OLU XWEBHU LUQULATHE AMACANDELO AMABINI (2):

ICANDELO A: ITHISISI

(Umsebenzi Wobugcisa)

ICANDELO B: IPOTIFOLIYO

(Iijenali, neminye imisebenzi)

ICANDELO A: ITHISISI (UMSEBENZI WOBUGCISA)

UBOMI SISILONDA: INGQOKELELA YEMIBONGO

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga se-

Mastazi kubuGcisa bokuBhala

Kwi-

FAKHALTHI YEZONCWADI-MBALI-FILOSOFI

E-YUNIVESITHI I-RHODES

Ngu-

Mzuvukile Manxiwa

EyoMnga 2020

Intshayelelo

Le thisisi igxila kwiintlobo ngeentlobo zokubhala imibongo. Iqamele kakhulu kwilinge lokubhodla isingqala isebenzisa isandi sengoma yesiNtu komameleyo, oko kukuthi isondele kwi-*lyric poetry* ngolwasemzini. Oku kufezwe ngokusebenzisa isingqisho, imfano-zandi, imvano-siqalo nemvano-siphelo, njalo njalo. Iinjongo zale thisisi kukongeza kuncwadi lwesiXhosa nakwinkcubeko yesiNtu, nokuhlab' ikhwelo elikhuthaza uluntu ukuba lubuyele kwinkcubeko yesiNtu, ukuhlonipha imo-ntlalo yabo nokuxabisa abantu ababhinqileyo. Umbali ophum' izandla kuncwadi lwesiXhosa, uNompumezo Buzani, umsebenzi wakhe ngakumbi kwenye yeencwadi zakhe ethi *Imid*a, ube nefuthe elikhulu kulo msebenzi, ngakumbi indlela athe walusebenzisa ngayo ulwimi; ngesimbo seli xesha ukudlulisa umyalezo ngolwimi oluqhelekileyo, lungafihlakali kodwa lube namandla okudlwengula umxhelo kulowo ufundayo. Ndeyame nakwincwadi kaNgcwabe, u*Khala Zome*; undikhumbuzile ngemibongo yakhe eyayame kakhulu kwimo yentlalo yamandulo, kunye nemibongo kaMafika Gwala ku*Jolinkomo*, efana nale: *The Children of Nonti* kunye no*The Shebeen Queen*.

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IMIBONGO ENGENDALO

Ilanga

Ilanga sisitshetshe esiqeqebul’ ingqele
Kuluntu inamathel’ okwembaza elityeni
Ngesabhokhwe liyishiya inezivubeko
Yophele ngaphakathi ikhab’ ibhekile.

Ilanga liqokelela iintsasa zokubumb’ imvula
Kumachibikazi, iilwandle nemifula
Lwale amafu kwilizwe lakwantaka
Chaphachapha izuze yonk’ indalo.

Ukuhlaba kwemitha yelanga

Isizwe sakwantyatyambo siyazwabuluka
Buyaphushuluk’ ubunwab’ ezimbeni wakufika
Siqabadule ukuphuma kwintolongo yokuqothola
Umbona woluk’ iingalo, kugqabhuk’ iimpontshane
Luchulumanco ahlanze namathanga.

Uhlaza

Lwakuchwayit' uhlaza mhla ifika imvula,
Okwamatakane eqabadula emadlelweni.

Lwakumleqa ukhetsekile ngemikhonto,
Abe sisiphekepheke de anxaphe kukudinwa.

Lwakubinza kube kanye evalweni,
Arhoxoze, arhoxoze, igqabhuk' inyongo.

Impukane

Ndaziwa njengonomathotholo,
Iholoholo elingenasifuba.
Ozandla zisoloko zichichima,
Ziindaba kusisa-kusihlwa.

Ndiheshwa okwesitshi.
Ndicekiswa nali yuku.
Okwentaka ndiphila ukubheka-bheka,
Ndivundlele bani oyakundityumza.

Umsebenzi wam awuqondwa.
Phakathi kwekhaya ndinesizathu,
Njengekati, inja nofudo,
Nam ncedani ndihloneleni.

Ubunyhukunyhuku bezindlu zenu,
Kokwam ukububonakalisa.
Amavumba angqingqisholo,
Ndiwahlabelela ngeyona ntsholo.

Amaqabaza emvula

Kuyimpilo eluntwini,
Ukunibukela nidloba.
Uyachulumanc’ umhlaba,
Uvakal’ uphefumlela phezulu.

Niyalolul’ uhlaza,
Kunabe namathanga,
Aqabadul’ amathole,
Zintshule nezithole.

Nakuhla ngeefesitile,
Sinibukela sichwayitile.
Yanga beningaman’ ukwenjenje,
Maqabaza emvula.

Iimpukane esichengeni

Kumalaphu amhlophe,
Akukho bani ufuna ukusibona.
Ngokukhawuleza uqubul’ iqakatha,
Avathe imilebe eyibambe ngamazinyo.

Wakusiphosa ubiz’ abancedisi.
Kuvalwa zonk’ imbombo,
Kuphoswe nezintywizisi.
Kulenyeza izikhanyisi;
Kukhonkothe nezinja,
Inzondelelo inye
Mazife iimpukane.

UMBONGO WAKWAMOYA

Impepho

Ndiyilayite ndayirhogola
Iimpumlo zancazela imiphunga
Qwenge umdudo engqondweni
Ndaphakama ekhukweni.

IMIBONGO YETHEMBA

Amandla okuzoyisa

Isijwili samathumbu
Asinakundikhwebela kufutshane
Kwikhekhe elixhaphe igazi
Zola mphefumlo wam
Ulwele ukulunga.

Isandi ezindlebeni

Ingase ndingehli;
Kweli lifu lesithoba,
Ucwengile umoya walapha.

Anganabi amathunzi

Iinkuni zingacadwanga
Zokuphemb’ umlilo ngokuhlwa
Soj’ umbona saphulelane
Aphake umakhulu sihluthe
Azanganab’ amathunzi.

Iinkomo zingavalelwanga
Kusengwe akhethwe amathole
Kuphawulwe eziding’ umathunga
Zingalali zixhom’ imilenze
Azanganab’ amathunzi.

Akunaba singalungisanga
Sakuphic’ intwala yesikhaka
Ibhide nezinja zomkhondo
Sisale imilomo ikhamisile
Abe enabile amathunzi.

Ziphefumla ngesandi esinye

Iintsasa ezimilenze yemicelu
Zigqum' okwamaqaqa kwimingxuma yawo
Ziphefumle ngesand' esinye
Ndakuzithi minxi; ngengqingqishol' iminxeba
Zivingcek' iimbobo zengwatyu.

Kwiintolo ezivuyelel' amakheswa
Iindonga eziphakamileyo zinezoso!
Zima ngxi zingaphephuki
Ikhubalo lazo iyinyanda.

Liyezisa

Masilungiseni izisele
Iindladla namahasa
Akusekude line
Ukhetsekile adane.

Mhla zibuyayo

Bafazi fakan’ inkoduso,
Abafana basehlathini uyakugawula iinkuni.
Mabube bubila utywala
Mhla lo mhlaba ubuyayo.

Lungisan’ impepho.
Madoda ziph’ izilawu?
Makuvakale nevumba lenyama;
Mhla lo mhlaba ubuyayo.

Amagubu wabeken’ elangeni,
Iintsimbi zokugaxela kananjalo!
Ndinukiselwa lugcobo;
Mhla lo mhlaba ubuyayo.

Ekwindla

Sakuphulula izivubeko zamakhuba
Nengqatsini zamalanga
Logama besihlakula.

Umbona sakuwuvunel’ eziseleni
Sixhom’ izisweny’ entungo
Ithanga linge liyadlisela phezu kwendlu.

Eziko abantwana baya koja
Ebusuku sibathuthuzele ngebhaqolo
Babhukuxe ngamaceba kaSengca
Isophi ibemnyama okomsizi!

Kwindla sesikungxamele
Kudal’ imilomo yethu ixwebile
Sondela sikonwabele.

Kwindla sesikungxamele
Kudal’ imilomo yethu ixwebile
Sondela sikonwabele.

Ikhorona

Iinzipho zakho ezinde
Kwesi sethu isikhumba
Azinakudala monakalo
Kuba sigudile.

Bangakho abawayo
Abagazi lisezantsi
Bebangwa naliphango
Uz' ungathi uphumelele.

Ukuqobisana nawe
Sibuyele kwimvelo
Ngomhlonyane sizakududula
Ngegqange lomlilo sizakudubula.

Siqhel' ugilikankqo
Irhamncwa elikhulu.
Izingqi ofike ngazo
Azisigevezelisi madolo.

IMIBONGO YONXUNGUPHALO

Izixhobo zonxunguphalo

Ndingonek' awoyikekay' amabibi
Ndisisileyi semidintsi
Ndiyingxangxasi yeenyembezi
Intliziyo yam; yityesi yamanyundululu
Ilingcwaba elinzulu lokuwafihla.

Xa ndingavunyelwa ndikhamise
Ndingandlala phantsi aliwaka.

Uxinizelelo lwengqondo endikulo
Andikwazi kuluphokozela bani
Ndakuziphalaza kubahlobo
Suka bathi nabo babanjwe lubobo.

Ulonwabo endinalo ubuncikane
Lungangentloko yenaliti
Ndipheph' izixhobo zonxunguphalo
Zirhuqel' uninzi kwantshabalalo.

Utywala

Bukrwitsha iingcinga eziphaphileyo
Buphemb’ amaziko eengcinga ezibhanxekileyo
Kwingqondo enohambo olude
Buyincula ehlaba wophele ngaphakathi.

Masigawul’ imithi yemithathi
Neminquma kwawesiXhos’ amahlathi.
Sakhe iiheke eziluqilima
Bungangeni kwawethu amakhaya.

Imiphanda enabo masiyibhukuqe
Ukuthintel’ isizukulwana esizayo
Singaziboni sivele ngonwele
Kwityhefu enga ngumonwabisi.

Lo gama besingabantu

Inkomo yenqoma
Ibingomnye wemikhonto
Ukuhewul’ indlala ingasondeli
Kumakhaya onke kusengwe
Logama besingabantu.

Bekungekho ntsim’ ilalayo
Nagad’ ingalinywayo.
Umfaz’ ubezalel’ omnye
Kubhukuxa nemibundlwana
Logama besingabantu.

Masising’ emthonyameni
Siqale emaxhantini
Ngamandla abantu abadala!
Zakuhlangan’ iintsontela
Kwakhona sibuye sibe ngabantu.

Mazibuyele ekhaya

Qokelelani iintambo.
Phothani izabhokhwe.
Ngomso masiyiphuthum' imfuyo yethu
Kwakhon' ibuyel' eKhaya.

Ze nigushe iintsuntshe,
Nethule nemikhonto.
Bangala xa siyiphuthuma,
Lubachewule ubisi lwazo.

Somelwa ngamaselwa
Akhamis' amahasa
Akusekho nesichiki sentloya!

Masivukeni ngomso siyilande
Sakufela kulo mgxobhozo
Amaxhalang' alal' edlile
Kakade ililifa lethu.

Gcinani imbewu

Lutyebile ulwimi lwesiXhosa
Lungugeme ehlihliza amafutha
Luhlafunisise ulucole
Awusayi kuwuvala umlomo.

Luyingqaka esingelwe phantsi
Lusisibane phantsi kwesitya.
Abaninilo basuka bamatsheke
Ngobuyatha kwabona balugxeke.

Maluphakanyiselwe phezulu
Lulwatyuze okwamaza olwandle.
Imimoya efika iluphephetha
Ngamabhunguza zamani ukuyibhebhetha.

Andisaliva elo lizwi

Andisaliva elo lwizwi,
Beligquma okwengonyama.
Lombelwa ngubani na?
Belithembisa ngokucim’ intsizi!

Belidal’ amagorha,
Engqala kwimbumbulu ngelitye.
Lilikhaka kumlil’ ovuthayo,
Lichasene nezifede ezisilelayo.

Lisithembisile ngamadlelo aluhlaza,
Ajika ayincasa yekhala.
Lisithi “uGqoloma wakufa sakonwaba.”
Lizilibele ezo zithembiso kusini na?

Like lavakala likhwaza!
Ngempilo-ngcono kumntu wonke;
Lisithi akusayi kubaleka nedonki,
Mhla zavulek’ ezivaliwey’ ingcango.

Ukunzonza kwalo kundidanisile.
Lisingele lasishiya silithembile!
Akukho themba lakubuya,
Lemkayo, qelele lasithela.

Kungenzeka izifisile

Andiyithemb’ inyoka,
Noba yeyomhlaba.
Andingeyifaki pokothweni,
Sele beyikhuph’ amazinyo.

Noba bangathi ifile,
Ityhefu beyicudisile,
Andingeyifaki nxilini,
Ndingayinqumlanga mqaleni.

Khange sazi

Mhl’ esiza ngonxweme,
Unge udlula ngendlela,
Njengamntan’ ubethunyw’ evenkileni,
Lamthimb’ ivumba leembiza zethu.
Simthathe samfak’ ekhwapheni,
Bubushushu walithumba.
Ligqabhukile latsarha ngevumba elibi
Yaphasalak’ inyanda yasisankxwe
Ukudala umsantsa kwiintsana
Lachithakala ikhaya.

Yinyoka le isenxilini

Ukuqhashaza kwesabhokhwe,
Sihlale phakathi kwamagxa!
Siphemb' ukugcuma emadodeni,
Ebafazini nasebantwaneni,
Kusenze saphum' ingqina.

Ukuxhakamfulwa esixhantini,
Ugityiselw' evenini okwesaka,
Siphasalake isidima sithi saa phantsi,
Kusenze saphum' ingqina.

Sivile ukhon' unosiyaz' empuma.
Ngesantya sombane sasinga khona.
Sivile likhona ixhwele entshona.
Ngesantya soKhozi sabheka khona,
Sabamb' ihlelo; sisengqina.

Kuvakele uphond' entabeni,
Ngesandi esingelo zothe-zothe.
Sivakele nasezithulwini,
Yangu shixi-shixi naseziqhwaleni.

"Khethan' intando yesininzi!!!"
Njengabantu abasenkungwini,
Betheza kwant' engavuthisa,
Asiqondanga kuba besingazi,
Yinyoka le siyifak' engxoweni.

Umandlalo

Ndingathetha iziqebheyi,
Xa ndingavunyelwa ndikhamise.
Intliziyo yam yityesi yamabibi,
Ndinengcwaba lokuwafihla.

Imithandazo eyahlukeneyo,
Eyandlalwa phezu kwam ndinyamezele!
Indibangela iintloni,
Nolukrekreth’ amazants’ usizi.

Ndisisileyi semidintsi.
Ndiyintlambo yeenyembezi.
Ndingumlamli weengxabano,
Ngobuzaza zimbi zindongamele.

Uxinizelelo lwengqond’ endinalo,
Andikwazi kuluphokozela bani.
Ndaakuyiphalaza kubahlobo,
Suka bathi nabo babanjwe lubobo.

Luncinc’ ulonwabo endiba nalo,
Kwezozichotho zonxunguphalo.
Ekuseni kwakwendlulwa,
Nengubo kaqaqaqa yakwelulwa.

Umetshisi

Uze uphethe umbayimbayi.
Uze uphethe umetshisi.
Zaqandusel’ iinkedama,
Angqongqa amakhaya.

Uze nendlala kwizilwanyana,
Ezasendle nezasemakhaya.
Ngokutshis’ amadlelo,
Utshise namahlathi.

Ukuqhawuka kwembeleko

Ubeliphepha libhudlwa ngumoya
Ukuphuma emnyango enga uyatshovwa
Emhlelele unomanxizane ngasemva
Emgungxisa isithsaba sameva.

Ngamabala adal' amanxeba
Umqhoqhe wambejembeje
Kwadlula kubo uberhonorhono
Banyus' iimpulo, bexhom' amehlo.

Minxi indlebe zakhe
Sisandi sexilingo livuthelwa
Yaphuke yonk' imicinga ezama ukuzigqogqa
Iindlebe zinga zombelelwa libhungane.

Ubesisikhohlel' esifubeni
Ekudala sigqushalaza
Usitshice kwabeth' umoya
UNomazizi kuMzuvukile.

Amangabangaba

Ayasiqwenga la mangabangaba
Ngezityalo asuka nazo elwandle
Zisenz' imizimba buthathaka
Igubungel' icesina.

Ityala lethu sisisa

Siyamkhwaza umntu esingamaziyo.
Simbuz’ imvelaphi nentsinga-phi.
Simthoba uthuli angedluli.
Simnik’ umandlalo xa ehlwelwe.

Sibelapho isiphoso sethu,
Ngokukhweb’ izibhadubhadu,
Sisithi zilahlwe zizithunzela,
Kant’ amalahle phantsi konyawo siyawahlwayela.

Isikhumba esintsundu sinomzondo

Lisival' umoya kabuhlungu,
Idolo len' entanyeni.
Siyagushuza asiphuncuki,
Sudukani siphefumle.

Kudala nisifuthanisele,
Sizibik' umphefulo ukuqhawuka,
Anothukanga sikhuph' igazi ngomlomo,
Nazingcwaba kusini na iintliziyo!

Sithokombisile nje asingomagwala,
Sithanda singa buso bumbi!
Lisuseni eli dolo kungekahlwi,
Eli dlelo lingabomvu ngomzuzwana.

Bhota Mafika Gwala

Isinikizelo kuMafika Gwala

Ndikubhalela le ncwadi intliziyo iligazi,
Emphefumlweni noko ndichwayitile,
Ngamathontsi ombilo wakho kule ndlela,
Uhlab' ifolo ngethemba lesivuno;
Namhla ebekumele siyasixhafuza.

Ndikubhalela le ncwadi ndifixiza;
Ikhuba obulihlabile lixing' etyeni.
Iinkabi ebezinamandla zemka nani,
Kusele iintuku ezinomzananda,
Zonwabele ukufakwa iceph' emlonyeni.

Awukadibani kusini na noNonti?
Abantwana bakhe babhuzwa ziimpukane.
Iintloko zabo zizulelwa ngamaxhalanga.
Inkwenkwezi obubathembise yona,
Izingqi zayo azivakali nangotshengele.

Izihlangu zakho ziyandisinda,
Ndiyazama kodwa ziyagoqoza.
Isesichengeni impilo yenzala kaNonti,
Ngamandla wakho yibeleke.

Bhota Gqirha Sebi

Isinikezelo kuGqirha Sebi.

Usishiya sikwimfazwe yamachiza
Ngokutya esikutyayo kusibulala
Sehlukene nengqiqo yokwemvelo
Okuzakha-mzimba zingangxengwanga.

Sidekelwa okuveliswe ngamachiza
Kusenza buthataka idodobal' imizimba
Kusikhukulisela kumaziko ezonyango
Zifume iipokotho zabavelisi bawo.

Aluseva nto yimbi ulwimi lwethu
Luhlutshezwe ngezincazanisi ezingumhadi
Zisitsalela kuwo siziintubi
Seyele nceda sinamulule.

Siyazam' ukubuyel' emadlelweni
Sifun' umsobo, umcabosi nonomdlomboyi
Ukuhlangula eligazi
Elihlalwa lula zizifo.

Bhota kumkani uHintsa

Isinikezelo kwikumakani uHintsa

A-a-a!! Zanzolo!!
Umafing' iintshiyi ngokunga uqumbile!
Isibhushulwana seenkomo zika Nguni!
Ithafa elimthabazi elalilela amaMfengu!
Athi enga anganqunqelwa izinja!
Suk' anikw' inqatha axhaph' amafutha!

Idabi obulilwa lomhlaba
Unyathela ezithendeni zabakhuluwa
Nanamhla asikalifezi
Awungeveli na nangephupha,
Sitshabalala nje okwempukane.

Iinkomo obuzikhusela
Sizokwazi ukwenza amasiko
Zisesezandleni segcuntswana
Sizithenga ngemali ezinkulu
Noko zikhuliswa ngamachiza.

Aningehlanganisi na imimoya!
Sidinga izikrweqe ezinamandla.
Thina banamehlo asisalali,
Siphicana nawona machiza,
Kunjalo siyeyisakala.

Ndithi ke mandikuqhwethe,
Inkxalabo yethu yivakalise.
Ezinkunzi nazishiya zigquba
Kobubuhlanti zisagqugqisa.

UMBONGO NGEMO-NTLALO

ningabalibali

abafana ezilalini babonakala tanci kwimizi ekuhlaleni enezici. yaziphosa nofele bengajonge mbuyekezo. yakweyel’ inkomo ezindongeni abanantsimi yahlwempu ukuyinyundula, kukhokeliswa ityathanga lebumbano; inyathelwa ngeenyawo iyantlukwano. yakuwa inkomo esibayeni, iyeyesiko okanye isithethe, ngokuphazima kweso bayayebula, ukugwanya kwayo bayakucekisa. kuyahlahlelwa ngapha kusosiwa ngaphaya. ingoma yomcimb’ iyahlangana. iinkuni zicandiwe neembiza zisondeziwe.

UMBONGO ONGOVAKALELO LOMZIMBA

Xa imathontsi

Akubikho zingqaqambo
Nakukhuthuka kwasikhumba
Ndakungena imathontsi.

Igazi liyaxhumaxhuma,
Izihlunu zirhwaqele;
Zixhentse ngesantya esiphezulu.

Indlel' iba mfutshane,
Umnqants' ugob' umqolo
Ziwe ezimathonts' abanzi.

IMIBONGO ENGOTHANDO

Nokuhle

Ndizibonile iintyatyambo zimayokoyoko,
Zikhuphisana ngemibalabala,
Nevumb’ elimnandi ndakusondela,
Azikodluli Nokuhle.

Ndizibonile zibhuzwa ziinyosi,
Zimbi zithiwe bhuu ziingcungcu,
Ngenkangeleko zinencasa!
Azikodluli Nokuhle.

Kwiliso lomhamb’ odlulayo,
Zibenento ekhwebayo,
Zithundezwa ngamanz’ ahambayo,
Azikodluli Nokuhle.

Kuzo andizimisele kusondela,
Mihla le ndiman’ ukubhekela.
Kungenzeka zirhangqwe ngameva,
Abuhlungu bufana nobenyoka.
Ndikholwe nguwe Nokuhle.

Ndiyinkom' edla yodwa

Tumi, ndenzakala!
Bendisithi kwakuba lula!
Xa ndiman' ukukhumbula.

Eligumbi lisuke lalikhulu.
Nomadlalo wavuleka kakhulu.
Rhoqo ndiwaphosa kwesasitulo
Xa ulapha uman' ukuhlala kuso,
Kubangathi ndiza kubona.

Wakugubungela kwezam' ingcinga.
Ndinga ndingenwa ngumvundla.
Ndizibhaqe ndilelifun' iintambo;
Yiza ntombenkulu uzondibopha.

Kunjani na aph' eDubhayi?
Ugcobo lukhona kusini?
Awuzikhumbuli na ezalaph' iimbotyi?
Kananjalo umqa wentyabontyi?

Uthe cwaka loo nto okwesiziba!
Kunzima ukubetha nocingo.
Kukho tyendyana likuthimbileyo kusini?
Ngezithembiso zakho uthini?

Mininzi le minyak' umkile!
Okokukhany' ebumnyamen' usingele.
Awunavakalelo ngam na sithandwa kusini!
Idangatye ebelivutha kuwe lacima yini!

Buya sithandwa buya!
Buya sizokwakh' ezindonga.
Sitsho ngodederhu lamaqelekejana,
Eliyakwandisa umnombo wethu.

Isilonda sibhidlile

Lemka iZizikazi
Okwenkanyamba itshintsha isikhundla.
Laxexebul’ amagumb’ entliziyo,
Ndasala ndimumeth’ intiyo.

Inga yiminyaka limkisele,
Ukuthuthela komny’ umqolomba.
Lindishiye ngasemva ndichabasa,
Ngephanyaz’ imilenze yazintsasa.

Ko! Safik’ isitshingitshane.
Kancinci saman’ ukugqutheza!
Sivavany’ iintsika ukomelela,
Saphumela eluphahleni.

Le meko iqal’ okwesantya sonwabu.
X’ esiza lonk’ ixesh’ usemnxebeni.
Akufik’ emnyang’ uyanqumama,
Exel’ isisitshi entsimini.

“Sithandwa sam ndizakusing’ eKapa,
Likhon’ inqathe khon’ elosiwayo.
Sendiwathunyelelwe amatikiti,
Lakojiwa, ngalo sakusikelana.”

Ibekukungena kwempungutyana,
Emyezweni ndingalibali ubiyelwe,
Nezibe sisizekabani,
Sokutshabalala kweziqhamo ndijamile.

Zithwethwile okomoy’ izimbo,
Okomntana eqala iziyobisi.
Ubenento eman’ idiniwe ngokuhlwa,
Ndakumqhwetha suka avez’ amazinyo engcuka.

“Ndiyadinwa kaloku mna emsebenzini,
Akumnandanga ukusebenza ngabantwana.”
Ndibune ndixelis’ ilaxa.

Onetiki epokothweni, unamandl’ engonyama!

Lo mkhuba unwenwe okomlilo wedobo,
Okwesithole sinkcenkcxeshelwa.
Suka wanento elal’ ezitshomini,
Ndifele ngaphakathi nangezo imini.

Ehleli nje kuthe kanti usengqina.
Uzingelana nesebe lokubambelela;
Ukuboph’ owakh’ ube ngangenqindi,
Iinzwane zijonge phambili, izithende emva.

Isolotya ibe ngumyalezo kunomyayi wam,
Ngokudlala-dlalisa eziny’ iintanga zam.
Ubambelele kulo wotshela!
Wonyukela ngasentla ngokunambela.

Nanko esingisa esitishini,
Endishiya ndichabasa ezigilasini.
Wanyuquz’ ululiwe undiqhumisela,
Ndasala ndibambelele esineneni.

IMIBONGO EKHUTHAZAYO

Intloko yamabutho

Yexolele ukuhlal' elangeni,
Abantu bayo babe semthunzini.
Engathandi mandlal' umfumamfuma,
Uluntu lulele emaqongeni,
Nantso inkokheli endiyithandayo.

Yefundis' ukuzimela,
Ichasene noxhomekeko,
Ethundez' ubambiswano,
Iyikway' iyantlukwano,
Nantso Inkokhel' endiyithandayo.

Ehloniph' amasiko ayo,
Iphakamis' ubuzwe bayo,
Ikucekis' ukungazazi,
Kwisizwe esikhokeleyo.
Nantso inkokhel' endiyithandayo.

Yethath' ukhaka nomkhonto,
Lakuvel' utshaba ingafunzi!
Eboph' ispani siye emasimini,
Ingangxangele zikhwebu kwakuvunwa.
Nantso inkokhel' endiyithandayo.

Yekhuthaza ukutyela sithebeni sinye,
Ichasene nokuzityela omnye nomnye.
Eyicekisayo impatho gadalala,
Kumanina nabantwana.
Nantso inkokheli endiyithandayo.

Kuhlakulwa, ezifihla iiyerha

Yedibanisa uSiba nephepha,
Okuphilisayo ingajonge kukuphemba.
Ekhwela kumaqonga,
Izifihl' emgquben' iintonga.
Andiyithandi le mbongi.

Etheng' ubuso babathile,
Ithengisa ngabathile.
Engazitywiniy' iintanda,
Nok' isazi yingcibi.
Andiyithandi le mbongi.

Engawahlalutyiy' amaphupha,
Nok' isazi yintlola.
Egugusheka nolwazi,
Nok' ibonisiweyo ngabaphantsi.
Andiyithandi le mbongi.

Ebekumel' iboph' amagwala,
Aginy' ilitye ngaphakathi!
Iswantsulis' idyudyu,
Suk' iwafak' ingevane.
Andiyithandi le mbongi.

Ethanda amawonga,
Okuyinene ingenakujonga.
Ebhatalwa ngeBhotile,
Nebekufanel' izichilile.
Andiyithandi le mbongi.

Edlala ngeentliziyo zamabhinqa,
Izishiye zintlekekile.
Incumeze kwabasemagunyeni,
Noko befathul' ebumnyameni,
Andiyithandi le mbongi.

Enesisu sesiziba,
Ngaphakath' imith' izibi.

Lithi lakuvel’ ilanga;
Suk’ ifing’ iintshiy’ ibembi,
Andiyithandi le mbongi.

Akukho mlambo ungenasibi

Ngemibala eqhakrazileyo,
Ungavetwa umzi mhle,
Ubenezindlu eziluthotho,
Unazo izigigaba zawo.

Igusha ingakhwela phezukwenye,
Iinkomo zibe ziintubi,
Iinkukhu zibe libubu leenyosi,
Unezigaqa zawo.

Uzungawujong’ uvuz’ izinkcwe.
Uyabhudlwa nawo yimimoya.
Umthunzi obonakalayo,
Uyonganyelwa zezinye ingqatsini.

Iinkukuma zalapha,
Zitshayelwa ngobumnyama.
Zembelwa lingekaphum’ ilanga,
Kuhlalwe kwakhiw’ isathanga.

ICANDELO B: IPOTIFOLIYO

Intshayelelo

Le Potifoliyo, yingqokelela yomsebenzi endiwenzileyo ngokwezifundo ezahlukeneyo kunyaka wonke. Ndiwuhlele ngokweeJenali ezibe nefuthe kuzo zonke izifundo ebendizenza. Kwezi Jenali ndibandakanye abafundisintsapho ngokwezifundo zabo. Ndiqale kwijenali yokuqala, nechaza ngomsebenzi esasiwunikwe ngeHolide. Igqibelisa ngeJenali echaza ngezimvo zikaMzi Mahola kumsebenzi ebendiwufakile weThisisi. Le Potifoliyo ikwavelela ubuninzi bezinto ebesizifunda ngokwamaqela. Ikwavelela izinto ebesizifunda kwizifundo zesiXhosa ngokwehlukana kwazo. Iyachaza ngemisebenzi ebesiyenza kwindibano yangolwesine yemibongo, nesiphele siyigqibezela kuZoom.

Emva kwePotifoliyo kulandela umsebenzi kaMnu Paul Wessels wesincoko ngokubhalwa komsebenzi wobugcisa. Emva koko kulandela ugxekoncomo okanye uhlalutyo olude lweencwadi ezimbini, *Livela lincumile* ibhalwe nguMzwandile Matiwana, *Imida* ngokubhalwa nguNompumezo Buzani. Kuhlalutyo lweencwadi olufutshane: *Ingqumbo yeminyanya*, ibhalwe nguA. C. Jordan. Enye ithi, *Umhlinzeko* ngokubhalwa nguK. S. Bongela.

27 eyoMqungu 2020

IJenali yobugcisa bokubhala.

Ukufumana kwam icham lokuba ndizibone ndingabanye babachongwa bokufundela ubugcisa bokubhala kundichwayitise kakhulu. Ndifane nobambe ithole likanomyayi.

Kusuku lokuqala sifikele kubantu abanobubele nabavuyisene khakhulu nathi ngokuba sichongwe kuluhlu oluninzi nobelufake izicelo. Ndizive ndikhululekile xa sonke sisamkelwa nguGqr Kunju, esazisa iiTitshala eziza kuqhuba nathi unyaka lo. UStacy Hardy usazise ngeJenali. Le yingqokelela yawo wonke umsebenzi owenzayo nolindeleke ukuba ube namagama ali-1200. Kube mnandi kuba sonke singabafundi besisafathula kwintsunguzi, singazi ncakasana ngokulindelekileyo kuthi. Esikwaziyo kuphela ikukubhala, naye usikhuthazileyo ukuba siqhubeke nokwenza oku. Kube mnanandi ukudibana nabantu abatsha, ukufunda ngeendawo neembali abasuka kuzo, nokunxibelelana nabantu abalwimi lwahlukileyo kolu ulala utye lona imihla namazolo. Obekusidibanisa ibilusiba nephepha, ngeenjongo zokuvelisa ulwazi olutsha kuluncwadi.

Ixhala belisekho. “Azi ndenze yona kusini na kumsebenzi ebesiwunikwe ngeholide.” Uchulumanco lwam ibikukude ndizibone ndingomnye wabafundi abagunyaziswe ngokusesikweni kwimiqulu yesikolo, ndikwazi nokundwendwela ithala leencwadi.
Ndivuyile ndakuva ngamaphulo okunikezela ekuhlaleni, uMangaliso Buzani uthe, akho amaphulo okundwendwela amakhaya abantu abadala nemizi yoluleko zimilo. Ngelishwa khange de silenze eli iphulo ngenxa yeKhovidi-19.

Endikufundileyo kubhalo gabalala.

- Alunamiqathango namigaqo.
- Ubhala ngesantya samadla akho.
- Uzoba imifanekiso efikileyo engqondweni.
- Udlulisa umyalezo ngokwendlela ofike ngawo.
- Ubhala ungenaxhala lwazicwangciso ngolwimi.

Endikufundileyo emva kwalo.

a) Ukuhluza amagama angeyo mfuneko.
b) Ukumamela isandi sombongo, (ukuba uyabaleka okanye oyacotha).
c) Ifuthe elibangwa sisantya eso sombongo.
d) Iindlela zokuhlela isakhiwo sombongo.
e) Uvakalelo oludalwa ngumbongo kumfundi.

Konke oku kubonisile ukuba xa ubhala gabalala; ubhala ngokukhululekileyo. Xa ulandela imiqathango zikho izinto ozijongayo nokumele uzihlelile logama usabhalayo.

Umzekelo wobhalo gabalala

Ilanga

Siswatyululwa bubushushu belanga
Imizimb' iqothole ingamankokwane
Lisitatamisela kwimisebenzi yosuku
Sonwabe phantsi kwephiko lalo lobuzali
Lisisondlo kuthi emizimbeni
Likwanjalo ezilwanyaneni nesezityalweni
Ngaphandle kwalo kuthi ubomi abukho
Singayikhab' ibhekile xa lona lisisingele.

Umbongo ophuculiweyo.

Ilanga

Ilanga sisitshetshe esiqeqebul' ingqele
Kuluntu inamathel' okwembaza elityeni
Ngesabhokhwe liyishiya inezivubeko
Yophele ngaphakathi ikhab' ibhekile.

Ilanga liqokelela iintsasa zokubumb' imvula
Kumachibikazi, iilwandle nemifula
Lwale amafu kwilizwe lakwantaka
Chapha-chapha izuze yonk' indalo.

Ubhalo gabalala ibeluhlobo endiluthandileyo kuba alunamiqathango itheni ngaphandle nje kwexesha. Lunikisa uxanduva lokubhala oko kufikileyo engqondweni ungakhange ube ukucinga. Oku kwenza lula ekuveleleni naziphi izihloko ongathi unikwe zona njengombhali.

Ndikuqaphele njengomngeni ukusebenza nezinye iintlanga ezingathethi isiXhosa apha kuleKhosi, ndibe mna ndifunda ngesiXhosa. Bendiba kuninzi ebendiya kukuzuza kuzo xa siphefumlelana, siphana neengcebiso. Kuba singavani kakuhle ngokolwimi, kubenzima kubantu abantetha isisiLungu nesiBhulu ukuphawula ngokomsebenzi wam kwakusuku lokuqala. Bendiba oku kwakundincedisa ekubhaleni ezinye iindidi zoluncwadi, ndingaxhomekeki kuphela kwimibongo. Kubonakele oku kwingxelo ngosebenzi wam (*portfolio feedback*) ebesiwunikwe kwiholide yehlobo. Mnye-babini abantu abakwazileyo ukuphawula kuba bentetho isisiXhosa. Kubenjalo ke unyaka lo wonke.

Kuluhlu lweencwadi zokufunda olufutshane kumsebenzi weholide, ndifumanise zishokoxekile ezilungiselelwe abantu abantetha isisiXhosa. Oko ndikubona kungumcelimngeni, kuba baya ngokunqongophala ababhali abantetha ilolu lwimi. NakwiThala leencwadi lalapha eYunivesithi, ndidanile ndakubona iqaqobana leencwadi zesiXhosa. Oko kunganefuthe lokushokoxeka kolwazi kubafundi bolu lwimi.
Ndiyithandile incwadi yezibongo kaP.T Mtuze noR.H Kaschula epapashwe yi-Oxford University Press ngo1996 ethi, Izibongo zomthonyama. Ndiyithandile indlela abawubeke ngayo umsebenzi wembongi. Imbongi yintlola, yingcibi, ziindlebe zezithulu, ngumlomo wezimumu, yingcibi kwiintanda eziqhekekayo. “Enye yezinto eziphambili kwimbongi yomthonyama yayikukuba ngumlomo wesizwe kwezobuzwe.” Naphaya kumbongo kaMqhayi othi, Ukutshona kukaMendi, kwiphepha le-154 kwincwadi ethi imibengo, ngokubhalwa nguG. W. Bennie ze yapapashwa yiLovedale Press. Iyabonakala phaya iMbongi njengengcibi, ithunga isizwe esixhelekileyo.
Ndincoma lo kaKaschula ngomgama awuhambileyo ekuphuculeni ulwimi esebenza nababhali bezinye iintlanga. Kunga ngekunjalo nalapha kwaba abafundi balo nyaka. Sizimisele ukusebenzisana nokubambisana sisonke ukukhulisa uluncwadi. Ndiyamthanda okaMthuze xa ekucacisa okokuba izibongo asinto ifike izolo, kudala zabakho. “Umntu ebeyibonga inkomo yakokwabo igquba!”

Endikufundileyo apha.

- Ukuze ube yimbongi akumele uye esikolweni.
- Imbongi ithundezwa luvakalelo lwangaphakathi (lwenza idanduluke yakubona into noba intle okanye imbi).
- Iimbongi zakudala bezingakuhleli ezikuphimisela ngemiphimbo yazo.
- Bezingabantu ebebexatyisiwe kwakudala ebukhosini, zisetyenziswa nasezimfazweni ukomeleza amagwala.

Ndithande nencwadi ka S.S Mema epapashwe nguMaskew Miller Longman ngo2007 ethi, Umnxeba wobomi. Nditsalwe ngumfanekiso ngaphandle kuqala, umnxeba ubonakala uphakathi kwento encangathi. Oko endikuphawule okokuba wenzelwe ukuthunga izinto ubukhulu becala ezingahlanganiyo ngenjongo yokwenza inyanda nobumbano. Ibali lika Mzwandile Matiwane lokuba ebebhalela eJele, lindichukumisile. Ukubonakalisile ukuba "iimeko zobunzima azinakuze zikuqobe magxa; xa ungumntu owaziyo apho afuna ukuya khona. Umfanekiso weqweqwe lencwadi yakhe ethi, livela lincumile, ipapashwe yiImbizo Arts ngo2015, uthethe lukhulu kum. Ndibona intshontsho leNtaka eligcobayo lakubona unina esiza nokutya kulo. Oko kundibonise uxanduva kubazali nochulumanco kwinzala yabo bakubona ubukho bukanina ebomini babo.

Endikufundileyo ngemifanekiso yezincwadi.

- Umzobo ongaphandle encwadini uyakwazi ukuyithwebula ingqondo yombhali.
- Kuhlalutyo lwencwadi zezinye zezinto ongazijonga ungekangeni kubuqu bencwadi.
- Umfanekiso wayo angakunika okulindelekileyo ngaphakathi.

Kwincwadi kaMatiwane usibonisile iindidi zothando. Usivezele ukuba maxa wambi liyakwazi ukuza ngathi luhle kanti linokungcola nokufa kulo. Abanye bange bayathanda kanti bajonge ukuhluthisa izisu zabo.

Undichukumisile umbongo kaSoga Mlandu othi, uyabizwa lithongo. Mgumbongo esifunde ngawo kwisifundo sokuqala sesiXhosa noMxolisi Nyenzwa. Lo ngumbongo ongempilo yakwantu ngokomoya. Uyabonisa ukuba xa ubiziwe ubiziwe. Noba ungatshona ngaphi, imilozi yakuhlala ivakala ezindlebeni zakho. Ukuba ungumntu otshijilayo nengakwenza uzibhaqe usehlelwa zizinto ezibuhlungu, de ngelinye ixesha uwunabele uqaqaqa. Ngenxa yefuthe lalo mbongo ndibhale umbongo wakwamoya, ubonakalisa ubumhlophe obudlala indima enkulu burhwetyeshwa sisityalo.

Impepho

Ndiyilayite ndayirhogola
Iimpumlo zancazela imiphunga
Qwenge umdudo engqondweni
Ndaphakama ekhukweni.

Sihambele iAmazwi. Le yindawo okanye Iziko logcino mbali elihle kakhulu! Yawongwa njengesakhiwo esiluhlaza (green building) emva kokuzibalula ngokusebenzisa indalo. Nalapha ndikhwankqiswe kukufumanisa ukuba, azishokoxekanga azikho iincwadi zesiXhosa okanye imibhalo yaso! Ndingalala obehlayo xa ndingangomnye wabantu bokuqala ukuba nencwadi egcinwe yiAmazwi kubafundi baka2020. Eliziko, yayisakuba liziko logcino zincwadi zesingesi. Yinto entsha ukugcina iincwadi zeelwimi zesintu ezi, nokutshintshwa kwegama iNational English Literary Museum yayi Amazwi, ngesigunyaziso sikamphathiswa uNathi Mthethwa.

Ngokuya ndifunda ndiphawule umahluko omkhulu ophakathi kweembongi zeli ixesha neembongi zangaphambili. Ezibhalayo nezidandulukayo. Ukutshona kukaMendi ngokubhalwa nguMqhayi, yenye yemibongo yakudala endingazekelisa ngayo kuluhlu lweembongi zamandulo.
Kuhlobo lweembongi ezibhalayo ndingaphawula ngemibongo kaS.S.M Mema kwincwadi yakhe ethi: Umnxeba wobomi. UMema apha encwadini uzivelele zonke iinkalo zokubhala. Akajolanga hlobo luthile kuphela. Umsebenzi wakhe uquke konke ukusukela kwimo-ntlalo, indalo, uthando, inkolo, ubugorha njalonjalo. Ukhona umbongo wakhe othi: Zakhele iNqanawe. Lo mbongo ndiwayamanise nebali lasebhayibhileni. Kuthiwa uNowa wayalelwa akhe umkhumbi kuba kuzakuza imvulakazi. Kuthiwa kwathiwa makasebenzise imithi ethile ukwenza oku ze ayiqabe ngamafutha athile ukuze ingaqhekeki. Le athetha ngayo inqanawa uMema ndiyifanisa nekamva. Xa ubani engenako ukuphakama ngokwakhe azakhele ikamva lakhe, akukho bani uzakumphakamela. Xa ubani engenako ukuphakama azakhele isidima ngokwakhe ngokuthi ahloniphe abanye abantu yena kuqala, akukho bani wakuze amnike sidima.
Xa ubani ungenakwenza nzame zakwakha ukhuseleko kokumngqongileyo, akukho bani wakuze amkhusele. Lo mbongo ndiwufumene ulumkisa ebantwini ukuze uxanduva labo bangaliphosi kwabanye abantu. Undifundisile ke nam kuhlobo lwam lokubhala ukuba ndingajongi caleni linye, ndiwavelele nkalo zonke ukuzama ukondla iindlebe zabafundi.
Ndiphinde ndathanda kakhulu umbongo wakhe othi: Umdaka Kwedini. Apha ubonakalise indlela ngemifanekiso yento ethi noxa ingekaveli bube sele buvelile ubugwenxa bayo kweli ityeli, ubuxelegu. Uyamkwekwa, embaxa, emfanisa naziphi na izilwanyana ezinganikisi mdla eluntwini ngenxa yendlela eziziphethe ngayo. Oku ndikufanisa nokuhewula umshologu ngokumana umthuka ngezithuko ezikhulu ezimenza azidele yena.
Ngenxa yefuthe lale mibongo ndibhale umbongo oneempawu ezisondeleyo kubo bobabini uMqhayi noMema, izakhono zabo ndizidibanisa ndawonye.

Intloko yamabutho

Yexolele ukuhlal’ elangeni,
Abantu bayo babe semthunzini.
Engathandi mandlal’ umfumamfuma,
Uluntu lulele emaqongeni,
Nantso inkokheli endiyithandayo.

Yefundis’ ukuzimela,
Ichasene noxhomekeko,
Ethundez’ ubambiswano,
Iyikway’ iyantlukwano,
Nantso Inkokhel’ endiyithandayo.

Ehloniph’ amasiko ayo,
Iphakamis’ ubuzwe bayo,
Ikucekis’ ukungazazi,
Kwisizwe esikhokeleyo.
Nantso inkokhel’ endiyithandayo.

Yethath’ ukhaka nomkhonto,
Lakuvel’ utshaba ingafunzi!
Eboph’ ispani siye emasimini,
Ingangxangele zikhwebu kwakuvunwa.
Nantso inkokhel’ endiyithandayo.

Yekhuthaza ukutyela sithebeni sinye,
Ichasene nokuzityela omnye nomnye.
Eyicekisayo impatho gadalala,
Kumanina nabantwana.
Nantso inkokheli endiyithandayo.

Kwincwadi kaMzwandile Matiwane, ndive isandi sikaG. Soya Mama, ndafumanisa isandi sika V. Mabusela negqala uJolobe. Kundibonisile oku ukubaluleka kokufunda imisebenzi yabanye abantu ukuphucula indlela yakho yokubhala.

Umahluko endiwuphawuleyo kuMatiwane lo nabanye ababhali abafana nooJolobe aba kukuba: xa ethetha ngomntu yena uJolobe akabizanga igama lomntu koko usuke wayikwekwa esithi yiNyibiba. Ukanti yena uMatiwane amantombazana abhale ngawo uwabiza ngamagama awo. Ngumbhali lo othande kakhulu ukubhala ngothando kwimibongo yakhe. Ndiwuthandile umbongo wakhe othi: zibotshwa ngofele lenye, kwakuyo le ncwadi ithi, livela lincumile. Esisihloko kum sineentsingiselo ezininzi. Ukuze umntu maxa wambi aphumelele kuyakwazeka ukwenziwa idini ngomnye. Nokuphalala kwakhe maxa wambi kuyakwazeka ukuba kwenziwe idini ngomnye umntu.

Nangona besingabantu abakhule bebalisa iintsomi namabali, ndiphawule ukuba abantu abamhlophe bakude ngoku ekubaliseni. Omnye wabo nguAmos Tutuola kwincwadi yakhe ethi: The Palm-wine Drinkard. Elibali lakhe lindikhumbuze abantu abathanda inkangeleko yangaphandle emntwini. Okanye abazigqibela ngeepesika ukuvuthwa bengakhange bayiphathe esandleni ze balume ukuqonda ukuba ayinampethu kusini na. Siphila kwisimo apho ukakhulu abantu basegoqweni bathanda ukuzenza abantu abangengabo. Uhambe naye umntu ukuya kwindawo yakho yokuhlala suka xa kukhululwa aye ephela ngokuphela kuba enezinto ezininzi ezixokonyezelelwe emzimbeni kuye. Okanye bona babone mfana unxibe kakuhle, kanti sisigwinta esiyakumthatha simvalele kwigumbi laso simdlwengule de simbulale. Eli bali likaAmos lindifundise izinto ezinjalo.

Ukufunda imibongo yamanye amazwe kundincedile. iNcwadi ethi America a Prophecy, umqokeleli nomhleli, nguJerome Rothenberg noGeorge Quasha kundincedile. Apha ndibone ababhali abazaziyo nabayaziyo imeko ebebephila phantsi kwayo ngeloxesha. Ngababhali ebebenga batshiswa

ngamalahle xa bebhalayo. Xa bekungathatyathwa iintonga nebebengatsiba tanci ukukhokela loo mikhosi kuba bebanele sisandla somngcikivi.
Undichukumise kakhulu umbongo kaSmohalla (Nez Perce) othi: The Mother. Ndithande indlela lo mbhali athabatha umhlaba njengoMzalikazi. Uvakalisa ukuba ubantu akumele basebenzele abanye abantu. Ngokwenjenjalo bafana nabangaphuphiyo kuba befezekisa amaphupha abanye abantu. Ude athi "uthi mandilime umhlaba.
Ndingasithatha kanjani isitshetshe ndisike amabele kaMama. Uthi mandimbe iGolide. Uthi mandimbe umzimba wakhe ukumveza amathambo ngaphandle."

Endikufundileyo kolu hlobo lokubhala

- Xa ungumbhali akulungile ukufela ngaphakathi.
- Kulungile ukukhuphela umsindo wakho ephepheni.
- Ukuthetha inyaniso kukwenzela ubutshaba obungakhokelela ukuba uvalwe umlomo.
- Ndifunde nokuxabiseka komhlaba kubantu abanolwazi.

Lifuthe laba babhali elikhokelele ukuba ndibhale imibongo ethundeza ngokulandwa kwezinto zethu ezikwezinye iintlanga, imfuyo nomhlaba.

Mazibuyele ekhaya

Qokelelani iintambo.
Phothani izabhokhwe.
Ngomso masiyiphuthum' imfuyo yethu
Kwakhon' ibuyel' eKhaya.

Ze nigushe iintsuntshe,
Nethule nemikhonto.
Bangala xa siyiphuthuma,
Lubachewule ubisi lwazo.

Somelwa ngamaselwa
Akhamis' amahasa
Akusekho nesichiki sentloya!

Masivukeni ngomso siyilande
Sakufela kulo mgxobhozo
Amaxhalang' alal' edlile
Kakade ililifa lethu.

IJenali yesiXhosa.
03 kweyoMdumba 2020

Kwisemina yale iveki kaKerry, izifundo zethu ziqale ngokuqokelela umoya nokulungisa umzimba nengqondo (meditation). Ndiluthandile oluhlobo lokuzilungisa kuqala; nanini na uzawukwenza into. Kubekho-nto engathi ihla ngomchachazo. Kwakho nto ethi xibilili emagxeni nengathi ngumoya ophuma efokothweni.

UKerry usiphathele umsebenzi okanye uhlobo lokubhala athe yi (fierce writing). Ndibe nomdla wokwazi ukuba hlobo luni na olu lokubhala? Nendifumanise ukuba, luhlobo lokubhala olothusayo, olundlongondlongo; nokungabhalwa ngalo thambileyo.

Kuyo yonke imisebenzi asiphathele yona ukusuka kwimibongo, amabali amafutshane nezincoko, zibonakele ezimpawu zokubhala. Ndifumanisile ukuba, isimo sentlalo, impatho gadalala, ukujongeleka phantsi, ungcikivo nesigqezu, zezinye zonobangela abakhokelele ekuveleni koluhlobo lokubhala.

Kweminye yemibongo esiyifundileyo, ndiyifumanise ithetha nam. Ndingomnye wababhali boluhlobo; nebendingaluqondi. Imibongo endiyibhalayo ibhekiselele kwimpatho-gadalala ngakubantu abamnyama. Isoloko inemibuzo kuMdali yokuba: kungani na esiyekelela sibulaleka kanje?

Isoloko igxibha, abantu bakuthi abazeyayo nabazijongele phantsi, kananjalo impatho-gadalala kubantu basetyhini nabantwana.

Umbongo kaDanez Smith othi: Dear White America. Esisihloko sisodwa sindibonise inqala anayo umbhali. Unomsindo weMelika eyaziwa kuphela iyeyabantu abamhlophe, nabazibona benobunganga kwelo Zwe.

Umbongo kaJose Olwarez nothi: Mexican American Disambigwation; kum uveze intlungu abanayo abantu baseMexico, nabahlalele ukucalucalulwa bebekwa amabala. Kujongwe nkqu nokutya abakutyayo! Ndithande indlela entsha kum obhalwe ngayo. Apho izivakalisi ziqalwe ngoonobumba abancinci. Oko kum kubonakalise ukwaphula indlela yokubhala esakhula sixelelwa yona, ngenjongo!

Babonakalisa ingqumbo nesisizeka bani semeko abakuyo ababhali. Oku ingathi bayazibuza imvelaphi yamaxhalanga eze nale meko. Oku kundikhokelele ukuba ndivelise lo mbongo ukhoyo kwiThisisi yam:

Khange sazi

Mhl’ esiza ngonxweme,
Unge udlula ngendlela,
Njengamntan’ ubethunyw’ evenkileni,
Lamthimb’ ivumba leembiza zethu.
Simthathe samfak’ ekhwapheni,
Bubushushu walithumba.
Ligqabhukile latsarha ngevumba elibi
Yaphasalak’ inyanda yasisankxwe
Ukudala umsantsa kwiintsana

Lachithakala ikhaya.

Kundothusile ukufumanisa ukuba; kubhalo lwakudala lwesiXhosa, amagama ebeqhawuqhawulwa kangakanana. Xa besiboniswa umqulu wendlela yokubhala yamandulo. Ndikwancedakele kananjalo ngencwadana enohlelo lwamagama; ukulungisa uqhawu-qhawulo, ukudityaniswa nokwahlulwahlulwa kwawo.

Kundincedile oku ukusondela kowana mgaqo wamkelekileyo esiXhoseni.

Kufundo lwesiXhosa nguMnumzana uKunju! Libelusizi ibali lesiporho saseVayineke kakhulu! Nangona liphinde lahlekisa, labuntsomirha, laphela kakuhle kuluyolo. Elibali lindikhumbuze ooTitshala ababesoyikwa kakhulu esikolweni ndisakhula.

Ababenge xa bethetha bakhupha umlilo ngomlomo, iindlebe neempumlo! Omnye saside sampha igama lokuba nguNogqwashu xa simbiza. Wayeqhwaqhwazela ke uNogqwashu esoyikwa nangabanye ootitshala nootitshalakazi ukuquka kwaNqununu leyo!

Kula amaxesha besakutyiwa luswazi xa ubani efunda elibali kuNogqwashu. Ndifumanise amagama amaninzi kakhulu endingawaziyo nafihlakeleyo. Oku kundinike umngeni wokubaluleka kokufunda iincwadi zakudala, nokuzakutyebisa ibhanki yesigama sam.

Ndikwafundile ukuba, ukubhala oku kukwahambelana namaxesha. Ibali likaOnne Vegter neliguqulwe nguS.Z. Zotwana elithi, Uphuziwe uWhitney, ndithande indlela azoba ngayo imifanekiso nesimilo esibonakaliswe ebalini apha ekwenzeni izinto.

Ngokufunda umbongo kaNombuso Mthintsilana othi, Andisaliva elolizwi! Ndiqaphele ilizwi lomkhrestu oqaphele ukunqaba kwabantu abaguqulela abanye ecaweni. Ndimfumene engxabalazile umbhali apha, ekholelwa kwisiNtu nasecaweni.

Oko kuyingozi kakhulu! Kuyalahlekisa kwabo bamqolo ubhetyebhetye, xa ungumntu akumele ungxabalaze ngokwenkolo, yeyama nale ikuphilisayo

OkaMabusela kumbongo wakhe othi Buya Sithandwa, kukuqinisekisile kum ukuba: abo bathando lunyanisekileyo nabaqhele ukuba basoloko bekunye, kubangathi kukho lungu lomzimba lisukileyo wakuba kude omnye komnye. Aweselwa 1. 1992.

Endikufundileyo kwezi semina naku:

Ulwimi luyaphucuka ngokuhamba kweminyaka. Indlela ekwakubhalwa ngayo kudala ayifani nendlela ekubhalwa ngayo ngala maxesha. Uqhawuqhawulo lwamagama lwalungiswa; amagama adityaniswa. Akusagxilwe kangako kwimigaqo yobhalo lwasesikolweni. Umbhali uyabhala ngendlela oluthethwa ngayo ulwimi kwindawo ahlala kuyo engakhange abe navalo lwesiXhosa esintsokothileyo.

Mzuvukile Manxiwa (g20m2414)

IJenali yesiXhosa, Iveki yesi-7

17 kweyoMdumba 2020

Isifundo sika Stacy Hard sindibonise into ebaluleke kakhulu! Ukwazi amalungu neziva ezisemzimbeni wakho. Oku kwenze lula kuye wonke umfundi ukuba athethe ngamalungu okanye iziphako angazithandiyo emzimbeni wakhe. Siphume sonke sesihleka kungekho uzijongele phantsi. Ndifundile ukuba singabantu kunzima kakhulu ukuchaza ncakasana indlela esiva okanye ovakalelwa ngayo umzimba wethu. Oku kum okuthethe ukuba, asinalo ixesha lokuyimamela imizimba, nokuyinika oko kuyifunayo ngeloxesha. Ngokusikhulula ke sibaleke, usincede kakhulu uStacy ngovavanyo lwakhe lwangentseni kwimizimba yethu ebibambekile, iphantsi, kuyekelele namathumbu.

Endikufundileyo ngokubhala ngomzimba.

Ndifundile ukubaluleka kokubhala ngamalungu omzimba, ukumila kwawo, ukushukuma kwawo nendlela avakalelwa ngayo xa edibana namanye amalungu omzimba mhlazimbi womnye umntu. Oku kuvule ingqondo yam ekubeni: xa ungumbhali akumele ubhale ngokungathi ulihashe lomdyarho elinxibe izinxwathi. Kumele ubhale nangantoni na ekungqongileyo. Mininzi imibongo okanye amabali angaphuma ngokubalisa nje ngeziva ezisemzimbeni wam.
Ukubhala ngomzimba oku, kuquka izinto ozityayo nezikwenza uve tshintsho luthile emzimbeni wakho wakuzitya. Kukwaquka amayeza okanye iipilisi ozisebenzisayo ukuzama ukuphilisa okanye ukomeleza umzimba wakho.
Ukubhala ngokungenantloni akuqhelekanga. Umbhali onguAhmed Naji, kwibali lakhe elithi, except from using life, ukwenzile oku. Uthetha ngokukhothwa kwemizimba, ukumunca ilungu lomntu obhinqileyo nokufunxwa kobudoda. Kwimeko endikhule ngayo ndingakhangeleka kakubi eluntwini xa ndingabhala ngezizinto; kuba zizinto esizihloniphayo kakhulu ezi.
UJoice Mansour kwimibongo yakhe ethi: five short poems shredded dreams, neyinguqulelo esuka kumaFrench ebhalwe nguHendrik Aeshama, uyaziveza imvakalelo umzimba abanazo xa udibene nomnye. Umbhali apha uthetha ngolwimi olusetyenziswa ngabantu ababini abathandanayo xa bekwigumbi lokulala. Ubalula ukubilelana, ukweyamana ngemizimba, ukudibana kwamalungu angasese, ukuphothana kwenwele zabo nokujongana emehlweni. Abantu bayathanda ukuva ngezizinto, kodwa akukabikho sibindi sakuthetha ngazo esidlangalaleni nangona ziye zenze ubani ahanjelwe ngumzimba, kuqina nemisipha xa ethe waziva zithethwa.

Ifuthe lesifundo sale iveki sikhokelele ukuba ndibhale umbongo ngamalungu omzimba.

Xa imathontsi

Akubikho zingqaqambo
Nakukhuthuka kwasikhumba
Ndakungena imathontsi.

Igazi liyaxhumaxhuma,
Izihlunu zirhwaqele;
Zixhentse ngesantya esiphezulu.

Indlel' iba mfutshane,
Umnqants' ugob' umqolo
Ziwe ezimathonts' abanzi.

UDambudzo Marechera kwibali lakhe elithi: The Black Insider, ikwingqokelela yamabali amafutshane eyapapashwa ngo1987. Lindikhumbuze amazwi omnye umbhali waseNgilane, Edwad Bulwer-Lytton owake wathi "the pen is mightier than the sword." Oko kuthetha ukuba, usiba lunamandla ukodlula ikrele. Umbhali apha uchulumancile ngamandla aqulethwe lusiba anganegalelo olumandla ekuguquleni nasiphi na isimo aphila kuso umntu. Usebenzisa isikweko xa athi 'amagama la ngamanzi!' Ekwathi sisixhobo esasisetyenziwa zizizwe ezininzi xa kutshutshiswa umntu.
Ukuzama ukubonakalisa amandla osiba lokubhala ngezi zifundo ndibhale umbongo ngaso othi:

Isibhambathiso.

Iziqhamo zolu siba
Ezikhangeleka zinqum
Zakuvuzisa izinkcwe
Kwizizukulwana ezizayo.

Endikufundileyo kwibali likaChris Dankard elithi: The Basic Laws of The Universe. Libali elinosizi, nangona lingebuhlungu kangako. Eyona nto umbhali andibonise yona kukuba: ngelinye ixesha ungacinga uyanceda kanti uzenza esona sidenge. Suka ubesisisulu sentsini kwabo babona ubutyhakala bakho.
Indikhathazile intsomi kaAlissa Nutting ethi: The Brother and the Bird. Libali elibuhlungu eli, nelibonakalisa imo esiphila kuyo, apho umzali ekwazi ukuzala umntana akugqiba amkrwitshe okanye aye kumeyelisela. Likwandifundisile ukuba, amadoda ayakwazi ukungaboni izinto zibe zisembonjeni kuwo.

Kunditshintshile kakhulu ukufunda ngoMafika Gwala, ndifumanise ukuba ngomnye wabasunguli beBlack Consciousness. Ndothuke nangakumbi ukufumanisa ukuba, waba ngumphembeleli wengqiqo kaBantu Biko.
UMafika Gwala ubhala ngexesha apho ilizwe lo Mzantsi Afrika ligcampuza egazini. Yena suka wabhala ethobe izibilini, engamilanga mixhadi. Ukubhala kwakhe kuphemba umlilo wokuqubula izikweqe kulowo ufundayo.

The Children of Nonti, kwincwadi ethi Jolinkomo eyapapashwa ngo1977 nguA. D. Donker. Apha uMafika Gwala undinike umfanekiso wabantwana abaphila impilo ebuhlungu kakhulu! Baphinyela phakathi kwamakrele ajonje ukubatshayela, indlala iselula iimpiko zayo; suka bomelele baxelisa isinyithi. Xa athetha ngoNonti, engqondweni yam ndicinge ngenkululeko. Ukwashiye umyalezo wokuba: kuzo zonke ezi nkxwaleko bathubeleza kuzo, ngenye imini lisaya kuvela ilanga, babuye basifumane isidima esibafaneleyo.
Ndiqwelwe ngumbongo kaAri Sista, Black Mamba Rising. Ukhankanye ezinye zeziswenye ezihlabe ifolo ekusamele siyihlakule sisesi isizukulwana. Ababhali abafana noAlfred Themba Qabula, Don Mattera, Mzwakhe Mbuli noMazisi Kunene.

Endikufundileyo kwaba babhali:

- Kuhle ukungabeki phambili umsindo noko usitsha ngaphakathi.
- Ukuphemba umlilo ongatshabalalisa ngendlela epholileyo nengaqaphelekiyo kutshaba lwakho.
- Ukuthundeza ithemba kwabo bazibone bekwisithokothoko sobumnyama.

Isifundo sikaMxolisi Nyenzwa, sindifundise idlela eyelelene ngayo imibongo ngakumbi kubantu abafunda iincwadi. Umbhali ufumana ifuthe elithile kumbhali othile. Ungazibhaqa sele ufana naye ngesandla ube ungaqondi ngamanye amaxesha. Ndikwafunde ngendlela uMqhayi abe nefuthe ngayo kubabhali abaninzi. Ngenxa yesakhono sakhe, wonke ubani ufune ukusondela kuye. Sikwafunde ukusuka kuloo mlimandlela, siqale uqalo olutsha oluya kulandelwa sisizukulwana esizayo. Ifuthe likaMqhayi liyabonakala kakhulu kwimibongo kaG. Soya Mama.
Oku kuyavela kumbongo ka Mqhayi othi: Umfo endimthandayo noka Soya Mama othi: Umntu endimthandayo. Ngokomnqweno wakhe okaMqhayi ngokwalo mbongo, bekunga umntu angasoloko ecangcatha endleleni elungileyo. Kuthi ngezenzo zakhe kungabikho zijwili nakukruneka kwentliziyo. Ndiyamthanda xa athi uthanda umf’ othiy’ imfazwe, kodwa alwe ngexa lemfazwe.
Yena okaMama; ubeka izinto angaphesheya kuzo apha emntwini. Oku kubonakalisa ukugxeka usakha, ngenjongo zokuba ubani alungise apho anamanxele khona. Ngomnye lo kubabhali abanesandla esihle, nabakwaziyo ukuwendlala umcimbi. Kulo mbongo wakhe, inzondelelo kukususa onke amachokoza adakisa esisidalwa singumntu, ngendlela eyahlukileyo phaya kuMqhayi.

Endikufundileyo:

- Akukho nto intsha phantsi kwelanga.
- Ukuzeyamanisa nabantu abathile kukhokelela ekusondeleni kwindlela abenza ngayo izinto.
- Ukwazi ukwakha umbongo mpikiswano, ngokuthi ubani obethe into yiyo, wena uthi asiyiyo.

Ngenxa yefuthe laba babhali bobabini, ndibhale umbongo obuyelelana kwesisimbo sabo.

Intloko yamabutho

Yexolele ukuhlal’ elangeni,
Abantu bayo babe semthunzini.
Engathandi mandlal’ umfumamfuma,
Uluntu lulele emaqongeni,
Nantso inkokheli endiyithandayo.

Yefundis’ ukuzimela,
Ichasene noxhomekeko,
Ethundez’ ubambiswano,
Iyikway’ iyantlukwano,
Nantso Inkokhel’ endiyithandayo.

Ehloniph’ amasiko ayo,
Iphakamis’ ubuzwe bayo,
Ikucekis’ ukungazazi,
Kwisizwe esikhokeleyo.
Nantso inkokhel’ endiyithandayo.

Yethath’ ukhaka nomkhonto,
Lakuvel’ utshaba ingafunzi!
Eboph’ ispani siye emasimini,
Ingangxangele zikhwebu kwakuvunwa.
Nantso inkokhel’ endiyithandayo.

Yekhuthaza ukutyela sithebeni sinye,
Ichasene nokuzityela omnye nomnye.
Eyicekisayo impatho gadalala,
Kumanina nabantwana.
Nantso inkokheli endiyithandayo.

Umbongo kaL.T. Manyase nothi, Umvundla. Sisijwili esi sibonakaliswa ngumbhali apha. Ndiyithathe le meko ndayijongisa kwimo yentlalo esiphila kuyo. Uluntu luzibona luphila imo yokungcungcutheka okubangwa yimpatho gadalala yabantu abangotsotsi okanye amaphara. Apho ubani ehamba ebhekabheka exela ixhwane lisoyika utshaba. Uyazi nangawuphi umzuzu angathathelwa zonke izinto zakhe.

Ude athi “andinal’ ithafa lokudloba, ngezi ndlebe zimabhakubhaku.” Oku kubonakalisa ukuba, nakwinto ubani anesakhono sayo, akakwazi kudlisela ngayo, kuba ulonwabo lwakhe lungagxojwa nanini.
U-J.J.R Jolobe ukwazile ukuguqula isigama singezi ngoluhlobo usiqhele ngaso wena. Ndimthandile kuNomhi. Izikweko nezifaniso azisebenzisileyo, zenze imifanekiso eyenze ndimbone nyhani uNomhi lo.
Ukuzotywa kwakhe apha ngumbhali, kuyakubonakalisa ukuba akukho nanye intombi ebuhle bedlula obakhe. Izenzo zakhe zikwachaza ikhaya asuka kulo.
UChuma Sogiba lo ndisebenze naye kakhulu kwi-Imbizo Arts, kumaqonga afana Nelson Mandela Book Fair. Kundichulumancisile ukufumana imibongo yakhe sifunda ngayo kwizifundo zethu. Nam ndazibona ndinemibongo eyakufundwa apha ngamaqela kwiminyaka ezayo. Unamandla umbongo wakhe uTshisa, kwincwadi epapashwe yiImbizo Arts ngo2018 ethi, ndide ndayophula. Ndiwuthatha njengeMpumelelo lo mbongo. Xa usiya empumelelweni awuhambi lula. Iba ngamaxethuka ubukhulu becala, nakwenza unikezele xa ungumntu apha ongenawo umqolo.

Ibali elithi, Intlekele kaLulama, ngokubhalwa nguFundile Majola kwisifundo sika Mangaliso Buzani lindimise ngenzwane. Umbhali ubalisa ibali eloyikisayo neliphela kabuhlungu. Uzoba umfanekiso weemeko esiphila kuzo imihla namazolo. Ndikwathande indlela abhale ngayo. Akafunanga kuzenza omnye umntu. Ubhale ngqo ngendlela ulwimi olusetyenziswa ngalo ngeli ixesha ngakumbi ezilokishini zethu. Oku kubonakalise ukungoyiki ukwaphula umgaqo wokubhala, nokoyika ukuba abantu bazakujonga kanjani.

Endikufundileyo

Kuyohluka xa ubalisa ibali ubalisela abantu naxa ulibhala ephepheni. Xa ulibhala ufikelwa luloyiko lemigqaliselo ejongwayo okanye ekumele ilandelwe kubhalo loluncwadi. Oku kuyakukhucula okubuncwane bebali elo kuba uzolilungelelanisa, ususa iindawo ezithille nengeziye zazizincasanisi kubaphulaphuli bebali elo. Esisifundo sindifundise ukubala ibali okanye umbongo ngokwendlela ofika ngawo. Oko kubonisa ukunyaniseka nokungakholeleka. Ukusetyenziswa kolwimi lwasesitalatweni yenye yezinto endizifundileyo apha kwesi sisifundo. Oku kubonisa ukungoyiki nokutshintsha kolwimi ngokwamaxesha.

Umbongo kaMazisi Kunene othi: We who are wise, undibonisile ukuba bakho okanye bebekho abantu abakwaziyo ukubaluleka komntu obhinqileyo. Umbhali apha uyakucacisa ukuba bekunga kungazalwa amantombazana ebezakuba nesidima nesithozela. Akhe isizwe njengoko iKumkanikazi yemvula uNomkhubulwane wayesenza.
Oku kundibonisile ukuba, nangona uninzi luye lulangazelele abantwana abangamadodana, kodwa abona bantu babalulekileyo ekomelezeni nasekukhuliseni isizwe ngamaNina. I cannot think of all the pain. Ibhalwe nguMxolisi Nyenzwa. Ndibone unxunguphalo kuwo lo mbongo. Umbhali uzama ukugabha intlungu ethwalwa ngabantu abangamadoda ngentloko nangentliziyo.

The Fox. Ndazi kusesiXhoseni kuphela apho udyakalashe okanye impungutye sizeyamanisa kakhulu namaqhinga. Ibali eli lona liyoyikisa kakhulu! Izigigaba ezenzeka kulo zezihlasimlisa umzimba. Linemfundiso ebonisa ukuba umntu lilovane ongeke uligqibe. Lindifundisile ukuba: le nto ingumntu inene yimbila ivele ngentloko. Likwandifundisile ukuba, lowo ufunisa ngokugqibeleleyo uyazifumana iimpendulo kwimibuzo yakhe.

Amanqaku acangcatha phezukwawo uRocky Gamez kwibali u-The Gloria Stories, ndiqaphele ukuba iinkonzo ezi; zindawo ezinomqolo zibe zingenamqolo. Umfundisi kweli bali uyala ukutshatisa isibini esisini sinye esithandanayo. Kodwa uyasamkela ukuba size kuye etyalikeni, ngenjongo zokuzuza imali yomnikelo.

Kwibali lika Lydia Davis elithi, The Mother. Ndifunde ukuba umbhali uyakwazi ukufinyeza umyalezo wakhe wonke ngendlela epheleleyo nephucukileyo kwimiqolwana nje engephi.

Asinto ilula le, kudinga isakhono esimandla ukuze ungawulahli umxholo; kodwa unganabanga! Yintlungu eqhelekileyo le kwihlabathi lonke. Umzali ukuba angamthandi maxa wambi umntana wakhe, engamxhasi nakwimizamo emincinci ngenkuthazo. Kungunobangele woxinizelelo olude lubangele ukuba abantwana bazisube ubomi, ngenxa yokubona ukuba konke abakwenzayo kusoloko kugxijwa kungaqhwatyelwa zandla.

KwiPUKU Children Festival; ndizuze lukhulu. Ukusoloko ndizibandakanya neentshukumo ezinje kundikhulisa kakhulu njengombhali. Kudibana ababhali abehlukeneyo apha nababhala ngeentlobo ezahlukeneyo. Ndiluthandile uhlobo lokubhalela abantwana, usebenzisa kakhulu imifanekiso. Oku kuhlala exesha elide engqondweni yomntana.

Xa uzinikele emsebenzini wakho oko kuzala amaduna namathokazi, kufana nomoya ongena kwimiphunga ongeke ukwazi ukuphila ngaphandle kwawo. Ndiqaphele lo nto xa ndifunda ngomsebenzi kaJ. M Coetzee. Ngenxa yokusebenza nzima esondla ingqondo zabantu ngolwazi; uzuze amawonga ahlukeneyo, ekuquka kuwo iNobel Prize ngencwadi yakhe ethi, Dark Meditations ngo2003. Ngaphambili uzuze amawonga kabini weBooker Prize ngeencwadi zakhe ezithi: Life and times Michael 1983, The Master of Pietersburg and Disgrace ngo1999.

Ndifunde ngoEzekiel Es' kia Mphahlele. Ngomnye umntu odlale indima enkulu kakhulu kuluncwadi lweli, oku kude kwambeka ekubeni avalwe umlomo kweli kwiminyaka yengcinezelo. Ubhacile eshiya iintsapho zakhe ngasemva ukuya eNigeria, nalapho afike akema nokubhala edandalazisa oko kusezingcingeni kuye ngemo ekweli lizwe.

Omnye wemisebenzi yakhe nemenzele igama okaMphahlele, ngumdlalo weqonga othi: The Suitcase. Kwezinye zeencwadi zakhe ndingaquka ezithi: Down second avenue 1959, Africa my music 1984 noEs' kia continued 2002. Undibonisile uMphahlele ukuba, izivunguvungu ezikubhudlayo azinakweyisa xa ungumntu onomqolo noyimelayo inyaniso.

IJenali yesiXhosa, Iveki ye-9
01 kweyoKwindla 2020.

Akekho ubani onokuma elubala esithi yena ubhala into eyeyakhe yedwa; nengazange yachatshazelwa ngomnye umbhali ngaphambili. Sele engazange wadibana nayo, kodwa kukhe kwabhalwa ngayo. Oku kubangwa yindlela esihleli ngayo, izinto esizifundayo, izinto esizibukelayo nesizimamelayo. Nendalo idlala indima enkulu ekuvuseleleni isilonda sombhali, esembongi yomthonyama okanye imvumi.

Ibigxile apho imfundiso kaNathan Tantraal. Indikhumbuzile ukuba: ngokuya ufunda ungumbhali, kukho izinto ezikuchukumisayo ezibhalwe ngabanye ababhali, nohlobo ababhala ngalo. Oku kunefuthe lokuphembelela lowo ufundayo kuhlobo lokubhala, maxa wambi ade azifumane.
Uyakwazi ukubhala incwadi, loo ncwadi ibenefuthe lokuzala enye incwadi, naleyo iphinde izale enye. Oku kungqinwa ngumzekelo wencwadi kaW.K Tamsanqa ethi: Ithemba liyaphilisa. Oka Tamsanqa lo, ngomnye wababhali ababenesakhono esimangalisayo sokubhala nokuqukumbela oko akubhalayo. Oku kwenza uzishiye uzibuza imibuzo yokuba, azi kwade kwathini okanye kude kwaphelelaphi?
Ngenxa yale ncwadi ithi, Ithemba liyaphilisa, okaTamsanqa lo ukwazile ukwakha incwadi ethi Nyana wam, nyana wam, ethungelana nayo nezisa iimpendulo kwimibuzo umfundi abesele nazo. Oko kungqina ukuba umbono uyakwazi ukunaba uxele ithanga.
Enye yencwadi eyaphuma ngenxa yefuthe leencwadi zika W.K Tamsanqa ethi Buzani kubawo, eyapapashwa ngo1958. Yincwadi kaAron Mazambana Mmango ethi, uDike noCikizwa. Yona le incwadi ipapashwe ngumzi wakwa Educum ngo1963. Nobu bubungqina bokuba umbhali uyachukumiseka ngumsebenzi womnye, kuvele into.
Umzwandile Matiwana ngomnye wababhali ebebethanda kakhulu ukufunda. Oku kumncedile ekuphuculeni ukubhala kwakhe. Naye uzuze into wafaka enxilini kwimibhalo yabanye abantu. Uthathile kuG. Soya Mama. Uthathile naku Michael Vuyani Mabusela. Ndiphawula umbongo wakhe othi, Ndililolo, Imbizo Arts, 2015. Lo mbongo undikhumbuze okaMabusela othi, Buya Sithandwa okwingqokelela yemibongo kwincwadi ethi, Aweselwa. Iqokelelwe nguNombuso Mtintsilana, Kagiso Publishers, 1992. Ngefuthe lombongo lo kaMabusela endiwuthanda kunene, ndinawo umbongo othi, undishiyeleni.

Endikufundileyo kwezi izifundo.

Bendisoloko ndizonwabela izifundo zangolwesibini. Unobangela kusekubeni ndiyakwazi kuzo ukubhodla ngokukhululekileyo uvakalelo endinalo. Ndifunde ukukwazi ukuwumamela umbongo okanye ibali, isantya nesingqisho sazo. Ndikwazi ukuba endaweni ethile andinakuwafaka amagama ngokuwanyanzela; kuba isandi sombongo siyakuchaza oko. Olusuku lundincede kakhulu ekukhuliseni isakhono kwindima yokuhlela, ukongeza nokucutha, oko kudala isibi ebalini eli okanye umbongo.La mava andincedile ke kakhulu ekuphumeni kuhlobo lwam lokubhala, oluqhelekileyo. Bendikuthanda kakhulu ukubhala imibongo egxile kwisingqisho, imvano-siqalo nemvano siphelo.

Ibali lika Lily Hoang elithi, The Story of the Mosquito, nangona lingandinikanga eyona ngxam yokuba ingenaphi iNgcongconi le. Endikufundileyo kukuba: abantu bantlantlo-mbini eluthandweni kumaxa amaninzi. Kukho othanda engajonge nzuzo,ezinikele! Kubekho abangena ngecala elinye kuba benjongo zakucholachola amaqithiqithi. Okunye kundifundise ukuba: nokuba ungaziphosa nofele ekuzameni ukubonisa uthando emntwini ongakuthandiyo, ufana nje nokha amanzi ngejezi. Ndikwafundile kwelibali ukuba: xa ungumntu onesisa, unesisa ke!

Oko kundikhumbuza indlela ebesike sayiyo ngaphambili singabantu. Apho ubunqoma abangenantango. Belinyelwa abo bantsimi zileleyo, noxa bekho abo bafuna ukudlisela bodwa ngeendladla nezisele ezichichimalayo.
The Insect ngokubhalwa nguIsabel Happgood. Esisinambuzane kuthethwa ngaso kum kwelibali; sindibonise umntu owangena kwigumbi elalihleli olosapho. Boyika ke abanye aba becela namaxolo. Suka qhajana lithile; elababona njengezidenge lafuna ukuzenza iqhawe ngokujamelana nomntu lowo uphethe umpu. Walithulula esibunzi, layikhaba kwaoko ibhekile eloqhaji. Oku kundifundise ukuzithenga, nokululama xa into ungenamandla wayo. Kuba kwakuthi ngokutyhudisa; suka uzembele umhadi oyakukuginya.

Uhlobo abhala ngalo uMotlhamo Motsapi aluqhelekanga. Kweyam ingqondo ubonisa ukungakhathali ngenjongo zokwaphula imigaqo ebekelwe ubhalo. Ngenxa yesimo seloxesha ebesitshixizisa amazinyo, nesingekabi nasisombululo nakweli ixesha. Oku kubangele umsindo kumbhali, wanengqumbo yebala elimdaka elityatyekwa phezu kohlanga olumnyama.
Ukwabonisa phucukileyo indima edlalwa ngamaqumrhu afana neKKK, ngokwendlela abhale ngayo iAmerikkka. Nendima ehanjwe ngoGarvey ekuzameni ukulwa le ntlungu. Ifuthe lobuRasta liyavakala kakhulu kulo mbongo.

Amatshayina la bendingazi ukuba ngabantu ekukudala kangakanana bebhala. Ndifunde ukuba kusisithuba seminyaka engaphaya kwamawaka amabini babhalayo. Oku kunikise umdla omkhulu kum, nangokuqonda ukuba bebebhala ndawoni, ze imisebenzi le yabo yafumaneka kanjani, kuba ezobuchwepheshe bezingekho eloxesha. Kukwandifundise ukuba: xa ubani engaxhomekeka koko akuphathelwa ngecephe ngokolwazi, wakuhlala eyidonki yabo bamfimfithisa ololwazi

IJenali yesiXhosa, Iveki ye-10

Ngokwamava esele ndiwafake engxoweni, kulula kakhulu kum ngoku ukubona imifanekiso ezotywayo ngumbhali. Le mifanekiso inegalelo elimandla ukunika umfundi umfanekiso ngqondweni, asibone isenzo esi ngokungathi senzeka ngeloxesha phambi kwakhe.
Ndiwuthandile umngeni endiwuzuze kumbhali waseRomania uNina Cassian ngohlobo lwakhe alusebenzisileyo kumbongo wakhe othi: Letters. Apha wenze umbongo esebenzisa iimbalelwano.

Lukhangeleka ludelelekile ke oluhlobo! Kuba lunganganzuli ngesigama esinencasa, kodwa kukwaxhomekeke kumbhali ukufaka izincasanisi eziyakwenza lowo ufundayo avuze izinkcwe akugagana nalo.

Ndiyithandile kakhulu indlela esikhule ngayo singababhali besiXhosa, nalapho kubonakeleyo ukuba siyakwazi ukuphawula izinto ngeendlela ezahlukeneyo. Oku okudala ingxoxo etshisa ibunzi xa sidibene. Okwakuphikisana ngomsebenzi womnye kubonakalise ukuvuthwa kuthi. Umbhali akathathi oko akunikwa ngecephe, koko uyakuphonononga ngokoluvo namava akhe okuqulethwe kuko.

Kwincwadi ethi: Best Bizarro Fiction, ndithande ibali elithi, The Octopus ngokubhalwa nguBen Loory. Kwelibali ndibone umntu obephila intlalo yakhe emnandi ngendlela efaneleyo. Suka afune uyakuva enye intlalo yelinye ilizwe nalapho azifumanisa elilolo elingafumani ziyolo nakuxola komphefumlo apho. Likwandicingise into ebifudula isenzeka kakhulu kudala! Nalapho amadoda ebesuka ezilalini kwiintsapho zawo aye ezidolophini, wambi amandelwe ziziyolo zeZwe de alibale mpela ngeentsapho zawo ziwathanda!

Ndiyamthanda apha umbalisi indlela alendlala ngayo ibali lakhe. Kwa inkangeleko le yendlu ahlala kuyo uOctopus, iyacaca ukuba ngumntu lo ofihle intloko. Naku engenayo nemandlala eyaneleyo xa kungathi kubekho bani umhambeleyo. Ndikwathanda umfanekiso wokufika kwabatshana bakhe ababini uLewis noGerald. Oku ndingakufanisa nento ekuthiwa yi (twist) ebalini. Kunje ngokuba ekugqibeleni umfazi wendoda leyo ibimke iminyaka ede wafumanisa apho indoda ikhoyo. Athi akufika indoda imgxothe kuba ingakwazi ukuzinza kakuhle. Kodwa ifikelwe sisazela yakumbona, izive icinga ekhaya.

Linducunukise kakhulu ibali lika Leonara Carrington elithi, The Debutante. Libali elicalucalulayo kakhulu eli. Ndibone umntana ozekelisa indawo ehlala abantu abamnyama, njengendawo yogcino-zilwanyana. Nathe ngokumana ukuyihambela suka yathamba intliziyo yakhe kumntana othile nokhangeleka elingana naye. Xa esebenzisa isikweko ukumchaza, uthi yiNgcuka. Oku kundikhumbuzile ukuba kumanye amazwe aseYurophu, zazikho iindawo ekwakugcinwa kuzo abantwana nezazifaniswa neendawo zogcino zilwanyana. Abandwendweli bala maziko babephosela abantwana aba kanye oku kwezilwanyana iziqhamo.

Okundicaphukise ngamandla kukuzoba umfanekiso wokuba abantu abamnyama bafana neentlanzi, balotywa ngokutya, apho athi “There’s going to be lots to eat” xa ebemcela ukuba aye kwitheko abazakuba nalo, endaweni yakhe.

Ndimthandile xa azoba umfanekiso wokuba iNgcuka le yafumana ubunzima ekuhambeni ngezihlangu ezichophileyo. Unyanisile. Thina bantu sikholwa kukuwunyathela umhlaba singangcotshi kuwo. Oku kusitsalela kakhulu kwimveli, kuba kukho zakha-mzimba esizifumanayo sakuwunyathela.

Umfanekiso wezandla ekwafuneka zegqunywe, ubuso obamnika ingxaki, ziimpawu kum ezi ezibonakalisileyo ukuba lo yayingumntu omnyama.

Ndiyayithanda phaya ekugqibeleni; xa intombazana/Hyena ifumanise ukuba ayikuthandi ukutya okwakudekiwe kuba ayikuqhelanga, suka yasihlubula isikhumba eyayizegqume ngaso.

Oko okubonakalisa ukuba yaziveza ukuba okunene ingubani na. Oku ndikubona ngemfundiso ethi "musani ukuzama ukuzeyamanisa neengcuka, kuba iingcuka zakuhlala zizingcuka nokuba ningazithanda kangakanani."
Ndidibene nomsebenzi kaSmohalla (Nezz Perce) othi: Mother. Lo mbongo undikhumbuze uMangaliso Sobukhwe owayephikisana ngoluvo nabaninzi, kumba 'WOMQULU WENKULULEKO, "Freedom Charter." USobukhwe uthi "awukwazi ukuthi nabani na ofuna ukungena uMama wakho, nangaliphi na ixesha afuna ukumngena ngalo angazingenela. Kuba iAfrika le wayeyithanda njengoMzalikazi."
Umbhali apha uyalazi ixabiso lomhlaba. Uyazi ukuba xa ulikhoboka awuphili bomi bakho, koko ufezekisa amaphupha wabanye abantu. Ndimthanda xa athi "you ask me to plough the ground. Shall I take a knife and tear my mother's breasts?" Ngokwenene ke thina baNtu umhlaba asiwuthathi njengeComodity, koko siwuthatha njengesifuba sikamama nesisipha uthando, ukutya, imfudumalo nolonwabo.
USonia Sanchez undibonisile ukuba ayinye indlela yokuwendlala umbongo ephepheni, kumbongo wakhe othi: "on seeing pharaoh sanders blowing."
Umbongo wakhe uwenze wathi sa okwenkozo zombona zihlwayelwe ebaleni." Kunjalo kodwa uyakwazi ukuqokeleleka wenze imbewu enonga ingqondo.

Izinto endizifundileyo.

- Iindlela ezahlukileyo zesakhiwo sombongo ngaphandle.
- Ukusebenzisa isikweko ngokufihla umyalezo ngeenjongo zokungavakali ngqwabalala.
- Uvakalelo olungaphakathi kwindima yokubaluleka komhlaba.
- Ukubonakalisa umsindo nengqumbo xa kufanele.

IJenali yesiXhosa, Iveki ye-13

Indibano yangolwesine yemibongo indifundise iindlela ezininzi zokubhala. Indifundise izimbo eziliqela zokuvakalisa uluvo lwakho. Indibonise ababhali abaninzi ababenefuthe kwiintshukumo zokulwela isidima somntu omnyama kwihlabathi liphela. Ezindibano bezinganefuthe kakhulu xa abafundi bebengohlulwa ngokwamaqela eelwimi zabo. Abantetha isisiXhosa babe nosuku lwabo, abesiLungu nabesiBhulu. Ingxaki iba kukucinezeleka kweelwimi ezithile zicinezelwa sisilungu. Loo

nto idala intsebenziswano engekhoyo kakuhle kuba abantu abakwazi kuvakalisa izimvo zabo ngokupheleleyo, ngakumbi abo bantetha isisiXhosa.

Ngokufunda apha kuleKhosi ndibone ilithuba elihle lokuba ubani azimisele nasekukhupheni incwadi yakhe, endinethemba lokuba izakuba lula ukuba mayifundwe ngabafundi abaza emvakwakhe. Njengoko zikhona iincwadi zababhali abatsha abafana noAyanda Billie, uMangaliso Buzani, ukuxuba ezoNcwadi bezisaya kufudula zisaziwa.
KwiNcwadi ethi, The New Black, ngokuhlelwa nguRichard Thomas, ndilithandile kakhulu ibali elithi, Father, Son Holly Rat. Elibali lindifundise ukubaluleka kokuzingisa nakwisiphi na isimo ubani azifumana ekuso. Kuphinde kwandibonisa indlela umzali ekumele azi ngayo ukuba unoxanduva lokuqinisekisa ukuba amantshontsho akhe uyawakhusela, awafudumeze, ewazamela okusiwa ethunjini.
Kuhlobo esike salufundiswa nelibizwa i(Fierce writing) nendiluthanda kakhulu. Kwiincwadi esele ndizifundile zesixhosa ndingamsondeza uRustuum Siyongwana ngeNcwadi yakhe ethi, Ubulumko bezinja, Oxford University Press, 1962. Umoya wakhe uphantsi kakhulu encwadini nangona uphemba umlilo onokuthi wakukhwezelwa udale umonakalo. Ndiyaluthanda kakhulu oluhlobo lokubhala. Lolona hlobo endigxile kulo kakhulu kwimibongo endiyibhalayo. Ingangathi utsalela emva ebantwini ngokuzikhumbuza ngeziva onazo emzimbeni. Kanti kukona ubani aqhelanayo nazo aphile.
Isandi seNcwadi le kaSiyongwana sindikhumbuze umbongo othi The Children of Nonti. Nangona okaGwala enomsindo kuwo la mbongo; umoya wakhe uphantsi kakhulu! Oku kundifundisa ukuba, akuncedi ukukhokelisa umsindo phambili. Kuba umsindo awuzi nazisombululo. Okubalulekileyo kukujongana nje nomngeni ophambi kwakho.

IJenali yesiXhosa, Iveki ye-15

Umbongo ka L.M.S Ngcwabe othi impi yamagramza kwincwadi ethi, Khala zome, 1950, undikhumbuze ixesha lasekwindla ndisesezilalini. Ndethukile xa kanti amagramza abiza kangaka xa uwathenga ezivenkileni.
Imifanekiso ezotywa ngumbhali apha kulo mbongo indibeka kanye ezilalini ekhaya. Ezongobozi zithwelweyo, obobulembu buvele ngeentloko kwizikhwebu, ukuvakala kokukrwelwa kwembiza kulungiselelwa ibhaqolo, ukucwatywa kweentsasana kulungiselewa umlilo.

Undibonisa olo lonwabo kubantwana beleqana, imidlalwana yoqashiqashi nokubaliselwana kweentsomi, thantalala ngaseziko. Olo lonwabo kwabadala beqhatha abantwana ngokuthi babavulela iindlela eziya ekuthini nasekuthini, amazinyo ngalo lonke elixesha akayekanga ukwenza umsebenzi wawo, wokugramza. Seyingamagramza nje kaloku kukuba engachubeki, koko kuvakala ugram; xa kungena amazinyo. Wena waphoswayo yilena impilo inene awuyazi impilo emnandi.
Isandla sikaNgcwabe sisandla sendoda enamava kakhulu. Sithi sakuphatha uSiba lushiye umtshitho ongasokuze wacima. Mhle lo mbongo wakhe wokukhuthaza othi, Mfana wam. Umoya wembongi uphantsi. Ubhalwe ngumntu onamava nome ngeenyawo zombini. Undibonisa umfanekiso okungathi ebeme phambi konyana wakhe logama ewubhala, amane ukumethulela umnqwazi embonisa iinduma ezisentloko, ezingemva nezingaphambili. Oku ingathi umane emtyhilela nasemzimbeni ukumbonisa ukuba akungencedi ukunikezela ebomini. Koko funza phambili xa uyindoda unganikezeli. “Abaqabela encotsheni, yaloo nduduma yobomi, ngababuya emfazweni beneenduma.” Kucacile ngokomyalezo wakhe apha ukuba iimpumelelo ayisuki ize ngesithebe. Uyankaleka, uwe, uvuke, uzivuthulule; uphinde usingise phambili.
“Ubudoda buyathengwa, ixabiso ziingongoma; negolide ayicholwa, iyembiwa.” Konke oku kudiza impumelelo engezi lula, nethi yakufika uyilondoloze kuba usazi ubunzima oqobisene nabo logama uyiphanda. “zaye zibakho neemini, ezihlungis’ umphefumlo; kodwa ibanye imini yoloyiso.” Akulula ke konke oku, kuba ikho imiqobo engakwenza unikezele xa ungumntu ongenamqolo, kanti olo luvavanyo lokholo lwakho, kuba akunakuze kuhlale kubuhlungu. Uwugqiba ngamazwi amahle enkuthazo asisikhonkwane sokugqibela sethemba. “Kumntu onenzondelelo.” “Zama, wod’ ufike kuyo, mfana wam. Kakade le nto ingumzingisi ayinalo ilishwa.” Phantsi kwazo zonke ezizivondoviya ezixubayelisa ingqondo nomphefumlo, kuhle ukubambelela kuwo la mazwi kaNgcwabe. Akungencedi ukululamela ukugevezela kwamadolo usazi impumelelo isentabeni.

Ifuthe lemibongo kaNgcwabe lindikhumbuze ngendalo ekhokelele ndibhale imibongo eliqela kwiThisisi. Ifumene ukunconywa kakhulu nguMzi Mahola, nobone ndinamandla amangalisayo kweli icandelo ekwandithundeza ukuba ndinamathele kulo. Nanku umzekelo:

Uhlaza

Lwakuchwayit’ uhlaza mhla ifika imvula,
Okwamatakane eqabadula emadlelweni.

Lwakumleqa ukhetsekile ngemikhonto,
Abe sisiphekepheke de anxaphe kukudinwa.

Lwakubinza kube kanye evalweni,
Arhoxoze, arhoxoze, igqabhuk’ inyongo.

IJenali yesiXhosa, iveki ye-16.

Sindegqume ngengubo yochwayito kodwa sona isifundo sikaBhodl' inja, esingemibongo efumaneka kumculo kaMaskandi. Ndidlotyiswa kukwazi ukuba oku kukutya kwam kwemihla ngemihla. Ukuqala kwam ukuthenga umculo ndiqale ngolu hlobo lomculo. Libenegalelo olumandla ukugqabhuza isilonda kum ngaphakathi ebesiqulungene noko ndandingaqondi eloxesha. Uvakalelo endibanalo sakuvakala esasiginkci lolungena mbaliso. Bakuqalisa ke ngokwakuzibonga kwabo, betyhutyhumeza ukubika iinkosi zabo, iintaba zabo, imilambo abakha kuyo amanzi; namahlathi abatheza kuwo! Ndivele ndibe nomfanekiso wazo zonke ezizinto ngokweyam indawo endisuka kuyo kuQumbu. Konke oku kubangelwa yiNkenkqe esuka ime ngeenyawo yakuvakala ingoma.

Inkqubo ebisakufudula idlala kumabonakude ethi, Ezodumo, neyayibhexeshwa nguBhodloza ngokwakhe. Ibigalela amafutha emlilweni ukumisa le Nkenkqe ngeenyawo. Ubeneliso elibukhalikazi okwentloko yemeva ekuboneni abadlali bawo lo mculo abanesakhono esimangalisayo. Phakathi kwabo ndingabalula uMfaz' omnyama, uPhuz' ekhemisi noHashi elimhlophe.

UMama Busi Mhlongo ngomnye wabaculi beli endikholelwa ukuba akawafumananga amawonga ebemfanele. Udlale indima ephambili kakhulu ukuvakalisa intlungu aphila phantsi kwayo umntu omnyama kweli lizwe. Akanelanga kuyisasaza nje okwameva enkunzana kweli, koko waphumela nangaphandle ukususa umphula ezindlebeni zehlabathi ngemo ezizigingqi ezoyelisela usapho oluntsundu kweli lomdibaniso.

Kwingoma yakhe ethi eBathenjini, ibe sisinikezelo kwelinye lamagqala omculo kaMaskandi uMfaz' omnyama. Ngoku ebebonakalisa imbeko ngokuwa kweligqala ngenene ebeliyi Nkunzi kuMaskandi njengoko naye ebengafaki ntloko phakathi kwamathanga ukuvakalisa ubungangamsha bakhe.

Kwingoma kaBusi ethi 'Yaphel' imali yam.' Ingavakala njengengoma achwayitileyo ezindlebeni zalowo uyimameleyo le ngoma. Ngaphakathi kuyo izele intlungu edala isingqala. Uzenze idini lokuba ngumlomo wamanina amaninzi uBusi apha kule ngoma, nebeshiywa ngasemva ezilalini ngamadoda awo; ayekwayela kwiidolophu ezinkulu!

Oku bekuyintlungu ebishiya uNkosikazi ngasemva ebopha amabande kwaukukhulisa abantwana nokujongana noSapho luphela. Uzoba ke umfanekiso uMamaBusi ngokuncama iisentana zakhe zokugqibela ukuzama ukubhalela le Ndoda ukuba ivakalewe, ithumele nokuba yimali yokondla iintsana zayo. Koko iipokotho zigqobhoke kukumana efaka isandla ethenga iimvulophu ngethemba lokuba yakubuya impendulo. Uvakala ebuhlungu! Mve xa esithi "hamba, hamba phepha lam, hamba phepha lam' ubuyis' impendulo." Itoni yesandi sakhe ivakala krakra, uyazibika ekrazukelwe yintliziyo kodwa enethemba lokuba noko kweli ityeli; indoda ingavakalelwa.

Abaculi bakaMasikandi banendlela nje enqabileyo nenomyalezo ofihlakeleyo ukuzithiya amagama abo. Kwaleyo into ibonakalisa ubumbongi. Njengoko iziimbongi ubukhulu becala ukusebenzisa izagwelo kwiintetha zazo. Yiva eli likaMakhal' enkonkxeni. Eli gama libonisa umntu ozamayo ukuba bekunga umyalezo wakhe ungavakala. Koko awukwazi kufikelela kubantu abafanelekileyo ngenxa yokubopheleleka kwakhe zizinto ezininzi eziquka inkululeko kumculo wakhe, nenkululeko yoHlanga lwakhe olungamaBhaca. Naku esithi, ' Thina maBhaca silahlekile.' Uvakala exhalabile apha uMakhala, ephawula isizwe sakhe esakuphetha singazazi iingcambu zaso. Ukhalaza ngamaBhaca awusingelayo umgaqo awuboniswe zizinyanya zawo.

Ukhuthaza ukuba mabajonge ngasemva apho basuka khona. Ngamagama amafutshane umbhali apha ukhala ngesikhalo sethu sonke singabantu abamnyama nesiyi 'BUYAMBO.' Sikholelwa ukuba ngokubuyela ebuntwini bethu izinto azingebonakali ngokweengceba zeglasi oluhlobo.

Enye yezinto ezimnandi kakhulu kumculo kaMaskandi, ngumngeni abanikana wona abaculi bawo. Ubani usoloko ezibona njengoyena utshatsheleyo kunomnye, ekwatsho ukuba zakudibana kuzoqhuma uthuli. Yiva uMakhala apha kuGxum' uqalaze. Uthi ngokufika kwakhe abantu abazukonwaba, bazakusoloko belaqaza okweentaka, bazokwaphuka iintliziyo kuba uza nengoma evutha umlilo.

Ubumbongi obu okanye umculo kaMasikandi awuhambi ngakuthanda, yiNkenkqe ebangelwa ngabantu abadala (izinyanya). Kubantu ababebakho kwimisitho kaMfaz' omnyama bonke bayangqina, oku kwakuba ngumqondiso. Bathi ubesithi wakuqalisa ngokuzibonga suka ithululeke imvula oku ngathi kuvulelwe umpompi.

"Lahlaba ngempel' inxele likaMquzula,
Lingasaqali! Umfaz' omnyama neengane zakhe.
Umfan' oyinyanga
Owazalwa yinganga, onoGogo wakh' oyiSangoma-
Nomfo wabo ongumthakathi. Lo mfan' usuka
Ngale eSkrap yard
kwaNongoma, apho waaphekwa khona.
Umful' awuphuzayo nguMona, yik' enomona!

Lulo kanye oluhlobo lusingqinisisayo ukuba ubumbongi bukhona apha, koko bufakwe izincasanizi ezizizandi ukuphucula oluhlobo lokubonga. Kubaculi bonke bakaMasikandi andikamboni oyakuze asethule isithsaba sale iNdedeba. Ngomnye wabantu ababe nefuthe kakhulu ekubhaleni kwam imibongo. Inkenkqe yakhe, ibivuselela eyam suka ndithabathe usiba ndibhale.
Ilityathanga ke into yomculo kaMasikandi. Ifana nesifo esosulelayo. Osifumene kuqala usulela abanye. Sihamba nqwa nababaleki beRelay. Udlala eyakho indima, apho uphele khona angene obumfundisa athathe isiginkci abheke phambili. Umzekelo woku: uNkunz' emdaka ukhuphe uNjemboqo, uNj' emboqolo ngulo ukhuphe uValangeentsimbi. Naye uvala uzakukhupha abakhe. Oku kubonisa ukuba ukhozo lombona alupheli. Luzala izivuno eziyakonwatyelwa zizizukulwana ngezizukulwana.

Endikufundileyo kwesi isifundo.

Zininzi iindlela ongazivelela xa uyimbongi ukuphucula isakhono sakho. Abeculi bakaMaskandi bakubonakalisile oko, bafaka izincasanisi ezenza le mibongo ivakale ngenye indlela; bungomarha. Oku kukhatshwa yinkenkqe ebadala bakhangeleke njengamageza bakutsala iintambo zesiginkci. Banendlela yabo yokuzithiya; enomyalezo kwayona. Ngabantu abangakulibaliyo apho basuka khona, nabangazilibaliyo iinkosi zabo nemilambo abasela kuyo. Konke oku kwenza umdla, kuba babhala ngezinto ezahlukeneyo zikwatsala iindlebe. Ifuthe lokumamela uMaskandi, nodlale indima enkulu ekubumbeni isizwe, ndibhale lo mbongo:

Umetshisi

Uze uphethe umbayimbayi.

Uze uphethe umetshisi.
Zaqandusel’ iinkedama,
Angqongqa amakhaya.

Uze nendlala kwizilwanyana,
Ezasendle nezasemakhaya.
Ngokutshis’ amadlelo,
Utshise namahlathi.

UNompucuko Zakaza ngomnye kubabhali abashokoxeke okwepolisa leTshayina kuba ebhinqile endike ndagudlana nabo umhlana. Amabali akhe neentsomi, ndiqhele ukuziva kwiWord Festival, ebanjelwa apha eMakhanda iminyaka le. Ubeye avuse uchulumanco ke akubalisa ezintsomi, kuba kaloku zindikhumbuza kudala-dala xa sasibaliselwa nguMakhulu ezilalini. Indlela abalisa ngayo ayingekwenzi uzibone uhebhuka, kuba uyaziguquguqula xa abalisayo esenjenjalo nakwi lizwi lakhe. Esisimbo sokubalisa senza ungazinzi, usoloko umi ngeenzwane ukukhangela ukuba kwakude kwenzeke ntoni na.

Ndiyithande kakhulu intsomi yakhe ekwincwadi ethi “Zenithi tsiyo-o-o tsiyo-o-o. isihloko sayo sithi, ISIXHOSA, Iintsomi namabali. Ubophe ngebande elinye apha ngesihloko sakhe, apho abonakalisa fihlakeleyo ubuhlobo obusulungekileyo phakathi kukaBhele nempuku.

Oku ukudibanisa nobuhlobo bakhe phakathi konomathotholo wakhe nenkqubo ebhexeshwa nguSaba kaMbixane; kwisikhululo uMhlobo Wenene. Ndiyithande kakhulu imifanekiso emana ukuvezwa yile mpuku xa isengxakini, ngokumana icula iingoma ezingqamene nesosiganeko.

Oku kuthetha ukuba ababhali, ababhali kuba benesithukuthezi. Ikwangqina nokuba umbhalo wombhali ngamnye uliyeza eliphilisa uninzi kwiimeko abazibhaqa bentywila-ntywila kuzo. Elibali lihambelana ngqo nesifundo sikaBhodlinja, naye ebesifundisa ngoMasikandi nemibongo yakhe. Simfumana xa athi: ‘yimpande yeson’ ilifa, yachithek’ imizi ngendaba yalo.’ Mkhulu lo myalezo udluliswa nguNtomb’ ethongo kule ngoma. Ude abuze ukuba kusisono kusini na ukuzalwa ube ngowokugqibela, le nto ozelwe kuqala asuka athathele kuye konke obekumelwe kuxhanyulwa ngabantwana baka mfi.

Endikufundileyo kwesi isifundo

Besizoba imifanekiso singakhange sikuchaze oko sikuzobayo. Ngokujonga emfanekisweni uzibonele eyona nto ikuwo. Umzekelo woludidi lokubhala:

Ifesitile bezimfiliba xa sisondela
Izinja zizisonge phantsi kwamakhala
Sinqandwe yingoma enokuncwina emnyango
Yimbi ithundeza ukunqumama

Enye ikhalima ngelithi sekusondelwe kuvutho ndaba
Ikhalele phezulu sabhekela
Nqumama emva koko yazola.

IJenali yesiXhosa, Iveki-17.

Ayikho into eyonzakalisa umntu ngathi kukufela ngaphakathi. Xa ufele ngaphakathi ufana negwala elibhubha liphethe isixhobo esandleni salo. Ukwafana twatse nomntu obhubha ephethe iyeza ngesandla.

Sindikhuthazile ke kakhulu isihloko sesifundo sikaMthunzikazi Mbongwana esithi "izinto ezingenamagama ziduka nomoya." Ukukhuthaza kwakhe ukuba ubani, makabhodle isingqala. Umbhali oyena mhlobo wakhe nomthuthuzeli wakhe luSiba nephepha. Konke okwenzekayo kokungqonge umbhali ukukhuphela kwelo phepha. Ngokwenza njalo ufumana ukunyangeka emoyeni, emphefumlweni nasengqondweni.

Isifundo sika Mhlekazi uKunju, sindifundisile kwimibongo yakhe emininzi ukuba akunyanzelekanga ukubhala umtyhutyhumezo wento, ngento engewuyisongile ngemigca nje embalwa. Ndiwuthande kakhulu umbongo kaAyanda Billie othi; Intsomi. Lo mbongo ukhangeleka

ungenamsebenzi xa uwukhangele, umyalezo wawo unzulu. Sezinye zezixhobo endisifundileyo kulo nyaka, ukubhala ngokuthe ngqo, ngamagama amafutshane, ungagwegwelezi.

Luhlobo olukhuthazwayo olu ekubhaleni nangona lunalo uchuku kuba konke okubhalayo kumele kuqulathwe lelobinzana lifutshane. Kwimizamo yam ikhona eliqela endiyifakileyo kwiThisisi nendiwuthathele kuloka Billie.

"Intsomi.
Kwathi kaloku ngantsomi
Mhla sathatha ilizwe
Abantu baya kuphatha
Phela-phela ngantsomi."

Amandla okuzoyisa

Isijwili samathumbu
Asinakundikhwebela kufutshane
Kwikhekhe elixhaphe igazi
Zola mphefumlo wam
Ulwele ukulunga.

IJenali yesiXhosa, Iveki ye-18.

Isifundo sika Manga sibonisile ukuba: siye singakunanzi ukubhala ngezinto ezisingqongileyo, ngakumbi apha endlwini. Ubukhulu becala iba ludandatheko, ulonwabo nothando. Ukubhala ngezinto ozibonayo apha phambi kwakho kunikisa umdla. Kungakhuthaza ukuxanda kweendlela zokubhala. Oku ndingakufanisa nokunika umntu umcuku ubomi bakhe bonke, angadikwa. Ukanti xa ndimnika umbona, imifuno, iziqhamo nenyama ngeke adikwe.

Eminye yemisebenzi yababhali kukugcina imbali. Incwadi kaRhubusana ethi, Zemk' iinkomo magwalandini eyapapashwa okokuqala yiLovedale Press ngo1906, yayifanele ukuthengwa iphele. Iqokelele ubukhulu becala yonke into engentlalo yabantu abamnyama ngakumbi kwicala leMpuma kapa. Ndifunde amaqhalo ebendingawazi apha ku le ncwadi. "Indaba yakwantombi. Le nto iindaba zalapho kwendele umntwana wakho asinto idla ngakuba mnandi. Kukho ezifika zimbi, zilusizi ukuvakala kubantu bakokwabo, ngokukodwa kunina noyise. Kukholisa ngokuthi nokuba bebesonwabile, kuthi kwakufika iindaba zakhona babe babi bangonwabi, ithi yonke into ethethwayo ngentombi leyo yabo, nomzi wayo, bangayingeni kuba ayimnandi, ifike bedungudelisa bethetha nto zimbi, nakoyibuzayo, bengafuni kuyingena. Kungenxa yaloo nto ke sekukho iqhalo elithi,-*indaba yakwantombi*."

Elinye ebendingalazi leli: "*Into ayibethwa ngankana,* mus' ukuyikhuphela yonke into kubantu basemzini."

Kudala ngexesha bekusahluthwa abantu bebengaliqingqi inani labantu amabeze ethekweni. Nabani na ozidlulela ngendlela ebelizimasa itheko elo. Sithe sakulamba sabona izinyolunyolu zamanyoluka, umntu de angene ngesimemo kwimisitho ethile. URubusana uyayivelela into yokuba, umsebenzi wababantu bazimase itheko eli, ibikukusitha. Oko kukuthi: ungabi wedwa kumcimbi wakho abantu bekhona. Ukuvakala kwengxolo, ukutshica, ukududa, ukutyityimba, zizinto ebeziwuphumelelisa umsitho lowo, konwabe nabalele ukuthula.

IJenali yesiXhosa, Iveki ye-19.

Umsebenzi wokubhala khululekileyo ubhexeshwa nguVangile Gntsho, undifundise uhlobo olutsha lokubhala, iZuihitsu. Bendiqala ngqa ukuluva kwezam iindlebe. Andikhange ndiluqonde, ingehlobo endinomdla wokululandela ngenxa yobucukubhede balo.

Ndikuthande kakhulu ukubhala ngePolitiki. Imibongo yam isoloko igxile kuyo kuba ndikwidali leNkululeko-ngqondo yomntu omnyama. Ndifuna ivuselele izazela ezafayo kudala. Ndifuni ithundeze abantu ngokubuyela kwiingcambu zabo. Kubalulekile ukuveza ezinye iinkalo nezinganikisa umdla kubantu abangayinanze kangako imo esikuyo, kodwa ndingazifumanisa ndinobutyala xa ndingaphanza ukuthumela umyalezo endiwuphathisiweyo kuHlanga.

Kwiveki ephelileyo kumsebenzi kaMthunzikazi besibhodlisa isingqala, sibonakalisa izinto ezilahlekileyo kuba zingenamagama. Oku kundikhuthaze ekugubhululeni amagama amatsha, nokuthiya izinto ezingekabinawo amagama; ndiziphe amagama ukukhulisa ulwimi. Kule iveki sibhala ngopolitiko, ingelulo upolitiko lwemibutho, koko upolitiko ngezinto ezisingqongileyo.

Ijenali yesiXhosa, Iveki-20

Ukuba kude kumathala eencwadi xa ungumfundi kwenza kubenzinyana ukuqokelela umsebenzi ngokwaneleyo. Oku kubangwa sisifo esi sigubungele ihlabathi lonke. Akuthandeki ukuza nomsetyenzana ongenamafutha kuba awubatyhokri ngokwaneleyo abo ubaphakelayo.
Ndingumbhali ekudala ehamba nababhali abaphume izindla kuluNcwadi kweli leMpuma Kapa. Oko kundinike amava kwiintlobo ezininzi zokubhala kuba ndiyazifumana iincwadi zabo namava wabo. UNompumezo Buzani ungomnye wababhali abazibalule kakhulu kubhalo loluncwadi ngokwahlukana kwalo. Akaphelelanga kubhaleni ezincwadi, ukwanguye nomdlali weqonga. Ndigilene naye kakhulu ke naphaya kooThe Port Elizabeth Opera House, Phulaphulani Creative Writing nakwiThe Word Festival.
Endikuthandayo kuye kukusebenza nzima efezekisa oko kuliphupha lakhe. Kungoko enabe kangaka exelisa iThanga. Ndiyithandile incwadi yakhe ethi, Imida. Ishicilelwe nguBest Enough Trading and Projects, 2016. Endikubonileyo njengomyalezo kule ncwadi kukuba soze umazi umntu. Oku kungqina amazwi kumbongo kaMabusela athi:

Umntu.
Liqhin’ elingenakunyukwa,
Ngumlamb’ ongenakuwelwa,
Yintlanz’ esemanzini,
Livukuth’ elisemaweni.

Aweselwa 1. Ngo1992.
Oku kuvela kwimfihlo yeminyaka-nyaka egcinwe nguMfundisi uMichael Mpekana kumfazi wakhe uNosizwe Mpekana yokuba abantwana abakhe zange abachole phofu uPhumeza. Kananjalo ukuza kwewele lakhe elinguMphumzi. Le meko idale impixwano ebalini apha phakathi kwesi sibini, nephantse yakhokelela ekwahlukaneni kwaso sesikhulile. Le ncwadi ikwandivezele icala elibi labantu abazibiza ngamakhretu. Apha sifumana umfundisi engenaxolo neNtombi yakhe uPhumeza kuba wasuka watshata nomntu omdala omhlophe. Umbhali ukwandizobele ubuhlobo obungantlamiyo phakathi kukaMfundisi, uKapteni Nongcazi noZwelakhe Mlonzi.
Umgama obuphakathi kwala madoda mathathu awenzanga balibalana noko bebekudelene nje. Amanzithinzithi abadlule kuwo abenze basoloko bekunye ngeengcinga noko besebenza imisebenzi eyahlukeneyo.
Kuyandibonisa oku ukuba, bakho abantu abangabahlobo benene, nabangaxolela nokufela omnye ngomhla kaxakeka.
Ndithande ulwimi lwase lokishini alusebenzisileyo apha umbhali.” *Mabhebeza, sicamta le way, ekse sharp, inyhuku”* namanye amaninzi. Oku kubonisa ixesha abhale ngalo umbhali. Akabhalanga ngohlobo lakudala. Umfundi wangoku angafumana amagama awaqhelileyo, ngakumbi owasezidolophini. Kuyandikhuthaza oku, kundisusa kwingqiqo ethi, ukuze ube ungumbhali ophambili kumele ubhale kuphela ulwimi olufana neloo Mqhayi, ooSoga, Ncamashe nabanye.

Ndiyithandile iSemina kaNathan Tantraal. Indlela ekwenziwe ngayo izinto apho abantu abantetha ulwimi olunye badityaniswe bodwa ukuze balungisane, benikanana namanqaku. Yeyona ndlela ndicinga ukuba izakusebenza le, kuba ukudibanisa abantu abalwimi zahlukeneyo andikubonanga kundisebenzela mna. Njengam lo, ukunika umntu ngesiLungu amanqaku andikwazi ngokupheleleyo kuba ulwimi lwesilungu andiluva. Kungoko ndandikhethe ukwenza wonke umsebenzi wam ngoLwimi lwesiXhosa. Akwaba yinto ezakuqhubekeka ke le. Isinika ukukhula okumandla ukuze sazi ukuba sikhule kangakanani na koko sikufundisiweyo kwezinyanga zine zidlulileyo.
Khange ibeyinto elula kakhulu ke; kuba besisebenzisa obubuxhakaxhaka bokulungisana. Kodwa ibe ngumnqantsa noko oqabelekayo, ngethemba kwilixa elizayo sakwenza ngcono nangakumbi. Oku ndikufumene ikukukhula kakhulu, ukuze sithi sakuphuma apha siphume siphekeke macala onke. Sikwazi ukuphonononga imisebenzi yabantu, sikwazi kananjalo ukuyilungisa ngokwezixhobo zalamaxesha ezikwiikhompyuthazi.

IJenali yesiXhosa, Iveki yama-24

Siphila kwisimo nexesha elinzima kwihlabathi jikelele ngakumbi singabantu abamnyama. Siphila kwilixa lokujamelana ngezikhondo zamehlo namapolisa, xa abona umntu omnyama abona umntu onobutshaba kuwo. Okuphambili kukukhupha umpu abulale okanye ukuvalela kungekho bungqina buphathekayo bolwaphulo mthetho. Ezi meko zenza umsindo kakhulu kwabo bangamaxhoba. Ziphembelela inzondo kumntu omnyama nomhlophe. Zezi meko ezikhokelele uhlobo lokubhala ekuthiwa yi-*Fierce writing* nendiluthande kunene. Ukubhala ngathi wonwabile akungencedi ngaphakathi usifa sisingqala. Imibongo emininzi endiyibhalayo isoloko inengqumbo ngenxa yokudeleleka nokuxhaphazeka kohlanga oluntsundu kwihlabathi lonke jikelele.

Kwelinye icala kusisankxwe ngabantu basegoqweni ngempatho gadalala abayifumana kubantu abangamadoda kulo lonke eli loMzantsi-Afrika. Imihla namazolo kufunyanwa umntu wasetyhini obuleweyo. Kufunyanwa umntu odlwengulweyo. Neziganeko zokuxhatshazwa kabuhlungu ngamaqabane abahlala nawo zikukutya kwemihla ngemihla.

Kusisijwili ke sokuba amadoda mawaphakame akwazi ukumela ubudoda bawo. Kuzingoma ezithundeza ubhityo lokuba mawamamele kuba idalwa ngawo le ngozi. Into engananzwanga kukuqaphela ukuba umntu oyindoda waphukile. Usisidalwa esifuna ukubunjwa ngokutsha nokugudiswa kwayena. Iingxaki sizijonga kwiziqhamo emithini, singakhange siziphonononge iingcambu ubume bazo.

Singabantu sidinga ukubuyela kwiimfundiso zasemakhaya. Umfazi ngaphambili ubengazaleli yena, ubezalela isizwe. Sidinga ukufundisa abantwana abancinci abangamakhwenkwe ukuhlonipha iziqu zabo. Xa behloniphe iziqu zabo bakube bebahloniphile abazali babo, bahloniphe nemithetho yamakhaya abo neyesiZwe.

IThisisi yam izakuba negalelo elikhulu ukwenza umsebenzi ongeza nesisombululo sezi ngxaki. Ngamava endiwathathe kubabhali abaninzi ndinako ukubhala incwadi ezakwenza utshintsho yakufikelela ezandleni nasezindlebeni zabo. Ukubaluleka kwesidalwa esingumama, nokuxhaswa kwaso ngumntu ongutata kusakhiwa abantwana abaya kuba sisivuno esiqhakrazileyo.

Okulichiza ngosiba lwam kukulandela okwakuthethwe nguZama Bhatyi kumbongo wakhe othi:

‘ZIQOKELELENI MAKWEDINI.
Ziqokeleleni makwedini kuhlwile.
Mazibuye makwedini liyatshon’ ilanga,
Nize nazo zonk’ ezakowethu ningashiyi nanye,
Ningene niphelele emadlelweni,
Ziqokeleleni madoda ziz’ ekhaya
Kub’ ezinamathole sezingaphambili.

Upapashwe kwiKotaz.

Lo mbongo kaZama Bhatyi undikhokelele ukuba ndibhale lo mbongo:

Mazibuyele ekhaya
Qokelelani iintambo.

Phothani izabhokhwe.
Ngomso masiyiphuthum’ imfuyo yethu
Kwakhon’ ibuyel’ eKhaya.

Ze nigushe iintsuntshe,
Nethule nemikhonto.
Bangala xa siyiphuthuma,
Lubachewule ubisi lwazo.

Somelwa ngamaselwa
Akhamis’ amahasa
Akusekho nesichiki sentloya!

Masivukeni ngomso siyilande
Sakufela kulo mgxobhozo
Amaxhalang’ alal’ edlile
Kakade ililifa lethu.

Ndiyawuthanda lo mbongo kaZama Bhatyi. Ngumbongo endingawufanisa neVundu. Unobungozi noko ukhangeleka uthule oku kwesiziba. Kulo mhlathi wokuqala kumbongo wakhe uthundeza abantu ukuba mabaziphuthume baphuthume nayo yonke into abaphulukene nayo nengenza utshintsho kwimpilo yabo. Ubonakalisa ukuba xa zingayekwa ezizinto ababantu bangahlala emgxobhozweni, babe zizisulu zokuxhaphazeka. Ezi zinto uthi maziqokelelwe ngobungxamo, “kuhlilwe, liyatshon’ ilanga.”

Izinto endicinga ukuba uthetha ngazo apha uBatyi, yinkcubeko, amasiko nezithethe, umhlaba, imfuyo, ubuntu nobutyebi obuxhanyulwa zezinye izizwe kwilizwe lakhe. Ulwimi abhale ngalo apha umbhali lulula kakhulu. Asilwimi lwakudala, lungantsokothanga. Umyalezo awudlulisayo ngobaluleke kakhulu. Esi sakhono sakhe sindifundisile nam ekuphuculeni indlela yam yokubhala. Ezinye izinto ziye zingafikeleli ebantwini kuba sibhala ntsokothileyo.

Enye yezinto ezenza abantu bahlale endaweni engabafanelanga nangona benawo amandla okunabela kumhlaba owomileyo luloyiko. Incwadi ezininzi esizifundiswa ezikolweni zincwadi eziqamele ekubetheleleni uloyiko. Ubukhulu becala zeyame kwinkolo, nkolo leyo ekhuthaza abantu ukuba zizicamba noko besifa ziziva nezivubeko. Ndiwuthandile kakhulu umbongo kaNompumezo Buzani othi:

“Qam qikili
Mka loyiko mka
Suk’ ume pha qelele
Kad’ undenz’ ixhoba
Undenz’ isifuthufuthu

Undib’ ingqondo ngebhaxa
De ndasisiphukuphuku.

UNompumezo ududulela kude uloyiko. Uqaphele ukuba izinto akazenzanga ngokukhululekileyo nokuphucukileyo kuba eqanyangelwe luloyiko. Maxa wambi uzifumene esezintlungwini ngokwenza into angayithandiyo kuba elulamele kwaolu loyiko. Kumgca wesine ude athi “undenz’ isifuthu-futhu” oku kubonakalisa ukungakwazi kugungqa; oku komntu oqanyangelweyo kuba esoyika.

Xa besingachwethela kude uloyiko esaluncanciswa esikolweni nasezicaweni, konge okungumnqweno kungaphumelela. Ubukhulu becala kwiinkonzo nasesikolweni sifundiswa ukuxolela nokoyika uthixo. Le meko yenza sihlale sisebugxwayibeni kuba sinethemba lokuba nguthixo oya kusithethelela.

“hleli nje ndinkenenkene
Sok’ undiv’ esweni
Uzamana nokholo lwam
Wonwayana nefokotho lam
Ukuze ndibe sisifede.”

Umntu owoyikayo ke ude abaleke nempukane le ibhabhayo. Wothuswa nakukuwa kwenaliti entla, ingqondo yakhe iqanyangelwe ngamatyathanga oloyiko. Andithethi ke wakuva izingqi, angade azifake nangaphantsi kwebhedi. Ndiwuthande kakhulu laa mgca wokugqibela kwesi sitanza uthi, “ukuze ndibe sisifede.” Ezona nzondelelo zokubethelela uloyiko emntwini kukumlawula. Angade oyike ke zizenzo zakho, uyigqibile ingqondo yakhe.

Kweminye yemibongo endiyibhalileyo, yimibongo ebulala uloyiko. Xa uligwala ufana nomntu ofe phambi kokuba afe.

Kwezinye zenzame endizenzayo ngokubhala kukubuyisela ubuntu ebantwini. Abantu abadala ngakumbi oomakhulu badlale indima enkulu ngamabali abo ukwakha nokubumba umntu ngakumbi abantwana besebancinci. Ndiwuthandile umbongo kaNompumezo Buzani kwakhona othi:

“Inxili kamakhulu
Ndingathini na bethu
Ukungandlandlatheki
Kusaduk’ engceni
Ubutyeb’ obungaka?
Ingxowa yomnt’ omkhulu.”

Oomakhulu zizisele zenyathi ebezinendima yokudlulisela ulwazi kwizizukulwana. Ngokubhala imibongo ukakhulu engagxila ebantwaneni ndingawuvala umsantsa owavelayo ngenxa yokuphulukana noomakhulu ebebesenza lo msebenzi. Umbhali uzibona enganobutyala xa engaphulukana nombele ovuza ubisi olulwazi lukamakhulu. Ufumana esondleka kakhulu ngamava

“ubutyeb’ obungaka?” usebenzisa isikweko phaya kumgca wokugqibela ngolulwazi “ingxowa yomnt’ omkhulu.”

Kwiimfundiso esizinikwayo singabantwana kukungaphulukani nekhaya. Oku kubangwa nayinkaba eye yombelwe nedlala indima enkulu ukukhumbuza ikhaya naphi na apho ukhoyo. Abalena imihla ke abantwana azihoywanga iinkaba zabo, zide zigungxulwe nakwizindlu zangasese.

Lo mbongo ka Zama Bhatyi kwakhona othi, Khumbul’ umthonyama, undikhumbuza amazwi akhe.

“watshila watsholoza ngesengcungc’ isidanga,
Kambe kwedini uthini ngezakowenu,
Goduka kwedini uyakhunjulw’ ekhaya
Khumbul’ umthonyama mntwan’ othuthu”

Upapashwe kwiKotaz yiIMbizo Arts.

Umbhali apha usibonisa ukulahleka kwabantu bakuthi, abasuke batyeshela izinto zabo bezayamanisa nezinto abazifunda ezintlangeni. Ezizinto zibenza bazeye, baguquke kumasiko abo baphakamise amasiko ezinye izizwe. Uthi xa besebenzisa ezizinto basuka baphume amagxa kunge zezabo, “watshila watsholoza ngesengcungc’ isidanga.” Oku ukubona ubugwenxa nokulahleka komntu lowo, “kambe kwedini uthini ngezakowenu” ungqina loo nto lo mbuzo buciko. Kumgca wesithathu umemelela ibuyambo, ngokuba abantu baphuthume iingcambu zabo ukuze bazibone nabo benobunganga phakathi kwezinye izizwe. Kumgca wokugqibela ukhumbuza abantu okuba bona bangabantu bomgquba.

Phambilini phaya besifudula singengabo abantu abajonge ukuhlohla izisu zabo. Iqhekezana ubani analo ubeye aqhekezelane ngalo nomntu okufutshane naye. Ibiyinto ebesidume ngayo lena ngokunqomana, ukulimelana nokuzalelana. Ezi zezinye zezinto ekumele zihlale zivela kubabhali bakuthi ukuze sihlale siyinyanda. Uyasikhankanya esisimbo sinomzondo uBuyisile Kwenene kumbongo wakhe othi, uhlohlesakhe.

“sisiququq—

“sisiquququ soDyakalash’ onkone
Esimazw’ amnand’ okobusi
Ngumqambi wezintw’ ezinomtsalane.”

Umntu ojonge ukuzalisa ezakhe ikhabhathi kula amaxesha wofika ehambela phezulu, ungqina loo nto umqolo wokuqala. Ukubetha oku kwencam yolwimi lwakhe kuthi mmamele kanti ujonge ukweyelisela. Uyakungqina oku umbhali kumqolo wesibini. Uzoba imifanekiso yobumbeje-mbeje ewasusa amehlo akho kweyona nto azimisele ukuyenza. Uzibone sele uphakathi ukuba liliwa eli uzifake kulo sewungakwazi nakancinci ukuzikhupha.

Eyona nto ikhoyo kubabhali ngakumbi besiXhosa kukubhala imibongo ekhwebela abantu enkonzweni, ekhuthaza oxolelwaniso nabantu abangalufuniyo. Balibele ngemibongo ekhuthaza ukumanyana nokusebenzisana kukhuliswana siluhlanga. Lo ngoyena ndoqo uyakusikhupha ekukhonzeni izizwe, sikwazi ukuzimela.

Le isemina indikhaphelele ukuba ndibhale umbongo oyelele kumbongo kaZama Bhatyi. Ubonisa isimo sabantu abazeyayo, bephakamisa izinto zabanye abantu ukwedlula ezabo. Ulwimi yenye yezinto eziphambili kwinkcubeko yomntu.

Gcinani imbewu

Lutyebile ulwimi lwesiXhosa
Lungugeme ehlihliza amafutha
Luhlafunisise ulucole
Awusayi kuwuvala umlomo.

Luyingqaka esingelwe phantsi
Lusisibane phantsi kwesitya.
Abaninilo basuka bamatsheke
Ngobuyatha kwabona balugxeke.

Maluphakanyiselwe phezulu
Lulwatyuze okwamaza olwandle.
Imimoya efika iluphephetha
Ngamabhunguza zamani ukuyibhebhetha.

IJenali yesiXhosa, Iveki yama-35

Xa singazuza inkululeko epheleleyo singaphila ngokukhululekileyo engqondweni, emoyeni nasenyameni. Urhwaphilizo olwenzekayo kwilizwe loMzantsi-Afrika; lwenza eliphupha lindandele emafini, kubenzima noKhozi ukufikelela kulo. Kwisintu sethu akukhuthazwa ukuzalisa ezakho izisele logama abanye abantu belala amathumbu esenza isijwili esibanga isankxwe kuninzi lube lungenacebo. Kugquba ukuzityebisa kweli ilizwe kumalungu aseburhulumenteni. Akhangeleka elilibele elona nyathelo lokuqala lokwenza impilo engcono kubantu bonke belilizwe.

Amathambo ooMaqoma awanyakami kusini na zezizithwakumbe! Imimoya yooHintsa ayinxakami kungani na xa inzala yabo inamathela kumanyala enyoka! Ukubuyela eMbo kubonakala kungumnqantsa kuba amadoda aphethe izitshixo abeke imiqobo endleleni. Le meko ichaphazela impilo yethu sonke, asisakwazi ukutya ukutya kwemvelo okungakhuliswanga ngamachiza kuba sixhomekekile. Asisakwazi kutya inyama engenazibi kuba sixhomekekile. Imfundo engundoqo, imfundo yasekhaya ishokoxekile ngenxa yokungqiyama kwiminqweno yamanye amadoda.

Le meko indikhumbuza incwadi ebhalwe nguWelile Shasha ethi: zihlabana nje ziyalamba. Abapapashi, Bard Publishers, 1992. Uluntu olusezantsi nolusweleyo lolona lujongene ngezikhondo zamehlo. Luyahlabana lubulalana mihla le kuba lujijisana nethambo elingenanyama. Wayeke watsho uMfaz' omnyama kwicwecwe labo lesixaxambiji "lelithambo esilibangayo alinanyama ntlobo! Masihlangeni sibe wusamente nodaka, sisixaxa lesi."

Uke watsho noStompie Mavi, "masibeke phants' iintonga, kusekude phambi kwethu. Masiyeken' ingqumbo, ixesha liyabaleka, masixheshen' umanyano."

Aba babhali bandenza ndigxile kakhulu kwinkululeko-ngqondo. Isesona sisombululo esingasinyundula kule intlekele.

Ngamava endiwafumene kwezizifundo ndizimisele ukutyala imbewu ngokuya ebantwaneni, ndifuna ukubanika isakhono sokubhala, ndifuna ukubakhuthaza ngobubona nokubaluleka kweelwimi zabo zesintu. Wayeke watsho uMalcom X ukuba, "umntana ofundiswe zintshaba zakhe ufana nongafundanga."

Ndiyawuthanda umbongo kaChuma Sogiba othi: Imvula. Ndide ndayophula, Imbizo Arts 2018.

Le mvula athetha ngayo ndiyithatha njengenkululeko epheleleyo nekudala siyilindele. Xa ingade ifike lungachulumanca uhlaza. Singabuyela kwizangqa ebesizenza sijikeleza umlilo sikhupha uncuthu lwengoma ngomlomo. Umoya wobumbano nemanyano ugubungele, sinonxibelelwano nendalo nomdali.

"Chapha-chapha yaneth' imvula
Wavuy' umhlaba ngolona hlobo."

Le miqolo mibini ibonakalisa ithemba kwindlela abantu abacinga ngayo namhlanje. Abasafani nabo bebelulamele ungcikivo nogubungelo lweenkolo zamamishinari norhulumento. Kancinci kuya kusithi qwenge ebuchotsheni bebona izinto ahlukileyo, ekuyakuthi bakuqalisa ukumanyana la machaphaza abe zizandyondyo eziyakududula ubukoloniyali.

> "Yagaleleka yaxel' unogumbe
> Yahlasiml' ingca yatsho yaluhlaza."

Selubonakala utshintsho. Kuninzi ukuzidla kubantu abamnyama ngakumbi kubantwana besikolo, amantombazana. Behlukene nento yokucinga; ukuze ukhangeleke kumele ube neenwele ezixokonyezelweyo nezikhangeleka njengezomlungu.
Umgca wesibini ubonakalisa ulonwabo oluyakubhalwa hayi kuphela ebusweni bohlanga xa sele ifikile, nasemzimbeni ngokubanzi.

> "yagqum' imilambo yacul' ingom' emnandi
> Yokubulela imvula enkulu."

Ukubethwa kwamagubu, imidaniso, isingqi esingelozothe ngesandi esinye singqisha, kwakubonisa imibulelo yokubhiyozela ukuhlangana kwezizwe ebezilahlekile.

Ngenxa yefuthe lalo mbongo kaChuma, ndibhale umbongo othi:

Mazibuyele ekhaya

Qokelelani iintambo.
Phothani izabhokhwe.
Ngomso masiyiphuthum' imfuyo yethu
Kwakhon' ibuyel' eKhaya.

Ze nigushe iintsuntshe,
Nethule nemikhonto.
Bangala xa siyiphuthuma,
Lubachewule ubisi lwazo.

Somelwa ngamaselwa
Akhamis' amahasa
Akusekho nesichiki sentloya!

Masivukeni ngomso siyilande
Sakufela kulo mgxobhozo
Amaxhalang' alal' edlile
Kakade ililifa lethu.

Ngamaxhoba nangakumbi abantu ababhinqileyo, endikholelwayo ukuba ukubaluleka kwabo akuqondeki kuninzi. Xa ubulala umntu obhinqileyo ufana notshabalalisa imbewu, ingangabikho imbewu asikho isivuno.
"ngabangcikivi bengcikiv' igazi labantu
Balifunx' okweengcongconi zifunx' igazi labantu."
Xa ubani engenagazi lihle uyabonakala kuye emzimbeni, ngakumbi ebusweni. Yakwendela loo nto imkrukruthayo ude atshazeke nqwa nomsingizana utshazwa ngumoya. Ubanjalo ke umntu

wakungcungcuthekiswa nangabantu aba. Ugqithisile umbhali walo mbongo ka ababulali, ude athi bayangcikiva ngokubulala oku. Kuthetha ukuba bakwiphulo lokutshabalalisa kungasali nto.

IJenali yesiXhosa, Iveki ye-37

Kwincwadi ethi Imibengo ngokubhalwa nguG.W Bennie, usifundisa ngoluvo akholelwa ukuba lubhalwe nguNikani Mantsayi ngamagqirha nobugqwirha. Ndichole ndafaka engxoweni izinto ebendingazazi ngamagqirha apha kwesisiqwentshana sikaMantsayi. Iindidi ezintathu zamagqirha. Uchaza ngezanuse. Uthi zona ziyambulula. Ubuya achaze ngamaxukazana. Wona asebenzisa ubulongo asebenzisa nemilomo yawo ukuqubula. Uhlobo lokugqibela ngamagqirha olugxa, wona agxile ekusebenziseni iingcambu.

Asisawazi umehluko thina bantu bale imihla phakathi kwezintlobo zamagqirha. Sekuthe tshitshilili uhlobo olunye kweli lethu ixesha, amagqirha abomvu. Bathi ngumndawo xa bewabiza. Ubukhulu becala; ayisebenza yonke le misebenzi ibalulwe nguMantsayi. Oku kundiphakamisa iintshiyi, kuba igqirha alinikwa onke amandla. Lijola ukakhulu kwicala elinye elibizelwe lona ngabantu abadala.

Umbhali ubonakalisa ukuwonyelisa amagqirha apha. Uthi ngamamenemene. Uhambisa athi asebenzisa amayeza angenamilinganiselo. Loo nto ebanga ubomi babantu bube sesichengeni.

Le ngcingane kaMantsayi ibonisa ingqobhoko eyondeleyo engqondweni yakhe. Ikwabonakalisa nefuthe elibangwe sisikolo. Uyaphazama apha uMantsayi xa athi abeka ubomi babantu esichengeni. Anayo imilinganiselo ayiboniswa emathongweni ngeyeza elo. Nendawo zokwenza nokugcina amayeza azifikanga nokufika kwabebala. Bekufudulwa kusetyenziswa izingqusho namatye okusila nokukrweca kukhandwa iyeza. Konke oku bekusenzelwa ukuba iyeza lilinganiseleke.

Kuyabonakala apha ukuba umsantsa phakathi kokuphila ngokwenyama, ukuphila ngokwesikolo nokokuphila ngokomoya wohlala umkhulu. Abantu abanyangayo bebesebenzisa iingcambu kwakudala kugqekreze izilu. Bayakwazi ukusebenzisa ingcambu indlu itshe. Bekwakwazi ukusebenzisa iingcambu imipu iphume amanzi.

Konke oku bakuboniswa ngeliso lakwamoya. Ukude athi abantu abasisibane nethemba kuthi ngamabhedengu sesona sonyeliso eso.

UMantsayi uvakala ngathi akayikholelwa nakancinci into yobugqwirha. Uthi abantu bahamba besithi amagqwirha bawabona ngokuhamba ebusuku. Uzibuza umbuzo wokuba ubabone ngani ukuba bayathakatha kuba behamba ngobusuku bekhwele imitshayelo. Ukanti ke ubugqwirha abuphelelanga kuphela ekukhweleni umtshayelo nokuthwebula umntu. Umona wokunqwenela ukungakhuli, ukungaphucuki, ukuswela komnye umntu bobona bugqwirha obo. Thina bantu singabantu abegqumana imihlana, abaqhekezelanayo, ababukanayo nabakhuselanayo. Umona lo yeyona nto ndingathi bobona bugqwirha.

UGeorge Brown, Imibengo eqokelelwe nguG. W Bennie. Usibalisela ngokubaluleka kokuncazelana icuba kumaXhosa. Nangona umbhali ethetha ngecuba mna andibonanga cuba. Imolo nempilo yinto ebaluleke kakhulu kubantu abangamaXhosa. Ungavimba ngemolo ukhangeleka njengoyena mntu

wake wanolunya. Ukunyaniseka kwemolo yakho kuvakala nalapha esandleni sakho. Kungoko bekuxabise kunene ukubamba isandla abantu abangamaXhosa. Loo nto icelwe umngeni ngulo bhubhane ungenileyo kuthiwa yiCorona. Obo bushushu nokwamkeleka komntu akulula ukubuva ngenxa yokuba izandla asisazibambi.

Ukuncazelana kukuqhekezelana ngento ongenayo, ngonayo. Noba incinci kangakanani into, ibangathi wenze into enkulu wakuqhekezela omnye. Ukuncazelana kukuphana isandla.

Okukuncazelana kuquka ukwendiselana. Oku kudala ikhonkco eluluqilima phakathi kweentsapho ezimbini. Alinakuhlaselwa usapho oluthile lukhona olunye.

Ndiyawuthanda kakhulu umbongo kaJohn Sililo othi: Amatshivela, kwiNcwadi ethi, Imibengo eqokelelwe nguG. W. Bennie. Umntu ongafuniyo ukucetyiswa akaphumeleli ebomini. Iingcamango zakhe usoloko ecinga zezona ziphucukileyo. Kanti ke ubomi abunjalo. Ukwakhelana nokuhlala nabantu kungoyena ndoqo ukuze kubekho nto noba incikane kangakanani ongayizuza kwabo bakungqongileyo. Kukwayingozi kananjalo ukuthi unqandwa suka uphathelele phambili ngokungabonakalisi nkathalo.

Kule imihla siqobisene nomngeni wamaphara ahlelele ukona izinto zabantu. Umntu akubhaqwa aphike de akhale ezimantshiyane. Bagaxeleka kwezona ngozi ke, babe ngamaxhoba eentolongo nokutshiswa kuba bedle amazwi abantu abadala ngokunga adliwa zimpuku. Uzifumanisa ulilolo xa ungumntu ongamkhathalelanga omnye, akubikho kwakheka nalonwabo lutheni kuba izenzo zakho awuzidaneli.

Ibali lika K.S Bongela elithi, ukungabi nambulelo; kwincwadi yakhe ethi, Umhlinzeko, Shuter and Shooter, 1982. Lindikhumbuze isimo sentlalo esiphila kuso singabantu abamnyama. Lindikhumbuze ukubaluleka kokufuya iinkomo zodidi, nezingasiso isisombululo kwingxaki yethu yokuphulukana nokusebenza umhlaba nokufuya ebesiphila ngako iminyaka nyaka ngaphambili. Lindibonisile elibali ukubaluleka kokudidimba ulwazi kwabanye abantu nakumanye amazwe ukongeza kulwazana onalo okanye ukuphucula isakhono onaso.

Umbongo kaS.S Mema othi, buyintoni na ubomi?, Maskew MillerLongman, 2007. Undikhumbuze ngendlela ubani ekumele enze ngayo igalelo kwimo-ntlalo ngexesha esenethuba lokuphila emhlabeni. Akukho bani waziyo ukuba kungasa esaphila na. Amandla anawo umntu ngokwenza inguqu nokuba ingakanani kumele awasebenzise. Ukuba ndinetalente yokubhala, kumele ndibhale izinto ezizakuphilisa abantu ngakumbi abantwana ekuhlaleni. Xa unesakhono kwezemidlalo, isakhono sakho usisebenzise ekuphuculeni abantu bokuhlala.

UNgcondozomtshakazi wayeke wathi "shiya umzila apho uhamba khona." Oku kuthetha ngonyathelo oluchanekileyo kuko konke okwenzayo.

Ilima ebesinalo xa besilungiselela ukufaka umsebenzi weThisisi lindincedile. Okokuqala bendicinga kumele ndibhale imibongo eluhlobo lunye. Ndothukile xa umbhali evumelekile ukubhala ngayo nayiphi na into. Ngendingakwazanga oku xa besingenalo iLima singababhali besiXhosa. Oku kundenze ndaphucula imibongo yam ekude lee kwindlela endibhala ngayo okanye ebendifudula ndibhala ngayo; yanaba.

Kwindibano yeLima lokuqala ndifumene ukugxekwa okuninzi ngomsebenzi wam, kundincedile oku, kuba bendibangwa kukungaqondi. Izincomo ezivele kwiLima lesibini, noko zikukhulisile ukuzithemba ebendiphawula ukuba kuya kusehla.

Bendinethemba lokuba ushicilelo ebelwenziwe nakanjani sakuluzuza ukuze siphakule ubusi koko bekuzizilungiso okanye iingcebiso kooGxa bethu. Ngelishwa ndiwaphose enkalweni de kwatshona amalanga.

Isincoko semibongo.

Iveki ye-16.

Ndakunqandwa lingcwaba.

Okwakuhlala ngaseziko nizintsapho ngakumbi ngexesha langokuhlwa kothiwe umlilo xa ungumntana engangaqondi ukuba kubunjwa udongwe lokwakha umntu. Ibe kukubamba ithole lika nomyayi kubantu abaninzi ukukhula nooMakhulu nalapho bebesebenzisa iingoma, amabali neentsomi ezizixhobo ezomelele okwesinyithi ukunyusa udonga olomeleleyo elingumntu. Singabantwana ke bekungaqapheleki kuthi xa kusenziwa yonke le nquleqhu. Besimamela nje kwantsomi, sivuma kwangoma ezivunywayo apha ekhaya okanye ezikwakuzo ezontsomi; singayinanzanga intsingiselo yazo.

Ndikhule ke ndisiba iintsomi ezi zizinto zethu kuphela baNtu. Ndethuke ndaphantsa ukugqabhuka isifuba ndakufumanisa ukuba zixatyiswe kakhulu ngabantu abamhlophe. Uyicacisa kakuhle lento uKate Bernheimer kwincwadi yakhe ethi “Fairy Tale is Form, Form Is Fairy Tale.” “The fairy tale, which to this day is the first tutor of children because it was once the first tutor of the mankind, secretly lives on in the story.” Oko ikukubaneka isitya ekuhleni ngokuthi “nanamhla oku iintsomi zezona ziseko zokubumba abantwana, njengoko zisenjenjalo ukubumba umntu ngokubanzi.”

Intsomi le libali elingenabunyani kodwa elisekezelwe kwizinto ezenzekayo ebomini bethu. Xa ibaliswa intsomi uye ubenomfanekiso waloo dyakalashe okanye la mazim agqiba abantu. Kanti lonke eloxesha zizilumkiso ezingangqalanga ngqo, nezibhekiselele kubomi babantu. Uzicacisa enjenje uKate Bernheimer xa ebekelela unyawo.

“Fairy tales tell, they do not show.”

“The images in a fairy tale are very isolated, very specific.”

“A fairy tale is a Humpty Dumpty.”

Uqhubeka athi xa egqithisa “fairy tales are actually extremely associative when you begin to unstitch them"

Oko kubaliswa kweentsomi nokuvunywa kweengonyana kujikelezwe umlilo kuzalisa isingqi esiqala kancinci kanti kwakuphuma iimbongi neemvumi eziphume izandla kuko. Ndandingazazi nam ukuba ndinesilonda esingaphakathi nesithi sakuva isandi sengoma nokuba sesegubu sithunukale. Iqale phaya esikolweni yonke le nto ngezazicengcelezo besizenza, nebesingazinakanga kakhulu! Kanti ziqulethe amachiza ebenganyanga izilonda ezinyuquza iimpethu namhlanje. Kwezozicengcelezo ndingabalula esika S.E.K Mqhayi esithi:

Ngubani na lo? Nguyeye.
Uhamba nabani? noYise.
Usiphathele ntoni? Amasi.
Ngendeb’ enjani? Ebomvu.
Wayibeka phi? Esibaya.
Kwesingakanani? Kwesikhulu.
Nakwesingakanani? kwesincinci
Hi mayisele! Zizidenge zodwa.
Hi mayisele! Zizidenge zodwa.

Kwezintsomi ke bekuphuma iziqhushumbisi ezikumila kunje, koko singaxelelwa ngobuqwili bazo ngabo bazibeka kwiintende zezandla zethu. Nebesingathi sizisebenzisile zikhanyise ngesibane ebesiyakushiya uluntu lusethambekeni. Ngokuya siqhelana nengoma; ezalisekisa imibongo, bekulula kakhulu emakhwenkweni ukuvela nje adanduluke xa abukele iinkunzi zakumawabo zigqubа. Azintyontyele ezinika amandla, zithi ukuhlabana oku linge lingalala umbethe kwengenamama unasondlo. Kananjalo emadlelweni nasemasimini xa kuthiyiselwe iintaka, besinemibongwana ethundezela ezontakazana kwicala imigibe yethu engakulo.

Kwincwadi kaL.M.S Ngcwabe ethi Khala Zome, uyicacisa kakuhle into yembongi. Uhamba enjenje: "Eyona mbongi inkulu ngokwam ukucinga lusana olungekakwazi nokuthetha. Lungafika lukhonkcozisa iintsinjana luyoliswa zizingqisho zentsholo eyenziwa zizo. Lukwayimvumi usana. Ungafika luvuma luxhentsa lodwa, luphakamisa izandla, luqhwaba lusombela. Umntu uqala apho ke ukuthanda izinto ezintle zomhlaba."

Oku kuyabonakalisa ukuba le nto iyinkenkqe yinto esizalwa nayo. Koko ivuselelwa ngabantu abadala esifike beligangatha eligade. Inkenkqe ke sisilonda esibuhlungu. Asipholi singenachiza. Ichiza lokusithomalalisa kukuyivuma xa imi ngenyawo. Yakunamathela okokoko ke de uyekungqengqa kobandayo. Sibhala le mibongo nje senza iinzame zokuyithomalalisa. Asipheleli kuyibhaleni koko sima nasezidlangalaleni ukuvakalisa umyalezo esiwunikwe ngabantu abadala.

Le nto ke iyimbongi kweminye yemisebenzi yayo kukuba yiNtlola. Intlola ilubona utshaba lukude, ze ibethe isigodlo ukuvusa abo basebuthongweni ukuze baqule lufike kumiwe ngeenzwane. Yeminye yemisebenzi yeentlola le nesingazange sayifaka nxilini:

Zinton' eziya? Ngamahlungulu!
Enza ntoni? Alel' onke!
Lath' elinye, kwelinye,
Vuka sihambe, ndihambenjani,
Ndixholiwe nje, ngala makhwenkwe,
Akwabani? akwaMzuzu.
Mzuzu-bani? Mzuzu-dlangisa.
Xheg' elinomona, ngeentombi zalo…

Intlalo esiyiphilayo singababhali yintlalo enzima kakhulu! Intlalo kumaxesha amanizni ekungamele ulandele inkenkqe oyivayo ngaphakathi nekuthundezela ukuba bhala. Ubani azifumanise esenza umsebenzi okude lee nobizo lwakhe kuba ukuhlala kukubumbela bomi bumbi. Uyakungqina oko uPhillip Zhuwao kudliwano ndlebe lwakhe noAlan Finlay:

"Why do you think Dambudzo was ostracized?"

"Because he didn't live up to the society's dreams, society's hopes, the family's hope. According to the black family, once one has finished school, once one has finished university education, one should get a job, marry, and buy a beautiful car, a beautiful house. But he didn't do that and society and his family felt betrayed. Suddenly they threw him out of society."

Xa besibiza esisifo nelifu eligubungele indlu ukakhulu emnyama basibiza ngokuba yiBlack Tax. Ukhuliselwa ukungaphileli wena. Ukhuliselwa ukuvingca zonke iintanda abazali bakho abangakwazanga kuzivingca ebomini babo. Nawe ushiye iintanda ebekumele uzivalile ze ulindele

ukuba zitywinwe yinzala yakho. Oku kuqoba amadolo kwisiphiwo obunaso uzalwa kuba ngoku ulindeleke ukuba wenze into engakonwabisiyo emphefumlweni ingelulo ubizo. Esethu ke isizathu kukubhala nokubonga. Ebantwini ezizinto zikhangeleka phantsi okwecuba lekhala okanye umthi wamazambane. Zijongeka njengezingenakugxotha Kati kwisithukuthezi esenzayo eziko. Kuba kaloku saboniswa ubomi bobunewu-newu nokwanelisa abantu abakungqongileyo ngaphezulu kokoneza umoya wakho.

Kunefuthe oku elibangela ukuba abantu bathi saa okweembovane kwimizi-mveliso besebenzela abanye abantu endaweni yokusebenzela ukuphilisa isizwe ngosiba. Isazakuthabatha iminyaka evisayo ukuze izinze le nto ezingqondweni zabantu abamnyama ukuba ngokulandela le mibongo okanye okukubhala sinyangana neNkenkqe ngaphakathi. Kubantu abamhlophe noko sele yaqapheleka into yokululamela ubizo kulowo ugulayo.

Uyicacisa enjenje uZhuwao:

"In Black African society they are suspicious of a man who writes poetry. Everybody starts raising eyebrows, asking how much you earn through writing poetry. I think white society understands the poetry world, the art world, much better than the black, although poetry has been in the black society for a long, long time."

Luvakalelo ngeloxesha elidala ukungazinzi kumbhali okanye imbongi. Suka angakwazi kuzibamba athi ukuba uyimbongi adanduluke. Athi ukuba uyabhala aqubule uSiba nephepha ehlanzela kulo konke obekumchukusha ngaphakathi. Ikwayiyo le Nkenkqe ndikhala ngayo, nesisilonda esibhidla kabuhlungu. Yakufika ufana nelidla amagqabi, okubonileyo ukuthi dleke ngobunjalo bako ungacenge solala phi! Awuzincedi nawe uqhutywa ngumoya. Ukungqina enjenje uAndrienne Rich oku:

"I can't write a poem simply from good intentions, wanting to set things right, make it all better; the energy will leak out of it, it will end by meaning less than it says."

Kubunzima esiphila kubo singababhali ngakumbi abamnyama ndingabufanisa nembewu ehlwayelwe elulwalweni. Ayifumani kumila ke ngenxa yomhlaba ukungalungi. Kodwa kunjalo suka kufike umoya uyiphephethekise iyekunkaleka nokuba kuselurhexeni, apho ifike ityhoboze kumile izithole kulukhuni kunjalo. Akhona amagcisa axele loo mbewu, nafane nenkwenkwezi kwisithokothoko sobumnyama. Anike ithemba lokuqhekeka kokhwezi kuzakuvela indlela kwizizukulwana ezizayo. Ndingabalula uMzwakhe Mbuli kubo. Ukhona umbongo-ngoma wakhe endiwuthandayokunene nothi 'wake me up.'

Nangona iimeko bezisala kwiminyaka yokubhala kwakhe lo mbongo. Ebenalo ithemba lokuba noko ubunganga bomntu ontsundu bakuphinda bubuyele ezandleni zakhe. Amatyathanga ebeqamangele iintolongo ngenye imini aya kuqhawulwa.

Esithi ke ze avuswe kwakwenzeka konke oku. Lo mbongo ube ngunobangela wokubhala kwam omnye umbongo okwicwecwe lam nelithi 'NDILIXHOBA' eliphume ngo2019, usithi 'ZE NINDIVUSE' ingoma yesithathu

Ndiyekeni ndiyahamba mna,
Ndiyekeni ndiyokulala;
Ze nindivude; abantwana basekhaya abamameli.

Ezona njongo ziphambili kula macwecwe am ayikuko nokwenza imali, ngaphandle nje kokutswikila uninzi olusebuthongweni lume gomololo luxele ibhakana. Kokungandichulumancisa okuka Mzwandile Matiwane esithi livela lincumile. Ndithanda uLydia Yuknavitch xa esithi kwisincoko sakhe, uWhy do you write it all weird? “And if there is a consuming going on, it’s not about money; it’s a reader wanting to take a book I wrote and maybe put it in their mouth or rest it on their chest or take it into the sea with them.”

Kunjalo kanye nakum. Kunga wonke ubani angafikelela kumacwecwe am omabini, Ubukhoboka bengqondo noNdilixhoba. Eyona nzondelelo yam kukuzama ukuba athi ubani wakufunda imibongo esuka kwisandla sam achukumiseke, kubekho uvakalelo oluyakuthambisa intliziyo yakhe noba ibisele iqine okwesinyithi. Andingekuthandi ukuhlwayela elulwalweni kuba kungenzeka kungabikho moya wakuyivuthela loo mbewu iyekuwela emhlabeni ovundileyo. Ukungqina oku kwakhona uLydia Yuknavitch ngelithi:

“If someone reads something of mine and they feel something in their actual bodies, then I’ve succeeded.”

Njengazithunywa asibhali kuba sibhala, koko siphethe amachiza empiliso. Kungangabikho bani uvakalelwayo, ubugcisa bethu lilize.

Maxa wambi zivakala zikrakra okwekhala iinyaniso esizibhalayo kwakubo abo sibabhalelayo. Asingebagxeki ncam ke kuba bakhule bencanciswa iswekile ngaphakathi ebadale inyongo. Kubenzima nangakumbi ukubhala khululekiliyo kuba usonqena ukukhangeleka njengomntu onobuhlanga noqhwayela emva. Kanti ke noba umlambo unganomsinga okhukulisela esizibeni nezigodo, lakuphuma ilanga siyacwenga buvele ubuze baso. Uyicacise enjenje uBettina Jude xa esithi I write about race. “I write about race in order to make sense in this thing called race. I write about race because I can’t write about gender sexuality, etc.” “Even now as I type this in some hipster coffee shop in Baltimore- I cannot ignore the fact that I am the only black person here.”

Ndakuphakamisa usiba akubhali mna. Akungangqiqo yam okanye bukrelekrele kum kusini. Okwam kukulubamba nje, kukhuphela abantu abadala bedlulisa umyalezo. UAmina Cain kuSlowness ungqina ngokuthi “when I write, I follow the mind of the text I’m working on.” “Does the unconscious mind have a place in the politics?” Le ntetha yakhe indikhumbuza uMalcom X, xa wayesithi: akulungile ukuthatha abantu abaleleyo ubase emfazweni, bavuse kuqala phambi kokuba ubanike izikrweqe.

Emva kukaMzwakhe Mbuli kulandele uZolani Mkhiva nenye yeembongi ezizenzele igama kweli. Nendibonayo naye ukuba uvakalelo lwakhe olungxamileyo ulusebenzise embokweni oku nobekungabangelwa bubunzima esibufumanayo thina babhali bemibongo ekupapasheni. Ngokoluhlobo noko umyalezo uyakhawuleza ukufikelela ezindlebeni zabantu. Ndiyamthanda kakhulu uLesego Rampolokeng kudliwano ndlebe lwakhe noRobert Berold noIke apho athi:

“You get the attention of publishers more when you die. But I want to say here is my anthology-do something with it, and then you don’t have to wait until I pass away. I want to show my kids that, hey, your father was great when he was alive. I want it now so that when I die I die as a happy person.”

Ingangentwala kubaThembu imibongo esele ndiyibhalile. Ndithe ngokumana ndinkqonkqoza kwiinkampani ezishicilelayo suka impendulo yangu (poetry doesn't sell. We don't take poetry manuscripts anymore. I would encourage you to try novels and short stories.) Oko kwandibangela ukuba nditheze khuni lumbi! Imibongo yam ndamana ukuyishicilela ndiyidibanisa nezandi. Oko okuye kwafaka incasa kwindlebe zophulaphuleyo nongumxhasi wam. Kwakhokelela kumacwecwe amabani la sele ndiwabalule ngentla. Ngenxa yenkenkqe ekum ngaphakathi nesele ndiyichazile ukuba sisigulo esinganyangekiyo, sijonge nasiya kubaculi bakaMaskandi. Nawo laa Madoda umculo wawo uhamba nezibongo phakathi. Bawunonge ke ngezandi ezikwenza uhlobe igazi.
Uyicacise ngoluhlobo uMxolisi Nyenzwa, kwisincoko sakhe esithi, 'I heard rhythms' – Unpublished MACW dissertations 2015.
"Maskandi poetry is a type of self-praise which the musician recites while playing a musical instrument." Uqhuba athi "The language of Maskandi artist is the language of a frantic man, a mad man." "The Maskandi artist doesn't seek to make peace with the world. He aims for disruption of the senses, for war, as he is a roving character, and unhappy bandits.
Isaphuphuma incindi,
Kusiba lwam olubukhali.
Lakuhlala lutyekeza,
Izigaqa xa kufanele.

Phantsi andinakulubeka,
Isihlahla singekaqini.
Ndingafa yingqumbo yabadala,
Ngokwenjenjalo ndakuba ndibadelele.

Ndakubhala zivalek' iindonga,
Ezidal' umsantsa eluntwini.
Ngapha zigcin' abancindayo,
Kweliya zivalel' abalambayo.

Ukumemelel' ibuyambo,
Ndakuluvuthela okwesigodlo.
Bakhon' ababin' abathathu-
Abaya kuyibon' inkwenkwezi.

Laakuba linye iliwa eliya kundiginya ukuba ndehlukane nokubhala, kuphela kukukhaba ibhekile. Okwakaloku nje igazi lisabaleka emithanjeni, nakanye, olwam usiba lakuhlala lusesandleni.

Ugxekoncomo Lweencwadi Ezichongiweyo

Livela lincumile nguMzwandile Matiwane

Le yincwadi yesiXhosa kudidi lokubhala oluyimibongo. Ibhalwe nguMzwandile Matiwane; oyinzalelwana yaKwaZakhele eBhayi. Ipapashwe yahlelwa yinkampani Imbizo Arts. Imizobo ngaphandle yenziwe nguMangaliso Buzani. Sinikisa umdla kakhulu isihloko sayo le ncwadi. Siyahambelana kananjalo nemifanekiso engaphandle. Intshontsho lentaka liyancuma xa libona unina esiza nenyiki; ngethemba lokuba lizakuphosa into phantsi kwempumlo.
Le ncwadi ngaphakathi igxininisa ngothando. Ikwavelele imiceli-mingeni emininzi kubantu abathandanayo. Iyathetha ngothando olungatshitshiyo, kananjalo ngothando olukhohlisayo. Umbhali uzama ukusixelela ukuba eluthandweni awunakujonga cala linye, kulindele ukuphoxeka nokungcatsheka ngenxa yalo. Kwezinye zezinto ezibangela okukuphoxeka nokukungcatsheka, kukungena eluthandweni ube ungathandi, ujonge inzuzo kulowo uthandana naye. Maxa wambi kude kwakhiwe amayelenqe okubulalana kuba umntu efuna ukuzuza nto.
Ukanti kuthando olunyanisekileyo, ubani uhlala ekuseka kuko konke ukubetheka oqobisana nako endleleni. Ulila ezosula iinyembezi nawe; de nibe niyaphumelela. Olu udidi lolwabantu abangena eluthandweni bengenazinjongo zanzuzo kumaqabane abo.
Kumbongo wakhe othi: Thembela. Ubonakalisa ukuzijula ijacu umbhali, amehlo wakhe ewamilisele kuphela kuthando oluntliziyo-nye.
“emazantsi eyam intliziyo
Uncumo lakho libhaliwe
Ngosiba olungacimiyo
Ngoba olwethu uthando luvuthiwe.
Enye yezinto ezivelayo apha kule ncwadi kukubabazwa koxolo. Ungaba nothando ke, ungumntu onentliziyo entle. Loo ntliziyo apho ihamba khona ikhuthaza uxolo nomanyano.
Kumbongo wakhe uMatiwane othi: Olwam uthando. Apha ubonakalisa ukuba ungumntu onoxolo, nakwabo bangenaxolo kuye.
“inene ndithi endimthandayo
Ndimthanda endithiyile
Nokuba angadla nabandizondayo
Olwam uthando luyakuhlala luphilile.”

Ukuvakala kwefuthe lawo lo mbongo kuyacaca ukuba umbhali uke wanyathela ecaweni. Incam yolwimi lwakhe ibonisa ezavesi zikhuthaza uxolo nakwabo bangena xolo kuwe. Andikuthandi oku; kuba kusenza amakheswa kwabo baziintshaba zethu.
“Mateyu 5 vesi 38-40.
Nivile ukuba kwaathiwa, iliso maliphindezelwe ngeliso, nezinyo maliphindezelwe ngezinyo. Ke mna ndithi kuni, masingasunduzani nokungendawo; yithi osukuba ekutywakaza esidleleni sakho sokunene, umguqulele nesinye. Okwahlutha ingubo yakho yangaphantsi, myekele neyokwaleka.”
Isihloko sale ncwadi ngokomxholo lo wayo siyabonisa ukuba: maxa wambi uthando luyakwazi ukuza ngathi luhle, suka lujike lube yincindi yekhala. Oku kubangelwa kukunyoluka, ngokuthanda

izinto eziphathekayo kananjalo ukuba nentliziyo ende; umntu angoneli kukutya okuphambi kwakhe ajonge kwisitya esingaphesheya.
Yincwadi ebhalwa kwixesha eli sikulo le. Ibhalwa ngolwimi lwalemihla, ayintsokothanga ingafihlakelanga. Umbhali ibingumntu obethanda kakhulu ukufunda imibongo kaJ. J. R. Jolobe. Oku kuchazwa nakukugqwathula kwenye yemibongo yakhe:

“Obo buhle bulubisi;
Ndithabathekile bubo.”

Kwakumbongo othi uthando lwam, liyabonakala ifuthe likaJolobe kumbongo wakhe othi, Inyibiba.

“yinyibiba ukunyamezela
Ngobuhle lunombizane
Isiyobelo esikutsho unge uyozela
Namadolo abenengevane.”

Inkoliso yale ncwadi akusetyenziswanga ziphumlisi zemizuzwana nezexeshana. Oku kwenza kubenzima ukuphawula isantya sombongo, ukwehla nokonyuka kwentetha kumgca ngamnye.

Ukugxila kumxholo omnye kuyenze ayanikisa umdla le ncwadi. Umxholo wayo ongothando noxolo kuphela; uyibulele amandla. Okuphambili kukukhalaza ngokuphoxeka kumantombazana athile; noko kukhona ukonwaba ngokudibana namantombazana athile. Kwaukuthiywa kwezihloko oku ngamagama amantombazana, kuntama umxholo omnye.
Akunyanzelekanga ukubhala ntsokothileyo. Kubalulekile kodwa ukufaka izinongo ezizakwenza umdla kumfundi kwinto oyibhalayo. Xa usithakele kuyo nayiphi na into oyibhalayo, oko kungenza umfundi aphosakale ngumyalezo obunga unqwenela ukuwudlulisa.
Kweminye yemibongo endiyithandileyo, ndiphuma phambili nombongo othi:
Zibotshwa ngofele lwenye**.** Undibhalele kakhulu uMatiwane kulo umbongo. Uphume mpela wona kumxholo wakhe ongothando. Oku kuyantama ukuba, xa ebezame imixholo eyahlukeneyo ngeyenze ngcono kakhulu kunoku.
Ndiyawuthanda la mhlathi wokugqibela kulo mbongo nobonisa ithemba kwiintlungu zelixesha.

“Kodwa ngeny’ imini iyakwaphuka idyokhwe
Sitakatake okwamatakane
Kuqhawuke nezozitrophu
Lufike lona ulophu.

Ngumbongo onamadla kakhulu lo, ngakumbi kwinkululeko-ngqondo yohlanga.

Uhlalutyo Lwencwadi Olude Lwesibini.

IMIDA: Ngokubhalwe nguNompumezo Buzani.

UNompumezo Buzani ngumbhali wemidlalo yeqonga. Ukwanguye nombhali wemibongo namabali amafutshane. Imibongo yakhe isetyenzisiwe kwi-*Voices of Afrika*. Ikwafumaneka nakwi-*Unisa Litelary Journal* ne *new Coin*. Uke wawongwa ngembasa kwimidlalo yebhanya-bhanya kwi-Bay Film Festival.

Imida, yincwadi epapashwe ngomnyaka wamawaka amabini aneshumi elinesithandathu. Ipapashwa ngababakwa: Best Enough Trading and Projects. Le yincwadi engumdlalo weqonga.

Ndiyithandile kakhulu imiyalezo neemfundiso eziqulethwe yile ncwadi. Kumyalezo wayo ophambili, ibonisa ukungonwabi komntu ongenanyani. Owakhela usapho lwakhe phezu kobuxoki. Obuthi bakuvele budale ukuqhekeka kosapho lwakhe naye aphile ubomi bokungcungcutheka. Oku kubonakala xa umfundisi Mphekana butshintsha ubomi bakhe akufumana incwadi echaza ngokubuya kuka nyana wakhe awamgqibela elusana, oliwele lentombi yakhe uPhumeza, nowaziwa njengomntwana owacholwayo yiNkosikazi yakhe uNosizwe.

Oku kudale umfundisi wasoloko enomvandedwa, kwanzima kwaukuhlamba oku nokutya; wasoloko ezivalele mba kwigumbi lakhe lokufundela engafuni kuphazanyiswa. Akusabajwa nomnxeba kwelikhaya, oko kuxhalabisa uNkosikazi wakhe ngokuba bazakuphoswa zizinto ezibalulekileyo ngakumbi benabo nabantwana abakude.

Umbhali ukwabonakalisa ubuhlobo benene phakathi kukaZwelakhe nokhulise unyana kaMfundisi lo onguMphumzi, umfundisi kunye noMncedisi Nogcazi onguKapteni kwinkampu yamajoni.

Ibonisa isimo sentlalo esahlukeneyo ngokwasezidolophini (ezilokishini) nasezilalini. Umbhali ukhankanye izindlu ezifanayo zelokishi iNew Brighton neziphantse zamenza indindi iHlobo. Ukwakhankanye iiLokishi zasemdantsane, apho azibhaqe elixhoba khona uHlobo ngokuphathwa gadalala emzimbeni (ukubhantswa). Ezi zimeko esijamelene nazo imihla namazolo, nekumele sizihewule sihlangene amadoda nabafazi ukuze kuphele okukuxhaphazeka kungaka.

Usizobela umfanekiso wesimo sokuhlala phakathi kwabantu ababini abafundileyo xa behlala kunye. Oku kuvela xa bexabana uJimmy noNkosikazi wakhe uPhumeza, akukho kucengana nakulala ndaweni inye. Sibona uPhumeza etshikila, esithi angaphazanyiswa uzakulala kwigumbi leendwendwe. Bekungamele oku kunjalo. Xa bethe abantu abahlala kunye abevana, kuhle ukubabona bexolelene, bevana phambi kokuba balale. Le yindlela ubuntu obukhuthazwa ngayo.

Iphinda isizobele umfanekiso wokujamelana ngezikhondo zamehlo kubantu abamhlophe nabamnyama ngezikhundla ebukhosini. Oku kudalwa yimeko apho bekusanda kunikwa ulawulo kubantu abamnyama kwezomkhosi, abo baziziphatha-mandla bengekayiginyi le inguqu. Sikuva kwincoko uKapteni Nogcazi noBahle onguSajini nomhlobo kaKapteni lo. "Bahle: bayeke aba ntamo-lukhuni besifuna bengasifuni kule nkampu, sikho nje siphelele apha."

Iyasibonisa ukungamkeleki kwemo yokutshatiselana kwabantu abamnyama nabantu abamhlophe. Lo ngoyena nobangela odale ukungavani kumfundisi uMphekana nentombi yakhe uPhumeza. Simbona egximfiza nemfonomfono umfundisi akuva ukuba nguPhumeza ombiza kuyo. Le meko ikwabonakalisa ukungabi naxolo kubantu abasoloko besithi bashumayela uxolo. "Mfundisi: andifuni kuthetha nala mntwana."

Ikwasifundisa ngokukhathazeka kwamakhosikazi xa engafumani sihoyo sipheleleyo kubayeni babo. UNosizwe kuPhumeza: "ndithi uyihlo okoko ndahlala naye ndinikhulisa xa ninonke, uyindoda yomzabalazo, ungumfundisi welizwi, unguyihlo kuni. Into endingenayo mna yindoda."

Le ncwadi ikwabonisa isimo sentlalo saseNew Brighton apho kuxhaphake khona *amagintsa*, asebenza ngobumnyama; esenza izinto zobusela. Ikwasibonisa indlela angazibhaqa esengxakini ngayo lowo uthe wazibandakanya nawo engaqondi. UHlobo ungene ngokunga uyathandwa ekugqibeleni waphuma sele kukubi, evela naseluvalelweni ngenxa yezinto ezibiweyo.

Okunye okufundiswa yile ncwadi kukuba, noko abantu abahamba icawe beqamele ngelizwi likathixo, de babe neevesi abazishumayeza amarhamente wabo abakuphili oko. Zikhona iivesi ezithi *"noba ndihamba emfuleni wethunzi lokufa andiyi koyika bubi, ngoba unam wena.*" Oku kuyaphikiswa yindlela umfundisi enze ngayo xa bekunkqonkqoza uMdala wakhe onguMimi ngobusuku, suka wathi makanikwe umpu wakhe.

Kwakuyo le ncwadi siyafunda ukuba indlala inamanyala. Ikwabonisa ukuba, kuninzi okwenziwa ekhusini ngabantu besithele ngomthika wecawe. Sibona uNokwakha aphantsa ukutyiwa zizinja zikaMimi xa emndwendwele ngobusuku.

Ngokokumbona uNokwakha lo akajonge kutya kuphela apha kumdala, ukwabona iqabane. Oku ndikubona ngokukhankanya okokoko ukungabi namyeni kwakhe nobuhlolokazi bakhe. Xa ebuyela endlwini uyalela intombi yakhe uNomntu ukuba bangakhuphi mehlo kuba uMimi uzakumana esiza apho. "enye into emandikuxelele yona yile yokuba umdala uMimi uzakumana efika apha endlwini, nincede ningandenzi ntloni."

Xa ulamba uye ungabinawo umqolo, uthengise ngenkolo nabantu bakho ekukade bekuxhasa kubude bendlela. Kwenzeka oku xa uHlobo efika noMonde endlwini kaNokwakha. Suka endaweni yokuxelela uNosizwe onguNina kaHlobo ngesisenzo, amkele iimali nokutya okuza nababantwana abazakuhlala emzini wakhe.

Umbhali usebenzise ubuchule obumandla okuzama ukuxhobisa amantombazana ngokwehlukana nokuthanda izinto eziza lula. Sibona UHlobo ede ancame nesikolo kuba ejonge imali kaMonde, ekugqibeleni uzifumanisa elixhoba lokuvaleleka kumgibe awuvume ngokwakhe ngokuthanda imali nezinto eziphathekayo eziyi mpahla kunye neemoto.

Ukwabonakalisa apha umbhali amandla omntu onemali ukulawula lowo uxhomekeke kuye. UHlobo ubengumntana obengaseli, kodwa ngoku uzibhaqa ehamba iindawo zasebusuku esela nokusela. Uzibhaqa elixhoba lokuhambe ebhantswa ngabantu ashiywa nabo ngulo mgulukudu.

Kubalulekile ukwakha ubuhlobo nabantwana bakho, ubekufutshane kubo. UNokwakha akazi nokuba intombi yakhe iyafunda kodwa uhlala nayo. Uyibona njengomntana ohla enyuka efuna into angayaziyo kuba ukude kuye.

Ulwimi abhale ngalo apha umbhali lulwimi olungenabunzima kakhulu. Ludlulisa umyalezo ocacileyo noyimfundiso kakhulu. Usebenzise ulwimi lwalamaxesha, ngakumbi ulwimi lwasesitalatweni. Oku kuya kundifundisa ukuba, incwadi ukuze ifundise akumele ibhalwe ngamagama afihlakeleyo. Iyakwazi incwadi ukunambitheka logama kusetyenziswe nje ulwimi oluqhelekileyo. Kubonakala oku ngakumbi kwintetho kaMonde noHlobo. Kusetyenziswe ulwimi lwesitsotsi, nendiqondayo ukuba umbhali ebefuna ukusikrobisa ekrobisa noHlobo lo ukuba

ngumguvela lo azifaka kuye. Sibona *ooEkse sharp, Mabhebeza, Outie, inyhuku, whoa la way, Voetsek! Ndicamta neLady lam* Njalo njalo. Akoyikanga nokusebenzisa amagama afana nooBabes, Baby nooDarling.

Le ndlela abhale ngayo uNompumezo indikhumbuze uLesego Rampolekeng xa wayesithi ngenye imini "siphila kwelinye ixesha ngoku, asinako ukubhala njengooMqhayi, ooSoga, ooNcamashe njalo njalo. Nathi kumele kufundwe nto kuthi. Masibhale ngohlobo esithetha ngalo imihla namazolo."

Ndisithandile kakhulu isafobe asisebenzisileyo, nesibe sitsha kum apho uMonde athi kuHlobo: "ndizakuqengqa ndikugruzule de udikwe, uthi hayi ngoku ngokwakho, sana." Ndiyithandile kakhulu le ntetha, nangona iye yanendawo endoyikisayo ngokungathi kukho okubi azokwenza uMonde noko engathi uthetha kamnandi nje.

Ngenene ke ekugqibeleni ubusi bujike balikhala.

Nangona ebefuna ukuveza elinye icala ngoPhumeza umbhali nangokubulala umdlali onguJimmy, undikhathazile ndingumfundi wale ncwadi. Bendithanda ukuva ukuba okukubalulwa kwakhe kungaka njengenkintsela yegqwetha bekuzakuba naluncedo luni ukukhupha uMphumezi eziseleni. Isingase ngeyemgcinile lo mdlali. Bendifuna nokude ndive ukuba uzakuthini na uMike xa esiva ukuba ngulo mntu angamfuniyo lo umele unyana wakhe namhlanje osengxakini.

Ndiyithandile kakhulu into kaZwelakhe yokufundisa uMphumezi isiXhosa noko ekhulele eNgilane. Oko kubonisa ukuzidla ngobuwena nokungaphephetheki nomsinga. Sivile ukuba loxa ebebanjwa ngokutyholwa ngokubulala ijoni, ebenconywa ngokuthetha ngathi liNgesi. Kothusile ke oku ukumva nesiXhosa esikhupha ngeempumlo.

Intetha ethi umzingisi akanashwa iyabonakala. Ekugqibeleni uNokwakha udibana nomntakwabo ebengasenathemba lokuba uyaphila. Kwamfundisi kuhlala kuluxolo kuba inyaniso zikhutshelwe ngaphandle.

Uhlalutyo Lwencwadi Olufutshane Lokuqala.

Ingqumbo yeminyanya, nguA. C. Jordan.

Ingqumbo yeminyanya yincwadi ebhalwe nguA.C. Jordan ngomnyaka ka1940. Ipapashwe yinkampani uLovedale Press. Le yenye yeencwadi ezihlonitshwe kakhulu kubhalo loluncwadi. Umxholo wale ncwadi ungokokulumkisa ngombhodamo othi wenzeke xa uluntu luphulukana nokulandela amasiko, izithethe nemithetho yesiNtu. Ikwabonakalisa ubungozi bokudibanisa imfundo nemithetho yesintu. Imfundo ifika ifune ukongamela kwimigaqo ebilandelwa esintwini. Loo nto yenza abantwana bafane namantsontsho eenyoka. Ikwasibonakalisela ukubaluleka kokukhuliswa komntwana wasebukhosini ebukhosini. Nangona ubefihlwa kumaxa amaninzi kuba kusoyikiselwa ukuba angabulawa okanye athakathwe, kodwa ukukhulela kwakhe ebukhosini elandela iindlela zokwenza kumenza akulungele ukuphatha lakufika ixesha lakhe.

Ukwasibonisile umbhali ngomsantsa oye ubekho phakathi kwabantu abafundileyo nabantu abangasaziyo isikolo. Abantu abangayanga sikolweni abafana noNgxabane, nongomnye wabantu abebenikwe umyolelo wokuba ze uZwelinzima akukhula azekelwe kubukumkani bamaBhaca, bafumene ukunyevulelwa ngokungalandelwa komthetho abawuwisayo, bewuwisela isizwe ngakumbi inkosi. Basekwa ngamakhumsha asibonileyo isikolo, ooDabula, nabade bayikhabe ngawo omane indima yokuba inkosi ingathabatha isithembu.

Nangona le ncwadi ibhalwe kwiminyaka yakudala, ulwimi ebhalwe ngalo luyanambitheka. Ayibhalwanga ngasiXhosa othi wakusifunda uzibone ukrwela intloko bubunzulu baso. Ayinazinto zifihlakeleyo ezinokwenza umfundi angayifumani ingxam yomxolo wayo.

Le ncwadi ibhalwa kwixesha apho ubukumkani bebusabalulekile, amasiko esahlonelwe. Ibhalwa kwixesha apho impucuko ibingekongameli. Abantu balapha ukuquka nooTitshala basebenzisa amahashe. Kwaukumkani uZwelinzima uyithengelwe kudala iNqwelo ehamba ngamahashe kwiintlanganiso ezohlukeneyo kuquka nezenqila.

Kubantu abambola ibomvu nabangamaphakathi enkosi, yenye yezinto abangayithandanga le kaKumkani yokushebeleza ngesithuthi kuba besithi iyabalambisa. INkosi ibifudula isenzelwa amabhongo kwiindawo ehamba kuzo. Apho ihlwelwe khona ibilala apho, kuxhelwe iinkabi zeegusha, kusilwe notywala. Ziye zaphela zonke ezizinto akungena uZwelinzima kubukumkani bamaMpondomise.

Ndiyithandile kakhulu into eyenziwe ngumbhali, ngokudibanisa ulutsha nabantu abadala kwiinyewe ezinzima zokusombulula izintshompothi. UMphuthumi ongumlingane kaZwelinzima uzibona enogxathu engaqondanga kwiinzame zokunxibelelanisa amaMpondomise neKumkani. Ube likhonkco elibaluleke kakhulu njengombhobho wokusezela umoya kuwo omabini la macala. Ukwabonisa umbhali ukubaluleka kokutshayela komntu ongenamava apho ahamba khona kwimiba efihlakeleyo.

Nangona uMphuthumi ubesoloko evule awokhozi, ukwazile ukwenza impazamo encinci, ngokuphazima kweso, waphantsa ukuyidiza loo mpuku ibihlinzwa.

Le ncwadi indikhumbuze intetha yabantu abadala ethi: ilizwi lomntu omdala alityiwa mpuku. Ukungathobeli iSiko kukaZwelibanzi noNobantu ongunkosikazi wakhe, kuko okudale owona mbhodamo phakathi kwesizwe samaMpondomise siphela, oku nokukhokelele ekufeni kwabantu abaninzi kuba kuqumbe izinyanya.

Kuyabonakala ukuba iNkosi le iye yabeka phambili isikolo kwizinto zonke ebizenza. Oku kubangelwa yinto yokuba ikhuliswe ngumntu omnyama, ubawokazi wakhe. Isikolo simenze wachasana nokufuywa kweebhokhwe. Simenze wawadela amandla amagqirha namaxhwele. Suka wathi adla nje iimali zabantu, ngoko makabhangiswe.
Umbhali ukwasibonakalisele ukuba iinkonzo ezi zibe nefuthe ezikolweni nakwimo yentlalo yethu. Kwizigqibo ebezisoloko zithatyathwa nguZwelinzima esesesikolweni, ubeluthanda uluvo lwabefundisi. Le meko yaba befumdisi ndiyibona njengenye ityhefu enze undonakele ekubulaleni ingqondo yesiNtu, ngakumbi amasiko nezithethe. Thina bantu sikholelwa kwimveli. Sikholelwa kwizinyanya zethu, nezizizo ezidala ukukhanya kwimpilo yethu. Iinkosi zethu nanamhla oku zibizwa njengamadodana kwezi cawe zihamba kuzo, noxa zikhokele izizwe zazo. Kanti ke icawe nokholo lwemveli zizinto ezingahlanganiyo. Kungoko uZwelinzima ezifumene elikheswa lokugutyungelwa ngumhadi, ngenxa yokuhlonela isikolo nenkonzo, elityeshele iSiko neliliyeza kuye.

Uhlalutyo Lwencwadi Olufutshane Lwesibini.

Umhlinzeko, nguK. S. Bongela.

Umhlinzeko yincwadi yengqokelela yamabali amafutshane ebhalwe nguK.S Bongela. Yapapashwa yinkampani uShuter and Shooter (Transkei) (Pty) Ltd ngomnyaka ka1982.

Umhlinzeko sisisusa sokwamkela umntu obekude nekhaya ixesha elide. Bekuvuyiswana naye lowo ngokwenziwa utywala besintu, bebungakho ke nobesilungu xa isimo sivuma. Kuxhelwa imvu kubekho nezidlo kweso siyunguma sokwamkela ubani lowo.

Le meko itshintshile kumaxa esiphila kuwo. Abantu banamathele ekuthengeni utyawala besilungu kuphela. Babubiza ngehambidlani. Ihamba namacuba nokosiwa kwenyama kubantu abakufutshane nezilarha.Le yimeko echaseleyo kakhulu kubuntu bethu. Yenza ukuba sitshone sivele ngonwele kumasiko ezizwe zasentshona. Noko kunjalo basekho abantu abaxhela iinkukhu ezifuywe emakhaya bakufikelwa zezi ndwendwe.

Uhlobo ebhalwe ngayo le ncwadi lolwakudala, kwisimo sentlalo sakudala. Kwaibali lokuqala elithi umzingeli: siphawula umfo kaXhanti engumntu okuthandayo kakhulu ukuzingela. Ngumfo obezidla ngokuba neemfele zezilwanyana ezahlukileyo, esazi namaxesha apho kulula khona ukubamba ezo zilwanyana ngokwehlukana kwazo.

Neendwendwe zakhe ebede azise apho engqina ukuya kuzibonisa ubuchule bakhe ekuzingeleni. Ebezibalule nangezinja ezinamava nezinamendu ukubamba izilo ezo zasendle, esingabalula kuzo uGilumhedeni.eligama likaGilumhedeni liyabonakalisa ukuba umbhali unabo ubukhrestu kakhulu. Eyona nto imchanileyo lo mfo kukungoneli nokunyoluka! Ngoku sele ezifumene izilwanyana ukhangela ezinye de le nto yamfaka engxakini.

Esi sisimo esingaziwayo ngabantu abaninzi abasezilalini nkqu nasezidolophini. Oku kubangwa nakukuba urhulumente uyakuthintela ukuzingela ngokungekho semthethweni. Andiwuboni ulungile lo mthetho ka rhulumente wokuthintela ukuzingela kuba kwakudaladala singabantu abamnyama besiphila ngokuzingela, singenanjongo zakutshabalalisa kwizilwanyana konke konke.

Ibali elithi ukuphoxeka liyasifundisa ngobungozi bokubuyisa isixhiba kuba untlonta umntu oqhele ukuntlonta. Ungathatha inyoka uyifake engxoweni uthume umntu ayivule kuba ufuna othuke, suka afe isiqaqa. Okanye abaleke engaqaphelanga atshayiswe naziimoto.

Ibali elithi Inqununu lisibonisa ukubaluleka kokuxhomekeka kuwe, ungaxhomekeki ngqeshweni noba yekaRhulumente na. Lisibonisa ukubaluleka kokusebenza umhlaba nokubaluleka kokufuya. Kuthi oku, umntu ingase azifune eyona nto ayithandayo, neyona nto ingamenzela inzuzo esebenzisa ubuchopho bakhe. UKenneth Maphaphu ube yinqununu iminyaka engamashumi amathathu anesibhozo, imali ayenze ngexeshana eyekile ukuxelengela urhulumente ayinakulinganiswa ngobukhulu nemali ayenze ngexeshana ezisebenzela. Oku kukwabonisa ukuthatha i(risk) kwinto okholelwa kuyo.

Kungelishwa abantwana bethu sibafundisa kuphela ukuba bahlale kwi iOfisi zabanye abantu, bephononongа amashsishini wabo. Kungoko esithi uKenneth, xa ebefundile ngeyeneqhina entanyeni, engazange afuye kuba iQhina neSuti azingelungi kumntu oleqeka emva kweenkomo. Asibakhuthazi ukuzimela nokuzisebenzela ukuze badale amanye amashsihsini nokubulala intswelo ngqesho.

Ladlula ixesha apho kwakubethwa ucingo xa kusweleke umntu ukwazisa iintsapho zakhe. Ngale imihla kusetyenziswa iiFowni, iimeyile ukanti sekulula nokufikelela kwiintsapho kuba inqwelo

mafutha azinqabanga. Kwibali elithi Udaba, siboniswa ukukhungana nokubophana amanxeba umntu wakwehlelwa sisehlo esikukufa. Umbhali uyasibonisa ukungathembeki komntu obekuthiwe uswelekile, xa aphinde wobonwa ephila. Ndikwabone ukungachaneki kwendlela yoqhagamshelwano lwamandulo kuqhagamshelwano lwale imihla. Iposi ithumelele uMgasela udaba lokufa kuka Siphiwo ongunyana wakhe, obhidaniswe nomnye usiphiwo.
Kwibali elithi ilishwa lishwabene umbhali usibonisa ubunganga obusoloko bufuna ukubonakaliswa yimelika ngogonyamelo kumazwe ehlabathi. Oku kubangela ukuba uninzi lwamazwe lungalithandi elilizwe laseMelika. IMelika yile ihlasele iLybia yabulala uGadaffi. Ikwayiyo eyahlasela uOsama Binladen namanye amazwe ebikholelwa ukuba anezixhobo zembubhiso.
Le yincwadi yeentlobo ezahlukeneyo zamabali. Enzeka kwiindawo ezahlukeneyo, kumazwe aphesheya, ezidolophini nasezilalini. Oku kusinika ubumbaxa bamava ngokwezimbo iindaba neembali ngokwahlukana kweendawo esihlala kuzo.
Kwibali elithi Imihlola, ndiyithande kakhulu indawo ebonakalisa ukuba izigulana nangona zinqwena ukubuza iinkcukacha ezithile kwabo banika unyango, zisuka ziboyike, zamkele oko zikunikwayo ngabo. Likwandikhumbuze ngamabali ezithunzela zasezilalini. Xa kusweleke ilungu losapho kumaxa amaninzi bekuthanda ukubakho kwezinto ezingaqhelekanga. Maxa wambi ebusuku uve iimbiza zigoqoza, kuse iminyango ivuliwe maxa wambi abonwe nokubonwa umntu. Ubengade abanjwe ke kuba abantu xa besondela ubesuka abhekele. Maninzi namabali asesibhedlele apho abantu bade babhubhe ngenxa yokudinga uncedo lokuqala.
Ndilithandile kakhulu igama “izibambo-ngxi” kwibali elithi ibhulorho imkile. Kweli bali ndifumene imfundiso ebonakalisa ukuba ukungxama ngamanye amaxesha kungakufaka engozini embi. Likwandifundise ukubaluleka kokusiphonononga isimo okuso ze uchule ukunyathela.
Umxholo wayo le ncwadi kukulumkisa ngeengxaki abangazibhaqa bekuzo abantu; ngokwezimo ezahlukeneyo kwiindawo ezahlukeneyo. Umbhali undifundise ukubaluleka kokunaba xa ubhala ukuze unikeze umdla kubafundi bencwadi yakho. Ukugxila kumxholo omnye kuyayidina ingqondo. Oku kungakhokelela ekubeni angayigqibi nokuyigqiba incwadi yakho. Okukubhala la mabali kubuyisa laa nto ibisenziwa ngooMakhulu kudala ukubalisela abazukulwana babo iintsomi namabali. Oku bekusenza ixesha lokufuthelana nilusapho kuphicothwe nemiba edla umzi. Abangoku abantwana bazivalela kwiiKamele zabo noomabonakude babo bezidlalela imidlalo kamabonakude.

Umhla: 14 kweyeDwarha 2020.

Ijenali ngogxekoncomo lwethisisi

Inkcaza kabaw’ uMzi Mawola oye wathatha inxaxheba ukuqwalasela ilinge lokuqala leThisisi endiyibhalileyo ibuye indichulumancisa kakhulu. Ibingemsebenzi ulula ukudibanisa wonke lo

msebenzi weThisisi. Ingqondo yam ibibethabethana ngomxholo, ndinento ecinga kumele ndibhale uhlobo olunye ukuze yamkeleke kumntu oza kuyifunda. Ubukhulu becala, bendinomnqweno wokuba igxile kwimpathogadalala nongcikivo olwenzeka kubantu abamnyama. Oku kuphenjelelwa yimibongo efana nekaMafika Gwala (*the children of Nonti*).
Uyifumanise inikisa umdla kakhulu into yokugxila okanye ukuvelela imiba emininzi kuhlobo lwam lokubhala. Oku kubanga wonke lo msebenzi ungabi namdintsi okanye ungadiki, umfundi avale akwazi ukuba kukuphi na amakakulindele. Kuphantse kwandisokolisa kakhulu oku, imibongo yam emininzi ebendiyithumelele umqeqeshi wam phambi kokuba ndifake uyilo lwelinge lokuqala ibithetha into enye. Xa bendiye ndayifaka injalo ngendingazifumananga ezi zincomo ndizifumana kulo mphononongi.

Lindincedile kakhulu ilima okanye amalima esibe nawo phambi kokuba silithumele ele linge. Ndikwazile ukudibanisa izihloko ezahlukeneyo ngexeshana elincinane. Oku kundincedile kakhulu, le mibongo ibe yeminye ethandiweyo kakhulu ngokaMahola obe ngumphononongi wali linge lokuqala.
Khange ibe ngumsebenzi olula, ebebakho amaxesha apho siphikisanayo ngezimvo nekhankatha lam. Oku bekubangwa nayindlela neendawo esikhulele kuzo. Ukuzama kwethu ukucaciselana kwenze izinto zalula. Ikho ke imibongo endibe ndiqinisekile nendikholelwa kuyo kakhulu azamileyo ukuba siyibhale ngenye indlela. Umzekelo ngulo mbongo uchatshazelweyo ngokaMahola uthi, *isibhambathiso*.
Lo mbongo ndikholelwa ukuba uqulethe yonke into engumyalezo kwibinzana nje elingelide. Uyacacisa amandla uSiba analo ekudandalaziseni imiba ethile nengeke iqapheleke kubantu abaninzi. Loo miba iye icace ekuhambeni kwexesha xa ingqondo zisehlukana nokuqamangeleka kuhlobo oluthile lokucinga.
Ucacisile ukuba, ubukhulu becala abantu bathanda imibongo emifutshane kuba besonqena umtyangampo wombongo. Uthe ke "umbongo uyakwazi ukuqulatha konke noko umncinci." Ukwaphawule ukuba ndonqenile kakhulu kulo mbongo ndibe ndinaso isakhono sokwenza ngcono kunokuba ndenzile." Ndiyazihlonipha kakhulu ke izimvo zabacebisi bam kuba zinegalelo elimandla ngokohlobo mhlazimbi mna ebendingakhange ndiliqaphele.
Lo mbongo uke wakhalazelwa ngaphambili kwilima ebesinalo. Ngenxa yokuwuthemba ndiwufake ngabom kwilinge lokuqala ukuva uluvo lomnye umntu. Kuba ubukhatyiwe ngaphambili nokaMahola wawukhaba, ndawususa ke kwimibongo endiyiqulunqileyo ngenxa yelo caphaza. Ukwayichaphazele okaMawola into yokuba ndinamandla kakhulu kwimibongo ethetha ngendalo. Le nto ibangwa kukukhulela ezilalini, apho ndikhule ndingqongwe ukakhulu yindalo. Ukuhlala kwam edolophini akuwucimanga umfanekiso wendawo endikhulele kuyo. Oku kundincedile xa ndihlela imibongo yeThisisi. Ndiqale kanye ngale inamandla imibongo.

Kwingxelo kabaw' uMahola, ikhankanyiwe indlela endizoba ngayo imifanekiso. Uthe indlela endizoba ngayo yenza ukuba umfundi womsebenzi wam akholelwe kuyo loo nto ndiyizobayo. Uphefumle wenjenje, "*His constant use of images of nature is not intended to teach the reader about*

nature, but to give the reader a concrete picture of what he is talking about.” Yenye yezinto ezenza unikise umdla umbongo, ukuzoba imifanekiso. Umbongo obhalwe ngokuthe ngqo ingekho imifanekiso uba nomdintsi. Luhlobo ekubhalwe kakhulu ngalo olu, nekumele ohluke kakhulu kulo umntu ofumene imfundo enomsila kubuGcisa bokuBhala.

Kwizinto eziqapheleke ukuba ndingazilungisa, umphononongi uthe, ndinako ukungakhathali, okanye ukuzama ukuzinikela kangangoko rhoqo ndibhala. Uthe, kweminye imibongo ndiqala izivakalisi ndingenalo ifuthe eliphembelela eso sivakalisi ukuba sibe namandla. Oku kubulala amandla wombongo. Uphawule nopelo olungananzwanga kwimibongo yam ethile. Ukubonisa oku, ucaphule kumbongo othi, *Bhota Gqirha Sebi*. Ukwaphawule ukuba ndinayo impazamo yokuvele ndibhale unobumba omkhulu kwisivakalisi, ndingafakanga luphawu lwakuphumla. Nomcebisi wam sizibone izizinto ekulula ukuzilungisa ezi. Ziza kudinga ukuba ndiqwalasele ngamandla xa ndibhalayo. Ukugqiba kwam ndiphindaphinde ukuwufunda umsebenzi ngeenjongo zokuqinisekisa ngomsebenzi onguwo nongenalo ichaphaza. Ikhona intetha ethi “iimpungutyana ezincinci ziyawugqiba umyezo.” Oko kuthetha ukuba, iimpazamo ezincinane zinganechaphaza elibi kumsebenzi wam, ngoko mandiwunike ucoselelo.

Utshilo kwingxelo yakhe ukuba ezi zizinto ezincinane nezinokulungiseka zingenako ukwegqumelela umsebenzi wam omhle ubukhulu becala. Abe yinkuthazo kakhulu la mazwi, ekhuthaza ukungalilahli ithemba koko ndilungise apho ndinamanxele khona.

Kumbuzo wokuqala endiwufumene kumqeqeshi wam emva kwengxelo, ngowokuphalaza indlela endiziva ngayo emva kokuba ndiyifundile. Ndimxelele ukuba le yinkcaza eyamkelekayo nenike ukuzithemba kakhulu kum. Yinkcaza eza kundenza ndingqale ngqo apho ndiphazame khona. Yinkcaza eza kundenza ndiqiniseke ngezinye izinto ezingathi ziqapheleke nakomnye omntu oza kufunda le Thisisi. Yinkcaza endithundeza ukuba ndiqaphele iimpazamo endizenzayo xa ndibhala. Kuyo yonke ke le nkcaza kaMzi Mahola, akukho endingathi ndiyakukhaba kuyo. Akukho endingathi undidlela indlala kuko. Koko undivule amehlo wokuba ndiqaphele, ndisuse okungalunganga kuluhlu lwemibongo endiyifakileyo.

Ikhankatha lam liphinde landikhumbuza ngemibongo ebelindixelela ukuba inamandla, nebelingathanda ukuba ndigxile kuyo. Siyivelele yonke le micelimingeni nekhankatha lam. Lindikhuthazile ukuba ndiphinde ndilungise apho kubonwe khona amabatha ukwenza lo msebenzi ugqibelele. Inkuthazo yekhankatha lam nobaw’ uMzi Mahola kuvuselele ithemba kakhulu kum.

Isiphelo