



*The Office Of The Principal and Vice - Chancellor*

**SOLWATI MANDLA MAKHANYA, MPHATSI KANYE  
NASEKELASHANSELA WENYUVESI YASENINGIZIMU AFRIKA  
SIFUNDVO SEMMANGO SEKUCALA SEKUHLONIPHA OK  
MATSEPE  
EHHOTELA ERANCH, EPOLOKWANE  
19 INDLOVULENKHULU 2019**

Mphatsiluhlelo, angivakalise kubonga kwami kunikwa lelitfuba lekwetfula inkhulumo kulombutsano lobalulekile wekuhlonipha umbhali weSisutfu saseNyakatfo, Mnu. Oliver Kgadime Matsepe.

Imphilo yakhe lemfishane intjontjele ummango kanye, ngingengeta nje, ngitsi iNingizimu Afrika yonkhe ngebubanti bayo lomunye webabhali labakhicitako, lobhale emanoveli layimfica (9) nemavolumu etinkondlo lasitfupha (6).

Umsebenti waMatsepe ufake inshisekelo kubacwaningi betemibhalo labanyenti kuto tonkhe tihibe telulwimi, kufaka ekhatsi newetfu lapha e-Unisa, lamuhla lotasetfulela inkhulumo yetfu yelusuku, Emeritus Solwati Majelele Serudu.

Ngitjelwe kutsi idisetheshini ye-*master* kanye ne-*thesis* yebudokotela kutemfundvo yaSolwati Serudu yesuselwa emsebentini wa-OK Matsepe ngasetinhlangothini letehlukene. Nginesiciniseko sekutsi sitawuva lokunyenti ngemsebenti waMatsepe lamuhla ebusuku. Sifundvo sami semlomo-ke sitawuba sendvulelo sesifundvo saSolwati Serudu.

Kuyintfo lefanele-ke kutsi sihlangele lapha mayelana nesifundvo semmango sekucala sekumhlonipha. Ingcikitsi yalesifundvo, Mphatsiluhlelo, ifaneleke kahle, ikakhulu emlandvweni weNingizimu wamanje, walelivekati kanye, ngisho ngesibindzi, nemhlaba wonkhe: *Kucondza Ekutatiseni Lokungekho Ngaphansi Kwalomunye Umbuso: Tindzaba, Tinsayeya kanye neMatfuba.*

Nginesiciniseko sekutsi Solwati Serudu utawabelana natsi mayelana nekutsi Matsephe wetama kanjani kutfola loludzaba lwekutatisa emisebentini yakhe leminyenti. Kungenteka kutsi nicaphele kutsi ngibite Matsepe ngekutsi ngumbhali weSisutfu saseNyakatfo. Ngiyati

ngembango lonkhona mayelana neligama lolulwimi, labanye batsi Sisutfu saseNyakatfo, kantsi labanye batsi Sipedi.

Nginelitsemba lelikhulu, Mphatsiluhlelo, lekutsi loludzaba lotawulungiswa ngendlela letawenetisa labo lababandzakanyekako, kute kutsi lolulwimi lunikwe ligama lelifanele - kumbe leli lelitsi Sisutfu saseNyakatfo noma-ke leli lelitsi Sipedi.

Angifuni kungena kulenkhumomphikiswano ngoba angikafaneleki kwenta njalo, kepha ngimane nje ngiyaluphakamisa loludzaba ngoba lutsintsa ingcikitsi yalesifundvo. Kimi loludzaba kutsi: silusombulula kanjani luphele nya, kuloludzaba lolu kutatisa kwebantfu kusegameni lwelulwimi lwebantfu, nawubuka uchamuka ngaseluhlangotsini lwekuphuma ekubusweni ngulomunye umbuso?

Nakubukwa nje kancane ligalelo lelentiwe nguMatsepe ngitaweyama kakhulu emsebentini wetemfundvo waSolwati Serudu na-GMM Gobler. Bobabili bangatsatfwa ngekutsi bafundzi baMatsepe ngenca yemsebenti wabo wekuvula indlela kulombhali lomkhulu.

Asicale ngekubeka Matsepe endzaweni lefanele.

**Kubeka Matsepe endzaweni lefanele: umbhali wase-Afrika**

Angicale ngekucedza inkhulumo lengasilo liciniso, futsi ecinisweni, yinkhululumo lengaphili kahle lengihlangene nayo uma ngilungiselela lesifundvo. Itsi Matsepe nguShakespeare weSisutfu saseNyakatfo.

Lenkhulumo lena iyaphatamisa kantsi futsi ayisilo liciniso. Iyaphatamisa ngoba ibhebhetsela umcondvo lotsi babhali base-Afrika bakahle nje kuphela uma bacatsaniswa nebabhali baseYurophu. Leyo yindlela yekucabanga lokungaphasi kwalomunye umbuso (kwebukolonyali) ngalokusezingeni lako leliphakeme lelibi kakhulu. Ayisilo liciniso ngoba Matsepe naShakespeare bebabhala temibhalo leyehlukene.

Njengoba sengiwususile lomcondvo longemanga, asesibuke Matsepe yena ngekwakhe atimele yedwana ngekwelilungelo lakhe, angafananiswa "nalomunye umuntfu".

Matsepe waba ngumkhicito wesimo sakhe, wabunjwa ngiso futsi, umphumela waloko, kwakheka, ngekwakwenta kutsi kuphile. Njengoba Ngũgĩ wa Thiong’o (1981:72) abeka atsi: “Umbhali njengemuntfu yena ngekwakhe ungumkhicito wemlandvo wakhe, wesikhatsi nendzawo. Njengelilunga lemmango, weliklasi/sigaba lesitsite futsi ngalokungeke kugwemeke umgumhlanganyeli emizabalazweni yelizinga lesikhatsi sakhe.”

Imibhalo yaMatsepe ikhombisa kufundza/imfundvo kwakhe, lebekuniketwa bashumayeli beteNkholo yebukhrestu/emamishinari; inkholo yakhe yase-Afrika nemasiko; umshado kanye nemphilo yemndeni; kanye nemsebenti wakhe lowaba wesikhashana wekuba ngumabhalane wenkantolo (Serudu & Grobler 1995). Wafaka ekhatsi imikhakha lemibili: kutsi inkholo yase-Afrika nemasiko ngakulolunye luhlangotsi, neNkholo yebukhrestu ngakulolu lolunye, ngenca yemfundvo yakhe yebashumayeli betenkholo yebukhrestu (kuwona lowo mtfombolwati).

Balingisi labakumanoveli aMatsepe bahlala eKopa, Ga-Sekhukhune. Bakhombisa balingisi labaphila mbamba lababaholi bemdzabu nemabutfo wemphi (Serudu 1982).

Nanoma balingisi bakhe baseKopa, Grobler usola kutsi kulenoveli *Lešitaphiri*[Umnyama longasi] (1963), kungenteka kutsi Matsepe bekabuka bugudlugudlu bavelonkhe lobaba ngumphumela wekubulala bantfu ngesibhuku ngebunyenti nga-1960 eSharpeville, lokwalandzelwa kusalwa kwemibutfo yetenkhumuleko, kusungulwa kwe-Umkhonto weSizwe kanye 'nekutfolwa kwenkhumuleko' yeTranskei (Grobler 1993).

Ngakulolunye luhlangotsi, kungatsiwa Matsepe bekanemicondvo

lemibili yekutsi bantfu labamnyama bahlupheka kakhulu ngetikhatsi tabo-1950 nabo-60 – bazabalazela kubuswa bantfu labamhlophe labambalwa abe futsi acaphela kutsi angabi ngaseluhlangotsini lolubi lwembuso wangaleso sikhatsi. Makgamatha (1992) utsi nanoma nje Matsepe kungenteka kutsi wenta njalo angacapheli, waba yintsandvokati lengabekwa emabala 'yebukhulu' bebantfu baseYurophu ngekusebentisa kwabo tibhamu uma batingela.

KuMakgamatha (1992:87), “kuyavisiseka, ngako-ke, bantfu baseYurophu bavetwa njengebantfu labakahle, labaletsa lutsandvo nekuthula nenkholo, ngoba lenoveli ikhuluma ngekuhlangana kwabo kwekucala nebantfu base-Afrika, mayelana naloko, ngasekupheleni kwalenzaba”.

Siyabona-ke kutsi Matsepe bekangumbhali lomhibahiba lowabunjwa sikhatsi nendzawo, nanoma nje, ngikhombisa ekuhambeni kwesikhatsi kutsi, bekalwa nesikhatsi.

### **Kuba mhibahiba nekuphatamisa endleleni Matsepe labhala ngayo**

Serudu naGrobler batsi Matsepe bekangumbhali lomhibahiba emanoveli akhe “labita umfundzi kutsi atinikele ngalokuphelele nekuhlanganyela ngemdlandla nangabe afisa kubona tibekandzaba tato

letiphelele abuye ente umcondvo wemilayeto wato jikelele lebalulekile” (Serudu & Grobler 1995:136).

Matsepe wahlephula lubumba lolubumba babhali base-Afrika labebangembili kwakhe, ikakhulu babhali beSisutfu saseNyakatfo, labebabhala imisebenti lenetingcikitsi lebetisuselwa eBhayibhelini, titsatse, njengobe betenta, indlela yesimilo lesihle. Watfolo ngemphumelelo temibhalo letinsha letihlolisisa timphilo tesintfu netasemadolobheni.

Serudu utsi ngembi kwakhe, sibekandzaba besilula, “silandzelela tigiaba temuntfu kusukela angumntfwana ate abe mdzala noma ashone” imphilo yakhe lengabutsetelwa ngalendlela lelandzelako: “watalwa//waphila futsi //washona noma waba sidlephu semuntfu” (Serudu 1985:97). Umlingisi lonjalo, ikakhulu ngoba bekavamise kuba yindvodza, bekangaba, uma ngabe bekangasiso sidlephu kepha lichawe, aphindze ‘aklonyeliswe’ “ngemfati’ kutsi amshade” (Makgamatha 1992:86).

Grobler (1992) ulandzelela indlela yekubhala yaMatsepe lemhibahiba ngekutsi ahlolisise indlela labukana ngayo netigigaba. Ucaphela kutsi Matsepe uphatamisa indlela yekubhala yekulandzelana kwetigigaba,

futsi esikhundleni saloko ungenisa indlela yekubhala ngekungalandzelanisi tigingaba, ngekusebentisa sikhatsi ngendledlana letsite kute kutsi futsi “kuntjintje kulandzelana kwetigingaba” (Grobler 1992:50). “Uhliphita kuhleleka ngekulandzelana kwetigingaba bese ‘udlala’ ngeluhlelo lwesikhashana lwekuhlela kabusha tigingaba abuye futsi etfule ngendlela letilandzelana ngayo” (kuwona lowo mtfombolwati, likh. 50), asebentisa kukhumbula emuva, kutihlolisisa, kuboniswa ngesigingaba lesitako kanye nekulangatelela/kulindzela.

Njengobe Serudu akhombisa, Matsepe waba nemtselela kubabhali labamlandzela.

Kungakhulunywa kuphikiswane ngekutsi indlela yaMatsepe yekubhala angalandzelanisi tigingaba ngekulandzelana kwato kuyabonakala emibhalweni yalomunye webabhali bamanje, Gomolemo Moka. Kuto totimbili *The secret in my bosom* [Imfihlo esifubeni sami](1996) ne*Masego* (2008) tibekandzaba taMoka tigingaba atikabekwa ngekulandzelana kwato, kuwo omabili lamanoveli acala ngasekupheleni kwendzaba.

Ngaphandle kwekuphatamisa luhlelo lwamanje lwesikhashana ente indzaba yakhe ingabi nesikhatsi, Matsepe uoca indzaba yakhe



ngekusebentisa luphawu.

## Mayelana neluphawu

Grobler uniketa luhlathiyo lolufishane kepha lolubalulekile lwekusetjentiswa kweluphawu ku*Lešitaphiri*. Ucatsanisa luphawu lwemfula ngendlela Matsepe lalusebentise ngalo kunoveli yakhe, naNgũgĩ wa Thiong’o ku*The river between* (1965).

Nanoma nje inoveli yaNgũgĩ’ lomfula usisusa seluchekeko/kwehlukana neluphawu nesikhatsi sangemuva kwekubuswa ngulomunye umbuso, ku*Lešitaphiri* lomfula “uluphawu lwelubumbano nekuvana” (Grobler 1998).

Nanoma kunjalo, kunemphikiswano mayelana nekutsi lomfula loku*Lešitaphiri* ingabe ngempela uluphawu “lwelubumbano nekuvana”. Bantfu beNkhosi Taudi leseyikhotseme bafanele kutsi bahlale kuwo omabili emacala alomfula, ngemuva kwekwenta kuthula emkhatsini walamacembu langevani. Loku kungafananiswa naRay Phiri neStimela *Whispering in the Deep* [Kuhleba Emajukujukwini], lapho khona bantfu “bamagala lamifudlana lemincane yemfula lomkhulu webuhlungu// [kepha]<sup>1</sup> iyageleta iyongena elwandle” (Phiri 1986).

Lesinye siphetho saGrobler lekuphikiswana ngaso kutsi loluphawu lwemfula kungenteka kutsi belukhombisa “sifiso lesikhulu sekuthula nekuvana”

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<sup>1</sup> Kugcizela lokufakwe kubakaki kwentelwe kucacisa

(Grobler 1998:67). Ubeka umbono wekutsi Matsepe bekabhala ngesikhatsi selubandlululo, wahlala njalo anelitsemba futsi bekafisa kutsi kube khona sisombululo lesikahle setinkinga tetepolitiki lelive belibukene nato ngaleso sikhatsi.

Ngite siciniseko sekutsi loluhlatiyo nelitsemba lalokuhle lokungenteka ngaseluhlangotsini lwaMatsepe esikhundleni saloko bekungasiko lokufakiwe lokukhombisa tifiso taGrobler, nanoma nje kungeke kube yintfo lenembako. Nanoma kunjalo, loko kukhombisa buhle betebuciko kanye neluhlatiyo lwesayensi yetenhlalo kanye nenkhululeko yayo yekucabanga, kunekutsi ilandzele kunemba lokungagucuki.

Loku-ke futsi kusiholela kulenye yetindlela Matsepe bekabuka emanoveli netinkondlo ngayo.

## **Umbono wefilosofi newemhlaba**

Serudu naGrobler (1995) babonile kutsi Matsepe usebentisa lulwimi lwefilosofi ekukhulumeni ngembono wakhe wemhlaba (Serudu & Grobler 1995). Lokwenta Matsepe ehluke kulabanye babhali yindlela labona ngayo imphilo yebantfu (Serudu 1985).

Ekuhlolisiseni umbono wemhlaba waMatsepe Serudu ufuna “kucedza emanga lamadzala latsi tilwimi tase-Afrika tite temibhalo” (Serudu 1990: 41). Lena yindlela yekuphuma ngaphasi kwekubuswa ngulomunye umbuso yekubuka temibhalo tetfu, futsi Serudu ufanele kutsi etfulelwe sigcoko ngekutsatsa lesinyatselo.

Kufaka imibono yetefilosofi kulombhalo kuvisiseka ngekutsi “kukufohla kwembhali angene knoveli yakhe” (kuwona lowo mtfombolwati, likh. 41), labanye labakubona ngentfo letsetselelwako, noma-ke lengagwemeki, uma ngabe kute sidzingo.

Njengoba bekubekwe umbono phambilini, Matsepe bekangumkhicito wesikhatsi nendzawo yakhe. Futsi, njengobe Ngũgĩ bekabeke umbono futsi, kuyintfo lengagwemeki kutsi babhali, ikakhulu lapha e-Afrika, bafanele kutsi baphawule noma bafake imibono yabo embhalweni, ngisho noma kungenteka bangakhetsi kuba tishikashiki tetepolitiki (wa Thiong’o 1981:73). Noma, eludzabeni lwaMatsepe, futsi njengobe

bengikhombisile phambilini, ngisho noma simo sabo setepolitiki singatsatfwa njengalesikhululekile, ngekuphambana nekutsi, ake sitsi nje, umuntfu lofanana naNgũgĩ, imibono yakhe lecinile yatiwa kakhulu.

Matsepe ubonakala sengatsi bekasanembono webumnyama lobungasi mayelana nemmango. Ngekubeka kwaSerudu (1990:50): “Kuye umhlaba ugcwele bubu, inkhohlakalo kanye nebudli. Indvodza seyilahlekelwe ngumcondvo wayo walokuhle nalokubi. Ngaphandle nangabe indvodza ikulungele kuhlala ngekuthula kanye nalamanye emadvodza, kute litsemba lekuthula kulomhlaba”.

Kubalulekile kubona kutsi Serudu wabona loku lakubona ngaMatsepe nga-1990 ngendvodza leyabhala emkhatsini wa-1954 na-1974. Beyijule kangakanani imibono yekucala, futsi tsine isifanele kangakanani lamuhla! Hhayi nje kuphela live letfu, kepha umhlaba wonkhe, lapho khona budli nenkhohlakalo sekutsetse indzawo yemphefumulo wemuntfu.

Tintsatfu tindzawo letifanele kutsi tinakwe kute kubonwe likhono lemvelo lekucamba laMatsepe lekuba livulandlela laloko lakushoko.

**Kunika ummango insayeya: kubomake, kutete-albinism kanye nebuholi**

## **bendzabuko**

Eluhlatiyweni lwakhe lwekusebenta kwebalingisi kunoveli yeSisutfu saseNyakatfo Makgamatha (1992:85) ugcizelela liciniso lelisebaleni lekutsi “I-Afrika ikhonjiswe emibhalweni lebhaliwe njengendzawo yendvodza”.

Njengobe kushiwo ekucaleni, incenye yaloku ichumene “netinganekwane lapho khona kuba nesibindzi kwendvodza kucishe njalo nje kuklonyeliswe (ngekuvuma, ngisho nekushada inkhosatana) umfati” (kuwona lowo mtfombolwati). Bekungumhlaba/indzawo lapho khona bafati bebaphatfwa njengemphahla/umkhicito, baphatfwa njengetindzebe/imiklomelo. Lowo mbono wemhlaba namanje usesekhona, kepha ungendlela lefihlekile. Bekungasiyo intfo lekahle esikhatsini lesengcile, futsi akusiyo intfo lenhle ngisho nalamuhla. Kufanele kutsi kulwiwe nako kuphele nya!

Ngakulolunye luhlangotsi, nalo futsi lolungasiluhle, “kuvamise kuba bomake, hhayi emadvodza, labatsakatsako” (Makgamatha 1992:86). Ngenhlanhla lembi, futsi ngekuya kwaMakgamatha, ku*Megokgo ya Bjoko* (1969) Matsepe ubanjwe lugibe lwalenkholelolite yebafati lapho labanye babo abaveta njengebatsakatsi.

Nanoma kunjalo, kuyajabulisa kubona kutsi, njengobe Serudu (1985) abeka, kutsi kwaba khona kwenta kancono kuletinye taletiphosiso kunoveli ngayinye leyabhalwa nguMatsepe. Nanoma nje Serudu akhuluma ngco ngesitayela, kungashiwo kutsi buncono buyabonakala nakutepolitiki.

Matsepe uyatiphephisa kulenkholelolite yebafati Makgamatha (1992) layikhombako ku*Megokgo ya Bjoko*. Ku*Kgati ya Moditi* (1974), umfati, Mmatshepho, uvetwe njengalonemandla ekufuneni kuba sesikhundleni sebhuli - kuba sikhulu. Kungako-ke, ekugcineni kwemsebenti wakhe wekubhala kanye-ke futsi nasekugcineni kwemphilo yakhe, Matsepe kungatsiwa wavula likhasi lelisha – lelo lekubukana ngco nekukhetsa nekubandlulula.

Lengucuko yaMatsepe yekwakha nekuveta balingisi kukhonjiswa kuyo yona leyo noveli lapho khona abukana ngco nenkholelolite lecondziswe kubafati – *Kgati ya Moditi* – ngesikhatsi ajika insayeya kunkholelolite mayelana ne-albinism.

Umlingisi Nkgotlelele unikwa umsebenti lobalulekile lomenta kutsi, njengaye wonkhe umuntfu, nanobe nje umbala wesikhumba sakhe bewehlukile. Ngite siciniseko, nanoma nje, kutsi leligama lomlingisi letsiwe lona, Nkgotlelele, lekungenta kutsi lisho kutsi 'bani nesineke nami' noma 'ngibeketelele', lakhetfwa ngebunono nakubukwa lenchazelo yalo lecela lucolo, noma nangabe Matsepe usebentisa siphukuto ngemabomu kulabo labangabeketeleli bantfu labanemibono leyehlukile kuyabo.

Umkhakha wekugcina Matsepe langena kuwo, kepha hhayi ngco, insayeya yekulwa nalokunye kwalokuhlukubetwa baholi bendzabuko. KuMakgamatha (1992), loku kuvela ku*Megokgo ya Bjoko* [Tinyembeti tengcondvo]. Kute kube ngulamuhla, loku solo mane kuyimphicabadzala, kepha sihloko, lesifanelekako.

Kunemicondvo lemitsatfu yesikhatsi samanje, lokungenani, lecondzene nebuholi bendzabuko. Wekucala kutivikela kwemoya kwalenchubo njengencenye yelisiko lase-Afrika. Nanoma ngukuphi kugcekwa kwalenchubo kubukwa kuphindze futsi kutsatfwe njengekuhlaselwa nekubukelwa phasi kwelisiko lase-Afrika.

Umbono wesibili kutsi lenchubo yebuholi bendzabuko ifanele kutsi



ivunyelwe kutsi iphilisane nenchubo yekwengamela yesimanje. Lona ngumbono lochutjwa kakhulu nguhulumende, lenako kusemkhakheni loshukumako wekuphikisana lokulufuto kwalesikhundla njengoba kuphatsele ngco nebuphatsimandla lobulufifi lobusemkhatsini walapho kuhlanguana khona (noma nekweswelakala kwako) kweluhlaka lwetekuphatsa lolungumasipala.

Umbono wesitsatfu walabo labagceka baholi bendzabuko, kanye nemibiko yekusebentisa emandla budlabha. Lomunye lokhuluma kakhulu mayelana naloku ngumfundzi Lungisile Ntsebeza (2005), imibono yakhe itsi lenchubo lena isebentisa kabi umklamo wentsandvo yelinyenti waseNingizimu Afrika wangemuva kwa-1994.

Angibeki embili nanoma ngumuphi umbono noma luhlangotsi mayelana naloludzaba lolu, ngimane nje ngikhombisa lemibono lemitsatfu ledzinga kuhlolisiswa.

Lapho sengephetsa, manje sengijikela kunayi imikhakha lengiyitsatsa ngekutsi ifanele kutsi ibukwe kabanti, lengetsemba kutsi Solwati Serudu utawubukana nayo. Noma, nangebe akenti njalo, ngingatsandza kutsi icwaningwe ngalokuchubekako. Nembala, Serudu kanye naGrobler basikhomba sidzingo selucwaningo loluchubekako mayelana

naMatsepe (Serudu & Grobler 1995).

### **Imikhakha letawucwaningwa ngalokuchubekako**

Umkhakha wekucala lengifisa kutsi kubeka umbono ngawo kutsi Matsepe angafundvwa kanjani kuchanyukwa ngaseluhlangotsini lwekuphuma ekubusweni ngulomunye umbuso. Sengivele ngikubonile lokunye kuphikisana nebulusica bemsebenti waMatsepe, njengaloku lokubonakala sengatsi kudvumisa emandla ebantfu baseYuruphu. Kepha, loku akusho kutsi Matsepe "bekangashukashukani" netindzaba tekuphuma ekubusweni ngulomunye umbuso, kanye nenkhululeko nekuthula lokungumphumela waloko.

Mphatsiluhlelo, kuphindze futsi kukuhlonipheka kimi kutsi ngabelane nani kutfokota kwami ngitfokotele lubanjiswano, lolungendlela yeSivumelwane, emkhatsini we-Unisa nahulumende wesifundza saseLimpopo nekulawula lesasayinwa sabuye setfulwa ngeNkhwekhweti 2018.

Kulabo bebangasiyo incenye yalokwetfulwa, ngitsandza kubakhumbuta ngenhloso yaleso sivumelwane kanye nekubambisana/kusebentisana. Obabili lamacembu avuma kusebentisana etindzabeni letiphatselene nekwabelana lwatiso, kucwaninga kanye nekwakha emakhono.

Kulilungelomusa mbamba kitsi siyiNyuvesi yaseNingizimu Afrika kutsi ngalobudlelwane/ngekubambisana singanika bantfu bakitsi lokubafanele siphindze futsi sabelane netitukulwane letincane letinye tetimphawu letibalulekile temphilo yase-Afrika njengobe tikhonjiswa emibhalweni yaMatsepe.

Sonkhe siyayidzinga lenkhundla lena lapho sishukashukeka netinsayeya tekukhipha emanyuvesi etfu ekubusweni ngulomunye umbuso, kufaka ekhatsi emakharikhulamu ato 'njengemkhicito wesive'. Ngitsi 'umkhicito wesive' ngoba emanyuvesi bekangafaneli kutsi aphocelwe tishikashiki tetitjudeni kutsi akhiphe ikharikhulamu yawo ngaphasi kwekubuswa ngulomunye umbuso njengobe sibonile eminyakeni lemene (4) leyendlulile.

Bekufanele kutsi kube yindzima ledlalwa ngemanyuvesi kukhulula lwati ekubusweni ngulomunye umbuso ngekusebentisa ingungu/silulu selwati lwemdzabu lolunotsile lapho khona emavulandlela lafanana naboMatsepe alusebentela ngekutsikhandla kute kutsi asilondvolotele lona.

Njengebaholi benyuvesi bekufanele kutsi ngabe besekukudzala siyicalile

lenchubo ngembi kwekutsi site sifucwe titjudeni tetfu, letativa tibekwe eceleni futsi tinganakwa yikharikhulamu lekhona kanye nemasiko esikhungo. Mayelana naloku, Serudu (1990:41) ugudla leliciniso nakabeka atsi:

Kungenca yalemibono lena lesengcondweni yami lementa [Matsepe] kutsi abe ngulomunye webabhali base-Afrika labahamba embili kulesikhatsi setfu. Imibono yakhe mayelana nendvodza bebuntfu kukonkhe kukhulu kakhulu kangangobe i-athikili yaloluhlobo angeke ikufake konkhe. Lokuchazanako liciniso lekutsi emsebentini wakhe Matsepe bekagcile emmangweni wakubo iBa-Kopa kepha kute kungabata kwekutsi lemibono isebenta kuyo yonkhe indzawo. Kule-athikili lena ngihambisana nemibono yaMatsepe mayelana nebudlelwane baNkulunkulu netithico; inkhosi nebantfu bayo; simo sendvodza nemadvodza akubo; imphilo nekufa: kanye nemshado nedivosi. Ngiyetsemba kutsi loku

kutawacedza lamanga lakhona ekutsi tilwimi tase-Afrika tite temibhalo.

Kitsi lapha e-Unisa, indzaba lenkhulu kutsi: lolwati lwemdzabu lolunotse kangaka lukwesekela njani kukhicitwa kwelwati lolufanele kutsi luphatamise kugcila emasikweni nasemlandvweni waseYurophu kukharikhulamu yetfu lenyenti? Ikharihulamu letfolakele kutsi ayikagucuki, iyakhetsa kantsi futsi iyabandlulula. Luhlobo lwembono wemhlaba kanye nefilosofi lefanele kutsi isisimamise futsi isente sibe nengcondvo siyiNyuvesi yase-Afrika leyakha likusasa lebantfu.

Titjudeni tetfu tifanelwe ngulokuncono kumanyuvesi etfu. Angeke futsi asikafaneli kuvumela tikhungo tetfu kutsi tichubeke titente tingakhululeki.

Mcondziluhlelo, ngulomoya lona lengibona ngawo kubaluleka kwelubanjiswano emkhatsini we-Unisa nehulumende nelulawulo lwaseLimpopo. Sisebentisana, singacala lenchubo lebhulungu yekukhululeka, futsi ngako-ke sente ummango wetfu ube wase-Afrika, tikhungo tayo nekusebenta kwayo, kute kutsi sibukane netidzingo leticindzetelako letifuna kulungiswa, kutfutfuka nekwenta umbuso wentsandvo yelinyenti, kufaka ekhatsi kwenta lwati lwetfu lube

Iwentsandvo yelinyenti.

Umkhakha wesibili, longasiwo umkhakha locinile wetelucwaningo kepha yindlela yekubukana naMatsepe, kutawuba kumkhipha emkhakheni wetifundvo tetemibhalo.

Sengivele ngikubonile kutsi Matsepe bekanemcondvo wemhlaba locinile, lowetfulwa ngekwendlela yefilosofi. Kungaba kutsi sifanele kutsi sicabange ngesifundvo leisngentiwa ngemisebenti yakhe ngekuchamuka ngaseluhlangotsini lwefilosofi yase-Afrika yebuntfu (umoya webuntfu).

Kukhatsateka kwaMatsepe ngemphilo yebantfu, lokuphindze futsi kuvele etinkondlweni takhe, kona ngekwako kuwela ngaphansi kwemkhakha lowavela ngenca yengucuko leyaba khona ngesikhatsi “tinkondlo ticala kunaka tinkinga netingucuko emkhatsini wetintfo letifananako temphilo: Yini imphilo? Yini inhloso yemphilo? Lapho kuhamba khona indlela leya enjabulweni?” (Mashabela 1982:38), kufanele kutsi kuhlolisiwe.

Ngalokufananako, umsebenti waMatsepe ungahlolisiswa ngaseluhlangotsini lwekubukwa kwetehlalo kanye nemimango nemasiko ebantfu. Lapha-ke intfo lemkhatsatako mayelana nendzawo

yabomake emmangweni, liklasi nemandla, kanye naletinye tinhlangotsi letinyenti tetenhlalo nemphilo yemmango, kungabukisiswa.

Kulitsemba lami kutsi umsebenti wa-OK Matsepe utawufaka inshisekelo kutitukulwane letinyenti letitako. Ngilindzele kuva imibono yaSolwati Serudu.

Ngiyabonga!

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