi Okugeina

Ngibekisele kubantu abasha abasafunda ezikoleni nakulafo ababafundisayo. Ngiti saka isizwe esisha sabantu abasuka esizweni esasakhiwe okoko bethu, kepha izisekelo zonke zobuntu baleso sizwe seziguquliwe ile nkanyiso yabelungu nezincwadi zabo, nenkolo - kuyiwa phambili. Namhla saka isizwe esesiyo-kuma sigiso ngezizukulwane eziningi ezizolandela thina esikhona namhla, singaseko.

Isimilo sesizwe saziwa ngemikhuba namasiko aso. Okwamanje thina Bantu sisemikhathini lapho kukude em'va kukude phambili. Bekufanele kesime sibuzane ukuthi iyiphi indlela esizoyithatha. Ukugxumela esilungwini nemikhuba yaso yonke namasiko aso onke, kusiletha engozini eyesabekayo, eyosigcinisa singenayo ingqikithi yobuzwe, singenaso isiqolo sezwe lakithi nobuntu bakithi bemvelo. AbaJuda bahlala eGibithe isikhathi eside, bafunda ezikoleni zabo no kwakha izilina zabo nezindhlu zabo, kodwa balumbana abazange bewayeka amasiko abo nemikhuba yabo. Yiko nje noma sebasakazeka kangaka phakathi kweziwe, iJuda lise iJuda, alinakukohla muntu; futhi asaluphethe ulwimi nenkolo, ayashesha ukutholana lapho ekhona phakathi kwezizwe. Thina bantu singakasakazeki nokuya kude sesiyenyanyana nolwimi lwethu seluyenyanyeka, sesithanda ukuba sibizwe ngezibongo zesilungu. Omunye umuntu usungaze ulhi umlungu nxa ufunda ngaye, esaziwa ngegama lika yise lokuqala kuthiwa uMr. Johannes. Kanti umfo wakwa Qwabe. Ukuxega kwezikululo zesizwe njalo konke loko, ukulahleka kokuqala nokugcina, njengobo nami sengilahlekile nje. Abafundisi babiza ubaba bathi uJames Dube, bem'biza ngegama lika yise, ngithe nami lapho ngiqala ukuya esikoleni bathi nging'uJohn Dube bengasa buzanga nesibongo sami. Abantu abaningi bacinga ukuthi ngingowa kwaDube, abasilhakazelo sabo kuthiwa Mbuyazi. Kanti empeleni isibongo sami uNgobo--Fuze. Abantabami sebgase baplike njalo bathi thina kasisibo abakwa Ngobo, singabakwa Dube.

Uma sesiqala ukwedukelana eduze kangaka nesizalana nabo abanye besabinca amabeshu, kwothi kuphela iminyaka eminye eyikulu, sobe sesibiziswa lokwa maNegroes ase Meleka wona ebizwa ngizibongo zabelungu ayeyizigqili zabo. Lento yiyo engibangele ukuba ngithande ukuvuselela abakithi bathande ukufuna izinto ezizokwakha isizwe sethu, siphauleke njalo noma ubuhlakane babelungu sesibuzuzile, siphauleke ukuthi singabantu, singazihlanganisi nabantu bezizwe ngegazi nemikhuba yabo. Yebo, sikwazi konke okwabo ukuze sikwazi ukuncintisana nabo nokuthola phakathi kwabo isinkwa sethu semihla, noko sibe saziwa ngokuthi singa Bantu, imikhuba esiphawuleka ngayo ihlale ifundiswa abantwana bethu. Sengathi otisha nama Supervisor bangamema umhlangano oxube abanumzane bakithi, kuhlalwe phansi kucingwe lendafo. Sekuphele iminyaka elikhulu abelungu besifundisa kepha lemfundiso sengathi iyasithumba esizweni sakithi. Amasiko akithi siyawalahla, ulwimi lwakithi siyalulahla pho, ithemba lethu liphi?

Ningangizwa kabi sengathi ngikulumela ukuba sibuyele emabeshwini nasezidwabeni. Okuyikhona ngifuna du ukuba sibe nenkanyiso ephezu kwesisekelo esiqinile, engeyusephuca ubuntu nobuzwe bethu. Ngisanda ukulandisa abefundi be Langa Lase Natal ngokuhambela kwami em'zini wabantu ababili abawotisha asebaziquba ngangoba owesilisa uyisupervisor, owesifazane uyi trained Nurse. Ngafika libalele, betshethe amageja bekade beye kohlakula. Bageza bashintsha izingubo beza koxoxa nati.

Lento yangicabangisa ngoba izifundiswa igeja neminye imisebenzi yezandla ziyibukela phansi. Ngikhuluma nje kukhona amakhulu aotisha antula imisebenzi, kepha amareserve nama-lokishani alele antula abawathinta ngamageja alethe impilo.

Konakelephi? Imbala akumfundiso efundwa ezikoleni nje? Asekubonile amadoda aphelele imfundo yabantu anjengo Gweje Obomvu ukuthi kuhle ayiqonde ngokunye lendafo yemfundiso yabantu. Bakhipe incwajana yokuqutshwa okusha. Phakathi ku maTraining School naku maHigh School kuzoba khona amatishela azofundisa imisebenzi yezandla kufo bonke abafu-