

SOL MS MAKHANYA, INHLOKO NELISEKELASHANSELA
INYUVESI YASENINGIZIMU AFRIKA
SIFUNDVO SESIBILI SESIFUNDZA SASELIMPOPO NGA-OK MATSEPE
“KUPHILA, KUPHEFUMULA NEKWENTA BUNTFU, SITFUNTI
NENHLONIPHO NGEKUMELANA NELUDLAME LOLUHAMBISANA
NEBULILI: KUBUNGATA IMINYAKA LENGU 88 YEMSHIYANDVUKU
WA OK MATSEPE”
POLOKWANE
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Mphatsiluhlelo, ase ngivakalise kubonga ngekunginika litfuba lekutsi ngiphindze ngikhulume kulombutsano lohloniphekile, sifundvo sesibili sesifundza sekuhlonipha umbhali lomkhulu weSesotho sa Leboa, Mnu Oliver Kgadime Matsepe.

Njengenyuvesi siva sitigcabha ngekuba yincenye yaHulumende weSifundza saseLimpopo ekuhlonipheni letinhlamvu letinkhulu tase-Afrika.

Sitiva sihlonishwe kakhulu kuvula indzawo yetemfundvo lenkhulu eveni lakitsi – sifundziswa lesineshisakalo sase-Afrika lesa, ngekwaso, sivule tindlela tetihlakaniphi tase Afrika letingaphumuli – Solwati Malegapuru Makgoba. Ekubukeni sifundvo salomnyaka, ngifuna kucala lapho ngigcine khona emnyakeni lofile. Kulabanye benu lebebakhona esifundweni lebesiniketwa nguSolwati Maje Serudu

batawukhumbula kutsi yinye yetinsayeya lengayetfula etilalelini netifundziswa tetfu kukhululwa kwemfudziso ya OK Matsepe ngaphansi kwemincele yetemibhalo. Umsebenti wakhe bewumumatse tifundvo letinkhulu mayelana nensayeya yetenhlalo netepolitiki tangesikhatsi sakhe.

Emizuzwini lembalwa ngifisa kubonisa kutsi, umsebenti waMatsepe uveta tinsayeya lesibukene nato namuhla. Ngetamile kukubonisa loku emyakeni lofile kutsi umsebenti wakhe Matsepe lotindlelanyenti lophindze ube yinkhimbinkhimbi unjani, ngisho njengoba bekenta buciko bakhe ngesikhatsi labanye babhali, ikakhulukati babhali labamphisholo, bebangakakhululeki kuveta imibono yabo ngemhlaba ngalokukhululekile.

Ekutameni kuvisisa Matsepe ngiye ngatfola indzawo lapho atalelwe khona, Ga-Sekhukhune, kufundziswa kwakhe bavengeli labaMakrestu, inkholo yakhe yeBu-Afrika nemihambo, nekusebenta kwakhe sikhashana njengemabhalane enkantolo.¹ Kungako ngisho, ngitsatsela kuSerudu naGrobler, kutsi Matsepe bekasemaveni lamabili; lelo kulolunye luhlangotsi bekuyinkholo yeBu-Afrika, bese kuba timfundziso teBuKrestu kulolunye.

¹ Serudu, S.M. & Grobler, G.M.M., 1995. The Novels of O.K. Matsepe. *South African Journal of African Languages*, 15(1), pp. 135–140.

Njengoba Serudu asho, kutsi simo semsebenti waMatsepe siveta imphilo mbamba yebaholi bendzabuko nemachawe emphi.²

Ngakulolunye luhlangotsi, Grobler uhlawumbisela kutsi inoveli *Lešitaphiri* (1963), kungenteka Matsepe bekakhombisa umtamo wesive lowaholela eKubulaweni Kwelinyenti nga1960 eSharpeville, lokwaphumela ekuvalwani kwemlomo kwemibutfo yenkhululeko, kusungulwa kweMkhonto we Sizwe, ne “nekumenyetelwa kwenkhululeko” yaseTranskei.³

Kulokuhlola lokufishane kwesikhatsi nalokwenteka lokwavela emfundvweni yaMatsepe, singavuma kutsi waba ngumkhicito wemmongo wakhe, wabunjwa ngiwo, kanjalo, wawubumba; ngekuwenta uphile.

Njengoba Ngũgĩ wa Thiong’o aphawula: “Umbhali njengemuntfu naye ngekwakhe ungumkhicito wemlandvo, wesikhatsi nendzawo. Njengelilunga lemphakatsi, welicembutsite inendzima langete ayibalekele emzabalazweni wemacembu angesikhatsi sakhe”.⁴

Njengoba sibuka imphilo yaMatsepe, ikakhulukati njengetifundziswa talelivekati leto umlandvo wato, imihambo, emasiko, ngisho

² Serudu, S.M., 1982. Towards an Understanding of Matsepe's Character Deliniation. *South African Journal of African Languages*, 2(3), pp. 71–89.

³ Grobler, G.M.M., 1993. Solving the Insoluble: O.K. Matsepe's *Lešitaphiri* and the Signs of our Times. *South African Journal of African Languages*, 13(2), pp. 44–47.

⁴ wa Thiong’o, N., 1981. *Writers in Politics*. London, Ibadan, Nairobi: Heinemann, p. 72.

netimfundziso kuchubeka kubukelwa phansi, sibukene nebumatima
bekutsi sibalekele timo letimbili letehlukene kakhulu. Kwekucala
kutsi sisebentise indlela yekubhala ngemphilo yebungcwelengcwele
ebaholini nakubongcongcondvo betfu, lapho siyaye sinikete
inhlonipho lenkhulu lengakafaneli kube kwangatsi
bebangcwelengcwele.

Lenye inceye lehlehle kakhulu kulahla baholi nebabhali betfu
njengalokungatsi bebaveta sidzala ekukhulumeni nesemibhalweni
yabo, sibacatsanisa netindlela tekuhlaba tesimanje tebukoloni.
Insayeya lesibukene nayo kukhulula lokujula lokubhace emibhalweni
yaMatsepe – sibe sikwenta ngenhlonipho.

Njengoba Serudu naGrobler baveta lokwengetiwe, Matsepe
bekungumbhali lojulile loyo emanove akhe “lebekafuna kutinikela
lokuphelele kwemfundzi nekutibandzakanya lokuphilako uma ngabe
afuna kuvumbulula tonkhe timondzaba nekuchaza kubaluleka
kwembiko wato emhlabeni wonkhe”.⁵

Imibhalo yakhe beyinkimbinkimbi iphindze iphatamisa, iphula
saksiwo sebahali baseAfrika bangembi kwesikhatsi sakhe ngekuveta
tihloko letitsetfwe eBhayibelini, ngaleyondlela asebentisa indlela

⁵ Serudu, S. M. & Grobler, G.M.M., 1995. The Novels of O.K. Matsepe. *South African Journal of African Languages*, 15(1), pp. 135–140

yekutiphatsa. Njengo ngitewukhombisa ngekuhamba kwesikhatsi, lendlela yekutiphatsa yavela ngenca yekukhatsateka ngetigameka tetimonhlalo letavela lebekatibona.

Ngakulolunye luhlangotsi, waphatamisa luhlobo lwekubhala lebelihlelekile, kunaloko wasebentisa luhlobo lolungakahleleki; asebentisa kuhleleka kwesikhatsi aphindze “ashintje kulandzelana kwetigameko”. Ngaphandle kwekuphatamisa kuhleleka sikhashana nekwetfula kulandzisa lebekungale kwesikhatsi, Matsepe bekasebentisa timphawu kute akhuluma ngendzaba yakhe. Ku *Lešitaphiri*, Matsepe usebentisa luphawu lwemfula njengemtfombo wekuthula nekubambisana emkhatsini wemacembu lamabili lalwako.⁶ Lapha sitfolo kukhatsateka ngebunye emkhatsini webantfu bakhe, laba ngaleso sikhatsi nanjengoba sati, bebahlukaniswe ngekwemabutfo yebukoloni.

Acatsanisa loluphawu lwemfula nalelo leNgũgĩ wa Thiong’o’s *The River Between* (1965), lapho umfula uluphawu lwekwehlukana nebukoloni lobungakapheleli.⁷ Ngalendlela, Matsepe uyincenye yesikhalo lesifanako sebahali base-Afrika labakhalela bunye ebantfwini babo.

⁶ Grobler, G.M.M., 1998. And the River Runs on...: Symbolism in Two African Novels. *South African Journal of African Languages*, 18(3), pp. 65–67

⁷ wa Thiong’o, N., 1965. *The River Between*. London: Heinemann

Lenye incenye levelako embhalweni waMatsepe umbono wakhe lonemandla ngemhlaba wonkhe.

Njengoba kuye kwaboniswa ekucaleni, Matsepe bekangumkhitico we “sikhatsi nendzawo”. kantsi, kuye kwaboniswa futsi nguNgũgĩ, kuyindlela lengenakubalekelwa kutsi babhali, ikakhulukati base-Afrika, kumele baphawule babeke imibono yabo ngemmongo, ngisho nome bangakhetsa kungabi tishosho vu tepolitiki.⁸ Nome, endzabeni yaMatsepe, ngisho nome ngabe ingeke ichazwe ngekwepolitiki, uma kucatsaniswa, asitsi, umuntfu lonjenga Ngũgĩ, loyo umbono wakhe lonemandla watiwa kakhulu.

Kubukeka kwangatsi Matsepe sewunembono lomubi ngemphakatsi. Njengoba Serudu aphawula: “kuye umhlaba ugcwele bubu, kukhohlakala nekufuna kutsatsa konkhe. Bantfu sebalahlekelwe ngumcondvo welokuhle nalokubi. Ngaphandle kwekutsi bantfu batimisele kuphila ngekuthula nalabanye, kute litsemba lekuhlala ngekuthula emhlabeni”.⁹

Ake silalele Serudu aphawula ngembono waMatsepe ngemhlaba:

Ngulemibono engcondvweni yami lementa (Matsepe)¹⁰ abe ngulomunye webabhali labahamba embili eAfrika esikhatsini

⁸ wa Thiong'o, N., 1981. *Writers in Politics*. London, Ibadan, Nairobi: Heinemann, p. 73

⁹ Serudu, S.M., 1990. O.K. Matsepe's Worldview: An Appraisal. *South African Journal of African Languages*, 10(2), pp. 41–51.

¹⁰ Emphasis in parenthesis added for clarity

setfu. Umbono wakhe emtfwini naseluntfwini uwonkhe uyavisiseka kangangekutsi sihloko saloluhlobo ngete safaka wonkhe umuntfu. Lokuphawulekako liciniso lekutsi umsebenti waMatsepe bewubuke ummango wakhe iKopa, noma kunjalo akukho kungabata kutsi lombono uyasebenta yonkhe indzawo. Kulesihloko ngitawubuka umbono waMatsepe ngalokuhlobene naNkhulunkhulu nabonkhulunkhulu; inkosi nebantfu bayo; luhlobo lwemuntfu nebantfu bakubo; imphilo nekufa: umshado nesehluhaniso. Ngiyetsemba loku kutawususa lamanga latsi tilwimi tase-Afrika atinayo imibhalo.¹¹

Kubalulekile kuphawula kutsi Serudu wenta lokuphawula ngaMatsepe nga 1990; mayelana nendvodza leyabhala emkhatsini wa 1954 na 1974. Beyimikhulu kangakani imibono yakhe lemisha, nekutsi ifaneleka kangakanani kitsi namuhla!

Kungulapho Matsepe akha imibono lengasimihle ngabo ma 1950s, kudzimate kuyofika kubo ma 1970s, Serudu wahlatiya leyo mibono nga 1990, esikhatsini lapho live beselitewutfola inkhululeko. Matsepe waveta umbono wakhe longasimuhle ngesikhatsi bantfu bakhuluma ngembono wabo ngelikusasa lelincono, lapho labasikati bamashela e-Union Buildings, bamemeta: *“Wathint' Abafazi, Wathint' Imbokodo!”*

¹¹ Serudu, S.M., 1990. O.K. Matsepe's Worldview: An Appraisal. *South African Journal of African Languages*, 10(2), p. 41–51.

Serudu wabhala ngaleso sikhatsi lapho ematsemba asetulu kutsi “inkhululeko isemnyango”, nekutsi nakanjani bonkhe batawukhululeka.

Loku kuletsa ingcikitsi yalesifundvo, lapho Solwati Makgoba atawuchaza nge: *Ngekuphila, Kuphefumula Nekuphila Buntfu, Sitfunti neNhlonipho neKumelana Neludlame Lolumayelana Nebulili: Kubungata Iminyaka lengu 88 yeMshiyandvuku wa-OK Matsepe.*

Njengabo bonkhe babhali, Matsepe atfutukise, wahluta umbono wakhe ngetenhlalo ngekuhamba kwesikhatsi. Kungalapho kungenteka kutsi bekalwisana nekuvetwa kabi kwalabasikati kumanoveli akhe asekucaleni, ku *Kgati ya Moditi* (1974), lomsikati, Mmatshepho, uvetwa njengalowo lonemandla lolwela indzima yakhe yebuholi – kuba ngushifu. Kungako, ekugcineni kwemsebenti wakhe wekubhala ngisho nempilweni yakhe lucobo, Matsepe kungashiwo kutsi uye wacala sehluco lesisha; lekunguleso lesibukana ngco nesigwebonchanti nelubandlululo.

Lengucuko yaMatsepe ekwenteni badlali nekukhombisa kwakhe enovelini lefanako lapho abukana ngco nenkholelolite ngelabasikati – *Kgati ya Moditi* – lapho aphonsa insayeya ngenkholelolite mayelana nalabo labanelibala lelimhlophe. Lokukhombisa nguMatsepe

emibhalwenni yakhe yakamuva ematfuba langekulinganiswa eluntfu ekubukana ngco naleyo mikhuba leveta lokubi kakhulu kwemvelo.

Siphila sikhatsini lapho emaphupho ebomake wetfu, Kumasha Kwalabasikati banga 1956, anyatselwa kuhlesela kwelubandlululo lwemadvodza kulabasikati kudvunyiswa kwabokhokho labadvuna lokuvela ngeludlame lwebulili, ikakhulukati kulabasikati.

Mphatsiluhlelo, sifundza ngenhlitiyo lebuhlungu nangemahloni ngempelasontfo lapho Kutlwano Masilo loneminyaka lengu 22, aye wabasisulu sekudlwengulwa, wadutjulwa emahlandla lasiphohlongo e-Etswatwa, eGauteng. Sizatfu ngalokucacile bekukumthulisa kwekutsi anganiketi bufakazi ecaleni lalabo labasolwa ngekumdlwengula. Leti nguletinye tindzaba, letibikwako kodvwa letinyenti lato akubikwa ngato, lokukuhlushwa kwabomake bahlushwa ngemadvodza.

Kuphindzisela emuva nekuhlasela tinzuzo tenkhululeko kulibala lelibi ebusweni baloko lokumele kube live lelihle. Simo salabasikati kulelive, naloko lokuvako uma ufundza, ulalela aphindze acabanga ngalesihluku, kungaveta umicondvo lemubi lowo Matsepe ayiva mayelana nenkhohlakalo yekutiphatsa layibona ngisho nangaleso sikhatsi.

Sibofakazi bekutibonela labadzabukile ekuphulweni kwaloko lokusasele kwencenyana yekutiphatsa ne *Ubuntu* lesitigcabha ngako njengebantfu. Singakhuluma njani ngefilosofi ye *Ubuntu* lapho bomake wetfu, bodzadzewetfu bantfwana bemantfombatane bangakaphephi, bativa bangakaphephi, kantsi baphila ngekwesaba?

Njengasesikhatsini semzabalazo wetfu wenkhululeko elubandlululweni, akumele sikhatsale ekulweni nekuvuselelwa kweluntfu emphakatsini wakitsi. Kumele silwisane nanome nguluphi luhlobo lwencindzetelo, kuhlukunyetwa nesigwebonchanti. Njenga Matsepe ku *Kgati ya Moditi*, kumele sisukume kute sisekele linyenti labo Mmatshepho, bodzadzewetfu nemadvodzakati etfu labalwela emalungelo abo ekulingana, nekutsi avikelwe.

Kwetfu kumele kube luhlelo loluhlose kubuyisela *Ubuntu* kuwo wonkhe umuntfu. Lapho Unisa singene eluhlelweni lwekulwisana ngemandla nesihluku seludlame lolusekelwe ebulilini. Lolunye lwetinhlelo lesimatasa ngalo lolungasemaphetselweni kantsi ngiyetsemba, lutawamukelwa Umkhandlu Wenchubomgomo Yekuchashatwa Ngekwebulili. Lenchubomgomo lefaka lokunyenti, lebanti kunoma ngusiphi sikhungo semfundvo lephakeme eveni, siveta ngalokusobala kutimisela kwetfu kulwisana neludlame loluhambisana nebulili.

Ngesikhatsi lesifanako siphofu Inhubomgomo Yekulwisana
Nekuhlukunyetwa Ngekwebulili, sibuyeketa tonkhe tinchubomgomo
tesikhungo, kute sakhe tinchubomgomo letihambisanako naletibanti
letitasisita kulwisana ngalokucondzile nekusiphula ngalokuphelele
nome ngabe nguluphi ludlame lohambisana nebulili.

Kodvwa siyati kutsi tinchubomgomo letingenalo luhlaka lolubekiwe
atisingulutfo. Kungaleso sizatfu lesente kutsi sicale loluhlelo
lwekwakha Sikhungo Sekulingana Ngekwebulili, lolutawuba eHhovisi
laSekelashansela. Lelihhovisi, lelitawenta luhlathiyo, kuvikela
inchubomgomo, kungenelela kute kuvikelwe tisulu, nekwelulekwa,
lutawusebenta edvute neNkhonishana Yekulingana Ngekwebulili.

Siyetsemba kutsi lokungenelela lokunje kutawunika inchazelo
lephatsekako nalekhombisa kutinikela kwetfu ekwelisaneni
neludlame lolusekelwe ebulilini. Ngalandlela, sitabe sihlanganyela
nalabanye ekuhlonipheni umshiyandvuku waMatsepe; kubukana
ngco, nekuhlukunyetwa, sigwebonchanti nelubandlululo.

Ngiyetsemba njengoba sihlangene lapha namuhla sitawufundza
kulomshiyandvuku waMatsepe bese sitimisela kuchubeka nawo
siphindze siphila ngawo.

Ngiyetsemba nekutsi sitawufundza enhlakaniphweni yaSolwati
yaMakgoba njengoba akhuluma natsi kulesifundvo sanamuhla.

Ngiyabonga!