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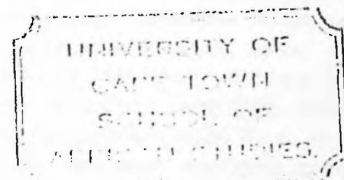
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DATE DUE

Ukuziphatha kahle

(Good Manners)



Ibalwe

ngu John L. Dube



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Amazwi okushayelela

Impucuko yase silungwini isisenze sahlanga bezana nemi-
khuḁa namasiko ayengejwayelekile kithina Bantu. Esikubona
kukuhle ngenvelo yakithi kulihlazo kuḁantu asebefunde inka-
nyiso yase silungwini. Njengoḁa siya ngokungena emasikweni
eSilungu, kufanele siwangene ngendlela, siḁambebele kwawa-
kilhi amahle; noko siwazi aseSilungwini ukuze singazihlazisi
phambi kwaḁo. Empeleni laḁo bethu aḁafunda ezikoleni se-
ḁephumile kwawakithi okudabuka, ḁephumile njalo, aḁawaqedi
naweSilungu, ḁaphakathi nje, aḁazi lapho semi khona. Isizwe
saḁantu simelwe ukuḁa nemigudu nezindlela zamasiko nemi-
khuḁa yazo eqondakalayo yokuziphatha okuhle okufundwa
yizingane, zikhule zikwazi; kulencwadi ngishisekele ukuḁa
ngiḁonise aḁasha bohlanga lwethu indlela aḁemelwe ukuzi-
phatha ngayo yempucuko aḁangene kuyo.

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

Lenchwadi ngiyibale ngokubalwa okusha kwesiZulu. U"b"
anjengoba enjalo ngokuphelele, kodwa akukho mfanekiso wakhe
ophelele. Ukulindela ukuḁa aye kokwenziwa phesheya kungadla
isikhathi 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 nezevatho zakhe. Aqale cyingane ezelwe afundiswe unina ukugeza umzimba njalo kakhulu nxa eseyolala. Loku kumjwayeza umkhuba omuhle, athi ekhula amanzi angawenqeni, insila esidunjini sakhe aye nyanye. Aklule okuncolileyo kungamjabulisi noma yiphi lapho ehlangana 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 izintombi. Abadala, kakhulu izintombi, zazihlala zicwazimula noma yayingeko insipho yayikhona imiti enamagwebu ababegeza ngayo.

Isilisa nesifazane babengalali bengamamulile — ukungamula ukugeza izitho nezinyawo. Loko kwaku gwena umuntu angalali nothuli akade elubquza ngezinyawo luze lukhuphukele ezithweni nase mathangeni.

Ngemvelo yakithi ukugeza okubalulekile kuqala lapha abafana namantombazana sebeqala ukuthunywa ukuba banikeze abadala ukudla. Afuneki umfana oseludibi ukuba angcole ngoba wayesephiatha ukudla kwabadala.

Izintombi zakithi zazigeza zibince imitsha yazo emihle, ziziqhole ngamakha omihombothi, noma ziletha ukudla ziqale ngokulamba, zilethe udengezi lwamanzi ngoba amaZulu ayengadli engalilambanga izandla. Ukudla kwa bakhulu kugubudlwe ngembenge noma ngokhamba.



Ngiya Esikoleni

X



Inkehli

Okwamanje

Uyenyanyeka umuntu onen-sila, onephunga lokungcola, afa-nele ukuba senhlanguweni ya-bantu abaziphatha kahle noma umuntu ekade ehamba noma ekade esebenza kufanele afike ekhaya ageze, agqoke ezinye izingubo ezigezekile, ezingenalo iphunga nonjuluko. Kumbi kangaka umuntu uyadlula ngabanye noma ephakathi kwabanye kuthi thaphu iphunga elibi!



Ngiya Esikoleni

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

Okwemvelo

Yagithi ingane noma omncane ephiwa ukudla omkhulu abonge ngokumbiza ngesibongo sakhe athi, "Mkwanazi," noma "Khumalo"! Kodwa uma ephiwa ongangaye alithhe nje engabongile.

Babezikhuliza 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, badimde balalele nje. Loku kwa kwenza inhlonipho eyakha isizwe samaZulu. Kuhlomishwa omdala, omdala ahloniphe umumzane ophethe isifunda, umumzane ahloniphe inkosi, umfana ahloniphe insizwa, kuye ngokulandelana kobudala, nentombi ihloniphe unina nabadala kunayo. Amaqhikiza ayengaqomi engabikanga ezinkehlini, 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, kuSe iloku kuthunluthwa 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.



Ukuhlala kahle
kwomfana
oyibinca

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

Emakhaya kuhle ukuhloniphana ukuze athi umuntu esemphakathini 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

Okwemvelo

nuudu. Namantombazane eyazisa impahla yawo yokuvunula, kufundiswa ukuba baziphathe emphakathini bagezeke, bagcobe amafutha, bacwale izihluthu zabo ngolth olucijileyo, isibuko

sabo kungamanzi asokhamben olungudengezi. Namakhehla ahlale izicoco zawo zicwalwa, behlala bazi ukuthi bemelwe ukuziphatha kanjani phambi kwabadala nabahloniphekayo. Bangakulumi bemi, baguqe ngamadolo phambi komkulu, baqale ngokumbiza ngesibongo sakhe bengakakhlulumi. Yizo lezindlela zefundiso ezenza abadala betini bazise okwabanye, babe amanono okugeza,

Okwamanje

enye yezimpawu zokukhuliswa kahle nokuziphatha kahle. Nento encane oyenzelwa omunye umuntu okubonga.

Emakhaya izingane zifundiswe kahle ukuhlonipha. Uma zibizwa abazali ziti: "Yebo baBa", noma "Yebo mame", noma "Mzala", noma "Mamekazi", noma "Mnewethu", noma "Makoti" njalunjalo. Lamagama osekungeniwe kuwo ukuthi Cousin, Auntie, bonke abesifazane nomuntu ongazalanayo 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 lemikhuba emihle eyenza isizolha olwimini lwakithi.

Otisha bafanele bayibedle 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 engiyilungu kanye nawo. Ungabangi izifi ezidinga ukushanelwa, ungalidi qede ube usu jikijela amathambo phansi endlini noma egcekeni, nama-khiovula emfe noma awomoba ungowasakazi lapho ezoba umsebenzi esecoshwa. Ungafeli amathe yonke indawo endlini noma ubema ufune lapho uzo-

Okwemvelo

befundiswa izimilo ezihle 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 ikhombekhona bangangabazi ukuzinikela nokulalela noma ku ukugawula izibonda nezinthango zamathanga enkosi noma ukulwa nezitha. Ile mikhuba eyakha isizwe sama Zulu.

Abakithi ngokudabuka abaze bangakhihlwa 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 bushelezi, iqondakala indawo yamanzi, neyezimbiza zotshwala emsamo nethombe lamankonyana, umgibe wamacansi, umgibe wezikhali, isikwama eselukiwe esi yilengiso lezinkozo, konke loku kunezindawo zako endlini ephelile kahle.

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

Okwamanje

fela khona kungakhathazi muntu, nezinqanyana zawo Sikiliti ungazi phonsi yonke indawo. Loku kusiza ilungu lomkaya elimelwe ukushanela ukuba kunciphemumsebenzi walo.



Ngibelethe Umtakwethu

Indlu ihlale isindwa uma kungegandeywe ngesiduli, ihlale igeziwe (ikolowe) esuke igandeywe ngamapulangwe noma ngosemende. Ullhi noma ufwicwa zihlobo zakho ungazilindele, zifike zithokoze, zifone ukuthi leli khaya liphethiwe ngobunono.

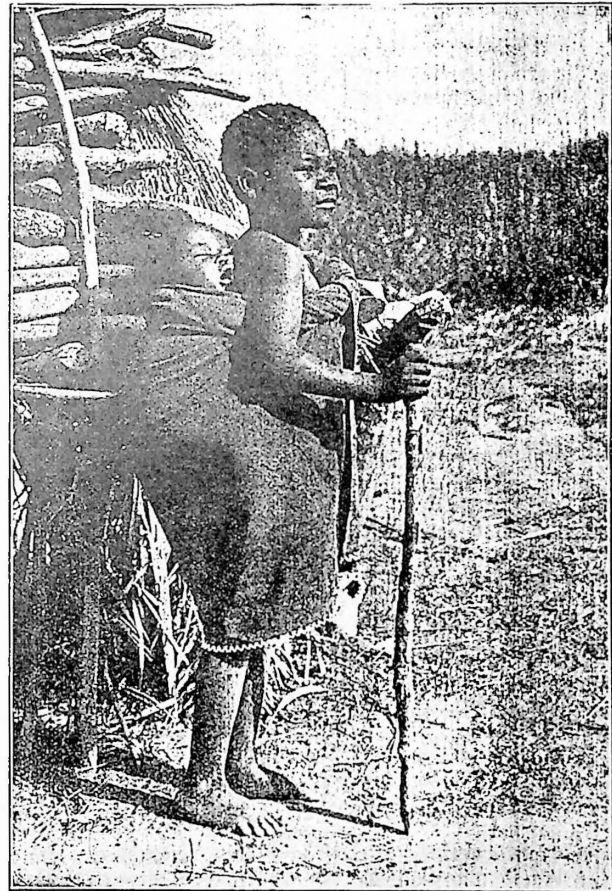
Umuntu wenyanya nokudla kuphakwa umuntu engcolile, ethi noma ethi upahlamba adimde anyakazise nje izandla, ithi lapho insila izile ayeke, aphakele

Okwemvelo

alithelwanayo, lomkhuba kawusafanele. Izifo ezi nje zandiswa yiko loku kwabakithi abangakayixwayi lento. Izifo ezibangwa ababuya emadolobeni nezifo ezinje kuyiqedile imizi gabantu.

Nasematshwaleni lapha sengathi kungaba khona izicatulwana (izinkambana ezincane) kuibe ilowo athelwe kolwakhthe. Sitsho sazi ukuthi loku kuse kude neningi labantu, kodwa isiqaliso sifanele senziwe, konke kwa kwenziwe ngomthetho. Umuntu ozothela utshwala ezinkambeni aqale ngokugeza izandla, ake esegeza izinkamba, esebuthunga, abubeke ngezinkamba phambi kwa bakhulu kuibe ibona abapha abantu, abazoqala baphungule. Omkhulu wayengaphuzi kuqala kwakuphungula lowo okade etunga noma omunye ongumfokazana. Lawa kwaku amamenazi ase miyo namanje Abantu bakithi mayelana nokuphuzwa utshwala, nawokudla bonke babezazela izindawo zabo nezilili abemelwe bahlale kuzo.

Isilisa sasihlala ngakwesokunene sendlu. Nxa sebenge ne 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 Nokherqo
 Duduzela um'twana lo!"

Okwamanje

ezitsheni ezingagezisiwe njenge zandla zakhe. Akusiko ukuziphatha kahle loko.

Enye into abantu balesikhathe abadinga ukuyiqapela ukudidiyela abantu ukuaba badle sitsheni sinye noma bengabazi befika njena bezihambi, babelitsheni sinye nabasekaya. Loko kulezinsuku akusafanele. Abelungu sebasiza nangamapuleti, nezinkezo zokudla (spoons) kukhona izifo zase Silungwini ezithathelwanayo, omunye onaso adingi ukudla nabanye ngoba usuke eselwayela amacyiwane (germs) aleso sifo kwabanye. Iko nje abelungu benakakela ukuaba kuba ilowo adle kwelakhe ipuleti, nefoloko nomese kuqondane noyedwa. Abaphuma ezikoleni bangaba izibonelo ezinhlle 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 ongazifanele.

Angathi umuntu enabantwana babafana namantombazana, akulimile ku badle okhuleni

Okwemvelo

jami. Sigobe amadoto, kwakungavunywa nempela aqojame umuntu wesifazane. Intombazane ingenise ukudla kuzibekelwe noma ingama oqokweni imbozwe ngesilhebe, ibekwe phambi kwomnumzane, noma ingamboziwe eyezinsizwa, kwa kube awaphuliwe amamenazi nxa kuzodliwa isinambathli noma amasi, kubekwe izinkezo ezanele abazokudla zizungeze ukhamba.

Isiko lakithi lemvelo lokuba bonke abakulowo muzi babe phansi kwenhloko yomuzi, ba lalele izwi layo bangenzi lutho ingazi inhloko yomuzi, lihle kakhulu lifanele ukuaba libe isibonelo kubantu abafundisiwe balesizukulwane. Loku yiko okwamisa inhlonipho kubantu bakithi, umuzi wazi izwi loninimuzi, umninimuzi wazi izwe lomnumzane ophethe isifunda, umnumzane ophethe isifunda wazi elenkosi. Loku kwakuletha inhlonipho efanelayo nokuphathika kombuso wa bantu abezwanayo.

Thina balesizukulwane asifanele sikulahle. Owamadoda umsebenzi kwa ku ukwakha izindlu, nokubeka izinkomo, ukwakha izidaya nezingqolobane, bachabe amahlathi nokuhula laplo abesifazane bezosebenza khona. Basenge izinkomo, wonke umuntu waye melwe ukusebenza umsebenzi wasekhaya. Imitsha babezihungela, babaze izimboko nama

Okwamanje

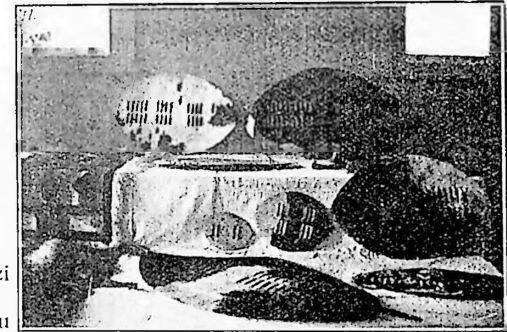
bhelezi ekhaya, bevakashia, ngoba belhi akumsebenzi wezifundiswa ukuhlakula. Isiphosiso lesa, akusiko ukuziphatha kahle. Walhi u Jesu babusisiwe abanene, ngokuba baya kudla ifa lezwe. U Mateu 5:5.

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

Okwemvelo

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

Kuyisiphosiso loku esivama ukuzwa abelungu bekusho



Imisebenzi eyenziwa abantu

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

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

ukuthi wonke umsebenzi wawenziwa abantu besifazane. Nihini ngokubiya wonke amasimu loku kwa kusa vame izilwane ezixobisa ekudleni, ukwakha izingqolobane nokumba imigodi yokudla ezi bayeni, 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, kuthi kuphakwa ziBe zithi ngisikele kuleya enonileyo.

Kuhle ziBe netafulana lazo eceleni, umina 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 angaphiki ngokuthi cze agcalise isisu edla njalo ephanga. Athathe kahle, kancane amaqalha amancane, nephalishi okezweni linga qongi, nesigaxa sika balata sibe sincane; befundiswa ukulafuna isikhathi eside bengakagwinyi.

Abakudlayo bayakugwinya sekuhlangene namathie, sekugaywe amazingo. Loko kuphatha kahle omdala nomncane, bangaqumbi.

Bafundiswe ukuba bathi uma benikezelana into etafuleni ba songe, bacele ngesu lokuhlomphe bethi, "So banibani," bemubiza 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. Ukuhhibiliza, ukudla

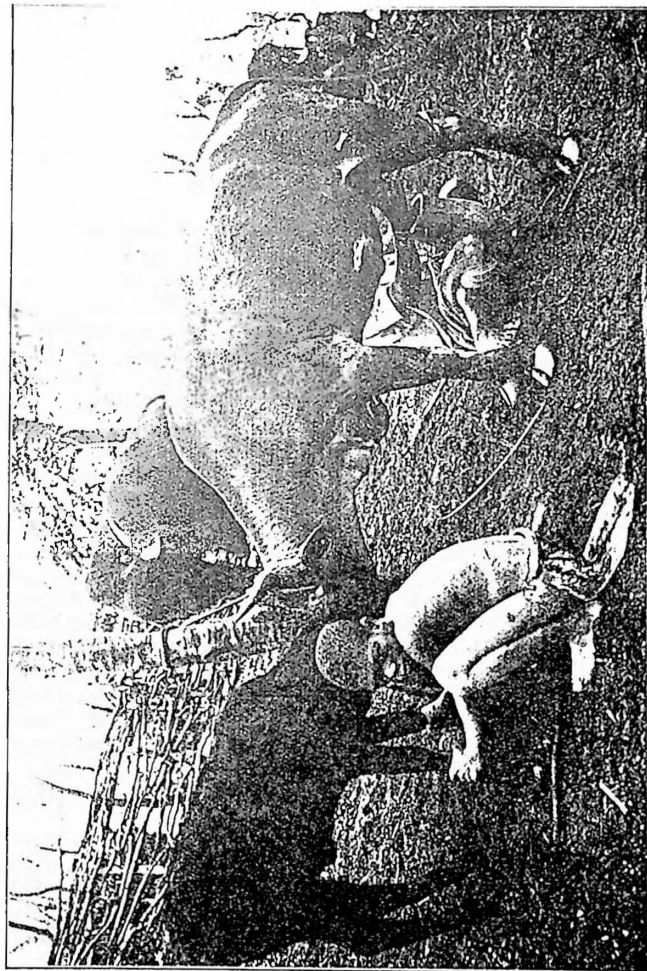
Okwemvelo

Nasi isiseko semvelo yethu engakwakhelwa phezu kwaso izindlela zokuziphatha kahle, okuletha inhlonipho nokukhuthala phansi kwaBazali

Abakithi abanakekelwa kuloludaba lokudla kuphakwa nje bazifonele ngezandla, babuswe umqondo wokuphangelana othathethe okuningi aBe utholile asheshe agwinye engaka hlafunisisi abesequmba, ufice isisu sengathi sizoghluma, esebodla injiva. ABe ne (indigestion) kuqaliseke isifo esihlupha abantu ne sisu esihlala ngobuhlungu.

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

Ngamasiko akithi ukuhlomphephana kwakufundiswa umuntu esemncane akhule nako. Noma esewushijile umuzi ka yise eseyo kleza emakhandeni emkosi, waye filka kwaBadala ababeke yona imizi yenkosi nezinkomo zayo. Baba hlomphe njengoba beBehlonipha abanewabo noyise emakhaya. Njengoba wayesuke esesesikoleni senkosi, noma kulhiwa ayonqanda izinkomo; wayesuka akwenze loko. Noma kufike umbila uthunywe abadala ukupheka nokugaya umcaba. Athi nxa eseqede isikhathi esithile aBe sebuthwa — iButho lakhe



Kuyasengwa

Okwamanje

sengathi kuyashisa, akusiko okwabantu abaziphethe kahle; futhi ukufaka umthamo oweqile, umuntu uyahlafuna sekude kuvela ukudla, kuBi. Njengase zintweni zonke, uku zilhiBa kuyinto enhle umuntu edla. Ungafunyana nomuntu ubumcingela ukuthi ufundisiwe edlisa okwebubesi, abesetha emqondweni wakho. Izingane zifanele zifundiswe indlela yobunono nesineke uma zidla. Empeleni kumbi ukudla kokuphianga, 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 emlongeni, imvelo ikuhlangebeze ngamathe nolimi, kugaywe amazinyo esizana namathe, isisu sikwamukele nge mfaneko. Izifundiso zamamenzazi ezifanelwe zifundwe abantu bese bancane ukuze bakhule sekwejwayelekile. Baya qala beya emphakathini abaselenzi inhlelo lokugimbiliqela ukudla, sengathi izinja ziphangelana.

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

Okwemvelo

alaziswe. Ukudla kahle noma ku yiseningini lawo ntanga yaBo akwazi phela embutweni onjalo kwakufundwa nokungalungile kokweba ngoba babe bulawa indlala. Inyama babe ngayintuli ngoba babe hlatshelewa izinkomo balambe nama-bele okwenza izinambathi, ba lambele ubatata namadata, amasi bengawantuli. Inkosi yayingabaniki lutho lokudla ngapandle kokubahlabelela izinkomo ngesikhathi esithize. Babeze bakhunjulwe onina balume abafana babayisele.

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

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

Nokuvungula kudliwa kwakungenacala nokuguduza izindlebe kwakungelutho loko. Umuntu wayelhimula, 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, ukuguduza izindlebe nokuvungula amazinyo abantu behlezi etafuleni akubonisi ukuziphatha kahle nokudosa ukudla emazinyweni okubanga umsindo sengathi ukuxapha akukuhle umuntu enabantu ekudleni. Uma ufikelwa ukuzamula kuhle ucele uxolo kodla nabo.

Izindwangu lezi ezincane (serviets) zokwesula umlomo nxa udla akufanele wesule ngazo izithukuthuku. Uma ujuluka udla, khapha iduku lakho wesule ngalo unjuluko kuphela. Futhi ungayishiqeli 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. Ukushiqela 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 baBa nama (brush) izixubo emakamelweni abo okulala. Umlomo udinga ukugezwa njalo emva kokudla nasekuseni umuntu evuka. Izingane zidinga ukukhula zifundiswa loku, kulondoloza 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 babemithetho yaBo yokuhambelana. Noma insizwa iya koqomisa, noma iya emshadweni (odwendweni) ubethi nxa efika emzini akhuleke kummuzane. Ahlale phansi angakhulumi, kuze kuqale bona bathi Saubona! Avume qede athule, babe sebebuza indaba. Alandeki ukuthi uvelaphi, uyaphi, uma ku yisihlobo uzothi ubahambe, abe esekhonza indaba yabasekhaya. Nxa eyisihambi uzolanda lapho evela khona, athi "isisu somhambi asingakanani." Loko ukuzibika ukulamba, bampho ukudla, bamnike nendawo yokulala.

Ukuhambelana kwa kuthandeka kakhulu kumaZulu. Izinsizwa zazihamba zihlangane nezinye ziye kazingela noma ziye koqomisa, zihlobile. Kwakukhona ukhuloba kokuya emshadweni 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 inkuthunkuthu yokudla enamathlele emazinyweni kubanga ukuba umuntu anukhe umoya; futhi amazinyo akhe asheshe abole.

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

Nxa nimengiwe nizothi ningakahlali etafuleni, nifike umemi 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



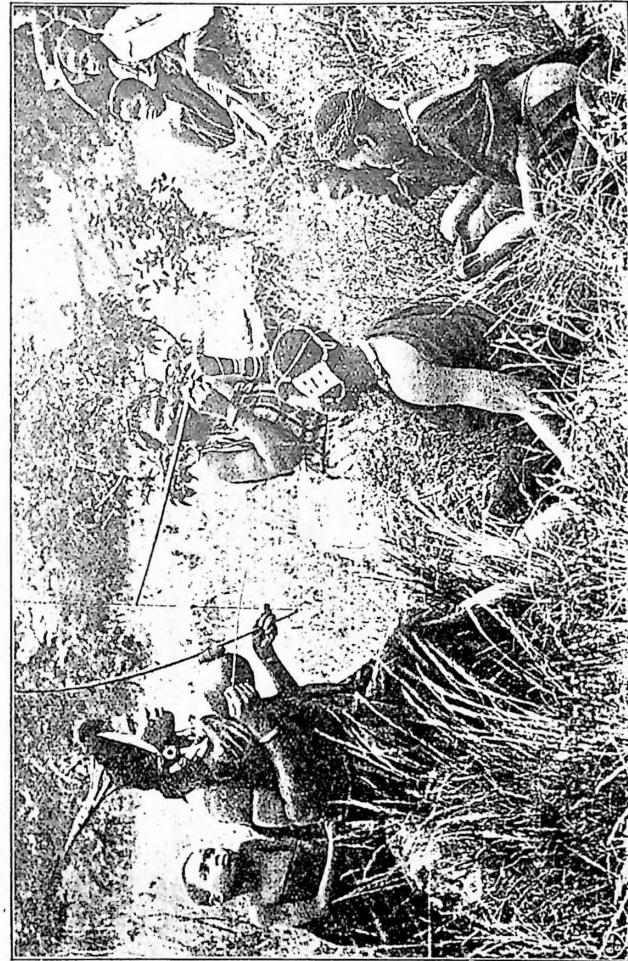
Umfundisi Wezingane

Okwemvelo

Ngomthetho wakithi wemvelo isifazana besigcina. Noma kuphuzwa amatshwala bekungaphuzwa udawonye njengoba sekunjalo manje.

Wawumhle lowo mthetho. Amabinca amanye asedla utshwala nesifazane, ku be ingxoviya nje. Kuqala noma kuhlatshiwe babeba bodwa abesifazane, kodwa begcina imithetho, osika ingama abele abanye ku be onesikhundla saloko nowaba utshwala ku be onesikhundla saloko. Kwakungasuki nje noma ubani osikhundla sakhe singaqamile, abele abantu ukudla.

Nakwabesilisa ukudla kwakwa biwa inhloko yomuzi, ikubekhe phambi kwezikhulu, zonake zabele umphakathi wazo noma sekudliwa inhloko, izindlebe zabelwe abafokazana. Ulimi nenyama engcono idliwa abanumzane. Noma isifuba kwa kwesamakhosikazi nje, abanumzane babesikelwa kuso.



Siyayithanda Ingoma

Okwamanje

a bamenyiwe sekulungisiwe kahle emakamelweni omabili, kwahekwa namanzi amaningqi namathawela okwesula izandla.

Bathi ukuBa baphungule impahla akade behamba ngayo endleleni abamemi baBe sebezazisa abangazaniyo. Baqale ngomkhulu onodumo kwaBanye bathi, Mnunzane ngikwazisa kuNkosikazi SobaniBani. Baxawulane, njalo njalo. Emva kwaloko, asekho amahloni okuthi ngizosukela umuntu ngingamazi ngixoxe naye, sekuzoxoxwa indaba kujalshulswane. Kothi nxashana sekusondela isikhathi sokudla inkokazi ibize abesifazane ibakhombise izindawo zaBo lapho bezohlamba khona izandla na-

mathawelana aBo okwesula, kuBe kuyahlambe lowo achithwe lawo manzi kulhelwe amanye njalo baze baphele. Nomunzane aBe enza njalo kwaBesilisa endaweni yaBo.

Kuyothi nxa sekungenwa endhlini yokudlela kuqale kulhaliswe abesifazane kuqala, abesilisa baDe bephonswa emikhathini yaBo. Noma sekuphakwa ukudla kuqalwe ngaso isifazane. Empucukweni isifazane abantu abakhulu abahloniphekayo.

Bazozama ngamandla onke abamemi ukuBa abamenywa baBo bathokoze. Baxoxe banokole kuBe kuhle kuBe nje, bagoduke izinhliziyi zesasile.

*Izindlu**Okwamanje*

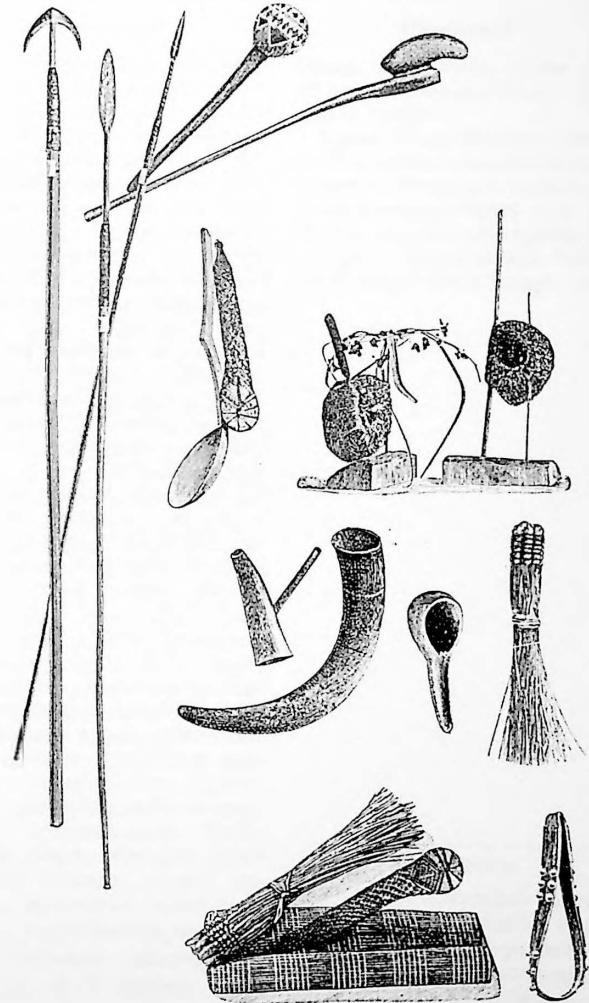
Abantu abaphucukileyo bazamela ukuBa nezindlu ezinhle bazama ukuBa namakamelo ehlukile, abantwana baBo asebekhulile balale kuwo. Ehlukane awabafana nawamantombazane, kuBa khulisa kahle abantu ukuBa baBe noBungasese, bahlonipe ubantu baBo. Loku hlala okuvamile kokucinana indlu inye ingenakamelo, akuluphakamisi uhlanga lwethu. Nxa abazali, abantwana baBo asebezintombi nezinsizwa behlala ndawongwe alikho ithuBa

Okwemvelo

Imvelo yakithi bekuBa khona izindlu zaBa ganiwe, kuBe khona amalawu ezintombi nawezinsizwa. Lapho engekho awezintombi zilale kwa nina-khulu ngenhla.

Izindlu lezi okuthiwa amahuts ngesiNgisi zinhle ngoba zifutlwa ngotshani, umoya uyangena, zincono kunezinye lezi ezisikwele ezakhiwe kaBi nokuthi nxa lina zinethe ngaphakathi. Ezinjalo ithuna labahlala kuzo.

Kuqala izindlu nemizi yaBa-



Imisebenzi yaBantu

Okwamanje

lokufundisa impatho yempucuko nokuhlangezeka. Bakhula baphenduke inala yokungalingi behluka emkhandlwini wabaziphathia kahle. Yiko loku abelungu abalungileyo benza emizini yabantu eseduze namadoloba amakhulu ukuaba izindlu zabantu zibencono, nabantu emizini yabo ngabezama kakhulu ukuaba izindlu ezikamelo linye ziphele. Ayikho inqubeko noma eyaluhlobo luni engaba sekhaya lapha kulalwa ndawonye kusukela kubazali kuze kuze sezinganeni zabo esezikhulile.

Into yokuqashelwa ukuaba ikamelo lamantombazana libe ngaphakathi kwendlu, lingabi kuvulande nje ngokwakhiwa kwezindlu zamakhulwa. Into enye edingekayo ukuhlolisiswa ukwakhiwa kwezindlu ukuaba ziibe neziduko ezaneleyo zokungenisa umoya omihle endlini.

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

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

Imiqondo emihle yakhiwa ngokubuka okuhle, okhule ejwayele ukuaba 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 latino-mgiibe walo, nezi ngubo zokwevatha nokulala zineyazo namacansi eneyawo. Wawuti ungena ubone ukuthi konke kuphethwe ngoonono, 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, uthi noma ifulelwa kwelukwe utshani bokuyihlobisa ngaphandhile obufana namacansi, ikwegcwe kahle.

Izibaya zicijwe phezulu izibonda zazo, enhla laphaya kubiywe isihonqa samathole. KuBe 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 bahle kwakukhomba izikhathi okunqunyelwana ngazo ukuhla-

Okwamanje

izingawo zakho, bayephuza uku-finyelela enhlanzekweni Sithinile ngodaba lokugezeka sisaqala lencwadi, kufancle amakhaya ethu kuBe agezekileyo. Imihlobo yethu eziphethe kahle isihambela ngenkululeko nokwenama. Kungabikho kuyo ukuthi, "lapha siyaphi ekungcoleni." Emakhaya nasezindlini akudingi isihambeli sijwayele emakameiveni lapho kulala khona isifazane. Noma nga kuBe kukhona owesifazana into omdingela yona kuhle ukuthuma ingane ikubizele yena nokuaba uingqongqoze, 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 nokuaba esontweni uqaphele ukuaba nifike lapho ngesikhathi esinqunjiweyo ukufika muva njalo ezinhlanganweni akubonisi amamenazi amahle uma kuthiwe ngo 10 a.m. uyasihaya senimi lapho Ayikho, into embi njengokuaba seniphakathi nentshumayelo kuBe ikhona abantu bengena bethikimeza inkonzo noma kulwanda ekonsathini lapho kumandi abantu belalele, nina niya fika nithimkeza abaculi nabalaleleyo. KuBi kakhulu lapho kukhulunywa, lo okhulumayo nimbangele umsindo ngezicathulo zenu aze adideke nase-

Okwemvelo

ngana, nokuhamba, noma yini edinga ukwenziwa ifezwe ngengeba kunjalo.

Lapho zibuye inhlethane noma sezibuya lishona kwakukhuluma izikhathi, beqaphela amathunzi enziwa ilanga emihlini. Lezi zinto babeziqaphelisisa ngangoba nohlabo lwenyamazane babe-ngakutshela ukuthi ihambe nini.

Okwamanje

mqondweni abephezu kwawo. Uma esephuzile ukufika ngesizathu ebesingenakugwema kuhle sihambe ngokunyonyoba, singakhohleli, singathimuli, singenzi noluncane ngokuba-imiqondo yabaphakathi endlini ithikimezeke.

Ukwangana

Okwamanje

Lomkhuba wesilungu lapho umuntu eqabula emlongeni umnazala, umfowabo wendoda yakhe, umkakhe phambi kwa-bantu noma isiphi isihlobo sakhe, awufanele kilhina bantu, mhlambe zikhona izinhlobo zabantu eziwujwayeleyo kodwa uZulu awejwayele lomkhuba Futhi asiboni ukulhi abantu bangawungenelani lomkhuba wabelungu. Ususa konke ukhlonipha kwakithi kwemvelo. Akucabange nje umakothi esegozomele uyise wendoda yakhe emanga noma umfowabo wendoda yakhe. Kwenyanjeka kaBi loku kolwethu uhlanga. Ziningi izindlela zokubonisa uthando lwelhu kwesizalana nabo nabazihlobo zethu ngaphandle kokubanga noma ukugabula. Uma kuye nyanyeka ngisho intombi yakhe umuntu ayimqabuli esidlangaleni. Iwona 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, ayi, le, yokwangana. Bengingathi noma umuntu eshambe iminyaka eyosebenza eGoli kulukhuni ukugoz omela umkakhe phambi kwa-bantu amange. Nomuntu wentombazane akufanele uyakhuluma nomdala umuthe njo emehlweni. Isilungu lesu. Kuhle ukuthambisa amehlo noma abelungu belhi usuke ebile yini?

Okwemvelo

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

Futhi babengaze bangamanga omunye emlongeni, babe manga ezihlathini.

UkuBingelelana kokuthandana kwa-basha besifazane kwakuxhawulwa, kuBe sekuthintwa iminwe, sekungqaphazwa, sekugilwa eminye imikhuba kuyo iminwe sekugqaphazwa. Noma intombi iBingelelana nensizwa abajwayelene nayo benze njalo, bagcine ngokugaxa izandla ezithupheni. UkuBingelela umuntu omkhulu, omucane noma ongumfokazana, uBegodla induku, ayibuyisele ngakwesokhohlwa aphakamise isandla, abize isibongo selowo amBingelelayo. Intombazane ikhophoze nxa-tshana ikhuluma nomuntu ohloniphakayo. UBinqhalaqhala lobu esibubona manje ingane igolozela umuntu omdala emehlweni ilhi, Saubona, okwesilungu. Abelungu bathi umuntu okhophozayo usuke elisela, ngokwakithi akunjalo.



Kujeshelwana lapha.
"Zala Abantu, ziye eBantwini,
Akukho ntombi yagana inyamazane."

Ukugqoka noku Binca

Okwamanje

Ukugqoka, angithi ukweva-
thia izingubo lezi esesizevatlia
zaBelungu, kunemithetho yako
engayifundwa zingane zisaqala
ukugqoka.



Agqoke kahle

Ingane efundisiwe kahle ya-
zisa ukuBa izingubo zayo zige-
zeke ziyinwe, umuntu angathi
enethile athi uyohlala eduze
nomlilo ingubo ize yome.

Isifo samaphaphu nemikhu-
hlane eminingi iBanga uku-
ngaziphathi kahle kwaBantu
mayelana nokuqoka; kungathi
umuntu ekade ehamba ngezi-
cathulo emvuleni noma emazo-
lweni, ahlale ezifakile zize
zomele kuye, kuletha umkhu-

Okwemvelo

Kwakungabincwa kakhulu eku-
dabukeni kwethu thina Bantu.

Intombi yayibinca umtsha
kaBendle okwakuye kuthathwe
amakhasi kaBendle, ahlikihlwe
aBe izintanjana aphekwe enziwe
aBe nsundu. Athungwe ahlan-
nganiswe eduze, aBe ugaca.
Ayeba ama inch amathathu
noma amane uBude. Abince
ahlangane enqulwini. Izishodo
lezi nama hwadu nobuhlalu
osekubincwa amabinca alezi-
kxathi kwakungekho. Abama-
nje sebenza izigege zobuhlalu.

Inkanyiso yase Silungwini se-
yaguqula okuningi ekubinceni
kwesifazane, khona kwaZulu
amantombazana amabinca umzi-
mba awumboza kakhulu kuna-
waneno noThugela.

Kuqala ukulhoba kwamanto-
mbazane kwakuvamise okwe-
mibijo yotshani, ubuhlalu be-
enziwa ngamagobolondo ama-
ncane eminenke nezinye izi-
lwane zolwandle.

Utshani obubijiweyo, kwa-
kugqizwa ngabo, obunye bu-
fakwe ezihlakaleni obunye
kuqhelwe ngabo.

Ezezikhulu nezidukudukwane
zazihloba nangamathusi ezi-
ngalweni, ngoba noma aBe-
lungu bengakafiki sizwa ku-
thiwa kukhona aBabekhanda
insimbi nethusi bokudabuka.

Izintombi zazivama ukwenza
imiqhele yazo yimibijo neyezi-
khumba eziklayiweyo zezinye-
mazanyana ezincane nje ngezi-

Okwamanje

hlane loko, futhi kuBanga ukuBa
zinuke kabi izicathulo, umuntu
angamukeleki kahle enhlanga-
nweni yabaziphethe kahle.

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

Into emangalisayo ukuBa
kwande kakhulu ukuBa ama-
ntombazane angehlukani nojazi
(overcoats) noma libalele unga-
fica edolobeni bethu ngqu
ngamajazi, bejuluka bemanzi
kepha beBabona aBelungu befa-
ke izingubo ezivuntwentwe-
sana befuna ukuphola komzi-
mba. LomkuBa awuphele ma-
ntombazana awubonisi impu-
cuko. Iloto hlobo lwezinguBo
lunezikhathi zalo. Ukufaka uJazi
ilanga likhipha inhlanzi ema-
nzini kufana nomkhuBa lo owe-
nziwa amaMpondo nabeSuthu
aBangakaphucuki, abemathia
izingubo zokulala emini.

Futhi ukuthi thina Bantu
sizoJaha ukufanisana nabelungu
ngokugqoka izingubo zamanani
angangezabo, akusifanele. Imali
esiyiholayo ayifiki kwelholwa
yibo. Lomjaho kakhulu ema-
dolobeni ungenisa isifazane
sakithi ekulingweni okukhulu.
Akusibo ubucwebecwebu be-
ngubo oBenza umuntu abukeke
egqoke kahle.

Nesijalimane nxashana si-
thungwe kahle, ngesu sagezeka
saayineka kahle, siBukeka kahle:

Okwemvelo

nsimba, esiphundu kulenge izi-
mpaphe zezinyoni ezinhle ezi-
nemiBala. Umdlunkulu ulengise
izihlonti zegwalagwala. Loku
kwakungenziwa nsuku zonke,
kwa kungokokuhlobela imidlalo.

Ngemvelo yakithi izintombi
zazingejwayele ukwemukela izi-
pho ezivela ezinsizweni. Into-
mbi eyayiyi yenze izipho eziqo-
ndakalayo zothando lapho iqo-
me khona, futhi kwaziwe iphe-
kezelwe nxashana iyakokwenza
lezo zipho, ingabeke mvuzo. Nxa
yayi ngesuka nje yodwa
ingazibikele ezinye, yayijeza.

Wawukhona umkhuBa thina
balesisizukulwane, ongebe usa-
sifanela owawenziwa ngalezo
zikhathi lapho intombi yayiya
lapho iqome khona okubizwa
ngokuthi, "iyogqetha." Abadala
baBengeyuyivuma lento, kodwa
nxa iqhikiza selikhulile baBe
suke bebeke ukuBa ligane ba-
thole izinkomo ngakho uku-
qetha bakuvumela.

Omunye umkhuBa omubi on-
gebe usasifanela lesi sikhathi
owokuthi intombi iyohlala umuzi
ngoba igane khona, kodwa inga-
kagcagi. Ngokwako akukho
lutho nje, kepha uvama ukulan-
delwa imikhuBa engcolileyo.

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

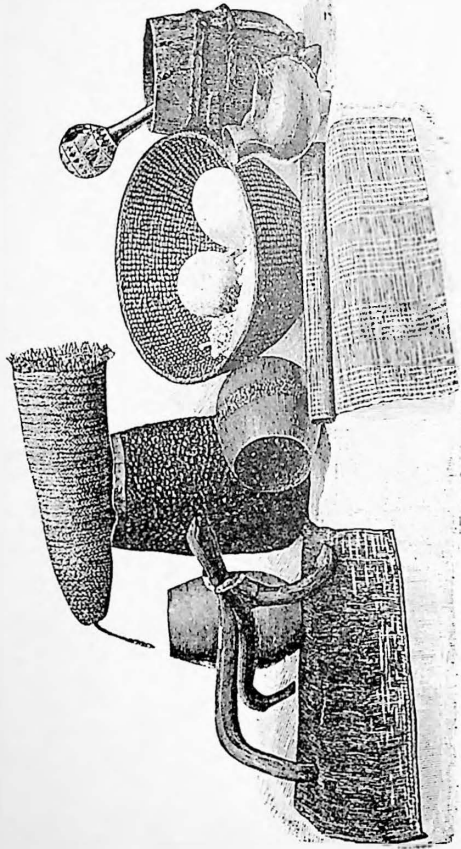
Amakholwa ngaye gcina
ngokuyisa amathanga, nom-
mbila omsha nezidudu nobo-
tshisi namadumbe nokunye, ayi-

Okwamanje

ubude abuphangwa, futshi abantu abalingani benge zinti zika methishi.

Okwemvelo

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



Imisebenzi eyenzwa Abantu

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

bezibinca ngesu laleyonto. Abaqondene nayo ngaleso sikhathi. Umutsha wasekaya wawuqondakala, owokudlala emphakathini uqondakala, owokubukela emsindweni uqondakala.

Okwamanje

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



Amantombazana es'kole ayadlala iBasket Ball

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

ililhi ngu ngaphezu kwe ngubo enye noma iyothenga edolobeni ifake iapron. Anqonda loku ukulhi umsebenzi we apron ukuvikela ingubo yakho eku-ngcoleni umuntu lapho esebenza qwaba, akusilo elemvunulo umuntu esephuma ekhaya egqokele ukhamba.

Kuhle umuntu abe nengubo yesonto, engcono kunezomsebenzi nezasekhaya, Okungadingeki ukufaka ubuyikayika besifazane sabelungu abakugqoka emidansweni yabo, bathi nxa sebekhathele badayise ngazo kulezi ziloto ezi amaSecond. Basizakale abanye bakithi ba thenge izinto esezakhathaza abaninizo, bengazi ukulhi labo baninizo ba benazifo zini. Kuncono ukuba nxa kwe ezigezwayo, ngoba umuntu angazibilisa emanzini, afe onke ama gciwane. Kodwa empeleni aba gqoka lawo mayikayika, abe mukeleki 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 ezingulsheni nasezinwelen



Angimakwe Muntu!

Okwamanje

Bukhomba ukuthi lomuntu aka vutlwa useluhlaza. Abanye ungabona sebewa lengise nase zimbotsheni zokucambusa iindlebe bethi bavunuliile.

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 bamduke, uzwe sebethi "umuntu oluhlaza"

Izimilo

Okwamanje

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

Inhlalano yenhlanzeko iyoba doba baziqumbe kuzo zonke izigodi, bangahlanganeli emdlalweni nasezinhlanganweni zabo nonohiliza abaphethe impilo yabo kadedengu.

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

Okwemvelo

Ukwazisa ubuntombi bakhe umuntu; ngemvelo yakhlithi ayikho into eyayi phambili ezintombini njengo kwazisa ubuntombi bazo phakathi kwaba ntwanyana bohlanga lwehlu.

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

Umntwana wentombazana uBe ngahambi engaphekezelve umfana noma ethungyiwe noma ehambele ezihlotsheni zakhe. Ikhona imithetho emisha yezimilo evezwe ubukhristu ab-

Okwamanje

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

Laba abanje abafanele ukumenywa emhlanganweni yezi-ntombi ezilhoBileyo nezigcina imithetho 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, aphekezwe 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 emikhumba engalungile, bakhule sebengene ezindleleni zokungalungi.

Imizi yamakholwa ngayihlangana nabefundisi kushanelwe yonke imikhumba enje, nabazali ukuphatha izingane zabo, zabalana nezamantombazane ngobuqotho balaywe uma bengezwa bayiswe ko chiefs.

Okwemvelo

beyaphula abasha, leyo idinga ukuqiniswa abenhlanzeko behlangene nesimame, kulhi izimilo zezintombi zamakholwa ziphakame phezu kwezakhithi zemvelo.

Loku osekubaliwe ngokwazisa ubuntombi bezizukulwane zakuqala kufanele kube isisekelo kwabahllose ukugezeka kwesizwe sellu kucuphuluzwe okwaku ngabakhanyele kulezo zinsuku ukuthi ukungcola.

Nokuhlola amantombazane ngendlela yakuqala akusasifanele lesikhathi.

Imfundiso isiyanele ukuba oyintombi abonakale ngokuziphatha kwakhe, namacala okuthukwa asefanele abafundisi nabaphathi bezinhlangano zokuhlanzeka. Kumbi abantwana benkanyiso kube iloku beltha amacala amabi ezinkantolo, angalungiswa emakhaya. Imizi nezigodi zabantu kuqala zazinakekela ukuqoqa abantu abancane njengoba sesike sasho 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.

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

Okwamanje

Ajikho imbeu 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 mhla bebapatiswa bavume kumfundisi ukuthi lezi ngane bazozizi khulisa kahle, kuya qala bekhunjuzwa lezo zivumelwano zabo, sebethi amukho umuntu onendaba nabani abantwana. Nomdala oshaya ingane yomunye efica iganga usebekwa icala.

Thina silhi imizi yokukhanya ngayiba oyokukhanya impela.

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

Okwemvelo

Umuntu omdala ubefica izingane zilibeke ukudlala zelusile, impahla idla amasimu, 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 nokuhlebana emakholweni, kwa kwiwe amasu okuphatha intsha ngomthetho wenvelo, kodwa osuqhubekela phambili nje ngoBa izinto zingemi ndawonye ziya phambili.

Okwamanje

no Mtanami". Futhi kungenza imizi yempucuko ihlanzeke iBe nemithetho emihle. Amakristu afanele ukuBambana ngezandla, asindise intsha ya-

kithi, ihambe ngemithetho yokuziphatha kahle. Ngiqinisile nokuthi naBangu Hulumeni bangakuthakazela loku, basize.



Intombi gases'koleni

U m s h a d o (Udwendwe)

Okwamanje

NaBempucuko abakahluki kakhulu emkhubeni omdala wokushada. Umahluko ukuba amakholwa afike ahlabe khona kusihlwa kuhlatshiswe nomlamu imbuzi.

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

Emakholweni kuthi umkhongi eselungisile usuku lomshado, kube sekuyiwa enkantolo yaleso sifunda, kuyo thathwa ilayisense lomshado. Iphoyisa elibuza intombi kali dungeki kwaBa shada ngomthetho wamakholwa. Umfundisi aBe esaziswa ukuthi ngosuku oluthile obe shadisa osobanibani. Kuzongena abakuBo kanyeni esontweni.

Kube sekulandela abakuBo kamakoti. Umakoti angene exhakene noyise okuyena ezomnikeza kumyeni wakhe. Umyeni unomphekezeli wake, nomakoti unowakhe.

BoBabili umyeni nomakoti bafake ama gloves amahlope.

Kuzolhi umfundisi engakashadisi baqale khona lapho baqhathelane ngokuhlabelela izi nhlangothi zombili.

Aqaleke umfundisi enze inkonzo yomshado, noma ufunde iBaibel noma encwadini

Okwenvelo

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 kuBo ka ntombi. SeBevumelana ngosuku olongena udwendwe ngalo, abuyeke azobika ekhaya athi utshwala abuqalwe ngosuku lokuthi, udwendwe longena ngosuku lokuthi.

KuBo kwa ntombi kube sekugaywa igobe, (igobe leli utshwala obugaywa isifazane sakuBo 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 okuthiwa isididi. Zibe sezingena kanye nezintombi nomakoti, zivinjelwe esangweni.

BaBe seBekhipha imbuzi yokudlula bangene phakathi komuzi. Kungene izinsizwa endlini, izintombi zime phandle, zibize inkomo ezohlatshwa umthimba, iBe isikhonjwa lenkomo.

Isiyohlatshwa ekuseni eSihlahleni. Isihlahle lesi umkhuba wokuthi, uma seBelele, Bekade Bedla utshwala citshu ubusuku bonke. kwanele ukusa baye eSihlahleni, oku ukuthi ngapandle komuzi. Ilapho umthimba usuzohlala khona.



1. Maziike. 2. Mankvapeni. 3. Amagqagqana. 4. Ukhanga. 5. Umginqqi.
6. Ummaka. 7. Umpezo. 8. Ulimi. 9. Umqungqulu. 10. Isikhanga. 11. Isiqeje.
12. Umulsha. 13. Iqelo. 14. Utsoko. 15. Kithelo.

Impahla kamakoti ephatelele yokubinca nxa esezoshada

Okwamanje

yebandla amazwi asalungiswa omshado.

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

Abayale nge sivumelwano abangena kuso, abe esethi abakumule ama gloves, bakhuyulwe ababamisile omakoti nomyeni babambane ngezandla zokunene, umyeni akhiphe in-dandatho ayifake emunweni kamakoti. Isandla somfundisi sihlale phezu kwayo izandla zabo zixhawulene, akhulume amazwi esivumelwano, eqala ngomunye emvumisa, abuye amvumise omunye.

Uyaqeda loko usebathandazela, esesho ukuthi baumfazi nendoda. Ubavumisa ukuthi bohla bethandana njalo ebunzimeni nase buhleni, bathwalisane yonke imithwalo, baze bahlukaniswe ukufa, nokuthi useshiye zonke izintombi, uzomathela kumkakhe kupela.

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

Kusuke ukuhlabelela kuqathelene izigaba zombili, ba komyeni nabakomakoti.

Bayaphuma ilabo bathi Sibehlulile ngokucula. Abalaleli bodwa abakhuluma isiminye sokuthi iluphi uhlangothi olucule lwadlula olunye.

Okwemvelo

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

Kulandele isifazane esisha esisanda ku cgaca, bahambe beqhanya, basusambe beBika umntwana. BaBe sebekhonjiswa-ke isigcawu laplo bezosinela khona.

Kuqale kusine amadoda akubo ka makoti. Abe esetelela uyise wentombi, uzobonga abakubo kamyeni ngobuhlobo obakiweyo, abonge neziukomo 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 izinkosantlani zinhlangolthi 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 bahe isikokela, kutetelele abazali bentombi nomyeni. Intombi ibe isikhipha iziphio efike nazo yaBela abakwodayo abaseduze nendoda yayo.

Okuhle ukuba kuse umyeni owenza iziphio. Siphawula into yomdlalo esithi abasha ngabengathi kinjenzwa kuyo ngoba kusegazini lomuntu omcane ukusina nxa ejabula. Into nje umdando asitsho ukuthi ubafanele abantu kulile loku kwakithi lapho noma ubani edlala emi yedwa engabambene namuntu, aziqhenye edlala aze agcine ngokuthanda kwakhe.

Noma ungathi ukutamba noma ukunqhuqhumbela kulungile. Nabelungu sebeyaqala ukuthi

Okwemvelo

izintombi, sonke lesikhathi umakoti utukusiwe ngokuzungezwa abanye yena efolile. Zisine izintombi ziqede, qede kuhe sekuphuma umakoti, eka-kiwe izingoduso esezikhelile zizine ngalapha nanga lapha, sebephuma 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 kuhe kathathu kube ikhona isho ilthi, "ngiyamtanda"

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

Ebusini lakhe aqele ngesigege emaceleni amabili ekhanda, ahlome iminyakanya eduze nenkehli nenyongo yembuzi. Lezi ntombi ezishiyagalombili zibincise kuka makoti zehluka 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 ligovunula. Nxa selivunule se kuzoqhamuka pambili izintombi zekhetho ziholwa zinkehli, amaqhikizi alandele, zithi lapho izintombi ziphendu-

Okwamanje

kuhle okwakithi ukusina kunokwabo,

Kanti empeleni bona banezikole lapho befunda khona imidanso yakubo.

Thina sigixhozomelela phezulu ingabe isaba naso isizolha semicabango emihle. Kufanele lifunwe kahle isu lokudlala emshadweni nase zihlanganweni zabatsha lapho bezodlala khona.

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

Okwemvelo

ka, kuze sekuchamuka amakhosikazi amasha nawo ezobika ikhetho. Izinduna namadoda asezolihlela ikhetho, umyeni angene phakathi.

Babe sebeqhubula, se ephuma uyise womyeni esethehelela, ebonga umakoti kuilingani wakhe, abonge amakosi zigiyi izinsizwa ba kizizele omame. Athi ziya khuleka lezinkomo zawo bani bani, esho uyise mkulu. Kukhukulwe kuyiwe phakathi kwemizi. Ummuni womuzi usezo babela kweminye imizi lapho kugaywe utshwala. Nezibukeli zizo nciyama kulabo ababiweyo.

Abadala bazo goduka kusale incosane ebeke abantwananya.

Intsha yonke izosala kusasa ikhona kohlatslwa inkomo, zi sine izintombi kulhiwe zishaya impempe.

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

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

Okwemvelo

na esebetshela ngalo izinsizwa zakwomyeni ukuaba zizoba khipha endlini zithi, elinye lawo, "kwa ntwele bababa kwa ntwele enzansi," lapho seziya khala izintombi zibangelwa ukuaba zibona umakoti ekhala esebona ukuaba ubushiyile ubu-

ntombi bakhe. Ushiyi ikhaya naba ngane bakhe, ziye seziya zikhipha njalo, ubuhlalu lobu okade buhlobe umakoti buhlabisa abasemzini, ziye sezide zibufaka emanzini zihlabisa abasemzini ubuhlalu bunikwe izingane.

*Ukwethembisana**Okwamanje*

Ukwethembisana ngo kulhathana into umuntu afanele a yenze eyiqondile, angakhohlisi intombazane ngoaba efisa ukuaba imtandane kanti kaqonde lutho.

Nxa sebelhandene umfana nentombi, kufanele umfana aye ekhaye kubazali bentombazane athi ngithanda ukukhuluma nentombazane yenu ngoaba ngiya yithanda. Uma bevuma kuso-bala ukuthi abamexwayile use ngathola isiBindi sokuaba ayethembise (ayingeje). Aku fanele intombazane ize ingejwe abazali bengazi. Nxa ecelile umfana bavume uzobona ngo-ba uzolhi noma chambele kuyo bamenamele.

Leno yokuhamba ngezamawuba ekuthezeni, emfuleni wamanzi, nas'ekuzezeni izingubo, kugatshelwa abadala, ayifanele kubantu abaziphethe kahle.

Abesethi nxa evunywa abadala ayithengele indandatho enhle.

Uma kungenzeka bahlukane, lendandatho imelwe ukuaba ibuyele ensizweni.

Okwemvelo

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

Ilike ime egcekeni bayibuze isho ukuthi ize kuso bani bani. Ibe isingeniswa-ke endlini. Kuzodlula izinsuku ezimbalwa kuthungwe abantu bayo bika belhi funeleni nganeno.

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

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



Kuhle ukufundisa
Izingane ukuthanda
Izilwane

Ukufa nokuzila

Okwamanje

Nxa isifo sithathe umuntu kuye kuBe umsebenzi wenhloko yomuzi ukubikela izihlobo, kukhithwe nezaziso zokufakwa emaphepheni. kukhale insimbi yase Sontweni ukuze bonke bazi ukuthi ukhona ofileyo balungele ukuya kokumba ithuna. Imvama yemizi yanakholwa 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 bakhuze isifo leso, abesifazane bakhale ngokumbongoza okukhulu athi nxa esekhuze isifo amadoda ahambe ayokomba ithuna.

Babuye uma sebeqedile ukumba ithuna babuye sebelande isidumbu. Umnumzane ulahlwa ekhaya eduze nothango lwe-sibaya.

Isidumbu silungiswa abom-

Okwamanje

yedwa emba ithuna, aze ahlukelwe abozalo lwa kuBo.

Umfundisi uyabikelwa empeleli uvama ukwazi ngoBa usuke esefike njalo ezolhandazela ogulayo. Uye omelwe ukuphatha 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 kugekucetshengelwe amaplangwe ka silingi bodi, ku vuze nohlunzi ezihlalweni abekwe kuzo, kanti eqinisweni umuntu ofe ugenxa yesifo esithathe-lwanayo nje ugesifuba (consumption) nezifo zangasese za madoloba akufanele ayiswe endlini yesonto.

Umkhuba wokuya kobona umuntu ogulayo abakawuyeki abakithi.

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

Umlhetho omuhle ukuBa labo abaseduze nomufi bagqo-

Okwemvelo

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

Uma kumunumzane noma indoda, inkosana yakhe ima phezu kweluna iphethe izikhali nesihlangu sika uyise, kuBe iyona ephonsa kuqala igade lokulahlala uyise, kuBe ikhona bonke bonkhaya bephonsa amagade. Abe eseqitshwa njalo.

Bonke eBe lapho baye kogeza emfuleni Benga kayi ekhaya, kusishunwe udekane lolu olumila emasimini kugezwe ngalo, kuyiminimane kunojungu olushelalayo. Nxa seBeqede loko bahlakazekke ba buyele emakhaya, lo oqonde-ne nesidumbu uyohlala ngasesangweni kufike abantu bezokhuza isifo.

Kuthi nga kusasa eBe kade 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 umthlathazo wokukhipha isidumbu endlini, babe sebelandela sona eduze naso kuhambe labo bomkhaya wakhe kuqala abanye balandele.

Emva kokuba isidumbu sesilahliwe kumbi ukubuyela e khaya labafileyo ukuphela izihlobo eziseduze kakhulu naba felweyo, ezingabaduduza zixoxe nabo ezinye izindaba zokususa imiqondo yabo kumufi.

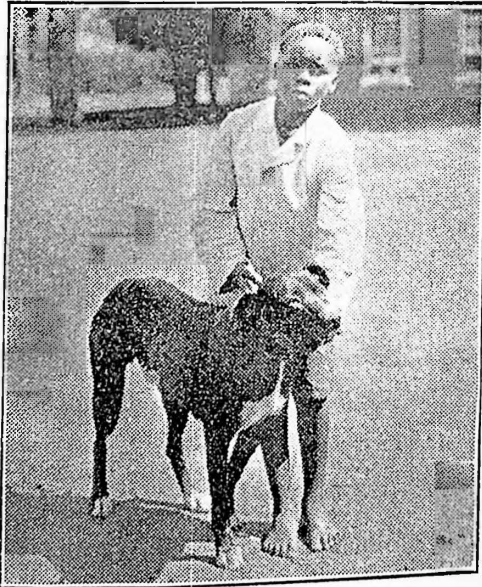
Lomkhuba wakhithi wokuya kogeza emva kwokulahlala isidumbu muhle kungaba kuhle

Okwemvelo

leso sigodi bayabalwa abawaphlekayo.

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

Abanezinkheli ba phucule ngezinsingo bazungeze inhloko emaceleni, izingane zigunde ama khanda, amakehla aphuce azungeze izicoco nangaphakathi kwazo. Uma kufe indoda enesithembu basusa yonke inkheli o mikayo, baphuce lonke ikhanda. Ngelanga lesithathu sebe ngaphuma baye emsebenzini nabantu abafika njalo kuze kushone itanga basuke sebenqamukile.



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

Okwamanje

ungayekwa noma kungasafunwa muthi wokugeza ngaphandle kwensipho.

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

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 umntwana noma isihlobo nje kungazilwa nje izinyanga ezisithupha.

Ukuzila kwabesilisa akuchungiswa 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 eziphethwe ngomzilo omnyama kofelweyo nobala incwadi yokukhuza akusashaywa mkhuba manje. Into embi amakholwa ase ngeni kuyo ile yokuthi kwenziwa amadili abafayo. Ungenziwa sebethi sivelelwa zisila nje kuya ngoba uSobaniyani 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 bangavunuli ngempahla yabo enhle.

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

Nxa sebegcotshwe abesifazana sekuzobuyiswa owafayo abe idlozi. Kuqalwa ngokugaywa utshwala kuthi mhla bukhanywayo kuhlatshwe imbuzi kuyasa kuhlatshwa inkomo. Kukhulume omkhulu lapho inkomo isizolatlshwa athi nanso inkomo yakho silhi buyela ekhaya namhla usibeke kuzo zonke izinto, kulhathiwe umkhono nenanzi ibekwe emsamo kuthiwe alidle idlozi.

Leyo nyama umkhono nenanzi abesifazane namadodakazi aseganile aba 'kuyidla. Kwa kuyinto enkulu ukungcwaba umuntu efela kwenye indawo, wangcwatshwa aba ngesifo igazi lakhe okukuthi isidumbu salungiswa saphathwa abangesifo igazi lakhe. umnini walowo ofileyo, ube 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 esinqunyweyo, ngoaba ukufika muva akuba-phathi kahle abakumemileyo.

Etafuleni akulungile ukuaba 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 ungahlali uze ulitinte ngesidumbu, sondela kulo ngokwanele ukuaba udle ungasolile.

Khumbula ukuaba unikeze abesifazane baze baphelele ungasabaphakeli 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 lesidili lesobo. Ungagimbiliqeli ukudla.

Kuhle uhlale etafuleni ngohlobo olokwenza ukuaba ungasakhotami phezu kwephuleti nxatshana udla. Wohlala uthi qwi.

Isinkwa ungasilumi. Wosihlephula silingane umthamo owuhlosile; futhi uma udla isobo, isinkwa ungasihlephuleli epulelini elinesobo wosidla sodwa uBe sewuphuza isobo kuhlanganephakathi emlongeni.

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

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

Nxashana uhlafuma ungasihafuzi, uhlafume kahle kucishe kungezwakali. Umese odla ngawo uwugcinele ukusika ukudla, ungasibuye uke ngawo ibotela esitsheni salo; futhi ungakhi 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. Uqhaphetele ungasidli ukhothe, liyaphuma ipuleti lakho akusasele nokuncane kokudla kulo sengathi bekudla isiminzi. Noma uphuza, uphuze ngesu. Ungaqethuki udimde ulhele nje emphinjini. Isitsha ophuza ngaso siqondise, siqondane nezindeBe zomlomo, uphuze kahle.

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

U "Somumowa" lo ungiplinde, afanele. Ungakwenza kwabomkhaya, ayi emmwenweni.

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

Ungathi nxa uthelelwa itiyi (tea) ulhele ushukela uBe sewugoqoza nge teaspoon qede ulishiye liphakathi enkomishini. Wolikhpa iteaspoon nxa usuqedile ukugoqoza ngalo, ulibeke esoseni.

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

Akufanele ukuaba 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, wolhatha esinye isandla uvungule lokho okukuxakile, esinye simboze umlomo.

Kuhle umuntu akulume umlomo ungegcwele ukudla.

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

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

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

Kuhle umuntu ahlafune umlomo uvalekile.

Kuyihlazo ukuphuzela itiye esoseni, liphuze ngenkomishi, ileaspoon usulibeke esoseni.

Isinkwa kufanele uqale usihlephule, kuBe ikathi usininda ngebotela. Ungathathi lonke ucezu uluninde, uBe usuduliluma njengoBa lunjalo.

Uma kukhona odla naBo ungafundi incwadi noma unyuziphapha. Lokho ungakwenza udla wedwa.

Ukugqoka Nemikhubana

Ungakhohlwa ukugezeka, into embi ukuya embuthanweni nezingubo ezingcolileyo. Ungalokothi ugqoke iyembe eselidobonakalisa 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 uthuthuva.

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

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

Ungathleki ngomsindo omkhulu kakhulu umuntu wesifazane kuyamehlisa, kuBantu abaziphethe kahle ukuhleka komisindogegege - 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! Phfumula ngamakhala ayi ngomlomo, noma ulele ulale uvale umlomo. Umuntu ohlala evule umlomo kuBukeka sengathi "azisiile 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 inhlomipho yakithi. Ungaze usize bona nje ngokwazi umkhuba waBo wokwemukela ngasinye.

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

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

Kufanele ukwethula isigqoko uma ungena endlini noma ise ofisini lomunye.

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

Kuyinto embi uthi ufika eofisini lomuntu ufe sewucosha izincwadi noma yini okungokwakhe ufane ukukufunda; futhi ungeqisi amehlo akho phezu kwehlombe uma umuntu efunda incwadi, lokho ubuthatha obuncolileyo. Ngitsho abantu ababili bekhuluma, ungazami ukulalela into abayikulumayo bengakumemile.

Nxa ufile umnyango uvaliwe, wongena qede uwavale.

KuBafana

Abanye abafana bacinga ukuthi bemelwe ukuBa baBe amashingana, nokuthi amamenazi lawa into yama ntombazana. Kanti kuhle bazi ukuthi umuntu into akhula eyenza yejwayeleka ngohlobo lokuBa, iBa segazini, abe injinga (gentleman) engazi ukuthi wenza bona. Akukho okujabulisa njengokuzwa ukuncoma 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 umvaleyise.

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

Lapho ukhona endlini uma kungena umuntu, usukume.

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

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

Ungakhohlwa ukuBa udle kahle etafuleni. Uyeke ukudlala ngomese noma ngemfologo; futhi ungenciki phezu kwelafula

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

UBe noBubele kuBantu abadala, uzame ukuBasiza. Uma kuwe isigqoko sakhe uncoshela noma kuwe induku azimelela ngayo uncoshela. 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 nyalaywa ukubingelela 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 iBe iloku iluma izinzipho zayo, idlala ngezimvele 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 umyoko 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 uklwanguklwangu.

Okokugcina lalela abazali bakho nabadala kunawe.

Ningalokothi ningene lomkhuba wabelungu wokuhlkihla upowder ebusweni. Umuntu udimde aphenduke uthuthuvana nje olungenasithunzi.

Ningalokothi nifune upende obomvu noma omnyama nini-nde izindebe zemilomo yenu nicafanga ukuthi nihilumelela ubuhle. Umhala wetu tina bantu utiyene kabi nalomkhubana omubi wabelungu.

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

Ukubala Izinwadi (letters)

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

Phozulu 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 kwelhu thina bantu ngizoba namazwi ngako.

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

Abesifazane abaganile noma bengabafelokazi akufanele ababale ngamabizo abo asekhaya, kufanele ababale ngamabizo amadoda abo. Uthi, Mrs. John Ngidi, ungasho ukuthi Mrs. Nomisa 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 udeka ikama emva kwegama lakhe ude sewudeka iziqu zakhe: L.L.D. koneziqu zobu Doctor of Laws and Learning, udeke uD.D. koziq zobu Doctor of Divinity, udeke uB.A. koneziqu zobu Bachelor of Arts, udeke uB.Sc. kulowo onezobu Bachelor of Science, noM.D. kudokotela wemithi, 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 ulhi, "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, ugoba abanazo lezo ziqu, futhi nokuhluzulula izincwadi zeTheology abanazo. Kuyekeni bakithi nifune ezinye izindlela zokubahlonipha. Kuhle lezi zinto abasha bazisebenzele emakhohlji iminyaka.

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

Okufanele Isintu

Ngithi seniBonile ukuthi ngilwa kakhulu nempaqabulungu engahambi ngendlela. Ayikho into engicumula njengoba sithi siyisizwe sinolwimi lwethu, sisale sikhonze ngalo esizweni esibusayo. Into emangalisayo ukuba izifundiswa kube yizo ezibulala ulwimi lwakubo lokudabuka, esikundleni sokuBa baziqayise ngalo, sengati banamahloni ngalo. Izizukulwane ezinilandelayo zonijezisa.

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

Akenibeke umuntu ubalela umuntu wakubo ngesizulu, uqala ngokuthi "Dear Sir." Yinike yona le! Konje siyakuntula yini ukhlonipha okufanele? Nake namuzwapi umuntu wakwa Zulu eqalisa ukukhuluma komunye ethi, SiBanibani othandekayo? Lento ayikho nempela ohlangeni lwethu. Luhlolonipho enkulu yokudabuka kwakithi ukuthi nxa uqala ukukhuluma nomuntu umbize ngesibongo sakhe uxashana emkhulu kunawe, nxa nilingana udimde uthi nje, "Mngane." UDear lo iSilungu esingasifanele lina Bantu. Nasekugcineni kwencwadi ekade ibalwa ufica "oyimi owakho." Konje ukhona umuntu wokudabuka wakwaZulu okagcine inkulumo 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 oDiparrot 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 okulhandana kawakho ngesizulu? Nesoka liyiqala ngokuthi "my dear" abangasiqedi 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 belililazo.

Niyabona nje ukuthi okuyiyona nto okuthiwa singamaZulu ngayo, ulwimi lwethu nyalubulala. 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 lwaBo luyabulawa. Luthi ludilizwa zingane zaBo baBe bengenalo nelilodwa izwi.

Isikhathi sifikile sokuBa sine ngazo zombili, simise ulwimi lwakithi neminge imikhuba yakithi amihle yemvelo. Angitsho ukuthi iSingisi nesiBhunu asingasifundi. AmaNgisi namaBhunu ayasifunda isiZulu, kodwa alutlahi olwakubo lwokudabuka.

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

Nkosi,

Noma usugcina uthi,

Yimi Nkosi, ubale ibizo lakho nesiBongo.

Nxa ubalela umtanenkosi wakwa Zulu uthi lawuqala.

Ndabezitha, uBe sewuloBa udaba omlobela ngalo. Ekugcineni uthi yimi Mageba noma Ndabezitha. UBe sewubala ibizo lakho nesiBongo.

Nxa ubalela owesilisa omkhulu kunawe uqale ngokuthi, Mngane, uBe sewubala indaba oyihlosile ugcinine 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 Soḡaniḡani. 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 isiphi isibongo sayo ugcine ngokuthi,

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

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

Nxa ubalela owesilisa ngesiZulu uthi, Mnumzane ngokufuphi Mnuz. Soḡaniḡani noma ubalela owesifazane oganile, uthi Mka Poqubulurgu Ndwandwe, uḡsubala lapho iya khona. Nxa ubalela intombazane uthi,

"Nkoz. Soḡaniḡani" 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 ingintinyele iminyovu, uma ngingaquḡula eziḡilini zafafundisa izingane aḡaningi ngoḡa ngizuzile.

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

"O Dear Cousin," "O Dear Buti O Dear Brother noma Sister," akuphele. O Aunti, Sisi, buti akuphele kwande "o mzala," "Omfovelhu" "Omnewelhu" "Omamekazi," "Odadewelhu" njalo-njalo.

Amukho ongatsho ngeqiniso ukuthi ngiḡuyisela aḡantu 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 "ongixophezisa," "ongisize."

Akuphele ukuba igugu nokuba kube ukuzibonakalisa ukuthi ngisifundile isiNgisi noma isiBunu, ngokuba abantu bathi beluhlobo lunye uzwe bekhuluma ulwimi lwezizwe, nabangalugedi 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 mthombo nga siwugwegwa uzonotisa 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 seluyinunu ezifundisweni "oB.A. noM.A." bakithi nxa bebala incwadi yesi-Zulu, bangakhohiwa ukusebenzisa amagama angase ezwakale kahle kuZulu ongazange angene esikoleni. Alibiye idobela ngasesiZulwini. Sikumbule ukuthi thina esesihlangabezane nempucuko yaseSilungwini sigithonsi nje nxa siqathaniswa nabangakafundi. Asizame ukukhuphula bona. Ngeke sibathole uma sesibaḡikela nolwimi lwawo Sisi, noButi nokunye.

Amazwi Okugeina

Ngibekisele kubantu abasha abasafunda ezikoleni nakula bo ababafundisayo. Ngili saka isizwe esisha sabantu abasuka esizweni esasakhiwe okoko bethu, kepha izisekelo zonke zobuntu baleso sizwe seziguquliwe ile ukanyiso yabelungu nezincwadi zabo, nenkolo - kuyiwa phambili. Namhla saka isizwe esesiyokuma siyiso 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 ukulhi 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 izitina zabo nezindhlu zabo, kodwa balumbana abazange bewayeka amasiko abo nemikhuba yabo. Yiko nje noma sebasakazeka kangaka phakathi kwezwe, 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 usuugaze ulhi umlungu nxa ufunda ngaye, esaziwa ngegama lika yise lokuqala kuthiwa uMr. Johannes. Kanti umfo wakwa Qwabe. Ukuxega kwezikulufu zesizwe njalo konke loko, ukulahleka lokuqala 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, abasithakazelo sabo kuthiwa Mbuyazi. Kanti empeleni isiBongo sami uNgcobo --Fuze. Abantabami sebengase baphike njalo bathi thina kasisibo abakwa Ngcobo, singabakwa DuBe.

Uma sesiqala ukwedukelana eduze kangaka nesizalana nabo abanye besabinca amabeslu, kwolhi kuphela iminyaka eminye eyikulu, sobe sesibiziswa 'okwa 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 ubhlahkane 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 esi. phawuleka ngayo ihlale ifundiswa abantwana bethu. Sengathi otisha nama Supervisor bangamema umhlangano oxube abanumzane bakithi, kuhlalwe phansi kucingwe lendaBa. 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 emabeslwini 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, Betshele amageja bekade beye kohlakula. Bageza bashintsha izingubo beza kokoxa nati.

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

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

nda ukwazi kwezincwadi babe nethuba ngamahlola alhile ukuaba befunde umsebenzi. Labo abasoze bawenyanya owezandla.

Nihli yiko loku ukuaba abantwana bemfundiso bangabukela abazali nokhula luze luqulale ukudla emasimini bethi abanaku-liphatha bona igeja, kuze kuqashwe abantu ngemali. Ayi bakilhi, ake senze imizamo yokwaka isizwe sethu phezu kwezisekelo eziqalha.

Abanye laba abefundiswe iNormal ngeke bakuphekele ukudla okuhlwa busileyo, ngeke bayiphathe indlu ngo bunono, ngingasasho lutho ngokugaya neminge imisebenzi. Yikho nje iningi laba kuthi uma bentule izikole, bakholhlwe ukuthi bazonkwenzani.

Akenibone amaJamani nama Noki lapho esuke akhe aba maningi ngakhona. Ungafica wonke umuzi uphumile usemasimini. Noma ngibuya eduze kwa bangaphakeme kakhulu kunathi amaIndia. Asehlula phambi kwamehlho ethu, ubone abantu sebesebenza kuwo.

Ngithi mina konke lokhu ukweswela isigqi sobuntu bethu.

Izihlakaniphi ake zisigoqe sakhe isizwe sethu. Kuningi okuhlupha abantu okungakuze akubaliluphi. Amalokeshi nama Reserve ngaelima zonke izidlo, abe nezitolo emadolobeni lapho abantu bengathenga khona yonke into elinywa abanye abantu emakhaya. Lokho kungaqalisa ukwethembana nokusekelana okungathiya ubandlululo esihlangabezana nalo emadolobeni.

Iningi lentsha ayinalo uzwela ngesizwe sabo. Angathi amadoda amadala ezama ukwenza imihlangano yokufuna amalungelo abantu ubone behlekisa ngawo, bedlula beya kokhahlela iBall. Bayabuya lapho bayasola, esikudleni sokusondela bafunde amasu beluleke. Siyangayiphi!

Nonyuziphapha laba abasungulwa abantu, ungezwa izifundiswa zithi ngabo, ayi, mina anginakulibala ilamaphephana eSintu, ngifunda awesiNgisi. Siyangayiphi!

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