

# **OLU XWEBHU LUQULATHE AMACANDELO**

## **AMABINI (2):**

### **ICANDELO A: ISIQINGATHA SETHISISI**

(Umsebenzi Wobugcisa)

### **ICANDELO B: ISIQINGATHA SEPOTIFOLIYO**

(Iijenali, neminye imisebenzi)

**ICANDELO A: ISIQINGATHA SETHISISI**

**UBOMI SISILONDA: INGQOKELELA YEMIBONGO**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

Kwi-

**FAKHALTHI YEZONCWADI-MBALI-FILOSOFI**

**E-YUNIVESITHI I-RHODES**

Ngu-

**Luvuyo Mkhululi Yanta**

EyoMnga 2020

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## INTSHAYELELO

Esi siqingatha sethisisi yingqokelela yemibongo-ngoma eyilwe ngeenjongo zokuzama ukuveza nokupholisa isilonda esidalwe ziimeko zobom esiphila kubo singabantu, izinto endizibonileyo nendidlule kuzo. Ndibhala ndibonakalisa ubumnyama endiphile kubo, apha ndizama ukusondela ekukhanyeni. Ndiqala ngokupholisa ezam izilonda kuqala. Ulwimi endilusebenzisayo lulanda imbali yam njengomfana omnyama okhulele elokishini, ilokishi nganye inolwimi lwayo. Ndisebenzisa olu lwimi ndibalisa indlela endikhule ngayo, ndikwakhankanya nokukhula ndiqheliswa ukungathethi ngezinto nokungawavezi amanxeba entliziyo yam phambi kwabantu “ilayithi ayikhali.” Ndinomdla kubabhali ababhala ngeemeko zexesha lanamhlanje, kwiimeko eziphilwa luninzi lwabantu nesimo sentlalo jikelele. Ndisebenzise umsebenzi wababhali abafana noAyanda Billie ukujonga isingqi sobom kwimibongo yakhe njengomntu ongekho kude ngokuhlala nokufuphi ngeminyaka, ndiqwalasele imisebenzi kaS. Zotwana ukuzama ukusondeza isigama kwindlela endikhule ngayo kunye noJ.J.R Jolobe ukuqwalasela ukuba babesebenzisa obuphi ubuchule bokubhala nokupholisa izilonda zabo. Ndikwacaphule kwisimbo sokubhala esikhawulezileyo semibhalo eyenzelwe iqonga njengoko ndichithe ixesha elininzi ndidlala kwaye ndikwaqeqesha abadlali beqonga.

## **Umdlaba Ubomvu**

Bamgqobhozile, umhlaba ubomvu

Bamgubhulule ekoneni ngeemela

Bamtyakatya sel' ezimela

Ngutata weentombi ezimbini

Bamgcwabe enxibe itayi eliluhlaza.

## **Imoto yocingo**

Ndiyimoto yocingo,

andinamkhuluwa ndingenamthetheli

ndibethekiswa ezindongeni.

Ndichachathekiswa phandle kunetha.

Iimini zonke ndiyaxhokoxwa ndityhuthulwa amalungu sele ndikhala

ndigqolile

ngaphakathi. Ndimoshe bani?

Ndisisidamtiriri sezinja zichamela kum.

Ndinyakathiswa kugqatso ndingenamendu ndimncinci ndimngaka

ndiyagxadazeliswa ndiyagiliswa ndityobokile.

Ndirhuqa ngesisu phantsi

ndijinga kwintlekele.

ndiyaqhwarela ndiqhawukile

Umphefumlo ugudl' ameva.

## **Idabi**

ndiphepha amatye esilingi  
kukrazuka isikhumba somthi  
isisu siyaxuxuzela

ukuzisola kugqobhoza isifuba  
umchamo uhla ngemilenze  
kungase ndibuyele ebusaneni

ukudubulana ngasemva eyadini  
kujike kwalihlathi lwezilo ziqwengana  
esi isehlo silingenwe sisililo esikrakra

ndixhobe ngamatye ndiyaziphindezela  
ndiyafudumala ndiyabila kuyaqhuma  
isikhalo sidukele ngaphakathi

.

.

Inkqayi izele ziingongoma.

## **Iinkumbulo**

Namhlanje ndivuke intsasa ingumkhenkce  
ndime esipilini, intlungu yam yinduli neentaba  
amehlo adiza umphefuml' oshwabeneyo.

Ndinxibe uncumo  
emagxeni ndixwaye intliziyo enekhala  
umoya sisiqithi sobulolo  
sele ndazifundisa ukuthi:  
ndiza kubona kwakhona.

## **Ukukhubeka**

Kukukrazuka kweengcinga - ingqondo ibe mpatshampatsha.

Kukutshotshozela yimivumbo yesabhokhwe.

Kukungcungcuthekiswa bubushushu bedangatye.

Kukugranyelwa ngamehlo alephuza intiyo.

Kukuqhokrwa amadolo utyhafe.

Kukombathiswa ingubo yokoyiswa.

Kukuqhekeka uthi saaa ube ziingceba ugwal' intandabuzo.

Kukurhuqa ngobuso bentliziyo ebumnyameni.

Kukuba yimveku ethamb' ifokotho.

## **Iindwendwe**

Ubusuku bundihlasele  
ndiyimvula yamachaphaza egazi  
bendisakubuka suka waphuncuka ngesaquphe  
ndiyazizonda iindwendwe zasebusuku

isandi ephondweni asiphumi  
izinja zitsho ngomkhulungwane  
le ndlela ithathe owokuqala nowukugqibela  
ilanga linovalo lizimele  
akusoze kuse.

## **Langa buya**

Ndibona izithunzi

zabahlobo bam ebumnyameni

bandidlakaze imbilini

banditica kunye nezikhohlela.

Bandityhuthule amatanyula

bandigoba amazinyo

bandiqhawule ulwimi ndithetha.

Bandifuthanisele ndiphila

bandibopholele ngocingo olinameva

amaphupha ndiwaxhome eliweni.

## **Kwilizwe Lobumnyama**

Kumazantsi enkungu  
ndiphepha ubumnyama  
umthombo ulila amadangatye  
isibindi sitshile.

Isaqhwithi sibophelela amaphupha  
uloyiko luqwathaza amathambo amhlophe.  
Umsi usiqamangele  
amanxeba avul' amehlo  
cwaka ukukhanya.

## **Iculo lasekhaya**

Lakutshona ilanga  
sigcakamela umkhwitsho  
iinqwithelo zisifikile  
iinyembezi ebusweni ziyabengezela.

Kwamakhelwane kushushu  
baqubha kumthombo wentlutha  
ekhaya kugquba uthuli  
isango limthubi  
umhlaba womi.

Silinde umthandazo ohluthisayo  
*Beregwana- Beregwana*  
*isibhedlele esikhulu*  
aya kufezeka nini amaphupha?

Sesimvale amehlo  
intliziyo yona iyavuzza.

**Kumandlalo wam**

Ndihambe ubusuku bonke

Amathe alikhala

Umphefumlo ucinezele umqamelo olilayo

Andikwazi

ukuzinqanda.....

## **Limtyekezile**

Ngaphaya kweentaba intsasa iyazolula  
ngaphantsi kweenyawo zam umbethe uyabanda  
iinkukhu ziselwe  
umoya awubhudli uyalila.

Imoto yomngcwabo isikhokele  
lumtyekezile uSizwe ulwandle  
ilanga limile - sithunzi sam uphi?

Eziko baxhwithana ngeepleyiti  
iintente nezitulo zixhonywe evenini  
udabawo nolulu bafikile ekapa  
umama uyedwa endlwini  
imidiyadiya yehlile  
sibane layita.

## **UNkululeko**

Nkululeko, ibhatyi yakho ekaki ilala imile emva kocango.

Ubude nokumila kwayo nguwe.

Isankwana, inqentsu, nobukhulu bentloko nguwe.

Ingubo yakho yombethwe ziingelosi. Imithandazo yethu yanyuka nayo.

Ndibhinqa ngawe- amandla am akuwe.

## **Ilizwi lakhe**

Ndakugexiswa bubomi ilizwi lakhe                    liyintetho endikrwela ukhakhayi ndiqiqe.

Ndakuqhalela ziintlungu zomphefumlo    lisisandla esingqingqwa esindikhokela ngenkathalo.

Ilizwi lakhe liyindyondyo enzulu

livakala ngaphaya kwemilebe emnyama engalibaliyo

lityabula ngobulumko alikhohlisi

ndakuhlininika ligqekreza isichotho.

## **Umhombiso eludongeni**

Igumbi lihonjiswe yintaba yamakhoba otywala.

Umsi we-entyi uqhuma diniweyo.

Imizila yamathontsi enyembezi:

isihlangu esibomvu esirhonorhono

izitshotho zamazwi kukutswina

amatye angene ngefestile kuligazi

-iintsana ziyabhonga

-abazali abavuki.

## **Amagumbi obomi**

esitalatweni sisankxwe-  
iingceba zefesitile  
zinamathele kuthi.

endlwini cwaka-  
ezo ngalo zinde  
zindityhilizele kude.

esitalatweni -  
luncumo lukamabonakude  
khawutsho wenza njani?

endlwini ububude  
bentambo yesigcawu  
uyandirhintyela.

## 1.

Mthi khula nam,  
namhlaje intliziyo ihlamba ukufa ngesingqi somlambo  
ikhulula amaqhina oncumo lwamaphupha asemgangathweni  
imithambo impompoza umoya odlikidlayo  
le intlungu inegama  
bubunzima bocwaka ongathulisekiyo  
ndiphefumla ukufa nokuphila  
ndiligqabi elincinci - mthi khula nam.

## 2.

Ntlungu tyhutyha lo mzimba  
ndicinezele ngomona nditshabalale  
ndihlinze ngezembe lokushwabula ndidlabhuke  
hombisa izitalato ngeziphakathi zesisu sam  
zalisa uncumo lochulumanco kwintshaba zam.

Ndinike iingcebiso zokuqhekeza isiphiwo sam  
ndime eliweni ndijinga kwiingcinga zokuhlupheka kwam  
nditshutshiswa sisingqala semizamo yabazali bam  
balinde isithonga sokuqhekeka kobuchopho bam.

## **Kuwe Bhelekazi**

Bhelekazi elisegileni ndiza kuwe  
ndiskime ndincangathi okwejam  
apha erenkini isandi sengoma siyandintyontyela  
sindikhumbuza ngomgruvo wakho omnandi  
injini yakho igcwele ithe mpuu

novrum wam wombane uyabaseleka  
ngqumakho - ugqemfeza ndikholwe  
ndirhorhozela emva kwakho Bhelekazi

langa lam lasebusika undishushubeza izibilini  
kusekhaya apha ndiphelele.

## **Mfazi wasemzini**

Isandi solwandle sophukile - thandela.

Umnqamlezo ukrazukile - bopha.

Iintaka azinamaphiko zirhubuluzela kufuphi.

Inzolo kumfazi wasemzini iyagqushalaza.

Uyesu uphuncukile emnqamlezweni.

Ikumkanikazi yeenyosi iza nobusi.

Ithambisa iiminyaka nemizuzu.

Mntundini isibhakabhaka usingcolisile.

Umfazi wasemzini ubaleka neentsuku.

## **Hlangabeza**

umlilo omnyama wamaphupha  
undigubungelele

iimbiza estovini zikhedamile  
iibhokisi yombane ijatile  
ikhuphe amehlo abomvu

itafule yomile neempukane ziyabhekabheka  
isisu sikhale sade saziyekela  
baqhagile abamelwane  
ndikwanzingo.

## **Iziqhamo**

Inkwenkwezi  
yasekuseni ithe thaaa  
ikhuph' amehl' aziingqanda  
isondele  
phezu  
kwamagqabi,  
kulo mthi kucul' umoya wakho.

## I.

### Usithele i

Usithele kwihlathi lentliziyo yakho  
kubusuku obungenanyanga  
uyazika kwisithunzi sengqondo  
irhamncwa lilayita ngamehlo alidangatye  
uyagrama  
uthembele ngezingqi zeenyawo zakho  
amehlo omlilo wentliziyo yakho  
acima nokuqhekeka kwayo.

## II.

### Usithele ii

kubusuku obungenanyanga  
uzika kwisothokothoko sobumnyama bengqondo  
umlilo wentliziyo ucinywa kukuqhekeka kwayo  
usithele kwihlathi lentliziyo yakhe  
Irhamncwa livalile liyamgramamela  
ulayita ngamehlo edangatya  
uthembele ngezingqi zakhe.

## **Ndiyazula**

Ndididekile iindonga zentliziyo ziyaqhekeka  
itafile izele imizila yezandla zakho  
isitulo ukuvova ngumzimba wakho  
isipili asiqhwanyazi silinde ubuso bakho  
ihempe yam ishwabene  
ikhedamile ifuna wena.

Ndiyijikeleze yonke le ndlu awubonakali  
uphahla lwengqondo luyadilika  
umoya unkundile sisizungu  
impepho ehlaziyayo ayifuni ukungena:

....

Ndibeke ityala!

## **Epasejini yengqondo**

### **1**

Ndihleli esitulweni imini yonke  
ndicima iimpazamo zokudlala ngemali  
nabahlobo bobumenemene.

Ndibala amaphupha aphuncukileyo  
cwaka andithethi  
ndihla ndinyukwa sisingqala  
ndikuyeke wemka ndisakuthanda

Ndizimela intloni  
ndizibhaqa ndithetha ndodwa  
ubusuku bam bulele bodwa

Ndabhala umyalezo  
ndizisola ndizicelela uxolo  
ndilinde impendulo

### **2**

Ndipholisa ukuxobuka okungathuizelekiyo  
usithele washiya intandabuzo kwizivubeko  
ingqondo iyakutyhutyha unaphakade  
ndisazibuza ngelizwi elingcangcazelayo.  
Ubusenamendu nje?

Ndiphinda indlela yeencoko zethu  
andifumani zimpendulo

ulivumba elincamathele esikhumbeni  
kubusuku obungenamaphupha aphululayo  
ndizivala amehlo ngawe.

## **Umoya Ovuthuzayo**

Enyeleni yengqondo  
ndiqokelela iinkumbulo zakho  
usuliwe emehlweni  
uvuthuzwe ngumoya.

Iintaka zikuculela lusizi  
ngaphantsi komthi  
ecaleni kwakho  
umndilili udukile.

## **Umlilo**

Iziyobisi ngumlilo ongalibaliyo  
Inkedama ziimbovane ezitratweni- kuyaqhuma  
umlilo uyagqotsa awulawuleki.

Inkedama zimenywa bubulenyelenye bedolophu  
isikhalo samathumbu esiswini siyakhonya  
iibhotile zitshaywe ngumsi.

Ngaphaya kwezitshixo bamvalele  
umama endlwini uyedwa ulindile  
izidlele zakhe zibomvu ngumvandedwa  
kuisisi seenyembezi.

## Uvutha

Utsiba ngaphaya kocango

uhamba ngeenzwane undikhangela

ezingubeni uliphupha elifudumeleyo

undimpampatha emandlalweni wam

uvunguza iingubo zam

udlikidla imiqamelo yam

udlokova udlakaza indlu yam

unyuka usehla ngemidiyadiya

ungumsindo ovuthayo

uqhuma intiyo

urhubuluza ngolunya

undirhola naseluphahleni

isijwili sabamelwane asikuthezi mandla

nangoku usandileqa.

## **Imibungu engqondweni**

Incwina kwizisu zabantwana bam ziyanditsarha  
ubumnyama buyandirhaxa  
emehlweni ilanga andiliboni  
intliziyo ililiswa bubudenge benqqondo.

Inzingo yimibungu engqondweni  
kuqine ukucinga  
intloko iyaqaqamba  
isingqala ngamatyala.

Edolophini ookrebe bangxangile  
bandihlubule nesikhalo  
iinyembezi zigwele umlomo.

## **Uncumo lwabahlolokazi**

Umoya yinkanyamba evuthuzayo  
iifestile ziphelile.

Ndinyamalele kwidama lokukhonkxeka kwam  
amehlo lihlwili - asindwa sisaqhwithi  
umphefumlo uphephana neokapi, iibhotile neziyobisi zobomi.

Ndiyinyhunyhu - ndixhwalekile  
ndikrukra-krakra ndijija-jija ukuvulana nocango lobomi  
ndibona uncumo kubuso babahlolokazi.

## Phumla ekoneni

Lo mthi undijonge ngathi uza kutwela iindaba zam. Umoya walapha wasoloko ubanda.  
Ndibawela kufike umjita ogrand. Athi nantsi i-3 klipa masizithi hotele mntana.

\*\*

Ndagqibela kudala ukufilwa isidala. Kudlalwe ngamathanga am. Ndisondezwe esifubeni.  
Ndiphuzwe emlonyeni. Kuhliwe ngentamo. Ndimuncwe iingono zamabele. Kude kubemanzi  
apha kum phakathi kwamathanga. Ndichame ngengxolokazi.

\*\*\*

Akugqiba andijonge emehlweni ingathi uza kuthi *you may kiss ibride*. Abanye bethu  
baxhwitshilwa yingcuka eyabagqobhoza ngeenzipho ezishiye ukungcola.

\*\*\*\*

Le rabishi yomthi inditya yakugqiba i-eshele kum.

Shit-shit yi-entyi yam yokugqibela le.

Lo mthi uyandikrwitsha.

\*\*\*\*\*

Futhsek, Nicinga ndiza kujika amagqabi alo mthi abe yimali? Futhsek, niyawathanda amahala.  
Nithi nditya ntoni? Ningandiqheliinja. Ayisosinene sokudlala esi. Undibawela nge-30 randi  
qha. Awunyi *perhaps?*

\*\*\*\*\*

Hay maan, esi sibane siyaphinda siyacima.

Lo mthi uvuthuza ingxolo yobulolo.

Ubumnyama buyandombatha.

Andilali ndileqwa ngumthi.

Ebusuku umila iingalo ezinde.

Undicudisela ekoneni.

Ufuna ukundikhuculula ukungcola kweenzipho zengcuka.

**ICANDELO B: ISIQINGATHA SEPOTIFOLIYO**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

Kwi-

FAKHALTHI YEZONCWADI-MBALI-FILOSOFI

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**Luvuyo Mkhululi Yanta**

EyoMnga 2020

## **INTSHAYELELO**

**Le potifoliyo yeMasters of Arts kubuGcisa bokuBhala icaphula kwijenali ezibhalwe ngenjongo yokuzama ukuveza ubungqina obuchaza umsebenzi endiwenzileyo apha ekhosini. Ixoxa ngencwadi endizifundileyo nemibongo endiyibhalileyo ukusondela kulo mbhali ndinguye, ikwa qulathe izimvo zam ngengxelo esuka kumfundi wemibongo yam kwakunye nohlalutyo lwencwadi zemibongo. Iijenali Zomsebenzi Owenziweyo**

## Le mibongo ndiyibhalayo yenza ntoni?

Ndifike kwicandelo lokuBhala ngobuGcisa ndilindele ukufunda lukhulu ngokuzoba ngamagama, nanjengomntu ongumdlali nomlawuli kwimidlalo yeqonga. Ndiyakonwabela ukulawula imidlalo yeqonga ebonisa okwenzeka eqongeni usebenzisa amagama ambalwa, kodwa akhwehwe ngobuchule. Ukuqinisekisa ukuba ingxoxo iqinile. Umnqweno wam ibikukuzama ukubona ukuba ndinakho na ukwazi ukwenza njalo ekubhaleni imibongo. Apha kum engqondweni bendikholelwa ukuba ndinabo ubuchule obuncinci obungaphuhla ukuba ndinokufundiswa ngababhali notishala ekudala bekule ndlela kule khosi yobuGcisa bokuBhala.

Kwenye yekhosi yokubhala iAerial kwalapha kule Yunivesithi i-Rhodes, ndiye ndafumanisa ukuba ndinokuzama ndiqhubele phambili nokubhala singaphuhla nangakumbi esi sakhono ndisibonayo, ndiphande nokunye okukhoyo kum. Nanje ngombhali osafundayo, bendingazibuzi okanye ndingayazi ukuba ibalulekile into ethi, bebaninzi nje ababhali ekudala bewenza lo msebenzi, mna ndifuna ukufakelela ntoni, okanye ndizama ukuvala esiphi isikhewu?

Kusaqalwa nje ndiye ndaqwalasela ukuba ukuzoba ngamagama kukuzama ukusondela kwimvakalelo zam ukuze ndichukumise umphefumlo. Imibhalo yam mifutshane, umnqweno wam kukubeka umfundi wombongo kwimeko yosuku, indawo negumbi apho umbongo wenzeka khona ngamazwi ambalwa. Le yindlela endithanda ukuvelela umbongo ngayo. Ndithanda ukusondela apho ithole lifele khona andinamdla wakujikeleza.

Ndibuye ndaqwasela umbongo othi *Umhlobo Wam* kaSimphele Vikilahle, Indlela uVikilahle akhethe ngayo amagama akhawulezileyo nendlela awubhale ngayo lo mbongo engachithanga xesha, indinike umdla. Kukwakho omnye othi *Umvundla* kaL.T Manyase kuyo yomibini le mibongo ababhali baveza imvakalelo yongxunguphalo nokukhathazeka. Bendingakaqiniseki ukuba ndizofika njani apha kodwa besendisazi ukuba ndinomdla wokubhala ngobumnyama bemeko endithe ndadibana nazo ebomini, yilonto endenze ndasondela kulemibongo.

Ndibhala ngesiXhosa nesiNgesi, nakwelinye olu ulwimi ndiyachola-chola imibongo enokumila ngendlela esingafane siyisebenzise esiXhoseni ukusondela kulo mbhali ndinguye. Apha ndifunde umbongo othi *Lines for Vincent* obhalwe NguLesego Rampoleng, *The Bavino sermons (1999)* ndayithanda indlela andibonisa ngayo okwenzekileyo ngokuthi akhethe amagama aveza afuna ukuthetha ngokundibonisa engandixeleli. Umbongo wonke ubhalwe ngendlela enentshukumo, kodwa ke umbongo mde kunohlobo endibhala ngalo mna.

Lo mbhalo ufana nomnye ongaphumiyo kum engqondweni othi *Yiza* ophuma kwincwadi eyingqokelela yemibongo ethi *Iingcango Zentliziyo* kaSimphele Noluthungu (2015), apha umbhali uthathe amagumbi omzi wawafanisa nawe ntliziyo yakhe, nalapha umbhali usondela ekusiboniseni lento ayivayo kuye ngaphakathi.

Ubunzima endidibene nabo kukuba nangona bendinginga ukuba imibongo yam noko inamandla, ndifumanise ukuba abakhokeli abakaxoli kuba imifanekiso endizama ukuyizoba kule mibongo ibingaphelanga. Ngumngeni ke lo endithe ndazimisela ukuwuqwalasela ukuze ndiphucule

indlela imibongo yam evakala ngayo. Engqondweni yam, bendicinga ukuba ukuzoba imifanekiso engacacanga ncam yeyona ndlela ilungileyo ukwenzele ukuba umfundi azicingele ukuba umbhalo uya ngaphi, kodwa ke ndikhawuleze ndafunda ukuba oku, ukwenza xa uqinisekile ukuba le nto uyenzayo iwunceda njani umbongo. Ukuba ufuna ukumlahla okanye ukumzulisela umfundi kufuneka ube loo nto uyenza ngabom.

### **Ukusondeza imibongo yam kum**

Isixhobo endikhuthalele ukusisebenzisa kukubhala ngamalungu omzimba, kulapho bendiye ndifumane iingxaki ezininzi khona. Imibuzo yomkhokeli wam, efana nokuba, “xa uthetha ngamehlo kulo mfanekiso, uthi atheni kwaye enza ntoni?” Ekuqaleni kum ibingabalulekanga ukuba amehlo atheni okanye enza ntoni, kum bekubaluleke ukuba umfundi uyawuthatha umbongo awubeke kwimeko yakhe ukuze azicingele ngokwakhe ukuba loo mehlo uwabona esenza ntoni yena kulo mbongo. Ndiqaphele ukuba andizigqibi iingcinga zam xa ndibhala njalo, yiyo lo nto amaxesha amaninzi imibongo yam ibifundeka ngokungathi ayiphelelanga.

Umzekelo, bekukho umgca kweminye yemibongo yam, *othi amehlo abomvu*, ndithe xa sele ndiwuphucula ndathi *amehlo abomvu kukuqokelela iinyembezi*, ndawubona umahluko, imibhalo yam yatsho yanemifanekiso ephefumlela impilo kwimibongo. Ukwenza ngolu hlobo ndiqwalasela yonke imeko emenze umlinganiswa kulo mbongo wanamehlo abomvu. Ukuphola kwenxeba kum kuqala ekuqwalaseleni ukuba ibiyintoni unobangela. Ngalo ndlela ke ndibhodlisa isingqala.

Ndibhala imibongo ebonisa ubumnyama bendlela yobomi endibuphilileyo nezinto endiziqwalaseleyo nendidlule kuzo kule ndlela. Omnye wemingeni endikufutshane ukuyoyisa, kukuba imibhalo yam ekuqaleni ibingasondelanga kum. Abakhokeli bam bacebise ngelithi ukuba ndithi ndifuna ukuphilisa amanxeba am, mandiyijike le mibongo, ndiyisondeze kum ngokuthi ndifakele isimaphambili “uNdi” kweminye ukuzisondeza kunye nomfundi kumbongo wam. Xa bendibhala ekuqaleni ibingekho le ndlela okanye ingacacanga, ubungathi umbongo ubhalwe nanguye nabani na.

UChuma Sogiba kumbongo wakhe *Ndiphantse ndayiphosa* kwincwadi yemibongo ethi *Ndide ndayophula* (2018), undibonise uhlobo lokubhala umbongo owalatha kuye. Nangona amabali okukhula awachaphazelayo kule ngqokelela yemibongo ebufana kumntu wonke, ukuzifaka wena buqu kumbongo kwenza ukuba ibali lakho libe nomahluko. Umfundi uye alibale ukuba eli bali uyalazi, ajongane nentsingiselo kunye neemvakalelo, atsho alandele umbongo athobe intandabuzo. Ngelinye ixesha xa isimaphambili u-*ndi* siqhubekeka kwimiqolo elandelayo umbongo uveza isandi somculo, itsho yonke into izivelele ngaxesha nye.

Ndibhala ngokuzithemba xa ndisondeze isigama kum, isiXhosa sam silula, sisiXhosa esifikelekayo. Enye yeencwadi ezisondele kuhlobo endithetha ngalo ithi *Uphuziwe uWhitney*, Onne Vegter, Inguqulelo esiXhoseni nguS.Z. Zotwana (2004). Ndiyithandile indlela lo kaZotwana alisebenzisa ngayo ulwimi, lulula kwaye luyalandeleka.

*Alitshoni lingaphumi* yinovelu kaP.T Mtuze (1986), ibhalwe ngendlela esebenzisa ulwimi lwesiXhosa ngeendlela ezinika umdla zokubeka amabali ephepheni; ekhetha amagama

afikelelekayo kum. Nangona ndikhuthazwa ukuba mandibhale olu hlobo ndithetha ngalo, ndiyakonwabela ukwakha amagama anika umdla ngokuthi ndijonge kwabanye ababhali, ingakumbi ekudala bebhala njengala magqala mabini.

Ukuphendula lo mngeni, ndifumanise ukuba abanye ababhali bayachaza ukuba yintoni unobangela wombongo, nto leyo ecacisa imibuzo emininzi nebangela umbongo uphelele. Umzekelo, uNoluthando Mvane kumbongo wakhe othi *Sobonana kwelizayo* kuTerrance Matinise. Uyasivezela ukuba uthetha ngabani ngolu hlobo usondeza umbhalo kuye kwaye uyasicacisela ukuba yimeko enjani le azifumana ekuyo. Apho ndiphazame khona mna kumbongo ebendiwubhalile kukungachazi ukuba ndiwubhaliswa zeziphi izizathu, ukuba ndibhodlisa isingqala santoni, ziintoni ezichaza lo nto.

### **Umbhali woyama ngabanye ababhali**

Kule khosi ndifunde ukuba ukuze umbhalo wakho ube namandla, njengombhali kufuneka wazi ukuba umbhali woyama ngabanye ababhali. Ndikhulele elokishini, kodwa nakweyiphi na imeko xa ungenaye umkhuluwa uza kuzuliswa-ube sisisulu sokuthunywa inkani, ubethwa ungenzanga nto. Ndizame ukubhala ngale meko amaxesha amaninzi, kodwa ndingaphumeleli kuba imibongo ebendiyiveza ibingabonakalisi bugcisa bakubhala.

Ndiye ndakhangelela imibongo esondeleyo kule meko ndifuna ukubhlala ngayo. Ndafumana umbongo othi *isililo sekawusi* kaHlanganyana M, ekula ngqokelela yemibongo ithi *Isingqi sesihobe*, ihlelwe nguF. Dyubhele, (2013). Lo mbongo unonxunguphalo lokungcungcuthekiswa kwekawusi ziinyawo, ndiwufundile amaxesha amaninzi ndanomdla yindlela azivelele ngayo iimvakalelo apha umbhali esimntwisa le kawusi. Ndithathe into endiyaziyo, imoto yocingo nendakhula ndidlala ngayo ndayinika ibali lobom bam. Nanku lo mzekelo walo mbongo ndiphume nawo ngokufuthelwa ngulo kaHlanganyana kwela phepha lesithandathu:

Ndifumene indlela yokuvelela unxunguphalo lwam lwemeko yokukhulela elokishini ngokuyifanisa nemoto yocingo eqhutywa ngabafana esitratweni, ndazama ukuyisondeza kwindlela ebendiziva ngayo xa ndingcungcuthekiswa kungekho mkhuluwa. Apha ndithetha ngokukubetheka, ukugilwa nokunyazelwa kwizinto ongaziyifuniyo kuba ndingenamthetheleli.

Ndingathi ndiyakonwabela ukuthatha umbongo ndiwubeke kwixesha langoku xa ndiwubhala ndikukhuthalela ukucwangcisa imibongo yam, umbongo ufike kumfundi uvakala. Xa ndizamile yavela intshukumo enentsingiselo kumbongo ndiyaxola. Imibongo yam igxile kwintshukumo yombongo izama ukusondeza amagama anemifanekiso aveza intsingiselo. Nangona imibhalo yam imifutshane, ndiqwalasele ukuba ababhali abafana noChuma Sogiba, L.S. Ngcangata, Simphiwe Vikilahle, L.T Mnyase banayo imibongo enje. Nangona kunjalo, ndinomdla wokubona ukuba imibongo yam emide iza kuvakala kwaye ibonakale njani ephepheni. Ndiza kuqhubeka ukuzinika lo mngeni.

Apha ekubhaleni kwam ithisisi, bekubonakala ukuba kukho isikhewu sombongo ofunekayo kwisiquatho, njengabafundi, sifundiswa ukuba uphalaza imbilini yakho uvumele umbongo

uzisondeze kuwe. Kodwa xa imeko isithi bhala umbongo oluhlobo oluthile kufuneka uzame ukujonga abanye ababhali ukuba benza njani, okanye umbongo oza kukusondeza kule nto kufuneka uyenzile. Nangona le ngecebiso ndiyibambe mva, ndiye ndaqonda ukuba mandijonge, ndifunde ukuba abanye ababhali benza njani, kwaye sohluke njani.

Ndizame ukubhala umbongo othi *ilayti* kule meko yokhula kusithiwa ngabakhuluwa bethu *ilayti* ayikhali. Ujikisiwe ngabakhokeli lo mbongo amaxesha amaninzi kuba umgangatho wawo awunguye olindelekileyo. Ndifunde imibongo emibini ngeenjongo zokukhangela nokukhupha lo mbongo uthi *ilayti*. Umbongo othi *Isililo sikandlebende* nothi *Amagorha Awe Emfazweni* ku Umyezo 2, ihlalutywe yaqokelelwa nguJ. J. R. Jolobe (1957). Ndiye ndakhetha lo wesibini umbongo, uthetha ngemfazwe nto leyo yoyikekayo nengenza *ilayti* ikhale.

Le mibongo ibalisa ngamagorha iphinde isinike imvelaphi yokuba kungoba kutheni esibalisela ngala magorha. Wahlukile kowam umbongo, kwaye bendicinga ukuba ndiza kuwupha isihloko esithi *Layti*, waphela ingumbongo othi *Idabi (Jonga kwiphepha lesixhenxe)*, ndiwuthathe ndawusondeza kwixesha langoku. Ndazisondeza embongweni njengomntu owubalisa usenzeka ngoku, ndizama ukukhawuleza ukusondela kumfundi. Umbongo ndiwubeke kwimeko ebisenzeka kakhulu sisakhula, ukulwa amadabi nalapha kuthiwa *ilayti* ayikhali kuba iya kuba lihlazo xa uthe wakhala. Ndibhale ngeentshukumo ezibonisa imvakalelo eyenzeka kule *layti* kweli dabi ukuze kuvele intsingiselo.

Umbongo kaJ.J.R. Jolobe othi *Intlantsi embizeni* uthetha ngezinto ezahlukileyo kulo ndiwakhe kuwo, usafuna ixesha ukhe ujongisiswe lo umbhalo uthetha ngemfazwe, owam uthetha ngeentlantsi zothando. Ukusondela kufuphi kule nto ndifuna ukuyithetha, nokuza nemibongo ecacileyo enika umdla kwabo bawufundayo ukuze ndikwazi ukuthetha le nto ndiyicingayo nengaphakathi kum, kufuneka ndingalibali ukuzibuza ukuba ndizama ukuthini? Elona qhinga okwangoku kukuthi chu ndincokole nombongo wam ndisebenzele ezi mpendulo ndizifunayo, nokuzama ukuqwalasela ukuba uyavakala.

Enye yeengxaki eye yacaca kum kukuba bendingakonwabeli ukufunda imibongo yakudala, kwaye esiXhoseni iindidi ezinzi nezintsha okanye zala maxesha sikuwo zemibongo zimbhalwa. Njengombhali, bendicinga ukuba ukubhala ngobugcisa ukufumana kubabhali bangoku, nangona bendisazi ukuba uJ.J.R Jolobe ngomnye wababhali abaphambili.

Apha ekufundeni kwam abafundi abatsha, ndiye ndaqaphela ukuba likhona ifuthe elivela kubabhali bakudala. Oku kundenze ndaqwalasela ukuba njengombhali ndingabhala nangantoni na, kodwa into ebalulekileyo kukuba ndiwuvelela njani umbongo. Ndazibuza umbuzo othi, ndingenza galelo lini na esiXhoseni. Kwincwadi yemibongo kaSC Satyo ethi *Elugayini* (1980) ngenxa yombongo kaJohn Solilo othi *Ukoyiswa Kukufa* ndiye ndabhala ngokufikelwa kukufa nendlela endandiziva ngayo. Kodwa ke umbongo wam *Kumandlalo wam* awuzinzanga ndawoninye kwaye ume ngendlela ebonisa uhambo nenyembezi:

“Ndihambe ubusuku bonke

Amathe alikhala

Umphefumlo ucinezele umqamelo olilayo

Andikwazi  
ukuzinqanda.....”

Ndifunde lukhulu kwindlela abasebenzisa ngayo ulwimi aba babhali. Ndiye ndakhetha amagama anentshukumo, aveza intsingiselo, nabonisa intliziyo ebuhlungu. Ukukhetha la magama ngolu hlobo kubonakalisa imifanekiso ngohlobo olungaqhelekanga kulo mbongo ndiwucaphule ngasentla

Kwisemina yesine yale nkqubo, umbongo othi *Ikrele lempindezelo* unemifanekiso emihle nenefuthe lobuKristu, umbhali uveza umyalezo wokuxolela. Kumbongo wam othi *Langa buya (Kwiphepha leshumi elinanye)* ndisondele kulo mbongo kodwa mna ndikhetha ukuthetha ngabahlobo abangenalusizi. Ndilandele iingcebiso zomkhokeli ngokuqinisekisa ukuba yonke imfanekiso esetyenzisiweyo iphefumla impilo okanye inento eyenzayo ukuphuhlisa lo mbongo. Ndisondele kakhulu kwintshukumo embongweni ukuveza esam isikhalo.

Kwisemina ethi *UMqhayi waseNtabozuko*, ebikhokelwa nguMxolisi Nyezwa, ebekhuthazwa umfundi, ukuba aqaphele indlela uMqhayi abhala ngayo, abhale umbongo ebonakalisa ubuchule nobugcisa ekusebenziseni ulwimi lwesiXhosa, ekwabhala ngendalo. Umbongo kaS.E.K Mqhayi othi A a! Ngangegunya!, kusetyenziswe amagama anobuchule nathe ancamathelela kum. Ndiphume nombongo othi: *Kwilizwe lobumnyama (Jonga kwiphepha leshumi elinesibini):*

Le yenye yendlela yokuvelela umbongo ngendalo endiyisebenzisileyo ukuwusondeza kum ngaphakathi.

*Kwiingobozi zobulumko uyavutha umlilo*, le yisemina ibikhokelwa nguMangaliso Buzani. Kule semina, besiqwalasele amabali, iingoma, izicengcelezo emva koku sabhala imibongo ephumayo ngokweemvakalelo zethu. Ifuthe beloyame kuhlobo abantu abathetha ngalo xa bencokola, bambi besebenzisa intetho eyekeleleyo. Eminye yemizekelo esiyinikiweyo ukuba sakhe imibongo phantsi kwayo yingoma kaNathi Mankayi ethi *Amagama*.

Ndisebenzise le ngoma ndasebenzisa amagama afana ‘nongqumakho’ esingafane siwasebenzise esiXhoseni, ndalinika intsingiselo kumbongo endincoma kuwo intombazana, *kuwe Bhelekazi (Jonga kwiphepha lamashumi amabini ana nye):*

Isemina yesibini kaMthunzikazi Mbungwana ethi *Ukuzoba ngamagama*-Le tafile yayisakuba ngumthi, sisebenzise imibhalo ecatshulwe kwinguqulelo efana no*Sondela* kaMakhosazana Xaba

kunye noPutuma othi *Ecaweni*, apha bekuboniswa nje ezinye iindlela zokubhala nokuzoba iimvakalelo zakho ngamagama. Ezi nguqulo, zenzelwe nje ukuba thina bantu bafunda ngesiXhosa kule khosi, kwaye ababhali bona babhala ngesiNgesi. Sifumane nje isilumiso semiba emitsha esingabhala ngayo. Bekufuneka njengomfundi ubhale okubonayo, okubonileyo, okuvayo nokuvileyo ngexesha ufunda le misebenzi icatshulweyo.

Apha ndithathe umbongo othi *Umfanekiso wasekhaya* ndawubeka kwigumbi elinye uqhubekeka apha ude uyokuphela, ndizama ukuzoba endikubonayo nendikuvayo.

“Imizila yamathontsi enyembezi:

isihlangu esibomvu esirhonorhono  
izitshotho zamazwi kukutswina  
amatye angene ngefestile kuligazi  
iintsana ziyabhonga  
abazali abavuki.”

Kwisemina kaGqr. Hleze Kunju, ebethetha ngokubhala okusanqabileyo esiXhoseni. Apha besikhuthazwa ukuba sisebenzise indlela esanqabileyo esiXhoseni yokubhala imibongo, nokuba sitshintsha isimbo okanye ukusetyenziswa kwamagama. Ndikhethe ukumisa umbongo ephepheni ngendlela engafane ndiyibone kwiincwadi endizifundileyo zesiXhosa: Lo mbongo wam ndiwuzobe ngokutsho uthi: *Amagumbi Obomi* (Jonga kwiphepha leshumi elinesithoba).

”

### **Ukwakhiwa kwemibongo**

Ngokujonga umbongo womnye umbhali ngenjongo yokuzikhuthaza ngokubona indlela ulwimi alusebenzise ngayo, izeziphi izixhobo azithumileyo ukuvelela umbongo, ezinje ngamagama ukuveza imeko aphila kuyo, uye ubone nawe indlela entsha ongayenza eyahlukileyo ukutyebisa umbhalo wakho. Ukuba bendiqonde kwangethuba ukuba kuthethwa ukuthini ukoyama nokuphila phakathi kwabanye ababhali ngesendibhale imibongo eliqela.

Umbongo endiwubhalele umama othi *Itshilisi kaMama*, uchaza ububelele nobushushu bekhithi lakhe nendlela iibhotile zotywala bukatata ezibubandisa ngayo obu bushushu. Ndiwuzame ndade ndayifaka idrafti yethisisi oko ungaveli ngolu hlobo ndiwunqwenela ngalo xa ndibhala ngobugcisa lo mbongo. Abakhokeli bam kunxibelelwano uZoom, bakhuthaze ukuba ndigcine iimbono zam

nokuba awuveli umbongo, lo nto indikhuthaza ukuba ndiqhubeke nokukhangela imibongo esondela kule nto ndifuna ukuyithetha ngomama. Ndiphinde ndijonge isimo sombongo, ndiqwalasele ubugcisa obusetyenzisiweyo embongweni ukuze ndakhe into entsha ngokufunda komnye umbongo.

Ekuqaleni, ndisokole ukwazi ukuba owam umbongo wenzani, kuba ixesha elininzi xa ndisakha umbongo okanye ndifuna umbongo, bendingafundi ngenjongo zokubona ukuba ndingenza ntoni entsha, kwaye galelo lini endingalifaka ekuphuhliseni ulwimi lwesiXhosa nokuza nendlela engenye kunale imibongo yesiXhosa ebhalwe ngayo.

Kula semina ibiqwalasela ukubhala kwimeko zenzolo ibiphanda ukuba umntu uthetha ukuthini xa ebhala ngokuzola nokuthi cwaka. Kuthi cwaka xa kusenzeka ntoni? Zeziphi iimeko esithi sidibane nazo ekubhaleni ngolu hlobo. Apha ekubhaleni kwam nasekufundeni ngalo mba, ndifumanise ukuba eli futhe lokubhala ngolu hlobo, umzekelo kum, le mibhalo okanye le mibongo isuka kwiingcinga, kumabali endakha ndawabaliselwa, kwakunye neemeko endizifumene ndikuzo apha ekuphileni.

Oku kubhala kusuka kwindawo ethuleyo apha kum, kusuka kwimeko yokuchulumanca, okanye xa ndicinga ngabantu abandishiyayo aba balulekileyo kum neemeko apho ndandihluphekile kakhulu. Zonke ezi zinto ndizichaphazeleyo, ngamanye amaxesha ziyaphikisana apha kum ngaphathi emphefumleni. Lo mpikiswano ke kubalulekile ukuba ndiyibhale phantsi. Izandi endizivayo xa ndibhala oluhlobo zenza ntoni kumbhalo wam? Lo ngomnye wemibuzo endizibuza wona.

Amanye amacebo athe umkhokeli wam wandiphathisa wona sisaqala ukwakha le thisisi, kukuba amanye amagama angasebenzanga kumbongo othile, oyilwayo akalahlwa. Uye uwagcinele eminye imibongo. Oku kuye kwasebenza kweminye kanti kweminye akukasebenzi.

Olu didi lokwakha nokuhlela oluveziweyo aluveli luzizele, yinto eyenzaka xa uwenza njengombhali uzinika ithuba lokufunda, ukuwuqwalasela nokuwuqwalaselisa umbongo ngamnye. Imibongo endiyibhalileyo emininzi ndiqwasele ukuba isebenza kakuhle kakhulu xa inetshukumo isaqala okwesibini xa kuvakala kakuhle ukuba umbhalo uthetha ngantoni. Intsingiselo ibalulekile kodwa ndithe ndakufunda *inyaniso* kaM.E.M Nyoka ndafumanisa ukuba lo mbongo ujongeka njengombhalo othathe ixesha ukubhalwa ngenxa yobude obubawo.

Kwezi veki ziphelileyo, ndibuyele umva, ukuya kuqwalasela kakuhle ukuba yeyiphi imibongo ebonakala indisebenzela, nengazange ndiyijongisise kakuhle ngenxa yokungazi ekuqaleni kwale khosi.

Kule mibongo ibifuna ukunikwa amandla amatsha, ndizame ukuxhathisa ngale ncwadi kaS.C. Satyo ithi *Elugayini* (1980). Imibongo ihlelwe kakuhle kwaye enye into ebendiyiqwalasele kule ncwadi yemibongo, kukuba ababhali babhala imibongo yabo ibe mide nto leyo endisasokolayo ukuyenza.

Le ncwadi ithi *Elugayini* (1980) bendikade ndingasondeli kakhulu kuyo kuba ndisithi andisoze ndikwazi ukubhala ngohlobo aba babhali ababhala ngalo, kodwa ndifumanise ukuba imeko esidibana nazo njengababhali nomntu wonke ziyelelene.

Ubuchule bokuvelela imibhalo buninzi kakhulu ndiye ndaziva ndizilibazise kakhulu ngoba ngendizuze lukhulu kwangethuba ukuba bendingakhange ndazoyikisela indlela endithetha ngayo isiXhosa. Kuba ndingumbhali othanda ukubhala ngamahlandenyuka ndiye ndacinga ukuba mandizame ukujonga imibhalo eyakhe yakhutshwa apha ekhosini. Apha bendizama ifuthe lokubhala ngemvakalelo eyahlukileyo ekuhluphekeni okanye kunxunguphalo. Ndiye ndaqwalasela umbongo othi *Imilebe yethu* nguMthunzikazi Mbungwana, kunzima kakhulu ukubhala imibongo emide ndisuke ndingazithembi ukuba umbongo xa umde kusuke ibe ngathi ndiphindaphinda into enye.

Lo mbhalo ubonakalisa iindlela ezithi izithandani zizonwabise ngayo, nangona umbhalo uthetha ngento eqhelekileyo yesondo, kodwa indlela ovelelwe ngayo umbongo yahlukile, kwaye intsha kuluncwadi lwesiXhosa. Indincedile into yokuzihlobanisa neminye imibongo ukuze ndihlale ndizibuza ukuba yeyiphi enye indlela enika umdla endinovelela ngayo imibongo yam.

Ndinomdla wokwazi ukuba njengokuba ixesha elininzi ndibhala ngoloyiko lwam, ndicacisa izinto endinganqweneli zindehlele okanye ezindehleleyo ndibonakalisa indlela bezindiphethe ngayo emaphupheni, kwimo yokuphila nabanye abantu, ekuqhubekeni nobom ndibone ntoni. Ndinomdla wokwazi ukuba ukubhala imibongo ngezinto ezikuhluphayo okanye ezikwenza ixhala ingaba iyanceda ucacelwe ukuba ixhala lakho lisuka phi.

Kwimibhalo yam ndinomdla wokujonga ukuba intlupheko neengxaki zisenza sibhale njani kwaye ubanjani umntu xa enomoya wongxunguphalo. Kumbongo wam othi *Ndiyazula* (Jonga kwiphepha lamashumi amabini anesixhenxe) ndibhala ngamanqanaba okukhathazeka nokuzama ukubona kwabanye ababhali benze njani ukuncedisa ukubhala ngale meko.

Umbongo wesiNgesi othi *Come* oguqulelwe esiXhoseni wabizwa *Sondela* kwincwadi kaMakhosazana Xaba ethi *Tounges of their mothers* (2008), ngomnye wemibongo esondele kakhulu kwindlela ebendifuna ukubhala ngayo kule veki. Kulo mbongo kusetyenziswe izixhobo zobugcisa ekubhaleni, wawenza lula umbongo wanika umdla. Lo mbongo undiphe ifuthe lokugqibezela umbongo wam othi *Iindwendwe*. Imibala, isandi, ivumba, ngothando oluzotywe ngamagama ekubhalwe ngawo ayibekwanga nje, yenza ukuba ukholeleke.

Umbongo wam othi *imibala yophfumlo*, ilinge lawo lokuqala ndandifake imibala kumbongo ndingaqinisekanga ukuba ndiyifakela ntoni, kwaye ndaye ndaqwalasela ukuba imibala ihleli nje embongweni ayiwuncedisi ukuza nentsingiselo.

Kulo mbongo othi *Amagumbi entliziyo* kaSimpiwe Nolutshungu (2015) negumbi ngalinye kubhalwe ngalo ukuba umntu ofundayo abone isizathu sako konke oko. Ezi ngecebiso zakha umbhali ukuba akwazi ekulindelekileyo kuye, yile mingxuma kudala ndicetyiswa ngayo, ndicaciselwa ukuba xa ndifaka nokuba yintoni embongweni mandikhangele isizathu seso sigqibo okanye kuyafana ingathi ndenze nje, andicingisisanga ngemfuneko yelo gama embongweni. Ngaphandle kwezi ngecebiso, bendingasoze ndiwuqwalasele lo mahluko ze ndikwazi ukucingisisa ngezigqibo endizithathayo kwimibhalo yam.

Ezi mbono zindibonise lukhulu zaphinda zandiceda ekujongeni uluvo, nendlela onokuthi undikhulise ngayo ekwakheni umbongo. Umzekelo kumbongo othi *Ilizwi lakhe* kuye kwafuneka

ndicingise ukuba kutheni ilizwi libalulekile, kwenzeka ntoni ndaziva njani emveni kokufikelwa leli lizwi. Livakala njani eli lizwi? Linenkathalo? Yintoni ebangela ukuba ndithi linenkathalo yaye ndiyiveza njani apha embongweni lo nkathalo yelizwi?

### **Ukuthulula ephepheni: Ukubhodlisa isingqala**

Elona nqanaba ndilonwabelayo ngokuba ngumbhali wemibongo kukuthulula oko ndikuvayo ephepheni. Kulapho ndiziva ndizibuza ukuba ndiyicinge njani le nto ndiyibhalileyo, njengomfundi olu didi lokusebenza luyakhuthazwa kakhulu ukuba masiqhubekeke nalo. Kuninzi endikufundayo xa ndiyeke ingqondo yam ithulule, ndifunde lukhulu ngam ngoba ubuninzi bemibongo yam buxoxa ngentlupheko nobumnyana endidibene nabo kule ndlela ndisayihambayo yokuphila ubomi.

Ngamanye amaxesha kule khosi bendisiva ukuba elam ilizwi nje ngombhali lilahlekile, ngoba nangona bendizazi ukuba ndifuna ukubhala ngobunyama obukubomi bam kunzima kakhulu ukuzazi ukuba uza kuyenza njani lo nto.

Umbongo omfutshane endiwubhalileleyo othi *Busuku* ngumzekelo omhle ukuveza konke endizama ukucacisa ngemibongo yam ethulula ubuwena ephepheni. Uyachaza ukuba umbhali sekutheni sefuna ukombathiswa, yintoni intsingiselo yokombathiswa kulo mbongo. Xa kuphenduleke lo mibuzo ubanencasa umbongo, unikise umdla, kungasuke kubengathi ndidibanise nje imifanekiso ngoba ayizonjongo zam ezo.

“Busuku

Ndombathise

Ngengubo yakho yobuthongo

Kwakufika ukungqokuleka ezinzulwini

Ndihlaselelwe sisingqala kunzima ukuphefumla”

Imibongo yam yonke ibhodlisa isingqala, into athi omnye wabakhokeli bam uMthunzikazi Mbungwana, kwisifundo sakhe: *Izinto ezingenamagama ziduka nomoya: Ukubhodla isingqala* kukwakha isakhono sokubhala imibongo eyomba nzulu kwimvakalelo zakho, nenyanyisekileyo kwibali elo ulibalisayo ungumbhali.

Ngalo lonke ixesha ndibhala umbongo ndinyanisekile ngoko ndikuvayo umahluko ukhona, upholisa isilonda wakubeka ephepheni okanye leyo yindlela eya ekupholeni. Imibongo yam emininzi yokuqala bendibhala ngokutshelwa yindlu, into eyathi yandehlela ekuqaleni konyaka ndalahlekelwa kakhulu, kodwa ngokuye ndinyanga esi silonda ngokubhala ngaso, ndiye ndafumanisa ukuba ingqondo nomzimba wam ufuna ukudlulela kwezinye izilonda.

Ndinombongo othi *iindonga zikamama*, ininzi into ebinokuvelelwa ngumbongo ngengxaki zikamama, okanye ngengxaki yalo umama ngoba umbongo awuyivezi yonke imeko yakhe kwaye uyenza khaphukhaphu indlela aziva ngayo ngenxa yendlela umbongo umbhali awubeke ngayo ephepheni.

Ndifumanisa ukuba imibongo yam xa ingayiphenduli le mibuzo okanye xa ifihlakele le ngcaciso embongweni, ukuba ezi zinto ndizichazayo ngembilini yam zintoni, ndifike njani kuzo. Ndisemngciphekweni wokuba ngumbhali unemibhalo enemifanekiso emininzi engazi ngqo kwimbilini yam eveza unqontsonqa. Ndikwacetyiswe ngokukubhala ndipholisa izilonda endizifumene ndikuzo ngenxa yeemeko zobomi. Uninzi lwababhali lwenza ngolu hlobo ukuze sive nasembongweni ukuba ithini imvakalelo. UChuma Sogiba (2018) wenze njalo naye kumbongo othi *ndilahlekelwe*, ubhekisele kukushiya kwakhe ngomnye wabaxhasi bakhe uS. Jam-Jam.

Xa usenza olu hlobo uphinde uqwalasele ukuba yeyiphi imiqolo efuna ukubekwa kwenye indawo embongweni, uphendula imibuzo ethi yintoni ekuthethwa ngayo ngulo mbongo, sifike njani apha. Ngolu hlobo ndenzela ukuba ndingabhali umbongo wemifanekiso enomtsalane kuphela kodwa ingafiki entliziyweni nesilonda asipholi ngoba umbongo khange ndiwuhlolisise ukuze ugqibelele, ucacise nayo yonke imibuzo endithi ndizibuze yona ngombongo wam phambi kokuba ndiwuthumele.

Kuya kucaca ukuba imibongo yam ingenza lukhulu ukuba rhoqo xa ndibhala ndisebenzela ukuphendula imibuzo ngeli xesha ndibhala ndizokwazi ukusondela kofundayo. Ndibona ukuba imibongo yam ayigqibeleli xa ndingazibuzi le mibuzo. Kule iveki ndizame ukubhala umbongo ngomntakwethu, ngendlela endihluphe ngayo into yokuphulukalana kwam naye. Kodwa yonke lo mizamo ayibonakali ngoba umbongo ndiwubhale ngohlobo oluwenza uvakale ingathi awunyanisekanga. Umbongo uyavakala ukuba umbhali uhlutshwa yinto, kodwa ubunzulu bengxaki abuvakali ngoba andiyivezanga le ndawo embongweni, yonke imibongo yam enale ngxaki kuza kunyanzeleka ukuba ndibuyele kuyo kwakhona.

Kule veki kuyabonakala ukuba imibongo yam iyabalisa kodwa ixesha elininzi ndibaleka ecaleni kwale nto ndifuna ukuyithetha, nto leyo ibangela kube ngathi andithethi nyani ngombongo, ukuze kuvele umbongo omhle, intshukumo enikisa umdla, iindlela noko zokuthetha ezintsha, kodwa umbuzo uhlala umile ngaphambili, umntu ofundayo uyachukumiseka kodwa akakwazi ukuvelana nombhali ngoba akuvakali kakuhle ukuba ndithini kanye-kanye ngemeko endikuyo.

Kumbongo kaKoleka Putuma othi *Ecaweni*, (*At the Church*) xa siwuphichotha ngesiXhosa siziguqulele, sisenzela ukufumana isilumiso ngemiba ethile engaveli ncam apha esiXhoseni apha nokukhulisa isigama. Undoqo wayo uphuma kwincwadi yakhe yesiNgesi ethi *Collective amnesia* (2017). UPutuma apha uzibeke kwacaca zonke iingxaki zakhe kumbongo othi *ecaweni*. Umbhali uyasivezela ukuba ubhala ngentlungu esuka ekubindekeni ukusuka apho asichazele ukuba le meko yokuba esentlungwini imenza azive njani. Kuvela kucace yintoni eziva ingathi nendlu le iyamongamela.

Umbongo kaJohn Solilo, kwaphaya kula ncwadi ithi *Elugayini* (1980) othi *Amatshivela*, undikhokelele ekuzameni ukubhala owam endiwuthiye *Abafundisi ngezandla* nalapha kuye kwacaca ukuba andigcwalisi xa ndibhala ukuze inambitheke into endiyifaka embongweni, uluvo lwam okanye iingcinga zam andizibekanga zacaca ngoko ndifuna ukuthetha ngako. Ndifunde lukhulu ngokwandisa imbono yam ngombongo, nokusebenzisa isixhobo uMthunzikazi Mbungwana kwenye yesemina zakhe, athi kukuzoba ngamagama. Ndiceba ukusebenzisa esisixhobo ngelixesha ndisondele kwinyaniso yam ngokubhala le thisisi.

Nam ndinqwenela ukuziva ndithini kanye-kanye ngokugqibeleleyo, iimpazamo zam zingakwazi ukusombululeka. Umbongo ngamnye mandithathe ixesha ukuwubhala kulapho ndiza kuthi ndiziphe ixesha ukwandisa uluvo lwam ephepheni. Nokwandisa ukuthetha le nto ingaphakathi kum xa ndifuna ukusondeza umbongo wam kum, imibongo yam iyabalisa kodwa ayigqibelelanga ngoba imibuzo imi ukuba sisingqala santoni esi?

Lo mbuzo ufumane impendulo, kwimibongo emine kule veki ndibuzwa lo mibuzo kodwa ke ngethamsanqa ndiyazi ukuba kufuneka ndenzeni ukuze ndandise, ndicacise, ndigcwalise apho kusilela khona. Ababhali endibafundileyo babhala bavakale ukuba bathetha ngantoni noba yinto elula kangakanani leyo. UGqirha Kunju noMthunzikazi Mbungwana bandicacisele kakuhle ukuba ndingazama ukucacisa phi ukuze kuvele umbongo ogqibeleleyo xa ndibhala. Kukho umbongo wam othi *Ixhala* nawo unengxaki efanayo nale mibongo. Apho ebonakala iimpawu zombongo ogqibeleleyo kodwa ngenxa yokuba singawazi uthetha nabani bekuba nzima ukuwulandela. Ewe umbhali uthetha ngentlungu xa bekutheni, sifike njani apho?

### **Ukutshintsha kwamaxesha . Unxibelelwano olutsha**

Unyaka ka2020 ukhawuleze wanamagingxigingxi kwanyanzeleka ukuba sisebenzele emakhaya. Abakhokeli babonile ukuba asifumenanga thuba laneleyo kunye nabo apho umfundi ebefumana izimvo ngombongo wakhe kootitshala abaninzi ukuze akhethe kwiimbono eziphangaleleyo. Lo nto ibanceda ngoba ubusithi xa ufika kwixesha elizayo sewusazi mawenze njani kwezi ndibano kuba sibaninzi ngaxesha linye, bendifunda nakwiimpazamo zoogxa bam noba akubhekiswa kum ndiyibhale phantsi ukuba ndibona ingathi ndingancedakala.

Ekufikeni kukabhubhane wecorona-intsholongwane yeCovid-19 esatyhutyha umhlaba wonke. Abakhokeli bethu bakhethe ukuba masidibane kuZoom qho ngoLwesithathu okanye olo suku umfundi anikwe lona, ukuba athumele imibongo ayibhalileyo nebehleli enayo ukuze kuxoxwe kuboniswane ngayo phambi kwakho, ucetyiswe ukuba ungenza njani ukuya phambili, ukukhulisa ilizwi lakho ngengombhali wemibongo. Le ndlela yokusebenza ikhawuleze yandanceda ndasondela kwindlela ekulindeleke mandibhale ngayo.

KuZoom uthumela umsebenzi uze ube khona xa abakhokeli bekucebisa, bayakwazi ukubuza uphendule ngoku nawe uyakwazi ukubuza uphendulwe kwangoku xa ungacacelwanga yilo ngcebiso uyinikiweyo. Olu hlobo lokufunda kum lunefuthe lasegumbini lokufundela, akuziva ingathi wenza izinto uwedwa, uva kwalapha kwintetho umgangatho olindeleke kuwe uze kwixesha elizayo ubuye ubhale oko kulindekileyo akuqhubekeki ubhala ungekavi ukuba yintoni omawuyilungise ukuziphucula.

Apha ndikhawuleze ndafunda ngoba intloko ibigcwala iinduma ukhuthazwa ngengebiso, bendizama ndibuye ndilungisile. Ngaphandle kolu nxibelelwano ndiyafuna ukuthi indlela endibhala ngayo ibingasozwe itshintshe kakhulu; ukubhala kwam kutshintshile, oku kungenxa yeengxoxo ebezisenzeka ngemibongo phambi kwam ezindinike uluvo olutsha.

Le nkqubo indifundise ukuwufunda ndiwufundisise umbongo endiwubhalayo, kwaye ndizibuze ukuba ndifuna ukwenzani ngombongo nganye endiwubeka ephepheni. Ndifunxe amanqaku amaninzi ndakhuthazeka. Ngamanye amaxesha bendisithi ndisawufunda umbongo ndive into besiyithethile ndikhawuleze ndilungise. Kungcono kakhulu kunokuzisebenzela wedwa ngoba umsebenzi uyakhawuleza xa ukwazi ukuxoxa ngawo, ukhawuleze nokufumana indlela ewutyebisayo.

Ndifunde lukhulu ekujongeni umsebenzi womnye umfundi ze ndimnike ezam iimbono ngemibongo ayibhalileyo. Lento yokunikana izimvo ikwasifundisa ukuba sikwazi ukuba umbhali ukuliswa kukuvavanywa nokunikwa izimvo kwangogxa bakhe.

### **Nika umbongo ithuba lokuphefumla: Phinda uqwalasele umbongo.**

Umngeni wam ngeli xesha ndibhala okanye ndisebenzela phezu kwale thisisi, ibe kukungakwazi okanye ukungaqheli ukubeka umbongo ecaleni xa ndigqiba ukuwubhala. Ndiphinde ndimana ndizipha ithuba lokuwujongisisa phambi kokuba ndiwuthumele kumkhokeli okanye koogxa bam ukuba bandinike izimvo zabo. Ekuqaleni indisokolisileyo le nto yokubhala umbongo ngokungxama, ibibuya qho neziphumo ezingandixolisiyo.

Imibhalo ephuma ngokumbonzeleka kum ukuya ephepheni ndifundiswe ukuba kufuneka ndiyibeke ecaleni okanye ndikhangele eminye imibongo endinokuthi ndiyifanise nayo. Ndiphinde ndiyiqwalasele kwakhona. Ndiyiwalasele kwakhona ukuba ndingavala ndawoni na ukulungisa xa sele ndiyifundile kwindibano yam nabakhokheli bam. Bendikade ndibhala ndithumele kulapho ndifumanise ukuba imibongo yam andiyiphi thuba yokuhlala ndiyijonge ndizibuze imibuzo ukuba ndingayinceda phi ukuya phambili. Ngoko kufuneka uwuphindaphinde umbongo ukuwulungisa de ufundeke kwaye uvakale lula.

Kuya kusiba nzima kakhulu ukubhala imibhalo esemgangathweni ingakumbi xa ungafundi ngokuphangaleleyo okanye ungenazincwadi zokuqhubekeka. Incwadi zesiXhosa ezindinika umdla zinqongophele kodwa ke siyazama.

Ndancedakele ngokumamela ukuba mandiwubeke umbongo ndiwujonge amaxesha amaninzi phambi kokuba ndiwuthumele. Ndiqale ndiwufunde, ndiwufundela ngaphandle. Ukuze ndivakale oluhlobo ndiwubhale ngalo. Ndiphinde ndiwufunde umbongo ndiwuqala ekugqibeleni ndiyokuphuma nawo ekuqaleni. Ngalo lonke eli xesha ndizakuwubona apho ndinokutshintsha khona.

Okokugqibela kulo mba, ndifunda umbongo ngenjongo zokujonga ukuba ndingatshintsha phi na, ngolu hlobo ndisusa umqolo kulo ndawo ndiwubeke kuyo uye kwenye indawo ukuze ndibone ukuba usilela phi na umbongo lowo. Ngokwenjenje, ndiyanyazeleka ukuba ndibe nomonde, okanye ndiphela ndibhala imibongo enemfazamo ezinye rhoqo.

Isemina ethi *Le Mot Juste* ibiqhutywa nguNathan Trantraal, ifike ngexesha elibalulekileyo kum ngoba ndiqwalasele ukuba kwiiveki ezidlulileyo bekundinzimela ukuhlela umsebenzi wam. Le semina indinike ithuba lokuba ndijonge ukuba ndingenza njani ukuphucula imibhalo yam.

Ngokuqinisa igama ngalinye endilisebenzisayo, indlela elibekwe ngayo nendlela elifundeka ngayo xa ndiliphindaphinda ukulifunda.

Eyona nto ibibalulekile ngale semina kukuqinisekisa ukuba ndiphuma kuyo noko ndiqonda ukuba yintoni ukuhlela kwaye ngawaphi amanyathelo abalulekileyo ekufuneka ndiwathathe xa ndihlela.

Ndifumanise kungekho nzima kakhulu ukuhlela umsebenzi womnye umfundi njengoko bendicinga. Kuba besiyase sanikwa umngeni wokuba sihlelanelane imisebenzi yethu. Umyalelo ubusithi masiqwalasele ngamandla kwindlela esakha ngayo imiqolo kwakunye nokukhupha imiqolo engancedisi kuyaphi okanye engeyomfuneko nemiqolo umbongo onophila ngaphandle kwayo. Oku kuye kwaphucula nendlela endiyifunda ngayo eminye imibongo. Kwaye ngoku ndiyayazi ukuba into ebalulekileyo ngumbongo nokuphila kwayo hayi ukukokosa indlela umntu, nam endizakuziva ngayo xa umsebenzi wam ndiwugqithisa kubahleli.

Bekunzima kwimibongo yam ukukhupha ilinge okanye idrafti ebonakalayo ukuba, bendicingela umntu ohlelayo ukuba alifumane ithuba lokusebenza ngoba imibongo yam ihleli imifutshane kakade, mhlawumbi ndikhuphe zonke izinto ezibalulekileyo. Kodwa ndiyawunabisa umsebenzi ngezinye iibono endinazo ngombongo ukuze ndiyekele kulowo uzokwenza uhlelo abone ngokwakhe ukuba bendizama ukuthini.

Isifundo esithi *Less is More* sika Gqr. Kunju sisandihleli. Sibenzisa amagama ambalwa avakalayo ukuze uzobe umfanekiso oya kuhlala ixesha elide kulowo ufunda imibongo yakho.

Kumanqanaba okuhlela; elokuqala ndithulula ephepheni konke endikuvayo, oko kuxhomekeka kwintlungu endikuyo okanye isimo sengqondo ngelo xesha. Okwesibini, ndiye ndikhethe amagama akha le mifanekiso ndiziva ndingakwazi ukuthetha ngayo, okanye lo nto indixhele umphefumlo kulo mbono uvele kulo magama ndizame ukubhala ngawo.

Ukuhlela umsebenzi wonye umfundi kundonwabisile ngoba sincedisene ekukhupheni le nto kanye ayifunayo kumbongo wakhe nokuphuhlisa apho ebengaqinisekanga khona. Ngaphandle kokujonga nje imiqolo efanelekileyo yombongo bendiqinisekisa ukuba umbongo ume kakuhle ephepheni nokuba ingaba umbhali ukhethe amagama awenza umbongo wakhe ube nencasa na.

Onke la manqanaba ndiwakhankanyile ngasentla andincedile ekubeni nditshintshe indlela endisebenza ngayo kwimibongo yam. Umnqweno wam kukukhupha umsebenzi okumgangatho ophezulu, le yenye yendlela yokuphucula izinga lomsebenzi wam, kwakunye nendlela yokundifundisa ukuqinisekisa ukuba ndiwanyathele onke amanqanaba abalulekileyo phambi kokuba ndikhuphe idrafti.

Umbhalo osebenzisa ezi zinongo uye ubonakalise ukuba umbhali ucingisisile wathatha ixesha lakhe ekuphuculeni umbongo wakhe. Amanqanaba okubhala angandiceda ekuveleleni zonke iinkalo phambi kokuba ndiwukhuphe umbongo wam. Le yenye yezinto endiziqwalaseleyo ngokuhlela

### **Uthungelwano lwemibongo: Ilinge lokuqala lokuqokelela ithisisi.**

Imibongo esendiyibhalile iyazama ukuthungelana ukuze ithisisi iphume noko izama ukubalisa ibali elidibeneyo elihamba nesihloko endisebenzela phezu kwaso, esithi *Ubomi Sisilonda*. Imibongo evakala ingathi iphuma ecaleni kule mbono ndizama ukuyakha, ndiyifaka kuvimba ukuze ndiyikhuphe ngelo xesha ndibone imfuneko yayo okanye ndiphinde ndiyiqwalasele kwakhona.

Ndifumanise kungelula ukukhetha ingqokelela yemibongo eza kuba yinxalenye yethesis ngoba nangona mna nomkhokeli wam sikhangelela imibongo ethungelanayo, ndikwajonge nokuba umbongo ngamnye uzimele okanye ukwazi ukuzimela ephepheni.

Ndiqwalasele ukuba iya itshintsha indlela endibhala ngayo imibongo, phaya ekuqaleni bendiqala ngokuphalaza imbilini yam yonke encwadini ndandule ukuqokelela imiqolo encedisana noko ndizama ukuthetha. UYang Wan-Li [*12<sup>th</sup> Century*] uthi, "...umbongo ngamnye uzikhethela umbhali okanye umbongo ukuza kufika kuwe, kwaye ixesha elininzi akuzami kulawula ukuba umbongo uye ngaphi, lonke ixesha kweli nqanaba ndilandela intshukumo yombongo engqondweni" *The Art of Writing: Teachings of the Chinese Masters*, iguqulwe yahlelwa nguTony Barnstone and Chou Ping (Shambala, 1996)

Lukhona utshintsho olukhoyo ngokuba sizama ukukhabela ezimpondweni kwaye kunyanzeleka ukuba umna njengombhali ndimamelisise kwiingcebiso zomkhokeli wam ukuze sihambe indlela enye ukuya phambili. Esi sigaba sokuphicotha nokuqokelela imibongo yam, apha ekubhaleni ndiqwalasele ukuba ndisonwabele ngoba ndiyafunda kuso, ndiyakwazi nokwahlula phakathi kombongo obhalwa kwigumbi lokufundela nombongo onezinga lendlela ekufuneka ndibhale ngayo xa ndilungiselela ithisisi.

Mnye kuphela umbongo endiye ndathatha isigqibo sokuba ndiwujonge ngolwimi lwesiNgesi ukuba uza kuphuma njani ubusithi *Ukuvela kokusa* isihloko ndisitshintshile sithi esitsha *Umhlaba ubomvu* indlela omi ngayo ephepheni uyelelene nombongo kaLesogo Rampoleng uthi *Lines for Vincent*. Ubufutshane nokuqapha kwawo ndikwakufunde kumbongo kaAyanda Billie othi *Umhlaba Umanzi* naxa uthetha ngemixholo emibini eyohlukileyo. Owam uthetha ngobundlobongela nokubulawa kwentloko yekhaya ingenatyala. OkaAyanda Billie uthetha ngorhwaphilizo. Lo mbongo kaBillie ukwasisihloko sencwadi yakhe yemibongo ethi *Umhlaba Umanzi* (2016).

Nangona umkhokeli wam ebehlala esitsho kum ukuba umbhali woyama ngabanye ababhali, bendimva ukuba uthini, kodwa kundithathe ixeshana ukuyilandela le nto. Ewe ndiyayifunda imibongo ukuba kukho lo nto indinika umdla ndiyibhala phantsi kwaye ndizibuze ukuba olu hlobo lokubhala lohluka njani kwindlela endibhala ngayo.

Ukujonga umbhalo ngenjongo yokwenza omnye omtsha ukuqonda lo nto kundithathe ithuba, ixesha elininzi bendixabise ukumamela ukuba umbongo okum engqondweni uthini kum, ukusuka apho ndizame ukwenza ntsha lo mvakalelo ifike kum ngokuthi ndikhethe amagama anokunika umbongo amandla. Ngoku ndizama ukuthatha amava obomi bam ze ndijonge lo mbongo ndiwukhethileyo ukuba ndingayikhupha njani eyam imbilini ndibe ndiqwalasele ukwenza into entsha ngokufakela ulwimi ngohlobo endithetha ngalo, imifanekiso enikisa umdla, imibala efanele

lo mbongo nenika nkcazelo ithile ngokukhethwa kwayo. Ezinye zeenkcazelo endizibhale apha bezithi ziqwalaselwe ngootitshala apho ndisilela khona ukuze mna ndizame ndilungise.

Oyena mngeni omkhulu kum kukunika amagama kwizihloko zemibongo yam. Kulo mbongo othi *Imibungu engqondweni* indisokolisile kakhulu lonto, le meko ndisazama ukuyisombulula ngokuthi ndibhale izihloko zibeliqela kumbongo ngamnye. Ndigqibele ngokukhetha eso sihleliyo engqondweni.

Enye indlela endiyisebenzisileyo, kukuthi ndikhethe umntu oza kundifundela zona izihloko ze mna ndimamele ukuba uwafunda njani lamagama ndiwakhethileyo ukuze ndimamelisise kakuhle ukuba lephi elifanele lombongo.

Kwimibongo yam ubunzima endibufumenayo kukuhlaza eyona miqolo yenza umbongo ume kakuhle ngoba ngokucinga kwam ibamihle imifanekiso yonke, kuye kubenzima ukukhetha ukuba yemiphi imiqolo exhasa umbongo neveza isakhono sam njengombhali. Ngenxa yesosizathu ndizibone kunzima kakhulu kum ukufumana umhlaba ophakathi kulemeko.

Ndiye ndabhekabheka kum ngaphakathi ndazibuza ndisuka phi kwaye ndabe ndiqwalasele nemeko endiphila phantsi kwayo ngoku. Ndajonga imngeni yongaphumi endlini okanye ukungavumeleki. Izifo, intsokolo neemeko ezingaginyisi mathe ezilokishini. Ndazama ukwakha imizobo ezakuchukumisa apho siphose khona, nezakusipha iinkumbulo ngeendawo esisuka kuzo.

### **Ndibhala ngale ndlela ndithetha ngayo. Ulwimi luyakhula.**

Bendikade ndizama ukubhala ngesiXhosa esintsokothileyo, hayi ngoluhlobo ulwimi lwesiXhosa luphuma ngayo emlonyeni xa ndithetha. Lonto ibibangela ukuba imibongo yam ingakholeleki.

Kancinci ndiyekile ukuzisizela kwindlela endithetha ngayo isiXhosa, ndaqinise ekubeni ukuba umbongo endizama ukuwubhala mawuvakale. Kwisingqi sesihobe ebhalwe ngu Fumanekile Dyubhele (2013) ndifumane ulwimi endilulandelayo namagama endingawasebenzisa. Kwimibongo endiyifundileyo kuleveki, yeka kaMpengisi-Zinja PP, *Le nt' umntu* ifikelelekile kakhulu kum. Indlela alusebenzisa ngayo ulwimi lwesiXhosa lusondele kakhulu kum nangona ndixuba kakhulu isiNgesi kunye nesiXhosa xa ndithetha lona uhlobo lwamagama awasebenzisa aqhelekile kum.

### **Ukuzikhangela njengombhali.**

Kwingcebiso endizifumene kubakhokeli bam zezokuba umahluko wale nkqubo kunye negumbi lokufundela masithi la mabanga aphezulukukuba kwelokufundela linininzi ixesha lokubhala kunye nokuhlhlwa ngolwazi. Apha unenyangana ezimbalwa zokuba uzifake kwiqela lababhali ekedala nekukutsha bekule ndlela yokubhala.

Lincinci, ithuba lokuthi umfundi angafunisela, akhangele ukuba ngubani kubabhali obafundayo kuye osondeleyo ngokubhala. Uye ufumanise ukuba thina njengabafundi sifike sibhala ngendlela ezama ukuzikhangela nesafunda indlela zokubhala, umzekelo ndibhala oluhlobo umbhalo uze

ngawo ndingajongisisi ukuba unentshukumo, imvakalelo nazo zonke impawu zombhalo olungele ukufundwa ngaphandle.

USogiba (2018) indlela asebenzisa ngayo ulwimi isondele kum kodwa asibhali kongufanayo, umbhalo wakhe uwusondeza kuye kancinci, ngamaxesha amaninzi, uvakala ingathi ucaphula kwizinto azibonileyo hayi ezenzekileyo kuye.

Ngexesha ndibhala le thisisi ndikukhuthaziwe ukuba ndiqwasele ukuba ndithetha ngantoni, ukwenzela ukuba kwimibhalo yam yonke ivakale ukuba ndizama ukuthini. Le mibongo nangona ibalisa ngezinto ezenzekayo elokishini inayo nendawo eveza amahlandenyuka athi umbhali ahlangani nawo ekukhuleni.

Kule thisisi ndilizobe lonke elibali, ikhona imibongo echaza ukukhumbula abo bangasekhoyo, engemeko zokukhula kusapho olungenayo yonke into. Ikwakhona ngeyinxwaleko zobomi, amandwendwe asebusuku athi aphazamise emakhaya njalo-njalo.

Akhona amanqanaba okukhula angekavezwa yimibongo. Iimfundiso ezithi umfana akakhali okanye ilayiti iyanyamezela, uthando, amaphupha. Yenye yezinto ke endicinga ukuba ndiyayizama, ukuzivelela njengombhali wesiXhosa nezinqabileyo kwincwadi eziqhelekileyo.

Indlela imibongo yam eyakhiwe ngayo, ibinako ukufana ndaze ndazama, ukuba imibongo ime ngendlela eza hlukeneyo ephepheni. Apha ndizama uhlobo olunqabileyo kwezincwadi zesiXhosa nexhaphake kakhulu kwisiNgesi.

Ngamanye amaxesha ukwakheka kombongo ukhuthazwa yilincwadi uyibonileyo kwelinye ulwimi. UNazim Hakmet kwimibongo ekwincwadi ethi *Poetry of Nazim Hikmet* (1936) umbongo wona uthi *It's this way*, uwubeke ngokwemvakalelo yakhe ephepheni.

Ndiqaphele ukuba imibongo yam mifutshane. Ndikukhuthalele ukucosela ngamagama ambalwa ukufika kwintliziyo yomfundi.

Amaxesha amaninzi ndifumanise ukuba apha ekubhaleni kuba ndiye ndazibhala phantsi izinto ebezindihluphayo nendinexhala ngazo. Ndizibuze imibuzo ecacileyo yokuba ndifuna ukuthini ngalomeko, ndiyiveze ngombhalo? Isifundo singam nokuzazi kwam ngcono ngoba rhoqo ndikhupha izinto endandizivalele kum ngaphakathi kudala kum, ndiye ndizazi nangamandla. Ndothukile ukufumanisa ukuba zisekhona iimvakalelo, ngendlela ebezindiphethe ngayo. Ndifumene ixesha lokucinga ukuba ndingayitshintsha njani lomeko ukuba isandihlupha okanye ndifumane indlela yokubonisa ukuba yasuka kudala kum. Ukuba ndifumanise ukuba isandenza ixhala, ndiyendizame ukuyisombulula ukuba ndiyakwazi. Nditsho ndiqale ukupholisa isilonda.

Ndingumbhali osachola-cholayo ngelinye ixesha imibhalo ngamaphupha isuka inikise umdla kum.

Enye yezinto endizifundileyo kule nkqubo kukuba xa ubhala okanye umbali ngamnye unendima ayenzayo ukugcina kwaye ekhulisa imbali kunye nolwimi. Eyazi le nto okanye engatyhilelwanga yiyo.

Ababhali abafana noMzwandile Matiwana kwingqokelela yakhe yeyemibongo ethi *Livela Lincumile* (2015) ucacisa ubomi nemeko ebephila phantsi kwazo ngexesha esetrongweni. Lo

mbhalo unika ulutsha olufana nam olukhulele elokishini ilizwi. Siqhubeka apho baphele khona, ukuzama ukukhulisa ulwimi sisebenzisa awethu amagama.

Kumbongo othi *Mancane* uchaza imeko athe wayiva ngelixa eseluvalalweni, into endiyicholileyo kule mibongo yakhe kukugqithisa ulwazi ngogcina imbali ngoba ngethuba athe wathatha isigqibo sokuyibhala phantsi waye waludlulisela kuthi njengesipho solwazi.

Ndidlule ndiye kuMzi Mahola, kwenye yeemibongo yakhe uchaza ngendlala esiphilisana ngayo ekuhlaleni ebangela ukuba imeko ibembi kakhulu. Kulombongo uthi *We've lost it* nangona engatsho kodwa uyabuza ekuhlaleni ukuba bayaphi ubuntu ngoba sixabise izenzo zoba zizigila mkhuba. Omnye wemibongo yakhe endiyithandileyo ngulo uthi *Old Age Centre* apha uthe chu ubalisa ngemeko abantu abakhulu abaphethwe ngayo kwimizi yobanakekela, njengomfundi wothuka mva indlela lo mbongo obuhlungu ngayo.

Apha umbhali uthathe inxaxheba wazibeka elubala ethetha ngemeko umhlawumbi efihliweyo kwaye yena esilumkisa ngezinto ezifana nale yenzekayo.

Kum lo nto ithetha ukuthi, nangona ebezibhalela akabhaleli yena kuphela uthathe isigqibo sokwazisa nabanye.

Umbhalo nokuba ubhalwe ngoluphi na ulwimi ukuba indlela ome ngayo inikisa umdla, kwaye ndicinga ukuba ingasilungela isiXhosa ndiye ndiwuzame.

Bakhona ababhali abacaphula ngenkangeleko yomsebenzi wokubhala ephepheni. Raymond Federman *kwi Surfiction: A Postmodern Position in Critifictions: Postmodern Essay. State university of New York Press, 1993.*

Uthi, indlela esiwubeka ngayo umsebenzi ephepheni masizame ukuyitshintsha inikise umdla.

Kwananjalo, uBrian Evenson uyamvumela nolu luvo, uthi, umbhali nangona ezama ukuza nendlela entsha makubonakale ucoselelo nokuqiqua ukuze ingabi ngathi umbhali wenza nje.

UMzantsi Afrika ngomnye wamazwe aleqwa yimvelaphi yawo, uMxolisi Nyezwa, uyibeka ngoluhlobo: imibongo engathatheli ngqalelo izinto ezenzeka estratweni, izinto ezenzeka emakhaya phantsi kwentsokolo. Imibongo enjalo mayivalwe umoya. Ingaphefumli. New coin (Dec, 2014)

Kwenye yeseshoni zemibongo ngolwesine bekukhe kwavela into yokuba umbhali makazame alandele ingqondo yakhe apho imthuma khona xa ebhala. Ngoba Ngamaxesha amaninzi umbhalo othe gqi kuwe uye ukothuse, ungakholwa ukuba ubhalwe nguwe, oko ke kukumamela nokulandela ilizwi lombongo.

Ukufunda imibongo ngolwesine kuphendula imibuzo emininzi kwaye lithuba lokufunda imibongo nabanye abantu. KwabakwaNew Coin ndifunde lukhulu kakhulu ngoba umbongo ngamnye siwufunda sakugqiba siwuhlalutye, nentsuka phi yombongo ngamnye siye siyichophele. Ndikwafunde ukuba ukubaluleka kokuyazi imvelaphi yababhali, obafundayo ukuze usondele kwindlela abhala ngayo. Nemvelaphi yemiba leyo ayibalisayo.

Sikwaqaphela, ukuba kwaba yeeleneyo ababhali yintoni umahluko, iyintoni abafana ngayo.

### **Ndizoba ibali lam ngeelwimi ezimbini**

Umngeni onzulu kum njengombhali obhala ngelwimi ezimbini, okokuqala ndifuna ukuthatha indlela endibhala khululekileyo ngayo xa ndibhala isiNgesi ndiyisondeze kuthando endinalo ngolwimi lwam olusisiXhosa. Lo nto ndiyenza ngokubuyela emsebenzini esendiwubhalile, ngoba ndiqwalasele ukuba rhoqo ndibuyela kumsebenzi esidlulileyo kuwo ndibona into entsha, umnqweno wam kukubhala imibongo ekumgangatho ophezulu. Ngoku andikayiboni lonto ngoko ixesha elininzi ndisebenza ngexhala, nezinga lokuwonwabela umsebenzi liyehla. Mninzi umsebenzi, kodwa ndizixelele mandizame ukujonga lento ndizama ukuyenza kumsebenzi wam enye ndiyiyeke.

Imingeni yokubhala ngelwimi ezimbini kukuba akukwazi ushiya elinye ulwimi ngasemva. Lonke ixesha funeka uqinisekise ukha isixa sokufunda esilinganayo, ukuba ufunda isiXhosa iyure ezimbini funeka uzame wenze njalo nakwisiNgesi.

Ndiyakonwabela, ukuzama ukujonga indlela zokubeka umbongo ephepheni ngendlela esinga fane sizisebenzise esixhoseni. IsiXhosa sihluthi ngamabali anqabileyo ndiyakuthanda ukuzivavanya ukuba ndingawubhala umbongo uphume unikisa umdla na ngesiNgesi, njengalapha esiXhoseni.

Ndifunde ukuba esiXhoseni, xa sinoqhubeka sibhala ngobuninzi ababhali abazakuvala izikhewu bakhulise ulwimi lwesixhosa bangakhawuleza basondele msinyane kweziye ilwimi ezisishiyayo ngengqubela.

Ukuyaphambili izakunceda into yokwakha amagama amatsha siwasebenzise esiXhoseni Le nto yenzeka ngokuthi sikhawuleze siphe amagama kwizinto esingenazo okanye ezingabizwayo esiXhoseni. Kwisemina kaMthunzikazi Mbungwana, ethi 'Izinto ezingemagama ziduka-nomoya' ibethelelwe into yokuvala esisikroba.

## **Ingxelo ngokuhlalutywa kwesiqingatha sethisisi**

### **Indlela yethisisi yam: Ubomi Sisilonda**

Xa ndicinga ngomsebenzi wethisisi othi *Ubomi Sisilonda* ndifumanise kwakwiingxoxo zokuqala nomkhokeli wam bekucaca ukuba ingqokelela yemibongo endiyibhalayo iza kuveza imibongo ethetha ngantoni, ngezantsi apha ndiyacacisa ukuba yintoni le ntlungu. Ndibhala ngobumnyama kwiimeko endihambe kuzo ebomini bam nezinto endizibonileyo. Ndizama ukupholisa eli nxeba lidalwe kwiziganeko ezindehleleyo zokukhula ebomini.

Imibongo yam ixoxa ngemeko yongxunguphalo lwam, into ibicacile kukuba zonke iinkumbulo ngemeko yentlungu yam, bendifuna ukuziphalaza ephepheni kwaye ngokucacileyo kuba obubunzima busondele kum. Ukuya phambili ibikukufunda ubuchule nobucisa bokuvelela le mibongo iveze imvakalelo nentsingiselo kobubumnyama obusuka kwintliziyo yam. Le ngqokelela yemibongo ingamashumi amabini anesixhenxe. Ngethuba ndidibanisa ithisisi ndifunde ukuba le mibongo ibalisa ngamaxesha athile ebomini bam, ndifumene ithuba lokuma ngaphandle kuyo, ndifunde ngemeko bendikuzo nokwamkela impazamo zam zibekwe ephepheni.

Ndifumene nethuba lokuqwalasela apho ndingalungisa khona. Zikhona ezinye izithuba endinokuzivala njengokuba andinamibongo uveza nto ngekhaya lam. Ubuya kwethisisi kumhlalutyi ndibone ukuba amanqanaba aliqela ebekhankanywa ngumkhokeli akawakhankanyanga kakhulu kuba ndizamile ukuwalungisa, mane okanye mathathu amathuba apho umhlalutyi eqwalasele ukuba ndifake indlela zokuthetha eziqhekileyo nazo ndizilungisile. Ukuze kucace ubucisa obusisakhono sam, sokubhala imibongo.

### **Ukuma kwethisisi**

Le thisisi ime ngendlela echaza ihambo kwizitrato zelokishini apho lo mbhali undim akhulele khona nendlela ekuphiliswana ngayo. Imibongo yam ngokucetyiswa ngumkhokeli wam ivula ngombongo othi *Umhlaba ubomvu* nalapha ihambo yam iqala khona ichaza ngemeko ezingakhuselekanga endiphile phantsi kwazo.

Ndibuye ndavelela amanqanaba, ekukhuleni ungenamthetheleli, ungenamkhuluwa ukuya ekuxelelweni ukuba *ilayiti ayikhali*, xa bonakalisa ubuhlungu obuvileyo ekukhuleni phantsi kwabazali abanomthetho ongqingqwa. Ndibuye ndixobe nokuphila ndikhathazekile ngamatyala, ndithi ndiselapho ndizibone ndiphulukana nomnye wabantu aba balulekileyo kum.

Ngale ngqokelela yemibongo ndizama ukubhodlisa isingqala esihleli ixesha elide singaphululwa kulentliziyo.

Izimvo zomhlalutyi, kumbongo othi *Iinkumbulo*, kulo mqolo uthi *umoya sisiqithi sobulolo*, ngokwezimvo zomhlalutyi ukudityaniswa kwala gama kunayo indawo engavakali ncam. Uthi, indlela abekwe ngayo la magama ngumbhali kumgca omnye awuvakali kakuhle, ingakumbi eli igama lithi 'sisiqithi' elibangela ungavakali kakuhle lo mqolo.

Siwajongisisile la magama embongweni nomkhokeli wam safumanisa, le ndlela intsha yokuthetha sizama ukuyiveza apha kulwimi lwesiXhosa noko iyavela ngoko ke ndagqiba ekuwugcineni lomqolo.

Ufanekiso ohamba nalo mqolo awubhekelanga ekuvezeni umoya womntu oziva eyedwa, enxunguphele ngenxa yale mvakalelo yokuziva eyedwa kwaye esityiwa sisithukuthezi emphefumlweni.

Kumbongo othi *Imoto yocingo*, umhleli uyincomile indlela ovakala ngayo umbongo. Igama elithi *ndisisidamtiriri* ulithandile, ndicinga ukuba yindlela elihleli ngayo embongweni. Wabuya wathi umgca othi *Umphefumlo ulele emeveni*, oluhlobo lukubhala ulibone liqhelekile kwaye livakala lidiniwe kuba kudala lisetyenziswa. Sigqibe ekubeni ndizame amanye amagama aveza kwale mvakalelo inye. Umphefumlo ugudla ameva mhlawumbi, lilo igama okanye umfanekiso ozakukugqibelelisa lo mbongo okwalo mzuzwana.

Umbongo othi *Iculo lasekhaya*, umqolo othi bequbha kulwandle lamagwinya, umhlalutyi akakholelwanga ukuba lo mfanekiso uphefumlela impilo kulombongo, akakholelwa ukuba ukudityaniswa kwalamagama kulombongo kunento eyiphuhlisayo. Uvakala ingathi kuyabaxwa.

Kuvele iimbono eziliqela kodwa sasondela kulomqolo, bequbha kumthombo wentlutha, apha siye saqonda ukuba lo umqolo unemvakalelo ezinzileyo kunalo wokuqala. Ndiyavumelana nomhlalutyi kule ndawo, oko ndithe ndanika le mibongo ithuba lokuba ike ibhekele emehlweni am, Indinike ithuba lokuyiqwalasela kwakhona yonke le mibongo. Ndjonge okusebenzayo nokungasebenziyo. Ukufumana umhlalutyi ukuba andinike izimvo zakhe ngesiqingatha salethisisi. Kundincedile kwaye kwandikhuthaza ukuba ndibone ukuba ndisekhondweni elilungileyo njengombhali osemntsha.

Kwimiqolo yemibongo elandelayo ethi *uMfazi wasemzini*, Isandi solwandle saphukile-thandela/Umnqamlezo ukrazukile-bopha ukholiwe loluhlobo lokubhala. Umhlalutyi ukholiwe loluhlobo lokubhala esithi ukuba umbhali unokubambeleva kule ndlela yokujongana nemvakalelo kwimibongo, iziqhamo ezinokuphuma zingazezingumangaliso.

Ngoko ke, indlela eya phambili kum njengomakhi wale thisisi kukuqwalasela imeko ezinzima endihlala kuzo ndiqhubeka ndibhale imibongo ngazo. Ndingathanda usuka kancinci kum ndiqwalasele neminye imiba engekho lula kwabanye abantu. Phambi kokuba kufike “covid 19” bendisebenza kwitilongo yalapha eMakhanda, sixoxa ngemiba ekhathaza abafana endisebenza nabo ababanjiweyo, ndisebenzisa imidlalo yeqonga ukuqhuba incoko njengendlela yesixhobo sokupha abafana indlela yokuthetha ngemeko abaphantsi kwayo nozama ukuqonda ukuba bafike njani kula meko. Kwesi sigaba ndingathanda ukusebenzisa eminye yemibongo ekwithisisi ezilungeleyo ezingxongxo kodwa ngoku isixhobo sokuxoxa ibe kukubhala imibongo.

## **Uhlalutyo lweencwadi zemibongo**

### **Ndide Ndayophula (2018) Chuma Sogiba**

Le yingqokelela yemibongo engamashumi amahlanu anesithathu, kaChuma Sogiba noyinzalelwane yaseBhofolo epapashwe yi-Imbizo Arts of South Africa. USogiba apha ubonakalisa ekwaveza amagingxigingxi obomi, akufanisa nokupheka imbiza, le athi ude wayophula. Nengavakala njengethi kumfundi uyibonile okanye uzifumanele yena njengombhali indlela okanye iqhinga lokuphila obakhe ubomi.

Kule ncwadi yemibongo ubhale ngeemeko ezahlukeneyo. Apha ndiza kucaphula kwimibongo ethile, apho ndiye ndaba nengqwalasela endisondezayo kwizimvo zakhe njengokuba nam ndingumbhali wemibongo.

Umbhali ubhale ngeziganeko apho athetha ngothando, ngobuhle bentombi aphinde axhobise xa ethetha ngeemeko zasekhaya, kwaye ekwenza into eqhelekileyo kuncwadi lwesiXhosa le yokubhala imibongo enenjongo yokwandisa uthando, ukufundisa kunye nokulumkisa uluntu. Ngumbongo othi *Ndikuthandile* uqala ngokuzibika into eqhelileyo kubafana abasebatsha.

*Ntombazana ndikucela ngokuzithoba*

*Ngekhululekileyo intliziyo ndithi ndingowakho*

*Ngomlom' ozolileyo ndithi ndamkele*

*Ngalamazwi ndithi ndikuthandile.*

Kulo mbongo othi *Ubuhle bentombi* usiphakela kwiimeko zentlalo nobomi, umbhali esaqala nje usityhilela ukuba usiba lwakhe luqulathe izinongo ezinambithekayo zothando.

*Olwam kuwe luzingcambu phantsi komhlaba*

*Olwam kuwe luzukile alugungqi*

*Abandlebe zithe saa bagcwele ulaka*

*Umoya wam wona ufukamiswe umonde*

Lo mbongo othi *Iphupha* awunasiXhosa sintsothileyo, uveza inkolo yakwantu kwaye ufumbathe ubulomko bokumamela. Xa ndidlula ibonakala ibalulekile kakhulu kumbhali indlela yoziphatha, lonto ivela kakuhle ngendlela athi akokose nacacisa ngayo kumbongo.

*Ndithe xa ndiphaphama*

*Suka landinik'umkhomba-ndlela*

*Latheth'iphupha zab'indlebe zimamele*

*Ndalilawula ndatsho ndangumntu*

Apha ukwasivezela kuqhangamshelwano analo nezinyanya zakowabo. Uvala ngomgca othi *ndatsho ndangumntu* into ke leyo enokuthetha iinto ezininzi, umhlawumbi utsho wabona okanye uqinesekile ngokufuneka ekwenzile. USogiba uphinda asibonise, ukusondelelana kombhali nabaphantsi kunye nakumthandazo Ku *Amandla omthandazo* ushwankathela enjenje:

### ***Amandla omthandazo***

*Zingange nduli yomhlaba zon'ingxaki*

*Zigqum'okomlamb'uphuphuma ngamanzi*

*Zixhentsa phezu kwakho zisombela*

*Icebo guqa ngamadol'uthandaze.*

Kulo mhlathi ungaphezulu sibona indlela apho umbhali aveza ukubaluleka kwamandla omthandazo. Apha umbhali usibonisa ukuba umthandazo yinto ethi ibaluleke kweli lixa siphila kulo. Zonke ingxaki esithi sidlule kuzo zingasombululeka ngomthandazo.

Amawabo afika ngephupha kumbhali kwanexesha lokuthandaza likhona, zonke ezimpawu zibonisa umfana ozama ukuphila ngemithetho, kulamahlandenyuka nemeko ezinzima esiphila phantsi kwazo. Umbhali ugxininisa kumthandazo njenge ndlela yimbi yokunyathela:

Kulemibongo mithathu ilandelayo uSogiba woyame kakhulu ekulumkiseni umfundi kubantu ababonwa njengabangcikivi nabenzi bobubi:

### ***Ababulali***

*Imilomo ibukhali okwe ngonyam'ukuxhaph'amagazi,*

*nditsho nezulu abasayi ukuze balingene.*

### ***Umsindo ongxamileyo***

*Umlo ngeba ndithi wona lizothe,*

*lona luncamathelayo emntwini.*

### ***Umfaz' ongqwabalala***

*Amadodakaz' ayamthobela ngamazw' athe cwaka,  
seyisisifo kulomfazi wasuleleka kwinkohlakalo.*

Usiba luka Sogiba luyasikhumbuza ngenkathalo nokushenxisa izenzo ezigwenxa.

Ngemfundo umbhali wenjenje:

### ***Imfundo***

*Iziqhamo zayo zidal' impucuko*

*Iziqhamo zayo zibulal' indlala*

*Iziqhamo zayo zakh' ubuntu*

Apha ekukhuleni kwethu kwiimeko ezahlukileyo sifundiswa ukugcina amasiko, sikhuliswe ngoomakhulu lombongo ulandelayo ukhankanya amaxesha anjalo.

### ***Ukukhuliswa ngumakhulu***

*Ndakhula nabanye de sangamakhwenkwana*

*Sasiphaphathek' okwamaphepha ukuya*

*Kuvun' emasimini*

*Ngokuhlwa ibeyiloo ngxolo yoonopotyi kuza*

*Kugcadwa*

*Namhlanje ndikhulile Makhulu ndithi*

*Ndiyabulela.*

USogiba ukwakhuthaza ukugcinwa nokukhuliswa kwesiXhosa njengoko iintsapho ezityeshela ulwimi lwazo luya lubhekela kwiimfundiso zesiXhosa.

### ***Maxhosa asekhaya***

*Kubuhlungu kuyahlaba ngaphakathi*

*Lithe gqolo ithemba alithembisi*

*AmaXhosa axakile axakisile*

*Ingxoxo azisaxoxwa ngesiXhosa*

*Maxhosa gxanyani nixothome*

*Ukuza esixhoseni*

*Sisixhosa esixakathe isithethe*

*Amasiko nonqulo lwethu.*

Le newadi ikunika zonke imvakalelo njengomfundi kukho amaxesha othando, uvelwano, ixhala nokuzithanda nokuthanda ulwimi lwakho.

### **Imibongo kaNomnikelo Gxuluwa-Komanisi: Tyhini 2017**

Kwincwadi uTyhini neyingqokelela yemibongo, ebhalwe ngababhali abaliqela abaphuma kwicandelo lokubhala loBugcisa bokuBhala lwase Yunivesithi iRhodes nepapashwe kwakhona. Kuyo ndiqwalasela imibongo kaNomnikelo Gxuluwa-Komanisi.

Le mibongo iphuma kwinzalelwane yaseKapa, uphangela khona ePalamente njenge ngcali yeelwimi. UGxuluwa- Komanisi ngumbhali olibekele phambili igama loomama nolihloniphileyo igalelo nendlela abayihambileyo ekukhululeni amanina.

Usiba abhala ngalo liphakamisa ukukhulelaka kooMama kwimeko zonke. Kuvakala ukuzingca xa ebhala ngomama wakhe:

### ***Mama Wam***

*Abasebuhlanti bebebona ixhoba kuwe,*

*Bazale zizithembiso ezikujude ungaboni,*

*Wawa enqweleni kub' usapho lubukhedama,*

*Batyala, batyala, batyala bemka nezwe,*

*Wasal' ufumbathile ume wedwa emnqamlezweni.*

Eminye imiba etshatshazelweyo kwimibongo ka Gxuluwa-Komanisi luthando, ukufa kunye nemeko esiphethe kakubi apha emzantsi Afrika urhwaphilizo.

Akasebenzisanga lwimi luntsokothileyo ukuphalaza imbilini yakhe amagama afana no *ume wedwa emnqamlezweni* nasondelelene nenkolo yobukrestu, azoba imbandezelo umama wakhe wayekuzo kukwavelisela umfundi inkolo yakhe. Zininzi imeko apho umntu ongumama ashiywa efumbethe, okanye ombathe iinyembezi.

Kumbongo olandelayo othi *Soka Lam* lukhona utshintsho kule mbono naxa nawo uveza ukuhlupheka emphefumleni. Lo umbongo ukwaveza ukukholwelwa kombhali kuthando.

*Abomvu amehlo kukujong' enkalweni*

*Kungesabonakali nempunde Ingucwaka nesingqala sodwa esivakalayo*

*Uncumo luyabengezela ziqengqeleka zinjalo esidleleni*

*Mphefumlo wam uyakulangazelela*

Kule miqolo ingezantsi, uhlobo abekwe ngalo amanye amagama abonakalisa indlela entsha yokubhala, efana nalo mfanekiso awuzobileyo wokubengezela koncumo nongumfanekiso ongaqhelekanga. Ukwasebenzisa amagama athile akudala okanye aqhelekileyo, kodwa kuba ewaxubile avakala ematsha:

*Mandingalindi ukuza kukaNxele: Kumbongo-Soka Lam*

*Andisayi kulahla mbeleko ngakukufelwa: Kumbongo -Soka Lam*

*Yathabaz' intliziyo kwihlathi likaHoho: Kumbongo-Elenyama.*

Kwimibongo ka Gxuluwa- Komanisi liyavakala ifuthe lababhali abadala nabasetyenziswe kakhulu ezikolweni, nabaziwa njengesisekelo kwimibongo abafana no J.J. R Jolobe.

Umzekelo kumbongo ka Jolobe owaziwa kakhulu othi *inyibiba* naye apha lo ka Gxuluwa-Komanisi, usebenzise ifuthe lawo waze owakhe wawunika isihloko esithi *Ubuze* apho athi *ndiyinyibiba kamama, Ubuntyatyambo kum busahleli, Ngaphakathi kum abubhangi*. Mininzi imibhalo ka Gxuluwa-Komanisi eqhelekileyo bendingathanda ukufunda indlela ezintsha zokusebenzisa nokukhulisa isigama nendicinga ukuba ebengasebenzisa lo mibongo ukuza nokutsha.

# **OLU XWEBHU LUQULATHE AMACANDELO**

## **AMABINI (2):**

### **ICANDELO A: ISIQINGATHA SETHISISI**

(Umsebenzi Wobugcisa)

### **ICANDELO B: ISIQINGATHA SEPOTIFOLIYO**

(Iijenali, neminye imisebenzi)

**ICANDELO A: ISIQINGATHA SETHISISI**

**UBOMI SISILONDA: INGQOKELELA YEMIBONGO**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

Kwi-

**FAKHALTHI YEZONCWADI-MBALI-FILOSOFI**

**E-YUNIVESITHI I-RHODES**

Ngu-

**Luvuyo Mkhululi Yanta**

EyoMnga 2020

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## INTSHAYELELO

Esi siqingatha sethisisi yingqokelela yemibongo-ngoma eyilwe ngeenjongo zokuzama ukuveza nokupholisa isilonda esidalwe ziimeko zobom esiphila kubo singabantu, izinto endizibonileyo nendidlule kuzo. Ndibhala ndibonakalisa ubumnyama endiphile kubo, apha ndizama ukusondela ekukhanyeni. Ndiqala ngokupholisa ezam izilonda kuqala. Ulwimi endilusebenzisayo lulanda imbali yam njengomfana omnyama okhulele elokishini, ilokishi nganye inolwimi lwayo. Ndisebenzisa olu lwimi ndibalisa indlela endikhule ngayo, ndikwakhankanya nokukhula ndiqheliswa ukungathethi ngezinto nokungawavezi amanxeba entliziyo yam phambi kwabantu “ilayithi ayikhali.” Ndinomdla kubabhali ababhala ngeemeko zexesha lanamhlanje, kwiimeko eziphilwa luninzi lwabantu nesimo sentlalo jikelele. Ndisebenzise umsebenzi wababhali abafana noAyanda Billie ukujonga isingqi sobom kwimibongo yakhe njengomntu ongekho kude ngokuhlala nokufuphi ngeminyaka, ndiqwalasele imisebenzi kaS. Zotwana ukuzama ukusondeza isigama kwindlela endikhule ngayo kunye noJ.J.R Jolobe ukuqwalasela ukuba babesebenzisa obuphi ubuchule bokubhala nokupholisa izilonda zabo. Ndikwacaphule kwisimbo sokubhala esikhawulezileyo semibhalo eyenzelwe iqonga njengoko ndichithe ixesha elininzi ndidlala kwaye ndikwaqeqesha abadlali beqonga.

## **Umhlaba Ubomvu**

Bamgqobhozile, umhlaba ubomvu

Bamgubhulule ekoneni ngeemela

Bamtyakatya sel' ezimela

Ngutata weentombi ezimbini

Bamgcwabe enxibe itayi eliluhlaza.

## **Imoto yocingo**

Ndiyimoto yocingo,

andinamkhuluwa ndingenamthetheli

ndibethekiswa ezindongeni.

Ndichachathekiswa phandle kunetha.

Iimini zonke ndiyaxhokoxwa ndityhuthulwa amalungu sele ndikhala

ndigqolile

ngaphakathi. Ndimoshe bani?

Ndisisidamtiriri sezinja zichamela kum.

Ndinyakathiswa kugqatso ndingenamendu ndimncinci ndimngaka

ndiyagxadazeliswa ndiyagiliswa ndityobokile.

Ndirhuqa ngesisu phantsi

ndijinga kwintlekele. ndiyaqhwarela

ndiqhawukile

Umphefumlo ugudl' ameva.

## **Idabi**

ndiphepha amatye esilingi  
kukrazuka isikhumba somthi  
isisu siyaxuxuzela

ukuzisola kugqobhoza isifuba  
umchamo uhla ngemilenze  
kungase ndibuyele ebusaneni

ukudubulana ngasemva eyadini  
kujike kwalihlathi lwezilo ziqwengana  
esi isehlo silingenwe sisililo esikrakra

ndixhobe ngamatye ndiyaziphindezela  
ndiyafudumala ndiyabila kuyaqhuma  
isikhalo sidukele ngaphakathi

.

.

Inkqayi izele ziingongoma.

## **Iinkumbulo**

Namhlanje ndivuke intsasa ingumkhenkce  
ndime esipilini, intlungu yam yinduli neentaba  
amehlo adiza umphefuml' oshwabeneyo.

Ndinxibe uncumo  
emagxeni ndixwaye intliziyo enekhala  
umoya sisiqithi sobulolo  
sele ndazifundisa ukuthi:  
ndiza kubona kwakhona.

## **Ukukhubeka**

Kukukrazuka kweengcinga - ingqondo ibe mpatshampatsha.

Kukutshotshozela yimivumbo yesabhokhwe.

Kukungcungcuthekiswa bubushushu bedangatye.

Kukugranyelwa ngamehlo alephuza intiyo.

Kukuqhokrwa amadolo utyhafe.

Kukombathiswa ingubo yokoyiswa.

Kukuqhekeka uthi saaa ube ziingceba ugwal' intandabuzo.

Kukurhuqa ngobuso bentliziyo ebumnyameni.

Kukuba yimveku ethamb' ifokotho.

## **Iindwendwe**

Ubusuku bundihlasele  
ndiyimvula yamachaphaza egazi  
bendisakubuka suka waphuncuka ngesaquphe  
ndiyazizonda iindwendwe zasebusuku

isandi ephondweni asiphumi  
izinja zitsho ngomkhulungwane  
le ndlela ithathe owokuqala nowukugqibela  
ilanga linovalo lizimele  
akusoze kuse.

## **Langa buya**

Ndibona izithunzi

zabahlobo bam ebumnyameni

bandidlakaze imbilini

banditica kunye nezikhohlela.

Bandityhuthule amatanyula

bandigoba amazinyo

bandiqhawule ulwimi ndithetha.

Bandifuthanisele ndiphila

bandibopholele ngocingo olinameva

amaphupha ndiwaxhome eliweni.

## **Kwilizwe Lobumnyama**

Kumazantsi enkungu  
ndiphepha ubumnyama  
umthombo ulila amadangatye  
isibindi sitshile.

Isaqhwithi sibophelela amaphupha  
uloyiko luqwathaza amathambo amhlophe.  
Umsi usiqamangele  
amanxeba avul' amehlo  
cwaka ukukhanya.

## **Iculo lasekhaya**

Lakutshona ilanga  
sigcakamela umkhwitsho  
iinqwithelo zisifikile  
iinyembezi ebusweni ziyabengezela.

Kwamakhelwane kushushu  
baqubha kumthombo wentlutha  
ekhaya kugquba uthuli  
isango limthubi  
umhlaba womi.

Silinde umthandazo ohluthisayo  
*Beregwana- Beregwana*  
*isibhedlele esikhulu*  
aya kufezeka nini amaphupha?

Sesimvale amehlo  
intliziyo yona iyavuzza.

**Kumandlalo wam**

Ndihambe ubusuku bonke

Amathe alikhala

Umphefumlo ucinezele umqamelo olilayo

Andikwazi

ukuzinqanda.....

## **Limtyekezile**

Ngaphaya kweentaba intsasa iyazolula  
ngaphantsi kweenyawo zam umbethe uyabanda  
iinkukhu ziselwe  
umoya awubhudli uyalila.

Imoto yomngcwabo isikhokele  
lumtyekezile uSizwe ulwandle  
ilanga limile - sithunzi sam uphi?

Eziko baxhwithana ngeepleyiti  
iintente nezitulo zixhonywe evenini  
udabawo nolulu bafikile ekapa  
umama uyedwa endlwini  
imidiyadiya yehlile  
sibane layita.

## **UNkululeko**

Nkululeko, ibhatyi yakho ekaki ilala imile emva kocango.

Ubude nokumila kwayo nguwe.

Isankwana, inqentsu, nobukhulu bentloko nguwe.

Ingubo yakho yombethwe ziingelosi. Imithandazo yethu yanyuka nayo.

Ndibhinqa ngawe- amandla am akuwe.

## **Ilizwi lakhe**

Ndakugexiswa bubomi ilizwi lakhe                      liyintetho endikrwela ukhakhayi ndiqiqe.

Ndakuqhalela ziintlungu zomphefumlo      lisisandla esingqingqwa esindikhokela ngenkathalo.

Ilizwi lakhe liyindyondyo enzulu

livakala ngaphaya kwemilebe emnyama engalibaliyo

lityabula ngobulumko alikhohlisi

ndakuhlininika ligqekreza isichotho.

## **Umhombiso eludongeni**

Igumbi lihonjiswe yintaba yamakhoba otywala.

Umsi we-entyi uqhuma diniweyo.

Imizila yamathontsi enyembezi:

isihlangu esibomvu esirhonorhono

izitshotho zamazwi kukutswina

amatye angene ngefestile kuligazi

-iintsana ziyabhonga

-abazali abavuki.

## **Amagumbi obomi**

esitalatweni sisankxwe-  
iingceba zefesitile  
zinamathele kuthi.

endlwini cwaka-  
ezo ngalo zinde  
zindityhilizele kude.

esitalatweni -  
luncumo lukamabonakude  
khawutsho wenza njani?

endlwini ububude  
bentambo yesigcawu  
uyandirhintyela.

## 1.

Mthi khula nam,  
namhlaje intliziyo ihlamba ukufa ngesingqi somlambo  
ikhulula amaqhina oncumo lwamaphupha asemgangathweni  
imithambo impompoza umoya odlikidlayo  
le intlungu inegama  
bubunzima bocwaka ongathulisekiyo  
ndiphefumla ukufa nokuphila  
ndiligqabi elincinci - mthi khula nam.

## 2.

Ntlungu tyhutyha lo mzimba  
ndicinezele ngomona nditshabalale  
ndihlinze ngezembe lokushwabula ndidlabhuke  
hombisa izitalato ngeziphakathi zesisu sam  
zalisa uncumo lochulumanco kwintshaba zam.

Ndinike iingcebiso zokuqhekeza isiphiwo sam  
ndime eliweni ndijinga kwiingcinga zokuhlupheka kwam  
nditshutshiswa sisingqala semizamo yabazali bam  
balinde isithonga sokuqhekeka kobuchopho bam.

## **Kuwe Bhelekazi**

Bhelekazi elisegileni ndiza kuwe  
ndiskime ndincangathi okwejam  
apha erenkini isandi sengoma siyandintyontyela  
sindikhumbuza ngomgruvo wakho omnandi  
injini yakho igcwele ithe mpuu

novrum wam wombane uyabaseleka  
ngqumakho - ugqemfeza ndikholwe  
ndirhorhozela emva kwakho Bhelekazi

langa lam lasebusika undishushubeza izibilini  
kusekhaya apha ndiphelele.

## **Mfazi wasemzini**

Isandi solwandle sophukile - thandela.

Umnqamlezo ukrazukile - bopha.

Iintaka azinamaphiko zirhubuluzela kufuphi.

Inzolo kumfazi wasemzini iyagqushalaza.

Uyesu uphuncukile emnqamlezweni.

Ikumkanikazi yeenyosi iza nobusi.

Ithambisa iiminyaka nemizuzu.

Mntundini isibhakabhaka usingcolisile.

Umfazi wasemzini ubaleka neentsuku.

## **Hlangabeza**

umlilo omnyama wamaphupha  
undigubungelele

iimbiza estovini zikhedamile  
iibhokisi yombane ijatile  
ikhuphe amehlo abomvu

itafule yomile neempukane ziyabhekabheka  
isisu sikhale sade saziyekela  
baqhagile abamelwane  
ndikwanzingo.

## **Iziqhamo**

Inkwenkwezi  
yasekuseni ithe thaaa  
ikhuph' amehl' aziingqanda  
isondele  
phezu  
kwamagqabi,  
kulo mthi kucul' umoya wakho.

## I.

### Usithele i

Usithele kwihlathi lentliziyo yakho  
kubusuku obungenanyanga  
uyazika kwisithunzi sengqondo  
irhamncwa lilayita ngamehlo alidangatye  
uyagrama  
uthembele ngezingqi zeenyawo zakho  
amehlo omlilo wentliziyo yakho  
acima nokuqhekeka kwayo.

## II.

### Usithele ii

kubusuku obungenanyanga  
uzika kwisothokothoko sobumnyama bengqondo  
umlilo wentliziyo ucinywa kukuqhekeka kwayo  
usithele kwihlathi lentliziyo yakhe  
Irhamncwa livalile liyamgramela  
ulayita ngamehlo edangatya  
uthembele ngezingqi zakhe.

## **Ndiyazula**

Ndididekile iindonga zentliziyo ziyaqhekeka  
itafile izele imizila yezandla zakho  
isitulo ukuvova ngumzimba wakho  
isipili asiqhwanyazi silinde ubuso bakho  
ihempe yam ishwabene  
ikhedamile ifuna wena.

Ndiyijikeleze yonke le ndlu awubonakali  
uphahla lwengqondo luyadilika  
umoya unkundile sisizungu  
impepho ehlaziyayo ayifuni ukungena:

....

Ndibeke ityala!

## **Epasejini yengqondo**

### **1**

Ndihleli esitulweni imini yonke  
ndicima iimpazamo zokudlala ngemali  
nabahlobo bobumenemene.

Ndibala amaphupha aphuncukileyo  
cwaka andithethi  
ndihla ndinyukwa sisingqala  
ndikuyeke wemka ndisakuthanda

Ndizimela intloni  
ndizibhaqa ndithetha ndodwa  
ubusuku bam bulele bodwa

Ndabhala umyalezo  
ndizisola ndizicelela uxolo  
ndilinde impendulo

### **2**

Ndipholisa ukuxobuka okungathuthuzelekiyo  
usithele washiya intandabuzo kwizivubeko  
ingqondo iyakutyhutyha unaphakade  
ndisazibuza ngelizwi elingcangcazelayo.  
Ubusenamendu nje?

Ndiphinda indlela yeencoko zethu  
andifumani zimpendulo

ulivumba elincamathele esikhumbeni  
kubusuku obungenamaphupha aphululayo  
ndizivala amehlo ngawe.

## **Umoya Ovuthuzayo**

Enyeleni yengqondo  
ndiqokelela iinkumbulo zakho  
usuliwe emehlweni  
uvuthuzwe ngumoya.

Iintaka zikuculela lusizi  
ngaphantsi komthi  
ecaleni kwakho  
umndilili udukile.

## **Umlilo**

Iziyobisi ngumlilo ongalibaliyo  
Inkedama ziimbovane ezitratweni- kuyaqhuma  
umlilo uyagqotsa awulawuleki.

Inkedama zimenywa bubulenyelenye bedolophu  
isikhalo samathumbu esiswini siyakhonya  
iibhotile zitshaywe ngumsi.

Ngaphaya kwezitshixo bamvalele  
umama endlwini uyedwa ulindile  
izidlele zakhe zibomvu ngumvandedwa  
kuisisi seenyembezi.

## Uvutha

Utsiba ngaphaya kocango

uhamba ngeenzwane undikhangela

ezingubeni uliphupha elifudumeleyo

undimpampatha emandlalweni wam

uvunguza iingubo zam

udlikidla imiqamelo yam

udlokova udlakaza indlu yam

unyuka usehla ngemidiyadiya

ungumsindo ovuthayo

uqhuma intiyo

urhubuluza ngolunya

undirhola naseluphahleni

isijwili sabamelwane asikuthezi mandla

nangoku usandileqa.

## **Imibungu engqondweni**

Iincwina kwizisu zabantwana bam ziyanditsarha  
ubumnyama buyandirhaxa  
emehlweni ilanga andiliboni  
intliziyo ililiswa bubudenge benqqondo.

Inzingo yimibungu engqondweni  
kuqine ukucinga  
intloko iyaqaqamba  
isingqala ngamatyala.

Edolophini ookrebe bangxangile  
bandihlubule nesikhalo  
iinyembezi zigwele umlomo.

## **Uncumo lwabahlolokazi**

Umoya yinkanyamba evuthuzayo  
iifestile ziphelile.

Ndinyamalele kwidama lokukhonkxeka kwam  
amehlo lihlwili - asindwa sisaqhwithi  
umphefumlo uphephana neokapi, iibhotile neziyobisi zobomi.

Ndiyinyhunyu - ndixhwalekile  
ndikrukra-krakra ndijija-jija ukuvulana nocango lobomi  
ndibona uncumo kubuso babahlolokazi.

## Phumla ekoneni

Lo mthi undijonge ngathi uza kutwela iindaba zam. Umoya walapha wasoloko ubanda.  
Ndibawela kufike umjita ogrand. Athi nantsi i-3 klipa masizithi hotele mntana.

\*\*

Ndagqibela kudala ukufilwa isidala. Kudlalwe ngamathanga am. Ndisondezwe esifubeni.  
Ndiphuzwe emlonyeni. Kuhliwe ngentamo. Ndimuncwe iingono zamabele. Kude kubemanzi  
apha kum phakathi kwamathanga. Ndichame ngengxolokazi.

\*\*\*

Akugqiba andijonge emehlweni ingathi uza kuthi *you may kiss ibride*. Abanye bethu  
baxhwitshilwa yingcuka eyabagqobhoza ngeenzipho ezishiye ukungcola.

\*\*\*\*

Le rabishi yomthi inditya yakugqiba i-eshele kum.

Shit-shit yi-entyi yam yokugqibela le.

Lo mthi uyandikrwitsha.

\*\*\*\*\*

Futhsek, Nicinga ndiza kujika amagqabi alo mthi abe yimali? Futhsek, niyawathanda amahala.  
Nithi nditya ntoni? Ningandiqheliinja. Ayisosinene sokudlala esi. Undibawela nge-30 randi  
qha. Awunyi *perhaps?*

\*\*\*\*\*

Hay maan, esi sibane siyaphinda siyacima.

Lo mthi uvuthuza ingxolo yobulolo.

Ubumnyama buyandombatha.

Andilali ndileqwa ngumthi.

Ebusuku umila iingalo ezinde.

Undicudisela ekoneni.

Ufuna ukundikhuculula ukungcola kweenzipho zengcuka.

**ICANDELO B: ISIQINGATHA SEPOTIFOLIYO**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**Mastazi kubuGcisa bokuBhala**

Kwi-

FAKHALTHI YEZONCWADI-MBALI-FILOSOFI

E-YUNIVESITHI I-RHODES

Ngu-

**Luvuyo Mkhululi Yanta**

EyoMnga 2020

## **INTSHAYELELO**

**Le potifoliyo yeMasters of Arts kubuGcisa bokuBhala icaphula kwijenali ezibhalwe ngenjongo yokuzama ukuveza ubungqina obuchaza umsebenzi endiwenzileyo apha ekhosini. Ixoxa ngencwadi endizifundileyo nemibongo endiyibhalileyo ukusondela kulo mbhali ndinguye, ikwa qulathe izimvo zam ngengxelo esuka kumfundi wemibongo yam kwakunye nohlalutyo lwencwadi zemibongo. Iijenali Zomsebenzi Owenziweyo**

## Le mibongo ndiyibhalayo yenza ntoni?

Ndifike kwicandelo lokuBhala ngobuGcisa ndilindele ukufunda lukhulu ngokuzoba ngamagama, nanjengomntu ongumdlali nomlawuli kwimidlalo yeqonga. Ndiyakonwabela ukulawula imidlalo yeqonga ebonisa okwenzeka eqongeni usebenzisa amagama ambalwa, kodwa akhwehwe ngobuchule. Ukuqinisekisa ukuba ingxoxo iqinile. Umnqweno wam ibikukuzama ukubona ukuba ndinakho na ukwazi ukwenza njalo ekubhaleni imibongo. Apha kum engqondweni bendikholelwa ukuba ndinabo ubuchule obuncinci obungaphuhla ukuba ndinokufundiswa ngababhali notishala ekudala bekule ndlela kule khosi yobuGcisa bokuBhala.

Kwenye yekhosi yokubhala iAerial kwalapha kule Yunivesithi i-Rhodes, ndiye ndafumanisa ukuba ndinokuzama ndiqhubele phambili nokubhala singaphuhla nangakumbi esi sakhono ndisibonayo, ndiphande nokunye okukhoyo kum. Nanje ngombhali osafundayo, bendingazibuzi okanye ndingayazi ukuba ibalulekile into ethi, bebaninzi nje ababhali ekudala bewenza lo msebenzi, mna ndifuna ukufakelela ntoni, okanye ndizama ukuvala esiphi isikhewu?

Kusaqalwa nje ndiye ndaqwalasela ukuba ukuzoba ngamagama kukuzama ukusondela kwimvakalelo zam ukuze ndichukumise umphefumlo. Imibhalo yam mifutshane, umnqweno wam kukubeka umfundi wombongo kwimeko yosuku, indawo negumbi apho umbongo wenzeka khona ngamazwi ambalwa. Le yindlela endithanda ukuvelela umbongo ngayo. Ndithanda ukusondela apho ithole lifele khona andinamdla wakujikeleza.

Ndibuye ndaqwasela umbongo othi *Umhlobo Wam* kaSimphele Vikilahle, Indlela uVikilahle akhethe ngayo amagama akhawulezileyo nendlela awubhale ngayo lo mbongo engachithanga xesha, indinike umdla. Kukwakho omnye othi *Umvundla* kaL.T Manyase kuyo yomibini le mibongo ababhali baveza imvakalelo yongxunguphalo nokukhathazeka. Bendingakaqiniseki ukuba ndizofika njani apha kodwa besendisazi ukuba ndinomdla wokubhala ngobumnyama bemeko endithe ndadibana nazo ebomini, yilonto endenze ndasondela kulemibongo.

Ndibhala ngesiXhosa nesiNgesi, nakwelinye olu ulwimi ndiyachola-chola imibongo enokumila ngendlela esingafane siyisebenzise esiXhoseni ukusondela kulo mbhali ndinguye. Apha ndifunde umbongo othi *Lines for Vincent* obhalwe NguLesego Rampoleng, *The Bavino sermons (1999)* ndayithanda indlela andibonisa ngayo okwenzekileyo ngokuthi akhethe amagama aveza afuna ukuthetha ngokundibonisa engandixeleli. Umbongo wonke ubhalwe ngendlela enentshukumo, kodwa ke umbongo mde kunohlobo endibhala ngalo mna.

Lo mbhalo ufana nomnye ongaphumiyo kum engqondweni othi *Yiza* ophuma kwincwadi eyingqokelela yemibongo ethi *Iingcango Zentliziyo* kaSimphele Noluthungu (2015), apha umbhali uthathe amagumbi omzi wawafanisa nawe ntliziyo yakhe, nalapha umbhali usondela ekusiboniseni lento ayivayo kuye ngaphakathi.

Ubunzima endidibene nabo kukuba nangona bendinginga ukuba imibongo yam noko inamandla, ndifumanise ukuba abakhokeli abakaxoli kuba imifanekiso endizama ukuyizoba kule mibongo ibingaphelanga. Ngumngeni ke lo endithe ndazimisela ukuwuqwalasela ukuze ndiphucule

indlela imibongo yam evakala ngayo. Engqondweni yam, bendicinga ukuba ukuzoba imifanekiso engacacanga ncam yeyona ndlela ilungileyo ukwenzele ukuba umfundi azicingele ukuba umbhalo uya ngaphi, kodwa ke ndikhawuleze ndafunda ukuba oku, ukwenza xa uqinisekile ukuba le nto uyenzayo iwunceda njani umbongo. Ukuba ufuna ukumlahla okanye ukumzulisela umfundi kufuneka ube loo nto uyenza ngabom.

### **Ukusondeza imibongo yam kum**

Isixhobo endikhuthalele ukusisebenzisa kukubhala ngamalungu omzimba, kulapho bendiye ndifumane iingxaki ezininzi khona. Imibuzo yomkhokeli wam, efana nokuba, “xa uthetha ngamehlo kulo mfanekiso, uthi atheni kwaye enza ntoni?” Ekuqaleni kum ibingabalulekanga ukuba amehlo atheni okanye enza ntoni, kum bekubaluleke ukuba umfundi uyawuthatha umbongo awubeke kwimeko yakhe ukuze azicingele ngokwakhe ukuba loo mehlo uwabona esenza ntoni yena kulo mbongo. Ndiqaphele ukuba andizigqibi iingcinga zam xa ndibhala njalo, yiyo lo nto amaxesha amaninzi imibongo yam ibifundeka ngokungathi ayiphelelanga.

Umzekelo, bekukho umgca kweminye yemibongo yam, *othi amehlo abomvu*, ndithe xa sele ndiwuphucula ndathi *amehlo abomvu kukuqokelela iinyembezi*, ndawubona umahluko, imibhalo yam yatsho yanemifanekiso ephefumlela impilo kwimibongo. Ukwenza ngolu hlobo ndiqwalasela yonke imeko emenze umlinganiswa kulo mbongo wanamehlo abomvu. Ukuphola kwenxeba kum kuqala ekuqwalaseleni ukuba ibiyintoni unobangela. Ngalo ndlela ke ndibhodlisa isingqala.

Ndibhala imibongo ebonisa ubumnyama bendlela yobomi endibuphilileyo nezinto endiziqwalaseleyo nendidlule kuzo kule ndlela. Omnye wemingeni endikufutshane ukuyoyisa, kukuba imibhalo yam ekuqaleni ibingasondelanga kum. Abakhokeli bam bacebise ngelithi ukuba ndithi ndifuna ukuphilisa amaxeba am, mandiyijike le mibongo, ndiyisondeze kum ngokuthi ndifakele isimaphambili “uNdi” kweminye ukuzisondeza kunye nomfundi kumbongo wam. Xa bendibhala ekuqaleni ibingekho le ndlela okanye ingacacanga, ubungathi umbongo ubhalwe nanguye nabani na.

UChuma Sogiba kumbongo wakhe *Ndiphantse ndayiphosa* kwincwadi yemibongo ethi *Ndide ndayophula* (2018), undibonise uhlobo lokubhala umbongo owalatha kuye. Nangona amabali okukhula awachaphazelayo kule ngqokelela yemibongo ebufana kumntu wonke, ukuzifaka wena buqu kumbongo kwenza ukuba ibali lakho libe nomahluko. Umfundi uye alibale ukuba eli bali uyalazi, ajongane nentsingiselo kunye neemvakalelo, atsho alandele umbongo athobe intandabuzo. Ngelinye ixesha xa isimaphambili u-*ndi* siqhubekeka kwimiqolo elandelayo umbongo uveza isandi somculo, itsho yonke into izivelele ngaxesha nye.

Ndibhala ngokuzithemba xa ndisondeze isigama kum, isiXhosa sam silula, sisiXhosa esifikelekayo. Enye yeencwadi ezisondele kuhlobo endithetha ngalo ithi *Uphuziwe uWhitney*, Onne Vegter, Inguqulelo esiXhoseni nguS.Z. Zotwana (2004). Ndiyithandile indlela lo kaZotwana alisebenzisa ngayo ulwimi, lulula kwaye luyalandeleka.

*Alitshoni lingaphumi* yinovelu kaP.T Mtuze (1986), ibhalwe ngendlela esebenzisa ulwimi lwesiXhosa ngeendlela ezinika umdla zokubeka amabali ephepheni; ekhetha amagama

afikelekayo kum. Nangona ndikhuthazwa ukuba mandibhale olu hlobo ndithetha ngalo, ndiyakonwabela ukwakha amagama anika umdla ngokuthi ndijonge kwabanye ababhali, ingakumbi ekudala bebhala njengala magqala mabini.

Ukuphendula lo mngeni, ndifumanise ukuba abanye ababhali bayachaza ukuba yintoni unobangela wombongo, nto leyo ecacisa imibuzo emininzi nebangela umbongo uphelele. Umzekelo, uNoluthando Mvane kumbongo wakhe othi *Sobonana kwelizayo* kuTerrance Matinise. Uyasivezela ukuba uthetha ngabani ngolu hlobo usondeza umbhalo kuye kwaye uyasicacisela ukuba yimeko enjani le azifumana ekuyo. Apho ndiphazame khona mna kumbongo ebendiwubhalile kukungachazi ukuba ndiwubhaliswa zeziphi izizathu, ukuba ndibhodlisa isingqala santoni, ziintoni ezichaza lo nto.

### **Umbhali woyama ngabanye ababhali**

Kule khosi ndifunde ukuba ukuze umbhalo wakho ube namandla, njengombhali kufuneka wazi ukuba umbhali woyama ngabanye ababhali. Ndikhulele elokishini, kodwa nakweyiphi na imeko xa ungenaye umkhuluwa uza kuzuliswa-ube sisisulu sokuthunywa inkani, ubethwa ungenzanga nto. Ndizame ukubhala ngale meko amaxesha amaninzi, kodwa ndingaphumeleli kuba imibongo ebendiyiveza ibingabonakalisi bugcisa bakubhala.

Ndiye ndakhangelela imibongo esondeleyo kule meko ndifuna ukubhlala ngayo. Ndafumana umbongo othi *isililo sekawusi* kaHlanganyana M, ekula ngqokelela yemibongo ithi *Isingqi sesihobe*, ihlelwe nguF. Dyubhele, (2013). Lo mbongo unonxunguphalo lokungcungcuthekiswa kwekawusi ziinyawo, ndiwufundile amaxesha amaninzi ndanomdla yindlela azivelele ngayo iimvakalelo apha umbhali esimntwisa le kawusi. Ndithathe into endiyaziyo, imoto yocingo nendakhula ndidlala ngayo ndayinika ibali lobom bam. Nanku lo mzekelo walo mbongo ndiphume nawo ngokufuthelwa ngulo kaHlanganyana kwela phepha lesithandathu:

Ndifumene indlela yokuvelela unxunguphalo lwam lwemeko yokukhulela elokishini ngokuyifanisa nemoto yocingo eqhutywa ngabafana esitratweni, ndazama ukuyisondeza kwindlela ebendiziva ngayo xa ndingcungcuthekiswa kungekho mkhuluwa. Apha ndithetha ngokukubetheka, ukugilwa nokunyazelwa kwizinto ongaziyifuniyo kuba ndingenamthetheleli.

Ndingathi ndiyakonwabela ukuthatha umbongo ndiwubeke kwixesha langoku xa ndiwubhala ndikukhuthalela ukucwangcisa imibongo yam, umbongo ufike kumfundi uvakala. Xa ndizamile yavela intshukumo enentsingiselo kumbongo ndiyaxola. Imibongo yam igxile kwintshukumo yombongo izama ukusondeza amagama anemifanekiso aveza intsingiselo. Nangona imibhalo yam imifutshane, ndiqwalasele ukuba ababhali abafana noChuma Sogiba, L.S. Ngcangata, Simphiwe Vikilahle, L.T Mnyase banayo imibongo enje. Nangona kunjalo, ndinomdla wokubona ukuba imibongo yam emide iza kuvakala kwaye ibonakale njani ephepheni. Ndiza kuqhubeka ukuzinika lo mngeni.

Apha ekubhaleni kwam ithisisi, bekubonakala ukuba kukho isikhewu sombongo ofunekayo kwisiquatho, njengabafundi, sifundiswa ukuba uphalaza imbilini yakho uvumele umbongo

uzisondeze kuwe. Kodwa xa imeko isithi bhala umbongo oluhlobo oluthile kufuneka uzame ukujonga abanye ababhali ukuba benza njani, okanye umbongo oza kukusondeza kule nto kufuneka uyenzile. Nangona le ngecebiso ndiyibambe mva, ndiye ndaqonda ukuba mandijonge, ndifunde ukuba abanye ababhali benza njani, kwaye sohluke njani.

Ndizame ukubhala umbongo othi *ilayti* kule meko yokhula kusithiwa ngabakhuluwa bethu *ilayti* ayikhali. Ujikisiwe ngabakhokeli lo mbongo amaxesha amaninzi kuba umgangatho wawo awunguye olindelekileyo. Ndifunde imibongo emibini ngeenjongo zokukhangela nokukhupha lo mbongo uthi *ilayti*. Umbongo othi *Isililo sikandlebende* nothi *Amagorha Awe Emfazweni* ku Umyezo 2, ihlalutywe yaqokelelwa nguJ. J. R. Jolobe (1957). Ndiye ndakhetha lo wesibini umbongo, uthetha ngemfazwe nto leyo yoyikekayo nengenza *ilayti* ikhale.

Le mibongo ibalisa ngamagorha iphinde isinike imvelaphi yokuba kungoba kutheni esibalisela ngala magorha. Wahlukile kowam umbongo, kwaye bendicinga ukuba ndiza kuwupha isihloko esithi *Layti*, waphela ingumbongo othi *Idabi (Jonga kwiphepha lesixhenxe)*, ndiwuthathe ndawusondeza kwixesha langoku. Ndazisondeza embongweni njengomntu owubalisa usenzeka ngoku, ndizama ukukhawuleza ukusondela kumfundi. Umbongo ndiwubeke kwimeko ebisenzeka kakhulu sisakhula, ukulwa amadabi nalapha kuthiwa *ilayti* ayikhali kuba iya kuba lihlazo xa uthe wakhala. Ndibhale ngeentshukumo ezibonisa imvakalelo eyenzeka kule *layti* kweli dabi ukuze kuvele intsingiselo.

Umbongo kaJ.J.R. Jolobe othi *Intlantsi embizeni* uthetha ngezinto ezahlukileyo kulo ndiwakhe kuwo, usafuna ixesha ukhe ujongisiswe lo umbhalo uthetha ngemfazwe, owam uthetha ngeentlantsi zothando. Ukusondela kufuphi kule nto ndifuna ukuyithetha, nokuza nemibongo ecacileyo enika umdla kwabo bawufundayo ukuze ndikwazi ukuthetha le nto ndiyicingayo nengaphakathi kum, kufuneka ndingalibali ukuzibuza ukuba ndizama ukuthini? Elona qhinga okwangoku kukuthi chu ndincokole nombongo wam ndisebenzele ezi mpendulo ndizifunayo, nokuzama ukuqwalasela ukuba uyavakala.

Enye yeengxaki eye yacaca kum kukuba bendingakonwabeli ukufunda imibongo yakudala, kwaye esiXhoseni iindidi ezinzi nezintsha okanye zala maxesha sikuwo zemibongo zimbalwa. Njengombhali, bendicinga ukuba ukubhala ngobugcisa ukufumana kubabhali bangoku, nangona bendisazi ukuba uJ.J.R Jolobe ngomnye wababhali abaphambili.

Apha ekufundeni kwam abafundi abatsha, ndiye ndaqaphela ukuba likhona ifuthe elivela kubabhali bakudala. Oku kundenze ndaqwalasela ukuba njengombhali ndingabhala nangantoni na, kodwa into ebalulekileyo kukuba ndiwuvelela njani umbongo. Ndazibuza umbuzo othi, ndingenza galelo lini na esiXhoseni. Kwincwadi yemibongo kaSC Satyo ethi *Elugayini* (1980) ngenxa yombongo kaJohn Solilo othi *Ukoyiswa Kukufa* ndiye ndabhala ngokufikelwa kukufa nendlela endandiziva ngayo. Kodwa ke umbongo wam *Kumandlalo wam* awuzinzanga ndawoninye kwaye ume ngendlela ebonisa uhambo nenyembezi:

“Ndihambe ubusuku bonke

Amathe alikhala

Umphefumlo ucinezele umqamelo olilayo

Andikwazi  
ukuzinqanda.....”

Ndifunde lukhulu kwindlela abasebenzisa ngayo ulwimi aba babhali. Ndiye ndakhetha amagama anentshukumo, aveza intsingiselo, nabonisa intliziyo ebuhlungu. Ukukhetha la magama ngolu hlobo kubonakalisa imifanekiso ngohlobo olungaqhelekanga kulo mbongo ndiwucaphule ngasentla

Kwisemina yesine yale nkqubo, umbongo othi *Ikrele lempindezelo* unemifanekiso emihle nenefuthe lobuKristu, umbhali uveza umyalezo wokuxolela. Kumbongo wam othi *Langa buya (Kwiphepha leshumi elinanye)* ndisondele kulo mbongo kodwa mna ndikhetha ukuthetha ngabahlobo abangenalusizi. Ndilandele iingcebiso zomkhokeli ngokuqinisekisa ukuba yonke imfanekiso esetyenzisiweyo iphefumla impilo okanye inento eyenzayo ukuphuhlisa lo mbongo. Ndisondele kakhulu kwintshukumo embongweni ukuveza esam isikhalo.

Kwisemina ethi *UMqhayi waseNtabozuko*, ebikhokelwa nguMxolisi Nyezwa, ebekhuthazwa umfundi, ukuba aqaphele indlela uMqhayi abhala ngayo, abhale umbongo ebonakalisa ubuchule nobugcisa ekusebenziseni ulwimi lwesiXhosa, ekwabhala ngendalo. Umbongo kaS.E.K Mqhayi othi A a! Ngangegunya!, kusetyenziswe amagama anobuchule nathe ancamathelela kum. Ndiphume nombongo othi: *Kwilizwe lobumnyama (Jonga kwiphepha leshumi elinesibini):*

Le yenye yendlela yokuvelela umbongo ngendalo endiyisebenzisileyo ukuwusondeza kum ngaphakathi.

*Kwiingobozi zobulumko uyavutha umlilo*, le yisemina ibikhokelwa nguMangaliso Buzani. Kule semina, besiqwalasele amabali, iingoma, izicengcelezo emva koku sabhala imibongo ephumayo ngokweemvakalelo zethu. Ifuthe beloyame kuhlobo abantu abathetha ngalo xa bencokola, bambi besebenzisa intetho eyekeleleyo. Eminye yemizekelo esiyinikiweyo ukuba sakhe imibongo phantsi kwayo yingoma kaNathi Mankayi ethi *Amagama*.

Ndisebenzise le ngoma ndasebenzisa amagama afana ‘nongqumakho’ esingafane siwasebenzise esiXhoseni, ndalinika intsingiselo kumbongo endincoma kuwo intombazana, *kuwe Bhelekazi (Jonga kwiphepha lamashumi amabini ana nye):*

Isemina yesibini kaMthunzikazi Mbungwana ethi *Ukuzoba ngamagama*-Le tafile yayisakuba ngumthi, sisebenzise imibhalo ecatshulwe kwinguqulelo efana no*Sondela* kaMakhosazana Xaba

kunye noPutuma othi *Ecaweni*, apha bekuboniswa nje ezinye iindlela zokubhala nokuzoba iimvakalelo zakho ngamagama. Ezi nguqulo, zenzelwe nje ukuba thina bantu bafunda ngesiXhosa kule khosi, kwaye ababhali bona babhala ngesiNgesi. Sifumane nje isilumiso semiba emitsha esingabhala ngayo. Bekufuneka njengomfundi ubhale okubonayo, okubonileyo, okuvayo nokuvileyo ngexesha ufunda le misebenzi icatshulweyo.

Apha ndithathe umbongo othi *Umfanekiso wasekhaya* ndawubeka kwigumbi elinye uqhubekeka apha ude uyokuphela, ndizama ukuzoba endikubonayo nendikuvayo.

“Imizila yamathontsi enyembezi:

isihlangu esibomvu esirhonorhono  
izitshotho zamazwi kukutswina  
amatye angene ngefestile kuligazi  
iintsana ziyabhonga  
abazali abavuki.”

Kwisemina kaGqr. Hleze Kunju, ebethetha ngokubhala okusanqabileyo esiXhoseni. Apha besikhuthazwa ukuba sisebenzise indlela esanqabileyo esiXhoseni yokubhala imibongo, nokuba sitshintsha isimbo okanye ukusetyenziswa kwamagama. Ndikhethe ukumisa umbongo ephepheni ngendlela engafane ndiyibone kwiincwadi endizifundileyo zesiXhosa: Lo mbongo wam ndiwuzobe ngokutsho uthi: *Amagumbi Obomi* (Jonga kwiphepha leshumi elinesithoba).

”

### **Ukwakhiwa kwemibongo**

Ngokujonga umbongo womnye umbhali ngenjongo yokuzikhuthaza ngokubona indlela ulwimi alusebenzise ngayo, izeziphi izixhobo azithumileyo ukuvelela umbongo, ezinje ngamagama ukuveza imeko aphila kuyo, uye ubone nawe indlela entsha ongayenza eyahlukileyo ukutyebisa umbhalo wakho. Ukuba bendiqonde kwangethuba ukuba kuthethwa ukuthini ukoyama nokuphila phakathi kwabanye ababhali ngesendibhale imibongo eliqela.

Umbongo endiwubhalele umama othi *Itshilisi kaMama*, uchaza ububelele nobushushu bekhithi lakhe nendlela iibhotile zotywala bukatata ezibubandisa ngayo obu bushushu. Ndiwuzame ndade ndayifaka idrafti yethisisi oko ungaveli ngolu hlobo ndiwunqwenela ngalo xa ndibhala ngobugcisa lo mbongo. Abakhokeli bam kunxibelelwano uZoom, bakhuthaze ukuba ndigcine iimbono zam

nokuba awuveli umbongo, lo nto indikhuthaza ukuba ndiqhubeke nokukhangela imibongo esondela kule nto ndifuna ukuyithetha ngomama. Ndiphinde ndijonge isimo sombongo, ndiqwalasele ubugcisa obusetyenzisiweyo embongweni ukuze ndakhe into entsha ngokufunda komnye umbongo.

Ekuqaleni, ndisokole ukwazi ukuba owam umbongo wenzani, kuba ixesha elininzi xa ndisakha umbongo okanye ndifuna umbongo, bendingafundi ngenjongo zokubona ukuba ndingenza ntoni entsha, kwaye galelo lini endingalifaka ekuphuhliseni ulwimi lwesiXhosa nokuza nendlela engenye kunale imibongo yesiXhosa ebhalwe ngayo.

Kula semina ibiqwalasela ukubhala kwimeko zenzolo ibiphanda ukuba umntu uthetha ukuthini xa ebhala ngokuzola nokuthi cwaka. Kuthi cwaka xa kusenzeka ntoni? Zeziphi iimeko esithi sidibane nazo ekubhaleni ngolu hlobo. Apha ekubhaleni kwam nasekufundeni ngalo mba, ndifumanise ukuba eli futhe lokubhala ngolu hlobo, umzekelo kum, le mibhalo okanye le mibongo isuka kwiingcinga, kumabali endakha ndawabaliselwa, kwakunye neemeko endizifumene ndikuzo apha ekuphileni.

Oku kubhala kusuka kwindawo ethuleyo apha kum, kusuka kwimeko yokuchulumanca, okanye xa ndicinga ngabantu abandishiyayo aba balulekileyo kum neemeko apho ndandihluphekile kakhulu. Zonke ezi zinto ndizichaphazeleyo, ngamanye amaxesha ziyaphikisana apha kum ngaphathi emphefumleni. Lo mpikiswano ke kubalulekile ukuba ndiyibhale phantsi. Izandi endizivayo xa ndibhala oluhlobo zenza ntoni kumbhalo wam? Lo ngomnye wemibuzo endizibuza wona.

Amanye amacebo athe umkhokeli wam wandiphathisa wona sisaqala ukwakha le thisisi, kukuba amanye amagama angasebenzanga kumbongo othile, oyilwayo akalahlwa. Uye uwagcinele eminye imibongo. Oku kuye kwasebenza kweminye kanti kweminye akukasebenzi.

Olu didi lokwakha nokuhlela oluveziweyo aluveli luzizele, yinto eyenzaka xa uwenza njengombhali uzinika ithuba lokufunda, ukuwuqwalasela nokuwuqwalaselisa umbongo ngamnye. Imibongo endiyibhalileyo emininzi ndiqwasele ukuba isebenza kakuhle kakhulu xa inetshukumo isaqala okwesibini xa kuvakala kakuhle ukuba umbhalo uthetha ngantoni. Intsingiselo ibalulekile kodwa ndithe ndakufunda *inyaniso* kaM.E.M Nyoka ndafumanisa ukuba lo mbongo ujongeka njengombhalo othathe ixesha ukubhalwa ngenxa yobude obubawo.

Kwezi veki ziphelileyo, ndibuyele umva, ukuya kuqwalasela kakuhle ukuba yeyiphi imibongo ebonakala indisebenzela, nengazange ndiyijongisise kakuhle ngenxa yokungazi ekuqaleni kwale khosi.

Kule mibongo ibifuna ukunikwa amandla amatsha, ndizame ukuxhathisa ngale ncwadi kaS.C. Satyo ithi *Elugayini* (1980). Imibongo ihlelwe kakuhle kwaye enye into ebendiyiqwalasele kule ncwadi yemibongo, kukuba ababhali babhala imibongo yabo ibe mide nto leyo endisasokolayo ukuyenza.

Le ncwadi ithi *Elugayini* (1980) bendikade ndingasondeli kakhulu kuyo kuba ndisithi andisoze ndikwazi ukubhala ngohlobo aba babhali ababhala ngalo, kodwa ndifumanise ukuba imeko esidibana nazo njengababhali nomntu wonke ziyelelene.

Ubuchule bokuvelela imibhalo buninzi kakhulu ndiye ndaziva ndizilibazise kakhulu ngoba ngendizuze lukhulu kwangethuba ukuba bendingakhange ndazoyikisela indlela endithetha ngayo isiXhosa. Kuba ndingumbhali othanda ukubhala ngamahlandenyuka ndiye ndacinga ukuba mandizame ukujonga imibhalo eyakhe yakhutshwa apha ekhosini. Apha bendizama ifuthe lokubhala ngemvakalelo eyahlukileyo ekuhluphekeni okanye kunxunguphalo. Ndiye ndaqwalasela umbongo othi *Imilebe yethu* nguMthunzikazi Mbungwana, kunzima kakhulu ukubhala imibongo emide ndisuke ndingazithembi ukuba umbongo xa umde kusuke ibe ngathi ndiphindaphinda into enye.

Lo mbhalo ubonakalisa iindlela ezithi izithandani zizonwabise ngayo, nangona umbhalo uthetha ngento eqhelekileyo yesondo, kodwa indlela ovelelwe ngayo umbongo yahlukile, kwaye intsha kuluncwadi lwesiXhosa. Indincedile into yokuzihlobanisa neminye imibongo ukuze ndihlale ndizibuza ukuba yeyiphi enye indlela enika umdla endinovelela ngayo imibongo yam.

Ndinomdla wokwazi ukuba njengokuba ixesha elininzi ndibhala ngoloyiko lwam, ndicacisa izinto endinganqweneli zindehlele okanye ezindehleleyo ndibonakalisa indlela bezindiphethe ngayo emaphupheni, kwimo yokuphila nabanye abantu, ekuqhubekeni nobom ndibone ntoni. Ndinomdla wokwazi ukuba ukubhala imibongo ngezinto ezikuhluphayo okanye ezikwenza ixhala ingaba iyanceda ucacelwe ukuba ixhala lakho lisuka phi.

Kwimibhalo yam ndinomdla wokujonga ukuba intlupheko neengxaki zisenza sibhale njani kwaye ubanjani umntu xa enomoya wongxunguphalo. Kumbongo wam othi *Ndiyazula* (Jonga kwiphepha lamashumi amabini anesixhenxe) ndibhala ngamanqanaba okukhathazeka nokuzama ukubona kwabanye ababhali benze njani ukuncedisa ukubhala ngale meko.

Umbongo wesiNgesi othi *Come* oguqulelwe esiXhoseni wabizwa *Sondela* kwincwadi kaMakhosazana Xaba ethi *Tounges of their mothers* (2008), ngomnye wemibongo esondele kakhulu kwindlela ebendifuna ukubhala ngayo kule veki. Kulo mbongo kusetyenziswe izixhobo zobugcisa ekubhaleni, wawenza lula umbongo wanika umdla. Lo mbongo undiphe ifuthe lokugqibezela umbongo wam othi *Iindwendwe*. Imibala, isandi, ivumba, ngothando oluzotywe ngamagama ekubhalwe ngawo ayibekwanga nje, yenza ukuba ukholeleke.

Umbongo wam othi *imibala yophfumlo*, ilinge lawo lokuqala ndandifake imibala kumbongo ndingaqinisekanga ukuba ndiyifakela ntoni, kwaye ndaye ndaqwalasela ukuba imibala ihleli nje embongweni ayiwuncedisi ukuza nentsingiselo.

Kulo mbongo othi *Amagumbi entliziyo* kaSimpiwe Nolutshungu (2015) negumbi ngalinye kubhalwe ngalo ukuba umntu ofundayo abone isizathu sako konke oko. Ezi ngecebiso zakha umbhali ukuba akwazi ekulindelekileyo kuye, yile mingxuma kudala ndicetyiswa ngayo, ndicaciselwa ukuba xa ndifaka nokuba yintoni embongweni mandikhangele isizathu seso sigqibo okanye kuyafana ingathi ndenze nje, andicingisisanga ngemfuneko yelo gama embongweni. Ngaphandle kwezi ngecebiso, bendingasoze ndiwuqwalasele lo mahluko ze ndikwazi ukucingisisa ngezigqibo endizithathayo kwimibhalo yam.

Ezi mbono zindibonise lukhulu zaphinda zandiceda ekujongeni uluvo, nendlela onokuthi undikhulise ngayo ekwakheni umbongo. Umzekelo kumbongo othi *Ilizwi lakhe* kuye kwafuneka

ndicingise ukuba kutheni ilizwi libalulekile, kwenzeka ntoni ndaziva njani emveni kokufikelwa leli lizwi. Livakala njani eli lizwi? Linenkathalo? Yintoni ebangela ukuba ndithi linenkathalo yaye ndiyiveza njani apha embongweni lo nkathalo yelizwi?

### **Ukuthulula ephepheni: Ukubhodlisa isingqala**

Elona nqanaba ndilonwabelayo ngokuba ngumbhali wemibongo kukuthulula oko ndikuvayo ephepheni. Kulapho ndiziva ndizibuza ukuba ndiyicinge njani le nto ndiyibhalileyo, njengomfundi olu didi lokusebenza luyakhuthazwa kakhulu ukuba masiqhubekeke nalo. Kuninzi endikufundayo xa ndiyeke ingqondo yam ithulule, ndifunde lukhulu ngam ngoba ubuninzi bemibongo yam buxoxa ngentlupheko nobumnyana endidibene nabo kule ndlela ndisayihambayo yokuphila ubomi.

Ngamanye amaxesha kule khosi bendisiva ukuba elam ilizwi nje ngombhali lilahlekile, ngoba nangona bendizazi ukuba ndifuna ukubhala ngobunyama obukubomi bam kunzima kakhulu ukuzazi ukuba uza kuyenza njani lo nto.

Umbongo omfutshane endiwubhalileleyo othi *Busuku* ngumzekelo omhle ukuveza konke endizama ukucacisa ngemibongo yam ethulula ubuwena ephepheni. Uyachaza ukuba umbhali sekutheni sefuna ukombathiswa, yintoni intsingiselo yokombathiswa kulo mbongo. Xa kuphenduleke lo mibuzo ubanencasa umbongo, unikise umdla, kungasuke kubengathi ndidibanise nje imifanekiso ngoba ayizonjongo zam ezo.

“Busuku

Ndombathise

Ngengubo yakho yobuthongo

Kwakufika ukungqokuleka ezinzulwini

Ndihlaselelwe sisingqala kunzima ukuphefumla”

Imibongo yam yonke ibhodlisa isingqala, into athi omnye wabakhokeli bam uMthunzikazi Mbungwana, kwisifundo sakhe: *Izinto ezingenamagama ziduka nomoya: Ukubhodla isingqala* kukwakha isakhono sokubhala imibongo eyomba nzulu kwimvakalelo zakho, nenyanyisekileyo kwibali elo ulibalisayo ungumbhali.

Ngalo lonke ixesha ndibhala umbongo ndinyanisekile ngoko ndikuvayo umahluko ukhona, upholisa isilonda wakubeka ephepheni okanye leyo yindlela eya ekupholeni. Imibongo yam emininzi yokuqala bendibhala ngokutshelwa yindlu, into eyathi yandehlela ekuqaleni konyaka ndalahlekelwa kakhulu, kodwa ngokuye ndinyanga esi silonda ngokubhala ngaso, ndiye ndafumanisa ukuba ingqondo nomzimba wam ufuna ukudlulela kwezinye izilonda.

Ndinombongo othi *iindonga zikamama*, ininzi into ebinokuvelelwa ngumbongo ngengxaki zikamama, okanye ngengxaki yalo umama ngoba umbongo awuyivezi yonke imeko yakhe kwaye uyenza khaphukhaphu indlela aziva ngayo ngenxa yendlela umbongo umbhali awubeke ngayo ephepheni.

Ndifumanisa ukuba imibongo yam xa ingayiphenduli le mibuzo okanye xa ifihlakele le ngcaciso embongweni, ukuba ezi zinto ndizichazayo ngembilini yam zintoni, ndifike njani kuzo. Ndisemngciphekweni wokuba ngumbhali unemibhalo enemifanekiso emininzi engazi ngqo kwimbilini yam eveza unqontsonqa. Ndikwacetyiswe ngokukubhala ndipholisa izilonda endizifumene ndikuzo ngenxa yeemeko zobomi. Uninzi lwababhali lwenza ngolu hlobo ukuze sive nasembongweni ukuba ithini imvakalelo. UChuma Sogiba (2018) wenze njalo naye kumbongo othi *ndilahlekelwe*, ubhekisele kukushiya kwakhe ngomnye wabaxhasi bakhe uS. Jam-Jam.

Xa usenza olu hlobo uphinde uqwalasele ukuba yeyiphi imiqolo efuna ukubekwa kwenye indawo embongweni, uphendula imibuzo ethi yintoni ekuthethwa ngayo ngulo mbongo, sifike njani apha. Ngolu hlobo ndenzela ukuba ndingabhali umbongo wemifanekiso enomtsalane kuphela kodwa ingafiki entliziyweni nesilonda asipholi ngoba umbongo khange ndiwuhlolisise ukuze ugqibelele, ucacise nayo yonke imibuzo endithi ndizibuze yona ngombongo wam phambi kokuba ndiwuthumele.

Kuya kucaca ukuba imibongo yam ingenza lukhulu ukuba rhoqo xa ndibhala ndisebenzela ukuphendula imibuzo ngeli xesha ndibhala ndizokwazi ukusondela kofundayo. Ndibona ukuba imibongo yam ayigqibeleli xa ndingazibuzi le mibuzo. Kule iveki ndizame ukubhala umbongo ngomntakwethu, ngendlela endihluphe ngayo into yokuphulukalana kwam naye. Kodwa yonke lo mizamo ayibonakali ngoba umbongo ndiwubhale ngohlobo oluwenza uvakale ingathi awunyanisekanga. Umbongo uyavakala ukuba umbhali uhlutshwa yinto, kodwa ubunzulu bengxaki abuvakali ngoba andiyivezanga le ndawo embongweni, yonke imibongo yam enale ngxaki kuza kunyanzeleka ukuba ndibuyele kuyo kwakhona.

Kule veki kuyabonakala ukuba imibongo yam iyabalisa kodwa ixesha elininzi ndibaleka ecaleni kwale nto ndifuna ukuyithetha, nto leyo ibangela kube ngathi andithethi nyani ngombongo, ukuze kuvele umbongo omhle, intshukumo enikisa umdla, iindlela noko zokuthetha ezintsha, kodwa umbuzo uhlala umile ngaphambili, umntu ofundayo uyachukumiseka kodwa akakwazi ukuvelana nombhali ngoba akuvakali kakuhle ukuba ndithini kanye-kanye ngemeko endikuyo.

Kumbongo kaKoleka Putuma othi *Ecaweni*, (*At the Church*) xa siwuphichotha ngesiXhosa siziguqulele, sisenzela ukufumana isilumiso ngemiba ethile engaveli ncam apha esiXhoseni apha nokukhulisa isigama. Undoqo wayo uphuma kwincwadi yakhe yesiNgesi ethi *Collective amnesia* (2017). UPutuma apha uzibeke kwacaca zonke iingxaki zakhe kumbongo othi ecaweni. Umbhali uyasivezela ukuba ubhala ngentlungu esuka ekubindekeni ukusuka apho asichazele ukuba le meko yokuba esentlungwini imenza azive njani. Kuvela kucace yintoni eziva ingathi nendlu le iyamongamela.

Umbongo kaJohn Solilo, kwaphaya kula ncwadi ithi *Elugayini* (1980) othi *Amatshivela*, undikhokelele ekuzameni ukubhala owam endiwuthiye *Abafundisi ngezandla* nalapha kuye kwacaca ukuba andigcwalisi xa ndibhala ukuze inambitheke into endiyifaka embongweni, uluvo lwam okanye iingcinga zam andizibekanga zacaca ngoko ndifuna ukuthetha ngako. Ndifunde lukhulu ngokwandisa imbono yam ngombongo, nokusebenzisa isixhobo uMthunzikazi Mbungwana kwenye yesemina zakhe, athi kukuzoba ngamagama. Ndiceba ukusebenzisa esisixhobo ngelixesha ndisondele kwinyaniso yam ngokubhala le thisisi.

Nam ndinqwenela ukuziva ndithini kanye-kanye ngokugqibeleleyo, iimpazamo zam zingakwazi ukusombululeka. Umbongo ngamnye mandithathe ixesha ukuwubhala kulapho ndiza kuthi ndiziphe ixesha ukwandisa uluvo lwam ephepheni. Nokwandisa ukuthetha le nto ingaphakathi kum xa ndifuna ukusondeza umbongo wam kum, imibongo yam iyabalisa kodwa ayigqibelelanga ngoba imibuzo imi ukuba sisingqala santoni esi?

Lo mbuzo ufumane impendulo, kwimibongo emine kule veki ndibuzwa lo mibuzo kodwa ke ngethamsanqa ndiyazi ukuba kufuneka ndenzeni ukuze ndandise, ndicacise, ndigcwalise apho kusilela khona. Ababhali endibafundileyo babhala bavakale ukuba bathetha ngantoni noba yinto elula kangakanani leyo. UGqirha Kunju noMthunzikazi Mbungwana bandicacisele kakuhle ukuba ndingazama ukucacisa phi ukuze kuvele umbongo ogqibeleleyo xa ndibhala. Kukho umbongo wam othi *Ixhala* nawo unengxaki efanayo nale mibongo. Apho ebonakala iimpawu zombongo ogqibeleleyo kodwa ngenxa yokuba singawazi uthetha nabani bekuba nzima ukuwulandela. Ewe umbhali uthetha ngentlungu xa bekutheni, sifike njani apho?

### **Ukutshintsha kwamaxesha . Unxibelelwano olutsha**

Unyaka ka2020 ukhawuleze wanamagingxigingxi kwanyanzeleka ukuba sisebenzele emakhaya. Abakhokeli babonile ukuba asifumenanga thuba laneleyo kunye nabo apho umfundi ebefumana izimvo ngombongo wakhe kootitshala abaninzi ukuze akhethe kwiimbono eziphangaleleyo. Lo nto ibanceda ngoba ubusithi xa ufika kwixesha elizayo sewusazi mawenze njani kwezi ndibano kuba sibaninzi ngaxesha linye, bendifunda nakwiimpazamo zoogxa bam noba akubhekiswa kum ndiyibhale phantsi ukuba ndibona ingathi ndingancedakala.

Ekufikeni kukabhubhane wecorona-intsholongwane yeCovid-19 esatyhutyha umhlaba wonke. Abakhokeli bethu bakhethe ukuba masidibane kuZoom qho ngoLwesithathu okanye olo suku umfundi anikwe lona, ukuba athumele imibongo ayibhalileyo nebehleli enayo ukuze kuxoxwe kuboniswane ngayo phambi kwakho, ucetyiswe ukuba ungenza njani ukuya phambili, ukukhulisa ilizwi lakho ngengombhali wemibongo. Le ndlela yokusebenza ikhawuleze yandanceda ndasondela kwindlela ekulindeleke mandibhale ngayo.

KuZoom uthumela umsebenzi uze ube khona xa abakhokeli bekucebisa, bayakwazi ukubuza uphendule ngoku nawe uyakwazi ukubuza uphendulwe kwangoku xa ungacacelwanga yilo ngcebiso uyinikiweyo. Olu hlobo lokufunda kum lunefuthe lasegumbini lokufundela, akuziva ingathi wenza izinto uwedwa, uva kwalapha kwintetho umgangatho olindeleke kuwe uze kwixesha elizayo ubuye ubhale oko kulindekileyo akuqhubekeki ubhala ungekavi ukuba yintoni omawuyilungise ukuziphucula.

Apha ndikhawuleze ndafunda ngoba intloko ibigcwala iinduma ukhuthazwa ngengebiso, bendizama ndibuye ndilungisile. Ngaphandle kolu nxibelelwano ndiyafuna ukuthi indlela endibhala ngayo ibingasozwe itshintshe kakhulu; ukubhala kwam kutshintshile, oku kungenxa yeengxoxo ebezisenzeka ngemibongo phambi kwam ezindinike uluvo olutsha.

Le nkqubo indifundise ukuwufunda ndiwufundisise umbongo endiwubhalayo, kwaye ndizibuze ukuba ndifuna ukwenzani ngombongo nganye endiwubeka ephepheni. Ndifunxe amanqaku amaninzi ndakhuthazeka. Ngamanye amaxesha bendisithi ndisawufunda umbongo ndive into besiyithethile ndikhawuleze ndilungise. Kungcono kakhulu kunokuzisebenzela wedwa ngoba umsebenzi uyakhawuleza xa ukwazi ukuxoxa ngawo, ukhawuleze nokufumana indlela ewutyebisayo.

Ndifunde lukhulu ekujongeni umsebenzi womnye umfundi ze ndimnike ezam iimbono ngemibongo ayibhalileyo. Lento yokunikana izimvo ikwasifundisa ukuba sikwazi ukuba umbhali ukuliswa kukuvavanywa nokunikwa izimvo kwangogxa bakhe.

### **Nika umbongo ithuba lokuphefumla: Phinda uqwalasele umbongo.**

Umngeni wam ngeli xesha ndibhala okanye ndisebenzela phezu kwale thisisi, ibe kukungakwazi okanye ukungaqheli ukubeka umbongo ecaleni xa ndigqiba ukuwubhala. Ndiphinde ndimana ndizipha ithuba lokuwujongisisa phambi kokuba ndiwuthumele kumkhokeli okanye koogxa bam ukuba bandinike izimvo zabo. Ekuqaleni indisokolisileyo le nto yokubhala umbongo ngokungxama, ibibuya qho neziphumo ezingandixolisiyo.

Imibhalo ephuma ngokumbonzeleka kum ukuya ephepheni ndifundiswe ukuba kufuneka ndiyibeke ecaleni okanye ndikhangele eminye imibongo endinokuthi ndiyifanise nayo. Ndiphinde ndiyiqwalasele kwakhona. Ndiyiwalasele kwakhona ukuba ndingavala ndawoni na ukulungisa xa sele ndiyifundile kwindibano yam nabakhokheli bam. Bendikade ndibhala ndithumele kulapho ndifumanise ukuba imibongo yam andiyiphi thuba yokuhlala ndiyijonge ndizibuze imibuzo ukuba ndingayinceda phi ukuya phambili. Ngoko kufuneka uwuphindaphinde umbongo ukuwulungisa de ufundeke kwaye uvakale lula.

Kuya kusiba nzima kakhulu ukubhala imibhalo esemgangathweni ingakumbi xa ungafundi ngokuphangaleleyo okanye ungenazincwadi zokuqhubekeka. Incwadi zesiXhosa ezindinika umdla zinqongophele kodwa ke siyazama.

Ndancedakele ngokumamela ukuba mandiwubeke umbongo ndiwujonge amaxesha amaninzi phambi kokuba ndiwuthumele. Ndiqale ndiwufunde, ndiwufundela ngaphandle. Ukuze ndivakale oluhlobo ndiwubhale ngalo. Ndiphinde ndiwufunde umbongo ndiwuqala ekugqibeleni ndiyokuphuma nawo ekuqaleni. Ngalo lonke eli xesha ndizakuwubona apho ndinokutshintsha khona.

Okokugqibela kulo mba, ndifunda umbongo ngenjongo zokujonga ukuba ndingatshintsha phi na, ngolu hlobo ndisusa umqolo kulo ndawo ndiwubeke kuyo uye kwenye indawo ukuze ndibone ukuba usilela phi na umbongo lowo. Ngokwenjenje, ndiyanyazeleka ukuba ndibe nomonde, okanye ndiphela ndibhala imibongo enemfazamo ezinye rhoqo.

Isemina ethi *Le Mot Juste* ibiqhutywa nguNathan Trantraal, ifike ngexesha elibalulekileyo kum ngoba ndiqwalasele ukuba kwiiveki ezidlulileyo bekundinzimela ukuhlela umsebenzi wam. Le semina indinike ithuba lokuba ndijonge ukuba ndingenza njani ukuphucula imibhalo yam.

Ngokuqinisa igama ngalinye endilisebenzisayo, indlela elibekwe ngayo nendlela elifundeka ngayo xa ndiliphindaphinda ukulifunda.

Eyona nto ibibalulekile ngale semina kukuqinisekisa ukuba ndiphuma kuyo noko ndiqonda ukuba yintoni ukuhlela kwaye ngawaphi amanyathelo abalulekileyo ekufuneka ndiwathathe xa ndihlela.

Ndifumanise kungekho nzima kakhulu ukuhlela umsebenzi womnye umfundi njengoko bendicinga. Kuba besiyse sanikwa umngeni wokuba sihlelanelane imisebenzi yethu. Umyalelo ubusithi masiqwalasele ngamandla kwindlela esakha ngayo imiqolo kwakunye nokukhupha imiqolo engancedisi kuyaphi okanye engeyomfuneko nemiqolo umbongo onophila ngaphandle kwayo. Oku kuye kwaphucula nendlela endiyifunda ngayo eminye imibongo. Kwaye ngoku ndiyayazi ukuba into ebalulekileyo ngumbongo nokuphila kwayo hayi ukukokosa indlela umntu, nam endizakuziva ngayo xa umsebenzi wam ndiwugqithisa kubahleli.

Bekunzima kwimibongo yam ukukhupha ilinge okanye idrafti ebonakalayo ukuba, bendicingela umntu ohlelayo ukuba alifumane ithuba lokusebenza ngoba imibongo yam ihleli imifutshane kakade, mhlawumbi ndikhuphe zonke izinto ezibalulekileyo. Kodwa ndiyawunabisa umsebenzi ngezinye iibono endinazo ngombongo ukuze ndiyekele kulowo uzokwenza uhlelo abone ngokwakhe ukuba bendizama ukuthini.

Isifundo esithi *Less is More* sika Gqr. Kunju sisandihleli. Sibenzisa amagama ambalwa avakalayo ukuze uzobe umfanekiso oya kuhlala ixesha elide kulowo ufunda imibongo yakho.

Kumanqanaba okuhlela; elokuqala ndithulula ephepheni konke endikuvayo, oko kuxhomekeka kwintlungu endikuyo okanye isimo sengqondo ngelo xesha. Okwesibini, ndiye ndikhethe amagama akha le mifanekiso ndiziva ndingakwazi ukuthetha ngayo, okanye lo nto indixhele umphefumlo kulo mbono uvele kulo magama ndizame ukubhala ngawo.

Ukuhlela umsebenzi wonye umfundi kundonwabisile ngoba sincedisene ekukhupheni le nto kanye ayifunayo kumbongo wakhe nokuphuhlisa apho ebengaqinisekanga khona. Ngaphandle kokujonga nje imiqolo efanelekileyo yombongo bendiqinisekisa ukuba umbongo ume kakuhle ephepheni nokuba ingaba umbhali ukhethe amagama awenza umbongo wakhe ube nencasa na.

Onke la manqanaba ndiwakhankanyile ngasentla andincedile ekubeni nditshintshe indlela endisebenza ngayo kwimibongo yam. Umnqweno wam kukukhupha umsebenzi okumgangatho ophezulu, le yenye yendlela yokuphucula izinga lomsebenzi wam, kwakunye nendlela yokundifundisa ukuqinisekisa ukuba ndiwanyathele onke amanqanaba abalulekileyo phambi kokuba ndikhuphe idrafti.

Umbhalo osebenzisa ezi zinongo uye ubonakalise ukuba umbhali ucingisisile wathatha ixesha lakhe ekuphuculeni umbongo wakhe. Amanqanaba okubhala angandiceda ekuveleleni zonke iinkalo phambi kokuba ndiwukhuphe umbongo wam. Le yenye yezinto endiziqwalaseleyo ngokuhlela

### **Uthungelwano lwemibongo: Ilinge lokuqala lokuqokelela ithisisi.**

Imibongo esendiyibhalile iyazama ukuthungelana ukuze ithisisi iphume noko izama ukubalisa ibali elidibeneyo elihamba nesihloko endisebenzela phezu kwaso, esithi *Ubomi Sisilonda*. Imibongo evakala ingathi iphuma ecaleni kule mbono ndizama ukuyakha, ndiyifaka kuvimba ukuze ndiyikhuphe ngelo xesha ndibone imfuneko yayo okanye ndiphinde ndiyiqwalasele kwakhona.

Ndifumanise kungelula ukukhetha ingqokelela yemibongo eza kuba yinxalenye yethesis ngoba nangona mna nomkhokeli wam sikhangelwa imibongo ethungelanayo, ndikwajonge nokuba umbongo ngamnye uzimele okanye ukwazi ukuzimela ephepheni.

Ndiqwalasele ukuba iya itshintsha indlela endibhala ngayo imibongo, phaya ekuqaleni bendiqala ngokuphalaza imbilini yam yonke encwadini ndandule ukuqokelela imiqolo encedisana noko ndizama ukuthetha. UYang Wan-Li [*12<sup>th</sup> Century*] uthi, "...umbongo ngamnye uzikhethela umbhali okanye umbongo ukuza kufika kuwe, kwaye ixesha elininzi akuzami kulawula ukuba umbongo uye ngaphi, lonke ixesha kweli nqanaba ndilandela intshukumo yombongo engqondweni" *The Art of Writing: Teachings of the Chinese Masters*, iguqulwe yahlelwa nguTony Barnstone and Chou Ping (Shambala, 1996)

Lukhona utshintsho olukhoyo ngokuba sizama ukukhabela ezimpondweni kwaye kunyanzeleka ukuba umna njengombhali ndimamelisise kwiingcebiso zomkhokeli wam ukuze sihambe indlela enye ukuya phambili. Esi sigaba sokuphicotha nokuqokelela imibongo yam, apha ekubhaleni ndiqwalasele ukuba ndisonwabele ngoba ndiyafunda kuso, ndiyakwazi nokwahlula phakathi kombongo obhalwa kwigumbi lokufundela nombongo onezinga lendlela ekufuneka ndibhale ngayo xa ndilungiselela ithisisi.

Mnye kuphela umbongo endiye ndathatha isigqibo sokuba ndiwujonge ngolwimi lwesiNgesi ukuba uza kuphuma njani ubusithi *Ukuvela kokusa* isihloko ndisitshintshile sithi esitsha *Umhlaba ubomvu* indlela omi ngayo ephepheni uyelelene nombongo kaLesogo Rampoleng uthi *Lines for Vincent*. Ubufutshane nokuqapha kwawo ndikwakufunde kumbongo kaAyanda Billie othi *Umhlaba Umanzi* naxa uthetha ngemixholo emibini eyohlukileyo. Owam uthetha ngobundlobongela nokubulawa kwentloko yekhaya ingenatyala. OkaAyanda Billie uthetha ngorhwaphilizo. Lo mbongo kaBillie ukwasisihloko sencwadi yakhe yemibongo ethi *Umhlaba Umanzi* (2016).

Nangona umkhokeli wam ebehlala esitsho kum ukuba umbhali woyama ngabanye ababhali, bendimva ukuba uthini, kodwa kundithathe ixeshana ukuyilandela le nto. Ewe ndiyayifunda imibongo ukuba kukho lo nto indinika umdla ndiyibhala phantsi kwaye ndizibuze ukuba olu hlobo lokubhala lohluka njani kwindlela endibhala ngayo.

Ukujonga umbhalo ngenjongo yokwenza omnye omtsha ukuqonda lo nto kundithathe ithuba, ixesha elininzi bendixabise ukumamela ukuba umbongo okum engqondweni uthini kum, ukusuka apho ndizame ukwenza ntsha lo mvakalelo ifike kum ngokuthi ndikhethe amagama anokunika umbongo amandla. Ngoku ndizama ukuthatha amava obomi bam ze ndijonge lo mbongo ndiwukhethileyo ukuba ndingayikhupha njani eyam imbilini ndibe ndiqwalasele ukwenza into entsha ngokufakela ulwimi ngohlobo endithetha ngalo, imifanekiso enikisa umdla, imibala efanele

lo mbongo nenika nkcazelo ithile ngokukhethwa kwayo. Ezinye zeenkcazelo endizibhale apha bezithi ziqwalaselwe ngootitshala apho ndisilela khona ukuze mna ndizame ndilungise.

Oyena mngeni omkhulu kum kukunika amagama kwizihloko zemibongo yam. Kulo mbongo othi *Imibungu engqondweni* indisokolisile kakhulu lonto, le meko ndisazama ukuyisombulula ngokuthi ndibhale izihloko zibeliqela kumbongo ngamnye. Ndigqibele ngokukhetha eso sihleliyo engqondweni.

Enye indlela endiyisebenzisileyo, kukuthi ndikhethe umntu oza kundifundela zona izihloko ze mna ndimamele ukuba uwafunda njani lamagama ndiwakhethileyo ukuze ndimamelisise kakuhle ukuba lephi elifanele lombongo.

Kwimibongo yam ubunzima endibufumenayo kukuhlaza eyona miqolo yenza umbongo ume kakuhle ngoba ngokucinga kwam ibamihle imifanekiso yonke, kuye kubenzima ukukhetha ukuba yemiphi imiqolo exhasa umbongo neveza isakhono sam njengombhali. Ngenxa yesosizathu ndizibone kunzima kakhulu kum ukufumana umhlaba ophakathi kulemeko.

Ndiye ndabhekabheka kum ngaphakathi ndazibuza ndisuka phi kwaye ndabe ndiqwalasele nemeko endiphila phantsi kwayo ngoku. Ndajonga imngeni yongaphumi endlini okanye ukungavumeleki. Izifo, intsokolo neemeko ezingaginyisi mathe ezilokishini. Ndazama ukwakha imizobo ezakuchukumisa apho siphose khona, nezakusipha iinkumbulo ngeendawo esisuka kuzo.

### **Ndibhala ngale ndlela ndithetha ngayo. Ulwimi luyakhula.**

Bendikade ndizama ukubhala ngesiXhosa esintsokothileyo, hayi ngoluhlobo ulwimi lwesiXhosa luphuma ngayo emlonyeni xa ndithetha. Lonto ibibangela ukuba imibongo yam ingakholeleki.

Kancinci ndiyekile ukuzisizela kwindlela endithetha ngayo isiXhosa, ndaqinise ekubeni ukuba umbongo endizama ukuwubhala mawuvakale. Kwisingqi sesihobe ebhalwe ngu Fumanekile Dyubhele (2013) ndifumane ulwimi endilulandelayo namagama endingawasebenzisa. Kwimibongo endiyifundileyo kuleveki, yeka kaMpengisi-Zinja PP, *Le nt' umntu* ifikelelekile kakhulu kum. Indlela alusebenzisa ngayo ulwimi lwesiXhosa lusondele kakhulu kum nangona ndixuba kakhulu isiNgesi kunye nesiXhosa xa ndithetha lona uhlobo lwamagama awasebenzisa aqhelekile kum.

### **Ukuzikhangela njengombhali.**

Kwingcebiso endizifumene kubakhokeli bam zezokuba umahluko wale nkqubo kunye negumbi lokufundela masithi la mabanga aphezulukukuba kwelokufundela linininzi ixesha lokubhala kunye nokuhlhlwa ngolwazi. Apha unenyangana ezimbalwa zokuba uzifake kwiqela lababhali ekedala nekukutsha bekule ndlela yokubhala.

Lincinci, ithuba lokuthi umfundi angafunisela, akhangele ukuba ngubani kubabhali obafundayo kuye osondeleyo ngokubhala. Uye ufumanise ukuba thina njengabafundi sifike sibhala ngendlela ezama ukuzikhangela nesafunda indlela zokubhala, umzekelo ndibhala oluhlobo umbhalo uze

ngawo ndingajongisisi ukuba unentshukumo, imvakalelo nazo zonke impawu zombhalo olungele ukufundwa ngaphandle.

USogiba (2018) indlela asebenzisa ngayo ulwimi isondele kum kodwa asibhali kongufanayo, umbhalo wakhe uwusondeza kuye kancinci, ngamaxesha amaninzi, uvakala ingathi ucaphula kwizinto azibonileyo hayi ezenzekileyo kuye.

Ngexesha ndibhala le thisisi ndikukhuthaziwe ukuba ndiqwasele ukuba ndithetha ngantoni, ukwenzela ukuba kwimibhalo yam yonke ivakale ukuba ndizama ukuthini. Le mibongo nangona ibalisa ngezinto ezenzekayo elokishini inayo nendawo eveza amahlandenyuka athi umbhali ahlangani nawo ekukhuleni.

Kule thisisi ndilizobe lonke elibali, ikhona imibongo echaza ukukhumbula abo bangasekhoyo, engemeko zokukhula kusapho olungenayo yonke into. Ikwakhona ngeyenxwaleko zobomi, amandwendwe asebusuku athi aphazamise emakhaya njalo-njalo.

Akhona amanqanaba okukhula angekavezwa yimibongo. Iimfundiso ezithi umfana akakhali okanye ilayiti iyanyamezela, uthando, amaphupha. Yenye yezinto ke endicinga ukuba ndiyayizama, ukuzivelela njengombhali wesiXhosa nezinqabileyo kwincwadi eziqhelekileyo.

Indlela imibongo yam eyakhiwe ngayo, ibinako ukufana ndaze ndazama, ukuba imibongo ime ngendlela eza hlukeneyo ephepheni. Apha ndizama uhlobo olunqabileyo kwezincwadi zesiXhosa nexhaphake kakhulu kwisiNgesi.

Ngamanye amaxesha ukwakheka kombongo ukhuthazwa yilincwadi uyibonileyo kwelinye ulwimi. UNazim Hakmet kwimibongo ekwincwadi ethi *Poetry of Nazim Hikmet* (1936) umbongo wona uthi *It's this way*, uwubeke ngokwemvakalelo yakhe ephepheni.

Ndiqaphele ukuba imibongo yam mifutshane. Ndikukhuthalele ukucosela ngamagama ambalwa ukufika kwintliziyo yomfundi.

Amaxesha amaninzi ndifumanise ukuba apha ekubhaleni kuba ndiye ndazibhala phantsi izinto ebezindihluphayo nendinexhala ngazo. Ndizibuze imibuzo ecacileyo yokuba ndifuna ukuthini ngalomeko, ndiyiveze ngombhalo? Isifundo singam nokuzazi kwam ngcono ngoba rhoqo ndikhupha izinto endandizivalele kum ngaphakathi kudala kum, ndiye ndizazi nangamandla. Ndothukile ukufumanisa ukuba zisekhona iimvakalelo, ngendlela ebezindiphethe ngayo. Ndifumene ixesha lokucinga ukuba ndingayitshintsha njani lomeko ukuba isandihlupha okanye ndifumane indlela yokubonisa ukuba yasuka kudala kum. Ukuba ndifumanise ukuba isandenza ixhala, ndiyendizame ukuyisombulula ukuba ndiyakwazi. Nditsho ndiqale ukupholisa isilonda.

Ndingumbhali osachola-cholayo ngelinye ixesha imibhalo ngamaphupha isuka inikise umdla kum.

Enye yezinto endizifundileyo kule nkqubo kukuba xa ubhala okanye umbali ngamnye unendima ayenzayo ukugcina kwaye ekhulisa imbali kunye nolwimi. Eyazi le nto okanye engatyhilelwanga yiyo.

Ababhali abafana noMzwandile Matiwana kwingqokelela yakhe yeyemibongo ethi *Livela Lincumile* (2015) ucacisa ubomi nemeko ebephila phantsi kwazo ngexesha esetrongweni. Lo

mbhalo unika ulutsha olufana nam olukhulele elokishini ilizwi. Siqhubeka apho baphele khona, ukuzama ukukhulisa ulwimi sisebenzisa awethu amagama.

Kumbongo othi *Mancane* uchaza imeko athe wayiva ngelixa eseluvalalweni, into endiyicholileyo kule mibongo yakhe kukugqithisa ulwazi ngogcina imbali ngoba ngethuba athe wathatha isigqibo sokuyibhala phantsi waye waludlulisela kuthi njengesipho solwazi.

Ndidlule ndiye kuMzi Mahola, kwenye yeemibongo yakhe uchaza ngendlala esiphilisana ngayo ekuhlaleni ebangela ukuba imeko ibembi kakhulu. Kulombongo uthi *We've lost it* nangona engatsho kodwa uyabuza ekuhlaleni ukuba bayaphi ubuntu ngoba sixabise izenzo zoba zizigila mkhuba. Omnye wemibongo yakhe endiyithandileyo ngulo uthi *Old Age Centre* apha uthe chu ubalisa ngemeko abantu abakhulu abaphethwe ngayo kwimizi yobanakekela, njengomfundi wothuka mva indlela lo mbongo obuhlungu ngayo.

Apha umbhali uthathe inxaxheba wazibeka elubala ethetha ngemeko umhlawumbi efihliweyo kwaye yena esilumkisa ngezinto ezifana nale yenzekayo.

Kum lo nto ithetha ukuthi, nangona ebezibhalela akabhaleli yena kuphela uthathe isigqibo sokwazisa nabanye.

Umbhalo nokuba ubhalwe ngoluphi na ulwimi ukuba indlela ome ngayo inikisa umdla, kwaye ndicinga ukuba ingasilungela isiXhosa ndiye ndiwuzame.

Bakhona ababhali abacaphula ngenkangeleko yomsebenzi wokubhala ephepheni. Raymond Federman *kwi Surfiction: A Postmodern Position in Critifictions: Postmodern Essay. State university of New York Press, 1993.*

Uthi, indlela esiwubeka ngayo umsebenzi ephepheni masizame ukuyitshintsha inikise umdla.

Kwananjalo, uBrian Evenson uyamvumela nolu luvo, uthi, umbhali nangona ezama ukuza nendlela entsha makubonakale ucoselelo nokuqiqua ukuze ingabi ngathi umbhali wenza nje.

UMzantsi Afrika ngomnye wamazwe aleqwa yimvelaphi yawo, uMxolisi Nyezwa, uyibeka ngoluhlobo: imibongo engathatheli ngqalelo izinto ezenzeka estratweni, izinto ezenzeka emakhaya phantsi kwentsokolo. Imibongo enjalo mayivalwe umoya. Ingaphefumli. New coin (Dec, 2014)

Kwenye yeseshoni zemibongo ngolwesine bekukhe kwavela into yokuba umbhali makazame alandele ingqondo yakhe apho imthuma khona xa ebhala. Ngoba Ngamaxesha amaninzi umbhalo othe gqi kuwe uye ukothuse, ungakholwa ukuba ubhalwe nguwe, oko ke kukumamela nokulandela ilizwi lombongo.

Ukufunda imibongo ngolwesine kuphendula imibuzo emininzi kwaye lithuba lokufunda imibongo nabanye abantu. KwabakwaNew Coin ndifunde lukhulu kakhulu ngoba umbongo ngamnye siwufunda sakugqiba siwuhlalutye, nentsuka phi yombongo ngamnye siye siyichophele. Ndikwafunde ukuba ukubaluleka kokuyazi imvelaphi yababhali, obafundayo ukuze usondele kwindlela abhala ngayo. Nemvelaphi yemiba leyo ayibalisayo.

Sikwaqaphela, ukuba kwaba yeeleneyo ababhali yintoni umahluko, iyintoni abafana ngayo.

### **Ndizoba ibali lam ngeelwimi ezimbini**

Umngeni onzulu kum njengombhali obhala ngelwimi ezimbini, okokuqala ndifuna ukuthatha indlela endibhala khululekileyo ngayo xa ndibhala isiNgesi ndiyisondeze kuthando endinalo ngolwimi lwam olusisiXhosa. Lo nto ndiyenza ngokubuyela emsebenzini esendiwubhalile, ngoba ndiqwalasele ukuba rhoqo ndibuyela kumsebenzi esidlulileyo kuwo ndibona into entsha, umnqweno wam kukubhala imibongo ekumgangatho ophezulu. Ngoku andikayiboni lonto ngoko ixesha elininzi ndisebenza ngexhala, nezinga lokuwonwabela umsebenzi liyehla. Mninzi umsebenzi, kodwa ndizixelele mandizame ukujonga lento ndizama ukuyenza kumsebenzi wam enye ndiyiyeke.

Imineni yokubhala ngelwimi ezimbini kukuba akukwazi ushiya elinye ulwimi ngasemva. Lonke ixesha funeka uqinisekise ukha isixa sokufunda esilinganayo, ukuba ufunda isiXhosa iyure ezimbini funeka uzame wenze njalo nakwisiNgesi.

Ndiyakonwabela, ukuzama ukujonga indlela zokubeka umbongo ephepheni ngendlela esinga fane sizisebenzise esixhoseni. IsiXhosa sihluthi ngamabali anqabileyo ndiyakuthanda ukuzivavanya ukuba ndingawubhala umbongo uphume unikisa umdla na ngesiNgesi, njengalapha esiXhoseni.

Ndifunde ukuba esiXhoseni, xa sinoqhubeka sibhala ngobuninzi ababhali abazakuvala izikhewu bakhulise ulwimi lwesixhosa bangakhawuleza basondele msinyane kweziye ilwimi ezisishiyayo ngengqubela.

Ukuyaphambili izakunceda into yokwakha amagama amatsha siwasebenzise esiXhoseni Le nto yenzeka ngokuthi sikhawuleze siphe amagama kwizinto esingenazo okanye ezingabizwayo esiXhoseni. Kwisemina kaMthunzikazi Mbungwana, ethi 'Izinto ezingemagama ziduka-nomoya' ibethelelwe into yokuvala esisikroba.

## **Ingxelo ngokuhlalutywa kwesiqingatha sethisisi**

### **Indlela yethisisi yam: Ubomi Sisilonda**

Xa ndicinga ngomsebenzi wethisisi othi *Ubomi Sisilonda* ndifumanise kwakwiingxoxo zokuqala nomkhokeli wam bekucaca ukuba ingqokelela yemibongo endiyibhalayo iza kuveza imibongo ethetha ngantoni, ngezantsi apha ndiyacacisa ukuba yintoni le ntlungu. Ndibhala ngobumnyama kwiimeko endihambe kuzo ebomini bam nezinto endizibonileyo. Ndizama ukupholisa eli nxeba lidalwe kwiziganeko ezindehleleyo zokukhula ebomini.

Imibongo yam ixoxa ngemeko yongxunguphalo lwam, into ibicacile kukuba zonke iinkumbulo ngemeko yentlungu yam, bendifuna ukuziphalaza ephepheni kwaye ngokucacileyo kuba obubunzima busondele kum. Ukuya phambili ibikukufunda ubuchule nobucisa bokuvelela le mibongo iveze imvakalelo nentsingiselo kobubumnyama obusuka kwintliziyo yam. Le ngqokelela yemibongo ingamashumi amabini anesixhenxe. Ngethuba ndidibanisa ithisisi ndifunde ukuba le mibongo ibalisa ngamaxesha athile ebomini bam, ndifumene ithuba lokuma ngaphandle kuyo, ndifunde ngemeko bendikuzo nokwamkela impazamo zam zibekwe ephepheni.

Ndifumene nethuba lokuqwalasela apho ndingalungisa khona. Zikhona ezinye izithuba endinokuzivala njengokuba andinamibongo uveza nto ngekhaya lam. Ubuya kwethisisi kumhlalutyi ndibone ukuba amanqanaba aliqela ebekhankanywa ngumkhokeli akawakhankanyanga kakhulu kuba ndizamile ukuwalungisa, mane okanye mathathu amathuba apho umhlalutyi eqwalasele ukuba ndifake indlela zokuthetha eziqhekileyo nazo ndizilungisile. Ukuze kucace ubucisa obusisakhono sam, sokubhala imibongo.

### **Ukuma kwethisisi**

Le thisisi ime ngendlela echaza ihambo kwizitrato zelokishini apho lo mbhali undim akhulele khona nendlela ekuphiliswana ngayo. Imibongo yam ngokucetyiswa ngumkhokeli wam ivula ngombongo othi *Umhlaba ubomvu* nalapha ihambo yam iqala khona ichaza ngemeko ezingakhuselekanga endiphile phantsi kwazo.

Ndibuye ndavelela amanqanaba, ekukhuleni ungenamthetheleli, ungenamkhuluwa ukuya ekuxelelweni ukuba *ilayiti ayikhali*, xa bonakalisa ubuhlungu obuvileyo ekukhuleni phantsi kwabazali abanomthetho ongqingqwa. Ndibuye ndixobe nokuphila ndikhathazekile ngamatyala, ndithi ndiselapho ndizibone ndiphulukana nomnye wabantu aba balulekileyo kum.

Ngale ngqokelela yemibongo ndizama ukubhodlisa isingqala esihleli ixesha elide singaphululwa kulentliziyo.

Izimvo zomhlalutyi, kumbongo othi *Iinkumbulo*, kulo mqolo uthi *umoya sisiqithi sobulolo*, ngokwezimvo zomhlalutyi ukudityaniswa kwala gama kunayo indawo engavakali ncam. Uthi, indlela abekwe ngayo la magama ngumbhali kumgca omnye awuvakali kakuhle, ingakumbi eli igama lithi 'sisiqithi' elibangela ungavakali kakuhle lo mqolo.

Siwajongisisile la magama embongweni nomkhokeli wam safumanisa, le ndlela intsha yokuthetha sizama ukuyiveza apha kulwimi lwesiXhosa noko iyavela ngoko ke ndagqiba ekuwugcineni lomqolo.

Ufanekiso ohamba nalo mqolo awubhekelanga ekuvezeni umoya womntu oziva eyedwa, enxunguphele ngenxa yale mvakalelo yokuziva eyedwa kwaye esityiwa sisithukuthezi emphefumlweni.

Kumbongo othi *Imoto yocingo*, umhleli uyincomile indlela ovakala ngayo umbongo. Igama elithi *ndisisidamtiriri* ulithandile, ndicinga ukuba yindlela elihleli ngayo embongweni. Wabuya wathi umgca othi *Umphefumlo ulele emeveni*, oluhlobo lukubhala ulibone liqhelekile kwaye livakala lidiniwe kuba kudala lisetyenziswa. Sigqibe ekubeni ndizame amanye amagama aveza kwale mvakalelo inye. Umphefumlo ugudla ameva mhlawumbi, lilo igama okanye umfanekiso ozakukugqibelelisa lo mbongo okwalo mzuzwana.

Umbongo othi *Iculo lasekhaya*, umqolo othi bequbha kulwandle lamagwinya, umhlalutyi akakholelwanga ukuba lo mfanekiso uphefumlela impilo kulombongo, akakholelwa ukuba ukudityaniswa kwalamagama kulombongo kunento eyiphuhlisayo. Uvakala ingathi kuyabaxwa.

Kuvele iimbono eziliqela kodwa sasondela kulomqolo, bequbha kumthombo wentlutha, apha siye saqonda ukuba lo umqolo unemvakalelo ezinzileyo kunalo wokuqala. Ndiyavumelana nomhlalutyi kule ndawo, oko ndithe ndanika le mibongo ithuba lokuba ike ibhekele emehlweni am, Indinike ithuba lokuyiqwalasela kwakhona yonke le mibongo. Ndjonge okusebenzayo nokungasebenziyo. Ukufumana umhlalutyi ukuba andinike izimvo zakhe ngesiqingatha salethisisi. Kundincedile kwaye kwandikhuthaza ukuba ndibone ukuba ndisekhondweni elilungileyo njengombhali osemntsha.

Kwimiqolo yemibongo elandelayo ethi *uMfazi wasemzini*, Isandi solwandle saphukile-thandela/Umnqamlezo ukrazukile-bopha ukholiwe loluhlobo lokubhala. Umhlalutyi ukholiwe loluhlobo lokubhala esithi ukuba umbhali unokubambeleva kule ndlela yokujongana nemvakalelo kwimibongo, iziqhamo ezinokuphuma zingazezingumangaliso.

Ngoko ke, indlela eya phambili kum njengomakhi wale thisisi kukuqwalasela imeko ezinzima endihlala kuzo ndiqhubeke ndibhale imibongo ngazo. Ndingathanda usuka kancinci kum ndiqwalasele neminye imiba engekho lula kwabanye abantu. Phambi kokuba kufike “covid 19” bendisebenza kwitilongo yalapha eMakhanda, sixoxa ngemiba ekhathaza abafana endisebenza nabo ababanjiweyo, ndisebenzisa imidlalo yeqonga ukuqhuba incoko njengendlela yesixhobo sokupha abafana indlela yokuthetha ngemeko abaphantsi kwayo nozama ukuqonda ukuba bafike njani kula meko. Kwesi sigaba ndingathanda ukusebenzisa eminye yemibongo ekwithisisi ezilungeleyo ezingxongxo kodwa ngoku isixhobo sokuxoxa ibe kukubhala imibongo.

## **Uhlalutyo lweencwadi zemibongo**

### **Ndide Ndayophula (2018) Chuma Sogiba**

Le yingqokelela yemibongo engamashumi amahlanu anesithathu, kaChuma Sogiba noyinzalelwane yaseBhofolo epapashwe yi-Imbizo Arts of South Africa. USogiba apha ubonakalisa ekwaveza amagingxigingxi obomi, akufanisa nokupheka imbiza, le athi ude wayophula. Nengavakala njengethi kumfundi uyibonile okanye uzifumanele yena njengombhali indlela okanye iqhinga lokuphila obakhe ubomi.

Kule ncwadi yemibongo ubhale ngeemeko ezahlukeneyo. Apha ndiza kucaphula kwimibongo ethile, apho ndiye ndaba nengqwalasela endisondezayo kwizimvo zakhe njengokuba nam ndingumbhali wemibongo.

Umbhali ubhale ngeziganeko apho athetha ngothando, ngobuhle bentombi aphinde axhobise xa ethetha ngeemeko zasekhaya, kwaye ekwenza into eqhelekileyo kuncwadi lwesiXhosa le yokubhala imibongo enenjongo yokwandisa uthando, ukufundisa kunye nokulumkisa uluntu. Ngumbongo othi *Ndikuthandile* uqala ngokuzibika into eqhelileyo kubafana abasebatsha.

*Ntombazana ndikucela ngokuzithoba*

*Ngekhululekileyo intliziyo ndithi ndingowakho*

*Ngomlom' ozolileyo ndithi ndamkele*

*Ngalamazwi ndithi ndikuthandile.*

Kulo mbongo othi *Ubuhle bentombi* usiphakela kwiimeko zentlalo nobomi, umbhali esaqala nje usityhilela ukuba usiba lwakhe luqulathe izinongo ezinambithekayo zothando.

*Olwam kuwe luzingcambu phantsi komhlaba*

*Olwam kuwe luzukile alugungqi*

*Abandlebe zithe saa bagcwele ulaka*

*Umoya wam wona ufukamiswe umonde*

Lo mbongo othi *Iphupha* awunasiXhosa sintsothileyo, uveza inkolo yakwantu kwaye ufumbathe ubulomko bokumamela. Xa ndidlula ibonakala ibalulekile kakhulu kumbhali indlela yoziphatha, lonto ivela kakuhle ngendlela athi akokose nacacisa ngayo kumbongo.

*Ndithe xa ndiphaphama*

*Suka landinik'umkhomba-ndlela*

*Latheth'iphupha zab'indlebe zimamele*

*Ndalilawula ndatsho ndangumntu*

Apha ukwasivezela kuqhangamshelwano analo nezinyanya zakowabo. Uvala ngomgca othi *ndatsho ndangumntu* into ke leyo enokuthetha iinto ezininzi, umhlawumbi utsho wabona okanye uqinesekile ngokufuneka ekwenzile. USogiba uphinda asibonise, ukusondelelana kombhali nabaphantsi kunye nakumthandazo Ku *Amandla omthandazo* ushwankathela enjenje:

### ***Amandla omthandazo***

*Zingange nduli yomhlaba zon'ingxaki*

*Zigqum'okomlamb'uphuphuma ngamanzi*

*Zixhentsa phezu kwakho zisombela*

*Icebo guqa ngamadol'uthandaze.*

Kulo mhlathi ungaphezulu sibona indlela apho umbhali aveza ukubaluleka kwamandla omthandazo. Apha umbhali usibonisa ukuba umthandazo yinto ethi ibaluleke kweli lixa siphila kulo. Zonke ingxaki esithi sidlule kuzo zingasombululeka ngomthandazo.

Amawabo afika ngephupha kumbhali kwanexesha lokuthandaza likhona, zonke ezimpawu zibonisa umfana ozama ukuphila ngemithetho, kulamahlandenyuka nemeko ezinzima esiphila phantsi kwazo. Umbhali ugxininisa kumthandazo njenge ndlela yimbi yokunyathela:

Kulemibongo mithathu ilandelayo uSogiba woyame kakhulu ekulumkiseni umfundi kubantu ababonwa njengabangcikivi nabenzi bobubi:

### ***Ababulali***

*Imilomo ibukhali okwe ngonyam'ukuxhaph'amagazi,*

*nditsho nezulu abasayi ukuze balingene.*

### ***Umsindo ongxamileyo***

*Umlo ngeba ndithi wona lizothe,*

*lona luncamathelayo emntwini.*

### ***Umfaz' ongqwabalala***

*Amadodakaz' ayamthobela ngamazw' athe cwaka,  
seyisisifo kulomfazi wasuleleka kwinkohlakalo.*

Usiba luka Sogiba luyasikhumbuza ngenkathalo nokushenxisa izenzo ezigwenxa.

Ngemfundo umbhali wenjenje:

### ***Imfundo***

*Iziqhamo zayo zidal' impucuko*

*Iziqhamo zayo zibulal' indlala*

*Iziqhamo zayo zakh' ubuntu*

Apha ekukhuleni kwethu kwiimeko ezahlukileyo sifundiswa ukugcina amasiko, sikhuliswe ngoomakhulu lombongo ulandelayo ukhankanya amaxesha anjalo.

### ***Ukukhuliswa ngumakhulu***

*Ndakhula nabanye de sangamakhwenkwana*

*Sasiphaphathek' okwamaphepha ukuya*

*Kuvun' emasimini*

*Ngokuhlwa ibeyiloo ngxolo yoonopotyi kuza*

*Kugcadwa*

*Namhlanje ndikhulile Makhulu ndithi*

*Ndiyabulela.*

USogiba ukwakhuthaza ukugcinwa nokukhuliswa kwesiXhosa njengoko iintsapho ezityeshela ulwimi lwazo luya lubhekela kwiimfundiso zesiXhosa.

### ***Maxhosa asekhaya***

*Kubuhlungu kuyahlaba ngaphakathi*

*Lithe gqolo ithemba alithembisi*

*AmaXhosa axakile axakisile*

*Ingxoxo azisaxoxwa ngesiXhosa*

*Maxhosa gxanyani nixothome*

*Ukuza esixhoseni*

*Sisixhosa esixakathe isithethe*

*Amasiko nonqulo lwethu.*

Le newadi ikunika zonke imvakalelo njengomfundi kukho amaxesha othando, uvelwano, ixhala nokuzithanda nokuthanda ulwimi lwakho.

### **Imibongo kaNomnikelo Gxuluwa-Komanisi: Tyhini 2017**

Kwincwadi uTyhini neyingqokelela yemibongo, ebhalwe ngababhali abaliqela abaphuma kwicandelo lokubhala loBugcisa bokuBhala lwase Yunivesithi iRhodes nepapashwe kwakhona. Kuyo ndiqwalasela imibongo kaNomnikelo Gxuluwa-Komanisi.

Le mibongo iphuma kwinzalelwane yaseKapa, uphangela khona ePalamente njenge ngcali yeelwimi. UGxuluwa- Komanisi ngumbhali olibekele phambili igama loomama nolihloniphileyo igalelo nendlela abayihambileyo ekukhululeni amanina.

Usiba abhala ngalo liphakamisa ukukhulelaka kooMama kwimeko zonke. Kuvakala ukuzingca xa ebhala ngomama wakhe:

### ***Mama Wam***

*Abasebuhlanti bebebona ixhoba kuwe,*

*Bazale zizithembiso ezikujude ungaboni,*

*Wawa enqweleni kub' usapho lubukhedama,*

*Batyala, batyala, batyala bemka nezwe,*

*Wasal' ufumbathile ume wedwa emnqamlezweni.*

Eminye imiba etshatshazelweyo kwimibongo ka Gxuluwa-Komanisi luthando, ukufa kunye nemeko esiphethe kakubi apha emzantsi Afrika urhwaphilizo.

Akasebenzisanga lwimi luntsokothileyo ukuphalaza imbilini yakhe amagama afana no *ume wedwa emnqamlezweni* nasondelelene nenkolo yobukrestu, azoba imbandezelo umama wakhe wayekuzo kukwavelisela umfundi inkolo yakhe. Zininzi imeko apho umntu ongumama ashiywa efumbethe, okanye ombathe iinyembezi.

Kumbongo olandelayo othi *Soka Lam* lukhona utshintsho kule mbono naxa nawo uveza ukuhlupheka emphefumleni. Lo umbongo ukwaveza ukukholwelwa kombhali kuthando.

*Abomvu amehlo kukujong' enkalweni*

*Kungesabonakali nempunde Ingucwaka nesingqala sodwa esivakalayo*

*Uncumo luyabengezela ziqengqeleka zinjalo esidleleni*

*Mphefumlo wam uyakulangazelela*

Kule miqolo ingezantsi, uhlobo abekwe ngalo amanye amagama abonakalisa indlela entsha yokubhala, efana nalo mfanekiso awuzobileyo wokubengezela koncumo nongumfanekiso ongaqhelekanga. Ukwasebenzisa amagama athile akudala okanye aqhelekileyo, kodwa kuba ewaxubile avakala ematsha:

*Mandingalindi ukuza kukaNxele: Kumbongo-Soka Lam*

*Andisayi kulahla mbeleko ngakukufelwa: Kumbongo -Soka Lam*

*Yathabaz' intliziyo kwihlathi likaHoho: Kumbongo-Elenyama.*

Kwimibongo ka Gxuluwa- Komanisi liyavakala ifuthe lababhali abadala nabasetyenziswe kakhulu ezikolweni, nabaziwa njengesisekelo kwimibongo abafana no J.J. R Jolobe.

Umzekelo kumbongo ka Jolobe owaziwa kakhulu othi *inyibiba* naye apha lo ka Gxuluwa-Komanisi, usebenzise ifuthe lawo waze owakhe wawunika isihloko esithi *Ubuze* apho athi *ndiyinyibiba kamama, Ubuntyatyambo kum busahleli, Ngaphakathi kum abubhangi*. Mininzi imibhalo ka Gxuluwa-Komanisi eqhelekileyo bendingathanda ukufunda indlela ezintsha zokusebenzisa nokukhulisa isigama nendicinga ukuba ebengasebenzisa lo mibongo ukuza nokutsha.