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Dika tša Baefeso kgaolo ya 4 seretong sa OK Matsepe: Nyakišišo ya dingwalogare

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Attributes of Ephesians 4 in OK Matsepe's poem: An intertextual investigation. Literary productions shall never go separately from society. While the Bible serves as a significant tool toward nation-building, its role is further realised in shaping the ideologies of literary authors. Reading critically from both OK Matsepe's poem, *Go ba ntshe ga gago* [Your Presence] and some Ephesians chapter 4 selected verses, one can identify similar thematic attributes between the two textual passages. The Apostle Paul alerts the Ephesian Christian believers about the importance of united prayer, emphasising that there is only one God to be praised. On the other hand, Matsepe in his poem rhetorically asks a valid question, saying why are there plenty of church denominations whilst there is only one true God? The two writers, The Apostle Paul and Matsepe, are found to be sharing similar sentiments. This article incorporated qualitative research methods to discuss the thematic message delivered by the two writers through an intertextual theoretical lens. Findings show that not believing in one God result in severe consequences in the society.

Intradisciplinary and/or Interdisciplinary Implications: This study displays how the Bible directly influences literary authors. It reflects how the ideology of Apostle Paul in Ephesians 4 shaped Matsepe's poem. The study contributes to the limited knowledge of the intertextual parallels between theology and African literature.

Keywords: intertextuality; Ephesians; Apostle Paul; African literature; God; churches.

Matsenyagae

Mongwadi wa sengwalo sefe goba sefe ke motho wa nama le madi yoo a phelago lefaseng la nnete. Dikgopolo tša mongwadi ga di lekelele lefaufaung bjalo ka pampiri ye e sa hlwego e hola ka selo. Dikgopolo tša mongwadi ke dienywa tše a di entšwego lefaseng la nnete, e sego la boikgopolelo. Ke ka lebaka leo mongwadi a swanetšego go ngwalela kgotsofalo ya setšhaba (Mogoboya 2011). Ka gona, dingwalo tša bokgabo 'literature' le setšhaba 'society' ga di aroganywe le gatee. Ge a reta bareti Achebe (1988) o bolela go no re bareti ke barutiši ba setšhaba. Go realo ke gore bareti le setšhaba ga ba aroganywe, ke baemedi ba ditiragalo tšeo ba di bonago setšhabeng. Ratau le Seanego (2026) ba otlolla mmono wa Achebe ka go re:

> Through their work, they illuminate the complexities of life, interrogate social arrangements, and explore the interdependencies that enable society and humanity to flourish. (p. 230)

Basekaseki ba ba bolela taba ye bohlokwa, gore gabotse bangwadi ka kakaretšo ke baemedi ba setšhaba, ke baemelabotse le bobe ka gore ba ngwala ka sengwe le sengwe seo se tšwelelago kgahlegelong ya setšhaba. Fela seo se sa elwego hloko kudu ke gore bangwadi ba thea dingwalo tša bona ka ditiragalo le dingwalo tše dingwe. Mo tabeng ye Mokgoatšana (1996) o bolela ka gore molaetša wa sengwalo o thewa godimo ga dingwalo tše dingwe tšeo di fetilego. Ge nepo ya athikele ye e le go laetša dika tšeo di swanago magareng ga ditemana tša puku ya Baefeso le sereto sa Matsepe, go yo gatelelwa kudu molaetšamogolo woo o gorošwago ke bobedi dingwalo tšeo.

Moaposetola Paulo ge a ngwala puku ya Baefeso e be e le mogolegwa. Hisetori e hlatha gore o ngwadile ditaba tše nywageng ya AD 60–62. Paulo o be a fišagalelwa gore badumedi ba tsebe taba ye tee, gore Modimo ke wa batho ka moka. Ka gona, go ba le dikarogo ka lebaka la go baka Modimo go ka se tšwele setšhaba mohola. Paulo o tšweletša se pukung ya Baefeso kgaolong ya 4, temaneng ya 4 go fihla go ya 6, fao kgopolo ya tšona e gatelelago go no re Modimo ke o tee. Ge go balwa ka tsinkelo seretong sa 'Go ba ntshe ga gago' sa go thalwa ke Matsepe (1972), go a kgahliša go lemoga dika le molaetša wa go elelana thwii le ditemana tše. Seretong sa Matsepe go yo

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ahlaahlwa ka tsinkelo ditlamorago tšeo di tlišwago ke batho ba go rekiša leina la Modimo, e le ge ba jabetša bao ba se nago temogo ka ga ditaba tša boModimo le tumelo.

Tlhagišo ya bothata

Tlhago ya nyakišišo ye e šupa gore go na le mathata a mabedi ao go ka thwego a lebane le yona, e lego: (1) tlhokego ya dinyakišišo tša go tswalanya Paebele le dingwalo tša SeAforika, (2) go se kwešiše gore Modimo ke yo tee. Go bothata bja pele, basekaseki ga se ba lemoga le go fihla gabjale gore bangwadi ba dingwalo tša bokgabo ga se ba ikema, ke gore, megopolo ya bona e hueditšwe ke se sengwe bophelong. Mohlala, Paebele e bopile dikgwekgwe 'themes' tše mmalwa dikanegelong le diretong tša bangwadi ba bantši ba bokgabo. Mo tabeng ye, Seanego, Chokoe le Sebola (2025) ba utolla gore go na le khuetšo ye kgolo kudu magareng ga Bokeresete le bongwadi bja bokgabo. Ka gona, go a swanela gore go tsupologe banyakišiši bao ba tla tsenyago mogoma temeng gomme ba lemoše batho ka kamano ya mafapa a mabedi a.

Go bothata bja bobedi, batho ga se ba hlwe ba kwešiša, go fihla le lehono, gore Modimo ke yo tee. Taba ye ke pharela ka gore setšhaba se arogane ka lebaka la kgetho ya tumelo. Athikele ye e bonagatša dikgopolo tša moreri Paulo le moreti Matsepe mabapi le bokotsi bja pharela ye.

Dinepo tša nyakišišo:

- Go bonagatša tswalano magareng ga lengwalo la Baefeso 4 le sereto sa Matsepe.
- Go hlatholla papetšo ya dikgopolo tša Paulo le Matsepe.
- Go nganga ka gore Modimo ke o tee, kantle le go kgetha tumelo ye e rilego.

Teori

Dinyakišišo tša dingwalo tša papetšo 'comparative literature' ga se tša elwa šedi mo malemeng a Seaforika, kudu ge go bapetšwa dingwalo tša bokgabo le Paebele. Go ka dumelwa gore Paebele ke mothopo wo mogolo wa dikgopolo tša bangwadi ba mmalwa lefaseng ka bophara. Ka gona, teori ya Julia Kristeva ya sengwalo gare ga sengwalo 'intertextuality' e kgona go hlahla diphatišišo tša mohuta wo ka bokgwari. Plottel le Charney (1978) ge ba hlaloša teori ye ba re e dumela gore dingwalo di a anyana ebile di tšwetšana pele. Basekaseki ba ba kwešišega gore dingwalo di a huetšana. Alfaro (1996) o re teori ye e no re go na le sengwalo ka gare ga sengwalo se sengwe. Se ke gore, ge mmadi wa sengwalo sa A a ka hlokomedišiša diteng tša sengwalo sa B, o tla lemoga kgwerano ye kgolo magareng ga bobedi dingwalo tšeo. Bangwadi ke batho ba nama le madi gomme ba huetšwa ke dingwalo tšeo ba di balago gammogo le ditiragalo tše mmalwa maphelong a bona. Seanego (2025) o otlolla kgopolo ye:

> Many artworks have always been influenced by life experiences. Artists, whether in literary or other artistic genres, have always been reflecting their productions based on life experiences. Not every artist can claim to be original in this manner. Life encounters and societal observations shape their worldviews and thereafter reproduce them as works of art. (p. 208)

Basekaseki ba ba ka godimo ba no gatelelela kgopolo ya gore sengwalo ga se sa ikema, se na le dilwanalwana tšeo di se hueditšego. Mogopolo wa mongwadi ga se wa ema felo gotee; o tšama o bogela ditiragalo tša bophelo gomme seo se hlola tšweletšo ya sengwalo. Moyise (2002:418) ge a ruma taba ye o re molaetša wa sengwalo ga o tswalelege, o dula o bulegile gore o ka fetošwa ka ge dingwalo tše difsa di hlagišwa.

Matsepe o kwešišitše mangwalo ao Moaposetola Paulo a bego a a ngwalela diphuthego Tesetamenteng ye Mpsha. Ga go makatše ge a rile go lebelela maphelo a batho ba gabo, a gopola dithero tša Paulo. Monyakišiši wa athikele ye o rile go bala sereto sa Matsepe, a lemoga tswalano ya go felela 'complete relationship' magareng ga sona le mangwalo a Paulo mo pukung ya Baefeso. Ka gona, teori ye e kgatha tema go thušeng go hlaramolla dikgopolo tša bangwadi ba babedi ba, Matsepe le Paulo. Temogo ya dikgwekgwe tša moswanomong dipukung tša bangwadi ba e hlotše phatišišo ye ya moswananoši.

Mokgwanyakišišo

Phatišišo ye e dirišitše mokgwanyakišišo wa boleng 'qualitative approach'. Ke mokgwa wa go no bala dipuku gomme monyakišiši a di bapetša ka tsinkelo. Go bapeditšwe ditemana tša Paebele gammogo le sereto sa O.K. Matsepe. Papetšo e theilwe go kgwekgwe yeo e tšweletšwago ke bobedi dipuku tše, go realo, mokgwa wa dipalopalo ga se wa dirišwa. Pharataeme ya tlhathollo 'interpretivism paradigm' e thwetšwe go hlatholla ka tsinkelo melaetša ya dipuku tše. Pharataeme ya tlhathollo e kgontšhitše monyakišiši go hlatholla melaetša yeo e šikerwego ke bobedi dipuku tšeo di sekasekwago. Ka go tsenelela kudu ka gare ga dipuku tše, dihlogotaba tša tšona di hlathollotšwe go ya le ka dikgwekgwe

Bobedi sereto le ditemana tša puku ya Baefeso di hlaotšwe ka nepo ya gore di a nyalelana morerong wa go lemoša setšhaba ka ga botee, gore ba se ke ba aroganywa ke phapano ya dikereke. Tshedimošo e kgobokeditšwe ka tsela ya phetleko ya ditokomane 'documents review'. Ditokomane tše tše pedi, e lego sereto le Paebele, di badilwe ka kwešišo gomme tša sekasekwa ka mekgwa ya tshekaseko ya diteng 'content analysis' le tshekaseko ya dikgwekgwe 'thematic analysis'. Bobedi dithuluse tše di kgonagaditše monyakišiši go fetleka diteng le dikgwekgwe tše Matsepe le Paulo ba di rerelago setšhaba.

Dikutollo le tshekatsheko ya tshedimošo

Ka morago ga gore a sokologe, Moaposetola Paulo o bile mogaši wa botshephegi wa ebangedi ya Jeso Keresete. O tlogile go ba mofarasei go ya go ba moaposetola (Mligo 2021). Tshokologong ya gagwe Paulo o ngwadile dipuku tše

mmalwa Tesetamenteng ye Mpsha, go balwa Bakurante, Bagalatia, Baefeso, Bafilipi le Bakolose magareng ga tše dingwe. Go swana le dipuku tše dingwe, Paulo ge a ngwala Baefeso, moreromogolo wa gagwe e be e le go phatlalatša ebangedi ya Keresete. Phatišišo ye e hlaotše fela ditemana tše tharo tša kgaolo ya 4 pukung ya Baefeso; ke temana ya bone go elela go ya boselela, moo Moaposetola Paulo a ngwaletšego phuthego ya Efeso ka go re:

- Mmele ke o tee, bjalo ka ge go bitšwa ga lena e le go biletšwa kholofelo e tee.
- Mong wa rena ke o tee, tumelo ke e tee, kolobetšo ke e tee.
- Modimo ke o tee, yena Ragobohle, Kukamabohle, Modirakabohle mo go bohle.

Ditemana tše tharo tše di bolela taba ya botee. Paulo ga a lebiše molaetša wo feela go baphuthegi ba Efeso, eupša go batho ka moka bao ba phelago lefaseng. Dikokwane tša botee godimo ga ditemana tše di ka hlathollwa ka tsela ye e latelago:

- Mmele ke o tee> go hlohleletša batho gore ba tsebe gore kereke ke e tee ka Jeso Keresete.
- Moya ke o tee> go lemoša batho gore moya wo mokgethwa ke wo tee wa batho ka moka, ga o kgetholle.
- Mong o tee> go lemoša batho le badumedi gore mohlodi wa bophelo ke o tee.
- Tumelo e tee> go lemoša le go ruta batho gore tumelo ke ye tee go Modimo.
- Kolobetšo ke e tee> go bontšha badumedi gore legato la mathomo la tumelo ke go kolobetšwa.
- Modimo ke o tee> ke mothopo wa ditaba le bophelo. Bophelo bo hlotšwe ke Yena, le ge ditumelo di ka mo roriša ka mehutahuta.

Ka boripana, ditemana tše di bjalo ka motheo wa sedumedi go tliša kwano ka dikerekeng. Di gatelela gore le ge badumedi ba fapafapane, Bakeresete ba swanela ke go ba ngatana e tee ka dinnete tša Modimo. Go hloyanela tumelo ga go iše setšhaba pele le gatee. Seretong sa gagwe sa *Go ba ntshe ga gago*, Matsepe ga se a dikologe seolo go bolela nnete ye, gore batho ba hloyane sebakeng sa tumelo mola Modimo e le o tee. Matsepe o tšweletša matshwenyego a mmalwa ka go ba gona ga Modimo. O re bangwe ba gateletše ba go hloka tsebo mabapi le ditaba tša boModimo. Temanathetong ya 1 sereti se re:

Go ba ntshe ga gago ke tšhitelo go rena

Bao go kwešiša go re tšerego bophelo ka moka;

E sego gore go go tseba go ba ntshe re a šitwa –

Lehumo la ba ba bohlale go fetogile rena.

Ka la gago go a selwa go khora ka moka

Bao le le borethe ba nago nalo re šitwa

Go kwešiša gore ke ka lebaka la eng,

Re boifa go botšiša gore ba direlang.

[*Your presence is an obstacle to us*

To us whom it took a lifetime to understand;

Not to say we are failing to know your presence-

But we are turned into fools.

With your name they all feed themselves

As for those with a sharp tongue

We fail to understand their reasons,

We fear to ask why they do such.]

Methalothetong ye mene ya mathomo ka godimo sereti se laetša gore bao ba hlokago tsebo ka ga Modimo ba fetogile mašilo a bao ba tsebago kudu. Se tsopola seema seo se rego mašemo a ba bohlale ke mašilo; ke gore, ba a hlalefetšwa ka ge bona ba tšere nako ye telele go kwešiša ditaba tša Modimo. Mothalotheto wa 5 sereti se utolla gore ka leina la Modimo batho ba dirile dikgwebo, ba tšama ba hlalefetša bao ba sa kwešišego. Fa sereti se kgala baruti ba go bula dikereke ka maikemišetšo a go sela tlala. Ke ka lebaka leo temanathetong ya 2 sereti se rego:

E atetše eng Mengwako ye Mekgethwa?

E fapafapanetše eng etšwe o le o tee?

Go nyefolana ga yona ke ga eng kgakanego

E le ge fela ka moka e nyaka go kgethwa?

Mmuši ruri ga e sa le wena o le tee,

Re tlaetše re hloka le yona kanego.

Seo bjale nna ka noši nka se dirago,

Go ntšhita ke se ka noši se ntirago.

[*Why are there so many Holy Houses*?

Why are they different while you are one?

For what reason should they blame each other

While all of them want to be the chosen one?

You are no longer the only ruler, I'm telling you,

We are confused and we have nothing to say.

What I will only do myself,

Is to fulfill it on my own.]

Methalotheto ya ka godimo ya 9–10 e nyalelana thwii le ditemana tša 4–5 tša Baefeso kgaolo ya 4. Sereti se diriša potšišoretoriki go gatelela gore ke ka lebaka la eng dikereke e le tše dintši mo lefaseng mola Modimo e le o tee. Ye ke potšišo yeo e rwelego kgwekgwe ya sereto se. Sereti se swele kgotelele ka taba ye. Sereti e be e le modumedi wa kereke ya Luthere, gomme ditemana tša Paebele o kgonne go di bapetša le bophelo bja setšhaba sa gabo. Matsepe o lemogile gore dikereke di a oketšega mo lefaseng, fela ga go na kwano magareng ga dikereke tše (mothalotheto wa 11). O re setšhaba se kgakanegong, ga se sa tseba gore se kgethe kereke efe. Mothalothetong wa 13 sereti se gatelela kgopolo ya gore baetapele ba dikereke ba baka maemo a mohlodi wa lefase, Modimo. Ba timetša setšhaba ka go baka bogolo. Sereti se tšwela pele ka go re:

Mpudule tsela ga ke sa e bona,

Ditshipi tša Mengwako ye di lla gohlegohle

Di bitša bohle ka mantšu a a fapanego.

Bošego boroko re hlobja ke bona

Ba ba lalago ba bokolela ba gahlola gohlegohle
Leina go bitša la gago ba re go bitša lona.
Nnaena ke tlaetše ga ke sa tseba le go kgetha
Lekgotla leo nka le šalago morago ka phetha.
[Clear my vision, I can no longer see the path I'm taking,
The bells of these Houses ring everywhere
They call everyone in different tones.
They disturb our sleep
They shout all night everywhere
They are calling your name.
As for me I don't know which Church to choose,
To follow and to pray in.]

Fa sereti se bontšha gore dikereke di a kwalakwatšwa, baruti ba inyakela maphuthego tseleng. Se re naga ka moka batho ba biletšwa ka dikerekeng tša mehutahuta. Mothalothetong wa 20 sereti se re, 'bošego boroko re hlobja ke bona', go šupa gore batho ga ba sa kgona go robala ka khutšo bošego, ba selekwa ke mašata a dikereke. Sereti se diriša kelelathalo mothalothetong wa 23 fao kgopolo ya gore se meetsemagakwa ka kgetho ya kereke, e fetelago mothalothetong wa 24 ka gore a kgethe kereke efe. Se ke tšhupetšo ya bontši bja dikereke mo nageng.

Go temanatheto ya mafelelo sereti se sola baetapele ba dikereke bao ba dirišago karolo ya lesome (moneelo) go ikgobokeletša mašeleng. Se se itaetša go ba se fetošitše dikereke kgwebo. Sereti se bolela serokaphatla:

Ka ge bjale nna ke le tšhikanoši –
Ke wena o tlago go tseba se o ka se dirago ka nna.
Seatla ka potleng ga se sa tšwa,
Re forwa ka gore go fiwa wena Kgoši.
Fao ka ge go sa kgolwe nna,
Nka se dumele gore ke re ke lebaleba ka metšwa.
Ba ba re hulago ka leina la gago a ba hume,
Nna ke sa ratego go le rekiša ga ke ba dume.
[*As I am now a loner -*
Only you will know what to do with me.
Our hands are always deep in the pockets,
We are being lied to and told that the money goes to you, our King.
But I do not believe such,
I won't be scammed in broad daylight,
Let those robbing us using your name get rich
I, who dislike selling your name, don't even envy them.]

Thekišo ya leina la Modimo e a kgalengwa fa. Mothalotheto wa 27 se re sona ga se sa ntšha moneelo ka kerekeng, ka gore baetapele ba dikereke ba ja ditšhelete tšeo ka leina la Modimo. Sereti se bone nnete ye gomme ga se sa dumela go hlalefetšwa gape. Se ruma ka gore ba go huma ka go rekiša leina la Modimo a ba dire, gomme sona ga se ba dume. Go realo sereti se lemoša setšhaba gore se hlokomele pharela ye, gape le go re se se phaphaile le naga se re se nyakana le Modimo mola e le o tee.

Bjalo ka ge teori ya sengwalo gare sengwalo e dumela, tlhagišo ya dikutollo ka kua godimo e hlatsela gore sengwalo sa bobedi se ithekga ka sengwalo sa pele. Seretong sa gagwe Matsepe o hueditšwe ke molaetša wa Baefeso 4, gore Modimo ke o tee wa batho ka moka. Ge Baefeso 4 temana ya 4 e re: Mmele ke o tee, bjalo ka ge go bitšwa ga lena e le go biletšwa kholofelo e tee, Matsepe mo mothalothetong wa 10 o re: E fapafapanetše eng etšwe o le o tee?

Temaneng ya 5 Paulo o bolela ka gore tumelo ke ye tee, fela methalothetong ya 18–19 Matsepe o botšiša gore ke ka lebaka la eng ge dikereke tšeo di fapanego di tšama di ikgobokeletša maloko mola tumelo e le ye tee. Se se tliša kgopolo ya gore batho ga ba dumele go mmono wa gore tumelo e be ye tee. Sebakeng seo, yo mongwe le yo mongwe o inyakela kereke le tumelo ya gagwe.

Temaneng ya 5 Paulo o gatelela kgopolo ya gore Modimo ke o tee. Ge go balwa mothalothetong wa 13 Matsepe o re mmuši ga e sa le wena o le tee. Se se tliša kgopolo ya gore batho ba go nyaka go tšeela Modimo maemo ba atile mo lefaseng; batho ba ba dirago ditiro tša bomodimo, nepo e le ge ba nyaka go jabetša bao ba se nago tsebo ya tumelo.

Thumo

Dikgopolo tša mongwadi ke kago ya setšhaba. Matsepe ka sereto se o bolela le setšhaba kantle le go rarela. Dikgopolo tša gagwe le tša Moaposetola Paulo di kiba ka mošito o tee. Bobedi ba lemoša batho gore Modimo ke o tee. Matsepe yena o tsinkela le bokotsi bja go hloka tsebo ka ga Modimo, o re batho ba wetše kotsing ya go hlalefetšwa mašeleng ka leina la Modimo. O kgala badumedi ba go gweba ka dikereke. Ge go le bjalo, gona mohola wa dikereke matšatšing a selehono ke ofe? Dikereke di swanetše ke go ba mafelo a go hlabolla seemo sa leago le monagano wa motho 'psychosocial health', e sego go gatelela bahlokatsebo ka ga tumelo. Paulo ge a ngwalela phuthego ya Efeso o ba lemoša ka botee, mola Matsepe a hlaba mokgoši wa 'phafogang, diphiri di apere matlalo a dinku' ge a kgalema badumedi ba go tšama ba hloma dikereke e le ge ba itshelela. Dinyakišišo tša ka moso di ka hlodimela ntlha ya mehola ya dikereke setšhabeng ge e lebane le palo ye e hlatlogago ya dikereke mo lefaseng. Diphatišišo di ka tsinkela ge eba tlhatlogo ya palo ya dikereke ka lebelo le lekaaka e hola setšhaba goba aowa, gona ditharollo e ka ba dife.

Boipolelo

Thulano ya dikgahlego

Mongwadi o ikana gore ga go na dikamano tša mašeleng goba segwera tšeo di hueditšego go ngwalwa ga athikele ye ka mokgwa woo o sa lokago.

CRediT bokgathatema bja bongwadi

James Seanego: Peakanyo, Tlhopho ya tshedimošo, Tshekatsheko ya semmušo, Thekgo ya mašeleng, Phatišišo ke Research. Nyakišišo ke Investigation, Mokgwanyakišišo, Taolo ya porotšeke, Didirišwa, Sofothewere, Netefatšo, Ponego, Go ngwala- sengwalakakanywa sa pele, Go ngwala- tekolo le go hlokola. Mongwadi o kgonthiša gore mošomo wo ke wa gagwe ka moka, o lekotše athikele, o dumeletše sengwalo sa mafelelo sa go romelwa le go phatlalatšwa ebile o tšea maikarabelo ka moka a seriti sa dikutollo.

Tlhompho le tlhokomelo ya setho

Athikele ye e latetše magato ka moka a tlhokomelo ya setho ka ntle le go ikgokaganya le batho goba diphoofolo.

Tshedimošo ya thekgo ya mašeleng

Nyakišišo ye ga se ya amogela thekgo ya mašeleng go tšwa lekaleng lefe goba lefe la setšhaba, kgwebo goba la go se dire letseno.

Khwetšagalo ya tshedimošo

Kabelano ya tshedimošo ga e gona go athikele ye ka ge go se na le tshedimošo ye mpsha yeo e hlolegilego goba e sekasekilwego nyakišišong ye.

Molaetša

Dikgopolo tšeo di tšweleditšwego athikeleng ye ke tša mongwadi ebile ke ditšweletšwa tša nyakišišo ya seporofešenale. Ga di emele pholisi goba maemo a setheo, mothekgi wa mašeleng goba mophatlalatši.

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