



*The Office Of The Principal and Vice - Chancellor*

**SLZ MANDLA MAKHANYA, UMPHATHI FUTHI ONGUSEKELASHANSELA  
WENYUVESI YASENINGIZIMU AFRIKA  
INKULUMO-SIFUNDO YOKUQALA YOMPHAKATHI YOKUHLONIPHA  
U-MNU OK MATSEPE  
THE RANCH HOTEL, POLOKWANE  
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Mphathi Wohlelo, mangidlulise amazwi okubonga leli thuba engilnikeziwe lokwethula inkulumo-sifundo phambi kwalo mbuthano wokuhlonipha inkunzimalanga yombhali we-Sesotho sa Leboa, uMnu Oliver Kgadime Matsepe.

Ukuphila kwakhe isikhathi esifushane emhlabeni kwaphuca umphakathi kanye nabantu laseNingizimu Afrika bonkana omunye wababhali base-Afrika abaphuma phambili, njengoba abhala amanoveli ayisishiyagalolunye (9) kanye namaqoqo ezinkondlo ayisithupha (6).

Umsebenzi ka-Matsepe usugqugquzele futhi wafaka ugqozi kubacwaningi abaningi bemibhalo yobuciko yezilimi ezihlukahlukene, kubandakanya nesikhulumi sosuku emcimbini wanamuhla, u-Emeritus Professor Majelele Serudu, ongomunye wozakwethu e-UNISA.

Ngizwa kuthiwa umbiko wocwaningo weziqu ze-*master's* zika-Slz Serudu kanye nethisisi yeziqu zakhe zobudokotela bekugxile ekucubunguleni nasekuhlaziyeni umsebenzi ka-OK Matsepe ezinhlangothini ezihlukahlukene. Ngiqinisekile ukuthi kusihlwa nje sizozwa okuningi mayelana nemisebenzi ka-Matsepe. Ngakho-ke le nkulumo yami iyisendlalelo senkulumo ka-Slz Serudu.

Kuyinto efanele impela ukuthi sibuthane lapha emcimbini wokwethulwa kwenkulumo-sifundo yokuqala yomphakathi yokuhlonipha uMnu Matsepe. Mphathi Wohlelo, isihloko sale nkulumo naso siyisihloko esifaneleke kakhulu, ikakhulukazi esikhathini esikusona njengamanje emlandweni weNingizimu Afrika, izwekazi nomhlaba wonkana imbala, okuyisihloko esithi: *Siphokophele Kwisimobunjalo Somuntu Esingagxilile Olwazini Nemfundiso Yabaqoneli Basentshonalanga: Izinkinga, Izinselele Namathuba.*

Ngiqinisekile ukuthi uSlz Serudu uzosixoxela ngokuthi wazama kanjani u-Matsepe, emibhalweni yakhe eminingi, ukusichushisa odabeni lwesimobunjalo somuntu (*identity*). Ngiyethemba ukuthi nikuphawulile ukuthi u-Matsepe ngimbize ngombhali we-Sesotho sa Leboa. Ngiyazi ukuthi kukhona ukuphikisana mayelana negama lalolu limi, njengoba kukhona abeseka ukuthi lubizwe nge-Sesotho sa Leboa, kanti abanye bafuna lubizwe nge-Sepedi.

Ngiyethemba, Mphathi Wohlelo, ukuthi lolu daba luzoxazululwa ngendlela ezogculisa wonke umuntu othintekayo, ukuze lolu limi lunikezwe igama elifanelekile – kungakhathalekile ukuthi lelo yigama elithi Sesotho sa Leboa noma Sepedi.

Angithandi ukuzifaka kuleyo nkulumompikiswano ngoba angifanelekile ukuzibandakanya lapho, kepha nje engikwenzayo lapha wukuhlokoloza lolu daba ngoba luphathelene nesihloko sale nkulumo-sifundo. Kimina udaba olusemqoka wukuthi: siyixazulula kanjani impicabadala yesimobunjalo somuntu, kulesi simo-ke sikhuluma ngesimobunjalo somuntu esiqukethwe egameni lolimi lwabantu, uma lokhu sikubheka ngeso lokuqeda ukugxila kwethu olwazini nemfundiso yabaqoneli basentshonalanga?

Uma ngibheka emuva kancane kwigalelo lika-Matsepe ngizothembela ikakhulukazi emibhalweni yocwaningo luka-Solwazi Serudu kanye no-GMM Grobler. Bobabili bathathwa njengezazi zomsebenzi oyingqophamlando walesi sikhondlakhondla sombhali.

Masiqale ngokuthola nokubheka ukuthi empeleni wayengubani u-Matsepe.

### **Wayengubani u-Matsepe: umbhali wase-Afrika**

Mangiqale ngokuqeda umbono owodwa ongelona neze iqiniso, futhi empeleni okungumbono ongenangqondo nje, engihlangabezane nawo ngenkathi ngilungiselela le nkulumo-sifundo, wokuthi u-Matsepe wabe engu-Shakespeare we-Sesotho sa Leboa.

Lo mbono uyadabukisa impela futhi uyaphaphalaza. Uyadabukisa ngoba ugqugquzela umcabango wokuthi ababhali base-Afrika banekhono kuphela uma beqhathaniseka nababhali base-Yurophu. Lona ngumqondo owumbhedo oncike ekubukeni izinto ngokweswo lwamazwe asentshonalanga. Uyaphaphalaza ngoba phela u-Matsepe no-Shakespeare babebhala imibhalo yobuciko ehlukile.

Njengoba sengiwugudluzile-ke lo mcabango oyimbudane, mangicubungule u-Matsepe uqobo lwakhe, futhi ngingambheki njengomuntu ongumfanekiso “wabanye abantu”.

U-Matsepe wabe engumphumela wesimo sakhe, wabunjwa yisona isimo sakhe futhi emva kwalokho naye wasibumba, wasenza saphila saba nomdlandla. Njengoba ephawula u-Ngũgĩ wa Thiong’o (1981:72) ethi: “Umbhali njengomuntu naye ungumphumela womlando, isikhathi kanye nendawo aphila kuyona. Njengelungu lomphakathi, uyingxenye yesigaba somphakathi esithile futhi nakanjani uzithola engumbambiqhaza emzabalazweni wezigaba zomphakathi esikhathini aphila kusona.”

Imibhalo ka-Matsepe yayikhuluma ngemfundo yakhe yasesikoleni, eyayihlinzekwa yizithunywa zenkolo yobuKrestu; yayikhuluma ngenkolo yakhe yase-Afrika kanye namasiko; umshado kanye nempilo yomndeni; kanye nesikhashana esincane asichitha esebenza njengomabhalane wenkantolo (Serudu & Grobler 1995). Wayephila impilo ehlukene kabili: ngasohlangothini olulodwa wayephila impilo egxile kwinkolo yase-Afrika kanye namasiko, kanti ngakolunye wayempila impilo yobuKrestu, ngenxa yemfundo nemfundiso ayithola kwizithunywa zenkolo yobuKrestu (*ibid*).

Kumanoveli ka-Matsepe abalingiswa baphila endaweni yase-Kopa, Ga-Sekhukhune.

Baphila impilo efana ncamashi nempilo eyayiphilwa ngabaholi bendabuko namaqhawe oqobo (Serudu 1982).

Nakuba abalingiswa bakhe bephila endaweni yase-Kopa, u-Grobler unomcabango wokuthi kunoveli esihloko sithi *Lešitaphiri* (1963), kungenzeka ukuthi u-Matsepe wayekhuluma ngenxushunxushu kazwelonke engumphumela wesibhicongo sokubulawa kwabantu e-Sharpeville ngowe-1960, nokunqatshelwa nokudingiswa kwemibutho yomzabalazo wenkululeko okwalandela emva kwalokho, ukusungulwa koMkhonto we Sizwe kanye 'nokumenyenzelwa kukazimele geqe' we-Transkei (Grobler 1993).

Ngakolunye uhlangothi, kuyacaca ukuthi u-Matsepe wayenesimobunjalo esihlukene kabili, okuyisimobunjalo ababebhekene naso abantu abamnyama ngeminyaka yawo-1950 nawo 1960 – sokulwisana nombuso wengcindezelo yabamhlophe futhi kusenjalo azame ukuthi angabonakali njengomuntu omubi kuhulumeni owawuphethe izintambo ngaleso sikhathi. U-Makgamatha (1992) uyakuphawula ukuthi ngenxa yokusebenzisa kwabo izibhamu ngenkathi bezingela, u-Matsepe wayebabona njengabantu “abakhulu futhi abangcono” abelungu,

nakuba kunokwenzeka ukuthi lokhu kubona kwakhe abelungu njengabantu abangcono kwakuyinto yena ayengaboni ukuthi iyenzeka ngaphakathi kuyena.

U-Makgamatha uphawula uthi (1992:87), “ngakho-ke kuyinto eqondakalayo ukuthi abelungu bavezwa njengabantu abalungile, abaletha uthando, uxolo kanye nokuzwana, ngoba phela inoveli ikhuluma ngokuhlangana kwabo okokuqala nabantu abamnyama kuphela ngasekupheleni kwendaba”.

Ngakho-ke siyabona ukuthi u-Matsepe wayengumbhali okungelula neze ukumqonda owabunjwa yisikhathi nendawo ayephila kuyona, nakuba enqaba ukuthobela isimo sesikhathi ayephila kuso, futhi lokhu ngizokuveza kahle ngokuqhubeka kwenkulumo-sifundo yami.

### **Ubunkimbinkimbi kanye nobunxakanxaka besitayela sokubhala sika-Matsepe**

U-Serudu kanye no-Grobler banombono wokuthi u-Matsepe wayengumbhali oyinkimbinkimbi okungelula neze ukumqonda futhi amanoveli akhe “adinga ukuthi umfundi azibophezele ngokuphelele futhi azibandakanye ngenkuthalo uma efuna ukuthukulula umnyombo ophelele wendaba (*plot*) oqukethwe kunoveli futhi ukuze ayiqonde kahle

nemiyalezo esemqoka, ebanzi equkethwe lapho” (Serudu & Grobler 1995:136).

U-Matsepe wachezuka endleleni yokubhala eyabe isetshenziswa ngababhali base-Afrika besikhathi esandulela esakhe, ikakhulukazi ababhali be-Sesotho sa Leboa, ababebhala izindaba ezabe zisebenzisa izihloko ezithathwe eBhayibhelini, njengoba phela bona babegxile ezihlokweni ezabe zigcizelela ukuziphatha okuhle. U-Matsepe waqhamuka nohlobo olusha lwemibhalo yobuciko olwabe lucubungula izimpilo zabantu abaphila emadolobheni kanye nalabo abaphila ezindaweni zasemakhaya.

U-Serudu unombono wokuthi ngaphambi kwesikhathi sika-Matsepe iminyombo yezindaba yayikha phezulu nje, ingangeni ijule kwingqikithi, njengoba yayivele “ilandele izigameko nezehlakalo eziphathelene nomlingiswa oyedwa kusukela ngenkathi eseyingane akhule aze abe mdala noma aze adlule emhlabeni” futhi imininingwane yempilo yalowo mlingiswa yayingafingqeka ngale ndlela elandelayo: “wazalwa //waphila futhi //washona noma waba yisibotho” (Serudu 1985:97). Umlingiswa onjalo, ikakhulukazi njengoba kwakunokwenzeka ukuthi kube ngowesilisa, uma engesona isibotho wayeba yibutho eliyiqhawe, futhi



“wayeklonyeliswa” “ngowesifazane azoshada naye” (Makgamatha 1992:86).

U-Grobler (1992) uyaqhubeka nocubungula kabanzi isitayela sokubhala sika-Matsepe esiyinkimbinkimbi ngokubhekisisa indlela asebenzisa ngayo izigameko nezehlakalo. Uyaphawula ukuthi u-Matsepe akayilandeli indlela yokubhala izigameko ngokulandelana kwazo ngokwesikhathi ezenzeke ngaso, futhi esikhundleni salokho wethula isitayela sokubhala esingalandelanisi izigameko ngokwesikhathi ezenzeke ngaso (*achronological style*), ngokuthi aphambanise ukulandelana kwesikhathi futhi “aguqule nokulandelana kwezigameko” (Grobler 1992:50). “Uhlanekezela ukulandelana kwezigameko ngokwesikhathi futhi ‘aguquguqule’ ukulandelana kwezigameko, azethula ngendlela engalandeli isikhathi ezenzeke ngaso” (ibid, p. 50), ngokusebenzisa ukubheka emuva kulokho okwenzekile esikhathini esedlule, ngokukhumbula nokucabanga ngalokho osekwenzekile, ngokubikezela okuzokwenzeka esikhathini esizayo kanye nokulindela lokho okuzokwenzeka esikhathini sangomuso.

Njengoba esho u-Serudu, u-Matsepe waba nomthelela kwabanye ababhali abalandela emva kwakhe.

Kunombono wokuthi isitayela sokubhala sika-Matsepe esingalandeli isikhathi okwenzeke ngaso izigameko sibonakala ngokucacile emibhalweni yomunye wababhali besikhathi samanje, u-Gomolemo Moka. Kuwo womabili amanoveli akhe amabili i-*The secret in my bosom* (1996) kanye nethi *Masego* (2008) izigameko zezindaba zika-Moka azilandelani ngokwesikhathi ezenzeke ngaso, njengoba womabili eqala ngesiphetho sendaba.

Ngaphandle kokungalandelanisi izigameko ngokwesikhathi ezenzeke ngaso futhi okwenza ukuthi izindaba zakhe zingalandeli isikhathi esithile, u-Matsepe usebenzisa isifanekiso (*symbolism*) ukuxoxa indaba yakhe.

### **Mayelana nesifanekiso**

U-Grobler uhlinzeka ngohlaziyo olufushane kodwa olunohlonze lokusetshenziswa kwesifanekiso kunoveli esihloko sithi *Lešitaphiri*. Uqhathanisa isifanekiso somfula ngendlela esisetshenziswe ngayo ngu-Matsepe kule noveli, nokusetshenziswa kwaso ngu-Ngũgĩ wa Thiong’o kunoveli yakhe esihloko sithi *The river between* (1965).

Nakuba kwinoveli ka-Ngũgĩ’s umfula ubonwa njengomthombo woqhekeko kanye nengcindezelo yokuqonelwa ngamazwe

asentshonalanga (*neo-colonialism*), kwinoveli esihloko esithi *Lešitaphiri* umfula “uyisifanekiso sobumbano nokubambana” (Grobler 1998).

Kodwa-ke, kuyangabazeka ukuthi umfula oshiwo kwinoveli esihloko sithi *Lešitaphiri* ngempela uyisifanekiso “sobumbano nokubambana”. Abantu kanye neNgonyama u-Taudi eseyakhothama kwakumele bahlale ngokwehlukana, abanye bahlale ngapha komfula kanti abanye bahlale ngaphesheya, emva kokufinyelela esivumelwaneni soxolo kwamaqembu amabili ayekade ebambene ngezihluthu. Lokhu kungaqhathaniswa nengoma ka-Ray Phiri ne-Stimela ethi-*Whispering in the Deep*, lapho abantu “beyiyona yonke imingenela yomfulakazi wobuhlungu// [kepha nakuba kunjalo]<sup>1</sup> ogeleza uyongena olwandle olulodwa” (Phiri 1986).

Omunye umbono ka-Grobler ongabazekayo wukuthi isifanekiso kungenzeka ukuthi sasimele “isifiso esikhulukazi soxolo nokuphilisana ngokuthula” (Grobler 1998:67). Uthi nakuba u-Matsepe wayebhala imibhalo yakhe ngezikhathi zobandlululo, wayesalokhu enethemba futhi enesifiso netshisekelo yokuthi kutholakale isixazululo esasizogculisa umuntu wonke mayelana nezinkinga zepolitiki ezabe zibhekene nezwe ngaleso sikhathi.

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<sup>1</sup> Emphasis in parenthesis added for clarity

Anginaso isiqiniseko sokuthi lolu hlaziyo kanye nombono ka-Matsepe wokuthi konke kuzolunga kwabe kungeyona neze ingxenye yemibono ephathelene nezifiso zika-Grobler, nakuba kunokwenzeka ukuthi le mibono kwabe kuyimibono ephaphalazayo. Kepha-ke nakuba kunjalo, lokhu kubonisa ubuhle bezobuciko kanye nohlaziyo lwesayensi yenhlalo kanye nenkululeko yokucabangela nokuhlawumbisela esikhundleni sokunisekisa ukuthi ngaso sonke isikhathi konke okwenziwayo nokushiwoyo kuyiqiniso ngokuphelele.

Futhi lokhu kusiholela kwenye yezindlela zika-Matsepe ayisebenzisa kumanoveli akhe nezinkondlo.

### **Izinkolelo-maqiniso zobunzululwazi kanye nendlela yokubuka umhlaba wonkana**

U-Serudu kanye no-Grobler (1995) bayakuphawula ukuthi u-Matsepe usebenzisa ulimi lobunzululwazi emzamweni wakhe wokuveza imibono yakhe mayelana nomhlaba wonkana (Serudu & Grobler 1995). Into eyenza ukuthi u-Matsepe ehluke kwabanye ababhali yimibono yakhe ejulile mayelana nempilo yabantu (Serudu 1985).

Ekuhloleni umbono womhlaba wonke u-Serudu “uhlose ukususa nokuqeda inkoleloze yasemandulo ethi izilimi zase-Afrika azinayo imibhalo yobuciko” (Serudu 1990: 41). Lena yindlela yokuqeda imibono ephathelene nesikhathi senqubo yobukoloniyali maqondana nemibhalo yethu yobuciko, futhi u-Serudu kumele ashayelwe ihlombe ngokuthi anqume ukwenza lokhu.

Izinkolelo-kubuka izinzululwazi emibhalweni zithathwa “njengokugxambukela kombhali emhlabeni wenoveli yakhe” (ibid, p. 41), okuyinto ebonwa ngabanye njengento elungile futhi efanelekile, noma into engenakugwemeka, futhi uma mhlawumbe kungeyona into edingekayo kakhulu.

Njengoba kushiwo phambilini, u-Matsepe wayengumphumela wesikhathi nendawo ayephila kuyona. Futhi njengoba eshilo u-Ngũgĩ, kuyinto engenakugwemeka ukuthi ababhali, ikakhulukazi kwelase-Afrika, baphawule noma bafake imibono yabo emibhalweni yabo, nakuba kunokwenzeka ukuthi baqoke ukungabi yizishosho vu zepolitiki (wa Thiong’o 1981:73). Noma-ke, esimweni sika-Matsepe, futhi njengoba ngibonisile phambilini, nakuba imibono yakhe yezepolitiki ithathwa njengekhululekile, engafani nemibono yomuntu onjengo-

Ngũgĩ, onemibono yobushosho boguquko olunohlonze okuyimibono eyaziwa kakhulu.

U-Matsepe ubonakala njengomuntu onombono wokuphelelwa yithemba mayelana nesimo somphakathi. Njengoba ephawula u-Serudu (1990:50) ethi: “Ngokubona kwakhe umhlaba ugcwele ububi, inkohlakalo kanye nomhobholo. Umuntu uselahlekelwe yibo bonke ubuhle bakhe njengomuntu futhi akasakwazi nokubona ububi. Ngaphandle uma umuntu ezimisele ukuphilisana kahle nabanye abantu aphila nabo emhlabeni, alikho ithemba lokuthi abantu bangaphilisa ngokuzwana nangokuthula kulo mhlaba”.

Kuyinto esemqoka ukuthi kuphawuleke ukuthi u-Serudu wenza lo mbono wakhe ophathelene no-Matsepe ngowe-1990 mayelana nomuntu owabhala indaba yakhe phakathi kowe-1954 nowe-1974. Ingabe beyijule kangakanani leyo mibono yoqobo, futhi ingabe ihambelana kangakanani nesikhathi sethu sanamuhla! Hhayi nje kuphela maqondana nezwe lethu, kodwa mayelana nomhlaba wonkana, lapho umhobholo kanye nenkohlakalo sekuyizinto ezilawula umphefumeulo womuntu.

Kunezindawo ezintathu okumele ziphawuleke ukuze kubonakale ubuhlakani nobuchule buka-Matsepe njengevulandlela lemibhalo yobuciko ngokubheka imibhalo yakhe.

**Ukufakela umphakathi inselele: mayelana nabesifazane, abantu besiphiwo sebala elimhlophe (*albinism*) kanye nobuholi bendabuko**

Ohlaziyweni lwakhe mayelana nokuvezwa kwabalingiswa kunoveli ye-Sesotho sa Leboa u-Makgamatha (1992:85) ugcizelela iqiniso elisobala lokuthi “emibhalweni ebonisa impilo yabantu base-Afrika, impilo yabantu iboniswa njengempilo egxile ikakhulukazi kubantu besilisa”.

Njengoba kushiwo phambilini, ingxenye yalokhu kungenzeka ukuthi ixhumene “nemibono yasemandulo yokuthi ubuqhawe bendoda buvamise ukuklonyeliswa ngokuthi owesilisa oyiqhawe aphiwe owesifazane (yebo, ngisho inkosazana imbala, azoshada nayo” (ibid). Lona ngumhlaba lapho abesifazane bebonwa njengempahla okungaphiswana ngayo, futhi bephathwa njengendondo yokuklomelisa ubuqhawe. Nanamuhla usalokhu uqhubeke njalo lo mbono osabalele umhlaba wonkana, kepha-ke kulezi zinsuku uyinto eyenzeka ngasese futhi efihlakele. Esikhathini esedlule, lokhu bekuyinto engamukelekile neze futhi nanamuhla kuseyinto eyichilo futhi engamukelekile. Kumele kulwiswane nakho futhi kuqedwe nya!

Ngakolunye uhlangothi, futhi okuyinto engamukelekile neze, “kuvamise ukuthi kube ngabesifazane, hhayi amadoda, abasolwa futhi batholwe benecala lobuthakathi” (Makgamatha 1992:86). Ngelishwa-ke, futhi ngokusho kuka-Makgamatha, kunoveli yakhe esihloko sithi *Megokgo ya Bjoko* (1969) u-Matsepe unomkhuba omubi wokubonisa abesifazane kanjalo, ngokubaveza nokubabonisa njengabathakathi.

Kodwa-ke, kuyathokozisa impela, ngokusho kuka-Serudu (1985), ukuthi besekubonakala ubungconywa nokuthuthuka kuleyo naleyo noveli entsha/yakamuva ebhalwe ngu-Matsepe ngokuthi kulungiswe amaphutha enzeke esikhathini esedlule. Nakuba u-Serudu ebeqondise endleleni yokubhala ethile, kuyabonakala nokho ukuthi bukhona ubungconywa emibhalweni yakhe ephathelene nezepolitiki.

U-Matsepe uyazama ukuzikhipha nokuzihlangula ekuboniseni abantu besifazane ngendlela embi, nokuyinto evezwe ngu-Makgamatha (1992) maqondana nenoveli esihloko sithi *Megokgo ya Bjoko*. Kunoveli esihloko sithi *Kgati ya Moditi* (1974), owesifazane, u-Mmatshepho, uboniswa njengomuntu okufanele futhi okulungele kakhulu ubuholi – ukuphatha isihlalo sobukhosi. Ngakho-ke, ngasekupheleni komsebenzi wakhe njengombhali futhi nembala ngasekupheleni kwempilo yakhe, u-



Matsepe ubonakala njengomuntu oseqale isahluko esisha – okuyisahluko esibhekana ngqo nokubukelana phansi kanye nokucwasana.

Lolu guquko kwindlela u-Matsepe abonisa ngayo abalingiswa bakhe luyabonakala kunoveli efanayo lapho ebhekana ngqo nokucwaswa nokubukelwa phansi kwabesifazane – kunoveli esihloko sithi *Kgati ya Moditi* – lapho egxeka khona ukucwaswa nokubukelwa phansi kwabantu abanebala elimhlophe.

Umlingiswa u-Nkgotlelele unikezwa indima eseqhulwini, okumenza afane nabo bonke abanye abantu, nakuba yena enebala elihlukile kwabanye. Kodwa-ke, anginaso isiniseko sokuthi igama elinikezwe lo mlingiswa u-Nkgotlelele, elinencazelo ethi ‘ngibekezelele’ lalikhethwe ngokucophelela ngokwenzazelo yalo exolisayo, noma-ke mhlawumbe u-Matsepe usebenzisa leli gama ngamabomu ngenhloso yokuchukuluza nokucasula abacwasi.

Indima yokugcina angena kuyona u-Matsepe, nakuba engangeni kuyona ngqo, yinselele yokulwisana nokuhlukumezeka okwenzeka ngaphansi kwabaholi bendabuko. Ku-Makgamatha (1992), lokhu kuvela kunoveli esihloko sithi *Megokgo ya Bjoko*. Kuze kube namuhla, lesi kuseyisihloko

esidala impikiswano nengxabano, kodwa-ke nakuba kunjalo yisihloko esifanelekile futhi esibaluleke kakhulu.

Okungenani kunezindlelakubuka (*attitudes*) zesikhathi samanje ezintathu mayelana nobuholi bendabuko. Eyokuqala ihambisana nemizamo eqinile yokuvikela ubuholi bendabuko njengengxenye yosikompilo lwase-Afrika. Noma yikuphi ukugxekwa kobuholi bendabuko kuthathwa njengokuhlaselwa nokubukelwa phansi kosikompilo lwase-Afrika.

Umbono wesibili ngowokuthi ubuholi bendabuko kumele buvunyelwe ukuthi buqhubeke bube khona futhi buphile eceleni kohlelo lokuphatha lwesimanjemanje. Lona ngumbono ogqugquzelwa ikakhulukazi nguhulumeni, okungumbono owenza kubonakale sengathi uhulumeni uyishaya emuva, ayishaye phambili ikakhulukazi mayelana nokungacaci kahle kwegunya lokuphatha kanye nokuxhumana (noma-ke ukungabi khona kokuxhumana) phakathi kukahulumeni nomasipala.

Umbono wesithathu ngowalabo abagxeka abaholi bendabuko, kanye nemibiko ethile yokuxhashazwa nokusetshenziswa budedengu kwamandla okuphatha. Omunye wabantu ababugxeka kakhulu ubuholi bendabuko yisifundiswa u-Lungisile Ntsebeza (2005), onombono othi

ubuholi bendabuko buphazamisa futhi bubukele phansi inqubo yentando yabantu eNingizimu Afrika, okuyinqubo elandelwayo kuleli kusukela ngowe-1994 kuze kube manje.

Mina-ke awukho umbono noma isimo-mcabango engisihlinzekayo mayelana nalesi sihloko, ngaphandle kokuthi nje ngiveze le mibono emithathu edinga ukucutshungulwa nokubhekisiswa.

Uma sengiphetha, ngizothi ukubheka imikhakha engicabanga ukuthi kudingeka ukuthi ifakelwe izibuko ngokujulile, okuyinto engicabanga ukuthi u-Siz Serudu kungenzeka akhulume ngayo uma esethula inkulumo yakhe. Kodwa-ke noma engakhulumanga ngalokhu, ngingathanda ukuthi kwenziwe ucwaningo olwengeziwe mayelana nakho. Nembala, u-Serudu kanye no-Grobler bashilo ukuthi kunesidingo sokuthi kwenziwe ucwaningo olwengeziwe mayelana no-Matsepe (Serudu & Grobler 1995).

### **Izingxenye ezithile ezisadinga ukuthi kwenziwe kuzona ucwaningo olwengeziwe**

Indima yokuqala engiphakamisa ukuthi kwenziwe kuyona ucwaningo wukuthi u-Matsepe angabhekisiswa kanjani ngasohlangothini lokuqedwa komkhuba wokugxila olwazini lwabaqoneli

basentshonalanga. Sengikuhlonzile kakade okunye ukuphikisana kanye nokungqubuzana okukhona emsebenzini ka-Matsepe, ngengokwazisa nokutusa kwakhe ukusebenzisa kwabelungu izibhamu. Kodwa-ke lokhu akusho ukuthi u-Matsepe wabe engazimisele ukubhekana nezindaba eziphathelele nokuqedwa komkhuba wokugxila olwazini lwabaqoneli basentshonalanga, kanye nenkululeko nokuthula okwalandela emva kwalokho.

Mphathi Wohlelo, kuyintokozo kimina ukuthi ngizwakalise ukubonga ubambiswano, ngaphansi kweMemorandamu Yesivumelwano, phakathi kwe-Unisa nohulumeni wesifundazwe sase-Limpopo esasayinwa futhi sethulwa ngoNhlaba 2018.

Kulabo ababengekho ngenkathi kwethulwa isivumelwano, ngithanda ukubakhumbuza ngenjongo yesivumelwano nobambiswano. Bobabili abenzi besivumelwano bavumelana ukuthi bazobambisana futhi basebenzisane ezindabeni eziphathelele nokwabelana ngolwazi, ucwaningo kanye nokuhlonyiswa ngamakhono nezinsizakusebenza.

Nembala kuyintokozo enkulu kithina njengeNyuvesi yaseNingizimu Afrika ukuthi ngalolu bambiswano sikwazi ukuhlomisa abantu bakithi

futhi sabelane nabantu abasha ngezinto ezisemqoka eziphathelene nempilo yase-Afrika okukhulunywa ngazo emibhalweni ka-Matsepe.

Sonke siyasidinga lesi sigcawu njengoba sibhekene nenselele yokuqeda nokuphelisa ukugxila kolwazi nezinqubo zamanyuvesi ethu olwazini nezinqubo zamazwe asentshonalanga, kubandakana nekharikhulamu yamanyuvesi 'njengento ehlo mulisa umphakathi' (*'public good'*). Ngithi 'njengento ehlo mulisa umphakathi' ngoba phela amanyuvesi kwakungafanele neze ukuthi aze alinde ukuthi aphoqelelwe ngabafundi ukuthi aguqule amakharikhulamu awo ngenxa yemibhikisho yabafundi eyabanjwa eminyakeni emine (4) edlule.

Kwakufanele ukuthi kube ngumsebenzi wamanyuvesi ukuguqula nokuqeda ulwazi olugxile kolwabaqoneli basentshonalanga ngokuthi kusetshenziswe imithombo ecebile yolwazi lwendabuko, okungulwazi ezasebenza kanzima izingqalabutho ezinjengo-Matsepe ukusigcinela lona.

Njengabaholi bamanyuvesi kufanele ngabe yithina esaqalisa le nqubo ngaphambi kokuthi siphoqelelwe ngabafundi, abazithola beshiywa ngaphandle futhi beshaywa indiva kule kharikhulamu yamanje kanye

namasikompilo ezikhungo abafunda kuzona. U-Serudu (1990:41) uqondise kulokhu-ke uma uma ethi:

Yile mibono-ke esengqondweni yami emenza [u-Matsepe] abe ngomunye wababhali base-Afrika abaphuma phambili besikhathi esiphila kusona. Imibono yakhe mayelana nabantu kanye nesintu sonkana ibanzi kakhulu kangangokuthi ngeke neze ifakwe yonke embhalweni walolu hlobo. Okuphawulekayo wukuthi emibhalweni yakhe u-Matsepe wayegxile emphakathini wakubo wa-Ba-Kopa kepha nakuba kunjalo akungabazeki neze ukuthi le mibono yakhe iyasebenziseka kuzo zonke ezinye izimo ezitholakala kwezinye izindawo nezifunda. Kulo mbhalo, ngizogxila kuphela emibonweni ka-Matsepe mayelana nobudlelwano phakathi kukaNkulunkulu (*God*) kanye nonkulunkulu (*gods*) ; inkosi kanye nabantu bayo; ubunjalo bomuntu kanye nabantu aphila nabo emhlabeni; impilo kanye nokufa: kanye nomshado nesehlukaniso (idivosi). Ngiyethemba ukuthi lokhu kuzoyiqeda inkoleloze yakudala ethi izilimi zendabuko azinayo imibhalo yobuciko.

Kithina e-Unisa, umbuzo osemqoka wukuthi: singalusebenzisa kanjani lolu lwazi lwendabuko olunotho kangaka ukukhiqiza ulwazi oluzophelisa ukugxila kwengxenye enkulu yekharikhulamu yethu olwazini

lwaseYurophu? Okuyikharikhulamu osekutholakale ukuthi isadla ngoludala, ikhipha inyumbazane futhi inokucwasa ngokobuhlanga. Yilolu hlobo lokubuka umhlaba ngeso le-Afrika kanye nefilosofi okumele kube yisisekelo sethu njengeNyuvesi yase-Afrika ebumba ikusasa labafundi njengomsebenzi owenzelwa isintu.

Abafundi bethu kufanele bathole imfundo engcono kakhulu enyuvesi yethu. Asikwazi ukuvumela izikhungo zethu ukuthi ziqhubeke nokubahlinzeka ngolwazi olususelwe emazweni asentshonalanga.

Mphathi Wohlelo, kungenxa yokuholwa yilo moya-ke ukuthi ngilubone lusemqoka kakhulu ubambiswano phakathi kwe-Unisa nohulumeni wesifundazwe sase-Limpopo. Ngokusebenza ngokubambisana, singaqalisa inqubo ebuhlungu yokuqeda ulwazi olugxile kulolo lwamazwe asentshonalanga, futhi ngalokho senze umphakathi wethu, nezikhungo zawo kanye nezinkambiso kugxile kulokho okungokwethu e-Afrika, ukuze sikwazi ukubhekana nezidingo eziphuthumayo zokulungisa lokho okungahanjiswanga ngendlela efanele esikhathini esedlule, intuthuko, kanye nokugxiliswa nokuqiniswa kwentando yabantu, kubandakanya nokuqinisekisa ukuthi ulwazi lwakhelwe phezu kwentando yabantu.

Umkhakha wesibili, okungewona umkhakha ogxile ocwaningweni kuphela kepha okuyindlela yokucubungula umsebenzi ka-Matsepe, kuzoba wukumkhiphela ngaphandle kwemingcele yezifundo zemibhalo yobuciko.

Besengishilo kakade ukuthi u-Matsepe wayenefilosofi enohlonze yokubuka umhlaba wonkana ngokobunzululwazi. Mhlawumbe bekungaba yinto enhle ukuthi senze ucwaningo lokucubungula nokubheka umsebenzi wakhe ngokweso lefilosofi yobuntu yase-Afrika.

Kumele zicutshungulwe futhi zihlaziye izinto ezabe zikhathaza u-Matsepe mayelana nempilo yomuntu, futhi okuyizinto azivezile nasezinkondlweni zakhe, nazo ngokwazo ebezingena ngaphansi kwesigaba esavela emva kokuthi kube noguquko ngenkathi “izinkondlo seziqala ukugxila ezinkingeni zempilo nokuguquguquka kwayo: Yini impilo? Yini inhloso yempilo? Itholakala kuphi indlela ephokophele enjabulweni?” (Mashabela 1982:38).

Ngokufanayo, umsebenzi ka-Matsepe ungacutshungulwa ngasohlangothini lwesayensi yokuhlalisana kwabantu (ngokwesosiyoloji) kanye nangokwesayensi yemiphakathi, amasiko ayo kanye nokuthuthuka kwayo (ngokwe-anthropoloji). Lapha



kungacutshungulwa futhi kubhekwe ukukhathazeka kwakhe ngendawo nendima yabantu besifazane emphakathini, izigaba zabantu kanye namandla, kanye neminye imikhakha eminingi yenhlalo kanye nempilo yomphakathi.

Ngiyethemba ukuthi umsebenzi ka-OK Matsepe uzogqugquzela futhi ufake ugqozi nofuqufuqu ezizukulwaneni eziningi ezizayo.

Sengilangazalele ukuzwa imibono kaSlz Serudu.

Ngiyabonga!

### **Imithombo yolwazi esetshenziwe**

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