



The Office Of The Principal and Vice - Chancellor

**PHROFESA MANDLA MAKHANYA, OYIHLOKO NESANDLA
SIKATJHANSELA**

E-YUNIVESITHI YESEWULA AFRIKA

IKULUMO

YOKUTHOMA EMPHAKATHINI YOKUHLONIPHA

U-OK MATSEPE

E-THE RANCH HOTEL, POLOKWANE

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MPhathihlelo, angithokoze isikhathi engiphiwe sona kobana ngikhulume phambi komhlangano ohlonipheke kangaka ukuhlonipha ikutani emtloli welimi le- *Sesotho sa Leboa* , uNomzana Oliver Kgadime Matsepe.

Ukulahlekelwa yipilo yakhe ebeyifitj hazana kukuloba komphakathi, kanti ngingangezelela, ngithi nomphakathi woke weSewula Afrika

ngokunabileko nawo ulobe ikutani yomtlozi we-Afrika, otlole amanoveli alithoba (9) begodu namavolumu asithandathu (6) weenkondlo.

Umsebenzi kaMatsepe ukhuthaze abarhubhululi abanengi bezomtlozi wobuciko emalimini amanengi, kufakwa phakathi nomtlozi wethu we-Unisa, osikhulumi esiqavileko namhlanjisi, uEmeritus Phrofesa Majelele Serudu.

Ngitjelwe bonyana idezethejthini yemastasi kunye namathesisi wobudorhodere kaSerudu bekasuselwe phezu komsebenzi kaOK Matsepe ovela emikhakheni eyahlukahlukene.

Yeke-ke kuhle ukuthi sihlangele lapha namhlanjisi ngekulumo yokuthoma yemphakathini yokumhlonipha. Isihloko sekulumo yokumkhumbula, MPhathihlelo, nayo iyakhambisana kuhle khulu, ikakhulukazi njengombana kwanjisi emlandweni weSewula Afrika, enarhakazini, begodu ngiyatjho, ngithi nephasini loke:: *Towards a Decolonial Identity: Issues, Challenges and Opportunities.*

Ngineqiniso lokobana uPhrofesa Serudu uzasitjela bonyana uMatsepe uzame kangangani ukurhubhulula indaba yobunjalo bento emisebenzini yakhe. Bewuzakutjheja kobana ngibize uMatsepe njengomtlozi welimi

leSesotho sa Leboa. Ngikutjhejile ukudosana okumalungana negama leli lelimi, Abanye bakhamba negama elithi *Sesotho sa Leboa*, kanti abanye bakhetha i-*Sepedi*..

MPhathihleo, nginethemba, lokobana umbango lo uzakurarululwa kobaba kwaneliseke wo ke obandakanyekako, ukwenzela kobana kube negama elifaneleko elitjho elimi leli -mhlambe-i-*Sesotho sa Leboa* nanyana i-*Sepedi*.

Angifuni ukungena ikulumopikiswano leyo ngombana ayikangifaneli, kodwana bese ngiyiveza ngombana ithinta isihloko sekulumo yesikhumbuzo. Indaba engiqalene nayo ngeyokuthi: ngabe sidlula njani endabeni yetshwayo lobunjalo, lapha sitjho ubunjalo belimi labantu, ngokomqondo wokuqeda obukoloni?

Nangiqala ngobufitjhazana umsebenzi owenziwe nguMatsepe ngizakunziza khudlwana emsebenzini kaPhrofesa Serudu no GMM Grobler. Bobabili bangathathwa njengabafundi bakaMatsepe ngomsebenzi wabo onobuvulandlela balo mtloli.

Akhe siqangule ngokubeka uMatsepe ngaphasi kobujamo.

Ukubeka uMatsepe ngaphasi kobujamo: okumtloli we-Afrika

Angithome ngokuhlaba ikulumo yinye engasilo iqiniso, eqinisweni kuyikulumo esilingako engihlangene nayo lokha nabengilungiselela ikulumo yesikhumbuzo le.Yona ngethi uMatsepe kwakunguShakespeare weSesotho sa Leboa.

Ikulumo le iyakghabhudlha begodu ayisilo iqiniso. Iyakghabhudlha ngombana iphakamisa umqondo wokobana abatloli be-Afrika babatloli abahle lokha nabafaniswa nabatloli beYurophu. Lowo kumqondo wobukoloni omumbi khulu. Mumbi ngombana uMatsepe noShakespeare batlola imihlobo yemitlolo eyahlukeneko.

Nasle ngiqedile ukuhlaba umqondo omamanga lo, akhe sihlole uMatsepe ngokwekghono lakhe, hayi njengesiboniboni “somunye umuntu” . .

Idumo likaMatsepe lakhiwa bujamo ayengaphasi kwabo, lakhiwa bujamo, begodu walakha naye ngokwakhe, ngokuthi alibonakalise epilweni yamambala. Kunjengedzubhulo lika Ngũgĩ wa Thiong’o (1981:72): *“The writer as a human being is himself a product of history, of time and space. As a member of society, he belongs to a certain class and he is inevitably a participant in the class struggles of his times.”*

Imitlolo kaMatsepe ibonakala efundweni yakhe, ayithola kumamitjhinari wamaKrestu; kukolo nemasikweni wakhe wesi-Afrika; emtjhadweni nepilweni yomndeni; nemsebenzini wakhe omfitjhezana njengomabhalani wekhotho (Serudu & Grobler 1995). Watlakalaja waba semaphasini amabili: ephasini lekolo nesikweni le-Afrika, kanti ngakelinye ihlangothi waba sekolweni yobuKrestu, ngenca yefundo yamamitjhinari (ibid).

Abalingisi abatholakala kumanoveli kaMatsepe kungabantu abahlala eKopa, Ga-Sekhukhune. Batjengisa ipilo yabalingisi bamambala ababarholi bendabuko namabutho (Serudu 1982).

Njengombana abalingisi bakhe kubabantu abahlala eKopa, uGrobler uyabekisa bona kunoveli i-*Lešitaphiri* (1963), uMatsepe kungenzeka bonyana uveze umzabalazo wesitjhaba owenza bona kuqubuke ukurhayilwa kwabantu eSarpville ngo-1960, ukuqotjhwa kweenhlangano zekululeko, ukusungulwa kwehlangana yoMkhonto weSizwe kunye nokumenyezela kukamazibuse weTranskei (Grobler 1993).

Ngakelinye ihlangothi, uMatsepe kungatjhiwo bonyana wabona ukuqatjhezwa ngeendlela ezimbili kwabantu abanzima ngeminyaka yabo-1950 kunye nabo-1960 – walwa nombuso wabamhlophe kanti wenza amano wokobana angazifumani abonakala njengomuntu omuntu

embusweni wangaleso sikhathi. uMakgamatha (1992) wakhumbula uyakhumbula bonyana nnjengombana uMatsepe kungenzeka bona wakwenza lokhu angakatjheji, akhange ahlatjwe ngabeYurophu, wakhetha ukuthanda amandla (*superiority*) wamaYurophu ubonakele mva nje nakusetjenziswa iingidi ukuzuma.

NgokukaMakgamatha (1992:87), *“it is understandable, therefore, that the Europeans are portrayed as good, bringers of love and peace and brotherhood, for the novel only deals with their first contact with the Africans, for that matter, at the close of the narrative”*.

Ngalokho-ke siyabona kobana uMatsep kwakumtloli ovangileko owakhiwa sikhathi nobujamo bendawo, nanyana, mva nje ngitjengisile, ukuthi wayephikisana nesikhathi.

Ukuvanga nokubhidliza kwesitayela sikaMatsepe sokutlola

USerudu kunye noGrobler bayatjho bonyana uMatsepe kwakumtloli ovangileko, amanoveli wakhe phecelezi beka *“demand from the reader a total commitment and active participation if he wishes to unravel their complete plots and make sense of their significant universal messages”* (Serudu & Grobler 1995:136).

UMatsepe wenza umkarisomraro ngaphambi kwesikhathi njengomtloli we-Afrika, ikakhulukazi njengomtloli we-Sesotho sa Leboa, owatlola imisebenzi ebeyineenhloko ezisuselwa ebhayibhelini, nanyana beyithandeka njalo, kodwana yabonakala iyindlela yepilo yokuhlukanisa okuhle nokumba. Wasungula umhlobo omutjha womtlolo wobukghwari owahlola iindlela zokuphila yendabuko neyemadorobheni.

USerudu uyatjho bonyana ngaphambi kwakhe, izakhiwo (*plots*) bezilula khulu, “*tracing the escapades of one character from childhood to old age or death*” umlingiswa lo ipilo yakhe ingarhunyezwa ngalendlela: “*he was born //he lived and //he died or became a human wreck*” (Serudu 1985:97). Umlingisi onje, ikakhulu ngombana kwakubonakala senga mumuntu omduna, kungenzeka, bonyana nanyana bekangasilo iratha lomuntu kodwana wabelibutho eliyikutani, naye “*watlonyeliswa*” “ngomfazi bonyana amtjhade” (Makgamatha 1992:86).

UGrobler (1992) uveza isitayela esivangileko sokutlola sikaMatsepe ngokuthi aragele phambili nokuhlola indlela aphatha ngayo izehlakalo zakhe. Uyatjho bonyana uMatsepe ususa isitayela sokutlola sokulandelanisa izehlakalo, kunalokho unyula ukufaka isitayela esitjharaganisa ukulandelana kwezehlakalo, lokhu ukwenza ngokutjharaganisa isikhathi begodu “*altering the sequence of events*”

(Grobler 1992:50). “*He distorts the chronological order and ‘plays around’ with temporal order by rearranging events and presenting them in an achronological sequence*” (ibid, p. 50), usebenzisa izehlakalo zesikhathi esadlulako, ubuyela emuva, wakhela izinto umkhanyo bese abe nebonelophambili lalokho okungenzeka.

Njengokutjho kukaSerudu, uMatsepe wabe enomthelela obonakalako kubatloli ebebamlandela.

Kungatjhiwo bonyana isitayela sikaMatsepe sokutlola ngokutjharaganisa izehlakalo siyabonakala emitlolweni yomunye wabatlooli banamhlanjesi, uGomolemo Mokaе. Kizo zombili iincwadi i-*The secret in my bosom* (1996) kunye ne-*Masego* (2008) kanti izakhiwo zendaba zikaMokaе zitjharaganisiwe, zibonakala zinamanoveli athoma ekupheleni kwendatjana.

Ngaphandle kokususa ilandelano lezinto ngaphasi kwesikhathi esithize kunye nokucoca indatjana ngendlela engakhombisi ubujamo besikhathi, uMatsepe usebenzisa amatshwayo nakacoca indatjana yakhe.

Malungana nokusetjenziswa kwamatshwayo

UGrobler unikela ukutsengwa okufitjhezana kodwana itsengo elihle malungana nokusetjenziswa kwamatshwayo ku encwadini i- *Lešitaphiri*. Ufanisa itshwayo lomlambo njengombana lisetjenziswa nguMatsepe kunoveli, nalokha itshwayo nalisetjenziswa nguNgũgĩ wa Thiong’o encwadini i-*The river between* (1965).

Kanti-ke, enovelini kaNgũgĩ umlambo kususisa sokuhlukanabegodu netshwayo lehlelo elitjha lobokoloni, encwadini i-*Lešitaphiri* umlambo “*a symbol of unity and coherence*” (Grobler 1998).

Nanyana kunjalo, kungaba nekulumopikiswano ukuthola bonyana ngabe umlambo encwadini i-*Lešitaphiri* mbala ulitshwayole-“*unity and coherence*”. Isitjhaba sehloko leya ikosi uTaudi kufanele sihlale ngakwenye incenye yomlambo, ngemva kokufikelela esivumelwaneni phakathi kweenqhema ezimbili ezilwako. Lokhu kungaphikiswa ngengoma kaRay Phiri neStimela ethi-’s *Whispering in the Deep*, lapho abantu “all tributaries of that great river of pain// [yet]¹ flowing into one ocean” (Phiri 1986).

¹ Emphasis in parenthesis added for clarity

Esinye isiphetho esikhulumisekako sikaGrobler ngesithi ukusetjenziswa komlambo njengetshwayo kungenzeka bona kuvezwe ku- *“a deep desire for peace and harmony”* (Grobler 1998:67). Uyatjho bonyana njengombana uMatsepe wabetlola ngesikhathi seminyaka yegandelelo (*apartheid years*), wabe enethemba begodu waberhalela bona kube nesisombululo emirarweni yepolotiki eqalene nenarha ngaleso sikhathi. Anginaqiniso lokobana mhlambe itsengo kunye nethemba ehlangothini likaMatsepe kwakungasi kuveza iinrhuluphelo zikaGrobler, nanyana bekungenzeka kungakhambisani. Nanyana kunjalo, lokhu kutjengisa ubuhle bobukghwari kunye nokutsengwa kwezesayensi yabantu kunye nekululeko yokubekisa okungenzeka esikhathini esizako, kunokulandela ubujamo obuhle obujame rwe.

Kanti lokhu kusirholela kwenye indlela kaMatsepe enovelini neenkondlweni zakhe.

limbonakaliso zefilosofi kunye nombono ngephasi

USerudu noGrobler (1995) bayatjho bona uMatsepe wasebenzisa ilimi elikhombisa ifilosofi lokha nakaveza umbono wakhe ngephasi (Serudu & Grobler 1995). Okuihlukanisa uMatsepe kabanye abatloli kumaziso wakhe ngepilo yomuntu (Serudu 1985).

Lokha nakahlola umbono kaMatsepe ngephasi uSerudu ufuna okulandelako, “*remove the old fallacy that says African languages have no literature*” (Serudu 1990: 41). Le kuyindlela yokuqeda ubukoloni emitlolweni yethu yobukghwari, kanti-ke uSerudu kufanele athokozwe ngobujamo abuthetheko

Ukufakwa komutjho okhuluma ngokuveza ifilosofi emtolweni kuzwisiseka njenge “*intrusion of the author into the world of his novel*” (ibid, p. 41), abanye abakubona njengento efaneleko, nanyana engabalekelekiko, lokha nakunesidingo.

Njengombana kutjhiwo ekuthomeni, kobana uMatsepe wabe ipilo yakhe yabunjwa sikhathi nobujamo bangaleso sikhathi. Njengombana lokhu kwafakazelwa godu nguNgũgĩ, kuyinto engekhe yabalekelwa batloli, ikakhulukazi abatloli be-Afrika, bafanele bona bakhulume nanyana baveze imibono yabo emtolweni wobukghwari, nanyana bangakhetha ukungabi batjhotjhozeli bezepolotiki (wa Thiong’o 1981:73). Mhlambe, ngokobujamo bukaMatsepe, njengombana ngivezile ekuthomeni, nanyana isithombe sabo sezepolotiki singathathwa njengabosopolotiki abamalibherali, okuphikisana nokuthi, umuntu onjengoNgũgĩ, njengombana yena imibono yakhe idumile..

UMatsepe ubonakala azakhela umbono omumbi ngomphakathi.. Njengombana uSerudu (1990:50) atjho: *“To him the world is full of evil, corruption and greed. Man has lost his sense of good and evil. Unless man is prepared to live peacefully with his fellow men, there is no hope for harmony in this world”*.

Kuhle ukukhumbula bonyana uSerudu wenza irhubhululo ngoMatsepe ngomnyaka ka 1990 ngomuntu owatlola ngeminyaka ephakathi kuka 1954 no 1974. Ngabe imibono yokuthoma leyo yayiqakatheke kangangani, begodu yayikhambisana kangangani nathi namhlanjesi! Hayi inarha yekhethu kwaphela, kodwana iphasi loke, lapho umrhobholo kunye nobukhohlakali zilawula iinhliziyo zabantu.

Zintathu izinto okufanele zitjhejwe kobana ukuthi ukwazi ukubona ubukghoni bukaMatsepe njengevulandlela nakatlolako..

lintjhijilo eziqalene nomphakathi: kubomma, ubujamo be-albhinizimu kunye noburholi bendabuko

Ekutsengeni kwakhe amatshwayo wabalingisi wenoveli yeSesotho sa Leboa, uMakgamatha (1992:85) ugandelela iqiniso elaziwako lokuthi *“the African world has been depicted in written literature as a man’s world”*.

Njengombana khekwatjiwo ekuthomeni, incenye yalokhu ingakhambisana nokulandelako *“folk narrative where a man’s bravery is almost always rewarded with a woman’s (yes, even the princess’s) hand in marriage”* (ibid). Kwakuliphasi lapho abomma bebenziwa imikhiqizo yokurhweba, bebephathwa njengeembhigiri zaborongorwana. Loyo mbono wephasi usesekhona nanamhlanjesi, kodwana ngendlela efihlakeleko. beyingakalungi izolo, izakuhlala ingakalungi nanamhlanjesi. Kufanele kuliwe nayo iphume!

Ngakelinye ihlangothi, begodu kumbi, *“usually women, not men, who are guilty of practicing witchcraft”* (Makgamatha 1992:86). Ngetjhudwelimbi, kanti ngokuya ngoMakgamatha, encwadini i-*Megokgo ya Bjoko* (1969) uMatsepe uzibona umlandu ngabomma laba abampurelani lokha nakaveza abanye babo njengabaloyi.

Yeke-ke, kumnandi ukwazi, ukuthi uSerudu (1985) uyatjho, bonyana bekuba khona ukulungiswa kobutjhapha kwenye nenye inoveli eyayitlolwa nguMatsepe. Njengombana uSerudu kuhlekuhle utjho isitayela, kungatjiwo bonyana iinlungiso lezi ziyabonakala kummongo wepolitiki.

UMatsepe uyabuya godu ngokwakhe uphuma kubupurelani babomma uMakgamatha (1992) abuveze encwadini i*Megokgo ya Bjoko*. Encwadini i*Kgati ya Moditi* (1974), umma, uMmatshepho, uvezwa njengomuntu olwela isikhundla soburholi - ubukhosi. Ngakho-ke, ekupheleni kwebizelo lakhe lokutlola kanti nangambala, ipilo kaMatsepe kungatjhiwo bona isuke yangena esigabeni esitjha – okusigaba sokulwa neentshele nekhethululo.

Kulelidlhego ukwakheka kobunjalo bukaMatsepe kunye nokubonakala kwakhe kukhonjiswa enovelini efanako lapho ahlaba ubupurelani bokulwa nabomma – *Kgati ya Moditi* – kulencwadi kulapho uMatsepe alwa nobupurelani obumalungana ne-albhinizimu.

Umlingisi uNkgotlelele unikelwa indima eqakathekileko emenza bona afane nomunye nomunye umuntu, naphezu kokuhluka ngombala wesikhumba sakhe.. Nanyana kunjalo, anginaqiniso, lokuthi mhlambe igama alinikelwe lomlingisi lo, uNkgotlelele, elingatjho ukuthi (*ngibekezelela*) '*bear with me*' nanyana '*tolerate me*', likhethwe kuhle khulu lokha nasiqala ihlathululo yalo yokurabhela, nanyana mhlambe uMatsepe ulisebenzisa ngabomu njengokutshima labo aphikisana nabo.

Indaba yokugcina uMatsepe angina kuyo, mhlambe ngendlela engakanqophi, kulokha nakalwa nezinye izenzo zokuhlukumeza ezandleni zabarholi bendabuko. NgokukaMakgamatha (1992), lokhu kubonakala encwadini i-*Megokgo ya Bjoko*. Bekube kunamhlanjesi, lokhu kuhlala njalo kuphikisana, nanyana kufanele, isihloko nje.

Okunganani kunemikghwa yesimanje emithathu eburholini bendabuko. Wokuthoma mumukghwa onamandla wokuvikela ihlelo njengencye yesiko le-Afrika. Omunye nomunye umukghwa wokuhlaba iziko uqalwa begodu uthathwa njengokuhlaba nokunyaza isiko le-Afrika.

Umbono wesibili ngewokuthi iziko labarholi bendabuko kufanele livunyelwe bona likhambisane nehlelo lesimodeni lokuphatha. Lo kumbono othandwa khulu ngurhulumende, wona ngokwawo okhamba phambili malungana nemikghwa yokubangwa kwesikhundla njengombana ukhambisana khulu nokukhinyabeza iintambo zokubusa phakathi koburholi bendabuko neziko likamasipalati eliphathako.

Umbono wesithathu ngowalabo abahlaba abarholi bendabuko, kunye nemibiko yokudlala ngamandla weenkundla. Omunye weenkhlumi kilokho sifundiswa uLungisile Ntsebeza (2005), yena onombono othi

ihlelo lomthetho ngilo elidlala ngeprojekthi yedemokhrasi ngemuva kweSewula Afrika yango-1994.

Awukho namunye umbono nanyana ubujamo engibuphakamisako kulendaba, kuhle ukuveza bonyana imibono emithathu isafuna ukuhlolwa.

Nangiphethako, kwanjesi ngijikela kilokho okubizwa ngeendaba okufanele zitjhejwe khudlwana, engithemba bona uProfessor Serudu uzazidamba. Ngitjho nalokha, nakangazidembiko, bengithanda bona thina khesenze irhubhululo elidephileko ngazo. Mbala, uSerudu kunye noGrobler bavezile bonyana kunesidingo sokwenza irhubhululo elidephileko ngoMatsepe (Serudu & Grobler 1995).

Ezinye iindaba ezidinga irhubhululo elidephileko

Indaba yokuthoma efuna ukurhujululwa leyo engifisa ukuyiphakamisa yindlela uMatsepe mhlambe ayifunda emqondweni wokuqedwa kobukoloni. Sengibone okhunye ukutjhayisana kunye nobujamo obulumelako emsebenzini kaMatsepe, njengalokha nakafanisa ubuhle kwamandla weemvorovoro zeYurophu. Kanti, lokhu akutjho bonyana uMatsepe wabehlaba “wrestling” iindaba zokuqedwa kobukoloni, kunye nokuthi kube khona ikululeko nokuthula.

MPhathihlelo, kanti kulitjhuu kimi ukobana ngithokoze phambi kwenu iitjhebiswano, elingendlela yeMemorandamu yesiVumelwano, esiphakathi kwe-Unisa kunye norhulumende wesifunda seLimpopo, okusivumelwano esatlikitlwa besahlonywa ngoMrhayili ka-2018..

Kilabo abazange babe yincenye yalokha nakuhlonywako, ngifisa ukubakhumbuza umnqopho wesivumelwano kunye netjhebiswano. Womabili amaziko la avumelene ngokusebenzisana eendabeni ezimalungana nokwabelana ngelwazi, ngerhubhululo kunye nangokwakha ihlelo leensetjenziswa..

Kwamambala kulitjhuu kithi njengeYunivesithi yeSewula Afrika ukobana ngalelitjhebiswano singaletha okuhle ebantwini bethu begodu sabelane nesizukulwana esitjha malungana namatshwayo aqakathekileko wepilo ye-Afrika njengombana kuvezwe emitlolweni kaMatsepe.

Soke siyalidinga ithuba leli njengombana sikalukana nokulwa neentjhijilo zokuqedwa kobukoloni emayunivesithi wethu, kufakwa phakathi ikharikhyulamu elungele umphakathi "*public good*". Ngiyatjho bona efanele umphakathi "*public good*" amayunivesithi bekangakafaneli

ukurhurunyejwa mzabalazo wabafundi bona aqede ubukoloni kukharikhyulamu yawo, okuyinto esiyibone eminyakeni emine (4) edlulileko.

Lokhu bekumele kube yindima edlalwa mayunivesithi ukuqedwa kobukoloni elwazini ngokusebenzisa umthombo ongomiko welwazi lendabuko, okumthombo owalwelwa budisi nguMatsepe kobana awubulungele thina.

Njengabarholi beyunivesithi sifanele bona ngabe sathoma ihlelo leli ngaphambi kobana sirhurunyejwe bafundi bethu, abazibona baninwa begodu bakhethululwayikharikhyulamu yagadesi kunye namasiko weziko. Ngalokho-ke, uSerudu (1990:41) usekela indaba le lokha nakathi:

It is these views to my mind that make him [Matsepe] one of the best African writers of our time. His views on man and humanity as a whole are so comprehensive that an article of this nature cannot embrace them all. Of interest is the fact that Matsepe's focus in his works was on his own Ba-Kopa community yet there is no doubt that these views are universally applicable. In this article I confine myself to Matsepe's views on the relationship between God and gods; the king and his subjects; the nature of man and his fellow

men; life and death: and marriage and divorce. Hopefully this will remove the old fallacy that says African languages have no literature.

Ngakithi thina e-Unisa, indaba ngile: Ngabe ilwazi lendabuko elinothilekweli linamthelela muni phezu kwehlelo lokukhiqizwa kwelwazi, elifanele bona liqede ipokophelo yobuYorophu kumakharikhyulamu wethu amanengi? Ikharihyulamu etholakele ingatjhugulukeki, eninanako nenekhethululo lobuhlanga. Kuyindlela yokubona izinto ngelihlo nangefilosofi yobu-Afrika, okuyindlela efanele isihlalise njengeYunivesithi ye-Afrika eyakha ikusasa ngokusebenzela abantu.

Abafundi bethu bafanelwe ngokuncono emayunivesithi wethu. Angekhe savumela begodu asikafaneli bona sivumele amaziko aragele phambili nokufaka ngaphasi kombuso wobukoloni godu.

MPhathihlelo, kungenca yalo moya ukuthi ngibone ukuqakatheka kwetjhebiswano eliphakathi kwe-Unisa kunye norhulumende wesifunda seLimpopo. Nasisebenza ndawonye, singakwazi ukuthoma ihlelo elibuhlungu lokuqedwa kobukoloni, ngalokho-ke, sitjhugululele umphakathi wethu ube ma-Afrika, kobana sikwazi ukulungisa iindingo

ezigandelelako zokulungisa, zokuthuthukisa nokutjhugululela kudemokhrasi, kufakwa phakathi ukutjhugululelwa kwelwazi kudemokhrasi.

Indaba yesibili, engasiyo indaba yerhubhululo kodwana kuyindlela kuMatsepe, izokuba kumkhipha emkhakheni weemfundo zemitlolo yobukghwari.

Sengikghonile ukubona indaba yokuthi uMatsepe wabe enombono onzinzileko malungana nephasi, okumbono owavezwa ngokwamathemu wefilosofi. Mhlambe kufanele khesizame irhubhululo lomsebenzi wakhengokomqondo wefilosofi ye-Afrika yobuntu.

Iminako kaMatsepe ngepilo yomuntu, evezwe ekondlweni yakhe, yona ngokwayo iwela ngaphakathi kwesigaba esavela ngenca yokutjhida lokha *“poetry began to concern itself with the problems and vicissitudes of life: What is life? What is the aim of life? Wherein lies the way to happiness?”* (Mashabela 1982:38), kufuneka kheyihlolwe.

Ngendlela efanako, umsebenzi kaMatsepe ungahlolwa ngokomqondo wesosiyoloji nange-anthropoloji. Lapha iminako yakhe emalungana

nendawo yabomma emphakathini, itlasi yabantu kunye namandla, begodu nezinye iingaba zepilo yabantu neyomphakathi zingahlolwa.

Ngiyathemba kobana umsebenzi ka OK Matsepe uzakukhuthaza iinzukulwana ezinengi ezisezako.

Ngiqale phambili ukuzwa imibono kaPhrofesa Serudu.

Ngiyathokoza!

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