

**OLU XWEBHU LUQULATHE AMACANDELO
AMABINI (2):**

ICANDELO A: ISIQINGATHA SETHISISI

(Umsebenzi Wobugcisa)

ICANDELO B: IPOTIFOLIYO

(Iijenali, neminye imisebenzi)

ICANDELO A: ITHISISI

(UBUGCISA BOKUBHALA)

**UKUBAMBA UMPHEFUMLO KUKUPHILA: INGQOKELELA
YAMABALI AMAFUTSHANE**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga

se-Mastazi kubuGcisa bokuBhala

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Isishwankathelo

Le thisisi inamabali amafutshane angabantu abathandana besisini esinye. Uncwadi lwesiXhosa luvame ukulufihla uthando oluphakathi kwabo bathandana besisini sinye. Isikrweqe endisisebenzisileyo kule thisisi kukunonga isimbo sokubhala ndibalisa ngomntu wokuqala ngokungathi ndibhala imbali yobomi okanye amavo. UJordan (1940) kwi*Ngqumbo Yeminyanya* undifundise ukubumba abalinganiswa abakhaliphileyo, nabakrelekrele ngokufanayo ukuze izinto eziza kwenzeka zingalindeleki. UYuknavitch (2017) kwincwadi yembali yakhe ethi *The Chronology of Water* undifundise esi simbo sokushicilela izimbo zomntu ophilayo phantsi komthamo omnye. Ibali elifutshane likaProulx (1997) elithi *Brokeback Mountain* nalo libe nefuthe kakhulu kule thisisi kuba lidandalazisa elubala intlalo yabantu abathandana besisini esinye kwiindawo zasemaphandleni.

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NDIYAKHOLWA

Thixo Ndiyoyika

Ndinoloyiko lokuthetha izinto ekwakumele ndazithetha kudala ebantwini. Izinto xa benoziva bangaphikisana nento ecacileyo. Wandinika umlomo kodwa ndala ukuzithethelela. Ndihleli neqhakuva elitshotshozelayo entliziyweni yam. Ndilikokosile. Ngokuya lindityabula ngokuya ndilonga. Ndiyafuna ukuphuma elubala, ndibazise ndiyaqaqanjelwa. Baza kundinyemba. Baza kuba nezizathu zokushumayela ngeGomora neSodom.

Ndinxibe imas'ki. Iyabancumela kodwa ngaphantsi kwayo ubuso bam buyimephu yemilambo yehlabathi. Umna onguye ncakasana ubotshwe ngemiqokozo yemithetho ebhalwe kumqulu oxhaphake nasemizini yabangawaboniyo amagama. Ndiqanyangelwe ngenkcubeko engenasinqa. Ihamba izigxumeka izinqa efikelela kuzo kwaMagqudwana. Andiyiva ihambelana nobuntu bam.

Kutheni izinto zingade zitshintshe nje? Abantu bam bancama oongquphantsi baya kwezesamente. Kutheni bangancami okwakuthethwe kudala? Ilizwe linabantu abaninzi. Sincwase ukwanda ngaphezu kokuba sesandile? Ngoko kwakukho abantu ababini emhlabeni. Kwakunyanzelekile izinto zibe ngaloo ndlela, ube ngqwabalala xa kophulwa umthetho Wakho. Abantwana abangenabazali bathe sa kuwo wonke umhlaba. Lisafuna ukongezwa inani? Ingahle ndikuve usithi yonke into eyenzekayo inesizathu esihle. Ndingathanda ukuva usithi andiyompazamo, ndinelungelo lokuphefumla umoya osuka ezimpumleni Zakho ukuze ndiphile.

Andikabuphili ubomi. Iminyaka le ndiyarhaxwa ndingafi. Ndiyakrwitshwa ndingafi. Ndiyafuthaniselwa ndingafi. Omnye umntu wangena ngesandla ngaphakathi, wandihlwitha umphunga wamnye. Andikafi. Kodwa ndisakoyika ukuphefumla.

Ukubamba umphefumlo kundinika ubomi. Ukuphefumla kwam koba kukufa kwam. Ukuthetha ngokukhululekileyo, ukuvuma ingoma yomphefumlo, ukuphila inyaniso, kukuzitshabalalisa. Ukuzalwa kuyafana nokubulawa. Ukufela kwam ngaphakathi kukuphila emehlweni abantu. Isihogo ndiyazana naso. Andikho apha andikho phaya. Ukuba ndingaphefumla, ukuba ndingayekelela, ukuba ndingakhululeka; kukufa kwam. Ukubamba umphefumlo ndinyathele kumzila wameva, bubomi kum. Ungaphefumli okanye uya kufa, ndihlala ndizikhumbuza. Umthetho, umthetho olula. Ndakuwophula, nantsi indlela endiyaziyo endiza kufa ngayo.

Ukuzalwa Usisono

Ndandiphi phambi kokuba ndifike apha? Ingaba ndandingumoya okhenketha iinduli zehlabathi? Iingcango zezulu? Neenkwenkwezi ezingaziwa ngamagama? Ndandigacele usana olutsha ukuze ndizalwe? Ndilohluthe ubomi? Mhlawumbi ndathi ndakulungena ndafumana indawo yokuphumla, ndalala ndavuka ndilibele. Kungenzeka ndandingumntu kuqala. Ndiphila ngokufukama iinyembezi zabantu. Mhlawumbi ndandiyincindi njee katata eshushu neqanda likamama elidumbileyo, lilungele ukugqabhuka. Bakuhlangana kwavela into endim. Inoba sisohlwayo sam obu bomi.

Umama wayetshatile. Notata wayetshatile. Indoda eyayitshate nomama yayingaba bafo onodela iintloni umncom' ubuhle abantu besiva. Kuthiwa wamthwala umama nangona kwakungekho sidingo. Ndiqinisekile ukuba wathi akumbona lo mfo ngobusuku eza kumkrazula ingubo yobuntombi, wayeka oko kulila, wazinikela kuye. Akwabe ndandiyincindi yamatapile akhe. Ngendingeyiyo le nxekenxeke ndiyiyo, ekucaca ukuba yenziwa kungxanyiwe ngamasela ebana. Utata endisuka kuye wayengathi sisitena esitenwe ngetrofolo. Bix' umzimba. Bix' ubuso obuneziqhitsi ezimnyama. Umfazi wakhe wayegudile ebusweni, emhlophe we, ekukukhanya kwelanga.

Emva kweminyaka elishumi elinanye etshatile, umama washiywa ngumyeni wakhe. Kuthiwa wemka engapakishanga neempahla. Loo ndoda yazifihla, yavela sele abantwana eyayibashiye begungquza esuswini, abanye begaqa, sebedibanise iintloko neengcibi. Walibeka kwakanye kwakhe ezokungcwaba omnye wabo. Zange akrobe nangaphaya kwamahlahla eentlanti.

Kule minyaka umama engenaphiko lasekunene, waphangela enesa abantwana ngeli phiko linye. Emva kweminye iminyaka eluthotho wafika wazigxumeka utata endingumfanekiso wakhe, wazenza iphiko. Kodwa neli phiko litsha lawa kuba lalingamlingani kakade yaye lingelolakhe.

Ndakujajuliswa ngamagade ngobuntu bam ndisusa igxeke ndikhombe kumama notata. Abazali bam bakrexeza. Sesinye sesono esivuzwa ngokufa. Kutsho iBhayibhile. Ndikholelwa ukuba zonke izono isehlwayo sazo ikukufa, zizono ezimasikizi emehlweni abantu nakaThixo. Njengesi sono sam esingaxolelekiyo. Ndikholelwa ukuba ngenxa yesikizi elenziwa ngabazali bam, ngenxa yendlela engamasikizi endeza ngayo, ndisisohlwayo sikaThixo ebazalini bam. Wabanika into eza kubenza babenentloni ngayo. Into eza kubenza bazisole ngento abayenzayo. Ufuna ukubangcungcuthekisa ngam. Kungako endiyekele kwiinkanuko ezingamasikizi, wandenza isikizi nam. Ufana nogalela isalufa emlilweni osel' uvutha ngamandla. Uthi ngam kubazali bam: "Ndiseza kuninyisa nindinyela nje."

Ndineenkumbulo ezininzi zobumveku. Ndikhumbula izandla zikatata zibambe isadrayiva. Yayizizandla ezikhulu. Yayizizandla ezomeleleyo. Zibalisa imbali yeminyika yokusebenza nzima. Imithambo yayixananazile. Ndakonyusa ingalo yakhe ngamehlo, ndagagana nobuso bakhe burhanga-rhanga ziindevu. Ndasigqabhuza isililo. Ndisethangeni likamama elithambe ngathi yilofu yesonka iphuma ewontini. Wandival' umlomo ngobhuxa webele. Kwatsho imvula ndayizolela. Iindlebe zam zisiva ingoma.

Ndisakhumbula umama ethetha nendoda eyayinempandla. Yayinxibe la matayi angathi ngawokubhoxa, wofika ehonjiswe ngamagqabaza anganikisi mdla. Umama wayendibeleke emqolo. Ndisakhumbula amazwi awayephuma kuye esithi: “Ndenzeni,” emva koko wakhutywa sisingqala. Ndandingekakwazi nokuthetha ngezo ntsuku . Kodwa ulwimi awaluthethayo ndaluva ngendlela ezimbini. Ndaluva lungamagama abika intlungu. Ndaweva eyimvakalelo ehlaba esifubeni ndincamathele kuye emqolo ngetawuli.

Ezi nkumbulo ndandirhana ukuba ngamaphupha ayekhe andifikela. Ndaqiniseka ukuba kudala ndavuka ngengqondo ndakube ndibone ilokhwe nomntla wayo eyayingathi ihonjiswe ngesikhumba senyoka. Yila nto wayeyinxibe ngala mini wayefixiza ethetha noMpandlana. Ndakumbuza ngezi nkumbulo zombini, wabangathi ngumdlezane wenjakazi isohluthwa amantshontsho. Ngezo ntsuku ndandingazi ngotata wam wenene. Ndandisazi la myeni wakhe wamshiya nekwayari yabantwana ngokuba ngutata wam.

Ndijima Phezu Kukasisi Nomvume

Oosisi bam bebonke bathathu. Omdala uhlala eKapa. Simbona kanye ngonyaka. Olandela emva kwakhe wendile, uhlala eGoli. Kuba lidabi ukuba asindwendwele. Olandela emva kwalo uhlala eCala ufika ekhaya xa eve ethanda. Ndinoobhuti ababini abadala kum. Bona balandela emva koosisi bam abathathu. Omnye woobhuti bam uzolile. Akafane abhekise lizwi naxa efixwe ngumsindo. Usoloko encumile. Omnye akayonqeni imfazwe. Wakhe wamisa amadoda eziselela kwaTamie ngotywala babo, wabenza obakhe. Waphuma engenamkrwelo kuloo mlo. Unje ngenkunzi yenkomo ifuna ukukhwela apha ezintombini. Yintandane yasekhaya ke le nangona imenza umama wam alale eginye iinyembezi. Naye uhlala eKapa eKhayelitsha.

Ndikhumbula kukho yena, uphuma silwe lo, kunye nosisi wam osebenza eCala. Kwakubuye bona bodwa ngoDisemba. Ndandinothando olungalawulekiyo kusisi wam waseCala. Wayengenantanga ngobuhle. Xa ndihamba naye edolophini wayewenza amadoda akhule umlenze wesithathu. Ndandifuna ukuba nguye. Wayenekhipha lezinto zokuqhola umzimba. Ndandicinga ukuba ivumba lakhe elimnandi lilo elikhweba amadoda. Ngenye imini ndakhe ndazinika kwiziqholo zakhe esathe gwije endlwini yangasese.

Ndahlangana nophuma silwe wasekhaya ndiyiloo nto inuka ngathi yigadi yentyatyambo zehlabathi.

“Kutheni unuka ngathi uyinkazana nje kwedini?” wabuza. “Uthambise izinto zikaRita?”

Ndamayamayaza.

“Ufuna ntoni kwizinto zamankazana?”

Ndakhanyela.

“Inuka kuwe le *perfume*. Ucing’ ukuba ndisisidenge?”

Wayendibambe ngesixhanti ethetha nje.

“Kwedini uyimofi?”

Ndandilindele ukuba atsho ngempama.

Ngenjikalanga ndandihamba naye sisiya kwitsheri yakhe. Wayeza kundifundisa ukuba kuthethwa njani nentombazana. Endleleni sadibana noTar Joe.

“Uyisaphi le ntwana ngobusuku? Bekungamelanga ukuba ilele?” wabuza ebuqhula.

“Le ntwana le Joe ingathi iza kuba yimofi.”

“Suka le ntwana isencinci ayikazazi nokuba iyinkwenkwe okanye iyintombazana.”

“James mna nomntwakhwethu sohlukana nobu *virgin* sisena-10.”

“Ndiyibhaqe le ntwana izifaka *iperfume* zamankazana.”

UJames wayendijonge ngelinye iliso ngoku engasandisizeli.

“Yinyise Mabra,” watsho enikela umva wakhe.

Safika kule tsheri kabhuti. Wabetha ukhwelo kwakanye waphuma ebaleka usisi Nomvume.

“Bendingatshongo ukuba ndiza kuza apha kuwe *ngeepast* ?? Kutheni ngoku kufuneka ndibethe amakhwelo.”

“Bendipheka,” waphendula usisi Nomvume esoyika.

“Khaze ndiphuze.”

Ndabona umbono owandenza ndahanjelwa ngumzimba ngendlela embi. Izandi ezaziphuma apho imilebe ithwaxana ngokungathi yiflop’si yesihlangu ibetheka esithendeni esimanzi.

“Ikhona into endifuna undincede ngayo,” watsho ubhuti ephfumlela phezulu.

“Andizukwazi ukutakela namhlanje benditshilo nje.”

“Nothi leyo maan. Ndifuna uncede le ntwana. Ingathi izoba yimofi.”

Ngaloo mihla ndandingazazi ukuba ndiyintoni kodwa lona eli gama lobumofi lalivakala ngokungathi kukrwela ibhodi yokubhala ngamazipho ezindlebeni zam.

“Hayi suka isencinci le nto yakowenu ayikazazi noba yintombi okanye yinkwenkwe.”

Yayingathi wayekhona uTar Joe esitsho.

“Uthetha ikaka kengoku,” wvakala engqwabalala ubhuti. “Wena ndakutya ndina-10 kaloku.”

“Khona ukuba yimofi ungenaphi wena?” kwatsho usisi Nomvume.

“Andiyomofi mna,” ndatsho abe wona la magama ephume kabuhlungu emlonyeni. Yabangathi ndisikeke ulwimi emva koko.

“Khozibonakalise ntwana yam ukuba awuyomofi.” Kwakukho ukuzingca nebhongo emazwini kabhuti.

Wandiyalalela ukuba ndibambe usisi Nomvume emabeleni ndikhenkethe nesibunu sakhe. Sobabini nosisi Nomvume sasiqokobhisiwe. Uyayazi nawe xa uqokobhiswa nguphuma silwe, loo nto athembisa ukuba uza kuyenza uyayenza.

Emva kwexesha ndibhilabhila usisi Nomvume ubhuti wam wathi makandibambe incanca usisi Nomvume.

“Ibatyiwe le ntwana?” wabuza.

“Andiva nto. Inoba uyoyika umntwana.”

Sehla ke sihamba nosisi Nomvume sabheka ngasemasimi kude le emehlweni abantu.

Izono azilingani

Ndiyamthanda uThixo noThixo uyandithanda. Andiyi kude ukuze ndibubone ubuso bakhe. Ndijong' isibhakabhaka esicwengileyo ebusuku. Ndimbona endivezela isandla esinxibe iinkwenkwezi ngokungathi yiglavu. Ndiyamncumela. Undibethela iliso ngenkwenkwezi ewayo. Ndiyek' ichaphaza lenyembezi licande isidlele. Ndiwa phantsi ngomqolo ndimbulele ngokundinika isiginali.

Abanye bahamba bemkhangela kwizakhiwo ezenziwe ngezandla zabantu. Kutheni uThixo eza kuhlala kuzo emkhulu kangaka? Indlu kaThixo ithe sa indawo yonke. Inkulu ifana naye. Ungade ucinge fan'ba uphandle ngoku ungaphakathi. Ungacing'ba uyanethwa kanti uyankcenceshelwa. Ungacing'ba uyatsha kanti uyomiswa. Ungacing'ba uyagodola kanti uyapholiswa. Ndiyamthanda uThixo, ndingade ndimondlalele ukuba ingakhona ibhedi elingene yena.

Abantu bakhe bathi akandithandi uThixo. Amazwi abo makhulu ukodlula ilizwi leNkosi yabo. Andikwazi ukugqitha apho.

Ndandikhulwa. Ndandingumzalwane. Ndazikhethela ukuzalwa ngokutsha ndinganyonyobanga ngeenzulu zobusuku njengoNikodimo. Ndeza kuYesu kuba wayekhweba zonke iintlanga nabantwana bazo beze kuYe. Ndamlandela kanti wayengabizi mna. Ukhe ubabone abantwana xa bedlala, babe bengakwazi. Ubhuda ngokubiza abe mnye kubo. Bawuyek' apho loo mdlalo beze bonke. Inoba kuzobe bebuza ukuba ukhetheke ngantoni lo sebizwa yedwa nje kodwa besidlala sonke. Inoba kukundweba. Inoba babona ithuba lokufumana iilekese.

Ngoko wathi uYesu xa ebiza abanye abantwana ndasuka ndalandela kanti ndilandela ababiziweyo, andilandel' ilizwi elibizayo. Ndiyifumanisa le nto ndineminyaka ndikhonza, ndizibiza onyulwe nguYesu wahlanjwa ngegazi Lakhe. Kwathi kanti ndingaphandle kwechibi lokuhlanjwa kwezono. Phambi kwesi sityhilelo kwakukho esokuqala esabeka iintanda kubudlelwane bam nenkonzo. Kwathi kanti njengokuba ndincwase uYesu andinqwalele intloko, intliziyo yam yayirhaxwa esizibeni esigubungelwe luthando lwabantu ababumila bufana nobam. Akukho nto ndiyicaphukela njengalo mkhuba. Akukho nezilwanyana onoze uzibone zityana zibe zijingisa zombini. Ndigqinelana noMugabe, wanga umphefumlo wakhe ungalala ngoxolo owaxolisa kwizinja neehagu emva kokuba ezifanise nabantu abanje ngam. Izinja neehagu zibhetele kunathi.

Ndaguqukela kuYesu ukuba andenze ndifane nabanye abantwana ababizwe nguYe. Ndayifumana impendulo yomthandazo wam, uthunyelwe inkokheli yebandla. Wayeliva ilizwi likaYesu engalifundanga eBhayibhileni. Wakhe waya nasezulwini kodwa akahlangana noYesu ubuqu. Wasixelela. Umyalezo awayewunikiwe wawusithi:

UYesu uzixolela zonke izono ngaphandle kwesono samadoda alalanayo. Izono azilingani. Alikho isikizi lamadoda atyanayo elinokunyamezelwa nguYesu.

Ngalo mini ndayeka ukuphefumla. Kwakungathi amazwi akhe sisandla esangena phakathi kwam sandihlutha imiphunga. Ndiyawurhabula umoya, sishukume nesisu, kodwa ndiyafana nesidumbu

esihambayo. Ndisisithunzela. Ndisikwe ulwimi. Ilizwi lakhe landiqamangela izandla neenyawo lathi andivumelekanga ukuba mandiphile. Ndizimithi ngaphakathi, iifiling'zi zam. Zakuzama ukuvuka ndizigwaza ngemela. Iinkanuko ndizigubungela ngeentlungu. Abanye abantwana badlala phandle, bavumelekile ukuba benze nantoni ngemizimba yabo. Mna ndilisikizi ekungafunekiyo libonwe nguYesu.

Ndamncama apho uYesu ndakhetha ukusabela ubumnyama obundikhwebayo. Ndikholwa kukuhlala ndodwa. Ndikholwa kanye xa ndingabonakali. Ndikholwa xa ndingaziwa. Ndinothando endilugcinileyo ngaphakathi. Luyabila, litaka amalangatye abomvu. Alunakuze lubafudumeze endibathandayo. Ndidodwa kule nto.

Umzimba Ka-Asemahle

Kukho intombazana ehlala elalini yam. Igama layo ngu-Asemahle. Ngokwenkangeleko u-Asemahle uneminyaka elishumi elinesithathu. Ngokokuzalwa u-Asemahle uneshumi elinesixhenxe leminyaka. Ndithe ndakumqwalasela apha ezintsukwini wandikhumbuza mna ndineshumi elinesithathu leminyaka. Njengo-Asemahle, ndandirawundi, ndimfutshane. Ndandithe duntsu emva ndithe phetshu ngaphambili.

Lakusithela ilanga, umzimba wam wawubangathi ngu-Asemahle ngenkqu. Ndikhumbula ndiphandle kweyadi ngokuhlwa. Ndandithunye evenkileni ukusuka kwam ekhaya. Qha ke kuba ndandilitshijola, ndaqala ndadlala amapetyu nezinye iintwana. Kwakudlalelwa imali. Ndababukela ixeshana bedlala. Ndandidla ngokubabetha kungabhejwanga. Ndiza kuzityela itheko apha. Ndatsho njalo phambi kokuba ndiboleke inkunzi yokubheja kule mali bendithunye ngayo.

Ndadlala ndade ndalibala ukuba ndithunyiwe. Amanye amakhwenkwe amane eziguzula *one-by-one*. Ndaqabuka ndindodwa. Inoba yafika ingqondo yokuba kanene bendithunyiwe. Ndafika evenkileni sekuvaliwe. Ndaya ndiyotray' ilaka ngoba ndandingayikhumbuli into endandiyithunyiwe.

Umama ke yena ke wayebetha. Ngakumbi apha kum. Endleleni ndandihamba ndingcweng' iinyembezi hayi kuba ndinovalo lokubhaxabulwa ngechop'si kamama. Ndandineentloni ezingummangaliso. Kwakungekudalanga endibhaqe ndivule isipaji sakhe sin'si?? umlomo wam wawumuncu ubawela nje ilekesi neetship'si ecaleni. Kuba wandibamba kumhlophe phandle, ndathembisa ukuba soze ndenz' eny' into angayithandiyo. Wandixolela noko kodwa endiqhokre amaqatha neentupha ngesihlangu.

Ekufixizeni kwam ndanweba imikhono yejezi ndilungiselela ukufunxa ezinokuwa. Ndafikelwa apho ngumfanekiso-ngqondweni ndimise ingcuchu enedinga nechop'si. Zakwehl' iinyembezi, ndazikhawulela ngeemikhono yejezi. Ubuntwana kodwa. Ukukhala ungekabethwa. Ukuziduba ngokwenza iimpazamo ozaziyo ukuba uzophinda uzisole ngazo.

Zakubangathi zifuna ukuwa iinyembezi endandizigone ngeenkophe, ndakhawuleza ke ndazihlasela ngeemikhono yejezi, ndazogquma mba emehlweni. Ingathi ndaliva xa kulapha ilizwi. Ngelishwa andisalikhumbuli ukuzola nokuba rhabaxa kwalo, okanye ukundyhondyha nokuthamba kwalo. Kodwa landifuna into endingayilindelanga. Ndilikhumbula lisithi:

“Sorry, *joe* ndicela ukuthetha nawe.”

Ndalinika indlebe. Laqhuba lathi:

“NdinguNcedani mna *joe*. Ndicela ukulibazisa.”

Ndikhumbula ndizama ukumxelela ukuba igama lam andingoJoe. Ndayifumana mva ukuba uJoe wayengengoJoe, kuloko wayengujowu. Mna ke oko ndahlala ndisemva. Ndakhe ndabizwa Matapile-hagu ngenxa yesi simbo.

Wathetha ayithethayo uNcedani yaye yayihlala kakuhle ezindlebeni zam. Wandenza ndahleka wandenza ndakhuza emizuzwini embalwa sikunye – esitalatweni ngobusuku obehlika inkwanka ngamaqhekezana angabonakaliyo.

Waqhubeka wathi lo mfo:

“Ndiyakuncanywa *joe*.”

Izinto zavele zamnyama kum.

“Uthetha ukuthini?” ndabuza.

Kwathi kanti ndimkhulule ukuba makaqhabalake. Wathi uyandithanda. Ndandiqala ukuweva loo magama ethethwa kum, kwakumele ndiqiniseke kule nto ndizakuzifaka kuyo. Engajikelezanga wayichaza le nto “ayincanywayo” – umzimba, umzimba, umzimba, umzimba, umzimba – ayikho nje enye into.

Wayengandazi nam ndandingamazi. Wayengaba bafo bahlale bahle bafike elalini yaye xa befikile soloko kukho umhlobo abamaziyo abaza kuyithunga kunye nabo ilali. Wayedinga itsheri kule lali. Ukuze xa efika futhi ngobusuku ingqele isinekisa nabaqumbileyo, abe nomntu oza kumfudubeza. Endaweni yoko ke unkabi wafumana inkwenkwe eneminyaka elishumi elinesithathu. Umzimba ka-Asemahle! Waphandla uNcedani ebusuku akabisabona ukuba akukho nebele esifubeni.

Ingekanti ndandinamabele.

Ndabona ukuba mandimxelela inyani engekabheki phambili ngenxa yokuba wayephinda ebuyelela ukundibiza ngosana, ntombi, baby, joe... Ndiyaweve onke kodwa *ujoe* weyendenza ndimil’ iinwel’ emqolo.

“Ndiyinkwenkwe nje mna,” ndamxelela.

Akazange akholelwe uNcedani. Ndafuna ukuchama phambi kwakhe qha ndonqena ukugodolisa amatapile. Wayecinga ukuba ndiyamshiyekisa, ndiqhawul’ ulayini.

“Ndikhonjiswe nguJujuju nje,” watsho.

“Ndiqinisekile uphelile yintsini apho akhoyo.”

Andizange ndikhathazeke yinto endayenziwa nguJujuju. Ndandinexhala lokuba inoba uyayazi into endisandula ukuyibhaqa ngam. Mhlawumbi wayethumela umhlobo wakhe ukuba aplane mna. Wayelindele ukuba ndiza kumvuma ndiyinkwenkwe ndinjalo ukuze abenobungqina

obupheleleyo. Ukuba ndandimvumile mhlawumbi ndandiza kubizwa ngenye into esikolweni. Into endahlutshwa yiyo kukungabina ndlela yokuziphindezela kuJujuju. Uyabona xa abantu besithi uzibaningeshe akasanga utwez' itakane lebhokhwe, kuthethwa ngoJujuju.

Ngeba ndikuxelela lukhulu ngoJujuju. Andikwazi. Okwangoku yazi ukuba ngumntu owandivula amehlo wandibonisa indlela emva koko wandishiya, imiphunga yam eyifake kwimpokotho yangasemva. Andisaphefumli ngenxa yakhe.

NDINGATSHINTSHA

Ndiyingelosi Engenakhaya

Ndikhumbula ukwamkela kwam uYesu entlizwiyeni yam ndathenjiswa ngokothulwa idyokhwe esindayo ndiyithwalelwe nguYesu. Ndandineminyaka elishumi elinesibini. Umntwana uyithathaphi idyokhwe, uyazibuza? Eyam idyokhwe yayikukungalali ebusuku. Ezinzulwini zobusuku ndandivuka ndibokude ubuthongo. Izinto zobusuku ndandivuka zingqonge ibhedi endilele kuyo. Kwakukho abantu abancinci ababefika ngenqwelo engathi ngumxoxozi. Yayiqhambuka emoyeni izinze ezinyaweni zebhedi. Ndandibabukela bezenza abaxakekileyo. Imizimba yabo yayikhangeleka iqatywe ngepeyinti eluhlaza. Andizange ndilile ukuqala kwam ukuyibona le nto. Andizange ndimvuse umama kweyakhe ibhedi.

Yaqhuba le nto ndade ndayiqhela. Yayingathi ndibukela oopopayi bamanyani. Xa abantu abancinci benqwelo yomxoxozi benyamalala, kwakufika imibono eyayingenanceba. Kwakukho izithunzi ezimnyama ezaziphuma edongeni. Zazineempondo namehlo abomvu. Zazimanyene zingumzimba omnye oneentloko eziliqela. Zeza kum zingxamile. Kungona ndakhala ndatsibela ebhedini kamama. Ndamshukumisa, kodwa wanje ngesidumbu. Izithunzi zeza zona iingalo zizinwebile. Ndandiqinisekile ukuba ndimka namagqwirha.

Ndeva ilizwi ezindlebeni zam lindiya lela ukuba ndikhwaze ndithi *Jesus*. Ndakumkhazwa izithunzi zanyamalala emoyeni. Amehlo azo awa phantsi kwaqhatshumba iintlantsi. Nazo zathi saa zabimbilizwa ngumoya.

Ngosuku olulandelayo ndihambele kumzi endandizalana kuwo ndeva kuhlengenwe ngabantu bekhwaza igama elindisindise kubusuku baphezolo. Ndayazi kwangoko ukuba intsindiso indilindle. Ndamamkela apho uYesu abaninzi beba ndiyadlala. Mhla ndabekwa izandla ngabazalwane, imibono yanyamalala kwavuka amaphupha amatsha. Ndabona uThixo emkhulu enamehlo alephuza amadangatye. Umlilo obomvu wawuphuma emlonyeni wakhe xa ethetha. Umgangatho wawucandeka xa elungisa ukuhlala esihlalweni sakhe. Indlu yakhe yayakhiwe ngezitena zomkhenkce. Uphahla lwalo ndlu lwalungumlilo oluhlaza okwesibhakabhaka. Wayethwele isithsaba entloko, sakhiwe ngeenkwenkwezi eziphandla iliso.

Kwakukho izinto ecaleni kwakhe endakholelwa ukuba ziingelosi zakhe. Zazingenamaphiko. Zazithwele imiqhele yegolide, ziphethe iintshuntshe. Iintloko zazo zazijonge ezantsi zindumzela iindumiso. Kodwa uThixo emaphupheni am waba nomsindo yinto ayibonayo. Kwathi kanti kudunyiswa ngabanye kukho ingelosi ezimele ngaphaya kwelitye elikhulu. Ndeva ilizwi livela kuThixo lityakatya loo ngelosi izifihlileyo ngobugwala. Waqokela ngawathi *akawafuni amagwala*. Yohlwaywa loo ngelosi yaphoselwa ezantsi emhlabeni ukuba iphile iminyaka ingcungcuthekiswa yinto engabonakaliyo. Ithe yakuwel' emhlabeni ndeva sekukudala ukuba ndim lo uwayo, ndiyiloo ngelosi.

Kwedini Awuyotsheri?

Ubhuti wam wabuya netsheri entle ekhaya. Kwakunzima ukuyifaka emotweni kabhut' Ncedo. Ubhut' Ncedo nabanye abangani bakhe bathi ikhona into ebakrokrisayo ngalo tsheri. Kodwa ubhuti wam watshova ngesifuba bayikhwelisa. Wayengasoze abone enye efana nayo. Yayinje ngeentombi zasemephepheni eBona. Mhlawumbi abangani bakhe babemmonela kuba eza kubaqhayisela ngento ababengekayixhamli. Unkabi wayesele ezibone sele eyifetsha yakube ivumile yamketha phakathi kwezinye azazinobuso uThixo wayephisa ngabo ediniwe.

Ngamathamo amathathu ubhuti wam wayesele eyidibanisa nolwimi le ntombi isandla sakhe sigcwele ezimpundu. Wafika endlwini la mfo oyinyholi ongenalo nonwele entloko sele ezithobela ngokwakhe uziphi. Wayigibisela ebhedini intombi yakhe naye wayilandela eziphosa phezu kwayo. Hayi ke kwavakala iiravaz endlwini ezinye zide zingxola ngokungathi iflops ibetheka esithendeni umntu ebaleka. Way' ebhulukhweni wayiqhaqha mtakabawo ngamazinyo eromentikhi unkabi. Gqi ngomsundulul' utyoboloza ezantsi kwesinqa. Isimanga sento. Wade waqhwanyaza eba uxholwe butywala elisweni. Hayi wawavula amehlo umsundululu ume ngomsila. Waya ebeleni umtakamama walicofa wafika lisithi sisi olivejini. Tyhini! Wathi makalikhuphe aliwelise ngapha kwebhodi. Thucululu irabha engathi yenziwe ngamanzi, irowundi njengebele. Wajika umfo waya esilevini wasikhuhla ngomva wesandla wafika iinaliti zoboya baso buvele njengeentloko. Wataka phezu kwayo ngokungathi use isandla emlilweni.

“Kwedini awuyotsheri nawena na?” watsho ethwele izandla entloko engqunga indlu yonke ngokungathi ngusomashishini olahlekelwe yinkunzi.

“Nton' efani *babe*,” yatsho imbizele ebhedini le nkazana ingaqhelekanga.” Ubusowundibatyelwe kamnandi.”

Yasose yazigqibelezela ngokwayo ipeyinti le chap gxebe tsheri okanye chap... Masithi umntu wakhe.

“Ekse nxiba mnqundwakho. Ndiza kutya ndawoni khona?”

“Uzonditya indunu kaloku. Ungastresi andikaki.”

“He maan utyiw' umnqundu?!” utsho ephosela iimpahla kulo mntu wakhe. “Ngathi ndiyazibona ndimenqululana nesirhama.”

“Awufun' ukuviswa kamnandi na wena? Uba ungayiva soze uyiyeye.”

“Ndiyindoda mna. Andityi amadoda kwekwe uyeva! Ndistreyithi mna.”

“Akho ntsimbi ingagobiyo wethu. Khanditye *baby* ndibatyiwe.”

“Kwedini khawugqume elo sende.”

Waphela umfo wasekhaya efowunela ubhut' Ncedo ukuba bajikise lo mntu wakhe. Wayengenakunyamezela ukuqunuselwa yimofi ubusuku bonke. Ukuba uyayigcina apha endlwini

kude kuse, abantu bangacingela ukuba udavuzile ... edakeni. Ngobuqhula bakhe ubhut' Ncedo wathi makalale nomntu wakhe akhonto iza kukrobeleka. Wathi anyamezele ngoba alikho elinye icebo itanki lepetroli litshile.

“He sani kutheni uyimofi?”

Uphendul' athi umfo oyimofi:

“Ndabhadla ndiyiyo.”

“Uyayiqonda phofu ukuba yikaka le uyenzayo?”

“Njani ke? Khoz' ndikhamfathebhuli mna sheyim.”

“Uza kuchanyelwa ngamanye amadoda kude kube nini? Uzotyiswa umnqundu ulixhego?”

“Ngoku ndifuna ukutyiswa ngoku wena usandixelela ngeyobuxhego? Hayi wethu soyibona ngoko leyo. Thath' i-esi qha wena.”

Ndiqinisekile wakhweliswa eteksini ebuyela eGcuwa efungisiwe ukuba ayitsixele esefeni yesifuba le nto. Neso sitsixo asilahle endaweni angasoz' aphind' ayikhumbule.

Lwaphenjwa Ngesalufa

Wonke umntu owakhe wayithineyija wakhe wanomntu omnye owamenza akabona ebona. Wamenza wabona inyanga ililanga, ilanga liyinyanga. Nawe uyalukhumbula ulwamvila lothando oluhlaba kuphithane imithambo yentliziyo. Nam ndisazikhumbula ezo yure ndiqhwanyaza into engapheliyo kobunzulu ubumnyama kude kuthi qwenge ukusa. Ukuba ndandiyintombazana ngendaqubula isikhaxa sekhrayoni ndijike iphepha elimhlophe lisingathe imibala emininzi ukwedlula imibala esingathwe yireyimbo. Ndibhale amazwi athi *andiziboni ndiqhubekeka phambili ebomini ungeyiyo inxenye yabo*. Nditsho ndizibika.

Ndandiyinkwenkwe eneminyaka elishumi elinesithathu ukuqala kwam ukuhlatywa lulwavila oluntuluntulu lothando. Ngelishwa intliziyo yam yakhetha ukubotshwa amanxeba nguJujuju. Ngokuya ndibhebhetha ndiyifaka imikhala, ngokuya indililela ngeenyembezi ezikrakrayo, ezityabul' inyama ngaphakathi.

Imidlalo yakumabonakude yayisele indifundisile ngothando nemida yalo. Ndandiyibone phi inkwenkwe ethanda enye? Ndakuxelela intliziyo yam ukuba ingabamb' ithemba, aqala amaphupho am noJujuju sisodwa ehlabathini. Emaphupheni am ndandingaboni sini. Sasingabantu ababini abathandanayo. Ndandikholwa kukufudumala kwentliziyo yakhe ngaphakathi kwam. Ndandiwubona umoya wakhe ndijonge emehlweni akhe. Emaphupheni am ndandiwajonga loo mehlo into ende evakala ngokungathi ziintsuku. Phantsi kwelanga ndandimjonga xa engandijonganga.

Kubo bonke abantu abakhoyo kutheni ndiqale ndaluva kuye uthando? Ndandingade ndisifumane isizathu. Uyayazi nawe la nto kuthiwa yintliziyo ngobuhaxa. Ithanda apho ungafuni ukuba ithande khona. Ngamandla ayo alawula ubomi, ifuna le nto ungenakufikeleleka kuyo. Akwaba ndandixelelwe ndiseyimveku ngothando lwesini esinye olungamkelekanga. Ngeba ndacenga intliziyo yam ithambel' esiny' isini zisuka.

Ndaqala ndamthiya uJujuju phambi kokuba ndimthande. Ndandiyinkwenkwe efikayo esikolweni. Wayeligqala. Imini yokuqala ndifika ndandingathi ndiyimpuku ifikela ekheyijini. Ebudeni balo mini ithafisi kaJujuju yandicinezele entanyeni ngenxa yokuba ndamazisa ukuba akukhonto ihlekisayo ngokudubula umsuzo phakathi kwabantu. Andazi ndandikweliphi ilizwe. Ndandingekagqibi ukumxelela ukonyanyeka endikuvayo ngaphakathi, kwabe sekwakhiwe isangqa ngabanye abantwana besikolo. Ndirhogola umphefumlo ngomlomo. Kusithiwa mandicel' uxolo.

Akususa igade lenyawo entanyeni yam wandishiya endilumkisile:

"Uzukhe undikile nje uzokunya."

'U-uzokunya' lo uthetha izinto ezininzi eyedwa. Ndabona ukuba ndibumbe imilebe ukuze ndinganyi nangeyiphi indlela. Ukungenzi nto ngokunyathelwa entanyeni kwakusisimemo sokungcungcuthekiswa nguJujuju nakwezinye iintsuku. Isikhafutina sam yayiba sesakhe ngebreyikhi yango-1. Imali endiyinikwayo ndandiyinikelwa yena. Ndandiphatha iipeni zibe

mbini yonke imihla. Eyam yeyakhe, eyakhe yeyakhe. Mhlawumbi uthando lwam kuye lwavuka ngenxa yokuhlukunyezwa nguye. Mhlawumbi ndade ndayiqhela impatho yakhe ndayibona indifanele. Mhlawumbi ndandingonwabi ukuba akandisadusanga. Mhlawumbi intlungu endandiyiva ndandisoneliswa yiyo.

Zange uphele lo nyaka endiphethe kakubi. Izinto zatshintsha njengokuza kwempixano kwibali eliyintsomi. Ngalo mini wayengeva uJujuju. Kula ndawo yakhe noFuzile kwakumane kuvela intsini itswetyiwe. Umisi Mvubu wayengenamdla wokubetha. Ingathi wakhala ngengalo angalaliswanga yiyo kubusuku abuvukayo komnye ugxa wakhe ingekaqali imini yaloo mini. Endaweni yokuba atsibele uswazi wandiyalela ukuba nditshintshe idesika noFuzile.

"Misi?" Ndamenza aluve uvalo olwalubetha phakathi kwesifuba. Ndaqhankqalaza ngamehlo ukuba angandithumeli emhadini wengonyama. "UFuzile uhlala noJujuju," ndatsho kwakube ukuthetha ngamehlo kuwele phantsi.

"Phakama, Mpoza," watsho engqisha kwangcangcazela umgangatho.

Ndisakhumbula ukri-kri-kri wesitulo ndisirhuqa nditshitshiliza kancinci ukwehlukana nomda wedesika yam. Andizange ndaba nawo umzuzu othe zole kangakaya ngokungathi kuwa iqabaka. Isitulo esikrekrezayo sandibizela amehlo kwabanye abafundi. Ndisawakhumbula amehlo kaJujuju esithi andamkelekanga ecaleni kwakhe. Iinyawo endandihamba ngazo ukuya kuye zazincamathele emgangathweni.

“Heyi wena!” esitsho endigxagxamisa umisi Mvubu.

Ndahamba ngazo zithe nca phantsi, ndizitshova, ngemva ndishiya kunuk’ irabha.

Waqhubeka nesifundo umisi Mvubu. Ndisakhumbula kakuhle amehlo am ndiwaphose phambili nangona yayikhona into erhawuzelelayo ekoneni isithi ndigxeleshe ekhohlo. Ndandinganqweneli ukugilana namehlo kaJujuju. Ndandingazi, mhlawumbi ukumjonga kwam kwakuza kundibizela iimbila zithutha egeyithini ukuphuma kwesikolo. Ukhe uve xa kusithiwa iliso lisela. Eli betyebhetye leliso labizeleka labheka apho ndandizixelele andibheki.

Phakathi kwencwadi yakhe yokubhala evulekileyo wayefake ikhathalogi yezimanga. Igazi lam laxinga, ndabanda. Akube endibonile ndigxeleshile wandinika uncumo olwaluyaleza ukuba le nto ayenzayo iqhelekile kumakhwenkwe alingana nathi. Ndandiyinkwenkwe engazinto ngaphandle kwekhitshi likamama wayo nesitishi sikamabonakude esidlala upopayi kherothi nopopayi spinatshi. Ndaqonda ke ngoko ukuba xa ndinokuthula ndiza kuba lithemba kuJujuju. Ndazinika ithemba lokuba andisayi kuba lixhoba lakhe. Ndabuyisela amehlo am kumisi Mvubu.

Iliso lam laliyingxaki nengqondo yam yayingakholwa yinto endiyibonileyo. Ndandingazange ndabona umzimba oze womnye umntu ngaphambili. Inoba ndakhe ndabona umama ehlamba, mhlawumbi andisakhumbuli. Ndoyikisela intombi eyayinesilonda esidlakadlaka embindini wemilenze yayo. Ndade ndacinga ukuba ekrazuke eli nxeba nje yilanto ikhangeleka njengengalo

eshunquke esihlahleni. Esidaleni ndaqonda ukuba ngumgidi ntonje ndandixakiwe ukuba kutheni owam ungazange ube mkhulu njengaleya ikwikhathalogi. Yayingathi kujinga iipali emaphakathweni yaloo madoda ndawabona apho. Izinto ezazinokubetha ungena kwikhoma.

Ekugqibeleni ndazijonga ndazithanda eza ngalo zizizijungqe zala madoda. Ndaba nomdla wokuzifumbatha ezandleni zam, zindikrazule inxeba phakathi kwemilenze njengoko zenzile kweza ntombi zekhathalogi. Ngaloo ngcinga ndeva into ifudumeza incam yethanga lam. Ndayiva izinweba iqina. Ndeva noxinzelelo olufakwa yi-andapeni noziphu webhlukhwe. Yayindifundekela ukuba ndiyibonise ilanga. Lingcebiso zeemfundiso zokukhula kwam zandihlebelala ukuba ndingayenzi loo nto, imasikizi. Azama loo mazwi ukucima umlilo owawubizela iminwe yam kwisikhondo esasimilile. Ndawancedisa amazwi emfundiso yoluntu ngombono kaYesu elila. Ndawenza umthandazo ngaphakathi utshabalalisa ukucinga ngemiboniso yamanyala. Ndabuyisela ingqalelo yam kwisifundo sikamisi Mvubu.

Ndandingasacingi nganto engaphandle komsebenzi wesikolo 'de ndeva ndiqhwethwa nguJujuju. Ndaguqula ubuso ndingangxamanga. Ndakube ndigagene namehlo akhe, wawasa ezantsi endikhombisa apho afuna ndijonge khona. Uziphu wakhe wawuwile. Ngapha kwawo kwakume ipali yentente indijonge ngentloko emanzi eneliso elinye. Wayihlukuhla ngeminwe emibini. Ndayibona isiya ikhula. Ixesha eli lonke ndibukele, umphefumlo wam wayekayo ukuthubeleza iitonele zempumlo. Imiphunga ime ngxixi. Intliziyo ingongoza ngokungathi ingonjwa ngamagqirha.

Kwabamnyama egumbini lokufunda. Umisi Mvubu ndamva ngathi ngumntu othetha egqitha ngesantya esixhomileyo. Ndandibona uJujuju nentonga yenyama yakhe idloba phakathi kweminwe emibini. Ipetsula akuyiyeka. Waba bungqengqa esitulweni sakhe, wafaka oobhontsi empokothweni. Ngentloko anqwala ngayo wayendimema ukuba ndithaphule. Isandla sam saba ngathi sinenkantsi. Sathi apho sivume khona ukushukuma, ndasisa ukuxhawula intonga kaJujuju, iminwe ndiyinwebile. Ngokuya ndisondele kuyo ngokuya iminwe yam yasuka yaxweba. Yayifuna ukufika ihamba nokufa kokukhothwa lunxano. Intliziyo yayikhupha ulophu olwalufika lube ngumkhenkce elwimini lwam. Yayingathi ndifumene ifiva. Isandla sam sasihamba sirhubuluza ngeentupha ethangeni lakhe. Ndandisele ndiyichika ngeziqophele. Umisi Mvubu wandothusa kolu hambo ngentsini-menyo. Kwathi kanti uyasibona. Ukwethuka kwam ndabuyisela isandla sam kum. Ukwethuka kwakhe uJujuju yaba ngamantsintsinsti umsila wembulu awukhuphileyo usala ukubuyela esangweni.

Kwathi kanti umisi Mvubu ngumzali. Phambi kokuba abanye abafundi bayibone le nto, phambi kokuba balaqaze, wathi:

"Jongani iincwadi zenu nina. Iintloko phantsi!"

Weza kuthi esithi, "Kufuneka ubethile ngoku ubuzixelele ukuba uyekile ukubetha," ephakamisele uswazi phezulu ngokungathi uxhoma ingxowa yombona edladleni.

Sabethwa into ende de ndaqonda ukuba uza kusiyeka kwakuphum' isidumbu.

"Zekhe niphinde nje.

Umlambo Olumkileyo

Isondo – andizange ndanalo ithuba lokuthetha ngezo zinto ngaphambili. Kwakusithiwa enkozweni uYesu akafuni abanye abantu banyel’ itempile yakhe. Kuthiwa uAdam wagxothelwa loo nto egadini yase-Edeni. Ndisenza uthethathethwano ndifumane *itittle deed* ndilawule umzimba wam ngokwam.

Ndiseyintwana efunda kumabanga aphantsi ndandibizwa ngelikaTshiwo. Andizange ndizive ndineentloni ngemeko yam. Andazi noba yayikukomelela kwentliziyo yam kusini na. Ndandiza kuzichola phi izihlangu kungamatatiyanqo nje xa kufuneka kubekwe into etyiwayo etafileni.

Ndaqala ukuba nezihlangu xa ndiza kungena amabanga aphakamileyo eBlythswood. Oosisi bam abathathu ababebamba beyeka isikorobho babeka imali unyaka wonke ukuze ndibe nezihlangu. Zaziluhlobo lweKG. Zinentsimbi ngaphambili. Ndazifumana kusele iyure ezimbalwa kuqale isikolo. Zeza nepasela ngebhasi kaJobela. Kwakukho neleta yemiqathango. Ndayalwa ukuba ndizigcine kakuhle ezo zihlangu, uphele unyaka zingenawo nomncinci umkrwelo. Kodwa ke iinyawo zam zazomelele kukuchitha iminyaka zitshebeleze ematyeni, emahlalutyeni, naphezu kweengceba zeglasi. Iinzwane zam zazingathi ngamazinyo esarha.

Ukuhamba umgama ungangekhilomitha ezilishumi elinambini ndinxibe izihlangu kwakungade kunambitheke kwiinyawo zam. Zaziqhele iingqele. Zaziqhele umoya. Ziphefumla ngokukhululekileyo. Ngoku zazingathi ziyabhantinta phakathi kwejele yezihlangu.

Zakufika iimvula zehlobo wanaba nawo umgxobhozo endleleni esinga esikolweni. Ndandidla ngokuzikhulula ndigxamfuze udaka ndisimelela ngengca. Ekuphumeni ngaphaya kwawo, umlambo wawugquma usithi andiyi kuyibona iBlythswood.

Ngoku ndifane ndicinge ngaloo mlambo. Indlela wawulumke ngayo. Indlela wazama ngayo ukundithintela ukubimbilizwa yisisitimu eyayindiqoqelwa ukuba ndibe sisiphukuphuku esinesatifiketi esigunyazisa ububhanxa. Bonke abafundi ababehamba ngeenyawo ukubheka eBlythswood phambi kwexesha lam babepakisha iisamente eThembani Wholesalers. Uninzi lusebenzisa izakhono ababezifumene kwizifundo zezibalo ukubala itshintshi yezinhanha ethilini. IBlythswood liziko elalikhupha iziphukuphuku ezazizakupolisha izihlangu zezinhanha ngolwimi. Umlambo omkhulu owohlula ilali yaseMaxelegwini neBlythswood wawuyazi loo mfihlo.

Kusuku lokuqala ndenza ngandlela zonke ndiwele. Ndakumila ingwatyu ndigrogriswa ngumlambo, ndaguqela emva. Umama wandikhawulela esangweni lokungen endiyala ndibuyel’ emva. Wandixelela ngesiqobo esasisetyenziswa ngabo besakhula. Ndamxelela ngoloyiko lwam. Ukuba zonke izithembiso zobomi obungcono zingadluliswa ngokwentonga yomnquma iziqhamo zazo azinasondlo, wandiphendula. Ngosuku olulandelayo ndacangcatha phezu kwesiqobo. Sahexa sindixelela ukuba ndingaweleli ngaphesheya ngoba akukho nto etyekayo endiya kuyivuna eBlythswood.

Phambi kokuba ndinxibe *ublue-and-gold* waseBlythswood, ndandisele ndilwazi ulonwabo kwakusonwatywa ngalo ngabafundi balapho. Ixesha le breyikhi lalilide ukwedlula ixesha

utitshala ephambi komfundi. Kwandoyikisa ukuza kwam kwesi sikolo. Ukuba abafundi bachitha ixesha elide bebodwa loo nto ithetha ukuchukushwa kwetopik'si endandingahambelaniyo nazo. *Hambelaniyo nazo* – kwicala lokuba andazi nto ngazo yaye ukungazi nto ngazo kwakudiza lukhulu ngam. *Ulukhulu ngam* kwakumele akhuselwe angaveli ebantwini. Le nto yayiluxanduva endandihamba ndiluthwele emagxeni ukuphuma kwelanga.

Ndazenzela “abangani” ababengadinwa kukundibukula xa ndiguquke ngomva. Ndambekela umama isizathu sokuba kutheni ndingasithandi nje isikolo. Wathi andiyodonki mandizilwele. Ndikhumbula ititshalakazi yesiXhosa ifuna iifayili zabafundi. Wayefuna kanye ezi zingamaqwakuqwaku anezifumbo. Yayindim ndodwa eklasini owayengena fayili. Endimise esidlangalaleni, wabuza: “Kutheni ungenayo ifayili?” abe ke amaphepha achazayo ukuba ndinawo umsebenzi ndiwagoqile. “Andinayo mem,” ndaphendula.

“Kutheni ungenayo nantso into endiyibuzayo,” watsho ephelwe ngumonde elizwini lakhe. Ndathi cwaka kuba ndandinentloni zokuchaza phambi kwabanye abantwana besikolo ukuba andinayo imali yokuyithenga. Ndandingafuni ukwangezelela enye into abanoyenza into yokuhleka. Babengazange bangaphumeleli ekundenzeni intlekisa. Ingathi ndandinje ngedada elidakumbileyo lidad' edamini.

Phakathi kukaFebruwari noJuni kunyaka olandelayo kwibanga lesithoba ndandibonakalisa ukuba andiyolelwanga sisikolo. Yayingunyaka omtsha nebanga elitsha. Izinto zazindala. Sasishiywa futhi singafundiswa. Kwakukho ixesha elininzi kuthethwa izinto endingafikeliliyo kuzo. Kwakuncokolwa ngamatsheri. Oontanga bam endandifunda nabo eJuniya babengenile esitayilini. Sasidla ngokuzoba ooGoku beDragon Ball Z benenwele zimile njengesingca semazi yehagu edumbileyo. Ngoku babezoba oopopayi abahamba ngamabele ngaphandle. Babewubonile umphantsi wentombazana yaye yayikukuphela kwengxoxo ababenomdla kuyo. Kum wayengapheli uThixo entliziyweni yam nangona nje ndandinentloni ngaye phakathi kwabantu.

Kwakukho uEksi. Sasihlaliswe edesikeni enye. Wayebotshelelwe kum njengebande. Wayelibhoyisi elihlala ehostela. Wayesuka eKapa. Waqala ukubona inkomo eBlythswood. Waphantse wazinyela. Wayekwazi ukuthetha ngomphantsi wentombazana ngokungathi wayeza kubhala ilivo lokufaka isicelo sokufunda kwiyunivesithi efundisisa ngeenyama ezinqabileyo zamanina. Iincoko zakhe ngesondo zazindiqhuba ukuba nditsibe ngaphaya kweengcingo zesikolo. Wayesisizathu sokuba ndibizwe ngokuba ndisisitsibabhokhwe.

Ngokuya kuhamba ixesha ndaqatshelwa ngomnye utitshalakazi wam ondihlohla izifundo zoqoqosho ukuba ndinengxaki. Wavela wazazela ndingamxelelanga ukuba kukho into endihluphayo ekhaya. Into ebangela ukuhamba kwam isikolo manqaphanqapha. Wandihlalisa phantsi njengomzali. Wandibuza imibuzo esindayo ngobomi bam. Ukuzithethelela kwam ndathi

ndihlutshwa ngumama othi xa usele kuvuke izigulo zakhe. Ndamxelela nangomgama endiwuhambayo ukuza esikolweni.

“Ukuxila kukamama wakho makungazichaphazeli izifundo zakho. Unetalente Mpoza. Xa unokuqiniseka esikolweni, neenkwenkwezi azinakuxinga endleleni yakho.”

Wandifaka ehostele esithi undisondeza kufutshane nemfundo engenasiphazamiso. Ndasondela nakwenye into. Wandondlalela indlela elubonayo uthando lwenene. Ndasondela kumfo okhethekileyo – uLamla.

XA NDINOKUZAMA

Khumbula Iintsuku Ilanga Lizibhija

Usuku lweKrisimesi sasiluthakazelela. Yakufika yayixhwila umxhelo neengqondo zethu. Ibithabatha iintliziyo ebezisele zidlavuzekile. Izithi ntimfa kwegcwebezelayo ibhotolo. Ngumhla wesikhumbuzo sokuphiwa kwehlabathi isipho esikhulu. Safunyanwa lihlabathi ngenxa yenimba, imfesane, ukuzithoba nokudel' ihlazo. Konke oko kukhokelwa kukuxabiseka kwesidalwa umntu.

Sathi singabantwana savuka nelanga. Salibuka lihombe ngemibala ngemibala. Yayingathi sibukela iTV okokuqala ngqa. Amehlo ethu aphantse aphanyaka. Usakhumbula sisitsho ngeyona mikhala engagqweswayo? Kaloku nawo amathongorha ayengaphoswa ngomgubho wokudlala kwelanga. Ezo ntsuku! Zahamba zasishiya neenkumbulo kumagumbi eentliziyo. Ukuba kungakhe kukhankanywe namhl' oku oko kudlala kwelanga ungaze uve ukhumshelwa ngaba banamhla ngo-*impossible, ridiculous*, amagama andenze ndingcangcazele esitulweni .

Ndikhulile ngoku. Wena uneminyaka wayolekayo ingubo kaqaqaqa. Akwaba ungandibona ngoku. Akwaba ubunoyiva inzwinini yentliziyo yam xa ndilala ecaleni kwelitye abantu bakowenu abakukhumbula ngalo. Wawundithembise ukuba siza kuguga sobabini. Sobubona mgqibeli ukufa. Saguqulwa yintoni eso sithembiso? Ndiguga ndodwa. Ndililolo. Ukuba ubunosiva isimbonono esenziwa yintliziyo yam...

Ndibala iyure idekwe indlela eya kuwe. Ingaba ndiza kufika undilindile nalapho? Ingaba uza kuphinda undishiye na sendikubambile? Ndikhawulele. Umzuzwana kunye nawe ngunaphakade kule ntliziyo. Ukuba ubunosiva isimbonono esenziwa yintliziyo yam.

Andisakwazi ukuqhubeka nale ncwadi. Iinkumbulo zemihla yendyebo yethu sodwa zintlitha ingqondo njengamaza andlongondlongo. Andikwazi ukuqhubeka. Esi simbonono senziwa yintliziyo yam siyandibulala...

UShegi

Ndazixelela ukuba ndiyamncama uThixo. Intliziyo yam yayingekho yona kuloo nto. Njengoko yayithande uJujuju yayimthanda uThixo yaye yayingazimisele ngakuyeka iinzipho sele izimilisele nje. Kwakuxa ndikwibanga lesithoba eBlythswood. Ndazixelela ukuba ndiyilwe le nto ndizifumanele itsheri. Kodwa ke le nto yayingamkelekanga kwinkonzo yam, noMvangeli wam wayeyichase kakhulu into yokuthandana kwabantu besindisiwe. Ndiyazi kwezinye iinkonzo zosindiso umzalwana uba nayo intombi ancuma nayo. Kweyam inkonzo kwakusithiwa asoze ibhokwe ihlale nekhaphetshu ingayityi. Kumantombazana ayethandana nabafana kusabelwana nangesondo kwakusithiwa alibala nje lokuzilolongela, ekungadlalelwa kulo imidlalo engundoqo. Izikweko ezazisetyenziswa zazikuvala umlomo usacinga ukuba uliciko lokuthetha.

Ndawophula loo mthetho ndathandana noShegi. Wayeyiqhwetse efika eBlythswood. Wayengazi mntu esikolweni. Wayehlala yedwa ngexesha lebreiyikhi njengam nangona wayebhoda. Ungacinga ukuba bonke abafundi ababhodayo babakha lula ubuhlobo. Nothi owam uShegi. Wayengakonwabeli ukufunda eBlythswood njengam. Ngabazali bakhe abamnyanzela ukuba afunde apha ngenxa yokuba nabo babefunda eBlythswood, yaye baqala ukuthandana khona. Kodwa ngokungafaniyo nam, wayenokuya nakwesiphi isikolo ngoba iimpokotho zabazali bakhe zazihlala zisindwa.

Ndandingelilo iciko lokuthetha naye ndimchazele ukuba ndinomdla wokwazana naye, ndinomdla wokuba sincazelane ngothando. Into endayenzayo ndaba amagama encwadini, ndawabhala njengoko enjalo. Ndamnika ileta wazifundela ndingekho phambi kwakhe. Ekupheleni kweleta ndamtshiya nomyalelo othi ukuba uyaluvuma uthando lwam maze ekuseni phambi kokuba siye emigceni andibulise. La yayingamazwi am ndingawakopanga.

Njengokuba ndandingazange ndiyenze into yokufika kwangethuba esikolweni, ngalo mini ndinyeke ukubuliswa nguShegi, ndavuka ngentsimbi yesine andabi sawabeka naseziko amanzi okuhlamba. Ndazenza mhle ndanxiba neqhina lesikolo. Ndaya esikolweni negquba labanye abafundi, ishethi ndiyihlohlile. Andizange ndinconywe yayingathi ndiyiKrisimesi ifike phambi kwexesha layo.

Wandibulisa uShegi ndaqonda ukuba icebo lokuzinyanga kule nto yam ndoyika nokuyibiza ngegama liyavuthwa. Ndahlala esikolweni kwade kwafika la nto sasiyibiza ukuba *sistudy period*. Elo xesha zange lasetyenziswa ekufundeni iincwadi. Abanye ootitshala babegoduka ngalo. Abakhoyo bazivalele *estaff-room*. Yayilixesha lokudyobha komfundi onomntu. Indawo yokudyobha yayisemva kwesakhiwo esidala. Sasinamadonga angaphelelanga ngasemva ngokungathi axhase eso sakhiwo. Sasisithi kusezikamereni.

Ezi ndonga zingaphelelanga zazishiyana ngobude obungange mitha ezintathu zidwele ekuqaleni nasekupheleni kodonga lwesakhiwo. Ukuba wakhe wagcakamela ilanga ebusika uyayazi mos kunzima kanjani ukusuka kulo. Phaya ezikamereni kwakuthe gingqi kamnandi kungekho nomoya ophazamisayo. Sasiwaneka apho amatenyula, ugcakamele abengathi ayanyibilika.

Ndamphuza apho uShegi ilanga lisincumele. Nakhona kwaphela iiveki ndikuzulisela ukugudlana naye ngemizimba. Ekuzincameni kwam ndacacelwa ukuba bekungamelanga ndimphuze. Yathi yakohlukana imilebe yethu ndakhawuleza ndamshiya ezikamereni ndingenzanga sizathu. Ndandixuxuzelelwa sisisu. Isifuba sam sasicaphucaphu ngokungathi kugqabuk' inyongo. Ndafika ethoyilethi ndakhwaza uBiko, ndajwila ijavelini. Yayingathi ndiza kuvuka esibhedlele. Kwaphela iiveki ezimbini ndingalubeki esikolweni.

Qho ndicinga ngamalwimi ethu ebetha ikhaba, ukuxhawulana kwamathe ethu, ukugquzulana kwamazinyo, ukurhabula umoya ophefumlwe nguwe, isongo *selip-gloss* yequnube kwincam yolwimi lwam, ukugudlana kwemilebe yethu... *yeses...* ibagathi ndigabhele emlomnyeni ndabuya ndaginya.

Shegi ukuba uyayifunda le nto ndiyibhalayo ndicela undixolele. Kodwa inyaniso inye yile ndakusebenzisa kwinto wawungenanto yakwenza nayo. Ndiyazi wawusithi une-owu kodwa mna ndandingekho kuyo yonke loo nto. Ndeza kuwe ndikuthanda kodwa uthando endandinalo kuwe yayiluthando endinalo koodadewethu. Ayikho enye intombi endakhe ndamathulana nayo ngemilebe ngaphandle kwakho. Isibindi sokuzithi tyatyasini saphelala kuwe. Kunangoku andazani nobushushu bebele, nguwe kuphela. Into eyanditsalela kuwe bubulolo bakho. Kakade kuthiwa omayedwa bayatsalelana. Ndandiba uza kundinyanga. Ndandiba uza kundenza ndibe ngumfo ongathanga tyeke ngemizwa.

Xola Bhelekazi. Xola Langa. Xola Khuboni.

Umzimba Ophfumlayo

Kwahambeka kwakho ixesha ndingadibaniyo nezipili. Into endandiyibona isithi menye kuso yayindenze ndixuxuzelelwe emazantsi. Ndandiboyika ubuso bam. Ndakuthi mandla ngabo babusithi ayifani nam le nto ndiyenzayo. Ezindlebeni zam kwakuye kuringe amazwi oMvangeli kaThixo elolwe abukhali. Exhol' intliziyo yam. Ndiswabanel' esuswini. Ndinyol' owandizalayo. Ndasogquma ngelapu eso isipili, ukuthintela notshe welona lungu lincinci lomzimba wam.

Igazi elalibaleka emzimbeni wam laligquma. Ndandisafuna ukubambelela kulo mhlaba ungaphambili uhlale ungachukunyiswanga. Umzimba wawufuna ukunikezela kunxano olwawukade lundikhotha. Ngezo ntsuku ndandingekazi nto ngokuzidlalela idayisi. UYosefu naye apha ecaleni wayendilahlel' izandla. Ndandiyilonto etum-tum, ndihleli negqange ngaphakathi.

Ndigxeka uSomli noMimi. Isikolo sonke sasisazi ngabo. Beyibaxa ke bona. Yayingathi baqhayisela izishumane ezifana nam.

Ngeemini zemidlalo yesikolo, isetyhurithi sasiqinile, kukho iliso elibekiweyo kuso sonke isikrobo. Ndandidla ngokugoduka ke mna ngezi ntsuku zinje ngoba kwakungekho nto indidibanisa nespothi. Ndakhetha ukudibanisa izitulo ndalala phantsi kwedesika ngoku abany' abantwana besebaleni. Ndihleli ndityatyulwa njalo zizitulo, ndafikelwa bubuthongo.

Ndizokuqabuka kukho amazwi kweli gumbi ndizifihle kulo. YayilelikaSomli engqokola ngokungathi kukhohlela izulu. UMimi wayegigitheka eneendawo ezitswinayo. Ndakuphendla igumbi ngeengqakumbana zamehlo, ndababona beminxiselene ekoneni yodonga lwekhabhathi yesamente nodonga lwebhodi. Inyawo zikaMimi zazibhijele uSomli esinqeni njentambo. Ubunzima bomzimba wakhe ebuxhome ngeengalo ezazithe qhoo kuSomli emagxeni. USomli wayengathi ungqubeka kuMimi, ejija isinqa ngokungathi ngumnwe ukrwela intswela yesipoponi sebinathi-bhata. Ndeva ngoMimi esithi, "Udenza ndibe manzi. Masipheze."

Ukuduma kwelizwi likaSomli nokuzondelela kwalo, kwandenza ndagqiba kwelokuba ufuna bawelele ngaphesheya komlambo.

"Hayi sobhaqw' apha." Latshothoza ilizwi likaMimi. Langqokola futhi elikaSomli kwacaca ukuba uyohlulakala uMimi, wayithoba.

Bayenza bemile. Bayenza naphezu kwetafile yeetitshala. Usandihleli umbono wamaqhekeza aqinileyo eentsula zikaSomli. Zimana zindisinekela phantsi kweshethi ephekuzayo. Usadlala loo mculo weencwina nokubhonga. Beheheza abany' abantwana, betyis' inyama.

Phantsi kwedesika kwakukho umthombo ovulekayo. Yayingathi kukulila kweliso emoyeni wasebusika. Kwangexesh' elinye amadolo am ayeshushu edibene ngathi ngoomazibuthe. Ukubila kwegazi lam kwadala ndiphefumle umlilo. Yaye loo mlilo wawunganyamezeleki kwiintunja zempumlo. Yayingathi nam ndiyaheheza nangona owam umhehezo ndandiwugade ungabinalizwi.

Ndazibona ndiphezu kukaMimi ndimgrombonca, ndiswinga-swing' isinqa ndingangxamanga. Ndacinga ngalo mvakalelo ndingaphakathi kuye. Akhululana amadolo am ndisekwezi ngcinga, wabanda nomphfumlo wam. Yakwehla intente eyayixhonyiwe ndabona apho ukuba lo mfutho ndizama ukuzika kuwo uyakhabana nobuntu bam. Umbono ndicinezeliswa edongeni ngesifuba. Ukubanda kwalo kunditswikila ngokweentakumba eziliwaka. Ndibe emva ndinethwa yimvula yombilo kaSomli otshisayo. Ndanikezela kwezi ngcinga. Ndazinikezela kuloo mifanekiso. Ndayiva ingakhabani nam. Ndayiva iphefumlela impilo kum.

Ela lizwi lidla ngokuzithethela entloko, eli lithi ndimamele sele uzixelele ukuba awuzimisele kulihoya, landikhupha tu kuloo moya wokoneza iimfuno zomzimba. Lathi nkxwe ukundingxolela lindikhumbuza ukuba ndingumntwana wenkonzo, ndikholiwe yaye uYesu nesono ...

Ndingomnye wabo bantu bakhe bazingcungcuthekisa izihlahla bezibetha ngerabha. Qho xa ndandifikelwa zingcinga zomhehezo, ndandizibetha ngale rabha ndiyinxibe esihlahleni. Ekuqaleni ndandizibetha ipali ijike ibe luswazana. Yahamba ayasebenza. Ndabhenela kwithemba labakholwayo. Ndazivimba amanzi nokutya iintsuku ezisixhenxe nobusuku bazo. Kwezo ntsuku ndingatyi ndandithandaza umthandazo omnye: *Thixo ndincede ndifane nabanye abantwana.*

Ngokwazi kwam ukuzila ukutya kwakukumema uThixo akungene ngomoya wakhe acoc' izinto ezimdaka. Abazalwane endandikhonza nabo babendifundise ukuba ukuzila kunje nge*Fast Mail* yaseposini. Njani? Ngokuzila uthandazela le nto inye uyifunayo, wenza uThixo akhawulezise ukukuphendula. Imithandazo yakho ifike kuqala kuneminye. Babebaninzi abanobungqina ngamandla afumaneka ekuzileni ukutya.

Mininzi imithetho ehamba nokuzila ukutya. Owona ubalulekileyo kwakufuneka ungoni okanye uyobe udlale ngamandla akho wazilambisa nje. Ukuqhwesha nokubhanka isikolo andizange ndikuthandabuze ukuba ayikokona. Ndaya esikolweni andabonakalisa nto ukuba andisawaphathi amanzi, andisakuphathi nokutya.

Endleleni eya esikolweni ndandikhe ndime ndithandazele la madimoni kwakusithiwa ndinawo ukuba aphume kum. Kusuku lwesine, kwakungempelaveki, amazwi ayengekho emlonyeni. Ndawenza umthandazo ngentliziyo. Umlomo wawungasashukumi, amathe engqindilili, enetheyisti yeglu akuyithint' imilebe yam. Amadolo ayetywaku-tywaku engenakuwuthwala umzimba' ongentla. Ndaweve amathambo omzimba esohlukana nezihlunu. Izihlunu zisohlukana nesikhumba. Imisipha ingafumani gazi lokumfifitha. Amehlo am ayebona mnyama. Ayemil' inwebu njengedami litshiswe yimbalela. Amadimoni ayesendleleni ephumayo, ndandiqinisekile.

Kusuku kwesihlanu ndandisuza umsuzo ongenavumba.

Kusuku lwesithandathu ndandinowuvula umlomo kunuke idreyini.

Kwelokugqibela ndavuka ngo-4 ekuseni ndabulela uThixo ondiphilisileyo ngoku engekagqibi ukundiphilisa. Ndade ndacula u*Sizowanyathela*. Kodwa ndaphantse andafika esikolweni. Yayingathi ndingumntu lo onephika. Kwa ukuphefumla kwakungathi kucutha nala mandla

okugqibela ndisele nawo. Amehlo ayefuna ukuzifihl' enqentsu. Intamo yayingenamdla yokuthwal' intloko. Iminwe yayijinga ngathi ifuna ukuzisusa esandleni izinkale phantsi. Owu, zon' iinyawo, yayingathi ndizimundukuny' emgxobhozweni.

Lonke eli xesha iindlebe zam ziphefumla umlilo. Ematenyuleni ndibanda ceke, engamashwamshwam. Yayingathi andisoze ndiphinde ndikhanuke. UYesu wayekorobha emzimbeni wam, eguculula okumdaka. Ndaqashela.

Ndafika sesingenile isikolo. Yayilityala elo. Kodwa ndandiza kuthini umzimba wam wawuzitya nje. Ndasithandazela eso siphoso 'de ndazikholisa kwelithi uThixo uzo-andastenda.

Phambi kokuba ndingene eklasini ndagilana notitshal' uMapeme elandelwa ngamakhwenkwe amathathu.

“Sos' undilandela nawe,” watsho ndarhuq' iinyawo emva kwabo.

E-ofisini yakhe wolatha iibhokisi zeencwadi zokufunda.

“*One box, one* kwedini,” utshilo evakala engongxamileyo ngelizwi.

Aya etsiba amanye amakhwenkwe. Ayefreshi. Ayedlile. Ndakuthintalaza ukuzigadla ngomzimba wonke, wandijonga ngokungathi uza kuthi *kutheni umanzi nawena?* Ndaqwela itanki lerizevu ukuyifunqula kwam ibhokisi yeencwadi. Ndahamba nayo, ndihamba ngezingqi ezikhulu ndilinganisa abanye. Emva kwam ndandizama ukuba angabi sarhorha ngakumbi utitshala.

Ndihamba nje kukho into etshovela ubuchopho ngaphandle. Le nto yayisonyuka ngomsindo yaxela isidudu somhlaba sigqabhuka phezu kweentaba. Ndazama oko nje ndifik' emnyango. Ndingene ndibeke ibhokisi. Ndakugqiba ndizithi tywa kweza desika zisekupheleni kweklasi. Ethubeni ndabona izinto zilele ngecala. Ndabona abafundi bekekele edongeni. Iidesika zabo nazo zazincamathele zingawi. Ndandiqamele ngento endacinga ukuba ligazi lam elalingekho ukujikeleza emzimbeni wam. Ethubeni ndafumanisa ukuba ziincwadi zokufunda ezineqweqw' elibomvu. O! Kwathi kanti akho bantu banyathela emadongeni. Yayindim lo ucinezele indlebe ngecala lentloko.

Emizuzwini embalwa ndandise-ofisini katitshal' uMapeme. Wayekhangeleka ecaphukile kungekho wari ayidiza ngobuso.

“Kutheni ungatyi?” wandibuza izipeksi zichophe phezu kwempumlo, ngaphaya kwazo ndibona awenkomo.

Nanku omnye umthetho wokuzila ukudla: Akufunekanga waziwe.

Ndandinoxoka kuye ndithi ndizama ukwehlisa umzimba. Kodwa loo nto yayiza kundikrokrisa. Ngaloo maxesha yayiyinto yamantombazana ukuba nexhala ngenkangeleko yomzimba. Ngoko ndaqond' ukuba mandixoke bhetele. Ndathi kumfundisi, imeko ekhaya ikekele okoko umama waphelw' emsebenzini. Kunzima nesitena sesepha.

Ndagoduka namakhulu amane erandi. Ndayithi nka yonke esandleni sikamama. Akabanga nakuziduba ngemibuzo emininzi.

Iizwe Elitsha

La nyaka ndandisenza ibanga lethoba wavalwa kutshayelela amathamsanqa ekhaya. Omnye woosisi nomnye wobhuti bam, andisakhumbuli ngomphi kanye kanye kubo (umama uyokubazi ngcono yena), wafumana umsebenzi eburhulumenteni. Kunyaka olandela lowo ndandingasaphind' ishethi. Izihlangu, ndandikhululekile ukuba ndizinxibe nakanjani na, ndikhetha esinye phakathi kwezinye. Iifayili zesifundo ngasinye, ndandinazo zonke. Ndandide ndanayo nefowuni. I-V360 yonke. Yayisisitixo endandivula ngayo amagumbi amanzi kaMxit. Amagumbi enkululeko.

Ukuqala kwam ukumdawun'lowud' uMxit ndandingalindelanga ukudibana nala magumbi amanye awo endiza kunixelela ngawo. Besenditshilo ukuba ndandizibiza u*Bly-gay* kuMxit nhe? Mamelani ke, ukungena kwam ndafumanisa ukuba kukho igumbi lee ndawo zonke eMpuma Kapa. Ndaya streyithi kwigumbi ledolophu yam – iNgqamakhwe. Ewe ndandinenjongo. Ndandifuna ukuqonda ukuba ndidodwa na kule nto. Ndandifuna umntu endiza kuncokola naye, sithethe ngale nto ikum. Kwakuza kuba ngcono ukuba loo mntu ndimfumeneyo sasinophela sithandana ngonaphakade.

Ndandilulungele kusini na uthando? Izinto endandizifake kuzo zazindibambezela zindalela ukuba ndingaba ngothandanayo. Kaloku ndandingulowo uthandazayo. Ndandingulowo woyika ukona ngesono esingaxolelekiyo. Ndandisabamb' ithemba lokuba ndiseza kuyeka ukuncwasa amanye amakhwenkwe. Ndandicinga ukuba ndisekwis'teyiji endiza kudlula kuso. Ndandingayazi into endiyifunayo. Ndandisazifuna nam.

Igumbi lokuqala endagqadazela kulo ndangena ndinguloo *Bly-gay*, ndangena ndindwebile futhi. Ndabulisa phambi kwenqwaba yabakhaya bam kweli gumbi. Kwathi cwaka yangathi akakhange abonwe u-*Hi bakhaya* wam. Ndandicinga ukuba yifowuni yam ifrizile.

Ethubeni:

###: gay! shocked

Wathi tha kwibhokisi yencoko.

Ngeba ndibabiza ngamagama ababezibiza ngawo ntonje awasakhumbuleki. Loo magama anzima. Loo magama okurheletya. Xa ndicinga ngawo kusuke kuthi tha le smboli – #. Ndibakhumbula nangonganaki imithetho yegram.

Yahamba yenjenje kwelo gumbi:

###: nasenqamza zikhona kanti

###: ebly nokwenza chomi

###: ngekanti yinkcofi

Inkcofi. Kuthiwa idla ngokufika kwiihostela zamantombazana. Iyinkcofi kuba umkhwa wayo kukucofa-cofa amantombazana elele, ngendlela eseksi.

###: ay wanda enzan amadode2 kula hostel

Okwandikhathaza kakhulu ligama elaphuma kwelinye lebhoyisi laseBly. Ndisawakhumbula amagama awayewathetha njengoko enjalo.

###: mxm kho lo ntwapha. Ashlali namatalasi thina. Ipambene le kaka ifuna ukuvutululwa ngemvubu iwazi umsebenzi wompimpi kukutya ikuku qa

Italasi. Izinto zazizonobangcono ukuba ndandilelo talasi. Ngokwazi kwam, italasi ngumntu onezinto ezimbini. Mandikhe ndiyeke ukubiza izinto ngezinto ngokungathi azinamagama. Italasi ingangumntu ongumfana ngenkangeleko kodwa ngaphantsi ufihl' ingquza ngetolosi. Ukuba ndandinjalo ndandinokuba nesizathu esidaliveyo sokuba ndizimince ngabafana. Obuzayo ndandiza kuyithi bhenqe ikhumeme akhubazek' amehlo. Ndingade ndithi, nantsi nendalo ebonakalayo iyandivumela.

Ekubhaduleni kwam ndafika kwigumbi endamkelwa ngezandla ezishushu. Okokuqala ebomini bam ndathetha ulwimi oluwayo ngabanye. Babekhona abantu abafana nam nangona nje ndandingafani ncakasana nabo. Ngokungafaniyo nam, babekhululekile. Abanye babo babeyixolele into abayiyo nangona babephila ngokungcambaza apho amathunzi amnyama angcambaza khona. Kwakukho nabayeni babafazi. Ootata boozibani-bani.

Ndikhumbula abathathu kubo. Babesoyika ngeembuso zabo. Babendiloba ngemisimbithi nangeminquma yenyama. Izinto endazibonayo ndiseyinkwekwe! Kodwa ndandingenamda kwezo zinto. Ndandifuna bandinike into endandingazange ndiyifumane ngaphambili. Into endandilala ndicinge ngayo, ndivuke ndicinga kwangayo. Ndandilindele ukuba bathethe amazwi ayethethwa ngoontanga bam ematsherin' abo.

Omnye wabo wathi akundibonisa into asimelele ngayo, wakhapha ngawathi:

###: cant wait ndikutye

Ndikutye. Yinto ediza ukuba xa kusabelwana ngesondo lo uyindoda ngaphezulu akanayo nencinci imfobe ngawe. Ndithanda umfo osebenzisa amagama athi 'sifunzane uthando.'

Ndandingenayo enye indlela yokuliphendula eli ramba ngaphandle kokuba ndithi:

Bly-gay: andityiwa mna

###: UyiTop then?

Bly-gay: *Ndingathanda ukulala emondlalweni nomjita sithethe ngezinto. Izinto ezibuhlungu. Izinto ezimnandi. Singalali kuse sihleka isiqhazolo. Siphefumla ngomoya omnye.*

Wathi cwaka.

Bly-gay: *Yintoni iTop?*

Ndabuza ndablokhwa.

Ndikhumbula nomnye. Igama lakhe wathi nguSiphelele, ezibiza S.P kuMxit. Safumanana ukubaleka kwegazi lam kundahlula. Ngelo xesha ndandisele ndiba nemifanekiso-ngqondweni ndime kula pozishini yamantombazana xa ityhobhe namajita. Ndandifuna ukuva le nto incokolelwa ezantsi. Naxa kuncokolwa, usisiza kuthethwa naye ngokungathi liqanda. Nale ncoko iqhutywa kuthethelwa emilonyeni. Ndandinomdla wokwazi ukuba umzimba wam ungaphefumla njani wona xa ezi zinto zisenzeka kum. Ndandifuna yonke loo nto nale yenziwayo xa ababini bezikhethile ebantwini. Bezivalele egumbini, kuthubeleza imihehezo kwiigephu ezivulekileyo zomgubasi.

Ndikhumbula incoko yethu. Yaqala ngolu hlobo:

S.P: *Hi*

Bly-gay: *Hi*

S.P: *Hud?*

Bly-gay: *Gud n u?*

S.P: *Gud.*

Wud?

Bly-gay: *Jc u*

S.P: *M2. Brb*

Bly-gay: *Ok*

Waphuma kuMxit akubuyela kum kwaphel' iiyure. Lonke elo xesha intloko yayithe ndiii yinto endingayaziyo. Mhlawumbi yile nto wandibonakalisa ububele bokubuz' impilo. Into eyayingazange yenziwe ngabanye. Emva kosuku ndafumana umyalezo kuye.

S.P: *So u gay?*

Bly-gay: *igama lam liyakuchazela*

S.P: ☺☺☺*yaphoxa le wei. Ugeleza eBlythswood mf2?*

Bly-gay: *Yep*

S.P: *Top or bottom?*

Bly-gay: *What?*

S.P: *ukuba kungathiwa kuyahevwa ungalala eyiphi indima wena?*

Ndandizazi into endandiyiyo kodwa andizange ndicinge ngesondo. Laliza kwenziwa njani? Ndandingalwazi ncam isondo phakathi komjita netsheri. Yayingathi yintetho yelinye ihlabathi isondo phakathi komjita nomjita. Ndagqiba ndivumile kuye ukuba andikaqheli ukuba geyi.

S.P: 😊😊😊 *ndiza kufundisa endikwaziyo*

Emva kwentsuku ezintathu sincokola kuMxit, uS.P wacela ndimndwendwele kowabo. Abantu bakowabo wathi baye esingwabeni somntu abazalana naye. Wayefuna sibe sodwa sazane. Nam yandikholisa ke loo nto. Ndinixelela into yokuba yathi iqina imini ndabe nditshintshana neeteksi. Yayiphi ingqondo yam eqiqayo ingandinqandi ukuba ndingayi eDutywa, kulolo mjita endingamazi nokumazi. Kona-kona ifoto azithumeleyo zabanga ukubaleka kwegazi lam, okwabalekela kwinyama ezinqabileyo emzimbeni.

Umjita wayemnyama ngebali, ulusu lumenyezela, enezi khathi zimnyama khaca ngokungathi zizotywe. Wayengathi liphupha. Wayengathi nguR. Kelly esithi *I believe I can Fly*, ilizwi elivundileyo ezindlebeni ngokungathi ayilolentwana ena-19. Elo lizwi landenza ndangabi nasezela nakuzisola ngale nto ndiyenzayo. Wandenza ndabhabha ukuya kuye.

Sendifikile, ndaziyaleza ukuba ndisecaleni kwegeyithi. Wathi ndingene ngaphakathi, ndofumana umnyango ungatsixwanga. Ndakuthi lwantyu ngapha komgubasi ndagaleleka egumbini apho umzimba wam wangqinelana namehlo ngemfudumalo yegumbi elalingathi lelasethivini. La magumbi ndingazange ndawangena. Iliso lam lalithe sa indawo yonke. Nefoto ekwakhonjiswe ngazo zazingathi zifaka uchatha kobo bushushu belo gumbi. Ndavela ndanendawo eyonwabayo kuloo mizuzu ndibukana nalo. Amabhongo endandinoba nawo ukuba ndandikhulele apho.

Kodwa ke ikhona into eyavele yandixaka ndibuka ezo foto. Yayingezo foto nje-e-e. Yayizifoto zosapho. Ikhola emhlophe entanyeni yendoda ekweza foto yandixelela ukuba kukwamfundisi apha. Ezinye zazinabantwana abatsho ngezangqa ezishwabeneyo emehlweni ngenxa yokuncuma. Imizimba yabo igubungelwe ziingalo ezimfuma-mfuma zendoda engumfundisi nomfazi wayo.

Ndandiredi ukucofa iqhosha eligrini ndifowunele lo mfo wam ukuba ndikhona phambi kokuba ndiphazanyiswe zinyawo zichwechwela nganeno. Hayi ke ezo nyawo zade zafika nomniniwo – indoda engumfundisi endiyibone kweza foto.

Yeka ke ukumayamayaza kwam umfundisi endigqiba ngamehlo. Uncumo awandinika lona lwandenza ndacinga ukuba bendilindelekile kakade. “Ukhona uS.P. USiphelele?” ndabuza.

“Ebendichazele ukuba uzofika. Hlala, ube umlinda,” watsho.

Ngomuthuko, “Uthe ndiyeza?” Ingekant’ idize izinto ngam le chap kutata wayo.

“Nifunda kunye mos?” Ndanqwala ngentloko andalahlisa. “Ebethe nizokwenza *iphysics*.” Phofu ke andiyazi nokuba injani ikhosi *yephysics*. Embi ngakumbi kukuba andiphethanga nepensili le yokwenza ngathi ndizokufunda. Hayi ukuqubuliseka okungako.

Ndingekahlali kwisofa awayendikhokelela kuyo, “Awufun’ into eselwayo?” wandibuza. Ndacela nje amanzi.

Sazama ukuncokola. Incoko eyayikhubaza amagxa am ngokungathi ndipeta umhlaba ongazange wavunguzwa naziintuku. Eminye imibuzo yakhe yayirhintyela. Ndandingasazi nesi sikolo acinga ndifunda kuso nonyana wakhe. Lakutyibilika ulwimi lwam, lwalubhuda ngeBlythswood. Isiqhelo siyayoyisa ingqondo, ngakumbi ezama ukuxoka. Akundi-ofarisha ijusi ndayixhwiphula ngeminwe yolishumi. Oko nje ’ba ndithule. Ndandingazi ukuba umqala wexoki woma kangaka. Ndithi mntakabawo, yathi yakuqengqeleka emqaleni ijusi yangathi kumanziswa intlabathi yasentlango, yona ithi yakugalelwa ngamanzi uve kusithi tshi-i-i-i-i. Loo manzi ejika eba lulophu. Ndanyanzeleka ndicele eyesibini kutshe nezo ntloni ndandinazo. Kodwa andikhumbuli esiza nayo.

Andinakuxelela ukuba latshona nini okanye laphuma nini. Ndavuka ndididekile nokuba kuyeyiphi imini. Naxa ndivuka intloko yam yayinkenteza ngamandla ngokungathi kukho amagqirha afak’ intlombe kuyo. Kwakungekho mntu ecaleni kwam. Indoda engumfundisi yathi gqi ngekona yomgubasi ivathe ngokungathi lihlungulu. Wandijwila ngeempahla zam ukuba ndinxibe. Emva koko wandikhombisa indlela ephuma ngesango lakwakhe engakhange andinike nkcazelo ngezehlo zaphezolo. Empokothweni yam yangasemva kwakunyengezwe ikhulu lerandi. Ndalifumana ndiseseteksini ephuma eDutywa.

Andazi kwenzeka ntoni ngoS.P. Ndazama ukumbuza lo tata. Zange andinike mpendulo ngaphandle kokundidudulela ngaphandle kwegeyithi yakwakhe.

Ningabaxeleli Abazali Bam

Uvuka ilanga limile ungakhange ulibone lisithela. Usenza amehlo abambe umfanekiso ocacileyo, uva ilizwi lendoda lincwina ecaleni kwakho, “Ulele kakuhle, boy?” iingalo zakhe zikuthe qho-o-o esinqeni. Ukukrwela ngoboya bomzimba wakhe emqolo. Kungekudala uqaphela umsimbithi wakhe okuxhola kumda owehlula iintsula. Ushukuma ngomzimba wonke, ukunyola ngenkani ngoku. Intamo ithi guquka ingekanti...

Ubuso ohlangana nabo ayibubo obuya bukaR-Kelly wakho. US.P wakho neenyeke zakhe ezichengezelayo. Uphuma ezingubeni eze enjalo. Amehlo akho aletshezayo athi krwaqu iziphika zakhe ziyekeyeke ngokungathi zixhonywe ngehengari esifubeni. Emazantsi ingathi lisele elitotobiswa ukuba lihambe ngeenyawo zangasemva. Ugabhela emlonyeni wakho uginye. Nto leyo ekwenza uphind’ ufune ukugabha.

Ibhayibhile uyibona ngapha kwegxalaba lale ndoda. Wakuphosa amehlo entla kwakho, nguYesu, uzonkile izandla zakhe emnqalezweni. Ubuphi Thixo sekude... uyazibuza. Uyaphakama. Uzibona usebhafini. Uyahlamba kodwa ukungcola ongcole bubo abufanele manzi. Uzama iinyembezi kodwa nazo azonelanga. Kukho umbuzo omnye ongapheliyo engqondweni yakho – kwenzeka ntoni izolo?

Nakhona kukho iinkumbulo eziza zimfiliba kuwe. Isandla sakhe sikuphulula umsipha wegxalaba. Umphefumlo oshushu entanyeni. Esinye isandla phakathi kwamathanga. Idikhi emanzi, esendaweni eshushu. Unkcwanku-nkcwaku wesandi ezindlebeni, ukhatshwa yintlokoma.

Ucela uThixo akuxolele ngento ongaqinisekanga ukuba uyenzile. Uphela uzicaphukela ngokuzifaka emgibeni uwubona. Uphela uqalekisa usuku wayekelela intliziyo ikuthabathele izigqibo. Ukuba bendingenayo le fowuni... Uphel’ uthululela umsindo wakho efowunini engakhange ikuthume yenza le nto.

Xa uhamba ufumana ihagi eshushu kwindoda engumfundisi. “You can come anytime,” ukukhumshela endlebeni. Uphindela kowenu ekufumbathis’ ikhulu lerandi. Umbuzo, kanti kwenzeka ntoni, uyaziphinda-phinda engqondweni. Ude uzixolise uthi: andinakuyinceda into endingenakuyinceda.

Uyala ukuhlala nomama wakho ixesha elide. Ingathi uza kuyibona le nto uyigushe ngamacangca entliziyo. Imini ezi uhlala wedwa awuthethisani nabantu. Iinyembezi nesiingqala zithande ukovana neendawo ozivalela kuzo. Ugqiba kwelokuba uyilibale le nto ungayikhumbuliyo. Uthatha ifowuni yakho ublokhe iinkcukacha zomnxeba kaS.P., Udilitha Mxit..

Lamleko

Ndibaxelele abazali bam ngawe. Kungenzeka kuthi kanti yonke into esasiyiyo isemakhasini embali kuwe. Mna ndilibiza kasixhenxe igama lakho phambi kokuba ndibubone ubuthongo. Wakuba semaphupheni am, ekuseni ndivuka ndisiva ivumba lakho emqamelweni wam.

Ubunzulu bothando lwethu andinakuthi sade safikelela kubo. Uthando lwethu lwalunje ngesiziba. Amanzi aso acwengileyo, athimb' iliso, nobunzulu baso obuyingozi. Wazama ukundixelela ukuba le nto ayimang' isigxina. Mna ndandiyimfama ndiba ndiphethe isikhiya esinguvula-zonke. Ngeba sahlala ngoyolo iminyaka ngeminyaka. Ntonje wabona kulula kuwe ukungasixoleli isiphoso sam.

Ndikhumbula izinto zingekatshintshi. Saqala sazitshomi phambi kokuba sibe ziintshaba. Ubutshomi bethu nabo buzele ziinkumbulo zokudubula kwento yethu ngokwentyantyambo izitweza kuqhekek' ukusa. Ndisakhumbula ndiqala ukukubona. Izandla zethu zixhawulana. Ndakuva ushukuma ngaphakathi komzimba wam. Intliziyo yam wayenza yashushu. Amehlo am aphants' ukunyibilikela kwimihonyo yayo.

Ngokuya wawundisa kumisi Mokasa wawuneenjongo ezimbini ezicacileyo. Wawufuna ndikuncedise kwizifundo ze-ikhonomiksi. Enye injongo yakho, wawufuna ukuwongwa ngamagwinya umisi Mokasa wayethembise ukuwonga ngawo umfundi oya kundifumana andizise kuye. Wandithengisa. Andazi kutheni loo nto ingazange indilumkise ngawe kwasekuqaleni. Nangona ndandisele ndiyazi into wawungayo, andizange ndiyeke ukukuthanda. Kuyafana nangokuya wawundifake phantsi kwekhwapha lakho, engqondweni yam ndabona amaqalela obudlelwane nawe.

Uyakhumbula undibizel' egumbini lakho lasehostela siza kufunda? Ndandilele ngesisu ebhedini yakho. Phantsi kwaso ndandiqhusheke isabile yenkanuko yomzimba. Kwakufika oorumza bakho, ndandifuna ukuhamba kodwa ndanyanzeleka ukuba ndihlale, ndiwulinde umsindo wayo uphele. Ayekhona namanye amaxesha umzimba wam ongalawulekiyo wazibonakalisa esidlangalaleni. Kuwo wandibhaqa kabini. Khumbula siseshawarini engenamakhusi. Yonke into yayirayithi 'de wafika wena wahlamba ecaleni kwam. Umsipha onqabileyo ndawuva unwebeka. Ngokuya ndizama uwucinezela ngesandla, ndizama ukuwuthomalalisa, ngokuya idloba ngomsindo.

“Caba akutsho kamnandi la manzi,” watsho wakuyiqaphela ingxaki endikuyo. Wagqibela uwuqhweba ngeentupha zakho. Wandikhubaza ususela ngoko.

Wawundibonile ukumila ngaphambili emva kokuba waye wandithi wambu ngeengalo zakho njengengubo. Wandiva ndisithi ndinento endikhathazayo. Waphendula usithi ihagi ingandixolisa. Umphambili wakho wandishushubeza ngasemva. Wandibona wedwa ukuba ndiphinde ndamila isiqhamo kwakhona. Wahleka. Intsini yakho ndayishicilela kwiinkumbulo zam. Andisaliboni kodwa elo khasi. Ndikhumbuze.

Ndikhumbula ndizidlulisa kaninzi kumnyango wegumbi lakho xa nivalelene noPhelokazi. Noorumza bakho begcakamele ilanga *ngaseDinning Hall*. Ndandisiva iincwina zithubeleza

phantsi kocango. Ngentliziyo ndinqwena ukuba ngongaphantsi kuloo mdlalo niwenzayo. Khawutsho nisathandana khona noPhelokazi. Okanye into yenu yaphela eBly? Yayingubani khona umlenze wesithathu phakathi kwam naye? Ndicinga ukuba ndandibalulekile kunaye. Zange aye kowenu njengam. Zange azane notata wakho ngendlela endandimazi ngayo. Ndiyamkhumbula utata wakho, uNyawuza. Kuba ndikhule ngaphandle kotata, utata wakho wandikrobisa kancinci kuthando lukatata.

Ndicinga la ndlela iya kowenu. Indlela iCorolla kabaw' uNyawuza yayibaleka ngayo. Ukuhlala emva ndiziva ngokungathi ndibhabha emoyeni. Ukubuka amehlo akho evele esipilini sangasentla. Ukumamela niqhulana noyise ngokungathi niyezana. Incoko yenu ende edikayo ngebhola. Nanilandela eyiphi khona itim? Sundows, Chiefs, Pirates? Endikwaziyo ndandilicaphukela eli cala lakho lokuthanda ibhola. Yayiyindlela ondivala ngayo umlomo.

Ndaphupha ngawe ndikubona unxibe *ublu-and-gold* wekiti yesinala. Uphithizela ebaleni ngongathi usisitshingitshane. Ipavu yakho ikuntyontyela ngelikaBrazilian, isitrayikha sodumo. Ndikhumbula nala maxesha sasidla ngokudibana ehlathini emva kwejim. Usayikhumbula into esayenzayo apho. Ecaleni kukaDayimani, ilitye elime nzo ngokungathi lilitye lesikhumbuzo. Saqala ukwenza izinto khona.

Ngee-23 zika-Epreyili uqala iminyaka elishumi elinesibhozo. Usakhumbula? Mna ndisazibona izibane zedisko zibetheka emazinkini omkhukhu amenyezele. Inxakamo yeebhotele zigqubana ngezibunu phantsi. Ugidi-gidi weenyawo zamadoda zingqisha umgangatho wamaplanga. SasiseMazinkini, "*the Devil's Place*," ngabula misi Mokasa. La mkhukhu wenziwe wamhle, umile ngokungathi lixande elithwele uphahla njengekepusi.

Ndandilivejini ndingekadibani nawe. Wandiqhaqha ngeGordon's siyisela ngokungathi sivuthela ixilongo. Ndisakhumbula uziculela *uHappy Birthday* endlebeni yam. Undigone kwangale ngalo yakho. Ndandihexa ngomzimba njengendlu edixikayo ibhudlwa ngumoya. Amadolo akho ayegetye-getye ngokungathi enziwe ngerabha. Ndandinje ngentonga yokusimelela phantsi kwengalo yakho usithi ndikusondeze kufutshane *neJukebox*.

"Le ndiyidlalela wena," watsho emva kwakho wabhodla uBrandy:

*"Im a work in progress
I'm a seed grown into a flower
I'm a storm that's rising
And getting stronger with every hour*

Ndandithe nca esipikheni ngendlebe. Yayinjani le ngoma undidlalela yona? Ndaqhubeka ndamamela iqhubekaka isithi:

*And God knows I ain't perfect
Tell me who in the world is?
All I know is that I'm searching*

*For somebody to love me with
These flaws I've got...*

Yayingamazwi am la endandiwathetha ngamalungu omzimba? Ngexesha ndiphakanyelwe yisabile ingaba wawusele uyazi imfihlo yam? Wawundazi ukuba ndima phambi kukaThixo qho ngobusuku ndimangalel' abantu bakhe abandiphethe ngeenaliti kumhlaba wakhe? Wawusazi ukuba ndandithandazela imini yokuza kokufa kwam ngenxa yale nto ndinayo endenza ndingagqibeleli emehlweni abo? Wawuyazi indlela endandinqwenela ngayo ukufana nani? Nasiphi na isigqala sentliziyi eninaso niyakwazi nina ukusibhodla. Mna kufuneka ndiqhin' imilenze. Ndifak' izandla phakathi kwamathanga. Ukuba uThixo anganixelesa ukuba ndigqibelele njengani, nditenxe apho nitenxe khona. Ndingabudla nam obu bomi.

Yazondiqwela ingoma yakho yakuphinda-phinda indawo ethi:

*I gotta camouflage
For love, for love
No, I won't camouflage
For love, for love
I won't camouflage*

Ngokwahlukileyo kuBrandy, ndandingenasibindi sokuthi ndiyaphuma ekhusini, nal' uthando lwam. Kwakungcono ndizenze into endingeyiyo ndikunike intliziyo yam ndiyigqumile. Ndikwezo ngcinga, ingqondo yam ihamba ngegama ngalinye eliphuma kuBrandy, wahlasela indlebe yam kwakhona.

“Khandikhape mfethu ndiyochama. Zingandiphaka ndiny' ezi ntwana phandle ndinxile ndinje.”

Sehla sihamba ngeenzwane ezitephusini silibangise kwikona emnyama khaca. Wawusithi kuchanywa khona. Kodwa ivumba lalingadizi ukuba umhlaba apho umana unkcenkceshelwa ngomchamo. Wabhuda isitepu sasinye saqengqeleka ukufika ezantsi. Ekoneni emnyama wafika wathi, “Ndiyohlulwa ukuvula uziphu wam ngesandla esinye,” yabe enye ingalo yakho indithe qho-o-o egxalabeni, undigonile. “*Come on* mfethu,” watsho ndapheza ukubhebhetha. Ndawehlisa uziphu wakho uhexa ngokwezinki lipheph' umoya. “*Sosuqhubekeka*,” watsho ngela lizwi lakho lobuntsina, undimema ukuba ndingene ngaphaya kwawo. Ndaqala apho ukwazana nawe. Ngendlela enqabileyo.

Ndisazama ukubamb' umphefumlo owawusel' ungqisha kuyo yonke imithamb' ehamb' igazi, ndaqaphela ukuba uzimele ngezakh' iinyawo. Inkwaca yayindimbambazela apho isandla sakho sasikho. Ndakuguqukela kuwe, umzimba wakho wawungathi yi-ayisi. Izibane ezikhanyise idolophu ndandingasaziboni ziqhakaz' emehlweni akho. Izandla zakho ndaziva zindiphutha-phutha. Zinditsalela kuwe. Zafika sendimanzi kakade. Ndakwazi kwakhona. Ngendlela epheleleyo.

Imilebe yabantu ababini yadibana. Imiphefumlo yamanyana. Yaqhaqha yalilitha lelanga erhontsini yobumnyama. Wawulamla umphefumlo wam owawuphixanisekile, ngokolwandle lusilwa. Njengosana ezingalweni zikanina, wathi kuwo, *thula, thula, thula*.

Njengentsimbi idibene nomazibuthe, ndandincamethele emilebeni yakho, isifuba sakho, isisu sakho sikhuhlana nesam. Ndandingathi nditsha ngumlilo. Umlilo endandineminyaka ndinqwena undiphumze kule nkanuko inditshutshisa ngobulolo. Ndaziva iintliziyo zethu zingabethi. Sasiphakathi komhlaba owahlula impilo ekufeni. Ndaxhathula imilebe yam kweyakho, umzimba wam wonke kowakho. Ndazibona izibane zedolophu ziqhakaze emehlweni akho ndigxadazela ukunyanya ngomva. Ndiyaqonda ukuba imiphefumlo yethu yayiphithene. Idlala ngaphandle. Entla kweentloko zethu. Wavula izandla ngokungathi uthi mandiyekelele umxakatho kule nto ndiyoyikiselayo.

Uyakhumbula sigxanya endleleni edlula ejele kungabhekiswa mazwi, kungekho sidingo sankcazo. Yayisisandi esithi ndlwayi ndlwayi ndlwayi sikhuhl' igrabile ngezihlangu. Sobabini sasinesivumelwano esasingadingi ukukhankqazwa ngomlomo. Le nto siyiqalileyo sasizimisele ukuyigqibezela kwangobo busuku. Kwenye indawo. Saxwema egrabileni, iinyawo zethu zaletsheza engceni emtyibilikizi. Ihlathi yayiyindawo esayibona ukuba singasifihlela khona isono sethu. Sambona njalo uDayimani. Ilitye elalime nzo liqingqwe njengedayimani. Lalisifihla singabonwa ngosivelele ngaphambili, nakwezinye iinkalo ngamanye amaxesha.

“Igrend’ le ndawo *for* ukudyhobha,” watsho umpampatha ilitye elikhulu. “Indawo yethu... Mna nawe.”

Akubanga xesha lide ethethiwe loo mazwi, yabe ingxaza yam ingezantsi kweempundu. Ndigudla uDayimani ngesifuba. Ndakuva utsicela esandleni, ndakuthemba ukuba uyayazi into oza kuyenza. Kwakuthi xibilli onke amalungu omzimba, umzimba wam watsho isanxwe ulungele ukuba uwungene. Kodwa ilizwi elinye, elinye jwi, landikhumbuza ngesono esingaxolelekiyo ebusweni bukaThixo. Leza lithetha njengoMvangeli. Laqwela ngawathi: *Ukuba uyaqhubekeka nale nto umvuzo wakho kukufa*.

Andijampisi Ngale Mas'ki

Yayibuhlungu into yokulahleka kweebhokhwe ebumelwaneni bam ngeyona holide ndiyithanda kakhulu – iPasika. Zemka zonke ngemini eyayimhlophe khaca yinkungu. Zakhethwa phakathi kweminye imihlambi enkampini akwabikho nomrhanelwa lo. Kunani ke ashiye noba inye eza kumalandwa ngayo umkhondo wezinye.

Eyona nto yayibuhlungu kum yakuvakaliswa le nto yokuduka kweebhokhwe kukuba ndandinyanzelekile ukuba ndiyokukhangelisa xa zikhangelwa ngoba kwakufana nokuba kulahleke iibhokhwe zasekhaya. Yha, izinto zasezilalini zinje. Kwammelwana wakho kukwakowenu.

Ndahamba ke nalo mfo wasebumelwaneni endovana gqithi naye. Ubuhlobo bethu basekwa ebukhwenkweni bethu. Ngoku wayelikrwala eligqibe iZilimela ezimbini gugqu, mna ndisengubhova olibele ngamawonga obukhwenkwe obudala nokuxhaphaza iidyongo needyongwana. Sathi tshitshilili iinzwana kwezi nkampu, sahamba sibuzisa emizini. Sasifika kusithiwa bezilapha, beziphaya. Umkhondo wasikhombela phambili de saqabuka sikwilali ezisemagolonkongxweni. Safumana sacinga ukuba mhlawumbi zirhabule ivumba lamagqabi omnga neentsethuluka zamawa akwezo lali. Zange ke side sifik' apho ngoba neenyawo zazithetha nazo ngelo xesha.

Ngentseni elandelayo,inja ingekacingi ngokuxukuxa, sabe siphezu kwamahashe silibangise kwezo lali sasingazange sacinga nokucinga ngazo phambilini. Tyhini! into esayibona apho yayingathi sibhadulel' entsomini. Kumzi wokuqala esangena kuwo, samkelwa ngamarhewu amazimba atsarha njengomqombothi. Sade safuthuka ngoku ingebotywala. Saxelelwa nalapha ukuba bekukho kwakho umhlambi weebhokhwe okrokrisayo waze wavalelwa kwasibonda. Ehla amaxhala saxhanela kwasibonda. Ngelishhwa, utshilo umninimzi, amadoda asemzini onotywala, nosibonda ke ulapho. Wasikhombisa apho, salanda indlela.

Kuthe kanti la marhewu anayo intsobi yomdl' omdlayo. Ndizibone ndigxadazelela endlwini yamadoda ndingumsila emva kogxa wam owabuhambela ze yena. Ndifike ndee folokohlo kwisiqhu sabanye abafana abakule minyaka yam ndasineka. Ndibuzwe umbuzo ndaba ndibuzwa impilo. Xa ndibuza ukuba unjani wena kwathi cwaka endlwini onke amehlo awela kum. Andisamboni ngoku ugxa wam, kumnyama tshu endlwini zizibilini ziphezulu. Izokugxojwa-gxojwa loo nzolo ngunokoyi esithi gqi emnyango engabhunganga nanmntu, esindwa ziibhotile zebranti. Kwatsho amakhwelo kucaca ukuba ezi zibele yinto yabumini kule ngingqi. Wayeze ephathiswe yinkwenkwena ekubonakala ukuba yeyakulo mzi. Ndiyiqhwethe emkhonweni ndacela indiphathele into yokuthambisa umlomo. Kambe ithumbu lalingesenadaka.

Weza lo bhovana neqhagakazi yevaselina ekucaca ukuba yeyempundu zosana wandinika wathi gwiqi esabela kunina owayembiza ephandle. Ndaxakana nento ndingazi ukuba ndiza kuyithini le vaselina emva kokuba ndigqibile ngayo. Kwakungekho nomnye umntu oyidingayo. Akube enyinyitheka umlomo wam kwavuka enye ingxaki yokukhotheka emqaleni. Ndasa iliso kaninzi ebhekileni eyayibila ilephuza amagwebu ngathi yiti yobisi ibil' eketileni. Ndakubheka, YHO,

sekuthungwa kwezi bhotile zifikayo, amaxhego ayayigibisela emva kogovane eyisela ngesiciko. Ndavela ndaginy' ingwiqi ngamathe angekhoyo phofu.

Ixesha eli lonke iliso lam lintameke kwezi bhotile nale miqala ikholiswayo, la nkwenkwena yevaselina ime emnyango iyakhwaza, "Iyafunw' ivaselina." Ngendlela eyayindenzela isicefe ngayo ndathatha ngokuyiphosa ivaselini ndisentla, kude le nomnyango. Puku-puku-puklu-puku-puku ivaselina ukuhamba kwayo emoyeni. Gqa-a-a ukubetha kwikona yomgubasi, chiz' iphume. Zinka-a-a kukhakhayi wexhego lekhaya. Zinka-a-a ekorweni kuminawa walo. Yaya kugqibela ngedolo lelinye ixhego yalibetha isiciko sataka ngomnyango. Tshitshilili ukugqubeka kum, nam ke ndayixhasa ngonyawo.

Gquzu ndayikhulula intsini kuba umthetho wam ndiyintsina kaloku. Kwathi cwaka kwakhala ikirikitsi naphandle. Nyosho nyosho ukusinga emnyango. Thaca loo vaselina kweso sandla sincinci solulwe yiloo nkwenkwana.

Ndithe ndisisa unyawo esituphini ndizimisele ukuthi ngqe-e-e kuba umsila weembhulu wawungaphandle, ndeva kusithiwa:

"Khaninike lo mfana arhabule kuqala madoda. Amehlo akh' ad' abomvu."

Ndathungelwa iziciko zazithathu zilandelelana. Emva koko ndathi khithatha phambi kwebhekile yamaxhego ndathoba elo lahle lixabe kuqhoqhoho. Ndayishiya ithe woxo emazantsi.

Umhlobo wam wayengoyena wabuya exhwebise umlomo. Wandityatha ehasheni lakhe xa sibuyela ekhaya. Zange sibe sazifumana nezo bhokhwe kunangoku, kodwa amaxhego asemaBheleni awanakuze andilibale. Ingangawo anokungqina kuqala ukuba andingomfo noko othe tyeke ngemizwa. Andingophec' isandl' obon' ithemba lothando komny' umfo.

OBUNYE UBOMI

Tronendini Yamalahle

Ndiba ndombethe. Iingubo endizoleke zasixhenxe. Ungafunga uthi ndilidlaka wakundibona ndizenze zayingqumba ndiphantsi kwazo. Akho litha lokukhanya eligqobhozelayo. Kumnandi ebumnyameni. Kufudumele. Ndikhetha bona kunovivi oluxhwaye ingubo yegolide. Izono zam apha zindizingela zindincame. Andinalizwi endilaziyo ngaphandle kwelikaCwaka. Kukwendlala nje. Akuqhekezwa ntsini. Ndisela amanzi akrakra ndithoba isingqala. Solanga ndifihlakele ezonweni zam, kuhlana noko.

Kukho intombi efihlwe yindlu yale ntsikizi. Kukho iqhina lomqokozo phakathi kwethu. Undiminxe esinqeni. Ndilusizana nje oluxhom' izandla emoyeni. Ulawula ehleli kwitrone yamalahl' empoph' untliziyobomvu kuyo yonke imisipha yeemvakalelo zam kule ntolongo isisiqu sam. Akanakundiyeke engalibonanga ilizwe lokukhanya.

Ndikhuphe ndigcabe elangeni nabany' abantwana. Vuma itrone yamalahle ibe yedwanguzayo ngumlimo. Njengomkhosi weenaliti uhlasela isuqu esitum-tum sebharoni. Khwezela intlantsi kula malahle aqhushumbe amakhonkco omqokozo abe ziingceba. Inkululeko yam nawe. Utsho edlikidla umzimba. Amakhonkco omqokozo ewaqhaq hazelisa.

Ndifana nochwechwa ngeenzwane enyeleni weliwa ndifunjathiswe amehlo ngezandla. Umhlaba utyeketyeke. Nanini na ukufa kungeza. Njalo ndiyafa ndakumbona umfo endimthandayo. Ndifa endigona. Ndifa endiflayithela. Ndifa ade aphele ezingcingeni zam.

Andingegrogriswa ngokufa ndingenabomi.

Tshotsh' Utshaye

Ukutshaya kwandingena njengesidlwengu. Kwandinkqonkqozela ezinzulwini zobusuku. Ngokuzithemba ndavula umnyango. Ngesaquphe sokutshawuza kombane, kwayitshabalalisa ingqondo yam njengesifo esihamba ngomoya ezizweni. Akusekho zintsuku zesitresi ezidlula nje ndingazithuthuzelanga ngomwangilili weefegi. Ziyabehlisa ubuthongo. Ziyayibhambazel' intloko. Andisawazi umlomo onuka kamnandi. Owam unje ngeziko elibandayo. Umoya awuhlali ucocekile xa kukho mna.

Izinto endandizenza ngenxa kaLamla zindenza ndizithandabuze ukuba nam ndingomye wabantu ababhadlileyo. Ngamazwi, “Akufuneki side siqheleke emehlweni abantu. Iza kujampa le weyi siyenzayo,” wakhulula igramngcwa lobulolo emgibeni landiqwenga ejongile. Ngoko wayethi akundijonga ajame axel' utshaba. Sasidibana manqaphana. Xa kuza kubhalwa itesiti kwezoqoqosho. Ndandide ndikhumbule imini singqengqe ebhedini yakhe sipheculula iincwadi ezaziphefumla ngevumba lomzondo kucaca zezakudala. Endaweni emxinwa, apho sidibene khona, wayegqitha kum eze ngecala. Umolo wam wayebuya engenampendulo. Ngenye imini sagilana esangweni lokungena ethoyilethi. Ndaba nesibindi, ndamxelela, “Ndiyakukhumbula.”

“Nyamezela,” yaba yimpendulo yakhe awayikhupha ubuso bubanda ceke ngeemvakalelo.

Xa udada kumfula onzulu wothando kuthiwa ude ungaboni okukungqongileyo. Sele ndingamjonganga uLamla abanye abantu ndandibabona ngezithunzi zabo. Wayenje ngomlilo othi tha-a-a ngegqangekazi, onyol' iliso ndiphandlek' ingqiqo. Ngokuya zihamba iintsuku endinika injezu yomntu obone ubuthuvi buchoph' etafileni yokutyela, lanyamalal' ilitha lakhe kum. Intliziyo yam yephal' ingaxhents' ifuthuzele nguye. Ndjong' endenxe xa ejong' ekunene. Ndiqhin' ulwimi xa kukho into endithundeza ukuba ndimbulise. Kodwa ke kwakubonakala ukuba ndiyaphrithenda.

Ngamanye amaxesha wayethi akundidlula ngokungathi udlula umoya ndizive iinyembezi zityabula iinkophe. Kukho le mini ndavele ndatyhafa zakube ezi nyembezi ndiziva zichwechwela enyeleni leenkophe zam. Yayingathi ndithiwe jwi-i-i ngocwambu lesidudu sikadrabha emehlweni xa ndandizama ukuziqinisa ebunkenenkeneni bam. Zaya zigcwala emehlweni sabe nesiingqala sinwebe iingalo, icebo laso ikukutshovela ngaphandle iinyembezi ekukade zitshisa. Ndazibona ndingqunga, ndingqungela indawo yokuphuhluza esi siingqala. Isingqala sam sasifana nesiingqala umama wayenaso akubalekwa ngutata emithi eyiloo nto. Ukulahlwa lithemba lakho sele ugqibile ukuba uwacofe onke amaqhosha obomi benyhebo. Ngenene into enomntu phakathi ayinakuthenjwa ngokupheleleyo.

“Yiba ngathi ungotyala imali usazi ukuba usenokulahlekelwa,” wakhe watsho uBra Joe ndingaqondi ukuba undisikela amava obu bomi.

Ke ngaloo mini imilebe yam ibamba ifegi, imiphunga yam ijika iba mnyama ngumsi wetha nenikhothini, koko kungqunga ndinqanda amahayi-hayi enyembezi zam, ndazibona ndingqubeka emseleni emva kwendlu emi bucala kwibloko yesikolo, apho kufundelwa khona umculo. Umsele

wawunzulu, nditshone le ndingavelanga nangonwele. Kwakukho nemithi namahlahla akhuse macal' onke. Ndakhala ke apho ndatsho izigaqa zezingqala, amagixi-gixi esombelwa yinxakamo yepiyano ethubeleza kalusizi apho imideko ephahleni yayingavalekanga ncam.

Ukukhwina endakwenza emva kwegumbi lomculo kwakungeyonkcitha xesha, ukulila nje okungemiphumela. Kuloko kwandinceda ndathi ngqondo fika. Lafika icebo lokusondeza uLamla wam kum, ndingcamle incasa yemilebe yakhe amajita ejongile. Yayilicebo endingaliboni lityapha.

Ngoko ndabuyela eklasini ndakhangela umfo endingasakhumbuliyo ngegama lakhe lokwenene. Kwakusithiwa Fegisela xa ebizwa ziintshayi. Andikaze ndambiza nganto mna kuba phambilini ndandinganafifi lokuba ndingaze ndibe ngomnye weekhasitoma zakhe.

Ndisayigcine kumakhasi eenkumbulo zam injezu yakhe enyembayo nenombuzo othi *uqale nini ukuba ngomnye wamajita anestayili?* Kodwa imali yam esandleni sakhe yayichitha yonke intandabuzo. Ndakube ndicel' ukusebenzisa indotsha yakhe washwabanis' iintshiya ezandixelela ukuba ndenz' umtsi okrec' unwele kwintloko kaPhungela. *Tsek! Andinamsebenzi naloo nto,* yatsho neyam injezu ukuphendulana neyakhe. Ndambon' enyibilika.

Kwithoyilethi yamajita ndandiqinisekile ukuba ndiza kufika uLamla negquba lamanye amajita atshayayo bengongelene apho. Ukuba ndingamnika kuqala ayilayite la feqi, ngokuqinisekileyo wayeza kuyidlulisela kum inevumba lamathe akhe, uvuyo lwam. Ngaphandle komoya obeleke ivumba lomntsonso nobuthuvi obungagunxulwanga, ndamkelwa yikirikitsi ibhonga kwisizungu sayo ikhangela elahlekelwe kuko njengam ndikhangel' uLamla womphefumlo wam. Ndabona ilithuba lokuprekthiza enzele ndifike ndifithi phambi kwamajit' anestayili. Owam umsi wawuyinto ndandingazange ndiyibone. Yayingathi ndivuthela umlil' ontsintsithekayo wamadaka. Inoba kowayejongile kwakungathi loo thoyilethi ngumzimveliso wamafu.

Ndiba ndindodwa. Ilizwi eliceke-ceke lentombi ndaliva lisithi ngelasemzini, *“Do you even smoke?”* linyemba phofu. Akusuka umsi wecuba emehlweni am wandilayita ngamehlo achengezelayo. Ubuso bakhe bundiqavele.

Ngomothuko, “Ufuna ni apha? Awazi ukuba...”

“Do you even smoke?” wandilandeleda ngalo mbuz' umnye ngokungathi kudlala iCD ekrwelekileyo.

Ndambonisa umdiza oqhuma unentsa, endiwufumbe phakathi kweminwe emibini. Ngamehlo ndandingathi ndithi, “Uba ndenza ntoni kanti?”

“Njengokub' ingath' uyimof' emanz' ebamb' umhlakulo nje,” watsho enomtham' oxakayo wesiqhazolo, *“uba uLamla namajita bazokuthatha njani?”*

Ndaqhubeka ke ndatshaya, umsi ngamnye endiwutsalayo nendiwukhuphayo uzama ukukholisa le ntombi. Okona endandikuzama kukumenza azisole ngokundifanisa nemof' emanzi. Kambe

akumnandanga ukubizwa imofi noba sewuyiyo kakade. Phofu ke yintoni imofi? Nangona umdla wam ukwamany' amajita, ngokulala nokuncazelana nawo ngemizwa, eli gama alihlali kakuhle kum. Lindenza ndizive... ndizive... ndizive ... Ndinga ukukhe ndithi xha apha ndicingise.

Yeke! Lindenza ndizive ngokungathi ndiwikhi. Ingathi ndiyinto eyinkenenkene efanele ukunxityiswa ilokhwe. Ungandiva kakubi, andizami ukuthi abantu abanxiba ilokhwe bangumgquba ongaphezulu otshayelelw' ecaleni xa kuchunyiswa igadi. IPowupu inxiba ilokhwe kodwa ndiyihloniphe ngaphezu kokuba ndihloniph' iinkosi zehlabathi. Mhlawumbi ziimfundiso zokukhula kwam ezindenza ndimjongele ezantsi kwekawusi umntu ekuthiwa yimofi. Kuzo ndafunda ukuba imofi ngumntu oyindoda ozenza umfazi. Kodwa yintoni embi ekubeni ube ngumfazi? Ndihlala ndizibuza ngale nto ingasi ndawo.

“Kakade ungubani wena?” ndabuza. “Awundazi nondazi?”

“*Kanti undazi ngqo,*” waphendula sele em' entla, izandla ezisongile, esitsha ziishori.

Ndakumgxelesha ngamehl' endiwenz' azingqakumbana zamalahle, ngelizwi elipholileyo wathi, “*NdinguShado.*”

Zange nangemini enye ndaliva eli gama libabazwa ngamajita esikolweni. Kambe intombi yayintle. Imnyama ngebala. Ebusweni bayo kwakungekho nelinye iqhakuva. Amazinyo akhe ayemhlophe we njengekhola yeshethi yakhe. Akuncuma kwakuye kuthi vongqo izinxonxo ezazimenza abe nombizela nkqu kubafo abafana nam (nangona nje singena kumenza nto).

“*Ndinje ngesithunzi,*” wenje njalo ukuyikhuthaza indideko yam.

Kwakungaloo mzuzu ndisabutha iingceba zentliziyo eqhekezwe ligama elinye livela kule ntombi, kwathi galakangqa amajita ebizwe zezo ngqumba zamafu ndizimpakuzayo.

“S'keyifu,” kwatsho omnye wabo ndisabambe loo fegi emilebeni.

“Kanti nawe uyatshata?” wakhuzo omnye kwesi sihlano samajita isandla sakhe sixhwese emilebeni yakhe. Emva koko kwathi gquzu umtyangapho wentsini.

“Andiyiboni into ehlekisayo ngaphandle kobu buntsina benu.” Ndatsho babuya basong' iintsiya.

“Kwedini,” yatsho indisondele' enye inkwenkwe ngendlele endandinoyamkela kuLamla kuphela. “Awungomzalwana na wena na?”

Bekukudala abantu bendinyathela esifubeni. uJujuju wandibinda ngethafisi, uMvangeli wandifuthanisela ngamazwi asuka kumlomo kaThixo. Andingeyithethi ekamama notata. Andifuni ukufikelela kwezakho iingcinga ngam ngabantu endikholwa ukuma ze kunye nabo ekamereni. Ngoko ngamazwi am athi, “Wakhe wayiva indawo pha eBhayibhileni ethi ukutshaya sisono okanye undibuza nj' ikaka?” ndema edabini nabo, ndalubeka elubala uphondo lwentloko yam esichengeni lugobe ukuba luyagoba.

Kungeni ndazibona ndixinaniselw' edongeni ngesixhanti ndisuk' ukoyama ngesinki. Ndakuva esinye isandla salo mjita sikhululeka kancinci kancinci ekushwabanisen' ishethi nejezi yam, ndatsibela isifuba sakhe. Ndikrokra ukuba isandla eso asikhululayo uzimisela ukundivatha ngempama. Ndabuyisa ke nam ndamminxa kananobomi edongeni ndingamnikanga la tshansi. Kwacaca ukuba akudibenanga ndlovu nampuku. Satsho ke ukutshintshisana ngodonga. Ukulungomba ngemiqolo. Amanye amaqhosha eshethi yam ayesele etaka-taka phantsi. Kanti nawakhe ndandiwafumbethe ngesandla.

Akumnandi kwamanye amajita sixakekile nje thina sinyusana ngeendonga. Babeziqhekeza iziqhazolo zasemlanjeni, bentyhontyela, "Nyisa le ntwana. Awunokoyiswa ngulo moya."

Kwelinye icala uShado wayevingcel' isiqhazo ngeminwe yesandla sakhe esimpuluswa ngokungathi yingceke ecoliweyo. Ngokucinga kwam, la majita ayengathi awamboni. Okanye babengamnakanga? Akunani, kodwa ubukho bakhe kuxutywe nesi singqukru sokulahlekelwe kum kwandenza ndazixhoma kule nkwenkwe. Ndawukhuphela kuyo umsindo wam. Ngaxesha linye ndandizama ukukholisa uShado abuthandabuze "ubumofi" kum.

Kwehla umbilo emchachazweni ngokungathi kumhl' iNxub' ileq' iXesi. Kungako ndingazange ndizive ndisisa isandla ebusweni balo mfo ndandijijisana naye. Nokuqhasha kwempama akuzange kwenze nzame zokundibuyisela ebumntwini bam. Kodwa ndaweve wona amanqindi akhe endibinda esifubeni. Yayingathi ndichanwe ngeenyengane nalaph' ematyeni. Wandidudula ndibheke phaya ngala manqindi. Ebusweni evathe olungcangcayo uncumo lukhatshwa yintsini-menyongokungathi undibona ndingenguwo nomthamo kuye. Kwenye yezo kona zine, uShado esonge izandla, wayenikina intloko. Ngamehlo awayendithe ntsho ngawo wayengathi uthi: *nantso ke i-obhutshwari ozibhalele yona, uyonwabele nekhofini yakho.*

Phuthu-phuthu ndazibona ndizama ukuxhathisa ndiphezu kwethobhi. Wandifaka ndixhininika ngomva kwigunjana ekuphoswa kulo ubulongwe. Abangani bakhe bancedisana naye. Kwabangathi kuhlohlwa izoli ngekhuni. Ndawaphatha won' amanzi ngencam yeentsula. Ndinga ukuba babefuna ukundifaka ndonke ntonje ndancedwa kukufika koLamla izaqhwithi zam. Ndabona abafu bemane bencothuleka *one-by-one* phezu kwam. Ukuba kwakutheni bangalwi kuye andazi. Yintoni le babeyoyika kuLamla abangayoyikiyo kum?

Ndanabise isandla esinye kuye. Ngesinye ndandizama ukuzonyula. Wema ngaphaya komgubasi welo gunjana. Exube ukundisizela nesizaphu-zaphu esilephuza kwiintunja yempumlo yakhe. Ndaqhwanyaza ndaqhwanyaza ndiba ndode ndimbone exhawulla isandla sam, andonyule kulo mhonyo ndiwuvale ngezibunu.

"Ndicela sithethe," ndatsho ndakube ndiqwalasele ukujika kwentloko yakhe eyibhekisa esangweni lokuphuma. Ndakusa iliso kwindawo awayeme kuyo uShado, kwakungekho nesithunzi sakhe.

Ndibona Khokhayi?

Kwakukho into enje ngoNtswiza, inqununu yaseBly. Wayethanda ukuphatha uswazi kodwa zange wabonwa ebetha ngalo. Phantsi kwelanga wayengathi unomthunzi olandela yena yedwa. Into endiyikhumbula ngaye ngamazinyo akhe, ekukuphela kwento eqhaqhileyo kuye. Isidima sakhe sasiye siphinda-phindeka kasixhenxe zeza zikethi zakhe zihamba entla kwamadolo kodwa zingadizi lukhulu ngaye. Iimpahla endandisoloko ndimbona ezinxibile zazikhangeleka zichongwe sisandla esikwazi ukuqoma kwezodidi, kwezesitayili sokundiliseka.

Ngokungafaniyo nabanye ootitshala notitshalakazi besikolo, wayekunyala ukonyusa ilizwi nemixhathi. Owakhe umsindo wawuntanywa zizipeksi ezichotshiswe enkabeni yempumlo, amehlo awathi gqa-a-a ngaphaya kwazo. Ndikhumbula ndivel' ukuzimundukunya ethobhini endandifakwe kulo ngabafo bentlonti, ibala ligcwele. Ndinqumla ngakulo ndabona ngeminwe isolatha-latha. Amabhoyisi namagelisi esinale beyeka ababexakeke kuko. Emva kokuba iinjezu eziliwaka neminwe eluthotho yonde ngam, bahlebelana, bazibuza ukuba babona le nto bacinga ukuba babona yona na. Kukho iqhawe elakhwaza emxukuxelweni lisithi, "Uzimensele," esolatha idami lobumanzi ebhluhweni ngasemva. Hayi ke abantwana besinala. Bahleka babamb' izifuba ngokungathi baza kugabha imiphunga ngaphandle. Abanye babethe qikili iintloko pha bejwil' izandla emoyeni. Yayizintswahla ezagubhulula uTswiza e-ofisini. Wathi akufika egrawundini ndeva kusima iintsimbi zewotshi. Kwathi zole. Loo ntsini yajika yayityhin' iphi. Kwade kwavakala nezihlangu zam ziqhwab' umgangatho wevranda. Intliziyo yam yayizika ngokuzika ndibheka pha. Ndibona yonke into luzizi. Iinyembezi ezingcwengileyo zilucwambu emehlweni am.

Kodwa ndabon' umf' othile ndidlula. Ndalubona uncumo elutweze ngemilebe ebomvu. Kuthe kungeni saphakama isandla sikaTswiza solatha kumagumbi ekufundelwa kuwo. Bagilana ke abafundi kwawayizelw' egrawundini ngokungathi ligqub' elichithachithwa ngamakhob' ethiyegesi. Bakungena eziklasini, bafika bahlala bazola njengabantwana besikolo benene, iincwadi azanqaba edesikeni.

Yayindim kuphela owayencancaza ngamadonga. Ndiyozifihla emseleni, emva kwendlu ekufundelwa kuyo umculo. Ndaziyeka iinkophe zacudisa amehlo. Ndathi ndigil' ikona yaloo ndlu ngengxalaba ndabe ndizithoba ezishushu zikhatshwa kukukhwina kwentliziyo. Ndabona nje ngekawusi ezimhlophe nezihlangu ezishayinayo, phofu ndizibonela phantsi kwamanzi anetyuwa, ukuba kukho mntu wumbi kweso sikhundla ndisandula ukusibhaqa. Ukuba iinyawo zam zazithambe ngokwaneleyo ukujikela ngasemva, ngendazikhab' isidunu ngezithende. Ziintlioni ukuyekelel' ubunkenenkene bundililise phambi kwamanye amehlo.

Ndenza into endandimele ukuyenza. Phofu ayengekho amanye amacebo ngaphandle kokuba ndiminc' isingqala, ndijike ndijongise izithende apho bendisiya, neenzwane apho bendivela. Kodwa loo mphefumlo wanditsala ngebhanti. Ndizama ukuguquka wandithi wambu ngomzimba wakhe wonke andabi sabubona ubuso bakhe. Wandicenga ukuba ndiziphalazele kuye iinduma zangaloo mini. Wathi kanti undithumile. Ngendlela endandixhome ngawo umxakatho, imifinya nezigqwathi zazehlela nje phezu kwebleyiza yakhe endandirhabula kuyo ivumba

Iwentwasahlobo. Kwakukho into ethile emangazayo ngokubetha kwentliziyo yakhe okwakuvakala kwicala lasekunene emqolo kum. Ukuba loo ntliziyo yayingqungqa ngolo hlobo kum, ngendandibalek' amanzi. Oku kungongoza ndandikuva kwakundixelela ukuba lo mntu unako ukungaqiniseki ncam ngale nto ayenzayo. Yayingumhlobo wenene ke lowo, ngoku ndiyazi.

Sathi sakohlukana ke ndamangaliseka bubuso endandijongene nabo. Umngeneli kwirhontsi yam wayendinwebele uncumo njengangokuya ndandidlula ecaleni kwakhe ndingcweng' iinyembezi. Umfo wayengafane akhankqaze magama maninzi. Umfo esasimazi engumntwana wenqununu. Kodwa kwakungedalanga ndimshiy' oyame ngodonga evrandini. Ukuba yayingengomlingo lowo yayiyintoni? Yayingeyompambano edalwe kukunxubeka komphfumlo wam ede yosulela namehlo am? Umothuko wona ndandinawo. Yayingathi ndihlangene nezithunzela zingungelene njengeengcuka zisidla amathumbu ehagu engagululwanga. Ndandib' *unguBody 2* ophuma kwihlathi lakwaSomdaka.

“Inoba ndiyathathwa. Inoba ndiyathathwa. Thixo wam ndincede. Ndiyathathwa.”

Iinyawo zazibanda, ndingawuva nomhlaba endandinyathele kuwo.

“Ufike njani apha?”

“Ndiwe esibhakabhakeni.”

Wabeka izandla zakhe emagxeni, umzimba wam watyityimba. Wandidobelelela ukuba ndihlale phantsi. Nam ndathi tyokololo ndehla ngodonga njengomzimba ongenamathombo.

“Owu, *chap*. Kutheni unje?” wabuza enzithe phambi kwam.

Ndasa isandla ndamphutha-phutha amadolo oko kokuba ndazi ukuba ndithetha nomntu wenyaniso, ndiqiniseke ukuba andiboni khokhayi. Ndakuvula umlomo ndizama ukuba ndithethe kwasuka kwatsho ukuqhwekha kwesingqala sokugqibela. Ndagqiba ukuba ndingabi salinga futhi ukuthetha. Naye akazange andigrumbe. Wasuke wahlala ecaleni kwam, sobabini sigonwe sisandi somoya ogqumayo ngoJanyuwari.

Ndabona ngaye efaka isandla sakhe kwimpokotho yangaphakathi yebleyiza. Wabuya netwenti yePall Mall ebomvu. Wakrolokonca isigarethi yanye, wayibusela phakathi inkonxa. Ndambukela etshaya engasi neliso kum ngokungathi wayehleli yedwa. Ecaleni kwakhe ndakholwa nje kukurhogola umsi awukhupha nangeempumlo. Uyenza njani le nto angakhohleli?

Ukuze ndiwazi umsi wecuba ukuba uyatsarha, wenza imiphunga idlobadlobe, ndabona pha kuye, unyana wenqununu.

Ndacela ukuncaza.

“Kutheni ufuna ukutshaya ungatshayi nje?”

“Ndicinga ukuba ndisemathandweni,” nditshilo. “Izinto endizenzayo azifani nam. Zinobudenge.”

“Ngoku uyela ntoni ecubeni?”

“Ukuze ndibe kufutshane nalo ndimthandayo.”

“Andinakuyithintela ihambo yothando,” watsho edlulisela icuba kum.

Ndampakuza ndikhupha igqumba yamafu, umsi onyumbaz’ amakhuhlangubu.

“Awukwaz’ utshaya *chap*,” watsho enikina intloko. “Uyazekelela.”

“Ndibonise,” ndatsho.

Wathatha umdiza kum wawusa emilebeni yakhe. Watsala into ende eyabangela ubuso bakhe buboqoke bubenje ngobexhego. Wathulula umsi ngeempumlo nangeekona zomlomo. Kwakungathi ndibukel’ itshimini iyolele ukubaswa komlil’ eziko.

“Vul’ umlomo uphefumle ngawo,” watsho uvuthelela umsi owandintlitha njengeliza elidlamkisayo.

Wasondela apha kum, wayalela wathi, “Ngoku ndijonge,” nam ndayiguqula intloko sanga singachikana ngezikhondo zamehlo. Wavula umlomo. Ndakuqhwananyaza ndawuva ubelekwa yimilebe yam. Wandithululela umoya wakhe unomsi emlonyeni owandifumana ndisengela umoya ngaphakathi. Wafika wavuthuza emiphungeni ndawubuyisela kuye uphothelene nomphefumlo wam. Watsala kwakhona, wandifunza ngomsi izihlandlo ngezihlandlo ‘de ndaziva iinzipho zawo zikrwekrweda umqala. Apho ndabuyisa umsi nomphefumlo wam ngenqwelo yokhohlokhohlo. Wandingenis’ egiyeni. Ndisenziwa intshayi. Njengevejini lindlwengulwa, wawunyhala umlomo wakhe kowam ukuba ndisele umsi. Intloko yam yawel’ esifubeni sam ngokungathi imisipha exhase intamo yimisonto yerabha. Ilizwe lajika lijong’ ezantsi. Ndanga ndisingathwa sisibhakabhaka emathangeni aso.

“Mfethu pheza,” ndatsho ndiba ndimxhaya esifubeni kanti ndiyambrasha. “Andinokwazi. Andinokwazi. Umphefumlo wam undishiyile. Ndize. Ndiyagoqoza. Ingathi ndiyawa. Ingathi ndigangwa sisibhakabhaka.”

“Okokugqibela,” wathembisa, “uzod’ uqhele.”

Amehlo atshon’ ebunzi ndabona kumnyama. Ngobunono, isandla sakhe sandosul’ amath’ akhe, esinye sindimbambazela.

“Ugqatsh’ ulufezile *chap*.”

Wasingatha intloko yam egxalabeni ndade ndabiwa bubuthongo.

Lamza

Ndixhobe nge-entyi nomatshisi ndagqobhoza umkhosi wamajita anesitayil' esikhundleni sawo sokunkawuza. Ndafika bephunguza ngokungathi ziimpuku zifike izilili zazo zifukame oogqoloma. Kwakusentlango kunuka umoya weenkozo zentlabathi nelanga. Berhaxwa nguwo. Ndabona ngendlela ababeyekelele ngayo imizimba ukuba kubhedi, kuntaka. Babenokukholwa nangumsi wesitompi.

Phambi kokuba ndingene phakathi ndaqhwitha imicinga yamithathu. Ndandisazi ukuba oku kuza kuzitsala iimpumlo zabo. Ndakulayita isigarethi ndavuthelela umsi ngaphakathi ukuba barhabule ivanya yenikhothini netha. Ndingene amehlo abo sekukade esemnyango belangazelela ukuba ade azityhile umsindi wabo. Bandamkela ngamawonga bendibiza uwabo. Ndandingathi ndingusaziway' ezam' ukuhlahl' indlela emfinezweni wabalandeli bakhe. Kwakunzima kuyilo nto ukufikelela kuLamla.

“Tshay' unditshayise,” ndatsho ndilidlulisela kuye icuba.

Wafriza ndabona ukuba uyakuthandabuza ukubona kwamehlo akhe. Wayithatha kum ubuso bakhe ibobentsimbi ngokungathi wayelikrobele iqhinga endiphezu kwalo. Ndingalindelanga, wawudlulisela kwenye inkwenkwe eyayikade itshoboloza njengenja ethwaxabulwe kunene sisandla sasekhohlo sikaKhetsekile. Uzuqonde yayikhamekile loo nja, akazang' azixhalabise ngokungatshayi kukaLamla. Ngelam ndandiba asizukuncazela ngecuba nje kuphela. Nemilebe yethu yayiza kwangana kweso sitompi. Ngale ndlela sasiya kubaliselana ngobulolo, andikhumbule ngale ndlela ndimkhumbula ngayo. Kuloko imilebe yam yahamb' igcuza kweminye imilebe endingayiqhelanga nendingenalo ulangazelelo lwayo. Endaweni yokuba konezek' inkanuko yam, ndabukela icuba lam linqunqwa ngamabhoyis' anesitayil' evul' isekile. Ums' omny' ebhoyisini, kuvongqoka izindlele xa etsala. Yawa ingabuyelanga kum, ingayichikanga nemilebe kaLamla.

“Ingathi ndiyabona majita,” watsho omnye ekhulula umoya oqhumayo yintshwela msi osuka ngaphakathi.

“Watsho wafreshi umlomo wam,” lagqina elinye ibhoyisi.

“Mfethu, ingathi ndibamb' isintwana ngelamza,” latsho elinye lixhola iziphika zalo ngencuchu.

Zange ndizive xa ndikhulula ubofu lokubefunyeka kwam.

“Sies!”

Kwathi cwaka ndajongwa ngeentolo zamehlo.

“Yintoni mfethu, zange wathi munx' emilebeni yetsheri?” wabuza la mfo wayeqale lo mba.

“Cinga ukunyhibhwa ngamathe ube umoya unuka ikaka esuka esuswini. Sies! Andinolunga.”

Kwakusoloko kukho into endenza ukuba ndikhuphe amagama akrwada xa ndithetha namanye amabhoyis' aqinileyo. Ndandicinga ukuba ulwimi olulumezayo lungabanga ukutshitsha kwamathandabuzo abo ngam.

“Wakhe waphuzwa, mfethu, utsheri efake ilip gloss yestrobheri?”

“Mfethu, nibe nidyobh' ezikamereni.”

“Nintyilozelwa ziintaka zisemthini *we-lucky beans*.”

Ngentloko endiyigeqezisayo ndathi, “Hayi,” bakhuza bathwala izandla entloko.

“Umjita akayaz' *iromance*.”

“Ekse, Lamla. Zamel' u-atyhusi wakh' intombi sibari. Noba umbolek' uPhelokazi, angemki eBly eyinkciyo.”

Wahleka wade wayikhupha kupensi intsini, akaLamla.

“Ngumzid' umjita. Myeke aty' iBhayibhile,” watsho anyumbazek' amajita.

Ndazibona ndincipha ndilingana nesoli yezihlangu zabo. Ndasikhonkxa isigqala ngoba ndandinethemba uza kubuya andiphakamise uLamla. Kwaphela ndidotyelelwa kwanguye.

Aman' ukuphrushuluk' amany' amajita kuba yayingasekho enye into esasihlangene ngayo. Ngeba ndemka kuqala kuloko ndandivala igephu ndingahlalutywa ndingekho. Ndade ndandodwa noLamla. Kwakube kuthe nzwanga, weza kum iinyawo zingawukrwezi umgangatho. Wandiminxisela edongeni, elephuza amadangatye ngempumlo.

“Izinto ozithethayo wen' emajiteni ziyajampisa,” watsho ukumbombozela, ilizwi lakhe lindyondya ngebhesi, umnwe andolathe ngawo ungatyityimbi.

“Utheth' ukuthini,” ndaphendula ngelam licuthiwe.

“Awuzange waphuzwa. Soz' uphuze. Kuyonyanyisa ukuphuzwa kuwe. He maan! ngamasimba antoni la uwathethayo? Iyakonyanyis' ilamza! Awuboni uyazikrobilis' emajiteni?”

“Uyandazi andikwaz' ukuxoka.”

“Wawuzenzisa ngoku sasi-” wathi nqam, igama elikhulu lingxath' emqaleni.

“Phuzana?”

“Uyandazi ndifuna ukuthini.”

Qabu kanye emilebeni yakhe, kwavuseleleka iimvakalelo zobusuku basethaveni siphuzana sibamben' imithondo. Kodwa wayohlutha lo nkumbulo wayigusha emfihlakalweni, wenza umtsi wamnye, wazisusa kum.

“Uyandoyikisa Mpoza. Yiriski ngoku le weyi. Masiyeke mfethu.”

Oko ndazalwa andizange ndabhidwa ngamagama athethwa ngomnye umXhosa okule minyaka yam. Ngale mini yokulahlwa kwam amazwi kaLamla ayengenantsingiselo kum. Into awayeyikhupha emlonyeni yayingathi sisandi seeplastiki ziphephetheka namaphepha empengempengeni. Nangona wayethethe wagqiba mna ndalinda ukuba atolike yonke le nto wayezama ukundixelela yona.

“Masiphinde siqalele ebutshomini,” ndatsho ndakube ndiyicingel’ into egoqoza emlonyeni wakhe.

“Andifuni buhlobo kuwe.”

Nge-15 kaJuni yiValentine's Day eBlythswood

"Ndidlalel' ingoma. Noba yeyiph' ingoma."

Ndiva isandla sisempokothweni yam, sisehla ethangeni neqhuma elibandayo lemali.

"Uthanda eyiphi ingoma?" ndiyabuza.

"Leyo ithandwe nguwe."

Ingqiqo yam indixelela ukuba liqhinga, ngumdlalo lo yaye oza kuphuma egruzukile iza kuba ndim.

"Ndingakudlalela njani ingoma ndingakwazi?"

"Guquka, sidibanise iimpumlo. Namhlanje siyathandana."

Ndingqongwe ngabantu abathandanayo. Ibhoyisi ngalinye lime nentombi. Bendime ndodwa mna phambi kokuba afike lo undisika indlebe ngelizwi. Kodwa uyonyulile. Intliziyo yam ezika kwiinyembezi endizithulula ngaphakathi. Yintoni engenokundiminxa umphefumlo namhlanje? Ndinamehlo anokujonga izibane ezidanyazayo. Ndingabuka ngawo iDinning Hall yamabhoyise ejikwe yenziwa ikhanivali. Imibala ebomvu eqhakazayo imele uthando kwabanye. Kum ligazi elophiswa yintliziyo yam.

Kumele ndiguquke. Ndincedakala phi? Amehlo am aza kuguquka ahlal' enqentsu. Andazi ndenzeni. Iliso lam lithande ukundikhokelela kumadl' ahlum' ameva. Namhl' uLamla akandigqebhi maduma, uyandigrayinda. Inoba uthini kuPhelokazi le nt' ede yamenz' amlum' indlebe? Nantoni na ayifunileyo kuye uza kumnika. Ibhawwe ebusweni bakhe eqhekeka luncumo. Erhazuk' amanqangisa ngokungathi uza kuginy' ibhasi. Ngokuhlwanje nantoni na ingenzeka kule potsoyi. Akukho titshala ibonakalayo. Negatyi emnyango ibeth' ithatha bubuthongo.

Baza kuphuma baye egumbini likaLamla ngeli lixa abangani bakhe ahlala nabo besazama ukuphimisa bangalali bengatsalang' iingondo. Egumbini labo baza kwenza umdaniso wabo ebhedini.

Bekumele ukuba ndim apho.

Ndingawumanzisa umgangatho bangadanisi.

"Uthi ndikudlalel' ingoma?" nditsho ingqalelo yam ndiyisa kumnini sandla.

"Nokuba yeyiphi ingoma ethandwe nguwe, yidlalele mna."

"Ndiza kuthi ndiyidlalela bani le ngoma?"

"Uza kuthi uyidlalel' uShado."

“Ndicel’ ukudlalel’ umnt’ ingoma,” nditsho endlebeni kaDJ sohlulwe yitafile phakathi kwethu. Sikhawulelene ngeentloko njengezindlu ezimbini zihexa kunye.

Umboko usezandleni zam, undiyalela oku: “Chaza ingom’ ofuna ndiyidlale nomntu oyidlalela yena. Ugqiba kwakho undinik’ iR2.”

Ndijika ndijong’ eflorini, iinkumbi zamehlo zikhwel’ eqongeni, isandi somculo ezandleni zikaDJ siphel’ emoyeni njengeliza lisweleka.

“Shado ndikudlalela le ngoma kaBrandy. Camouflage.”

Iilizwi lam lihamba nentlokoma litsib’ iintloko, liyaswantsula ukuphuma emnyango. Likhatshele emva yintlantlambo eqhekez’ intloko. Zifleyithi namazwi axhwala ngovuyo evuyela le ngoma. Apho adibana khona kubangathi ziintsimbi zecawe zingquzulana.

Akwaba andinakuphelela ekujameleni uLamla gamehl’ abomvu. Yanga ndingakukhupha okuxab’ isifuba sam njengengqaka yesikhohlela.

Ndingalala ndixolile ukuba ndingatsho kuye ndithi, “Le yingoma eyakhe yakha okuhle phakathi kwamakhwenkwe amabini. Le iseyingoma eza kutshabalalisa.”

Ubugwala endinabo buphelela kula mda owelwa ngamehlo. Ubeke isilevu egxeni kuPhelokazi njengoba bolelene ngemizimba. Mna undithe nca ngamehlo andilandelayo avele ngokungathi lichokozana elimnyama eshitini elimhlophe. Inoba uyandizonda.

Ndimwolela esifubeni uShado, ndimbambe entloko njengosana. Oko mna noLamla siqhagamshelene ngamehlo njengomazibuthe. Oko sijikajikana. Ngenjezu udubul’ imikhont’ efik’ amakhakh’ ewile.

Lixesha lam ndizitofe ngomsi wecuba.

Undilandele ngokujoja iphunga lecuba. Ufika ndizisola ngobu busuku. Akwaba ndingabuyela kwesa simo sobushumane. Ngoku akuyi kubuya kufane ukulila. Isishumane silila iphele intlungu. Ngoku ndiza kulila inyembezi ezingenasiphelo. Uza kufuna ndimphuze. Uza kusifuna ebhedini. Ndiza kuthini mna? Ndiqhokrw’ amadolo kaloku mn’ ezintombini.

Nanko esiza izandla ezifake empokothweni. Kukho into andenzela yona kamnandi xa ehamba. Ubangathi lihash’ elidl’ umhambo liqhub’ ibhola. Qho xa esim’ athethe nomntu wayezikhupha izandla zakhe empokothweni. Xa ethetha into esiriyasi wayede abengathi usong’ ingalo eyigone ngengqiniba, eny’ eyityathis’ exalabeni ngesandla sayo. Phambi kwamehlo am isandla esidla ngokutyathwa sasixhas’ isilevu ngobhontsi. Ud’ athint’ isikhohlela.

“Ulindele uShado athini?” kubuz’ uLamla.

Ndimwa nje ngamehlo. Izandla zixakath' amazants' esisu.

“Ndiyabon' uShado ngumntu ospeshali apha kuwe,” utsho. Ugqibela ngokunqwal' intloko ephulula neenyeke ezibuntsuntsu bucutheka ngokungathi zigiyarishel' ukumathula ezomny' umntu.

“UShado uza kwenza le nt' uShado acing' uyenza.”

“Ke ukuba uShado urhawukile?”

“Ndimaz' uShado enyathela iingcamango zabantu ngeenyawo ngokweembovane. Ndiyamaz' uShado. Akalogwal' uShado.”

“Ukuba uShado akad' enzento?”

“Ndiza kumlind' ad' aqweb' isibind' uShado.”

“Ukheth' uthath' iriski yokuhlala ngaphandle koShado?”

“Ukuba uShado uyandifuna, uShado uza kundifumana.”

“Usamthanda na uShado?”

“Ndiyamthand' uShado.”

“Usamthanda na uShado?”

“Nditshilo nje ukuba ndiyamthanda.”

Undinika umva wakhe. Izandla zibuyel' empokothweni. Umdlali webhola madoda. Ohamba ngokungathi uyamaka.

“Uz' uncede umxelele uShado ukub' ufun' akwenzele ntoni,” utsho uncumo lwakhe lukhanyise kule ndaw' imnyama ndime kuyo.

Ukukhanya andikhanyisele ngabo buba mfiliba. Uncumo lwakhe lutshitshile ebusweni bakhe. Injezu yakhe andinakuthekelela ukuba ucinga ntoni na ngam.

Phantsi kwesibhakabhaka esingqindilili ngamafu, eliman' ukuwinka ngeliso elinye kutshawuz' imibane, ndibona umqolo kaShado uqhashumb' okwendotsh' ingavum' ukulayita. Imisonto emibini egqeshel' amathamb' amagxa akhangeleka elwela ukuba loo lokhwe ethe fonqo ibe sisazinge esiwogquma ngokupheleley' umqolo wakhe. Nokuba ingazama ngamandl' onke, umqolo kaShado uhlal' uthe nqek' engqeleni. Ukuba bendifake ibhatyi, bendiya kumthi wambu ngayo ntonje nam ndityiwa yiyo. Inqobhozela ngaphaya kwale shethi endingayinxibelanga sikipha ngaphantsi.

Bhanya! Bhatya! Yimibane. Vuthu! Vuthu! Umoya. Ndibibiliz' umbono ngamehlo wenge' izisabile zesiliva zivunguza ngokungathi zibeth' ikhaba. Ndiyoyika ukunqumla. UShado uhlel' esiqobeni phantsi komthi wejwabisi otsho ngamagqabi awangazelis' ubhayi-bhayi.

“Yingoz' umthi xa kubaneka.”

“Ucebisa ntoni?”

“Masamb' apha. Ndiza kukhapha uye edomini lakho.”

Intloko uyis' ezantsi. Lakuqhwith' izulu, ndibona ukudangala ngobuso obusongekayo.

“Andifun' ukubuyela phakathi kwabantu,” utsho esong' izandla.

Akuguqukela kum, ubamba isandla sam ngemfudumalo. Ndiziva ngathi ndiyibhola empotshwayo sisantya sokuphefumla kwam okugxanyayo.

“Mpoza, uxolo ngokuthetha kanje nawe ... Ndicela siye erumini yakho. Ndinesikhewu sobulolo esivulekileyo.”

Ikawusi ndiyishiye yombeth' ihengili yocango ngaphandle. Kukuxelela amajita endihlala nawo ukuba ngokuhlwanje ndifakile. Zange ndayicinga into yokuba ingandimi obasayo kweli gumbi. Amaxesha amaninzi bendijikwa zizithonga kulo mnyango. Amaxesha amaninzi bendichachatheka ndodwa engqeleni. Maxa wambi bendilala emathobhini.

Ndiziva ngathi ndibuyisa izixhiba.

Iindudumo zitsho ngesabhongo kukrazuk' izulu. Ligqiba lihamisha ngendyondyo kungcangazel' umondlalo endibhicabhicana kuwo noShado. Ngemizimba ebandayo. Eze. UShado ufumbathe inyama yangaphambili. Uyiphiciliza ngokuyicengela ukuba ibuyele ebomini. Ndilenca intamo yakhe ngokwenja. Ukhwina kancinci ndakuwombela amazinyo am esikhumbeni sakhe. Ndiva izandyondyo zemvula zihlahlambisa uphahla ngokungathi ndiva isandi sezihlwel' estediyam. Inoba amazulu andiqhwebela izandla ukwenjenje. Ingathi ndiwanika isiqinisekiso sokuba andiyi kubuya ndone ngesono esingaxolelekiyo.

Uyawuphulula umjelemba wam. Yinkwankca yodwa kwelo lizwe.

“Ingaba kukho into ofuna ukundixelela yona, Mpoza?”

“Enje ngantoni?”

Uphakama akhangele iqhosha lokukhanyisa.

Sihleli ngeempund' ebhedini. Sijongene. Akukho lizwi. Akukho ntshukumo. Intliziyo yam uyenza ibethe ngamandla. Ndiwuva umbilo ukhawulelana nenkwankca yeli gumbi. Uphuthuma isandla sam endigqiyame ngaso ebhedini.

“Amanye amakhwenkwe ngewengathi anxib’ amabhanti amathathu kukubatywa esakhulula iqhosha lokuqa

la leshethi.”

“Ndothuswa leli zulu...” Ndakuqonda ukuba ndizenza wikhi apha, nditshintsh’ isitori, ndithi: “Andiwathembanga la majita. Angangena noba kunini, yabo. Angasibona. Bangandihleka.”

Isandla sakhe siya siqina kwesam.

“Wakhe walala nentombi before?”

“Zange ndalala nantombi before.”

Isandla usibuyisela kuye, awise intloko. Ingathi uthi ukuthetha ngomzimba, *“Undincamisile.”* Ndiziva ndineentloni ngam. Ukuba bendinako bendinoyidela le bhedi ndizifihle phantsi kwayo .

“Ndiza kumthin’ uMpoza bethunana,” ubuza ngokungathi andikho kwalapha.

Uphakama aphice intaba yeencwadi zam zokufunda.

“Akho nebona yezimanga na apha,” utsho.

“Uzoyenzani?”

Uphengulula ngokungathi akalivanga ilizwi lam. Ubuya eme njalo endiflayithele. Ndizama ukukhangela ngamehlo indawo endinoyithanda kuye. Iimpundu zakhe ezipakileyo, ezithambe ngokungathi ngumqamelo weentsiba ze-uru-uru. Umsipha wamathanga ogudlana nesikhumba. Imilenze yakhe... Konke nje kuthambile. Ndikholwa buburhabaxa nobuxhonti. Ndikholwa yinyama egudla umzimba wam ngokungathi ndilolwa ngelitye. Ndikholwa nguLamla.

“Yeke!” utsho ngokungathi ugilwe yinkumbulo ebalulekileyo.

Ufumene imagazini kwingqumba yeencwadi zala majita ndihlala nawo.

“Kufuneka oorunza bakho bangene bebona ngeefestile ezinkungu, iindonga zilil’ umbilo, ukuba yha bekungadlalw’ apha.”

Undibonisa umfanekiso wendoda ehamba ngebhigini. Umzimba wayo umnyama uyashayina ngathi uthambise *ifish oil*. Izoso zayo zibalekisa igazi. Lixhathisa kumjeyi-jeyi wam. Kukho into ezayo. Ndizombela ngebona. Umzimba wale ndoda ingathi awukho kufutshane ngokwaneleyo. Ndingalilenca neli phepha. Amathanga kaShado aminxene nawam. Uketyezisa imvubu ephakathi

kwemilenze yam. Ebekutyhafile kuyaqabadula, kujekula ngenkqayi. Isikorokoro sam siphumile egaraji. Ulwimi lwakhe lunyumbaz' umsiph' oqhin' inkanda nejwabi. Ndiphefumla ndisoyika.

Amajit' Oqobo

Apheth' istayili, ahamba ngecala, ahamb' egqampa. Athwal' iikepusi ngebreyikhi, zijong' endenxe, zichotshiswe kukhakhyi lweentloko. Imilomo ijong' esibhakabhakeni ngathi ngamantshontsh' entak' efunzw' umsundululu. Afol' ezoneke ecingweni elijonge ivrande yeklasi yekhompuyutha esingawazi nombala wepeyint' epeyint' udonga ngaphakathi. Ayakhahlala ngamakhwel' ophis' iindlebe. Kuzobe kudlula igelis' elihle ngamathanga ampuluswa nangeempundo ezinyantsulayo. Ahlala enelifu lomsa wecuba phantsi kweentloko zabo lide liphele ixesha lebreyikhi. Sebenezicoco zabo nabantu babo ezikamereni. Batyhobha imihla nezolo. Ubushumane lutshaba lwabo.

Sakuphuma isikolo baya begxalathelana eDinning Hall njengeenkomo ezivulelwe emasimini ukuba zibhuqise. Azihlafuna azibumbe zibe ngumthamo omnye izilay' ezine ezityatyekw' ipinathibhata engakhange omiwe. Kuba ngathi ameva aphume ezitulweni yakukhala impemp' ebaazel' ebaleni.

Thina ke mabonde namadada basishiya apho sisaxakwe lithambo ebesihlafune kuqala. Imini zethu ziphela siceba ukubheka edolophini, sibuye iigeyithi zivaliwe, sizifake emnciphekweni wokugqib' unyaka iibhluhwe zinefestil' ezibunu. Imisebenzi yesikolo siyenze ingekabeth' intsimbi yesithandathu. Emva kweyesithandathu, amajit' oqobo ayenza ihostele ibe yipotsoyi ngamagwijo abo angalandelekiyo kuthi. Aphuma *ebathroom* ehamba nenkungu yolophu. Wakugilana nawo kwezi khorido ufumbele iimpahla bakujonga ngokungathi kukho into enkulu eshotayo kuwe. Ekwenza ungabinguye umjita woqobo.

Aba ngabafo bakheth' ukungomba iindonga ngamanqindi kude kushiyeke izirhama zegazi. Bakholelwa ukuba iinyembezi zimele ubuheshe-heshe. Bakhetha ukuvalela iintlungu zomphefumlo ebhotileni. Yakuzala ibhotile baqhushumba ngomsindo basebenzis' amanqindi endaweni yokuba basebenzise amagama. Ndikhumbula uLamla. Ndambon' engomba idesika ngecala lenqindi, erhazul' iphepha letesti ye-*economics* ngamazinyo. Yakumwa iklasi yonke ngamahlo, imilenze yezutulo yenza amakrikrikri.

“Ikwenzeni ke yon' idesika?” wabuza uKholeka ezombelela ngesiqhazolo.

Zange enze sandi, zang' abonwe mntu xa eshukuma. Mhlawumbi ngaloo mzuzu wamil' amaphiko. Wayibamba intombi ngesixhanti. Isandla sakh' esivulekileyo esiphakamisele phezulu, iminwe i-eyimel' isidlele.

“Umbethel' i-ayisi omny' umntwana,” zambomba iintombi eklasini zithethelel' uKholeka. Zamkhapha zamjikis' estafurum ehamb' efak' izandla empokothweni. Ebonakala ngegazi eliqukungelene ebusweni, ejike wapinki, ibhotile yakhe yomsindo iphuphumala.

Kwintsuku ezilandelayo ndaqhelana nesikizi lokubukela uLamla ehleli kwiibhangalo mgama, esikha inconco ngokungathi uqaqanjelwa sisihlahla. Emini wayegqiba kunye nathi isidlo sodongwe lwepinathibhata.

Ebusuku ngoLwesithathu nangeCawa wayengaligibiseli ngamathambo enkuku ela cala lamadada. Wayenganqumli nomda ongena emzana. Ndandingasamboni enxibe ishoti nekoksi esiya ebaleni. Nangona abangani bakhe bethetha ngebhola, yena uhlala efumbe umlomo.

Andimazi xa ekhathazekile. Kodwa ngalo maxesha ndaye ndaqonda ukuba inyongo yenzondo kum ndiyibeke ecaleni. Wayenegephu engangetonela entliziyweni yakhe yaye babumoyikisa obo buze. Ndandiyazi into wayeyidinga umntu wam. Nayiphi na intlungu ayifihlayo iviwa kuqala ngumbilili wam. Kwakumele ndenze amalungiselelo ndilithunge inxeba ngomsotho wothando lwam nangona yayingasathanani kuthi sobabini.

Ngenye impelaveki ndambona ezixhom' ecingweni ebukel' amajita oqobo esithela. Yayisisikim sakhe adla ngokuhamba naso kuyodlalw' ibhola kwezi thonamenti zeelali ezisingqongileyo. Ndaqonda kwangoko ukuba imeko ikekele. WayenguBrazilian wabo, isitrayikha esithubelezisa ibhola phantsi kwamakhwaph' eedifenda. Kutheni bemshiya? Ndazama ukumbuza kodwa ndakudibana neenyeke eziquthiweyo ndaqonda ukuba loo mbuzo uza kugqabhuza ibhotile efumbe iinxwaleko zomphefumlo ekudala zipakishwa.

Ndandiyiva ngevumba ifilingi yobulolo bakhe obenza intliziyo yakhe ejimileyo ifane nale yam ngobubhetye-bhetye. Wayengcamlile kwincind' etyabul' ulwimi yobulolo, into endandivuka ndiyithandazele. Kodwa yathi yakwenzeka andizange ndivuye ngale ndlela ndandizipik'tsharishe ngayo. Ndamjonga ixesha lahamba. Apha emehlweni akhe kwakucaca ukuba ngeyephalaza iinyembezi ntonje wayebophelelwa ngamazwi akhuliswe ngawo – amajita oqobo awalili ngathi ngamantombazana.

Wachitha olona suku lwakhe lude ngokumana ephikela ukuzijwila emondlalweni, akhalise umculo efowunini, acofe ifowuni, atshanj' ifowuni, ayivale, ayivule. Akuphakama wayetsitsilizisa iiphushi. Wayeman' ukugcakamela ilanga, azenzele umthunzi kulo ngomsi wecuba. Yakudumb' incuma wayebuyela egumbini lakhe azithi tywa emondlalweni, azifuthanisel' ubuso ngomqamelo. Waphela ehlamba iwashingi yakhe.

Ndandimbukele xa esoneka iimpahla. Wathanda ukuba nocoselelo xa wayesoneka ikiti yesikolo. Isikipa sayo wasiguqula kwavela unamba 17 ophendulelweyo. Wasijonga ngokungathi akasayi kuphinda alifumane ithuba lokusijonga. Wayengathi uyawubrasha ushoti wakhe. Into eyabangela ukuba ziziphembe imvakalelo zam zomzimba. Isikipa noshoti bemelene ecingweni, izandla ezisongele ngasesinqeni, imilenze ingxabalazile, engqondweni kuzele imibono. Yonke into ayiyo yayikuloo kiti. Ithemba lakhe, umnqweno ngekamva lakhe, amaphuph' onke edibene, ayekho ngenxa yale kiti. Ukuma oku kwakhe kwandichazela ukuba uyabuthandabuza ubuyena. Ngaphandle kwayo wayelahlek' emgodini wento endinakuyazi.

Imini le ndipheka iqhinga lokuba ndingamngena kanjani. Ewe ndandizenzile iimolo zaluthotho. Ndandingenakuphikelela kwelo. Ndandifuna into enomenza arhazul' iinyeke ngoncumo. Ilizwi nokuba linye nje alibhekise kum. Kodwa loo mini ndavel' andamazi. Ndafana ndazixolisa kwelokuba ndiqhubeke nokufunza amehlo am ngaye. Kakade ayenqongophel' amathuba afana

nala. Ukubuka umntu wam esehl' esonyuka, esindwa yimilenza ngamadabi akhe angaphakathi. Loo nto yayindenza ndibambelele kwelokuba ngenene uyinto engento ngaphandle kwam. Akusekho nto yenza ingqiqo kweli phakade.

Ndiqaphele egudl' iindonga zomlambo ebhek' eMaxelegwini, enye yeelali ezikufutshane nesikolo. Lakuthi sebe sebe ilizwi lisithi ndimlandele ndabutha imadlana endandishiyeke nayo kwimali endiyiphiwa ngumisi Mokasa yenyanga. Ndanyathela apho wayenyathele khona, ndincathama nangeziduli zeembovane ukuze angandiboni. Akungena emzini omkhulu oneentlanti ezigxanyele isipeyisi segadi, ondonga zawo zixhonywe ibhodi enemifanekiso yebhotile zebhiya zisehla amanz' omkhenkce, ndakhetha ukuzulisa kancinci phambi kokuba ndiwungene. Lakujik' ilanga. Lakuba mthubirha kwabangona ndingena emzini omkhulu wentselo.

Ukumbona eswabulukil' ebusweni, ndeva kusithi cozololo kum ngaphakathi. Ndambukela ejayiv' ad' akhwele phezu kwepuli ubusuku bonke. Ndayimamela intsini yakhe eyikhupha emathunjini. Ndafund' apho ukuba utywala bunendima yabo emajiten' oqobo. Buthob' ugwebu, ingabisadubul' ibhotil' efukam' iintsizi. Nangona bungeniso isisombululo seengxaki kodwa la mzuzwana ingqond' inorhatyazo, iingxaki azibonakali zizingxaki. Kuba lula nokumela kude kuzo uzibone zizisiyolisi.

Akundiqaphela phakathi kwesigxum-gxum wanditsalela kuye, sajayivela ingoma yamarasta. Ndiyaphazama. Zange athi siyajayiva. Wathi siyaskenka. Owona mjayivo ulula endakhe ndawuzama ngulo. Nantsi enye into endayifundayo kuye ngamajita oqobo – iimvakalelo zabo zidla ngokuzityibilikela xa indlela yazo ityatyekwe ngeqgabi lomlonji.

Sisathe gabhu kwiziyolo zangorhatya, yajik' ithaveni yayindlu yecawa engenamfundisi. Uncumo olwalusamkele ukufika kwethu apha lwaludediswe ngomlomo oquthwe wayingcuchu. Ndikhumbula ndigadla amagama athi, "Uhluthi ngoku yimali yethu usigxotha kakubi." Ndaphendulwa yimpama eyangena ngokungathi kuqhwithw' umcinga womatshisi emehlweni. Ndanqandelwa nguLamla apho. Noko kuye kwayacaca ukuba owakhe umfutho awufani nalo ndandinawo, obangel' ukuba ndirhude ngomlomo.

Wakube umlomo wam utyatyaza, izimbo zam ziba zezobutyhakala. Kukhululeka intombi eqanyangelwe ekroneni yamalahl' abomvu. Uyiphuthaphutha angayiyeki into eyifuna. Xa ekhululekile ndiva ngomlomo unambuzela, ndiva ngelahle phakathi kwemilenze. Igazi lam libile ngaphakathi. Ndiye ndivakale ngokuphefumla okungcangcazelayo xa ephakamile etroneni yamalahl'. Ukhulula konke endikubophe ngeemfundiso zenkonzo. Undiphefumlisa ngenkani. Uthetha amazwi avakala enesongo. Lakubetha ulwimi lwakhe kuvakala kungamampunge ukulandela umthetha ondithintela ukuba ndingaziphosi kuLamla, ndimange ngemilebe.

Andiva sele endixhaya, endirhaphiliza ebusweni. Andiva sele endiyala ukuba le nto ndifuna yenzeke ayisoze yenzeke. Kwakungahle ndingamtsala ngenkani siye kwaDayimani, siphethe la nto sayishiya singayigqibanga. Kodwa amazibuko endandiba avulekile ayevingciwe. Ukuba nje

besisenazo ezinye iibhiya inoba ngesingazange side sibe kufutshane nomhlaba kaWood ndingafumenanga noba ngumathu omnye emilebeni.

Kwiisowuphi zasethivini iirileyishin-shiphu zithanda ukumoshakala ubukhulu becala xa ababini bengathumani manzi ngempakamo. Maxa wambi ukuzithoba kubalulekile, nangona nje kukufaka emngciphekweni wokuba nguhata walo rileyishin-shiphu. Ndingathi ndehla ngedolo kuLamla ndizama ukuba athethe ngezinto angafuni ukuzithetha ngokuthandana kwethu. Xa sasisehlela ezindongeni kuba siza kuwelela eBlythswood, ndambamba egxeni, ndadimanda ndathi:

“Khawuthethe nam!”

Ndicinga ukuba kwade kwavuka neentaka zikobude ubuthongo.

Waqhubeka wakhangele indawo yokuwela.

“Thetha nam, Lamla,” ndatsho kwakhona. “Besinento. Besiyiqhuba kakuhle. Kwenzeke nto? Ingaba into inam?”

“Ndicela singathethi ngale nto, mfethu,” wawakhupha lawo enendawo etshikilayo.

Ndasondeza iinzwane apho iindonga ziqala khona.

“Andikoyiki ukufa ngoba mihla le ndifa oko. Akwaba ukufa bunganenceba bundikhulule kule trongo ndihleli kuyo. Se’ ndilufumene uthando andinako ukuluwola ngentakazelelo. Ndifane ndasisithunzi esingcungcuthekiswa kukushukuma kwelanga.”

Ndiyabona ngoku ukuba babukhona ubudrama kule nto ndandiyenza. Kodwa kwaphela sekukubi. Ngokuya ndiwisa ezi zishwabulo, ndaqaphela ukuba ndizoba ubomi bam ngazo. Zehla iinyembezi, zavakala nezigqala. Konke endandikutsho kwavakala kunengqiqo. Ngenene ndakubona ukufa kundifanele.

“Kunzima kum, Lamla,” ndatsho. “Andifani nawe. Xa ndithanda ndifak’ amanqina oyele. Andikwazi ukuzifihla. Andizazi nokuba ndiza kuyifihla kude kube nini le nto ndiyiyo. Andinakuqhubeka ndindodwa. Izizwe zibazondile abantu abafana nam. Abazali bam abandizisa kweli hlabathi bangandijikela kuqala. UThixo endimthandazayo kuthiwa undiflayithele. Ucinga ukuba ndiza kuqubisana nabo njani obu bomi ndindodwa? Ndinga umntu endimthandayo. Ndinga wena. Ndingazinyamezela izithuko emajiteni.”

“O-o-o, ndiyabona. Sihlale sobabini side sibe ngamaxhego, yhi? Ucinga ukuba kudlalw’ umzi wen’ apha? Mpoza bra. Mpoza,” wayengathi uyangqunga. “Kumele uyikhuphe le nto ezingcingeni zakho. Awakh’ amajit’ amabini wakhe weva kusithiwa ayathandana naphi na.”

“Yonke into inesiqalo. Singaba ngabokuqala.”

“Khawundinike isipeyici ndicinge. Intsha le nto! Intsha yonke le nto kum. Wena wazazi une-13. Mna ndandingayazi ukuba lukhona olunye uthando. Le nto indiqale ngosuka ndidibane nawe. Lolunye uhlobo endingazange ndiluve lo ...”

“Lothando? Uyandithanda?”

“Mpoza. Mpoza... Suyibuza lo weyi mfethu.”

“Ndicinga ukuba uyoyika. Awuzange wanento ekoyikisayo ngaphambili. Kungako wothuke kangaka. Uzibona usiwela emngxunyeneni ongenasiphelo. Nam ndiyoyika. Ndiza kuhlala ndisoyika kude kube yiloo mini ovuma ngayo ukuba sithandane.”

“Andilogwala, Mpoza. Ungaze uphinde undibize igwala.”

Amanqindi ayewasongile ayengathi ngamagade. Indlela wayefutha ngayo yayingathi uza kunditshovela kwezo ndonga.

“Jonga izinto ozenzayo. Umsindo wakho uwugqume ngobungonyama. Uhlala uswabanise iintshiya kutsha nje. Wayeka nebhola. Uyayithanda isoka. Ude wanxiba nekiti ngaphantsi. Wenzeni? Ijampile?”

“Hayi,” uphendule izandla eziqhusheka empokothweni yesilamba, intloko eyisa ezantsi, endinika umva wakhe. Loo nto ithetha lukhulu kum. Ndiyamazi uLamla. Ndimazi nezimbo zakhe.

“Ndichazele ke kwenzeke ntoni?”

“Masiyeke mfethu.”

Wayekwalilo neqili elingavumi ukuguqulwa. Inyani ayithethayo wayengasuki kuyo. Kanti nobuxoki abuthethileyo wayekholosa ngabo kude kube sekupheleni. Kodwa ndiyamazi mna ucofwa ndawoni lo mfo.

“Nantso ke into yamagwala,” ndatsho ngelokumxhokonxa. “Soyeka kude kube nini? Ucinga ukuba xa ubaleka imibuzo enje izinto zizakavela zizilungise ngokwazo? Andithi masihambe sichazel’ abantu ngale nto. Ndicela nje sidl’ amalanga sobabini. Sibe nesithukuthezi xa singekho endawen’ enye. Kuqengqeleke iminyaka oko sifundana.”

“Ngubani igwala wena kwedini,” watsho isandla sakhe sishwabanis’ igxalaba lejezi yam.

Ndaweve amandla engalo yakhe endidudulela kwezi ndonga zinzulu ngokungathi liliwa. Kwavakala kungonjwa igubu ngamagqirha kanti luvalo lwentliziyo yam. Ndandikwamkela ukufa ndivule iingalo. Ndaya ndonke ndiba uyanditshova kanti undibuyisela emhlabeni okhuselekileyo.

“Kutheni ungavel’ ufe bhetele?!” wandishawuta etak’ amathe ngeekona zomlomo.

Wandinika umva wakhe, ndamva ephunga umhluzi.

“Izinto ezininzi Mpoza zindehlela ngexesha elinye. Andinamandla. Akunyamezeleki.”

Ndamenzela awandenzela kona ndiziva ndixinwe zezam iingxaki zobomi. Ndafunda kuye ukuba ihagi oyinikwa uvelelwe emva apho ingqele isoloko iviwa kakhulu khona, yeyona hagi ithomalalisayo. Ndakumphefumlela entanyeni, ndifudumeza umqolo wakhe ngesisu, ndathulula amazwi azukileyo endlebeni yakhe: “Thetha nam Lamla.”

“Ndiyakuthanda, Mpoza. Indlela endiziva ngayo ngoku ndiqinisekile ukuba yile ndiza kukuthanda ngayo umphelo. Undibonisile ukuba abantu banemiphefumlo ngaphakathi. Uzuwakhumbule la mazwi ngoba awusoze uphinde undive ndiwathetha.”

Ngobo busuku ndamcela ukuba andenzise umdaniso.

“Siza kuwenza. Kodwa ndifuna wazi kuqala ukuba ndiyamthanda noPhelokazi. Uza kuba ngumama womntwana wam.”

Ndithath' Undis' Emdanisweni

Izinja zomparandeshi ziyatsalana. Umoy' obhudlayo awunokuyidudula le mithi imke apha. Ndithanda into enye ngale mithi. Iyathembisa ngokunqwala inga iyaqubuda. Ngezenzo ayizimisele ukusuka kule ndawo. Iinkwenkwezi zibukele zingcweng' iinyembezi. Zona zodwa ziyazi ukuba lo monde awuyi kubuya naziqhamo ngokuhlwanje.

Phezu kwesiqobo esivuleke njengebhafu, iintloko ezimbini ziyakhothana. Impumlo iphulula enye. Imiphefumlo emibini ibumbana ibe lulophu. Asikho isidingo samazw' omlomo. Ulwimi lwemiphefumlo luvakala kwinqonqo yendlebe.

Ndise emdanisweni. Ndiza kuba sisihlangu wena ube lunyawo. Ndingela ukuba ndifudumele ngaphakathi kodwa ndilindele ukuva kuwe. Ndiyathemba andimncinananga enyaweni lakho. Ndiyathemba andigungquzi. Unyawo olukhulu kum luza kuyiqhaqha imisonto edibanis' ufele nesoli. Isihlangu esikhulu sithubelezisa amaquny' engqele ngaphakathi. Yanga le mitya ingangakhululeki. Yimpoxo ukutyibilika komdanisi eqongeni.

Maninzi amehlo ngokuhlwanje phesheya kwalo mlambo. Onke avaliwe. Kodwa akukho owodlul' omnye ngokungcangazela. Eqongeni iingwatyu ziqhobosh' ooxhongo. Leli qonga. Ngulo mhlaba siwumiyo. Kuthiwa masilityikitye njani iqonga elinameva ngeenzwane? Kuthiwa sitshebeleze njani ngeenyawo kwezi zigingqi?

Masiye eSipeyini sishay' ithengo kuvuk' uthuli emgangathweni weglasi. Masiye kwelamaJamani, iinyawo zethu zohamba ngokungathi zifakelw' amavili. Singabalekele kwelamaFrentshi sichweth' ichibi lomkhenkce ngoobhontsi beenzwane. Masiyishiye le ndawo ngoba kuyexhentsw' apha.

Mna nawe asinakuyibamb' ikona yethu, sibhale amagama ethu siwabiyele ngo-*love* kwiindonga zasezikamereni. Masiwazobe kwezi nkwenkwezi. Ngokuhlwanje ziza kubizwa ngathi. Unaphakade akakudanga. Owethu uqala ngokuhlwanje. Ngamachaphaz' ombilo wakho uyandiphehlelela. Le nt' uluthand' endiyivayo ayinakumbatsha kum. Phokozela kum ngaphakathi noba lukhozo lwembew' obuyivune kwisitiya sakho osijike sangamasimi. Ngale ndlela uza kukhula phantsi kolusu lwam.

Gob' intloko sithandwa sam. Umdaniso weli qonga ufikelele esiphelweni. Wakuphela umdaniso ababukeli bayanqwala. Siza kuthini thini ngemizimba yethu eze? Sizifihle, sibe neentloni? Endinokutsho ngoku kukuba andinakuwenza lo mdaniso ndodwa. Kunganjani ukuba senze elinye idinga singaziqubuli kwelo tyeli? Ngoku singanqakula imiphefumlo yethu esishiyayo siyibuyisele etasini.

URu noRa

Sahlala siqamelise imiqolo kweso siqobo. Sobabini sasizama ukuthoba ipheyisi yomphefuml' ophalayo. Amandla ethathwe ngumdaniso esasinawo. Ndandinxibe ushoti wakhe ngalo mzuzwana siphumlileyo. Ndandithembise ukuba ndiza kumbuyisela xa silungele ukuqhwab' indlela esing' eBly.

Sathatha umdiza saqhumisa. Sasifuna ukuthetha kodwa sarhoxa kuba singathembi ingakho into ebhadlileyo eya kuvakaliswa ngamazwi. Sasiman' ukuncumelana siphuhluze intsini, sibuye siyikhonkxe kamsinya.

“Uyayazi ukuba yintoni enoba mnandi?” watsho waphazamisa iikirikitsi ebeziba zizodwa.

“Yintoni?”

“Ndingathanda ukuba sibizane ngamanye amagama thina sobabini.”

“Amagama anjani lawo?”

“Amagama esizoteketisana ngawo. Amagama aphehlelela ulonwabo lwethu. Into echaza ukuba ndikuthimbe ndade ndakunika igama elitsha.”

“Ndimthanda bhetele nje uLamla.”

“Kaloku ngoku ingathi singamawele.”

Ndanyinyitheka izidlele.

“Ok, ndinik' igama mthimbi wam,” ndatsho.

“Igama lakho olithinywa luthando olukule ntliziyo yam nguRa,” watsho ngejezu ethi khawundiphuze maan. “Wena uza kuthi ndingubani?”

“Singamawele,” ndatsho ndizikela ezingcingeni. “Ndikuthiya Ru.”

Imilebe yethu yaqhoboshelana, saphutha-phuthana ngamalwimi. Saya sitshona ngokutshona kulwandle olubomvu oluphila luthando.

Izingqi zongenelo zasikhupha kolu lwandle. Saxhabasha ukunxiba amaxhala exinge kuqhoqhoqho. Singabalekela phi na ukuba singabonwa. Imithi ixele kule ndawo zivela khona izingqi. Emva kwethu liliwa elingenamanqwanqwa. Macala kuklini.

Solanga Ndifuthaniselekile

Wakhe wathandana ude uzibone umkhulu ngaphezu kweengxaki ojongene nazo? Wakhe waluva olwa thando likunika amandla sele uzixelele ukuba uza kuzifuthinisela ngeengubo imini yonke kuba umphefumlo wakho udangele? Sithi sakungena isithandwa somphefumlo wakho kuvel' ilanga endlwini, sibe kukutya okuchwayitisa umphefumlo wakho. Ndikhumbula kumnandi kuyiloo nto kum. Ndikhumbula imithetho yoluntu ndiyibona iyinto engenangqiqo xa ixovula imiba ngolu thando lwam noLamla. Ndamthanda ndade ndalibala ngezikhali ezilolelwe ukuxabela abantu abafana nathi. Ndalibala ngamehlo avukelwa yinyongo akuthana mandla ngamajita onwabel' uthando phakathi kwawo omabini. Indlela endandingasayikhathalele ngayo into ethethwa yiBhayibhile ndandinorhama ngayo kwakungqongophala iphepha lokuya endlwini yangasese. Ndalibala ngesono esingaxolelekiyo.

Ndijola nebaba. Ibhoysi elenza isitshingishane ukubhida abanye abadlali efil'dini. Ibhoysi eliwasebenzisa ngobuchule amanqindi alo. Umthunzi wam ongasoz' unyibilikel' emhlabeni. Umzi endiyifihla khon' intloko kwezi ngongoma zeli phakade. Umgodi wehodi endincathama ngawo zakuthululw' iimbumbulu zamazw' ogxeko. Owu! Kazi ndingafane ndimtyibele ndithini na lo mfo? Ubuciko bam busuke bufane nobudenge, ndibone ngamehl' exhokokazi.

Ndaba ngumvukeli wento yonke ephikisana nale mfudumalo endandiyinikwa nguLamla. Utitshala wam webhayoloji wazibonakalisa zibekwa ukuba akukho mdiza anowuncaza nabafana abadonqozanayo. Kuye into enje yayingenamqondo. Wayesibona ngokungathi amakhasethi etyek' eteyiphini. Ndandidla ngokwenza umthandazo wokuba ahle azibone enonyana "oyimofi". Namhlanje loo mthandazo ndiyazisola ngawo. Ndingathini ukunqwenelela omnye umtu isihogo aya kusisingatha ubomi bakhe bonke? Ukulila ungenamntu ecaleni kwakho oza kukuxelela ukuba nawe unelungelo elifana nelabanye abantu lokwenza konke okuthandayo, ngakumbi xa umthetho ukuvumela. Ukuqunusa kwezi thoyilethi zeethaveni kuba ufuna ukususa le ndawo irhawuzelelayo. Uhamba urhewula zonke ezi zifo zalo mhlaba. Kaloku yonke into kwezo thoyilethi yenziwa maphuthu-phuthu. Ukuba ikhona imibuzo yobuzwa mva.

Alikafiki ixesha lalo mithandazo. Mhlawumbi kwelizayo apho ukuba yimofi kuyinto enye nokungabiyomofi. Apho igama lesini ilahleke khona intsingiselo yalo. Ixesha apho kungabilisi zizwe yinto eqhutywa ngabantu emondlalweni nasezithoyilethi zasethaveni nakakade. Akwaba ndobe ndiphila ngoko.

Ngoku ndinqwenela ukuzichaza ndingekade ndibhaqwe ngabantu. Khawufane ucinge xa ndinokubonwa nding'adulisw' ethoyilethi yenye indoda. Ingayinto enod' iphum' ezindabeni kule mihla. Abantu abayilindelanga le nto inje kum. Bayabazi abantu bayo. Ngcono ndizichaze ndingekachazwa lihlazo. ULamla wayedla ngokuthi akanakuze ayichaze sel' esifa le nto. Nasekufeni, wayesithi angayifihlela noThixo. Ndandingalwisani naye ngokumenza aqonde ukuba iliso likaThixo lithe nca nakwezo ndonga sasizifihle kuzo. Andingxeki kodwa. Wayenoloyiko lokuphulukana nodumo lwakhe, ukuphoxa abantu ababemthanda. Nezithuko ecaleni. Isidima aziqwebelo sona sisithi chasi kuye abe njengenkwenkwana.

Utitshala webhayoloji wakhe wandizobela umfanekiso wentiyo yakhe ngabantu abanje ngam. Wakhe waphawula ukuba:

“*Once* inkwenkw’ uyibone ngokuzipetya yigibisel’ intonga. Xa ingatshintshi uyifak’ i-okap’ encanceni. Ukuba isanya *still*, mayibulawe lo nja leyo ngokwenza loo manyala.” Wagqibela ngokuthi, “*Sies*,” ndabe sendisehla umbilo wamakhwapha ngephango. Indlela ababehleka ngayo abanye abantwana. Intliziyo yam yehla yahlal’ esinqeni.

“Sekunzima nokuthi xa ubuliswa ngabeLungu uphendule usithi “*I am gay*”. Itheth’ enyinto ngoku le nto kwezi ntsuku...” baqhubeka nalapha abafundi bentyhontyhel’ utitshala ngesiqhazolo. “Iyandixaka intwana ethi igeyi. Ubuthathe phi obo bugeyi utata wayo engazange abe yigeyi?”

“Lityala lobani elo?” Zange ndibhungise ukugadla la mazwi. Nam ndandothuke njengabanye abafundi ababengazange baliva ilizwi lam linkenteza eklasini.

“Uthini?” watsho ndibona ukuba ebengayilindelanga into enjalo ivele kum.

“Bavela phi ke nyani abantu abageyi? Bayinzala yomsi wasefaktri ewa phezulu njengemvula? Batshovwe ngefolokhwe kaSathana emathunjin’ amnyam’ omhlaba? Baphum’ ekakeni? Azikho iigeyi ezimbini ezizal’ igeyi.”

Ndalumkiswa ukuba ndigade indlela endiwawisa ngayo amazwi kutitshala. Mna ke ndandingaziva nokuba ndiyathetha. Ndandingathi ndilivili eligqabukileyo imoto isesipidini.

“Bekungenoba ngcono ukuba ixhiba ubunolibeka koomama nootata babo ngokubazisa kulo mhlaba onjengejele ebuntwini babo. Bekungenoba ngcono ukuba singagxeka ootata babo ababashiya bengabafundisanga nto enokuthintela ukuba bangabikho geyi? Kutheni siza kukholelwa le kwal’ uyithethayo?”

Umntu owayemamele oyazi ngokupheleleyo imvelaphi yam wayenokuntama ukuba ndicaphula kumava obomi bam. Kodwa kwakungekho waziyo. Akuzange kurhanwe ukuba ndithetha nje ndikhulula isihlangu bekukade sinditya. Ndanditabhata ekukhululeni umoya ekudala ndiwumince ngaphakathi. Inyawo lokuqala ukulithabatha ekwazini le nto ibubomi.

“Mpoza, kwedini, ndikulumkisa okokugqibela,” watsho utitshala kodwa kwezam iindleba wanga uthi qhubeka yigem yakho, phalaz’ uxakaxa.

“Ngefik’ unyana wakh’ uhamb’ ebhebhwa ngamany’ amajita qha awuyazi wena loo nto.”

Ekuqaleni yagquma iklasi kukhuzwa. Ekugqibeleni, bahleka kunye nam. Oku kwandenza ndaneendawo zokukhukhumala ndaxel’ ibhuli yesinala. Ndaqhwanyaza kwakanye ndazibona ndifumana eny’ ijek’shini esejari. Izithonga ezazivakala kwakungathi kubhulw’ inj’ engumdlezan’ etshentuk’ icala le ntsuku kukubhitya. Emva koko ndandingakwazi ukuhlala phantsi ngeempundu. Ndandizenza zingaziciki isitulo. Kunzima nokungqengqa ngecala ebhedini.

“Inoba ubunxityiwe wena. Ungaphendulana notitshala wakho ade ahlekwe yiklasi,” kwatsho uLamla endichoba iziqwenga ezazingene zavela ngeempundu kuloo migca yemivumba. Eyityabeka iVicks. Yayingathi yimithungo exhaxhanayo ndakuyibhila-bhila ngeminwe. ULamla wathi uqikelela into engaphaya kweentsuku ezisibhozo ndiphole.

Kwakulapha ukwenza kwam eyona mpazamo yakhe yankulu ebomini bam. Lihlazo endingakwazi ukuzifihla kulo xa ndibuyela kuloo mini. Loo nkumbulo indikhumbuza njalo ukuba ndingaze ndiphazeme ndiwukhulule umphefumlo wam. Solanga ndifuthaniselekile ubomi buza kolulwa. Ndebhleyima iifiling’zi zam ngokusuka zithi sa ziyixine ngembatyo ingqondo yam.

Wayesenza izinto ezabanga umbhobho wam umanzis’ ishiti ngamathe asuka kuwo. Zange ndikwazi ukusigcina isandla sam sincamathele emilenzeni. Zanga iintupha ziwujoje ngobuchule bebhaku uziphu webhluhwe yakhe. Ngaphaya kwawo safumana ukufuma okufudumeleyo. Sonwaba khona.

“Awusindw’ apha?” ndatsho ndimpuculul’ umpipi.

“Sigqibelele kudala.”

Phambi kokuba amadolo am atyabulwe ngumgangatho ndandiyifungele into enje ukuba andisoze ndiyivumele yenzeke kule rum. Nditsho phakathi esikolweni sasilufihla olona ncumo sasinga singancumelana ngalo. Esasikwenza erumini yayisisibindi sobudenge.

Wawungekaveli nangapha kwebhigini umnqatha. Kwatsho inokhi yanye. Lavuleka ucango. Bangena oorumba bam bobabini. Bathatha ixesha elingephi bephikisana nengxelo yamehlo abo. Bakhuza babeka izandla emilonyeni. Baphalaza ngamehlo. Loo mbono. Ndiguqe ngamadolo. Ndize emazanzi. Umjelemba wam ime nzo njengexilongo livuthelwa ziingelosi ngomhla womgwebo. Isandla sam sibambeke ngaphaya komgxunya woziphu endanyokonyela nzima phofu ukungena kuwo.

Ndabonwa sendilayitwa ngenkunzi yempama yanqasha njengesaphokhwe. Ezo zandla zikhulu zibogqum’ ubuso. Ndandingazange ndibuve ubugadalala bazo ngaphimbili. Wayengathi uziboleke komnye umntu, namntu lowo ozisebenzisa ukujija amacingo arusileyo.

“Mnqundwemofi. Yintoni le kaka uyenzayo?” watsho endidrayiva ngamanqindi ukundikhupha ngaphaya komnyango wegumbi lam. Wakhe wandinika ithuba lokuba ndiqale ndinxibe noba yitranka? Kwaphela noko kubatywa zakube iintsula zam zikhothwa yingqele yokufika korhatya.

Ndikhumbula endifake ngentloko esinkini esetyenziswa ukuhlamb’ iimpahla. Wade wavulela itephu kwahlambeka nelo gazi laliphuma emlonyeni nakumanxeba andivule wona ezigqitsini. Inqindi ngalinye andingomba ngalo lalistrongo kunelidlulileyo. Yayingathi ndiyamprika koko kungalwi kuye.

Yayiphume yonke ihostele kodwa kwakungekho mntu undinqandelayo. Indlela endandibethwa ngayo inoba bacingela kubethwa isela. Wathi akube eyenze yacaca into ayiyo kula mabhoyisi

esasibhaqwe ngawo wanditshiya ndijinga esinkini. Ndeva iinyawo zitshez' umgangatho. Ndeva iingcango ziphendulana ngombakra! mbakra! Ndaqonda ukuba namany' amabhoyisi abuyela kumagumbi awo.

Isiphelo Sento Entsha

Wakhe wathetha into ebuhlungu ubamb' isingqala ngaphakathi? Iinyembezi zisithi ndikhulule ndiyatshiseke ube uzixelele ukuba uzimisele ukuziqinisa? Abe umnini buso ekujong' ekusizela, eyiva intlungu yakho ngale ndlela uyiva ngayo. Ubuso bukamisi Mokasa babunoyigrumbulula imvakalelo yobunkenenkene kweyona kona ithambileyo entliziyweni yam. Kungako ndingenako ukukuchazela ukuba sifani kangakanani eso sipiliyoni. Endaweni yokuba ndimbulele ndimjonge elisweni ngenceba yokundothula umthwalo wokudeyiza. Ndimbalisele nesizathu endifikelele kuso sokushiya ihostel' iimviwo zinkqonkqoz' emnyango. Ndakhetha ukuthumela iSMS. Ndakugqib' ukusenda ndacima ifowuni ndazaneka ebhedini ekhaya.

Inoba zaphela iintsuku ezisibhozo ndingasayi esikolweni. Kwezo ntsuku umama wayendibuze kwakanye ukuba ndibuyele ntoni, ndiya nini esikolweni.

“Akusekho nento endifunayo esikolweni,” ndatsho wakhangeleke ekholisekile yile mpendulo.

Ngelo xesha lalo holideyi ndandiziphe yona ndabona ngomisi Mokasa ekhaya.

“Ndizothetha nawe,” watsho engekachophi nasesitulweni. “Kutheni ungasasihambi isikolo, mntwanam?”

Wathi apho azikhethele ukuhlala khona wakhetha isofa eyayiluhlaza engahlalwa mntu ekhaya. Ndathi senditsibile ndinqanda umisi angayi ngomzimba wonke. Labe lindishiye kakad' ixesha. Ndabona ngelokhwe yakhe iwunduzel' ecaleni kwamehlo am. Kuqhawuka namabhant' ebhegi. Umisi wam madoda wajika wantlentlek' ubuso, ndibona ukuba uminciswe ziintlungu.

“Iyawa le sofa,” watsho umama evusa isof' ilele ngecala njengomisi.

Wabuyisela la mlenze upoqayo endaweni yawo, yema futhi ingakrokrisi ngobuqhwalaba bayo. Yaze yaqala kamnandi ingxoxo esiriyasi phakathi kwam notitshalakazi wam. Kwaphel' indlu iphephezela umoya wesidima. Iimbiza ezonyus' udonga zikhazimla ngokungathi zisuk' uthengwa. Iibhedi ezimbini emva kweesofa zithe ncwaba zingenawo nombimbi njengengcwaba loMlungu. Umisi nomama bendigocagoca ngamehlo benga bakhangelaba apho ndifihla khon' iimfihlo. Zawa neziyalo, zawa neengcebiso ezizama ukundikhwebela kwikamva eliqhaqhileyo endiya kulifumana ndakuphuma ngaphesheya kwebanga lematriki. Wathetha kamnandi sheyim umisi wazaneka ukuze ndibone intliziyo yakhe ekhathalayo ngam. Ngebhadi isigqibo sam sasingenakunyibilikiswa sisikhukula samazw' amnand' enkuthazo.

“Kudala ndimcenga misi,” watsho umama. “Ubona nje bendithe abuyele esikolweni okanye athuthe konke okwakhe emzini wam.” Emva kokuba ethiwe gxezu ngelisikayo ngumisi, wabuya wabethelelisa elithi, “Bendingrogrisa nje ke phefu. Bekungekho nto ibitheni.”

“Ubuqhuba kakuhle kakhulu,” kutheth' umisi. “Yinton' ebangel' ufun' ukumka esikolweni unyaka sewuphela?”

Ndacinga nzulu. Ndicinga ubuxoki endinokubusebenzisa ukuphepha inyaniso. Amandla engqondo ayengathi achetyw' iinwele njengoSamsoni. Ndandingasuki kwinyaniso. Ndafana ndabamb' inyek' engezantsi ngamazinyo, amagama okuntwera ekwincam yolwimi.

“Ayonto, misi.” Lelona qhinga liqavileyo endalifumana lilengalenga phakathi kwamanye angakholisiyo.

“Yakhe yakhona na into eyenziwa nje-e-e ngaphandle kwesizathu na Mpoza?”

“Ngekhe u-andastende.”

“Ikhona into endingayaziyo kule eyiji ndikuyo? Ndixelele uzibonele.”

Ndaphosa amehlo kumama. Uloyiko olwalubetha ngaphakathi lwalubonakala emehlweni am.

“Andifunwa ngabany' abantwana.”

“Awuyelang' ukuyothandw' esikolweni,” kungenelel' umama. “Uyazi kakuhle loo nto. Chazel' umisi isizathu sokwenyani.”

“Andinas' esiny' isizathu.”

Ngeli thuba umisi wacela umama ukuba akhe athi gwiqi phandle azixakekise ngenye into. Sathi sakushiyeke sobabini endlwini waqhubeka ukundomba.

“Ndive yonke into ngoLamla.”

Ndabanda ceke esitulweni.

“Ukuxelele yonke into?”

“Uthi ufun' ukucela uxolo ngento ayenzileyo,” watsho yabe ingayeki ukunikina intloko yam. “Uprinsipali ufun' agxothw' esikolweni. Naye ufun' ubuyel' esikolweni, Mpoza.”

Uyambon' uYesu. Ndineshori wathi akuva ukuba ungcathshwe nguJudasi akazange akwazi ukuzinqanda iinyembezi ezazigxany' ezidleleni zakhe. Intlungu yokuphoxwa lithemba oqine ngalo. Kunje ngokuwa kocingo olubiyele intsimi ekudala kuzungulwa iziqhamo zayo. Kunje ngokuhamba emeveni iinyawo zize kodwa esandleni ube uzithe qhiwu izihlangu. Kunje ngokubizwa *'chief' yicrush* yakho.

“Awufuni ukuthetha naye?” wandiphazamis' umisi kwezi nginga zinxubayo. “Uza kuphola xa umxelela ezindlebeni. Mandimbiz' ez' apha.”

Ngomothuko: “Hayi! Umbiz' ephi?”

“Ndimshiy' emotweni. Myeke athethe mntwanam. Acele uxolo nje kakuhle. Nawe uthethe nantoni ofuna ukuyithetha. Uzixolise.”

Wafika umhleleki omhle wazenza msulwa ecaleni kwam ecal' uxolo ngeenyembezi. Kanti uyakwaz' ukulila urheme. Ngeba ndithi yinto entle ukubona iinyembezi zomjita ongelobhenqe. Kwakungekho nto intle ngoLaml' ebenze putyu-puty' ubuso ngokwetomato ebolileyo. Ndaphantse ndaphulukwa ndathi ndimxolele, ndiza kubuyel' esikolweni, wara-wara. Ndancedwa yimpakamo ethiwe chatha ngamathonts' entiyo.

“Ukuba ufuna ndikuxolele xelet' umisi into oyenzileyo. Mxelet' inyani ngathi.”

Akukho nt' emnandi ngathi kukubuyisa ngeyona nto inobuhlungu obuthe xhaxhe ngaphezu kobuhlungu ogityiselwe ngabo. Uyabona, into esohlake ngayo noLamla yile: mna ndinoloyiko lokwaziwa ukuba ndiyintoni. Kodwa uloyiko lwam lukho kuba ndiyazi isiphetho ndiza kunyanzeleka ndiziveze into endiyiyo, ndiyikhulule le mas'ki. Yena, uyazazi nje ukuba uya kufika engcwabeni engakhange ayivume into ayiyo. Ndandiyilindele into yokuba abe nomfazi mna ndibe sisipayisi sasekhushi anyamezela ngaso emtshatweni.

“Mem, mna noMpoza siyathandana,” watsho sesichithe ixesha simbukele ethintalaza njengekati erhuqelw' emanzini. “Oorumza bakhe basibonile siza ku ... Ndimbethile ndenza ngathi uyazinyanzela kum. Yiyo le nto ehambile esikolweni.”

“Bantwana bam... nigezi?”

Sanqwala ngeentloko.

“Nikhangeleka ninomali nje.”

“Enkosi kakhulu. Enkosi gqithi,” latsho elam ilelempoxo.

Ixesha elide sithule, yaqhawuka inzolo ngokuthintwa kwesikhohlalela. Ngumisi.

“Inzima le nto. Inzimele nam lo. Bendiba ndigqibile ukukhula. Bendiba ndigqibile ukufunda. Ngexesha lethu ubungasoze uzive zihletywa naphantsi kwebhedi izinto ezinje. Kodwa kudala ikho yona. Yaziswa ezizweni. Sonke singabantu siyilumkele into yabantu abambalwa, abantu abanqabileyo. Ingathi kuthi xa siyekelela sivume ukuba le nto yinto ekhoyo singatyikitya isivumelwano netshabalalo. Niyakuxola bantwana bam kodwa andizimisele ukunixokisela. Inde indlela eniseza kuyihamba.”

Warhabul' umoya ngokungathi la mazwi emke nomphefumlo wakhe. Waphakamis' ingalo yezipekisi ngetshefu. Watyikitya amehlo.

“Ndilufumene uxolo lwakho, mfethu?” kubuza uLamla ilizwi lisisitshotho.

“Ndifuna ukuziqhatha ndithi andinakuyihamba le ndlela ndodwa. Undipha amandla xa ndinawe. Kodwa ayingomazwi afuna ukuphuma ngomlomo wam lawo. Ndinga kungcono nditsale nzima ndindodwa.”

“Ndicela ubuyele esikolweni ke. Ndingade ndime ezilayinini ndichaze inyani ngento eyenzeka ngala mini.”

“Uzama ukulungisa imumishi ngenye imumishi. Ucinga ukuba baza kuthi: ‘*Sure*, Lamla. Udlalile skim. Jolani. Nibahle braz. Yonk’ int’ ihlangene.”

Wajongisa intloko ezantsi. Usoloko esenza loo nto xa ebonakalisa udano.

“So uthini ke ngoku? Uyekile ukundithanda?”

“Uyayazi bekulula kanjani kum ukukuthanda. Ubukwazi ukundiphatha kakuhle Lamleko.”

Umphefumlo Udiniwe Ngamaphupha

“Uphuphile?”

Imihla yonke wawundikhwebula ngala mazwi ebuthongweni ndiphupha. Wawundazi ukuba ndiphupha kwenzeka. Elakho iphupho lalifuna ndiphuphe ukuze lifezekiswe. Wawuzungula imali ebomini, intywenka yemali. Wawuza kuliphatha ihlabathi. Zange ndiyiphuphe iLotto. Awam amaphupha ayengafuni ndityebe ngawo. Ayefuna ndiqinise umqolo ndibile ndiwutye. Akungoku ndakuphoxayo.

Kwahlwa ubetha umlozi. Eso sandi sasinje ngamadoda egrayinda esamenteni.

“Kukho okwehlileyo?” ndabuza.

Wateketa, ngentsini wandenza ndaviza ndingumntu onogcuku ngenzolo yakhe.

“UPhelokazi undivumile, Ra ntwana,” waphakama kumondlalo wakho wazondibamba isandla. “Khawungene!”

Kwavakala ukudibana kwezandla kufana nokugqubana kwezitya zeglasi. Waziqoshela ezingubeni zam ungalindanga mvume yam.

UPhelokazi, yiminyaka emingaphi uzama ukumplita ungazamanga nokubhekisa ilizwi kuye? Uthando owawumthanda ngalo ndalubona ngosuke ube ligwala labumini yakunqumla ngendlela le ntombi uyijonge ungayijonganga. Wawude uqhahazelise amazinyo wakucinga ngaye. Ukuba sasiphila kwilizwe loopopayi wawunokuwa tyokololo phantsi, ngenxa yomphunga oshushu ophuma ngokungongoza entliziyweni yakho.

Ndakubona emaphupheni am ngobo busuku undigubungela ngomzimba wakho, undonyusela ngaphaya kwamafu. Ugaga lwakho lufudumele. Ulusu lwakho lundishiya ndizikrwempa, ndizikrwempela into endingenakuyifumana. Iinyawo zethu zachika umlambo weenkwenkwezi. Wahamba uncokola izinto endandingathanda ukuziva ziphuma emlonyeni wakho. Wawundibambe ngesandla ngokungathi woyikisela ukuphuncukana nam.

“Ndiza kubonisa indawo endiza kuphelela kuyo,” watsho wakuyeka ukuthetha okwentando yam. “Ndifuna wenze uxolo nendawo endiyiphiweyo.”

Ndandifung’ iintshiya ndayiqhankqalazela le nto undixelela yona. Wandamkela ngoncumo oluphephezelayo.

Wavela wathula nje. Ndakubona sendingakuboni. Ndakulaqaza yonke indawo. Ndandisoyika ndingabimbilizwa ngamanzi endihamba kuwo. Amehlo am awela kwiingcango ezazintunyekwe ngomlilo, zingatshi, zingapheli. Ndakusondela kwelo dangatye ndibuka ummangaliso endandiba awunakwenzeka sendiphupha, iingcango zandivulekela.

Ndangena endlwini eyayingathi lihlathi lodalo. Kwakukho intyantyambo ezazijinga ephahleni zibambelele kumasebe athwele amagqabi afuku-fuku. Iintaka zazidlala emoyeni, intsholo yazo

ivakala luzizi ngokwentlokoma yokugqibela. Ilanga lalingagqobhozeli kodwa ukukhanya okwakulapho kwakufudumez' izibilini, likhuphulula yonke into eyimvakalelo eyonwabisayo ngaphantsi kwamathumbu.

Nankuya phaya etafileni mgama, engenasiphelo. Yayidekwe ngobuncwane obukhazimla ngelitha elibomvu, uhleli ngokungathi ulinde idinga. Ndabona indoda eyayingenabuso. Endaweni ekwakumele ubuso bayo bukho kwakulephuza uthuthu olumnyama khaca namagqabaza alenyanza ngokungathi zingceba zedayimani egutyiweyo. Yathabatha isihlalo yajongana nawe. Ndaphakuzela. Ndakulumkisa ndikude ukuba ungayithembi loo ndoda. Ndafika izandla ezazibambene zisohlukana, nityikitye isivumelwano esingenakophulwa. Zathululwa iinyembezi ngamehlo am njengehlabathi ngonogumbe.

Ndakugqabhuka sisingqala, naguqukela kum, nathetha ngelizwi elinye:

“Le yindawo yoyolo. Iinyembezi azaziw’ apha.”

Yasuka esihlalweni sayo indoda enothuthu yajika yangumsi omnyama yawungcolisa umoya. Isandi sentshukumo yayo yayingathi kukukroxoxa kweengxangxasi ngorhatya. Yajika phambi kwam yaba lilifu elijalileyo. Kwaxwesa imibane, yesuka yazonzolo.

“Abantu abafileyo abamkeleki’ apha!”

Latsho linditsalela kulo ngomoya obizelayo njengehuva ecocayo. Ndikhangele nje ndandingenakusinda. Nawe wabukela awazama ukundisindisa. Ndakhala ndikhwaza undincede kanti ndikukhwaza ngaphandle kweli thongo.

“Uphuphe kakubi?” wabuza undijonge ngamehlo andisizelayo. Ndakuwela ngengalo ndiphelelwe ngamaxhala. Yayingathi eli phupha lalisenzeka nyani. Ndandingakholelwa ukuba ndikubambile nangona intliziyo yakho ndandiyiva indingongozela kamnandi esifubeni. Usaphila.

“Hayi bububhanxa bephupha,” ndazama ukulahlisa. “Awunoba nomdla nawe.”

“Uphuphe uleqwa ziinyoka kwakhona?” wabuza kuba wawundazi ndoyika ntoni.

“Ewe. Bezimbini. Zindifumene.”

“Uphupha kwenzeke,” utshilo.

“Yile nto indixhalabisayo nam.”

Zazisihla iinyembezi. Ndazigubungela ngengubo ungandiboni.

UKufa ngumntwana ofekethiswayo, ozelwe emumathe icephe legolide emlonyeni. Akukho nto angazange ayifumane eyifuna. Abazali bakhe baphilela ukukholisa yena.

Ngobunye ubusuku ndakubona usevenkileni ethengisa iithoyi. Wawuxhakwe zizo ngapha nangapha. Unodoli wayenexabiso lakhe. Imoto nayo. Nemipu yeepelethi ngokunjalo. Wawungomnye wazo. Wawulijoni elimenyezelayo elinonjolwe ngamagama amakhulu. ISISULU! ISISULU! ISISULU. Elakho ixabiso lalingachazwanga.

Kwahambeka kwangathi ivenkile igubungelwe bubumnyama. Kwaphela kukho ukukhanya kuwe wedwa. Kwangena inkwenkwana itsala abazali bayo ngezandla. Iliso layo likhwetywa nguwe. Ngentupha yomnwe yolatha kuwe.

“Unethoyi ezigqibe isipeyisi sendlu. Awuyidingi le, Baby Boy,” batsho besala okokuqala abazali bayo.

Yatsho isikhalo esakroboza yonke into ebunjwe ngeglesi evenkileni. Yaziqengqa phantsi yanyikimisa umhlaba. Yajika yampatshampatsha. Uyise wayo weqa kuqala wathi mayinikwe. Unina wayinyamezela esithi udikiwe yinto kaBaby Boy yokufuna yonke into xa kuhanjwe naye edolophini. Kodwa naye akakwazanga ukusimela isikhalo sikaBaby Boy. Wacinga iinzipho zakhe ziqwabaka eguculalu amabala amdaka empahleni yosana lwakhe.

Wathengwa ngemali engachazwayo.

Wathi akuyiphatha esandleni sakhe ithoyi enguwe uBaby Boy, wakhalela ukugoduka engenakunyamezela ukulinda. Wayenomona ngawe. Uhlala ukufihlile kwabanye abantu. Ukufihlile kuthi.

Kwakunzima ukukuncothula. Ikhuko lakho lokufa lalijikeleza ngesanqa esingaphelelanga. Lityabul’ intamo. Ngamanye amaxesha wawungazibandezi ukuthozamela amanqindi obu bomi nangoku amehlo akho ecimile. Utata wakho usoloko etywizisa xa ephicotha ingqiqo yesizathu sakho. Amajita oqobo athi ubomi bakho ubuphethe ulibhenqe. Kum ubuphethe uliqhawe. Noko usinyamekele isiqephu sesihogo osifukame phakathi kwakho. Ndiyaqonda udliwe yimfihlo yakho, kwafa umphefumlo kuqala kwalandel’ inyama.

Wawuligobhoza elingenakuyixela indlela ehanjwayo nengahanjwayo. Ukubanjwa sisiqu sakho yimbubho leyo. Bebuyintoni obakho ubomi usaphila? Babunje ngokufa. Andilili namhlanje ngoba ukufa kwakho ndakulilela amehlo akho ekhanya ngentlantsi enye. Iintolo owawujwilwa ngazo zazingawuthinti umzimba wakho, zazibinza intliziyo yakho. Indoda ephila ngaphandle kwentliziyo ethikizayo, ulwimi lwayo alunakuze lusingcamle isongo sayiphi na into ekukulunga.

Uzingcamle iintsentsebane zothuli, wazithoba ngeenyongo ezibilayo. Uzifumene zigcwele ezityeni zomlomo ongqindilili. Akukho nelinye ikrothi elinako ukulwa nento engabonakaliyo. Into enolwamvila olutsho kungatyabuki ngaphandle, kuloko kuhlephuke ngaphakathi. Ubungozi balo nto yindlela esinga engcwabeni.

Zidlula iintsuku ndikukhumbula. Amanxeba ayandivukela ndakube ndibhekis' amehlo kumfanekiso wakho oxhonywe edongeni. Olo ncumo lwakho lundenza ndalibala ukuba awusayi kuphind' ungene ngala mnyango uvum' ingom' engenasingqi, engenamazwi, ubil' uchankath' amanzi, unqish' ulwimi lungaphandle.

Ndiphele ndinephupha. Ndambona uRu ephuma ewodrophini egqwankcu ngathi ngumkhwetha. Amehlo akhe ebomvu ngathi urholog' emsi womya. Ndambona egqeshele isikorobho kummandla weenyam' ezinqabileyo. Weza wandibamba ngesandla egxalabeni. Ubushushu bakhe bugungqis' intliziyo. Ndazibona iinyembezi zisiwa. Ndafuna ukuqiniseka ukuba nguyene nenenene na. Ndamphuthaphutha umzimba wonke. Ndagqibela ngokuwela kuye, ndimngqeshela ngeengalo. Yonke into yavela yaphuma ephupheni waktshabalala umsinga wotywala egazini lam. Ndakubonakalisa umothuko ondikhabileyo wachasela kum ngokungathi sisilwanyana esiqala ukuba mbuna. Ndambona enyamalala sele ndibethelelise amehlo kuye atshona.

Andizange ndilinde kuse ukuba ndixelele abantu. Ndahamba ndigxanyela umhlaba, ndihoboloza njengegeza ndihlaba umkhosi ngesi simanga ndisibonileyo. Abantu bangungelana baziziqhu ngomzuzwana ngokungathi isela ebekudala lizingelwa libanjiwe.

“URu akafanga. Ndimbone ephuma ewodrophini.” Ndatsho ndirhol' amehlo, ndiwenz' amabhastile.

Kwathiwa ziyandishiya. Abazange bathintilize kwelo. Ndaya ngokuzithemba ndingenaloyiko ndabuyela ewodrophoni. Ndayivula, kwaphuma umoya. Yandiwa ngentsini inginginya ngokungathi babevuma iculo. Andizange ndiyekelele kulalwe ndingenzanga mendu bade bayikholelwe ingxelo yam ngendikubonileyo. Ngokuya ndizama ngokuya ndibampompa ukuba bandibize isiphukuphuku esiphukuzelayo.

“Buyakohlula utywala, yihlo,” watsho omnye wabo kuvakala ngokubetha kolwimi lwakhe ukuba ufikelele apho achekekere khona.

Kwalandela ingxambuliswano phakathi kwam naye, ngoba andifumananga ndinomyeka ethetha into ebubuvuvu. Ndandisele kodwa utywala babuphelile emva kokuba ndibone isithunzela sindiphumela ewodrophini. Izinto zabila msinyane ngokungathi zazibaselwe ngomlilo ophenjwe ngamaladle esinhanha. Amazwi aguquka aba ngamagqudu. Inqindi libetha kutshaz' igazi. Kumil' iintaba zeenduma.

“Andiphambani!” ndatsho ndimbeke ngaphantsi konyawo lwam lomfo bendithathana naye ngezigalo. “URu usaphila. Uphume kule wodrophu.” Ndiphethe ndibagqiba ngomnwe bethe zole ngokungathi bakhonjwe ngumnwe onobuthixo.

“Ndigulelwa ngumntwana,” ndeva ilizwi likamama litshayela inzolo esefowunini.

Ibhotsotso emthubi. Izitika zoMvangeli egushe iBhayibhile. Ephakamise isandla ngokungathi ngumntwana wesikolo ufuna ukuphendula umbuzo. Umbono ondifinca ithemba. Izangxa zabafo abanyakazisa umhlaba ngamaquza aqumbileyo. Ndavalelwa kuloo nqwelo ndingatobiswanga. Bekungamelanga ukuba ndilapha. Andiphambani. URu uyaphila. Uthathwe ngamagqwirha. Bekumele ndiye kumphuthuma apho agcinwe khona.

OkaSomgxada

Ndikhumbula ndisebenza eKapa ndineminyaka eyi-19. Ndiphangelela amadoda amabini. Enye yawo yayizama ukuqala imagazini eyayiza kuba lilizwi lolutsha. Enye yayingumbhali weenoveli ezingenantanga kwaba babhali abaphila ngoku. Ndandichitha iyure, imihla yam, intloko yam iphahlwe luphahla lwelayibri yesizwe ngasePalamente. Ebomini bam andinakuze ndisebenzele endaweni ezole njengaleya.

Kwangalo nyaka, ngenyanga ekuthiwa iyadlokova, usisi wam, umafungwashe wasekhaya, wasutya kukufa. Emva kweminyaka ndingqiba ndifuna itorho eMlungwini ndaba nesizathu sokubuyela ekhaya.

Phezu kwebhokisi ubuso bukasisi bumsulwa njengosana oluvele izolo wacela eyona nto inzima kum ubhuti wam olungileyo.

“Ungabuyela eskolweni uqhubekeke nezifundo zakho?”

Okona ndandikufuna ebomini kukuba lijoni. Ukuze ndife kamsinya.

Kwangalo mini ndambona edibanise intloko nomalume wam belila ngokungathi ngamankazana akhalela umendo. Bona belilela udedewethu ongasekhoyo. Amadoda amabini endiwathembileyo etyhwezisa. Lowo yayingumbono inene.

Emva koko ndatyikitya isicelo sokufunda eFort Hare ukuze ndingamboni elila kwakhona. Ukusuka eBlythswood ndiye eFort Hare ... umntwana kaJames Stewart isihlandlo sesibini. EFort Hare kwakubakho iziteleka zabafundi. Amapolisa ayebizwa ukuba alamle. Uninzi lwabafundi ayethanda ukudlisela ngemfundo yabo emapoliseni. Wawunokufika bekhaphela amapolisa ngamatye, bebaqhuba nangesithuko sokuba bangama-Grade 12. Izinto ezazingafanelekanga ukuba zingene emnyango wedyunivesithi. Kodwa mna ndandizazi ukuba ndikulo dyunivesithi ndilapho ngenxa yemisebenzi yepolisa.

Ndikhumbula ndiye kumbona emsebenzini. Ndafika amehlo akhe ebomvu krwe. Ugxaxakhe wayembongoza ukuba agoduke. Wayengalelanga iintsuku ezine zonke. Esebenza idabuli shif’ti. Esebenzela mna ukuze ndifunde isisu sixolile. Ebengumzali wenene kum. Ongazange andizale.

Andiqinisekanga ukuba kutheni ndixhalabele ilizwe ngobuntu bam engekabazi yena. Nomama owandizala wandenza ndayimhemhe kubhuti wam. Andiboni enelungelo lokuba abenelizwi lokugqibela ngobomi bam. Ubhuti wam ngutata wam. Ubhuti ngumama kum. Andikhali nakomnye umntu ndingakhalanga kuye. Usisikhukukazi ezigquma amantsontsho kukhetshe noba asingomantshontsho akhe. Yinja yohlobo encancisa iinjana zenjakazi engumgqutsuba.

EFort Hare apho ubhuti wam wayendithumele khona ukuba ndenze amaphupha akhe nawam afezekiseke, kulapho umphefumlo wam waphela amandla khona, ukudixika kwengqiqo engqodweni. Kwasekuqaleni kwesimesta kwakukho iimpawu zokuba ndingashiya phantsi. Kwakungekuba ndonqena izifundo. Kwakungokuba ndafumana ithuba lokuphendl’ umphakathi

wam nekamva lam kulo mhlaba. Phambi koku ndandisazi kakuhle indlela elindithiye ngalo ihlabathi. Kodwa apho eDikeni ndakhanyiselwa ukuba ikomphi umgangatho intiyo yabantu ngam. Ukuba uyaziwa ungumfana othandana nabanye abafana, abantu bohlala benomfanekiso womnqundu oqhaqhekileyo nomlomo oginya incindi kaphayiphu wenyama.

Ndandinoromza owayibeka yacaca ndisafika eBeda 1 ukuba uzithiyile iimofi. Wayibeka ngolu hlobo:

“Ixhala lam ibikukufakwa nesitabane aph’ erumini. Ndivile ukuba zininzi kwezi yunivesithi.”

Ungafane uthini wena xa umntu ekujonga aphelelwa ngamaxhala kuba ungakhangeleki uyile nto uyiyo. Maxa wambi ndiye ndicinge ukuba bekungangcono ukuba nam bendifakela oogqokomisa bamacici nabechoph’si. Abantu xa bekucingela entweni baye balindile izinto ezifana twatse nale bayibona kuwe. Ngoku mna ndithi ndibonakala ndingeyo mofi kodwa ngaphakathi kugquba bona. Into egquba ngaphakathi yile ihlala ihlale iphuncuke, ithi gqi sele ikuhlaza abantu bebaninzi.

Ngosuku lweValentine yonke ikhorido eBeda 1 yayilindele ukuba ndichithe usuku nomntu wam, itsheri phofu. Noba ke abayibonanga, oko nje kokuba ndithenge igqabi leplastiki kwaPEP. Ndandinomhonyo ngaphakathi ongenakuvalwa nangubani. Ndandisazikhotha amanxeba entliziyiyo. Lwalungasekho uthando kum nkqu nelo lokuphrithenda.

Ukuba ebesaphila ngendandihleli naye. Ngeyaba yiValentine yethu yokuqala leyo sivumile ukuba siyathandana. Kodwa ukufa kwakhetha ukumohlutha ezandleni zam, kwandishiya ndingenanto yokugqiyama. Ndikuzondile ukubiza igama lakhe. Kusuke kukrazuke iindawo bendizithungile. Kusuke buvele ubulolo bundijigijele emqaleni. Ndoyika nobuthongo bamaphupha. Hleze avele kuwo andenze ndimkhumbule ngokungathi ndimngqibele izolo. Ndikholwa ngumthunzi weenkuku. Undilalisa ndingaboni nephupha.

Ngolo suku lweValentine ndaqabuka ilanga litshonile. Ndatshaya kwasekuseni. Igqajolo lezoli ongangobhontsi. Iyakhaba ke intsangu yasedolophini. Iza izintlobo ngeentlobo. Ibizwa ngokubizwa. Kukho amaswazi. Kukho iitshizi. Kukho ipoyizini yaseThekwini. Heyi zininzi. Andohluli noba yeyiphi enye kwenye. Solanga ingenapeta ilungile kum.

Bendisathi ke ubuthongo banqamlwa ndingathandisanga. Urumza wandivusa ukuba ndibaphe igumbi yena netsheri yakhe. Andikhumbili endiyaleza ukuba into enje ingehla. Kwakungathi ndiphinde ndabuyela eBlythswood. Ndandiba eFort Hare ayenziwa into enje. Irezi ayizufana nehostela. Kanti ndize kule jenteyisi ndasoloko ndisiva ngayo emabalini akudala.

Loo nto ke yandiqhubela eDisko, ithaveni efikelekayo kuwo wonke umfundi eDikeni. Ndabuya apho ngeyesihlanu ekuseni ndikhuthuze imali yesisu, ihleli ingekho kwayona. Nakhona xa ndibuyela egumbini lam ndafika umnyango usala ukuvuleka. Ndisiva ngamahehehe ukuba urumza usamonyhamonyhana netsheri yakhe. Ndimanzi ndigodola emnyango. Imvula isitsho nayo phandle. Ndandingena cebo limbi.

Inoba utywala bandimpompa umsindo endawukhuphela ecangweni akuthi urumza, “Tsek... Silele,” ndinkqonkqoze ngembeko phofu. Yaqin’ imini ndijika ecaleni komnyango ngo – “silele.” Ndaphela ndilundwendwe oluqhelekileyo ethivi-rum. Ndandisiya apho xa ndicwezela ingqele eya elayibri. Naxa ndibhoreke zincwadi ndingekaziphathi. Amajita ezinye iirezi ayesiza apha ethivini ayede andazi ngegama.

Kwenzeka yagxothwa itsheri karumza apho yayixhwarhe khona ngoku isalinde igumbi elinegama lakhe. Urumza wamthatha wazomfaka erumini engakhange aphose lizwi kum. Kwathi kunjalo ndabona ngam ndiphiconga ikomityi yekofu ethivi-rum oko kokuba kudlul’ iyure ide igqibe inkazana ukuhlamba. Enye imizuzu engamashumi amathathu inkazana izibhica-bhic’ ubuso. Bobabini aba bantu ke abanakom. Kusetyenziswa eyam. Zathi zakuqengqeleka iintsuku ndaqaphela ukuba andisabethelwa nangu-do xa ndifik’ eklasini sekukudala iqalile. Ndandidla ngokubuya ngelantshi ndikhatshwa yimfene indikhabela erezi. Ndandikhawulelwa yinxakamo efana neyekati exhwithwa ngamanzi adikidiki. Ithubeleza phantsi kweengcango kwelo gumbi ndihlala kulo. Ndandijika ndilambe ndinjalo ndingakhange ndilinge ukuba ndibankqonkqozela oko kokuba bandivumele ndothe amanye amandla.

Zahamba iintsuku ingahambi intombi yalo mfo. Ecaleni ndandingade ndibe nelakhi yetshomi sinedisane ukuhlinza obo bulolo. Ingxaki yayikum. Kwaba bafo, kwakukho intsobi yobuLamla phakathi. Babethanda ibhola. Babebafratsi ngendlela afratsi ngayo ukhowutsha xa ipleya iphose umnatha. Babekwazi ukundibhida ngolwimi endiluthethayo lube sisiGrike kum bakuhlalutya le bhola yabo. Bakusela babegqabhuz’ ingoma bayixhentsele bayijayivele. Babefani njengaye xa wayeziyekelel’ umzimba. Ubuhlobo endandinobakha nomnye wabo ndandinobubona sele buluthando noba alukho.

Intliziyo yam ngobulokonya bayo yabona amathuba othando komnye umfo. Kambe nam kwakukudala ndijongile. Wayebukela ibhola ngokwahlukileyo kunabanye. Wayechopha ngentsula yokugqibela kungqameko wesitulo. Mhla wandisaphrayiza ngeziqa zakhe eziqine ngathi uhlohle inyengane, enxib’ ushoti, yayingu-*game over* kum lowo. Wayebonakala nangezihlahla ezinezoso ukuba uyajima unkabi.

Ndanyanzeleka ukuba ndibuphelise ubuso ethivi-rum. Kuba ndisoyika le unoyicingela nawe. Kambe iFort Hare nangona yayinabo abantu abathandana nesini sabo, abafundi abaninzi babelicinezela eli qela ngeentetho nangezenzo. Ndikhulula kuxhotywe iipowusta ezivakalisa ukuvulwa kwesosayethi entsha exhasa elo qaqobana labafundi esabazi ngokuba yi-*Alphabet Gang* bumini. Ipowusta zabo azizange zigqibe nemini emadongeni ezaziso. Yona loo nto iyodwa yayidiza lukhulu. Kodwa ndeva kuphela okuthi ikhampasi ayikakulungeli ukwamkela abantu abohluka njengam. Ikhampasi isafuna ukuqhelaniswa kancinci kancinci nale nto.

Owu! Umthwalo endandinawo wawuzingqumba ezintathu, ziwenza owaseBlythswood ukhangeleke njengomdlalo wabantwana – unompuca. Entloko ndandithwele ingobozi yesini endizifela ngaso. Emqolo ndibeleke ingxowa karumza nekhoro. Egxeni kuhlel’ inyanda yezifundo. Hayi kwelo cala kwakubalekwa. Ndandinganyali ukufumana inqaku elisezantsi le

kwesko samadoda. Iitesti zilandelelana. Ndakubona amathemba okufumana imakhi evuma ndiyohlalela iimviwo eswanca, kulapho ndaqhawukelwa ngujingi wengqondo. Andingephawuli ndide ndithi tyatyasini apha kodwa into endizikhumbula ndiyenza kukumanzisa ibhedi yam nekarumza ngeten' litha yonke yamanzi. Into eyayindiqhubel' ukuba ndenze loo nto? Ndandifuna eve kunjani ukuncama ibhedi unayo ulale esitulweni uqamele ngesixhaso sengalo. Ndandifuna aphelelwe sisikhundla sokwenza umdavazo. Ukuzithethelela, ndatyhola intlonti yamajita azibiza ngamagqala. Kodwa wehle waqaphela ukuba ndim umenzi wobubi.

“Ukuba ndim ogalele amanzi kutheni neyam ibhedi imanzi?”

Lamya elo ndabe ndimngqibile.

Satshintsha iitafle nezitulo kungehli buthongo. Ndandixolile kuba emva kwexesha elide ndade ndachitha ubusuku egumbini lam nothi phakathi kwaba bafo bebhola ethivi-rum. Kwathi kwakoma oomatrasi lwatshabalala ulonwabo. Ndabuyela ethivi-rum ndaquqa naselayibri. Akusondela amaxesha okuvala ndandiba nexhala kuba ikhaya lam lalilinye, ilelo ndingalithandisisiyo. Kodwa ngenye imini besathe gwiqi edolophini beyokukhwahlaza okwesisu ndeva ilizwi likaShado ezindlebeni ndisegumbini lam. Landithatha landisondeza ecaleni kwebhedi karumza.

Uyakunyela sheyim lo mntu.

Laqokela lindicebisa ukuba ndiziphindezele ndimnye ngendlela yam. Ngoko nangoko ndakhulula ikhonkco lebhanti. Ndathoba ibhigini. Ndazithuma ebhedini karumza ndide ndazivulela iingubo. Ndakugqiba ndondlula kakuhle ndayenza flethi nala ndawo yeqhuma. Ndagqibela ngokushidilela ethoyilethi. Kungona ndicacelwa ngoku ukuba ukunyela ibhedi yayiyinto yokugqibe eyandigxothisa eFort Hare.

Ndilusizi Ukuvakalisa Ezi Ndaba Ngomntwana Wakho

Awunode uthi uMpoza uphazamisekile entloko. Kwintsuku ezimbalwa umazi ungaqiniseka ukuba ngumntwana onje ngabanye abantwana. Ithutyana ebendinalo lokuba ngumeyitroni samanqungwala aseBeda 1 sabafundi abangabafana, uMpoza uye wangumntwana kum, naye wandihlonipha njengomzali. Isimilo sakhe sindenze ndasibona isandla esingqongqo kwiindlela zobubhoja somfazi akhuliswe nguye.

Sithe sakube sijonge ukuvalela iiholide zikaJuni, uMpoza uye wabonakalisa esinye isimilo ebendingakhange ndisilindele kuye. Ezi zinto ndiza kuzidwelisa kwakule newadi zisandenza ndiwuvule nkama umlomo ndinodano. Andide ndivume nam ukukholelwa ukuba nguye ngenene umenzi wezi zinto. Ngeba ndiyakufihlela, kodwa njengamzali ndinyanzelekile ndikunike isizathu esibambekayo idyunivesithi efikelele kuso sokunqumamisa uMpoza kwizifundo zakhe iminyaka emihlanu.

Ndikholelwa ukuba ingcambu yotshintsho lwesimilo sikaMpoza luxinzelelo lwengqondo. Ubonakalise izinto ezingaqhelekanga xa kusondela ixesha lokubhalwa kweemviwo. Izinto ezibonakalise ukunikezela kwengqondo yakhe zezi zilandelayo:

- Uthande ukuba nomkhwa wokophula iikati emanqineni ngezandla zakhe, akugqiba azijwile ezantsi ekumgangatho wesithathu. Akubuzwa ngoogxa bakhe ahlala nabo, uthe isikhalo sazo sivakala siyivayolini kaHans Zimmer kwiculo elithi *Chevaliers De Songreal*. Uye wala ukusiwa esibhedlele nangona egxiza igazi ziinzipho zekati.
- Izihlandlo eziliqela uMpoza ubhaqwe ebeke izandla esitovini esitshisayo. Abambhaqayo ubaxelela ukuba ufuna ukuqinisekisa akakho sephupheni. Abanye abafundi bandixelela ukuba bebesoloko bembamba uMpoza efile yintsini kube ngathi akavakalelwa ziintlungu.
- Wacholwa ngabanye abafundi ebuya ethaveni ahamba ngesuti awazalwa eyivathile. Uthande ukuqhubeka nale nto amatyeli ngamatyeli phambi kwabantu ekhampasini. Akubhokothiswa ngale nto usoloko ebeka awathi umphefumlo wakhe uya kukhululeka xa ekhulule amakhamandela awanxibileyo. Ingaba inayo intsingiselo le nto kuwe?
- Ubethe umfana abelana naye ngegumbi ngendaba yelindle ebhedini yalo mfo. Bonke ubungqina bukhombe. Lo mfana ahlala naye ugcuma esibhedlele. Lityala ukusa isandla komnye umfundi kule dyunivesithi. Linobuzaza futhi xa lo mfundi ebethelwe ibhokisi.

Ndiyathemba sisombululo esifezekileyo sokuba uthathe uMpoza abe selugcinweni lwakho ide imeko yakhe ibuyele kundalashi. Ndinenkolo yokuba ela qhalo lithi, uncede ungandivi kakubi apha, igeza libotshwa kowalo linentsingiselo ephilayo efihlwe kulo. Ndiyakholwa uza kuyisebenzisa loo ntsingiselo umntwana wakho anyangeke.

UThixo Uyahluza

Inkonzo endaguqkela kuyo kwizono endandingekabinalo nethuba lokuzenza yayahlukile kwiinkonzo endakhe ndazihamba ngaphambili. Ngokuzalwa ndaphehlelelwa eRoma. Ngesinyanzeliso setitshala zasejuniya, ndabekwa izandla eTshetshi. Emva kokuba ndizinikele ekuphileni ngomgaqo weBhayibhile ndanyanzeleka ndizisike eTshetshi ngenxa yokuba emehlweni ale nkonzo intsha ndandihamba kuyo iTshetshi yayingumbutho obutha imali, izimele ngoThixo. Ukwehlukana nam neTshetshi kwandenza ndabuyela kuluhlu lwabantwana ababebethwa qho ngoMvulo kuba singakhange sibonwe umisi Mvubu eTshetshi ngeCawa.

Inkonzo yam entsha yayinkulu kakhulu. Yayinamarhamente ukusuka eQonce ukuya kuqhina ngeMbizana. Yayikhokelwe nguMvangeli wenyaniso. Watyunjwa ngumnwe kaThixo ophilayo. Wayebona izinto zingekenzeki. Wayethandaza kuphile nezigqwala. Izigulo ezinganyangekiyo wayezikhalimela ngegama likaYesu zitshabalale. Yayingekaligqibi neshumi leminyaka ikhona. Kwakungekho sakhiwo lusisigxina. Kwakuhanjiswa ivangeli kwiidolophu ngeedolophu ngeentente ezaziman' ukuqashwa kwindawo eziqashisa ngeentente. Sasikhonza kwezo ntente kubanda kungabandi, linomoya lingenamoya, ebusuku kude kuse gede. Emini sasilala phantsi kwemithi sizigqume ngeengubo. Siya kubuya ngeCawa ekuseni sihlambe ngamacebo alusizi.

Ndaba lijoni lomnqamlezo ndiyiloo ntwana ngenxa yokunyamezela intonga qho ngoMvulo. Babekholiwe ndim abanye abazalwane bale nkonzo entsha. Ndazibona ndililungu le nto. Ndazibona ndixabisekile. Ukubambelela kule nto ndiyifumeneyo indenze ndangumntu phakathi kwabantu kwakunexabiso. Yonke imithetho yenkonzo yam entsha ndandiyithobela. Naxa bendiyekisa ukudlala amapetyu namanye amakhwenkwe ndathobela umthetho. Naxa bendithintela ukuhamba izici zelali, ndathobela.

Sasikhuthazwa ukuba siphume ehlabathini, siphile kwelethu ihlabathi phantsi komthetho omnye obhalwe eBhayibhileni. Kwakungalindelekanga ukuba ndibe nokunye endincokola ngako. Kwakulindeleke ukuba ndibe ngumlobi wabantu. Imilebe yam isoloko impompoza iindaba ezilungileyo zosindiso. Ihlabathi endayalwa ukuba ndiphume kulo yayileli ndihleli kulo. Ngaphezu koko ndandinemfihlo endandiyiqhusheke emagumbini entliziyiyo. Ndandinothando olungalawulekiyo yaye kwakungekho ndlela yokuba ndithethe ngalo.

Kunyaka wama-2006 uMzantsi Afrika wabalilizwe lokuqala eAfrika ukuvumela amadoda amabini, abafazi ababini, batshatane. Nanamhlanje xa abantu becinga ngoThabo Mbeki bacinga ngeSodomu awayizisa kweli. Lo nyaka ngunyaka endiwukhumbula ngokuba luqhawuko lomtshato phakathi kwam nenkonzo yam endandithembakele kuyo.

Phambilini akuzange kwashunyayelwa ngobubi bokuthandana kwabantu abasisini esinye. Ndandicinga ukuba le nto ilapha kum kuphela. Kodwa ngezo ntsuku zomthetho omtsha uMvangeli wayiqala inkonzo yaloo mpelaveki etyhenge-tyhenge ebusweni. Walibeka lacaca elithi *uThixo uxolela zonke izono, kodwa akasixoleli isono samadoda alalanayo. IGomora neSodom yatshatyalaliswa ngenxa yalanto*. Akuqwela ukutsho kwandila u-Amen ibandla

linqwala iintloko ngaphandle kwam. Ngalo mazwi ndawuva umnyango wezulu uvaleka mba-a-a ebusweni, nezandla ezithiwe nwayi nguYesu endandiba ziyandamkela zisongwa.

Ingaphelanga inkonzo yalo veki utata omkhulu ebandleni weza ngaphambili. Ngoku engenamsila wayengathi uwuqoshela phakathi kwemilenze ziintloni nayinto aza kuyithetha. Wahambulula esidlangalaleni wathi, “Ngexesha ndandisezimayini ndakhe ndadlala la nto kuthiwa ngamatanyula namanye amadoda.” Phambi kokuba asicacisele thina bangaziyo, umboko wokuthetha wohluthwa kuye. Kwatsho *ugrwinxilili* luhadi lombane kwagidwa kwayiloo nto. Sonke salibala ngentlambululo.

Ndaye ndabona uThixo kwakhona enobunye ubuso, eyinto yabantu abathile. UThixo endandimkhonza ndimthanda wayendikhabe ngeenyawo zombini esithi ndingokaMtyholi. Nam ukuba ndingadunyiswa njengoThixo ongenampazamo, uThixo osoloko esenza okuhle, ndandinokuyihesha into enje ngam ndiyenze imhemhe kaSathana.

La mazwi okuba nesono esingaxolelekiyo andithatha andifaka kwesimnyama isisele ngokwengqondo. Kwabanjalo ukuthubeleza kwesihongo ngaphakathi kwam, ndangcungcuthekiswa bubuntu endizibhaqe ndibubo.

Umombo Wasengqondweni

Ndibuyela esikolweni. Kuthethwe nam ndeva. Ngamazwi kamisi Mokasa ndiqonde ukuba mandingabalek' iingxaki zam. Hleze zindenze ixhoba imihla yam ndiyiphile ndingcungcuthekiswa zizo.

Yomba nzulu.

Ilizwe lalicingelwa ukuba likwisenta yeyunivesi. Nelanga lijikelez' umhlaba. Babesithi umhlaba unesiphelo. Apho ulwandle luwa khona njengengxangxasi. Luphelele kwihante lobumnyama ongenasiphelo.

Yeyiphi enye into oyivileyo?

Kodwa abantu baya behlakanipha. Indoda ethile yatsal' iliso ngetheles'kopu yabona nto yimbi kweyayixelelwayo. Icawa ayizange ifune nokuva. Yatshutshisa nayiphi na into eza nobulumko obutsha. Naxa ibona ngobungqina buthiwe cata emehlweni ayo, yayingenakutshikilela okubhaliweyo kukhokho weencwadi zamaKrestu.

Ikhona enye into ayithethileyo?

AmaKrestu awasoloko eyazi inyaniso.

Limenemene. Qhubeka.

Uthe uThixo unezizathu zakhe angazigqibi namntu. Akafane aphazame. Akanakundixelela. Akakho umntu onokundixelela injongo Yakhe ngam. Ndiza kuzifumanela xa ndikhulule uminco lomphfumlo.

Yile nto edale ukuba ubuyele esikolweni le?

Ebendinga. Isikolo sonke besindidinga.

Yomba.

Iminyaka emihlanu edlulileyo iBlythswood ilandela emva kwemiqolo yezikolo zonke zephondo. Mna noLamla besingabanye babafundi abanqongopheleyo abakwaziyo ukusika amanzi ngebhleyidi. Uchatha wethemba lokuguqula iBlythswood yonyukele phezulwana elelini.

Zawonyusa njani umgangatho ezakho iziphumo?

Ndikhetha ukungakhumbuli.

Babanjani ubudlelwane phakathi kwakho noLamleko?

Ndandibona ngolwimi lomzimba wakhe ukuba uyazisola. Uzame iindlela zonke alubonakalise uxolo lwakhe. Andimnikanga thuba kwade...

Kwade kwanini?

Kwade kwavalwa izikolo.

Awuzange uphinde uthethe naye?

Ewe ndithethile naye.

Yomba.

Iingcango zamagumbi ehostele zivuliwe. Izitulo zikhwele edesikeni. Ezi rum andiqhelanga ukuzibona zinje. Ingathi nomoya utyhuba ezifestileni wenza isandi somlozi opholileyo. Ndingaphakelwa emgangathweni ndityele kuwo. Kunuka umsi wamafutha emoto ashisiweyo. Ndiva kujikijelwa iisabile ezibukhali sisandi seehutari emoyeni. Abantwana beepherentsi bazolandwa.

Ndixwaye ibhegi. Ibhanti layo lindimfifitha lindityabula igxalaba. Ngesinye isandla ndiphethe iplastiki enezinye iimpahla ezingangenanga ebhegini. Ndibona uLamla oyame ngaphandle emotweni katata wakhe. Utata wakhe ubetha uhutari. Ndimva esithi akangethandi ilanga libatshonele besendleleni. ULamla umxelela ukuba ixesha aza kulithatha alizukwenza mahluko. Ndiyonga ecaleni. Ndibawela ukutsica amathe ukuze ndimbonise ukuba andisamzondi, ndiyamonyanya.

Undikhawulela ndingekazufika kwindawo apake kuyo uyise. Ndidlula ndivundivelise umoya emva esabrikela ukukhupha amazwi. Indlela ofuna sikhumbulane ngayo le? Utsho endilandelelela. Uhambe kakuhle Lamla. Ubulise nakutata wakho. Nditsho.

Umkhwaza ngehutara utata wakhe akumbona ebhekelela kude. Uzama ukundibamba ukuba ndime. Ubonakala ngathi upresekile. Ufuna ukuthetha nam. Ndifokofa neso sandla sindiphulula amaphango.

Kwenzeka ntoni emva koko.

Uthetha egxanya ngepheysi yam. Amazwi akhe aphuma ngamagingxigixi ngathi ngumntu othetha enesingqala. Ndiyoluka kwezi ntsuku zizayo. Utsho. Ufuna ndiye elalini yakhe. Uza kuba nomtshotsho kowabo nosiyaluka bakhe. Ucinga ukuba lixesha elifanelekileyo ndimazi bhetele. Ngaphezu koko angavuya xa enokuchita iintsuku zakhe zokugqibela zobunkwenkwe kunye nam. Ude athi angafa ngumvandedwa nakwelo bhuma. Ndithi makabize uPhelokazi. Yena ongenantloni ngaye. Andisaziva iinyawo zakhe.

Yomba.

Ndisekhaya. Ndifunda imeseyiji endiyisendelwe nguLamla. Iyakhumsha.

Ithini?

Ndikhetha ukungayikhumbuli.

Mfondini yomba.

Ndisekhaya. Ndihleli ndodwa eflethini. Ndingenelwe yikirikitsi endlwini. Ndilele ngesisu ebhedini. Ndimana ndizama ukuyilanda apha ikhala khona. Ithi cwaka yakuziva izingqi zam.

Ubusuku bunefuthe. Ndingxathe ebhedini. Ndikhuphe amatapile ngapha komtya webhigini. Ifowuni yam iyakhala. Nditsibela iqhosha lokusabela ndingajonganga ndikhwazwa ngubani.

Baby uhleli nabani? NguLamla. Ndiyiyekelela iwe ngendlebe. Isipikha sayo sirhirhiza ngokungathi yimpukane ijinga ngapha kwekethini. Iyandikhwaza kwakhona. Ndiyaqhosha ukuyiphakamisa. Ithula iphinde itsho. Ndiyiphakamisa sendivakalisa awathi: Hamb' uyonya Lamla. Kukho into endiyivayo ngaphakathi. Ngathi lulonwabo. Yile ndlela ndifuna ukuhoywa ngayo. Ngoku ndinomdla wokuva kunjani ukucengwa ube uzazi ukuba uza kusivuma eso sicelo. Kodwa ndiqala ngokuzulisa.

Ndifuna silungise izinto phakathi kwethu. Utsho. Kulunge kanye kugxokogxoko kunje. Nditsho. Ndicela uvele, ndilapha phandle. Utsho. Ndilele. Kukho into andigrogrisa ngayo. Ukuba andiveli uza kungxolisa ihutari ubusuku bonke. Ndingcinga ngabamelwane. Indlela acinga kancinci ngayo kwezi ntsuku ingathi angavele aqhabalake xa anokubuzwa ukuba ufuna bani. Ndinexhala. Utsho engxolisa ihutari yemoto. Ndigqotsela emnyango.

Hambisa.

Undisa endaweni esaba bunduli. Siphezu kwethafa lakwaSinyanya. Imoto isondele apho yehlela khona le nduli. Iifestile zemoto zibilele ngaphakathi. Ndiphelelwa ngumphefumlo. Andiyiva intloko isinda intamo. Igazi lam lishushu ngaphezu kobushushu bembawula.

Uphi ngoku?

Ndisephupheni. Awukho kwalapha. Ulilizwi nje elinkenteze engqondweni yam. Intambiso yesandla sikaLamla yona yeyokwenyani kweli phupha. Sindifila phakathi kwamathanga. Sikhulula iqhosha lejini. Zwityi-i-i uziphu uyehla. Ndinentloni lidama lobumanzi elitsicwa ngumlomo womnqayi wam ongenalwimi. Lisisibhaxu ebhiginini. Ndisogquma ngesandla. Ususa isandla sam. Ukhupha indukwana yam ngaphandle. Uyiphulula eyithambisa ngamafutha ayo. Umphefumlo uxinene enkalakahleni. Ndiwubamba ungaphrushuluki. Ukuba ndingaphefumla ndogalela ezindlebeni zakhe iincwina zokubilelwa ligazi. Uyandiyeka. Ndimhlangabeza ngamehlo endideko.

Ndiyakubawela qha andivumelekanga ukuba ndikuphathe ngaphezu koku. Utsho. Andali nto. Ndiyawazi umthetho. Ndiqhusheka intonga yam ngaphantsi. Intloko yam iwela ethangeni lakhe. Ndingqubeka komjelemba wakhe othukuza ungaxolanga. Ndiza kuba lixhoba likaMariya ebhomeni. Utsho ngesingqi samazwi atshitshilizayo. Ndiza kukhumbula Ru. Andizukuyeka uhambe ndingakwenzelanga nto. Nditsho ndizisusa ethangeni lakhe.

Phuma apho. Uphi ngoku?

Ndikwelinye iphupha. Imoto esikhwele kuyo ibhabha emoyeni. Ndibambe is'teringi. Ndiziva ndizithembile ngokungathi lusuku lwesixhenxe ndiqhuba ngamava. Silenda kwindulu esibonisa iindlela ezininzi esingaphila ngayo kobu bomi. Singathatha iBhayibhile yam siyigungxulele ethoyilethi. Singathatha iimfundiso esikhule nazo siziphose emva sibe siqhuba endleleni thina. Singahlala ubomi bethu bonke edolophini enkulu apho abantu bazixakekise ngezinto zabo. Ndilibale ngamazwi omvangeli.

Ilizwi likaMvangeli lilizwi likaThixo. Ilizwi likaThixo linyanisekile.

Ewe kunjalo. Ndikhekha undlelandala. Apho ndingaya khona. Ngethemba ndiza kude ndifuze abanye abantu. Ndibe nosapho. Ndakhe umzi.

Ndijonga emva nditsalwa sisikhalo esitshoyo. Ibubu leembovane liyijike imilenze kaLamla yamnyama khaca. Uzika phantsi komhlaba.

Ndikhuphe apha. Andilifuni eli phupha.

Mbukele. Mbukele ezika njengaye wabukela uhlaselwa zitshomi zakhe.

Andimelani nalo mbono. Ndikhuphe kweli phupha.

Uphi ngoku?

Ndibona iintyantyambo ezimhlophe napinki zisehla emgxunyeni. Andikwazi ukuguqukela ekunene nasekhohlo. Ndiva incilikithi. Inditshovela kulo mngx...

Umngxunya

Sendiqhelile ukonyuka le ndulu yakwaZephe ndixway' ifotsholo, ndiqhushek' ithotshi empokothweni. Ndiyozombel' umhonyo. Ibhedi endiza kulala kuyo unaphakade. Ngasemva kwale nduli kukho oozwelidala. Zisamile iintlanti zamadoda akhe alawul' apha. Zakhiwe ngeengcelwane namatye. Ndiketh' ukulala apha. Kookhokho abayaziyo inyaniso. Apha kukwalandalahla kum. Ndingabukel' utyani, lududa lungayi ndawo. Ndikhetha ukubukela iinkomo zilurhelesha ngolwimi phambi kokuba zilujoje. Ilizwe lindizele ngomva.

Kwenye impokotho ndineyeza letaki.

Ingcwaba lam lishotelwa kukulevelishwa.

Ndinengqikelela. Kosa ngomso ndiwavalel' unaphakad' amehlo am.

Akukho namnye kubo ofanele ukuqinis' umqolo andakhele ikhaya lokugqibela. Bandalela nje ikhaya emhlabeni ndiphila. Kutheni beza kundinika indawo yokuphumla benditshutshise ubomi bam bonke. Ndifuna bafik' ihlaba liyingqumba, bathathe ngokudiba.

Andikwazi ukulwa neengxaki ezimbini ngexesha elinye. Kunzima ukuphikisa imithetho yabantu. Ngumthwalo ongabekeki phantsi – ukulahlekelwa ngumntu umthanda. Kubinz' emphefumlweni ukuthintelwa ukumgxwalela ngesingqurhu esidlangalaleni. Ukutya endikutyayo akude kucaceleke. Umphefumlo wam usenza isigqala ngaphakathi.

“Usihlalele isiqu Mpoza.” Wakhe watsh' umama endothus' ukh' aqaphele ndisengumntu okhoyo. “Ingaba iseyila nto yokusweleka kwetshomi yakho okanye ikhona enye into entsha ofuna ukundazisa yona?”

“Ziziphumo. Ndicing' iziphumo.”

Umama waphimisela isandi esitsoliswa lulwimi oluqhweb' inkalakahla.

“Mpoza.”

Ndingamxelela ngezi nzwini kodwa ndiya kumenza andicaphukele ngakumbi.

Phambi kokuba ndifike kwixiwa lam lokuphumla ndibona izithunzi zabantu ababini ecaleni kwalo. Ndibakhanyisela ngethotshi ebusweni. Ndibona iimbuso endiziqhelileyo. Ndibona uShado. Ndibona uMvangeli kaThixo.

“Ukuba nizele' ukunditshintsh' iingqondo ningabi sazama. Izigqibo zam zimile. Okwentsimbi emoyeni.”

Ndingena emngxunyeni ndilale ngomqolo. Ndijija isiciko sebhotele yokufa.

Ndiphosa amehlo kuMvangeli ndithi, “Ukuba ungandixelela ukuba uThixo uyasixolela isono endona ngaso ndingawushiya lo mhlaba ndixolile.”

“UThixo akajikajiki mzalwane.”

“Ndivumele ndenze intlambululo ke.”

Uyanqwala. Uthi umamela.

Ndijongisa amehlo phezulu. Akwaba ndingabona ngaphaya kweenkwenkwezi. Ndithethe noThixo ndimbona.

“Bawo,” ndiyaqala, “umntwana wakho ubambiseke emgibeni wothando. Uze ungamohlwayi. Esona sipho sixabisekileyo owasipha thina bantu sisipho sothando. Mna ndibe nebhadi ndafumana esam kwisini esinye nesi sam. Sisono esingaxolelekiyo Kuwe eso. Ebusweni Bakho lisikizi. Sibonakala emehlweni akho ngokungathi yi...” Ndinqamka phakathi. Amehlo ndiwavalile. Ndipheka umbono wesi sono sam ukuba sibonakala njani kuThixo.

Ubolongwe besinqa somntu buqhambuka ebumnyameni beengcinga zam. Ndibona bukhiwa sisandla. Kukho ilitha lomfanekiso womnt’ ojika obu bumnyama bube njengephepha elimhlophe elingabhalwanga. Isandla siya kanye kule ndawo inobuso. Singa siyabutyabeka ubolongwe kuLowo osenyangweni. Sinjalo isono endimona ngaso uThixo.

Ndikhetha ukungawuwiseli lo mbono ezindlebeni zoMvangeli.

“Mpoza,” kutsho uShado iinzwane zakhe zirhobe kumda womngxunya. “Kukho into endidinga ukuyithetha kuwe.”

Ndakhe ndaweve la mazwi ngaphambili yaye ndaweve kanye. Kude kube leli xesha. Ayesuka kumama. Ethulula imfihlo ngotata wam ondizalayo. Endandimazi iminyaka wayengenguye utata owagqabuza isibelo sikamama. Ukuze uqonde indlela bapatyalaka ngayo ubomi bam emva koko ndiza kucela ube nombono. Umbono wesipoponi sizele mume yiswekile yokugqibela kweyona ndlal’ inyikinyiki. Ngoku yiba nombono uyigcitha ngempazamo loo swekile edakeni lehagu. Naloo swekile uyichithileyo ibiyinkinkqa.

Obu bomi andisenako ukubuwola. Ndibuyekela kwiimbovane. Mhlawumbi zoba necebo ngabo.

“Uphile ixesha elide engqondweni yakho. Uzenzele imibono engaqhelakanga. Ngayo uzenzele ulonwabo. Ngoku awusakwazi ukwehlula imibono kubomi benyaniso.” Ndalinda ukuba acacise. “Ngoku sasisabelana... *I wasn't there Mpoza.* Umlomo wam ufudumeza incanca yakho . . . Indlela inyo yam yayiminxa ngayo inkanda yakho . . . Izinyanzela ebumanzini bemisipha enqabileyo. *It was all you* . . . Wawuzenzela Mpoza . . . Wawuzenza ngesandla sakho. Akakho umntu ondaziyo esikolweni sakho ngaphandle kwakho. Ndiphila ngokuyilwa yingqondo yakho.”

“Ndiyakwazi ungubani,” nditsho. “Uyila nkazana ihlal’ emalahleni. Imbangi yokutshutshiswa ziinkanuko.”

“Ndikunik’ imibono ukuze ubon’ ubuncwane bobu bomi ozibambezeleyo kubo ngemithetho. Bendikunik’ isibindi ungalukhonx’ uthando oluva ngaphakathi nokuba uluva kubani na . . . Kuba ndikukhathalele . . . kuba sisisiqu esinye.”

“Konke bekubonakala kuyinene. Ibibubomi,” nditsho intliziyo yam ingqindilili.

Ufumbele ntoni lo mhlaba ungandiginyi nje? Mhlawumbi andikho kwalapha? Mhlawumbi ndilapha ngenene? Mhlawumbi andilelanga kweli ngcwaba. Mhlawumbi ndisebhedini ndiyaphupha. Ndinoba sesikolweni ndifentesayiza ngale momenti. Andinandlela yokutsho kunini ngoku? Kukufa kodwa okwaziyo ukubhudla kwesi sixholoxholo. Mandiye kubo kundikhulule.

“Tata,” ndibhekisa kuMvangeli. “Ndithandazise umphefumlo wam ungaphelel’ esihogweni. Andinawo nomdla wokudl’ ubomi obungenasiphel’ ezulwini. Ndenze ndibengathi zange ndakho kwasekuqaleni. Isibekeko sikamama asizange simanziswe yincindi katata. Andinakumelana nobunye ubomi.”

Cwaka. Andiva mthandazo. Kuloko ndiva iinyawo zisithi gxada phakathi kwemilenze yam egxabalazileyo. UMvangeli undibeka isandla emehlweni ngokungathi undithundezelel’ ebuthongweni. Ndiyawavala amahlo.

“Inye indlela yokuqhvesha kobu bubi.” Ephakamisa ilizwi elinesandi esiwiswa njengomyalelo. Uthi: “Buya!”

Khululeka Mphefumlo

Isithabathaba somlilo sigxanyele kum esiqwini. Silephuz' ulwimi oludwanguzayo. Singumcw' omde ondakhela isangqa. Ndizibona ndime empengempengeni esisibhakabhaka esingahombanga ngezibunu ezilayitayo zeenkanyezi zezulu ezingacimiyo. Ndingekaginywa ngulo mlilo ndifunqulwa ngumoya. Undisa kwigqange lokukhanya. Lindiphanyaz' amehlo.

Ndivul' amehlo. Ndiphantsi kophahla lwentente emhlophe. Umoya ulixhwitha ngeenzipho luhebuke. Ndiba lungabhabha luyiveze into eliyikhusileyo. Luyibhentsise inkululeko yam engelozulu nasihogo. Ipali exhaswe ngayo iyiqhinele ukuba ingemki. Ndiyabuncoma ubuqili bayo. Bundikhumbuz' umntu.

Nako ndibona amehl' amhlophe, engenzi noqhwanyazo. Zintloko eziluthotho. Zingangolwandle. Akufikelel' ukubona kwam apho ziphela khona. Kanti ndiphi nje? Izandla zam zipanwe ngecing' elineqhin' ekugqibeleni. Andinakuling' ukulisombulula ngamazinyo. Ndinuk' umadubhula nempepho. Ndiva ngobufreshi bobuso ukuba ndihlambile. Ukuxweba, ndinje ngomkhweth' ogqibel' ukungceka ngezolo. Ndigujululw' engwabeni ndabuya ndaphila?

Kungena isabhokhwe sempama. Senz' ukhwelo phakath' ekorweni.

“Kutheni ulala namanye amadoda. Kwedini?” Ilizwi litsho liphuma kumboko wokuthetha.

Ndiqhwanayaza kaninzi ukuze ndibe ndiyabona. Ndiyazazi ndiphi.

“Bazalwane masitheni sies. Manyaleni!”

Ngokuyalela kwakhe inginginya elapha igadla amazwi akhe ngendlela awathubelezisa ngayo embokweni.

Owu! Imfihlo yam. Yini ndiyixabisele into yokuba ingaz' ihamb' incazwa ngabanye abantu. Nantso isithiwa dize kwiindlebe ezinyembayo. Ubuntu bam! Intloni endinazo azinakulinganiswa neentloni bendinazo ngaphambili. Inye indlela yokuba uMvangeli ayazi le mfihlo. Bendiba uThixo uyakwazi ukugcina imfihlo nje.

“Uyivumela njani enye indoda ikukhwele?”

Umboko uncamis' imilebe yam. Loo nto ndiyawunyokonyelwa. Ndigityiselwa ngo – *thetha*. Ufuna ndimphendule. Andiqiniseka uyiqulele kangakanani na into aza kuyiva. Ukuba uyilento athi uyiyo ingaphela phakathi le nkcazo ndingekatyebi ukuthetha.

“Siqala ngokuncamisana. Sikhulule njengabanye abantu abanomali.”

Ukhangeleka engonelisekanga. Nebandla lizithe nta iindlebe.

“Nilala njani,” utsho endingomba ngamanqind' esifubeni. “Thetha, kwedini!”

“Ndithatha incanca yakhe ndiyifake emlonyeni. Ndiyimunce njengedololiksi ide iqine. Izinkcwe zide zijinge ngesilevu.”

Ndiva kukhuzwa. Izandla zisezindlebeni. Benditshilo.

“USathana ubhokile bazalwana. Idimoni elikule ntwana linzima. Alifuni kuhlekelwa.”

“Andikagqibi.” Ndifumana enye impama ibuyisel’ amazwi enkukacha ezinabileni emqaleni.

“Le ntwana icinga ukuba idaliwe. Unenyoka lo mfana elapha ngaphakathi efakwe ngamagqwirha. Imenza abe neenkanuko kwamanye amadoda. Linenkani idimoni lakhe kuba ulamkele.”

Ibandla lidlwabhaza: *Jesus!!!*

Kuyathandazwa. Kuqalekiswa le nyoka engaphakathi kwam, imbangi yokona kwam. Ndiva amagama athi *Sathana, dimoni, gqwirha, uyatsha*. Kazi uThixo ebelele phi sendifakwa inyoka esuswini? Ndazinikela kuye ndiseyintwanana. USathana ulifumene nini ithuba lokuqhusheka inyoka yakhe kum? Into endixhela ngakumbi kukuba le mibuzo iwa ezindlebeni zesithulu.

Ndiguqe ngamadolo nangeengqiniba. Ukuba ndingaphakamis’ intloko ndijonge ebazalwaneni emadolweni, ndingakhangeleka njengomntu olinde ukudonqozwa ngasemva. Ndincamis’ umhlaba ngempumlo kodwa ayenzi tshintsho kwesi sitho sam sobuhenyu loo nto.

“Uphi umama walo mfana? Yiza mama!” kubuz’ umlomo kaThixo emhlabeni.

Kushukunywa ngemizimba nangemilebe emv’ emxukuxelweni. Bavul’ indlela. Amehl’ ancamatshela kumama njengezitikha.

“Mama uyafuna ukuntwana wakho aphile?” Umama uyaqwala. Ufakwa umboko emlonyeni. Unyanzeliswa ngendlela ecleva ukuba aphinde la mazwi ebewathetha ngokunqwala ukuze beve bonke. “Uyakholwa igazi likaYesu liza kumphilisa unyana wakho? Akhululeke kweli dimoni, abe yindoda efana namanye amadoda?”

Umama ufunzwa umboko.

“Ewe, tata. Ndiyakholwa.”

UMvangeli unika umama iBhayibhile.

“Ngosuku lwesixhenxe uThixo waphumla wathob’ iintsikelelo. Iziko lomlilo laphindaphindwa kasixhenxe ukuz’ avele kuMishake, kuAbhediniko, nakuShadreki. Izono zehlabathi zixolelwa nje kungamanxeb’ asixhenxe kaYesu,” utsho uyekelele ukuthetha ukuze ibandla lihlahlambe ngo-Amen. “Mama uyayazi into mawuyenze. Ngelizwi likaThixo elisezandleni zakho, unyana wakho wophila ngemivumba esixhenxe.”

Ukungathandabuzi kukamama kubonakalisa ukholo lwakhe. Andimgxeki. Nam ndandisuka ukuba njengaye. Ndandikhola kwelokuba wakuthintalaza ubeke imibuzo kwimiyalelo ephuma

emlonyeni kaThixo kubanga ukuwa kwentambo ekuqhinela esinqeni sikaThixo. Ndandikoyika ukuwisa loo ntambo. UPetrosi wazibona ezika yena ngenxa yale ntandabuzo akheth' ukuyixhaya umama.

Umvimba wokuqala weBhayibhile uhlala emqolo. Ulandelwa ngamagama athi *phuma Sathana ngegama likaYesu*. Nowesibini. Nowesithathu...

Ndisephupheni. Ndizixelela oko. Izibilili ziyehla. Iintlungu endizivayo, iBhayibhile indisika, ziza kuphelela kwalapha. Zezephupha. Andinakuba nantloni ephupheni lam. Ndingayilawula le nto. Ndigqabhuza intsini. Abazundenza nto nasenyameni eza kundivisa ubuhlungu. Liphupha eli.

Ndibanjwa ngekhola emva kwentamo. Ndirhuqwa njengengxowa yamazimba engceni etshethul' iintsula ngamatshanda ayo. Ndidityiselwa egumbini elinamakhuko afole kwindonga zone. Ucango luqhotyoshwa ngaphandle. Ndihlala kwelinye. Ndindodwa. Kukhuselekile ukuba ndingakhulula isingqala ebendisiqume ngentsini ententeni. Ndifuna ukugoduka.

Ndiva izitsixo zichwethana ngaphandle. Ucango luyavuleka. Umama ungena ehamba nomzalwene ondirhuqele apha. Ndithi mandiwe ngecala ndizisonge kweli khuko. Andifuni nokumjonga.

“UTHixo ufuna ukukuxolela, Mpoza mntwanam,” utsho isandla sakhe sindiphulula apho ebendibhule khona. “Hlambulula. Vum' izono zakho kuMvangeli. Yithi ufun' ukutshitsha. Uzalwe ngokutsha.”

“Ningandibetha ngeBhayibhile kodwa koqale kushwabane yona ndingekatshintshi.” Nditsho kuqhweh' inyembezi enye ngekona yeliso.

“Ndizamela wen' apha,” utsho eyeka ukundiphulula. “Ndifuna uthandwe ngokupheleleyo. Ube nosapho nawe. Awunakulufumana ulonwabo apha ebomini ulala namanye amadoda . . . Nibangaphi Mpoza apha elizweni? Nelo qaqobana likhoyo alunayo intliziyo ethembekileyo. Uza kuphilela ukulalwa ungenakhaya owabalana ngalo nomthu omthandayo ubomi obu bakho? Ndixolele ukukubona ufile kunokuba ube lixhoba lobo bomi kunjalo.”

Andiqinisekanga ukuba umama uyazi ukuba andinawo amandla wokuzitshintsha. NoThixo ndakhe ndamlinga akalunga. Ibingumnqweno wam ukuba ndifane nabanye abantwana kwasebukhwenkweni. Le ndlela andifaka kuyo sendakhe ndayihamba. Yandonzakalisa. Ndabuya kuyo iinyawo zichwel' ameva.

Ulidimoni lam Shado?

nguthixo yedwa onolwazi

Usuka phi Shado?

apho wawukho nawe qha sowulibele ngoku ndifakw' egumbini elimnyama ndibona nangona ndandingawavulang' amehlo ndidlala isinkari elalisuk' embonweni libhek' amazwini ndibamb' igunya.

UThixo uyandicaphukela Shado ngenxa yakho.

umosisi wayezihambela yedwa edlelweni wabona ityholo lisitsha lingapheli ityholo lathetha naye wathi yena akanakuyenza loo nto ngoba uyathintitha uthixo wathi yena ngubani owenza umntu abe nomlomo wenziwa ngubani abe sisithulu abe sisidenge unikwa ngubani amehlo okubona asindim na thixo

Uyandicaphukela.

intliziyo kathixo yazi konke ngaphandle kwentiyo ukuba uyakucaphukela uzicaphukela yena siqu emhlabeni kulawula yena yonk' indalo ivele ngezandla zakhe usisandla sikabani wena xa ungesosakhe

Inoba ndiyaphambana Shado. Andiphuphi.

bonke abantu ababhadlileyo baphambene kulo mhlaba

Ibhulukhwe ziyawa. Ibhanti libhonti-bhonti yimigqobho endizam' ukuyivula ngamabamba. Uyakubona ukumila kweembambo zam. Amacala awalingani. Iziphika sezijinga njengeti-bheg' endala. Sendibethwa ngemvubu ngoku. Ishethi yam ndiyikrazule yangamalaph' endibopha ngayo amanxeba. Ndiyazincama. Ndiyahlambulula:

- Ndibajonga abanye abafana ndibarhalela. Ndibakhulula ngamehlo ndibone ukujinga kwemithondo yabo. Igazi lam libaleka kakhulu.
- Ndanqika ubhuti wam elele. Ndadlala ngomphambili wakhe ubusuku bonke.
- Sathi sinxilile nomnye umfo ndalala kowabo. Ebusuku ndaqabuka ndimonyamonyoza umphambili wakhe ngomlomo.
- Ndilele nomnye ubhuti waselalini. Ndimqhathe ngotywala.
- Ndithandane nenye inkwenkwe endidibene nayo esikolweni ixesha elide wade wasweleka. Phofu bendicinga ukuba siyathandana. Bendisenziwa leli dimoni liphala kum. Lindiqhathe ndade ndakholelwa kwinto engekho.

Amehlo ayachichibala ziingwembezi. Ndibona luzizi. Ndibona mnyama.

Ndivuswa yingqele emqolo. Ngamanzi omlambo. Ndiphantsi kwawo. Ndimukulwa kuwo sekusithiwa “neloNyana” ndiphinde ndidudulelwe kuwo sisandla soMvangeli.

“Mzalwan’ uMpoza,” kutsho uMvangeli. Ushokobezwa libandla ligxwal’ u-Amen. “Izono zakho zixolelwe nguThixo. Ungaphinde wone.”

Amazwi ebendivalangazelela ukuweva avakalisiwe. Andisayi kubuya ndijanyelwe nguThixo. Andisondeza kuthando ebendiphulukene nalo. Ndimtsha. Igama lam esihogweni licinyiwe.

Ndisebuhlanti. Kuvel’ amadoda ngeentshebe ngaphaya kwawo. Ndinxibe endandizelwe nazo. Isango liyavuleka. Kungena intombi izithe wambu ngexakatho. Litsalwa ngasemva yakube igqithile kwisiquhu ezivingcileyo. Ize. Ifana nam. Ngaphandle kutsho isijwili somfazi. Isigqabhuza kuvakale ukuba intliziyo yakhe intlithe udonga.

“Thulisani la mama, bazalwane. Awunongaqhubeki umsebenzi kaThixo ngenxa yenimba,” kutsho uMvangeli, kutsibe izixhiliphothi zabazalwane abashiya benyakazisa uthuli apho bahamba khona. Kuthi zole ngokungathi kufikwe kwatsalwa iplagi embaneni wacim’ umculo.

Amabele amile ngokungathi ixhobile le ntombi, ixhobe ngemikhonto emibini phantsi kwamakhwapha. Ndilindeleke ukuba ndimjonge naye andijonge. Iintlani endinazo zezi bekumele yena unazo. Ingathi ndiyimbulu iphrushulukelwa ngumsila epotsoyini izenz’ umntu.

“Phakamis’ incanca mfana sikubone uphilisiwe ligazi likaYesu,” kutsho uMvangeli evele ngamehlo nangokhakhayi kwezi ntlanti. “Kutheni ungekoluki khona umdala kangaka?”

Ndiphakamisa incanca yam. Inkanda izifihle esuswini. Ngumtya wejwabi nje le nto ndinayo.

“Eee, sisidenge n’ esi?” Kuhlahlamba ugquzu ongqokolayo emadoden’ ebandla. “Mayiqine incanca phambi kwentombi.”

Ndiyalelwa ukuba ndimbambe. Ndidlala ngeengono zakhe. Ndizicumba ngeentupha yeminwe emibini. Ziqina zixele ezikaLamla phakathi kweminwe yam. Andiva negazi lipushela ngaphandle inkanda.

“Kwedini uyasilibazisa wena. Mbonise ukuba uyindoda ngoku.”

Ndiceng’ ingqondo yam indinik’ imibono yokugqibela ndisomba ngobuso phakathi kwemilenze kaLamla. Owona mdavazo ndikwazi ukuwenza ufika lula kum ngeenkumbulo. Isandla sibhila umzimba wakhe othambe ngokungathi lulusu losana. Ndikhenkethela kwiintlanti zakowabo. Ndibamba loo ntlaz’ imanzi ngeminwe. Kodwa ngeengcinga ndisekuLamla nobuncwane endibuv’ elwimini lwam lutyibilika kumjelemba wakhe.

“Haleluya bazalwane. Amandla kaYesu nanga ezingqina phambi kwenu. Yithani Amen!”

Kutsho amakhwelo noo-Amen bebaninzi. Kudunyiswa ubukhulu bukaYesu obubonakala ngemisebenzi emangalisayo. Iimpukane eziluhlaza zibhuza zisithi ndiza kuyitshata le ntombi. Sendingowebandla. Nam, njengolu thotho lulapha ndiza kuhlala khona imihla yam yonke.

Solanga izono zam zixolelekile emazulwini ndizimisele ukufana nabo nangona ndingafani nabo. Ndiza kusivatha esi sigubungelo ndibakholise. Ngoshoti webhola kaLamla endiwunxiba qho phantsi kwebhluhwe ndiza kuzikhumbuza uthando olunje ngamasi nobusi emphefumleni wam.

IPOTIFOLIYO

INTSHAYELELO

Le potifoliyo ndiyahlule yaba kwezi zintlu zilandelayo:

1. Iijenali zokubhala
2. Uphononongo lweencwadi
3. Ilivo ngokubhala

Ukuze kuqambe indlela endikhule ngayo kubhalo lwam, iijenali zam ndizihlele ngokweexesha endizenze ngazo. Ngoko ezi jenali ndizidwelisa ngale ndlela: Ijenali 1, Ijenali 2, njalo-njalo. Kwezi jenali ndixube isemina, ufundo lweencwadi, nezinye izinto endizifumene zinegalelo kwindlela endibhala ngayo. Ngenxa kokuninzi endikuvunileyo kule khosi, ezinye iijenali azibanga nakungena apha ngenxa yomlinganiselo womthamo omiselweyo omele umumathwe ziijenali zizonke. Kwezi jenali ndiquke okona kubalulekileyo kum nokwenze utshintsho kwindlela endibhala ngayo, yaye ndikwabonakalisa igalelo labanye ababhali endifunde umsebenzi wabo ngexesha ndiyila ithisisi yam.

Ndenze uphononongo kwiincwadi ezine ezi zezi:

1. Ingqumbo Yeminyanya – A.C Jordan (1940).
2. UDingezweni – P.T Mtuze (1971).
3. The Pink Institution – Selah Saterstrom (2004).
4. The Alphabet in the Park – Adelia Prado (1990).

Ndiqoke ilivo lam elingumsebenzi wesemina enesihloko esithi ‘Ukubhala Ngokubhala’. Kweli livo ndizoba imeko endihluphayo yokungakhuli koncwadi lwesiXhosa nemithetho eqamangele ababhali bale mihla. Eli livo belingenakubhaleka ngaphandle kwezimvo zabanye ababhali endifundiswe amavo abo kule semina.

Le potifoliyo ndiyiqukumbela ngezimvo endizifumene kumhlalutyi wethisisi yam elingayo. Phezu kwezi zimvo nengxelo yomhlalutyi ndiphefumle ngendlela ithisisi yam emile ngayo.

IJENALI ZOKUBHALA

Ijenali 1

UFUNDO NGOKUHLELWA KWAMAGAMA ESIXHOSA

Kwisifundo sokuqala sesiXhosa siqwalase ukubhalwa kwesiXhosa kumbongo kaMqhayi othi *'Ukutshona kukaMendi'*. Amanye amagama kulo mbongo abhalwe ngendlela etenxileyo. Oku bekungenziwe ngempazamo. Ibiyindlela yokusivavanya ukuba singakwazi na ukubona utenxo embhalweni nopelo olungelilo kusini na. Kunzima ukubona ezi zinto esiXhoseni, nantso into endiyiqapheleyo. Amanye amagama afundeka lula ngenxa yokubaleka kweliso. Eyona nto yenza isiXhosa sibe nzima kukuba ayikho *iprogramu* entama upelo olungelulo negrama etenxileyo kulwimi lwesiXhosa kwezi *khompuyutha* sizisebenzisayo. Ngoko imhemhe esala nombhali ukuba aquqe okoko kubhalo lwakhe ukuba luchaneke kangakanani na. Le nto isenzima kum.

Ndifunde nokuqhawulwa kwamagama olwamkelekileyo esiXhoseni. Kukho into edla ngokundibetha kubhalo lwam. Into ekuthiwa yintsiza-senzi. Apha uDr Hleze Kunju undibonise ukuba xa intsiza-senzi ibhekisele kwixesha elizayo kumele ukuba ihambe yodwa. Umzekelo: akuvumelekanga esiXhoseni ubhale uthi 'ndizakuhamba.' Eli gama ndilibhale apha kufuneka lohlulwe libhalwe ngolu hlobo: 'ndiza kuhamba.' Kanti intsiza-senzi iyakwazi ukuhamba negama ekulo xa ikwixesha elimiyo. Umzekelo: 'ndiyahamba, ndiyabona, njalo-njalo.

Ibethelelwe nento yezalathisi. Apha ke ndifunde ukuba izalathisi ngamagama afana nala: la, le, eli, loo, ezi, njalo-njalo. Sibuye saqwalasela indima yegama u-nje. Ndifunde imithetho emibini esetyenziswa xa kubhalwa eli gama. Okokuqala u-nje ukhe adityaniswe egameni kanti ukhe angadityaniswa xa esisihlomelo. Umzekelo: uyadityaniswa kumagama angala – 'njengokuba,' 'njengam,' Njalo-njalo, ze angadityaniswa kula magama: 'wandipha nje,' 'ubhale nje,' Njalo-njalo.

Zizinto ezincinci ezi kodwa xa zingabhalwanga ngendlela efanelekileyo ziyayitshintsha intsingiselo yale nto umbhali afuna ukuyithetha.

Ezothando ngolwimi lwesiXhosa

Ndishukunywisa ngumbongo kaMabusela othi *Buya Sithandwa*. Eyona nto indenzele umtsalane kulo mbongo yindlela obhalwe ngayo. Ndithanda indlela imbongi egabha ngayo imbilini yayo iyigabhela phezu kwephepha. Imbongi indizobele udandatheko lomphfumlo wayo, iyacenga iyaleleza. Lo mbongo ubhalwe ngomoya ozolileyo, yiyo le nto ndizive ndihlabekile. Imbalwa imibongo endakhe ndahlangana nayo ngaphambili ekwazileyo ugqogqa ikona ebendingazazi ukuba zikho entliziyweni yam. Ngale ndlela ibhale ngayo imbongi kundicacele ukuba likhona kakhulu ikamva lokubhala ngezothando ngolwimi lwesiXhosa. UMabusela lo undolathele indlela.

Kanti nebali elithi *Uphuziwe uWhitney* neyincwadi eguqulelwe esiXhoseni nguZotwana (nyaka) lindifundise lukhulu ekubhaleni ngemiba yezothando ngolwimi lwesiXhosa. Phambilini

bendicinga ukuba ayinako ukwenzeka into eyenziwe nguZotwana. Ngokwazi kwam ababhali besiXhosa bebetha komofu kwimiba enje bacwezele ukubalisa ngokuthe vandla ngezinto ezenziwa ngabantu ababini abathandanayo emakhusini. Inkubeko yethu ayisivumeli ukuba sithethe ngezi zinto kuba sisithi ziyalumeza okanye zimasikizi. Kodwa indlela adakance ngayo olu daba okaZotwana lubonakalisa ukuba isiXhosa lulwimi oluphuphayo, lulwimi lozothando, yaye lungasetyenziswa ngokupheleleyo lungaxutywanga nolunye ulwimi xa kuchukutshwa imiba yabathandanayo. nezinto ezenzeka emakhusini. Andingetsho ukuba usebenzise izihlonipho ngokupheleleyo. Ndibone ukuba usebenzise ulwimi olukhethekileyo, olusulungekileyo, wabhala engenaloyiko. Kuyabonakala ukuba uZotwana ngumpondozihlanjiwe kweli cala lokutolika yaye ulwenze lamkeleka ibali likaVegter (nyaka) ngokuthi anike inqwalasela yaye ahambe ngomzila owamkelekileyo kwinkubeko yethu. Oku ndikufundileyo kweli bali ndizibona ndinako ukukusebenzisa kubhalo lwam ebudeni bobomi bam njengombhali ngoba ndinomdla kakhulu kwicala lokubhala ngezothando ngendlela engahambisi mzimba kumfundi. Ukuqokumbela le nyewe, kubalulekile ke xa ubhala ngemiba yezothando unike ingqwalasela kwinkubeko yabantu obabhalelayo kunye nolwimi. Ezi zinto zibalulekile kubhalo olufezekileyo.

Ijenali 2

UKUBHALA NGOMZIMBA

Kwisemina kaStacy Hardy ndifunde ukubaluleka kwemizimba yethu ekubhaleni, intshukumo nembali yayo eyifukamileyo. Imizimba yethu iqulathe amabali anzulu esiwathatha kancinci side sicinge ngempazamo ukuba ayinto engento. Kodwa xa unokuzama ubalisele omnye umntu ngezinto ezambethwe ngumzimba wakho ungothuka izinto abanokubalisela zona nezinto ebazivunileyo ebalini lakho. Ngaphezu koko ukubhala ngomzimba ndikubona kuyinto enondincedisa ukuba ndakhe ubudlelwane obuthile nabafundi. Ngoko ndibone ukuba ukubhala ngomzimba kungandenza ndifake isongo sokuchukumisa abafundi bamabali am. Ndenze uphando ngezinye izixhobo endinokuzisebenzisa ukuze ubugcisa endibhala ngabo benze le nto endiyikhileyo kwisifundo sikaHardy. Zona ziquka uphindaphindo, ukuxuba ulwimi lwesiXhosa nolunye ulwimi, ukubandakanya umfundi abe ngumbhali naye, kunye nokusebenzisa ulwimi olufikelelekayo.

Ubhalo oluchukumisayo

Kwenye iseshini yokufunda ndifunde ukubaluleka kokusetyenziswa kwamagama ekudluliseni okanye ekubonakaliseni imvakalelo ethile. Ndihlangeane nombongo kaGhayath Almadhoun othi *Massacra* oxube neprozi. Indlela ondizobele ngayo imifanekiso yemangalisayo. Isimntwiso asisebenzisileyo asinakulinganiswa nanto. Eyona nto indenze ndiwuthande ngakumbi lo mbongo yindlela obhalwe ngawo. Amagama asetyenziswe yile mbongi abonakalisa ukuba uhluba isifuba sakhe, ebonakalisa ukudandatheka komphefumlo wakhe kukungcola okwenziwa ngabantu kwabanye abantu. Kodwa kulo mbongo usebenzise *imassacra* ngokungathi ngumntu ophilayo ozenzela izinto ngokwakhe, obulala abantu bengenzanga nto. Njengokuba ndiqaphele ukuba imbongi igalele imbilini yayo kulo mbongo, ndifumanise ethetha nentliziyo yam. Isakhono esinje akulula ukusibonakalisa ngamagama abhaliweyo. Kungenzeka ngoku sowuqokelele wakhetha

amagama angawo angena gingci ebalini okanye embongweni owubhalayo kusuke kulahleke ithoni le ibhexesha ukuthinta iintliziyi. Kodwa yena uyenze le nto ngempumelelo. Lo mbhali undikhuthaza ukuba ndibhale ndizivule isifuba ndizibhence ndihambe ze phambi kwamehlo abafundi bam ukuze bachukumiseke nabo ngale ndlela ndichukumiseke ngayo.

Ibali likaMbovane lindikhuthazile nalo kubhalo endiza kulwenza ebudeni bale khosi. Ndithande indlela awondlale ngayo umcimbi ohlabekisayo ngokuthi aqale aligabulele izigcawu ibali lamakhwenkwe elithi *Inkwenkwe Iyafana Nenye* ngokulenza likhangeleka ngokungathi libali elihlekisayo. Ekulivaleni kwakhe uye woneka udaba olundikhumbuze ngemvelaphi yam ndaza ndanqwena nanjalo ukuba akwabe kwakukho ootitshala abanenkathalo njengale ebonakaliswe ngomnye umlinganiswa wakhe. Ootitshala abangangxami ngokohlwaya bengayazi eyona ngcambu ebangwa bubutshijolo babantwana. Ndinawo namakhwiniba kweli bali kuba lilandela laa ndlela yakudala yokubhala ibali engenabugcisa. Ngaphandle koku, uMbovane undikholisile mna ngokuthi andilobebe kwinto engeyiyo ebendicinga ukuba yiyo, jiki andibonise enye ikona ebendingalindelanga ukugugutha ngayo. Ngoku qho xa ndibhala ndizenza izinto zithathe enye ikona, ibali lingayi apho bekucingeleke ukuba liza kuya khona. Nalo mba wetitshala enobuzali ebantwaneni kumabali am, ndiwukhe apha kweli bali likaMbovane.

Uphindaphindo

Kwenye iveki senza amabali amabini esiXhosa nendikhuthazwe zizinto ebezifundwe kwisemina yokuqala yesiXhosa. Ibali lokuqala endilifundileyo lithi 'Mzalikazi'. Kulo mbhalo kukho into entsha bendigazange ndayilinga ngaphambili. Ndizame ukwenza uphindaphindo ukutshayalela ibali lam. Kodwa olu phindo-phindo lwam alubonakalanga luyinto encedise ibali lam libonakalise ubugcisa, kuloko lusuke lwalidodobalisa. Kuye kwafuneka ukuba ndiphindele n kwelinye ibali likaTaban Lo Liyong elithi *The Old Man of Usumbura and His Misery*, apho ndandilubone khona olu phindaphindo. Lwanditsala ndanqwena ukuba ndilinge into efana nayo. Kodwa kucacile andikafundisisi ncam le nto ndandinqwenela ukuyifundisisa kulo. UDr Kunju undicebise ngelithi xa umbhali esenza uphindaphindo kufuneka kube kanti kukho into entsha umbhali afuna ukuyiveza okanye uqhuba ibali libheke phambili. Olwam uphindaphindo belugangatha endaweni enye yaye luqwayela emva. Kanti uMangaliso Buzani, kwisemina yakhe undilumkise ngempazamo endithanda ukuyenza – ukutsala ibali ndijikeleza endaweni enye ndingade ndifike apho ndiya khona. Ude wathi le nto yile ibangela abafundi batyhafe beqala ukufunda bangabisaqhubekela phambi ngokufunda.

Ukuxuba ulwimi lwesiXhosa nolunye ulwimi

Izinto ezindenza ndibe nexhala lulwimi endilusebenzisayo xa ndibhala kukuba:

Okokuqala ndihlala ndifumana izimvo kwabanye abafundi besithi ndithande ukuntsokotha xa ndibhala. Mna ndizibona ndiyekelele umxakatho ngoba olona lwimi ndibhala ngalo xa ndichitha isiyali luntsokotha ngaphezu kwezi zinto ndizibhalileyo ebudeni bekhosi. Okwesibini, sisekulwimi njalo, kukho into ibindinzimela. Oku kukuba ndisebenzise ulwimi ngenye indlela endingayiqhelanga. Ndicetyiswe ukuba ndisebenzise amanye amagama ale mihla ukunonga ulwimi lwam lube nomtsalane ngakumbi kulutsha. Mna ndifundiswe ebudeni bobomi bam ukuba xa ungumbhali wesiXhosa kufuneka usebenzise izaci namaqhalo, ulwimi olusetyenziswayo nangabanye ababhali abadumileyo besiXhosa. Kwade kwathiwa kum izaci namaqhalo zezona zinto zilungileyo ekubhaleni kuba lubonakalisa ukuba wena mbhali ulwazi kangakanani na

ulwimi lwakho. Ngoko le nto yala maqhalo nezaci namanye amagama asetyenziswa imihla nezolo abonakalisa ubugcisa bakho wena mbhali, ngokutsho kwabo bandifundisayo phambilini. Kodwa kule khosi ndifundiswa ukuba mandime ngamaqhalo ndime ngezaci nangokukopa kwabanye ababhali abadumileyo. Kuthiwa ndivumelekile ukuba ndiluxube ulwimi endilusebenzisayo. Umhlekezazi uBuzani undikhuthazile ukuba ndiyekelele ukukhonkxa ulwimi endilubhalayo ndixube ngoba loo nto iza kudlala indima enkulu ekubhaleni ithisisi yam. Kule khosi ndiqaphela ukuba ndiyakhululwa kwimithetho eluthotho yokubhala isiXhosa endaqanyangelwa ngayo esikolweni.

Ukusetyenziswa kolwimi olufikelelekayo

Kwibali likaChris Dankland elithi *The Basic Laws of the Universe* ndifunde mayela nosetyenziso lolwimi olufikelelekayo ebantwini. Ndisayicamngca ke indlela umbhali asebenzise ngayo ulwimi lwengingqi alulandelise ngamagama abangele ukuba ndiyazi ngokupheleleyo intsingiselo yala magama. Lo mbhali kweli bali unento yokuzoba imifanekiso ayibophe yaqina ngamagama athungelanayo. Xa ungaqondi uye ayicacise le nto ingaqondakaliyo ngesiganeko asizoba ngamava anobufilosofanyana. Indlela abalisa ngayo ikhabela ezipalini, ayifihlwanga, inala *element* ikhuthazwa kulekhosi ethi *show don't tell*. Indlela abhala ngayo yahlukile kunale kaAmos Tutuola kwibali lakhe elithi *The Village Witch Doctor*. Lona libali elibalisayo, liyatyhutyhumeza nqwa nala ndlela amabali aziwa ngokuba ziintsomi abaliswa ngayo. Lindivuselele ukuba ndicaphule kuvimba wemveli endawushiyelwa ngookhoko ekubaliseni amabali ngendlela yesiNtu. Xa ndinokudibanisa le indlela uDankland, uBrockmeier, noTutuola, babalisa ngayo kula mabali abo ndiwafundileyo ndingavelisa into enambithekayo nenokwenza ukuba amabali azintsomi angade aphoswe kwelokulibala.

Kumbongo kaSeitlhamo Motsapi esiwufundileyo othi *Dawn* ndiqaphele ukuba kukhe kubekho amaxesha wokuba kunyanzeleke umbhali awasebenzise la magama aqhelekileyo, la kuthiwa *ziicliche*, ukwenzela umfundi alobeke. Ndiyayithanda nam ukuloba abafundi ngamagama aqhelekileyo ngoba ngamanye amaxesha abanye abantu abathandi ncam ukufunda into entsha phaqa. Ndinga kanjalo nakule nto ndiyenzayo yokusebenzisa ulwimi ngenye indlela. Umthetho wam ndibhala isiXhosa esingavangangwa. Ngokuzicingela kwam iza kuba nzima le nto kubafundi abaza kufunda amabali am ngoba isiXhosa esibhaliwayo sithande ukuphelelwa, abantu abasenamdlu kuso. Ndinga ukuba indlela yokubaloba kukuba ndisebenzise olu lwimi luthethwayo namhlanje, ukutsho oko ukuvanga ulwimi lwasemzini esiXhoseni.

Ukushokobeza, kule veki ndifundiswe indlela yokubhala entsha engalinganisi mntu. Ndixelelwe nangokubaluleka kolwimi endilusebenzisayo, malungabi nazo eza zinto zaziwa ngokuba *ziicliche* ngelasemzi. Ndibone neendlela ezininzi zokubhala kodwa eyona nto iphambili nendizama ukuyibethelela kum kukufumana ilizwi lam ndijonge izinto ngeliso elilelam ndize ndishere nomfundi ngale ndlela ndizibona ngayo izinto.

Ijenali 3

UKUBHALA NGEZINTO EZINGATHETHIYO

Umdla wam ekubhaleni ubusoloko ungqonge kwizinto ezenziwa ngabalinganiswa bebali endiliyilayo kunye nezinto abazithethayo. Okona ndikuthandileyo kule semina ebiqhutywa nguMxolisi Nyezwa kukufunda ukuba ndinako nam ukuzifaka ngeenyawo zone xa ndibhala, ndingathi qelele. Abasemzini bathi ukuyibiza le nto ndiyifundileyo *yi-subjective approach*. Oko ndabhala andizange ndibhale amabali agudle kufuphi kum. Indisebenzela le ndlela yokugqala amabali kuba ndibhala ngeyona nto ndiyazi ngcono – mna – kunenye into. Kodwa kungumceli mngeni lo ngoba eyona nto ndiyithandayo kula mabali ndiwabhalayo kukuba ayandifundisa ngentlalo yabanye abantu. Umzekelo endiwufumeneyo mayela nokuzifaka kombhali kwinto ayibhalayo ikumbongo othi *Poetry* obhalwe nguPablo Neruda. Ndiphawule ukuba imbongi apha ibalisa ngendlela eyaqala ngayo ukubonga, xa ndiyithatha njengoko ibhaliwe. Indlela alubalisa ngalo uhambo lwakhe ekubhaleni alunakulinganiswa nanto. Uthetha esemoyeni, kuyavakala ukuchulumanca nokumangaliseka kwakhe yile nto yamqubulayo waze wayithanda naye. Kuyavakala nakanjalo ukuba wayengalinganga ngaphambili kodwa yaba yindlela yokubonga le eyeza kuye, yangathi wazalwa eyenza. Lo mbongo ubhalwe yimbongi ekhupha into esemazantsi entliziyi yakhe. Ngoko kungako ndibona ukuba uzifake woyela kubhalo lwakhe. Ngaphezu koko uyenze le nto ayohluka kolunye ubhalo oluqhelekileyo.

Isimbo sokubhala ngeleta

Kwenye yeziveki ndivune nento entsha yokubhala iileta ebalini. Obu ubugecisa bokubhala ndibufumene kwibali elisuka kwincwadi ethi **Wayward Girls and Wicked Women** (1986), ibali endilikhethileyo belisithi *from the Gloria Stories*. Mandiphawule kuqala ngokukhetha kwam le ncwadi. Bendingaqinisekanga ukuba yincwadi endinomdla kuyo. Incwadi endifane ndibe nomdla kuzo nendingathintalaziyo kuzo ziincwadi zefentasi. Into endiyithandileyo kweli bali ndilixelileyo, kanye xa ndisaphica njee ndingafundi, ziileta endizibone ziqukwe kweli bali labe lona liqale ngendlela eqhelekileyo yokubalisa. Bekusetyenziswa ikakhulu umntu wokuqala ekududeni ibali. Ndiyakholwa yindlela uRocky Gamez abalisa ngayo ngoba indenze ndakunye nebali lakhe yangathi ndiyalibona liqhubeka phambi kwam. Undenze ndamsizela uGloria ongumlinganiswa wakhe kodwa kwelinye icala ndambona njengomntu oliqhawe ozimiseleyo ukutyhala ngesifuba ngoku izinto zingamyolelanga. Bonke aba balinganiswa ukusukela kuRocky, lo ubalisayo, uGloria (usingaye nophambili kweli bali), uRosita (intombi encuma noGloria), kunye nomongikazi (ovela kancinci kweli bali), bazotywe bacaca engqondweni yam nangona ibali lilifutshane nje. Ngendlela umbhali abhale ngayo ibingathi bekubhala abantu ababini. Xa ebalisa ebevakala ngokungathi nguRocky obhalayo. Xa kufike le ndawo yokufundwa kweeleta zikaGloria bekuvakala ngokungathi kubhala omnye umbhali ngoba isigama nesingqi siyatshintsha. Isimbo abhala ngaso besingemanga ndaweni nye besiguquka kuzo zonke ezi

zihlandlo amana ukubalisa. Ndingathi usebenzise izimbo ezimbini ebalini elinye. Okunye endikukhileyo apha bubuchule bombhali bokuveza imixholo emibini ngomxholo omnye. Nangona eli bali belicaca ukuba lingabantu abathandana besisini esinye nokuqangiyela amalungelo afanayo nabanye abantu kodwa isimbo sikaGloria sokufuna ukuba yindoda nokukholelwa kwakhe ukuba umfazi uyakwazi ukumithisa omnye umfazi kundinike ingcamango ethi eli bali limalunga namalungelo abantu basetyhini. Nditsho ngoba okwakufuna ukukhulisa kweentshebe nguGloria nokufuna ukumithisa omnye umfazi, kugushe umxholo wefemanizimu. Umbhali uzama ukuqangiyela inguqu ekunyhashweni kwamalungelo abantu basetyhini, ababonwa njengabantu ababuthathaka nabangenako ukwenza izinto ezenziwa ngamadoda. Uyenze le nto ngendlela efihlakeleyo engacacanga. Kodwa ke ukutolika eli bali asinto ibalulekileyo. Ndithanda nje indlela yokubalisa esetyenziswe ngumbhali apha. Ndiyanqwena ukulinga ngelinye ilanga esi simbo sokubhala, sokukhetha amagama antubululu azoba imifanekiso yabalinganiswa ngokufanelekileyo.

Ijenali 4

UBHALO OLULULO LUPHINDO-BHALO

Le semina ibiqhutywa nguNathan Trantraal. Ibimumathe umthamo wokuthatha into esele ikho uyenze ntsha ngale ndlela ubona ngayo. Ngoko eyona nto ndiphume nayo kule semina yile yokuba ababhali abaninzi bacaphule kakhulu kwizinto ezibhalwe ngababhali bangaphambili baze bayila into entsha. Kwenye isemina yesiXhosa besiqwalasele izinto ezabhalwe ngababhali bokuqala besiXhosa abanje ngoMqhayi noJolobe. Ifuthe laba babhali ndiye ndalibona kuSoga Mama nakooS.S.M Mema. Nabo aba babhali baye banegalelo kwabanye ababhali abeza emva kwabo. Ndingakhe ndicaphule umzekelo ocacileyo wendima edlalwe yimibongo kaMqhayi kuMema. UMqhayi wabhala umbongo othi “Umfo endimthandayo” waze ke okaMema wacaphula kuloo mbongo wabhala owakhe othi “Endiyithandayo imbongi.” Ngoko kuyo yonke into endiyifundileyo kule semina yale veki kukuba ukufunda kubaluleke kakhulu. Kubalulekile nakanjalo ukukhetha lo mbhali umthandayo, umlandele kakuhle emva koko ukhuphe eyakho into ngokusebenzisa amandla alo mbhalo umkhethileyo, wongezelele okwakho.

Mna ke ndiye ndazama ukusebenzisa le nto ndiyifundisiweyo yokuthatha ibali elidala ndilenze libe litsha ngokusebenzisa ilivo elisabumbongo likaJulio Cortazar elithi *Instructions on How to Cry*. Bekungekho lula ukuyila into entsha kweli livo kuba libhalwe ngendlela egqibeleleyo, alinanto lisilela ngayo. Kodwa ndithe ndakumana ukuliphinda-phinda ukulifunda ndabona ukuba kungakhona endinokwengeza, ndilijike libe yilento endifuna libe yiyo. Ndisebenzise izigidimi ezimbini endizibone kweli livo. Isigidimi sokuqala besingqonge ukulila nendlela eyiyo yokulila. Mna ke ndenze ibali ngomntu ongakwaziyo ukulila yaye ndamenza waba neemvakalelo ezifileyo. Isigidimi sesibini endiye ndasiphawula futhi besimalunga nento ebuhlungu ehambisa igazi. Le nto uCortazar uyenze ngokufaka kwilivo lakhe idada elihanjwa ziimbovane esiqithini esingandwendwelwa nangomnye umntu, ukutsho oko isiqithi esilibalekileyo. Mna ke le ntlungu ndiyifakile ebalini lam, ngeyam indlela. Ndisebenzisa izinto ezininzi ezixhela le yam intliziyo.

Ingathi ndisazibambile iimfundiso zesemina kaMxolisi Nyezwa ngoba ndibona apha ukuba ndiye ndazifaka nam kwibali endilenzayo ngokuthi ndilinonge ngezi zinto zinokundikhalisa oku kwam.

Andanelanga nje ekoyameni ngelivo likaJulio Cortazar, ndiye ndasebenzisa nenye into endiyithande kakhulu endiyibone kumbongo kaSeitlhamo Motsapi othi *The Sun Used to be White*. Ngaphandle kwento ebhalwe kulo mbongo nesimbo sawo kunye nentsingiselo yawo, ndifunde indlela entsha yokubhala amagama ngendlela engaqhelekanga. Isifundo endisicaphule kule mbongi sesokuba ndikhululeke xa ndibhala, ndenze kanye le nto ingafunwayo ngabashicileli nooprofesa besiXhosa. Bakhona nabafundi besiXhosa ababhebhetha inguqu kwindlela yokubhala isiXhosa. Kodwa ndithi kubo siza kukhula njani isiXhosa xa sisalibele ukusibhala ngala ndlela yooMqhayi? Ndiqinisekile futhi ukuba nooMqhayi babethubeleza kugxeko endithubeleza phantsi kwalo ngexesha babesaqala ukubhala. Ngoko amawethu ndiwacebisa kwelokuba aginye *maan* noba kuyakrakra. Kakade noMtuzi naye wakhe wayivelela into yabantu abathanda gqitha ukugxeka izinto ezibhalwe ngabanye abantu. Ndamthanda kakhulu xa esithi “njengokuba ugxeka nje yide uze neyakho into eza kukholisa wena uyeke ezabanye ngoba nazo zikhulisa bona”. Ndiva ngathi ngesikude esiXhoseni ukuba besingaziqamangelanga ngala mithetho yabefundisi baseLovedale ababepapasha iincwadi. Jonga ngoku siziqamangele ngemithetho esingayaziyo nentsingiselo yayo. Ukuba besikhululekile njengababhali bolwimi lwesiNgesi ngesikwazi nokuthi xa sikoCNA nakooCUM Books ufike iincwadi ezibhalwe ngolwimi lwesiXhosa zidwele kwishelfu ngeeshelfu. Qha phi ke! Ezona ncwadi zipapashwayo zeziya kufuneka ubhale kuzo ngemixholo ekudala kuxangxathwa phezu kwayo iiminyaka ukususela ngexesha lokungena kobukoloniyali kweli. Ababhali bethu bakhonkxiwe. Undibuze ukuba ngubani osafuna ukuva ibali lenkosi engafuni ukubonelwa umfazi. Ukhona phofu umntu osabonelwa umfazi? Khona bangaphi abantu abamnyama abasazixabisileyo iinkosi neekumkani njengakudala? Ngoko ke bangaphi abantu abanomdla wokufunda into yakudala bexakene nezinto zanamhlanje. Ibembi ke yona le yabantu abathi abakwazi ukufunda isiXhosa okanye bayadikwa kukufunda isiXhosa. Ndizama ukusebenzisa ixesha lam ndiphendl’ ezinye iindlela zokubhala nje ndisuswe zezi zigxeko ngolwimi lwethu. Akuzube ndiyohluleka ukubhala isiXhosa, ndikwazi kakuhle. Andixakwanga kwaphela, kuloko ndenzela isizukulwana esizayo, ndithintela ukungatshabalali kolwimi lwesiXhosa. Andazi ke ukuba ndingalwenza lutyebe njani ulwimi lwam oluthethwa namhlanje ngoba, njengoko benditshilo, andinazo izixhobo nengqondo yokulufunda olu lwimi ngenxa yokuba ndiliqaba lasezilalini elisatshila ngendeb’ endala. Kodwa ndizimisele ukubhuda. Ngokubhuda kwam ndiza kude ndiye apho ndifuna ukuya khona. Andinakubuya ndibhek’ emva. Ndiqalile nje ndiqalile.

Ezinye izimbo zokubhala

Ndingathanda ukulinganisa uBrian Evenson kwibali lakhe elithi *An Accounting*. Iveki neveki ndithe gqolo ukukhangela ezinye iindlela zokubalisa endingaziqhelanga. Yinto endiyifumeneyo kweli bali endilikhethe ngokwam, ndeza nalo eklasini ukuba lifundwe. Ngeba lidike kakhulu eli bali ukuba belibhalwe ngenye indlela. Lona liyatyhutyhumeza ukubalisa kodwa indlela elibhalwe ngayo ingathi yiripoti. Iqhinga elisetyenziswe ngumbhali kukunika umfundi ithuba amgwebe lo

milinganiswa wakhe ubalisa apha ngezinto azenzileyo. Ndingalibelanga, kusetyenziswe umntu wokuqala ukubalisa ibali apha, loo nto yiyo eyenza ulobeke ingqondo eyam ukutsho. Ndinga ndingasebenzisa le ndlela xa ndibalisa ngoba ndiyibona iyindlela eyenza ukwazi ukuvelela inkalo ezininzi usebenzisa umntu omnye. Ngamanye amaxesha ikhe ibhide ngoba inika ithuba umntu omnye aveze icala lakhe. Kodwa ke yeyona ndlela ndiyibona ilula ekubonakaliseni intlungu yomlinganiswa, indlela azibona ngayo izinto neenzame zakhe. Zonke ezi zinto zikhokelela ekwakheni ibali eliluhlakile elenza abafundi bakwazi ukumsizela umlinganiswa okanye bazifake ezihlangwini zakhe, bakhe amanqaku ngobomi, bafunde lukhulu kuye, kuba kaloku abantu banamhlanje bayazithanda iindaba zabanye abantu. Ngoko ke ndiza kulinga kakhulu ekubhaleni ndisebenzisa umntu wokuqala, ndenze nelizwi lomlinganiswa livakale kakhulu.

Ndisekule ndawo yeendlela ezininzi zokubalisa ibali, ndifunde lukhulu kwibali likaTara Wray elithi *Flatbed, Seabed*. Umbhali ndimbona ebalisa ngezothando, kodwa uthando olungahambeli ndawo. Endaweni yokuba umbhali athethe ngqo ngokophulwa intliziyo ngumfana wakhe athandana naye okanye indlela olumdintsi ngalo uthando azifake kulo, usuke wasebenzisa izafobe nezikweko ukudakanca olu daba. Ebengathi ubalisa into eyenzeke ephupheni. Nditsho kuba bekukho iimoto ezihamba elwandle nokuzika kwento okungaqhelekanga. Nale indlela yokubhala ndingakopa kuyo – ndithethe ngento ethile ndibe ndigushe mxholo wumbi kwelinye icala.

Ukunika isihloko

Ndinengxaki enkulu apha ekuthiyeni amabali am izihloko. Le ngxaki ndinokuyikhawulela ngokuthi ndishwankathele yonke le nto ndibalise ngayo ndiyenze igama okanye amagama ambalwa ndithiye ibali lam. Enye indlela endinoyisebenzisa kukuba ndithathe igama libe linye nje endilibona likhethekile ebalini ndilenze isihloko sebali lam. Zonke ke ezi zinto ndizikhakanya apha malunga nokuthiya ibali ziingcebiso endizininikwe nguMangaliso Buzani. Bendivele ndagibisela isihloko njee ebalini lam kwiseshini yesiXhosa.

Ijenali 5

UKUBHALA NGESIMBO SOKUBALISA ESIQHELEKILEYO NOKUSIPHIKISA

Le semina ineentyilela eziza kuba lulutho kwindlela endibhala ngayo. Isemina ebiqhutywa nguDr Paul Mason bendiyiva ndingayivanga. Bendingacacelwanga yile nto ebeyifundisa de yangumzuzu wokugqibela. Ndiyabulela ukuba ifike kusekutsha le semina ngoba indibonisile ukuba le khosi ayizuba yindlwana iyanetha. Ngenene into yokubhala ngundlel' azaziwa. Ungagqiba ukuba le nto uyibhalileyo ngunobenani kanti yinto eza kuvakala ngenye indlela kwabanye abantu baxhamle futhi kuyo. Kanti usenobhala into uzive uzincoma kanti uwuphosile umhlola.

UMason usifundise ngendlela yakudala yokubhala, le siyazi sonke, apho kubakho umlinganiswa oyintloko, umxholo, isiganeko njalo-njalo. Usikhumbuze nezigaba ibali kumele lichankathe kuzo – intshayelelo okanye ingabula zigawu, isimo sentlalo, ukuyondelelana kwezinto, ukujiiya kwezinto, zonke ezo zinto, waqwela ke ngesiphelo. Kuthe xa ndiqala ukuyonwabela le nto,

wasuka uMason wasenzisa eyona nto idla ngokundinzimela. Usenze sonke eklasini sayila ibali ngomzuzwana sisebenzisa izikhokelo asinike zona. Ebeneziqwentsana zamaphetshana, wathi sizikhethele. La maphetshana ke awohlule akwizigaba zazo zokwakha ibali, ukutsho oko – umlinganiswa oyintloko (mna ke ndikhethe umlinganiswa ongumntu ongunsisisi othengisa ngomzimba), isiganeko (ibikukuzalwa kwemveku), indawo (ibiyi *motel*), waze ke umxholo waba ngumtshato. Umsebenzi wam ibikukusebenzisa ezo zinto ndakhe ibali ngale ndlela yakudala iqhelekileyo yokubalisa ibali.

Kuthe kanti ayiphelelanga apho isemina kaMason. Emva kokuba eyiliwe amabali usinike umsebenzi esiza kuza nawo kwiseshini yokuthululwa kwezimvo. Usiyalele ukuba siguqule le ndlela yakudala yokubalisa ibali, siwabalise ngenye indlela eza kwenza ibe yinto engaqhelekanga. Utsho esinika imizekelo ngokusifundela into ebhalwe ngabanye ababhali abaquka uBruno Schulz kwibali lakhe elithi *The Sanatorium Under the Hourglass* (1937), nesicatshulwa esisuka kwincwadi kaDambudzo Marechera ethi *The House of Hunger* (1978), kunye nokubhalwe nguAyi Kwei Araam kwincwadi yakhe ethi *The Beautiful Ones are not yet Born* (1968). Mna ndithande ukucaphula ngomdla kwezi zinto asifundele zona kuAyi Kwei Araam nakuDambuza Marechera. U-Araam ndimthande kuba usebenzise izinto ezingathethiyo wazenza zabaluleka ngokuthi alande imbali yazo azenze ngokungathi ziyavakalelwa. Ibinde kakhulu into ebhalwe nguye mayela nezi zinto zingathethiyo nto leyo endenze ndaba nokuzidela ukuba ndingakwazi ukutyondyotha ndibalise nje ngaye. Kanti kwelinye icala uDambudzo yena uye wabhala into emnandi nebendiqala ukuyibona. Ubhale ngale ndlela umlinganiswa wakhe ekuthiwa nguLucky acinga ngayo. Bekungekho siphumlisi, into leyo ebonakalisa ukuba lo mbhali ungene engqondweni yomlinganiswa wakhe. Iyandimangalisa ke indlela aba babhali benza ngayo izinto ngoba le ndlela yokubhala andizange ndadibana nayo ngaphambili yaye andizange ndiyifundiswe nasesikolweni. Ndiyilibulela eli thuba ndilifumeneyo lokuba kule khosi ngoba ngoku ndibona kakuhle ukuba ayikho nye indlela yokubalisa njengoko uMangaliso Buzani wakhe watsho naye. Kodwa ke bendingalindelanga ukuba kanti into wayeyithetha intsokotho ngolu hlobo.

Ukuxuba ulwimi lwesiXhosa nesiNgesi (kwakhona)

Le semina iye yandibuyisela kula ngxoxo bendikhe ndazama ukuyenza phambilini. Njengokuba sendifundile ukuba umbhali uyakwazi ukubhala ephepheni iingcinga zabalinganiswa esebenzisa amagama akekeleyo okanye enye indlela. Ndiyakholwa yile ndlela yokubonakalisa iingcinga ngamagama akekeleyo. Noko yona le ndlela iza kumntluvisa umfundi ukuba kukho enye into entsha eqhubekayo ebalini. Njengoko abanye abantu bakhe bacinge ngolunye ulwimi, ndibona iyinto efanelekileyo le ukuba mandiyiqaqambise kwawam amabali. Le ngcamango ize ngomnye woogxa bam endifunda naye kule khosi. Uzitshololo ukuba iingcinga zakhe ziza ngolwimi lwesiNgesi nangona nje entetho yakhe isisiXhosa. Uthe wenza izigqibo ezingcono ngenxa yokuba ulwimi olusisiNgesi lumenza azike mpela kwingcinga zakhe.

IFUTHE LABABHALI BAKUDALA KUBABHALI BANAMHLANJE/ UMQHAYI WASENTABOZUKO (ISEMINA)

Kwisemina yesiXhosa siphakule kwimibongo kaMqhayi – umbhali nembongi endiyibiza ngokuba nguyise woluncwadi nolwimi lwesiXhosa. Ngendlela endimhloniphe ngayo uMqhayi

imisebenzi yakhe bendithanda ukuyicwezela kuba ndisithi inzima, intsokothile. Apha kum engqondweni bendinokuthanda ukubhala ndide ndifikelele kwela nqanaba akulo. UMxolisi Nyezwa usilumkise kakhulu ngegalelo likaMqhayi kuluncwadi lwesiXhosa ngexesha wayephila ngalo nakweli xesha siphila kulo. Ewe uMqhayi wayephume izandla nto leyo yabangela ukuba bonke abantu abathetha nabafunda isiXhosa bathi xa bebhala okanye befunda balindele into etyebileyo nefana nale ikhutshwa nguMqhayi. Nanamhlanje usekho ke lo mkhwa. Ndiyakhumbula nam ukuba ngokuya ndandisaqala ukubhala ndandithi xa ndisisa umsebenzi wam ebantwini endicingela ukuba banolwazi oluthe vetshe kulwimi lwesiXhosa nendlela olubhalwa ngalo babesoloko bendithumela kwizinto ezibhalwe nguMqhayi, bendiyalela ukuba ndibalise ngale ndlela abalisa ngayo, nendlela asebenzisa ngayo amagama. Kuyo yonke loo nto eyam indlela yokubalisa yayitshabalala. Ababhali abafani yaye nendlela abayingqala ngayo imixholo angekhe ifane. Kodwa uluntu lwethu lusinyanzela ukuba sifane noMqhayi, noJordan, uSiyongwana, Qangule, njalo-njalo. Bendihlala ndibamonela ababhali bolwimi lwesiNgesi ngoba bona bebenganyanzelwa ukuzekelisa indlela ababhala ngayo kwindlela uWilliam Shakespear wayebhala ngayo.

Endikukhileyo kwakhona kuNyezwa kukuba thina bantu abafunda kule khosi sinoxanduva lokuba sakube sigqibile silishumayele eli vangeli esilifundiswe apha ebantwini jikelele. Sinoxanduva lokuguqula indlela izinto sizenze ntsha ngelinge lokukhulisa isiXhosa nendlela esibhalwa ngayo. Ude wasinika imizekelo yabanye ababhali abaphuma kule khosi abanje ngoFundile Majola kunye noMpumelelo Ciliwe. Into endiyiqapheleyo kwaba babhali bobabini bubukrwada kwindlela ababalisa ngayo. Ewe kona kona ndiyagqina izinto ababhala ngazo zizinto ezenzeka namhlanje yaye baphumelele ekuyizobeni ngokupheleleyo intlalo yethu yanamhlanje. Bekungekho ndlela yimbi ke yokucwezela izithuko namanye amagama alumezayo ngabula kule nkubeko yethu maXhosa? Kodwa ndisamile kwelithi ndingathanda ukuba balehlise izinga lala magama alumezayo kodwa ke naleyo iza kubanga ukuba kumke isongo esihambelana namabali abo. Mhlawumbi nam ndiyaphazama, kodwa ke ndinengxaki yokukholosa ngeza mfundiso zabantu abakhulu ezindithintela ukuba ndingathuki. Mhlawumbi yenye yezinto ekufanele ukuba ndiziqhelanisa nazo le yokubhala la magama alumezayo asetyenziswayo namhlanje. Mhlawumbi yenye yezinto ezibangela ukuba zingathengiseki iincwadi zesiXhosa le yokuncathama ngeza mfundiso zakudala. Jonga iincwadi zesiNgesi, into ibizwa njengokuba iyiyo. Isondo umbhali uliqala ekuqaleni ayophuma nalo ekugqibeleni. Thina ukuba singayenza loo nto iincwadi zethu zingakhatyelwa kude ngabapapashi. Lusakhonkxekile nyani ubhalo kwelamaXhosa. Bona kwa indlela yokubalisa. Kutheni nje kufuneka ibe yinto enye efanayo? Abanye ababhali bayakwazi nokubhala iingcinga zengqondo zabalinganiswa babo. Thina asikwazi ukuyenza loo nto kusuke kuthiwa siyabhuda. Eyona nto endivuyisayo kukuba asindim ndodwa lo utyiwa yile nto yokukhonkxeka kolwimi lwethu. UBulelwa Sigcau umbhali ozipapashela ngokwakhe incwadi zakhe, uhlangene kakhulu noku kukhonkxwa, ukukhatywa ngabapapashi amatyeli ngamatyeli wade wabhenela kwelokuzipapashela ngokwakhe.

Ukwahluka kwabantu kwesi sizwe

Into endiye ndiyiqaphela kukuba kukhona ukungahloniphani singabantu nezigqibo esizithathayo. Le nto ndiyibone kufundo belwenziwe nguMzuvukile endifunda naye kule khosi. Ukhethe ukufunda isahluko esisuka kwincwadi kaK. Sello Duiker ethi **Thirteen Cent (2000)**. Mhlawumbi lusekhona ufundo ekufuneka lubethelelwe mayela nabantu abathandanayo besisini esinye. Mna ndibona ukuba ndingazama ukubhala izinto ezinokubangela uluntu lwethu lukwazi ukucacelwa ukuba akakho umntu onokukhetha ukuba yi "gay" okanye "lesbian" njee kwesi sizwe sichasene

kangaka nezi zinto ezinjalo ukumila. Ndisuke ndacinga abantu ababhinqileyo abafa imihla le ngenxa yokuba bezi *lesbians* komaKapa nakomaRhawuti. Yenye yento endibawela ukuyinqanda le ngamabali am. Ukuba uThixo yinto ayithiye kakhulu le ndiyathemba ukuba uza kubajezisa abantu bakhe ngokwakhe yaye ngexesha lakhe.

Ijenali 6

IMIBONGO EKHWEZELWE YEMINYE IMIBONGO

Injongo yale semina ibikukuba siyile imibongo. UMarike Beyers obengutitshala wethu ufundise ngoKenneth Koch nengcamango yakhe yokuyila imibongo ngokusebenzisa eminye imibongo yabanye ababhali. Andingomfundi wemibongo yaye ukubhala umbongo asinto endakhe ndayilinga ngaphambili. Kodwa ke bekunyanzelekile ukuba sikhethe imibongo noba mibini kuloo vimba kaBeyers onemibongo eyahlukileyo ngesingqi, nangesakhiwo.

Umbongo endizikhethele wona ngokaSharon Olds othi *The Race*. Indlela obhalwe ngayo ingathi libali. Nantso into endisondeze kuwo. Into endiyibonileyo apha kukuba isingqi nesandi sombongo besihambelana nesihloko sombongo. Kodwa owona mbongo undifundise into ngumbongo kaMxolisi Nyezwa othi *It all begins*, endingawaziyo ungantoni. Ndancedwe nguRobert Berold, oqhuba iklasi yemibongo yakwa New Coin, ngokuhlomla athi, awunokwazi ukubhala imibongo efana nale ndiyikhankanyileyo ongachukumisekanga ngaphakathi. Uphinde wathi le mibongo ngumzekelo wento etya umbhali ngaphakathi, noba luthando, umsindo, intiyo, ulonwabo, noba kuyintoni kodwa umbhali ubhale echukumiseke imizwa.

Uncwadi olungafaniyo nolunye uncwadi

Njengoko bendikhankanyile ukuba le semina ibunjelwe ukuba wonke umfundi abhale imibongo noba ungumfundi weprozi nakakade. Bendingenakuyibhala ukuba bendingafundanga incwadi ka-Allen Ginsburg ethi **Howl and other Poems (1956)**. Ndiyazi ukuba asiyalelwanga ukuba siyifunde le ncwadi kodwa indibizile yaye isizathu sokuba indibize sibonakale ngemisebenzi endikwazileyo ukuyibhala. Into endiyifundiswe ngu-Allan Ginsburg kukukhululeka emoyeni xa ndibhala. Ndide ndafumana kwi-intanethi into wayithethayo esithi abanye ababhali bazama kangangoko ukubhala into abakhe bayifunda. Ku-Ginsburg uncwadi yinto oiyiyila ngokwakho, into enokhe ikothuse wena kuqala ngoku uyiyile ngokwakho. Le nto ifane yandinika ingcinga yokuba njengokuba singababhali yaye abanye bethu baye banecham lokufunda uncwadi kumaziko aphakamileyo, ngoku yonke into esiyibhalayo siyenza iyelelana nayo yonke into esikhe sayifunda. Ilahleka njalo ke italente esiyiphiweyo ngophezulu ngenxa yokuba sifuna ukukopa into ekhoyo. Nokuba ke siyakopa, kodwa mayibe khona into efafaziweyo entsha eveliswe ngumbhali omtsha, ibonakale kule nto ayibhalileyo. Nantso enye into ethe qatha engqondweni yam xa ndisiva amazwi kaGinsburg.

Ngoko bendinezinto ezimbini endixhobe ngazo ekubhaleni umbongo wam, ndiqala, ukutsho oko imizwa endiza kuyisebenzisa, kunye nengcebiso ka-Ginsburg yokuba ndingayideli le nto ndiyibhalayo nokuba ndithi mna ayifani nenye yabanye ababhali. Ndiye ndacetyiswa, nangona ebengathethi nam ngqo, nguRobert mayela nokuyila imibongo. Ndithande ingcebiso yakhe xa esithi akunyanzelekanga ukuba uze ukwazi ukubhala imibongo ude uphefumlelwe yimisebenzi yomntu. Ngendlela engacacanga, uRobert ebengqinelana no-Ginsburg. Ude waqokela wathi uRobert, bhala ngelizwi elithethayo kuwe ungabinaxhala ngokuba iza kufundwa njani, ngoba yenye yezinto ekhonkxa umongo wokuyila loo nto leyo. Bhala ngale ndlela uziva ngayo okanye uvakalelwa ngayo. Kwakhona uthe imibongo ayiphelanga nje ekugxileni ngemvakalelo, ingokumila (andiqinisekanga ukuba ndiyibeka ngendlela eyiyo kuba kaloku ndiyafika kweli qonga lemibongo). Uphinde wabethelelisa elithi kululutho ukudandalazisa imvakalelo ethile ngokusebenzisa isakhiwo esithile (*form or structure*) kumbongo owubhalayo.

Inkolo nenkcubeko ichaphazela umbhalo

Ngokokwam ukucinga ukuba amaXhosa ayengazange abenexhala lokubhala izinto kwasekuqaleni ngekungekho sizathu sokuba abantu abafana nam bade benze le khosi, kuba ndilapha nje ndifuna ukwakha ukuzethemba. Ndiza kuzithemba njani ke xa la mazwi athetha endlebeni yam ndiwanqanda ukuba angathethi ngolwimi lwam kuba ndisithi andixelela izinto ezingamasikizi? Ndisenza le khosi ndifuna abantu abanje ngooMangaliso Buzani, ooMxolisi Nyezwa, ooHleze Kunju, ooMthunzikazi Mbungwana nabanye bandibambe ngesandla bathi mandomelele ndiqhubeke phambili nokubhala ngezinto ekungazange kwabhalwa ngazo ngolwimi lwesiXhosa.

Kwenye yezinto endibhale ngayo kule semina kaBeyers yinto endiyiyile kwiingcinga zam ndicaphula kwincwadi yeGenesis eBhayibhileni. Ucinga ke ngolwimi lwesiXhosa ebengakhona umntu onokwenza isiqhulo esinje ngemvakalelo kaThixo mhla u-Adam no-Efa bemoni? Yiyo le nto ndibhale ndathi tye ngosiba ngenxa yokuvunyelwa sisiNgesi esingabotshelelwanga kwimithetho yoluntu nemithetho yecawa. Kambe ke olu lwethu ulwimi ukuze lubhalwe yaba ngabefundisi abaluvulela iindlela, naxa lupapashwayo iintambo zaziphethwe ngabo. Ngoko le nto yokuthi hayi kwizinto ezininzi nezingamkelekanga kuncwadi lwesiXhosa zisuka kubo zade zanwenwela ezingqondweni zabantu yasisiqhelo kwizizukulwana ngezizukulwana.

Utitshala ebekho wesiXhosa ngeli xesha lokuziswa kwemisebenzi yesemina yangale veki, uthe ukundikhuthaza, ukuba ayikho into eyenziwa sisiNgesi engenakwenziwa sisiXhosa. Inoba le nto ilapha kum engqondweni. Kodwa kunzima ukubhala amagama anje ngala: ukunya, uyanya, hambo nya, njalo-njalo. NgesiNgesi *oofuck, shit, bitch*, baphuma lula kuba baqhelekileyo kuncwadi lwesiNgesi. Ndiyaqonda nooAchebe abazange babhala izithuko ngolwimi lwabo lweenkobe, kodwa *oofuck nooshit* babeziphumela nje lula kumasiba abo.

Incwadi endiyifumeneyo esondeleyo kulo mba ndiwuqubulayo indinike ukhanyo. Le ncwadi ithi **Thirteen Cents** ngokubhalwa nguSello Duiker (2000). Kule ncwadi kubhencwa ngokuphandle iimeko abantwana abangenamakhaya abajongene nazo ezitalatweni. Kubhencwa nemiba yesondo

abagaxeleka kuyo, ukusetyenziswa kweziyobisi, nokungena kulwaphulo-mthetho besetyenziswa ngamagitsa. Kule ncwadi ndifumene izinto ezininzi ezingathethwayo kuncwadi lwesiXhosa ebendiluphengulula zibizwa njengoko zinjalo. Ndikhe ndazama ukutolika indawo ethile ndilinga ukuba olu lwam ulwimi lungayiqubula njani into enjalo. Ndiye andaziva ndikhululekile xa ndisebenzisa amagama afana nala: umthondo, incanca, ipipi. Endaweni yoko ndikhethe ukusebenzisa amagama angala: umsimbithi, intonga, imvubu, umnquma: xa ndibhekisa kwiindawo ezinqabileyo zabantu abangootata. Kwezoomama ndisebenzise kakhulu amanye amagama angala: inxeba, isiqhamo, ubuntombi, umhlaba ongezantsi, ikhumeme: endaweni yokuba ndisebenzise ingquza okanye ikuku. Kodwa yinto endizimisele ukuyilungisa le. Ndiyafuna nam ukubhala igama elithi *dick* ngesiXhosa. Ndilibize ndikhululekile futhi njengoko ndisenza njalo xa ndilibiza ngesiNgesi.

Ngezantsi ndilinge ukutolikela esiXhoseni izivakalisi endifumene kwincwadi kaDuiker. Ezi zivakalisi ndizikhethe kuba zinako ukulumeza ngabula ooziXhosana. Ngoko ndizama ukuzibona ukuba zingema njani na xa zinokuthethwa ngesiXhosa. Nazi:

I just suck and play with my tongue on his banana dick.
Ndiphela ndimunca, ndidlala ngomthondo wakhe onje ngebhanana.

Then he grabs my wrist and a fountain of sperm pours out of his banana dick and lands on his chest.

Emva koko undithi xhakamfu ngesihlahla, umthombo wencindi yomthondo wakhe onje ngebhanana ugqabhukele esifubeni sakhe.

Emva kokuba ndenze olu lingo ndifikelela kwisigqibo sokuba ikhona indlela yokuba ndingawasebenzisa la magama athethe phaqa. Kona kona kuza kubakho iindawo apho ndiza kusebenzisa izihlonipho. Ngoko ngeliphandle ndiphela ndiwela kwicala lokwenza indubela yamagama ahloniphayo namagama athetha ngokuphandle.

Ijenali 7

UKUBHALA NGOKUBHALA

Kule semina sifunde ngeengcamango zabanye ababhali xa bebhala, nendlela abayibona ngayo bona into yokubhala. Ndifunde into yokuba aba babhali abalawulwa yimithetho xa bebhala. Ezantsi zezona zinto ziphambili kum endizikhileyo kubo:

Inkenkqe yokubhala

Into endicacelayo ngoku kukuba bendiyijonge ngendlela engathanga ngqo indlela yokubhala. Le nto ndayifundiswa esikolweni, into yokuba indlela yokubhala inje nanjeya. Ndiyayazi phantse yonke imithetho yokubhala nendlela olusekelwe kuyo ubhalo lwamabali – la mithetho yesiqhelo yokuba kufuneka kubekho ingabula-zigcawu, ukujiya kwezinto, njalo-njalo. Ukhanyiselo kum lufike kanye ngala mavo ooDinh, Federman, uRampolokeng noMuila, nabanye. Aba babhali nezi mbongi bayayazi ukuba izinto ezibhalwayo akunyanzelekanga zibambe mgaqo othile. Ndikholiwe ngabo xa beqaphela ukuba le nto yokulandela umgaqo othile iyawathintele amandla

okuyila yaye ayibulali wona qha kodwa nomoya wombhali, lo ushukumisa umbhali ukuba abhale, ilizwi lombhali ukutsho. Ndiphele ndivuma ukuba singababhali sinendlela ngendlela zokubalisa amabali yaye akukho nenye indlela emayijongelwe phantsi. Kodwa kwelinye icala abakhona amabali nemibongo engasebenziyo kwaphela. UDinh uyangqina ukuba akhona amaxesha oya kubhaqa umbhali efaka izinto ngokuzinyanzela ebalini. Ndikhe ndiziqaphele ngamanye amaxesha xa ndibhala izinto ndizibhalela uhalala. Ndibona ngezivakalisi ezinamagama anyanzelweyo xa kunjalo awenzi ntsingiselo echukumisa kwamna.

URampolokeng ukhe wayithi vandla vandla le nto yokuba nenkenkqe yokuyila. Ababhali bobugcisa nabenzi beminye imisebenzi yobugcisa abazinzalelwane zaseSpain bona bathi le nkenkqe yiduende. Kuba iduende iligama lolwimi olusiSpenishi, mna ndiyibiza ngokuba yinkenkqe yobugcisa. URampoleng kudliwanondlebe endilifundileyo uphawula ngoninakhulu wakhe owayethanda ukudwanduluka xa onwabile okanye echukunyiswe yinto ethile. Uthi wayesitsho izibongo ngomlomo wakhe engaqalanga wazibeka phepheni. Uninakhulu kaRampoleng akafundanga ngobugcisa yaye akayiyo nembongi epapashiweyo. NoMuila uthethe ngotata wakhe owayehlala ahlala abonge abaphantsi ngeelwimi awayengazazi yena kuqala, elawulwa ngumoya ovuke ngaphathi kwakhe.

Kungenzeka ukuba ababhali abaninzi besiXhosa ibikhe ibafikele le nto inje, kodwa ngenxa yeemfundiso zabamhlophe bebesuswa kule nkolo yeduende. Mhlawumbi sekukho iincwadi ezingaka nje zesiXhosa ezichankcatha ekuhlonipheni kwanto nezibhalwa kuba kufunwa ukubetheleliswa imfundiso ethile kungoba inkenkqe yaba babhali yakhonkxwa kumaziko apapashayo.

Ukukhululeka ndibhale ndisebenzisa iduende ukuze ndibhale into endodusayo nam yinjongo yam. Ndingathanda ukuzisa into entsha nendingenako ukuyiacisa, mhlawumbi ndiyekelele kwabanye abantu bayicacise bona ngendlela abayibona ngayo ndifane noMxolisi Nyezwa owakhe waphawula ukuba kweyakhe imibongo ikhona angayaziyo ithetha ukuthini. Yinjongo yam ukuyekelela umxakatho ndibhale le nto ifuna ukubhalwa iqhutywa yincindi yesipho sokuyila. Andiqinisekanga okwangoku ukuba iza kwenzeka njani loo nto kodwa ndiceba ukulandela iimfundiso zikaRampolokeng apho aveza uluvo lokuba ukuzifaka kwiinkqubo evunyiweyo yokubhala kuyafana nokubulala ubuchule bokuyila izinto ezinobugcisa.

Isimbo sokufaka imifanekiso

Ndifunde umbongo obalisayo kaPaul Bowles othi *Points in Time*. Andiqinisekanga ukuba lo mbhali ubhala ngantoni na kodwa ndiyithandile indlela abhala ngayo ngoba nditsho ndanolwazi lokuba umbongo-mbhaliso yinto eme kanjani na. Ndithande into yokuba lo mbhali woyame kakhulu kwimifanekiso, yaye uyizoba ngokucacileyo. Ndingakhe ndicaphule nje imigca endiyithandileyo. Kukho indawo abhale wathi kuyo: “*The river runs fast at the mouth where the shore is made of the sky...*” Ndithanda ukuyibethelelisa le ndawo ethi *shore is made of the sky*. Le ndawana endenze ndacinga ngendlela endibhala ngayo xa ndilinga ukubhala. Ngamanye amaxesha ndiye ndibe nombono walento ndiyibhalayo ngoko ndiyibhale ngale ndlela ndiyibona

ngayo ndingajonganga ukuba inyanise kangakanani na, yaye andikhe ndizidube ngokuqwalasela imithetho yolwimi. Nomgca othi: *“For the swimmer there is no warning posted against the sharks that enter and patrol the channel.”* Nawo undizobele omnye umfanekiso omhle ndatsho ndacacelwa ukuba ababhali njengokuba bohluke nje nezinto bazibona ngokwahlukileyo. Ngoko ndifumene ndisenza uxolo nendlela endibhala ngayo.

Ndilithandile ibali likaKate Zamero, isicatshulwa esisuka kwincwadi ethi **Green Girl** (2011) nezicatshulwa zikaKatie Farris ezisuka ku*BoysGirls*. Into endiyithandileyo kwaba babhali, babubhala ngendlela efanayo. Bajwila imifanekiso emva kwemifanekiso. Yaye enye into endiyithandileyo kubo kukubhala ngezinto ezithile besebenzisa izikweko nezifaniso. Nam ndiyayithanda into ebhaliweyo, ingalandeleki msinya hayi ngenxa yesigama kodwa ngenxa yesikweko, isintwiso, nesifaniso esisetyenzisiweyo.

Ndizimisele ndifake into esaba mbongorha kumabali am endiza kuwenza. Le nto ndithetha ngayo ndiyibone apha ku-**The Pink Institution** (2004). USaterstrom uyivule inoveli ngemibongo. Bendingayazi ukuba ivumelekile into yokuxuba iprose nemibongo encwadini. Le nto yokuxuba imibongo kwinoveli ndiyiqhelele kumabali esiXhosa apho kudla ngokubakho imbongi kwisiganeko esithile, lakufika ixesha layo itsho ngomtyangapho wombongo. Obu bubuchule bababhali bolwimi lwesiXhosa. U WK. Tamsanqa ngoku engeyiyo imbongi kodwa kwincwadi yakhe ethi **Ukuba Ndandazile** (1967) xa ebhalela umlinganiswa wakhe oyimbongi utsho ngezibongo ezimshoqo ngokungathi uyimbongi yomthonyama.

Le ndlela yabo yahlukile kwindlela endiyibone apha ku-**The Pink Institution**. USaterstrom ubeke imibongo ecaleni, akayidibanisa kumaphepha aneprozi. Sisimbo esinditsalayo esi.

Ijenali 8

IZINTO EZINGENAMAGAMA ZIDUKA NOMOYA

Ndiyithandile indlela esisebenzisana ngayo noMthunzikazi Mbungwana, ongutitshala wesiXhosa. Nangona nje kwisemina yakhe ethi **Izinto ezingenamagama ziduka nomoya** ndiye ndatyapha ukuyifezekisa. Xa ndithetha okwenyani kunzima ukubhala izinto ezingabizwa ngamagama ngolwimi lwesiXhosa. Kumnandi xa sizithetha nabahlobo bethu kuba kaloku siziva sikhululekile phakathi kwabo. Akukho lula ke ukuvele ubhale into ongayaziyo ukuba iza kufundwa ngubani, kuba usoyikisela isidima sakho sirhuqeke phantsi, ubonwe njengomntu ongenasimilo, ongaqeqeshekanga, umanyaleni.

Injongo yale semina ibikukubhodlisa izingqala, izinto esikhe singafane sizibize ngamagama, izinto esoyikayo ukuthetha ngazo. Ndiqaphele apha ke ukuba umba wabantu abathandana besisini esinye akufane kuthethwe ngaw o emakhaya. Phofu yonke into ejikeleza isondo akuthethwa ngayo kwinkcubeko endikhulele kuyo. Nakube kunjalo, abantwana abancinci bayamitha bona. Abazifundiswanga emakhaya izinto ezinje, bazifumene esitalatweni. Mna

ndibona ukuba xa abazali benokuhlala phantsi nabantwana babo babalumkise ngezi zinto, ungakhona umehluko. Xa bengazinikwa iingcebiso kumakwabo abantwana, zikhona iingcuka phandle phaya ezingathengwa nangesenti ukulahlekisa abangelwazi.

Upelo lwamagama esiNgesi ngesiXhosa

Ngamanye amaxesha kuye kubenzima ukusebenzisa isiXhosa esinganongwanga. Ndifumaneka ndikhuthazwa nguMthunziki ukuba ndiwasebenzise la magama esiNgesi esithanda ukuwasebenzisa kwintetho yemihla ngemihla. Undifundise ukuba ndingawapeli ngesiNgesi kuloko ndiwapele ngendlela abizeka ngayo ngesiXhosa. Ingathi le yindlela eza kwenza into endiyibhalayo *iflowe*, yaye ibe *releventi* kubafundi besiXhosa banamhlanje, abangasaziyo ncam isiXhosa. Yaye iza kunceda nam lo owazi isiXhosa sakudala, ukuze ndikwazi ukuqhagamshelana nabafundi bam ngendlela abaza kuyibamba ngokukhawuleza ndingabalahlanga.

Isakhono ngokubhala ngokungathi uyathetha

Kule veki ndifundiswe ngababhali ababhinqileyo abadlala indima enkulu kuluncwadi lwesiXhosa. Amanye alo magama aquka unkosikazi Mgqwetho owayebhalela iphephandaba **Umteteli Wabantu** ngeminyaka yama-1920, nooMpengesi ababesitsho ngemibongo enambithekayo nefikelekayo. Ndimthande kakhulu uMpengesi kumbongo wakhe othi *Le nt' Umntu* obhalwe ngokungafihlakalanga. Kwincwadi endiyifundileyo yeentsomi ebhalwe nguKholeka Sigenu ethi **Ezakowethu** ndiphume nentsomi *kaKhenkebe*. Le ntsomi ndakhe ndayiva ngaphambili kodwa ngale ndlela ayibhale ngaye uSigenu igqwesile ngoburharha. Kwizimbo endakhe ndadibana nazo zokubalisa iintsomi ndicinga ukuba esi ndidibene naso apha kule ntsomi sesona ndisithandayo nendicingela ukuba ndinomdla ekusizameni. Jonga nje indlela le uSigenu ayinonge ngayo ngezinto ezihlekisayo nangemifanekiso-ngqondweni ayizobayo engafaki xinzelelo kumfundi. Ndithanda le nto asuke wayenza le ntsomi yafikeleleka akayivathisa ngezigama ezintsokothileyo nezaci namaqhalo apho kungafuneki sidingo khona. Ingathi uyibhala eyibalisa ngomlomo le ntsomi. Izikhuzo azisebenzisileyo apha neemfano-zandi ndingathi ziwufezekisile lo mba wokubhala into engenamdintsi. Apha undibonise kakuhle isakhono sokubhala ngokungathi uyathetha. Njengoko injongo yam ikukwenza amabali afikelekayo ndiceba ukulusebenzisa ulwimi emabalini lube lula ngendlela enze ngayo uSigenu. Amagama athethwa maxesha onke ngabantu ndiwabona enayo indawo angena kuyo kubhalo endilwenzayo. Ngoko xa ndibhala ngendlela eqhelekileyo ingenza loo nto ndibhale ngokungathi ndenza incoko nabafundi bam.

Ijenali 9

UKUBHALA NGOKUFA

Kwisemina kaCarol ebingokubhala ngokufa ndizive ndingenako ukuwenza umsebenzi ngokupheleleyo. Ngamanye amaxesha le misebenzi siyiniwayo ikhe ivuselele amanxeba esicingela ukuba aphola kudala. Zonke izinto endakhe ndabhala ngazo zizinto ezazingazange

zindehlele. Kodwa kuba ndinobhuchule bokwenza intlungu yomnye umntu ibe yeyam, bendikwazi ngolu hlobo ukubhala amabali.

Into endiphume nayo yinto ebhalwe nguZakes Mda, ibali lakhe elithi *Ways of Dying*. Le ndlela yokubhala ngokufa njengendlela yokwenza ingeniso kumlinganiswa onguToloki ofumana inzuzo ngokuyokugxwala ezingcwabeni zabantu angabazi nokubazi, iye yandenzela umdla kakhulu. UMDa uyenze yaqhuqheka ingqondo yam ngokuba wenze into ekhangeleka ingunobenani yabaluleka, yasisiseko sebali lakhe. Omnye umbhali ondimangalisileyo obhala ngokufa nguWamuwi Mbaq kwibali elithi *The Bath*. Into endenze ndakholwa leli bali kukuba lisuka entliziyweni yombhali yaye lindenze ndachukumiseka. Ndiyazithanda izinto ezindlala ngeemvakalelo zomfundi.

Ngoko izinto ezintsha endiphume nazo apha zezi:

- Ukufa kungabhalwa ngako ngesimbo sezafobe
- Ukufa kungabhalwa ngako ngesimbo soburharha
- Ukufa kungabhalwa ngako kusetyenziswa iinkumbulo
- Ukufa kungabhalwa ngako kusetyenziswa iimvakalelo

Xa kwenziwe indubayela yombongo nebali

Ndifunde umbongo obalisayo kaPaul Bowles othi *Points in Time*. Andiqinisekanga ukuba lo mbhali ubhala ngantoni na kodwa ndiyithandile indlela abhala ngayo ngoba nditsho ndanolwazi lokuba umbongo-mbhaliso (*prose-poetry/lyrical prose*) yinto eme kanjani na. Ndithande into yokuba lo mbhali woyame kakhulu kwimifanekiso, yaye uyizoba ngokucacileyo. Ndingakhe ndicaphule nje imigca endiyithandileyo. Kukho indawo ubhali athi kuyo: “*The river runs fast at the mouth where the shore is made of the sky...*” Ndithanda ukuyibethelelisa le ndawo ethi “*shore is made of the sky.*” Le ndawana endenze ndacinga ngendlela endibhala ngayo xa ndilinga ukubhala isiNgesi. Ngamanye amaxesha ndiye ndibe nombono walento ndiyibhalayo ngoko ndiyibhale ngale ndlela ndiyibona ngayo ndingajonganga ukuba inyanise kangakanani na, andizidubi ngokuqwalasela ulwimi xa ndibhala isiNgesi kunoxa ndibhala isiXhosa. Nomgca othi: “*For the swimmer there is no warning posted against the sharks that enter and patrol the channel.*” Nawo undizobele omnye umfanekiso omhle ndatsho ndacacelwa ukuba ababhali njengokuba bohlukile nje nezinto bazibona ngokwahlukileyo. Ngoko ndifumene ndisenza uxolo nendlela endibhala ngayo.

Umbongo-mbaliso sesinye isimbo enditsalekileyo kuso. Ngokubona ababhali endifunde kubo ukuba bayisebenzisa le nto ukuphumeza izinto ezimbini. Ndibukele indlela uBowles aqubule ngayo ingcamango zakhe ezinobufilesofi wazixuba nebali elingavelanga. Unento ayigushileyo apha uBowles ngesakhono sakhe sokubonga. Ngesakhono sokubalisa ibali umane esithele ntlu ngale ngcamango efihlakeleyo kodwa hayi ngendlela ephelileyo. Ndiboba ukuba xa ndinezinto ezinzulu endifuna ukuzithetha ndingaziqubula ngesi simbo sokubonga ndibalisa.

Ijenali 10

UKUBHALA USEBENZISA ISIKWEKO NOKUGWEGWELEZA

Kwisemina ebesinayo ebiqhutywa nguJo-Ann Bekker emayela nokubhala izinto uzigwegweleza okanye uzikwekwa (*Tell it slant/ writing obliquely*) ndifumanise ukuba ndiyasilela. Kodwa indincedile ngoba nditsho ndabona ukuba andikabinguye umbhali okwaziyo ukubhala ngendlela efihlakeleyo. Kuloko ndibhala ngendlela ebangela ukuba abantu bayihlalutye ngendlela ndlela into endiyibhalayo.

Kodwa ke iphinde yandishiya nombuzo wokuba xa ndinokubhala ngokufihlakeleyo ingaba abafundi bomsebenzi wam baya kuxhamla ntoni njani kwinto endiyibhalileyo? Ndingathanda ukunika umzekelo ngomsebenzi endiwenzileyo kule semina. Ndiye ndabhala ngezinto eziquka *isexuality*, inkolo, nokunyhaxwa kwabantu ngenxa yokuba bohlukele. Khange ibonwe loo nto. Omnye umfundi uye wathetha ngeCovid-19 ebendingakhange ndiyicinge nokuyicinga xa bendibhala amabali am. Yena lo mfundi ubone la mabali omane ethungelana ngomxholo weCovid-19. Kodwa ke into umfundi ayibonileyo kwinto endiyibhalileyo akumelanga indichaphazele ndingumbhali, akumelanga ndimphikise futhi. Ukubhala kumnandi ngale ndlela kuba wena mbhali ubhala into ethile, umfundi abone okunye.

Ukuchaza into ngendlela engeyiyo ncakasana

Kwisimbo sokubhala esisifundileyo kule semina sokuchaza izinto njengesichazi-magama kodwa ngendlela ebonakalisa ubugcisa bokubhala. Le nto siyifunde kwizicatshulwa esizinikiweyo ezisuka kumbhalo kaChwayita Ngamlana noVangile Gantsho. UNgamlana ucazulule izihloko ezintlanu ezizezi: ‘*What is Sex?*’, ‘*Was is Desire*’, ‘*What is Obsession*’, ‘*What is Loneliness*’, ‘*What is a Dyke?*’. Zonke bezisuka kwintshayelelo yencwadi yakhe ethi ***If I Stay Right Here*** (2017). EkaGantsho ibisithi “*Schizophrenia: some definitions*”. Ndikholiwe yindlela abasebenzise ngayo imifanekiso ekuchazeni kwabo ezi zinto zibalulwe ngentla. Akukho nto ebingako efana noko bakuchazileyo kodwa ngendlela le basebenzise ngayo imifanekiso, boyame ngendlela abazibona ngayo izinto njengabantu abanobugcisa bokuyila.

Ndiza kucaphula uNgamlana xa equbula esi sicutshulwa acacisa ngayo ngokufihlakeleyo pha ku- ‘*What is a Dyke?*’. Uthi: “*A dyke is a question mark that comes with an exclamation and a few emoticons like a smile, frown, angry look, indifferent, sick, in love, bored, drunk. A dyke is an intricate, indecipherable encryption.*”

Ndikhe ndalinga ukubakopa kodwa andaphumelela. Into ebendiyibhalile ebisondele kwinto yabo ibilibalana elinesihloko esithi Intando Ekhulekileyo (*Free Will*). Kuyo ndibone kululutho ukoyama ngesichasaniso, ndibonakalisa ukuba ayikho into eyintando ekhululekileyo.

Ukubhala ngezangotshe, izikweko nezimntwiso

Ibali endilifundileyo likaChavise Woods elithi *The Bell Tower* ndilibone liyelelene nesihloko ebesisiqubula kule semina. Umbhali wenze ngako konke anako ukungayibeki pahaha into

ayiqubulayo enje ngesondo. Usebenzise imifanekiso ukuze ndiyibone le nto athetha ngayo yaye nale mifanekiso ayesebenzisileyo ivela kwindalo nezinye izinto ezingayingqonganga le nto athetha ngayo. Ude wamntwisa izinto ezimxhela umphefumlo yaye nale nto imxhela umphefumlo uzibeke ngaso.

Kwibali likaJereme Dean elithi *In Restrospect, the Days Were Fresh and Easy*, ndifumanise indlela entsha yokubhala. UDean ubhala ngengcinga zakhe yaye nendlela azibeke ngayo zibonakala ngokungathi zizingcinga ngenene ezakhe zenzeka ngoba kukho iindawo angasabakhumbuliyo abanye abalinganiswa kweli bali. Ukuba ndingakhe ndiyiqubule le ndlela yakhe abhale ngayo ndingenza izinto ngendlela ayahlukileyo kule yakhe. Okokuqala ndingalenza ibali lam libe lifutshane ngoba akukho balinganiswa babunjiweyo yaye nezinto ezenzekayo apha azingxili mxholweni. Loo nto ndiyicingela ukuba ingenza abafundi badikwe kukutsiba tsiba apha naphaya, njengokuba iyinto endiyifumanisileyo kweli bali. Ndiyithandile nale nto yokubhala kwakhe ezi ngcinga *ngebullet points* yaye *kwibullet point* nganye kukho into entsha eyenzekayo.

Elinye ibali endifunde kulo isakhono esitsha libali likaSarah Blackman elithi *A Beautiful Girl, A Well Loved One*. Nalo belihlala nca kulo mxholo besiwuqubula kule semina. Ndibone izangotshe ezisetyenzisiweyo ekucwezeni kwizinto ezithile. Ndiphinde ndaqaphela ukusetyenziswa kwenteth' endivusileyo ndingumfundi. Le nto ilenze ibali likaBlackman labubuntsomirha ngenxa yokuthetha kwakhe nabafundi enika izinto zokuqika. Bezikhona neendawo zokungathi uyashumayela kodwa loo nto ayindenzanga ndayinyemba indlela abhala ngayo ngoba ebenikeza ubulumko bakhe. Ngoko lo mbhali uvube izixhobo zokubhala apha yaye zisebenze ngendlela eyiyo.

Umbongo othi *The Incident* obhalwe nguRobert Berold awukhange uchaze ukuba sesiphi esi sehlo athetha ngaso. Into uyishiye ilele nomfundi, ubalise nje ngentshukumo, ivumba nezinye izinto ezingaqukanga le nto imsusileyo ukuba abhale ngayo. Ibali likaMiljenko Jergović elithi *Cactus* nalo lindothusile ukuba lingemfazwe yaseBosiniya. Eyona nto bekuthethwa ngayo apha ibisisityalo. Kodwa ngendlela abalisa ngayo umbhali ungaqaphela msinyane usizi olufukanywe leli bali. Ndifumane ndicinga ukuba “kukuzulisa” le nto yenziwe ngulo mbhali okanye wenza ngabom? Ubuchule bakhe bokuqubula umxholo esebenzisa omnye umxholo undenze ndamangaliseka yindlela amanye amabali abunjwa ngayo.

Ijenali 11

UKUBHALA INGXOXO EBUBULOLO (*Monologues and Soliloquus*)

Isemina yesiNgesi emayela noprozi kaSamuel Beckett indinike ubunzima, ngenxa yokuba iprozi kaBeckett yahluke kakhulu. Inqatyelwe ziziphumlisi nezingxi, izivakalisi ezipheleleyo, uphindaphindo olwenzeka ngesaquphe. Xa uqala ukuqwalase umsebenzi wakhe ungafumana ucinge ukuba awukahlelwa. Indlela abhala ngayo uBeckett ifuna umntu olwazi nzulu uluncwadi lwesiNgesi.

Into endiyifundileyo kuBeckett sisimbo sokubhala ushiya amanye amagama. Ebekhe angazinaki izenzi, aphinde azinake. Izihlanganisi bezinqabile kwindlela abhala ngayo yaye ebenophindaphindo endingakhange ndikwazi ukulunyamekela. Ushiya iziphumlisi nezingxi kuba

efuna umfundi azifakelele ngokwakhe? Mhlawumbi le yenye yeendlela ezinyanzelisa umfundi athathe inxaxheba kwinto ebhalwe ngumbhali. Eneneni ngokufunda umsenzi wakhe ndizive ndifunda ndibhala ngaxesha nye. Inoba ke esi simbo asisebenzise kumabali akhe besijolise ukuba afundise umfundi isakhono sokubhala okanye ukuhlela. Endikuphelelo kuBeckett kukuba usebenzisa imifanekiso yaye akazidubi ngokuyicacisa.

Kululutho ke kum ukuba ndiphakule koku ndikuboniswa nguBeckett. Ngaphandle kokushiya izenzi neziphumlisi endingaqondi ukuba kuza kundisebenzela apha esiXhoseni, ndibona ukubhala ingxoxo yomlinganiswa ethetha yedwa, ezikile kwiingcinga zakhe, ebonakalisa ubume bengqondo, okanye evelisa ifilosofi yakhe ngokumila kweli phakade, kungayinonga ngokuvakalisayo la mibongo ebalisayo yam. Kulapho umlinganiswa wam aza kuba nencoko ebalulekileyo nomfundi, nangona eza kube ethetha yedwa.

Iprozi kaNathalie Sarraute ekhethekileyo

Ibali lika Sarraute lindenze ndathandabuza ukuba yinovelu okanye yingqokelela yamabali amafutshane okanye yimibongo ebalisayo. Ndiyakhulwa ke yile ndlela yokungaveli ncam kwegenra umbhali abhalela kuyo. Noba seyibhalwe eqweqweni kodwa xa ithandabuzeka kolo luhlu ibekwe kulo loo nto ingqinisisa ubugcisa nobuchule bombhali. Akumele ababhali babotshelwe ngokwezintlu. Kaloku siphefumla umoya wobugcisa hayi owemfundo enomsilakazi.

Into eyenza ndimthande lo mbhali yindlela awenze mafutshane ngayo la mabali. Akanabalinganiswa ababumbeke ngokuphelele. Indlela abalisa ngayo ingathi ifihlakele kodwa iyalandeleleka. Bobunye ubuchule bokubalisa obu ndihlangene nabo apha.

Umqibela lo mbhali ebalisa ibali akubhida athi gqi sele engene embongweni. Nanku umzekelo ngezantsi pha ku**Tropisms** (1965) isahluko sesihlanu:

“Somebody called you. Didn't you hear them? The telephone. The door. There's a draught. You didn't shut the door, the front door!” A door had slammed. A window had blown open. A breath of air had crossed the room. You had to rush, quick, quick, berated, browbeaten, apprehensive, drop everything and rush forward, ready to serve.”

Ijenali 12

ISEMINA NGELIZWI LOMBHALI

Eyona nto ndiyikhileyo nendiyifumanisileyo kukuba ababhali abafani. Loo nto ke ibangela ukuba nezinto abazibhalayo zohluke. Ndifunde kakhulu ngalo mba kwizimvo zikaVictor LaValle. ULaValle uthethe *ngepesonalithi*. Uthi kulapho ilizwi lombhali lilele khona. Uthethe wenjenje: *“...the person you are (in total, at that moment in time) is what creates the story you're writing.”*

Into endizama ukuyitsho, indlela endicinga ngayo, endenza ngayo izinto, ubuntu bam, buyayichaphazela indlela endibhala ngayo.

Xa ndityebisa nzulu kwindlela endibhala ngayo elam ilizwi liphululwa ngabalinganiswa endizama ukubalisa amabali abo. Njengoko kubonakala kwizinto endizibhalileyo ebudeni bale khosi, amabali am angentlalo yabantu, angentlungu yangaphakathi, angobubi esivuthuza phakathi kwabo mihla le. Ngoko ndiye ndizame ukungena ezihlangwini zabalinganiswa bam, ndiyive intlungu yabo, ndilile nabo. Ndikholelwa ukuba xa ndibhala ayindim lo ubhalayo, ngamazwi abo la athetha kum. Ngoko amazwi abo kumele angafani ngenxa yokuba bathetha ngokuthetha, bakhala ngokukhala. Ngelicacileyo andikabinalo ilizwi endinokuthi lilizwi elilelam. Ndingathi ndibufana nomprofeti othetha izinto azithunyiweyo, ongenabango kumazwi awakhupha ngomlomo, ongenagunya lokusikelela nokuqalekisa. Awakhe amagunya namabango avela kwinto engabonwayo, engene ngaphakathi kwakhe. Yiloo nto engabonwayo eyenza uqhagamshelwano nabantu abaphulaphulayo.

Le nto indehlelayo ibufana nale nto yakhe yathethwa nguAmina Cain. Kwilivo lakhe elithi *Slowness*, uCain wathi: *“When I write, I follow the mind of the text I’m working on, which makes it hard for me to connect to the idea that literature/ fiction should or shouldn’t do anything.”* Mna ndikholelwa ukuba zonke izimbo zokubhala endizibonakalisileyo kumabali am alawulwa yindlela abalinganiswa bam bafuna ukubhodlisa ngayo isingqala sabo.

Jenali 13

UFUNDO NGOKUBHALA IMBALI YOBOMI: BHAYOGRAFI/ OTHOBHAYOGRAFI

Isemina eqhutywe nguStacy Hardy emayela nokubhala iziganeko okanye imbali esisondeleleneyo nombhali. Ndingathi indivule amehlo. Indinike ithuba lokuba ndandise kwizimbo zam zokubhala endizifundileyo kule khosi. Ndifunde lukhulu kubabhali abafana noEduardo Galeano owabhala i-othografi ngobomi bakhe phantsi kwenkqubo yelizwe elinyhasha amalungelo abemi balo. Ndimncoma uGaleano ngokuba nesibindi. Ngaphezu koko ndithanda inyaniso yakhe kuba apha undibonise ukuba ungabhala ngobomi bakho ngokungathi uphambi koThixo, uhlambulula konke owakhe wakwenza nokwenzeka kuwe. Le nto ndiyifunde kwincwadi kaGaleano ethi **Days and Nights of Love and War** (1978) indikhumbuze imibongo kaAllen Ginsberg kwincwadi yakhe ethi **Howl and Other Poems** (1956). Indlela uGaleano anyemba ngayo inkqubo yelizwe iyafana nale uGinsberg wayenyemba ngayo inkqubo yobukhaphali kula mbongo wakhe onesihloko esithi *Howl II*. Kula mbongo ndathanda le migca ehamba ngolu hlobo: *“Ashcans and unobtainable dollars ! Children screaming under the stairways! Boys sobbing in armies! ... Moloch whose mind is pure machinery! Moloch whose blood is running money ! Moloch whose fingers are ten armies!!”* Eyona nto ndayithandayo kulo mbhali kukusebenzisa izafobe ukuze anyole ngokupheleleyo lo mbuso onganakanga iimpilo zoluntu. Eyona nto ixatyiswe ngulo mbuso

kukwenza imali. Ndathanda ke nendlela awufanisa ngayo nedimoni elitshabalalisayo, idimoni elilutshaba eluntwini.

Omnye umbhali obhale ngendlela ezele ubugisa ngeziganeko zobomi bakhe nguMaggie Nelson kwincwadi yakhe ethi **Bluets** (2009). Kum le ncwadi ivakala ngokungathi ngamavo, iphinde ivakale ngathi yincwadi yemibongo-mbaliso. Ndithanda indlela uNelson asebenzisa ngayo umbala oluhlaza wesibhakabhaka esizolileyo. UNelson akabhalanga ngobomi bakhe kuphela, wongezelela kakhulu ngeengcinga zakhe, ucinga nzulu. Ndiqaphele indlela lo mbala uxhaphake ngayo ekubaliseni kwakhe. Ngenxa yoku ndide ndafikelela kwingcamango ethi lombala *yimothifu* asebenza ngayo uNelson. Le *mothifu* kaNelson ivele yamela izinto ezininzi ezinje ngothando, ulangazelelo, iingcinga ezinxuba umphefumlo, ukulahlekwe ngumntu osenyongweni. Isimbo esinje siyahambelana nam.

Ndiphinde ndavumbulula kwincwadi kaLidia Yuknavitch ethi **The Chronology of Water** (2017). Le ncwadi indibonise indlela yokubhala ngelahleko, ukubhala ngokucinezeleka kobuntu bakho ngenxa yemithetho yoluntu. UYuknavitch ubhale ngeziganeko zobomi bakhe ngendlela engenayondelelwano, nto leyo evele yacaca kum ukuba iinkumbulo azifiki emntwini ngendlela elandelelanayo. Ude athi naye: *“I remember things in retinal flashes. Without order., Your life doesn’t happen in any kind of order. Events don’t have cause and effect relationships the way you wish they did.”* Ndingcinga ukuba le nto bendikhe ndazama ukuyenza kumsebenzi wam wale semina – ukubhala ngaphandle kokwenza iziganeko ziyondelelane. Kodwa ngendlela eyahlukileyo kule kaYuknavitch mna andikwazanga ukubhala ngeziganeko zobomi bam. Kuloko ndikhethe ukubhala ngento eyeleleneyo kwinto eyakhe yehla nendicingela ukuba yayinokwenzeka. Ingxaki yam kukuthi ndlwe izinto ngobomi esidlangalaleni. Ndafundiswa ukufela ngaphakathi ndisemncinci.

Into ebangele ukuba ndilandele ekhondweni likaYuknavitch zeza zihloko athiye ngazo izahluko zakhe. Umzekelo: *Holding Breath* (sisahluko sokuqala), *Under Blue* (sisahluko sesibini), *The Wet* (sisahluko sesithathu), *Resuscitations* (sisahluko sesine), *The Other side of Drowning* (sisahluko sesihlanu). Zonke ke izahluko zikaYuknavich zihambelana twatse nesihloko sencwadi (**The Chronology of Water**). Mna umdla wam kukugrombonca esa sihluko sithi *Holding Breath*, ndibhale ngemiba esondeleyo kwezesondo (ngakumbi abantu abathandana besisini esinye). Ndibona indlela umphakathi unyhaxa ngayo abantu abanje, ndifikelela kwingcinga ezithi abantu abanje bazibambile. Ndithanda na le nto yokuba esiXhoseni akukho nto ibhaliweyo kakhulu ngezinto ezinje. Ngoko ndikholelwa ekubeni ndiza kwandisa uncwadi lwesiXhosa lunxibe eminye imibala. Ndizimisele ukwenza oku ngale ndlela uYuknavitch, uGaleano, uNelson, noEdouardo Leve, benze ngayo. Iziganeko ke eziza kuba lapho azingqonganga ubomi bam. Ndiza kwakha umlinganiswa/abalinganiswa okanye ilizwi elidandalazisa oku kuzibamba umphefumlo. Ndikhetha le ndlela yokubhala kuba yona iyakholeleka yaye ikhawuleza ifike lula ekuchunubeni imithambo yentliziyo.

Uqupho lwengxoxo yabalinganiswa

The Hole

Eli bali lindibonise ubugcisa obungobunye bokubhala. Ndiqaphele izimbo ezibini kulo mbhalo. Kukho isimbo somlingo esisetyenziswe ngumbhali. Kukho nesimbo sokuchaza izinto usebenzisa usiba olufihlakeleyo. Ndithande nesa simbo sokuxuba umlingo nezinto zobu bomi zokwenyaniso. Ndithande nendlela umbhali adlale ngayo *ngemothifu* engumngxunya. Lo ngxunya ngathi nguwo lo umumathe into yomlingo. Nditsho kuba kukho ijoni elifileyo laseRashiya elawela kulo ngxunya ngemfazwe yamaRashiya namaFinishi. Lo mlinganiswa yena uzibiza ngokuba 'yijinni'. Naye ubonakala ngokungathi ngumlinganiswa obunjwe ngesimbo seentsomi.

Ndifunde kwakhona apha uqupho lwengxoxo phakathi kwabalinganiswa. Lo mbhalo ingathi usimelele ikakhulu kwintetha zabalinganiswa kunengcaciso zombhali. Ndingathi umbhali uvune kakhulu kwisimbo sokubhala idrama. Intetha yabalinganiswa isetyenziswe ngumbhali ukuqhubela phambili ibali. Akangxishi endaweni enye. Ndithande nendlela abalinganiswa bakhe abenze bohluka ngayo. Umlinganiswa ngamnye kweli bali akafani nomnye umlinganiswa yaye amagama asetyenziswe ngumbhali ayenze yafezeka le nto. Xa ndicacisa, lo mlinganiswa uzibiza ngokuba 'yijinni' uthetha ngezafobe yaye intetho yakhe ayingqalanga ngqo.

Ijenali 14

IPROZI YELETA

Ukubhala ileta yinto esingafane siyenze thina luntu lukhula kule mihla yanamhlanje. Iincwadi zakudala zesiXhosa ezazibonakalisa iileta ezibhalwa ngabalinganiswa kukuphela kwezinto esisele nazo esimane singqubeka kuzo zisibonisa ukuba kwakusenziwa njani engekafiki la maxesha obuchwepheshe. Ababhali bakudala, abanje ngoJordan, Tamsanqa nabanye, bayisebenzisa ileta kuba yayiyindlela efikelekayo kubalinganiswa babo ababephila kwisimo sentlalo sakudala. Babengaxili baqhube ibali ngesabhokhwe sesimbo seeleta. Kule semina kaStacy Hardy ndifunde kakhulu ukuba ibali liyakwazi ukuba yileta nje kuphela. Isimbo sokubalula iileta ebalini njengesixhobo sokuqhubela ibali phambili, ndaqala ukuhlangana naso kwibali likaRocky Gamez elithi *From the Gloria Stories*. Nangona uGamez exube inarethivu (*narrative*) eqhelekileyo yomntu wokuqala neeleta ezisuka kumlinganiswa othile, ndakha isimbo esitsha nendaphawula phambilini ukuba ndinomdla wokusisebenzisa.

Kwisemina kaHardy sidadele enzulwini ngeendlela-ndlela zokusetyenziswa kweeleta. Ezi ndlela zahlukeneyo zezi:

- Ileta ebhalwa isuka kumbhali isiya kubafundi bakhe
- Ileta engabhalelwanga bani
- Iileta ezibhalwa ngabalinganiswa zisiya kwabanye abalinganiswa ebalini

Kuzo zontathu ezi ntlobo zokubhala ileta njengesabhokhwe sokuqhuba ibali, kuphokozwa imbilini, intlungu, intlupheko, iziganeko zenkumbulo, njalo-njalo. Ndithanda la ndlela yokubhala ileta engajoliswanga mntwini. Ndibona kuyo ukuba ndingayicaphula ukuze ndikhulise isimbo sokubhala into engathi yimfihlo. Abantu, ndakuthi ukuqaphela, bayathanda ukufunda iimfihlo. Ndibona kwalapha ekuhlaleni, azikho iindaba ezihamba ngokukhawuleza ngathi ziindaba zabanye abantu, ngakumbi izinto eziyimfihlo. Ndiyibona le ndlela inako ukundivumela ukuba ndincokole nabafundi bamabali abhalwe ndim. Ndiyibona inokufezekisa enye yezinto endizama ukuyenza kwithisisi yam – ukubhala amabali amafutshane axhola intliziyo yomfundi abe sezihlangwini zabalanganiswa endibasebenzisayo. Ngeba ndenza isihloko sethisisi yam sithi “Hamba ezihlangwini Zam Okomzuzwana” ntonje ndinoloyiko lokuba le nto iza kubonwa ngokuba yinto eqhelekileyo. Injongo yam ephambili kukwakha ubhalo olutsha phezu kwamathambo amadala – ubhalo lokuyila lwakuqala esiXhoseni.

Enye yeleta endiyithandileyo, ebhalwe ingathunyelwa mntwini, ithi *Dear Gone* ngokubhalwe nguLundy Martin. UMartin undenze ndavakalelwa emzimbeni, uthinte imithambo yentliziyo yam ngokubhala ileta edandalazisa uthando nokulahlekelwa, iinkumbulo yento engasekhoyo. Xa ndithetha ngokubhala umbhalo olwenza imizwa yomfundi itshintshe acinge nzulu ndithetha ngento enje. Le leta ka*Dear Gone* indifundise ukuba akubalulekanga ukuba ubhale umtyhutyhumezo wento ende, ucacisa into ofuna ukuyithetha. Koko amagama ambalwa akhethwe ngobuchule asenako ukuyiphumeza ngcono injongo yombhali. Umbongo kaEtel Adnan othi *Conversations with my soul* uwubhalele umphefumlo wakhe nawo undilobile njengokuba ndifuna ukubhala izinto ezingafane zisiwe liso kuba zingabonakali. Ukufikelela ekuyichuleni into yokuvakalisa umoya ogqumayo ngaphakathi njengombhali kuza kudinga ndizibuze le mibuzo kuqala: Ingaba umzimba wam unalo unxibelelwano nomoya?

- Ingaba umoya wam unamakhwiniba kwimithetho yoluntu?
- Ingaba umoya uyachaphazeleka kwizigqibo endizithathayo?
- Ingaba umzimba wam uyachatshazelwa ngumoya wam xa udakumbile?
- Umoya wam unalo na ulwimi olusebenzisayo ukuze ilizwi lawo livakale?

Ibali likaMariama Bâ elithathe isimbo seleta nalo. Liye landibonisa indlela yokuzoba umfanekiso ngelahleko. Ndiyayithanda le ndlela umbhali abhale ngayo ngokufa. Andizange ndacinga ngaphambili ukuba ukufa kungabhalwa ngale ndlela, ukumntwiswa kokufa nokumntwiswa *kolwazelelo (fate)*. Lo mbhali undenze ndachukumiseka yaye ingathi undihlebelwa ukuba mandibeke iliso elibukhali kwizinto ezingafane zijongwe. Bona nje umfanekiso awuzobileyo ngokufa kula mazwi athi: "*Modou stretched out, cut off from the world of the living by a white sheet in which he is completely enveloped.*" Lo mfanekiso uvele wahlala nca kum. Le ndlela abalisela ngayo isihlobo sakhe ngokufa kukaModou ivakala isuka kumazantsi entliziyo yakhe, ukulahlekana nalo mntu amthandayo ukuzobe ngemifanekiso. Bona nje okwakuqoshelwa ngeshiti elimhlophe komzimba, akuthathe akuse kwimvulophu, izinto bendiba mna azisoze zidibane nageyphi imini.

Ijenali 15

UKUZOBA NGAMAGAMA

Kwisemina yesiXhosa kaMthunzikazi Mbungwana ndifunde ukuzisa ezi zimbo zixhaphake kwezinye iilwimi – ukuzoba imifanekiso ngamagama. Ndizame ukuzoba umfanekiso woyolo ngezinto zendalo. Ndiphinde ndazama ukuzoba imvakalelo ngothando ndisebenzisa izimntwiso zezinto ezithile. Nonxunguphalo nalo ndilwayamise kwalapha kwindalo. Ndingathanda ukubuyela kwakhona kulo msebenzi ndiwuphucule kuba ngamanye amaxesha ndifumanisa kulula ukuchaza imifanekiso ngento ethile (ngakumbi izinto ezingabizwa ngamagama kuncwadi lwesiXhosa) ndisebenzisa imifanekiso yokuchaza ezo zinto zihambisa umzimba. Ndicinga ukuba ukuzoba imifanekiso lulwimi olusetyenziswa ngumoya. Umoya ongaphakathi komntu awuboni umthi ingumthi. Umoya ubona indawo yokuphumla, umthuthuzeli wengqondo, isidubuli somongo-moya, umondli wezilwanyana, womntu nezinye izityalo ezikhula phantsi kwawo. Umthi ufana nesimboli yamandla nobunganga.

Imifanekiso ecweya izinto ezingenamagama

UWereWere Liking kwisicatshulwa senoveli yakhe ethi *The Amputated Memory* uzobe imifanekiso ngokunukunezwa kwakhe ngesondo nguyise esemncinci. Eli bali lindifundise ukuba ukubhala ngokungathi uyakhumbula (okanye ukubhala usebenzisa iinkumbulo ezingacacanga) kwenza umdla. Ndibona apha kum ukuba ndiye ndanomdla xa ndiphithana ingqondo ekuqaleni kwebali ndinemifanekiso endiyinikwa ngumbhali engacacanga. Bendimane ndiqashela eyona nto umbhali athetha ngayo ndande ekugqibeleni ndatyhilelwa ngumbhali ukuba kwenzeka ntoni kanye kanye kweli bali ngegama nje elinye alisebenzisileyo xa eza kuvala ibali. Ndiyaqonda kulwimi lwesiXhosa akukho lula ukubhala ngesondo ngakumbi ukuxhatshazwa kwabantwana ngesondo ngabazali. Lo mbhali uyifezekise le nto ngokusebenzisa isafobe somthi yaye umthi uphinde waba *yimothifu* edumileyo kweli bali.

Ndiyowabele into yokuba esi sahluko siye sayibonakalisa kakuhle le nto iyinkumbulo yombhali ingacacanga. Siyahambelana esi sahluko nesihloko. Ndicinga ukuba umbhali usebenzise ingoma ukuzikhumbuza ngeso sehlo ngoba ingoma etshayelela eli bali ingotata ofaniswa nengxilimbela yomthi, onyawo zakhe zingangeengcambu ezizombeleyo phantsi komhlaba. Ndiphinde ndathanda *nedayalogi* yomlinganiswa ongulo tata evakala inomculo nesingqi. Ndithande nokungazibambi kombhali othe wophula imithetho yokubalisa. Ekuqaleni kwebali uqala abalise esebenzisa isimbo somntu wesithathu. Phithi-phithi umbhali uye asebenzise umntu wokuqala engakulumkisanga. Le nto ibangele njengamfundi ndithi nca kweli bali ngoba oku kutshintsha kombhali kubanga ukuba ibali lingabinamdintsi.

Kanti kwibali likaStacy Levine elithi *The World of Barry* ndiye ndathanda ukulahlekwa yimifanekiso yakhe. Into endenze andalithanda eli bali yinto yokuba umbhali usebenzise imifanekiso emininzi kodwa akanditheli ntlu ndingumfundi ngomongo webali. Ndiye ndalahleka

emifanekisweni yakhe kuba imihle kakhulu yaye ingaqhelekanga. Kodwa ngenxa yokuba engakhange andithi ntlu ngomongo webali iye yakhawuleza yalibaleka imifanekiso yakhe engqondweni yam. Eli bali lindifundise ke ukuba maze ndiqaphele ukusebenzisa imifanekiso emandla nentsokothileyo, ndingayisebenzisi kakhulu ndide ndilahle umfundi. Kodwa ndiphinde ndimthethelele umbhali kuba ngamanye amaxesha kukhe kubekho ulwimi olusetyenziswa ngumoya ogquma phakathi komntu olungenantsingiselo kuninzi lwethu. Oku kundikhumbuza amazwi kaStacy Hardy owayesithi ubhalo luyakwazi ukuhlakanipha ngaphezu kombhali. Into ethetha ukuba ngamanye amaxesha isandla nosiba luyazilawula.

Elinye ibali ebelidyushwa ngemifanekiso lelikaRebecca Brown elicatshulwe kwinothi yakhe ethi *The Dogs: A Modern Bestiary* (1998). Eli bali linezimntwiso ezininzi ezisebenzayo ekunongeni ibali. Ngokwam ukubona ingathi umbhali ukwekwa indlela abantu ababhinqileyo baphatheke ngayo kolu luntu – impatho egadalala yamadoda. Umbhali uyiphumeze le nto ngokwenza umlinganiswa ongumntu wasetyhini abeyibhaloni. Kulapho ke imifanekiso yokuxhatshazwa ngesondo, imifanekiso yokucinezela sisidoda, igqama khona. Kukho umfanekiso omhle ongaphumiyo kum obunjwe ngala magama: *“My face is sagged and wrinkled because of what’s seeped out of me during the day.”* Ndivele ndanomfanekiso webhaloni iphrushulukelwa ngumoya kancinci kancinci. Lo mlinganiswa unyamezele njengebhaloni iintsuku okanye iinyanga, iminyaka. Kwazi bani? Uphinde wandibonisa intlungu yakhe, ukudinwa komoya wakhe onxubekileyo ngale migca ilandelayo: *“They lay all over, on top of me, I feel them walking over me. My insides press against myself. The dogs do what they will.”* Ndiphinde ndatsalwa yindlela ayibonakalise ngayo into evamileyo kwezi ntsuku lo mbhali – ukunyenjwa kwemizimba yabafazi kungca othi: *“They comment about every inch of me – my boring, pasty, milk-white skin, my sagging tits, my fingernails that can’t scratch half as much as claws, my useless teeth.”*

Ibali likaLily Hoang elithi *on the Rat Race* elicatshulwe kwincwadi ethi *Bestiary* (2016) ndilithade ngemifanekiso yalo, ngokusebenzisa *imothifu* eyimpuku lide liyokuphela ibali, nangesimbo sokubonakalisa isimbo sokufika kweenkumbulo. ULidia Yuknavitch (2017) wakhe wathi iinkumbulo azifiki ngokulandelelana kwazo, zimana ukuthi tha ngentando yazo. Apha uHoang uyingqinisisile intetho kaYuknavitch ngoba umane ebuyela umva sele ephambili. Ndiyithandile le ndlela abhale ngayo ngoba indenze ndathatha inxaxheba kwibali lakhe.

UPHONONONGO LWEENCWADI

Kwesi sigaba ndiza kuphonononga iincwadi ezine endiye ndanomdla kuzo. Ezi ncwadi ndiza kuziphonononga zezi: Ingqumbo Yeminyanya, UDingezweni, The Pink Institution, no-The Alphabet in the Park.

Ingqumbo Yeminyanya, ngu-A.C Jordan. Lovedale Press, 1940.

Kwenzeka njani ukuba umfana onobukhosi akhulele efuthaniselwe ziimvaba nemfundo eziyigxibhayo inkcubeko yakhe yokuzalwa? Zoba yintoni iziphumo zokulawulwa ligqobhoka kwisizwe esidla ngendebe endala? Le yimibuzo emibini endifumene ndizibuza yona kwicandelo lokuqala lale ncwadi. Kwintshayelelo yencwadi, uJordan usithele tshuphe singabafundi ngeziganeko ezimumathwe kule ncwadi ngo kucaphula kuWilliam Shakespear amazwi asuka kumdlalo wakhe othi “Richard II”, ngokuthi: “For God’s sake, let us sit upon the ground and tell stories of the death of kings.” Kuninzi okupelwa ngala mazwi nokuba ke uyiqale le ncwadi ungazi nowathwethwa ngokusemxholweni. Mna ndifumane ndizilungiselela ukuyifunda le ncwadi ngengqalelo endingazange ndiyinike ezinye iincwadi – umbhali okhupha amagama ngokungathi lusana lutyekeza inembe ecaphula amazwi ombhali ohloniphekileyo kwizizukulwana ngezizukulwana – into echaza ukuphuphuma kwesitya esisunikwa nguJordan apha. Ngaphezu koko yenza sinzithe njengangokuya kwakusabaliswa iintsomi zithululwa ngoomakhulu.

Ingqumbo Yeminyanya isekelwe kwidabi leenkubeko. Umbhali azama ukusilumkisa ngokulandela inkcubeko enye, ngakumbi leyo siyifumene bumini. UWelinzima umfana osaze ngobuso ezweni ubuyela kwilizwe lakhe lokuzalwa kuTsolo, emaMpondomiseni, evela elubhacweni eShushegu, nganeno komlambo iNgciba. Ufika abange indawo yakhe yobukhosi kuDingindawo onguyisemncinci nongunobangela wolu bhaco lukaZwelinzima. Eli bali lilandela amahla ndenyuka kaZwelinzima kolu xanduva lwakhe lokukhokelela amaMpondomise kwinkqubo entsha akholelwa kuyo yena Zwelinzima. Oku kudala ungquzulwano lweenkcubeko ezimbini – eyaseNtshona neyemveli.

UJordan unomyalezo obalulekileyo awuqhusheke kwi-Ingqumbo Yeminyanya, imfundiso esinoxhamla kuyo kule mihla yanamhlanje, kolu luntu olungenguwo umgubo wengxowa enye.

Uzisa le noveli ngokubeka imibuzo mayela nokuphilisana kweenkcubeko ezimbini kwindawo enye, zilawule ngokulinganayo. Le nto uyiqubula ngabalinganiswa abakhethe ukulandela icala laseNtshona nabalinganiswa abakhethe ukumisela iinzopho kwinkqubo nenkolo yemveli. Ukuze akubonakalise ngokuphelele ukungafani kwezi nkcubeko zimbini, uJordan usebenzise isakhono sokuyila abalinganiswa abangafaniyo konke-konke nangokucinga. Kumaphepha atshayelela ibali, uJordan wohlule abalinganiswa baba ngamaqela amabini. Iqela lokuqala ngaMafelandawonye, amaMpondomise angamaKrestu nezifundiswa ezitshila phantsi kwevudu lenkcubeko yaseNtshona. Kwelinye icala kukho amaMpondomise omthonyama. Negama liyazixela ukuba eli qela lizama ngandlela zonke ukukhusela iinkqubo zamfamlibe – ukuthobela izinyanya.

Ubuchule bukaJordan, wenze la maqela mabini anabalinganiswa abangamaqili okuthetha, neengqondi. Umzekelo, uya kufumana uNgxabani, osisisele senyathi phakathi kwaMafelandawonye, ogalelo lakhe likukunika imbali yesizwe kuMafelandawonye angalahleki. Kwakhona uya kufumana nelinye iciko kwiqela lamaMpondomise omthonyama elinguJongilanga. Kanti lamacala omabini axhakwe zizifundiswa ezingootitshala, uMphuthumi noMthunzini. Into yokuba kubekho uNgxabane kwicala laMafelandawonye ahamba nenkcubeko yaseNtshona, nokubakho kwetitshala kwicala lamaMpondomise omthonyama yinto eyenze ukuba eli bai libe mnandi ngakumbi ngoba la macala amandla awo abulingana. Uthelekisa ingwe nengonyama. Ngaphezu koko ukwasintluvisa ngeyona nto azama ukuyithungela isizwe esiNtsundu kula maxesha otshintsho. Ebudeni bebali uJordan uzama ukusikhanyisela eyona njongo yakhe yokubhala le ncwadi – ukumanya imihlambi eyalanayo ngengecebiso yakhe ethi makuphakulwe izinto ezintle nezinokuncedisana nobomi boluntu luphela kwezo nkcubeko zahlukeneyo, kwenziwe umxube wento eyamkeleka lula kuye wonke ubani.

Ukuyinabisa ngokwaneleyo le ngcamango yokuxubana kweenkolo ezimbini endaweni enye, uJordan usebenzise izixhobo ezimbini ekubekeni olu daba, ngobuciko begqwetha elivelela zonke iinkalo ekuqineni. Okokuqala umbhali udibanise ubugcisa beenkcubeko ezimbini zokubalisa ibali. Udibanise uncwadi lemveli noncwadi lwanamhlanje. Njengoko sisazi isizwe, samaXhosa saqala ukubhalwa ngeminyaka yoo-1800 ngabefundisi uJohn Bennie noJohn Ross kwiziko labefundisi eTyhume, kwidophu yaseDikeni. AmaXhosa ayazi le nkqubeka ngokuba luncwadi lwanamhlanje. Phambi kokuba kusetyenziswa uncwadi lwanamhlanje kwakukusetyenziswa uncwadi lwemveli. Lona laliquka amabali abaliswa ngokududwa ngomlomo. Kuloo mabali ayedudwa ngomlomo iintsomi zazisetyenziswa njengekhubalo lokuqeqesha isizwe. UJordan ke uyisekele Ingqumbo Yeminyanya kwindlela yokubalisa intsomi ngoba kweli bali, nangona kungenzeki zinto zomlingo ngokuphokeleyo, imigaqo exhaphakileyo kwindlela yokubalisa intsomi iyafumaneka. Ngoko naye umbhali uzeke emzekweni weengecebiso zakhe wamanya indlela yokubalisa yasendulo (ukubalisa amabali ngomlomo) neyaseNtshona (isakhono sokubhala phantsi).

UJordan ubonakala engumbhali oyicinge ngocwangco incwadi yakhe. Abalinganiswa abalapha banamagama abawalandelayo nangezimbo zabo. UThembeka, osisithandwa sentliziyo kaZwelinzima, uzotywe wangumlinganiswa uthembakeleyo kwinkcubeko yaseNtshona ngoba yonke into ayenzayo uyenzela ukuxabhela inkcubeko yemveli. Oku kubonakaliswa kukwala kwakhe ukuthobela imithetho yomzi wakhe. Isinxibo sakhe sesaseNtshona, akazani naqhiya nasikhafu. Izimbo zakhe ziyafana nezimbo zeentombi zomzi wakhe. Zonke ke izinto ezenziwa nguThembeka nezimehlelayo zibuye zichaphazele uZwelinzima ongenampumelelo kwelakhe icala kulawulo lwakhe. Yena njengokuba negama lakhe lisitsho, ubuthwele ubunzi belizwe. Uxakanisekile ukuba athini na ngeyona ndlela makayithabathe eza kukholisa icala lemveli necala laseNtshona ngaxesha linye. Nomlinganiswa onguMphuthumi udlale indima yokuphuthuma uZwelinzima wambuyisela kwilizwe lakhe lokuzalwa nasesihlalweni sakhe sobukhosi.

Ndiyithandile indlela uJordan abalisa ngayo nangona nje indlela yokubhala yakhe iyeyakudala. Uwasebenzisa kakhulu amaqhalo nezaci kodwa indlela awasebenzisa ngayo yahluke kakhulu. Awavakali ngokucacileyo. Uwenze ngobuchule wawamanya namagama ngoku yasuke yangathi ngamagama awenze ngokwakhe. Uwenza asithela ahamba nesingqi sezivakalisa. Yaye lo kaJordan ulinde ixesha elilungileyo lokufaka la maqhalo. Ndingathi ngeliphandle ezi ntetho ziqhelekileyo akazibekanga nje ngokwamabinza azimeleyo koko uzithungele kakuhle kwisimbo sakhe sokubhala. Amagama akwizivakalisi zakhe akavelanga wawagibisela nje. Isivakalisi ngasinye sinendima, namagama akhe ayathungelana. Kunqabile ukuba uJordan ekhubeke emazwini akhe. Ndikholwa nguye xa amaphakathi ecebisana besithi, "...phala kuhle kuba indawo iyehlela," abe eshlela endulini bekhwele amahashe.

Izivakalisi ezisetyenziswa ngumbhali zithande ukuhomba nangezifaniso-zwi. Oku kudala ukwakheka komfanekiso engqondweni yaye nendlebe iba nentekelelo yezandi zithubeleza kwizivakalisi zakhe. Kungako ndikholelwa ukuba ubhalo lukaJordan luyazityibilikela ngenxa yokuba esebenzise zonke izixhobo anako ukufikelela kuzo yaye akoyikanga nokucaphula izimbo ezifafazwa kubaliso lwamabali phambi kwabaphulaphuli. Enye into ibizela kakhulu apha kule ncwadi ngumoya wakhe ophantsi awusebenzisayo xa ebalisa. Ngalo moya wakhe uzolileyo awulichaphazeli ibali ngendlela embi ebangela ukuba libe nomdintsi. Kuloko usebenzisa lo moya ukuthulula izigaqa zeziganeko ezichukumisa intliziyo yam njengomfundi.

UJordan usebenzisa nolunye uphawu loncwadi lwemveli oluzizibongo ngale thetho kaMphuthumi. Le ndlela yokucaphula kuncwadi lwemveli isetyenzisiwe nangabanye ababhali abanje ngoMqhayi *ku-Ityala Lamawele* noTamsanqa kwincwadi ethi *Ukuba Ndandazile*. Kodwa le nto yokubonga kukaMphuthumi inqabile kwezinye iincwadi zesiXhosa. Njengoko ukubonga kwabalinganiswa kudla ngokwenziwa phambi kwenginginya yabantu, yena uJordan ukhetha ukumenza uMphuthumi abonge ngendlela yokuqhuba incoko ehamba nomyalezo osindayo phakathi koZwelinzima noMphuthumi kuphela. UJordan uwusebenzise umbongo ukubonakalisa ubuntloni benkosi nokuyinika isidima sayo. Neli bali linesidima ngoba kulo kuqukwe iimbali zamaMpondomise neenkosi zawo. Kukho nembali yokuhluthwa kobutyebi babantu abaNtsundu ngurhulumente wocalucalulo. Loo mbali uquka ukutshitshiswa kwemfuyo yabantu abaNtsundu, ngakumbi iibhokhwe ukuze bohlukaniswe nokulandela inkolo yabo.

UJordan ukhetha kuphela ukubalisa ngeziganeko ezibalulekileyo encwadini. Naxa esondlala isiganeko esithile ukuthatha apho ukhoyo akuse kweli lizwe lebali lakhe ngesimbo esithimba ingqondo. Ngenxa yezi ndlela azondlalela ngayo iziganeko apha uJordan, kubanzima ukuthekelela into ingekenzeki.

UDingezweni nguP. T Mtuze. Via Afrika Limited, 1976

“[Y]ima embindini welizwe ugqale ngenzondelelo ukuba kukho bani na uphila ngokusonga izandla.... Beka uyihlo nonyoko ukuze imihla yakho yolulwe.” La ngamazwi kaMtuzze atshayeleda ngawo le noveli esiyiphetheyo *UDingezweni*. Nokuba uMtuzze ebeqondile okanye ebengaqondanga ukuntwela umxholo womsebenzi wakhe kodwa ngawo siyazi singekaliqali nephepha elisekuqaleni ukuba le ncwadi ingantoni. Inoveli kaMtuzze ke ethi *UDingezweni* libali eliquathe umxholo ngokubaluleka koqeqesho lwabantwana ngabazali babo. Le ngcamango iphuhliswe ngumbhali ngokusebenzisa umlinganiswa onguNyubatyha, umzali ongaqeqeshiyo, noDingezweni, umntwana okhuliswe efekethiswa nongaqeqeshekanga.

Asingemgxekei kuyaphi uMtuzze ngoba ngexesha ephume ngayo le ncwadi sasingekabikho isidingo sokubhalwa kweencwadi zesiXhosa ingadudi ngomxholo ofundisayo nokhatshwa yinjongo yokonwabisa abafundi. Kungako, kuzo zonke iincwadi endizifundileyo kulo nyaka kungekho nto intsha endiyifumeneyo kule ncwadi. Apho lombhali athe wasebenzisa khona amagama khethekileyo uqamangela imifanekiso engodlulwayo ngobuchule nezimntwiso kwizinto ezingenakuthetha. Ndimthande kwisivakalisi esifana nesi: “Yavakala ihlabela iculo layo ibanjwe ziintambo zokufa...” Kukho nesinye esithi: “Ukufa akunankathalo ngabathandanayo.” Kodwa yona indlela amphuhlise ngayo umlinganiswa wakhe onguDingezweni isakhethekile nanamhlanje kuncwadi olubhalwe ngolwimi lwesiXhosa.

Iyakholisa indlela uMtuzze agqibe eyithiye ngayo incwadi yakhe. Kum eli gama “UDingezweni” libe nokundisinda ndisalibona eqweqweni lencwadi. Udinga nozweni batshatiswe ngendlela endinyanzele ukuba ndiyimumathe le noveli ngegama ethiywe lona. UMtuzze udlwengule ingqondo yam ngokusebenzisa isibizo esimbaxa (dinga + elizweni), wathi akugqiba wabanga ingqondo yam ibambe iintsingiselo ezimbini zeli gama. Ndithathe eli gama ndaloyamisa nesiganeko esiza kubonakaliswa yintshukumo yabalinganiswa, amashwa abehlelwa ngawo,

nokutsala nzima kobu bomi.. Ndiye ndathatha eli gama ndakha umlinganiswa ngengqondo yokuthekelela. Umfanekiso-ngqondweni wam ngalo mlinganiswa wokhe umntu onganikisi mdla ebantwini, ongenakhaya, nosweleyo.

Apha encwadini uya kumfumana uDingezweni engumvevuli wendawo ngeendawo engenandawo ahlala kuyo isigxina. Ukuze siwabone ngokupheleleyo amahla ndenyuka kaDingezweni, uMtuzé usinika isihlahla ngobume bukaDingezweni ngokulanda ibali kwimvelaphi kaDingezweni, apho zaqala ukumoshakala khona izinto. Ngenxa yemvelaphi yakhe akuyonto elula ukuzifumana usithi, "Owu! Yini ngoDingezweni."

Ibali lifudumala kakhulu xa uDingezweni ebhaca eshiya ikhaya lakhe ukuya khangelá ilizwe apho "kudliwa khona ubomi ngaphandle kwemigudu." Kodwa ilizwe elinjalo lilizwe lasentsomini. Nakuloo ntsomi na kakade abalinganiswa abasebenza ngokuzimisela bayawongwa, baze abo bafuna ukuchebeleza bohlwaywe. Nanku umzekelo kwintsomi yembila eyayisonqena ukuya kuzilandela umsila. Isiphelo sayo saba kukungabinawo umsila unaphakade. Kanti nakwintsomi yezilwanyana ezazifikelwa yimbalela zaze zaceba ukuzakhela idami. Zawongwa ezo zazithathe inxaxheba ekwakheni idami. Udyakalashé owayengudub' inkonzo wohlwaywa ngokungalinikwa ilungelo lokusela kwelo dami. Ngokungafihlakalanga, uMtuzé ulenzile ilinge lokuthabatha iimfundiso zala mabali andulo wazibethelelisa ngokwakha abalinganiswa abangabantu abakholelekayo, yatsho ke le mfundiso yeentsomi yaphila ngakumbi.

Isakhono sikaMtuzé sokubumba ibali sesiphumeleleyo. Akukho ndawo zilabalabayó xa enika imbhali kaDingezweni. Ezi nkukacha zipheleleyo azithe di-i-i apha uMtuzé zinendima eziyidlalayo ekuqhubeni lo mxholo axhentsa phezu kwawo kule ncwadi. Indlela yokukuka imbali kayise kaDingezweni, nesona sidingo sakhe wayenokubhubha engaxolanga singafezekiswanga, isinika isizathu sokuba kutheni ephethe unyana wakhe ngokwenja yoMlungu nje. Le nto ayenzileyo uMtuzé apha indifake kwikona endingazange ndiduduleleke kuyo xa ndifunda uluncwadi. Uye wakho umkhwa wokufuna ukuqabela phezu komkhombe wejaji ndigwebe. Ngenene le ncwadi ikwenza uthabathe inxaxheba ngokungathi sisiganeko esenzeka kubomi benyaniso. UMtuzé usizobele ukusukela kwiziyolo zamakhwenkwe, isiko elihloniphekileyo lokwaluka, ucwango nesidima samadoda, intlalo yeentsapho zakwiindawo zasemaphandleni, njalo-njalo. Mna ndikholiseke kakhulu xa evelisa inyaniso ngeendima noxanduva eluthwelwe ngabantu ababhinqileyo kumzi oNtsundu. Uthathe uMaMfene, unina kaDingezweni, wamenza umzekelo omhle wabafazi abazibona beziintamo neentloko beshiywe ngootata bekhaya kunye nabo baphala njengesomi elinesiba elinye sele ekhona amadoda. Abafazi abalolu hlobo bathande ukunqongophala ukuvela kumaphepha oncwadi lwethu. Into exhaphakileyo kukubonakalisa ubuthathaka bendima yabafazi ephelela ekhitshini. Kodwa uMtuzé, njengoko sibona, kudala emi entla ebabaza le ndima ifihlakeleyo kwabanye ababhali ngabafazi abomeleleyo nabazinkokeli. Apha encwadini simazi sele eswelekile uMaMfene ukuba ibinguye ebesiza nesonka endlwini. UDingezweni noyise baye balilandele ikhondo lakhe ekubeni lizityhilile ikroba lokungabikho kukaMaMfene ngendlala eyehlela esi sibini.

Ibingubani ke ofanele ukubhala ngobunzima bobomi xa ingenguye okaMtuze? Lo mbhali into emenza akholeleke xa esizobela iinzima abahlangabezana nabo abalinganiswa bakhe kungoba naye wayekhe wakhonkxwa ngamatyathanga obomini obungenanceba ezifama, nangexesha lokulawula korhulumente owayengathatheli ntweni ubomi babantu abaNtsundu. Nangona uMtuze wayenamaphupho okuyifunda ayityekeze, umqobo yayikukungathathi ntweni kwabazali bakhe nokunqaphela kwamalizo. Kodwa kuba wayengazimisele ukusonga izandla, imizamo yakhe yeza nempumelelo ekugqibeleni.

Umbhali ukholose kakhulu kwimithetho eyahlula umlinganiswa oyintloko kwabanye abalinganiswa. Ewe ndiyayincoma le ndlela aqhube ngayo umbhali kuba inocwangco, ibali lilandeleka kakuhle umbone nomlinganiswa ekhula. Endizibuza kona kokuthi ingaba le ndlela ingayiphucula indlela uncwadi lwesiXhosa emalubhalwe ngayo kule mihla? Ewe, hayi. Ewe ngoba xa umbhali esebenzisa le ndlela yokubumba umlinganiswa ongusingaye, ibali lakhe ulenza lilandeleleke ngendlela elula nengayi kuxaka ebafundini. Kwalapha nje ndiyibona into enokusebenza kubafundi ngokuba nomlinganiswa abamthandayo nabamfaka ezintliziyweni. Iyanceda yona kuba abafundi babanosizi xa umlinganiswa wabo engena elusizini, bavuyisana nomlinganiswa wabo xa ephumelela emadabini. Ndiyazi ukuba le yindlela eyaba lilifa esalifumana kwimfundiso zakudala yaye isasebenza. Kodwa ke uhayi wam ndimbeka kweli lokuba singabe sizisa eliweni silibona, sizibhaqe singababhali nabafundi abalandela into enye – indlela esele ivulekile, engenabungozi, ubuchule obungothusiyo.

The Pink Institution nguSelah Saterstrom. Coffee House Press, 2004

Ngethuba ndifunda incwadi kaSelah Saterstrom ndidibene nenye indlela yokubalisa amabali eyahluke kakhulu kuleya ivame ukubakho kuninzi lweencwadi zesiXhosa. Le nto indishiye ndizibuza umbuzo ngendlela iincwadi zesiXhosa zibhalwa ngayo. Ingaba ababhali besiXhosa banendawo abayalelwa kuyo ukuba babhale kanjani le nto iincwadi zabo uya kufika zithetha into enye ngeendlela ezahlukeyo? Ingaba lulwimi lwethu olu lubangela ukuba kubenzima ukukhangela ezinye iindlela ezintsha zokubhala nokubalisa amabali? Yindlela olusetyenziswa ngayo ulwimi le nto kunzima kangaka ukubona into entsha kwiincwadi ezibhalwe ngesiXhosa?

Ngokufunda inoveli (ndiyibiza noveli nangona ndiyithandabuza le ngcamango) kaSaterstrom, ndifumanise ukuba ibali lingaqutyulwa ngezinye iindlela. USaterstrom ubalisa ibali esebenzisa izixhobo ezingavamanga ukubonakala kuninzi lweencwadi. Umoya andyondya ngawo umbhali ungafunga ukuba ufunde ibali elibhalelwe wena, ulibhalelwa yinkondekazi ephakula amava avundileyo. Kanti kukho nomoya womshologu, umoya ohlinivekileyo, kodwa obalisa ngendlela ezingcayo. Ayilolizwi lamagama nje kuphele ebonakalisa ubunzulu bobumnyama ngeziganeko eziqhubekayo. Kuloko imifanekiso yabantu neyobugcisa engenawo nomtshi wokulunga nezinto zonke ezikukukhanya, zibekwe kuwo onke amaphepha atshayelela amacandelo amahlanu ohlule le ncwadi. Umfanekiso wentombazanyana encinane eze ngomva ongenamibala, ngowona undenzele amanwele kuphengululo lwam luka-*The Pink Institution*. Le mifanekiso idontsela phantsiungalindelanga, imbeko oyinika abantu abahloniphekileyo, kuyo xa uphulaphule ilizwi likanobalisa oman' eziguqula iibuso kwibali ngalinye alibalisayo. Ngoko ubuchule balo mbhali abulelanga kumxholo webali lakhe nangendlela asenzisa ngayo amagama. Bulele nakule mifanekiso.

Izixwexwe zezikhewu ezishiyiweyo kwizahluko ezizezi – “*The day the war began is known as Ruination Day*”, “*Tableau: Family Prayers*” – zidimbaza izinto ezimbini kubafundi ngabafundi.

Indlela umbhali abhale ngayo ibonakala ngokungathi ziimpazamo zodwa ezi azenzileyo okanye kukhohlele umatshini oshicilelayo. Le nto ikhangeleka ibubuvila, okanye mhlawumbi umbhali uphelelwe ngamacebo okuziweza. Kodwa ngoqwalaselo olungatshitshiliziyo kuvela kwangoko ukuba ezo ziimpazamo zangabom. Ezi zikhewu zishiywayo phakathi kwamagama zivame ikakhulu kwimibongo ephume izandla yanamhlanje. Kungangena amanye amagama kwezi zikhewu aqakathise ngayo amagama uStaterstrom. Apha ke kulapho bulele khona ubuchule bakhe. Kukho amagama ebekumele uwafakile kodwa akawafaka. Nangona kunjalo, la magama angawabhalanga apha umbhali anento ayithethayo nangona engekho. Yindlela ephinde incedise ibali likaStaterstrom lingohlukani neliso lomfundi.

Nangona le ncwadi ihlelwe yabekwa kudidi lweenoveli, yona ibhalwe nangezimbo zamabali amafutshane. Nale ndlela abhalwe ngayo imile ngokungathi luhlobo oluthile lwesitena. Kwaye nezi zitena ezisetyenziswe ngumbhali zidekwe ngokungathi ngamasuntswana eenkumbulo ezithi zakhe le ndlu yeli bali ngokupheleleyo, sitsho sibone ukuba ubheka kweliphi icala umbhali. Kwicandelo lokugqibela lale ncwadi sibona umbhali ebeka isitena sokugqibela. Ndiye ndaqala apho ukucacelwa kakuhle ngeli bali limumathwe apha ku-*The Pink Institution*. Umbhali ngelelam ubhale imbali yobomi yalo mlingaliswa singamaziyo. Ibali lobomi bakhe ulilande ukusuka kukhokhokazi wakhe, umakhulu wakhe, nonina wakhe, waze wagqibela ngaye. Umxholo othungela ngawo esi sizukulwana yintsokolo, ukuphathwa gadalala kwabo ngamadoda, ubunxila, noxanduva oluza nokuba nosapho.

Isenokwenzeka into yokuba umbhali ubhale ngaye. Nditsho kuba bonke abalinganiswa kule ncwadi banamagama ngaphandle kwalo mlinganiswa uvela kwicandelo lokugqibela. Ngaphezu koko indlela abalisa ngayo ikumntu wokuqala kwelo candelo. Sakube sifikelele kweli candelo livalayo imibuzo ebesinayo mayela nokubhalwa kwamagama athe qelele ngala ndlela siyifumene kwicandelo lokuqala, iyaphenduleka. Ngamagama avalayo kwesinye isahluko, amagama athi, "...and Aza begot me," kulula ukufikeleleka kwisigqibo sokuba lo mbhali ubhale ngendlela ebonakalisa ukuba ezinye iinkumbulo zabanye abalinganiswa ababephila engekazalwa, akazikhumbuli ngokucacileyo. Kungako ke nezinye izivakalisi zingenalo umanyano olulandelekayo.

Yintoni endibangela ndiyothulele umnqwazi le nto? Kungoba lo mbhali ngokusebenzisa isakhono sakhe sokubalisa esi sesi, uyenze incwadi yakhe yakholeleka yaye namabali akhe ibingathi abaliswa ngumntu wenene, ophilayo ngoba ulisebenzisile ulwimi lwengingqi yakhe apho bekumelezeke alusebenzise khona. Le ndlela futhi ibangele ukuba ndibe ngathi ndingene engqondweni yomlinganiswa obalisayo.

The Alphabet in the Park, ngu-Adelia Prado. Wesleyan University Press, 1990

U-Adelia Prado yinzalelwane yaseBrazil. Wazalelwa kwidolophana encinane yaseMinas Gerais ngo-1936. Le mbongi ayizange ibe nako ukushicilela incwadi yemibongo de waneminyaka engamashumi amane. Yona incwadi yakhe yokuqala yaphuma ngonyaka wama-1975 inesihloko esithi *Bagagem*. Lo mbhali ubhala ngolwimi lwakhe olusisiPhuthukezi saseBrazil. Le ncwadi esiyiphethe apha iguqulelwe esiNgesini ngu-Ellen Watson, yaze yapapashwa ngonyaka wama-1990.

Apha ku-*The Alphabet in the Park* ndiqaphele ukuba kundubayelwe imibongo esuka kwiincwadi ezintathu zikaPrado – *Baggage* wango-1976, *The Headlong Heart* wango-1977, *Land of the Holy Cross* wango-1981. Imibongo kaPrado ichuba imiba emayela nobunzima bokuba ngumntu wasetyhini, ukuqanyangelwa yimithetho ngemithetho, iinkumbulo zobuntwana, nothando lwakhe kuThixo. Zonke ke ezi ncwadi ndizikhankanye apha zihlelwe ngobuchule zenziwa zangamacandelo ukuze zingqishe ngesingqi esinye nesi sihloko salo mqulu siwuphethayo wemibongo kaPrado ebhalwe ngesiNgesi. Into emandiyincome kuqala ngumhleli nonotolika wale mibongi. Uchonge eyona mibongo ediza ubuchule bukaPrado. Ulwimi alusebenzisileyo lwesiNgesi ekuguquleleni le mibongo eyayibhalwe ngesiPhuthukezi, yenziwe ngembekokazi enkulu kumsebenzi kaPrado nakwimiyalezo yakhe. Ayilahlekanga namagama esiNgesi. Uyavakala umoya kaPrado yaye nemvakalelo zakhe zizotywe ngempumelelo.

Impembelelo yale mibongo yimeko-bume kaPrado, inkcubeko yakhe nendlela iliso lakhe lizibona ngayo izinto. Uxanduva lukanotolika belungaphaya kwamandla, kodwa isakhono sakhe sokutolika sibonakala siwulingene lo msebenzi. Ndikholwa kanye yindlela awalandela iingcebiso zikaPrado ekuqaleni kwakhe ukutolika lo msebenzi zokuba asebenzise amandla entliziyoy hayi ukuqiqa kwengqondo.

UWatson uwenze kakuhle umsebenzi wokubonakalisa imiba uPrado abonga ngayo kwimibongo yakhe, imiba equka ezesondo, uthando, ukholo, nezinye iimvakalelo zomzimba ekungelula ukuzizisa ngqo njengoko zinjalo. UPrado akenzanga zimbo zokugusha into afuna ukuthetha ngayo ngemifanekiso edla ngokusetyenziswa kakhulu ziimbongi. Unendlela yakhe etyibilika

kamnandi elisweni ayisebenzisayo ukubeka imiba engabizwa ngamagama, ngakumbi ngumntu wenkonzo onje ngaye. Okunye okwenza uPrado ohluke kwezinye iimbongi kukuba kuninzi lwale mibongo uthetha ngezinto ezingqale ngqo kuye. Ubonga ngosapho lwakhe, ade alande neembali zabazali bakhe kunye nabazali babo. Uhambisa athi kumbongo othi “Lineage”: “my father, on his wedding day, / left my mother behind and went to a dance... / My paternal grandfather sold green tomatoes / it didn’t work out... / My maternal grandfather had a small grocery, / a kidney stone, suffered excessively...” Ezi ntwana ntwanana zembali apha zindenza ndikekelele kwinto yokuba lo kaPrado wenza into entsha engazange ibenako ukwenziwa emibongweni. Ndikweli lithi le mibongo ukhulobolwe libali elibalisa ngembali yombhali.

Le mbongi inesakhono sokubumba ibali embongweni, imifanekiso yakhe iyakholeleka ngenxa yokuba uyicaphule kwizinto ezimngqongileyo. Wonke umntu owakhe wadlala inxaxhebaebomini bukaPrado kunye nabo ahamba edibana nabo, badlala indima enkulu kwimibongo yakhe.

Okona kuhle kule mibongo lithemba elimumathwe kuyo. Ithemba ulinika abafazi ababotshelelwe yimithetho yoluntu, nemithetho yenkoko. Ndithanda indlela aqhankqalaza ngayo, kodwa uqhankqalazo lwakhe umoya walo awukho ndlongo-ndlongo. Kumbongo othi “*A Good Cause,*” uthi: “*My power is small, I govern a few memories: / a plate, a tablecloth, one Sunday, / the sweet smell of orange peel.*” Into esinika ukuba imbongi iveza ukuthatyathwa ngohaya, indima yakhe ibotshelelwe ekuqoqosheni umzi.

UPrado undizobele ngokupheleleyo ukuvutha kweemvakalelo zakhe kumbongo othi “*Not Even One Line in December.*” Nesi sihloko singabhekiselela kwimiba yenkanuko. Uthi komnye umqolo: “*...even though I have a husband – / I explored my own body.*” Akamshiyi umfundi wakhe elabalaba. Oku kubonisa ukuba njengomfundi ndinako ukwakha ubudlelwane noPrado ngenxa yokuba ezithe ndlwe ubuyena esidlangalaleni. Oku kundenze ndakwazi nam ukuphuthulula iimvakalelo zam ndide ndibe nako ukumvela ebuhlungwini bakhe, ndikwazi nokuvuyisana naye xa engovuyileyo. Ndide ndimvele kakhulu xa ediza elinye ihlebo lakhe elingamenza athandabuzwe ngamanye amakholwa. Kumbongo othi *Guide*, uthi uPrado: “*Poetry will save me. I won’t tell this to the four winds, / because I’m frightened of experts, excommunication, / afraid of shocking the fainthearted.*” Noku kubonga athi uya kusindiswa kuko, ibonakala ngokungathi sisixhobo esimncedisa ukuba azibambe mpela ekukhululeni ukuvutha kweemvakalelo zakhe.

Uyakuvakalalisa amatyeli amaninzi uPrado ubuni bakhe kule mibongo ngokubalula izinto eziluthotho eziluxanduva kumntu wasetyhini kuphela – uyatshata, uyazala, uyapheka. Kwa eli lizwi aduda ngalo uPrado liyamdiza ukuba uphakathi kommandla waseBhayi neTinarha. Nangona nje eyintombi ezinikeleyo kukholo lwayo, umKatolika onyanisekileyo, ukuphefumla komzimba wakhe kubanga oku kuzithandabuza ukuba unako kusini na ukuqhubeka enyanisekile kwimithetho yenkonzo. Kodwa unyanisekile kuye: “*My desire for the handsome young man / lives on.*” Nalapho kukho imithetho yoluntu edala ukuba azikhonkxe. Inkanuko yentliziyo yakhe uyifanisa nenkwenkwezi efihlakeleyo. Ubhekisa kaninzi kwinkosi akholelwa kuyo ukuba imsindise kodwa kuyangqineka ukuba akukho sisombululo sokuvala umzimba ungaphefumli..

Indlela ebekwe ngayo imibongo kaPrado inganako ukuxaka umfundi. Njengokuba isisithethe semibongo ikukusebenzisa imihlathi, yena uPrado imibongo yakhe yonke yenziwe yangumhlathi omnye. Mnye kuphela umbongo osisijungqe kule ncwadi. Eminye yayo ide idlulele kwiphepha lesibini oko ingumhlathi omnye. Kusenokwenzeka ukuba imbongi izama ukusohlukanisa nesi sithethe semihlathi. Kusenokwenzeka ukuba njengokuba le mibongo ibhalwe ngokwe-othobhayografi, imbongi ayisibonanga isidingo sokuqhawula iinkumbulo zayo zibe yimihlathi. Okunye okutsha okufumaneka kule mibongo yincoko yababini (*dialogue*). Kuba incoko

yabalinganiswa idla ngokuqhubeka emabalini, le mibongo ayizoyikiselanga ukucaphula nasiphi na isimbo efikelela kuso.

ILIVO NGOKUBHALA

INGUQU KUBHALO LWESIXHOSA

*language, a symbol of identity and nationhood,
is stigmatized; literature, a celebrated articulator
of freedom, suffers.*

-Swanepoel (1993: 269) kuKaschula (2008: 125)

Idolophu iDikeni ilithathe igama layo kwimeko-bume yokuthi finini kulwalwilwi lomhonyo oxhakwe ziindulu ezingoosith' umsobomvu. Ujonga eSude, yinduli. Uphosa amehlo eNode, kusame induli amehlo anganakugqobhoza ngapha kwayo. EMPuma naseNtshona kukwanjalo. Intliziyo yam yathinjwa yile dolophu ngenxa yembali enaswe zezi nduli. Imbali yam yokuba ndibe ngumbali ilapha.

Unyaka yayingowama-1860, umfundisi John Ross efika nomtshini wokushicilela weRuthven engenabuxhakaxhaka bunzulu. Ngoncedo lukagxa wakhe uJohn Bennie, umfundisi oyimishinari njengoRoss, bayila oonobumba abakha izandi zolwimi lwesiXhosa okokuqala ezimbalini zehlabathi. Olu lwimi lwalungazange lubhalwe ngaphambi, ngokutshiwo kumaxwebhu amaninzi ezembali (Shepherd 1945, Holt 1979, Peires 1979, nabanye). Umfundisi uRoss noBennie babona kufanelekile ukuba bathi beqala nje ukubhala inqaku lokuqala lesiXhosa malibe lelithwale intshumayelo yevangeli, basebenzise neyona nto ixatyiswe kunene ngamaXhosa, iinkomo.

Ngezantsi ndicaphule kancinci kwelo nqaku. Amagama ndiwacaphule njengoko ayebhalwe kumbhalo-ngqangi kaBennie noRoss.

Inkomo zon ke ze zi ka-Tixo: un gum ni ni zo ye na.
Kunga bi ko num tu o zi ci ta yo. I piwe gu ye i mi fi
si, ne mi ti yonke zi ya pi la ga yo; a pi we naman
zi e zi wa sē la yo. Yim vume yom ni ni zo u ku ba zi
konze ti na 'ban tu in ko mo; zi ya si kon za go ko ...
(Peires, 1979: 41)

Andicingi ngalo mbhalo uphelele ekwaziseni amaXhosa ngoThixo nenkolo yobuKrestu nje qha. Ndinga ngentlakanipho yeemishiri yokuzimaketa kwabo wawujoliswe kubo lo mbhalo. Ndifumana isifundo mayela nokuqonkwa kombhalo oyilwayo udlwengule iingqondo zabantu. Ukwenza oko umntu kufuneka abenolwazi lwabantu bakhe ababhalelayo. Ngokuya kuhamba amaxesha, umdla ebantwini uyaguquguquka. Lo mba undigile ngesifuba ndakuwisa amehlo kwingxelo ngeLovedale Press, apho kwasekwa khona ukubhalwa kwesiXhosa. Apho inkaba yababhali abanje ngooMqhayi, uJordan, uNdawo, uJolobe, nabanye, ilele khona. Nababhali bale mihla bathi khokho kweli ziko. Ngaphandle kweLovedale Press ngesingekho thina. Isizwe samaXhosa ngesisilela emva kubhalo. Ababalisi bamabali ibiya kuba ngaba bathetha ngeenduku zomlomo. Ngaphandle kweLovedale Press ikamva lokuxabiseka kweelwimi zesiNtu kweli ngelinkungu, kwazi bani.

Phambi kokuba ndihlabele mgama kungalulutho ukuba ndithi vandla vandla ngembali yokubhalwa kolwimi lwesiXhosa. Lwaqala ngenkulungwane yamashumi anesithoba, ngabefundisi abaze kuhlwayela ivangeli kweli lethu. Bakufikela kumhlaba okude kufiphi nomlambo iTyume (Shepherd, 1945). Aba bafundisi ngabona banconywayo kunangoku ngokwenza utshintsho kulwimi lwesiXhosa. Ngaphandle kwabo ulwimi lwesiXhosa ngelungazange lwabonwa ngeliso lenyama, kunjalo nje ngekunqongophele nale siyazi ngokuba yimfundo yasesikweni (Shepherd, 1945). Phambi kokuba bafike aba befundisi, amaXhosa ayengasebenzisi nenye intlobo yokubhala, njengoko ke izizwe ezininzi e-Afrika bezingasebenzisi lubhalo. Amabali ayebaliswa ngomlomo yaye uninzi lwalo mabali ayekhatshwa yingoma ukuze ahla le ehleli emiliselwe engqondweni zabantu (Holt, 1979). Ngamafutshane amabali esiXhosa atshintsha abangamabali abaliswa ngaphandle kwelizwi, apho abafundi bamamela umbalisi ongabonwayo, xa ndicaphula kumazwi kaCraig Santos Perez kwilivo lakhe elithi *Unincorporated poetic territories* (2015).

Kuthe ke kwakuqalwa into ebhalwayo ngolwimi lwesiXhosa kwaqalwa ke ngentshumayelo nezinto ezifundisa ngobuKrestu, njengoko sibonile entla apha. Ekuhambeni kwexesha emva kokuba lubonakala uzinzo nomnyinyiva kwizinto zenkolo, abefundisi baphela behlwayela imfundo yasesikolweni (Shepherd, 1945). Emva kwexesha sele nayo imfundo izinzile kuye kwagxekwa kakhulu inkcubeko yesiNtu neendlela zazo zokubalisa amabali, nto ezo eziquka iintsomi nezibongo zesizwe. URussel H. Kaschula (2008) uthi yena naxa kwakusekwa iziko lokushicilela, ezinye izinto zazingavunywa zipapashwe ngenxa yokuba kusoyikiselwa ukuba ziza kuchitha obu buKrestu abefundisi babuhlwayele nzima. Kwangeli xesha kuphuma ilanga kuluncwadi lwesiXhosa, uNomalanga Mkhize kwilivo elithi *'Away with Good Bantus: De-linking African literature from culture,*

'*tribe and propriety*' (2016) uveza ukuba iincwadi ezazingenamfundiso ekhuthaza isimilo esihle nesobukholwa neencwadi ezaziqangiyela ibuyaMbo, zaziba ngumoondlalo wothuli. Incwadi endinokwenza ngayo umzekelo yile ka-A.C Jordan ethi *Ingqumbo Yeminyanya* (1946). Neminyaka yolawulo lorhulumente wocalucalulo iincwadi ezifana nale, phantsi komthetho ekwakusithiwa yi- Publication and Entertainments Act ka-1963, incwadi kaRastum Siyongwana (1962) yaconiswa sele isezandleni zabantu (Mdaka, 2002)

Kulapha ke apho ndirhana khona ukuba uncwadi lwesiXhosa lwabumbeka khona njengokuba silwazi namhlanje. Ngendlela esizikhonkxe ngayo asiqapheli ukuba ubukoloniyali bubonakala bhece kwindlela esiyisebenzisayo yokubhala. Nditsho kuba la ndlela babebhala ngayo ooJordan isuka kule nkqubo babeyifundiswe ezikolweni zabefundisi. Loo ndlela iboniswa sisimbo saba babhali ekuchazeni indalo gabalala, ubuhle bomntu obuchazwa ngentyantyambo emntwisiweyo, nomxholo ogushwe ngezikweko.

Namhlanje ndifunda iindaba ezibuhlungu ngokuwa kwale ngxilimbela yesizwe sakwaXhosa kwikhasi leendaba elibizwa iNew Frame. Abanye bethu bebengalazi eli ziko ukuba lisaphefumla kuba sekuyiminyaka lithe shwaka lingasaphaki iincwadi ezintsha. Kodwa ingxelo esiyifumana kuBonile Bam (2020), intatheli yeNew Frame, idiza ukuba eli ziko lidibanisa amanzi neswekile oko kokuba ilibone olunye usuku. Abayigcine eludixikweni ngabasebenzi bayo abaneminyaka bengarholi nepeni emdaka ngokutsho kukaBam. Kwiishelifu ngeshelifu ziibhokisi zibelekene zolekwe luthuli olude lwamila okwengubo (Bam, 2020). UBam uyiqoshelisa le ngxelo ngokusazisa ukuba eli ziko lisashicilela kodwa ngonyawo lonwabu. Undibetha emanyeni akube ekankanya into yokuba iLovedale Press isanyeke ukuhlala ishicilela iincwadi ngendlela yakuqala, amazwi andise kule nguqu kuluncwadi lwesiXhosa endiza kuxoxa ngayo.

Kambe ke utshintsho kuluncwadi lwesiXhosa lusenamagingxi-gingxi. Isizathu ngababhali abafana nam abaqoshelise imisila phakathi kwemilenze, abafundi kunye nabahleli. Ukuwa kweLovedale Press kungatolikwa ngokuba luqhankqalazo lwabafundi. Ukuwa kwayo kusenolandwa kwindlela ababhali besiXhosa abasoloko bevelisa into enye ngeendlela ezininzi. Kanti imithetho abatshila ngayo abahlalutyi nabahleli boluncwadi lwesiXhosa, inesandla nayo. Noqoqosho lomzi oNtsundu lusenokuba negalelo nalo.

Njengambhali wamabali esiXhosa, ndicinga ukuba ikhona indima endinokuyidlala kumdladla okhulayo wokujongelwa phantsi kwoluncwadi lwesiXhosa. Ndingomnye wababhali abangathandiyo ukulandela indlela yakuqala esayondlalelwa ngababhali bethu bokuqala. Njengolwimi lwesiNgesi olubhalwe ngeendlela ezininzi kucatshulwa izimbo ezikhwankqisayo ngababhali baso, ndikholelwa ukuba uluncwadi lwesiXhosa luthambe ukufana nesiNgesi. Ababhali besiNgesi basebenzise imikhwa emininzi xa bebalisa ibali. Kubo soloko ndifunda ukuba zininzi iindlela zokubalisa ibali. Yiyo le nto uluncwadi lwabo lusoloko luteketeke, yaye ludlamkile. Nantsi imzekelo: incwadi kaPierre Choderlos de Laclos ethi *Dangerous Liaisons* (1782), libali elinesimbo seeleta kuphela. U-*The Ministry of Utmost Happiness* (2017) ka-Arundhati Roy upakanyelwe zizimbo zokubalisa eziluthotho (ngomntu wokuqala nowesithathu). Abanye ababhali abafana noLidia Yuknavich (2017), Eduardo Galeano kwincwadi yembali yakhe nelizwe lakhe ethi *Days and Nights of Love and War* (1978), Amos Tutuola ku-*The Palm-wine Drinkard* (1952), ndicaphula le mbinana kwinyambalala yababhali, abazibambanga ngemigaqo yokusebenzisa ulwimi. Izinto ezinqabileyo, ukuba zikhona, kuluncwadi lwesiXhosa.

Ulwimi nelizwi lombhali

Njengokuba ndikhe ndimane ukuzombela kuluncwadi olubhalwe ngesiNgesi, ndisoloko ndifunda indlela entsha endiye ndinqwene ukuyibona ibhalwe ngolwimi lwam, isiXhosa. Ndinqwenela ukulubhija-bhija ulwimi ngendlela enza ngayo uTutuola kwincwadi yakhe ethi *The Palm Wine Drinkard* (1952) kunye no Phillip Zhawau ku-*Sunrise Poison* (2004), incwadi yakhe yemibongo eyashicilelwa sele elandulele eli. Aba ngababhali ababebhala bengayinakanga imiqathango yegramama yolwimi lwesiNgesi. Babhala ngale ndlela bathetha ngayo, besebenzisa ulwimi lwengingqi zabo.

Apha kuncwadi lwesiXhosa andikamboni umbhali osebenzisa ulwimi lwezizwana okanye ulwimi lwengingqi. Andikamboni umbhali oduda ngolwimi lwesiMpondo okanye isiHlubi incwadi yonke. Ngokweyam imbono imithetho engqongqo yolwimi luyayithintela intsebenzo esiyifumana kwisakhono sokuyila singababhali. Phofu xa ndithetha ngale meko ndikuyo, ndiye ndifumanise ukuba ulwimi olu ndizixelele ukuba ndiza kubhala ngalo alinawo amandla wokufikelela kumgangatho omi kuso isikhano sokuyila, nangendlela endizibona ngayo izinto endizidlalelwa ngumfanekiso-ngqondweni. Le mifanekiso-ngqondweni idlala indima yokwakha ulwimi nelizwi emandilisebenzise ebalini. Andindodwa kule nto. U-Amina Cain (2015), kwilivo lakhe elibalisa ngokuza kade kweengcamango, undisikele kwimfihlo yakhe. UCain (2015) uqala azike kuye, amamele umzimba wakhe usenza unxibelelwano nengqondo. Siphuma njalo ke isimbo sokududa, ulwimi, ilizwi njalo-njalo, aza kulusebenzisa kumsebenzi wobugcisa. Ukufumana ilizwi lakho ungumbhali yinto ebaluleke ngaphezu kokuba uqalise ukubhala phantsi le nginga unayo engqondweni (Cain, 2015).

Nantsi ke indlela endiyisebenzisayo mna endiwuphepha ngayo lo mgibe wokubalisa ibali ngendlela nangokumila okuphikisanayo nobuqu bebali. Okokuqala, kubalulekile kum ukuba eli lizwi ndilivayo ndingumbhali, eli libalisayo ngaphakathi kwam, mandingcambaze nalo ukuya kuyigalela di le ngcamango liyingqungqayo ephepheni. Le nto ikhe indinzimele amaxesha amaninzi ngenxa yokuba awona mazwi ndiqhele ukuweva ngala aqhelekileyo, la ndidla ngokuwabona kwiincwadi zabanye ababhali. Ngaphezu koko ndikhe ndilibale ukuba yintoni ilizwi apha ekubhaleni. Kudliwanondlebe nombhali weenoveli ogama linguVictor LaValle, wabuzwa ngelizwi ukuba liyintoni apha ekubhaleni. Wahambisa wenjenje (Minton, 2001: 3):

My definition of "voice" is personality. And since everyone has one (just about everyone) then everyone has a Voice. . . Personality isn't just the sum total of our experiences. . . Personality is the kind of news we're drawn to, our sense of humor (or lack thereof), it's not just how we are but how we see the world.

Ingcaciso yam 'ngelizwi' ihamba nobuqu bomntu. Njengoko umntu ngamnye enobuntu bakhe (wonke ubani) ngoko wonke umntu uneLizwi. . . Ubuntu bomntu abuphelelanga kula mava kudala ewaqokelela. . . Ubuntu bomntu busenokudizwa ziindaba esizithandayo, uburharha esinabo (okanye obusilelayo), akuphelelanga kwindlela esiyiyo, bukwayindlela esilibona ngayo ihlabathi.

Ukuze ubani afikelele ekuyichaneni le ndlela yokuphulaphula ilizwi elingaphakathi kuye njengombhali, kufuneka angaxhomekeki kwingqiqo yakhe kuphela. UFederico Garcia Lorca (n.d) kumsebenzi wakhe ogxile kwingcingane nendima ye-*duende*, uphawula ukuba umsebenzi wokuyila amabali awuyonto ehamba yodwa. Kuloko kukho umoya ongaphakathi kombhali,

esona siphawo sakhe sisiso nesingadingi kuhlalelwa esikolweni (Lorca, n.d). Lo moya uLorca uwubiza ngokuba yi-*duende*. *Iduende* yinkolo yabantu baseSpain. Ngendlela ayicazulule ngayo ndiyifanisa nenkenkqe. Kodwa inkenkqe yinto esiyimatanisa nokuthwasa kule yam inkcubeko. Kambe ke nomntu odla ngokuba nomsindo, oqumba nokuba ayiqumbisi, nomntu owenza izinto ezikrokrisayo ezibufana nempambano yengqondo, bekusithiwa loo mntu lowo uphethwe yinkenkqe okanye unenkenkqe. Kungenzeka ukuba inkenkqe *yiduende* kwaXhosa ntonje kukuphithana kweentsingiselo. Nditsho ngoba uLorca uyichaze *iduende* ngokuba ngumoya umntu azalwa enawo, umoya ochaphazela ubugcisa bokuyila izinto ezifana neengoma, imixhentso, imizobo, imibongo, amabali, njalo-njalo. Lo moya wenkenkqe, ngokukaLorca, wenza abantu benze izinto abangakhange bazicingele ukuba banako ukuzenza. Ubenzise izinto abangazaziyo nabangenako ukuziphinda xa benokucelwa baziphinde naxa benokuzenziswa benyanzelwa. Lo moya ngulo usemagqirheni, umzekelo. Ude athi uLorca: “*The arrival of the duende presupposes a radical change to all the old kinds of form, brings totally unknown and fresh sensations...*” (Ukufika kwenkenkqe idala inguqu equphayo kuzo zonke indlela ezindala neziqhelekileyo, lufake uvuso olutsha olungaziwayo kwaphela). Kanti noTsvetaeva (2010) kwilivo lakhe *elithi Condition of Creation* uchaphazela into yokuba xa umbhali ebhala imisebenzi yobugcisa, kule meko akuyo yokudala, kuye kufike into ngaphakathi kuye, emkhokelela ukuba abhale umsebenzi obonakalisa ubugcisa bokuyila. Ndibona lo moya wenkenkqe unje ngeparafini emlilweni kumbhali.

Ingaba ke imithetho le mingaka yokuqwalasela igrama namagama angavumelekanga esinqandwa ukuba singawasebenzisi singababhali besiXhosa, ayiwucimi na umlilo? Kum iyawucima. Ngokuhlala ndibeke iliso elitsolileyo kwindlela endibhala ngayo, ilizwi lam liba sisitshotho. Lide liphele liteketa.

Uhambo lombhali kuluncwadi lwesiXhosa lwaphazanywa lusasekwa ukuba ndibamamele kakuhle aba babhali abandivezela elinye icala elingabonwayo ekubhaleni. Jonga nje imithetho kaD.N Jafta ecatsulwe ku-*UDingezweni* kaP.T Mtuze (2005). Usiloba ngesihloko esithi ‘*Uxabiso Lwenuveli*’ ngokungathi uza kukhuthaza ukubhalwa kweenoveli ngababhali abazayo. Phantsi kwesihlokwana esithi ‘*Ibali (Plot)*’, uJafta uthetha oku:

“Asinakuze siyixabise ngokupheleleyo incwadi singalazi ibali. Masilazi ibali ngokupheleleyo kunjalo nje siqwalasele ukuba ngaba ibali lithungelana kakuhle na. Abanye ababhali banayo into yokuba basintlokothise ngenxa yokuphuma kwabo emxholweni.”

Ngabalinganisa uJafta umisela lo mthetho:

“Ibali eli lihambela phambili ngabalinganiswa. Ngabo abaqala ibali; ngabo abaliphethayo ngezenzo zabo. . . Abalinganiswa apha encwadini bahlukile. Kukho aba bamele ubulungisa kubekho nabo babhekisa eNdenxe naseBhakubha. Ubumnandi benoveli buxhomekeke ekuphikisaneni kwala maqela.”

Kungako ke iinoveli ezininzi zethu zisohlula phakathi kobulungisa nobubi, yaye unintsu lwazo zisoloko zishokobezwa ngokohlwaya abangalunganga. Ukuba umbhali ufuna ukwenza abalinganiswa abangohlukanga? Abalungileyo baphinde bakhohlakale ngaxesha linye. Ukuba umbhali ke ufuna ukubhala ngamalungisa odwa? Loo nto, ngokubhekiselene kwimithetho kaJafta, ingabonwa njengomdudo wononkala.

Ingqumbo Yeminyanya ka-A.C Jordan yazama ukutshintsha isithethe sokusoloko kuphumelela abalinganiswa abathile encwadini. Abalinganiswa bakhe babekhohleleka ngenxa yokuba babeneziphene zomntu ophilayo, ukutsho oko, abalungileyo babengalunganga ngokupheleleyo, abakhohlakeleyo bengagqibelelanga kwinkohlakalo yabo. Kwilivo likaKaschula (2008), ukukhonkxwa kwethu singababhali ubulanda ngoJordan. Usinika ulwazi besingalwazi ngokubambeza kukaShepherd, intloko nenqununu yaseLovedale (iziko lokushicilela nesinala).

It is clear that Shepherd, the missionary publisher, did not approve of the ending of Jordan's novel, regarding the suicide committed by the main characters as the ultimate triumph of evil over good. (Kaschula 2008: 121).

Kucace mhlophe ukuba uShepherd, umshicileli oyimishinari, wayengasithandi isiphelo senoveli kaJordan. Mayela nokuzibulala kwabalinganiswa abaphambili kwakunje ngokwahlulwa kobulungisa bububi.

UNomalanga Mkhize (2016) yena uchaphazela imiba esoloko kuthethwa ngayo kuncwadi lwesiXhosa esoloko ingqonge imixholo eqaqambisa ubulungisa nokuziphatha kakuhle. UMKhize uthi (2016: 150):

Where writers have attempted to tackle risque and taboo themes such as sexuality and rape, they have been criticised for failing as novels, as being 'badly conceived' in terms of plot and character development.

Apho ababhali bazame ukulinga ukuqubula imixholo emaconini nexakanisayo enje ngobuni nobudlwengu, bafumene ugxeke ngokungafezekisi ubunoveli, ngokungabonakalisi sakhiwo ngokubhekisele kwiplothi nokubunjwa kwabalinganiswa.

Enye into enokusichaphazela ngendlela embi singababhali kukuxhomekeka kuhlobo lolwimi esikhetha ukulusebenzisa. Ngamanye amaxesha kuye kushunyayelwe ngabapapashi ukungamkeleki kolwimi lwasesitalatweni kwiincwadi zesiXhosa. Uye athini ke umbhali xa le nto ingaphakathi kuye, le imqhubela ukuba abhale eli bali, ifuna ukuba umbhali athethe ngolunye ulwimi olungesiso isiXhosa phaqa? Ngengcombolo esiyivileyo kwezi ngqonyela zababhali ndicinga ukuba lo moya ungaphazamiseka ukuba umbhali uhlomela ulwimi angafuni kulusebenzisa ngenxa yemithetho. Mandenze umzekelo ngam. Ngamanye amaxesha kuba nzima kum ukubhala ngolwimi lwam lwenkobe ngenxa yokumila kwebali, ukumila endikubona kudlala engqondweni yam, nangemicimbi efukanywe kulo. Uninzi lwamabali ndiwacinga ngesiNgesi. Maxa wambi ndiye ndinyanzeleke ukuba ndibhale lonke ibali ngesiNgesi. Kanti kubakho amaxesha kuye kubekho isivakalisi esithile esizimele sodwa esingolunye ulwimi, ibe into eninzi kwelo phepha ibhalwe ngolunye ulwimi. Le nto ndithetha ngayo ndicingela ukuba isukela kwinto esizifumane sithe gabhu yokuxuba amagama esiXhosa nawesiNgesi, okanye sithathe amagama esiNgesi siwabize ngendlela ekhangeleka ngokungathi yamkelekile esiXhoseni. Umzekelo wala magama axutyiweyo ngala: uku-wandarisha (*to wonder*), ukukhrosa (*to cross*), ithab'lethi (*a tablet*) njalo-njalo. La magama awavumelekanga ke kubapapashi beencwadi zolwimi lwesiXhosa. Ngokokwam ukubona, ukuba singavunyelwa singababhali siwaquke la magama kumsebenzi wethu siyakube silwenzela inceda ulwimi lwesiXhosa ngoba siya kube silutyebisa ngesinye isigama esitsha. Ukubandakanywa kolwimi oluqhelekileyo oluthethwa ngabantu

kwiincwadi zesiXhosa kungadlala indima yokusondeza abantu nolwimi abaqhelene nalo yaye ababhali besiXhosa bangakwazi nokuqubula imiba yesondo nezothando ngendlela ethungelana kakuhle nabafundi (Mkhize, 2016). Yaye abantu bangakuthakazelela ukubona amagama asondelele kulwimi lwabo abalusebenzisa imihla ngemihla, nto leyo eza kulisondeza ebantwini ibali nesimbo sokubhala sombhali.

UMkhize (2016) kwingxelo yakhe uhamba ade achaphazela lo mba wolwimi ekusoloko kugxilwa kulo xa kuhlalutywa iincwadi zesiXhosa. Ecaphula kwizimvo zikaMkhonto (1996: 2), uMkhize uthi (2016: 149-150):

Vulgarity and ribald language which is present in everyday discourse was frowned upon in writing, 'verbal taboo, the legacy of mission school writing heritage, has for decades been widely practised as an attempt to remove distasteful features from [isi]Xhosa literature. Writers were encouraged to avoid using 'bad language.'

Ubukrwada namagama alumezayo la asoloko ekho kwithetha yemihla ngemihla lwalunyenjwa kubhalo, 'izithintelo zolwimi, ilifa lokubhala kwizikolo zemishinari, belusoloko loqononondiswa iminyaka ngeminyaka njengelingel lokuguzula okulumezayo kuluncwadi lwesiXhosa. Ababhali babekhuthazwa ukuba baxweme ekusebenziseni 'ulwimi olungalunganga.'

Ngoko ezi nkqubo abashicileli nabahleli besiXhosa batshila ngazo namhlanje zidiza ubukhwenene obuphinda la mpazamo yeemishinari ngobhalo loluncwadi lwesiXhosa. Ukuba abahleli bethu bangazigoca-goca, bangazibhaqa ukuba nabo banendima abayidlalayo ekudodobaliseni uluncwadi lwesiXhosa nakudodobola lweziko iLovedale Press.

Ndikholwa nguTsvetaeva (2010) xa ebethelelisa into ethi, umbhali oyilayo kumele abenako ukuphupha. Andiqondi uthetha ngokulala apha. Eyona nto azama ukuyitsho uTsvetaeva kukuba umbhali kufuneka abe nomfanekiso-ngqondweni othe gabalala, obhadulela nakwindawo umbhali anofumana ezothuka yena kuqala. Ngoko uTsvetaeva ubonakalisa ukuba le ngcinga anayo umbhali ingamkhokelela ekubeni ayaphule qwatha imigaqo nemithetho yokubhala le siyaziyo nesele siyivile kuJafta. Kaloku xa umntu elandela akuphuphileyo akukho sidingo sokumamela uluvo lwabanye abantu. Le nto ingqinisiswa lilivo likaDinh (2010) elithi *What I Usually Say to my Students*. UDihn usivezela apha ukuba alufuneki uloyiko xa umbhali ebhala. Ngokuka Dihn, sivumelekile ukuba singathetha noba yintoni na ngendlela esifuna ngayo nokuba ayiqhelekanga na. UCain (2015) yena usixelela ukuba kuyilo ngundoqo ukuthoba izibilini ubhale le nto ifunwa ukubhalwa. Ndimthanda xa esithi (2015: 30), "*When I write, I follow the mind of the text I'm working on, which makes it hard for me to connect to the idea that literature/fiction should or shouldn't do anything.*" (Xa ndibhala ndilandela ingqondo yamagama la ndiwasebenzayo, into eyenza kube nzima kum ukuziduba ngezinto uluncwadi okanye amabali kumele enze okanye angenzi ntoni.). Ngokucacileyo uCain usifundisa ukuba singayinaki mithetho yoluncwadi. Ziziganeko eziya kuzityhulubela phakathi ebalini ziziqhube ngokwazo ngale ndlela ilungele zona. Ndakhe ndafumana umsebenzi wokubhala ibali ndibalisa ndivelele inkalo yeengcinga zengqondo zomlinganiswa. Ndayizama le nto ndisebenzisa ulwimi lwam lwenkobe kodwa ndafa namthanyana ndingephi. Iilizwi elalinkenteza engqondweni yam nendandiphikisana nalo lalindiya lela ukuba ndibhale ngolwimi lwesiNgesi yaye ngendlela elaliduma ngalo yavakala imnandi indlela elibalisa ngayo. Ndabhala ndenjenje ke ndithabathekile lilizwi elalinkenteza ngaphakathi kwam:

The first time I came here I was carried in a room so dark I could see but didn't need to open my eyes. I played a cord that scratched from belly to heavens. I used to be in control.

NgesiXhosa ndabhala ndenjenje:

Ukufika kwam apha ndandivalelwe egumbini elimnyama ndingaboni, ndingadingi ukuvula amehlo. Ndandidlala isinkara elide elalisuka esiswini linwetyelwe emazulwini. Ndandiselulawulweni.

Ndiyathemba uyaqaphela ukuba ngokuzama ukuyitolika lo mhlathi ungentla, umfutho walo mhlathi uyalahleka esiXhoseni. Ngoko umoya okanye imvakalelo endandiyiva ngalo mzuzu yayindibophelela ekubeni ndibhale ngolunye ulwimi. Yinto endiyiqhelileyo le, iyazenzekela andiyinyanzelisi. Kungenzeka bakhona nabanye ababhali abakhe bavelelwe yile ngxaki. Kungako ke ndinembono yokuba ngenye imini ingabi sisibi ukubona iilwimi ezimbini ephapheni. Le ngcamango ndiyithanda kakuhle xa ivelelwa nguFederman (1993) umbhali okwazi ukuthetha iilwimi ezimbini. Uthi (2010: 83):

Sometimes the French language scares me. It seems to dictate to me how I should write and therefore prevents me from challenging its rules of grammar, whereas English... gives me the freedom to experiment with grammar and syntax.

Ngamanye amaxesha ulwimi lwesiFrentshi luyandoyikisa. Lukhangeleka lundilawula ukuba ndibhale njani, nto leyo endithintelayo ekuphikiseni imithetho yayo yegram. Sona isiNgesi... sindinika inkululeko yokudlala ngegrama nesintaksi.

Le nto ithethwa nguFederman yile nto indehlelayo ndizibone ndibhadulela kwisiNgesi ngenxa yokuba isiXhosa sinemithetho emininzi yegram noquko lwamaqhala adiniweyo. Kukho imithetho yenkcubeko, apho ungenako ukwazi ukubhala izinto ezithile ngokuba kusithiwa ziyalumeza. AmaXhosa ke awafane athethe ngezinto eziphathelene nesondo yaye awafuni nokulibona igama elilumezayo ephapheni. UMkhize (2016) naye uyivelele le nto yokukhonkxeka kwababhali beencwadi abasebenzisa iilwimi zesiNtu. Ude athelekise imeko yababhali beencwadi abasebenzisa iilwimi zesiNtu nabanye ababhali bamanye amahlelo anje ngobuntatheli, ababhali bemidlalo yakumabonakude. Udimbaza elithi basakhonkxekile ababhali beencwadi ngenxa yokungavumeleki basebenzise ulwimi olungolunye, ulwimi olungasulungekanga. Kanti abanye ababhali basebenzisa ulwimi nakanjani yaye imixholo abayiqubulayo ityebile. Yiyo ke le nto uninzi lwabantu luthimbeka koomabonakude kunokufunda incwadi ebhalwe ngolwimi uluhlunguzelisa intloko, olunemixholo ebhityile yobulungisa nobucawa nokohlwaywa kwabalinganiswa nokuvuzwa kwabo.

KwisiNgesi ungathetha uqhabalake nangantoni na. Ingaba ke le nto ichaphazela njani umsebenzi wombhali? Izinto umbhali ebenokuthanda ukuqubula ngayo imiba ethile akanako ukuyiqubula ngenxa yomda ulwimi lwesiXhosa ongenako ukuwunqumla.

ULara Glenum(2010) obhale ilivo elibonakalisa amandla olwimi kubabhali, uthi mayela nolwimi, *“Perform experiments not with language but on language”* (Yenza ulingo kulwimi hayi

ngolwimi). Uphinda athi, “*Take things too far. Shock yourself out of normative language*” (Qabela ngaphaya komda. Zothuse ulushiye ulwimi oluqhelekileyo). Ezi ngongoma zimbini ziphakanyiswa nguGlenum (2010) ziyinkuthazo kubabhali abahlala bexelelwa ukuba ulwimi abalusebenzisayo malube kumila kuni. Uyigxibha yonke loo nto yokumiliselwa kwemithetho yokubhala kuba loo nto idala ukukhonkxeka kwelizwi lombhali nokusebenza komongo wokuyila. UKhlebnikov (1985) uyabalumkisa abo bame endleleni yenguqu ngelithi mawangachitwa amabali ababhali abalinga into entsha ngenxa yokuba bengenako ukuwafunda ngale ndlela balindele ngayo amabali abe kukumila okuthile.

Ukuba asiphumeleli ekuguquleni uluncwadi lwesiXhosa lumile ngenye indlela siyakube siyayingqina intetho kaHooks (1991) apho aveza uluvo oluthi oongqondogqwirha abaphelelanga nje ekukhonkxeni iingqondo zethu, koko bade baphanga namandla okuyila emgqondweni.

Izimbo esinokuphakula kuzo

Ndinemiba endinokuthanda ukuyaneka nendiza kuyisebenzisa ukubonalisa ukuba singenza njani na ekutshintsheni uncwadi lwesiXhosa lungxishe ngenye indlela engeyiyo le siyaziyo. Ndinga ukuba ababhali bemibongo kunye nabamabali esiXhosa mabohlukane nokulinganisa ababhali bamfamlibe. Eneneni kubalulekile ukufunda kwabanye ababhali, kambe ke itsho nentetho yakudala ukuba inyathi ibuzwa kwabaphambili. Kodwa kungakho iingxaki ezinkulu xa ababhali banamhlanje bezama ukuzenza uMqhayi okanye uJordan. Indima yokubhala ihamba nesakho sombhali. Isakhono sokubhala sivakala ngokungathi yinto enye, yinto efanayo kumntu wonke. Yile nto ndikholelwa ukuba abantu abaninzi baphazama apha, bade bacinge ukuba nendlela yokubhala inye.

Amabali amaninzi abhalwe ngesiXhosa awaphumelelanga ngenxa yale nto yokukopa isimbo sabanye ababhali njengoko sinjalo. Umbhali ngamnye unesiphiwo sakhe, ngoko indlela azibona ngayo izinto nendlela abalisa ngayo mayingothusi ebantwini kuba ibonakala yahlukile kwezinye iindlela nezimbo zokubhala eziqhelekileyo. Le mayivunywe yaye ithathwe ngokuba lilizwi lombhali elimvumela ukuba avume aphelele apho amandla akhe athi makaphele khona. Xa sonke bekusithiwa sivuma ngendlela efanayo ingadaleka njani ke intsholo emnandi? Ayingawo amazwi awohlukileyo na la adala unqinisiso-zandi engomeni? Xa abahleli nabapapashi besiXhosa benokuyamkela le nto lungaphucuka kakhulu uncwadi lwesiXhosa luzise into entsha ebantwini. Ukusukela kwiinoveleli, amabali amafutshane ukuya kwimibongo, uncwadi lwesiXhosa luezinto elungazamkeliyo. Sizazi ezi zinto ngokuba zizinto ezimasikizi okanye izinto ezimaconini. Kwezi zinto zimasikizi nezimaconini ungalindela ukuba ndikhankanye amanyala enzeka bhence ngokucaciswa ngumbhali. Kuncwadi lwesiXhosa kunqabile ukufika kucaciswa imiboniso yabantu ababini besenza izinto eziphathelele nezesondo, kuba nzima ukucacisa gabalala imvakalelo yabalinganiswa abazimanya ngokwesondo. Oku kubonakalisa isandla somthetho weemishinari esisaminxe uncwadi lwesiXhosa lungaphazami luthethe ngenye into engangqonganga ukuziphatha kakuhle nokuhambisa ivangeli (Kaschula, 2008; Mkhize, 2016). Namagama asetyenziswayo awathethwa ngale ndlela siwazi ngayo yaye nomfanekiso-ngqondweni akawuzotyelwa umfundi, kuloko imiboniso enjalo iyatsitywa ingabandakanywa ephepheni.

Ukubhala ngemiba enje umbhali wesixhosa akakhuthazwa ukuba makayenze loo nto. Ngoko ukubhala ngomzimba, ukuphila kwayo imisebenzi yayo neemvakalelo zawo azibonakaliswa ngokwaneleyo. UQangule, (owona mzekelo ukhawuleza ufike msinya kum) ukhe wazama

ukwenza le nto kuthiwa ngesiNgesi yi*Corporeal Writing* (ubhalo ngomzimba). uYuknavitch (2015) uyichaza le ndlela yokubhala ngokuba kukubhala ngomzimba ophilayo, obunjwa ngokusetyenziswa kolwimi ngendlela ekhethekileyo. Ngokokwam ukubona olu hlobo lokubhala kukhomba nzulu kombhali, abhale ezoba umzimba ngamagama. UQangule uyiquqambisile le nto kwincwadi yakhe yedrama ethi *Amaza* (2008). Kuyo uzoba ngokucacileyo intshukumo yabalinganiswa kwisiganeko ngasinye abafaka kuso. Abalinganiswa bakaQangule bafana ngokungathi ngabantu bamanyani ngenxa yendlela abagungqa ngayo, ukuyeke kona ukuthetha kwabo, nto leyo eyenza kube lula kuthi ukubabona ngokungathi sibabukele koomabonakude. Ngaphezu koko le ndlela yokubhala kukaQangule yokumilisa iinzipho kwintsukumo yomzimba yabalinganiswa bakhe inonxibelelwano oluyenzeyo kweyethu imizimba singabafundi.

Le nto yokuchukumisa imizimba sesinye sezizathu ezibangela uYuknavitch abhale. Ndimthanda kanye xa esithi eyona nto ayonwabelayo ekubhaleni ngumbono abanawo womfundi ephethe incwadi, eziva ngenye indlela, umzimba unyakama ngendlela eyahlukileyo. Ukuze ndiphuhle mandizekelise ngo-Ahmed Naji umbhali waseYiphutha weenoveli okwayiyo nentatheli. Lo mbhali nomhleli wakhe uTarek al-Taher bazibona bemi emkhumbini ngenxa yenoveli yakhe ethi *Using Life* eyapapashwa ngolwimi lwesi-Arabhi ngonyaka wama-2014 (Gibbons, 2019). Esi sibini sasimangalelwe ngumfundi wencwadi kaNaji eyamenza wahanjelwa ngumzimba ngolunye uhlobo angaluhelanga. Wabeka okuthi, intliziyo yakhe yabetha ngamandla noxinzelelo-gazi lwehla efunda inoveli kaNaji (Gibbons, 2019). Olu hlobo lokubhala kwisiXhosa lungabanga ukuba abafundi babenobudlelwane obuthile namagama asetyenziswa ngumbhali, ubhalo olunentsingiselo ngaphezu kokudlulisa umyalezo neemfundiso.

UQangule, nangona engagqibela nje ukubhala ngomzimba, ndimbona enguvulindlela kwindlela yokubhala ebangela abamfundi bazive ngenye indlela xa befunda iincwadi, bengachukunyiswa ngumxholo webali kodwa bechukunyiswa ziziganeko nentshukumo eyanekwa ngumbhali ephepheni. Ngokucacileyo abakho baninzi ababhala kweli lakwaXhosa abayithabathileyo le ndlela kaQangule yentshukumo, bayinwenisele phambili, bade babhale ngeemvakalelo ezakhiwe ngamagama, le nto athi uYuknavitch (2015) lulwimi lomzimba. NgokukaYuknavitch (2015) ulwimi lomzimba kuxa umbhali abhala ngentshukumo yomzimba nemvakalelo yayo nkqu nembali yayo. Ukholelwa ukuba le ndlela yokubhala isenokusetyenziswa ekuthinteni imizimba yabafundi bayive intshukumo notshitsho kweyabo imizimba ngenxa yeso sakhono sokubhala.

Uncwadi lwesiXhosa aluyithandi into ebalwa ngaphandle kwenjongo nengenamxholo, kodwa yona *icorporeal writing* ayizidubi ngemixholo nangokwakhiwa kwabalinganiswa (Lauterbach, 2005) ijolise ukuthinta umfundi emanyeni, ikwanika ithuba umbhali azibhence azihlube ubuyena. ULauterbach (2005) unoluvo oluthi ubhalo olulinga into entsha luyafana nokubeka into oyaziyo emgqipheweni uyixhomela into ongayaziyo nongaqinisekanga ngayo. Le nto ifika ithi kum umbhali wesixhosa ozama ukwenza into entsha uzifaka emgqipheweni wokugubungelwa lilizakazi lezigxeko.

Yintoni ebaluleke kangaka eza *neCorporeal writing* kwiincwadi ezibhalwa ngesiXhosa? Ukufunda iincwadi ngumsebenzi onzima ebantwini abangazange bakhuthazwa ukufunda iincwadi njengenye indlela yokuchitha isithukuthezi, sokufumana ulwazi, nokuzonwabisa. Aba babhali bokuqala besixhosa nezi ncwadi zabo ndizikhankanye ngentla ziyathetha kum, ziyalumkisa apho isizwe sinesiphene khona, ngakumbi kubantu abangomakhwekhwetha kulwimi lwesiXhosa nabalufundeleyo. Ukuba siqaphela kakuhle le mithetho sizikrwitsha ngayo yile

mithetho babeyaphula bona, imithetho ababehankqalazela ukuyibhukuqa. Khangela uqhankqalazo lukaJordan owakhamba iingcebisa zompapashi wakhe ngesiphelo esipha kwi-Ingqumbo Yeminyanya. Apho siphazame khona thina kukuzithathela phezulu ezi ncwadi ngenxa yokuba zaba nempumelelo engathethekiyo nengasayi kuphinda ixhamlwe ngumbhali obhala ngolwimi lwesiXhosa. Uninzi lwababhali namhlanje luthi xa luzimisele ukubhala baqale bakhe ibali bewazekelela kwindlela kaSiyongana, uJordan, uJabavu noMqhayi. Ngoko incwadi zesiXhosa ezibhalwa ngale ndlela kulindelekile ukuba zifane ngento yonke – isimbo sokubalisa, ukwakhiwa kwabalinganiswa, umxholo ujoliswa kosingqongwe kuko, umwingilili wamaqhalo nezaci, njalo-njalo. Ngenxa yempumelo yababhali bokuqala, ngoku uncwadi lwesiXhosa kufuneka lungqishe endaweni enye?

Ukuba siyaqaphela aba babhali babhala ngezinto ezazisenzeka ngexesha babephila kulo. UMqhayi wayekho ngexesha lolawulo lobukoloniya, izinto abhale ngazo esaphila zazingqonge ukulwa nempatho egwenxa yamagwangqa. Kungako ke kukho imibongo evuselela umoya wobuzwe nemibongo eqhankqalazayo ukubhukuqa umbuso wamagwangqa. Umzekelo, umbongo wakhe othi '*Aa! Zweliyazuza, ITshawe LaseBhilitane*' ofumaneka kwincwadi ethi *Inzuzo* (1942). Kanti noJordan naye wayephila ngexesha sele umbuso wobukoloniya ungcambaza ukuya kwasongwa nyawana. Yena wayebhala izinto ezivuselela isiNtu kubantu abaNtsundu. *KwiNgqumbo Yeminyanya* (1946) uJordan ndimbona ezama ukudibanisa ezi nkubeko zimbini, eyaseNtshona neyaseMpuma zixhininike ngamxhelo mnye. USiyongwana naye wayephila ngexesha lengcinezelo phantsi korhulumente wocalucalulo eMzantsi Afrika yaye incwadi yakhe ethi *Ubulumko Bezinja* (1962) iyizoba ngokucacileyo intlalo yabantu abamnyama phantsi kwenkqubo yocalucalulo. Ngokuya aba babhali babebhala abazange bayibeke imithetho yokuba uncwadi lwesiXhosa kufuneka lube nje ngonaphakade. Njengokuba bona babebhala ngezinto ezazidla umzi ngalo maxesha kungani ke thina singabhali ngezinto ezidla umzi kwixesha esiphila kulo? Siya kubhala ngeenkosi neentsapho kude kube nini? Yile nguqu iqangiyelwa nguSelasi (2019) kubabhali base-Afrika. Yaye akanelisekanga yindlela abafundi babalawula ngayo ababhali ngokusoloko belindele umxholo othile wentsokolo nobunzima. Ude athi, "*We need more stories about more subjects, more readers in some countries*" (Sidinga amanye amabali asingathe eminye imiba, nabanye abafundi kwezinye izizwe).

Ngoko ixesha elilungileyo leli lokuba sivakalise amazwi ethu ngale ndlela sifuna avakale ngawo sixelele aba babhali babethubeleza phezu kwemithetho ebathintelayo ukuba bangawavakalisi amazwi abo. Ngoku into embi kukuba amazwi ababhali abatsha aqanyangelwe kusetyenziswa ezi ncwadi njengesixhobo – umgaqosiseko wokumila koluncwadi lwesiXhosa olubhalwayo. Ndicinga ukuba amazwi kaLauterbach (2005) athi umxholo nesintaksi ngamawexuwexu anokutshintsha ngesiquphe. Le nto indinika ingcamango yokuba indlela yokubhala ayinako ukuhlala imi endaweni enye ngokungathi loo mithetho nemiqathango yabhalwa elityeni.

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INGXELO YOMHLALUTYI WAMABALI ETHISISI

Kwesi sigaba ndiza kuphefumla ngengxelo endiyifumene kumhlalutyi wamabali endiwabhale kwithisisi yam enesihloko esithi 'Ukubamba Umphefumlo Kukuphila Kum: Ingqokelela Yamabali Amafutshane.

Okokuqala ndiza kuncoma amazwi omhlalutyi akhayo nanegalelo okwenza ithisisi yam ibengcono. Ndikholiwe yinto entanywe ngumhlalutyi yala mabali am endiwabhale ngendlela ekholelekayo neyenza umfundi abengathi uwabukele kumabonakude. Kwingxelo yakhe, umhlalutyi uye wayiphatha into yolwimi olusetyenziswe kula mabali. Ndifumana ukukhuthazeka ngokungayigxibhi into yokufaka ulwimi olufikelekayo nolusetyenziswa kubomi banamhlanje. Kambe abanye abantu abayikhuthazi into yokuxutywa kwamagama angesiso isiXhosa ncakasana kuluncwadi lwesiXhosa. Mna ke ndiyenze le nto kuba ngexesha bendibhala benginomfanekiso-ngqondweni ndisenza incoko nomfundi wamabali am. Kwakulwimi njalo, umhlalutyi usiqaphele isiphoso sam sokungakwazi ukuhlela amagama ngendlela echanekileyo. Bendikhe ndayiveza le nto kwiijenali zam phambilini, into yokuba ndiyabethakala kakhulu ukuntama amagama abhalwe ngendlela engeyiyo.

Omnye umba andikhuthaze ukuba ndiwuqaphele, sisimbo endikhethe ukusisebenzisa kwithisisi yam – isimbo sokuxuba amabali amafutshane *nememoir* (imbali ngobomi). Indlela endiwaqokelele ngayo la mabali ibangele umhlalutyi aveze uluvo lwakhe oluthi mandiyiyeke le nto yokubhekisa kwithisisi yam ngokuba ngamabali amafutshane. Ucebise ngelithi mandiyiguqule le thisisi ibe yinovel. Ndinayo indawo emgqinelayo umhlalutyi. Kodwa ngethuba ndihlanganisa la mabali, apha kum engqondweni bendisoloko ndinento ethi la mabali kufuneka ndiwabophe ngebande elinye kodwa abenako ukufundeka ewodwa. Amakhankatha am, uGqirhalwazi Kunju no Mthunzikazi Mbungwana bebendingonqondisa le nto yokuba la mabali kufuneka abenalo uthungelwano ngenxa yokuba abhalwe ngesimbo *sememoir*. Ngoko ndiyamphikisa umhlalutyi kweli cala. Into endiyithandayo kula mabali ngabalinganiswa abathi gqi baphinde banyamalale bengabhungisanga. Ndiza kuyicacisa gabalala le nyewe apha ngezantsi. Andikholwa ncam ukuyenza le thisisi ibe yinovel kuba iza kudodobalisa lo mbono wam wokubhala ngendlela nangesimbo esinqabileyo kuncwadi lwesiXhosa.

Ingxelo yomhlalutyi apho aphakamise ukuba ndiqwalasele indlela andiwaqokelele ngayo amabali am ngezahluco. Uhambise wathi mayela nesahluko esisekuqaleni:

“‘Ndiyakholwa’ would have to be placed somewhere in the middle of the novel or novella, or else have its contents scattered throughout the book.” Ndiyakholwa ukuba ndiza kwenza oko kodwa ndingaxolanga ngokupheleleyo. Ndiza kuyicacisa le ndawo nayo ngezantsi. Kwelinye icala ndiyaxola kuba umhlalutyi uza kundibuyisela kula ngcamanga kaYuknavitch apho acacisa khona ukuba ingcinga azizi ngoyondelelwano lwazo, kungako naye engazilandelisanga ngoyondelelwano iziganeko zobomi bakhe kuleya yakhe imemoir.

Mayela nesahluko sesibini, umhlalutyi uhambise wathi:

“The second chapter ‘Ndingatshintsha’ could be the beginning of the book. The story ‘Ukuzalwa’ gives a clue to why that might be necessary. The ‘Ndiyakholwa’ chapter has a lot of meditative material and those angelic visions in the two stories, ‘Ndiyangelosi engenakhaya’ and ‘UTHixo okhethayo’.” Apha ndiyavumelana nomhlalutyi kuba ndiza kuhamba ngeza ngcamango zikaYuknavich ku-The Chronology of Water, ndingahambi ngoncwangco.

Nalapho athe wawahlela ngenye indlela amabali umhlalutyi, amanye awo aginywa ngamanye, ndiza kukulandela ngendlela efanele le ndlela ithisisi yam izimisele ukumila ngayo. Kodwa ngezantsi apha ndiza kukhe ndithi vandla vandlangengcamango yam ekuqulunkqeni la mabali ngale ndlela bendiyiceba.

Isimbo endiduda ngaso

Ithisisi yam iqulathe amabali. La mabali angobomi nangembali yabalinganiswa abanemizwa echasaneyo neenkolelo zabantu. Kuba aba balinganiswa bakhulela phantsi kwemithetho yoluntu engahambisaniyo nokuthandana kwabantu abasisini esinye, bazifihlile, bazenze izinto abangezizo. Kungako ndibone ukuba esi sihloko sithi ‘Ukuzibamba Umphefumlo Kukuphila Kum’. Siyizoba kakuhle imeko yokuphila uphikisana nesiqu sakho, uphikisana nobuntu bakho uqobo. Aba balinganiswa bayibonakalisa ngemifanekiso, ngenkumbulo, nangeemvakalelo ukuphefumla kwabo okucinezelekileyo. Ngoko abalinganiswa bam bazazisa ngamabali abo yaye basivulela ubuchopho babo sibone umonakalo owenzekileyo kokukuzibamba umphefumlo.

Injongo yam endifuna ukufikeleleka kuyo kukwenza onke la mabali akholeleke. Oko ke kuncediswa sisakhono sokufakela isongo esiyimifanekiso ethinta iimvakalelo zomzimba.

Ayikho ke kum enye indlela echanekileyo yokubalisa amabali akholelekayo naxholayo ngaphandle kokuba kusetyenziswe umntu wokuqala xa kubaliswa. Le ndlela iza kukholeleka ngakumbi kuba endaweni yokuba ndithi “wahamba” ndithi mna “ndahamba”. Ayikho kakade imemoir ebaliswa ngomntu wesithathu. Ukuba ikhona, isingqi ehamba ngaso asikholeleki. Umntu wokuqala ukuthatha kuloo ndawo ukuyo akuse kweli lizwe aphila kulo ngengqondo. Ukuloba uyibone into ayibonayo, uyive nento ayivayo.

Le mbali ngobomi endiyibhale apha ndikhethe ukuyithiya ngokuthi ngamabali amafutshane ngenxa yezi zizathu:

- (i) Ndophula imithetho yokukhonxwa ndibe kuluhlu oluthile ngabom.
- (ii) Andisiboni isizathu sokuyibiza ngokuba yinovelu ngenxa yokuba la mabali ayafundeka ezimele odwa. Uthungelwano lukhona lona ngenxa yokuba ndithobela umthetho wokubalisa ngembali.
- (iii) Kwinovelu kukho uxanduva lokuphuhlisa abalinganiswa ubalande kude, yaye bangapheleli esithubeni xa uqhubeka ngokubalisa.
- (iv) Kumabali amafutshane la abalinganiswa bam bavela xa kunyanzelekile yaye andityhutyhi nabo lide liphele ibali. Njengasebomini benyani, kukho abantu esimane sidibana nabo. Loo nto ayithethi ukuba badlala indima ebomini bethu kude kube sisiphelo sobomi.

Imifanekiso Neemvakalelo

ULidia Yuknavitch ngumbhali endithe ndafunda incwadi engobomi bakhe, kwahlwayeleka umdla wokubhala amabali angembali yomntu nokubalisa njengomntu wokuqala. Enye into endiyivunileyo ngokufunda inoveli yalo mbhali ethi **The Chronology of Water** (2017) sisakhono sokubalisa utsweba kwiinkumbulo. Ngendlela endibone iziganeko zidweliswe ngayo kwincwadi kaYuknavitch ndibona ukunqaba kocwangco. Ndibona ukuzotywa kweenkumbulo okungacacanga gca.

Ndibona ukusetyenziswa kwemifanekiso ukuchaza iziganeko ezithile. Ukuphumelela kwendlela ezotywa ngayo le mifanekiso ixhomekeke kwimvakalelo azivayo umbhali xa ezo nkumbulo zisiza ekukhanyeni. Kungako ke uYuknavitch ndibona kule novelu yakhe ukuyondelelana kwendlela ekuchazwa ngayo isiganeko esithile ngemifanekiso ethinta imikhala yentliziyo, apho yenza kuchukumiseke iimvakalelo zomfundi. Ndiqaphela ukuba xa ebalisa ngesiganeko esibi, imifanekiso ayizobayo ngeso siganeko iba yimifanekiso emnyama, ezisa udakumbo. Kanjalo neenkumbulo ezilungileyo zivezwa ngemifanekiso egqamileyo, enolonwabo. Akasibeki ke isiganeko asibize ngegama.

Yonke le nto indizise kwisigqibo sokuba la mabali ndiwabhala ngokungathi ndibhali imbali yam (*memoir*) ndisebenzisa abalinganiswa abakhiwe yingqikelelo yam. Andisebenzisi esa simbo sokubhala ndiqhabalaka ngokungathi ndibhala *itextbook* yezifundo zembali. Kuba ndingumbhali okoyikayo ukubhala into eza kuba ngumdintsi kubafundi, ndibone kululutho ukuba ndifakelele ezi mvakalelo ndizifundiswe nguYuknavitch. Andifuni ukuzikhonkxa ngokusekela la mabali neziganeko zawo ngemifanekiso kuphela. Ndiphepha ukunyanzela imifanekiso nalapho ingafunekiyo khona. Mna ndiqhutywa ngumongo wokuyila ngelo xesha lokuyila. Ikhona yona

imifanekiso naphi na apho kufaneleke ibe khona. Indawo endiqinise umqolo kuyo kukufakela esa sinongo sokwenza into ebhaliweyo ibe yephilayo ngokufakela iimvakalelo.

Iinkumbulo eziphotheleneyo

UEdouard Leve kwincwadi engobomi bakhe ethi *Autopotrait* (2012) ndifumanise izinto endizithandayo. Lo mbhali ubalisa njengoYuknavitch. Bobabini aba babhali abakoyiki ukubhala ngesondo nangesini. Izimvo zabo ke zivela ngeendlela ezahlukeneyo. Njengokuba bezithii ndlwe ngokucacileyo ezi zinto zingabizwa ngamagama kuncwadi lwesiXhosa, bona bayizichukusha ngobuchule yaye bayakuhombisa oko ngemifanekiso ede ibe noburharha. Apho bohluka khona aba babhali kwezi *memoir* kukuba uLeve akathethi ngento enye ixesha elide. Ingathi xa ndifundayo ndibona iinkumbulo zakhe zisithi thaa kuye ngezatya angakwazi ukuzilawula umbhali. Ngoko uya kufumana izinto ezingahlanganiyo ezixubile. Uyaphala xa ebalisa, uthetha apha naphaya, ngokungathi uncokola nengqondo. Uthetha ngezinto azithandayo nazivayo ngomzimba ngaphezu kokuba athethe ngezinto ezenzekayo ngokugweleyo. Akanawo kwaphela umxholo. Kakade ubomi abunamxholo nasimo sentlalo esibhalwe elityeni. Kodwa emabalini am ndizama ngako konke endinako ukubeka umxholo ngoba iyingozi kum lento yenziwa nguLeve. Amabali akhe asenokungathathelwa ngqalelo. Ngaphandle komxholo esahlukanisayo mna noLeve, ndiyakuvuma okwa kuphithana kwezinto abalisa ngazo kwisahluko esinye.

Ubume bamabali amafutshane endiwabhale ngesimbo *sememoir* ngendlela yam

Njengoko bendikhe ndakhankanya okwakhankanywa nguLidia Yuknavitch (2017) malunga neenkumbulo okanye iingcinga zobomi bamva eziza ngendlela yayo engenacwangco, nento yokubhalwa *kwememoir* yakhe ngendlela engenayondelelwa. Ndibone kuye lo mbhali ukuba indlela yokubhala *imemior* ingenzeka nangayiphi na indlela. Isenokulandela indlela yakuqala (nje ngeza ncwadi zembali ezingenabugcisa), isenokulandela indlela entsha engazange yabonwa. Ngoko ndithe xa ndicamgca ngendlela endibhala ngayo ithisisi yam yomsebenzi wobugcisa bokubhala ndabona ukuba ndiyakhele phezu kwamathambo avundileyo abanye ababhali endiza emva kwabo. Ndibone nento ethanda ukunqaba kuncwadi lwesiXhosa xa kubhalwa ezi zinto zibufana *nememoir*. Zona zilandela indlela yakudala yocwangco. Umzekelo wencwadi endikhe ndayiphengulula yekaMlandeli Wellington Moya ethi Emathunjini Omhlaba Kuhlala Abantu (2019). Le ncwadi iwa phantsi koluhlu lwamabali amafutshane. Umbhali naye uyayitsho loo nto. Uphinda avume ukuba la mabali angeemeko yabasebenzi bomgodi. Woleka ngawathi la mava abhale ngawo ngamava awazi kakuhle.

Kule ncwadi ndibone ithuba eliphoswe ngumbhali. Ndinga ukuba umbhali ebelivezile ilizwi lakhe ngokusebenzisa umntu wokuqala xa ewaciciyela la mabali, ebeza kukhupha ingqaka engqindilili, eshiya iqhuma lefutha kugovane. Le ndlela ayikhethileyo yokubalisa ndiyibona ingohlukanga kumabali esiXhosa endakhe ndawafunda phambilini. Le ncwadi isandula ukuphuma. Unyaka eshicilelwe ngawo ngowama-2019. Into efika ithi kum bekunobalula kumbhali ukutshintsha isingqi, ohluke kwabanye ababhali bamabali amafutshane. Kodwa le ncwadi indikhuthazile ngoba indikhombisile apho uncwadi lwesiXhosa lusilela khona.

Yintoni le ndiza nayo mna eza kundenza ndiqhaqhe, ndahluke?

Endikwenzayo kukusebenzisa ezinye izakhono endizixwayiswe ebudeni bonyaka. Kodwa okokuqala mandikhankanye ukuba le thisisi ingqonge ukungakhululeki ngokwasemzimbeni nangokwasemoyeni. Ngoko umlinganiswa endimsebenzisileyo ekubhaleni ngembali yakhe

unamaxesha apho wofika ezivalele entloko ecinga yedwa. Ndimnika nethuba lokuba agqabhuze isingqala sakhe ngosiba lwam ukuze inyaniso yakhe ibonakale nakulowo uyifundayo. Ngokuhamba naye kakuhle, ndizoba intlungu yakhe ayivalele ngaphakathi, ungcikiveko lwengqondo yakhe, ngezimbo yimbo zokubhala. Ndibone ukuba umbongo obalisayo (*prose-poetry*) uyakwazi ukuzoba inzwinini zangaphakathi. Into endiyithandayo ngemibongo, yintetho yayo engathanga ngqo. Ikwayintetho yayo ekwazi ukuhlalutywa ngeendlela ezahlukeneyo enditsalayo. Into endiyithandayo ngeprozi kukubalisa kwayo ityhutyhubeza. Ngoko xa ezi zinto zimanyene into ephumayo inobunzima ngaphezu kwamabali endiwabhalayo ngoba iyakwazi ukuzoba umphefumlo, izisa iingcinga esingakwazi ukuzithi tyatyasini ngamazwi omlomo.

Ileta enelizwi elinye

Enye into endenza ndohluka sisakhono endisiboleke kuMakhosazana Xaba kwincwadi yakhe yamabali ethi **Running: and other stories** (2013). Kule ncwadi ndichole izinto ezimbini. Eyokuqala bubuchule bokusebenzisa ifomu yokubalisa eyileta ngendlela ephucukileyo nale bendiyazi ngaphambili. Kwibali elithi *Behind the Suit*, uXaba ubhale ibali elipheleleyo ngeleta. Iyacaca le leta kuba iqala ngamagama athi “My darling daughter”. Apho ohluke khona lo mbhali kukuxwema kwindlela yokubuza impilo, iidilesi. Akukho siqalo, isiqu nesiphelo. Uya ngqo apho ilele khona incam yengxoxo. Ndibona ukukhululeka kuye xa ebalisa. Akukho mithetho imbambezelayo. Mna kula wam amabali endiwabhale ngesimbo seleta ndithande ukuzishiya ezi zimbo zokutshayeleda, njengalo “My darling daughter” ndimfumene apha kuXaba. Ndingena emgceni nam njengaye. Le nto ndiyibona incedisa kwinto yokuba lungaxingi ubhalo lwam, lwahluka futhi. Enye into engenye endiyivunileyo apha kulo mbhali kukuba amabali akhe afundeka ngendlela enencasa yencoko. Ngoko ndifunda umsebenzi wakhe ndiva ngokungathi ndiyabaliselwa. Uyatyibilika yaye uzenza umhlobo womfundi. Andiqinisekanga ke ukuba umbhali ebeyenza ngebom into yokuloba umfundi ade amsondeze kangaka. Izivakalisi ezifakwa ngumbhali ebalini ezifana nezi: *Before I go any further... I hope I have not bored you... Now let me tell you about...: zidala umoya wenkululeko, zidala umbono ubaliselwa ngqo ngumlinganiswa, zidala ukubaluleka kwam ndingumfundi, zidala ukubandakanywa kwam ebalini. Kulo msebenzi wam ndisebenzisa isimbo esibufana nesi ukuze ndisondeze umfundi. Ndisebenzise namanye amagama emboleko ndawabhala ngale ndlela abizeka ngawo esiXhoseni.*

Utyhilo lwezilonda ngeengcinga ezibhalwayo

Okunye endikuvunileyo kuXaba yindubayela yokubalisa. Kwibali lakhe elithi *Running* ndifumanise ukuba usebenzisa umntu wokuqala kulo lonke ibali lakhe xa ebalisa. Kwakweli bali linye uXaba ulanda imbali yomlinganiswa oswelekileyo (uMalume) ngeli xesha kuqhutywa umgcwabo wakhe. Le nto uyityhila kumfundi ngokusebenzisa iingcinga zomlinganiswa obalisayo. Zona ke ezi ngcinga zibhalwe ngamagama akekeleyo. Ndiyaqonda ukuba uXaba usebenzisa la magama akekeleyo ukuthulula iimvakalelo zalo mlinganiswa ubalisayo. Ngaphezu koko undityhilele into yokuba ayikho nye indlela yokuhlinza ikati. Ngoko kweli bali kudityaniswe indlela yokubalisa eqhelekileyo nendlela entsha. Into endiyibonayo mna yinto enambithekayo.

Ulwimi lwanamhlanje, izaci namaqhalo akudala

Ndithe ekubhaleni apha ndafumanisa ukuba andinakukufezekisa ukuloba kwam umfundi ndingawasebenzisanga amagama anamhlanje. La magama ndiwasebenzise ndiphembelelwa kukumila kwesivakalisa. Bendinalo ithuba lokusebenzisa la magama akudala esiXhosa ntonje ukuzivelela izinto kakuhle ngale ndlela beziza kuvelelwa ngayo ngumlinganiswa wam, ndibone

kululutho ukuba mandisebenzise la magama asetyenziswa imihla ngemihla. Kungako ke kufumaneka isimbo sokubhala ngendlela yokuncokola, ngendlela yokuthetha yabantu. Kodwa andingekhe ndimke kwaphela kwindlela eyiyo yokubhala. Yiyo le nto ndixubile phakathi kwendlela entsha yokubhala nendlela endala ukuze kudaleke indubayela yento etshayelela indlela ebheka phambili.

Izaci namaqhalo nazo ndizisebenzisa ngale ndlela ifumaneka kwi-**Ingqumbo Yeminyanya kaJordan** (1946). KuJordan ndabona ubuchule bakhe bokusebenzisa amaqhalo nezaci ngendlela engaqaphelekiyo. Iqhalo okanye isaci ngasinye usenza esakhe, yaye uwafake kwindawo efanelekileyo. Kule khosi sikhuthazwa ukuba xa nathi sisebenzisa amaqhalo kumele siwasebenzise ngendlela yobugcisa, siwajike ukuba ayajikeka siwenze awethu, side senze awethu ukuba kuyenzeka. Le nto bayibona ngokuba idandalazisa ulwazi analo umbhali ngolwimi. Kodwa ke le nto ibanga ukuba bakhonkxeke ababhali bangayi phambili, nesiXhosa sigangathe endaweni enye. Yiyo nale wofika okubhaliweyo ngesiXhosa okutsha kunqabile. Ngoko ke mna ndoyame ngeentetho zemihla ngemihla.

Isingqi segubu labalinganiswa: Ukubunjwa kwamacandelo.

Njengokuba ndilandela umsebenzi kaYuknavitch pha kwincwadi yakhe ethi *The Chronology of Water* esele ndiphawulile ngayo kwiijenali zangaphambili, ndifumanise ukuba andinawo umdla wokwenza izihloko zam zingqamane nesihloko zezahluko zakh' ezihambelana ngomanyano nesihloko sencwadi yakhe. Kuloko owam umdla kukuphuhlisa isihloko sale thisisi yam ngezivakalisi ezifumaneka emabalini. Ndizenze zafukama khona njengesingqi segubu amagqirha axhentsa ngaso. Ndifuna kumane kuvela izinto eziqhagamshelana nokuphefula, ziqhagamshelana nobomi bomlinganiswa wam obalisayo. Into endiyenzileyo ngethuba ndihlela amabali ethisisi kukufaka ezihloko ezindivumela ndiwaqokelele lamabali ngocwangco ngokungathi ndingumculisi emisa ikwayara yakhe ngokwamazwi acula ngokufanayo. Kaloku nam ngexesha ndibhala la mabali ingqondo ibingalandi imbali yomlinganiswa wam isuka naye ebumvekweni, iye ebukhwenkwaneni, ifike ebutyhagini. Ezi zihloko ndizibekileyo ziphinde zandinceda ukuba ndenze ithisisi yam ibe namaandelo. Kukho icandelo lokuqala elinesihloko esithi 'Ndiyakholwa.' 'Ndingatshintsha' ibe lelesibini. Ndilandelise ngesithathu elithi 'Xa Ndinokuzama.'

Icandelo elithi 'Ndiyakholwa' liqwalasela yonke imiba yenkolo. Eli lithi 'Ndingatshintsha' lizama ukwenza ingxoxo ngalo mlinganiswa ukuba kutheni nje ethandana nesi sini athandana naso. Esi sithi 'Xa ndinokuzama' silandela onke amalinge okuzama ukuziminxa alo mlinganiswa, aphikisane nolu thando alufumana kwesi sini sinye asiso naye. La macandelo ndiwathiye ngenjongo. Xa unokufunda wona wodwa pha kwiziqulatho, ufumana oku: 'Ndiyakholwa ndingatshintsha xa ndinokuzama.'

Malunga nemibongo-mbaliso

Into yokuba nemibongo ebalisayo kula maphepha ethisisi nala mabali angabonakalisi sakhiwo sabalinganiswa, nentshukumo, ibindenzela ixhala. Besele ndiphawulile ngobunzima bokufaka inguqu nokuqala into entsha kuncwadi olubhalwe ngesiXhosa. Kodwa apha kule thisisi, ngokokwam ukucinga, yindlela endiyinika abalinganiswa baphefumle, bazobe ukuhliniveka, maxa wambi ukuchulumanca, kwemphefumlo yabo. Andinayo ke enye indlela

endingayisebenzisa ukuwenza umsebenzi wam ube ngokholelekayo ngaphandle kwale mibongo ebalisayo.

Le nto endiyenzileyo kule thisisi yokubalisa ngendlela engaqhelekanga ikwayimephu ezoba umdudo woononkala oqhubeka engqondweni yalo mlinganiswa okanye aba balinganiswa bam. Xa ungaphefumli ngendlela ekumele uphefumle ngayo ungumntu, ngokuqinisekileyo kukhona ukungazinzi kwengqondo. Ndithanda nale nto yokuba ngale mibongo ibalisayo ndibonakalisa umoya womlinganiswa. Ngamanye amaxesha umfumana ezolile, ezikile ekucingeni. Ngamanye amaxesha uza kuthetha nawe ngokungathi ungumfundisi omamele intlambululo yakhe. Ukhe akongene. Ukhe abe ngokhululekileyo kuwe. Ndizama ukumenza athandeke ngalo ndlela emntwini oyakuthi afunde ibali likaMpoza.

Ukuphucula nokubamba imiqathango: Ukuphuhla kwabalinganiswa

Ndibone kubalulekile ukuba ndingawalahli amabali ebesele ndiwenzile. Kaloku besimana sibhala amabali noba mabini ngeveki. Kuba ndivele ndachukunyiswa yenye into, ndiqiniseke sekukudala ukuba ndifuna ithisisi yam imilisele iinzipho kulo mxholo singawo ngoku. Ngoko ukuwafaka ngaphakathi alungele le thisisi ndicaphule kwiimfundiso endizifumeneyo kootitshala bam abandihlohle kule khosi kwiisemina zabo. Ikakhulu ndicaphule kula semina kaPaul Mason yokuqala ethi **Ukubhala ngendlela yesiqhelo nokuxwema kuyo (Writing with and Against Narrative Conventions)**. Kuloo semina ndafumana isakhono sokubhalwa kwento ecingwa ngumlinganiswa, ibhalwe njengoko injalo ngaphandle kokuba umbhali ayibalise yena. Le nto indinceda kwinto yokuba ndiyakwazi ukubonakalisa isimo sengqondo esisiso somntu ophila ebucinezele ubuyena. Le nto ndiyenze ngokuyimanya nento efumaneka kwinkcubeko yam. Ukuba usakhumbula kuye kuthiweni xa umntwana ethanda ukuzikhetha kwabanye abantwana, athande nokudlala yedwa. Kwakusithiwa loo mntwana lowo unoothikoloshe okanye unezinto azibona yedwa. Naphaya esiNgesini abantwana babeLungu baba nee-*imaginary friends*. Le ngcamango iyayinceda ithisisi yam ekubeni akheke umlinganiswa endisebenzisana naye, lihambele phambili ibali lakhe. Futhi indinceda kwinto yokwandisa abalinganiswa.

ISIPHELO