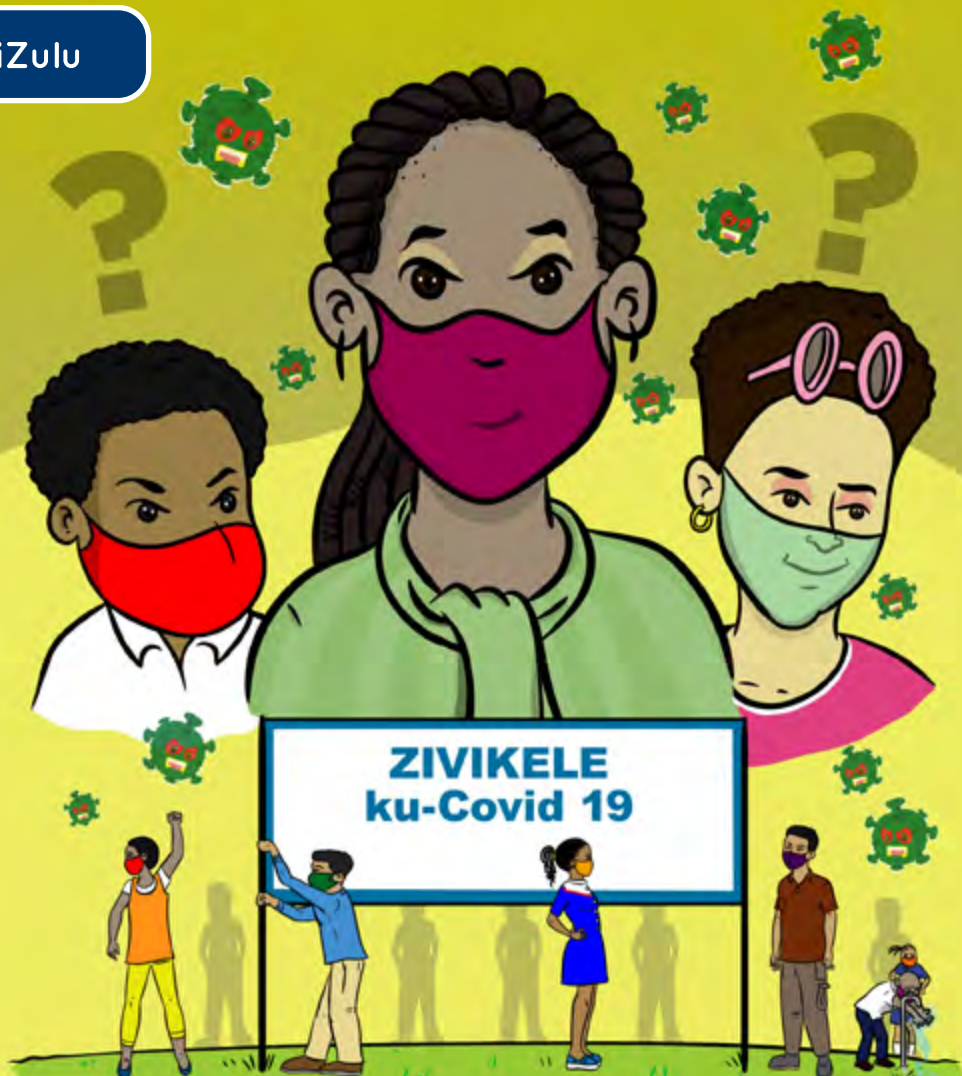




Yisimo esibi nesinzima

IsiZulu



Mmapadi Mametja

Yisimo esibi nesinzima

Ibhalwe ngu Mmapadi Mametja
Kufanekiselwa ngu Moses Dhladhla



Kuhunyushwe ngu Samkelisiwe Nyathi

Kunzima kulezi nsuku. Ngenxa yegciwane eligcwele umhlaba wonke. Sihlale sigqoke izifonyo ukuze sivikele amakhala ethu nemilomo yethu.

Geza izandla zakho ngensipho imizuzwana engamashumi amabili!



Lezifonyo zivimbela igciwane ukuthi lingasiphathi, futhi lingangeni emizimbeni yethu.

Abantu bafaka izifonyo ezahlukahlukene.

Ezinye izifonyo zimbomvu, ezinye zimpunga, ezinye zimyama ngombala.

Kuhle ukubona abantu beqoke izifonyo ezahlukene.

Noma sihlangana, asazani ngenxa yezifonyo ezifihla ubuso bethu.

Umama ubekhala ngokuthi kunzima kuye ukuthi akhulume ngenkathi egqoke isifonyo.

Lezi yizikhathi ezinzima ngempela.

NgoMqibelo siye esitolo nomama. Ngenkathi sisisitolo sahlangana nomakhelwana wethu. Umakhelwana wethu wazama ukuthinta umama, kepha umama wasicindezela isandla sakhe sengathi ubone inyoka.

Umakhelwane wethu wafikelwa amahloni ngenxa yokuthi ubesekhohliwe ukuthi akumelanga sithintane genxa yegciwane elikhona. Ngako-ke, ucele umama ukuthi amxolele.



Lezi izikhathi ezinzima kakhulu, asikwazi ngisho nokuthintana. Umama waphatheka kabi kakhulu ukuthi akakwazanga ukuvumela umakhelwane wakhe ukuthi amthinte.

Phela, umama ukholelwa ukuthi leli gciwane ungalithola kunoma ubani, noma ngabe ungumngani wakho, umama wakho, umakhelwana wakho ngisho nozakwenu.

Okuzwisa umama ubuhlungu kakhulu ukuthi, umakhelwane wethu lona esahlangana naye esitolo, washonelwa ngumfowabo ngokushesha ngemva kwaleso sigameko sasesitolo.

Umama akakwazi ukuhambela umngcwabo ngoba, imithetho ithi, abantu abangamashumi amahlanu kuphela abavumelekile ukuya, okusho ukuthi amalungu omndeni kuphela angaba khona. Yimpilo enjani lena?

Abantu bakithi abakwazi ukuxhasana, abakwazi ngisho ukuhlonipha ngokuvakashela umndeni oshonelwe. Lokhu, kungenza ngizibuze ukuthi ngabe sisazokwazi yini ukuhlala singabangani ngisho nokunakekelana njengakuqala?

Lezi yizikhathi ezinzima kakhulu.

Kwezwakala ukuthi umakhelwana wethu kwakufanele azibhekele yena mathupha izindaba eziphathelene nomgcwabo kamfowabo.

Njengoba kwakuyisikhathi sasebusika, wabe eseqala ukukhwehlela. Kwasabalala amahlebezi okuthi, ungenwe yileli gciwane, wabe esesaba, ngakho-ke, wanquma ukuhlala endlini izinsuku eziyishumi nane.



Abantu basesigodini abazange bavume ukuthi izingane zakhe ziphume endlini. Wonke umndeni wawusendlini. Babengakwazi ukuthenga ukudla, noma ukuya esikoleni, ingasaphatwa eyokuya esitolo. Ngisho nomakhelwane babo behluleka ukubaphathela ukudla ngoba, besaba ukungenwa igciwane.

Ngempela lezi yizikhathi ezinzima kakhulu.

Abantu base besaba ngisho nokudlula emzini kamakhelwane wethu. Izingane zatshelwa ngabazali bazo ukuthi zigweme ukudlala eduze kwendlu yomakhelwane wethu.

Uthishanloko uthole incwadi engaziwa ukuthi ibhalwe ngubani imecwayisa ukuthi, uma evumela izingane zomakhelwane wethu ukuthi zibuyele esikoleni, bazodlulisela izingane zabo kwesinye isikole.

Uthishanhloko kanye nothisha bamangala ngalesi sicelo, ikakhulukazi njengoba abantu bakulesigodi kade bephila ngokuzwana futhi benakekelana.

Abaqondanga ngoba lesi yizikhathi sasebusika, wonke umuntu angangenwa umkhuhlane kanti futhi, ubani owatshela abantu basemakhaya ukuthi uma ukhwehlela kusho ukuthi kusobala ukuthi unalo leligciwane?

Impela yizikhathi ezinzima!

Uthishanhloko kudingeke ukuthi ameme usonhlalakahle ukuthi azokhuluma nothisha, abazali kanye nabafundi ngokuthi, kungani kungafanele sibacwaswe labo abangenwe yileli gciwane ngoba, abantu abanaleli gciwane badinga ukunakekelwa, ukwesekwa nothando.

Uthishanhloko uchaze ukuthi ngexa yokuthi kusesikhathini sasebusika, abantu abaningi bazokhwehlela njengenjwayelo.



Ngaphezu kwalokho, nabantu abanaleli gciwane basazodinga ukwesekwa nothando lwethu, kodwa ngaphezu kwakho konke, uma abantu benegciwane kumele sibaseke ngazo zonke izindlela ukuze basheshe balulame.

Wabuza ukuthi ngabe bona ngokwabo bahlolile futhi babeqiniseka yini ukuthi abanalo igciwane? Bathula bonke sebephuma eskoleni.

Ngempela izikhathi ezinzima lezi.

Ngemuva kwezinsuku eziyishumi nane, umakhelwane wethu nomndeni wakhe bahlolile i-COVID 19, abasebenzi bezempilo babatshele ukuthi abanalo leli gciwane, okusho ukuthi bakhwehlela ngoba kusebusika.

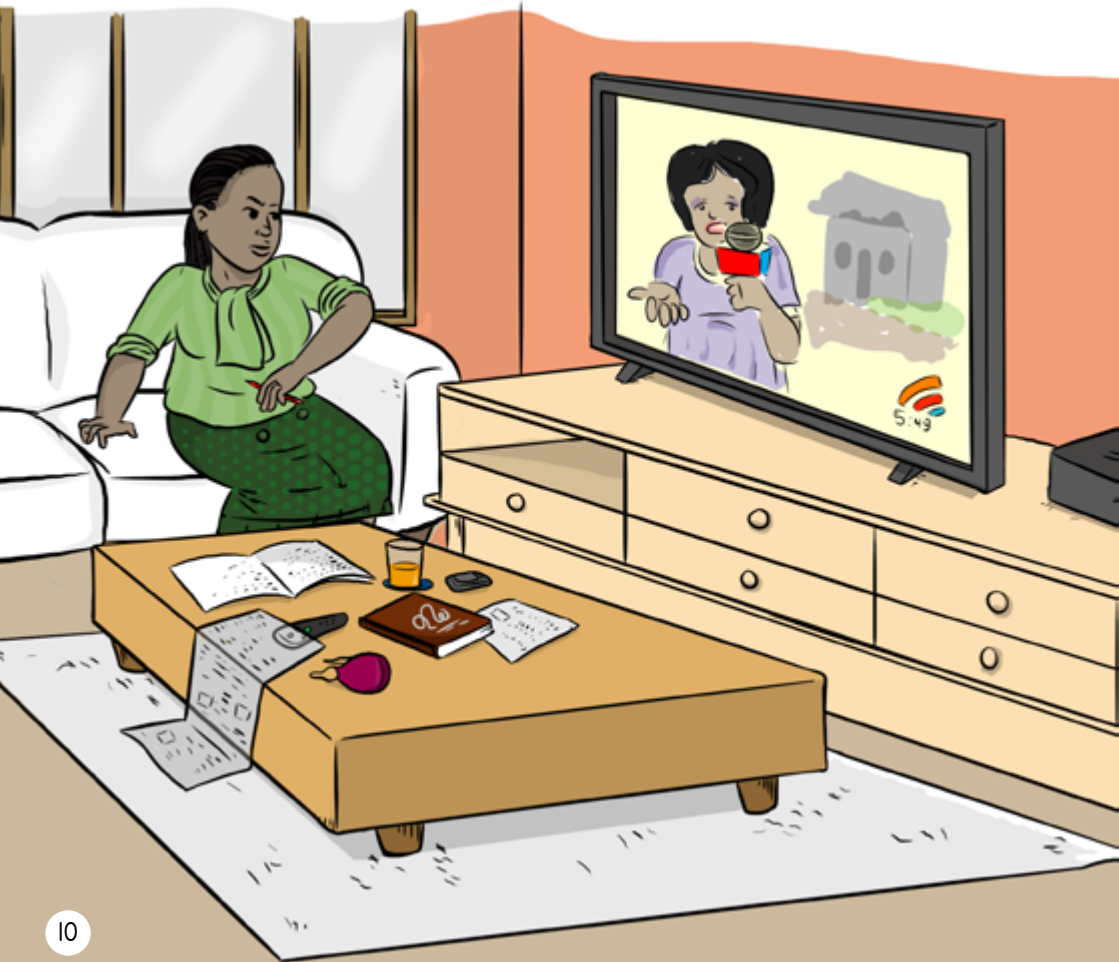
Lapho kusabalala izindaba ngalokhu, amalungu omphakathi aba namahloni ngenxa yendlela abaphatha ngayo umakhelwane wethu nomndeni wakhe.

Umakhelwane wethu wabaduduza ngokuguqula konke okwenzekile kwaba ihlaya lapho ethi: "Bengiseholidini ngasolwandle."

Izingane zakhe azizange zisale nomsebenzi wesikole ngoba, umakhelwane wethu ubekade ezifundisa ekhaya.

Ngesikhathi umakhelwane wethu nezingane bezihlukanisile, umakhelwane wethu wenza ucwaningo ngokuthi i-yini imfundo yasekhaya nokuthi yenziwa kanjani.

Ngolunye usuku wabiza umhlangano wabazali wachazela abazali ukuthi, ufunde ngemfundo yasekhaya ngesikhathi eyedwa futhi uthada ukubaqeqesha ngendlela abangafundisa ngayo izingane zabo emakhaya.



Abazali basijabulela lesi sinyathelo. Umakhelwana wethu uqashe omunye wothisha osebathatha umhlalaphansi esigodini ukuba amsize.

Wayeqeqesha abantu abayishumi nanhlanu ngeseshini ngayinye ngenxa yemithethonqubo yokuhlukanisa ibanga lomphakathi ngesimo se COVID 19.

Abantu sebekhohlwe yikho konke ukuthi umakhelwana wami ungenwe yigciwane.

Abazali bamagange ukwazi ukuthi bangazifundisa kanjani izingane zabo besekhaya.

Umphakathi wawujabule ngezifundo zikamakhelwana wami.

Impela kunzima kakhulu kulesikhathi.

Kusenequlu labantu abasaba ukukhuluma nomakhelwane wami noma ukuba eduze kwakhe, basambiza ngowesifazane onegciwane.

Wezwa ukuthi bambiza kanjalo, kodwa ngenxa yombono wakhe akazange adikibale.

Wayenamandla nesibindi sokuqhubeka ngoba iningi labantu lalijabule ngalokho ayekwenzela umphakathi wangakubo.

Genxa yemithetho yokuqhelelana komphakathi, bekunzima ukuthi bonke abazali bakwazi ukuya ezifundweni endlini kamakhelwane wami.

Abazali banqume ukuxoxisana nomphathi wesiteshi somphakathi sendawo ukuze anikeze umakhelwane wethu ithuba lokukhuluma nabazali ngemfundo yasekhaya.



Umpathi wanquma ukunikeza umakhelwane wethu ithuba ngoLwesihlanu ngehora leshumi nane.

Igama lohlelo lomsakazo kwaba: 'Kunzima futhi Kulukhuni'.

Umakhelwane wethu waqala uhlelo lwakhe ngencazelo yokuthi wacala nini ukwenza ucwaningo ngemfundo yasekhaya kanye nokuthi yini emgugquzele ukuthi enze lolu cwanningo.

Uhlelo manje seludume kakhulu. Ngakho-ke, abalaleli bacela ukuba kwandiswe isikathi sohlelo.

Esikhundleni sokwenza lokhu, umpathi womsakazo wengeza esinye isikhathi kusihlwa ngehora leshumi nesishiyagalombili.

Umakhelwane wethu wabe eseqashwa unomphela emsakazweni. Uhlelo luyaziwa, wonke umuntu ukhuluma ngalo.

Abantu bamnike igama elisha: 'Kunzima futhi Kulukhuni'. Akasabizwa ngowesifazane onegciwane.

Izinto sezishintshile, umakhelwane wethu useyiqhawe.

Indodana kamakhelwane wethu nayo yazinikela ukufundisa abafundi ukuphuma kwesikole. Usiza abafundi abenza izifundo zesayensi.

Uyabasiza ngezigaba ezinzima futhi bakhululekile ukubuza imibuzo akufani nasekilasini.

Umphakathi wamnika isidlaliso esibizwa ngokuthi: 'indoda ehlakaniphile'.



Ekuqaleni kwazo zonke izifundo zakhe, indodana kamakhelwana wami ibakhumbuza ukuthi ukuze inhlakaniphe kanjena yingoba ngesikhathi umndeni wakubo uhleli wodwa ngenxa yokucwaswa, unina wayebafundisa futhi ebakhuthaza ukuthi benze ucwaningo ngezifundo zesayensi.

Indodana kamakhelwane wethu itshele ithimba labafundi ukuthi isifundo eyasithola ngesikhathi besahlala bodwa ukuthi uma izinto ziba nzima, kumele ugxile embonweni wakho; ngoba izikhathi ezimbi zihlala ziphela.

Wabatshela nokuthi umndeni wakhe awubathukutheleli labo abasakaza amanga ngabo.

Empeleni baxolele wonke umuntu, yingakho benokuthula futhi bayakwazi ukusiza umphakathi.

Wabe esethi kubo: "Lapho ngizwa leyo micabango engemihle, ngicula iculo engilithandayo ngemva kwalokho, leyo micabango emibi iyashabalala."

Umakhelwane wethu wangitshela ukuthi uphatheke kabi ngoba ngehlulekile ukumela umndeni wakhe ngesikhahi abantu behleba ngawo.

Ngemva kwezinsuku eziyishumi nane, lapho evunyelwe ukuhlangana nabantu, akazange acabange ukuthi uyophinde akwazi ukukhuluma nami.



Uthi ngibatshelile abantu ukuthi ngijabulile ukuthi
nginqabile ukumbingelela uma sihlangana esitolo,
ngoba ubezongithelela ngegciwane.

Wathi lokhu kusho ukuthi bengikholelwa ukuthi
wayengenwe yileli gciwane.

Umakhelwane wami wagcizelela ukuthi
ukukhashelwa umuntu okhule naye kunzima
kakhulu, futhi kulukhuni ukukukholwa.

Ngaba namahloni ngoba ngempela emva
kwezinsuku eziyishumi nane, ngangisesaba
ukumvakashela, ngangingafuni nokuba naye.

Ngingomunye walabo ababekholelwa ukuthi
unegciwane.

Uqinisile, sikhule ndawonye njengosisi, yingakho
kwaba nzima ukuthi angixolele.

Kwaze kwaba yilapho izingane zamcela ukuba
sihlangane ukuze silungise izinto ukwenzela ukuthi
sikwazi ukuqhubeka siphile njengodade, njengoba
sasinjalo ngaphambili.

Nangempela wabhekana name, ngamncenga
ukuthi angixolele.

Umakhelwane wami nendodana yakhe
bebengaziwa kulo muzi. Amanga ayesakazwa
ngabo okwaholela ekutheni bahlukaniswe
nabantu kwakuyinto embi.

Ngenhlanhla umakhelwane wami wasebendzisa
leso sikhathi ukuze azifundise yena
nendondana yakhe.



Namuhla bangamaqhawe akithi, wonke umuzi ukhuluma ngabo. Njalo bathola imibono eyakhayo evela ebantwini.

Izikhulu zikahulumeni zezwa ngalokho umakhelwane wami ayekwenzela umphakathi. Banikela ngemali bacela umakhelwane wami ukuthi aqale umkhankaso wokuqwashisa ngobungozi bokucwaswa kwabanegciwane.

Inhloso yalomkhankaso bekuwukuqwashisa abantu ukuthi labo abangenwe yileli gciwane bayaludinga uthando nokusekelwa kwethu.

Uhlelo lukamakhelwane wethu lwaziwa kakhulu ezweni lonke. Uhlelo lwakhe oluthi; "Kunzima futhi Kulukhuni" lumenze wawina indondo yowesifazane ovelele.

Usitshela ukuthi ufuna ukusebenzisa imali yakhe ukwakha inkundla yezemidlalo lapho izingane zasendaweini zingadlala khona ibhola neminye imidlalo.

NgoMgqibelo nangeSonto, izingane zasesigodini sakithi zizokwazi ukudlala ibhola nezinye izinto. Ucabanga nokumema izifundiswa zebhola ukuthi zize zizogqugquzela izingane ezifuna ukuqhubeka nezifundo zazo ebholeni.

Umakhelwane wethu wacela isiqephu somhlaba enkosini yethu.

Inkosi yethu yamangala kakhulu ngokuzithoba kukamakhelwane wethu.

Umqondo wakhe wokuhlomisa abantu abake bamala ngenxa yezinsolo ezingamanga, kwamangaza inkosi.



Inkosi yakhumbula ukuthi, kwayona, yaze yayalela onogada bayo ukuthi, abamsuse umakhelwane wethu esigodini sakithi ngemva kokuzwa amahlebezi okuthi unegciwane futhi angase atheleleke nabanye.

Kwabe kungunkosikazi wenkosi encenga inkosi ukuthi ibayeke kwazise igciwane lifana nomkhuhlwane futhi, umndeni wakamakhelwane uzophila. Yikho lokhu okwenza inkosi yanquma ukuthi umakhelwana wethu nomndeni wakhe bangahlala esigodini sakithi.

Manje yena lo muntu owayemphete kabi usekhuluma naye ngenhlonipho.

Inkosi yendawo yabe isicela umakhelwane wethu nomndeni wakubo ukuba bamxolele. Wabe esenikeza umakhelwane wethu izitendi ezimbili ezingenamuntu.

Umakhelwane wethu wayejabule kakhulu. Okusimangazile wukuthi, ngemuva kokuvalwa kwesivumelwano, esikhundleni sokubonga inkosi yendawo, umakhelwane wabonga inkosikazi yenkosi.

Wonke umuntu wayezibuza ukuthi mhlawumbe uyazi ukuthi yinkosikazi yenkosi eyamncengela ngesikhathi inkosi ifuna ukumkhipha ngendluzula esigodini. Kuseyindida.

Ukwakhiwa kwenkundla yezemidlalo sekuqalile.
Abantu bayasebenza. Imisebenzi iyehluka
ngokwamakhono abasebenzi.

Abanye babeka amagoli, abanye baklama
amathrekhi ezokugijima, abanye bakha izindonga
ezizungeze inkundla yezemidlalo.



Ukwakhiwa kwenkundla yezemidlalo kuyaqhubeka. Abantu bayasebenza. Izingane ziyajabula ngoba abazali bazo bayasebenza. Babathengela amaswidi nokudla.

Imisebenzi iyehluka ngokwamakhono abasebenzi.

Abanye babeka amagoli, banye baklama amathrekhi ezokugijima, abanye bakha izindonga ezizungeze inkundla yezemidlalo.

Kuyaphitizela, abantu bathola amaholo, kunesasasa elikhulu esigodini. Sibonga umakhelwana wethu nenhliziyo yakhe enhle.

Njengoba umsebenzi uqhubeka, elinye igumbi lizonikezwa indodana yamakhelwana wethu, uzobe efundisa izingane amakhono okufunda, lokhu kuzongwenziwa ngoMgqibela nangeSonto.

Ufuna nomphakathi wangakubo uqale amakilabu okufunda. Useyisungule futhi umatasatasa uthungatha abanye othisha ukuze basungule awabo amakilabhu okufunda.

Izinto ziyenzeka, abantu basemakhaya sebegxile ekufundeni esikhundleni segciwane.

Ukwethulwa kwenkundla yezemidlalo
bekungumcimbi omkhulu kakhulu.

Kumenywe umndeni wenkosi, amakhosi ezigodi
ezingomakhelwane kanye namalungu omphakathi.

Isimenywa esihloniphekile, umakhelwane wethu,
naye ubehambele lo mncimbi.



Ukudla kwakwanele wonke umuntu.

Kwabe sekufika isikhathi sokuthi inkosi ikhulume.

Inkosi yendawo yanikeza inkulumo futhi yabonga ngokukhethekile kumakhelwane wethu.

Inkosi yaze yamcela ukuthi asukume khona wonke umuntu azobona owesifazane owenze lolu suku lwenzeke.

Manje bese kuyisikhathi sokuthi inkosokazi yenkosi imemezele igama lalenkundla yezemidlalo.

Inkosi yachaza ukuthi ngokwesiko labo, yinkosikazi yenkosi enqumayo ngegama lamaprojekthi.

Nangempela yasukuma inkosikazi yenkosi, yathi lenkundla izoqanjwa ngenkosi.

Nokho, ingakaqedi ngesiphakamiso sayo, inkosi yangenelela yasenqaba.

Inkosi ixolisile ngokusichitha lesi siphakamiso, yaphakamisa ukuthi le nkundla iqanjwe ngohlelo lukamakhelwana wethu.

Kanjalo, inkundla yaqanjwa ngokuthi "Kunzima futhi kulukhuni".

Bashaya ihlombe abantu, waphela umncimbi.

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