

ITHISISI NEPOTIFOLIYO

Lo msebenzi ungeniswa ngenjongo yokuhlangabezana neemfuno

zesidanga seMaster of Arts

kubuGcisa bokuBhala

Kwi-

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Isinikezelo

Le thisisi isininikezelo kwabo baguliswa bekwaphiliswa yingoma yemibongo!

Ndingathanda ukwenza umbulelo ongazenzisiyo kumalungu osapho lwam kwabo baphila ngomoya nabo baphila ngenyama. Ningangolwandle Mbathane, Khetsha, Dikela, Nyawuza... angade acimele amehlo ndinibala. Ndibulela ukuthembeka kwenu ngokuthi- gqolo nindikhanyisela. Ndinani andisayi kuze ndintante ebumnyameni.

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Umsebenzi wokubhala ngumsebenzi wobulolo nokuzibhenca amanxeba esidlalaleni. Lilonke andiyonto xa ndingenabo abaxhasi, abakhaphi, namatye esisekelo afana nani apha ebudeni bendlela. Ewe, wena-nawe-nawe:

- Mhlekezi uSigqo-Gqr. Hleze Kunju, enkosi ngokuba yimpelesi enomonde, intlonipho esiphethene ngayo, nangamazwi enkuthazo xa ndifikelwa kukuzidela, nangokundinqwanqwanda sade sabe siyawuphuthula lo msebenzi. Awusayi kuwongwa ndim koko ngabanye ababhali besiXhosa abezayo. Siyeza sibaninzi. Asisayi kuze sivume ukuba ziimbacu kulwimi lwethu.
- Mncwabe omhle-Gqr. Siphokazi Magadla uthando, uvelwano nesidima obuphetha ngabo ubudlelwane bethu bundinika amandla okulangazelela ingomso. Ndikuxabisile, ndiyakubona kwaye ndiyakholelwa kubugqi bamandla ethu. Umdali uvumile, namanyange ngokunjalo.
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INTSHAYELELO

Apha ndiza kuthi gqabagqaba ngokuba le ngqokelela yemibongo ingamashumi amane ibhalwe kusetyenziswa ifuthe labaphi ababhali, kwaye injongo yale mibongo iyintoni kumbhali. Okokuqala njengomntu wasetyhini omnyama nontetho esisiXhosa ndiyaqiniseka ukuba iyavela lo nto kwimibongo yam, kwaye andikwazi ukuyishiya ngaphandle. Lo msebenzi unqale ngqo kum naxa ke njengokuba sisazi ukuba umbhali uthi ukuze abhale umbhalo ophilayo, kube kanti ufunda umsebenzi wabanye ababhali.

UNjingalwazi uRussel Kaschula kwiphepha lakhe, eliphonononga ukucinezelwa koncwadi lwesiXhosa uthetha ngomsebenzi wokubhala njengokuvala izikhewu (Kaschula 2008: 130). Njengombali wemibongo eyoyame kakhulu kukuthandana kwabantu besini esinye, ekuvezweni kwamanina njengabantu abazimeleyo, nabangenza nantoni abafuna ukuyenza ngeziqu zabo, ndiwufumene unqongophele lo msebenzi kuncwadi ebendilufunda le mibongo yesiXhosa. Lo nto ke idale ukuba ndifunde gabalala kwincwadi zesiXhosa ingeyiyo imibongo kuphela. Ndifunde iintsomi, amabali amafutshane kunye nemibongo eliqela yesiNgesi. Ndizifumene ezi zesiNgesi ziyichaphazela ngokuphandle nangokukhululekileyo imibana ejongene nokuzimela kwamanina kunye nabantu abasini sinye abathandanayo.

Sakuvumelana ke ukuba isiNgesi sifumana ababhali abaphuma mbombo zone zehlabathi lo gama isiXhosa sixhomeke kubabhali beMpuma neNtshona Kapa kuphela. Ukuzama ukuphucula nokukhulisa ukubhalwa kwesiXhosa, ndiboleke kakhulu isimbo seli xesha sokubhalwa kwemibongo yesiNgesi ndayinongela esiXhoseni, ndixuba nesimbo sokubhalwa esisetyenziswa ezintsomini nemidlalo yeqonga esebenzisa kakhulu uphawu lokubhala oluyimifanekiso, ethi ivuselele imifanekiso ngqondweni ephilayo kulowo uyifundayo. Injongo kukuba izinto endizifumana kunzima ukuthetha ngazo, ndisithele ngobuchule bentsomi namabali ukuzidiza.

INTSUSA

Kwimigudu yokuzikhangela, nokuzifumana njengombhali wasetyhini kuncwadi lwemibongo yesiXhosa ebhalwe ngabasetyhini, ndiye ndabhenela kwithala leencwadi. U-Opland, uthi amaziko emfundo (namathala eencwadi) ziindawo zokuqala apho ubani angakhangela khona uncwadi, kuba igrama noncwadi luvunywa lukwakhuliswa khona (Opland, Mtuze 2007: Intshayelelo).

Kuvimba weencwadi zesiXhosa esizichongelwe yiYunivesithi, zinqongophele ezibhalwe ngabasetyhini. Uphando lufumanise ukuba ukuza kuthi ga ngalo mzuzu oyena mntu wasetyhini obhale imibongo emininzi yesiXhosa eshicilelweyo, nefumanekayo kumathala eencwadi nakumaziko emfundo, nguNontsizi Mgqwetho, owabhala imibongo elikhulu elinesithathu, awayibhala phakathi konyaka we1920 ukuya we1929, ebhalela iphephandaba laseRhawutini Umteteli waBantu (*The Nations Bounty*, The Xhosa Poetry of NoNtsizi Mgqwetho edited by Opland 2007).

Imibongo kaMgqwetho ijongene nebumbanonokulumkisa uluntu ekulahlekisweni yibhayibhile. Kumbongo othi “Ukuthula ikwakukuvuma” kumhlathi wesithathu kumgca wesibini uthi “asinakutula umhlaba ubolile” into exela ukuba wayeligorha elalithetha phandle njengembongi.

Kwesi sikhewu sibalulwa nguKaschula, nendivumelana naye. Inkolelo yam ithi umbhali ubhala ngexesha, nangesimo sexesha elo aphila kulo. Uphawu lokubhala kwanesimbo sokupela sidiza ixesha eyayibhalwe ngayo imibongo kaMgqwetho noMqhayi abakhakhanyiweyo kwesisilumiso, nale ngabula zigcawu yalo msebenzi. Ndinomdla kakhulu kwimibongo enemvakalelo nesondele kakhulu kumbhali, ethi ugqiba ukuyifunda incwadi leyo ushiyeke unolwazi oluthe vetshe ngombhali, nezimvo zakhe elizweni kunye nemiba ebalulekileyo kuye.

Kweli xesha lokugetyengwa kwabafazi nabantu besini esinye abathandanayo, nokuswela kwabo indawo abangayibiza ikhaya, apho baziva bekhuselekile. Imibongo engafihli zimvakalelo ngezagwelo nezinye iimpawu zokubhala, mhlawumbi ingasinceda, hayi ekukhankanyeni nje ingxaki esijongene nayo njengamanina, kodwa ukuhlaba ikhwelo nokubhebhetha eli shwangusha lisehleleyo. Kumbongo othi “Umpanga ka Mama” lo kaMgqwetho uzityanda igila nokubonakalisa ubuthakathaka bakhe, ngokusebenzisa amagama afana nala alandelayo, ukuvula umqolo wokuqala walo mbongo:

*“Watabata intsika yomzi wakhona
Wabashiya bekedamile”*

Yimibongo enje, ebuvezayo ubunzulu benxeba nedingekayo ngalo mzuzu. Ukuthetha inyaniso nokuveza ubungxwelerha bethu nobelizwe ukuze sifumane ukuphila. Le yinjongo yokubhala le ngqokelela yemibongo. UAudre Laurde uthi “Kumanina imibongo asiyonto yobunewunewu, kodwa yindlela nomthombo wokuphila (Sister Outsider: Essays and Speeches, Lorde 1984).

Bobu buthakathaka nokwenzakala endikubona kunqongophele kwimibongo yezinye iimbongi ezingamadoda endithe ndafunda umsebenzi wazo. Naxa imibongo engamashumi amathandathu kaS.E.K. Mqhayi “Iziganeko Zesizwe 1900-1943” (ehlalutywe nguOpland, Mtuze 2017) ibalulekile ekugcineni nokubalisa imbali yexesha leminyaka yama-1900s. Iziganeko ezantshintsha ubomi besizwe ezifana nokutshona kukaMendi, yeminye yemibongo ekhoyo kule ncwadi nesacatshulwa nangoku kwimbali yomntu omnyama. Ndithe ndigqiba ukuyifunda ndabe ndingazinto ngobuqu bombhali, zonke izinto azichaphazeleyo zithe qelele

kunaye. Bendingathanda ukuva kananjalo ngeziganeko ezisondeleyo (entliziyweni) kuye ezifana nokuzalwa konyana (Izibulo ngaphandle kwesini) wakhe okanye ukubhubha kukanina, kwaye ngawaphi amagama ebesetyenziswa ngalo maxesha ukubika umphanga okanye ukudiza uchulumanco njalo-njalo.

Umsebenzi kaS.S.M Mema (1980) ongomnye weembongi endithe ndafunda umsebenzi wazo kwingqokelela yemibongo ethi “Umnxeba Wobomi” ubalula izinto azifunayo kumntu wasetyhini, naxa engavezi yena ukuba yintoni na aza nayo kobu budlelwane. Ngokokwam ukubona, lo mbongo uzoba abafazi ngokungathi zizinto okanye iintyatyambo ezithengwa evenkileni, endaweni yokunika umfanekiso odiza abafazi njengabantu abanezimvo zabo kwaye zibaluleke ukogqitha indlela abakhangeleka ngayo. Kumbongo “Ubuhle Benene” kumhlathi wesibhozo, lo kaMema ubonga enjenje:

*Mn' andithethi ngofononontiso lwebele lelaphu
Oluqum' ubumbaxambaxa bebele lehagu
Ndithetha ngebele lentombi ingelolahule.*

Kuzo zonke iimpawu zokubhala nezifaniso ebezingasetyenziswa ngumbhali ukhethe ukusebenzisa isenyeliso esiqhubeka nokurhuqa isidima samanina phantsi, ngokuwafanisa nezilwanyana, nokugxeka indlela abamile, nabakhetha ukwambathisa ngayo imizimba yabo.

IIJENALI EZINIKA INGXELO NGOMSEBENZI OWENZIWEYO

Upolitiko lokusetyenziswa kweempawu zokubhala.

Ndifunde ngopolitiko lokusetyenziswa kweempawu zokubhala kuncwadi, ugxininiso lukwiziphumlisi, izingxi, oonobumba abakhulu njalo-njalo. Besiqwalasela iindlela ngendlela athi umbhali ngamnye asebenzise okanye atyeshela enye yezi mpawu, njengenxalenye yokomeleza umsebenzi wakhe.

Sithunyelwe kwiincwadi zababhali abangayilandeliyo le miqaqo yokubhala iqhelekileyo nesesikweni, ukuze sibone kwaye sifunde isimbo sabo sokubhala xa bekhetha ukuzisebenzisa ezi mpawu okanye ukungazinanzi. Ndiqaphele ukuba le ndlela ayifani naleya ndandiyifunde esikolweni. Apho umthetho ukunyanzela ukuba umgca ngamnye uwuqale ngonobumba uwuvale ngesingxi. Okanye usebenzise isiphumlisi ukuqhawu-qhawula amagama. Laa ndlela yasesikolweni yakudala yokubhala ndiyifumanise ibukhonkxa ubugcisa nesakhono sombhali sokuvelisa ubuchule bakhe nendlela entsha yokubhala. Ndikwaqaphele ukuba lo msebenzi ungabotshwanga ngamiqathango unamandla okuveza iimvakalelo zombali ngokuqaphayo.

Izifundo ziqhutywa ngolwimi lwesiNgesi, ngoko kufuneka nditolike kwaye ndiguqulele yonke into endiyifundileyo esiXhoseni. Imizamo yam yokufumana iincwadi zesiXhosa ezisebenzisa upolitiko lokusebenzisa iimpawu zokubhala ezingaqhelekanga okanye ezingekho sesikweni ngeenjongo zokutshintsha isimo soncwadi lwesiXhosa, kunye nokuzisa uhlobo olutsha olunomtsalane, iwe phantsi apha esiXhoseni. Ngokuba zonke iincwadi ezisetyenziswayo zikuvimba weencwadi okanye ezikolweni, apho kusalandelwa le migaqo yokubhala yamiselwa kudala, le sele ndiyikhankanyile.

Lo nto ibangele ukuba ndifunde ezesiNgesi ezibhalwe ngababhali abophula imithetho nemiqathango ngabom, abafana noLydia Davis, Mauro Javier Cardenas, ze ndithi ndakugqiba ndikope, ezi zimbo ndizisebenzise kule mibongo yesiXhosa ndiyibhalayo.

Iincwadi endithe ndazifumana kuvimba weencwadi zesiXhosa zezi zilandelayo, kwaye zisabhalwe ngala ndlela yakudala, ide ibe ngathi yile kaSaule engazixhalabisi kakhulu ngeempawu nemiqathango yokubhala. Kodwa nayo ayiyanga ngamandla.:

- Amazwi ebhalwe nguN. Saule (2003);
- Mthiyeni Igama Lo Mntwana ibhalwe nguL.L Ngewu (1995) kunye no;
- Loo Mhla Zibuyayo nguP.T Mtuze (2003)

Ndiye ndafumana ukugocwagocwa nokuhlalywa ngombuzo endiwuthandileyo nondinike ixesha lokucingisisa isizathu sam sokusebenzisa amagama amabini esiNgesi kumbongo obalisayo othi “Undibhidile.” Amagama athi *Tarven no-maan* amanye endiwasebenzisayo afana noJekhi Daniyeli nodriphu ndiye ndazicingela ke ukuba ndiza kuwagcina la magama enjalo ndingawaguquleli esiXhoseni, ngesizathu sokuba ulwimi luyakhula alumanga bhunxe, kwaye bendisebenzisa ulwimi obeluhambelana nomongo walo mbongombaliso. Ngokokwam ukubona, kubalulekile ukuba umlinganiswa asebenzise ulwimi olumfaneleyo, okanye indlela yokuthetha aqhelene nayo.

Ndiye ndaqwalasela kananjalo ukuba kwezi ncwadi zibhalwe ngaba babhali besiXhosa besele ndizikhankanyile kule miqolo ingasentla, bakhona abasebenzisa amanye amagama abolekwe esiNgesini ngempumelelo.

Impixano ekubhaleni (Uhlalutyano ncwadi)

Isifundo esingokubhalwa kwentetho-ngxoxo ngokuchaseneyo nangokuvumelanayo nendlela eqhelekileyo yokubhala “*writing with and against narrative conventions*”. Esi sisifundo siye sachaphazela iintlobo ezahlukahlukeneyo zoncwadi ukusukela kwintlobo, ukubhalela imidlalo yeqonga nemibhalo ethe gabalala, apho umbhali abanobaliso, aphinde athethe eziphendula. Siye sanikwa umsebenzi wokuba njengabafundi sinikane izilumiso zokubhala apho umfundi ngamnye eza kunika omnye, umlinganiswa oyintloko, isithole sempixano, umphembeleli wempixano kunye nendawo elisekelwe kuyo ibali, ilandelwa ngumxholo, aze ke umfundi lowo ayiphuhlise.

Isicatshulwa ebekugxilwe kuso, besiphuma kwincwadi ebhalwe nguAyi Kwei Armah ethi: *The Beautiful Ones Are not Yet Born*. Umxholo wesi sicutshulwa besifunda kuso ungeplanga okanye ukhuni olusetyenziswa ngeendlela ezininzi, abanye belungcolisa ngemikhwinya, nezandla ezinentsholongwane, baluqabe amafutha ukuze luphile ubomi obude.

Le nto ithi ingqondo yakho kufuneka iphangalale xa ucinga ngomsebenzi wento, kwaye neentsingiselo zinabe xa ubhala. Ndiye ndaya kukhangela iincwadi zesiXhosa ezingaluncedo ekuhlalutyeni inoveli kananjalo eziza kundikhuthaza ukuba ndibhale ibalana elifutshane, ndibhale nombongo (Ndingumbhali wemibongo ofunda zonke iintlobo zeencwadi ukuze ndivuseleleke nesigama sam sikhule) oza kusebenzisa isimntwiso njengesixhobo sokubhala njengokuba uArmah enzile ngesiNgesi kule ncwadi ingasentla.

Ndifumene incwadi/ inoveli kaSiphatheleni Kula ethi: Inkawu idliw’ ilila (2008). Ndifunde ngokuhlalutywa nokwakhiwa kwenoveli. Iimiba ekufuneka ichatshazelwe xa ubhala inoveli okanye amabakala owavelelalyo njengolu hlobo ludweliswe kulo mqolo ulandelayo:

- Umlinganiswa oyintloko
- Umchasi
- Umkhwezeli wodushe kunye
- Nesimo sentlalo, njalo njalo.

Kwesinye sezifundo, sifunde imibongo kaS. E. K. Mqhayi kwaye sabhaqa neminye imibongo ethe yaphehlelelwa lifuthe lakhe efana nombongo othi ‘Umntu onomdintsi’ ngokubhalwe nguDudu Saki (2018). Lo mbongo uyabonakala ukuba uphenjelelwe ngulo uthi ‘Umfo endimthandayo’ (kaMqhayi). Umsebenzi kaMqhayi uyancomeka, akukho onokulinganiswa naye nendima ayidlalileyo ekukhuliseni isigama noncwadi lwesiXhosa. Umnqweno wam kukubona umsebenzi ongomnye wabantu ababhale emva kwakhe ukuze sijonge ukuba lukhule njani na ulwimi emva kokuba uMqhayi engasekho.

Ndinomdla wokufunda imisebenzi emitsha endingazange ndifikelele kuyo esikolweni, engaqhelekanga esebenzisa, ulwimi olutsha oluthetha ngezinto ezenzeka kula maxesha siphila kuwo. Ndiye ndafumana incwadi kaLMS Ngcwabe ethi: Khala Zome eshicilelwe (1986) apho

abonga lo kaMqhayi kumbongo othiywe ngelithi ‘Imbongi yesizwe’ nacacisa ukubaluleka kwegalelo lakhe esizweni kumhlathi wokugqibela walo mbongo uthi:

“Atsho ke umfo kaMqhayi kunge kunyikim ’ umhlaba

Atsho kuvuk’ ozaqhwithi kunge kudilik’ iintaba,

Atsho selexhum’ ehlehl’ ekhomb’ ekhwaz’ ebik udaba,

Atsho ke bethu madoda mzi kaPhalo nokaNdaba.

Umbhali weencwadi, igqirha lesizwe, umxoxi weendaba,

Imbongi yeSizwe jikelele!!!!”

Kubalulekile ukuba umsebenzi ofana nalo wala maqhawe ubekwe esidlangalaleni waziwe ngumntu wonke njengembali yethu. Le misebenzi sisibane kubabhali abasakhasayo nabafike emva koMqhayi ukuze sibone indima esele ihanjiwe, nomsebenzi okusafuneka wenziwe ngababhali abaselula.

Ukubhala ngokuthe gabalala.

Uhlobo lokubhala oluxhathise kakhulu kwiimvakalelo zakho, umbongo ofundeka mhlawumbi ingathi uyaphupha okanye uthwetyulwe ziingcinga, kuthiwa ngesiNgesi: *Writing incoherently* kundinika umdla kakhulu njengokuba olu hlobo lokubhala lungavamanga apha esiXhoseni.

Olu hlobo lokubhala, lukhangeleka ingathi alunasiqalo, okanye isiphelo, lubonakala ingathi lulula kanti nanjengaso nasiphi isimbo sokubhala esithi ukuze sikholeleke, sichukumise intliziyo, okanye sidube umoya, imfihlo kukusebenzisa nokukhetha amagama nezixhobo zokubhala ngocoselelo, esingabala kuzo (izixhobo) ezifana nemfanozandi, isingqi nomfanekiso ngqondweni owenza uncamathele kwiimvakalelo zalowo uwufundayo.

IYABHADULA

...

Isithunzela sitshele egumbini lam

Uthuthu lwaso

lunxibe iinyawo zam

azitshanga zidumbile

ndibhodla isabhongo senyama etshileyo...

ISIKHUKHULA

Ithunzi lobumnyama lisongamele

iindonga ziyadilika

iimiqolo iphandle

nakwesi sankxwe intombazanana ayithethi nonina

unina akathethi nonina
uyisemkhulu akathethi noninakhulu.

Isikhukhukazi sililisele sayeka
ilanga libalele
umhlaba yinkqantosi
asikwazi nokutyala ibhatata.

Le mibongo ingasentla icatshulwe kule thisisi ayihoyanga kuvakala njengelandela imithetho ethile yokubhala, koko igxile ekuboniseni iimpawu zokukekela kweengcinga zombhali njengesimbo esiphilayo. Eli lilinge lam lokutyebisa nokukhulisa olu lwimi lwesiXhosa kwanokuphosa esivivaneni kumthombo wolwazi.

Andichwebezela kwimizamo yam yokubhala le mibongo njengoko bendicinga, ndizifumene ndijongene nomngeni wokubhala okusentliziweni ndisebenzisa imifanekiso ngqondweni engabalisiyo koko eyenzayo. Ndiyaqonda ke ukuba isende indlela ekusamele ndiyihambe ukuzifundisa olu hlobo lokubhala, olunyanisekileyo nolungqala apho kufele khona ithole.

Kufundo lwesiXhosa obesele ndilikhankanyile ngasentla apha, siye safunda umsebenzi kaMonde Ngonyama nobhala ngobuchule noburharha obungakholelekiyo. Ndiyibukele indlela abhala ngayo amabali amafutshane ngokucacileyo nangokujolise ngqo ebalini engajikajiki.

Indumasiso kaAime Cesaire *'Notebook of a Return to the Native Land'* izoba imifanekiso ebonakalayo kwaye imiba athetha ngayo engempilo yoluntu isabonakala nangalo mzuzu. Ukhankanya iimeko zabantu abaninzi abamnyama zokuhlala, indlela kunye nezithembiso ezingafezwayo ngoosopolitiki njalo njalo.

Kwisifundo sethu, siye -saqwalasela intlalo yoluntu ngokweso lembongi nganye ukuzama ukuphuhlisa nokuqhubeka kweli khondo likaCesaire. Ukuze siziphe umngeni nokubona ukuba asingezami na ukubhala ngokuyeleleneyo nesimbo sokubhala asisebenzisileyo.

Ndiphume nombongo omnye othi "Ihlwili" endiye ndawohlula hlula ukuze umhlathi ngamnye uvelele iimeko ezithile zasekuhlaleni. Kwaye umhlathi ngamnye ube nako ukuzimela njengombongo. Eyona nto ndinomdla kuyo kukuphuhlisa imibongo eliqela efana nale ukuze ibe luhlobo olwahlukileyo kule iqhelekileyo kwaye ikwazi ukufundeka nokuba uqala emantla okanye emazantsi ephepha.

Nalapha esiXhoseni bakho ababhali abasebenzisa ulwimi nentlalo yangoku xa bebalisa amabali wabo. Ndiye ndabhaqa nabanye ababhali basetyhini endingekadibani nabo kule nkqubo yobuGcisa bokuBhala. Ababhali abafana noHlumela Motlhabane abaguqulele iincwadi ezaziwayo ezifana neka Chinua Achebe ethi *No longer at Ease: Akusekho Konwaba* xa iguqulelwe esiXhoseni.

UMotlhabane ukwangumbhali womdlalo weqonga othi *Iinkunzi ezimbini* oqwalasela impembelelo yokulwela nokukhusela amalungelo abafazi. Umba ke ongundaba mlonyeni kumanina angamatshantliziyo kuleminyaka siphila kuyo. Yile nto ke bendihleli ndisithi

ndiyayikhangela esiXhoseni. Ngokuba inyaniso inye, yeyokuba asenzi msebenzi umtsha qha siqhubeka apho abanye baphele khona. Ngoko iincwadi ezinjena zizakunceda ukuba zibekhona koluluhlu olufana nolu esiqulunqelwe lona kulonyaka wama-2019. Ukuze sisebenzise lamanina njengesilumiso ukukhulisa la mabali sifuna ukuwava nokuwabalisa wabafazi abamnyama. Leyo yinto ebalulekileyo kum njengombhali. Kungenjalo siza kuqhubeka ukufunda ezi esiNgesi zodwa. Lutshabalale ulwimi sikhona, kuba alubalisi mbali yethu.

Naxa iyinto ebalulekileyo ukuba umbhali afunde gabalala nezinye iilwimi ukuze sikhulise ulwimi lwesiXhosa kodwa uloyiko lwam kukuba umdla uzakuye uphela ukuba uluhlu lwethu lunezaa ncwadi saqala ukuzifunda kwiminyaka engamashumi anesithathu adlulayo, ibe ingaxutyangwa neminye imisebenzi efana namanina afana noDazela, Mayosi, Mothlabane noSigeni. Ukongeza kwezi zoompondo zihlanjwe abafana nooMgqwetho.

Okukugqibela, ndiyonwabele nayo incwadi kaOnne Vegter eguqulelwe esiXhoseni nguS.Z Zotwana ayinike isihloko esithi '*Uphuziwe uWhitney.*' Naxa nje umxholo we ntsholongwane kagawulayo iyinto ekudala sisiva ngayo nethande ukusinika umtha wedolo njengabafundi. Ndithande indlela apha uZotwana ayiguqulele ngayo esiXhoseni nolwimi alusebenzisileyo.

Kumsebenzi kaZotwana ndifunde olunye uphawu lokubhala ebesele ndililibala olu lokusebenzisa amagama esiNgesi uwubhale uwafonetike ngendlela esithetha ngaso isiXhosa kule mihla nokufanisa twatse nomlinganiswa wakho lowo umokhileyo. Kule mibongo ndiyibhale ngentlalo yomntu njenge futhe likaCesaire ndisebenzise amagama afana noku-thwekha noJekhi Daniyeli ndilinganisa lo kaZotwana. Ndisale ndinomdla wokupicika ezinye iincwadi eziguqulelwe esiXhoseni efana nale isetyenzwe nguZotwana naleyo kaMothlabane. Ukuze ndibone ukuba kwixa elizayo lingathini elam igalelo lokukhulisa ulwimi nokufunda lento indinika umdla.

Ukubhala gabalala kum, kuquka ukuqwalasela imiba efana nale ingezantsi:

- Ukuzazi/ Ukuzijonga esipilini,
- Utshitsho kubomi bakho. Usebenzise zonke izinto ozivayo njengevumba, isandi, incasa nengqiqo.
- Ubudlelwane obunzulu phakathi kwabalingane okanye abahlobo.

Esi sifundo sinyanzelise ukuba ndizigocagoce mna ngaphakathi kuqala. Ukuze ndibhale ngokunyaniseka nangendlela eyakwenza lowo ufundayo ayifumane ikholeleka imibongo yam. Kwizifundo ezingaphambili kubethelelwe kakhulu ukunyaniseka nokubhala ngento oyaziyo ungumbhali ukuze kube lula ukuba abanye abantu bakulandele. Le nto ithetha ukuba ungumbhali kufuneka ungoyiki uveza ubuze nobuthathaka bakho esidlangaleni.

Ndibhale imibongo emine ekhokhelwa ziimvakalelo zam. Izimvo zikaBettina Judd(2015) zindikhuthazile xa ebethetha ngomzimba, esithi yena ubhala ngomzimba nangamanina kunye nabantu abasini sinye abathandanayo ngesizathu esinye, esi abanye ababhali ababhala ngenkolo okanye iilokhwe zoonina zomtshato babhalela sona, sizathu eso ikukubhala ibali

lakho ngendlela olazi ngalo. Umbongo wam wokuqala wokuzijonga esipililini ndiye ndabhala ngomzimba ndiphehlelelwa lifuthe likaJudd kwisincoko sakhe esisekelwe kwizimvo zababhali ngokubhala. Ngokuba besele nditshilo phezu ezi ncwadi zesiNgesi ndizifundela, ukwandisa isigama, ukufunda indlela entsha yokuthetha obubomi sibuphilayo ngokushicilela umsebenzi onyanisekileyo nonika umdla.

Kumbongo wesibini endiwubhalileyo ongotshintsho nendiye ndawubiza ibhokisi, ndiphehlelelwe lifuthe leentsomi. Kule veki iphelayo kuvimba weencwadi ndidibene nencwadi ethi Ezakowethu ebhalwe nguKholeka “Sing-Sing” Sigenu(2002). Ndiye ndafunda ngokubanzi ngohlalutyo lweentsomi naxa nje mna ndingazibhali iintsomi kodwa ndiye ndiyisebenzise kakhulu indlela intsomi ezibalisa ngayo. Apho imibongo yam ibaphakathi kobomi bokwenyani namaphupha. Ingakumbi xa ndibhala ngemiba esondeleyo kum.

Ngamaxesha amaninzi ndizifumana ndixakiwe ukuba ndingazithetha njani izinto ezingobomi bam apho ndingazi kuvakala ingathi ndiveza ubuze bam elizweni okanye ndichuba iimfihlo zasekhaya phakathi kwabantu ngeenjongo zokuqhayisa njengoko uNjingalwazi Ndebele(2006)

eyibeka njalo kwisincoko sakhe. Kwezi ntsomi zibhalwe nguSigenu ndifunde ngomxholo, imixholwana, abalinganiswa, ingqiqo yabasetyhini, indlela ababonwa ngayo abasetyhini ngamadoda kwakunye nokuzotywa kwabalinganiswa basetyhini ngamadoda. Olu hlalutyo aluvelelayo kule ncwadana lundinike umdla, kuba umxholo ngamnye uzalelwe nentsingiselo yawo.

Kwiintsomi ezintlanu, ndisaqwalasele le ibizwa ngoNtongana yentsimbi. Umxholo wale ntsomi bubuqhawe. UBhuzalusiba usindisa udadewabo kumagongqongqo. Imixholwana ekhoyo ifundisa ulutsha ukuba luhloniphe imiyalelo yabantu abadala. Ukutyeshelwa kwemiyalelo yabantu abadala kubangele ukuba omnye wabalinganiswa azibhaqe ehlaselwa ngamagongqongqo. Nakule intsomi, igongqongqo lasetyhini alinanzwa xa lisithi kukho undwendwe oluthile olungamkelekanga. Nasekuzotyweni kwabalinganiswa intsomi ithiywe ngowasetyhini kodwa ibali ligxila kwiqhawe eliyindoda. Zonke ezi zinto, sisazilwa nangoku singabasetyhini abasebenza ngoluncwadi.

Umbongo ongolangazelelo olunzulu phakathi kwabasetyhini abathandanayo othi *Imilebe Yethu*, ndiwubhale ngokulangazelela ukufunda imibongo engabesini esinye abathandanayo nababelana ngothando ngokulinganayo. Kwimibongo emininzi endiyifundileyo kusoloko kubonakala ingathi ngowasetyhini ekufuneka afeze imfuno zendoda.

Kwimibongo kaMzwandile Matiwana kwincwadi ethi *Livela lincumile*, ubhale imibongo eyileyo phaya kwithoba ethetha ngamanina kodwa yonke le mibongo ingaye nolangazelelo lwakhe. Ayinamazwi ala manina neemfuno zawo. Kumbongo othi *Phumla* ubhala athi:

“Nkosazana yam Phumla.

Sifuba sam sokuphumla.

Kunga ndingakwanga.

Mbelukazi emanzi andonga...”

Kweyesibini ethi *Nomqondiso* usabhala ngeemfuno zakhe hayi ezalo wasetyhini athetha ngaye nathi ungumlingane wakhe kodwa akuveli kulingana. Lo mbongo uhambisa uthi:

“Ndiqhaq hazeliswe yingqele.

Ndaqonda ukuba ndiyanqanqatheka.

Ndayiqongqotheni inqawa yaqhekeka.

Ndaqonda ukuba ukho umqondiso kanti ndiza kubona wena”

Ndinqwenela ukufunda imibongo apho amanina engezonto zokwanelisa iimfuno zamadoda okanye apho amanina engezontyatyambo zokuhombisa iigadi zamadoda. Ndifuna ukufunda imibongo apho amanina anelizwi kwaye angamaqhawe. Kwaye engajonganga kuhlangukwa ngamadoda lonke ixesha.

UToni Morrison, kwintetho yakhe yokwamkela iwonga leNobel ngonyaka we-1993, uthi ukuba awulifumani eli bali ulifunayo libhale ngokwakho. Ndinethemba elithi kwezi zifundo zalo nyaka wokujongana noncwadi ngokubanzi ndakuncedakala ukuqala olu hambo lokubhala ngabafazi abamnyama abathandanayo. Ukubhala gabalala ngokwabelana ngesondo, ukuzithemba nokuzimela njalo-njalo.

Isilumiso sokuphilisa imibongo

Kubalulekile ukufumana izixhobo zokuphembelela ifuthe nolangazelelo lokubhala. Umsebenzi wababhali kukubhala, ngoko ke njengombhali awukwazi ukulinda intshisakalelo kwanolangazelelo olumandla phambi kokuba ubhale. Kwesi sifundo kugqithiswe imifanekiso enokuba iyile phaya eshumini, sayibuka, salandela ngokubhala phantsi impembelelo okanye imvakalelo othe umfanekiso ngamnye wayivuselela.

Le nto iye yadala ukubhidana nokuthandabuza kwengqondo nendirhana ukuba ibiyinjongo yesi sifundo. Umsebenzi esiphume nawo apho, usikhokelele ekuncamatheliseni umfanekiso omnye othe gqolo engqondweni, emva kokuba uyibuke yonke imifanekiso leyo. Ndisithandile kakhulu esi sifundo ngokuba ndingumntu osebenzisa imifanekiso njengempembelelo yokubhala. Inkolo yam yeyokuba imibongo engazobi mifanekiso ngqondweni ifile kwaye ayindichukumisi.

Kolu hambo lude lokubhala imibongo, ndandikhe ndadibana nencwadi enemifanekiso nomsebenzi womnye wabazobi abalikhubalo leli lizwe uDumile Feni. Yandichukumisa kakhulu imizobo yakhe ekula ncwadi ithi *“Dumile Feni: Retrospective”* (2006) nehlahlutywe ngumhleli onguPrince Mbusi Dube.

Engqondweni yam ndashiyeka ndinomfanekiso wendlu ekekeleyo enesisekelo esigungqayo. Umfanekiso wendlu engawa naninina. Kusenjalo umfanekiso bhanyabhanya nolushicilelo ngamabala engwe obomi bomnye wababhali abaphume izandla onguCan Themba, nokwaligalelo nomsebenzi wengqondo nezandla zikaGqirha Sipiwo Mahala ebesiwubukele kumsitho wababhali, ebesiwundwendwele ngoLwesihlanu undinike umdla kakhulu. Kwakhona, ndishiyeke ndinalo mfanekiso undizingileyo wokugungqa kwesisekelo.

Ndiye ndahlaziya imibongo yam emibini ndisebenzisa izikrweqe esele ndizifumene apha kule nkqubo. Ndisebenzise iimpawu zokubhala apho ndisebenzisa imigca emibini “*Couplets*” ngesiNgesi kwisivakalisi ngasinye ukuphuhlisa ubudlelwana phakathi konobalisa nomlinganiswa. Lo mbongo uthi: Ixhegwazana nendiwuqhoboshele kwithisisi nawo ucacisa ifuthe lemifanekiso nowakhelwe kumfanekiso ngqondweni.

Hlela umsebenzi wakho (Ukubaluleka kokuhlela)

Imibongo engqalileyo nesebenzisa amagama owoneleyo ukudiza iimvakalelo zombhali ibalulekile, bayikhumshe ngokuthi “*Less is more*”. Esi sifundo besinomdla silungiselelwe kwaye sinemizekelo yababhali abazoba imifanekiso ngobuchule bokubhala nangokucacileyo kwimibongo yabo.

Ndiye ndadibana nababhali abaninzi bemibongo ebendingenalwazi ngomsebenzi wabo abafana noSolmaz Sharif, othetha kakhulu ngokuba ngudinga sithebeni okanye imbacu kunye nosapho lwakhe. USharif nomnombo wakhe use Iran naxa nje abazali bakhe bengabaphambukeli base Turkey, kwimibongo yakhe uhlala ekhangela ikhaya. Kwimibongo yakhe efana no *Drone* kunye no *Master’s house*. Uthetha ngokulangazelela ikhaya. Imibongo yakhe icacile yaye indichukumisile kuba ndifumanise ukuba sibhala ngezihloko eziyeleleneyo.

Omnye womongo, okanye umxholo wemibongo yam kukuzingela ikhaya. Ikhaya kum alithethi eli uzalelwe kulo qwaba, kodwa indawo apho uziva ukhululekile kwaye wamkelelekile kuyo. Njengomntu wasetyhini othandana nabantu abasini sinye nesam. Ndiye ndizifumane ukuba isiXhosa asinalo igama labantu abafana nam ngoko asibizwa okanye asishicilelwanga kwimbali nakumabali abaliswa ezikolweni okanye ezicaweni. Ngalo msebenzi ndizama ukufaka mna nabo banamabali afana twatse nawam kwimbali, khona ukuze ingasilibali.

Imbongi yosiba phambi kokuba umbongo wayo, uphile iqala ekuwuqulunqeni, ukuwuhlela nokuwuhlelisisa amatyeli amaninzi. Sibhale umbongo omnye sawuhlelisisa amatyeli amathathu. Eli linge lesithathu lilo noko ebelinentlantsi. Omnye wawo oqhonyoshelwe kwithisisi uthi *Itswele*.

Into endiyifundileyo nethe yaphinda yabetheleleka engqondweni kukuba umbongo uthatha ixesha ukuze uphile. Le nto ithi kufuneka ungonqeni ukuwuguquguqula usika phaya, ufakela phaya ukwatyebisa phaya, njalo-njalo.

Ndikwafunde ukuba xa ungumbhali akunyanzelekanga ukuba uziqhekeze intloko ngokubhala nokuveza intsingiselo yombongo, into ebalulekileyo yeyokuba ukhululekile xa ubhala. Ubhale ngokuzithemba. Intsingiselo uza kuzibhaqela lowo uyifundayo. Usebenzise ulwimi lo mlinganiswa lowo umbongo wakho usekelwe kuye. Ndifunde ukusebenzisa ulwimi nesigama apho umfundi aza kucinga ukuba uthetha naye ngento aqala ukuyiva.

Ndifunde ukuba umbongo mawuhlaziyeke, uqophe kwaye ukusebenzisa amagama antsonkothileyo nahombisayo ayiwenzi umbongo uphile. Into ephilisa umbongo kukunyaniseka. Ukuzisondeza kombhali kumbhalo wakhe kwenza ukuba lowo uwufundayo naye achukumiseke.

Imibongo yeenkumbulo

Isifundo besingqale kulangazelelo olungamandla, le nto amakhumsha athi *yidesire*. Njengesiqhelo ke isifundo besingesiNgesi, umbhexeshi wesifundo uye wacaphula amaNgesi awubhala lo mba wolangazelelo nzulu ngobuchwepheshe obuvunyiweyo. Udwelise abantu abafana noJeanette Winterson, noAndre Aciman.

Incwadi zesiXhosa ezinezihloko esithetha ngolangazelelo, ngokwesikhokhelo sombhexeshi wesifundo, othe akululanga ukuba ubani ahlale ngaphandle kolangazelelo. Nkqu nokungalangazeleli nto, kukulangazelela. Ulangazelelo luhlala lunawe njengesithunzi sakho. Kumbongo: Ukutshona kukaMendi kwimiqolo emithathu yokugqibela. UMqhayi uthetha ngolangazelelo lokuba ngabo bangabizwa njengamaqhawe afele ilizwe labo.

“Ndinga ndingema nawo ngomhla wovuko,

Ndigqame njengomnye osebenzileyo,

Ndikhanye njengomso oqaqambileyo...”

Nakwincwadi ethi Isingqi Sesihobe kaFumanekile Dyubhele (2013), kukho umbongo kaKwetana WM othi *Ibuyambo*, singaxoxa sithi imbongi kulo mbongo ilangazelela ibuyambo oku kweJerusalem entsha. Ukho nombongo kaZimema N, othi ‘Ndakucinga ngelo bhotwe’ singatsho, sithi lukho nalapha ulangazelelo. Kwibali elifutshane likaZ. Mbovane lithi *Uzungatsho*, sibon’ umlinganiswa oyintloko esenz’ amatiletile kuba elangazelela umntu onokumnceda ukunqanda amathe xa athe afun’ ukushiy’ imilebe, nalo ke ulangazelelo. NakuNyana Womntu, inoveli kaN. Saule (1989), uBantu Zathu ongumlinganiswa ophambili, ulangazelela ukukhululeka kumakhamandela akuwo. Emva koluphando ndiye ndabhala ngokulangazelela ikhaya. Ndizama ukucacisa ukuba ikhaya liyintoni, kwaye lithetha ntoni kum. Ndibhale umbongo-ngcaciso ongamaphepha amathathu nendiwuthiye *Ihambo* ndasebenzisa neempawu zokubhala ebendiwubona ziwufanele.

Kufundo lwencwadi lwangolwesithathu siqwalasele umsebenzi ogxile kakhulu kuthando. Ubudlelwane babalingane ababini abathandanayo. Ootata noomama ukutsho. Sifunde umsebenzi kaJolobe *UNomhi*, u S.S Mema (1980) *Ubuhle benene* sazokufikela kubabhali bangoku, sacaphula umsebenzi kaChuma Sogiba osihloko sawo sithi *Ndikhonjiswe wena ntombazana*.

Ndiwuthandile kakhulu umsebenzi kaMzwandile kumbongo wakhe othi *Ndililolo*, unyanisekile kwaye uwubhale ngobunono nocoselelo olugcwele uthando nenkathalo. Kukho umqolo othi *ingqondo yam inezigxala* ndiyawuqabuka umfanekiso ngqondweni onjalo. Lamagama atsho akwenze uzive utshotshozelelwa nawe ngaphakathi. Ngoko obu buchule bokubhala ndiza kubusebenzisa kweyam imibongo.

Imbongi yaseSikotilandi uStuart Paterson, obesindwendele, uqwalasele “indawo” njengesilumiso sokubhala, umbhali angasisebenzisa ukuze aqhubeke nokuvelisa umsebenzi omtsha. Indawo ke ingaba yileyo ibonakalayo okanye leyo wena uzakhele yona engqondweni. Kananjalo le ndawo ingaba ngumntu okanye into. Ndibhale imibongo ethi *Imibongo yeenkumbulo*. Le imibongo ixhomekeke kwimifanekiso endizokhelele yona engqondweni, yezinto endizikhumbulayo ndisengumntwana. Uvimba ke apha nondoqo yingqondo.

Izimvo zababhali ngokubhala

Uluvo lwabanye ababhali ngokubhala kuhlala lundinika umdla, isifundo esithi *Writers on writing* (Ababhali ngokubhala). Besiqwalasele ababhali abaninzi ekungatshona ilanga sibakhankanya. Nditsalwe umdla ngababhali abafana noPhillip Zhuwao xa ethetha ngokubhala, uthi xa ebhala ubhalela yena hayi omnye umntu. Into ethi akazikhathazi ngomntu oya kuthi afunde umsebenzi wakhe. Kananjalo akazixhalabisi ngokubhala iintlungu zabanye abantu okanye ukubalisa amabali enginginya. Uqonondele ekubhaleni ibali lakhe ngezinto azivayo, azibonayo nazithandayo. Ndiyavumelana ke nalo mbono wakhe. Ndifumanise ukuba nam xa ndibhala ndibhalela mna, ukonwaya iqhakuva elo lindithukuthezelayo okanye ukubekela ithumba elindibhuqisa ngeentlungu.

Andizixakekisi ngezimvo zomnye umntu nangona ke ndingathanda ukuba umsebenzi wam ufundwe okanye ufikelele kubantu abaliqela kwindawo ezahlukeneyo. Le nto ke indishiya ndinombuzo endingekakwazi ukuwuphendula othi, yintoni indima yombhali ekuhlaleni, kwaye ke xa mna noZhuwao lo singazixakekisi ngokubhalela abantu kutheni ke singasuke zizibhalele singayinanzi into yokupapasha ezincwadi? Okwesibini ingaba liyinene elithi umbhali ubhalela yena hayi abantu? Ndinethemba lokuba ndiza kuzama ukuyiphendula phantsi kwesihloko esilandelayo esithi “Isincoko ngokubhala”.

Omnye umbhali ondinike utshongo olunentswane lokuhamba indlela ibe nguCristina Rivera Garza (2018), xa esithi uqinisekile ukuba ukubhala ngumsebenzi obalulekileyo ofuna ukuphathwa ngenzondelelo ngoko kufuneka ube nenyani, ube nesibindi kwaye ukwazi ukutshintsha izimvo zoluntu ngemeko ezithile umbhali athi aziqwalasele kumbhalo wakhe. Yanditsho ke le ngcinga ndabuyela apho ndiqale khona kule Jenali, ndisithi ingaba kuyinyaniso na ukubhala usithi ubhalela wena wedwa? Izimvo zika Garza zithi kufuneka ubhale ngenkathalo, umsebenzi wakho uphandisiswe kwaye wazi ukuba umsebenzi wakho unamandla wokwakha okanye ukudiliza. Omnye umbhali ongqinelana noGarza ngoxanduva lo mbhali ekuhlaleni nguBettina Judd (2015) uthi umbhalo wakhe uncamathiseleke emzimbeni wakhe, basiqu sinye. Utyatyadula athi akakwazi ukohlula umsebenzi wakhe kwisini sakhe njengomfazi omnyama othandana nabanye abafazi. Yonke into ayiyo, kunye nesimo sentlalo yakhe ziyafumaneka kumsebenzi wakhe. Ngoko ke ndiyangqinelana naba babhali babini, ukuba ubuwena nemvelaphi yakho ayikwazi ukushiyekele ngasemva xa ubhala ngokunyaniseka nangenkathalo. Into eya kuthi ke mhlawumbi awubhaleli wena wedwa, ngoba wonke umntu unengcambu.

Isincoko sikaMxolisi Nyezwa (2015) esingefuthe lwesingqi somculo kaMasikhandi kumbhali naseluntwini, sicaphule into ebalulekileyo nebendingenamagama okuyibeka njengokuba yena enzile. UNyezwa uyangqina ukuba imibongo iyaphila kumculo, nakulo kaMasikhandi ubethethela phezu kwawo. Kweminye yemiqolo yakhe, uthi xa umntu ephelwe ngamagama anenyani, usebenzisa ingoma ukumthethela okanye imphilise.

Ndingumntu obhalela kakhulu phezu kwefuthe lomculo, nditsho ndaqiniseka ukuba umculo ongenambongo ayingomculo nombongo ongenamculo awundichukumisi. Ndiza kubona kwesi sincoko sam ukuba ndiyidibanisa njani yonke le miba ndiyikhankanyileyo ukuze izame ukudiza ezingongoma zilandelayo:

- Ingaba uyakwazi ukubhalela wena wedwa xa ungumbhali?

- Yintoni uxanduva okanye igalelo lombhali ekuhlaleni?
- Ingaba ukumamela nokunyaniseka kumbhalo kuyadingeka na xa umbhali enjongene nesiqu sakhe qha?
- Yeyiphi inxaxheba edlalwa yimibongo kumculo kwaye iyeyiphi indima edlalwa ngumculo kwimibongo?

Ukunika amagama kwizinto ezingenamagama

Sikwaqwalasele imibongo engokunika amagama izinto ezingenamagama okanye ezingabizwayo nekungathethwayo ngazo. Esi sifundo sivulwe ngesicatshulwa sikaVirginia Woolf xa ethetha ngokubhala ukuba akuxhomekeka kumagama. UWoolf uthi umbhali uqala afikelwe sisingqi, umbono kunye nemvakalelo. Zakuba zonke ezi zinto zikhankanyiweyo zimfikele waze umbhali wazisabela amagama ayazilandelega. Ngoko igama ngalinye elisetyenzisiweyo kumbongo lowo lakuchofha kakuhle kulo ndawo limele libe kuyo.

Kwakwesi sifundo sikhuthazwe ukuba sibhale imibongo enemifanekiso eqhekeziweyo okanye engaphelelanga, ukuze athi lowo uwufundayo umbongo azakhele owakhe umfanekiso kananjalo aziqhwandele nentsingiselo. Le nto iyenzeka naxa uza kube ungalibalisanga lonke ibali. Mhlawumbi ungaliqalanga ekuqaleni ngale ndlela abantu baqhele ngayo.

Kolwa luhlu lweencwadi zokufunda kulo nyaka wama-2019 ndiye ndaphakamisa uDingezweni kaP.T. Mtuze (2006) ngokuzama ukukhangela iindlela ezohlukeneyo zokubalisa ibali naxa nje iyinovelile le yakhe, ndizama ukufumana iindlela ezohlukeneyo zokubhala imibongo egxile kakhulu ekwakhiweni kwemifanekiso ukuze ndifumane ubuchule bokuthetha ngezinto ekungathethwayo ngazo. Ngaphezu koko isifundo nomngeni ebesiwunikiwe ubuxhathise ekusetyenzisweni kwemifanekiso nemvakalelo ukudiza iimfihlo. Xa ndibhala imibongo ndizama kakhulu ekusebenziseni amagama abe mbalwa, nokuzoba ngqo umfanekiso ukuze ndigcine umfundi enomdla kwaye ndimshiya enemibuzo azihlaba yona. Inkolelo yam ithi imibongo ibuzisa imibuzo ze isizwe siziphendulele.

Okundinike umdla ukuza kuthi ga kulo mzuzu kule ncwadi, kuxa lo kaMtuze ecacisa ngezimbo zokubhala nokusetyenziswa kolwimi. Nanga amanqaku amabini endiwabambileyo nendifumanise ukuba ayandakha kwaye angqinelana nendlela le ndibhala ngayo:

Ulwimi

“Kukho umsantsa omkhulu phakathi kolwimi olusetyenziswa ngabantu kwintetho yemihla ngemihla nolusetyenziswa encwadini” -UDingezweni: P.T Mtuze (2006). Ndiyamva umbhali ukuba uthini naxa ndingangqinelani naye kulo umgca. Njengokuba sele ndikhankanyile ngasentla, mna njengombhali ndizama ukusebenzisa ulwimi olusetyenziswayo ngabantu bam abo babalisa ibali kwaye andifuni kuchitha xesha lomfundi ngokusebenzisa ulwimi oluza kumlahla mpela kuba ndileqe ukuntsokotha. Ndiyazi kananjalo ukuba ulwimi luyakhula namagama amatsha nawemboleko siwasebenzisa kakhulu kule mihla. Ngoko ke ndibhalela mna kuqala. Ndibhala ngendlela endithetha ngayo kwaye ndiyazi ukuba bakhona abantu abathetha njengam abakuthi bachole nto. Lo kaMtuze ubuya angqinelane nam xa esithi “Kufuneka umbhali asebenzise intetho yesiXhosa, phofu angawasebenzisa amagama emboleko xa engekho esiXhoseni. Maxa wambi umbhali usebenzisa intetho yexesha neyeqela elithile ukuze umfundi aqonde kakuhle” Mtuze (2006).

Uvakalelo

“Umbhali kufuneka abhale ngohlobo lokuba sibe novakalelo ngezinto ezenzekayo. Ngobuchule bolwimi lombhali singaziva sihleka okanye silila njalo njalo, kwimeko ezithile” Mtuze (2006).

Lo mqolo ndiwufumanise uthetha nam kakhulu kuba ndikholelwa ekubeni umbhalo wam mawunyaniseke. Ndisebenzisa amagama akhethiweyo ukuze achukumise mna kuqala abuyele kweza zimvo zombhali wemibongo onguPhillip Zhuwayo, ezithi xa ubhala ubhalela wena kuqala. Uthi yena ubhalela ukubaleka inkunzi yenkomo emnyama emleqayo emaphupheni. Ndithi ke mna, ndibhalela ukubhodlisa isingqala.

Ndiyibhalile imibongo engemifanekiso eqhawuqhawukileyo. Imibongo ebalisa ibali likaManono nesihloko sayo esisathi *Manono*. Imibongo ethetha ngezinto ezingathethwayo ezinje ngokudlwengulwa kwamanye amadoda ngamanye amadoda. Imibongo engentlalo yasezifama. Imibongo engokuxhatshwazwa kwabantu abamnyama ngamabhulu efama kunye nokuxhatshazwa ngokwesondo kwamanina. Ndilusebenzisile uphawu lokubhala olwenza imibongo ifundeke ngokungathi yimifanekiso exhonyiweyo. Le ndlela yokubhala iphenjelelwe ziinkumbulo zokukhula kwam kwamakhulu apho kwakukho imifanekiso emininzi eyayixhonywe eludongeni eminye yayo yayinemibhalo ethi “*Ndizithandazela kuqala zonke intshaba zam ukuze zingatshabalali zingekayiboni impumelelo yam*” okanye othi “*Undibilisela amanzi nje nawakho ayatsholoza*” ndandisithanda isikweko, uburharha nokungqala ngqo kwale mibhalo. Bendizama lo nto ke ngombongo othi *Manono*.

Abagcini mafa (imbali yethu)

Ndisaqhubeka nokuphanda nzulu ngababhali abatsha bolwimi lwesiXhosa, ngenjongo yokukhulisa isigama kunye nokuphehlelela ifuthe lokubhala imibongo emitsha. Ndikwagxile ngamandla kwimibongo ebhalwe ngamanina. Kolu phando ndifumane incwadi yengqokelela yemibongo equlunqwe nguWM Kwetana esihloko sayo sithi: Inqaka yesihobe. Inengxelo ebanzi ngesihobe neempawu zokubhala ezifumaneka kwisihobe ezifana nemvano-siphelo, isingqisho kunye nofanokuthi yonke le nkcazelo ndiyifumane inika umdla kakhulu. Iphinde yabethelela ulwazi oluthe gabalala ngesihobe somthonyama nesosiba. Indinike nengcaciso ebonakalayo ngombongo mbaliso nemibongo –nkcazo.

Ndiqwalasele ukuba imibongo yam ikekelele kakhulu kwimibongo mbaliso ngokuba ibalisa ngobomi bam kunye neziganeko endime phezu kwazo. Ndidibene nomsebenzi wamanina afana noNosisi Mpolweni, Nontobeko Mikala, Amanda Nodada kunye noNombeko Zimema. Ngethemba lokuba omnye wabababhali umsebenzi wabo uyakuba khona kuluhlu lweencwadi ezizakufundwa kule nkqubo kuleminyaka izayo.

Ixesha elininzi, kwilinge lokutumeka intshisakalelo ndifunda gabalala isiNgesi kunye nesiXhosa. Kwingqokelela yengxoxo ngokubhala imibongo nezinto amanina aziqwalaseleyo ukusukela ngonyaka wa-2000 ukuza kutsho ngonyaka wama-2018 ebhalwe, yahlelwa nguMakhosazana Xaba ethi *Our Worlds our Words* (2019). Le ncwadi ligalelo lamanina abhalela ukuqinisekisa ukuba igama lamanina negalelo labo alimki nomoya. Kwaye libuza umbuzo wokuba yintoni amanina azixakekise ngayo? Ndiphawule izimvo zikaBarba Boswel, oqwalasele amanina athandana namanye amanina apho, abalula amanina athe wawamamela ebonisa umsebenzi wawo apho akhalaza ngoloyiko olunzima olubongameleyo kwizandla zamadoda. Apho azibuzayo ukuba uphi lo Thixo kuthwa ngumkhuseli?

ISINCOKO NGOKUBHALA

UKUBHODLA ISINGQALA: UKUKHANGELA IKHAYA KULWIMI LWAM

UToni Morisson kwintetho yakhe yokwamkela iwonga leNobel kuncwadi. Uthi ukukhula kolwimi kuxhomekeke kumbhali, kumfundi wolwimi nakwabo bathetha olo lwimi. Uhambisa athi (*ibid*) uxanduva lombhali kukukhusela ulwimi nokulunkcenkceshela ukuze lungafi. Uqhubeka athi "...izolo lisetyaleni ngenxa yokuphatha ingomso ngezandla ezinedyudyu nezingenankathalo (Morrison 1993: *Nobel Lecture*).

Ndichitha ixesha elininzi ndikhangelana neenyawo zam. Kutshanje ndivuka qho ndicinga ukuba ziphantsi kwebhedi. Ndilala ndingalele ndigade iinyawo zam ukuba zingalahleki. Ndisokoliswa sisingqala okanye umbilini, andinasiqinisekiso ukuba yeyiphi kanye ezinze phezu kwemiphunga yam. Kubantu nakwizinto ezininzi ezibalulekileyo endiphuncukene nazo kule minyaka igqithileyo ndincedwe ngumsebenzi wobugcisa ukubhodlisa isingqala. Ndibhala imibongo, uncwadi ngokubanzi kunye nomculo. Kusenjalo, ndizifumana ndingaphandle kolwimi lwam

. Njengombhali ozixakekise ngokubhala nokushicilela nokupapasha ubomi babantu basetyhini abamnyama, abathandanayo nabangaziboni bethakathiwe okanye bengenwe ngamadimoni, andiwafumani amabali ingakumbi imibongo engqale ngqo kum.

Imibongo endithe ndayifunda esikolweni nendihlangana nayo ngelixesha ndikulenkqubo yobuGcisa bokubhala, andiyiginyi ncam indlela abafazi abazotywe ngayo zezimbongi. Xa kubongwa abafazi kuba nobuyengelele. Baphathwa bexelwa ingathi ngabantwana ekufuneka babekwe endleleni. Bayagxekwa bethukwa bekwatyholwa ngokungaziphathi kakuhle. Ngamaxesha amaninzi xa kubongwa amadoda babizwa iinkokheli, oGcinusapho namagorha. Umzekelo wokuqala wale ndlela yokuphathwa kwabafazi ingathi ngoohata ukulo mbongo kaMicheal Huna (1961:2) othi *Inxanxadi* nabafazi, zibekwa nje uqala ngokuthi abafazi bayadwekesha into ethetha ukuba akukhonto ibalulekileyo bayenzayo ngaphandle kokuhleba bechitha ixesha. Ndicaphula umhlathi wokuqala nowokugqibela walo mbongo:

Abafazi bayadwekesha!

Abafazi bayadwekesha!

Xa bahlel' elangeni;

Iindaba zabo azipheli;

Bayadwekesha!

Khangelan' apha kum!

Ndihla nezadunge zonke;

Ndihla nezintlambo zonke;

Ndiyasebenza, imin' imkile.

Andidwekeshi!

Kumbongo kaBurns-Ncamashe (1980:72) othi *Umgoduko* wokuMkanikazi uNobantu Sandile ubhale amaphepha alithoba ebonga inkosi zamarharhabe, iimbongi ezazikhona echaza nenkqubo yetyalike yamaTopiya ngexesha kubekwa lo Kumkanikazi ongumama wesizwe. Kwiphepha lokuqala kumhlathi wokugqibela ubhala imigca emibini qha ngalo mama ubaluleke kangaka nokumbonga kwakhe akumnyuseli kwinqwanqwa eliphezulu, eliza kusenza sitsho thina njengabafundi siyazi indima ebalulekileyo eyadlalwa yile Kumkanikazi kwezi zizwe zonke azikhankanyo, usuke nje abonge ezinye iinkosi ezingamadoda naxa nje lombongo kuthwe ungo Nobantu Sandile ubhala athi:

Luth' udaba isizwe asinanina,

Luth' amaRharhabe amhluthiwe liZulu;

Unina wesizwe nguNobantu Sandile,

Kuba ngunina kangcith' emdaka yingonyama,

Kwakulo mhlathi uqala ukubonga ezinye inkosi ngobugorha bazo uqala ukubonga uVelile naxa bendingathanda ukuva obakhe ubugorha ukumkanikazi lo uhambisa athi kwimigca emithathu elandelayo:

Nditsho ngoVelile umfana kaFaku,

Umdak' omkhuthuka yindlovu,

Imbishiza lamahlath' eTyhusha.

Xa kubongwa iinkokheli ezingamadoda kubongwa kuvakale. Mna njengomfazi omnyama okhangela ikhaya kule mibongo, ndifuna imibongo ethetha nechaza abafazi njengamagorha abanjengaba bandikhulisileyo nendibaziyo, kwaye ke kwezi ncwadi zesiXhosa ulwimi endibhala ngalo andizifumani. Umbuzo ke olandelayo uthi luyintoni uxanduva lombhali ekuhlaleni? Phambi kokuba ndiye apho nanku umbongo wokugqibela kaNyoka (1962: 61) xa ebonga inkokheli. Inkokheli kulo mbongo wakhe yindoda. Ndicaphula nje umhlathi wokuqala endiwufumana uliqilima nondenza ndiqwene ukuba nale ingamanina ngeyibhalwe ngolu hlobo kule ncwadi ithi *Uhadi*:

Inkokeli

Gorha lelizwe!!

Bhota, nkomo yedini,

Qolomba lohlanga!!

Molo mfondini,

Themba Labantu!! Yirhole Lawundini,

Molo, bawo! Molo mHlekazi

Luyintoni uxanduva lombhali ekuhlaleni?

USatyo (1980) kwintshayelelo yakhe kwingqokelela yemibongo epapashwe kwincwadi ebizwa *Elugayini* nequlathe imibongo yabanye ababhali abaziwayo nabangamadoda odwa. Xa evula uhambisa athi, “[s]eyingxamele ukuqheleka apha esiXhoseni into yokuba kuthiwe into ethile asikabi nayo, ibe kuphela oko, emva koko kuthuleke cwaka.” Ngokuva kwam, lo kaSatyo uthi xa into ingekho kwaye uyazi ukuba yintoni le uyifunayo yiphande uze nayo ngokwakho. UMorrison uyangqinelana nala mazwi kwintetho yakhe xa esamkela iwonga leNobel, uthi, “...ukuba awuwufumani lo mbhalo ukuphilisayo, wubhale ngokwakho. Kwakule ntetho, uMorriossn ubalisa ibali labantwana abaya kwinyange elinamava ekuhlaleni. Eli nyange liteketeke ngamava ngokuba kudala liphila alisaboni tu ngamehlo. Bafike bambuze ukuba baphethe ntoni na esandleni, liphendule ngelithi andiyazi. Bathi bona siphethe intaka, ingaba iyaphila na? Liphendule kwakhona inyange izezandleni zenu, ukuphila nokufa kwayo kuxhomekeke kuni. Into ethi ke kum, ukutshabalala okanye ukukhula kwesiXhosa kuxhomekeke kuthi thina bantu babhala ngolulwimi (Morrison 1993: *Nobel lecture*)

Umsebenzi wokukhulisa ulwimi uliqhina elinyukayo kwaye awusoze wenziwe ngumntu omnye kananjalo, ukuba ndithi ndifuna isiXhosa sikhule, ndifuna ukufunda amabali angamabhinqa afana nam kwaye ndifuna amabali abalisa ngesimo sentlalo sale minyaka, uxanduva lwam kukubhala, ndiqale kule kona ndikuyo ngethemba lokuba nabanye abezayo bakuba nelunda baxomezelele, siyenze nde intambo sonyulane ezantsi sibeke ulwimi labantu abantetho isisiXhosa enkcochoyini njengezinye iilwimi.

UMBhali uchukutyiswe yintoni?

Ndiyakholelwa ukuba umbhali uthuthunjiswa liqhakuva, uhlikihla isigxala. Umbhali wemibongo waseZimbabwe uPhillip Zhuwao, uthi ubhala ngefuthe lamava akhe, ubhalela yena kwaye akazikhathazi ngomnye umntu ngaphandle kwakhe. Uthi ubhala ngeemvakalelo zakhe, ngobuhlobo abakhayo okanye abokhileyo kunye nabantu abathandayo (Bleksem 1996). Umsebenzi wokubhodlisa isingqala, uethe-ethe ufana nqwa nokufaka umsonto ongqingqwa kwinaliti ecekethisileyo. Umsebenzi wokubhodlisa isingqala ungqale ngqo entliziyweni. Ngumsebenzi wokujongana nesiqu sakho esipilini. Ngumsebenzi wokubeleka isithunzi sakho imihla yonke yokuphila kwakho. Ngumsebenzi wobulolo.

Iingcinga zam zithi umbhali ubhalela yena kuqala, ukuba ngaba ukhona umntu ochukumisekayo ngumsebenzi lowo, iya kuba libhaso lempahla entsha yekrisimesi. UZhuwao kudliwano ndlebe lakhe no- Alan Finlay weBleksem eshicilelwe ngonyaka ka 1996 uhambisa athi, “[u]khathazwa ngamaphupha amabi amvusa ebuthongweni elele. Uphupha kukho umntu omphosa kumngxuma onzulu okanye eleqwa yinkunzi yenkomo emnyama.” Le nto ithi ke ubhalela ukugxotha amaphupha amabi. Xa njengombhali ungazikhathaza ngokuthandwa nokunconywa ngabanye abantu abakuthi mhlawumbi ngemini yethamsanqa badibane kwaye babenomdla wokufunda umbhalo wakho. Kungenzeka uya kulinda unaphakade kude kufike obunye ubusuku buquqelela, ube ungawagxothanga la maphupha mabi. Siyayazi ke ukuba ubuhlungu bezihlangu ezitsha ziviwa ngumnikazi wazo. Xa ndibhala ndiqwalasela ingxaki yam, ndizama ukuphilisa umoya wam. Ndibhodlisa esam isingqala kuqala. Iba lithamsanqa ukuba umntu othe wawuchola umsebenzi wam kanti naye unesingqala esiyeleleyo kwesi sam, afuna ukusibhodlisa.

ECala ndakhula ndidlala namakhwenkwe, ngentlonti yawo ngenye imini bandifaka kusinga bhulorho owawenziwe ngutata ukunqanda amanzi angadami esangweni. Lo singa bhulorho wawenziwe ngenkonkxa endala eyayikade ifudula ukuba lihasa elaligcina umbona wokutyala kamakhulu.

Ndazama ukuphuma suka iinyawo zam zaxaba kulo mgqomo, bazama ukunditsala bancama, yabe isala inkonkxa neenyawo zam. Ndandisele ndiqinisekile ukuba ndiza kulala apho, kwaye iinyawo zam ziza kuqhawuka. Ngokuphelelwa lithemba namacebo, ndalila ukuba makubizwe umama kuqala. Umama wayengekho. OoMalume bazama imigudu besarha le nkonkxa ngelengeni ndaphuma, ngobo busuku ndalala ngesingqala.

UMxolisi Nyezwa kwisincoko sakhe esinesihloko esithi: Ndava isingqi {I heard rhythms/ Ukhakanya ukubaluleka komsebenzi wabaculi bakaMaskandi ekuphiliseni isizwe nokuhlangabezana okanye ukukhankanya ingxaki zasekuhlaleni ngokusebenzisa ingoma zabo ezinemibongo phakathi. UNyezwa uthi lo mculo uyaphilisa, ukhakhanya imeko zentlalo yomntu ekuhlaleni, ujongene nesingqi, kwaye awukhathalelanga zimpawu zakubhala nabuciko zabo bazidla ngokuba ngababhali boncwadi abaphume izindla. Lo mculo uvuselela inkenkqe ngokutsho kuka Nolutshungu ngabula Nyezwa. Ababhali base Spain bathi yi-*duende* (Nyezwa 2016).

Inkenkqe okanye umshologu utyhutyha umnikazi wawo hayi ilali, naxa usele uxhentsa okanye usenza isiko lokuwuthomalalisa, uma wedwa eziko. Nabaculi ke bakaMaskhandi abanemiyalezo ephilisayo njengeMbizo kaPhuzekhemisi, umfo kaMnyandu nendibabona njengeembongi ezisebenzisa uMaskhandi ngobugorha, bavakala kum beqhutywa yile nkenkqe.

Ingoma kaThandiswa Mazwai, enye yeemvumi nombhali wengoma onobuciko obundiphilisayo (ndingazikhathazanga ngokuba umculo wakhe ungena koluphi uhlobo lomculo) ethi Thongo Lam (okanye Iyeza) ihambisa ithi:

“Ndicela iyeza lokugabha, ndisuse inkathazo,

Ngoba nantsi inkathazo,

Ifika ebusuku, iyeza nasemini,

Ndiziva ndiphambana,

Nantsi inkathazo,

Thongo lam-vuma” (Ibokwe: 2009-Ingoma: Thongo Lam/ Iyeza)

Ndicaphula kule ngoma ukungqinelana nalo kaNyezwa ukuba yonke imibhalo ukuze ivakale okanye ikhumbuleke njengale kaMaskandi okanye lo wesingqi somntu ophenjelelelwa nguMazwai kufuneka uqale uchukumise umqambi wawo phambi kokuba ufikelele eluntwini. Umbumbi wawo undululwa sisingqala esithile afuna ukusibhodla.

Njengokuba besikhe sacaphula UJudd (2015) esithi, umbhalo wakhe nomzimba wakhe basiqu sinye. Ukohlulahlula umbhalo wakhe kwisiqu sakhe, iya kuba kukukhetha amaqampu kugwebu lesephu. Uthi ubhala ngobuhlanga nangamanina amnyama athandana namanye amanina, ngesizathu esinye esi abanye ababhali babhalela phezu kwaso, xa bekhetha ukubhala ngoQamata, indalo okanye iilokhwe zeemitshato yoonina. Uqhubeka athi, ukucinga ukuba ungowokuqala ukubhala nokuqwalasela imiba yocalucalulo nentiyo, iya kuba

kukungabinankathalo nobutyhakala obogqitha igusha egwadisiweyo. Uthi uya kube usithathephi isilumiso, xa engalandeli ekhondweni labo babebhala kuqala njengoClaudine Rankins ongomnye wababhali asebenzisa ifuthe lakhe loka Judd ukuphefumlela umsebenzi wakhe (Judd 2015).

Izimvo zikaJudd zindithumela kumsebenzi kaCristina Rivera Garza othetha ngopapasho nkqubo olungaqhelekanga olunesihloko esithi *The unusual: a manifesto*. UGarza uthi ukubhala kunyanzelisa ukucinga nzulu, ukuqaphelisisa, ukunyaniseka nokuzigxama okanye ubugorha. UGarza uthi xa ubhala kufuneka ube nesakhono sokutshintsha iingcinga zomntu okanye uluntu ngeendlela abazibona ngayo izinto okanye imeko ezithile abajongene nazo (Garza: 2018). Ngoko njengo mbhali nam, kubalulekile ukuba umbhalo wam ndiwuphande ndiqinisekise ekusebenziseni amagama anganwenwisi umlilo wentiyo nenkohlakalo abasetyhini abafana nam nabathanda abo bathandwa zintliziyo zabo abajongene nayo kulo Mzantsi Afrika wenkululeko.

UNjingalwazi Njabulo Ndebele (2006) uthi ubuncwane boncwadi bukrakriswa kukusebenzisa intlungu yomntu omnyama njengento yokuqhayisa. Ingxaki yam iqala apho ke, ngoba ukuba sithi ukubhala kukubhodlisa isingqala sakho, ngoko kukuthini ukuthi uhamba uqhayisa okanye usaneka impahla yakho emdaka esidlangalaleleni xa ubalisa ibali lakho? Xa ndibhala ngabasetyhini abathandana nabaye basetyhini abafana nabo, nabo babulawe ngolunya Ekurhuleni, eRhawutini kule minyaka imbalwa idlulileyo ingaba kukuqhayisa oko okanye kukuhlikihla isigxala? Ingaba ndibhalela ukuthweswa indondo, ukuzijongisa ngabantu le nto kuthwa kukuzifakela umjojo okanye ndibhodlisa isingqala sam?

Kwakhona ndiyabuqonda ubungozi endizifaka kubo ngolu hlobo lokubhala kodwa isinqe sam sithe gabhu emanzini, andikwazi kuhlala kwindawo enyakamileyo. Ingaba ikhuselekile le nto ndiyenzayo, ingaba andifaki ubomi bosapho lwam nabantu endisondeleleneyo nabo engozini? Andazi ndibhodlisa nje isingqala sam. Ukuba kungenzeka ubomi babo bube semngciphekweni ngenxa yombhalo wam ndakusebenzisa intetho yonondaba othile woMhlobo Wenene owathi xa ubuxhakaxhaka babusala ukudlala intetho eshicilelweyo efunda indaba wathi "...ngxe mawethu asinakuyinceda into yokufa kwebhokhwe isezwa iyeza"

UHooks (1991) uthetha ngesazela nokusinda kwesingqala. Uthi maxa wambi ushiyeka ukhubazekile ziingcinga zokuba ingaba uza kukwazi na ukubalisa ibali lomntu ngenqiqo nokunyaniseka kwalo. Ngendlela engashiyeleliyo nengagqwalisi imbali nesidima somntu omnyama. Ndiphinda ndizibuze umbuzo ukuba ingaba kuyinyaniso na, ukuthi umbhali xa ebhala uqala ngokuqwalasela eyakhe imeko yodwa kuqala njengokuba esitsho okaZhuwao?

Kwakhona buthini ubungozi bokuqwalasela wena wedwa xa ungumbhali? Ukuba ngaba kunjalo, ingaba awucimi imbali yomntu na, awunyevuleli wonke lo msebenzi sowenziwe ngakumbi ngamanina amnyama enza umsebenzi wobugorha?

Ama-Afrika nabantu abamnyama kwimbombo zone zehlabathi, agqithe ebunzimeni obukhulu ngenxa yocalucalulo nengcinezelo abathe babhakwa kuyo ngabaphambukeli abafika apha emhlabeni wethu bezokusibela, bakhukhuza izimbiwa, batshabalalisa nemfuyo yethu. Abantu baqhokrekile emoyeni, ewe kwaye ke ukuba ngaba ukubhala kukuphilisa okanye ukubhodlisa isingqala siza kuthi gqolo ukubhala ngentlungu yethu, singenzeli kuqhayisa koko sibhodlisa isingqala.

Le ntetho yokuqhayisa ngentlungu yomntu indisa kuxanduva lombhali ekuhlaleni. Ndikholelwa ekubeni akukho mntu uhamba yedwa, sonke siyimithi engcambu zayo zimiliselwe emhlabeni. Singabantu abazinyanya zabo ziphila enyameni nangomoya.

Ngoko ke naxa uqala ngaphakathi ukubhala uphumele ngaphandle, ugqibela sowubachaphazele abantu bakho, uzifumane ucaphule okanye uye ngamandla kubomi babo, naxa ibali ilelakho. Into ethi njengomntu onomnobo nophuma ebantwini, ayikho into ethi ibali olibalisayo lelakho wedwa.

UJudd (2015) ekuqaleni ebethe awukwazi ukuzahlukanisa kumbhalo wakho, wena nombhalo wakho nimoya mnye. Umbhalo wakho sisithunzi sakho. Mna ndiqwalasele ukuba ekubhaleni nasekubaliseni ibali lomntu omnyama obhinqileyo, inina elithanda gabalala, nelingabotshelelwanga ngamatyhathanga esini nezimvo nenkolo zabanye abantu. Umntu obhinqileyo obhala ngonxibelelwano kunye nabo bandithumileyo. Mhlawumbi lo msebenzi singawubiza ngenkenkqe okanye ukuthunywa.

Ngoko ke xa uthunyiwe, ingaba kukungakhathali okumangalisayo xa ungena kuzinika ixesha lokubalisa imbali yokukungqongileyo. Naxa uqwalasela wena kuqala xa ubhala bakhona abanye abantu ababini okanye abathathu abachatshazelwayo ngumba lowo uza kube uwutyakatya. Ixesha elininzi ndiphila kwimpixano yangaphakathi, yokuba yintoni endiyibhalayo, ikwayintoni endiyishiyayo ukuze ingaveli kumbhalo wam ngoba hleze ndithunuke amanxeba ebesel' ephola okanye ndinqike ilitye elinembovane. Into eya kuthi ingabaphathi kakuhle emoyeni abo bazibonayo okanye baziva besondele kwibali lam.

Ukuza kuthi ga kulo mzuzu ndidlala kakhulu ngeengcinga zokuphupha uhleli nokuphupha ulele. Into eyenza kube nzima ukuyazi nkcasasana ukuba unobalisa lo uyaphupha okanye libali lakhe lokwenyani eli alibalisayo. Ndisebenzisa indlela yokubalisa eboleka kakhulu kwiintsomi namaphupha xa ndibhala imibongo yam, njengokuba esitsho uKate Bernheimer (2008) ukuba uphawu lokubhala oluziintsomi lubalulekile kakhulu kwaye ungalisebenzisa nakoluphi uhlobo lokubhala ingezizo iintsomi nje zodwa.

Uthi ukubhala ngophawu lokubhala okuziintsomi kuphikisana namampunge okuba ababhali abasebenzisa oluphawu ngabantu ababhala iintsomi qha (Bernheimer 2008: *Fairy tale is Form*). Olu hlobo luyasebenza kakhulu kubantu ababhala ngamaphupha nangomsebenzi wokuthunywa njengam. Le ndlela ke yenza ukuba ndisebenzise olu phawu lokubhala njengenqwelo ethwele ezindaba, into ke leyo eyendiyifumane iwenza umsebenzi wokuthetha ngezinto ekungathethwayo ngazo ukhaphukhaphu.

Olu phawu aluzixhalabisi ngokujikajika lungqala apho kufele khona ithole. Ndilifumana linika umdla, iluhlobo olungaxhaphakanga ukusetyenziswa kwimibongo, kwaye lunobunzulu obungamandla ngoba alikuniki siqabu. Umfanekiso uwa phezu komnye, uthi usothuswe yile ube uzama ukuhlalutya leya ubugqiba kuyiva. Ikushiye ungaqinisekanga nokuba uyaphupha okanye uhleli kobubomi sikubo. UBernheimer uthi kwiintsomi, ubugqi nokuphila ubomi benyani buyasebenzisana. Ngokuba kakade xa uthunyiwe usabela macala onke, kwaye xa ungumbhali usisiququ esisebenzisa umbhalo waso njengesipili ukuze isizwe sakho sizibone, sikwazi ukulungisa apha kukho amanxele khona. Umbhali usebenzisa isakhono sakhe ukuvuthululela kude lee ingxeke nexanasi. Engazi nasisombululo ntonje edala ithuba lokuba abantu bathethe njengesixhobo sokuqala sokuthibaza impixano neyantlukwano.

Mna njengombhali wemibongo, ndikholelwa ukuba umbongo kufuneka ukugxagxamise, ukuleqe okwenkunzi yenkomo egqugqisa uZhuwao okanye inkathazo efuna ukuganjwa nguMazwai. Umbhalo kufuneka ugqithe kwixesha lokuxela kodwa ubonise. Umbhalo kufuneka ungxame, urhawuzele le ndawo irhawuzelayo, uhlikihle isigxala, ubhodlise isingqala zibekwa. Umbhalo kufuneka uphazamise, ugungqumise izakhiwo zengqondo nomoya woluntu aba bacinga ukuba izisekelo zabo ziluzilima.

Umsebenzi wombhali kukuhambisa umyalezo awuthunyiweyo. Ngoko ke akakwazi ukujongana naye yedwa. Umbhali kumele avumele umzimba, ingqondo, umoya nobuqu bakhe bonke ukuba bube ligobhogobho elakugwaliswa ngomyalezo ekumele awugqithise.

Le nto ithetha ukuba amaxesha amaninzi ingangabiyinto enambithekayo neyakuthandwa ngumntu wonke, kuba eneneni kaloku xa njengombhali umoya mnye nombhalo wakho ulawulwa ngumoya. Uthetha izinto abanye abantu abangafuni kuziva. Le nto ke ikwenzela izothe kweminye iminyango.

UBrian Evenson (2017) uthetha ngokubhala okusisiphithikezi, umbhalo ogungxula isiciko sembiza, ugrogrise ngokuyeka imbiza ukuba ibilele phantsi. Siyabazi ke ubungozi bokubilela phantsi kwembiza. Ukubilela phantsi kwembiza kukucima komlilo, ukucima komlilo kukuphela kwethemba, kukufunquka kwemfudumalo. Xa uthe umlilo wacima yonke lo nto ishiya umsi ophandla amehlo. Xa siqhubeka no Evenson uthi akabhali nje umbhalo okwizinga eliphezu, xa ebhala usebenzela ukuza nomsebenzi oza kugungqisa lowo uwufundayo aphaathwe ngamanwele, ilizwe lakhe lingaphinde lifane nakuqala (*ibid*).

UPerez (2015) uthi akukho ndlela inye yokubalisa ibali. Isiganeko esinye esenzekileyo singabaliswa ngeendlela ezininzi ezahlukeyo. Uthi ngamanye amaxesha uyalibhala ibali aliguqulele kwiilwimi ezingezinye ngamanye amaxesha akakwenzi oko. Into ebalulekileyo kukuba abantu bafikelele kulo msebenzi ngokuba naye ethe wavumela umzimba wakhe wonke ulithwale ibali. Amandla nokuphila kwemibongo yakhe kuxhomekeke ukuba abantu bazifumane kwaye bazive bebandanyekile ebalini lakhe.

Umbhali unalo ithuba lokushukumisa iimvakalelo zabantu abafunda umsebenzi wakhe, ngokusebenzisa ulwimi ngeendlela engaqhelekanga, ngenkathalo, ngenjongo yokulikhulisa nokwenza le nto iqhelekileyo ivakale ingathi ayiqhelekanga. Umbuzo omileyo ke ngulo uthi siqhubeka njani thina babhali ukuya phambili?

Ingxelo ngomsebenzi omiselweyo wokubhala ekuhlaleni (*Writing in Community*)

Intshayelelo

Kumsebenzi omiselweyo okanye iprojekthi yokuhambisa umsebenzi wabafundi benkqubo yobuGcisa bokuBhala ekuhlaleni kulo nyaka wama2019. Ndiye ndafunda ingqokelela yemibongo ebendiyibhala ebudeni bale nkqubo, ndabamba nesifundo sokubhala gabalala nabafundi bebanga leshumi elinanye laseVictoria School for Girls abenza ulwimi lwesiXhosa. Injongo yokuhambisa okanye ukufunda nokwabelana ngalo msebenzi noluntu lwasekuhlaleni ibikukujonga le miba iphala phambili:

- Ingaba umsebenzi uyafikeleleka na kuluntu olungaqeqeshelwanga ubuGcisa bokuBhala?
- Ingaba uluntu jikelele lunawo na umdla kwimibongo nemixholo evelweyo?

- Zeziphi izikrweqe umbhali angazisebenzisa ukuphucula imibhalo yakhe ngokwezimvo zasekuhlaleni?

Umxholo

Ndikhethe imibongo eqwalasela ekukhuleni kombhali nendlela umbhali azibona ngayo elizweni. Yonke ke indlela ebhalwe ngayo le mibongo isekelwe kwiziganeko umbhali azibonileyo, amabali neentsomi ingqondo yakhe njengovimba ezikhumbulayo. Eyona nto iqhuba umbhali ukuze akhumbule zonke ezi ziganeko yingqondo yakhe. Yiyo ke le nto phantse yonke imibongo ibhalwe kwaye ifundeka ingathi yimifanekiso exhonyiweyo. Umfanekiso ngamnye uwa phezu komnye ukuze ukuthathe ukubeke kwelo gumbi okanye kulo ndawo umbongo usekelwe kuyo. Impumelelo yombhali ukuthwebula ingqondo yomphulaphuli ixhomekeke kukuphila nokuzinza komfanekiso ngqondweni othe wazotywa.

Uluntu oluqwalaselweyo

Umngeni ebendijongene nawo kukuvavanya amandla omsebenzi wam nokuwukala ukuba uyavakala na eluntwini olungelulo olu lwesiqhelo ndiqhele ukulifundela olufana nabafundi beelwimi lwesiXhosa nabaphicothi bemibongo. Naxa ndingabashiyanga ngasemva abandigqiba ukuba khankanya kodwa ndiye ndaphumela kubafundi besikolo samabanga aphezulu kuba ndiqonda ukuba umongo wemibongo yam uyakwamkeleka ezindlebeni zolutsha olusukela kwiminyaka elishumi elinesinesithandathu ukuya kutsho kwiinkondekazi. Njengoko imiba endithi ndigxile kuyo kwimibongo yam yoyamene namanina akwisini esinye athandanayo, impembelelo yokulwelwa kwamalungelo abafazi, ukukhuthazwa kokulingana ngokwesini kunye nokukhangela ikhaya.

Kwindibano nganye ndifunde imibongo engqamane nesihloko imizuzu elishumi elinesihlanu. Yaze eminye elishumi elinesihlanu yabekelwa imibuzo nokuthetha-thethana umlomo ngomlomo nabo abaye abanaxesha lokubuza imibuzo okanye banomjojo wokuthetha esidlangalaleni. Uluntu olufundelwe imibongo lolu lulandelayo:

- Abahambeli beNational Arts Festival (phantsi kwesambuleni seendibano zeNew Coin) 3 Julayi 2019
- Abathandi bemibongo noluntu lwase Yunivesithi iRhodes 08 Agasti 2019
- Uluntu oluhambele ukuphehlelelwa kwencwadi u-*Our World our Words* e-Amazwi Muziyam ngowama-31 Julayi 2019.
- Abafundi bebanga leshumi elinanye besikolo i-Victoria Girls, okokugqibela ngowama-13 Agasti 2019.
- Isebe leeLwimi noNcwadi lweYunivesithi iRhodes 16 Agasti 2019.

Ufundo lwemibongo

1. Kufundo mibongo lwaseNew Coin. Ndifunde imibongo esibhozo eyenze imizuzu elishumi elinesihlanu. Ndixube emide nemifutshane. Isantya besisesilungileyo. Ngexesha lentetho -ntethwano ebucala ngokuba bekungekho xesha lamibuzo nazi mpendulo. Akubangakho mntu ukhalazele isantya. Bonke abantu abayayileyo

kwishumi bathe imibongo ivakale kwaye bayonwabele. Ngexesha lesifundo abantu bebemamele ngocwangco. Akukho mntu ukhangeleke exakeke zezinye izinto ezifana nemfonomfono okanye ukumana bephuma bengena. Abangaluvayo ulwimi lwesiXhosa bathi bebebukele kwaye bekhokhelwa zimvakalelo zabo baluvayo ulwimi. Kubantu ebebekwizihlewe ebezimamele bekukho abathandi bezobugcisa nenkcubeko ebebesuka kwamanye amaphondo afana neGoli, Mpumalanga kunye neNtshona Kapa. Kwakunye nabafundi, abasasazi beSABC nabahlali baseMakhanda. Uninzi luyithandile imibongo efana noToki kunye nalo umde uthi “Ihambo” Abantu ebebekwesi sifundo bebengaphezulu kwamashumi amathathu. Ndiqhoboshele isasizo sale mini kule ngxelo njengobungqina.

2. Uluntu, abafundi, abasebenzi abasebenza kule dolophana ilikhaya leYunivesithi iRhodes. Baphumile ukuzokumamela imibongo ebifundwa ndim kunye nogxa bam ababini abakulenqubo yobuGcisa bokuBhala, nabo abakwabhala imibongo. AbanguZodwa Mtirara noVuyelwa Maluleke. Isifundo besibanjelwe kwigumbi lokufundisela leSosiyoloji apha kwikhampasi iRhodes. Bekukho abantu abayileyo phaya kumashumi amabini. Nalapha umntu ngamnye ufunde ishumi elinesihlanu lemisuzu kwaze kwalandela imibuzo. Engqamene nam ibimalunga nokusetyenziswa kolwimi lweXhosa. Ngelithi yintoni injongo yokusebenzisa isiXhosa kwaye kutheni ndingabhali nesiNgesi njengabantu abaninzi nogxa bam? Ipendulo yam, kukuba ndizicacisa ngokuphilileyo xa ndisebenzisa ulwimi lwebele, incwadi endakhula ndizifunda zesiXhosa. Ndibhala ngesiXhosa kuba ndifuna ukuphalaza imbilini yam. Kwaye ndiyazi ukuba ukhona omnye umntu oza kuvakalelwa noza kukhuthazeka. Ndibhala ngesiXhosa kuba ndilangazelela ukufunda imibongo engothando lwesini esinye ebhalwe ngamanye amanina afana nam, ukukhuthazwa kwamanina ukuba azimele kunye nokukhangela ikhaya. Zikhona ezi ncwadi kodwa zimbalwa kwaye zithe sa-aa yonke indawo. Ngoko ukuze sikhulise uvimba wesiXhosa kufuneka nathi njengababhali bentetho esisiXhosa siphose ilitye esivivaneni. Ngokushicilela nokuthatha umsebenzi siwuse eluntwini.
3. KwiMuziyam yaseAmazwi ndifunde abantu abayayileyo kumashumi amathathu. Abangabantu asele bekhulile. Abathandi benkqubo zobuGcisa nenkcubeko nabo bathanda amabali ngembali yethu. Babe baninzi abaye bathanda ukucaciselwa ngentsingiselo yemibongo. Ndiye ndazama ukubanika amagqabantshintshi okucingwa ngumbhali naxa iyinto engelula ukuphuma nentsingiselo enye yombongo.
4. Kubafundi baseVictoria Girls sibulele iintaka ezimbini ngelitye elinye. Ndifunde imibongo sakugqiba, ndabafundisa ngokubhala gabalala. Ndabakhuthaza ukuba babhale gabalala phantsi kwesihloko esithi “Ndikhumbula”. Ndisebenze nabafundi abangamashumi amabini anesithathu. Amantombazana akwibanga leshumi elinanye. Bonke baye babhala yaze abo bazivayo bafundela ngaphandle kwigumbi lonke imibhalo yabo. Bendibeke le miqathango:
 - Umfundi ngamnye uza kubhala imizuzu emihlanu

- Abhale gabalala engacimi kwaye engabuyeli mva
- Akukho mbhalo ugwenxa okanye ophuma phambili
- Abafundi abazivayo bangawufundela igumbi lonke umsebenzi wabo
- Abafundi abanemibuzo okanye izimvo ngemibongo endiyifundileyo okanye ngokubhala gabalala kwaye nangenkqubo yobuGcisa bokuBhala bakhuthazwe ukuba bathethe khululekileyo.

Abafundi abangaphezu kweshumi bathabathe inxaxheba ekufundeni imibhalo yabo nokubuza imibuzo eyoyame kakhulu ekubhalweni nasekokhiweni kwemibongo. Ndifumanise ukuba abafundi abaninzi abayileyo phaya kumyinge weepesenti ezingamashumi alithoba, ukuba ababazi ababhali bemibongo balapha eMzantsi Afrika nakwilizwe jikelele. Ababini qwaba kwigumbi elinabafundi abangamashumi amabini anesithathu babalule uJessica Mbangeni noMaya Angelou sacinywa isibane. Kwakhona uninzi lwabo alufundi ncwadi zamibongo okanye amabali esiXhosa kwaye alunamdlala kangako ekubhaleni. Emveni kwesifundo abafundi baye babhala izimvo zabo ngesifundo nendlela abazive ngayo, iingcinga zonke abanazo ngendlela endiqhube ngayo nemvakalelo abasheke nazo kwakhukhala intsimbi. Ndithe ndacaphula ezilithoba endizincamathisele kule ngxelo ezo zincomayo, ezo zithi lungisa apha, nezo zithi akukhonto indichukumisileyo. Le mini indivule amehlo kwaye yandifundisa umonde nokusebenzisa intetho efikelelekayo ukuze abafundi basilandele isifundo kwaye ubagcine besemdleni imizuzu engamashumi amathathu anesihlanu.

5. Isifundo sakwisebe leeLwimi noNcwadi besiquphile kwaye sitsolele ekufumaneni izimvo zabo bebemenyiwe. Ndibala kubo abafundi bolwimi lwesiXhosa, abahlohli kunye nabahlalutyi bolwimi ndiquka oonjingalwazi nezifundiswa abahamba le hambo yokufunda olu lwimi nendlela yokwakhwiwa kwalo. Ndifunde imizuzu elishumi elinesihlanu. Bonke abantu ebebekhona abangaphezulu kancinci eshumini elinesihlanu. Bebemamele ngomdlala. Umbuzo ozingileyo ubungqamane nokubeka izandla zabo kweminye imibhalo endiyivelisileyo kulo nyaka wale nkqubo yobuGcisa bokuBhala. Balangazelela ukufunda incwadi yonke.

Izinto endiziphawuleyo

- Abantu bawamkele ngokuncomekayo umsebenzi. Ngokuba bebemamelisisa apho bangaqondiyo khona, bebuza imibuzo. Imibuzo ibimayela nomsebenzi lo nto ithetha ukuba bebemamele ngocoselelo. Abantu bebehleli bebambe ucwangco sade saphela isifundo;
- Abantu abangaluvisisi ncam ulwimi lwesiXhosa ngabo ebebenemibuzo. Imibuzo yabo ibifuna ingcaciso ebanzi ngentsingiselo yamagama. Kuye kwabanzima ukucacisa intsingiselo ungayanga kumbongo umgca ngomgca, kwaye ungabonakali ingathi ubatyhalela kwicala elithile lokucinga.
- Akululanga ukucacisa intsingiselo yombongo kungavakalanga ngathi ufuna ukuba umntu athabathe intsingiselo ethile okanye leyo uyithandayo wena njengombhali.
- Abantwana abaninzi nelinye iqaqobana labantu abadala ababazi okanye abanandlela yokufikelela kubabhali bemibongo balapha eMzantsi Afrika ngakumbi abesiXhosa;

- abanye babafundi bahlomle bathi balufumane ulwimi luntsonkothile,
- Umdla wokufunda iincwadi zesiXhosa ezibhalwe ngemiba yangoku nangolwimi oluphilayo kula maxesha iyakhula okanye ivuselelekile eluntwini.

Yintoni enokulungiswa nengendiyenze ngcono?

- Upapapasho lwesi sifundo, ngokusebenzisa oonomathotholo nalamaziko onxibelelwano ngomoya ngendilusebenzise ngamandla athe xhaxhe. Ukuze abantu abaninzi ngaphezu kwaba bebezile bakwazi ukuza kumamela kwaye banike izimvo zabo ngomsebenzi.
- Imizuzu engamashumi amathathu iphela msinyane xa sele uqalile ukufunda imibongo nokufundisa ngokubhala ngabalala.
- Ndibe nomkhuba wokukhawulezisa, okanye ukungxama/ ukuleqa xa ndifunda okanye ndizama ukucacisa umbuzo. Lo nto yenye yezinto ekufuneka ndizilungise kwixesha elizayo.

Isiphelo

Le nkqubo yokufunda nokukhuthaza ukubhala ekuhlaleni indivule amehlo yaze yandifundisa ukuba:

- Nokuba ungathi ubhalela wena njengombhali kodwa ukhona omnye umntu okanye ababini abazakuchukumiseka ekuhlaleni
- sikhona kwaye sikhulu isikhewu semibhalo yesiXhosa kuluntu kwaye abantu bangawuvuyela umsebenzi obhalwe ngesiXhosa nozoba eli xesha siphila kulo
- Kuluncedo ukuvavanya umsebenzi wakho kuluntu ukuze uve izimvo zabo, kwaye uzokwazi ukuba unyathela ekhondweni eli linguleyo. Nangona engekho umntu ongatsho ukuba lelaphi ikhondo elilungileyo lokulandelwa ngumbhali, kodwa endiqinisekileyo ngako kukuba wonke umbhali uyafuna ukuba umbhalo wakhe ufundwe kwaye usetyenziswe ngabafundi nabaphicothi bolwimi lwesiXhosa.
- Kwezi ndibano ndifunde umsebenzi wam phambi kwabantu abayileyo kwikhulu. Lo nto ithi abantu bawulindile umsebenzi onjena.

Uhlalutyo lweencwadi zemibongo

Iziganeko zesizwe (1900-1943) S.E.K Mqhayi

Ihlelwe yaguqulwa ngu Jeff Opland noPeter T. Mtuze.

Le ncwadi yingqokelela yemibongo engeziganeko zesizwe. Imibongo le ibhalwe nguS. E. K. Mqhayi iphawula iziganeko ezichukumise imbongi phakathi konyaka we1900-1943. Iqokelelwe ndawonye, yahlelwa, yaguqulwa ngoonjingalwazi uJeff Opland kunye noP.T Mtuze ngonyaka wama-2017. Uya kuqaphela ukuba le mibongo yayibhalwe ngexesha lokuthinjwa koMzantsi Afrika ngamaBritani.

Ulwimi okanye isigama esisetyenzisiweyo sasiphehlelelwe ngamamishinari njengabhashicileli beencwadi ngelixesha lokubhalwa kwale mibongo. Iliqela imibongo ejolise ekubongeni IBritani efana no *Ilizwe lixolile singama Britani* apho abelungu baboyise amabhulu kwimfazwe, kunye nemininzi ethetha ngenkolo nechaphula kwimibhalo yebhayibhile. Imibongo efana neKresmesi ka22, othi *Imfazwe* nalapho avula ngomqolo othi:

U-Yehova uya kunilwela, ke nina niyakuti cwaka Kesod.14.14

Le ngqokelela yemibongo engamashumi amathandathu ishicilelwe ngabahleli ngenjongo yokuba sisikhokhelo sembali engasetyenziswa ngabafundi ukuphanda nzulu ngemvelaphi yesizwe saseMaxhoseni neyelizwe jikelele. Naxa uMqhayi wayebhala ngesiXhosa uninzi lwale mibongo, kwaye ezinze kweli phondo leMpuma Kapa, ngenxa yemiba ayikhankanyayo kwimibongo yakhe, wanikwa iwonga lokuba yimbongi yesizwe jikelele ngumhleli wephephandaba iAbantu -Batho yalo maxesha. Kule ngqokelela yemibongo kukho lowo useyindumasi nowawubhalwe ngowe-1922, nosasetyenziswa nangoku kwiintetho zezithethi ezisemagunyeni, kwakunye nabafundi bembali othi *Ukutshona kuka Mendi* kukho umgca, othi “*Awu! Zaf int’ezinkulu ze Afrika*” ochazayo ukuba yayingeloqela elaliphuma kwiphondo elinye kuphela. Umbongo othi “Aba- Tunywa Betu” owawuncoma izithunywa ezifana no John Dube kunye noSol Plaatje nabanye. Ababehambisa umyalezo wabantu abantsundu ababechasane nomthetho wolobiwo mhlaba ka 1913.

Iimpawu zobumbongi yomthonyama kulo kaMqhayi zisacacile kule mibongo, indlela ebekwe ngayo ephepheni. Ibhalelwe ngohlobo apha olunguvula zibhuqe apho umbhali angazixakekisi kakhulu ngokwakha imihlathi nemigca. Ibhalelwe ikwafundeka njengomyalezo omnye noleqayo. Le ifana no “Myalezo wonyaka omtsha” we-1908 nowe-1909” iphuhlisa apho isimbo sombhali wosiba ofuthelwe kakhulu zimbongi zomthonyama. Naxa kunjalo azixhaphakanga kangako kule ngqokelela yemibongo iimpawu zokubhala ezifana nemvano ziqalo okanye ziphelo, kodwa zikhona ezinayo ezifana na *Abatunywa betu baseNgilane*, nethi *Umqondiso* nesebenzisa kakhulu isimbo sokubhala sembongi yosiba ezinezimpawu sendizidwelise ngentla apha.

Le ncwadi ibalulekile kubafundi abanomdla wokwazi ukuba iimbongi zelo xesha ezifana noMqhayi zazizixakekise ngeyiphi imiba. Iya kunceda kakhulu nabo benza uphando lokukhulisa izifundo zabo.

The Nation's Bounty
The Xhosa Poetry of Nontsizi Mgqwetho
Ihlwele yaguqulelwa esiNgesini nguJeff Opland.

Le yingqokelela yemibongo elikhulu elinesithathu (103) ebhalwe phakathi konyaka we-1920 ukuya kowe-1929. Kwintshayelelo yomhleli walemibongo uthi, imbali isambala uNontsizi Mgqwetho njengembongikazi yosiba yokuqala yesiXhosa ebhale umqulu olingana nalo wakhe, ukuza kuthi ga kweli xesha limiyo. Wayebhala phantsi kwegama alibolekileyo njengomkhwa wabanye ababhali ingakumbi abakudala elithi “Imbongi yakwaChizama”.

UMgqwetho ubebhala ngexesha lamaMishinari. Imibongo yakhe icaphula kakhulu ebhayibhileni. Isigama esisetyenzisiweyo sasisakhula ngoko sahlukile kule ndlela sibhala ngayo ngoku. Ngoko ukufunda le imibongo kudinga ucocelelo, maxa wambi lo nto idala ukuba eminye imibongo ingaqengqeleki lula kulowo uyifundayo. Imixholo echatshazelweyo iquka imbumbano, ukunika umngeni kwiinkokheli zasekuhlaleni. Kwasekuqaleni phaya imbongi yayibonwa njengomlomo wesithili sayo okanye isizwe, apho yayincoma ikwagxeka xa kufanelekile, kumbongo othi “*Zipina Inkokeli ezinje ngo Daniel?*” nothi “*Ukutula! Ikwakukuvuma!!*” apho athi “Taru Mhleli ngesituba sezi mbongi! Asinakutula umhlab’ubolile” ikunika umfanekiso wokuba wayeyimbongi eyayingoyiki ukuthetha gabalala ngaphandle koloyiko. Lo nto inika umdla wokuyazi ukuba kwangala maxesha kwakukho imbongi yasetyhini eyayikwazi ukuyimela inyaniso. Ithetha ngomlomo ongenamikhinqi. Kumbongo wesibini uthi” Ziph i inkokeli ezinje ngo Danyeli. Inkokeli ebezingenamposiso”

Ukwanayo nemibongo engqale kuye, egxile kwizinto ezichukumise umoya wembongi njengale ithi” Umpanga ka Mama” ubonisa ubunkenenkene bentliziyo yakhe xa esithi”

Duma barwaqele.

Owaduma barwaqela kwa Mgqwetho.

Watabata intsika yomzi wakhona.

Wabashiya bekedamile”

Le yincwadi ebalulekileyo kwimbali yababhali basetyhini nabakuthi basebenzise umsebenzi weli nyange njengelitye lesisekelo abakucangcatha kulo. Nakubabhali jikelele abanomdla wembali yabo babebhale phambi kwabo.

Umnxeba Wobomi

S.S.M Mema

Le ncwadana yemibongo ishicilelwe kwiminyaka engamashumi amathathu anesithoba edlulileyo. Ulwimi olusetyenzisiweyo loluqhelekileyo. Kodwa Imixholo evelileyo ichaza ixesha nesimbo sokubhala esasiqhelekile ngaloo maxesha. Apho imbongi izikhathaza ngokufundisa nokuba umbongo ngamnye kufuneka ube nemfundiso nokuba ivakala ingathi sisanyeliso kwindlebe zoyifundayo kunyaka wama-2019.

Owokuqala umbongo ophazamisayo ngexesha apho ukugetyengwa kwabafazi namantombazana kwandile ezweni ngulo uthi *Ubuhle Benene* kumhlathi wesibhozo uthi

“Mn’ andithethi ngofononontiso lwebele lelaphu.

Oluqum’ ubumbaxambaxa bebele lehagu.

Ndithetha ngebele lentombi ingelolahule”

Lo mbongo uvakala njengesanyeliso. Uzibuze ukuba, ebebhala ngala maxesha siphila kuwo lo kaMema ebengayekwa ngabo balelwa ukulingana nokuxatyiswa kwesidima samani na, ngamadoda nalilizwe jikelele? Lo mbongo urhuqela phantsi isidima samanina. Ingaba ebengathini ukuziphendulela?

Kumbongo wakhe othi *Umfazi wokwenene* uthetha ngokunqaba komfazi onesidima. Umfazi oliqhayiya. Umfazi ongumlingane ongelopolisa. Kuzo zonke ezi zinto azikhankanyayo azifunayo kumfazi okanye kwinkosikazi yakhe, akuvakali ukuba yena uza nantoni kule mbumba. Le nto kwakhona yenza avakale ingathi abafazi ngokuzotywa ngumbhali zizinto ezidweliswayo, okanye, ezithengwa evenkileni. Luluhlu lwezinto ezithengwayo, nezirhalelekayo, ingathi yinyama yangaphakathi hayi abantu. Kufuneka ibe ngabafazi abahlakulayo njengoko esitsho kulo mbongo xa uya ekupheleni

“Awunethi umzi wakhe kub’ usebenza ngokwakha;

Uyalima ahlakule, ze kungasweleki ukutya.

Xa esiya kukh’ amanzi akalindani namfazi”

Kwakhona idiza ixesha umbhali owayebhala kulo lokufuna umfazi oza kusebenza nzima. Kujongwe amandla akhe kunegalelo lakhe lokucinga namava. Ikhona nemibongo enoburharha neempawu zokusebenzisa amagama anentsingiselo engaphezu kwesinye, umbongo ofana nalo uthi *Umdaka Kwedini* bendithi uncoma umbala wethu, kanti uchaza ngokugcola nobuxelegu benkwenkwe. Uyawagxininise ekufundiseni, nokukhomba indlela eyiyo ngokubona kwakhe.

Umbongo othi *Isithukuthezi* uya kutyhilela kancinci kubu ethe-ethe bentliziyo yombali, nento ethi ithanda ukunqaba kakhulu kubabhali abaninzi abangamadoda. Bavamise ukubhala kakhulu ngezinto ezijongene nehlabathi hayi imvakalelo zabo. Imibongo efana no *Funzela ezulwini*, “Intaba” ne “Gqabi lo mthi” yeminye yalemizekelo yoku ndikukhankanya apha ngasentla.

Ukusebenzisa kwakhe impawu zokubhala ezifana nophinda-phindo kunye nemvano siphelo, ziwenza lo mbongo uthi “Isithukuthezi” (Jonga, isicatshulwa sombongo ezantsi kwalo mqolo) ukuba uphile ngamandla lo mbongo kwaye umveze umbhali njengomntu onenkathalo uyisindise le ncwadi, ekubeni yinto yokuyala nokugxelelesha amanina ngeliso eligwebayo.

“Kusizungu noxa kuphithizelayo

Kusizungu noxa kuxokozelayo

Kusizungu umphefumlo ulilolo

Kusizungu luyanzanzatheka ukhoho.

Nomgca othi “*Andindedwa ndinabanye, kodwa ndindedw’ andinawe*”

Ukhuthaza uthando nemfudumalo. Iyile nto ndithemba ukuba ababhali kumele bayikhuthaze ukuze ngamagama ethu sizise uxolo nobunye.

USHWANKATHELO

Olu xwebhu luyabonisa ukuba ngenene umsebenzi wokubhala ngumsebenzi wokuzifuna, ukubeka izimvo zakho ngokucacileyo nokuxhoma umfanekiso neemvakalelelo zakho esidlangalaleni. Ndikholelwa ukuba ukuze umbhalo wakho uphile, kuthi kanti uyazikhathaza ngokufunda eminye imibhalo yabanye ababhali ephilileyo njengokuba olu xwebhu lubonisa, ngakumbi phantsi kwesihloko sokuhlalutywa kweencwadi. Kweli linge lam ndingene ndikhangela umsebenzi wabantu abafana nam, abantu basetyhini abakhululekileyo ngokucinga nokwenza. Abantu basetyhini abayixabisileyo inkululeko yomntu ngokwasenyameni, engqondweni nasemoyeni.

Imibongo emininzi ebendiyifunda okanye uncwadi jikelele lwesiXhosa esele ndilukhankanyile apha phezulu ndilufumanise lunesikhewu xa kufika kwimiba yala maxesha siphila kuyo. Imiba endizixakekise ngayo efana nokuthandana kwabantu besini esinye, njengokuba kubonisiwe ngasentla nakule thisisi ilandelayo. Omnye wemiba endicinga ukuba uphambili kule potifoliyo nakwithisisi, ngumba wokuthiya izinto ezingekabi namagama esiXhosa nokufonetika, la magama sithi ngawemboleko siwafonetikele esiXhoseni njengokuba sithetha. Okunye okuzanywa ngulo msebenzi kukuba lo msebenzi ubhaliweyo kwithisisi ungahluki ngamandla kwindlela esithetha nesiphila ngayo kwimihla ngemihla.

Kucacile ukuba inde indlela esiza kuyihamba singababhali ukuqinisekisa ukuba ilizwi lamanina lishicilelwe ngokucacileyo kwimbali yemibongo yesiXhosa. Nangona ingumngeni onzulu nje lo, kodwa ikwachulumancisa into yokukwazi ukuba le nto ingenzeka ngempumelelo xa ababhali abafana nam nabanye abakhoyo nabaza kulandela bangathi gqolo ukushicilela imisebenzi yabo. Eli ligalelo elibalulekileyo ekukhuliseni ulwimi lwesiXhosa nokushicilela imbali ukuze isizukulwana esizayo sibone indima esiyidlalileyo kwaye babe nolwazi lwemiba ibisichaphazela njengeembongi nabagcini mafa beli xesha.

Eli linge nolu phando bendilithabatha ngeenjongo zokuzikhulula, ukuziphilisa nokubhodla isingqala. Imibuzo efana nokuba umbhali ubhalela bani, lusithini uxanduva lombhali ekuhlaleni? Ndiyathemba iya kuphenduleka kokuye siqhubeka sibhala sifunda, sisakhana. Kweli ilinge lam “Ukuchichimala kwechweba” ndijongene nezam izigxala. Isipili sisezandleni zam. Ukuba ngaba ukhona umntu ozibonayo kulo mfanekiso ndiwuzobayo. Elo iya kuba lithamsanqa nommamgaliso ongenambaliso.

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**ITHISISI
UKUCHICHIMALA KWECHWEBA: INGQOKELELA YEMIBONGO**

Isishwankathelo

Le mibongo yayame kakhulu kwixesha esiphila kulo kwaye ibhentsisa izinto ezingathethwayo nezingabileyo kwimbali yesiXhosa. Izinto eziquka ukuthandana kwabantu abasini sinye, njalo-njalo. Le thisisi ikwazama ukwandisa isigama sesiXhosa ngokufonetika la magama sithi ngawemboleko nokuthetha ulwimi lweli xesha siphila kulo. Injongo yombhali kukuqhubeka ukutyabeka nokubalula indima esikwa ngamanina ethanda ukuba mfiliba kwimisebenzi yooS. S. Mema, S. E. K. Mqhayi noMzwandile Matiwana. UNontsizi Mqwetho uzamile ukubethelela imbumbano nobunye boluntu kodwa sisavakalela kude isingqisho sokuphakamisa ilizwi lomfazi omnyama ozaziyo, ozithembileyo nophila ubomi bakhe ngaphandle kwedyudyu.

UTOKI/ UMAMISE

Kwizinja zonke zale lali kukho le inguMamise/ UMamise lintshontsho lembewu yezinja zalo mzi/ UMamise yimbewu kaToki/ UToki yinkunzi yenja yalapha ekhaya.

UToki wamithisa zonke iinjakazi zengingqi/ UToki uhloma ashiye/ Agqithele kumhlaba ochumileyo/ Unehlokondiba lamantshontsho agwele yonke le lali.

UToki wawaxhapha onke amaqanda enkukhu zalapha/ Wabuya enomgada elalini/ Iimbongi ezichongelwe isizwe zambonga uToki/ Zimncoma ukukhalipha/ UMamise wabizwa ngenjakazi emabele made kukondla amatshotsho kaToki/ UToki nguGc'numzi / UMLondolozu/ UGcin' usapho/ UMamise lintshontsho likaToki.

UToki ulala evundwini/ UMamise phandle yinja/ UMamise yinjakazi ekhusela yonke le mibundlwana yashiywa nguToki iqothole/ UToki liqhawe eliqhwalelayo/ Kwakulahleka amaqanda/ Kwakulahleka amathambo esopholo lityala likaMamise/ UToki yinja.

IMILEBE YETHU

Bendivuka ekuseni ndiyokuthamba
uyandicela ndilale ecaleni kwakho okomzuzwana
ndifaka iminwe emibini emlonyeni wakho
ndikuphulula ulwimi.

Uyayincanca-

le milebe ingaphakathi kwemilenze yam
iphaphama ebuthongweni ikulangazelela
amehlo akho ayabizela okwequla lokuqubha.

Ndincamathelisa imilebe yam kweyakho
ndinambitha incasa yoyolo lwayizolo
yemilebe yam engezantsi
kwimilebe yakho engentla.

Ichweba lamanzi eliphakathi kwemilenze yam liyanda
undiqutha ngezandla ezifumileyo
undibeke kwingono yebele lakho elifuvumeleyo
ndiyalenca ndilibale ngengxokolo.

Ngolwimi lwakho uqala entanyeni
ukukhangela indlela eya emfudumalweni
ephakathi kwemilenze

Isandi sonxano lwethu siyakhula
ungena ndikulindele
amachweba ethu ayachichimala
siyatyibilika -asiwi.

Siyaphakelana- siyaphangelana

yimincili sidlala ujingi
ophantsi ngulo uphezulu
iindlebe zam zifudunyezwa
ziindonga ezisendleleni eya equleni lakho.

Kwihambo yakwamlebese
siyalindana
sithoba isantya
uyandisebezela ukuba ungafika nangalomzuzu
isandi sesingqi sencindi entubululu siyasibanzulu

Ndime phezu kweqhina lobusi
Ndixhathise ngomphefumlo
Inzwane zakho emagxeni zipela uchulumanco.

Siyafikisana
Imizimba ibethwe ngumbane
Folokohlo sithambile

ITSWELE

Umboniso wokuqala.

Kungecawa mna nomlingane sixongxa isidlo sasemini.

UMlingane: Leliphi inxeba endingakutywinela lona?

Mna: Linye. Linzulu. Lalekelelene

UMlingane: Lenziwa yintoni?

Mna: Ziziganeko zetswele langecawa.

UMlingane: Ziganeko zini ezo?

Mna: Ndingakubalela

Esokuqala

Sineminyaka elishumi elinambini

mna nomhlobo wam umanono

sakunikela abakhonzi umva

siphuma ngesango sibambene ngezandla

sakufika esitalatweni siyaphuzana

isitalato sombethe ivumba

letswele eliqhotswayo.

Esesibini

Ecaweni bayala ukuba sicule nabanye abantwana

kufuneka sihlanjisiswe kuqala

sinuka itswele elichutywayo

itswele elikrwada.

Esesithathu

Ekhaya phambi kwesidlo sedinala

ekhitshini umama unqunqa itswele

ugxotha umanono

umanono undifundisa amanyala

qho ngecawa itswele limtyhaphaza inimba.

Esesine

Utata ubethelele uthando epulpitini
endlini akathethi uphandlwa litswele
umfundisi uza kutya nathi
umama uvasa ivumba letswele ezandleni.

Esesihlanu

Umfundisi ufuna ukwazi ukuba ndifuna ukuba yintoni xa ndimdala
ndifuna ukuba livumba letswele eliqhotswayo
itafile iyandijamela
umama unuka itswele.

UMOYA WAM UYAPHALALA

Ukusukela la mhla wakhandwa iinzwane zinyengane zentiyo

ndihleli ndinkxuze oobhontsi emanzini

basoja ngentaba mlilo.

Kwakuthontsiza iinyembezi

Kwezo ngqanda zigwantye uthando

umoya wam uyaphalala.

Ndiguqe ngamadolo phezu kwenduli yesazela

Ndihlafuna izikhohlela ezithwele umnqweno wempindezelo

Uxole sithandwa

Ndahlulekile kwakhona ukukukhusela.

UMQOLOMBA

Ndilikhaya leengxwelerha
zakuchacha ziyagcagca.

Ndilingwaba leemfihlo
zakudula ndiyatshutshiswa.

Ndiyinto yonke kubo
ungantweni kwesi siqu sam.

Ndingumgxobhozo weenyembezi
ezotshela emaqatheni.

Ndiluhlaza olubunileyo
umhlanguli obhadulayo.

Ulwimi lwam luyandicalucalula
imbali iyandikhanyela.

Inkolo iyandibandlulula
amarhamba anengcwangu ayandiqwenga.

Andinagama ndingunongayindoda
usisi-bhuti ongemntu.

UVULA ZIBHUQE

*

amanxeba akho asijongisa ngelali
funda ukuchopha phezu kwamalahle
awubongi
udiza amahlebo
Feba! Nxila! Thakatha! Fuduka! Fukamela inyaniso!

**

eli bhodlo ayilokhaya. lizinyo liqaqamba. lilanga lidakumbile. likhwapha litsarha.
ndixharhe apha okomzuzwana. isitshi side sigqithe. Iinduma zirhwaqe

indlela eza kuwe inamatshungu
ndibangule kwasa
kwavalwa nomkhusane

le ndlu ime phezu kwamagxa am
ndikhubeke ndawa
kwakroboka iifestile
kwadodobala uphahla

vuka sithandwa
musa ukuphefumla ngenxeba
xa ungoyiswa kukufa
sonke isizwe
sabathanda uthando
olungakhethi matakane koonina
sakuphunza

phezu kwenduli yomhlaba wengcwaba
ndiqhitse isicithi sindolule intamo
ingcwaba lihamte
ecaleni kwebhokisi
inyama ebolileyo
ibhuzwa ziimpukane
umoya wam uphothene

ivumba lakho lobuxoki
lichachambisa umphefumlo
intliziyo ishiyeke ingumqwebedu
thando undigruzule kwakhona

ikhandlela liyaqhothoza ukuqhawuqhawula ubumnyama
singqubana ngamadolo kwitoti yegumbi lesibhedlele
sijamele umatshini wokuphefumla
ibhayibhilana esecaleni kwetafilana enamayeza ayivulwanga

ndibuza kumama ikhandlela lilayitwa nini
xa sihleli ebumnyameni, okanye
xa sivalele ukukhanya ngaphandle
umama ucela ndimboleke idyasi uyagodola

ilanga liginywa yintaba
amanesi atshintshiselana ngothaphawe

impilo katata ibotshwe ngentambo yesigcawu

idriphu ibile imanzi ibasela umphefumlo

uphaphama nombuzo

ungumnta' kabani?

ndindwanye ebumnyameni

isibane sindibhenca uloyiko

udushe luyaqhuqhumba engqondweni

kuza kusa kuyimini yepasika

umfutho wothando undimpompile

igazi liyabila

impahla yecawa yomlingane ijinga emnyango

ndinovalo lokubhebhethwa esangweni.

ISANKXWE

ndingcuthwe zizangcethe

amazembe omlomo andigqathule uqhoqhoqho

ndibangula ingqondo isazela

iziporho zezolo zindenze iyilo

embindini wedolophu

ilanga liqhotsa amaqanda

ilokhwe yakhe ithinjwe ngamakhalane

Iimpundu zixwantsukile

amabele avuza igazi

ndithethe ndithini

I.

ngemini yecawa kwisiporo sikaloliwe

iimpukane zirhangqe isidumbu

andifuni ukubuyela ekhaya

akwaba nesam isidumbu besele sityiwa ziimpukane

II.

sithandwa sam sidlala umdlalo onobungozi

sirhintyelana ngetyathanga lesazela

sikrwitsheke sife isiqaqqa

imini inye izidumbu zethu zidlalisane icekwa

III.

umsindo wakho uyalakatyula

unwenwa njengomilo wethafa ubhudlwa ngumoya

uyaqukuqela emaphupheni njengedangatya

ndivuka qho izinza zam zirhawukile

ISINGQALA

*

kugqabhuka isikhalo embindini wendlela
umtha wedolo uxhwale
ndime phezu kwalo uphefumlela lo uzelwe efile
ndizibhenca izigxala esidlangalaleni

ubulolo butyhoboze
ndizibhaqe ndilawula amaphupha phezu kwamangcwaba ezinyanya zeminy' imizi
ingqondo yam ithe nzwi yingxokolo yocwangco oluxhonkxosholo kolusapho lwam

**

undifundise ukubhodlisa isingqala hayi ukuthintela unobangela
esi singqala siqatsele okwesabhongo somvubo phezu kwesisu senyam' hagu
litshon' ilanga ndibile thintsi intliziyo ndiyibambe ngesandla

ndixhomekeke kwibhetyebhetye lentliziyo
nomphephuka wengqondo ukundithethelela
uxolo luphelela emazinyweni njengomshwamo

ndiboniswa amaxhegwazana amabini etshiswa ngepetula
izantyalala ntyala ezityokololo imiqolo ziyantyontyela
mabafe ngamaqwirha
tshisa loo manyala okuthandana
mfxim ukunyandana kwantoni

ISIPILI SOKUQALA

Lo mzimba awunyengezeki- uyagqezula

lithamsanqa- lesiqalekiso

yimbewu ebolileyo

ecaweni waphuncuka –

abaprofeti bewukhupha idimoni

elwandle ndawoxutha kwizigantsontso ezibini-

zamadoda ziwuxuba notywala

udadobawo uboleke imali ezalayo

uza kuxhela ibhokhwe

lo mzimba usixheshisa ngobumnyama

ndiziqhelisa ukuwushiya ekhaya

xa ndiphumela ngaphandle elizweni

ndoyik' amangabangaba antliziyo zikrakra

amilomo imdaka evuz' izinkcwe

ezandleni ndifumbathe isikhaxa seenwele

umdlavuza wobulolo undidlakazile.

ISIPILI SESIBINI

ndilele phezu kweenyembezi

ibhotile yewayini ifunxwe ziingubo

undifihlelani?

..

sithandazela umlingo

wokugqogqa ubuthulu eluntwini

intandabuzo iyasongamela

bobungakanani ubunzulu bothando

obungasikhupha kulo mwonyo?

...

uya kulala ulilolo phantsi komhlaba

uya kuzilelwa ziimpethu

ulinyala elingenagama

intsholongwane engubhubhane

uya kongiwa lugoxo lwamathambo

abantu bafuduka kudala.

....

Mna noodade wethu sohlulwe lucingo olunameva

Luzinze phezu komxhelo

awabo amanxeba ayaphululwa

awam ayaxhokonxwa.

.....

ndifika ibhasi yokugqibela seyiphuma

ndimaphikana ithamsanqa lindincamathele

ndime phezu kwesicithi ndijonge ikhaya lakho

amehlo am akhapha umkhumbi wakho okokugqibela

amehlo abo ayandixobula.

AMANXEBA

La mabele

ndandisaya kuqamela ngawo

La ngamanxeba esithembiso

sithandwa uyandibona na?

UBUDE BENDLELA

yonke imigudu yokukugulula kumathumbu omhlaba igogekile

ndiyalunguza

umxhelo lilolo

nasemaphupheni ndiyaphunguza.

intliziyo ixinge engxingweni

ngowutshilo xa uza kuvuka uhambe.

UNAM WENA

emaphupheni unam wena

ubambebele kwintloko yebhedl

ndikhongozele ubuncwane bobuni bakho ngomlomo

ngomlomo wakho uvuma ngogcolodo

ndikuphulula iimpundu kancinci

yonk'imingxuya ndiyindwendwelwa ngokuyikhotha

incwina yethu yingoma yomngqungqo

ndingqengqe kumabele akho

ndiyavuma mna nawe sisiphelo esingenambaliso

ndicela siphinde.

sikrwecana ngeendlebe

simphefumlelana emva kweendlebe

ngeba sithandwa ndikulindile

qha ndingxamile

ndidumbe okwayizolo

ndiphulule

ndikhulule ndizeeeee.

ISILONDA

*

bendingakulinda ntonje le ntliziyo inemingxunya.

**

yizani nekhandlela necephe eligquthu

mtshiseni kuqhashumb' inyebethu

kubhange ubuciko

ubuni bakhe yishi elishwangusha.

IINCWADI ZIKAMAMTHILE

1.

Mamthile,

Ukucela uthando nokuthembeka kule mihla
kukunyakathisa umsondo ongqingqwa kwinaliti ecekethisileyo
inkxwaleko zezolo zishiye ingqondo ibhutyukile.

Ndiza ngesivunguvungu sothando olurhaxayo
ndivulele kancinci-
andinazithembiso ezingagcwalisa itroli
ndinothando lokuqinisa uphahla lobudlelwane bethu
intliziyo yakho ayingenqumi kwingqele yobuxoki.

2.

imini yokudibana kwethu yonyulwa ngundikhoyo
ingxondorha zolu hambo siqhawule iimisipha
asisabetheleli siyagxumeka
andinankolo isisigxina kuthando
oluzinzileyo ndiyakholelwa.

3.

ndikhulule mlingane wam ixesha limkile
ndakucinga ngawe umoya uxinga emiphungeni
ndomiwe luthando
avuze amehlo.

4.

ndiphuphe uze kuphendula incwadi yombane ngeenyawo
iizinkcwe zethu zibikelana ihambo
ndiphuphe ubambelele esinqeni sam
ukubetha kwentliziyo yakho kutolikwa ngumchachazo
undisebezela unobenani ocubhulayo
ndiphaphame ndiqamelele ngegخالابا lakho
imilenze yethu iqhinele ubugqi bokunkinkishelana ngothando.

MANONO

1.

Mna noManono sazalelwa kwifama kaVentere.

Umama wemka neelori ezithutha umbona.

UTamkhulu noMakhulu babesebenza efama.

Bandiphehlelela ngoloyiko.

Bandifundisa ukuginya ilahl' elibomvu.

Ndikuqhelile ukutya isirhogolo.

UMakhulu wayeqokelela amathambo okwenza isuphu kumkaVentere.

UTamkhulu wayehlwayela intsimi kaVentere.

UManono yintombi endala kaEsther.

UEsther uthengisa ubisi lweenkomo zikaVentere.

UVentere umungunya ubisi lukaManono emabeleni kaEsther.

UManono ufike uEsther ebeleke uVentere.

Ibhulukhwe emfutshane kaVentere iwele emaqatheni.

UManono uncanca emabeleni am.

Andiyikhumbuli incasa yobisi lukamama.

2

Amazinyo ethu axhapse imivungulo yenyano.

Yaziwa ndim nawe into esayibonayo.

Imilenze kaTatomkhulu kumlomo weteletele kaVentere.

Umlomo kaVentere kudoda bukaTatomkhulu.

Iintsula zikaVentere ezirhiphilili buboya.

Ibhulukhwana kaVentere emadolweni.

Udano lokuchitheka kobisi lukaEsther.

Ingxelo emfiliba emapoliseni.

Isithunzela esilila iinyembezi zikaMakhulu

UTikoloshe ondicofa iimpundu.

3

Xa singalududli olu cango sakutshela apha.

Inkumbulo zam kuMakhulu ziintsomi.

Andiphuphi ndiyaphila.

Akalibelanga uyadukudelisa.

Ndilibonile iqabaza legazi kwilokhwe yam.

Emlindweni uMalume unxilile.

Isidumbu asingenanga emnyango.

Inyaniso ixabe emqaleni kaMakhulu.

Imithandazo yethu ayihambanga.

4

Sihleli ecaleni kwezithunzi zethu.

Siziqaba ngomsizi ukuze inyala lingaduli.

Siphila ngokuziyoba.

Sigxagxamisa ixesha.

Sizixhome kumnga wesazela.

Siyakrwitsheka.

Sithe ndwany' amehlo.

Asifanga siyathunzela. Sivingcelwe ngumbilini.

Sityathe amatyala abazali.

Lo umqokozo uyasityabula.

ISITHUNZI

Egumbini leendwendwe

phantsi kwebhedi

kukho ibhokisana eneemphahla zam zobusika.

Kule bhokisana kukho umfanekiso wosapho lwam.

UTata ulwimi lwakhe lungekamili ingqambu.

engekaginyi ucwaka.

UMama engekoyeli emphandeni.

UBhuti engekemki nomfula

engekabuyeli emhlabeni.

UDade wethu usancumile.

amagxa akhe amilele ukutyatha ikhaya.

amehlo ayengekadinwa.

Isithunzi sam siyagoqoza.

nakulo umfanekiso

andikafiki ekhaya.

IKHAYA

Ikhaya sisonka esibhakwayo

yikhamfara umakhulu ayiphefumlela entanyeni

esiilungiselela isikolo.

Ikhaya sisitupi esipolishwe ngomxube wamakhandlela neparafini.

Ikhaya ngamangcwaba amabini angenamagama entla kwegadi.

Ikhaya yimithi exhawulanayo emva koxande.

Ikhaya ngamaxhegwazana amabini ahlala emva komzi.

Ikhaya ligubu laseziyoni ecaleni lasekhohlo lomzi.

Ikhaya ngamagqirha axhentsa kuse ekunene komzi.

Ikhaya ngumalume ophephana neembumbulu zaseTanzania

ezezela esibhakabhakeni qho kwakuduma imoto.

Ikhaya ngumakazi owanqunqelwa abantwana ngoonqal' intloko egugulethu.

Ikhaya likhaya.

IHLWILI

Ndime phezu kweengcinga
ndonwaya umsintila irhwayibhana
andilalanga kwakhona
uthikoloshe uthwekhe kwasa.
unopopi onamehlo aluhlaza
oomazinyo atyheli
oonzipho zinde zimnyama
undicundisa ubuchopho.

Ndibile xhopho
ndiphakathi kwamathanga anuka itshemba
iimpuku ezimbini zijulelana ngesihlangu sam.

Ndihleli ubusuku bonke ndichuba izilonda ezingapholiyo
ubugqwangu bufunxa umhluzi wala mathumba asemakhwapheni
ndifuna ukukhwaza
ndihlangule kulo mngxuma wengxingongo
ndivalelekile.

Umqala ugcwele amahlwili
amehlo avalwe bubulembu
ndiyaziqengqa ukusondela ekukhanyeni
ndithembele ngothixo katata ongenadilesi.

Emgceni oya kwamatshonisa, sivezelana amanxeba
siwanyola ngeeminwe ukukala ubunzulu
usisa akanamanxeba wophele ngaphakathi
uzinkala ngentloko phantsi
inketshezana yejekh' daniyeli imeqile.

UMalume usivuse ekuzeni kusa
samombelela
uxhentsela eligubu likhala entloko.

UDade wethu akayanga esikolweni
uchambuza amadyunguza asezandleni
siqhwabe kwasa
ndikhetha ukufa kunokutyiwa ngumshologu.

UZumba ukhuphe ithenda yokomba iithoyilethi
umalume *ulittleman* ubuye ephaca emgodini
uthi amagqobhoka ayathanda ukupakisha ukunya phezu kokunya.

ISIKHUKHULA

Uphahla luvovele ngaphakathi
iimilenze katatomkhulu ayishukumi
akakhali yindoda.

Ikati ityela amantshontsho wayo phantsi kwebhedi
yosulela umgcantsi kwibhatyana yentombazanana
umakhulu ukupha ilongwe engxoweni aliqabe amafutha ehagu ukuze lisikhanyisele.

Ithunzi lobumnyama lisongamele
iindonga ziyadilika
iimiqolo iphandle
nakwesi sankxwe intombazanana ayithethi nonina
unina akathethi nonina
uyisemkhulu akathethi noninakhulu.

Isikhukhukazi sililisele sayeka
ilanga libalele
umhlaba yinkqantosi
asikwazi nokutyala ibhatata.

“...AMAQAND’ AYABOLA”

umakhulu wemka ilanga libalele

ingqaka yaqhekeza iselwa

intloya isarha imiqala emide

indlu yahluka kubini

intsika yeyela

uphahla thaxa

igazi neenyembezi zankcenkceshela.

IXHEGWAZANA

Ixhegwazana lihleli emva kocango lobomi bam
liphethe intshontsho ledada elimhlophe.

Lihlala endaweni enye yonke imihla
lombethe ingxowa.

Ubuso buqatywe udongwe olumnyama
amehlo akude.

Acwengile- ngamanzi ezadungeni
ngala mini impazamo yam yakukhupha isidumbu.

Amehlo ayengamaza olwandle ukuphehluzela
landifulathela lajong' eludongeni.

Eli xhegwazana alifani namntu ndimaziyo.
mhla sikhapha utata,
lagona ibhokisi ubusuku bonke
lange umzimba ongasenantliziyo ibethayo.

Laligqume ubuso ngezandla
lakhutywa amatyeli amaninzi.

Lintula umphefumlo okrobokileyo
izandla zalo sisikhondo somthi owomileyo

kungenzeka seliphile iminyaka elikhulu
ekuseni ndivuka lilele ezinyaweni zam.
Ngala mini ukufa kwatshabalalisa ithemba
ndavuka lisendaweni yalo yesiqhelo.

Lichiphi-chiphiza iinyembezi zegazi.

latshona ilanga

moya katata wohlukene nenyama.

Le shwaka kwiimfanta zomgubasi.

KUYATSHA

Inkosikazi ihleli phambi kwendlu evuthayo

ihlohla iintsimbi

ndingulo mfazi ukhwazayo

phakathi kule ndlu itshayo.

ndiyintombazanana ebhakela oonopopi bayo udaka.

Isithunzi somfazi nentombazanana ziyagilana

ngaphaya komfula inkosikazi ichophe phezu kwelitye

ixomezelela amarhonya

umfazi ujula intombazanana ngefestile yendlu evuthayo

inkosikazi ngaphaya komlambo imolulela iingalo.

Intombazanana iwela emanzini

inkosikazi imkhongozela ngomhlana

ngaphaya kwentaba ingcwaba lomfazi ligcwele amanzi

inkosikazi ibeleke intombazanana

ibhala umlomo wengcwaba ngomsizi

“Lo ulele apha akatshanga, lo ndimbelekileyo wafayo”

Indlu iyanetha. Iingubo zimanzi. Ubuthongo buyala.

Intombazana ityibilikele eludakeni yophuka umlenze

umfazi ulele phezu komgabho amaphela amfimfitha utywala

isijwili siqhashumba phantsi kwelitye

inkosikazi iduke nomoya amaphupha afana neentsomi.

UNDIBHIDILE

Iqala ngentsimbi yeshumi ngokuhlwa inkenkqe ukundizungeza

Ndilale ndixhuma

Kubethe intsimbi yesibinindigoloza *e-Tavern*

Umntakwethu uthi ukusimelela ngotywala kudiza ubunzulu benxeba

Iintlungu ziyenyukela ngentsimbi yesithathu- ndikhumbule ukuphuncuka kukatata ezandleni zam

UAndiswa yintombi endisafuna ukuyibikela nangoku ukuba ndiyayithanda

Nakweli ityeli lesihlanu sisabhala sicima

UMgqibelo lusuku lwesithandathu ngokwesichazi manani.

LoLwesixhenxe kumakholwa kasigxabhayi

Ngendipheka ukuba bendinendawo endiyibiza ikhaya

Namhlanje sakusophola ngerhewu

Le ntshwaqane indikhokhelela kwibhotile yesibhozo

Umqhele ukude- le

Mandihlale phakathi nendawo lo mqela ufika ngentsimbi yethoba ungaboni ukuba ndilele apha

hamba uyokulala wena ndifuna ukutshayela apha

mama ndiza kushiywa lixesha lesikolo

vuka ngoku

hayi *maan*- sukundidyobha ngomhluzi

ndisendleleni eya ecaweni-

amakholwa akazithandi izitshela

Kuphele nalo nketshezana umqala ngumqwebedu

Akukho bantu

Akuculi neentaka

Umphefumlo usesigangeni

Inyanga iselwe
Ilanga litshivele

kude kwabetha intsimbi yeshumi uhleli apha
iphuma-ngaphi -indlela eya kwantliziyo ndise?

baleka uyokubiza umama kuqala- zihlabene

Amadama amanzi atshile
Uhlaza lutshaziwe
Baxheshisa ezixhelekayo

hambani apha- ningxolela iintsana zam

uxolo- ubusithini- ubani-uyaphi-
gxotha le nja ikhonkothayo

..

.

.

.

Masiqale ekuqaleni undibhidile

.

Kokwesine ndikuxelela ukuba iqala ngentsimbi yeshumi ngokuhlwa inkenkqe
ukundizungeza-

AMEVA

ndogquma ubuze bukamama

umama wogquma ubuze bukamakhulu

bandithwesa ubugqi bokuchopha phezu kwameva angcuthayo

umakhulu akophi naye wafundiswa ngunina

utata usenkcochoyini

uxhathise ngebhayibhile

uyise zange abekho

naleyo yinto ayithethwa.

IYABHADULA

1. Ukukhala Kweenkukhu

qho ekuzeni kokusa umama uyafa
imini ibhace
ubulolo buzakhele ixhobongwane engqondweni
ndifumane ikhaya kwabo bandibona njengokhuko
umahamb' ehlala wokulala imilwelwe

2. Ukuthungulula Kweemibundlwana

Isithunzela sitshele egumbini lam
Uthuthu lwaso
lunxibe iinyawo zam
azitshanga zidumbile
ndibhodla isabhongo senyama etshileyo

3. Ukuqandusela Kwemini

ndiwasele onke amayeza okubhod' isingqala
umqala uyaqhanqalaza
isitshisa asindiniki siqabu
isizaphuzaphu siyalephuza amanwele axhwarhe phantsi
kolwimi
ubusuku sisilonda esingaphakathi

4. Ukugoba Kweekophe

sithandwa ndibambe ubudlelwane bethu ngamazinyo
iinzipho ziphuncukile
kukuxhathisa kwintliziyo yegrabile
ndibeleke isidumbu sethemba
emagxeni- ndotyathe unogumbe
wothando lwakho
oluthandelwe ngameva
emiqathango

5. Ukuqatsela Komvandedwa

bemkile

iimbiza zisuza amafutha

iimpukane zidengile

Izinja ziyakrecula

umama ulinganisa inzila.

amadoda omzi athoba unxano

udade wethu utshukulwa sisisu

ithumba alikabekelwa

INDLELA EYA EKHAYA

Ndiyawazi umnombo wechiza lam
ingoma yokudambisa izibilini
umthombo welitha elingatyhafiyo
amaxhanti afukame inkaba yam.

Ekhaya ndimhlaba mnye nesisekelo,
esibeleke uphahla lwembali yam
ndizibika exhantini
ndinqula eziko
uzundikhaphe siwelele ekukhanyeni.

IHAMBO

1.

Ndichophe emthini
umlambo uyangqumshela
isitshi esigqugqisayo sigqithile
inyanga ityhila ubuze bomhlaba
ndikhangela iinyawo zokugoduka.

Ndibiwe bubuthongo
ndiphetshwe ngumthi
ndineentsuku ndikhasa ngamadolo
ndikhangela ikhaya
ndilele kwiindawo ezininzi
nditsho nakwisizalo sikamama.

Ndizigqume intloko
ndivalela umoya ofufayo
ndityiwa zizihlangu
umbilini undixoze izithende
ndinxanelwe ukuya ekhaya
iinyawo zam zixabe emnyango
ndiyathunakala.

2.

Ezi zilonda zaqala zingamaqhakuva
ndinothotho lwamadyunguza
ndinamathumba anobubofu
ndakunyangwa ekhaya.

Andikwazi ukulala apha
ndifuna ikhaya lam

isinqe sithe gabhu emanzini
ndakuvala amehlo ndibona idangatya lomlilo
lilakatyula kumqolo womfazi obeleke umqulu-busana.

Ndakusondela uvutha wonke
umlilo uyandirhawula
ndiyatsha-ndiyakhwaza
ilizwi libizelwa lidangatya
izihlwele zakhe umkhanyo
umfazi ubeleke imbombozi.

3.

Ikhaya lam lizintuthu
kukho umkhosi weembovane onxibe iinyawo zam
ziyandileqa
zindigqatsa ngesabhokwe
lifele lenyamazana
izulu liyagqekreza
imibane iyalenyeza.

Ndibaleka ngezijungqu zemilenze
andifikeleli emthini
umfazi utshile
imbombozi igqabhukile
nditswarhwa liphunga legazi.

4.

Ndilele phezu kweshiti elimhlophe
izandla zam zigwele umsizi
bubulongwe benkomo
kunuka inyama yomntu otshayo

litayara
yirhuluwa.
yinyama yomntu
ndiyifukam' emathatheni.

5.

Ndime phezu komlambo
ndihlamba ubude bendlela
ndivungula inyama ebolileyo
ndikrecula ndiphinde ndiwubuyisele
imilambo engcolileyo iyabizela.

Iqabaka imhlophe
amanzi ngumkhence
ndithatha ixolo lomthi ndilikhuhle elityeni
ndiqabe imbola ebomvu
iinwele zam zimke nomlambo
intlonze ithe nca ebuchotsheni
ifokocho liyagongqoka.

Iinyawo zipanekile.
ndingxamele ukugoduka.
ilanga liyaqandusela.
ndichwechwa phezu kwamalahle
ndiyatsha.

Umlambo ugcwele ooxam
batsicel' igazi emanzini
ndifuna ikhaya
ndiziphosa emlanjeni
oononkala bandingqongile bombelela ngaphakathi.

Imisipha iyatsaleka
ndimbatshile
ndinomjika-ntamo
ikhaya lam likhanya phezu kwentaba.

Ndiyakhwaza
ndiyarhaxwa
ndoyela enzulwini
ndetshela ngesikhondo somthi.

Phantsi kwesikhondo somthi
usana lusongelwe ngofele lwenyamazana engqoqo
ixhego litsiba ngaphakathi kwembiza eseziko
lindibutha phantsi
lindixwaye emagxeni.

6.

Amanzi ehla ngomsele
anamandla
kusiphuka ingcambu yomthi
ndindodwa kwakhona emanzini
ndintanta phezu kwamanzi
ingubo emhlophe indithwele
inkungu ivalile
andiliboni ikhaya.

7.

Umlambo undityekezile
ndingamathambo ahleli ecaleni kwenyama
eqwengwa zizinja ndijongile.

Umoya ukhangela ikhaya
ingoma ayindiphilisi
isingqi sindibhudile.

8.

Ukhokho kakhokho katata undiboleke iinyawo zakhe
ziyagoqoza
ukulangazelela ikhaya
kukufuya uthuli
kukuhleka nesithunzi sakho.

9.

Ezindonga azibalisi mabali
ikhaya lisemangcwabeni
umoya lihobo
ndigqwetha ubunzulu bengqondo
ndilawula amaphupha ebumnyameni
ndifihla iinyembezi.

10.

Bendinga ndingagoduka
ndigcade inyaniso ngelanga
ndiphendule imibuzo engabuzwayo
ndiqhawule ingqambu kulwimi oluthintithayo.

11.

Umakhulu kamama wayeliwele
elinye laqhuzuka
laqhanela isitshixo sendlela eya enkcochoyini esinqeni salo
waqushwa naso
siyabhadula.

Umoya uyagungqa
sisekele ngethemba eligcinwe ngoosiyazi
indlela eya phambili ilitshungu
ndibangule ndiyachabasa
ukufa uzama kukuphila.

12.

Umama waphuncukana nabantwana abathathu phambi kokuba andizise ekhaya
ikhaya ngumfula weenyembezi
ngumqulu ongqingqisholo
siwubekele ukuwufunda kusasa
ukuzama kukuzigabangxa.

13.

Amaphupha ayaphakuzelisa
abangazange babuye abalahlekanga
asithethi ngabo
yimfihlo ecacileyo.

Izilonda ezidala sizitshisa ngokrakrayo
sakugqiba sisele amafutha ehagu
sibhodla oohili ilanga lihlabile.

14.

Isingqala yinkenkqe

sixhela ibhokwe

sisele umqombothi nebranti

sinxile

silile

sigeze

silandane.

15.

Ikhaya linxiwa.

yincoko esemilebeni kamalume

umalume yindlalifa eyindlamanzi

ungamniki ndlebe

utywala abuyinkcenkcesheli ingqondo.

16.

Ikhaya lithumba elithuthumbayo

ukulibekela kukuzikhubaza

ukutshiswa ngumphunga wamanzi abilayo kufana nokubhadla kwidike lomlilo

ukugula kancinci uza kufa kukufa

ukufa uphila kukugula

ikhaya lunxano olungenasiqabu.

ISIPHELO