

OLU XWEBHU LUQULATHE AMACANDELO

AMABINI (2):

ICANDELO A: ITHISISI

(Umsebenzi Wobugcisa)

ICANDELO B: IPOTIFOLIYO

(Iijenali, neminye imisebenzi)

ICANDELO A: ITHISISI

NDIYAZI UKUBA NDIZA KUFA NJANI

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno
zesidanga se-

Mastazi kubuGcisa bokuBhala

Kwi-

FAKHALTHI YEZONCWADI-MBALI-FILOSOFI

E-YUNIVESITHI I-RHODES

Ngu-

Mqhubi Given Mdliva

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ISISHWANKATHELO

Le mibongo inyathela kwizinto ezitsarhayo; ukufa, ukukhula kweziganeko ezingobundlobongela obuphathelele kwezesondo nesini, kubulawa abantwana namanina ngamadoda norhwaphilizo olugqugqisayo. Lo msebenzi uphonononga ukwavavanya ukusetyenziswa kweempawu zokubhala kungalandelwa miqathango yokubhala koko kusetyenziswa ezi mpawu njengezixhobo zokuphuhlisa iimvakalelo zembongi. Ezi mpawu ziquka iidesh, iikhloni, iisemikhloni ukuqelelaniswa kwamagama kukwashiywa nezikhewu phakathi kwamagama kukhokelwa ngumoya wemibongo. Oku kubangele ukuba le mibongo ibe nezakhiwo ezahlukileyo nezingaqhelekanga kubhalo lwesiXhosa. Oko kukuthi, lo msebenzi utyebisa uncwadi lwesiXhosa ngokukwandisa kule ndlela ingaqhelekanga yokubhala.

Umsebenzi kaSt E.P. Yako ube nefuthe kakhulu kulo msebenzi, ngakumbi indlela alusebenzise ngayo ulwimi oluteketeke zizafobe nemifanekiso ukubhala imibongo njengoko enzile kumbongo othi, Izibongo zikaMhlelezi uArchie Sandile. Kumbhali uMarina Tsvetaete kubolekwe indlela ayisebenzise ngayo imifanekiso kumbongo osihloko sithi, *Poems for Block* kuba udubula ngegama uthi thaa umfanekiso kwingqondo yomfundi. Isimbo sokuyila isakhiwo sombongo sikaSimphiwe Nolutshungu naso sibe nefuthe kule mibongo, kwaye le thisisi yandisa apho lo kaNolutshungu aphele khona ngakumbi kwindlela asebenzise ngayo iimpawu zokubhala.

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Litye Qandula

...ukubhala...

Liliso lengqondo?

Sisimbonono?

Ludidiyelo lwemfundo?

Ngumzabalazo weengcinga?

Luqulunqo lwesigama esitsha?

Ngumkhonto obukhali ngokulolwa?

Ngumnatha obambisa ngokwalukwa?

Litye elicola ngokuqandulwa?

... *ngamagama* ...

Angqingqizayo?

Abhodla ifuqasi?

Atshawuza njengombane?

Agutyula intsila?

Axhonkxa umso?

Ifoto

Le yifoto yobutsha bam
sisima phezu kwezicithi
sigux' intsente ematyeni
ndiyilol' inkwali yabengezela.

Emlanjeni onamanzi angcwengileyo
ndandiloba iintlanzi
izikwepile—iimpalanga—iimayilethe
kwiziziba ezithe cwaka
zithokombise phantsi kwemingcunube
ndisoja intlanzi
ndisabelana nabany' abalobi.

Phezu kweendonga
ndincokolisa iintombi
iintyatyambo ziqhola
impepho emnandi.

Lintaka zivum' iingoma
amabhabhathan' ayabhabha
iinyosi zingqumshelela phantsi
iintsengwanekazi zibhonxile
intlutha iyadimfiza.

NdiseMdantsane ndiyaziphandela
ibrukhwe idanisa entla kwamaqatha
ndishiy' ubomi endibuqhelileyo
ndixhwithwa lixhala
ndingcucalaziswa bubomi basekasi.

Ingca iluhlaza
ooFaskoti nooBhantom
gram–gram
uGilindoda ugcina
ikhaya.

Iinkumbulo

1.

Ndivuke,
Ilanga licand' isibhakabhaka,
Iinkumbulo zindiphethuphethula,
Zindifunqulela kuloo mihla yase*Rhodes*,
Kunzim' ingarhon' *iRhodes*,
Matla kea rona!

Ndikhumbula ndinyathel' apha,
Ndichankatha ngengqondo,
Ndishixiza ngamakhamandela.
Won' umthomb' ongatshiyi,
Nanamhl' usem' uyaphila,
Njengombethe wezul' usavuselela.

2.

Izolo bendilapha kumdak' iisali,
Iyimingcelele nezandi zamagwijo,
Iyitoyi-toyi' amadolo ephezulu.
Iqothol' igodol' *iHigh Street*,
Iyengezelis' ityhwytyhwa *iDrostdy*,
Ithwal' izandl' entloko itarhuzisa.

Yaqhaqhazela yaf' isiqaq' *iSomerset*,
Sangqisha ngqishi-ngqishi,
Idlov' itoyi-toyi ivath' iqaqa.
Yabhong' eka*Botha* isindwa yimibhaxa,
Daardie toyi-toyi *is niks*,
Maar daardie kubo kubo *is gevaarlik*.

3.

Yafumb' inkohlakalo isuz' inkungu emajingxeba,
Intili yemidak' igcuma kuisisi ivath' ezimhlophe,
Amathath' athandaz' entywizisa.
Gqu-gqu izulu lezandla ligqekreza,
Imibhax' ibhodl' irhuluwa,
Latsawul' igazi
Nants' *imellow yellow*
Yintshutshiso ngamakhamandela yimibhaxa,
Waar is die grens nou?

4.

Wayekhokxwe ngamakhamandel' uMakhanda,
Wakhandanisek' ingxengxez' intaba yeZono,
Waceng' eseNgcwele ukuze kungcwatyw' ubukulo.

INgcaka-iJoza-iTantyi-iFingo-iHlalani,
Kant' ihlomile nje iyahlasela,

Bendilaph' izolo namhlanje ndibuyile,
Iingcinga ziyabula kumathaf' ethemba,
Imibuzo lulwandlekazi.

Kazi lizalisekile na idinga?

Kusalalwa kuvukwe ngeenyembezi na?

Iphi na inkululeko?

Ndiyadanduluka

Intliziyo yam
uyixhom' emngeni
amaxhalang' ayazixhwithela
uvalo luyadwanguza.

Ndiyinja ndiqwanyile
amathath' akhamisile
iindlebe ziyarhawuzela
iintaba zikugone wandilibala.

Ndisel' amanz' olwandle
ndigutyul' umngundo
imileb' iyagodol' igodololo
ikhumbula loo mileb' inobubele
ulwimi lushwabene
lwakuconjululwa nguwe.

Lizalis' idinga lethu
uthando lungadukel' esiswini
gqange lomlil' ophilayo
buy' undihlub' ubulolo
ndikubangule naliphi n' imeva
ingad' ibezingxondorh' intliziyo

Iziqu zam

Ekasi ndinguMntaks
nditya amagxadi
ndithoba ngejinja
ndibloma nabootsheri
bandiqhotsel' amaqanda
ndiyiphathelwa iti
ndithe gabhu
phakathi kwamashit' amhlophe
ijezi isitsholo phantsi.

Ndibloma noonqevu
umculo uyabhavumla
sijuxuza njalo
intlantsi ndiyifumene
ndibashaya ngendiri babedizi.

Andililo ikhwange
amagriza andishaya
ngephathaphatha
iingcosi ziyintlabathi yolwandle.

Ikasi ngumbono
olumezayo
kuligazi kuyaxhelwana
i-okapi iyatyakatya
ndigwaziwe ndiyimibengo.

NdinguMntakwenda
iinduli zasekhaya
zindincumele
imifula iyandikhumbula.

NdinguGqubemgqubeni
ndiyabizwa emthonyameni
igwebu lesilawu liyalephuza
izihlwele zindiphahlile.

NdinguMboyi
ingoma yakowethu
indihluth' ubuthongo
indivulel' indlel' egodukayo.

Igxalaba lokuphumla

- Umama ludladla oluphuphuma ububele
Umama lufazane olungenamikhinkqi.
- Umama ngumbethe owombesayo
Umama ngumfula ophilisayo.
- Umama yivithamini edlamkisayo
Umama yirobhothi endikhokelayo.
- Umama lidami leenyembezi zam
Umama ligxalaba endiphumla kulo.

Ikofu eshushu

Ubusika buqumbile
butyekeza iqabaka
ndizivalele endlwini
ngekofu eshushu.

Inggel' idlavuz' intliziyo
isizungu sindigonile
umphefuml' ushwabene
isithandwa sikwele mimoya.

Nkxu amaqunube
kucwambu olunqumbululu
ndizithuthuzela ngonambitheko
umphefumlo ndiwuvuselela.

Isuntswana lenimba

ndinqika onke amatye
ndikhangela isuntswana lenimba
amathatha akhamisile
asezela ivumba lakho
undikakaza inembe
ndishiyeke nesithunzi sakho
ndiliphupha elifathula enkungwini

Ndiyazi Ukuba Ndiza Kufa Njani

Ndiyazi ukuba ndiza kunduluka njani
kuba ndim oza kubhubha,

Wakufika umzuzu wam wokugoduka, usiyakudumisa wakuvunywa zingelosi buqu.
Ndakusabela kakade ukufa yinqwelo yokugoduka. Ndakube ndibalungiselele abantwana bam
ndibenzele imbeleko ukubayaleza kumanyange nezinyanya zakowethu—oomNtakwenda—
ooMboyi—ooTyebelendle—ooGqubemgqubeni—ooKhwangeshe—ooLeta—ooLibele—
ooSolizembe—ooNdesane ukuze zibakhunge. Kudede ubumnyama kunyalase ukukhanya.
Indlela yobomi babo ikhanye ikhanyiselwa luzuko Lwakhe.

Ndiyazi ukuba ndiza kunduluka njani
kuba ndim oza kubhubha,

Ndakube ndilujolele, ndalwabela usapho lwam kwintsebenzo yaphambi kovuko lwabafileyo
ukuze ndingalushiyeli imfazwe eyakulukhonkxa luquq' ezinkundleni. Ndakube ndilufundisile
indlela yokuphila. Ndilunqonqozisa ukuba ukudangala sisidanga sokuhlupheka
nokutshalalala. Ndalunyengezel' i-obhithswari eyakundizoba ndingoyik' ukuzingomb'
isifuba ndikwelemimoya.

Ndiyazi ukuba ndiza kunduluka njani
kuba ndim oza kubhubha,

Ndiza kuzicelel' uxolo emhlabeni ukuze abantu ndingabashiyi behlahlamba behlaselwa
lihlabane nenkohlakalo. Ingqumba yengqumbo yabo ngam iqumbile, iquq' ibuyelel' isongela
usapho lwam. Le nkonzoyoxolo iyakuphunyezwa ngoseNyangweni oyakub' eyityhilil'
incwadi yobomi ekhangela ukuba kokunjani na okundifaneleyo okususela ngethuba
ndandisidl' amazimba ndingummi kwihlabathi elonakeleyo.

Ndiyazi ukuba ndiza kunduluka njani
kuba ndim oza kubhubha,

Ndiza kucel' amafu ahlamb' ubungwevu avathe ezimhlophe qhwaa njengeengelosi
ziphaphazela kwinzulu nenzukiso yaseNyangweni. Ndiza kucel' ilanga lisibolek'
isibhakabhaka ukuze sichokoze mhlophe ndingazibizanga ngamagama iinkwenkwezi
zindikhanyisel' indlela. Ndizivathil' ezimhlophe ndihlutyiwe intlupheko yomhlaba,
ndihlatyelelwa ziingelosi ndifunqulwe ngamafu ndivath' ezimhlophe ndihlonipha imiyalelo
nemimiselo yelizwe elitsha. Inkonzoyendayityihilelwa kwizityihilelo zacazululw' izibhalo
ukuze ndingabhaduli xa ndibhubha. Ndilal' ubuthongo obumyoli ndithandelwe luthando
lwakhe ndithuthuzelwa ndithandazelwa lithemba. Kuba ndim oza kubhubha!

Ithontsi lokugqibela

Umphefumlo unyamelelele ezandleni.

Intliziyo ikhab' isifuba sikrazuke.

Ilizwi sisigaqa somkhenkce.

Ukufa kufince unqangqa wam.

Imehlo

Ziziqu ezibini
nguKuhle noKubi.

UKuhle yinyoba yokhanyo
uthi qheke njengokusa
xa ebon' okuhle
linina elisindwa yinimba
liyeyezela libeth' ingqongqo
ligide lixhentsa nabavuyayo
lityekez' ubusi.

UKubi uyatyhaphaka
imisebenz' emihle
imenzel' isifuthufuthu
antywile kwichibi lomona
athi bhutyu okunukayo
agobhoz' enyemba
esibekele njengamafu.

UKuhle yinyoba yokhanyo
ulila nabanyembezana
kukubi kukrakra
ebeke igxalaba elibanzi
ukuyibona intlungu yomntu
maxa onke ekhuthaza
iseza kudlula nale.

UKubi uyatyhaphaka
ngumqolomb' omnyama
oshixizisa amazinyo
umalangaty' aphembayo
uzikhun' azikhwezelwa
ngomhla wentlungu
umil' amaphiko
uhlek' intsini menyo.

Ikamva

Ikamva liyaphefumla
kwezo zandla
zisingathileyo.

Ulwimi

luyinjini epehla uxolo
luyinkanunu ebhodla inkathazo.

Umnatha womphefumlo

Inggondo ihluza ngomonde.

Intsengwanekazi iyetyisa.

Inkohlakalo iyabhaca.

Ububele buyabengezela.

Iintshiya ziyacombuluka.

Imisebe iyathetha.

Anehlo aphuphuma uthando.

Inkathalo iyakhuthala.

Imilebe sisiqholo esinomtsalane.

Ulwimi yingcungcu.

Ukuthetha sisiquququ.

Iindlebe zisezele ngenyameko.

Ubuxoki buyabhaca.

Inyaniso ngukumkani yongamele.

Inkohlakalo ikhukulisekile.

Uchuku lucubhukile.

Intle bendwane ityatyushwe lilanga.

Ubumelwane yinyanda kuthwaliswana ngabo.

Uxolo luphange imfazwe.

Umona uvuza ngeembambo.

Ithemba ngumnatha wemiphefumlo.

Ndivalile

Ndizibiyele ngodonga lochuku neqwakaza
isiseko salo bubuze nobulolo
isango lokungena nokuphuma
ndilityabeke ngekratshi
ndilihombise ngokuzixwema.

Idyudyu

Ndinese idyungudyungu loloyiko
ubuthongo bufuthaniselwe lixhala
imali ibuthisile
icebo lixhaxhiwe
imfungumfungu ivalel' ingqondo.

Inyakanyaka

Wankunkca wajikela
ngaphaya kwetyholo
wazifinyeza
yangcola ingca
wayoba umoya.

Bribri

Bribri thsana

nguwe

nguwe

entonga yam

nguwe”

ndithi tshwaa ebhegini

mhlawumbi lakulala ilanga

ndikuncede

gxebe

sincedane.

“ndiyagula

iyeza lam

amafuth’

Silinde ntoni?

Umzimba yimbawula—

Inkanuko ziyabasela—

Intunja zikhamisile

Yiza andiqoshelanga.

Iincwina zobuncwane

iinkwenkwezi ziyasikhanyisela kwisilili sokufudumala kwegazi
izilo nezilwanyana zinyawukile; inyang' izondelel' ukukhanyisa
impepho ikhumbul' ukufuthaniselwa lelo vumba liqholwe ziincindi zethu
iingalo zethu zibukana zibukulana imizimba izingelana njalo
iintliziyo zethu ziqhekezelana ngothando iyileyo ingqungq' isithi kugqityiwe

isandla sakho sindiphulul' amatyhalarha
ngolwimi lwam ndizamisa—iingono zakho zindenzel' izibele
yadlamk' imithambo yethu—ladlokova igazi
umgqala wam wazwabuluka ndazamisa kwiqula lobomi
yadlwayiza incam yoluvo lokwabelana—imizimba yethu yatyibilik' embilweni
iinkwenkwezi zicimela—inyanga isombatha amafu
iincwina zethu zizivumela iingonyana ezimnandi imiphefumlo yethu idanisa

Umafeja

Aqhuma qhuu

amaphambili

amanina uwakhahlela

ngomjelemba

amanina uwavunguza

amazantsi

imizi yamanye amadoda uyibhodlozile

amanye amanina ayazifela ngomafeja.

Umzila wothando

1.

Anehlo adibene.
Uthando kukuqandusela kweengxangxasi.
Umlilo phakathi kwamathanga uyavutha.
Intliziyo ziyaxhentsa zigonene.
Intunja zomzimba ziyavuleka.
Ichibi lobomi liyachichimala.

2.

Sangcemba siphuzana
kumoy' opholileyo
osimbambazela ngobubele
ozibalule ngoncumo
usiphulul' imiphefumlo efudumeleyo.

3.

Sikhwele kwiphenyane
undifunzel' itshokolethi ngolwimi
ndiyinqanda ngemilebe ingaphalali
imfudumalo izwabulula umphefumlo
uphululwa iinkanuko
baphuphuma ubumnandi
butyityimba njengentambanane
sagonana ulwimi lunyumbaza olunye.

4.

Nokuba ndihamba
eqabakeni
ungumlilo ofudumezayo.
Nokuba bagobhoza
ngam
ululuchwe lomlomo.
Nokuba ndihamba
elangeni
ungumthunzi wam.
Nokuba intliziyo
iyabhonga

ungumthuzeli ozondeleleyo.

5.

Iimeko ziyandirhaqazisa
uchuku luvundile luyanuka
amalangatye ayabhenguza
uthando luyachanabeka
intiyo iyangqungqa
uxolo luyagodola
iimvakalelo zafuduka.

Rhoqo uxakekile
undiphakela ezomsebenzi
asizithethi ezithe ngqo
kuthi dali
ugragrama njalo
ubhenguza njalo.

Ingxaki yethu ikhedamile
ndinkulwa yimbalela yothando
sidwaba ngeendaba zabantu
iindaba zethu siyazikhwelela.

6.

Imilebe iqothole
iqabaka ifumbile
phakathi kwamathanga
inkanuko iyachachatheka
iphung' inyongo yemfene
umsuzo uyanuka
sisuza nangomlomo
izazela zethu zirhoxoza
kwigumbi labagula kakhulu.

duntsa

uyangena—kamnandi—kumnandi
luyaphuma—kabuhlungu—kubuhlungu

duntsa duntsa

duntsa

abongikazi noogqirha bayagilana
izixhobo zingxangile zilindile
isikhalo simbambazelwa luthando
ithemba liyathandaza liguqe ngamadolo
isikhalo—igazi—iintsikelelo

qheke ubomi

buzwabuluka

phakathi kwamathanga anobubele

ubomi—ukhanyo—impilo—ukwakha—inkqubela.

Umzobo ophilayo

Izidlele ziimpundu zosana
izinxonxo zikhongezela uthando
rhwelele imicwili yamashiyi
imisebe yenile
amehlo ayabengezela
impumlo ngumkrolonq' ogqibeleleyo
cwi-cwi imileb' exolileyo.

Iintolo-mlilo

Uthando luntlekentleke
intloko yekhaya
ifunqulwe yinkohlakalo
utywala buyadlwayiza
ikhaya lombethe amadangatye.

Imiqondiso

Safikelela kwingontsi yeparadesi.

Natya unomqondiso emgangathweni.

Uncumo lugwaza emazantsi esinqe.

Ubuze bumfakamfaka
iintunja ziyatyekeza.

Umkhusane uyakrazuka
ubuze bufumbatha obunye.

Mayithenwe

Inja ehamb' iqhusheka
lizuma lesidlwengu
ingxokolo yesixeko iphele
mayithenwe.

Emtshatweni

Uzuko lusikelel' uthando

Iintliziyo ziyamonxozana

Ubunye bunye kugqityiwe

Isibane sothando sikhanyisile

Imiyeyezelo idlikidl' iindonga

Izihlangu zinxaphile kukudanisa

Igwiqi ihluthi idengile

Ikeyiki izolele amazinyo

Izibiliboco zinengqungquthel' emlonyeni

Ikomityi

Ndirhabula iti eshushu
ndiyiphethe ngezandla ezifudumeleyo
ubushushu buxhokonxa iingcinga
ndihesha iimpukane
ndithinta isikhohlela

gxumpu iphela
izandla ziyadlokova ngumsindo
ikomityi iyagubha kukoyika
iyatyibilika khenkce saa
iingcinga zizingceba
ingqondo iyazisonga.

Ikhethini

Ndivula ikhethini
amehlo ahlanjwa
ubuhlaza bahluba
imfuyo yagramza
imithi ijikele
iiqhiya ezintle
entloko.

Zaphithizela izinambuzane
zavuma iintaka
zibulela ngengoma.
Imitha yelanga
indifudumeza
isifuba.

Ikhethini iyandimbamazela
umphefumlo wam
urhabula ulonwabo.

Ekhithini

Izibiliboco ziqhola umoya
amehlo ayazingela.

Isitovu siyaququzela
ubushushu buyalungiselela.

Umlomo ungxashile
ulwimi lukrobile.

Impumlo iyaphanga
isisu siginy' ingwiqi.

Amathumbu avuza
izinkcwe gxaa-aaaa.

Izinja zifunzeleka emoyeni.

Camagu!

Indlela undikhanyisele/iingxondorha zokufa undidibele/impiliso undiphefumlele/izabatha undisusele/uqhwithelo undizolisele.

Moya ongwengileyo/moya ondibungezelelayo/moya ondiphilisayo/moya ongumsimelelo/moya ondiphulul' amaxeba/moya ondikhuselayo/moya obubomi/ndigon' undiqinise.

Ixesha lifikile

Ndinik' umkhonto—ibhekile yesilawu
singagqibanga ukuxhentsa

Inkazana? Kanti ngubani inkulu?

Inkazana iphath' umkhonto?

Andinyatheli na emthonyameni?

Andingxoli ikhal' inkomo?

Namangile ungabambezeli—ilanga lilindiwe ziintaba
urhatya lushiya iingubo zalo

Ndinik' umkhonto—ibhekile yesilawu

Masijikele kabini kathathu siphume ...

Umgidi

Ngumnjeni ukuba ngusosuthu ndiphelelwe bubuthongo emva kokukhala kweenkuku zokuqala. Umzimba uthe nkwa unenkantsi ndikwandongondongo kucaca ukuba bendilele njengomvundla. Iingcinga zaqala ukundijijithekisa ndicinga le nale naleya: Ingaba iifatyi zikaNohombile ziza kubila? Ukuba zibilile iimfanelo zezizwana zale ngingqi zakuwufumana owazo umabil' ebenda? Ngethuba lebhunga kuxoxwa kulungiselelwa umgidi, inkqubo ekulindeleke ukuba ilandelwe icacisiwe. Injoli enesakhono uMatasi ndiyathemba ukuba ubuyile kulonina uza kuwenza umsebenzi wakhe njengesiqhelo. Abantu ebendisoloko ndibakhapha ndiyathemba ukuba baza kukhumbula ukuza kundigidela, kuba ndifuna xa kukhutshwa amabele uNohombile njengezibazana angaphoxeki. Ukutya ndinethemba lokuba ukulungiselele ngokwaneleyo. Inkabi yegusha endiyichongileyo ndiqinisekile amawethu ayikhusele kumatutu. Kunga umfo kaMava ondityumbele ukuba athambise le nkwenkwe uza kufika kwangethuba. Ibhotolo inokuba iyilungele inkonzo eyibhaptizelweyo.

USomagwaza uvakele ngendyondyo yamadoda ayebuya nenkwenkwe. Iinduku xhwa-xhwa kudlalwa upoho. Inggongqo yoomama ingqungqa ikhuthaza ukuba inkwenkwe inyathele kwinkundla yakowayo. Ubunkenenkene bezibazana bupheliswe ngoomama abayiyizelayo berhuqa amabhayi. Ikhankatha lathi vu phantsi nenkwenkwe eyafumana ithuba lokuyalwa nokusokwa. Ikrwala langeniswa kwindlu yabafana. Umgidi waqhalwa. Ukuxokozela nokuqhulana kwaqandusela.

Athe amathunzi eqalisa ukunaba kwathi xibilili imithwalo yangaphandle neyangaphakathi ndawuva umzimba uswabuluka nomphefumlo wam ufudumala udlokova ungenakuzibamba kuba uxolile. Kwaqwela wakuhlabel' udad' ethu ingoma ethi amaCirha zingangalala, ndaziva iinzwane zicombuluka zithandelwa luncumo ndaqiniseka ukuba kwenzeke njengoko besicwangcisile silusapho nangona amagqwidigqwidi ebekho akhawuleze alungiseka. Ukutyeba kwegusha kwakubonakala kumadoda anamabhovu narhwaphilili ziindevu. Iziquwana zamadoda zamana zibonakala zithethela phezulu zitsicel' esifubeni zimana ukuqhawuqhawuka zigoduka.

Inceku

Intswayiz' inceku
iguqula imiphakatho yamanina
imiphefumlo iyiyekile
ishumayela impiliso
ikhuthaza izipaji
imfudumalo yamaphambili
ikhukulisa ukholo.

Ifund' iivesi
ibungwabile ubungcwele
imimangaliso
ithengwa ngemali.

Ibek' izandla emabeleni
umjelemba ukhomb' isibhakabhaka
yingxokolo yezilwimi
amarhamente adidekile.

Amantombazana iwathumela emathenithi
amadoda iwathumela ejele.

NDIZILILE

Ndinabe kumatrasi.

NDIZILILE

Asingomfazi na obhubhileyo?

NDIZILILE

Ngumfazi wam obhubhileyo.

NDIZILILE

Ndigongxile ndithokombisile.

Ndizilile – ndizilile – ndizilile – ndizilile – ndizilile – ndizilile – ndizilile – ndizilile.

Ishologu

Ndiqhumisa impepho
ndicamagusha kwizihlwele
zindichilel' umshologu
zindikhanyisel' indlela
amaphupha andiphilise.

Uyandifunqula

Ubumnyama ndibushiya budiniwe.

Umoya wemvuselelo uyandifunqula.

Ubushushu bezulu buyandifudumeza.

Umphefumlo wezulu undihlamba iingcinga.

Izandla zezulu ziyandimasaja.

Inkazimlo yezulu ndiyombethe.

Ndamangaliswa ke ...

Ndifika eZulwini
abangcwele begixa
ndamangaliswa ke

Igosa likhalazela ibhishophu
eyalincinzela itsheri emhlabeni
ndamangaliswa ke

Inceku zimbatshile ibhafu yemali ayikho
incwadi ivuliwe isigqibo sikrobile
ndamangaliswa ke

Intwazan' ikhombi umshumayel' ongayondlanga
umshumayeli uziqhusheka kwizambatho zomhedeni
ndamangaliswa ke

Amalungisa adlula evath' ezimhlophe
iinceku zinxubile ziyambinambineka
ndamangaliswa ke

Ingelosi zijuxuza
abahedeni berhabulisana ngobisi nobusi
ndamangaliswa ke ...

Ingubo kaMakhulu

Umakhulu esondeze ifoto yam esifubeni sakhe. Ezivumela ingoma kamnandi, “Umzi unqabile uyasetyenzelwa. Ndimi ngokuma.” Ithemba lindombathisa ingubo emfumamfuma.

Ndawuva umoya kamakhulu undimbambazela. Ndalala yoyi ubuthongo. Iinzima zobomi ndikhululwe kuzo. Ndizivumela ingonyana, ‘uzundithwale ngezoo ngalo.’

Umphefumlo wam ndawunika inkululeko. Iingcinga zizoba umfanekiso wam omtsha. Ndimi kumhlaba ohlutywe ukutshaza. Amanxeba omphefumlo ethungiwe. Amahlwantsi engqele engqengqele kude kum. Umoya uhombile uyekile ukubhenguza.

Imfihlelo yobomi

i.

Izihlahla ebezikhanywe ngamakhamandela zazamla ziphefumlela phezulu.
Krolokoqo izitshixo mbakra ucango lwentsimbi.
Ndee zwabha kumhad' omnyama thsu.
Ndawuv' umzimb' uthe nkwa yinkantsi iinyawo zivuyelelwe yinkwalithetha. Waqothola wasisiqonga kwelo qonga.

Grrrrrrr amathumbu.
Rham ivumba lomrhaji.
Isifuthufuthu nescaphucaphu sandiqungqutha.
Incilikithi yee vuxa engqondweni.
Umnqonqo waqaqamba lwashwaban' ulwimi laxing' ilizwi emqaleni.

Izirhovu ezineenombolo zindithe ntsho ngamehlo avath' uburhalarhume.
Kwiimbuso zazo ukungxwelerhwa kwam kubhaliwe.
Imibhalo icace gca ugcum' umzimba imini nobusuku.

Dyulukudu gximfi yaphalal' imbola yamaxelegu.
Umzobo onyekenyeke wegazi.

Igazi emgangathweni. Igazi kwiindonga. Igazi entungo.
Qina qabane siqabele lo mnqantsa amandla ngawethu.

ii.

Umkhosana wezigwinta wagragrama njengezinja wahlanz' uxolo.
Ungcungcuthekiso intshutshiso ukulinyazwa komphefumlo.
Amadindal' andidibanisa namakhamandel' andikrwitsh' izihlahla.
Andijula kumqolomba omnyama ndananjuzelelwa ngamangolwane.

Inkontyo thsu cwaka iindonga zindinyonyozele.
Yee nzwii inzwinin' ezindlebeni.
Yayabul' ingqondo kumqwebedu wentlango.
Imihlathi nko, ulwimi xingi lwazilibal' izenzi nezibizo.
Amazinyo aqhaqhazela uluchwe lomlomo latshukula njengomcuku omdala.
Qina qabane siqabele lo mnqantsa amandla ngawethu.

iii.

Ndiyawuva umthandazo kaPawulosi ekwintolongo eRoma.

Tyhini!
kwalunga
kwenzeka
kuyenzeka.

iv.

Intlakohlaza iphaphazel' ipheth' umbethe wezulu.
Yazula-zula yabuya yandihlamb' amehlo.
Isivatho sobukhoboka sahlutywa.
Ameblo akhaziml' okwekhwezi likhwelelwe zeziny' iinkwenkwezi.
Lenye lenye amehlo angumbane abhikica njengoRute kuloo myezo wobomi.
Uthando mthanjiswa umthuthuzeli womphefumlo—ubuncwane yimfihlelo yobomi.

v.

Lazwabuluka eloo twina lomcwangele lazivelela ezoo ntokazi.
Zazivathe izivatho eziluhlaza yaka zinkontshe ngemisentulo embejembeje.
Ligqibelele lingumsebenzi weGenesisi.
Lihlasimlis' umzimba umthombo weengxangxasi zobomi.

Libhabhathane libhabha mba ukundibhijela amehlo.
Andincokolis' encazelana nawam amehlo.
Imiyalezo yobuncwane bobomi itsawula njalo.
Asabel' awam antywila kwiparadesi yobomi evath' ezimhlophe engqungqa.

Intliziyo yam yagixa ithinjwe yimincili—iinyembezi zovuyo ziyimijelo edlokovayo.
Iyihlambil' imbol' ebomvu iwunduza izithe wambu ngezilikhephu.
Icondoba ijikeleza loo ndul' iluhlaz' ihlanjiwe amahlaz' obomi.

vi.

Zacimela zincamil' iincwina zomzimba.
Umny' umyalezo onkentezayo bubo ubomi obu.
Ndawuv' umzimba ufudunyezwa yimvuselelo yobomi.
Uthando mthanjiswa umthuthuzeli womphefumlo—ubuncwane yimfihlelo yobomi.
Imileb' ilibel' amabal' obom' imfakamfaka.
Ibulel' obona bubele benzulu yobungwalisa bobomi.
Uthando mthanjiswa umthuthuzeli womphefumlo—ubuncwane yimfihlelo yobomi.

vii.

Yadumb' intloko iyintaba kaSihota.
Wahot' umzimba njengomtshakaz' evulisw' amatywin' obomi.
Zangqaman' iiqhiy' ezimasondo mahlanu.
Satsalan' amanz' entloko.
Salishiy' elimagad' ahlabaya tshwa kweloo lizwe lingenabemi.
Ilwatyuz' imizimba njengamaz' olwandle.
Sizuziwe bubuncwan' imfihlelo yobomi.
Sabangulan' imivambo neziva zobomi.
Uthando mthanjiswa umthuthuzeli womphefumlo—ubuncwane yimfihlelo yobomi.

UGqeben' intab' enobungqina

Izigigaba, iinyembezi ezityakaty' intliziyo azipheli

Gqebeni ubulingqin' izolo namhlanj' uselingqina,
uwabonil' amadod' engqukruleka
imihlambi yawo ithe saa
usathan' evungam' umlilo inkohlakalo ihlasel' ingayeki.

Gqebeni ububonil' ubuxumbululu bemithetho yezolo ithen' imidaka
zavungama zagragram' iitrakhi zingumngcelele olusizi
zishiy' ilitye likaNdlambe linesingqala.

Gqeben' ulubukel' usizi igazi lemidaka liyucwa libhomboloza
wanguStefano exulutywa ngamatye wanyamezel' unethemba.

Imidak' ishiy' izilili zegaz' iphaca emva kokucaka
imiphefumlo ijadukile namagx' exathukile kukucaka
yachiphiz' iinyembezi yasitsal' emazants' isingqala
lagqekreza konakala, yaduk' inyaniso baqaqamb' ubuxoki.

Zavungama zagragram' iitrakhi zingumngcelele
zishiy' ilitye likaNdlambe likhedamile
zayiwel' imilambo nemifula zothulw' eTsholomnqa naseTshabho

Yagqushalaza imidaka itshijil' isoloko iMpongo isemilebeni
idinga lizaliswa ngumninilo nalowo ulifezekisayo
yathul' intaba kaGqebeni.

Izivubeko zaseBhisho

Iibhokisi zomngcwabo zikrozil' eDimbaza.	Ingxaki ibhetsile ayivumi ukuqoshela.	Ubuntu bugqotsile kugqub' umshologu.
Izolo ibiyi <i>Boipatong</i> namhlanje iimveku zifunzelwa ngeenyembezi.	Iinyamakazi zanyamalala iintaka zombath' amafu.	Umfankungu unesicaphucaphu unukiselwa yinyaniso.
Imiphefumlo idandathekile.	Iintyatyambo zothuka zabuna.	Wawutsicel' umngcelele woxolo ngamalangatye.
Imizimb' iqungquluzile kwithafa laseBhisho.	Ingca yaqubuda yazila.	Watshele' esihlalweni nehlozo.
Imipu yaphambana ingalawuleki yagqekrez' ingulenyeye lenye.	Izingqala zeentlanjana zavungama.	Uqanyangelwe zizifungo zobutyhifili.
Umhlaba wanyikima waminxwa lihlaba.	Umhlaba wombath' ingubo ebomvu.	Inkokheli yebandla lembubho ijubalaza iyinyoka.
Wakhwin' umbethe wanyibilika.	Umhlaba wachachamba iincwina zikhefuzelis' isizwe.	Ilufudo ishixiziswa zizibhambathiso zobudenge.
Imiphefumlo ilimala. Izijwili zilijaja.	Iinkokheli zelizwe ledinga zingqisha nabalandeli. Ilulwandil' amagwijo egungqis' iintaba. Amaw' anehlomb' agwija.	Igugil' iguliswa yinyaniso.

Sivotile

Inenkantsi iminwe yethu kukuvota. Kukhumbule konke osithembise kona. Yikhumbule ingcikivo esigqithe kuyo. Izindlu zisanqongophele sibonelele. Ezi zihlinikayo zingumfuziselo owoyikekayo. Siziinkedama. Asinamhlaba. Indlala isihlabanisele sikwanti ilanga liyasitshutshisa. Siyaqhaq hazela sitswetywa ngamaqhwa. Siqubha emanzini sakubonelelwa ngemvula. Asinandawo yokuhlala siziinkedama. Khumbula iivoti zethu. Sikhumbule nathi. Injoli onayo iligxwem. Yitshintshe ufak' enye. Sivotile ngangalala sibonelele.

Usithembise iindlela zokwenene. Ezikhoyo zineenkenkebula zeenduma. Imoto ziyagcuma zonakalelwa ngamavili. Sizithwal' izigulana zethu emagxeni ukuzisondez' empilweni. Imiwonyo neengxondorha zikhuphisana ngokusingcikiva. Abantwana bethu bafumbethe iimfumba zeziqinisekiso *dololo* imisebenzi. Baxathuk' iinyawo—ziyachiza kukungena bephuma kwii-ofisi. Ulusu lujadukile lulophu lwendlala. Ifil' imfesane. Incamil' inceba. Sivotile ngangalala sibonelele.

Sigutyungelwe bubumnyama. Umbane ngudanya-cimi danya-cimi. Siqhekezelwe imizi udanya-cimi uyadanisa. Ixabiso lezibonelelo likrwech' isibhakabhaka. Imiphefumlo yethu iyagcuma. Ngenelela Moya oyiNgcwele. Sivotile ngangalala sibonelele.

Inam nawe

Ithemba libokoboko intlutha ityhumfutyhumfu

Isichenene somphefumlo siyachithakala imithi ixibilila izivatho izityalo zityabukile

Ilanga lilephuza amalangatye umoya uxwebile umhlaba utshazile

Ilizwe endililangazelelayo

ilizwe lingxongxile
izinto zithe xhonkxosholo

ndilangazelela ilizwe elizinzileyo
apho uxolo luxhuzula imikhala

kudlwengulwa iintsana
neengwevukazi

ndilangazelela ilizwe elinyulu
ulawulo luguxe intsente

inkohlakalo ihlazwe
ubugwinta bugwetywe

ndilangazelela ilizwe eliyimvuzemvuze
abakhenkethi bengumqokozo

imali iyagxulushwa
ubuqhetseba lidimoni

ndilangazelela ilizwe elicekisa urhwaphilizo
ubutyebi busebenzela abemi

abatyhuthuli bayateketiswa
ukuthetha kuninzi

ndilangazelela ilizwe eliphefumla umthetho
ububi bugutyulwe

bapheth' izidudla zephali
izitalato zihlamba ngegazi

ndilangazelela ilizwe elihloniphayo
umgaqo-siseko uxatyisiwe

abasebenzi bayadendwa
iziko libhukuqwa yikati

ndilangazelela ilizwe eliphuhlayo
imizi-mveliso noqoqosho ihluba

amakhaya alijaja aphalwa yintlungu
amarhamba afukamil' ayabinza

ndilangazelela ilizwe eliyimbeko
abantwana namanina bekhuselekile

ilizwe lingcotshile
umbeko uyaphangwa

ndilangazelela ilizwe elinobubele
ulutsha lufunda luphangela

Unxano

indlalo	intlungu
indlala	intlupheko
indlelo	intlango
ukungcatsha	umgaqo-siseko
ukukhuthuza	umthetho
ukugxobha	ubulungisa
ikamva liyangcucalaza	
isibunu	
sidlakadlaka	
sivuza ubofu	

Ndizikhulula imiqokozo

Intliziyo yimibengo
ifama imfimfitha igazi labasebenzi
ooxhongo bavuza umongo
iingcinga abasebenzi bakakazwa umhlelwa.

Intliziyo yimibengo
ndifika kwilizwe elintlaluntlalu
imidaka ikhanywa igazi
indlala igulula amathumbu
umbotshwa uyayazi idyokhwe yakhe
umqamangeli utywyatyusha egigitheka.

Intliziyo yimibengo
igama lam lihlohlwe kumqulu ophefumla ukufa
ndikuluhlu lwamagama amakhoboka
imiqokozo yamatyathanga ifuthela entanyeni
imidaka ibhubhe ikhonkxiwe emangcwabeni
imidaka inqula izinyanya ngemvume
uhlohlesakhe ucofa onk' amaqhosha.

Imiqokozo isengqondweni
imiqokozo ithunge amathatha
imiqokozo ithunge umlomo
imiqokozo iqamangele umphefumlo
imiqokozo ityabule amaqatha
imiqokozo ikhonkxe izihlahla.

Ndizingela inkululeko
ndizikhulula imiqokozo.

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Ndiyagcuma

1.

Ndityhuthulwa ndirhoxoza
ngabo ndibathembileyo
bandihleza ndihlininika
bevutha yinkohlakalo.

Bandiqongqoth' umongo ndiphila
bandigulul' amathumbu ndihleli
banditshentul' intloko ndigxwala
bandiphoth' imithambo ndiphefumla.

Ndizixhomil' izandla
bayiqubud' inxili yam
bandiphanga nditarhuzisa
iipokotho zakhedama.

Intliziyo idunduluzile
iimpethu ziyamenquza
ikamva livundile
indlal' ithe qhek' amagqenene.

2.

Ukunyoluka sisithsaba sanamhlanje
ubunkokheli yitrone yobutyebi
inkululeko yambethe intlupheko
ukwazana yileli yokubhutyana.

Ubuzwe nobuntu bubharhile
amakhandel' anamhl' abuthuntu
ingalo yomthetho inemikhinkqi
oxhaphiley' unyonyoz' enyinyitheka.

Iyagqushalaz' ingqushu
umoya ovunguzayo wenyushu
yenqaba kasathana
isikhwenene serhamba lesihogo.

Umajingxeb' azingcangula
ngaphambili nangemva
angajajulisani neengqukuva zodwa
nina niyimbewu yokuphila.

Ndingaquluselwa niphila
umgqwaliso yingub' erhwexayo
nakutyholeka ngokuzindela
nishiy' imbal' enombathalala.

Ibiyingqushu yodyakalash' izolo
basishiya sirhoxoza
yagqots' intlutha indlal' iyadakasa
nizizimv' inyan' ingagwanyel' embilinini.

Umqaqoba

Lirhamncw' elirharhasholo

alinasizalo

liqwenga libungezelela

yingcangula etyakaty' iintliziyo

umth' ovath' ameva

Umahlek' eqhushumba

umivungulo ayifunwa nayinja

uhlanz' umgabho

abuy' awukhothulule

Ingxondorha yezikhalazo

igqwirha lothando

iqaqqa elithwala amaphiko

elincumo luyitlofiya

engcucalazis' iintsana

Umazw' arhabaxa luchuku

ungqondo yingqushu kamtyholi

umth' oqaqeleyo ngameva

Isikhalo semali yesibonelelo

igranti iyancucalazisa
indijadul' amathumbu nemilebe
ithuthumbis' intliziyo yam

ndihambele kwisixeko endisaziyo
ndafika begxampuza kwimijelo yegazi
ubra Hlalela uxhelana nomayidululu wakhe
sinye isijwili yimali yesibonelelo

kwesinye isixeko zizandyondyo impepho yoyisiwe
ivumba lotywala liyayathekisa oonozala
oodyaloyi babo barhorhozel' emveni kwabo
iintloni zidlwayiza
ndixelelwa nendingayibuzanga isizungu silawula
ndijikel' ikona ndee ntle ngosizi lusinekile
yon' inceba yab' indibuz' ukub' inimb' isekhona na
yab' inkwenkwan' iyinyhidid' ijwedek' izijula phantsi
yee cwaka yang' ilamile yabuya yawuvul' umlomo
kwimadlan' endiyijolelweyo kunani intlanzi neetshiphsi
ndilininikini yinkonzo endithanjiselwe kuyo
bandishiyile beshumayel' iivesi ezingenantsingiselo
baya kutshona kwaMayizeyonke ishibhini yomhlaba
inye inzwinini yimali yesibonelelo

ndingene kwindlu esecaleni kwendlela
ndafik' abantwan' abane beligwele bejijisana nendlala
ndingabuzanga baphokoz' imbilini yabo
sinye isikhalo yimali yesibonelelo

sizwe nants' intlungu igejeza
ilijaj' iyagcum' ifun' ikhubalo
konakel' ofanel' ukub' uyalungis' ulilisela ngokuxakeka
oboniswayo elunyukiswa utsic' amalangatye
uyabhenguz' ucel' ukuyekwa nenzala yakhe
uyimbongi yesixeko ebhodl' inkathazo
izithe wambu ngamalangaty' alephuzayo
yini le? de kuteketiswe imbodlela?
athi ke mna! yafudukela phi n' inimba?

Umngcelele weenyembezi

Ngumoya ovuthuzayo

Ngumoya ovunguzayo

Usuk' emantla

Usuk' emazantsi

Usuk' entshonalanga

Usuk' empumalanga.

Uyibhudlile wayibhodloz' intliziyo yam
wazixikix' iingcinga zam

wabhenguza unyoshoza wanga uyegqitha

ndingumqwebedu intlango engenalo idinga

zajijithek' iingcinga zijubalaza njengoonojubalala.

Kuzizijwili...

Kuyadlwengulwa ...

Kuyarhwaphilizwa ...

Kuyabhujwa ...

Kuyahlutshekwa ...

Molimo reya o kopa

Re thuse hohobe

Hare batle ho sotleha

Qith' izinyanya

abazukulwana bafika bexhwithiwe bezingxwelerha ngumhlaba
ihlazo sisidanga sokutshila nohle kayo uhleka ngesikhali.

Ilanga limbolamboleka licimele

Linxanelwe ubulungisa bulamle

Lolunjani na olu uthando?

Lumbambazela ngombayimbayi luheshe ngesikhali

Namhl' iintombi nabafazi ziteketa ngomlilo.

Imivungulo

Indlal' ivingcil' iyavungama iqwenga ingenalusini
sixhwithana ngemivungulo yetyhin' iphi
sithoba ngeenyembezi—silenc' imilebe ingaxwebi
ndenz' intetho-ntuthuzelo kumathumbu ayebhonga
ndiwathuthuzela ndiwaceng' ukuba anyamezele
ndazincama ndazibika kubamelwane ukuba bandicuntsulele
bandinyonyozela bendivathis' umthika wokungqiba ombejembeje
ngamagama alumezayo—ingxaki ixab' endleleni
ivukuvuku lendlala liyandihluba lindishiya ndize ndintswayiza
ndikhonkxwe sisingqala ndingena ndiphuma kwistrato ngasinye
ndikwinkonzo yokufudusa indlala
izibane zindikhanyisele—isidima ndisingqengqise bucala
umphefumlo undinzonzisa intliziyo ingumkhenkce
iintlani zipakish' imigodlwana zifudukile
babuya bandixangxatha ndaxhathisa ndibuya nokutya
ndakhanyisa ngaloo-oli indijadul' umzimba.

Isirhwabangu ikhorona

Wee gqi umfi
ethandelwe ngezimhlophe
santlantlatha intlungu
sisalelwa ukumbona
sagxabhagxabhisa
ukuqhub' inkonzo
ixesha lisishiyile
wakrikriza umoya ukumkhulula.

Obethunyiwe

Wee gqi
imilenze iphikisana
ivumba lotywala
licela injezu
amazwi antlaluntlalu
evuza ngomlomo.

unyana ufik' ekekela njengononkala
eligiyogiyo egxadazela
ecul' iives' ezingenantsingiselo
ezithe naa izandla zingenamnikelo
engaphahlwanga yimali nankinkqa

eziko ikat' ilel' iyarhona
eteket' ulwimi lushwabene
eyihagu njengerhexe inkangeleko—ilumeza
gqokro-gqokro wadlokovela ngaphandle loo moya
dudlu tswii-ii esofeni warhona
wom' umqala aphel' emqaleni

kabuhlungu yangongoz' intliziyo yam
waduda wonke umzimba
ibebezela imilebe
izandla zithinjwe yidumbe
woxo lashwaban' icala

Imilebe iyatyityimba

Emnqonqweni iqabaka iyanyibilika
intliziyo iziqothe emkhenkceni
imilebe iyatyityimba
umphefumlo uyachatheka
esixhantini umpu uyabanda
izandla zijubalaz' esibhakabhakeni
umpu ugubhuzelela ukuhlanza
isipaji siyathathwa
igrosari iyathathwa.

Ixhala lee shwaka

Ixhala liyahlinza.

Intliziyo iyimibengo.

Inggondo inenkantsi.

Ingxaki ivingcile.

Inceba iyandiphakamisa.

Itsunami

Itsunami iyabhenguza
iingcinga zibhudlwa
sisitshingitshane
umbilini unamatshanda.

Izikhonkwane

amakhaya ngamaz' alwatyuzayo
uchuku lungxongxile luyagrama
luchuba isikhwebu sobutyhakala
imilebe ijinga izagweba
uncumo ziimpundu zikanonkala
inyaniso iqhekeka umsintila
icanda amathafa
izitrato ngamagongqongqo
abantwana bayaxhwilwa
ubulungisa buhlafuna izikhonkwane

Iindaba zanamhlanje

Inkondekazi inikezelwe kwizinyanya
ngumzukulwana ofuna imali yokuthenga itiki
ndiqangqululwe umphefumlo.

Amapolisa aqhogene namapara
izazela zingundile
kwimizi yentselo.

Amadod' aqungquthwa ngamakhosikazi
yintsini kwisikhululo samapolisa
ukuvulwa kwamatyala yinkcitha xesha.

Ubuntu buvundile
isilanda yingcangula ukugqogqa umongo
umntu lirhorho uhlezwa ephila.

Isithukuthezi siyandicikida
ubuchopho buhlanjiwe
abantu badukile
iintaka zithule
izinambuzane zifile.

Indlela uzilungiselele

ngumlambo wegazi	ubomi buthwele amazinki emoyeni
utsiba intloko	amehlo ajinga ngaphandle
ecaleni kwechityana legazi	bathungelana isiminofu–igrangqa–ibhiya
babini luhehezo babilile	amagaqan’ entsula ayadanisa
iinyembezi ziyayiyizela	urhunta ukhetshulwe icala lentloko ngocelemba
oomama besonto	babetha umpampampa bamndulula ngekhorasi
babolekisana ngomthandazo	hamba rhunta indlela uzilungiselele

Iingcinga zishwabene

Ndixathuke umnqonqo
imibuzo indikrolonqa ubuchopho.

Inggondo ithontsiza umbilo
isemgodini yomba icebo.

Ithemba lindihlamba isikhwakhwalala
iimpendulo ziyalungulunguza.

Esipilini

linkxwaleko zibuzobe ngokutsha ubuso bam
ndize ndinje
ndijonge ungandisizeli
ndicoce ngolwimi lwakho
ndithunge amanxeba
ndisule iinyembezi
ndithinjwe kukufa.

Oko kwenzekayo

Inggondo ihilizile
amathamo ayakhwezela.

Ukundweba kuyagqadaza
igazi liyabila.

Ingxolo iyandweba
umxhentso uyangqungqa.

Ugwebu luyakhefuzela
isifuba sifuthaniselekile.

Umlambo wegazi

amehlo phuhlu kukuqwalasela
iintaba zigobile sisangotha
umhlaba ukhonkxwe yintlungu
imilambo ibaleka igazi
izijwili zinkqonkq' iintaba
ukufa komb' amangcwaba
ubugebenga buqulusele ubuntu
uxolo luyajuba engqondweni

izandyondyo zobutyhifili ziyatyityimba
umlambo wobuyatha uyaphuphuma
indebe yekhala iyaphalala
ingqiqo idengile

unozala ungcেকেলে imbawula
ubunzima bukrekretha amagxa
indlala igragramela usapho
iimbuphu zesonka zicubhukile

ilanga liyagigitheka
iintyatyambo ziyalinyumbaza
izinambuzane ziliculela ingoma.

imiphefumlo inyamalala nokufa
amangcwaba ayalila
adiniwe kukuginya ukufa

imini izilile
ukusa kuphunzile
ulwandle luyabhonga
amaza ayadlwayiza
isikhephe sizikile
imiphunga ivinjwe umoya
ookrebe bakhongozele
ingxilimbela yoloyiko ikrwec' izulu

Andiginyile

Imfazwe indileqa ngezikhali.

Amaz' olwandle andibibilizile.

Umlilo undixobule.

Amazim andiginyile.

Bundintlekezile

Umoya ubhudl' amathumbu
ithemba lirhona emini.

Iindlebe ziculelwa ngamabhungane
umlomo usindwa ngamazinyo.

Umsebenzi unyamalele
usapho lucikidwa yindlala.

Umfula wombilo uyagquma
ubuchopho buyagxwabhaza.

Izihlangu zintlekentleke
iinyawo ziyachiza.

Kuyagqekreza

Uthando lubhityel' esifubeni

Ugqekreza njengeendudumo

Ubhodla njengenganunu

Imibane ivuza ngomlomo

Bomi hamba ngala mandla unawo

Ikkhabhathi zihlanzile.

Ingcango zibokoboko.

Amagumbi ayantswayiza.

Iimpahla zimkile.

Indlala ijuxuza eziko.

Imbiza ziyazamla yindlala.

Isipaji sinephango.

Isisu sijing' emqolo.

Incwina isebeze kwasa.

Ulutsha luphangwa ziziyobisi.

Isibane sintywizise kwasa.

Umguli ephalwa ziintlungu.

Izitrato zinuka umbolo.

Uncumo lumbatshile.

Umsebenzi uphelile.

Usathana uba imiphefumlo.

Isango lefektri

Isazela saphucwa zizikhukula.
UGqogqwa urhoxile ngamanz' omngqusho.
Ucenga isingqala singamhlazi.

Amatyala amngcwabile ngamatyathanga.
Itsheri ilinde ecaleni kwesango lefektri.
Indlala intlantlatha usana.

Imali yebhokisi iyashota.

Ilanga limchanabile.
Umama wamawele umlindile.
Iinyawo zawo zinyamezel' iliqhwa.

Ixhego lomama womnqambulo libhubhile.

Imihlisela yesitresi iqengqeleka ngezidlele.
Abasebenzi baphuma besinekile.
Isango lavalwa.

Umlilo uyavutha

Uyavutha umlilo lulonwabo

Ingxaki ziyanyibilika zibabubusi

Umphefumlo uthwele isithsaba soloyiso

Udubule njengeentyatyambo

Ingcum yoyisiwe ngamehlo

Ngokuba lundisingethe ulonwabo

Umbengo

Amalahle abomvu

umbengo uyahlininika

ivumba liyadakasa

umqal' uyambinambineka.

Umhlaba

Indaba yomhlaba—inxeb' elithi ngxaa ubofu
umhlaba imvaba yempilo: umhlaba umnqantsa
incasa yemali kukuyucwa kwegazi, impilo yemali bubukhoboka.

Umhlaba

Isidima

Inkululeko

Impilo

Ulimo

Ushishino

Umhlaba ngamanqwanqwa okufikelela kwincopho yokuzimela.

UCanzibe

Mama ungazivali iimbiza
amathumbu ashwabene
ungazihluphi ngeepleyiti
amacephe neefolokhwe
sigalel' ezandleni.

Ubusika bucaphukile
busiphala ngeenziho
iimbambo zinkenenkene
iikhalibhothi ziingubo
inkwenkwezi nganye
ikhanyisa isithele.

Umxhentso

Amathontsi ayaxhentsa. Imifula iyacula.

Umhlaba usela wombethe ingubo eluhlaza.

Ubusuku

ngqi-ngqi-ngqi

hawu-hawu

phuhlu amehlo

dwangu uvalo

Indyebo

Ingca intyontya amakhwelo

idanisa kumoya onyulu.

Imithi inxib' izivatho ezimibalabala.

Izidlele zeentaba ziyabengezela.

Imifula ikhongozele iyabulela.

Abantu luncumo bayangqungqa.

Imiphefumlo iyatyityimba umbilo yimijelo.

Ubusika buvula ucango buyaphuma.

Intlakohlaza ivula ucango iyangena.

Imvula ityhila amafu iyakroba.

Intlutha ijijisana nendlala

1.

Umthonyama uhluthi
utyekeza umgquba
intsimi ichumile
ukwindla luyafika
indlala iyabhaca

kuvunwa

umbona

amathanga

iivatala

iintyabontyi

iimbotyi

iitapile

intlutha intlutha intlutha intlutha intlutha intlutha intlutha intlutha intlutha.

2.

Umthonyama unephango
umumathe iingqatha
intsimi sisibozi
indlala ncaa ezimbanjeni

kuphungwa

igxogxa

kutyiwa

isidudu

kukhukuzwa

amathambo

indlala indlala indlala indlala indlala indlala indlala indlala indlala indlala.

ICANDELO B: IPOTIFOLIYO

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno
zesidanga se-

Mastazi kubuGcisa bokuBhala

Kwi-

FAKHALTHI YEZONCWADI-MBALI-FILOSOFI

E-YUNIVESITHI I-RHODES

Ngu-

Mqhubi Given Mdliva

EyoMnga 2020

Intshayelelo

Ipotifoliyo equlethe umsebenzi endiwenzileyo ebudeni bonyaka ikwazoba imizabalazo eyenzekileyo ukuvelisa ithisisi. Imiba echankatha phezu kwayo ndingabalula kuyo efana nale: iijenali ezinika ingxelo yokwenziweyo, ilivo elichuba imiba ephambili yolwimi neendlela ezinokulandelwa ukubhala isihobe ngendlela engaqhelekanga, izigxeko-ncomo zeencwadi kunye nengxelo yomhlalutyi obeqwalasele ithisisi yam. Le potifoliyo ayizokufundeka ngendlela eqhelekileyo kuba ukuxakatha kwayo kukhuthaza ukuba kunyathelwe kwimiba ngemiba eyahlukileyo esekelwe kwiisemina zonyaka endenze ingxelo ngayo kwijenali. Nangona kunjalo, ukuthungelana kwemiba kuyacaca njengokuba kuqhubeka ukuyifunda.

IsiXhosa masingashiywa ngamaxesha

Njengombhali, ndifudula ndibhala ngesiNgesi. Ndingekadadeli enzulwini, ndakhawuleza ndazibuza umbuzo wokuba ndakuba njani na xa isiXhosa singxwelerheka ndikho. Loo mbuzo usoloko unkenteza njalo kwingqondo yam. Into endiyinqwenelayo nendifuna ukuba negalelo kuyo kukuba isiXhosa singashiywa ngamaxesha ukuze sikwazi ukufikelela kumgangatho wezinye iilwimi zehlabathi, kwaye sisetyenziswe kumaziko aphakamileyo ngakumbi awezemfundo. Ndizimisele ukuba lilungu lababhali abasele beqalile ukunika uncwadi lwesiXhosa inkangeleko eyenye nenexabiso ekubhalweni kwesiXhosa.

Ngoko ke kufuneka ndizicenge ndinyawuke ukuze ubhalo lwam lungarhawuki lunuke isirhogolo koko lufikelele kwinqanaba endiza kuzingca ngalo ngokuphuhla kwesiXhosa.

Ndithe sele ndisidla umhlala-phantsi, ndagqiba ukuba ndibe yinxalenye yekhosi yobuGcisa bokuBhala ukuze isiXhosa sikwazi ukuma nezinye iilwimi zehlabathi. Njengoko sebeqalile abo bayimveliso yobuGcisa bokuBhala, ndizek' emzekweni ukuze izizukulwana ngezizukulwana zomnombo kaXhosa zibone eyona nguqu kubhalo lwesiXhosa.

Ubume nombala wolwimi ingakumbi iilwimi zesiNtu ngumba onobuzaza nochukumisayo kuba zafuthelwa ngeendlela ezizibangele ukuba ziphuhle phantsi kwemiqathango ethile okanye zinzathe. Ukuba akunakumana kuxhokoxwa ulwimi, lwakukhululwa njani kwimiqokozo eluqamangeleyo? Ingaba ukubhala asinto eyenzeka kokukhoyo? Le mibuzo iyankenteza kwingqondo yam.

UGqirha Hleze Kunju owabhala ithisisi yakhe yesidanga sobugqirhalwazi ngesiXhosa kwiYunivesithi iRhodes, undikhuthazile ngokuba nguvulindlela akhaliphe aluphakamise ulwimi lwethu lweenkobe. Ukuba aphande abhale ngamaXhosa aseZimbabwe ingumdla kum loo nto, kuba bendisoloko ndicinga ukuba afumaneka kuphela eMzantsi Afrika.

Yiyo loo nto ndigqibe ekubeni ndigxile kwisiXhosa kule nyoba ndiye ndayivulelwa yokwamkeleka kwinkqubo yobuGcisa bokuBhala ukuze ndibe nento endiyiphosa esivivaneni. Maz' enethole Gqirha uKunju ngokuba ngomnye wabahlohli abaqhuba le khosi ndiyifumene inomdla kananjalo indakhile.

Le meko ibuhlungu yokujongelwa phantsi kwesiXhosa iqhuba kuba umntu ozayamanise nesiNgesi uthathwa ngabantu abaninzi njengolandelayo nekucingwa ukuba ungoyena uchubekileyo. IsiNgesi ndiyasithetha, kodwa ulwimi lwam lweenkobe luza kuqala kuba luyimvaba endithulula kuyo izinto eziphuhlisa inkcubeko yam. Le meko iyandiphazamisa, kuba ukuba ulwimi lwam ndingalunikela umva oko xa kuqukaniswa ngamagama ambalwa

kungabizwa ngokuba kukuzigulula ubuzwe. Isizathu sokuba ndiphawule njalo kukuba ulwimi lububomi nesiseko sokuphila nokuphuhla kwenkcubeko.

Ifuthe likaNjingalwazi Mazisi Kunene nabanye ababhali

Ithuba leendibano zethu zokufunda ngokwamaqela ndizonwabele kuba ikho into endiyizuzileyo neye ndibinze ngayo xa kufikelelwe kwisigaba sokuhlomla. Kwenye yezindibano iqela lam ndilifundele umbongo obhalwe ligqala nomakhwekhwetha wombhali. UNjingalwazi Mazisi Kunene, kumbongo osihloko sithi: *In Praise of Ancestors* uchaphazela ukwandikhumbuzwa ngokubaluleka kwenkcubeko yam njengomntu oNtsundu.

Lo kaKunene wazinikela ukubhala ngolwimi lwakhe lweenkobe isiZulu, nto leyo endingaxoxa ndithi iyakhuthaza nakwabanye ababhali ukuba basebenzise kwaye baxabise iilwimi zesiNtu. Undivuselele kuba ubonise inkuthalo nokuzinikela ukulwela ukuphakamisa ulwimi lwakhe esebenzisa usiba njengezinye zezixhobo zakhe, akavumela ukugutyungelwa nokufuthaniselwa lifuthe lezinye iilwimi elinokuphazamisa isiZulu. Ukuzingca ngolwimi lwakhe, lwimi olo luyinxalenye yenkcubeko yakhe akubangelanga ukuba ihlabathi lingasivumi isakhono sakhe sokubhala.

Into endiyifundileyo kweli gqala nesiswenye somzabalazo wenkululeko, kukuba ndiyimele into endikholelwa kuyo ndingabi namaxesha okuba manyonywana ndibe ngumnyewu xa ndiphakathi kwabanye abantu abathetha iilwimi zabo. Ngethuba eselubhacweni ukwazile ukuma phakathi kwezizwe zamazwe aphesheya ngokuzithemba ezingisile ukuphosa igade kumzabalazo wokukhululeka kweelwimi zesiNtu. Undichukumisile wandivuselela, wandikhuthaza ukuba ndomelele ndikhaliphe kuba umba wolwimi ufuna ukukhalipha kuba ubangwa ngabantu abaninzi.

Ukufunda nzulu naphangaleleyo ngale mbalarha yesangxa seAfrika ohloniphekileyo uNjingalwazi Kunene, kundibangele ukuba injongo yokubhala ngesiXhosa ndihlale ndiyikhumbula ndiyilungalungisa ndiyikokosile ndingqale phambili ukuze iphumelele. Loo nto ibangela ukuba imibuzo efana nale iquqe ibuyelela kwingqondo yam: *Yintoni le ingumahluko ndiza kuyenza kubhalo lwesiXhosa? Ziintoni ekulindeleke ukuba ndizenze ukuze ndiyenze ngempumelelo? Ngoobani endilindele ukuba baxhamle koku?*

Ukuze ndiluhambe olu hambo ngobuchule ndichule ukunyathela ndizimisele ukufunda uncwadi oluveliswe ngababhali bale mihla, ingakumbi abo bayimveliso yekhosi yobuGcisa bokuBhala abafana noMangaliso Buzani, Simphiwe Nolutshungu, Mxolisi Nyezwa, Mthunzikazi Mbungwana, nabanye.

Ukunqongophala koNcwadi LwesiXhosa

Isemina yesithathu yesiXhosa eqhutywe nguMnu. Mxolisi Nyezwa indululwe ngomba wokunqongophala koncwadi lweelwimi zesiNtu, mngeni lowo ingengomba ochaphazela kuphela ikhosi le, kodwa ingumba otshisa ibunzi kuMzantsi Afrika jikelele. Uncwadi lwesiXhosa lumgqazu kakhulu kwithala le-Yunivesithi yethu iRhodes. Oku kungqinwa kukubambalwa kweencwadi zesiXhosa ukukhawulelana neemfuno zekhosi yobuGcisa bokuBhala. Kumathala oluntu akwingingqi yam iincwadi ezibhalwe ngolwimi lwesiXhosa zimbalwa kakhulu. Isimbonono ngalo mba sivakala kwilizwe ngokubanzi nangona kunjalo, kubalulekile ukuba siyifune de siyifumane indlela enokuphuculwa ngayo le meko imandundu.

Imeko yokungafikeleli koncwadi olushicilelwe bucala ngababhali ngokwabo (*self-publishing*) kubantu abaninzi asingomngeni kwisiXhosa kuphela, koko nezinye iilwimi ziyachaphazeleka. Olu hlobo lokushicilela ngumba nawo ofanele eyona ngqwalaselo ibalulekileyo, kuba kuninzi okunokufundwa kwezi ncwadi njengoko nazo zibhalwa ngabantu abanamava kwiinkalo ngeenkalo zobomi. Iincwadi abazibhale ngesiXhosa zikwazi ukufumaneka kwiivenkile ezithengisa iincwadi. Olu hlobo balulandelayo lokushicilela lukhululekile kuba abashicileli phantsi kwemiqathango, kananjalo ndikholelwa ukuba oko bakubhalayo bakubhala ngokukhululekileyo.

Uncwadi oluveliswe lwashicilelwa bucala ngababhali ngokwabo kubekho iindlela ezizanywayo zokuba nalo lufumane ingqwalaselo engalucukuliyo kubandakanywa noncwadi lweelwimi ezingezizo ezesiNtu. Umzekelo wendlela enokulandelwa kukuba kwakhiwe ikomiti enomelo oluphangaleleyo ukuqwalasela lo mngeni. Lo mba ndinyathela kuwo kuba okuyimpilo kuncwadi oluveliswa ngale ndlela kuyasiphosa kananjalo kubhityisa imveliso yoncwadi.

Intliziyo ibabuhlungu xa ndingena kumathala oluntu akwingingqi yam apho isininzi ingabahlali abathetha isiXhosa kodwa ndifumane umngqandandana woncwadi lwesiXhosa luthe khotsho kungqameko. Imeko ekumila kunje iyadanisa. Le meko yenye yezizathu ezindicele umngeni ukuba ndingahlali phantsi ndisonge izandla.

Kule khosi ndifunde into yokubaluleka koncwadi olutyebileyo nolumbaxa, (uncwadi olunqothu-nqothulwe kwihlabathi jikelele) ukuze ndifunde banzi ngemiba eyahlukileyo exakathwe luncwadi lwesiXhosa. Isizathu sokuba ndibone njalo kukuba ndifumanise ukuba uncwadi ngumqolo wale khosi, ngoko ke kubalulekile ukuba ndifunde iincwadi zalo eziliqela. Injongo yoku kukuba ndixhobiseke ukuze ndikwazi ukuvelisa uncwadi olusemngathweni oluphakamisa umgangatho wesiXhosa.

Izigxeko-ncomo Zeencwadi (Iirivyu)

Ndizive ndinomdla xa sinikwa iwebhusayithi zokuba elowo nalowo umfundi aphantsi ekhangela ukuba izigxeko-ncomo zeencwadi zenziwa njani na. Lo msebenzi undinike umdla nangona ukuphanda ngawo ndisebenzisa i-intanethi ibe ngumngeni pha napha. Emva kokututsalaza ndizabalaza ndiphele ndiyifumana eyona ngxam yesigxeko-ncomo sencwadi nezinto ekulindeleke ukuba ndizithathele ingqalelo xa ndisenza isigxeko-ncomo eso. Imizekelo yezigxeko-ncomo zeencwadi ndiyifundile, kwatsho kwathi qwenge kum.

Ndizamile ukukhangela izigxeko-ncomo zeencwadi zesiXhosa kodwa ndabuya nembande yesikhova. Njengombhali wesiXhosa ngumngeni kum ukusebenzela ukuba izigxeko-ncomo zoncwadi lwesiXhosa zifumaneke kubuxhakaxhaka beteknoloji bale mihla. Ndingavuya ukuba kule khosi bekungavulwa inyoba yokuxhotyiswa kwabafundi abafana nam ngeendlela zokungenisa izigxeko-ncomo zoncwadi kwi-intanethi.

Ngokomsebenzi ebesiwunikiwe onqamene namalungiselelo omba wezigxeko-ncomo, ndikhethe incwadi yemibongo esihloko sithi, *Bride of Ice: New selected poems* ngokubhalwe nguNksk. Tsvetaeva. Izigxeko-ncomo ezenziwe ngababhali ngalo msebenzi wakhe kwimibongo, zenze ndacacelwa kokulindelekileyo kwisigxeko-ncomo, kwaye ndaziva ndikulungele ukwenza izigxeko-ncomo zeencwadi zesiXhosa. Ezi zigxeko-ncomo zesiXhosa ziyalandela ngezantsi kolu xwebhu.

Ndiyowabele nendibano ibihlinzekwa nguMnu. Paul Wessels apho besinika ingxelo yoko sikufumeneyo ngexesha siphanda ngezizigxeko-ncomo zencwadi. Ukucebisana singabafundi ndikuthandle kuba zininzi izinto endizifumeneyo endiza kuzisebenzisa kumsebenzi omiselweyo wokwenza izigxeko-ncomo zeencwadi.

Imingeni kubhalo lwezizigxeko-ncomo

Ukubhala isigxeko-ncomo sencwadi yombhali ophume izandla nesele inenqwaba yezizigxeko-ncomo ezibhalwe ngabanye ababhali ngumsebenzi ongelula kwaphela. UMnu. Wessels ucebise ngelithi, kubalulekile ukuziphonononga zonke ezo zigxeko-ncomo, uzingele izinto ekunokuthi kanti zishiyelwe nezintsha onokuzibhaqa, ze wena uzinze kuzo.

Uwuceleli umngeni kum xa ebesithi nangona imeko inje mandibe nendlela yokuzithetha ezi zinto zithathwa njengezilumezayo kwaXhosa ukuze olu lwimi luphuhle, lukwazi ukuba ngenye imini lufikelele kumgangatho wokubhalwa kwezinye iilwimi kwihlabathi.

Umsebenzi omiselweyo ndiyowabele nangona ibikho imingeni efana noguqulo-lwimi kuba bekulindeleke ukuba ndiguqulele umbongo omfutshane wesiNgesi ndiwuse esiXhoseni. Ndifumanise ukuba ukuguqulela ulwimi kolunye akwenzeki lula nangokugqibeleleyo. Isizathu soko kukuba ezinye izinto zolwimi oluguqulwayo azingeni zinjalo kulwimi eziguqulelwa kulo. Izinto eziyenza inguqulo ibenzima, yimida yolwimi engangqinelaniyo nenkqubo yenguqulo kwakunye nemiba ethile yenkcubeko eyahlukileyo. Ukukhawulelana nenguqulo eye ivele, kungangcono ukuba inkqubo yobuGcisa bokuBhala ingacinga ngokufakela icandelo loguqulo-lwimi.

Inkqubo yokusetyenziswa kwamagama asisikhokelo (*prompts*)

Ukubhala ngokukhululekileyo unikwa amagama asisikhokelo soko kulindeleke ukuba ndibhale ngako ngexeshana endilabelweyo ibe ngamava ebendiwazibula kule khosi, nendingenakuwalibala. Ndifumanise ukuba iingongoma zoko ndibhala ngako ziyazizela kwaye isantya sokucinga siphakama ngokuphakama. Ithuba lokukhonkxeka ekucingeni, ingaphumi eyona nto kuba ndicinga ngeziphumo ngoko ndikubhalileyo alikho. Olu hlobo lokuyila okubhaliweyo ndiza kulusebenzisa kuba ndifumanisile ukuba into ebendinokungayithethi ndiphela ndiyithethile. Ngokumana ndiyisebenzisa le ndlela ingenza ukuba ndibe nendlela

eyenye entsha yokuvelelela oko ndikubhalayo ndiyeke indlela yokulinda intumakalo ebendisoloko ndiyisebenzisa.

Into endiyifumanisileyo kukuba amagama asisikhokelo ukubhala ayakukhuthaza ukuze kusoloko kuqhubeka. Le ndlela yenza ukuba ukubhala ibe yinto endiyenza mihla le. Ukukhuthalela ukufunda ngokuphangaleleyo kwakwenza ukuba ndinganqatyelwa yinto okanye umba emandibhale ngawo.

Amagama asisikhokelo esiwanikwe ngabahlohli bethu andikrobise kumba ekunokwenzeka ukuba bendingawusiso, okanye ndicinge kwaye ndibhale ngawo. Le ndlela yokuyila iyandichazela ukuba ndichankathe phi na ukuvelisa umbongo endiwubhalayo ngokuthi ndenze ngokwemiyalelo endiyinikiweyo. Into endikhuthazayo ngale ndlela yokuphuhlisa ukubhala kukuba iyandinqwanqwada ukuba ndibhale phakathi kwemida yomba endibhala ngawo ngokukhululekileyo.

Umsebenzi omiselweyo (*assignment*) womhlohli uKerry Hammerton endiwenzileyo ndiwuthandile kuba umsebenzi ngamnye kuwo ubunamagama asisikhokelo ukuba ndenze ntoni kwaye ndiyenze njani na. Into endiyiphawuleyo kulo msebenzi omiselweyo kukuba izinto endikhule zicwezelwa ziyindaba yakwamkhozi zifakiwe. Loo nto iye yandibangela ixhala lokuba ndiza kukwazi na ukuzivelela ndithethe ngazo phandle nangokukhululekileyo.

Le ndlela yokuvelela uyilo ikhuthaza ukuba ndihlale emxholweni womba endibhala ngawo. Ngamanye amaxesha ide indincede iwatyhile amanqanaba ekufuneka ndiwafikelele koko ndikubhalayo. Kungoko ndigqiba ekuyisebenziseni le ndlela kangokuba amagama asisikhokelo ndingamana ukuzenzela ndisusela kumava endiwafumene ngokwenza lo msebenzi omiselweyo neminye ekumila kunje.

Kumsebenzi omiselweyo kaHammerton ndiphendule umbuzo wokuqala kwicandelo lesibini endiwuthandileyo kuba undivumele ukuba ndibhale ngokuqhubekayo nokungumngeni kubemi belizwe lakowethu. Ndibhale umbongo-mbaliso endifumanise ukuba ijelo lokubalisa lindisebenzele ngendlela eyenze ndafikelele koko kulindeleke ukuba ndikuphumeze. Ndikonwabele ukubhala umbongo othi, 'Sivotile' okwiphepha lama-52, kuba ukubalisa bekusenzeka ngokukhululekileyo nangona imiba ebendichankatha kuyo ibinditsarha.

Ndithe ndigqiba ukubhala lo mbongo ndafumanisa ukuba kuninzi okuphazamisa isiseko sokwakhiwa kwesizwe esinye kuba ulawulo nefuthe likarhulumente lingcokocekile kwimiba ephambili nengundoqo kwiimpilo zabantu. Into endiyifundileyo kukuba bekungakuhle ukuba urhulumente abenendlela ecwangcisiweyo yokufunda oko kubhalwa ngababhali kuba beyimithambo yoluvo yokuqhubeka kwiingingqi ezihlala abantu. Ukuba ukufundile oko kubhaliweyo uya kuyazi kwangethuba imiba etshisaibunzi ukuze akhawuleze ukufumana isisombululo.

Kwicandelo lesithathu kula msebenzi kaHammerton, ndiphendule umbuzo wokuqala oye wakhuthaza ukuba ndicingisise nzulu ukukhetha isigama esifanelekileyo esakuphumeza okona kuphambili kumagama asisikhokelo. Lo msebenzi ukhuthaze ukuba izinto ezisikhathazayo nezisihluphayo singamalungu osapho, kubalulekile ukuba sithethe ngazo. Ndifunde ukuba ukuthetha ngazo kunganciphisa isantya sokwaphuka kwempilo yabazali kuba behlutshwa ngabantwana. Ikwayindlela yokuzenzela intetho-ntuthuzelo kuba ngethuba bendiqala ukuwubhala bendonganyelwe ngumsindo kuthe thaa kum izinto ezicaphukisayo eziye zenziwe ngamanye amalungu osapho. Into nokuba imbi kangakanani na xa uye wathetha ngayo kuye

kuthi xibilili ukwazi ukufumana ithuba lokucinga ngesisombululo esisiso nesifanelekileyo. Umbongo ozoba oku uthi, ‘Obethunyiwe’ kwiphepha lama-64.

Ndiphendule umbuzo wesibini kwicandelo lesine onesikhokelo esithi, *Ndiyazi Ukuba Ndiza Kufa Njani*. Ndikhethe ukuphendula lo mbuzo kuba ndiye ndaphazanyiswa ngabantu ababhubha bengabalungiselelanga abantwana babo izinto ebekufanele ukuba bazifumane, ziphele zilicham loozungulichele. Nangona ekuqaleni bendibuthingaza kucaca ukuba ifuthe lemidaka lokucwezela imiba engqamene nokufa lifuna ukundiphazamisa, ndakhumbula ukuba ukubhubha yinto emiselweyo, eyenzekayo neqinisekileyo.

Ndibe nombono wabantwana bam bekhedamile bephaca bebukele intsebenzo yam ibhuqwa nje ngabantu abangenaxesha labo ingabasebenzeli baxhwithwe yintsokolo. Ndiwuqale lo mbongo ndikuva ukufudumala kwegazi kodwa ndithe ndisiya kwimihlathi elandelayo ndawuva umphefumlo wam wonwabile ndiqinisekile ukuba kunyanzelekile ukuba ndiwubhale lo mbongo. Isihloko salo mbongo siphela isisihloko sethisisi yam, ‘Ndiyazi Ukuba Ndiza Kufa Njani’ kwiphepha le-14.

Lo mbongo ndiwufunde ndaxola ndaziva ukuba ndiwubhalile ngexesha lendibano yokuhlomla. Oogxa bam abasilandelayo isiXhosa bawuthandile abafumana gxeke kuwo. Umhlohli uVangile Gantsho uthe ndigwengule, kuba umbongo ujika kule ndawo ubufanele ukuba ungena nzulu kuyo kwaye engakuboni kakuhle ukuphindwaphindwa komqolo othi, ‘Ndiyazi ukuba ndiza kunduluka njani.’

UGqirha Kunju ulamle ngelithi, lombongo uthetha ngokufa into eyoyikwayo necezelwayo kwaXhosa kungathethwa ngayo ngokukhululekileyo, koko inesithunzi kwaye iyoyikwa. Unabe ngelithi uphindaphindo luhle, kuba lusetyenziswe njengesixhobo sokugxininisa nokutshayelela umhlathi olandelayo kwaye usongeza umba omtsha nodudulela lo mbongo phambili.

Ukubhala ngezinto ezicwezelwayo

Ndiye ndayonwabela isemina kaGqr. Hleze Kunju ebichankcatha kubhalo olusanqabileyo esiXhoseni. Umba wokuba isiXhosa lulwimi oluhloniphayo, ubonisile ukuba oko kungalungiswa ngokuthi xa ndibhala ndikukhwelele ngokufumana amagama afanelekileyo woko kucwezelwayo. Ndjijonge kwezinye iimbalo zezinye iilwimi ezifumaneka esiNgesini, ndizifumanele ubuchule obusetyenzisiweyo obuya kulungela oko ndibhala ngako.

Nangona ndigxile ekufundeni ngezixhobo nezinto ezintsha endinokuzisebenzisa ukubhala isiXhosa ndigqiba ukuba ndibe ngumtya nethunga neembalo zesiNgesi ngeenjongo zokufunda nokufumana ngakumbi ngoku. Isizathu soku kukuba ndifumanisa ukuba iimbalo zeelwimi ezahlukileyo kwihlabathi ngokubanzi zikwazile ukuguqulelwa kwisiNgesi. Kuba ezinye iilwimi ngokwenkcubeko yazo zivulelekile, zithetha phandle ngemiba ehlonitshwayo, ndiza kufumana kuzo ubuchule bokuvelela izinto ezicwezelwayo esiXhoseni.

Enyanisweni, intlalo yakwaXhosa, enzulu ekuhlonipheni, indisulele njengefiva kuba pha napha ndisenayo imizanga ebangela ubuthuntu besigama endisichongayo. Isigama sakuba buthuntu umyalezo awuthi qheke ugqithiseke kubafundi. Ngokufutshane, ndibhala ndizigadile ndicinga ukuba kuya kuthiwani kwaXhosa xa ndiyithe bhutyu injalo imeko ehlonitshwayo. Ndibulela ukufumana ichiza lokunyanga oku ngezixhobo endixhotyiswe ngazo kule nkqubo yobuGcisa bokuBhala.

Ndingqinelana noGqr. Kunju ukuba iimvumi zikaMasikhandi zinazo iindlela ezintsha ezichaphazela ngazo imiba engafan' iphathwe. Olu lwimi lweemvumi zikaMasikhandi ndiyaluthanda, ndiza kumamelisisa iingoma zazo ndibone oko kunika umdla ndinokuthatha ndikusebenzise ukubhala imibongo. Umculo wezimvumi uqanjwe ngobona buchule kuba ukhatshwa kukubonga nokusetyenziswa kwamagama aqhelekileyo ngendlela ethile nenika intsingiselo ethile. Ukuba kunjalo lo nto ithetha ukuba iingoma zezimvumi zineendlela ezinxibelelana ngazo nemibongo.

ULorna Goodison undikhuthazile xa ezeze obona bugorha angoyiki ukubhala ngembali yobukhoboka eJamaica, umba ocwezelweyo ngababhali abangamanene. Undikhuthaze ukuba ndifunde ndiphande ndibhale ngemiba efumaniseke icwezelwe kuncwadi lwesiXhosa. Ukukhuthalela ukufunda nzulu naphangaleleyo uncwadi lwesiXhosa ndiyathemba ukuba ndakuncedakala njengaye. Ukuba le ndlela ndingayizama ingabangela ukuba ndiveze indlela eyenye kubhalo lwesiXhosa kunokuba ndibe ndiphinda-phinda ndibhala ngoko sekubhaliwe. Umnqweno wam, kunga ngokuthatha kwam inxaxheba kule khosi ndingeza nento entsha kwisiXhosa. Ukuba yintoni? Iza kuza njani? Iimpendulo zale mibuzo ndiza kuzondelela ukuziphendula ngokubhala imibongo ebubungqina boku.

Ibali endilithandileyo nendiye ndazinika ithuba lokulifunda lelibhalwe ngeyona ndlela intsha kum neye yandibangela umdla. Isihloko salo sithi, EMadikazi (Thsararaville) ngokubhalwa ngumbhali waseBhayi uMnu. M Cilibe.

Indlela alibhale ngayo eli bali ndiyithandile, kuba ube nesakhono sokuyizoba ngobunjalo bayo intlalo yaseMadikazi esiye sithi singababhali abaninzi siyikhwelele kuba ithanda ukulumeza okanye silunyikisiwe ngayo. Imeko enjalo ikhokelela ekubeni ibengathi isigama osisebenzisayo usikhethelwe, nto leyo inamandla okukhonxa nokwenza buthuntu. Kulo mbhali ndiphawule ukukhalipha nobukhali besakhono sakhe sokuchonga isigama nobuchule bokusebenzisa ulwimi enendlela yokuwakhwelela amagama anzulu kubuntlamba alumezayo ngeyona ndlela. Ubuchule abusebenzisileyo bokubalisa bundikhuthaze ukuba ndiqhubeke ukulifunda nangona bekukho iindawana ebezibangela ukuba ndiwubamb' umzimba. Ndibuthandile ndabonwabela uburharha obukweli bali lixhokonxa iingcinga, nelikwaxhobisa ngobuchule bokuyila ngendlela entsha nengaqhelekanga.

Ubuchule bukaMnu. Cilibe bokusebenzisa ingxoxo bunendlela obumkhulula ngayo njengombhali kuba okuqulethwe libali kuthethwa ngabalinganiswa ngokwabo. Into ayenzayo yena kukumana ehlaba nje ifolo.

Kweli bali likaMnu. Cilibe ndifunde ukuba, ukubhala kwam ndingakuphucula ngokuthi ndithethe ndibhale ngezinto ezinobuzaza ezisoloko zithathwa njengendaba yakwamkhozi. Ukuba ngenene ndisebenzela ukuba ukubhala kwam kufikelele kwinqanaba elinjengalo msebenzi kufuneka ndisebenze nzima kakhulu ukuzikhulula kwimiqathango nembophelelo yenkolo nenkcubeko.

Loo miqathango yileyo ithi ngokuba ndimdala nje andinakuthetha ngezinto ekukholelwa ukuba mazigcinwe zithiwe tyihoho kunokuthiwa pahaha. Ekubeni ndifunde eli bali imibuzo efana nale isoloko inkenteza engqondweni yam: *Ingaba ifuthe lezinto ezicwezelwayo linegalelo elinjani nelingakanani kuluntu nabantwana? Ingaba ukungathethi ngazo bubulumko noncedo? Ukuba andibhali ngezi zinto ndifundiswe ukuzicwezela ngethuba bendikhula, ingaba umonakalo eziwenzayo uyakulungiswa njani?*

Ndisusela kulo msebenzi kaMnu. Cilibe, kuthe qatha engqondweni yam enye yeendlela ezingezizo nezibafuthaniselayo abantwana, ekuye imali karhulumente esisibonelelo sabantwana isetyenziswe ngendlela engathandekiyo ngabanye abazali. Iyandihlupha le nto yenziwa ngaba bazali kuba abona bantu ijoliswe kubo le mali uyakuphawula ukuba ayibasebenzeli.

Ngoko ke ndibe nombongo endiwubhalayo ongqamene noku nangona kunzima kum ndingumthinjwa wendlela endikhuliswe ngayo kwanendlela ekulindeleke ukuba ndiziphathe ngayo ekuhlaleni. Loo ndlela kukungayikhalimeli into nokuba ikuhlupha kangakanani na. Kunyanzelekile ukuba ndizame ukuyithi xibilili loo ngubo bendiyambathisiwe okanye bendizombathisile kuba yonke into iyaqalwa. Umbongo 'Isikhalo semali yesibonelelo' okwiphepha lama-60 bubungqina bokuzama kwam.

Ukubhala ngezinto ezicwezelwayo nezihluphayo kundiphazamisa emphefumleni kangokuba ndigqiba sele ndiwuva umzimba ukuba udiniwe. Kule mibongo mibini ezihloko zithi, *isikhalo semali yesibonelelo* nothi *umngcelele weenyembezi* bendinamaxesha okucaphuka, kuba ezinye zezinto ebendichankcatha kuzo bekufanele ukuba abantu abazeni bayazikhwelela. Nangona bekubuhlungu ndivuyile ukuba ndikhe ndalifumana ithuba lokuphokoza ndithethe ngale miba.

Into endiyifumana iyinyaniso emsulwa kukuba ukuba ndifuna ukuba ngumbhali ophuhlileyo, mandikulungele ukubhala nangezinto endinemibuzo ngazo nezikruna umphefumlo. Njengoko izihelegu nezishiqi zihlasela uluntu, ukuba ndiyazicebula kuzo andibhali ngazo, ndiza kukwazi na ukuzibiza njengombhali wale nkulungwane isindwa ziingxaki?

Umbongo othi, 'Inceku' kwiphepha lama-41, ndiwubhale ngeenjongo zokukhuthaza abantu ukuba bathethe ngezinto ezingezizo ezenziwa ngabanye abefundisi. Ngawo ndithi inkonzo ayikho sakhiweni kuphela eyona isemntwini noThixo wakhe. Ngoko ke unelungelo lokuthetha noThixo buqu ukuze ungabi lixhoba lokusebenziseka gwenxa ngabefundisi abaneenjongo ezizezinye. Ndivula ingxoxo ukuba isizwe khe sithethe ngezinto ezifana neziqulethwe ngulo mbongo.

Le mibongo mibini, 'Ixesha lifikile' iphepha lama-39 nothi 'NDIZILILE' iphepha lama-42, ngayo ndicela umngeni kwinkolo yemveli ndikwavula ingxoxo ngezinto ezicinezele amanina ezinako ukutshintshwa.

Ifuthe Lezinye Iinkcubeko Ekubhaleni

Ukufunda kwiqela lam sisabelana ngoko ndikuzuze kokufundiweyo kunciphisa amathuba okuba lilolo nokuba ndizinikele ukucinga phangaleleyo ndingazilibazisi ngokuzirhangqa ngemida yenkcubeko. Umbongo oye wafundwa ngomnye weqela lethu obuchankcatha kubunzulu bothando ndifumanise ukuba kuyabhalwa nangeyona nto ibuthathaka engqamene nothando kwezinye iinkcubeko. Indlela amalungu eqela lethu ahlomle ngayo ngoko bekufundwa indibangela ukuba ndiqaphele oko kusasilelayo nokungumngeni kubhalo loncwadi lwesiXhosa, umzekelo, ukubhalwa nzulu naphangaleleyo ngemiba yothando e-ethe-ethe efuna ubulali nobuntununtu ethathwa njengenakuthiwa cha ngokwenkolo nentlalo yakwaNtu. Iinkcubeko yethu inayo imiba eselushica kuyo nangona inkqubo yedemokhrasi ikuvumela ukuthetha phandle nangokukhululekileyo.

Ndifumanise ukuba ezinye iimbalo ebezifundwa azinakubalungela abantwana abasakhulayo nabasafundayo, kuba zinyathela kwimiba enobuzaza nevelelwe ngesigama esilumezayo nesiwuthi nkwa umzimba, umzekelo, umbongo obufundiwe osihloko sithi, *'In your arms forever'* obhalwe ngu Courtney Trouble.

Emva kokuba lo mbongo ufundiwe, into ekhawuleze yathi qatha kwingqondo yam kukuba abantwana bazifumanela iindlela zabo zokufikelela kwizinto abacwezeliswayo kuzo ngabazali. Ezo nzame zabo amathuba okuziphazamisa nokuzilwa ambalwa, kuba basebenzisa ubuxhakaxhaka beteknoloji. *Ingaba ukubhala ngale miba iyindaba yakwamkhozi akunakunceda ukuphucula le mo yentlalo ibudlakadlaka isizwe sijongene nayo? Ingaba uncwadi olungebuthuntu nangqukuva kwimiba yothando enobuzaza alunakunceda na ukukhuthaza ukuthetha kwabazali nabantwana babo ngayo ngokukhululekileyo?*

Kutsha nje isankxwe sabazali sivakele kwilizwe ngokubanzi, xa iSebe leMfundo esisiSeko lithe dakanca iinjongo zalo nesicwangciso sokufundiswa kwabantwana abakumabanga aphantsi ngemiba engqamene nokwabelana ngesondo. Ngokubona kwam eli ixesha lingumngeni ofuna eyona ngqwalaselo imandla kuba intlalo yanamhlanje ayisoze ifane neyamhlamnene yona yayixhomekeke kwizithethe nobulumko bemveli. Into endinika umdla kukuba utshintsho yinto engathandisi mntu, nokuba yena unendlela ayibona ngayo into. Lo nto ithi akwanele ukuthi nje akuyifuni into ungabeki zizathu zizizo nezivakalayo kufana nje nokuleqa ukhozi ngezinja.

Uyakuphawula ukuba, ubukhulu becala, uncwadi lwesiXhosa lujolisa kubantwana/kulutsha okanye ezikolweni. Ngoko ke ukubhalelwa kwabantu abadala makunikwe ingqwalaselo okuyifaneleyo. Nangona abantu abadala bengaveliselwa uncwadi kangako olubafaneleyo, ingxaki iyakuthi gqolo ukusinyonyozela kuba bangcathu ekulufundeni. Okunye okuphawulekayo kukuba uninzi lwabo luthanda ukuzinxwema kwisiXhosa luzayamanise ubukhulu becala nesiNgesi.

Umhlohli uBeyers undikhuthazile kumzabalazo wam wokunika isihobe sesiXhosa inkangeleko entsha xa ekhuthaze ukuba, ukubhala makusoloko kuyinto entsha. Ngoko ke mandizondelele ukuphanda phangaleleyo ukuphumeza injongo ekumila kunjje. Isihobe asikhabi nto, kungoko kubalulekile ukuba inkululeko yokuvelisa okutsha ndiyisebenzise ngaphandle kwentandabuzo nangokugqibeleleyo.

Izakhiwo zemibongo neempawu zokubhala

Ndiyithandile incwadi yemibongo ebhalwe nguMnu. Simphiwe Nolutshungu, noyinzalelwane yakuKomani kweli Phondo laseMpuma Kapa, esihloko sithi: *Iingcango zentliziyo* kuba imibongo yakhe inezakhiwo ezahlukeleleyo nendizizibulayo ukuzibona ezinye zazo. Ngaphandle kokuchuleza kwisakhiwo ndifumanise ukuba uzikhulule njengokuba ebhala kuba unazo izihloko ezide kweminye imibongo; umzekelo, *Ucango kwigumbi elinezixingaxi nobuncwane bothando* nesi sithi *Ucango kwigumbi lePolitiki yakwaXhosa, naseMzantsi Afrika jikelele!*

Ndigqibe kwelokuba ndiqhubeke ukusebenzisa ezinye zezakhiwo ezisetyenziswe nguMnu. Nolutshungu ngamanye amathuba ndixube olwam ulwakheko. Kuye nabanye ababhali ndifumanise ukuba njengombhali unayo inkululeko yokuziyilela isakhiwo esisesakho. Incwadi eziveliswe ngababhali ababe kule khosi ndizimisele ukuzifunda ukuze imiba

abagxininise kuyo ndiyazi ukuze ndixhobiseke ngakumbi ndiphuhle kananjalo, kwaye ndithathe apho bashiye khona.

Umbongo obhalwe yimbongi esaze ngobuso ezweni, inzalelwane yaseSomali, ezinze eLandani, uAmaal Said, osihloko sithi, *I keep trying to lose my body*, ndisithandile isakhiwo sawo. Le mbongi ibizincokolela nje kulombongo, isebenzisa ulwimi olulula nangona ibithetha ngezinto ezinobuzaza. Into endiyifundileyo kule mbongi kukuba ukubhala umbongo akukhuthazi ukuba ndisebenzele ukuntsokotha—okubalulekileyo kukuba ndivakale ukuba ndithini na.

Umbongo wembongi yaseZimbabwe, uPhillip Zhuwao, othi ‘*My blue resignation conclude*’ uyandichukumisa, uvuselele iinkumbulo endinazo ngamava okukhulela ezifama, ebuntwaneni ndibone ukuyucwa kwabantu abakhulileyo, bekwazifumana bethandelwe ngamatyathanga embophelelo. Ndisithandile isakhiwo sawo, indlela esigcina sihambise ngayo umyalezo njengoko imihlathi ingafani. Imiqolo engafaniyo idala imifanekiso-ngqondweni eyahlukileyo engqondweni yomfundi.

*In their short lives
Poets live longer*

*Disabled tongues snap red
Smack lips red lips blood
again*

*Causing shortsighted hiccups
talking
asking*

*Do I longer plead
O love*

*Farm after farm Squatter
Permanence
Why?*

*Tell me
Threnodies of threat only beginning
And end no middle of
this snapping
Wire sound of
spattering faeces*

Le miqolo izoba ubugxwayiba nokuvunguzwa kwabantu abangenakuzidla ngobubona kuba bengenamhlaba. Lo mzobo uyandifuthanisela unditsho ndizule ngengqondo iingcinga ezibuhlungu zindiminxile. Ngoko ke lo mbongo undikhuthaza ukuba ndiphande nzulu ngentlalo yasezifama ukuze ndibone ukuba yintoni elulutho endinokuyiphosa esivivaneni kwakhona.

Ingxam yesemina ebendiyiphulaphule ihlinzekwa nguGqirha Kunju indikhuthaze ukuba kubomi bam bokubhala ndizisebenzise iimpawu zokubhala nobukho bezikhewu phakathi

kwamagama ukwandisa intsingiselo ethile. Lo nto ithetha ukuba iimpawu zokubhala mandingazigxumeki nje ziphele zigeqeza. Koku ndiyamngqinela kuba iimpawu zokubhala yinxalenye yokubhalwayo kananjalo zinegalelo ukunika intsingiselo. Kundichulumancisile oku, kuba ndiyakuzibula ukuva kwaye kunganegalelo elihle nelililo ukuphuhlisa ubhalo lwesiXhosa. Ndithe ndakuphakelwa nguGqr. Kunju ngoku ndaziva ukuba ndixhobiseka ngakumbi.

Ndifumanise ukuba bendisoloko ndigwengula phezulu kumba wokusetyenziswa kweempawu zokubhala esiXhoseni. Isizathu soko, bendihlelele ukusebenzisa iimpawu zokubhala eziqhelekileyo. Ngoku ndizifumana ndikuhambo olutsha lokusebenzisa iidesh, izileshi, iikhholoni, iisemikhholoni nezinye iimpawu zokubhala kwakunye nokuqelelanisa amagama ndishiye izikhewu phakathi kwawo. Endikufumanisileyo kukuba oku akwenziwa nje kwenzelwa ukunika nokwandisa intsingiselo koko kubhaliweyo.

Umsebenzi omiselweyo wenze ukuba ndithi qwa ndicingisise imibongo eza kukwazi ukusebenzisa iimpawu zokubhala endingaqhelanga ukuzisebenzisa. Into yokuba ndizisebenzise ngenjongo zibangele intsingiselo, indinyuse iqhina kodwa ndazama ukuba ndiyihlahle indlela ebhekisa phambili.

Loo nto ibangele ukuba ndikhumbule ngezinto ezinendlela ezisondele ngayo kum okanye ezindichaphazelayo ukuba ndisekele kuzo imibongo endiyibhalileyo. Nangona lo msebenzi undibilise ibunzi undinike umdla, ndaze ndafunda okuninzi ngokuwenza. Umzekelo, ndilwenzile uphando ngeendlela iimpawu zokubhala ezisetyenziswa ngayo ukuze umsebenzi wazo ucace, ulandeleke. Olo phando ndilwenzileyo lundisebenzele kakuhle ngokufunda iimbalo zesiNgesi.

Ndifunde ukuba iimpawu zokubhala endingaziqhelanga akulula ukuzisebenzisa. Oko kubangele ukuba ndithathe ixesha elide ukubhala nokuhlela umbongo ngamnye kuleyo bekulindleleke ukuba ndiyibhale. Ndithe ndakugqiba ukuyibhala imibongo emithathu ndayifunda amaxesha amaninzi ukukhangela ukuba iimpawu endizisebenzisileyo zisebenzile na. Ukumana ndiyifunda kundinike ithuba elihle lokulungalingisa apho kuyimfuneko khona.

Ndigqibe ukuba ezi mpawu zokubhala ndiza kumana ndizisebenzisa xa ndibhala ukuze ndiziqhele, ndizingqamanise nomsebenzi wam wokubhala. Andizokuphelela koko, ndiza kuqhuba ukufunda ngazo ndibone iindlela ezisetyenziswa ngazo ngokufunda iimbalo zesiNgesi nezesiXhosa, ingakumbi ezo zababhali abayimveliso yale nkqubo yobuGcisa bokuBhala.

Umbongo osihloko sithi *Drone*, obhalwe yinzalelwane yaseIran, ezinze eMelika, uSolmaz Sharif isakhiwo sawo ndiyasithanda, kwaye ubuchule abusebenzisileyo ndiza buzama, kuba andibukhumbuli ndibubona kwisihobe sesiXhosa. Isakhiwo asiqhelekanga singumhlathi omnye omde noxineneyo, iimpawu zokubhala ezigqamileyo ziibhulethi ezingabekwanga ngendlela eqhelekileyo, koko zilandelelaniswa kumqolo omnye, oonobumba abakhulu abasetyenzisiweyo bambalwa. Ndiqaphele ukuba ulwakhiwo olululo lwemiqolo nochongo oluvumayo lwesigama lwenza ukuba imvakalelo ingeniseke ngendlela enentsingiselo— ndingayithi gxwa nje kuba ndicinga ukuba iyafuneka. Indawo oma kuyo umqolo ngamnye kumbongo ibalulekile. Imiqolo endiyibeke kakuhle ngendlela echanekileyo yokulandelelana inceda ekudaleni ithoni evakala kamnandi ezindlebeni. Ukongeza koko, kudaleka isingqisho esiwukhululayo umbongo uphile uzihambe, imiqolo ithungelana ngengqiqo. Ukukuzama

oku, kubalulekile kum kuba oluhlobo lwesakhiwo yenye yeendlela zokuveza izinto ezintsha kuncwadi lwesiXhosa. Phambi kokuba ndikwenze oku, kufuneka imibongo efana nalo ndiyifundisise ukuqaphela ukuba isakhiwo sisebenze njani na ukuqulatha injongo, umongo nentsingiselo.

Ndifumanisa ukuba umbongo obhalwe ngempumelelo ngoqala ngemiqolo enamandla ubuye ugqibezeleke kwangemiqolo enamandla. Umqolo wokuqala onamandla kumbongo usungula ithoni nemvakalelo yombongo. Ukongeza koko utsala umdla womfundi. Owokugqibela umqolo onamandla ushiya umfundi exolile ekwamangalisiwe okanye esafuna ukuva ngakumbi.

Imibongo enikezelwe ngumhlohli uBuzani, ndiye ndayifundisisa ukuze ndizifumanele izinto ezinokundinceda xa ndibhala eyam engezinto esizisebenzisayo. Ndiqale ngokufunda umbongo omde wembongi yaseChile, uPablo Neruda, osihloko sithi, *ode to a chestnut on the ground*. Kwisakhiwo salo mbongo, ndiphawule ukuba kukho imiqolo emide nemifutshane. Nangona kunjalo utyibilika ngokulula xa ndiwufunda, ingakumbi ngokuvakalayo. Iimpawu zokubhala ezisetyenziswe ngokugqamileyo ziikoma kunye nezingxi ezimbalwa.

Into endiyifumeneyo ndayithanda kwiimbongi endifunde imibongo yazo kukubaluleka kwendima edlalwa ligama ngalinye ukwakha umqolo. Ndifunde ukuba igama ngalinye endilikhethayo malisebenze kumqolo ngamnye, ukuba akunjalo ndilisuse. Igama ngalinye kubalulekile ukuba libe kwindawo efanelekileyo kumqolo ngamnye ukuze ukwazi ukunika umbongo amandla. Umqolo ngamnye ubalulekile ukuba ube kwindawo echanekileyo kananjalo ilandelelane ngengqiqo nendlela edala intsingiselo. Konke oku kukhokelele ekubeni ndizuze izakhiwo zemibongo ezahlukileyo ezisetyenziswe zezi mbongi.

Ulwimi nezinye izixhobo zembongi

Into endiye ndayiqaphela kukuba ukubhala imibongo kufuna ndingene nzulu kubugocigoci bolwimi. Ndiyangqinelana noluvo lokuba ulwimi lokubonga lusetyenziswa ngabantu abanezinto ezaziwa ngabo okanye ezingaziwayo abanqwenela ukuzigqithisela kwabanye. Inkenkqe yiyo ebhodla olu lwimi lunonileyo. Ukuze oku kuphuhle kufuneka ndithi mbende ukufunda imibongo ngokwenjenjalo ndibe ndiziqhelanisa nolwimi lokubonga.

Ndiwuthandile umbongo kaFederico Garcia Lorca waseSpain, othi, *The six strings* kuba mfutshane unqalile. Umfutshane unjalo uLorca usebenzise ulwimi olutyebileyo wayizoba kakuhle ephepheni into ebefuna ukuyithetha. Le ndlela ulwimi alusebenzise ngayo ndiza kumana ndiyizama xa ndibhala imibongo. Ubufutshane bombongo endiwubhalayo ndiyabuthanda, kuba buyawanciphisa amathuba okuba ndifake iindawo ezingeyomfuneko okanye ndenze uphindaphindo olungenantsingiselo olunokwenzakalisa ulwimi.

Ukuwaqonda amandla olwimi ndiwaphuhlise, kubalulekile ukuba ndizondelele ukuchonga isigama esichanekileyo ukuze umsebenzi endiwuvelisayo ube semgangathweni. Ungapheleli nje ukuphuhla, koko abafundi bonwabele ukuwufunda.

Ifuthe Lengoma Kubhalo Lwemibongo

Umhlohli uNyezwa uqhube isemina ebigxile kumculo weemvumi zikaMasikhandi, ichuba indlela ezilusebenzisa ngayo ulwimi. Injongo yale semina ibikukundikhuthaza ukuba ndiboleke isimbo sokusetyenziswa kolwmi kwezimvumi xa ndibhala eminye yemibongo yam. Kule semina kukhuthazwe ukuba ndimamele iingoma zezimvumi zilandelayo: uBusi Mhlongo, uMakhal' enkonxeni, uValangentsimbi, uMfazomnyama, uNjemboqo noNkunzemdaka. Ndizimamele iingoma zezimvumi, ndafunda noko ebebinze ngako uMnu. Nyezwa ukongeza koko akuthethileyo kule semina.

Indikhuthazile indlela eziye ezimvumi zilusebenzise ngayo ulwimi, zixhamla inkululeko ezizidaleleyo kungekho kuzibophelela ngemigaqo nemiqathango ethile. Ndiyayithanda le ndlela ziwuvela ngayo umsebenzi wazo kuba nam yinto ebendisoloko ndiyilangazelela ukusebenzisa ulwimi ngokukhululekileyo kubandakanya olo lungekho sesikweni. Ukufumana ithuba lokubhala ndingagxilanga kwimigaqo emiselweyo yolwimi kuyandiphilisa. Inkululeko ezinayo iimvumi zikaMasikhandi xa zisebenzisa ulwimi, ifana twatse nenkululeko yeembongi zomthonyama eziyixhamlayo xa zibonga. Oku kuqapheleka kwingoma kaMakhal' enkonxeni ethi, *Uzenza ngomnyama:*

ndoda uzenza ngomnyama

zakho,

Sisi wee bhuti

nje sikubhekile

nje

Uyaziwa

ngomnyama iinto zakho

ulwimi ngokukhululekileyo kwenza ukuba ndiwuqambe umbongo ngokulula injongo yawo ivele gca.

Wee

Iinto

uyaziwa

Sithule

Sithule

siyakubona

Uzenza

Ukusebenzisa

Into endiyifundileyo, kukuba ndikwazile ukusebenzisa ulwimi lolutsha, ingakumbi isitsotsi ngenxa yokukhuthazwa ziimvumi zikaMasikhandi ezizidalela isigama esitsha zingqiya ngobuchule bokulutweza ulwimi ukuze luphumeze injongo leyo. Kweminye imibongo endiyivelisileyo ulwimi oluthethwa elokishini ndilusebenzisile ukubalisa ibali lam.

Ukubhala Ngentlungu Yelizwe Nokusebenzisa Isigama Esingantsokothanga

Ndibuthandile ubuchule bokubhala obuboniswe yimbongi yalapha eMzantsi Afrika, ubawo UDonato Francisco Mattera, nowaziwa ngokuba nguDon Mattera, kumbongo othi, *AFRIKA ROAD*. Lo kaMattera, nangona ebesebenzisa ulwimi oluchukumisayo, ukwazile ukufihla ukutsarheka kwakhe kuba akakuthanga gxwa kulo msebenzi. Le ndlela ayisebenzisileyo yenza umsebenzi wakhe ukuba ulangazelelwe ukufundwa luninzi lwabantu. Nditsho nam lo, ndaziva ndihlongozekile ndilangazelela ukufunda eminye imisebenzi yakhe.

Ukungabinakhethe kwakhe xa ebalisa undifundise ukuba ndizicenge ndingavumeli ukuphazanyiswa bubume besiganeko endibhala ngaso, ingakumbi xa sineempawu zokuhlobisa igazi. Ndiyibalula lento kuba ukubhala ngokunekhetho kungasiqhobosha isakhono sobugcisa bokubhala sokuba ndivelise umsebenzi onentswane nonomtsalane. Ewe, imvakalelo iyakusoloko ikhona ngoko ndikubhalayo kodwa okubalulekileyo nokungumngeni, kukuba ndiyilawula njani na. Ukukwazi ukuyilawula indlela endiziva ngayo indinqanda ukuba ndingabadleleleli indlela abafundi, bakhululeke ukuwufunda nokuwuhlalutya umsebenzi.

Ithoni nemvakalelo anayo yenze ukuba ndikwazi ukubhodla ndibhala ndingqiyame ngendlela asebenzise ngayo ijelo lokubalisa umbongo onefuthe njengalo wakhe. Ukukhathazeka kwakhe akakuvumelanga ukuba kugubungele umbongo uphele ungayifezekisi injongo yawo kananjalo umchaselise umfundi. Undifundisa ukuba into nokuba indihluphile mandizondelele ukuyibalisa ngomoya okhululekileyo ukuze umfundi akuve endikuthethayo.

Umbongo-mbaliso endiwubhalileyo ungesiganeko sokubulawa kwabantu kumngcelele woxolo kwithafa laseBhisho ngurhulumente womgcwasha iCiskei. Ndibhale ngaso ndiminxwe ziinkumbulo ezibuhlungu kuba ndasinda cebetshu apho. Ukutyelela esi siganeko ngosiba kunokwenzeka ukuba yindlela yokuzinika intetho-ntuthuzelo. Emva kweminyaka engamashumi amabini anesibhozo umsebenzi omiselweyo undinike ithuba lokuphungula intlungu yesizwe eyayisoloko ithe zinzi kwingqondo yam.

Ndandicaphukile kuba ndandingenaso isisombululo seso sithwakumbe saseBhisho. Umbono wokubulawa kwabantu bekumngcelele woxolo bengaxhobanga ngumzobo ongelula ukucima engqondweni. Nangona kunjalo into endiyifundileyo kukuba ixabiso lomzabalazo liphezulu lingakukulahlekwa nabubomi okanye abo basondeleyo kuwe. Ngokwakum kunga isizathu somngcelele waseBhisho singagcinwa, siphuhliswe ngabasemagunyeni sibe sisiseko senkululeko enomkhitha. Ukuba inkululeko ineziqhamo ezihle nezizizo, abo baphulukana nabantu babo abasondeleyo kwiintliziyo zabo bangathi xa bebakhumbula baqonde ukuba ababhubhelanga ilize. Umzekelo, idabi lokubuyiswa komhlaba liphathwe ngurhulumente ngeyona ndlela iyakuxolisa imidaka namanyange akwele mimoya alwela umhlaba.

Ndingqiyame ngobuchule obusetyenziswe yingwevu uMattera ndibhale umbongo-mbaliso ongesiganeko esichukumisayo ndikukhwelele ukuvuselela ukuhloba kwegazi. Oku kundancedile ukuba ndibhale konke ngokugqibeleleyo kodwa ndingena ndlela ndiphembelele ngayo intiyo nomoya ongenguwo wempindezelo. Lo mbongo 'Izivubeko zaseBhisho' ukwiphepha lama-51. Iikholamu ezisetyenziswe kulombongo zincedisa umfundi ukuba awufunde ngendlela athanda ukuwufunda ngayo kuba intsingiselo uyifumana injalo ingaphazamisekanga.

Isimbo sokubhala endikwazileyo ukusifumana ngqa zisuka sinceda ukuba ndichonge isigama esichanekileyo. Isemina ibihlinzekwa ngumhlohli uBeyers ithe, amagama akho ukuba ndiwasebenzisele ukuba umbongo ukwazi ukufikelela apho ungqale khona. Lo nto ithi kum isihobe asiveliswa kuphela ngokusulungeka kolwimi. Into engaphakathi kum okanye imvakalelo ndiyikhuphela ngaphandle ngokuyibhala phantsi ngamagama athe ngqo nachanekileyo.

Umbongo-mbaliso kaEtel Adnan waseLebanon nosele ezinze eMelika, osihloko sithi, *To Be in A Time of War*, ndiye ndawuthanda ndawuchongela ukuba ndiwufundele amalungu eqela lam kuba unendlela ondichukumise ngayo. Loo ndlela ibe kukuvuselela ukuyithiya kwam imfazwe noqhushululu kangangokuba ukuba bekusiya ngokwakum abantu jikelele bafanelwe kukuhlala nokuhlalisana ngothando noxolo. UAdnan nangona ekhathazekile kulo mbongo inkululeko anayo yokubhala ndiyivile ngethuba bendiwufunda ngokuvakalayo. Ndizimisele ukufunda uncwadi olubhalwe ngezinye iilwimi ukuze ndizuze kwinkcubeko namava ababhali abo.

Nangona ebalisa ubugwenxa nobubi bemfazwe kulo mbongo, amagama uwachonge ngobona buchule kangangokuba amanye awo akwazile ukuyigqithisela imvakalelo yakhe kum njengomfundi. Imvakalelo equlethwe sisigama asisebenzisileyo, yebonisa okona kukruquka

nobulolo obufuthaniselwe sisizungu ngenxa yefuthe nomoya wemfazwe. Oku kukruquka anako kuvuselele kum ukuyithiya imfazwe nokungayamkeli njengendlela yokusombulula ingxaki.

Ndifunde kuye ukuba xa ndibhala olu hlobo lombongo ndibe nombamba ongundoqo endisoloko ndiwuvelela ndingasuki kuwo njengokuba ndibhala ndibalisa ndingalibali ukuwachonga amagama angawo kananjalo ndiwasebenzise ngendlela eyiyo ephumeza injongo yokusetyenziswa kwawo. Ukukhuthalela ukufunda imibongo yezinye iimbongi njengoko ndenzile kokaAdnan yenye yeendlela zokuzifumanela amagama asisikhokelo andikhuthazela ukuba ndibhale imibongo.

Imibhalo ethethayo iqinisekisa uluvo endinalo lokuba imiba iyazizela nje ngokulula kuba kumbongo kusetyenziswe isigama esingantsokothanga. Koku, ndingqinelwa sisigama esingantsokothanga esisetyenziswe ziimbongi ebezikhethelwe isemina nguMnu. Nyezwa. Into endiyiphawuleyo kukuba ezimbongi zithetha okunentsingiselo zisebenzisa amagama alula akucacisayo oko. Nangona zenze njalo xa ndifunda imibongo yazo ndiyasiva isingqi nokukhululeka kombongo ukubheka phambili uthwele oko kuwquletheyo. Ubuthumbu bemibongo yezimbongi abugululekanga kuba zisebenzise isigama esilula nesilandelekayo.

Ngoko ke ukubhala umbongo akukhuthazi ukuba ndichonge amagama antsokothileyo abizwa ngokuba zizangunda okanye izibhadlathi, kuba ukucula kombongo ungqale apho ujonge ukufikelela khona yeyona nto iphambili. Into ebalulekileyo kukuba ndibe nobuchule bokusebenzisa amagama aqhelekileyo ngendlela ebangela ukuba ayinike intsingiselo kananjalo azobe imifanekiso.

Isigama esinzima endisebenzisa ngokubaxekileyo kuquka izaci namaqhalo siyawuqobosha umbongo ukuze owufunda ngokuvakalayo angakuva ukuthetha nokucula kwawo. Ndithe ndakuyifunda ngokuvakalayo eminye yemibongo endiyibhalileyo enamabinzana amadala endiwafake ngokubaxekileyo, andakuva ukuthetha nokucula kwayo. Oko kukhokelele ekubeni ndiwabeke bucala loo mabinzana ndizame ukuziqambela amatsha.

Kwimibongo eye ifundwe ngexesha leendibano zethu, ndiye ndiphawule ubuchule obusetyenziswa zezinye iimbongi ukulondoloza amagama. Ukulondoloza amagama zikwenza ngendlela engayonzakalisiyo intsingiselo nomyalezo oqulethwe ngumqolo. Ndifunde ukuba amagama ndiwaqoshe ndingawasebenzisi nje aphele amanye wawo ehombisile. Ukuva izandi zamagama zibizwa ngokuvakalayo kwenza ukuba ndiyazi ngcono intsingiselo yombongo.

Ndikuthandile ukugxininiswa kochongo lwesigama esisiso nesingqalileyo kwezinye zeesemina zethu. Oku kubalulekile kuba kundilumkisa ukuba ndingasebenzisi nje amagama kumqolo ndingayazi indima eza kudlalwa ligama ngalinye. Umongo wento endibhala ngayo nguwo ondincedisisa ukuchonga isigama nokwakha imiqolo enentsingiselo nethungelana ngengqiqo. Ndikhuthalele ukuhlela imiqolo ngendlela edala ukuxhasana kwayo. Kumqolo ngamnye ndiqiniseke ukuba amagama angenagalelo kuwo ndiyawasusa de kusale angawo enza umqolo onamandla nogqibeleleyo.

Ifuthe Lemibongo (neProzi) Yamanina aseMzantsi Afrika

Isemina eshicilelweyo yomhlohi uMthunzikazi Mbungwana esihloko sithi, izinto ezingenamagama ziduka nomoya, ibigxile ekubhodliseni isingqala ndiyithandle ndayonwabela. Uyisungule ngokubalula ukuba le yindlela yokufumana indlela amanina ayisebenzise ngayo imifanekiso xa ebebhala angala: Nontsizi Mgqwetho, Niekie, Sindiwe Magona, Nompucuko Zakaza noKholeka Sigenu.

Isemina yakhe ibikhatshwe yimisebenzi ebhalwe ngala manina eye yenza kwasa kum engqondweni ndakube ndiyifundile. Indlela ayisebenzise ngayo imifanekiso yenze ukuba ndifumane ngqa ukwazi ngeminye, imizekelo; ‘umlomo wake onobubele’, ‘Namhla ingubo yakwaChizama ilele yodwa’, ‘Le nto ngathi idukela esiswini’, ‘futhi kundikhanyela ukuvuza kobofu kwisilonda sentliziyo yakhe’ ikhona neminye endingayikhankanyanga.

Uye wandipha ithuba lokucacisa ngakumbi isemina yakhe sithetha sijongene siqwalasele iimbalo zala manina ndiwachaze apha ngasentla. Ndizuzile ngeloo thuba apho ebechonga imifanekiso efumanekayo nam wandinika ithuba lokuba ndibe nendiyichongayo. Undinike ithuba elihle lokubuza apho ndifumanisa ukuba kukho okungandicacelanga.

Ndiyiqonde ngakumbi indima edlalwa yimifanekiso xa ndibhala kuba ingcaciso yakhe ibicacile ikwakhuthaza. Ndikwafumanise ukuba imifanekiso yenye yeendlela zokucacisa endikubhalayo kwanokukhuthaza kwanokuthimba ingqondo yomfundi atsho akhuthalele ukuqhubeka ukufunda. Ndingqinelana naye umhlohi uMbungwana ukuba igama okanye amagama endiwasusa kolunye ulwimi mandingawagxumeke nje koko ndiwaboleke ngokulandela imigaqo evunyiweyo kubhalo lwesiXhosa. Ngokwenjenje, ndenzela ukuba afike koko ndikubhalayo adlale indima yawo egqibeleleyo nenentsingiselo. Ndiye ndachulumanca bubuchule obulandelwe ngala manina ukubhala ezoba oko akubhalayo esebenzisa imifanekiso ukwenzela ukuba kucace kwaye kuthunuke imvakalelo yomfundi xa oko kuyimfuneko.

Le semina ibigxile kwimifanekiso, indikhuthazile ukuba ndizondelele ukusebenzisa imifanekiso engaqhelekanga kubhalo lwesiXhosa ndingqiyame kubuchule obuye basetyenziswa ngala manina. Ngaphandle kokuzuza kubuchule bokusebenzisa imifanekiso abanye babo bazikhuphele ngaphandle izigaqa zentlungu, njengoNiekie okwazileyo ukusibhodlisa isingqala kumbongo wakhe othi, *mama wam*.

Ndiyithandle into yabo yokungasoloko besebenzisa umfanekiso omnye oqhelekileyo osetyenziswe ngababhali abaninzi. Umzekelo, kubhalo oluninzi kusetyenziswe ukukhab’ umrhaji, ukunabel’ uqaqqa, ukubek’ inqawa okanye ukukhab’ ibhekile xa kuthethwa ngokubhubha komntu. Umbhali uMgqwetho, ukukhwelele oku ngokuthi asebenzise eli binzana, ‘Namhla ingubo yakwaChizama ilele yodwa’ xa ethetha ngokufa okanye ebika.

Into endiyithandleyo nendizikhuthaze kuyo kukuba ukuze injongo yam yokufunda kule khosi ifezekiseke kukuba ndizondelele ukufunda into entsha ndingazigwagwisi ndizigase ngokuba ndiyawazi umba wokusetyenziswa kwemifanekiso kubhalo. Lo mba ndiwuphakamisa kuba ndiqaphele umfanekiso osetyenziswe nguNiekie ukuchaza ukukhathazeka ‘futhi kundikhanyela ukuvuza kobofu kwisilonda sentliziyo yakho’.

Okunye endikuthandleyo kwaba babhali kukungavumeli impilo yokuba zizikhwenene kuba bakwazile ukuzibhala iintsomi bethathel’ ingqalelo okuqhubeka ngexesha ababhala ngalo. Oku ndikuphawule kumbhali uZakaza kwenye yeentsomi zakhe esihloko sithi, *Umhlobo Wenene*. Ngaphandle kwemifanekiso ayisebenzisileyo kule ntsomi uthetha ngezinto ezikhoyo,

isikhululo sosasazo *Umhlobo Wenene* esigxile kwisiXhosa. Ukwathethe kuyo ngezakutsha nje, umzekelo, umsasazi wesikhululo ongasekhoyo uMnu. Mbixana. Ndiyayithanda le ndlela azibhala azivelele ngayo iintsomi zakhe kuba ziyakwazi ukungqamana nexesha nesizukulwana sexesha elo ukuze sikwazi ukuzilandela siziqonde sizinambithe kananjalo.

Umbhali uSigenu kwintsomi yakhe *uKhenkebe*, umba welindle uwusebenzise ngendlela enika umdla kuba xa ndiyifunda wenza ukuba ndingalangazeleli ukujoja ndicatshuzelelwe yintliziyo kunga ndingathi mbi lo nyaka. Kwezi ntsomi zaba babhali ndiza kuzihlangulela kwimifanekiso abayisebenzisileyo kwanezinye izixhobo ukuphuhlisa indlela endiyibhala ngayo imibongo. Imifanekiso yindlela yokuthi ngqo koko ndikubhalayo ngeyona ndlela endikhuthaza ukuba ndicinge ngomfanekiso onguwo nonentsingiselo nendlela endiza kuwusebenzisa ngayo. Indlela esetyenziswe ngayo imifanekiso yenze kwakhaphukhaphu ukuvezwa kweemvakalelo.

Isakhono sika S.S. Mema sokusebenzisa imifanekiso-ngqondweni sesigqibeleleyo kumbongo othi *Ubuhle Benene* kuba uyizobile ngokugqibeleleyo le nzwakazi kwingqondo yam. Esona sixhobo asisebenzisileyo koku sisigama athe wasichonga akaphelela koko wasisebenzisa kwindawo efanelekileyo, 'Yayikhetha-khethiwe lichule lokubumba'. Lo mbongo undikhuthaza ukuba imifanekiso-ngqondweni xa ndiyisebenzisa ngendlela umfundi ndakumgcina enamathele aqhubeke ukufunda endikubhalileyo.

Ukukhuthazwa kokusetyenziswa kwemifanekiso kwenze ukuba ndibe nomxhino wokubhala kuba isesinye isixhobo endisithandayo njengembongi. Nangona ndikhuthazekile ukukhetha imifanekiso echanekileyo eveza iimvakalelo oku asingomsebenzi olula. Into endiyifumanisileyo kukuba imifanekiso ibangela ukuba imvakalelo nganye ithethe gca ikwacacile apho isingisa khona.

Ndigqibe ukuba ndiqhubeke ukufunda ngobunzulu bemifanekiso ndibone nendlela esetyenziswa ngayo ngabanye ababhali kuba indima yayo ikhangeleka ithe xhaxhe kwisihobe. Njengoko imifanekiso exhaphakileyo nendiyisebenzisayo yaqanjwa ngabanye abantu, nam ndinoxanduva lokukhuthalela ukuqamba imifanekiso emitsha. Ngokwenjenjalo ndakube ndiphosa kwisivivane sokuphuhlisa ulwimi isiXhosa. Umbongo othi, 'Ndiyadanduluka' kwiphepha le-9, ungumzekelo woku.

Ukubhala Ndiqamba Imifanekiso Namabinzana Amatsha

Ndithi xa ndifunda umbongo endiwuthandileyo ndincedakale ukukhupha iimvakalelo endinazo eziye zaxhokonkxwa sisigama esikhethiweyo. Nditsho ndiyiqaphele indawo endikuyo noko kuyingqongileyo kananjalo nefuthe layo kum. Oku ndikuvile kundehlela ngethuba bendifunda umbongo obhalwe yimbongi yaseMntla Yurophu, eEstonia uJaan Kaplinski othi, *No one can put me back together again*. Ndithe ndigqiba ukufunda ndaziva ukuba ndim ngokwam oyakukhokela ukufumaneka kwesisombululo kuyo nayiphi na into endicela umngeni. Lo mbongo wale mbongi uyandikhuthaza.

Into endiyiphawuleyo ndayithanda kulo mbongo kukuba kusetyenziswe ulwimi olungantsokothanga. Umde unjalo isimbo sokuchaza senzeka ngendlela enika umdla kuba imifanekiso esetyenzisiweyo isetyenziswe ngobona buchule. Izihlanganisi ezimbalwa ezisetyenzisiweyo aziwaphumpanga amandla wombongo. Indlela esetyenziswe yimbongi kulo mbongo ndingakhe ndiyizame kumsebenzi wam wokubhala.

Ndisebenzise imifanekiso ukuchaza ubunto bekomityi endibhale ngayo ndibungqamanisa nokubaluleka kweengcinga zam. Ukuze umfundi abe nomdla wokuwufunda. Ndisebenzise ulwimi olulula ndalunonga ngezafobe. Ndizamile ukuzifaka izinto ezizezinye ngethuba ndibhala ngekomityi, umzekelo indima yeempukane kunye neyephela. Ndiphawule ukuba ukufakela izinto ezizezinye kwinto endibhala ngayo akulula kuba kufuneka ndiqiniseke ukuba zingqamene nako konke okukumbongo. Ukuba zinendlela ezinxaxhe ngayo oko kwakuthetha ukuba ndivele ndazithi gxwa nje—into leyo engathandekiyo nenomdintsi. Jonga umbongo othi, ‘Ikomityi’ kwiphepha lama-35.

Kumbongo wembongi ebesele ndiyicaphule apha ngasentla, uAmaal Said othi, *I keep trying to lose my body* ndiphawule ukuba imifanekiso imbalwa ayibaxwanga. Loo nto ithi kum umbongo ndingawubhala uwenze umsebenzi wawo ndingasebenzisanga imifanekiso eliqela.

Ukufunda imibongo yesiNgesi kundinceda ukuba ndifumane indlela eyiyo neyenyeyo yokuvelela umba endibhala ngawo. Enye into endiyizuzayo bubuchule obusetyenziswa zezinye iimbongi ukufaka imifanekiso, izafobe namabinzana.

Igama endilichongileyo mandiqiniseke ukuba liwulungele umxholo, isakhiwo nesiingqi sombongo. Ulwimi kuba luphuhla lukhula mandikhuthalele ukuqamba imifanekiso namagama amatsha angqinelana nexesha endibhala ngalo.

Izinto ezindingqongileyo ziyandivuselela zindinike umdla ukuze ndifumane into endingabhala ngayo. Izinto endizifumana kokundingqongileyo ezinye zazo zingandinceda ukuba ndiyile imifanekiso. Ngoko ke kubalulekile ukuba ndizondelele ukuba neliso elibanzi ndiziqwalasele izinto ezindirhangqileyo.

Ukuphuhla kolwimi kuyatsitsitheka ukuba akukho kuqanjwa kwemifanekiso, amabinzana namagama amatsha. Oku kuyingozi kuba isiXhosa sakucotha ukuzama ukufikelela kwinqanaba ezikulo ezinye iilwimi kwihlabathi ngokubanzi.

Indima yokuhlela nokuphonononga

Inkqubo yokufunda isihobe kwiindibano ezilungiselelwe oko (nezikhe zakhankanywa apha ngasentla) kuninzi endikuzuzileyo, kwenye yezinto endizizuzileyo ngumba wokuhlela. Ukufunda esikwenzayo singamalungu phantsi kwesikhokelo somhlohli kuyondlalele kakuhle isemina yokuhlela ibisenziwa ngumhlohli uNathal Trantraal.

Emva kokuba umbongo ugqityiwe ukufundwa kuvulwa ithuba lokuba sihlomle kangangoko ngezinto ezenza umbongo onguwo. Ndiqaphele ukuba ukufunda, ukubhala nokuhlela zizinto ekunyanzelekileyo ukuba ndizenze ukuvelisa ubhalo olululo noluphuhlileyo kuba zihamba kunye.

Isemina yomhlohli uNathal Trantraal ibigxile ekubalulekeni kokuhlela njengombhali phambi kokungenisa umbhalo-ngqangi kubashicileli. Inxam yayo ibisithi ubuchule bokukhetha igama elililo nelichanekileyo kubhalo lwemibongo. Ndiyifumene indisondeza ngakumbi kwimibongo endiyibhalayo kananjalo ndazi ukuba ukuphumelela kwayo luxanduva lwam. Ndivumelana naye xa ebebeka umnwe kumba wokuba ukubhala yinto endibhala ngayo ngokuluvu lwam kwanendlela endichukumisa ngayo. Ngoko ke umsebenzi wokuhlela ndingumbhali undinika ithuba elililo lokuqinisekisa ukuba imibongo endiyivelisayo isemgangathweni phambi kokuba ifikelele kumfundi.

Ukuhlela oku yindlela endiyilandelayo ukucheba onke amasondo avuzayo angenagalelo kumsebenzi endiwuvelisayo. Okunye ngokuwuhlela ndiwunikezela ungagwanyiswanga lifuthe lentshisakalo ebendinalo ngexesha bendiwubhala de uphele ungayifezekisi injongo endiwubhalela yona. Ngamanye amazwi ukuhlela yindlela endigocagoca ngayo umsebenzi endiwuvelisayo ukuze ungabi yindiyanga engenancasa kuba ndisala okanye ndibuthuntu ukuphicotha isakhono sam sokubhala.

Ndithandile xa bekusithiwa ukuhlela yenye yeendlela zokuphuhla kwam njengombhali ekufuneka ndizondelele ukukwenza. Umbongo ndiwubhala ube ziidrafti okanye amalinge aliqela endiwahlelela ukuvelisa umbongo onguwo nonentsingiselo. Ngokokwazi kwam, intsingiselo yegama ukuhlela kukususa okungafunekiyo ndishiye okufunekayo okudlala indima endinqwenela ukuyiphumeza enokungqinwa ngabafundi.

Ndifumanise ukuba ukwenza umsebenzi wokuhlela endikubhalileyo kuyandixhobisa kuba ndinezakhono endizifumanayo nendiphuhlayo kuzo. Isemina ebingokuhlela indincedile kwaye ndiyithatha njengesigaba esiphezulu ekuveliseni okukuko endikubhalayo. Into endiyiqapheleyo kukuba ukuhlela kwenza ukuba ndibe phakathi kuwo onke amazwembezwembe omsebenzi endiwuvelisayo.

Le semina yokuhlela indixhobisela ukuba ndikhuthalele ukuyisebenza ndiyilungalungise imibongo endiyivelisayo phambi kokuyingenisa kumhlohli okanye abashicileli. Ulwazi oluqulethwe yile semina alukhabani nolo bendinalo ngaphambili lokuba ukuhlela sesinye sezitena zesiseko somsebenzi wokubhala. Into endiyizuzileyo ndayithanda kukugxininiswa kokuba ukuhlela umsebenzi endiwuvelisileyo mandikwenze ngokugqibeleleyo.

Umhlohli uTrantraal ndingqinelana naye koku ukuze umhleli olungiselele ukushicilelwa komsebenzi wam akwazi ukunamathela kuwo xa ewufunda. Ukuze athi akugqiba ukuwufunda enze ingxelo endivulela amathuba amahle okuba umsebenzi wam ushicilelwe kuba ndiwenze kakuhle umsebenzi wokuhlela. Ukufunda, ukubhala nokuhlela kuvelisa umsebenzi onguwo nonomtsalane.

Ndithatha isigqibo sokuba ukuhlela imibongo endiyibhalayo ndikuthathe njengezinye zezinto eziyimfuneko neziphambili ukuze ibenomtsalane kumfundi. Ndiza kuzinika ixesha elaneleyo lokuba ndihlele iidrafti zemibongo endiyivelisayo ndiyifunde ngokuvakalayo ubukhulu becala. Ndithi xa ndikwenza oko ndiyijongisise imibongo endiyivelisileyo ngokungathi ayibhalwanga ndim.

Ukuba ndenjenjalo ndakuba bukhali ukuwugxeka nokuwuncoma umsebenzi endiwuvelisileyo. Ndiza kungqiyama ngemibuzo enjengale xa ndibhala imibongo: *Kutheni ndibhala ngolu hlobo nje? Yintoni ewenza lo mbongo ndiwubhalayo ube dikidiki uzule ungade ufike apho usingise khona? Ingaba isakhiwo sawo ndisiyile ngendlela ewubangela ukuba ukhululeke uziphilele? Impawu zokubhala ndizisebenzise ngendlela eyamkelekileyo?*

Ukufunda banzi naphangaleleyo imisebenzi yabanye ababhali kundixhobisa ukuba ndikulungele ukuhlela ngempumelelo. Ndiyakuthanda oku kuba kunamandla okulola isakhono sam sokubhala nokuhlela. Isizathu sokuba ndiphefumle njalo, kukuba indlela ephuhlileyo yokusetyenziswa kwezixhobo zokuvelisa imibongo ndiza kuyifumana. Imisebenzi endizimisele ukuyifunda ukongeza kweveliswe ngesiXhosa yeveliswe ngesiNgesi. Isizathu sokuba loo nto ndiyikhuthalele kukuba eminye yaleyo iguqulelwe kwisiNgesi isuka kwezinye iilwimi zehlabathi.

Umhlohli uTrantraal undikhuthazile xa begxininisa ukuba, andinakuba ngumhleli wemibongo yam onguye ukuba andikhuthaleli ukufunda banzi ndinyeke ukufumana into entsha. Into endiyifumeneyo ndiyetyise de izifumanele indawo yokuzinza kwingqondo yam.

Uqoqosho lwamagama olukhuthazwa ukuba ndilwenze xa ndibhala imibongo ndiza kuzingisa ukuluthathela ingqalelo. Oku kuthetha ukuba igama ngalinye endilishiya kumqolo emva kokuhlela malenze umsebenzi ocacileyo othe ngqo. Ngaphandle koko igama endilichongileyo libe negalelo elikhulu nelicacileyo kumbongo ngokubanzi. Kungenxa yeso sizathu kufuneka ndingakukhuthaleli ukusebenzisa izihlanganisi, izaci namaqhalo kuba kungawuqhobosha umbongo.

Isihlanganisi njengoko igama lisitsho, umsebenzi waso kukuhlanganisa izivakalisi ezibini nangaphezulu. Ukusebenzisa izaci namaqhalo ingakumbi aqhelekileyo anemikhinkqi kuyayiphazamisa imiqolo uphele umbongo ufuthaniselekile. Izaci namaqhalo aqhelekileyo ayeqanjiwe ngoko, ngoku lithuba lokuba ndikhuthalele ukuqamba amatsha.

Ndiqala ngokuqonda indlela imbongi ewasebenzise ngayo amagama ndingekakhangele intsingiselo eyenye kundinceda ukuphawula indlela eye yawuqulunqa ngayo umxholo wombongo. Ndifumanisa ukuba injongo ekhokelele ekubhalweni kombongo isisiseko somxholo. Ukuwufunda wonke umbongo ngokuvakalayo kukwandinceda ukuphawula indlela izinto ezahlukileyo ezakha ngayo umbongo onxibelelanayo. Ingqiqo ibalulekile ukuba isoloko ikhona kumakhonkco okuzihlanganisa ukuze intsingiselo ifumaneke.

Iinowuthsi zikaGqirha uKunju apho axoxa ngemigaqo yokusetyenziswa kolwimi nebezixile kwimiba yopelo nobhalo-magama ndizithandile. Umsebenzi wokuhlela ndiwonwabele kuba undikhuthaza ukuba xa ndigqibile ukubhala mandiyifunde into endiyibhalileyo amathuba aliqela ukukhangela iziphene ukuze ndizilungise phambi kokuba ndiwungenise njengomsebenzi ogqibeleleyo. Ukubaluleka kwendlela aqhawulwa ngayo amagama kwaneemeko ekulindeleke ukuba aqhawulwe phantsi kwazo uyicacise ngokwaneleyo. Ndikuthandile oku kuba ukuqatshelwa nokuhlonitshwa kwemigaqo yokubhalwa kwesiXhosa kungundoqo ukwenza okubhaliweyo kulandeleke kananjalo kunandipheke.

Ithuba lokuhlala neempelesi zam umhlohli uMthunzikazi Mbungwana noGqirha uHleze Kunju siqwalasele imibongo endiyibhalileyo ukulungiselela ithisisi yam ndilonwabele. Isizathu sokuba kube njalo, kukuba umoya esisebenze phantsi kwawo ubumhle ukhululekile oko kundincedile ukuba ndikwazi ukumamela nokuhlomla xa bendicelile ukuba ndenjenjalo.

Into endikhawuleze ndayiqaphela kwiimpelesi zam kukuba ziyasazi isihobe, ziyasithanda, ziyasiphila kwaye ziququzelela ukuba ubuchule obusetyenziswe zezinye iimbongi zezinye iilwimi ndibuzame ukuzama ukutyebisa isiXhosa nangakumbi. Imisebenzi yababhali besiXhosa abaphum' izandla, abafana noMqhayi, Jolobe, Mema, Solilo, Mgqwetho, Yali-Manisi, Nyoka, Xozwa, Mbovane, Zide, njalo-njalo, asiycwezeli. Siyayijonga sibone ukuba ezi ngcali zibethe zaphela phi na, phambi kokuba sikhenkethe siye kugawula iinduku ezizweni, nduku ezo izezokucweya aph' ekhaya, kwimiba nemixholo yalaph' ekhaya.

Oku kunceda ukuba umbhali akwazi ukubhala ngezinto ezaziwayo neziqhelekileyo ngendlela engaqhelekanga kulwimi lwesiXhosa, nto leyo enganceda ekukhuliseni ukufundwa kwesiXhosa ngabantu abadala.

Ukukhulwa KoBhalo LobuGcisa (Ithisisi/Imibongo)

Intlanganiso esiba nayo indincedile, kuba iimpelesi zithethe nam zindibonisa iziphene nendlela ezicebise ukuba ndiyilandele ukuzilungisa. Ndifunde ukuba izinto endiza kuzenza kwithisisi kufuneka ndizichaze ngokucacileyo zingqale ziqokelelane zithungelane kananjalo. Ndithe ndakuwasebenzisa amacebo eempelesi zam ndakwazi ukuvelisa iziphakamiso zethisisi ezivakalayo nezinentingiselo.

Kuqala isihloko sethisisi yam besisithi, ulwimi lugcinwa luphuhliswe ngabantu balo kuba ndikholelwa ukuba isiXhosa sakugcinwa siphuhliswe ngabantu abasithethayo. Umdla wam kwesi sihloko ibikukuzikhumbuza ukuba nakuzo naziphi na izinto ezenzekayo ndingayilibali injongo yokuba ndifunde kwinkqubo yobuGcisa bokuBhala ngesiXhosa izinto ezisiphuhlisayo. Ndifunde ukuba ukumamela iingcebiso zeempelesi zam kuyakha kuba esi sihloko basibonele ilivo endilibhalileyo—bandicebisa ukuba ndisitshintshe ndithathe isihloko seminye yemibongo endiyibhalileyo.

Isihloko endiqale ukusikhetha seso sithi, imfihlelo yobomi. Ndithe ndakugqiba ndaphinda ndazingenisa iziphakamiso zethisisi bazilungisa bandikhuthaza ukuba ndithathe isihloko esithi, Ndiyazi Ukuba Ndiza Kufa Njani. Esi sihloko ndisithandile kwaye ndicinga ukuba sinomtsalane kubafundi.

Ukungabi livelithi ndibe yinkabi ebophekayo kundincedile ukuba ndingalungiswa nje kuphela ndifumane amava. Imibongo eliqela ziye iimpelesi zam zandicebisa ukuba ndiyibeke bucala ingangeni kwithisisi. Isizathu sokuba zicebise njalo kukuba ifana nemibongo eqhelekileyo exhaphakileyo kwisihobe esesibhaliwe kwisiXhosa. Enye into eziyigxininisileyo kukuba akukho khwiniba kwindlela endiyibhale ngayo koko ayinagalelo kwindlela engaqhelekanga yokubhala. Into eyenye eziyibaluleyo kukuba ifuthe lobumbongi bomthonyama livelile kule mibongo elingayincedisiyo injongo yekhosi yobuGcisa bokuBhala.

Phantsi kwesikhokelo namacebiso eempelesi zam, indlela ezingenelele ngayo iye yafikelela ekubeni ndenze iinguqu kulo mbongo ulandelayo:

Ubomi bebali

Izihlahla ebezikhanywe ngamakhamandela zazamla ziphefumlela phezulu, krolokoqo krolokoqo krolokoqo izitshixo, mbakra mbakra mbakra ucango lwentsimbi, ndee zwamba kumhad' omnyama thsu, ndawuv' umzimba wam uthe nkwa yinkantsi iinyawo zivuyelelwe yinkwalithetha, waqothol' umzimba wasisiqonga kwelo qonga, grrrrrrr grrrrrrr grrrrrrr abhong' amathumbu, rham rham rham ivumba lomrhaji, isifuthufuthu nesicaphucaphu sandiqungqutha. Incilikithi yee vuxa engqondweni zafuthaniselek' iingcinga, umnqonqo waqaqamba lwashwaban' ulwimi laxing' ilizwi emqaleni izirhovu ezineenombolo zindithe ntsho ngamehlo avath' uburhalarhume. Kwiimbuso zazo ukungxwelerhwa kwam kubhaliwe imibhalo icace gca gca gca ugcum' umzimba imini nobusuku. Dyulukudu dyulukudu dyulukudu gximfi gximfi gximfi umzuzwana imbola yamaxelegu umzobo onyekenyeke wegazi. Igazi emgangathweni, igazi kwiindonga, igazi entungo. 'Qina qabane siqabele lo mnqantsa kaloku amandla ngawethu.'

Umzuzwana imizuzwana umzuzu imizuzu iyure iiyure usuku iintsuku iveki iiveki inyanga iinyanga unyaka iminyaka

ungcungcuthekiso intshutshiso ukulinyazwa komphefumlo nengqondo.

Amadindal' andidibanisa namakhamandel' azikrwitsh' izihlahla andiphahla endisusa kwezo zirhovu endiqaphul' iintlanga zobulolo andijula kumqolomba omnyama ongazani nemitha yelanga nokusebeza kwempepho. Inkontyo akuvakali lizwi lamntu amehlo ankungu kukujonga kuphela esona sihlobo iindonga. Yee nzwii inzwini' ezindlebeni yayabul' ingqondo kumqwebedu wentlango, imihlathi yoma nko nko nko, ulwimi lwashwabana lwazilibal' izenzi nezibizo, aqhaqhazel' amazinyo uluchwe lomlomo latshukula njengomcuku omdala lona uchuku imbandezelo. 'Qina qabane siqabele lo mnqantsa kaloku amandla ngawethu.'

Umzuzwana imizuzwana umzuzu imizuzu iyure iyure usuku iintsuku iveki iiveki inyanga iinyanga unyaka iminyaka

ungcungcuthekiso intshutshiso ukulinyazwa komphefumlo nengqondo.

Ndanga ndiyawuva umthandazo kaPawulosi ekwintolongo eRoma.

Tyhini!

kwalunga

kwenzeka

kuyenzeka.

Intlakohlaza yeza kum iphaphazel' ipheth' umbethe wezulu yazula yabuya yandihlamb' amehlo, sahlutyw' isivatho sobukhoboka, amehlo akhaziml' okwekhwezi likhwelelwe zeziny' iinkwenkwezi, imitsi yawo yangumbane abhikica njengoRute kuloo myezo wobomi.

Uthando umthanjiswa umthuthuzeli umphefumlo ubuncwan' imfihlelo yobomi.

Lazwabaluka eloo twina lomcwangele lazivelela ezoo ntokazi zazivathe izivatho eziluhlaza yaka zinkontshe ngemisentulo embejembeje, igqibelele ingumsebenz' ogqibeleleyo wegenesisi, ngobuhle ihlasimlis' umzimba umthombo weengxangxasi zangaphakathi nezangaphandle. Njengebhabhathane libhabha bhanya bhanya bhanya andibhijela loo mehlo ngeengalo ezifudumeleyo andincokolis' encazelana nawam imiyalezo yobuncwane bobomi itsawula njalo, asabel' awam antywila kwiparadesi yobomi evath' ezimhlophe engqungqa. Intliziyo yam yagixa ithinjwe yimincili, iinyembezi zovuyo ziyimijelo zingamanzi adlokovayo iyihlambil' imbol' ebomvu iwunduza izithe wambu ngezilikhephu icondoba ijikeleza loo ndul' iluhlaz' ihlanjiwe amahlaz' obomi. Zacimela zincamil' iincwina zomzimba umny' umyalezo onkentezayo, 'bubo ubomi obu', ndawuv' umzimba wam usonganyelwa yimvuselelo yobomi.

Uthando umthanjiswa umthuthuzeli umphefumlo ubuncwan' imfihlelo yobomi.

Imileb' ilibel' amabal' obom' imfakamfak' ibulel' obona bubele benzulu yobungwalisa bobomi.

Uthando umthanjiswa umthuthuzeli umphefumlo ubuncwan' imfihlelo yobomi.

Yadumb' intloko yam iyintaba kaSihota wahot' umzimba njengomtshakaz' evulisw' amatywin' obomi. Zangqaman' iiqhiy' ezimasondo mahlanu satsalan' amanz' entloko salishiy' elimagad' ahlabayo saba kweloo lizwe lingenabemi ilwatyuz' imizimba njengamaza olwandle izuziwe bubuncwan' imfihlelo yobomi. Sabangulan' imivambo neziva zobomi, iingcinga zongcungcutheko zingcungcutheka zigcuma khonkco khonkco khonkco amakhonkco

amakhamandela azikhonkxa. Umzimba wam wazifuna wazifumana wazazi wamemez' ukuba buqhubek' ubomi.

Uthando umthanjiswa umthuthuzeli umphefumlo ubuncwan' imfihlelo yobomi.'

Lo mbongo ungasentla usetyenzwe waphela unesihloko esithi, 'Imfihlelo yobomi' ufumaneka kwiphepha lama-47. Ndikonwabele ukuba neenguqu endizenzayo kwisiqu sombongo ezifana nokuveliswa kwesakhiwo esitsha nokutshintsha ubume bemiqolo ethile, emva kokuba iimpelesi zindicebisile.

Iimpelesi zindicebisile ukuba ndiwulungise umbongo olandelayo:

Intsimi iyavuya

Umthonyama uhluthi
utyekeza umgquba
intsimi iyavuya
ukwindla luyafika
indlala iyabhaca

kuvunwa

umbona

amathanga

iivatala

iintyabontyi

iimbotyi

iitapile

intlutha intlutha intlutha intlutha intlutha intlutha intlutha intlutha.

Phantsi kwesikhokelo seempelesi zam uphele lombongo ungasentla ulungisekile njengoko ufumaneka kwiphepha lama-87 ngesihloko esithi, 'Intlutha ijijisana nendlala'.

Ndiye ndaphuhla kwisimbo sokubhala kuba ndinemibongo endiyibhale ngokusondeleyo kum. Ndiyahlehla kwindlela ebendisoloko ndiyilandela yokubhala ngokuthe qelele. Loo nto ibibangela ukuba kubekho umsantsana okhoyo phakathi kwam nemibongo endiyibhalayo. Imizekelo yemibongo endiyibhale ngokusondeleyo kum, yile: 'Isuntswana lenimba' iphepha le-13, 'Andiginyile' iphepha lama-75 nombongo othi, 'Bundintlekezile' iphepha lama-76.

Le ndlela ndiyibhale ngayo imibongo esondeleyo kum yenze ukuba ndikwazi ukusebenzisa imifanekiso enamandla ukuzoba iimvakalelo. Ukubetha kwephaphu lam kuyaphila kule mibongo. Umba ondindulule ukuba ndibhale ndiwutyhila ngendlela ecacileyo kumfundi kangangokuba imvakalelo ikwazi ukuphila nakuye. Njengembongi ndithetha ngokukhululekileyo nangona ndibhala ngemiba ethunukayo nechukumisayo. Nditsho ndakwazi ukuchonga isigama esikwaziyo ukufezekisa izixhobo ezifana nemfano-zandi neningqisho.

Ukukhokelwa ndiboniswa ukuba imibongo eliqela enomxholo osondeleleneyo iyakwazi ukuhlanganiswa ibe ngumbongo omnye—ndikonwabele. Imibongo endiyihlanganisileyo yenze iziqendu eziyondeleleneyo ngokwesakhiwo, umxholo nentsingiselo. Imibongo endicetyiswe ukuba ndiyihlanganise yile ilandelayo:

Isithandwa

Nokuba ndihamba

eqabakeni

ungumlilo ophilayo.

Nokuba bagobhoza

ngam

ululuchwe lomlomo.

Nokuba ndihamba

elangeni

ungumthunzi wam.

Nokuba intliziyo

iyabhonga

ungumthuthuzeli ozondeleleyo.

Impepho

umoy' opholileyo

ovul' intliziyo efudumeleyo

ozibalule ngoncumo

ophulul' imiphefumlo

ombambazela ngothando

ohlaziy' indalo

Masilungise

Iimeko ziyandirhaqazisa

uchuku luyaphuphuma

amalangatye ayabhenguza

uthando luyachanabeka

intiyo iyangqungqa

uxolo luyagodola
iimvakalelo zafuduka.

Rhoqo uxakekile
undiphakela ezomsebenzi
asizithethi ezithe ngqo

kuthi

dali

ugragrama njalo
ubhenguza njalo.

Ingxaki yethu ikhedamile
sidwaba ngeendaba zabantu
iindaba zethu siyazikhwelela.

Ngqa ndikubona

Intliziyo yaxhentsa.

Iintunja zomzimba zavuleka.

Uthando lwazingxangxasi.

Yangumlilo phakathi kwamathanga.

Ichibi lobomi lwaphuphuma.

Intliziyo zethu zagonana.

Amehlo ethu aphenkulana.

Uthando lwaqala.

Uthando luntlekentleke

Imilebe iqothole
iqabaka ifumbile
phakathi kwamathanga
inkanuko iyachachatheka
iphung' inyongo yemfene
umsuzo uyanuka
sisuza nangomlomo
izazela zethu zirhoxoza
kwigumbi labagula kakhulu.

Phantsi kwesikhokelo seempelesi zam imibongo emifutshane engasentla ndiyiqukanise ndawonye yayila umbongo omnye othi, 'Umzila wothando' okwiphepha lama-27.

Impelesi zam zicebise ukuba ndenze iinguqu kule mibongo ilandelayo: ‘Inceba’ kunye ‘noUmzingeli’. Ngokulandelelana kwayo lemibongo, ilungiseke yafumaneka phantsi kwezi zihloko: ‘Ikhala lee shwaka’ iphepha lama-66, ‘Inyakanyaka’ iphepha lama-22.

Inceba

Ikhala liyahlinza.

Intliziyo iyimibengo.

Ingxaki ivingcile.

Lingcango zonke mbakra thsu.

Inggondo inenkantsi.

Ukhanyo lufumbethe amehlo.

Inceba indiphakamisa.

Ingxaki yee gqada.

Ikhala shwaka.

Umzingeli

Wankcunkca wajikela

ngaphaya kwetyholo

wazifinyeza nkwi bhudlu

ingca yangcola

yangcola ingca

wayoba umoya.

Ingcaciso eyenziwe nguGqr Kunju yokuba umbongo omfutshane ungxamile uyaqupha kuba ungxamele ukufika ngqo kunqontsonqa ongawo indisebenzele emva kokuba ndiyilungisile imibongo ebendicebisile kuyo. Undikhuthaze ukuba ndikukhwelele ukuphindaphinda igama elinye okanye ibinzana kuba akusebenzi kumbongo omfutshane.

Le khosi yenze ukuba ukubhala ndikubone ngenye indlela eyahlukileyo kwebendinayo phambi kokwamkeleka kwinkqubo yobuGcisa bokuBhala. Ukufunda kule khosi sendineqela leencwadi endizibhalileyo nesele ndizifundile zesiXhosa kundinika ithuba elihle lokuqaphela indlela esebenze ngayo kukubhala kwam. Umzekelo, ukundikrobisa kwindlela eyenye endinokubhala ngayo ndikhululekile.

Into endiyifundileyo kwikhosi yobuGcisa bokuBhala kukuba ndikhuthalele ukuqwalasela imisebenzi endiyibhalayo ukuba inefuthe na endililangazelelayo ukuba lifikelele kuluntu ngokubanzi. Ukukhula ukuzithemba nokuyimela indlela endibhala ngayo ngokuthi ifuthe elingelilo ndingalivumeli ukuba lingcolise endikubhalayo.

Nangona ndingazokuvumela imibhalo yam ibe nendlela ecothiseka ngayo ndifunde into yokuba kubalulekile ukuba ndithambe ndibe yimvoco ndivumele ukusukelwa ukutshintsha nokuphuhla ukuze ndibe nalo igalelo ekuvelisweni kobhalo olunqabileyo nolusibhekisa phambili isiXhosa.

Oko ndinqwenela ukugqithisela kumfundi ndikwenze ngokusebenzisa ulwimi oluphuhlayo nezakhiwo ezingaqhelekanga. Uphando ngokunzulu ngomba endibhala ngawo ndilwenze ngokugqibeleleyo ukuze ndikwazi ukumelana nezigxeko-ncomo. Ukuba abantu baxole ngendikubhalileyo asingowona msebenzi wam, injongo yam kukutyekiza into engaphakathi ngendlela ephuhlisa isihobe sesiXhosa.

Ndiphawule ukuba kubalulekile ukuba ndikhululeke njengombhali ukuze ukubhala kwam kwenzeke ngokukhululekileyo njengoko umbhali uYang Wan-Li ecacisile kumagqabantshintshi awenzileyo. Oko wayekuthethe ngenkulungwane yeshumi elinambini kusenentsingiselo kum.

Le khosi yenze ukuba ndibe nenyhweba yokufunda ileta yombhali uRimbaud apho angqamanisa khona ubumbongi nobumboni. Indlela awuvelele ngayo lo mba kwileta yakhe indixolisile. Njengokuba ndiyimbongi nje le khosi indifundise ukuba ngokufunda iincwadi zabanye ababhali ndakukhula ndiphuhle njengombhali. Ifuthe lobumboni lindinceda ukuba ndikwazi ukuzakhela engqondweni oko ndibhala ngako ekungekenzeki ekunokuphela kwenzekile.

Ndifumene kule khosi ukuba umbongo endiwubhalayo mandingoyiki ukuwulungalungisa ndithatha ixesha elide kuba oko yenye yeendlela yokuzixhobisela ukumelana nemingeni yokushicilela. Ukuwugxeka ndiwuncoma umsebenzi wam mandikukhuthalele ukuba ndifuna ukuba ngomnye wababhali abenze imida ebonakalayo kuncwadi lwesiXhosa.

Ndifunde kwikhosi yobuGcisa bokuBhala ukubaluleka ngokubhala ngezinto ezisondeleyo kum nezindichaphazeleyo kuyindlela yokuzithuthuzela nokuziphilisa. Into ebizwa ngumhlohli uMbungwana ngokuba kukubhodlisa isingqala. Ukuthetha ngento enditsarhileyo kumbongo endiwubhalileyo indinika isiqabu ndifumane ukuphumla komphefumlo.

Enye into endiyifumeneyo kukuba ukungabhalwa ngezinto ezikhoyo nezihlonitshwayo kwintlalo yemidaka kulenze alakhula luphuhle uncwadi lweelwimi zemveli. Kwizinto ezidangalisa ukufundwa koncwadi lwesiXhosa enye yazo ukungabhalwa ngezinto ngobunjalo bazo phantsi kwesizathu sokuhlonipha. Oku kwenze ukuba abantu abadala bachasele kulwimi kananjalo kungenzeka ukuba zininzi izinto zenkcubeko eziye zaduka ngenxa yemeko esikuyo isiXhosa. Ikhosi yobuGcisa bokuBhala indilungisile yandixhobisela ukuba ndibe ngomnye wababhali ababhala ngezinto ezicwezelwayo nangona zikhona.

Inkqubo yokufunda nokuhlomla sikumaqela ethu njengabafundi indifundise ukunyamekela ukusebenza namalungu eqela. Oku kundinike ithuba lokusebenzisana nokuxhasana noogxa bam sinyamezelene xa sihlomla ngemisebenzi yethu. Koogxa bam nabahloli bam ndifunde into yokuba ukuze ndibe ngumbhali ophuhlileyo mandikuzondelele ukufunda iimbalo zababhali bamazwe ngamazwe.

Nangona ndibe lilungu lenkqubo yobuGcisa bokuBhala sendineqela leencwadi endizibhalileyo ndifunde into yokuba ukulindela intumakalo kuyingozi enokundilibazisa ukuba ndibhale. Njengombhali mandiqiniseke ukuba rhoqo ngosuku ndenza imisebenzi engqamene nokubhala. Ngoko ke ukubhala bubomi bombhali obuqhubekayo obungafunekiyo ukuba bunikezele kwizinto eziziphazamiso.

Njengokuba ndibhala nje, ndiwuqhube nomsebenzi wokubhala izigxeko-ncomo zeencwadi kuba kuncinane ekusele kwenziwe esiXhoseni. Loo nto ithi kum ukubhala nokwenza isigxeko-ncomo okanye ukuhlalutya zizinto ekufuneka ndingazahluli kuba zihamba kunye. Ukuze ndizenze kakuhle ndikukhuthalele ukufunda imisebenzi yabanye ababhali ingakumbi abo baneembalo ezifumaneka ngesiNgesi.

Ukukhuthazwa ukuba ndizondelele ukuqamba isigama namabinzana amatsha axakathe imifanekiso emitsha. Ndiwuthandile umba wolwamkeleko lwamagama namabinzana amatsha

(*language standardisation*) uqwalaselwe ukuze iibhodi zeelwimi zingawacukuli ziphele ziwachwethela bucala. Ndikuvuyele ukukhuthazwa koku kuba ulwimi alumi ndawonye luyaphila lukhule.

Oku kuthi iiyunivesiti ezihlinzeka ikhosi yobuGcisa bokuBhala mazibe nendlela ezizisondeza ngayo kwiibhodi zeelwimi ukuze imifanekiso, amabinzana namagama amatsha angafumani ukundlandlathekiswa. Ukuba oku kungenzeka injongo yokukhululwa nokuphuhlisa kweelwimi zesiNtu ingaqhutywa ngentsebenziswano.

Into endiyifumeneyo ndayithanda kukuba iimpelesi zam zibe nomonde wokuqwalasela umbongo ngamnye zihlomle ngomqolo ngamnye zicebise ngokumandikwenze ekubeni sivumelene. Ukuthetha sijongene sibonisana sisebenzisa ividiyo ndikuthandile kuba kuyenze intlanganiso nganye ukuba ifudumale. Ukubona umsebenzi wam usihliwa amahlongwane kulunywa kuvuthelwa kwenze ndonwaba ndaqiniseka ukuba yonke imigudu eyenziweyo yenzelwe ukuqinisekisa ukuba ndiveza umsebenzi ogqibeleleyo nonguwo.

Imibongo yezinye iimbongi endiyifundayo iyandishenxisa kwiindlela eziqhelekileyo zokwakha imibongo ngokufumana uyilo olutsha nolungaqhelekanga.

Ulwimi lugcinwa luphuhlise ngabantu balo

Imbula–mbethe

Kuthethiwe ngokungaphuhli koncwadi lwesiXhosa nokungabi nomtsalane kwalo kubantu abaninzi ukuze bakhuthalele ukulufunda kuba ngokubhalwa nokufundwa kwalo ulwimi lwesiXhosa lwakugcinwa lungabhangqi. Ukusondela koku, eli livo lichankcatha kule miba ilandelayo: ifuthe labefundisi kwisiXhosa, ubugocigoci ngokuyila ukubhala, isimbo sokubhala, inkenkqe kwisihobe, umculo kaMasikhandi nesihobe, izinto ezijingxelisa isiXhosa, umsebenzi wembongi, kutheni ndibhala ngesiXhosa nje nokuba uncwadi alwazani nalizwe. Le miba ivelelwa ngeenjongo zokuncedisa kwimizamo yokukhululwa koncwadi lwesiXhosa kulo naluphi na uhlobo lwembophelelo ukuze lukwazi ukuphuhla nokuzithethela ngokukhululekileyo. Ilivo eli likwayindlela yokuhlaba umkhosi nokuxhokonxa iimvakalelo zabantu ukuze babone indlela abanokuyilandela ukukhawulelana nokugcina kwanokuphuhlisa ulwimi isiXhosa.

Ifuthe labefundisi kwisiXhosa

Igalelo labefundisi bequmrhu lamaNgesi ndiyaliqaphela kwimizamo yokuqala kumfundisi uRoss kubhalo lwesiXhosa Kaschula (2008) owenze isiqalo sokuphuhlisa ukubhalwa koncwadi lwesiXhosa ngowe-1823. Oku kukhokelele ekusekweni kwelitye lokushicilela iLovedale Press eDikeni ukuze kuphuhle ukushicilelwa kwesiXhosa. Nangona abefundisi kuphawuleka ukuba bebe neenjongo zabo ezizezinye ngokuvula amathuba okuba isiXhosa sibe sibhaliwe—le mitsi bayenzayo inike ithuba lokuba uncwadi lwesiXhosa lungapheleli ekubalisweni qha kananjalo lubhalwe phantsi.

Injongo ephambili yabefundisi yokuba isiXhosa sibhalwe sishicilelwe iqapheleka kuncwadi lokuqala ukushicilelwa eLovedale ngokuba nomxholo ongobuKrestu oyintshumayelo Kaschula (2008). Imibengo ehlelwe nguBennie (1935) yenye yeencwadi ezibubungqina koku.

Umfundisi uTiyo Soga kwiprowuzi abinze ngayo kule newadi uyashumayela, oku kufumaneka kwimisebenzi yakhe enjengale: amakristu neenkosi, amakholwa namaqaba Bennie (1935).

Abantu bokuqala ukuguqulwa ngabefundisi abanye babo baphele bengoovulindlela ekubhalweni koncwadi lwesiXhosa Kaschula (2008) umzekelo wabo nguTiyo Soga, uW.W. Gqoba, uS.E.K. Mqhayi nabanye. UKaschula (2008) uthi, 'ilitye lokushicilela iLovedale Press lisetyenziselwe ukuvelisa iimbalo ezinomxholo wobuKrestu nezikhuthaza ukuba mbuna.' Yiyo le nto okaKaschula (2008) ebeka umnwe ekubeni ukushicilelwa ngqa kwesiXhosa kwaqaliswa phantsi kwemiqathango engqongqo ngeenjongo zokuba kuphunyezwe iinjongo ezingqalileyo nezibaxolisayo abefundisi.

Ulawulo lweLovedale Press lwabinza kabuhlungu kwisigama soncwadi lwesiXhosa kuba aye amanye amagama angawo nangawemvelo aduka kuba kwakukhuthazwa inkcubeko yokuzigulula ubuthumbu obububo kumaXhosa ngokuba kubekho amagama angcoliswayo avakale elumeza ukuze abaniniwo bawacekise de aduke. Umzekelo, incwadi yombhali uA.C. Jordan (1940) esihloko sithi, Ingqumbo Yeminyanya yathatha ixesha elide phambi kokuba ishicilelwe kuba kwakufunwa ukuba akhuphe amagama athile ayebonwa njengalumezayo nanxaxhileyo kwinkolo yobuKrestu.

Umfundisi Shepherd owayengumpapashi eLovedale wasikhaba isiphelo sengqumbo yeminyanya efuna ukuba sitshintshwe kususwe ukuzibulala kwabalinganiswa abaphambili Kaschula (2008). Imizamo kaShepherd yaphanza kuba uJordan wala ukugoba umnqonqo Kaschula (2008). Ukuba intshukumo eyenziwa nguJordan yayifumene inkxaso yabanye ababhali beloo xesha mhlawumbi ubunkenkene bemeko yoncwadi lwesiXhosa ngebungekho okanye bungcono.

Le ntlekele ayikhawulezanga ilungiseke ngenxa yombuso oye wazeka mzekweni emva kolawulo lwamaNgesi kwimida eyayisaziwa ngokuba yiKoloni. Oku kuhlonipha konzakalisayo kondele kwinkqubo yemfundo yeli nakumaziko ajongene nolawulo lweelwimi zesiNtu nangona siphila kwimihla yenkululeko. Ndikhangele nje ingathi kuninzi okusafuna ukwenziwa ukukhulula iilwimi zesiNtu ukuze zikwazi ukuphuhla njengezinye iilwimi zehlabathi. UMkhize (2016) uphefumla ngoxinzelelo lweelwimi zesiNtu ngelithi, "Ukususela kulawulo lwabefundisi ukuya kwinkqubo kaVerwoed ecazulula icalule abaNtsundu ngokolwimi abaluthethayo ababhali beelwimi zesiNtu basokole phantsi kweemeko ezazibacinezela ukuba baqalise ubhalo olutsha, bakreqe kubhalo oludala bavelise ubhalo olutsha olukhululekileyo. Into abagxile kuyo kukuqinisekisa ukuba balandela imigaqo yegramaxininisa ukusulungeka kolwimi into eyayithandwa ngabefundisi."

ISebe lezemiDlalo, ulaNwabo, ubuGcisa neNkcubeko lenza ntoni ngalo monakalo? Ingaba imigudu eliyenzayo yanele ukuba ikhona? Singababhali sithini sisenza ntoni thina ngoku? Bona abantu abathetha isiXhosa befundile bengafundanga bacebisa ntoni ngolwimi lwabo ukulukhulula kwimeko engentle oluzifumana lukuyo? Ibhodi elawula iilwimi namhlanje ithini? Le mibuzo ndinayo ndenzela ukuba xa ndithatha eli livo ndilifunda kwakhona ichukumise isazela sam.

Xa ndingenakukhwela kwinqwelo ezama ukulungisa oku—ndakukwazi na ukuzibiza njengombhali? Ukuba le meko ayigcumisi isiXhosa sodwa ithetha ukuba kuninzi okufuneka kwenziwe kwiilwimi zesiNtu ukukhawulelana noku. Ukuba ndibhala njengabanye bababhali

abayimveliso yenkqubo yobuGcisa bokuBhala ndakube ndihlabe ndikhangele ndixhasa ubagorha ababuqalileyo nababuqaqambisayo.

Ubugocigoci ngokuyila ukubhala

Imigudu ekulindeleke ukuba ndiyenze xa ndiyila oko ndikubhalayo ephakanyiswe nguLinh (2010) ndiyithandile kuba kukhona okuhle endikugqwathuleyo. ULinh (2010) ukhuthaza ukuba xa ndibhala ndizicwangcisele ixesha eliza kundisebenzela ndihleli ndodwa ndicinga ndibhala. Ukuqaphela ababhali endithanda imisebenzi yabo ukuze ndizinike ithuba lokuyifunda kangangoko ndingangxamanga ndihlafuna ndisetyisa ndiboleka kubo izinto ezifana nesimbo sokubhala.

Uluvo lukaLinh (2010) luyandikhuthaza ukuba ndibheke phambili ndingatyhafiswa bubunzima endibufumanayo ngethuba ndiyila ndicwangcisa endikubhalayo. Ndiyakuthanda oku acebisa ngako kuba undiphokozela kumava anawo. Ababhali endithanda imisebenzi yabo ndiyiqwalasela ukuze ndizifumanele nto kumava abo nendlela abayivelela ngayo imiba yokubhala imibongo njengoko ndigxile kuyo. Le ndlela abonisa ngayo indibangela ukuba xa ndisiva ubunzima ndingayithandabuzi injongo yam yokubhala.

Indlela abonisa ngayo uLinh (2010) indikhuthaza ukuba ndazi ukuba ukubhala ngumsebenzi ofuna eyona ngqwalaselo nenzondelelo. Oku akuphakamisileyo komeleza ulwazi endinalo aye walubethelela ngakumbi lokuba ndazi ukuba iimpazamo zizinto endiza kuphila nazo njengombhali ekufuneka zingandidanisi ndiphele ndisihla nomcinga.

Njengoko ekhuthazile ndizimisele ukuwulungisa umbongo endiwubhalayo ndiquqe ndibuyelela ukuwufunda de ndiyifumane ingxam yawo namakhwiniba ekufuneka ndiwalungisile. Ndingqinelana naye xa esithi, mandingoyiki ukubhala into eqala ingacaci kuqala ibe bubuxhofu-xhofu nje indixhomise amehlo kananjalo kuba iza kulungiswa ndim. Umbongo ndiwucokise njengomkrolonqi ozondelele ukukhupha umsebenzi wobugcisa onguwo kwilitye.

Lo nto ithetha ukuba umsebenzi wokuhlela mandibuye ngawo sendigqibile ukubhala umbongo. Indlela athetha ngayo uLinh (2010) yenza ukuba ndizifumanele ukuba akuthethileyo kunokuba kuthetha ntoni kum, okokuqala ndicinga ukuba kuthetha ukuba ndingahlali ndilindele intumakalalo enokuduka iphele ingafiki, okwesibini ndingoyiki ukuzama ndigqwidiza ukuze isakhono sokubhala ndingasikhubazi.

Ndikulungele ukudaniswa ziziphumo ezibonakalisa ukuba umbongo endiwubhalayo usanqinile icala obheka ngakulo alikacaci. Inkolo yokuba uza kumimitheka ndoyame ngayo njengokuba ndicinga ndikwabhala. Le ndlela aphefumla ngayo uHuidobro (2020) iyandikhuthaza xa esithi, “Umbongo omnye zange wayilwa kweli hlabathi; konke okwenziweyo kukwenza amalinge amfiliba kumbongo. Isihobe siseza kuyilwa kweli hlabathi. Xa sele sesiyiliwe iyakuba sisiganeko esakugungqisa abantu njengenyikima enkulu.”

Le ndlela athetha ngayo akaphikisi isihobe esesibhaliwe nesisaveliswayo koko uyasikhuthaza egxininisa okona kubalulekileyo emakwenzeke kubhalo lwesihobe. Uthi kum mandingatyhafi ndizimisele kwilinge lokubhala imibongo ndinento ethi umbongo onguwo awukabhalwa ndikhuthazeke ngokufuna ukuba ngowokuqala. Ukungathandabuzi ukuwufunda kangangoko umbongo ndide ndibe ndikuthethile konke oko bendinqwenela ukuthetha.

Uxhaswa ekucoseleleni ukubhala nguHolland (2014) okholelwa ukubhala umbongo ecinga ngemiqolo ukuze konke kuzivelele kakuhle kungaphazanyiswa yimiba yolwimi efana nezimelabizo, izichazi neminye. Le ndlela abonisa ngayo ndiyayithanda kuba enyanisweni xa ndikhokelise imigaqo nemimiselo yokubhalwa kolwimi amandla okuyila aphela ethezeka. Indlela uHolland (2014) abeka phambili ngayo umba wokubaluleka kwemiqolo xa ndibhala umbongo ndiyayithanda kuba yenza ukuba imiba ize lula izityibilekele ndiyive intshukumo yayo.

Into yokucola imiba yolwimi ndibuye ndiyiqwalasele sendiyiphumezile injongo yokubhala umbongo. Ukubhala ndigxile kwimiqolo ndingaziphazamisi ngemiba nemigaqo yolwimi xa ndiqamba umbongo ndiyisebenzisa njengoko uHolland (2014) ephefumle ngayo. Amava endiwafumene kwinkqubo yobuGcisa bokuBhala ukuqala konyaka akhuthaza ukubhala rhoqo ngokukhululekileyo akhangeleka endisebenzela.

UOlson (2009) ukubeka phambili ukubetha kwephaphu lalowo ubhalayo kubhalo lwesihobe. Ubhala athi amandla ombongo asuka kumba ekubhalwa ngawo agqithiseke enjalo kumbongo ukuya kumfundi kuba isakhiwo sawo singabekwanga phambili. Unaba ngelithi ukuphefumla yeyona nto ekufanele ndizixakekise ngayo njengombongi kunemvano-siphelo, amabanga ohamba kuwo umhobe kwanobulumko. Umba wokugxila kwizifaniso nokuchaza uwubona njengento ephumpa amandla ombongo kangangokuba uphakamisa ukuba imithetho elawula ubumbo-zivakalisi iqulunqwe sisandi kunokusetyenziswa kobulumko. Umbongo njengokuba ndiwubhala ndiwunike amandla awo kangangokuba ukwazi ukuwakhupha. Ngale ndlela umbongo uyazibhengeza ngokuno kwawo ukuze umongo wawo wandiseke.

Ndiyakuthanda ukubeka kwakhe umnwe kumba wokubetha kwephaphu lwembongi kuba oko kwenza ukuba ndihlangane nomfundi sihambe kunye sisabelana ngamanye amasolotya ombongo afana nemvakalelo, isingqi nemifanekiso. Ndingqina koluvo ngalo mba kuba kuthi xa ndifunda umbongo womnye umbhali ndikuve ukubetha kwephaphu lakhe. Oko kwenza ukuba ukuphila namandla ombongo ndiwave apha egazini kangangokuba ndiphele ndinemvakalelo yemo ebibhala ikuyo lo mbongi. Yile mvakalelo ekulindeleke ukuba iviwe ngumfundi eqinisekisa ukuba umbongo endiwubhalileyo unobomi kanaanjalo uyaphila.

Le ndlela awuvelele ngayo lombha ayingquzulani nolwazi endinalo koko indikhuthaza ukuba ndiziphuhlise ngakumbi kulo ukuze imibongo yam iphile kubafundi. Into endiyifundileyo kweli livo lalo mbhali kukuba umbongo uphila ngokuba namandla. Loo mandla awo ekulindeleke ukuba umfundi awave emhlabanisela njengamandla okuhamba komsinga wombane.

Into endizimisele ukuyenza kukuzifumanela banzi izixhobo zokuphumeza oko uOlson (2009) akuthathele ingqalelo kwilivo lakhe ngokubetha kwephaphu namandla ombongo. Oku ndikwenza njengoko abantu abathandanayo besenza—abazondelele ukuba banye kwiinkalo zonke zobomi benyanisekile omnye komnye bephokozelana ubuncwane neemfihlelo zobomi ababuphilayo. Ukwazi nzulu ngoku ndifunda ezinye iimbalo endizifumanayo nendifumanisa ukuba ziyandixhobisa eziye zaguqulwa kulwimi lwesiNgesi.

Ndifunde ukuba ndingakwenza oku ngokubhala ngokukhululekileyo kuqala imiba izizela njengoko injalo ngaphandle kokuphazamiseka nokuminxeka ukuze emva koko ndiqwalasele umba wesigama. Injongo endulula ukuba ndibhale iza kuqala kunesigama. Ndakugqiba ukuwuqamba umbongo ndiwufunde ngokuvakalayo amathuba aliqela ndihlele ndicolisisa

isigama. Ngethuba ndihlela ndiza kuwasusa amagama aphumpa umbongo amandla de kusale isigama esiphilayo nesiwuphilisayo.

Ukukhula nokuphuhla ekusebenziseni isigama ndakufumana ngokufunda ngokuvakalayo imibongo yezinye iimbongi kwisiXhosa nakwezinye iilwimi. Ukukhuthalela ukufumana ingqokelela yemibongo emitsha eveliswe lututsha kwiimvaba ezifana neemagazini neejenali ngenjongo yokukhulisa isigama semibongo endiyibhalayo ukuze ndifumane amagama amatsha. Ndakuwafumana amagama amatsha asetyenziswa lututsha olubhalayo ngexesha olubhala ngalo ngokufunda imibongo yalo. Ukusebenzisa amagama setyenziswa lututsha kwisihobe endisibhalayo kwakuthunuka imvakalelo yolutsha lutsho lukhuthalele ukufunda isiXhosa.

Isimbo sokubhala

UYuknavitch (2015) uthetha enjenje ngendlela athanda ukubhala ngayo, “Ukuba abantu bafunda endikubhalileyo bazive ukuba andigqwesanga oko akundiphazamisi —kuba andifuni ukuba bathande incwadi okanye mna okanye umlinganiswa okanye isakhiwo—ezo zinto zibaphazamisayo abanqwenela ukuba ndiziqwalasele ndizilungise mna ndifumanisa ukuba azilibalisi ibali endifuna ukulibalisa. Into endiyifunayo, into endiyiphilelayo, into endibhalela yona yile: ukuba umzuzu nje xa beyiphethe incwadi yam isezandleni zabo baluve ulusu lwayo lubachaphazela ngokwahlukileyo. Iintliziyo zabo zingongoze. ... Bawuve umzimba ophilayo ngaphakathi kulwimi. Uyawuva na umzimba wakho xa ufunda oku? Amashiya akho uwava ngokwahlukileyo. Umnqonqo wakho unjani.”

Indlela uYuknavitch (2015) awuvelela ngayo umba wokubhala ndiyayithanda kuba uthetha phandle ukuba ukubhala kwakhe asikokulungiselela nokusebenzela ukuba yintandane. Ndikhuthazekile yile mbono yakhe ukuba ndazi ukuba endikubhalayo andikubhaleli ukuxolisa abafundi koko ndisebenzisa inkululeko endinayo ukuvelisa umsebenzi ophila kubafundi ukuze bangqine ngokwabo oko bakuva kusenzeka kwimizimba yabo.

Le ndlela athetha ngayo kwilivo lakhe ithi kum mandingaziqhoboshi, ndizoyikisele, ndizixakekise ngokuba nexhala xa ndibhala kuba ndicinga ukuba kuza kuviwa njani, kuthethwe njani, kunconywe njani, kugxekwe njani njalo-njalo. Endikuzuza kulo mbhali kuyandiphilisa kananjalo kuphuhlisa indlela emandikuqaphele ndikuxilonge ngayo ukubhala kwam. Ukuxilonga isimbo sam sokubhala yenye yeendlela zokuziphuhlisa ukuze ndithi ndibheka phambili ndibe ndiyawazi amakhwinika emandwalungise. Uthi kum mandibhale ngokukhululekileyo ngemiba ecwezelwayo nehlonitshwayo kwintlalo yakwaXhosa ndingalibali kukuyondelelanisa into engekho.

Lo mbhali undikhulula kumakhandela akhonkxe ingqondo yam ukuba ndingatyhwatyhwi ukuphuma kwinkonzo yokuvelisa iimbalo ezijadulwe yimimiselo nemiqathango esekelwe kwihandle. Into endiyiqaphele kuye kukuba akasebenzisanga ulwimi olurhabaxa olulumezayo nolunkone bubuntlamba ukuzityanda igila kweli livo lakhe. Loo nto ingqina isemina ebixile ukuba ndikhangele amagama angamanye athetha cacileyo ngezinto ezicwezelwayo nezihlonitshwayo kubhalo loncwadi lwesiXhosa ndibhale ngezinto ezingaqhelekanga nangona zikhona. Ngoko ke andinazizathu zokuba ndikhonkxwe yimizanga ndingabhali ngazo—okwam kukufumana amagama okwenza ngokwenjenjalo ndibe ndikwakhulisa isigama.

UKavan (2018) unendlela azingqamanisa ngayo noYuknavitch xa esithi uqinisekile umhlaba mkhulu omtsha olindele ukuphonononga nokuphicothwa ngumbhali. Ukuwuphonononga umbhali kufuneka ukuba asebenzise indlela engaqhelekanga yokubhala ukuze umfundi azive ekhululekile engeloxhoba lokungxalwa nje ngolwazi koko akhuthazeke ukuba akwazi ukunxulumanisa okubhaliweyo kwimeko yakhe njengomntu. Lo mhlaba athetha ngawo mkhulu kwisiXhosa kwaye undilindile ukuba ndingene kuwo ndiwuqhize ndikhuphulula okuwuquletheyo. Umzekelo woko ukubhala kwam kuchaphazele izinto ezingavelelwanga ngokwanelisayo njengakwezinye iilwimi kuba zihlonitshwa kungathethwa ngazo kulwimi isiXhosa.

Inkenkqe kwisihobe

Xa ndiza kuthi gqabagqaba ngenkenkqe nendima yayo kwisihobe ndingqiyame ngoko ndikwaziyo ngayo, kuqala ndicamagusha kwindlu kaMboyi yonke jikelele eMzantsi Afrika nangaphandle kwemida yeli ukuba indikhunge–indikhokele–indidedisele ubumnyama ukuze ndingazifumani ndifathula ebumnyameni ndisisitshotho kunzima ukuthetha qabavu ngalo mba. Inkenkqe ekuthethwa ngayo ngaba babhali yenza ukuba ndizive izihlwele zakowethu ezindihlahlela indlela ekubhaleni zinam zikhokelwa ngulowo useNyangweni. Ngamanye amaxesha ndizicenga izihlwele zakowethu nangokuzivumela ingoma yekhaya lamaNtakwenda ewonke ethi, uMboyi xa enqula ecenga izinyanya.

Iduende athetha ngayo uLorca (2007) zizihlwele ezingumoya ophilayo nonefute kwabo badla amazimba kubomi babo ingakumbi abakwinkonzo yokuvelisa imisebenzi yenkcubeko ngobugcisa. Kule nkcazelo kaLorca ndongeza nabantu abathwasayo kuba bevume ukufa bangamagqirha. Njengeembongi amagqirha akuvayo kukwisimo somoya esityhila indlela yokuvakaliswa kwako. Kwilivo likaLorca (2007) uGoethe uthi xa ezama ukuchaza iduende, “Ngamandla angummangaliso aye wonke umntu awave kananjalo akukho silumko sinokuwacacisa.” Kungoko ke iduende ingebobugcisa okanye ubunkunkqele obunokwenziwa nje ngumntu kuba kukholelwa ukuba ifana nqwa neoksijini esegazini elibaleka emithanjeni—yinkcubeko yamhlamnene ephembelela uyilo olukhawulezileyo. Kwithisisi engashicilelwanga yombhali uMxolisi Nyezwa (2015) umbhali uSimphele Nolutshungu yena uwuchaza lo moya unamandla angummangaliso ngokuba yinkenkqe—endivumelana nkcasana naye nkcazelo.

Ndiyavuya ukuthetha ngenkenkqe kuba ndikholelwa ukuba inendawo negalelo kumsebenzi wam wokubhala. OkaLorca (2007) undichukumisile xa ethetha ngenkenkqe kuba uchukumisa imvaba yam endithulula kuyo amandla angummangaliso okubonga kwanokubhala isihobe. Iyintoni le nkenkqe? Yingulo engumoya ophilayo okwakhokela igqirha kumsebenzi walo wokuphatha ulugxa nokukwazi ukuva abahambe kulo bengekafiki (ukuva umhlola ingakumbi kubantu abahambe ukuva iindaba ezinkulu), eye kum ngamaxesha athile indityhilele okuza kwenzeka okanye oko mandikubhale. Xa ndiphefumla njalo andikuphazamisi mfundi ukuba ucinge ukuba ndiyimboni–mna andiyiyo imboni. Nangona ndithetha njalo ndicinga ukuba inkenkqe iyaphila kwimboni.

Ukuphila kwenkenkqe kum ndiqale ukukuphawula ndiselula xa ndimamele imbongi yomthonyama idlokova ibonga (loo mbongi yomthonyama ndithetha ngayo yeyengingqi endandikhulela kuyo ingwevu engasekhoyo ubawo uHoza) ngokuba ndibe nofefe ndizive kananjalo ukuba ikho le nto ndiyifuthaniseleyo igqushalazela ukuthaka ithi geqe elubala. Kuthe

kwakufika ithuba lokuba ndiyibolekwe inkundla ngooLeta ndibonge esidlangalaleni ndayiva inkenkqe ukusebenza kwayo kuba isibongo endisenzayo siziphumela nje ngokulula kangangokuba omameleyo onendlebe yesihobe uphawula ukuba andizenzisi. Le nkenkqe yokubonga indifikele ngowe-1986 ndikwiyunivesithi iRhodes esekeke kwiziseko nefuthe lamaNgesi xa ndandiqatshulwa iintlanga zokubonga zizihlwele zikaMboyi ndikobunzulu ubuthongo. Kwelo phupha ndombathiswa umnweba endicinga ukuba leyo yayindlela endikhonjelwa yona zizihlwele zikaNdesane ukuba ndiyihambe.

Nditsho kuba ndingengomntwana wegazi umnweba ndiwutolika njengesivatho evatha ngaso imbongi yomthonyama. Namhlanje ndihamba loo ndlela ngokufunda nzulu nabanzi kule nkqubo yobuGcisa bokuBhala ndingena nzulu kubugocigoci bokubhala imibongo ndizama ukusabela eloo khwelo liye lahlatywa—ikhwelo lityala.

Ndiza kuqhuba ukusebenzisa inkenkqe njengezinye zezixhobo ezibalulekileyo xa ndibhala. Ndigqiba koku kuba kuthi kwakuthi xhingi koko ndikubhalayo ndinyathele emthonyameni wakowethu ukugatyulelwa inkungu nokuthatha amandla. Amathuba amaninzi oku kuyandisebenzela. Inkenkqe kum yenye yeendlela ezikhusela ukubhala kwam kwimimoya ebhudlayo enokundiphazamisa.

Umculo kaMasikhandi nesihobe

UNyezwa (2015) indlela achaza acacise ngayo isakhono seemvumi zikaMasikhandi ukusebenzisa ulwimi zilutwabalule lungahlali kwimida yalo ukuphumeza injongo yokusetyenziswa kwalo ndiza kuyithathela ingqalelo kwimibongo endiyibhalayo kuba ndiyithandile. Ngaphandle kwendlela nje ezilusebenzisa ngayo ulwimi isingqi sezimvumi sinendlela esisondele ngayo kwisihobe. Imizekelo: imvumi iye ilande umnombo wayo iwucengceleze xa iqalisa ukucula—enye ivakale izithutha ngokwesiduko sayo—yimbi inika umfanekiso wenkangeleko yengingqi ehlala kuyo. Ezi zimbo ziyafumaneka kwisihobe ingakumbi kwizibongo. Oku kuthetha ukuba njengokuba ndibhala isihobe ngaphandle kokufunda indlela ezilusebenzisa ngayo ulwimi ndinganayo into eyenye endiyifundayo kwisingqi zazo.

Umculo kaMasikhandi uyamameleka kwaye undibangela ukuba ndizive ndinehlombe ingakumbi xa kuvunywa eyona ngoma ndiyithandayo. Into endiyiqapheleyo kukuba ezi mvumi azicengi solalaphi ukuzinika inkululeko yokusebenzisa ulwimi ngokukhululekileyo—ukuziyilela isigama yenye yezinto eziyikhuthaleleyo. Xa ndimamele imvumi ivuma ndiye ndifumanise ukuba iziyilele igama elitsha ibe ngokwenjenjalo yandisa isigama solwimi olo.

Imiba yesini nejenda ziyiqwalasele ngeyona ngqondo ikhululekileyo nephangaleleyo endiyithandayo esukileyo kwingcinga enqinileyo esoloko isetyenziswa njalo (estiriyotayiphi), umzekelo uyakuyiva imvumi elinene izibiza ngegama elibhekiselele kwinenekazi—umzekelo ukuzithiya igama lokuba ingumfaz’ omnyama njalo-njalo. Oku bubungqina bendlela ulwimi ezilunika ngayo inkululeko eyenza ukuba zilusebenzise ngokukhululekileyo, into endikhuthaza ukuba ndiziphuhlise koku kungumzekelo omhle. Okunye endikuqaphela kwezimvumi kukuba akukho ngqzulwana phakathi kwezingamanene nezingamanenekazi—umoya wokusebenzisana kwazo uyancomeka.

Indlela uNyezwa athetha ngayo ngomculo kaMasikhandi indifundisa into yokuba ulwimi yinto efundwayo kumculo naleyo bendisoloko ndiyicinga yokuba umculo nesihobe zidibana

ngendlela ethile zifuthelane kuba zombini bubuncwane benkcubeko iyaphawuleka ikwaxhaseka. Into endiqiniseke ngayo kukuba mna nemvumi kaMasikhandi sisebenzisa ulwimi ukuqamba imisebenzi yethu. Inkululeko ezinika yona imvumi kaMasikhandi xa iqamba isebenzisa ulwimi ngokukhululekileyo ndisebenzela ukuzinika ngethuba ndibhala imibongo.

Izinto ezijingxela isiXhosa

IsiXhosa lolunye lweelwimi ezangxwelerhekayo ngexesha longenelelo olwaqhutywa kwiAfrika kubandakanya ilizwe lakowethu ngamazwe aseYurophu. Kuloo midushuzo namahintsihintsi kuhluthwa umhlaba imvaba yemveliso nokuphila—enye yeentlungu ezenzekayo kukuhlutywa kwemidaka ingubo yayo eyinkcubeko—ihanjiswa ze icikidwa igululwa nkalo-zonke.

Oku akuphelelanga ekunditsarheni nje kukwavule inkenkebula yenxeba kwintliziyo yam edalwe kukusingelwa phantsi kweelwimi zesiNtu. Yiloo nto esabangela ukujingxela kwesiXhosa endicinga ukuba ukubhala ngaso yindlela endongeza ngayo kwichiza lokusinyanga. Ngamanye amagama ndisiqaphula iintlanga ezintsha ndisifak' umhlabelelo ukuze ifivana egqithayo ingasithimlisi siphela sicothiswa ngumkhuhlane. Kuthe xa kusenzeka oko olu lwimi lakowethu lakhumka lwanezikhewu endigqiba ukuba ndibe ngomnye wabo basebenzela ukuzivala ukuze isiXhosa siphuthume ubuntu baso singabhityiswa yimiqathango enuka ukurhawuka. Ngoko ke ukuzondelela kwam ukuxhotyiswa kwinkqubo yobuGcisa bokuBhala injongo kukufumana izixhobo namachiza ukuze ndijoyine amagorha namagorhakazi abuyisela ubuncwane nesidima solu lwimi.

UMkhize (2016) uthi xa evelela ingxaki ejingxela iilwimi zesiNtu kukuba imixholo yoncwadi oluveliswayo inembali yokukekelela kwizithethe namasiko akudala igqamisa ukuzingca ngokwenkcubeko, ukugxila kwimigaqo nemimiselo eqhelekileyo yokubhala.

UKaschula (2008) uzikhomba izinto ezaqhuba ukufuthaniseleka kwesiXhosa kwinkqubo yocalulo esandula ukuphela kweli, iibhodi ezazilawula iilwimi zesiNtu kwimigcwesha ngelithi, 'zazikhuthaza amasiko nezithethe zakudala, zazingcolile kanaanjalo zicinezela.'

Le meko indenza ukuba ingxolo yokuba iilwimi zesiNtu aziphuhli zifundwe njengoko kungumnqweno indenza ukuba ndiyicingisise okanye ndiyiyile ngenye indlela kuba ndikhangele nje ingathi ingxaki isekuvelisweni nasekushicilelweni. UKaschula (2008) uthi, iilwimi zesiNtu zishicilela uncwadi olungqamene nemiba yenkonzo, olungcathu kwezombangazwe noludikidiki kwimiba yezentlalo kuba lulungiselelwe ukufundwa ezikolweni. Oku kubangela ukuba abantu abadala bangakukhuthaleli ukufunda uncwadi oluveliswe ngeelwimi zesiNtu. Kuba iinkampani ezishicilelayo zingawaboni amathuba amahle okuthengisa uncwadi kubantu abadala—oko kubangela ubukhulu becala ukuba ababhali baqhube ukuvelisa uncwadi olungenamtsalane kuninzi lwabantu.

Umsebenzi wembongi

UHuidobro (2020) uthetha nam ngqo ukuba ndenze xa esithi umsebenzi wembongi kukuthetha ezo zinto ziyindaba yakwamkhozi ukuba ayenjenjalo ngubani oyakwenza oko. Kananjalo ibe neliso elibukhali nendlebe emamelisisayo ukuze kwimibongo yayo enye yezinto eziphambili ezenzayo ibe kukulumkisa.

“Yonke into iyinto eyenziwa ngobugcisa nditsho ndisithi yonke into inendlela yokwenziwa (isimbo sokubhala). Ungumenzi ngoko ke yenza Ungalibali kukuthetha ngokuba uligcisa lwesakhiwo ngaphandle kokuba ufuna ukuphila intlalo yobukhoboka.” UGlenum (2010) utsho xa ethetha ngokwakhiwa kombongo.

UGlenum (2010) uwuvelela lombha wesakhiwo sombongo ngendlela endikhuthaza ukuba ndingenzi impazamo yokucinga ukuba ndilichule lesakhiwo sombongo kuba ngokwenjenjalo ndakuhlala ndisisidodo ekunzima ukuba siboniswe ukuze siphuhle. Ndinga ukuba lo mbhali undinyawukisa ukuba ndingasebenzisi isakhiwo esinye njengoko bendisenza phambi kokuthatha inxaxheba kule nkqubo yobuGcisa bokuBhala enendlela engqinelana ngayo naye—indixhobisa ngezakhiwo zombongo eziliqela nezahlukeyo.

Njengoko ndiqalile ndiyaqhubeka ukufunda imibongo efumaneka ngolwimi lwam ingakumbi leyo ibhalwe ngababhali abayimveliso yale nkqubo yobuGcisa bokuBhala ukuze ndiziphilise kwizakhiwo ngezakhiwo zesihobe abazisebenzisileyo, umzekelo—iintlobo zezakhiwo zemibongo ezifumaneka kuNolutshungu kwincwadi ethi, iingcango zentliziyo. Ndingaphileli koko ndiquke nemibongo efumaneka ngolwimi isiNgesi ndizithathele izinto ezindincedisayo nakuyo njengokuba eminye yawo iyinguqulo esuka kwezinye iilwimi.

Ndiyaqhubeka ukuvelisa izakhiwo ezitsha nezahlukeyo ukubhala imibongo ukuze ikhangeleke ngendlela enomtsalane ekhuthaza umfundi ukuba alangazelele ukuyifunda aziphilise koko kuyiquletheyo. Ngelinye ixesha umfundi uwukhetha umbongo alangazelela ukuwufunda kuba ekhwetywe sisakhiwo sawo. Inkululeko yokubhala ngokukhululekileyo iyandincedisa kulo mba ukuze abafundi bayiqaphele imibongo endiyibhalileyo bayifunde kuba bekhwetywa zizakhiwo ezitsha nezahlukeyo endizisebenzisileyo.

Imifanekiso uyichaza uRich (2010) ukuba inendima ebalulekileyo nephambili kubhalo lwemibongo kuba ifika kwinqondo yomfundi yenze injongo eyisetyenziselweyo kuba itshintsha imo akuyo. Umfanekiso mandingawuthethi mandiwenze ngokuchonga amagama endiwasebenzisayo ngobona buchule—loo magama afumaneka kwizafobe ezinjengezi: isifaniso, isimntwiso, isikweko nesifanadumo. Ukuphuhla kwizafobe kuza kwenza ukuba ndingasokoli ukuyila imifanekiso. Imifanekiso yenye yeendlela ethi imbongi iyisebenzise ukwabelana nabafundi ngomongo wombongo—kutsho kubekho ukusondelelane kwayo nabo ngokweengcinga.

Ndibuhlungu ndinjalo ndiphawula ukuba ukuqulunqa isigama ngenjongo yokubuyisa isigama esadukiswayo indinika umdla kangangokuba yinto endicinga ngayo. Nangona imigudu yokuthetha ngezinto ezicwezelwayo iqalile kunga iibhodi okanye amaziko ajongene neelwimi zesiNtu kungakuhle ukuba kungakho indlela yokuba oku kufikelela kuwo. Ubuncwane obukwisigama esidukisiweyo obuvundileyo kwezoo ngxondorha bukuzo ngokubhala ngendlela ekhuthazwa yinkqubo yobuGcisa bokuBhala bubuyiseke ukuze izizukulwana zonwabele olo nambitheko.

Umbongo into ozama ukuyigqithisela kubafundi ithe gongxo kwisigama ekulindeleke ukuba umfundi ayikrolonqe ukuze abuve ubuntu bayo. Iye ibe sisigama esiyivezayo ithi qheke Williams (1979). UBaraka (2010) xa echaphazela umba wesigama uthi, “Igama ngalinye esilisebenzisayo linokuthetha into eyenye.” Kunjalo, yiyo lento isigama sikhuthaza sikwaphembelela kumfundi isakhono sokuhlalutya nokugqala intsingiselo kuba amagama aqhelekileyo asetyenziswe ngenye indlela ngeenjongo zokunika intsingiselo eyenye. Kungoko umfundi kwizinto azenza kumbongo kukukhangela intsingiselo yegama aliqhelileyo elisetyenziswe yimbongi.

Ndikukhumbule okuthethwa nguWilliam (1979) ukuba, “Umbongo ngumatshini owenziwe ngamagama.” Le ndlela athetha ngayo ithi kum mandivelise umbongo ophilayo ngokuwachonga amagama ndiwasebenzise kakuhle angangqendevi agqadaze itsho intshukumo ibonakale. Okunye endicinga ukuba mandizondelele ukukuqaphela kukuba isigama endisichongileyo mandiqale ndiwave amandla aso apha kum ukuze ndazi ukuba afikelela kumfundi esatshisa njalo.

Ukuthabathekisa okufumaneka kwigama kuhlala bubugqi nokuba aliqondwa kunjalo nje aliphulukani namandla elinawo Khlebnikov (1985). Isigama kwisihobe sinefute kumfundi womhobe kuba sinamandla okuyitshintsha indlela ebeyibona ngayo into kwilixa elingaphambili. Ngoko ke ngokuqulunqa isigama endisisebenzisayo ngendlela ephuhlileyo ndijonge kwezinye zezinto eziphambili ukuba igama ligcine, likokose–lithwale ngobona buchule injongo endiyibhalelayo.

Ababhali ababeke umnwe kwisigama bakuvelele oku ngendlela endikhuthazayo kuba umbongo ngamagama aye achongwe yimbongi iwasebenzise ngendlela ethile ukuze adlale indima yawo. Isigama zizitena zokwakha umbongo. Ngokoluvo lukaDuncan (1979) igama elinokuchongwa yimbongi limitha izandi neentsingiselo kwaye lilo ngokwalo eliqalisa konke okunokwenzeka (iintshukumo kumbongo). UDuncan (1979) indlela awuvelela ngayo lo mba indiqononondisa ukuba igama ngalinye endilisebenzisa kumbongo ndilichonge ngenjongo ndingalithi gxwa nje kuba ndisandisa ubude bawo.

Kutheni ndibhala ngesiXhosa nje?

UShammas (1991) uthi xa ebhala ngomba wolwimi, “Ulwimi lwam lweenkobe sisiArabhu, ulwimi endibala ngalo, endiphupha ngalo ngamanye amaxesha, ngamanye amaxesha ndishwabule ndisebeza ngalo, kwaye ngamanye amaxesha ndikhumbule iinombolo zefowuni ngalo, kodwa ingakumbi lulwimi endikhumbula ngalo iintsomi. Ndikwalusebenzisa ukubhala isihobe ...” UBaraka (2010) kwilivo lakhe ukhuthaza ukuba umntu asebenzise ngokukodwa ulwimi neesemantiki ezifumaneka kwinkcubeko yakhe ukuyila umsebenzi oza kuqondwa ulandelwe ngokwakwinkcubeko leyo.

Uluvo lwababhali endibakhankanye ngasentla luwuqinisa ngakumbi umnqwazi kwisigqibo sokuba ndibhale ngolwimi lwam lweenkobe isiXhosa. Ndibhala ngolwimi lwam kuba ulwimi kwinkcubeko nganye yintliziyo egcina inkcubeko iphila, iphuhla kananjalo isamkela amagama amatsha nezinye iinguqu. Iinguqu endizithandayo zezo zingaxhalabisiyo, zilutyebisayo zikwalukhulula ulwimi nakuwo nawaphi na amatyathanga embophelelo alushixizisayo.

Ulwimi nenkcubeko yinto ekunzima ukuzahlula kuba ulwimi yinkcubeko ngokunjalo inkcubeko lulwimi. Ndibhala ngesiXhosa ukuze ndazi nzulu ngeminye imiba yenkcubeko

yethu ukufumana izinto ezizezinye ezicwezelwayo nezihlonitshwayo ukuze ndikwazi ukubhala ngazo ndizingqamanisa namaxesha atshintshayo esiphila kuwo. Injongo yoku kukongeza kwimitsi negalelo lababhali abasebenzela ukuba uncwadi oluveliswa ngolu lwimi lube nomkhitha nembonakalo entsha, eqhubayo ukuphucuka nokutshintsha.

Ndichulumancile ukufumana uShammas, umbhali onemvakalelo enendlela esondeleyo ngayo kweyam malunga nokusebenzisa ulwimi lwemveli xa ndiyila kuba ndifumana ithuba lokuphuhlisa isigama kwanokwenza ubhalo olutsha ndisusela kolukhoyo.

Ukubhala imibongo ngesiXhosa kwenza ukuba ndikwazi ukufikelela kubantu abathetha olu lwimi ukuze ngokuyifunda kwabo baqgibe ngoko kubafaneleyo nabacinga ukukwenza ngako. Ndiyila imibongo ngesiXhosa ukuze imifanekiso neengcinga ziqulatheke ngendlela ebangela ukuba abafundi bakuqonde bakulandele okuqulethweyo.

Indlela uShammas (1991) awusingathe ngayo umbhala wolwimi indinika amandla okuqhubeka ndibhala ngolwimi lwam lweenkobe. Ndibhala ngesiXhosa ndikumzabalazo wokubangula iingcangula zameva kwanokuthunga amaxheba abhidlayo ukuze olu lwimi lukwazi ukumelana nemingeni yenkulungwane nganye njengezinye iilwimi kwihlabathi. Xa ndibhala ngalo ndifumana inkululeko yokucinga nokuyila, kwaye ndikuve kunesidima. Kum ukuxabisa olu lwimi lweenkobe kukuzazi nokuzixabisa.

Ukufumana indlela yokusiphuhlisa ukuba sikwazi ukungena kubuxhakaxhaka bale mihla bokufunda, bokuvelisa nokushishina.

UNkszk. Toni Morrison (1993) xa wayesenza intetho yokwamkela imbasa yeNobel kuncwadi ngowe-1993 ngenxa yomsebenzi wakhe ophume izandla wenza intetho endichukumisileyo egxile kwinto yokuba ulwimi lubalulekile kubaninilo. Ndithe ndigqiba ukuyimamela ndamva ukuba uthetha nam kwaye undilumkisa ukuba ndithi qwa ndisimele kananjalo isigqibo endisithathileyo. Ubunzulu bentetho yakhe andizokungena kubo kwanebali alisebenzisayo ukuyondlalela koko ndakunyathela kwizinto endicinga ukuba zisondele kum.

Into endiyaziyo kukuba ndingomnye wabantu olu lwimi lakowethu olusezandleni zabo xa ndisitsho ndiyazimisa—into engeyiyo ehla kulo iza kundichaphazela kuba ndizikhethela ukubhala ngalo—iinjongo endinazo ngalo ndizivelele kweli livo. Inkathalo yokukhathalela ulwimi ngumthwalo onzima ofuna iliso elibukhali nobugorha bokunyamezelela ukwenza okukuko ukulukokosa ukuba lungabhangi.

Le ntetho yakhe yenza ukuba ndiqiniseke ngesigqibo endisithathileyo ndisebenzele ukuziphumeza iinjongo zokusithatha. Ndiva kamnandi ukufumana uluvo lomnye umbhali ingakumbi onjengaye ngomba wokubaluleka kokugcinwa kolwimi ngabantu balo abalusebenzisayo.

Iyandikhuthaza intetho yakhe kuba ndiqinisekisa ukuba isigqibo endifikelele kuso siphilile nangona kunjalo ukujongana nemiba echaphazela ulwimi asinto ilula. UMorrison undikhuthaza ukuba ndibheke phambili ndenze endifuna ukwenza okuphilileyo nokungqalileyo ngesiXhosa ulwimi lakowethu.

Into endikholelwa kuyo kukuba ukuthatha uhambo olulungiselelweyo ngokuluxhobela nayiphi na imingeni evelayo endleleni ndakujajulisana nayo.

Uthetha athi xa echaza uluvo lenina elalihlangene nabantu abatsha ababelicokovisa, “Liqinisekile ukuba xa ulwimi lusifa ngenxa yokungakhathalelwa, ukungasetyenziswa, ukungabi namsebenzi nokunqaba kokubekeka kwalo okanye lubulawe ngummiselo womlawuli ingelulo lona kuphela eli nina kodwa bonke abasebenzisi nabenzi bolwimi bayaphendula ngokufa kwalo.”

Uncwadi alwazani nalizwe

Kwilivo lakhe uSelasi (2019) uthetha ngomba ondinika umdla ongqamene nokuba ingaba ababhali ababhala bekwilizwekazi iAfrika kulindeleke ukuba babizwe njani. Lo mba ukhangeleka ungelula kuba ababhali ababhala bekwilizwekazi iAfrika bawubona lo mba ngeendlela ezahlukeyo. Umzekelo, imbongi yaseNigeria uOkigbo yena akazithathi njengombhali waseAfrika kuba into akholelwa kuyo kukuba into ayiyo ngumbhali.

Ababhali abachasa ukubizwa njengababhali baseAfrika bakholelwa ukuba uncwadi alunalizwe ngoko ke abafuni ukuhlelwa babekwe phakathi kwemida ethile. USelasi (2019) xa ejongisisa oku ngokunzulu unemibuzo engundoqo ayibuzayo eyile, “Ngubani umbhali wezwekazi iAfrika? Kulindeleke ukuba abhale ngantoni kwaye abhalele bani?”

Lo mba agxile kuwo uSelasi (2019) undinika umdla kuba ndibhala ngesiXhosa ndikwizwekazi iAfrika, ingaba mna ndizibiza njani kananjalo ndilindele ukuba ndibizwe njani.

Le ngxoxo iphenjelelwe nguSelasi andizokugxila kuyo kuba kuthethiwe kwaxoxwa ngayo, okona kuphambili kum nokungumdla kukuba mna ndingathanda ukubizwa njani.

Isizathu sokuba ndizondelele ukubhala ngesiXhosa kukuba singaduki sikhule de sifikelele kumgangatho wezinye iilwimi kwihlabathi ngokubanzi. Ngoko ke andithandi ukubhala kwam kujongekeke ngeliso elingekho banzi de bambi bacinge ukuba ndingumbhali wamaXhosa— andingombhali wamaXhosa into endiyaziyo nendinqwenela ukuba ndijongwe ngayo kukuba yintoni na le ndiyibhala ngesiXhosa.

Ingaba inomhluzi na? Njengokuba ndibhala ngesiXhosa akukho ndlela okanye injongo endinyeke ukucukula ngayo naluphi na ulwimi kuba iimbalo zezinye iilwimi ndiyazithanda ndiyazifunda kananjalo kuba ziyandiphilisa. Xa ndisitsho ndifuna kungabikho namnye oxhalabayo xa ndikhethe ukubhala ngolu lwimi ndilukhethileyo andinanjongo iyenye nexunele ukutshutshisa ngayo olunye ulwimi.

Ngokwakum into endiyaziyo nendikholelwa kuyo kukuba into ephambili kukuba ndivelisa uncwadi olunjani na olwenza ntoni na kubafundi—ukuba umbhali ngowaluphi na ilizwe oko akubalulekanga—kuba uncwadi aluzixakekisi ngokuba luhlala kweliphi na ilizwe. Uncwadi alwazani nalizwe.

Oku kuthini kum? Into endicinga ukuba ibalulekile kukuba ndivelisa uncwadi oluwenzayo na umsebenzi walo. Uncwadi luveliswa ngolwimi oluye lukhethwe ngumbhali—ndikhethe ukubhala ngolwimi isiXhosa ukuba lungaduki lume phakathi kwezinye iilwimi ngokuzithemba. Yiyo lonto umnqweno wam ikukuba uncwadi oluveliswe ngolwimi lwam lweenkobe ngenye imini lufikelele kwimeko yokuba uncwadi lwalo luguqulelwe kwezinye iilwimi zehlabathi.

Ukuqukumbela

Njengokuba kweli livo izinto ezingxelisisa isiXhosa zivelelwe zaxoxwa kungenzeka ukuba likhule inani labantu abanomdla wokuncedisa ekugcineni nasekuphuhliseni olu lwimi. Ukuba oku kwenzeke kuxhomekeke kwindlela eya kulandelwa ngumfundi ngamnye ukukhulula isiXhosa kwizinto ezisicothisayo. Ukutshintsha nokuphuhla kweengcinga zomfundi ngolwimi isiXhosa kwakuvula amathuba amaninzi okuba kungagangathwa kuba kuphindwa izinto esele zichatshazelwe kweli livo.

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Izigxeko-Ncomo Zezi Ncwadi Zilandelayo

1. Imibengo - GW Bennie

Imibengo yenye yeencwadi zokuqala ukushicilelwa lilitye iLovedale Press equlethe isihobe neprowuzi—imisebenzi esuka kubabhali abahlukileyo. Umsebenzi kaG.W. Bennie ibe kukuyihlela le ngqokelela yemisebenzi yababhali abangabanye babantu bokuqala ukwamkela inkolo yobuKrestu. Oku kuvelile kwagqama kwimisebenzi yabo—ukukhondoza inguquko nokuphakamisa ubungangamsha bukaThixo. Imisebenzi yabo ngaphandle kokuveza ubuncwane bolwimi isiXhosa isetyenziselwe ukuzamazamisa nokuhlengahlengisa inkcubeko yamaXhosa ukuze kunwene kakuhle ukuhanjiswa kwenkolo yobuKrestu kwaXhosa. Ngoko ke umhleli uG.W. Bennie ngokuhlela le ncwadi kungabonakala njengendlela yokuhluluzwa ulwimi nesigama kwimisebenzi engumthamo wale ncwadi ukuze kungangeni okukhaba okanye okukrwempa inkolo yobuKrestu.

Ngokwakumhleli injongo yakhe kokuveza ubuncwane nosulungeko lwesiXhosa kumlisela nomthinjana ukuze ulutsha luqaphele indlela oluthethwa lubhalwe ngayo olu lwimi. Imisebenzi yababhali ayihlanganisileyo ibubungqina obuphilayo ngenxa yolwimi olusemgangathweni abalusebenzisileyo. Uthi ngokwenza konke oku ukhuthaza umlisela nomthinjana ukuba ubenehlombe lokuphuhlisa isiXhosa ukuze singabhangeni. Ukubaluleka kokugcinwa kolwimi ngokwakuye kuyimfuneko kuba kwenye yemisebenzi yalo kukuxakatha iingcamango, izimvo, amabali, amasiko, iinkolo, ubuntu kunye neentloni. Ndingqinelana naye koku kuba umphefumlo nomxhelo wesizwe ngasinye ukulwimi—kungoko ulwimi lubalulekile kubantu balo. Uluvo awayenalolo uBennie ngowe-1935 ngolwimi isiXhosa luluvo endinalo kuyo le nkulungwane.

Nangona injongo *yemibengo* ikukuqaqambisa ukubaluleka kolwimi kumlisela nomthinjana umxholo wemisebenzi equlethweyo ubukhulu becala ugxile kwintshumayelo yobuKrestu engqale kumaXhosa. Umhleli wencwadi le angakhangeleka njengosithele ngobuncwane bolwimi isiXhosa ukuqhuba eyona njongo endicinga ukuba iphambili kuye—ivangeli yokuguqulela amaXhosa kwinkolo yobuKrestu. Ingaba zithini izizathu zokuba angathandi ukuvela elubala ngalo mba? Kwintshayelelo yakhe umba wobuKrestu akakhange awuchaphazele njengomnye wemiba ephambili ekuhleleni kwakhe le ncwadi.

Imibengo yincwadi endiyonwabeleyo ukuyifunda kuba ibhalwe ngolwimi olulandelekayo nolungqinelana nemigaqo yokubhalwa kwesiXhosa. Izigaba zentetho nezafobe indlela nobuchule bokusetyenziswa kwazo kuyenze yanomdla le ncwadi. Isigama sityebile asintsokothanga kangangokuba siyizoba cacileyo imifanekiso. Into endiyiqapheleyo ndayithanda bubuchule bokusetyenziswa kwegama liphindaphindwa ngendlela edala isingqi neyakha umfanekiso kwingqondo yomfundi oko kuqapheleke kumbongo wembongi uMqhayi osihloko sithi, *umkhosi wemidaka*:

‘Nenjenje, nenjenje! Nenjenje, nenjenje!
Nenjenje, nenjenje! Nenjenje, nenjenjeya!’

Injongo kaBennie yokutyhila unambitheko lwesiXhosa kulutsha uyenze ngendlela exolisayo oku kuqaphele kule miqolo ithathwe kumbongo kaNomvethe othi, *Mntwanana*:
'Luhl' uncumo lwakho;

Lubasa umlilo
Zothe iintliziyo
Ezipholelweyo
Zithuthuzeleke.

Mahle amehlo akho
Kuba angcwengile.
Azele luthando,
Atyhil' intliziyo
Engenasazela.'

Isigama esisetyenziswe kwezi zitanza zibini sityebile zizafobe sikwazoba imifanekiso exhokokxa iingcinga ixolise umphefumlo.

Umxholo ongobuKrestu—ukuhanjiswa kwevangeli, ubungangamsha bukaThixo nokubonakaliswa kwamandla kaThixo nemimangaliso yakhe usetyenziswe ngendlela ebaxekileyo kule mibongo ilandelayo: *Elokudumisa uThixo—Aa! Mhlekazi omhle!—Elokubonga indalo nomthetho kaThixo— Ukubuyiswa kukaSirayeli—Ukubeka ilitye—Mntwanana—Amatshivela—Gqalani indalo—A! Sifuba sibanzi!—Uhambo lokugqibela—Akukho hlelo—Indlov' enomxhaka—AA! Zam' ukulunga!—Ubungangamsha bukaThixo no-Ukukholosa kukaYobhi. Ukuqokelelwa kwemixholo yale mibongo kudala eyona ntshumayelo.*

Indlela ayichonge ngayo imibongo enomxholo onzulu nobanzi kubuKrestu ayindichwayitisanga ncam kuba ayikho engenkolo yemveli okanye eyakwaNtu. Oku kubonisa ukungangqamani kwamandla awasebenzisileyo ukuchonga imibongo ayingenise kule ncwadi. Le ndlela enze ngayo ingabadangalisa abanye abafundi ukuyifunda le ncwadi kuba bephawule ukuba bakakazwa ngomxholo omnye. Olu lwimi anomdla kulo ndiyathemba ukuba beluya kufumaneka kweminye imibongo enemixholo eyahlukileyo nehloba intlalo yakwaXhosa.

Le mibongo imbalwa ilandelayo: *Izibongo zikaJ.W.D. Hughes—Ikati yakowethu—Inja yakowethu—Ingoma kaVelaphi—Mthandi wesizwe—Umkhosi wemidaka—Ukutshona kukaMendi—Thanda uhlanga no-Iintlantsi embizeni izamile ukuveza imixholo eyeminye ebunxaxha kwintshumayelo.*

Umbongo kaJohn Solilo osihloko sithi, *Amatshivela* uneendawo ezilumezayo kuba indlela athetha ngayo umbhali wawo igxininisa ukungabinto kwabantu abangaguqkanga oko kungqinwa ngamanye amagama awasebenzisileyo angakhangeleka ecukula egweba kananjalo njengoko kubonakala kule miqolo ilandelayo:

'Ayazon' izimilo ezingcwele,
Ngabandlela isinga ekufeni,
Bayasenga, betsala amashwa.
Inguquko ikude lee kubo,
Intshabalalo lelabo iqasho.'

Le miqolo xa ndiyifundisisa ndiqaphele ukuba ikhuthaza ukuba imeko yamatshivela mayihlale injalo ngenxa yendlela amagama aye asetyenziswa ngayo. Oku kungayigqwalisa imizamo

kaBennie yokuhlela le ncwadi kuba indlela imbongi echonge ngayo isigama ikhangeleka ibeka igunya lokugweba emntwini.

Amanqakwana alibali likaNtsikana ngokuguquka kwakhe nobuprofeti bakhe kubantu bakowabo alilinge elihle ngobomi bakhe. Isizathu sokuthiwa gxwa kukaNxele uMakhanda kwimbali kaNtsikana andisifumani esisesinye ngaphandle kokumveza njengomntu ombi kuba akukho nto intle eveziweyo ngaye. Oku kuveza umtsalane ocala nye ongangenjongo yokunyemba nokuyuca uMakhanda ukuze abonakale njengomntu ombi owayengafuni impucuko nenkqubela-phambili kwaXhosa.

Le ndlela azotywe ngayo ibikukumfaka ityheneba ngeenjongo zokuba abantu bakowabo bachasele kuye bambone njengesibhoxi baphele bengayixhasi imizamo yokukhusela ukuthathwa komhlaba wamaXhosa ngamaNgesi. Igalelo lakhe kumzabalazo wokukhusela ukuhluthwa komhlaba ngamaNgesi de aphelele kwisiqithi iRobben Island liyavunywa yimbali yeli engomzabalazo wenkululeko. Nangona amathambo akhe aphelela esiqithini injongo yakhe ifezekisekile kuba inkululeko ifumanekile. Umba wokubuyiswa komhlaba useyingxaki exhalabisayo.

UJohn Muir Vimbe kwibali *amaZulu*, uyidakanca imbali yobukhosi bamaZulu egxile kwicala elimgqwalisayo uTshaka limzobe njengomntu okhohlakeleyo nogqame ngokuthanda ukuphalaza igazi labantu. Into engavakali kakuhle zizizathu eziyekeyeke ezazibangela ukuba uTshaka aqhube umsebenzi wokubulala nokwazotywe njengeyona ntlamba. Umhlaba owawungoyena nobangela wokungazoli kwaZulu akuthethwanga ngawo. Okungathethi ngawo kuyakrokrisa kuba kunokwenzeka ukuba uTshaka wayesenza imigudu yokukhusela umhlaba ungathathwa ngamaNgesi. Indlela abhale ngayo uMnu. Vimbe ithande ukukekelela kwindlela ebhalwe ngayo imbali ngabangeneleli ukuquma izenzo zabo ezigwenxa.

Umhleli wale ncwadi usulungeko lwesiXhosa akalugcinanga ncam kuba akho amagama esiZulu asetyenzisiweyo ingakumbi xa ingeyiyo intetho-ngqo. Ukuphumeza endikuchaphazelayo okulandelayo kububungqina: ‘... uthe wasel’ *ethukuthela* ... endiya kukhe *ndizilalele*, ... kanti bangasuka *bangakhulumi* abantu’ Oku kubonisa ukuzalana kweelwimi zabeNguni nemingeni yokuqaliswa kokushicilelwa koncwadi lwesiXhosa.

KuGxuluwe nabathwa—umfundisi uTiyo Soga unendlela awasebenzise ngayo amagama ukuzoba umfanekiso wento athetha ngayo. Oku ukwenze ngendlela ethandekayo ephuhlisa ulwimi isiXhosa. Isivakalisi esilandelayo siya kubonakalisa oku, ‘Kuthethe ke umkhonto wodwa kwezi ngqiki-ngqiki ziyotywe bubende, yaba lidovu-dovu.’ Kwakwesivakalisi isafobe isimntwiso sisetyenziswe ngendlela esinika amandla okuqulatha umyalezo.

Umfundisi uTiyo Soga kumanqakwana akhe ulubonakalisile ubizo lobufundisi kuba uyashumayela kuwo. Nangona umhleli wale ncwadi ewubeke phambili umba wokugcinwa kolwimi uye wasilela kuba ukusetyenziswa kwalo ngendlela ekekelele calanye ngeenjongo zokuphumeza injongo ethile oko kwenzekile. Umzekelo woku uqapheleka kwinqaku *utywala* apho umfundisi Soga aqaqambise igalelo labeLungu ekuziseni impucuko kumaXhosa ngendlela enokubangela ukuba azeye azijongele phantsi.

Kukhangeleka ukuba olu lwimi lwakowethu ngaphandle kokuhambisa ivangeli lukwasetyenziselwe ukunyonyozela inkcubeko yakwaNtu nokumiliselwa inkcubeko yabeLungu. Oku masikuqaphele kule ntethwana ilandelayo, ‘AbeLungu basizisele izinto ezininzi eziziintsikelelo namathamsanqa. ... Kanjalo abeLungu basizisela ukwazi, nobulumko bezinto

ezininzi ... Ngaphezu kwazo zonke izinto kungabeLungu esizuze ukwazi ngaye uThixo, ngaye uYesu, ngayo inkululeko, nangalo iZulu.’ Kubuhlungu oku kuba kuwabeka amaXhosa njengabantu ababengamazi uMdali kananjalo bengamnquli.

UTiyo Soga kwinqaku elisihloko sithi, *emlungwini phakathi* ulwimi alusebenzisileyo lunencasa, izivakalisi ezilandelayo zibubungqina: “Sithe sakuyishiya iNcemerha, lasuka ilizwe lahluka, lada laza kungenisa eQonce ligwangqa. Abakhona balibabazile kunene ilanga, bathi libandezele. Uthe lo mmango uphakathi kweTshoxa noMngqesha, wabuncumevu, kwaza kwathi ngaphaya, apho kusingise kooziNtsikizi, kwaqadadeka.” *Emlungwini phakathi*, ijelo lokubalisa lisetyenziswe ngendlela enika umdla kuba njengokuba ufunda uba nomfanekiso ngqondweni wokuqhubekayo kwibali. Ukuqokelelana nokuthungelana kwalo kwenzeka ngendlela ekhuthaza ukuba uqhubeke ufunde.

Ubukhosi bakwaXhosa kuthethiwe ngabo benziwa isango lokungenisa abashumayeli beLizwi likaThixo. Injongo yoku ibikukuguqula iinkosi kuqala njengoko kwenziwayo kuNgqika ukuze kufikelelwe lula kubalandeli bazo. Oku kungqinwa libali likaTiyo Soga elisihloko esithi, *amaKristu neenkosi* apho azondelele ukuba kuhlaliswane kakuhle ngabamkele iLizwi neenkosi. Ifuthe lokurhogola umoya wokubusa abelungu linendlela elivele ngayo, umzekelo ukhuthaza ukuba xa umntu oNtsundu ebulisa umlungu makakwenze oko ewuthule umnqwazi. Ngokoluvo lwam oku ibiyenye yeendlela oluthe ulwimi lwasetyenziselwa ukukhuthaza ukuba amaXhosa abembuna abuse angakukhuthaleli ukubuza nokuphikisa igunya elisuka kumlungu nokuba likhwinisa kangakanani na.

Nangona uSoga eyikhalimele indlela amakholwa ayehlelisene ngayo nabantu ababomvu (abaqaba imbola) kwibali, *amakholwa namaqaba* ugwengule. Into aye wayityhila zizinto eziluchuku ezivula umsantsa onokurhawuzelisa amakhwapha phakathi kwamakholwa namaqaba. Isikhalo anaso asingqalise kumakholwa sesokuba indlela ahlelisene ngayo namaqaba iyakwenza ukuba kube nzima ukuwaguqulela kwiLizwi likaThixo. Into engunozala wentlalo entlaluntlalu phakathi kwamakholwa namaqaba ukhangeleka eyikhwelele, endicinga ukuba lixhala lamaqaba lokuba inkcubeko yawo angayigululwa. Ukuze ahlale kunqulo lawo lwemveli oluyingxam yenkcubeko yawo. Indlela aziphatha ngayo amanye amagqobhoka ibonisa ukungayiqondi into yokwamkela iLizwi—inguquko endyengelele—izenzo zawo azishumayeli koko zibenza lushica abangekalamkeli iLizwi. Into enika umdla kukuba abanye babantu abashumayelayo kule mihla babonisa ukuba ngamasalela ale mpazamo eyenziwa ngamakholwa ayekhokelwe ngumfundisi uSoga.

Kwibali *amagqirha namagqwirha* umbhali uNikani Mantsayi uphefumle ngamagqirha anyolukele inzuzo ngendlela endingqinelana nayo. Loo magqirha akumila kunje axakile nakule mihla kuba into ayingxameleyo kukuzusa kunokwenza umsebenzi wawo. Into ayigxekayo ngeyeza lesiNtu yindlela elisetyenziswa ngayo, umlinganiselo walo kulowo uza kulisebenzisa, into esengumngeni oqwalaselwayo kule mihla.

UMantsayi nangona ethetha okungqinekayo ngekhwiniba elikhoyo kwamanye amagqirha eyona njongo yakhe kukuqhuba intshumayelo. Indlela obutolikwa ngayo ubugqwirha luninzi uyibeke ngendlela exolisayo esekelwe kwimibuzo exhokonxa izazela zabantu ukubonisa ubunzima bokufumaneka kobungqina obuphathekayo ngobugqwirha. Ukondlalala ukushumayela kwakhe uveze ububi bale miba mibini akhangeleka eyitolika njengobumnyama ekufuneka kwahlukenwe nabo. Ugqibezela athi, “Soda siphume nini na kwezi nkohliso? ... Ndiba nakaloku siphumile ebumnyameni, saya ekukhanyeni; saphuma nasekufeni, saya

ebomini; nakuwo amandla kaSathana, saya kuye uThixo? Masikhanye ke njengosapho lokhanyiso.”

Umhleli uBennie wenze isenzo esincomekayo ngokwamkela *ityala lamawele* ngokubhalwa nguS.E.K. Mqhayi kwingqokelela ayihlelileyo eyenza *Imibengo*. Kwelibali intlalo yamaXhosa egxile kwinkqubo yomthetho ebonise ubuqili nobuchule bokusonjululwa kwamatyala. Amasiko kuthethiwe ngawo ngokukhululekileyo oko kubonise ukunyenyeswa kukhonkxo lwenkcubeko yamaXhosa. Indyebo nonambitheko lolwimi iyafumaneka kwiTyala lamawele. Imizekelo yoko iyalandela: “UBabini undixhomile!” “Esi silimela sesesithathu, nkosi, ndiyisa le ndawo kuLucangwana.” “Ndalihlala, ndalihlala eli phakade, ndada ndeva neenyongo zalo.”

Indlela uMqhayi alusebenzise ngayo ulwimi kwityala lamawele iyixhasa ngendlela encomekayo injongo kaBennie yokugcinwa kolwimi ebangele ukuba ahlele imibengo. Ubuchule bokuchonga isigama nokusebenzisa ulwimi ububonakalisile uMqhayi kweli bali ngendlela enomdla nekhuthazayo.

Umfundisi UJ.J.R. Jolobe kwinqaku lakhe *umsebenzi wabafazi kwisizwe esiNtsundu* uwuchaze ngendlela endala engakhuthazi inkululeko yamanina. Kulo msebenzi ifuthe leziBhalo lokuba indoda iyintloko yekhaya lizibonakalisile. Ukwenze oku ngokugxile kwikhaya losapho nendlela ekulindeleke ukuba indoda incedisane nenkosikazi yayo. Isizathu sokuba enze ngale ndlela kungenzeka ukuba ebephepha imiba etsarhayo engqamene nentlalo yamanina—yena engathandi ukuzisondeza nakuzo naziphi na izigxeko ezisondele kuyo.

Lo msebenzi wakhe ubonisa ixesha eyayichasele ngayo inkonzo kwinkululeko yamanina kuba awuthethi ngemiba ekhwinisa amanina njengoko kusenzeka kwezi mini. Inkululeko exhanyulwa ngamanina umhleli wale ncwadi ukhangeleke ebuthuntu ukufumana umsebenzi ophakamisa umzabalazo wawo. Iintshukumo nengxokozelo yamanina ngemiba yentlalo nezombangazwe ibisele ikhona ngethuba kuqukaniswa iimbalo ezenza le ncwadi.

Injongo yomhleli *wemibengo* yokuphuhlisa ulwimi uyizamile kuba ulwimi olusetyenziswe kwingqokelela yemisebenzi eyenza le ncwadi lutyebile lukwasulungekile. Into enokuphazamisa oku kukugqama kwentshumayelo kwimisebenzi emininzi enokudangalisa umfundi ukuba ayifunde ngomdla ayigqibe. Isizathu soko abanye abafundi bangayithatha le ncwadi njengecacisa oko kubhalwe kwiziBhalo eziNgewele. Ulutsha lwanamhlanje lungangabi namdla ukuyifunda kuba aluhlinzekwanga ngezinto eziluthandayo nezithe ngqo kulo nangona uBennie kwintshayelelo egxininisa esithi, “Kunjalo ke namhla kule ncwadi. Ndithe mna, mhleli wayo, ndamana ndikhetha ndishunqula apha ezincwadini nasemaphepheni esiXhosa, ndawana namanqaku endithe ndawathanda, ndabengela ngokukodwa umlisela nomthinjana wakwaXhosa, injongo yam ikukuba bakhe bayive intetho yakowabo, ubumnandi nokundileka kwayo, kunye namandla ayo okuyichana nokuyivakalisa ngokucacileyo into ekufuneka ithethiwe.”

2. Iingcango zentliziyo - S. Nolutshungu

Iinjongo zokuba umbhali abhale le ncwadi akukho ndawo zifumaneka kuyo njengoko ziqhele ukufumaneka kwintshayelelo. Umbhali ubhale—intshayelelo esebenzisa indlela yokubhala umbongo (umbongo-ntshayelelo). Kulo mbongo-ntshayelelo, nangona engacaphulanga babhali abawufutheleyo lo msebenzi, kodwa singazinyothulela eyona njongo yale ncwadi ngokufunda nje lo mbongo-ntshayelelo (*Yiza*).

Umbongo *Yiza*, avula ngawo ukubonakalisa oku ngemiqolo elandelayo:

‘Ngocoselelo olucwangcileyo,
Vula iingcango zentliziyo yam
Ubeke unyawo kumagumbi ayo
Ze, uvule amehlo ukhangele
Okuxhonywe kwiindonga
Ugqale imibala elapho
Eminye iyakhanya lithemba
Ikho negqolileyo bububi,’

Iinjongo zokuyibhala nangona engazichazanga, imibongo eliqela inendlela eziveza ngayo ukuba ibhalelwe ntoni. Into eqhelekileyo kwisihobe sesiXhosa sokubekwa kwemibongo efanayo ndawonye kwisiqulelo, umzekelo isonethi okanye imibongo-mbaliso akayenzanga. Ndiyakuthanda akwenzileyo kuba ngako uveza indlela entsha kwisihobe sesiXhosa, nevula amathuba aliqela okuba umfundi akhululeke xa efunda umbongo aphuhle ukucinga. Ngale ndlela ubonisa ukuba ngethuba ebebhala kwingqondo yakhe ebenomfundi okhululekileyo nokwaziyo ukuzithathela izigqibo.

Into yokuba angabi nentshayeleyo apho adakanca kuyo iinjongo zakhe iyathandeka kuba uyamkhulula umfundi ukuba afunde azikhethela akuthandayo ekwazithathela izigqibo, ubuchule abusebenzisileyo kukuvula icandelo ngalinye lencwadi ngombongo-ntshayelelo. Ngoko ke, njengombhali akukho nto azibophelela kuyo anokuthi umfundi akayiphumezanga. Iingcinga zomfundi akazifuthanisela kuba uzinike umhlaba ophangaleleyo ukuba ziginye zihlafune zetyise okuzifaneleyo. Umbhali akamhlafuneli umthamo umfundi ukuze umsebenzi wakhe ibe kukuginya qha. Indlela avelele ubhalo lwakhe ikhuthaza umfundi ukuba aphuhle abe nelinye iliso lokujonga into ayaziyo nayiqhelileyo.

Umbongo wokuqala othi, *Yiza* usingenisa kumagumbi entliziyo ukuze sifumane iintshukumo ezahlukileyo eziqulethwe yimibongo eyahlukileyo kodwa enendlela enxibelelana ngayo. Umbongo wokugqibela osihloko sithi, *Buya nezo ngcango* (ngumbongo-qukumbelo) uyamkhupha umfundi kuba ukufumene konke ebekujolelwe. Obu buchule abusebenzisileyo bobungaqhelekanga kwisihobe sesiXhosa kuba umsebenzi wakhe buwenze waqokelelana, wathungelana wayondelelana. Kananjalo oku kubonisa indlela umbhali asondele ngayo kubhalo lwakhe. Ukusondela kombhali kumbhalo wakhe ndiyakuthanda kuba iimvakalelo anokuzibonakalisa mhlawumbi esebenzisa imifanekiso uyakwazi ukwenza oko engena nzulu.

Imibongo engothando ndiyithandile kuba yeminye eyenze le ncwadi yanomdla kum njengomfundi. Ndiyithanda le mibongo kuba isikhuthaza singabantu ingakumbi silulutsha ukuba uthando silufumanele indawo kwiintliziyo zethu. Ngale mibongo umbhali ukhangeleka esikhuthaza ukuba singoyiki sithethe phandle ngemiba yothando esichaphazelayo. Kule mibongo ubonisa ukungabi nadyudyu kuba uthetha phandle nangokukhululekileyo ngento ayithandayo enxabiso azinikela ukuyifezekisa naphantsi kwazo naziphi na iimeko.

Ngokufutshane ugxininisa ukuba uthando luxanduva olungafuni ukuba umntu agungqe koko azazi into azifake kuyo.

Indlela ayibhale ngayo imibongo engothando undicebisa ukuba xa ndingena kuthando mandiqiniseke ukuba ndiyayazi into endizifaka kuyo kwanendlela endiza kuphila ngayo kuyo. Ndingapheleli koko ndizingise ukusebenzela ukuba uthando luphile, lukhuseleke, luphuhle kanaanjalo. Imigudu ayenza kumbongo othi, *ndiza kuwe* igxininisa ukuba uncama konke ululwele uthando nokuba kukho izinto ezixabe endleleni. Ndingqinelana naye koku kuba umbawothando uqhuba kakuhle phantsi kwemizabalazo ebonisa ingqiqo, inkcubeko nobugorha.

Umbhali ukuzobe okukuzimisela kwakhe kakuhle kumbongo othi, *ndiza kuwe*, izitanza ezilandelayo zingumzekelo:

“Nditsib’ iingcingo
Ndinyuk’ iingqaqa

Ndihesh’ izigwinta
Ndileq’ ubumnyama
Ndidlala nezithunzi

Ndiv’ izikhalo
Ndinyathel’ ukunuka
Ndiwa eludakeni
Ndikhongozel’ iimvula
Ndihlab’ inkungu”

Imibongo yakhe yenza intshukumo kuba imixholo yayo inemiqolo eyakhiwe ngamagama azizoba iintshukumo ngendlela ekhuthaza umdla. Oku kubonisa ukuba ukhethe ukuzoba ngamagama okwenzekayo kunokusebenzisa amagama achaza oko anqwenela ukugqithisa kumfundi. Umzekelo woku obonisa impumelelo yokuzoba ngamagama ukwisitanza esilandelayo sombongo othi, *umzuzwana*:

“I-i-n-t-s-u-l-a z-i-b-e-t-h-w-a n-g-u-m-o-y-a
Iziphikana zifunqul’ umbilo
Ingxakeko yesinqe yandile
Inkululeko yamathambo
Ubuze bomzimba”

Olu bhalo alulandeleyo aluqhelekanga kuncwadi lwesiXhosa kuba uthetha ngento eyaziwayo yokwabelana ngesondo ibisoloko icwezelwa kungabhalwa nzulu ngayo njengokuba enzile. Indlela abhala ngayo yenye yeendlela zokukhulula ubhalo lwesiXhosa kwimiqathango elukhobozayo. Ngesi simbo sokubhala asisebenzisayo, ifuthe labefundisi kuncwadi lwesiXhosa ulicela umngeni kuquka nezinye izinto eziluphazamisileyo lwahlala lunzathile.

Indlela abhale ngayo isitanza esingentla ngumzekelo wegalelo lakhe endilithandayo ukuphakamisa umgangatho woncwadi lwesiXhosa. Injongo endinayo yokunqwenela ukuba uncwadi lwesiXhosa ingakumbi isihobe lufikelele kumgangatho woncwadi lwezinye iilwimi uyayikhuthaza.

Ucango kwigumbi lePolitiki yakwaXhosa, naseMzantsi Afrika jikelele ngumbongo omfutshane oyintshayelelo yecandelo nomi kwindawo efanelekileyo apha encwadini ukukhweba umfundi

ukuba azilungiselele kuba kuninzi asaza kufumana ebudeni bokuyifunda. Lo mqolo ububungqina boku “Ngena ke kweli gumbi ndikuphakeeeeele!”

Umbhali uvele ngendlela engaqhelekanga kumbongo *ingoma kanongqawuse* kuba umthetho omiselweyo kwisiXhosa nakwezinye iilwimi wokuba igama lomntu libhalwa ngonobumba omkhulu uwukhwelele. Oku ukwenze kwisihloko kuba igama likanongqawuse ulibhale ngonobumba omncinane nangona esebenzise unobumba omkhulu kwingxam yalo mbongo. Ndiyithandile indlela aqala ngayo isitanza ngasinye esebenzisa umqolo othi, “Molo Nongqawuse!” Le ndlela yenza ibali liphile kuba umbhali ungathi uthetha ngqo noNongqawuse umjongile.

Into encomekayo kumbongo *ingoma kanongqawuse* kukuba akuchithwanga xesha lininzi kungenwe kwizinto eziphambili ezenza umxholo. Ukuba ngumbongo-mbaliso kwawo akumphazamisanga umbhali aphele esenza umnembelele wokubalisa kuba amagama uwaqoshe ngobuchule.

Umdla wam utsalwe yindlela ayile ngayo izakhiwo zeminye imibongo kuba aziqhelekanga kwisihobe sesiXhosa. Oku akwenzileyo kuyinike le ncwadi imbonakalo entsha nembangela umfundi ukuba anamathele kuyo eyifunda exunele ukuyigqiba. Imizekelo yezi zakhiwo ifumaneka kule mibongo ilandelayo: *ucango kwigumbi elinezixingaxi nobuncwane bothando!, ndiza kuwe, thandondini, nozibaningeshe, umzuzwana, sinoxolo, nonyana wam*. Izakhiwo nemixholo yeminye imibongo endiyibhalayo ifuthelwe yile mibongo kaNolutshungu.

Imvano-siqalo edala isingqi uyiyele kakuhle kumbongo osihloko sithi, *hamba bhekile* njengoko kubonakala kwimiqolo elandelayo:

“Hamba bhekile aqelelene amathamo
Hamba bhekile akusekhaya apha
Hamba bhekile ndiyabizwa
Hamba bhekile”

Kumbongo othi, *isikhalo seafrika* (usebenzise unobumba omncinane kwigama lendawo endaweni yonobumba omkhulu ngokwesiqhelo) unayo imvano-siphelo edala isingqi esindindeneyo, imiqolo elandelayo ibubungqina boku:

“Imimoya yokudelelana
Iqabaka yokunxibisana
Ukukhanya kokuzimelana”

Umbhali uye wanemibongo enemiqolo ayiyile ngobona buchule ukuze ihlale inamandla eyenza umfundi ukuba umyalezo awuve, awujoje, awungcamle, awubone kananjalo awuphathe. Le miqolo ithetha ngemiba eyaziwayo kodwa yayivelela ngendlela erhabaxa engaqhelekanga kwisihobe sesiXhosa. Uye uNolutshungu xa esenza oko kumbongo, imiqolo wayibeka kwindawo eyiyo nefanelekileyo. Ngokwenza njalo wenza ukuba imiqolo ixhasane ngengqiqo ikwazi ukugcina intsingiselo yombongo ithungelana. Obu buchule bokubeka imiqolo kwindawo efanelekileyo bubangela ukuba awugcine umyalezo nomongo wombongo.

Imizekelo yale miqolo ifumaneka kulo mbongo ulandelayo othi, *umzuzwana*:

“U-k-u-p-h-o-k-o-z-e-l-a-n-a-n-g-o-m-p-h-e-f-u-m-l-o
Banyama nye.
Kugqugqisa ivumba lenkanuko
Mba, ukuvalwa kwamehlo

Iincwina ukundweba.”

Umbongo osihloko sithi, *Sinoxolo* unayo le mizekelo yemiqolo:

“Omabini amacala ekrele andifanele

Vala ucango olo emva kwethu...

Mna ndikuthande...”

Imiqolo ayisebenzisayo ukuqala umbongo inamandla kangangokuba idlala indima ephambili ukumilisela ithoni nokudala imvakalelo ekwaziyo ukumchukumisa umfundi. Obu buchule bokuyila buyayiba ingqondo yomfundi athi ti akhuthalele ukuwufunda wonke umbongo. Isakhono sombhali sokuchonga isigama siyenza le miqolo ixakathe into enentswane nebangela ukuba umfundi acacelwe kokuza kwenzeka. Ukubeka amagama kwindawo efanelekileyo kumqolo nokuwubeka umqolo kwindawo oza kusebenza kuyo kumbongo uyenze ngendlela enomtsalane nendiyithandayo. Enye indima edlalwa yile miqolo kukuba zizalathisi ezibonisa umfundi icala osingisela kulo umbongo.

Umzekelo wemiqolo ayisebenzisileyo ukuqala umbongo iqapheleka kulo uthi,

ndingowalapha:

“Ivumba lalapha ndiliqhelile

Ububi balapha nam bobam’

Izothelalapha ndilambethe

Ubunzima balapha bunditshomile”

Kumbongo othi, *ndiza kuwe* imiqolo yesitanza sokuqala nesesibini ibobunye ubungqina:

“Nditsib’ iingcingo

Ndinyuk’ iingqaqa

Ndihesh’ izigwinta

Ndileq’ ubumnyama

Ndidlala nezithunzi”

Imiqolo agqibezela ngayo umbongo inamandla kangangokuba umfundi imshiya exolile ethinjwe yimvakalelo eye yamhlasela. Umbongo othi, *ndingowalapha* ugqibezela ngale miqolo:

“Ukufa kwalapha ndiya kuphefumla

Ukuphila kwalapha ndiyakuqonda

Ukuzenzisa kwalapha nako kokwam’

Ndingowalapha mna.”

Umbongo osihloko sithi, *ndiza kuwe* uwugqibezele ngale miqolo inamandla ilandelayo:

“Ewe ndiza kuwe sithandwa sam

Umbuzo mnye engqondweni kuphela

INGABA UKHONA NA?”

Umbhali kumbongo othi, *nyana wam* uthetha ngomba ocwezelwayo kwaXhosa nakwinkolo yobuKrestu wabantwana abafumaneka ngaphandle komtshato nangona usaziwa. Uye wawuvelela ngendlela enobuntununtunu kuba ubuthathaka ngoko bume bawo. Ukhuthaza ootata ukuba bathethe phandle ngabantwana babucala ukuze bakwazi ukubahlinzeka ngeziseko ezingundoqo ebomini. Ukuba amadoda ayabaveza oko kwakunciphisa inani labantwana abanesingqala abanye babo baphela beduka bexhwithwa ngamaqhwa bekwazisisulu zamaxhalanga. Ngalo mbongo uyiqalile ingxoxo ecela umngeni kwisizwe.

Into endicinga ukuba ingajongwa kukuxhaphazeka kwamanina azikhulisela aba bantwana odwa ootata bengabonakali betshone phakathi kweemfante. Ndinga ukuba uNolutshungu kwenye yezinto asiyalezayo kulo mbongo uthi, nyana wam kukuba sisizwe sixoxe ngoxanduva oluthe zinzi kuphela kumagxa amanina. Utsho kwavokotheka ngokuvelela umba wentlalo nowosapho ngale ndlela aye wabonakalisa ngayo ubugorha nokuzenza idini.

lingcango zentliziyo yincwadi eyenze andafumana ubunzima ukuyifunda kuba ibhalwe ngolwimi olusulungekileyo nolulandelekayo. Le ndlela alusebenzise ngayo ulwimi imsondezile kwindlela abalusebenzise ngayo ababhali abanjengooMqhayi nooJolobe. Umbhali undikhuthaza ukuba ulwimi olusulungekileyo namanye amasoloty angqamene noko mandilusebenzise ukuveza nokugqithisa umxholo omtsha kuba ndiwubhala ngendlela engaqhelekanga. UNolutshungu ulusebenzise ulwimi ngokuxolisayo ukugqithisa kwisizwe indlela yokuqwalasela nokwenza izinto eziqhelekileyo nezaziwayo ngendlela eyenye.

Into endiyifundileyo kukuba ulwimi ukuba uyalwazi unamathuba amahle okulusebenzisa ngendlela okholwa yiyo ukugqithisa oko unqwenela ukugqithisa. Izigaba zentetho, imifanekiso nezafobe zisetyenziswe ngendlela ecacileyo nembangela umfundi ukuba angagungqi anamathele xa efunda le ncwadi ezondelele ukunambitha bonke ubuncwane obukuyo.

Le ncwadi ibhalwe cacileyo kananjalo iqulethe imibongo enamandla eyenza ukuba ibenomtsalane. Imitsi ebonakalayo iyenzile ukuveza izinto ezingaqhelekanga kubhalo lwesihobe kwisiXhosa. Into eye yabuyiphazamisa ingxam yencwadi bubukho bemibongo ebhalwe ngolwimi olumnandi nangendlela eyiyo kodwa ingxaki kukuba ayinanto intsha eza nayo. Isizathu soko kukuba imixholo yayo ifana nesele ichatshazelwe kulandelwa ubhalo oluqhelekileyo. Imizekelo yalo mibongo iyalandela: *ingoma kanongqawuse, isikhalo seafrika, vuka m-Afrika, Buyelekhaya Aa! Zwelibanzi no-inkululeko*. Izihloko zale mibongo ziqhelekile.

Ukukuphazamisa oku bekuya kubangcono ukuba bekuzame ngokuyinika izakhiwo ezingaqhelekanga kwisihobe sesiXhosa. Oku ukuzamile kumbongo othi, *ingoma kanongqawuse* kwisitanza sokugqibela nendlela ayilandeleyo ukuqala isitanga ngasinye. Elinye icebo ngelizamile kukuyiqala ngemiqolo enamandla ukuyisusa kwindlela eqhelekileyo yokuqala imibongo. Kumbongo osihloko sithi, *Buyelekhaya Aa! Zwelibanzi!* uyizamile into engaqhelekanga nangona engangenanga nzulu kuba umqolo wokuqala awukhahleli njengoko kuqhele ukuba njalo. Umqolo okhahlelayo uye wagqibezela ngawo.

Kule mibongo ilandelayo imifanekiso isetyenziswe ngendlela ekhuthazayo kwaye eminye yayo mitsha:

Thandondini

“Utya iimfele zezinja
Uhlafune ubuze beengcambu
Uginye amasele
Uqongqolozela amanyala”

Impundulu

“Kodwa akho wona amazwana agxadazelayo-
Ukufa kukrobe emehlweni,
Lona ithemba liphuma ngomnyango.

Umbhali ubonakalise isakhono sokuqamba amabinzana amatsha awasebenzisileyo anik' umdla umfundi kwimibongo efana nale ilandelayo:

Yiza

“Imvula emafini ziyandanda”

Umzuzwana

“Inkumbulo zisala ukulala
Yatya phants' inkwenkwe.”

E.N.D.I.M.T.H.A.N.D.A.Y.O

“Ubuze bam bombethe inimba yakhe
Undibonis' iinkwenkwez' ilanga likhanya,
Undifunis' inyanga ezinzulwini zemini,”

Hamba bhekile

“Ndikham' imbewu yokucinga
Ubomi bona busaphefumla”

Isihlobo sam

“Zaphuncuka nakum iinyembezi
Lanqanqathek' igazi lam,...
Intliziyo yam
ibebeleke esona singqala”

Ibhayibhile

“Yinyani ke le engozeliyo”

Buya nezo ngcango

“Nawe unamabibi ancumileyo”

Umbhali unaso isakhono sokuqamba amabinzana amatsha, ngoko ke asikho isizathu sokukuphazamisa oku ngamabinzana amadala naqhelekileyo. Loo mabinzana awasebenzisileyo ngala:

“Umhambi uyabukwa kub' unyawo alunampumlo!”

“Inkedam' ebazali badl' amazimba”

“Zixolel' ududelwa nguJambase,”

“Bambi bavuma ngeempumlo kungakholwa,”

Ndiyithandile into yokuba umbhali enze into engaqhelekanga yokufaka kumbongo omnye othi, *impundulu* amagama anefuthe lenkolo yemvelo neyobuKrestu. Le ndlela enze ngayo ukhuthaza ukuba isizwe masicinge phangaleleyo ngeenkolo. Ukufaka la magama: *impundulu*, *uNkolo*, *kwacamagushwa*, *uNkonzo*, *ixhwele*, *uQAMATA* kumbongo omnye ukhuthaza isizwe ukuba sixoxe.

Incwadi kaNolutshungu yahlukile *kumyezo* kuba imixholo iyivelele imiba eqhelekileyo ngendlela eyahlukileyo nengaqhelekanga kubhalo lwesiXhosa. Ndiyithandile le ncwadi kuba iyimvaba endakumana ndizithululela kuyo njengoko ndikwiphulo lokubhala olulandelwa nguNolutshungu.

3. Umyezo – J. J. R. Jolobe

Umfundisi uJ.J.R. Jolobe xa esazisa incwadi yakhe *Umyezo*, akukho zinjongo ziqaqambileyo azichazayo zokuba ayibhale. Imeko xa injalo kungenzeka ukuba uyibhalele ukwandisa isihobe sesiXhosa esishicilelweyo. Intshayelelo yale ncwadi eyenziwe ngumfundisi W.G. Bennie akukho zinjongo azikhankanyileyo ezikhuthaze ukubhalwa kwayo. Into akhangeleka eyenzile kukugxininisa ukubaluleka kwesihobe negalelo laso kuluntu. Iinjongo zokubhalwa *komyezo* nangona zingavezwanga igalelo likaJolobe kuncwadi lwesiXhosa lenze imida engena kungathathelwa ingqalelo.

Iyingqokelela yemibongo echaphazela amabali obomi, abantu, izilwanyana kunye nemibongo engobuKristu. Ubuninzi bemibongo ebalisayo butyhila indlela ekwakusonwatywa ngayo kudala ziintsapho kubaliswa iintsomi namabali. Ijelo lokubalisa ulisebenzise ngobona buchule oko kuqapheleka kwimibongo enjengale: *inkosi emabhongo, ukubhaqwa kwezimba, udlezinye, ilanga likaQilo noThuthula* oyindumasiso.

Umbhali ukwazile ukuyenza intshumayelo yakhe ingakruquli kuba uyithe gxwa ngobona buchule kweminye yemibongo yakhe efana nale: *mkhulu umntu, makubekho ukukhanya, umnqamlezo (Luka, ix. 23), umthandazo wangokuhlwa, ingqina ezingela imiphefumlo, umbulelo nomnqweno, akukho hlelo apho nesililo sikandlebende*. Kule mibongo ulwimi ulusebenzise ngobuchule nangempumelelo kuba uyakwazi ukugcina umfundi ukuba aqhube ukufunda.

Kumbongo othi, *isililo sikandlebende* umbhali uyashumayela ukuba imidaka yakowabo eseAfrika iyithathe inguquko noncedo lwabamhlophe ngemizimba ekhululekileyo. Ukufika kwabamhlophe neLizwi ukubona njengenkululeko egqibeleleyo engenakugatywa. Isitanza esilandelayo sibubungqina boku:

“Phakamis’ ingal’ akho, Afrika!
Khangela phezulu, nyana kaNtu!
Intliziyo yakho mayinabe.
Kukh’ eyenye na inkululeko?
Thand’ uMdali wakho nomelwane;
Zondelel’ imfundo usebenze;
Ngamhl’ uthile wovuna isiqhamo.”

Iimfazwe zemida okanye zokukhusela umhlaba ezaliwa kummandla womlambo iNxuba akaqambanga nto ngazo. Imigushuzo yeloo xesha ibizinzame zemidaka zokukhusela inkululeko eyayinayo phambi kokufika kwabefundisi abamhlophe. Imibongo yakhe inabo ubudikidiki kuba kunqabile kuyo ukuzotywa kwemidaka njengabantu abanobulali, ababeziphilela bekwalangazelela uxolo. Kule ncwadi uthethe ngemidaka apho izibandakanye kwizinto ezingenabuzaza kuyaphi, imizekelo yemibongo; *isimoyoywana, ikati yakowethu no-umalusi*.

Ngokwakwesi sitanza singentla, umnqweno kaJolobe kukuguquka kwabantu bonke bahlalisane ngoxolo ndawonye bamvume uYesu njengomsindisi wabo. UNtsikana isigqibo awasithathayo sokuguquka usibona njengomzekelo omhle onokulandelwa luninzi lwemidaka. Kwimiqolo elandelayo kukho okutsarhayo nokubonisa ukunqina kwegalelo lenkonzo kwinkululeko nentlalo yabantu. Isizathu sokuba ndikuchaphazele oku kungokuba ithuba abhale ngalo ibisaqhuba imizabalazo yemidaka yokuzikhulula. Indlela athetha ngayo kumbongo *isililo sikandlebende* ibubungqina bokuchasela kwakhe kwiintshukumo zeenkonzo ezizimeleyo.

Iinkonzo ezizimeleyo zazisilwa ucalucalulo enkonzweni apho abamnyama babesalelwa ukuba bakhonze uThixo kunye nabamhlophe.

Nangona ndiphefumla njalo intshumayelo ayenzileyo umbhali kweminye yemibongo yakhe ubuchule bokuyila abusebenzisileyo bube namandla okufikelela kuninzi lwabantu ingakumbi abadala. Ukushumayela akusebenzisileyo ubukhulu becala kungabangela ulutsha ukuba lungakukhuthaleli ukufunda le ncwadi. Indlela ebhalwe ngayo iyenze ukuba ingamelani namaxesha onke, umzekelo kule mihla abantu abanomdla kuyo bangambalwa. Imiba ekubhalwe ngayo eminye yawo inendlela enxulumene ngayo nencwadi *Imibengo* ehlelwe ngumfundisi uG.W. Bennie. Oku akothusi kuba uJolobe ungomnye wabantu bokuqala ukwamkelwa kwinguquko yobuKristu.

Ndikonwabele ukufunda *Umyezo* kuba yincwadi ebhalwe ngolwimi olulandelekayo noluvumelana nemigaqo emiselweyo yokubhalwa kwesiXhosa. Umdla kule ncwadi ubangelwa yindlela ezisetyenziswe ngayo izigaba zentetho nezafobe. Isigama asisebenzisileyo sibonakalisa ixesha ebebhala ngalo kuba akhona amagama ambalwa antsonkothileyo. Oku kuqapheleka kule mibongo ilandelayo: *inkos' emabhongo, ukubhaqwa kwezimba* nalowo uthi *isimoyoywana*. “Yazithukulul’ ...” “Inkosi yasiqhama ...,” “Yasamela ...,” “Ngokwesiko ... mfamlibe.” “... wawolela kwamnandi.” “Lulambatha uqolo losongo lwamanono;” Amagama afana nala ulutsha lwanamhlanje angaluchaselisa ngakumbi kule ncwadi.

Kumbongo othi, *ilanga likaQilo* ulwimi olunandiphekayo olusetyenziswe ngumbhali lungumzekelo obonisa ubuchule bakhe bokuyila. Imiqolo elandelayo ibubungqina boku:

“Asebenze ngolwazi abize imibethe,”

“Laphembeka ithemba lokufika kwemvula.”

“Koma emadlelweni koma entliziyweni.”

“Imifula yacula elonkcenkecz’ iculo,”

Kule ncwadi isafobe isifaniso sisetyenziswe ngendlela elandelekayo nenika umdla. Umzekelo woku ufumaneka kwimiqolo elandelayo yombongo othi, *uNomhi*.

“Ukubukeka *njengentsasa*,

Ekwazole *njengoratya*,

Intliziy’ *injengekhephu*,

Unohloni *njengocwethe*.

Nqwa nebhadi, kanti noko “

Umbhali usebenzise isafobe isimntwiso ngendlela encomekayo nenandiphekayo kumbongo osihloko sithi, *intlakohlaza*. Imiqolo elandelayo oku iyakutyhila:

“Ubulusizi umhlaba ukhedamile,

Uxwebil’ uhlininika, umbi —

Namhla uyancuma, uyahleka,

Ubugugile, wambeth’ amajacu,

Uneentloni, amehlo ejonge phantsi;

Wawambesa, wanjengomtshakazi.”

Umbhali uJolobe uyisebenzise imifanekiso ngendlela entle nenika umdla kumfundi. Oku kuphawuleka kumbongo othi, *ilanga likaQilo*:

“Yahlangana inkundla phantsi kwelifukazi,

Koma emadlelweni koma entliziyweni.

Watshawuza umbane, zagqekrez' iindudumo,
Ee qabaqab' ukuwa amathonts' okuqala,
Akhuthal' aqinisa yagxagxaza ngamandla
Ankcenkceza amanzi aba zizikhukula.”

Kumbongo othi, *inyibiba* uJolobe ubelichalarha kuba ukhawuleze warhoxa sele efuna ukubhala ngokukhululekileyo narhabaxa. Oku kuqapheleka kwesi sitanza:

“Ndev' izisebesebezo

Emazants' obume bami,
Zindityel' ukuthi yeyam,”

Into endicinga ukuba yenzekile kukuba uye wakhumbula ukuba ungumfundisi wacinga ngokuba ukubhala ngendlela engaqhelekanga iziphumo zoko zaziya kuba njani. Indawo esikuyo esi sitanza sinamandla kulo mbongo bubungqina bengxaki awaye kuyo.

Amagama esiZulu afumaneka *kumyezo* angangumqondiso wemingeni yokusungulwa kokubhalwa kwesiXhosa. Isizathu sokuba ndikekelele kolu luvo kukuba isiXhosa besixhomekeke kubefundisi abamhlophe ukucwangciswa kwesigama saso. Ukungaqhwethelwa bucala kwamagama esiZulu kunganezizathu ezibini; isizathu sokuqala ingalifuthe lokuhlangana kwamaXhosa namaZulu ukuze esesibini ukubonisa ukuba abefundisi abamhlophe khangе babenebhodi yolwimi ecwangcisa imiba yobhalo lwesiXhosa evulelekileyo kubabhali besiXhosa. Imizekelo yamagama esiZulu asetyenzisiweyo kwenye yemibongo kaJolobe ayalandela: “ ... ukubhala *amanga*” “ ... imangele *usizo*,” “ ... amandla *okusiza*” “*Yathokoza intliziyi*.” “Kukho *msizi* na ...?”

Isimbo sakhe sokubhala andisithandi kuba izakhiwo zemibongo ziyafana. Ndiyayithanda indlela alusebenzise ngayo ulwimi nobuchule bokusebenzisa izafobe nemifanekiso. Imibongo ebalisayo emide enjengale: *uThuthula, isililo sikandlebende nelanga likaQilo* ndiye kuyo ndafumana ubuchule bokubhala imibongo emide kuba ijelo lokubalisa ulisebenzise ngobuchule umfundi angakruqulwa bubude bombongo. Amakhwiniba ambalwa akhoyo igalelo lale ncwadi kuncwadi lwesiXhosa akanakuligqwalisa. Into ezingileyo kule ncwadi kukushumayela okunokubangela ukuba ingabi namtsalane kule mihla.

4. Ndisabhala imibongo - MW Buzani

Umbhali uMangaliso Buzani uye wabuphambuka kwindlela eqhelekileyo apho umbhali abanentshayeleyo ayisebenzisela ukuveza iinjongo azibhalelayo. Oku akwenzileyo yenye yezinto ezintsha kubhalo lwesiXhosa ezinika umfundi inkululeko yokuba azisebenzisele incwadi ngendlela athanda ngayo. Le ndlela enze ngayo iveza inkululeko azidaleleyo ngexesha ebebhala le ncwadi.

Inkululeko anayo uyiveza ngesimbo asisebenzisileyo ukuvelela imibongo yakhe apho engakuvumelanga kangako ukufuthelwa ngabanye ababhali. Oku kumenze ukuba awuthathe umbindi ekubhaleni esi sihobe ngendlela ayithandayo nemxolisayo. Ubungqina boku yindlela azisebenzise ngayo iimpawu zokubhala kuba ugxile ubukhulu becala ekusebenziseni isingxi ukugqibezela umbongo. Umbongo uwuqala ngonobumba omkhulu kumqolo wokuqala awugqibezele ngesingxi.

Umbongo olandelayo osihloko sithi, *Cikizwa* ngumzekelo woku:

‘Ndiculele ntwazana undigoduse
umzimba udiniwe
igazi lomile
ndinyuse ngengoma
izandla azinamandla
ndiye eZulwini
ndiyokudumisa neengelosi.’

Ukungakhuthaleli ukusebenzisa iimpawu zokubhala ezininzi nezahlukileyo kwenza ukuba umfundi angaphazanyiswa bubude beminye yemiqolo koko anandiphe umculo ofumanekayo. Le ndlela ayisebenzisileyo yenze ukuba imibongo yakhe izityibilekele lula isingise apho ijonge ukufikelela khona. Indlela azisebenzise ngayo iimpawu zokubhala zimbangele ukuba umbhali alinciphise ifuthe labanye ababhali koko akuyilileyo.

Isizathu sokuba ndihlomle njalo kukuba akakekelelanga kwindlela eqhelekileyo ezisetyenziswe ngayo iimpawu zokubhala kwisihobe sesiXhosa esichankcathe kwimigaqo emiselweyo. Into ekhangeleka ukuba uyenzile kukungavumi ukonganyelwa yindlela iimbongi ezizisebenzise ngayo kwimisebenzi yazo efumaneka ngolwimi lwesiNgesi ingakumbi ezo zingaxhaphakanga kwisiXhosa.

Izakhiwo zemibongo yakhe ziqhelekile kuba inkangeleko yazo isondele kubhalo oluqhelekileyo lwesihobe lwesiXhosa akenzanga njengombhali uNolutshungu oye waziboleka ezinye zezakhiwo zemibongo yakhe kwabanye ababhali. Le ndlela umbhali uBuzani ayilandeleyo kungenzeka ukuba uyisebenzisele ukuqinisekisa ukuba imibongo yakhe ifundeka ngendlela engaxakekisiyo.

Ukuzama ukuzikhwebula kulakhiwo oluqhelekileyo unemibongo eliqela engenazitanza edibeneyo kuquka naleyo mide. Unayo imibongo embalwa enezitanza apho isitanza sakhawe yimiqolo emibini okanye emithathu.

Ulwimi alusebenzisileyo aluntsokothanga kwaye luyifezekisile injongo olusetyenziselwe yona. Ngobu buchule bokusebenzisa ulwimi uzobe ukukhululeka nokusondela kwakhe kulwimi lwemihla ngemihla oluthethwa ngabantu. Imiqolo elandelayo yimizekelo yoku:
‘Yambhaqa ngaphantsi kwezibane ezibhanya-bhanya
yalujika-jika ulwimi iluxuba ngezilwimi

yawakhomba amehlo ebobosini'
'yatshomana nomabonakude'
'hayi ngumtshov' alale'.

Izihloko ezilandelayo: *uSigantsontso, langa, utitshala, ilanga* yimizekelo yemibongo enokutyhafisa umfundi ukuba aqhube ukufunda ngomdla kuba zizihloko eziqhelekileyo. Loo nto ingambangela umfundi ukuba akucingele okuqulethweyo kuba enezinto asele ezazi ngokubhaliweyo. Imeko ingumngeni kakhulu xa umqolo wokuqala ucacisa banzi ngendlela engqameneyo nesihloko njengoko kwenzekile kumbongo othi, *uSigantsontso*: 'USigantsontso wayeyindoda elikroti'.

Okunye okunokwenziwa yimibongo enezihloko eziqhelekileyo kukubeka uxinzelelo kumbhali azingele okungaqhelekanga onokuphela engakufumani. Njengembongi kwimibongo enje mandiyile ngendlela eqinisekileyo ukuzigcina ndizithembile njengoko enzile okaBuzani.

Umbongo othi, *ilanga* olandelayo ngumzekelo omhle apho umbhali ebonakalise obona buchule bokusebenzisa ulwimi njengesixhobo sokumgcina umfundi enomdla.

'Lihle ligqamile
libonakala mbombo zonke

chu! ngcembe ngentseni
libetha ngezihlangu ezibomvu
nezimthubi emini

iciko lakwabani
livula umlomo
lincokole nezityalo

Liqavile liyaphatha-phatha
ngezo zandla zalo ziliwaka
litshisa amagqabi
ajike abemthubi
lishushu liyimbawula.'

Ndiyithandile indlela isafobe isintwiso asisebenzise ngayo kulo mbongo. Umfanekiso awakhethileyo wenze umbongo wagqibelela imiqolo ithungelana ngengqiqo.

Ndiyithandile imibongo aye wayibhala ngokusondeleyo kuye kuba yeyona abonisa kuyo amandla enkululeko anayo yokuzoba oko athetha ngako. Ithoni nemvakalelo anayo ivela ngendlela egqibeleleyo nekholelekayo. Ukubetha kwephaphu lakhe kunendlela ekuvakala ngayo kumfundi. Le ndlela yokubhala uyenze ngendlela exolisayo kuba imibongo uyisekele kuthando. Imizekelo yaloo mibongo yile: *uCikizwa, Noluvuyo, naliti mthungi wamanxeba am, ubuhle bakho* nalowo ndiwuthandayo othi, *intombi endiyithandayo*.

Ukuzimisela nemvakalelo anayo ngentombi anqwenela ukuba ibe yinkosikazi yakhe ukubonakalise ngokuzichaza iimpawu (akuthandayo nangakuthandiyo). Ngokoluvo lwam ngowona mbongo uphambili nogqwesileyo kuba kuwo uzityanda igila. Ndiyithandile into yokuba angaungi abengqukuva athethe phandle ngeempawu azilindeleyo. Ndiwuthandile umqolo othi, 'intombi engawasondeziyo amanzi amdaka apha emloniyeni wayo'.

Indlela abhale ngayo kamnandi ityhilwa zizafobe nemifanekiso elandelayo:
'ucocekile ulizulu

nqwa nobusi'
 isiva ezo zingqi zazixhabashile'
 'ngezo nyawo zakhiwe ngekonkriti yesitena'
 'ewaphosa amanqindi okwamathontsi emvula'
 'yayiphethe ihamile ulwimi lwayo kwanezikhonkwane izwi layo'
 'ubuso bakho busithela phakathi kwemitha yelanga'
 'ndisindwa yintlupheko'
 'iintungo zizixhomile iigatsi'
 'ndizolula ndizamla'.

Into endiyiqapheleyo enokundinceda ukubhala eminye yemibongo yam yindlela awubhale ngayo umbongo othi, *intombi endiyithandayo*. Isizathu sokuba undikhwebe lo mbongo kukuba usebenzise isigama esilula nesingekho rhabaxa ukuphokoza imvakalelo yakhe. Kulo mbongo akasoli, akakhalazi kananjalo akaqweqwedisi kwiinzame zokufezekisa umnqweno wakhe. Umoya wembongi ufudumele uyathuthuzela ukwakhuthaza ukuba intombi ikhe ime phambi kwisipili incokole naso izigocagoca ukuba iyazifezekisa na iimpawu eziphakanyiswe ngumbhali.

Indlela awuvelele ngayo lo mbongo ndingayizama nokuba umba endibhala ngawo asilothando. Ndincokole kuloo mbongo njengokaBuzani ndikhululekile iingcinga zizizela.

Into azame ukuyibonakalisa umbhali kukuba ukubhala ngendlela othetha ngayo kunamathuba amahle okuvelisa umsebenzi okhululekileyo nonguwo okwazi ukufikelela kumfundi. Oko kungenzeka kuba umbongo awukhonkxwanga lulwimi oluhonjiselwe ukulungiselela ukudlwengula umdla womfundi. Ingathi uthi umbhali xa ndiyila mandingabe ndiziqhekeza intloko ndicinga ngendlela emandiwubeke ngayo umba endibhala ngawo kuba ndisokola ukufumana amagama namabinzana anzima.

Injongo endicinga ukuba le ncwadi ibhalelwe yona kukuphakamisa igama likaThixo nendima eliyidlalayo kwindalo. Oku kungqinwa yimibongo ayibhale ngeLizwi, uthando nezinto zendalo. Imibongo engothando kungenzeka ukuba uyibhalele ukuxola kuba umoya kaThixo umongamele. Umbongo othi, *Mkhulu lo Thixo*:

'Mkhulu endithembele ngaye
 uphangalele akangangazwe
 unamandla akanakulinganiswa
 umhle akanakufaniswa
 mkhulu mkhulu lo Thixo
 mkhulu mkhulu lo Thixo
 uphakamisa ilanga ngentseni
 kuse ibe yimini
 ubasela inyanga
 ikhanye bakufika ubumnyama
 mkhulu lo Thixo mkhulu
 uqhayisa ngothando
 kuthi nco entliziweni ibeluxolo
 mkhulu lo Thixo
 mkhulu

bona indalo iwugcinile umyalelo
ingenakulindela umgqaliselo
ilandele indlela eyayolathiswayo
ithobele amaxesha eyawanikwayo.’

Le ngqokelela yemibongo xa ndiyijongisisile ngokuqukeneyo iphakamisa uxolo nozuko lukaThixo.

INGXELO YOMHLALUTYI WEMIBONGO YETHISISI

Emva kokuba umfundi ewugqibile umsebenzi wakhe, uye uthunyelwe kumhlalutyi oza kubhala ingxelo yesigxeko-ncomo ngomsebenzi lowo womfundi. Nowam ke umsebenzi uye wabuya zikho izincomo, izigxeko neengcebiso. Into endiyithandileyo kukufumanisa ukuba umhlalutyi uzinike ixesha elaneleyo lokufunda ithisisi yam oko kungqinwa kokuqulethwe yingxelo yakhe. Ukufumana ingxelo yomhlalutyi kundichulumancisile kukwandinika ithuba lokuphefumla ngengqokelela yemibongo eyenza ithisisi yam enesihloko esithi, *Ndiyazi Ukuba Ndiza Kufa Njani*. Ukuyiqwalasela kwakhe kundinika ithuba lokufumana uluvo olulolunye oluncedana nokufezekisa iinjongo zam ukuphuhlisa isiXhosa ngendlela esinika inkangeleko entsha nengaqhelekanga.

Indlela umhlalutyi aphefumle ngayo ngesihloko sethisisi iyandivuyisa kuba ubonakalisa ukuba ndisikhethhe ngempumelelo kuba umfundi simenza acingisise akukhuthalele ukuqhubeka efunda. Uye akankwiniza atshothozelise wathetha qabavu nangokuvakalayo ukuba isihloko siyamkweba umfundi ukuba alangazelele ukuzingcamlala koko kuqulethweyo. Ndivumelana naye xa esithi kuninzi okunokuthethwa ngesi sihloko. Njengaye umba wengxoxo ngaso ndiwushiya kubafundi abakuzifumanela izizathu zokuxoxa xa sele bezifundele umbongo obinze ngesihloko sale thisisi. Isihloko singumzekelo wokuba umongo wemibongo nesigama esisetyenzisiweyo kule ngqokelela yemibongo sivuselela iingcinga ezikhwezela iingxoxo.

Umhlalutyi uyifundisile ithisisi yam kuba iinjongo zam endizithe dakanca kwintshayelelo yayo kukhangeleka ingathi zizingisile ukunkenteza kwingqondo yakhe. Iinjongo zam zokunika isiXhosa inkangeleko entsha nengaqhelekanga kubhalo loncwadi ziquka okulandelayo: ukusetyenziswa kweempawu zokubhala kungalandelwa miqathango yokubhala iqhelekileyo, ukuzoba izinto ezitsarhayo nezakhiwo zemibongo ezahlukileyo nezingaqhelekanga kubhalo lwesiXhosa, indlela athethe ngayo ngazo ndiyayamkela.

Undihlongozile ndatsho ndaqanduleka njengelitye lokusila xa evuma ukuba indlela engaqhelekanga nengakhangeleka irhabaxa ndiyisebenzisele ukuphuhlisa nokutyebisa ulwimi lwethu. Le ndlela ndikuvelele ngayo ukubhala ingathatheki njengephikisa amalinge angaphambili enziwe ngamakhwahla asele ebhalile abangela ukuba ndibe nendawo endisusela kuyo. Isiseko sikhona ababhali basenzile, abaphelela koko bakha ukususela kuso. Igalelo abalenzileyo liyancomeka likwanentswane engumthamo ohlafunekayo. Okwam kukuqhubela phambili uncwadi lwethu ukuze lukwazi ukumelana namaxesha anefuthe kulwimi njengoko kusenzeka kolwezinye iilwimi ezingezizo ezesiNtu.

Ubuchule, ubukhali namandla endiwasebenzise ukubhala le mibongo aye aqatshelwa ngumhlalutyi ndiza kungqiyama ngawo xa ndiphefumla kuba ulwimi luyintliziyo yenkcubeko. Indlela ebonakala ngayo inkcubeko kwenye inako ukufuthelwa lupolitiko kwaneenjongo ezizezinye ezingayijongela phantsi. Inkcubeko enamandla nefuthe kwiinkqubo zemveliso noqoqosho amathuba okuba iyifuthanisele enye inkcubeko aliqela. Inkcubeko ezithile ezindululwe yinkcubeko ezithatha njengeyongameleyo zibe negalelo ekujingxeleni kwesiXhosa. Ukulungisa oku kunyembelekile ukuba kukhuthazwe iindlela ezingaqhelekanga nezirhabaxa. Inkululeko yolu lwimi lwethu kunyanzelekile ukuba ibuyiselwe nokuba oku kungathatha ithuba elide.

Into endiyifumanisa ukuba ibalulekile kukwenza kunokoyika ukuqalisa ukwenza. Uloyiko lutshaba lweengcinga eziphuhlayo olusebenzela ukuziqamangela kwiindlela eziqhelekileyo

zokubhala. Ngoko ke umba wolwimi ngumzabalazo ngokuno kwawo ofuna iindlela ezintsha ukuwuqhubela phambili. Utshintsho sisilonda esibuhlungu esiphola ngokuthunukwa rhoqo kuba ngokwakule meko yenzeka kule thisisi ndiqhubeka ngokwenza okungaqhelekanga. Le ntshukumo yokukhulula ulwimi endililungu kuyo akulindelekanga zisuka ukuba wonke umntu anqwale kuyo. Kunjalo, ukunganqwali kwakhe akuthi mandihlehle umva ndihle nomcinga. Oku ndikuchaphazela kuba kumzabalazo wenkululeko asingomntu wonke othatha inxaxheba, kodwa kunjalo inkululeko iyafunyanwa.

Abantu bokuqala ukuguqulwa ngabefundisi abanye babo baphele bengoovulindlela ekubhalweni koncwadi lwesiXhosa Kaschula (2008) umzekelo wabo nguTiyo Soga, uW.W. Gqoba, uS.E.K. Mqhayi nabanye. UKaschula (2008) uthi, 'ilitye lokushicilela iLovedale Press lisetyenziselwe ukuvelisa iimbalo ezinomxholo wobuKrestu nezikhuthaza ukuba mbuna.' Yiyo le nto okaKaschula (2008) ebeka umnwe ekubeni ukushicilelwa ngqa kwesiXhosa kwaqaliswa phantsi kwemiqathango engqongqo ngeenjongo zokuba kuphunyezwe iinjongo ezingqalileyo nezibaxolisayo abefundisi.

Ulawulo leLovedale Press labinza kabuhlungu kwisigama soncwadi lwesiXhosa kuba aye amanye amagama angawo nangawemvelo aduka kuba kwakukhuthazwa inkcubeko yokuzigulula ubuthumbu obububo kumaXhosa ngokuba kubekho amagama angcoliswayo avakale elumeza ukuze abaniniwo bawacekise de aduke. Umzekelo, incwadi yombhali uA.C. Jordan (1940) esihloko sithi, *Ingqumbo Yeminyanya* yathatha ixesha elide phambi kokuba ishicilelwe kuba kwakufunwa ukuba akhuphe amagama athile ayebonwa njengalumezayo nanxaxhileyo kwinkolo yobuKrestu. Iqumrhu labefundisi laliwathatha loo magama njengahlaza aphoxe inkolo yobuKrestu.

Inkolo yemveli eyayigxijwa icukulwe ukuze amanye amagama anefuthe kwintlalo angayifumani indawo kwimisebenzi eshicilelweyo. Imfundo yaseNtshona yasebenziseka kuba kwakhuthazeka ukuba umntu ofundileyo azikhwebule kwizinto zenkcubeko yakhe ezibekwa ibala phofu zingenalo, kananjalo athandabuze ukuzingca ngayo. Ubukhulu becala abantu abafundileyo bakhuthazwa ukuba babengabalungisi nabaqhwetheli bucala bezinto ezazinika amaXhosa amandla nokuzingca oko kusenzeka ubukhulu becala ngokuveliswa koncwadi oluchankcatha kumanqwanqwa amiselwe phantsi kweenjongo ezithile.

Umfundisi Shepherd owayengumpapashi eLovedale wasikhaba isiphelo *sengqumbo yeminyanya* efuna ukuba sitshintshwe kususwe ukuzibulala kwabalinganiswa abaphambili Kaschula (2008). Imizamo kaShepherd yaphanza kuba uJordan wala ukugoba umnqonqo Kaschula (2008). Ukuba intshukumo eyenziwa nguJordan yayifumene inkxaso eyaneleyo yabanye ababhali beloo xesha mhlawumbi ubunkenkene bemeko yoncwadi lwesiXhosa ngebungekho okanye bungcono.

UMkhize (2016) uphefumla ngoxinzelelo lweelwimi zesiNtu ngelithi, "Ukususela kulawulo lwabefundisi ukuya kwinkqubo kaVerwoed ecazulula icalule abaNtsundu ngokolwimi abaluthethayo ababhali beelwimi zesiNtu basokole phantsi kweemeko ezazibacinezela ukuba baqalise ubhalo olutsha, bakreqe kubhalo oludala bavelise ubhalo olutsha olukhululekileyo. Into abagxile kuyo kukuqinisekisa ukuba balandela imigaqo yegramama egxininisa ukusulungeka kolwimi into eyayithandwa ngabefundisi."

Intlungu kukuba konke okwenzekayo kwenzeka kusetyenziswa abanini-lwimi oko bekuqonda okanye bengakuqondi. Kuba oku kwenziwa ngabantu, nakule inkulungwane kufuneka

ibengabantu abaza kuzabalazela ukuqhwethela bucala onke amakhwiniba abangela ukuphila kwesiXhosa kufunyanwe yifiva esinzonzisayo. Loo nto ithi isizukulwana ngasinye masikukhabe ukuba ngamakhoboka esithethe akhondoza ukuba indlela yokubhalwa kolwimi inye atsho eyikhomba okanye eyicacisa. Ngalo msebenzi ndongeza kubabhali abathi zininzi iindlela zokuphuhlisa isiXhosa ingakumbi uncwadi lwaso esingazizamayo.

Olu hambo lungumzabalazo ndizibandakanye kulo kukuvuselela umdla wokufundwa kwakhona koncwadi lwethu ngabantu abadala. Ukungabinamdla kwabo esinye sezizathu zoko yindlela abefundisi abalugulula ngayo olu lwimi lwethu ekuqaleni kwabo ukulushicilela. Uncwadi oluninzi oluveliswayo lubuthuntu ngentlalo nolonwabo lwabantu abadala. Ukuba ngenene kunjalo, sikulindela njani ukuba bakukhuthalele ukufunda uncwadi lwesiXhosa? Ulwimi olungathethiyo lubacebise ngezinto abanomdla kuzo, baza kulukhulisa balukhusele njani?

Le ndlela ndibhala ngayo enokubaxakekisa abanye abantu ikwakukukhuthaza abantu abadala ukuba balufunde uncwadi lwethu ukuze isiXhosa singaduki. Isimbonono sokuba isiXhosa asifundwa luninzi lwabantu, enye indlela yokusithomalalisa kukuvezwa koncwadi olubathathela ingqalelo abantu abadala ngokuba luthethe ngezinto ezibaphazamisayo ukuze kunciphe iziphumo ezingezizo. Imibongo ekhankanywe ngumhlalutyi njengefuna ingqwalaselo iyimizekelo yenye yeendlela ezinokusetyenziselwa ukubuyisela umdla wabantu abadala kuncwadi lwethu.

Umhlalutyi unyanisile xa esithi, *'The writer does not cover his words with honey.'* Ukuba ahlomle ngesigama endisisebenzisileyo oko kuyandivuyisa kuba ebendikuzama kukhangeleka kumsebenza umfundi. Amanye amagama endiwasebenzisileyo ngamanye amagama akhoyo kwisiXhosa angasetyenziswayo kuba kuhlohlwe ingcinga yokuba ayalumeza, lowo uye awasebenzise uyakhalinyelwa de acukulwe aphawulwe njengoyintlamba. Ndiwasebenzisa lamagama kuba akho kwaye ubukho bawo bungqinwa zizinto ezithiywe ngawo. Intlonipho eyendeleyo kwintlalo yakwaXhosa nayo inegalelo kuba ikhuthaza ukucwezelwa kwala magama. Indawo yawo inqongophele ekuhlaleni kananjalo incitshisiwe kuncwadi lwethu.

Ndizondelele ukusisebenzisa isigama esinje njengendlela yokusibuyisela kuvimba wesigama sesiXhosa. Ukusebenzisa kwakhona lamagama ndikungqamanisa nekhwelo elihlatywe yinkqubo yobuGcisa bokuBhala yokuqanjwa kwamagama namabinzana amatsha. Ukuvela kwakhona kwalamagama acwezelwayo ekuhlaleni nakuncwadi kungancedisa ukutyhila iimfihlelo zentlalo kaNtu ukuze ulutsha luzihlangulele okunokulwakha kananjalo lulumkele okunokulonzakalisa.

Imibongo endiyibhalileyo iyazihlaba izibhidi kurhulumento nakuluntu ngokubanzi ngenjongo yokuba intlalontle nomasilingane ibe liphupha elisebenzayo nelinika iziqhamo ezizizo. Ngoko ke ulwimi ndilusebenzise ngokukhululekileyo ukuze lowo uyifundileyo imibongo azifumanele ithuba lokungcamla imvakalelo endinayo, kananjalo abone indlela angayisebenzisa ngayo ukwakha kunokuchitha. Ndiyavuya xa umhlalutyi ekuqaphele oku, *'He cannot use a sweet tongue in challenging the rot in society.'* Ingaba ukufihla amakhuba kuba kududuma kuyasivuza na?

Ulwimi nesigama endisebenzisileyo ndisithatha njengenye yeendlela endiphosa ngayo esivivaneni semvuselelo yeAfrika ukukhulula ulwimi lwethu kwimbophelelo yongenelelo okanye ikholoniyalizim. Ilinge elinjengeli liyindlela esondela kwimizamo yokukhulula

ikharityhulam yezikolo neeyunivesithi kumakhamandela ekholoniyalizim. Umzekelo, inkcubeko ibe likhoboka lokubhalelwa imbali yayo ngendlela eyinyelisayo ngabantu benye inkcubeko nangona abantu bayo bephila. Ndikuvelela oku kuba le ndlela ndibhala ngayo sisiqalo okanye umlumiso wokuveza uncwadi olongezayo ekuchithweni kobuvuvu kwimbali ebhalwe phantsi kwefuthe lobukholoniyali. Iilwimi ezizezinye kwihlabathi zisisebenzisile isigama esilumezayo ngempumelelo, imisebenzi yabo babhali ifumaneka kwisiNgesi eguqulelwe kuso. Xa oku kusenzeka kwezinye iilwimi, yintoni ebangela intandabuzo ngokungqamene nesiXhosa?

Umhlalutyi andingqinelani naye kolu luvo, *‘But the writer would be advised to tone down his language because not every reader and publisher will be willing to stand in his corner.’* Inkqubo yobuGcisa bokuBhala ndithathe inxaxheba kuyo ukuba ndixhobiseke kwimiba engqamene nokubhala ukuze ndikwazi ukuthatha inxaxheba kumzabalazo wokuphuhlisa nokukhulula ulwimi lwethu isiXhosa. Imisebenzi yababhali abafana noToni Morrison indintlantlathe amadolo ukuze ndiwuqhube umzabalazo wokukhulula isiXhosa. Ndiwuqhube lomsebenzi ndisazi ukuba iinjongo zam endingagungqiyo kuzo andilindelanga ukuba wonke umntu azivume. Into endiyaziyo nendiqinisekileyo ngayo kukuba umba wolwimi ngumzabalazo okunzima ukuba uqhotyoshwe.

Umhlalutyi uye waphefumla ngenye yemibongo yam wathi, *‘The writer would be advised to look, more critically, at the following poems: Inyakanyaka; Bribhi; Iincwina zobuncwane; Umafaja; Imiqondiso; Mayithenwe.’* Le ndlela aphefumle ngayo iphangalele kuba akazichazi ngokuthe ngqo izinto ekufuneka ziqwalaselwe kumbongo ngamnye kananjalo azichaze izizathu zoko, Oku kubonisa ukuba ithisisi le ingumahluko kuncwadi oluqhelekileyo lwesiXhosa, ubukhulu becala olubhalwe ngendlela ehloniphayo ezondelele ukufundisa, ukuyalela nokulungisa.

Imibongo ayikhankanyileyo umhlalutyi njengefuna ukuqwalaselwa andivumelani naye kuba kukhangeleka kunzima ukuba athi dakanca izizathu zeziphakamiso zakhe. Isizathu sokuba ayichaphazele kukuba yenye yemibongo eyimveliso yoko ndikukhankanyileyo kwintshayelelo yethisisi yam. Le mibongo bubungqina bokuba oko bendixhotyiswa ngako ngabahloli bam kwinkqubo yobuGcisa bokuBhala kuwe kumhlaba othambileyo kuba ndingene kule khosi ndifuna ukufumana indlela eyenye yokubhala. Ndiyifumene ngoku ndiyenza. Ukufunda nzulu imisebenzi yeembongi ezahlukileyo zehlabathi eguqulelwe esiNgesini kuyaluxhasa uluvo lwam lokuba le mibongo ndiyigqibile. Ndikonwabele ukuyibhala ngokukhululekileyo ndithetha ngezinto ezaziwayo ezikhoyo nezenziwayo.

Kumbongo osihloko sithi, ‘Bribhi’ uzamile ukuchaza oko kufunwa kuqwalaselwe ngelithi, *‘The poem “Bribhi” can easily be construed as sexually harassing though the writer may be bringing the past to deal with the present.’* Umbongo othi, ‘Bribhi’ athi umhlalutyi omnye umfundi angawuthatha njengocukula undlandlathekise amanina, andingqinelani naye. Izizathu zibini endingangqinelaniyo nendlela aphefumle ngayo ngalombongo: esokuqala isihloko ligama eliqhelekileyo elalisetyenziswa lulutsha ukuzama ukucela intombi ime ukuze luyincokolise kananjalo ligama eliteketisayo, esesibini kumongo wawo kukho umoya ophantsi ophembelela uthethwano njengoko uBribhi thsana oqalayo nosincedane ogqibezelayo bebonisa. Ugxebe osetyenzisiweyo utyhila indlela azilungisa ngayo oqale incoko ukuze angabonakali ngenye indlela njengokuba ethetha ngexesha amanina aphaatheke kakubi exhatshazwa.

Kulo mbongo umoya wokulingana unendlela owakheke ngayo ukuphepha ukuhluphana nokukhathazana. Umoya woxolo uyawuthunga lombongo kuba umfana ukuba asiphumeleli isicelo sakhe kukhangeleka ukuba akananjongo yokusinyanzelisa. Umbongo okumila kunje ngawo ndikhuthaza abafana ukuba bakhuthalele ukuzixabisa bazithantamise iintombi.

Amazwi awasebenzisileyo umhlalutyi ukugqibezela ayandikhuthaza ukuba ndingahexi kwendikuqalileyo inyathi ndiyibambe ngeempondo, athi, *'Only time will tell whether he will succeed or not at enriching and improving Xhosa literature with his unconventional writing style.'*

Elokuvala

Amava endiwafumene kwikhosi yobuGcisa bokuBhala andakhile ekwandihlupheza ukuba ndingabi sabanjwa yimikhinqi ndiqhube ngokuvelisa ubhalo olungaqhelekanga. Ukufunda iimbalo zababhali ngababhali kundifundise into yokuba ukubhala ngumsebenzi wobomi. Ukumamela nokuboniseka kuyenze lula inkqubo yokufunda de kwafikelela ithuba lokuqulunqwa kwethisisi nepotifoliyo.