

Diponagalo tša epiki ya Sesotho sa Leboa

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Kakaretšo

Serudu le Groenewald ke borateori ba babedi bao ba ilego ba leka go laetša thulaganyo ya epiki ya Sepedi. Le ge go le bjalo, borateori ba ba a fapana ge ba hlaloša dikgopolo tša epiki, seretotumišo, seretokanegelo le thetogale. Serudu, o gatelela gore thetogale le thetokanegelo di a swana, mola Groenewald yena a bolela gore le ge di tswalana, ga di swane ka gobane thetogale e lebane le (a) bophelo goba lefase ka bophara le (b) mongwalelo woo o phagamego, mola thetokanegelo e lebane le batho/bophelo bjoo bo tlwaelegilego gammogo le mathata a bona ao a tlwaelegilego go tikologo yeo e itšego moo go yona baanegwa, ditiragalo le lefelo di kgathago tema ye bohlokwa. Ka go realo, dipolelo tša mohuta wo tša go thulana, di ka hlola tlhakahlakano ge dikgopolo tša go swana le tše di hlalošwa.

Ka fao nyakišišo ye e tla lebelela dipharologantšho tša epiki ya Sepedi ka go di nepiša le *Sebilwane* (1961), *Leduleputswa* (1953), *Ga se ya Lešaka le* (1973) le *Maletsoge* (1985) go lebeletšwe mehlala le tirišo go tšwa diretong tša mohuta wo.

Abstract

Serudu and Groenewald are two theorists who have attempted to indicate the structure of Sepedi epic narrative. However, in

their definitions of the concepts epic narrative, praise poetry, narrative poetry and heroic poetry they differ from each other. Serudu, in his argument, asserts that epic poetry and epic narrative are synonymous, while Groenewald argues that they are related to each other, but they are not synonyms, because epic narrative focuses on (a) life or the world as a whole and (b) a style that is elevated, while heroic poetry is aimed at ordinary people/life and their ordinary problems in a certain environment wherein characters, events and milieu play a significant role. As a result, such conflicting statements may cause confusion when concepts such as these are under discussion.

This study will focus on the characteristic features of Sepedi epic poetry by aligning them to Sebilwane (1961), Leduleputswa (1953), Ga se ya Lešaka le (1973) and Maletsoge (1985) focusing on the examples and applications from these poems.

Matseno

Ge a hlaloša thetogale, Serudu (1992:62) o re:

Ka mongwalelo thetogale (epiki) ke sereto seo se anegago
taba.

Ge a tšwela pele o re:

Thetogale ke sereto se setelele kudu, ... Tše dingwe tša tšona
šedi:

P. Mamobogo, *Leduleputswa* (Leina la puku) (Afrikaanse Pers, Johannesburg, 1953).

Matome Fela, *Sebilwane* (J.L. van Schaik, Pretoria, 1961).

H.M.L. Lentsoane, *Ga se ya Lešaka le* (J.L. van Schaik, Pretoria, 1973).

A.B. Moganedi, *Maletsoge* (Educum, Johannesburg, 1985) (Serudu, 1992/3:60).

Ka go le lengwe Groenewald 1993:27) o leka go hlaloša kgopolo ya thetogale ka go re:

Sereti sa mathomo sa go ngwala theto ye telele ya kanegelo ke Mamogobo. Leina la pukutheto ya gagwe, Leduleputswa (1953), le lebane le thetokanegelo goba thetogale ye a e tsentšego ka mo pukung yeo gotee le direto tše dingwe.

Bothata bja mathomo bjo bo tšweletšwago ke borateori ba ba ka godimo bo lebane le dikgopolo tše pedi: thetogale le thetokanegelo, ka gobane ba re thetogale le thetokanegelo ke dikgopolo tše pedi tša go swana/kwana; seo se ra gore, ke mahlalošetšagotee. Thetogale ke kgopolo ya go lebana le sereto sa go nepiša bogale goba bogolo; ke go re pharologantšhokgolo ya sereto sa mohuta wo ke go utolla bogale le bogolo bja seretwa. Ka go realo, kgopolo ye ga e fapane le ya seretotumišo ka gobane Serudu (1992:62), ge a hlaloša seretotumišo o gatelela gore bohlokwa bja ditiragalo tša seretotumišo ke go utolla 'bogale goba bogolo bja mogale yoo a retwago'.

Mola ka lehlakoreng le lengwe kgopolo ye ya thetokanegelo yona e hlalošwa ke Groenewald go ba 'sereto se setelele seo se anegago bjalo ka kanegelokopana goba padi (Groenewald, 1993:63). Se se ra gore kgopolo ya bogale/bogolo le yeo ya kanegelo ya ditiragalo, baanegwa le lefelo ga di kwane; di a thulana. Ka tsela yeo, dikgopolo tše pedi tšeo (thetogale le thetokanegelo) ga di swane; ga se mahlalošetšagotee.

Bothata bja bobedi bo lebane le ge Serudu a re thetogale ke epiki ka gobane Groenewald (1993:62) o thulana le taba yeo ka gobane yena o no re:

Epiki le thetokanegelo di nyakile go swana (fela ga se selo se tee).

Seo a se gatelelago mo ke gore ke dikgopolo tše pedi tšeo ge go ka se hlokomelwe gabotse di ka feleletšago di hlakahlakantšwe, go ya ka fao

Groenewald a eletšago ka godimo. Ge a tiiša seo epiki e lego sona, Seidler (1959:524-5) o hlaloša gore epiki e gatelela tebelelo ya go lebane le bophelo ka kakaretšo gomme yona e tšwa go batho bao ba retago. Gape ditaba tše tša epiki di lebane le dinonwane tša kakaretšotlhaloganyo. Ke ka fao o ka rego baanegwa ba gona ke batho le Badimo. Ditiragalo tša gona le tšona di lebane le batho le bona Badimo.

Ka thokong ye nngwe, thetogale yona ke sereto se se lebanego le histori, gomme Pretorius (1989:109) o fo akaretša ka go re sereto seo se tsebega ka histori ka tsela ya go reta ka go anega ka botelele ka mokgwa wa go tumiša bogale le bogolo bja setšhaba/motho/selo se se itšego. Go ka thwe sereto se se lebane le histori go feta go anega ka botelele.

Groenewald (1993:63) o ruma tlhalošo ya phapano ya dikgopolo tša epiki le thetokanegelo ka go re, epiki e nepiša (a) bophelo goba lefase ka bophara le (b) mongwalelo wo o phagamišitšwego. Mola ka lehlakoreng le lengwe thetokanegelo yona e lebane le (a) batho le bophelo bja ka mehla gammogo le ona mathata a ka mehla mo tikologong ye e itšego le (b) tiragalo, moanegwa le tikologo.

Bothata bja boraro bo lebane le ditlhopho tša Serudu le Groenewald tša direto tše tša go lebane le thetogale le epiki.

Direto tšona tšeo Groenewald (1993:63) o di hlophela legorong la diretokanegelo. O re:

Re ka re go na le mehuta ye mebedi goba ye meraro ya thetokanegelo dingwalong tša Sesotho sa Leboa. Wa mathomo ke wa tiragalo. Tšona ke *Ga se ya lešaka le, Maremegokgo seatleng* se le tša Moganedi. Wa bobedi ke wa moanegwa, ke *Leduleputswa*. Le ge *Sebilwane* e ka ba seretokanegelo sa moanegwa, re ka re gabotse se lebane le tikologo, ka gobane tikologo ke elemente ye bohlokwa kudu ye e laolago bophelo bja Mmamorati le bja Lesea.

Nyakišišo e yo leka go rarolla karolo ya mathata ao ka go a lebanya le ditlhalošo tše di tseletšego tša diponagalo tša epiki ya Sesotho sa Leboa ka go di nepiša le diepiki tša *Sebilwane* (1961), *Leduleputswa* (1953), *Ga se ya Lešaka le* (1973) le *Maletsoge* (1985) go lebeletšwe mehlala le tirišo go tšwa diretong tša mohuta wo. Kwešišo ya diponagalo tše e yo thewa godimo ga tlhalošokakaretšo ya kgopolo ya epiki.

Epiki ke eng

Merchant (1979:vii) o bolela gore go ya ka Baroma le Bagerike, epiki ke sengwalo se setelele sa go anega ka dimetara tše tshela ('*hexameters*') seo se lebelelago eka se laodiša ka ga mogale/mogaleadi goba mohlomongwe tlhabologo ye kgolo gammogo le ditswalano tša yona go akaretšwa le mogale/mogaleadi yoo a tšwelelago bjalo ka kgopolo ya Bomodimo. Ge a hlaloša epiki, go ya pele, Swedenburg (1944:156) o re e tsebe ga go lomaganywa ga ditiragalo tše kgolo tše bohlokwa, tša go ruta maitshwaro. Godimo ga moo e ka lebanywa le nonwane ya go laodišwa ka tsela ya sereto yeo e bolelago ka mogale/mogaleadi yo a diragatšago ditaba ka go di nepiša le didimo. Mogale/Mogaleadi yoo o kopana le mathata. Ke ka tsela yeo Hawksworth (1753:21-22) a e hlalošago bjalo ka kgopolo ya go tswalana le nonwane(-temana) ya go ba le maikemišetšo a go hlohleletša bohlokwa bja lerato le kamogelo ka go bontšha mogale/mogaleadi yoo a hwetšago thekgo go tšwa go Badimo gore a kgone go fenyathata ka moka ao a lebanago le ona.

Ka lehlakoreng le lengwe, Harmon le Holman (1972:32) bona ba re epiki ke sereto se setelele sa mongwalelo woo o phagamego, seo se tšweletšago baanegwa ba maemo a godimo, bao ba dirago mediro ye e itšego ya go tswalana le bogale, yeo e lego ye bohlokwa historing ya setšhaba goba morafe. Groenewald (1993:62) yena o no tlaleletša ka go hlaloša gore epiki (a) e ka ga bophelo le lefase ka kakaretšo gape mongwalelo wa yona ke wo o phagamego le gore (b) e ka lebantšhwa le

maphelo a batho bao ba tumišwago le ge kanegelo ya gona e tswalana le nonwane. Go kgonthiša bononwane bja epiki, Seidler (1959:524–5) o fo swantšha epiki le nonwane ka gobane o re bobedi bja tšona di a anega. Lesele (1989:46) o mo tlaleletša ka go re ke nonwane yeo e retago ka ga ditaba tša morafe.

Kedington (1759:7-10) o nepiša epiki le ditiragalo tša go tswakatswakana tša therešo le tša maitirelo. Ke ka fao Finnegan (1970:108) a amanyago epiki le direto tša bogologolo, tša batho ba go se rutege. Ka thokong ye nngwe Finnegan (1970:108) yena o no tiiša ka go re epiki gantši e naganelwa go ba mohuta wa sereto wa batho bao ba sego ba rutege, goba mohlomongwe bao ba sego ba rutege ka nako ye e itšego.

Merchant (1979:1) o no tšweletša wo mongwe wa mehola ya epiki, ka go re epiki e lebane le go hlaloša ka ga bohlokwa bja ditiragalo tša histori. Ge a oketša ditaba tšeo, Abrams (1981:50) o bolela gore ditiragalo tšeo tša histori di anegwa ka tsela ye telele, ka ga mogale/mogaleadi yoo ditiro tša gagwe di lebanego le go rungwa ka tsela ya ntwaga ya batho, sehlopha sa morafe goba setšhaba.

Go ya ka Lesele (1989:47) baanegwa (mogale le mogaleadi) ba yona ba dira mediro yeo e dumeletšwego gape e tlwaelegilego. Ge e le Holman (1972:194) yena o bolela gore mediro ya baanegwa bao e lebane le lefase, mehlolo le Badimo. Ka go le lengwe Shipley (1972:139) o re ditiragalo tša yona gantši di lebelela bophelo bja sebjalebja bjo bo tšweletšago ditshwanelo tša botho. O tšwela pele ka go re sebopego sa yona se na le ditemana fela gomme dinoko di lekana ka botelele.

Wepesaeteng ya <http://www.storyboardthat.com/articles/e/elements-of-an-epic> go balwa gore epiki e thomile e le thulaganyo ya ditiragalo yeo polelo ya yona e lego ya setlwaedi yeo e fetetšwago go tšwa go moloko wo go ya go moloko wo mongwe pele ga ge e ka ngwalwa fase. Nakong ya lehono epiki e na le tatelano le poeletšo ya ditiragalo tšeo di dirago

gore e be bonolo go gopolwa. Go ya ka botelele bja tšona (ditiragalo), mešomo ya tiragatšo ya ditiragalo gantši e tšea matšatši go e anega.

Kayser (1948:356–358) yena o bolela ka mehuta ye meraro ya diepiki, e lego epiki ya tiragalo ('Ilias', ka Homer), ya moanegwa ('Odyssee', ka Homer) le ya tikologo ('Divina Commedia', ka Dante). Go ya ka <http://www.thefreedictionary.com/Odyssey>, (mo go pukuntšu ya *The FreeDictionary.com Site Info* e hlaloša gore epiki ya moanegwa (*Odssey* ka Homer) yona ke ye nngwe ya mehuta ye mebedi ya direto tša epiki ya Segerike yeo e lego ye nnyane gomme e nago le ditlabelo tše ntši tšeo di tšweleditšwego kgalekgale. Ditaba tša mohuta wo wa epiki di lebane le mediro ya mogale wa Segerike yoo a tsebegago ka la *Odysseus* ka morago ga go wa ga Troy ge a be a šitega go boela gae go tlo dula setulong sa bogoši go la Ithaca.

Epiki ya tikologo ('*Divina Commedia*') ke thetokanegelo ye telele yeo e ngwadilwego ke Dante Alighieri, yona e thomilwe ka 1308 gomme ya fetšwa go ngwalwa ka 1320 moo e bilego ngwaga pele a hlokofala ka 1321. E tšeelwa godimo go ya ka dingwalwa tša Italia gape e bonwa bjalo ka ye nngwe ya mešomo ye megolo ya dingwalwa tša lefase.

Kayser (1948:356–358) yena o no hlaloša gore e lebane le dikanegelo tša lefase ka moka, moo go yona go bago le segalo seo se phagamišitšwego gape le sebopego sa temana ya ka ntle yeo e lego ka gare ga diteng tša yona.

Mojalefa (1993) le Groenewald (1993) ba gatelela gore go na le ditaba tše pedi tše bohlokwa ka ga epiki, e lego (a) epiki e bolela tše di lebanego le lefase ka bophara le gore (b) mongwalelo wa yona ke wo o phagamego.

Go ka akaretšwa ka go re epiki ke sereto se setelele sa go anega ditaba tšeo di lebanego le histori, gape se theilwe godimo ga nonwane. Se laetša gape tatelano ya ditiragalo tše di itšego ka mongwalelo woo o phagamego. Baanegwa ba sona ke bagale le bagaleadi ba go amana le

Badimo eupša maikemišetšomagolo a sona ke maitshwaro. Ke ka mokgwa woo Maepa (2016:76) a thumeletsa ka go re go na le elemente e tee yeo e fapantšhago epiki le mehutangwalo ye mebjalo, e lego botelele bja yona ka gobane epiki ke sereto se setelele sa go anega mola balate yona e le kanegelo ye kopana ya go ba le ditemana

Bjale go latela diponagalokakaretšo tša epiki ka moka tšeo di yogo ahlaahlwa go hlokometšwe thulaganyo ya diepiki tšeo tše nne tša Sesotho sa Leboa, e lego *Sebilwane* (1961), *Leduleputswa* (1953), *Ga se ya Lešaka le* (1973) le *Maletsoge* (1985).

Diponagalo tša go tšwa go setšo sa bogologolo

Ge a tšweletša ponagalo ya mohuta wo, Mamogobo (1953:5) o re:

Badimo nkweng!

Nkweng lena Badimo ba thaba boila kii ya selepe,
Hlwayang tsebe lena Badula thaba bokgaula mollo
Meši ya tšwa ka dihlaba.

Bušang mahlo marung bothata bo fase legoleng,
Bonang naga bogola, ke lefa le hloka moji.

Huduegang mafahla borutho bo bowe

Go bowe mosa 'a pelo modupi o ne nageng.

Ponagalo ye ya setšo sa bogologolo e lebane le karolo ye bohlokwa yeo e kgathwago ke Badimo mo bophelong bja Leduleputswa. Go boledišana le Badimo ge o na le kgopelo ke setšo seo se tlwaelegilego sa bogologolo. Ge a kgonthiša bohlokwa bjoo bja setšo Leduleputswa o no re:

Huduegang mafahla borutho bo bowe

Go bowe mosa 'a pelo modupi o ne nageng.

Ka go realo kgopelo ye e laetša ka moo Badimo ba nago le maatla ka gona go ka neša pula nageng. Tshwenyego ya Leduleputswa e malebana

le komelelo nageng gomme ke ka moo a kgopelago Badimo gore ba neše pula.

Mohlala wo mongwe wa go laetša ponagalo ye ya bogologolo o tšwelela gape gona mo go *Leduleputswa* (1953:10). Mamogobo o re:

Ke go bone tšhweu ya boMahlako bone la ditšhaba,
Ke go išitše mahlo ke bušitše pelo mafiša.
Gata mohlaba o go dumele;
Tšea theb'e mphsa wena Tapološa mantho,
Gololla dipelo mafiša di bowele pelobodulo,
Mohlaba a o tage madi a bagolo e bile pula di mahura,
Tsoša letsogo mabitleng a borrago bophelo bo hlage,
Ahlama o hlabelele tswalo e mphsa hlagadimeng,
Hlagiša mohlamoswa tlhologelo 'a Badimo borrago.
Se boife ngwana bomosadi moenyane Ngwanamonyane
Tiya tumelo o swere lephelo thokgolo ya Badimo.

Mohlala wo o laetša poledišano gare ga Mokgalabje Leduleputswa le lesea leo le sa tšogo belegwa gammogo le mosadi – yona kgopolo yeo e lebanego le tumelo ya Ramoso. Leduleputswa o kgotsofetše go bona ge lesea le belegwa gomme lesea le botšwa gore le swanetše le dirwe eng gore go tle go be le khutšo:

Tšea theb'e mphsa wena Tapološa mantho,
Gololla dipelo mafiša di bowele pelobodulo,

Pelego ya lesea e bohlokwa kudu setšong sa bogologolo, go dumelwa gore ge lesea le belegwa mathata a mantši a a fela; ge e ba Badimo ba be ba fularetše batho, ba buša dipelo gomme ba hlabiša batho phefo ka morago ga pelego:

Gololla dipelo mafiša di bowele pelobodulo,
Mohlaba a o tage madi a bagolo e bile pula di mahura,

Tsoša letsogo mabitleng a borrago bophelo bo hlage,
Ahlama o hlabelele tswalo e mphsa hlagadimeng,
Hlagiša mohlamoswa tlhologelo 'a Badimo borrago.

Ke setlwaedi sa setšo gore ge lesele le belegwa le swanetše go begwa
Badimong gore le letšatši le le hlokofala Badimo ba se ke ba re ga ba le
tsebe, gape le gore ge le le mo lefaseng ba fele ba le hlokometše:

Ge mosadi moenyane Ngwanamonyane a feditše go
Hlabelela a gorōša tšhweu ya boMahlako a Bokwena,
Tompane a goroga a mo laleletša pele go iwago,
Gona Badimong.

Lentsoane (1973:2) yena mo go sereto sa gagwe sa go bitšwa *Ga se ya
Lešaka le* o oketša ponagalo ye ya setšo sa bogologolo ka go re:

Ba iswaiswile borangwane Radipudi,
Ba emaema bomalome Tholo le Mokoro,
Ba re Marabe ga a amogelweng senna,
A tšhollelweng madi
Badimo ba mo robalele.

Mohlala wo o tliša setšo sa bogologolo sa go re motho ge e be e le
lekgolwa, ge a boa gae go swanetše gore go dirwe morero wa go phasa
Badimo gore ditlhokwa di tle di lale/robale, gomme a amogelwe magolong.
Ke ka fao go lego bjalo le go Marabe ka ge e le setlwaedi sa setšo.

Ka setšo go dumelwa gape gore motswala o nyala motswalagwe gomme
dikgomo tša boela šakeng. Ntlhakemo ye e tšweletšwa ke Lentsoane ka
go sereto sona se sa *Ga se ya Lešaka le* (1973:6):

Lebelela ga rakgadi Mmapule,
O bone letšobana la Lehlakaneng,
O bone seithati Mokgadi.

Dikgomo a di boele lapeng.

Kgopolo ya mohuta wo mo setšong sa Rantsho, e lebane le go thewa ga lapa le lefsa. Lesogana goba lekgarebe ga le no nyala mo le ratago. Ka poledišano le batswadi, go rerwa tša go aga lapa.

Diponagalo ka ga ditiragalo tše bohlokwa tša histori

Fela (1961:8) o thekga ponagalo ye ka go re:

A re: 'Rwalang phuthana sa ngwan'a badimo,
Se išwe ka pela ka ga Mothei ...
Mme sa ka gona se tle ka keno;
Wena mosadi, o boletše, Ngwana a išwe ka kowa.
Lena basadi, se ke sephiri sa rena.
Le se sebele banna ba lena ...
Mahlo a se sebele maleme a lena
Mosadi o dula a fsiela ntlo ya gwe,
Monna ntlong o tliša boroko;
Tša ntlo, monna ga di mo tshwenye ka selo.
A re yeng basadi. A re yeng!'

Sa mathomo, ponagalo ye bohlokwa ye ya histori e lebane le mohola wa basadi setšhabeng sa Batlokwa ba gaRamokgopa, e lego go belegiša masea:

Rwalang phuthana sa ngwan'a badimo,
Se išwe ka pela ka ga Mothei ...
Mme sa ka gona se tle ka keno;
le
Mosadi o dula a fsiela ntlo ya gwe,
Monna ntlong o tliša boroko;
Tša ntlo, monna ga di mo tshwenye ka selo.

Go gatelelwa mešomo ye mebedi: (a) wa go belegiša/belega (tswala) bana le (b) wa go hlwekiša ntlo/lapa. Ka setšo bahlokamedi ba malapa le babelegiši (ba masea) ke basadi.

Sa bobedi, ka setlogo le setlwaedi basadi ke batho ba sephiri:

Lena basadi, se ke sephiri sa rena.

Le se sebele banna ba lena ...

Mahlo a se sebele maleme a lena,

Polelo ye e thekgwa ke mmolelwana wa go re koma ke lehlokwa (banna)/sešame sa basadi (basadi). Mosadi (le ge e le monna) o rutwa melao, ye mengwe ya gona e lebane le go se bololle diphiri (koma ke kgororwana).

Sa boraro, mmagokgoši ke moetapele wa basadi ba motse. Ka go realo ponagalo ye e bohlokwa mo thulaganyong ya ditiragalo tša setšo. Mmakgoši o fa ditaelo go basadi (babelegiši) ba motse. O re:

Rwalang phuthana sa ngwan'a badimo,

Se išwe ka pela ka ga Mothei ...

Mme sa ka gona se tle ka keno,

Ditiragalo tša therešo le maitirelo

Mo karolwaneng ye go yo hlokomelwa ponagalo ya go nepiša epiki le ditiragalo tša go tswakatswakanya therešo le maitirelo. Lentsoane (1973:1) o thekga ponagalo ye ya go tswakatswaka therešo le maitirelo ka go re:

Lehono Marabe o a tsena

O goroga Phaswane a se gona,

Ga a gona ke kgale a kotimetše,

Kobo ya gagwe ke mobu.

O ile eupša o ile a belaela,
A duma go bona thorwana e tee,
Marabe o tšwele Mmaphoko a theogetše,
A kwala makwala,
E sa le Mmaphoko ka botlalo.
Lehono ga e sa le Mmaphoko wa maabane,
Ke Mmaphoko o šele,
Mmaphoko wa maoto a mararo,
Mmaphoko wa mahlo a mane,
Mmaphoko yo mošweu hlogong,
Mmaphoko wa mašošo.

Taba ya therešo fa ke ya go re Marabe o sa le a sepela kgale a eya Borwa gomme o rile ge a boa a hwetša tatagwe a iketše Badimong. O sepetše e le lesogana la go ema ka maoto. Ge Lentsoane a gatelela ponagalo ye ya maitirelo fa o no re:

Mmaphoko wa maoto a mararo,
Mmaphoko wa mahlo a mane,

Mmaphoko bjale o a feteletšwa ka gobane bjale Lentsoane o laetša go feteletšwa ga ditaba tša bophelo bja motho yo a sa phelego go swana le batho ba bangwe: wa maoto a mararo le wa mahlo a mane. Ka setlwaedi motho o na le maoto a mabedi le mahlo a mabedi, e sego tšeo tša mothontatawu. Tše ka moka ke dipolelo tša maitirelo go tiišetša therešo yeo e laodišwago ya go re Mmaphoko o be a se sa le ka mokgwa woo a tsebjago ka gona ge Marabe a be a tloga gae.

Lentsoane (1973:23) o tšwela pele ka lehlakoreng le go tšweletša tiragalo ya therešo ka go re:

O o swere motse wa Madisa Mmapelo,
O bo gadika nke o a swa.
Banna ba lala ka mp'e kgolo,

Ba tsena gae ba sa itsebe maina,
Bangwe ba tsena e le dimuma,
Ba tšwa ba rarologile ka ganong,
Ba sa ikiše fase le gatee,
Ba swara kua le kua,
Ba ititia difega,
Ba ipea dipataka.

Tiragalo ya therešo bjale e lebane le gore Mmapelo o rekiša bjala gore a kgone go iphediša lapeng la gagwe, le go iša Kgotlelelo sekolong ka tšhelete yeo a e hwetšago ge a rekiša bjala. Banna ge ba fetša go nwa bjala mola ba (k)hoše, go direga ditiragalo tša maitirelo tšeo di sepelelanago le therešo ya sereto se:

Ba tsena gae ba sa itsebe maina,
Bangwe ba tsena e le dimuma,
Ba tšwa ba rarologile ka ganong,

Tše banna ba di dirago ka morago ga go bo gamola, ke tša phaku; ka go realo Lentsoane o gatelela bošaedi bja botagwa ka mokgwa wa pheteletšotheresho.

Fela (1961:5) le yena ge a thoma sereto sa gagwe sa *Sebilwane* o fo re:

Go rile tu...u...u...u...!
Le tšhohlo-tšhohlo ya tšhipu e homotše;
Tšhohlo-tšhohlo ya bo-matsoma-bošego ka moka,
Bomatsoma-bošego bophukubje ramahlale-hlale,
Bophiri masepela ka go khukhuna;
Le dišwalala...a...a... tša bomatlatlalwana boreledi,

Polelo ye e laetša tiragalo ya tlaleletšo ya maitirelo yeo e diregago go laetša therešo ya khomolo ya bošego ya go belegwa ga lesea. Ke go re gantši bošego go ke go be bjalo: bošego bo emela khomolo mola

mosegare o emela mašata. Morago ga go tšweletša tiragalo ye ya maitirelo (ya khomolo) ya tšeo di dirwago ke diphoofolo bošego ge batho ba robetše, Fela (1961:7) o tšwela pele ka go re:

Ao!! ŠAKWE!!! Ke'ng na!
Alala...a...a...a...!
Tšho! Ke sellwana...
Madume a ngwan'e monnyane;
Basadi-bagolo ba lebana ka mahlo;
Ba sega-sega ka difahlego boitshebong;

Tiragalo bjale e lebane le therešo - lesea le belegwe bošego nageng ya gaMokutu ge batho ba sa robetše. Moreti o kopakopanya ditiragalo tša therešo (go belegwa ga lesea) le tša maitirelo gore tša mawelakgahlano ('*coincidence*') (khomolo bošego) di bonagale ka nepo ya go tiiša ditiragalo tša therešo le maitirelo.

Ponagalo ya go tswalana le direto tša bogologolo/go se rutege

Ponagalo ye e bolela ka direto tša bogologolo, tša batho ba go se rutege. Ke go re ke mo gantši epiki e naganelwago go ba mohuta wa sereto wa batho bao ba sego ba rutege, goba mohlomongwe bao ba sego ba rutege ka nako ye e itšego. Fela (1961:35) o reta ka go re:

Mokgoši wo mogolo wa kgeila naga!
Wa hlaga ka nnga ya thaba ya gaMokutu.
A tseba gore ke wa Letlakaduma.
A thuthumela go se nene g'a gopola,
Gore bjale go fedile Letlaka o ile.
Ka kgonthe o jelwe ke diphiri...
Bjaka ge go hlwiwa go bolelwa...
O ile Letlaka, go phethilwe, ke mphela.

Ditiragalo ka moka tša karolo ya sereto sa ka godimo di bontšha e le tša bogologolo. Letlakaduma o tsebega bjalo ka ngaka ya mošate. Ngaka ya setšo ga se e rutege – ga e na thuto ya sebjalebjaale. Ka go realo Letlakaduma o bonwa bjalo ka motho wa go se rutege. Ke ka fao go ka thwego Letlakaduma o tswalanywa le ditiragalo tša direto tša bogologolo tša batho ba go se rutege.

Batho ba go se rutege ba kgale ba dumela go dilo tšeo di ka se kgonagalego mehleng ya lehono. Mamogobo (1953:8) ge a thekga kgopolo yeo, o re:

O a lekana tlogolo sa Mahla, o a Bokwena;
Go tšwelego tsogwana go tla tšwa phogwana,
Mmejana go latela ga go thatana
Mohlana o wa ka boreledi.

Pelegišo ye bjalo, 'Go tšwelego tsogwana go tla tšwa phogwana', e ka se kgonagale go babelegiši ba bogologolo ka gobane ga se ya mehleng ya sebjalebjaale ya theknolotši. E ka kgonagala fela ka ditlabakelo tša sebjalebjaale – e sego ka mokgwapelegišo wa bogologolo.

Ponagalo ya go tswalanya epiki le nonwane

Ponagalo ya go nyalanya epiki le nonwane e lebane le go anega sereto ka dimetara tše di seelago, se go thwego ke '*hexameters*', e lego sereto seo se lebelelwago eka se laodiša ka ga mogale goba mohlomongwe tlhabologo ye kgolo gammogo le ditswalano tša yona go akaretšwa le mogale/mogaleadi yoo a tšwelelago bjalo ka kgopolo ya Bomodimo (nonwane). Ge Fela (1961:30) a kgonthiša taba yeo, o no re:

A botša motlogolo wa gagwe a re:
'Tšea lepe sa ka, tšea thebele ya mošate,
Tšea thebele o ye le naga,
Lotola ngwana yoo wa Badimo, mosadi,

Ke wa badimo ba tšhaba sa gaMokutu,
Mo lotole o tlo go fihliša gae.'

Thulaganyo ya polelo ya setsopolwa se, e ka mokgwa wa peakanyo ya ditiragalo tša nonwane ka tsela ya theto ya epiki (metara). Ka go reta ka mokgwa wo, moreti o laetša ponagalo ya go tswalanya epiki le nonwane – 'lesea' le tšewa bjalo ka mogale/mogaleadi (Badimo) yoo ge Mmamorati a ka se le hlokomelego ka tshwanelo, le ka se kgonego go mo fihliša gae Bokgalaka. Se se laetša maatla a Badimo ao 'lesea' le nago le ona.

Letlaka ge a be a begela Mmamorati ka Lesea, o be a dumela gore Lesea ke thebele ya Badimo gomme le tla šireletša Mmamorati go manaba a setšhaba sa gaMokutu.

Mohlala wo mongwe wa go tiiša gore epiki e nyalelana le nonwane o tšwelela ka go sereto sa *Leduleputswa* ya Mamogobo (1953:10):

Ge mosadi moenyane Ngwanamonyane a feditše go
Hlabelela a goroša tšhweu ya boMahlako 'a Bokwena,
Tompane a goroga a mo laleletša pele go iwago,
Gona Badimong.

Lesea ge le seno belegwa le begwa Badimong go laetša bohlokwa bja lona. Gape gona mo seretong se, lesea le bonwa bjalo ka mpho ya Badimo. Ge Mamogobo (1953:9) a kgonthiša seo o re:

Tšhweu ye ya boMahlako ke mpho ya Badimo,
O imilwe ka ntšu la Tompane morong'a Badimo ba Mogodumo.

BoModimo le bononwane bo tšweletšwa ke 'O imilwe ka ntšu la Tompane morong 'a Badimo ba Mogodumo'. Ga go kgonege gore mosadi a imišwe ke lentšu. Mosadi o imišwa ke monna (e sego lentšu). Thulaganyo ye bjalo e na le khuetšo ya Bibebe – Maria o belegišwa ke Moyamokgethwa, mola Mmamorati a belegišwa ke Lentšu (Badimo).

Mmamorati ka go *Sebilwane* (Fela, 1961:21) o dumela gore Badimo ba na le maatla a go mo thuša gore a hwetše lesea la gagwe leo a kwago sellwana sa lona go tšwa maswikeng (matlhenkgeng/matopeng a ngwako):

A bolela ka pelo, a re go badimo:
‘Mo feng maatla a nthuše... hle,
Ke mo thušitše, badimo bešo, mo feng maatla;
Badimo bešo, fang monna yola maatla hle...,
A nthuše go ribolla fšika lela!!’

Ga go kgonege gore lesea le thuše mmagolona mathateng. Ke mmagolesea yoo a ka thušago ngwana wa gagwe kgakanegong le tlalelong yeo e hlalošwago ke Mmamorati. Ditiragalo tšeo di amogelwa go mmadi ka ge di rulagantšwe ka tsela ya nonwane le theto gore di bonwe e le tše di kgodišago.

Ditiragalo tša epiki di anegwa ka botelele le ka tatelano

Mo ditaba tša epiki di anegwa ka botelele le ka tatelano go bopa taba e tee yeo e nago le thulaganyo ya go bofagana. Ge Fela (1961:7) a hlaloša mohlala wa ponagalo ye, o no laodiša ditiragalo tšeo tša pelegišo ya lesea ka tsela ye:

Boitshehong, mosadi-mogolo a hlapiša lesea:
‘Basadi na afa le a mmona ngwana yo?
Botsana bja gwe bo tuka mollwana;
Dithamana eka makalabjana,
Gape e bile ke sekgametsi;
Ke sibila. Re tlo mo reng?
Le na basadi motho re mo dire bjang?’

Gagolo mo moreti o nepiša ditiragalo ka tsela ye di latelanago ka yona. O thoma pele ka go hlaloša: botsana, dithamana, sekgameetse, tša lesea

leo le sa tšwago go belegwa pele a ka bolela ka bothata bjo babelegiši ba lebanego le bjona. Godimo ga moo, ge epiki ye e ka balwa go tloga mathomong go fihla mafelelong go lemogwa gore ditiragalo di anegwa ka botelele le ka tatelano (ga tša bofagana).

Ditiragalo tše telele tša histori tša epiki ya go hlaloša molwantšhwa

Moreti wa sereto sa epiki o bolela ka ga ditiragalo tša histori tšeo di anegwago ka tsela ye telele, ka ga mogale goba mogaleadi yoo ditiro tša gagwe di lebanego le go rungwa ka tsela ya ntwā ya batho, sehlopha sa morafe goba setšhaba. Ge Fela (1961:8) a reta ka ga ditiragalo tše telele tša go lebana le histori ka ga molwantšhwa, o re:

Yo ngwana' Badimo ba gaMokutu,
Ga a golele ka ga Mothei,
Gore le ba ratago go mo kokobetša,
Ba mo hloke. Ebile re tlo ba re loga,
Maano a go tsebiša kgoši...

Polelo ye e hlaloša ka go tsopola ditiragalo tše telele tša go bolela ka ga maatla le bogolo bja molwantšhwa, e lego Lesea. Ke ka fao Badimo ba gaMokutu ba ka se dumelelego gore molwantšhwa (Lesea) a išwe fase, e be molata, sebakeng sa ge e le kgoši ya ba gaMokutu.

Godimo ga moo, ge Fela (1961:9) a hlaloša epiki ye ya gagwe, o e ruma ka go tšweletša ditiragalo tša sehloa (thulano ye kgolo ya mafelelo ya epiki ye) tša go lebana le tšhaselo (ntwa) ya setšhaba sa gaMokutu ka go nepiša masetlapelo ka go re:

Go befile...
Go kwala phathaphatha ya maoto a bana,
Le kiikii ya bagolo;
Batho ba thulana ka dihlogo!
Ba thulana le sa ga Mothei sephuthana!

Sona le barwadi ba bolailwe...
Ke nyaka-nyaka, ke mphere-hlakana;
Rumo le bekema ngweding,
Thoka e rothotha motho,
Madi a tsuruma mo,
Bjaša bo šweufatša mokgotha kowa!
Go tsetla motho mo,
Šakeng kowa, kgomo e a bokolela;
Motho o re ke a tšhaba, a tšhabele lerumong.

Thulano ye e tšweletšwago polelong ya ka godimo e lebane le peakanyo ya mafelelo a kgakgamatšo ya ditiragalo tša epiki ya *Sebilwane*. Thulano yeo ya sehloa e lebane thwi le pefelo ya Badimo ba gaMokutu yeo e nepišago tiragalompe ya basadi ba gaMokutu - go fapantšha masea ke Mmakgoši le basadi ba mošate. Pefelo yeo gabotse e hlaloša go se amogelwe ga Badimo ba gaMokutu malebana le phapantšho ya masea ao ka boradia ka gobane ka mokgwa woo, Mmakgoši go ka thwe o nyatša le go tlontlolla tshepedišo ya melao ya Badimo (ba gaMokutu); ke go re Lesea leo le lebanwe ke bogoši, go sa kgathalege gore ke mosadi goba aowa, ka gobane go tla ga lona lefaseng go rulagantšwe ke Badimo, e sego Mmakgoši. Ke ka fao tlhaselo e lebanego le setšhaba ka moka, e sego boMmakgoši fela ka gobane tiragalo yeo ya go fetola bogoši e ama setšhaba ka moka.

Mediro ya baanegwa e lebane le lefase, mehlolo le Badimo

Mo karolwaneng ye go gatelelwa mediro ya moanegwa(-thuši) / baanegwa(-thuši) ge a lebantšhwa le lefase, mehlolo le Badimo. Ge a kgonthiša taba yeo, Mamogobo (1953:9) o re:

Ngwanamonyane, Ngwanamonyane wena mosadi wa
Bokwena,
O tshetše o gorošitše tšhweu sebowakamopotlo.
Phafoga o bone tauton'a Badimo mmowa thabeng,

O fafanyetsa matšwele o re ke a bolela lentšu le a ganela.

Ngwanamonyane bjalo ka moanegwathuši o thušitše Leduleputswa ka go belega ngwana yoo Leduleputswa a gopolago gore ke ngwana wa Badimo. Ka go realo, ka pelego ya ngwana yo, Leduleputswa o holofela gore o tla thušega gomme a se sa phela a nnoši.

Ge a tlaleletša kgopolo ye ya ponagalo ya mediro ya baanegwa (-thuši), ge e lebane le lefase, mehlolo le Badimo, Moganedi (1985:6) o re:

A itahlela mokitwaneng
Go bego go dutše bakgekolo,
A ikhuta gara' bona ba sekame
Ba itshwaretše taba tša bona tša monyanya
Bakgekolo ba mo pipa ka ditheto
Ba mmoloka

Bakgekolo ba tšwelela bjalo ka bathuši ba Maletsoge ka ge ba mo thuša gore a kgone go iphihla gore Khonkhiriti yoo a mo lwantšhago a se ke a kgona go mo hwetša. Mehlolo e bonagala ge Maletsoge a iponagatša go bakgekolo mola go tsebja gore ga a sa phela – o itahletše ka bodibeng.

Ditiragalo tša epiki di hlaloša bophelo bjo bobotse bja sebjalebja

Mo ditiragalo tša epiki gantši di lebelela bophelo bja sebjalebja bjo bo tšweletšago ditshwanelo/ditiro tše dibotse tša botho. Go kgonthiša ntlhakemo ye, Lentsoane (1973:30) o anega ka moo Kgotlelelo a rapelago Modimo ka gona gore go be le khutšo ka lapeng labo. Go na le go re a boledišane le (rapele) Badimo go ya ka tumelo ya setšo, yena o no rapela gore lehloyo leo Marabe a nago le lona, go ya ka tumelo ya gagwe ya Sekriste, le fole:

A gopola Kukamaditšhaba Mmabaledi,
A bitša ka boikokobetšo a re:

'Morena, tsena lapeng le,
O rake lenaba leo le re ferehlogo.
Morena, nthuše mathateng le mahlokong, ...'

Thulaganyo ye bjalo ya polelo e lebane le tlhalošo ya bophelo bjo bobotse bja khuetšo ya sebjalebja (Sekriste). Mo polelong ya Sebibile lentšu le 'Morena' ('LORD') ge le lebantšhwa le Bomodimo, le šupa maatla le borena bja Kriste. Go tiiša seo Orr mo go *International Standard Bible Encyclopedi* (1915) ge a tsopola Genesi 18:13 a re:

...the translators waver between interpreting of the Divine Person and a finite angel (compare marginal readings). It represents the most sacred Hebrew name for God, as their covenant God, Yah, Yahweh, and the more usual designation of Deity, 'Adhonay, 'Adhon, a term which they adopted to avoid pronouncing the most holy designation.

Ka fao ge go lekolwa kamano ya lona, go ya ka fao le dirišitšwego ka gona, go lemogwa gore Lentsoane o tšweleditše bogolo bja Morena Jesu, e sego Morena semangmang, le ge a se a ngwala ka tsela yeo; eupša tirišo e laetša tlhalošo ye bjalo.

Lentsoane (1973:42) o tšwela pele go bolela gore:

Kgotlelelo o mphathong wo mogolo,
Mphathong wo mothata,
Mphathong wa go Iliša banna.

Mo go sa gatelelwa gape bophelo bjo bobotse bja sebjalebja, bjale, bja go amana le thuto, e sego tumelo go ya ka mohlala wo o tšweleditšwego ka godimo ga wo go lebanwego le wona bjale. Thuto ke selo/sebetša se sebotse gagolo bophelong bja sebjalebja. Ke lehumo leo motho a ka se amogwego ke motho. Ke kgopolo ya sebjalebja. Ke ka fao go bago lethabo le legolo ge motho a fihleletše maemo a godimo a thuto:

Go hlabilwe gaMadisa le Molapowapula.
 Marabe o ušitše pholo tše pedi fase,
 A tswakatswakanya ka dihuswane tša go lebana.
 Molapowapula Moruti Mothuši o kwaditše tše tharo,
 A hlatlaganya ka makaragana a dipudi le dinku
 (Lentsoane, 1973:51).

Ka go rulaganya ditaba / ditiragalo ka tsela ye, Lentsoane o gatelela bophelo bjo bobotse bja sebjalebja, e lego go itlhabara thutong.

Sebopego, gantši, se na le ditemana tša dinoko tša go lekana ka botelele

Mo karolwaneng ye sereto se ba le sebopego sa go thewa godimo ga ditemanatheto tša dinoko tša go nyako lekana ka botelele. Go tiiša kgopolo ye, Mamogobo (1953:4) o ngwala ditemana tša sereto sa gagwe ka tsela yeo, go laetša go lekana ga ditemanatheto ge go hlokometšwe palo ya dinoko tša go nyako lekana ka botelele mo methalothetong:

Mothalotheto	Dinoko
A-hla-bi-le-a-so-be-tše-ma-tša-tši,	11
Ke-a-bo-ne-a-we-la-a-bo-a-ka-di-tha-ba,	14
Le-ngwe-le-le-ngwe-le-hla-ba-le-nye-po-ya-lo-na	14
Le-di-ke-la-le-ši-a-di-ko-lo-ko-tla...	12

Thulaganyo ye bjalo ya metara (polelo ya moreti) e hlohleletša thelelo ya mošito le morethetho, tšeo di godišago molodi seretong.

Epiki ke ya go ba le ponagalo ya ditiragalo tša go latelanywa le go boeletšwa

Nakong ya lehono, bareti ba bangwe ba diepiki tša Sesotho sa Leboa ba ngwala direto tša mohuta wo tša go thewa godimo ga ditiragalo tša go ba le tatelano le poeletšo, tšeo di dirago gore go be bonolo go di gopodišiša.

Go hlaloša ponagalo yeo go ya pele, Mamogobo (1953:7-8) o anega epiki ya gagwe ka moo Leduleputsa a ilego a atlega ka gona go gatelela poeletšo ya ditiragalo tšeo ka go latelana go ya ka maatla le bogolo bja tšona:

Ka tintatinta, ka tintatinta,
Ka tintatinta ka iša go Badimo!
'Tintetša o phaphetše Leduleputswa,
Tsela tša Badimo di marangrang ke nyepo ya mantho,
Morarolla ga owo ga e se gona Badimong.'

Go tlo lemogwa gore Mamogobo o boeletša kgopolo goba tiragalo ya 'go tinta' mo polelong ya gagwe. Ke go re o boeletša tiragalo yeo ka go gatelela lentšu leo la 'go tinta' ka ditsela tše di fapanego, e lego ya (a) leinagokwa (tintatinta, e lego lediri + lediri) le ya (b) go fetolela lentšu leo lebakeng le le fetilego (tintetša, e sego *tintile* go tšwa go lebjale la lediri la tinta). Ka go boeletša tiragalo (tiro) yeo bjalo, go gatelelwa kgokaganyo ya dikgopolo (tša methalotheto yeo) tšeo tše tharo tša mathomo tša temanatheto yeo. Ka go rulaganya ditiragalo bjalo, Leduleputswa o tlemaganywa le Badimo ba gabo.

Gantši ditiragalo tša epiki ya mohuta wo di tšea matšatši go di anega

Ge go badišišwa epiki yeo ya Fela (1961) ya *Sebilwane*, go tlo lemogwa gore e diregile/diragaditšwe mo bošegong bjo tee, e sego letšatši goba matšatši. Ke go re tlhaselo ya ba gaMokutu – go tloga ge basadi ba thoma ka poledišano ya go belegiša Mmamorati go fihlela ba kwana ka go fetola maseana, go akanywa gore e ka ba diiri tša go se be ka fase ga e tee. Ge tiragalo ya tlhaselo ya manaba e phethega yona e ukangwa gore e ka be e tšere diiri tše tharo. Tlhakodišo ya Mmamorati le Letlakaduma ya Lesea ka matlhankgeng/matopeng a ngwako, yona e ukangwa gore e ka be e tšere diiri tša go kaaka tše pedi. Go hlokofala ga Letlaka la bobedi e ka no ba metsotswana fela. Go swara leeto ga Lesea le Mmamorati go ya

Bokgalaka, go ka no ukangwa gore e ka ba metsotswana fela ka gobane ge motho a ehwa/eya legodimong ga go tšee nako ye telele.

Ka fao go phethagatšwa ga ditiragalo tša tlhaselo ya ba gaMokutu e ka elwa go ba diiri tše e ka bago tša go se be tša ka fase ga tše diselelago. Ka go realo ditiragalo tšeo ga se di tšee letšatši le ge e ka ba matšatši a a rilego ka gobane di lebane le bošego botee (go tloga mpeng ya bošego go fihla ka mahube a banna).

Ka go realo go ka thwe, thulaganyo ye ya epiki ya Matome Fela, ya go bitšwa *Sebilwane*, ga e nyalelane le ka fao ditiragalo tša epiki ka karetšo di rulaganywago ka gona. Go be go letetšwe gore epiki ye ya Fela e tšee matšatši a a rilego go ya ka thulaganyo ya melao ya diepiki (tša mafase) eupša ga go bjalo. Le ge go le bjalo thulaganyo ye bjalo yeo ga e dire gore epiki ye ya Fela go thwe e ka se hlophelwe legorong la diepiki. E ka ba phošo go dira bjalo ka gobane e na le bontši bja diponagalo tša epiki.

Kakaretšo

Taodišonyakišišo ye e gateletše gore borateori ba peleng (Serudu le Groenewald) ba tšweleditše thulano ya dikgopolo ya go lebane le tlhalošo ya dikgopolo tša epiki, thetokanegelo, thetogale le mehutangwalo yeo ye mengwe, gomme mathata ao a lebanwe ke tharollo ye e tseneletšego. Tlhakahlakano yeo ya ditlhalošo tša go fapana tša dikgopolo tšeo, e lekilwe go rarollwa ka (a) go nepiša tlhalošo ya kgopolo ya epiki fela (ka lebaka la boahlamo bja nyakišišo) gore e tle e lemogege ge e bapetšwa le dikgopolo tše di nyalelanego le yona bjalo ka thetokanegelo, thetogale le tšeo tše dingwe, gape le (b) go tsinkela diponagalomoka tša epiki ya Sesotho sa Leboa ka go tsopola mehlala go tšwa diepiking tša Sesotho sa Leboa, e lego *Sebilwane* (Fela, 1961), *Leduleputswa* (Mamogobo, 1953), *Ga se ya Lešaka le* (Lentsoane, 1973) le *Maletsoge* (Mogamedi, 1985).

Ka tsela yeo, taodišonyakišišo ye e tšere tlhalošo ya lehlakore la Groenewald go ba yeo e nepišago kgopolo ya epiki ya Sesotho sa Leboa.

English summary

Serudu (1989) and Groenewald (1993) are literary theorists who have attempted to analyse the structure of the Sepedi epic narrative. They differ from each other in their definitions of the concepts epic narrative, praise poetry, narrative poetry and heroic poetry. Serudu, in his argument, asserts that epic poetry and epic narrative are synonymous, while Groenewald argues that, although they are related to each other, they are not synonyms, because epic narrative focuses on (a) life or the world, as a whole; and (b) the style which is elevated; while heroic poetry focuses on ordinary people/life and their ordinary problems in a certain environment wherein characters, events and milieu play a significant role. As a result, such conflicting arguments may cause confusion when concepts such as these are under discussion.

The first problem that these theorists reveal is directed at the two concepts: epic poetry and narrative poetry. This is because they imply that epic poetry and narrative poetry are synonymous. Epic poetry is a concept that explains a poem that praises heroism or size; in other words, the important differentiation in this kind of poem is to reveal heroism and status in the person or thing that is being praised. This means that this concept does not differ from that of an extended praise poem. When Serudu (1992/3:62) explains a praise poem, he stresses that the importance of the events of a praise poem is to reveal 'heroism or size of the hero that is being praised'.

In contrast, Groenewald explains the concept of narrative poetry as a long poem that tells a story like a short story and novel (Groenewald, 1993:63). This means that the concept of heroism/size and that of narration of events, characters and milieu are not related. This demonstrates that the two concepts (praise poetry and narrative poetry) are not synonyms.

The second problem is that Serudu states that epic poetry is narrative poetry, while Groenewald (1993:62) does not agree, and argues:

Epiki le thetokanegelo di nyakile go swana (fela ga se selo se tee). [Epic poetry and narrative poetry are almost the same (but they are not synonymous).]

What Groenewald argues is that if one is not careful, the two concepts can be confused as one thing when they are analysed, which is not true, according to Groenewald. Seidler (1959:524-525) supports this, by explaining that epic narrative is aimed at life in general and comes from the poets themselves. Epic narrative is in relation to fantasy. That is why it can be said that its characters are mainly people and ancestors. Its events are in relation to people and to the ancestors.

In addition, epic poetry is a poem that is aimed at history. Pretorius (1989:109) summarises that it is a poem that is known historically by praising, in lengthy narration, heroism and size of the nation/person/something. It can be said that this poem is more related to history as its events are also narrated in a lengthy and chronological way.

Groenewald (1993:63) concludes his explanation of the difference between concepts of epic and narrative poetry by stating, epic poetry is aimed at (a) life or worldwide and (b) the style which is elevated, while narrative poetry is aimed at (a) people and ordinary life and with ordinary problems in a certain milieu and (b) event, character and milieu.

The third problem is in relation to how Serudu and Groenewald cluster epic poetry and epic narrative. Serudu (1992/3:60) clusters examples of epic poetry for Sesotho sa Leboa by saying:

Tše dingwe tša tšona šedi:

P. Mamogobo, Leduleputswa (Leina la puku) (Afrikaanse Pers, Johannesburg, 1953).

Matome Fela, Sebilwane (J.L. van Schaik, Pretoria, 1961).

H.M.L. Lentsoane, Ga se ya Lešaka le (J.L. van Schaik, Pretoria, 1973).

A.B. Moganedi, Maletsoge (Educum, Johannesburg, 1985).

Here are some of them:

P. Mamogobo, Leduleputswa (Leina la Puku) (Afrikaanse Pers, Johannesburg, 1953).

Matome Fela, Sebilwane (J.L. van Schaik, Pretoria, 1961).

H.M.L. Lentsoane, Ga se ya lešaka le (J.L. van Schaik, Pretoria, 1973).

A.B. Moganedi, Maletsoge (Educum, Johannesburg, 1985).

Groenewald (1993:63) clusters these poems in a group of narrative poetry. He says:

Re ka re go na le mehuta ye mebedi goba ye meraro ya thetokanegelo dingwalong tša Sesotho sa Leboa. Wa mathomo ke wa tiragalo. Tšona ke Ga se ya lešaka le, Maremegokgo seatleng se le tša Moganedi. Wa bobedi ke wa moanegwa, ke Leduleputswa. Le ge Sebilwane e ka ba seretokanegelo sa moanegwa, re ka re gabotse se lebane le tikologo, ka gobane tikologo ke elemente ye bohlokwa kudu ye e laolago bophelo bja Mmamorati le bja lesea.

'We can say we have two or three types of narrative poetry in Sesotho sa Leboa literature. They are: Ga se ya lešaka le, Maremegokgo seatleng se and those of Moganedi. The second one is the character, Leduleputswa. Even though Sebilwane can be a narrative poem of a character; we can say it is actually in relation to milieu, because milieu is a very important element that controls the life of Mmamorati and that of the little child.'

This research aims to solve part of these problems, by thoroughly explaining the characteristic features of Sepedi/Sesotho sa Leboa epic poetry focusing on Sebilwane (Fela, 1961), Leduleputswa (Mamogobo, 1953), and Ga se ya Lešaka le (Lentsoane, 1973) looking at examples

and applications from these poems. The understanding of these characteristic features will be based on the general explanation of the concept of epic.

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