

TEBELELONYAKIŠIŠO YA NONWAN EKAKANYWA YA SEPEDI

KA

MATJI NA

TEBELELONYAKIŠIŠO YA NONWAN EKAKANYWA YA SEPEDI

NGWANAMPHAGA ALETTA MATJI

E neelwa bjalo ka karolo go ya ka dinyakwa tša dikrii ya

BONGAKA

LEFAPHENG LA THUTABOMOTHO

MOHLAHLI: PROF. M.J. MOJALEFA

YUNIBESITHI YA PRETORIA

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DITEBOGO

A ke thome ka go lebiša ditheto tša ka go Mohlodi wa legodimo le lefase, Wena Kukamadišhaba ka go mpha mafolofolo le maatla go katana le pharela ye e bego e ntomoletše mahlo, lengwalophatišišo le. Ka Wena ke fentše bjalo ka ge le le Mofenyi wa motšhaotšhele. O kgauswi le bao ba Go hlokago.

Go mohlahlhi, Prof. M.J. Mojalefa, Mogale wa bagale, ke hloka mantšu ao ka ona nkago kgotsofatša pelo ya gago. Ka go realo ke tšholla malebo go wena ka tlhahlo le tlhohleletšo ye le mphilego yona go phethagatša phatišišo ye. Tlhohleletšo ya lena ka moeno wa 'Re tlo fihla' ke wona o mphilego kholofelo le maatla a go lemoga gore ka nnete ke tlo fihla. Ke nna yo ke fihlile. Gola o kake tlou Mminatau, Ramaatlaohle a le okeletše matšatši.

Malebo a lebišwe go ba bokgobapuku ba Yunibesithi ya Pretoria ge ba ile ba se mphelele pelo ge ke be ke ba hlodia nako le nako ke kgopela thušo ka methopo ye ke bego ke sa e hlokišwe. Theknolotši ya bokgobapuku le methopo e dirile gore ke be se ke lego sona lehono. Yogodimodimo a le godiše.

Malebo go lena Ngaka M.P. Kgatla. Mantšu a tletše ntlatlana eupša a gana go tšwa molomong. Ditheto di a le swanela gobane maitemogelo a lena a nthušitše go hlaba tlou ye ka diloka, go fihla ke kgereša thaba ye e šennego meno go fihla matshwanong. O bile montshepetšabošego wa borare. Modimo a tšwele pele go le okeletša tsebo le matšatši a bophelo gore le tšwele pele go thuša le ba bangwe. Dipula tša matlorotloro di le nele Tlou.

A ke leboge batswadi ba ka bao ba robetšego boroko bjo bogolo, Malope 'a Napšadi le Mahlako 'a Monare. Mantšu a lena ke sešego bophelong bja ka; 'Tsena sekolo se tlo go thuša'. Lehono ke nna yo ke phethagaditše toro ya ka ka mantšu a tlhohleletšo ao le mphilego ona. Ke re a moya wa bona o robale ka khutšo. Nka se lebale, Monare 'a Malope le Halengwana 'a Malope, baemakgorong, madišo, bao le bona ba balwago le bagologolo; ke re ya lena tema go nna le e gorošitše. Robalang ka khutšo Babinaphuti.

Go mošomikanna, Mna Nkadimeng, S.M., ke leboga go se fele pelo ga gago ge ke go hodiile ka sellathekeng, gomme wa mphaolla ge ke hlhlatha hlageng, lehono ke nna yo, 'Ke fihlile'. Malebo šea Tau. Modimo a be le wena tseleng ya bophelo.

Go wena papagobanake, Mphela 'a Ngwato, ka tlhohleletšo le thekgo tšeo o ilego wa se ntlhokiše tšona ge ke di nyaka. Bokgobapuku bo be bo fetogile bofulapudi ge nka ntšha lentšu la methopo. Ge o bona ke lapa, o be o ntsoša le bošego gore ke be ke sele moedi wo. Ka go realo ke re ditheto ke tšeo Tau. Modimo a go dire ka go loka.

Go dihlogo tše Ramasedi a mphilego tšona, Mahlatse, Mahlogolo le Oratile, ke leboga thekgo yeo le mpontšhitšego yona ge ke šogana le pharela ye. Ge le bona ke lapa le ntlatša ka mafolofolo le kholofelo ka go se mphelele pelo ge le bona go fela go tima ge theknolotši e eja letsogo. Le tsene fase la se lape go mpontšha mathaithai le makatika a sethekniki ge ke aparetšwe ke kgakanego. Mantšung a maleme a šele le mphahlolotše le sa fele pelo. Ke nna yo lehono lesedi le gona, thuto ga e na bogolo. Modimo a nkgodišetše lena, le kake tlou, tšhukudu e be mošemanyana.

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KGAOLO YA PELE

1.1 MATSENO

Nonwanekakanywa ke mohuta wo o remišago borateori hlogo. Lebaka ke go re ga ba farologanye mohutangwalo wo go mehuta ye mengwe ya dikanegelo. Yo mongwe wa borateori bao, e lego Rottensteiner (1978:8) o tšea dikanegelo ka moka go ba dinonwanekakanywa. Mabapi le kgopolo ye, o no re:

All Fantasy is a game, a conjuring of a verbal world which may or not be analogous to the world of physical reality.

Mantšu a Rottensteiner (*ibid*) a hlola thaba ya bothata ka gore ga se dikanegelo ka moka tše e lego dingwalokakanywa. Bothata bjo bo godišwa ke go re dikanegelo ka bophara ke mogopolo wa mongwadi. Ka lebaka leo, se sengwe le se sengwe seo se tšwago kgopolong ya mongwadi, se bonwa e le sengwalokakanywa; ke go re, nonwanekakanywa.

Polelo ya Rottensteiner (*ibid*) e gata ka mošito o tee le kgopolo ya Butler (2006:75). Go ya ka Butler (*ibid*), nonwanekakanywa e nabile go feta dikanegelo tše dingwe. O tlaleletša ka go re nonwanekakanywa e hueditšwe ke dinonwane tša setlogo le dingwalo tša saense. Ge a tšwela pele go hlaloša mohutangwalo wo, go bonala tlhakahlakanyo ka gobane ga go tšweletšwe phapano gare ga mehutangwalo yeo.

Dikgopolo tša borateori ba ba ukamilwego ka mo godimo, di thekgwa ke Day (1984:277). Yena ge a hlaloša nonwanekakanywa o re e ka bapetšwa le tumelwana. Se se napile se tiiša taba ya go naba ga mohutangwalo wo. Ka fao, nonwanekakanywa e hlakahlakanywa le mehuta ya dikanegelo ka gobane ka moka di na le ditumelwana.

Ka lehlakoreng le lengwe, tlhalošo ya Luckens (1995:27) e fapana le ya bo Rottensteiner ka gobane yona e gatelela go se kgonagale ga ditiragalo tša mohutakanegelo wo. Ke ka fao a rego:

Fantasy is a story about the non-existent or unreal which may depend on magic or supernatural.

Polelo ye e hlaloša nonwanekakanywa ge e le sengwalo sa go hloka bommakgonthe. Nonwanekakanywa, go ya ka Luckens, e ithekgile godimo ga maleatlala/maleatlana (dikgopolo tše pedi tše di tlo dirišwa ka go neetšana) le ditiragalo tša mehlolo. Go tlo hlokomelwa gape gore kgopolo ye ya Luckens (*ibid*) le yona e hlola bothata ka gobane dinonwane ka moka di tletše ditiragalo tša maleatlala le mehlolo.

Sutherland (1991:247) yena o no gatelela ntlha ya go hloka bommakgonthe ge a re ditiragalo tša nonwanekakanywa di ka se tsoge di boeleditšwe. Ka lehlakoreng le lengwe Sutherland (*ibid*) o hlagiša kgopolo ye nngwe mabapi le taba ye ya go hloka bommakgonthe ga ditiragalo tša nonwanekakanywa. O re di ka ba tša mmakgonthe ka ge di na le tatelano.

Dikgopolo tša borateori ba go boletšwego ka bona ka mo godimo, di tiiša taba ya go re borateori ba, bona ba bona o ka re ga go na pharologanyo gare ga nonwanekakanywa le mehutangwalo ye mengwe ya dikanegelo. Bjo ke bothata bjo bo lebanego go rarollwa ke phatišišo ye. Pele go ka lekwa go kgereša thaba ye ya modiro, go tlo lekodišišwa gore banyakišiši ba bangwe bona ba reng ka taba yeo.

1.2 TEKOLO YA DINGWALO

Sa pele ke go lekola ge e ba go kile gwa ba le nyakišišo mabapi le bohlokwa bja nonwanekakanywa bjalo ka mohutangwalo wa Sepedi. Mo tabeng ye go hweditšwe banyakišiši ba mmalwa, e lego Makgamatha (1987) le (1990), Serudu (1990), Mampuru le ba bangwe(1994), Mojalefa le Maduane (1993), Magapa (2000), Phala (1992), Makopo (2003), Masola (1988), Nokaneng le Louwrens (2000), Makgopa (2014), Ratau (1990) le Mathiba (2015).

Bjale go tlo lekolwa dikakaretšo tša dingangišano tšeo tša bona go kgonthiša tema ye ba e kgathilego tshekasekong ya dingwalo tša dinonwane tša Sepedi.

1.2.1 Makgamatha, P.M.: *Characteristics of the Northern Sotho Folktales: Their Form and Structure* (1987)

Makgamatha (1987) ge a dira nyakišišo ka dipharologanyo tša nonwane ya Sepedi, o lebeletše, (a) moakanyetšo, (b) sebopego, (c) ditumelo le (d) mafapa a a fapanego a dinonwane ao a tšweleditšwego ke borateori ba Lèvi-Strauss (1955), Thompson (1964), Propp (1968) le Scheub (1976).

Makgamatha, o bolela gore nonwane e arotšwe ka diripa tše pedi, e lego matseno, mmele le mafelelo. Bobedi di beakantšwe le go hlagišwa ka mokgwa wa koša. Mabapi le sebopego, o hlaloša gore se bohlokwa ke magato ao a tšewago a dira gore nonwane e tsefe. Go feta fao, ga go bohlokwa bjo a bo tšweletšago mabapi le go ba le dikgato tše di boletšwego tša nonwane gagolo ge go nepišwa nonwanekakanywa.

Bohlokwa bja tshedimošo ya nyakišišo ye ke go farologanya magareng ga seo Makgamatha (*ibid*) a se boletšego mo hlogotabeng ye le seo se tlogo bolelwa mo phatišišong ye.

1.2.2 Serudu, S.M.: *Dipheko tša Bagologolo* (1990)

Pukung ya gagwe, *Dipheko tša Bagologolo*, Serudu o kgobokeditše mehangwalo ya go fapafapana bjalo ka dinonwane le direto. Ka fase ga hlogo ya dinonwane, o hlaotše dihlopha tše nne tša go fapafapana, e lego tumelwana, nonwane, nonwanekakanywa le fapole ('*fabule*').

Mo sengwalong se, Serudu o tšweleditše mehuta, dipharologantšho, e lego matseno, mmele le mafelelo, mehola le mehlala ya dinonwane. Mo go mehuta ya dinonwane, o hlalošitše nonwanekakanywa a lebišitše go boikgopolelo bja setšhaba gore se tšea e le kutollo ya nnete ya taba yeo e kilego ya direga kgale.

O tšwela pele go hlaola dipharologanyo tša dinonwane tša go fapafapana ka go lebelela tikologo (nako le lefelo), matseno le mafelelo. Mošomo wo mogolo

wa Serudu (*ibid*) e be e le tekolo ya dingwalo. O e dirile ka maikemišetšo a go hlama kwešišo ye kaone ya thulaganyo ya nonwane ya Sepedi.

Go lemogwa gore Serudu (*ibid*) le Makgamatha (*ibid*) ba kgopolong e tee ya go re sebopego sa nonwane se arotšwe ka diripa tše di itšego. Gomme o fo re ke tikologo, matseno le mafelelo, mola Makgamatha (*ibid*) yena a re ke matseno le mafetšo fela. Ka go realo, nyakišišo ya Serudu (*ibid*) e bohlokwa go nepiša tlhohlo ya mohutangwalo wo, ka go hlahla le go nyankurela sebopego sa nonwanekakanywa nyakišišong ye.

1.2.3 Mampuru, D.M. le ba bangwe: *Naledi Yela* (1994)

Mampuru le ba bangwe ba kgobokeditše puku ya dinonwane ya go bitšwa *Naledi yela*. Kgoboketšo ye e laetša mekgwa ye mmalwa ya dingwalo bjalo ka dikanegelo, diema le dinyepo. Nonwanekakanywa e kgethilwe bjalo ka mohutangwalo wa poledišano. Le ge go le bjalo, ga go tlhalošo ya go re dipharologanyo tša nonwanekakanywa ke dife. Go feta fao, ga go tekolo ya dingwalo yeo e tšweletšwago. Se ba se dirilego ke go fa mehlala ya dinonwanekakanywa ka Sepedi. Le ge go le bjalo nyakišišo ya bona e tšwela mohola phatišišo ye ka gore ge di (dionwanekakanywa) anegwa di na le go latela sebopego se se itšego. Le ge sebopego se se bolelwago mo e se se se letetšwego, se bontšha dipharologantšho tša nonwane. Maikemišetšo a banyakišiši ba ke go fetišetša molaetša go setšhaba, gore se phele ka ditlwaelo le ditumelo tša bona, gore molao o se robje.

1.2.4 Mojalefa, M.J. le Maduane, L.H.: *Mo išong ya bokhukhu* (1993)

Mojalefa le Maduane (*ibid*), bjalo ka Serudu (*ibid*) le Mampuru le ba bangwe (*ibid*) ba kgobokeditše puku ya dinonwane ya go bitšwa *Mo išong ya bokhukhu*. Bjalo ka Serudu (*ibid*), le Mampuru le ba bangwe (*ibid*) ga go tshekaseko ye e tseneletšego. Sengwalo se se na le mehuta ye e fapafapanego ya dikanegelo tša histori bjalo ka direto, dikoša, dinyepo, dika le diema.

Go iša pele Mojalefa le Maduane (*ibid*) ba tšweleditše mehuta ya dinonwane, tsholo, kgogamašego, pheteletšannete le kakanyotlhalošo. Ba tšwetše pele ka boripana, go bontšha nonwanekakanywa go ba mohutangwalo wa go bolela ka tlholego le ditumelo.

Maikemišetšomagolo a banyakišiši ba, a lebane le go oketša tsebo go babadi ba nonwanekakanywa. Ka fao ba na le seabe mo nyakišišong ye ka gore tshekaseko e lebane le sebopego sa nonwanekakanywa ye bona ba filego mehlala ya yona. Le ge go le bjalo ditaba tšeo di hlalošitšwe ka boripana.

1.2.5 Magapa, N.I.: *Dikgagara tša Bopedi* (2000)

Bjalo ka bangwadi ba ba ka godimo, Magapa (*ibid*) le yena o kgobokeditše le go ngwala puku ya go bitšwa *Dikgagara tša Bopedi*. Le ge go le bjalo, tlhagišo ya gagwe e fapana le tša bangwe ka gore e bontšhitše kgoboketšo ya dinonwane.

Sa pele, o farologantše mehuta ya go fapafapana ya dinonwane. O tšwetše pele go hlaloša mešomo, maikemišetšo le thulaganyo ya nonwanekakanywa, eupša ga go tshekaseko ya nyakišišo.

Sa bobedi, Magapa (*ibid*) o be a ikemišeditše go thuša marematlou go kwešiša bokaone thulaganyo ya nonwane ya Sepedi.

1.2.6 Phala, N.I.: *Matseketseke* (1992)

Kgoboketšo ye Phala (*ibid*) a e dirilego pukung ya *Matseketseke* e bontšha dipharologantšho tša dinonwane le mehlala ya tšona. Phala (*ibid*), bjalo ka Magapa (*ibid*) o laeditše dipharologantšho tša nonwane. Kgoboketšo e bontšha dikanegelo tša maloba, dinonwane, diema, dika, dithai le dikošana tša bana. Phala (*ibid*) o lekile go bontšha dipharologantšho, mehuta le mehlala ya kanegelo go nepiša mohuta wo wa kanegelo, fela a beela thoko tshekaseko ya nonwanekakanywa. Ka fao, Phala (*ibid*) o lemošitše bohlokwa bja nonwanekakanywa gore bo malebana le thuto ka nepo ya go aga setšhaba.

1.2.7 Makopo, S.A.: *Moepathutse* (2003)

Mo sengwalong sa gagwe, *Moepathutse*, Makopo (*ibid*) o dirile kgoboketšo ya mohutangwalo wo ka go bontšha dipharologantšho tša nonwane le mehuta ya tšona. Sengwalong sa gagwe, Makopo (*ibid*) o bolela gore go ka ithutwa selo ka mokgwa ofe, bophelo bja sona, ditlwaelo tša sona, ditumelo le dikgopolo tše e lego motheo wa sona. Tlhalošong ya gagwe o tšwela pele ka go re dinonwanekakanywa ke seipone sa setšhaba, go ditumelo tša sona go Modimo le badimo malebana le tlhologo. O kgathile tema ge a tšweletša mohola wa dinonwane ka go re dilo di sepela ka tshwanelo, gore setšhaba se se ke sa šwalalana; batho ba sona ba swanetše go thušana le go swarana ka diatla tše pedi.

Kgopolo ya Serudu (*ibid*) le Makgamatha (*ibid*) ya sebopego, go lebeletšwe matseno, mmele le mafetšo, le go Makopo (*ibid*) go bjalo. Tshekasekong ya gagwe o be a lebišitše go dinonwane ka kakaretšo. Phatišišo ye, e tlo ba bohlokwa ka go tšweletšwa ga sebopego se Makopo (*ibid*) a se adilego fa, le ge a topeditše fela; eupša bonnyane bjo a bo filego bo tliša lesetšana, e sego lesedi la tshekaseko ya nonwanekakanywa.

1.2.8 Masola, I.S.: *Bohwa bja Rena* (1988)

Masola (*ibid*) o kgobokeditše mehuta ya dinonwane, dithai/dinyepo, diema le dika, pukung ya go bitšwa *Bohwa bja Rena*. O dirile tlhopho ya gagwe ya dinonwane ka mokgwa wo: nonwanepheteletšannete e sepelelana le nonwanekakanyotlhalošo mola nonwanekgogamašego e sepelelana le nonwanetsholo. Masola (*ibid*) o hlaloša gore nonwanekakanywa e nepiša ditaba tša merero ya ditumelo, badimo le go hlolwa ga lefase, mola mo go nonwanepheteletšannete a utolotše gore ke ge ditaba tša bonatla bja batho di tšweletšwa.

Nyakišišong ya gagwe, o bontšhitše dipharologantšho, baanegwa, boteng le thulaganyo ya dinonwane ka kakaretšo. Tlhophollo ya dinonwane, molaetša, mošomo wa dinonwane le dikokwane tša tlhamego ya nonwane ke tše dingwe

tša dithekniki tšeo Masola (*ibid*) a di šomišitšego go rulaganya ditaba, nepo e le go godiša maatlakgogedi le khuduego sengwalong.

Le ge Masola (*ibid*) a tšweleditše dithekniki tšeo, ga se a hlaloša bohlokwa bja tšona mo tshekasekong ka go e epolla ka medu, eupša di gorošitše seetša, ka nepo ya go kgatha tema phatišišong ye.

1.2.9 Nokaneng, M.B. le Louwrens, J.: Segagešo (2000)

Sengwalong sa Nokaneng le Louwrens (*ibid*) sa *Segagešo* seo se ngwaletšwego ba mphato wa lesome bjalo ka sengwalo sa tekatlhaologanyo le thutapolelo, go tšwelela mehuta le mehola ya dinonwane. Nonwanekakanyo-tlhalošo e tšwelela e le ye nngwe ya mehuta ya sengwalo se. Banyakišiši ba ba bolela gore mohuta wo o hlaloša ditiragalo tša go ba le medingwana ka gare. Ka mantšu a mangwe, ke go fa batho tlhalošo ya dilo tše ba hlaelelago go hwetša dikarabo tša go re go tšile bjang gore dilo di be ka mokgwa wo.

Ge ba tšwela pele ka mohutangwalo wo, ba bolela gore mo go tšona go foka moya wa tumelo, le gore lefase la gona ga le swane le la batho ba nama le madi. Ba laeditše sebopego ka tsela ya matseno la mafelelo. Sebopego se se tšweleditšwego mo se gata ka mošito o tee le sebopego se se bolelwago ke Makopo (*ibid*) ka godimo.

Ka go realo sebopego se se bolelwago ke Nokaneng le Louwrens (*ibid*) ga ešita le Makopo (*ibid*) se fapana le sebopego se se tlogo dirišwa mo nyakišišong ye, eupša le ge go le bjalo se tlo tšwela phatišišo ye mohola.

1.2.10 Makgopa, M.: Todi ya Batlogolo (2014)

Kgoboketšo ya Makgopa (*ibid*) ka *Todi ya Batlogolo* go bonagala tlhopho ya sengwalo sa mohuta wa ka tsela ye: dingwalotšhaba, dinonwane, theto ya setšo le dikanegelokeletši. Ka mo go dinonwane o bontšha mehuta ya tšona.

Makgopa (*ibid*) o bolela gore maikemišetšo a nonwanekakanyotlhalošo ke go leka go bontšha ka moo setšhaba se nago le ditumelo ka gona mo go dilo tšeo go sa tsebjego setšo le tlholego go tše dingwe tša dilo tšeo di ka tšwewago go ba tša tlhago.

Karolo ya dinonwane ya gagwe e bea phatišišo maemong a makaone ka gobane Makgopa (*ibid*) o kgemakgemile mehuta ya nonwanekakanywa ka go thekga mohuta wo wa kanegelo ka mabaka a a rilego. Ka fao, Makgopa (*ibid*) o tšweleditše mehuta ye ya nonwanekakanywa go leka go araba dipotšišo tša tlholego, maikemišetšomagolo e le go nepiša kwešišo go diponagalo tša tlhago le go nyankurela go ditumelo tšeo setšhaba se nago le tšona. Le ge go le bjalo ditaba tšeo di akareditšwe, e sego go sekasekwa ka botlalo le ka tsenelelo.

1.2.11 Ratau, J.: *Ngwaga wa mpo le tšhikidi* (1990)

Ratau (*ibid*) o dirile kgoboketšo ya dinonwane mo pukung ya gagwe ya go bitšwa *Ngwaga wa mpo le tšhikidi*. O tšweleditše mokgwa wa moswananoši wa go hlopha dikanegelo tša mohuta wo. O beakantše tlhopho ya tšona ka tsela ye: dinonwane ka ga tlhago le dilo, dinonwane tše di swanago, dinonwane ka ga batho le dinonwane ka ga diphoofolo.

Phatišišo e lemogile bohlokwa bja sengwalo sa Ratau (*ibid*) ka temogo ya go re tlholego ya dilo e gona, e lego seo se tšwelago hlogotaba ye mohola. Ratau (*ibid*) o laeditše diponagalo tša mohutangwalo wo, e le bohatse bja ditumelo tša tlholego. Ratau (*ibid*) o gorošitše thuto ye e lego seikokotlelo sa setšhaba nageng, e lego go ba le maikarabelo. Fela tshekaseko ya gagwe ga se ya go iša fase.

1.2.12 Mathiba, N.: *Lehlotlo: Kgoboketšo ya dingwalotšhaba tša Sepedi/Sesotho sa Leboa* (2015)

Mathiba (*ibid*) o kgobokeditše dinonwane, direto, dikošana, dithai, diema le dika mo sengwalong sa *Lehlotlo: Kgoboketšo ya dingwalotšhaba tša Sepedi/Sesotho sa Leboa*. O beakantšhitše mehuta ya dinonwane ka mokgwa wo:

kgogamašego, pheteletši, badingwana, tsholo, pheteletšannete, kakanyatlhalošo le tša sebjalebjae.

Go kgoboketšo ye Mathiba (*ibid*) a e dirilego, e tlo tšwela nyakišišo ye mohola le tsebo ka nonwanekakanywa ye e tšweletšago pepeneneng bohlatse bjo setšhaba se hutšago gore ke bja nnete gomme bo diragetše nywageng ya mpo le tšhikidi. Mathiba (*ibid*) o gatelela ditlwaelo le ditumelo go bontšha maatla a Bomodimo goba Badingwana, tlholego ya lefase le matete a dimakatšo tša tlhago le tlholego. Le ge go le bjalo nyakišišo ya gagwe ga se ya tsenelela; e fo okola ditaba ka godimo.

Go ka no rungwa ka go re le ge banyakišiši ba ba ka mo godimo ba lekile go lekola mathata ao a lebanego le nyakišišo ye, le ge go le bjalo ga se ba nyakišiša ka tsinkelo ye e tseneletšego dinyakišišong tšeo tša bona, ka gobane bona ba filo lekola dinonwane ka kakaretšo fela.

Bjale go yo tsongwa tlhalošo ye e tseneletšego ya bothata bjo ka go lekola pele maikemišetšo a nyakišišo ye.

1.3 MAIKEMIŠETŠO A NYAKIŠIŠO

Nyakišišo ye e tla tsinkela thwi sebopego sa nonwanekakanywa. Go bohlokwa go bontšha gore nonwanekakanywa e na le dielemente (dikarolwana) tše dingwe mo sebopegong sa yona. Ge dielemente tše di tšwelela mo go nonwanekakanywa, di swanetše go hlopšha go ya ka bohlokwa bja tšona. Dielemente tšeo di hwetšwago go sebopego sa nonwanekakanywa ke tšeo di lokafatšago tlhopho ya mohutangwalo wo bjalo ka mohuta wa dingwalo. Gore go fihlelelwe tokafatšo ye, nyakišišo e yo lebelela ka tsinkelo le tsenelelo maikemišetšong a a latelago:

- (a) Go hlatholla sebopego sa nonwanekakanywa, go lebeletšwe dielemente tše di boletšwego ka mo godimo: thulaganyo le mongwalelo.

- (b) Go farologanya nonwanekakanywa le mehuta ye mengwe ya dinonwane.
- (c) Go boloka mohuta wo wa sengwalo bjalo ka ge go na le tlhokego ye bjalo mo polelong ya Sepedi.

Go molaleng gore go na le tlhokego ya go dira nyakišišo ka tsepelelo ya go tsenelela go tšwetša pele dinonwane tša Sepedi. Gape go laetša o ka re borateori ba go fapafapana ba na le dikgopolo tše di fapafapanego mabapi le kgopolo ya nonwanekakanywa.

Ka ntle le dikgopolo tša go fapafapana tša borateori ba, lebaka le lengwe la go dira dinyakišišo ka sererwa se ke gore go fihla bjale, diphatišišo tše di dirilwego di hloka tshekaseko ye e tiilego ye e tseneletšego. Go nyakišiša go tšwela pele, nyakišišo e tla dirwa ka go sekaseka ka tsenelelo kanegelo e tee (ka lebaka la boahlamo bja nyakišišo ye) ya nonwanekakanywa ya Sepedi. Gomme go tlo hlokomelwa dipharologanyo tše bohlokwa tša thulaganyo ya nonwanekakanywa yeo, e lego 'Mošemane wa moimana' go laetša maatla a mehlolo (le maleatlala) ge go tsinkelwa ditlhakore tše pedi fela tša sebopego sa sengwalo, e lego thulaganyo le mongwalelo wa nonwane ye.

1.4 MOKGWA WA NYAKIŠIŠO

Phatišišo ye e tlo latela mekgwa ye meraro ye e angwago, ya go nyakišiša sengwalo, e lego:

- go hlaloša ('*describe*'),
- go hlatholla ('*interpret*') le
- go bapetša ('*compare*').

Bjale go latela tlhalošokakaretšo ya mekgwa yeo ka mo tlase.

1.4.1 Go hlaloša

Ge go hlalošwa 'go hlaloša', Mahole (2002:5) o re ke mokgwa wa go laetša maemo goba sebopego sa selo gore se kwešišege gabotse. Lebaka (1999:8 le 2006:11) le Sebake (2002:7) ba molomo o tee le Mahole (*ibid*) ge ba etla kgatong ya go hlaloša lereo le 'go hlaloša'. Phala (1999) o tlaleletša ka go re go hlaloša ke go bontšha diphapantšho ka moka tšeo selo se tsebegago ka tšona.

Ka lehlakoreng le lengwe, Kgatla (2000:17) o tšwetša pele kgopolo ya boPhala ya go hlaloša ka tsela ye:

Go hlaloša ke go fa polelo ye e tseneletšego ya selo, gwa utollwa diphapantšho tša sona gore sebopego sa sona se šale se ikanegile molaleng.

Ke ka lebaka leo Serudu (1987:25) a rego 'go hlaloša' ke go bea pele, ka mantšu, sebopego, maemo, goba kamano ya selo go se sengwe. Ge go ahlaahlwa nonwanekakanywa go tlo tsepelelwa kgopolo yeo ya sebopego, go lebišitšwe thulaganyo go akaretšwa le mongwalelo.

Go ya ka borateori ba, go hlaloša ke mokgwa wa go bea ditaba pepeneneng gore mang le mang a di kwešiše ka ntle le go nyaka go hlalošetšwa gape. Go bea selo molaleng ke go hlaloša ka go tsenelela, go sa šiwe selo morago. Ka morago ga go hwetša tlhalašo ye bjalo, ga go na gore mmadi a timele go hwetša selo sa mohuta woo.

Ka fao mokgwa wo wa go hlaloša mareo o tlo šalwa morago ge go sekasekwa nonwanekakanywa gore monyakišiši a se timelele babadi ba nyakišišo ye. Go hlaloša ka go tsenelela, go fa selo dipopo tša sona go se mo go tlogelwago gona. Ka go realo 'go hlaloša' ke go epolla ka medu, go tsenelela boteng bja selo se go nyakwago go bolela ka sona gore se kwešišege gabotse ntle le go kamaka goba go fela o botšiša.

1.4.2 Go hlatholla

Mampho (1999:5) o re ge go bolelwa ka 'go hlatholla', go nepišwa mešomo ya diphapantšho tša go hlaloša. Kgopolo ya Mampho (*ibid*) e thekgwa ke Mahole (2002:5), Magapa (2006:6), Lebaka (1999:8) le Sebake (2002:7). Ke mo go gatelelwago gona mehola ya dipharologantšho tša seo se hlalošitšwego. Abrams (2012:176) o tlaleletša dikgopolo tša borateori ba ka go nepiša 'go hlatholla' e le go bea kgakala mešomo ya lentšu, ka boripana, go lebeletšwe dikapolelo. Ke ka fao, a rego:

To interpret a work of literature is to specify the meanings of its language by analysis, paraphrase, and commentary, usually such interpretation, focuses on especially obscure, ambiguous, or figurative passages.

Peck le Coyle (1984:134) bona ba kwana le borateori ba ba ka godimo, ge ba bolela ka 'go hlatholla' ka go re ke go fapantšha lentšu go šeditšwe polelo yeo gore dilo di be molaleng go fa sengwalo kwešišo ya maleba. Fowler (1973:101) o laetša mohola wa 'go hlatholla' ge a re:

The purpose of analysis, according to William Empson, is to show the modes of action of a poetic effect.

Ka gona, go ka thwe 'go hlatholla' go amana le go fa mehola goba mešomo ya selo seo. Ka gona, gore selo se kwešišege gabotse ke ge selo seo se fiwa mehola ya dipharologantšho tša sona.

1.4.3 Go bapetša

Wellek le Warren (1942:41) ba hlaloša gore 'go bapetša' mongwalo dingwalong tše di fapafapanego go bohlokwa kudu ge go dirwa ka nepagalo. Se se hlaloša gore ge motho a bapetša sete e tee ya dingwalo le ye nngwe, di swanetšwe go sekasekwa ka botebo ntle le go tlogela selo ka ntle. Shipley (1970:60) o hlatsela kgopolo ye ka go re 'go bapetša' ke mokgwa wa go tšweletša le go

lekola gore dingwalo di a tswalelana ka mokgwa wo mongwe. Ka lebaka leo, tswalano magareng ga dingwalo e a gatelelwa. Ke ka lebaka leo Jost (2008:304) a tiišetšago gore 'go bapetša' dingwalo go loketše go ithuta tswalano magareng ga dilo tša go swana goba tša go fapafapana. Fowler (1973:33) o tlaleletša dikgopolo tša borateori ba ka go hlaloša lereo le 'go bapetša' ka mokgwa wo:

Techniques of comparison form a natural part of the literary critics analytic and evaluative process in discussing one work, critics frequently have in mind, and almost as frequently appeal to, works in the same or another language.

Mo tšhišinyong ye ya nyakišišo, mokgwa wa papetšo o tla dirišwa malebana le papetšo ya nonwanekakanywa ya dikanegelo tše di tswalanago tša dinonwane mo dingwalong tša Sepedi le ge papaetšo yeo e ka se hlalošwe ka botlalo ka lebaka la boahlamo bja nyakišišo ye.

1.5 TAETŠONYAKIŠIŠO/NARATHOLOTŠI

Naratholotši ke taetšonyakišišo ye e tlogo šalwa morago mo nyakišišong ye. Harris (1992:258) o bea pepeneneng ka fao naratholotši e hlalošago sebopego sa sengwalo ka gona, ge a re:

The specific term narratology (narratologie) was introduced by Tzvetan Todorov in 1969 in Grammaire du Decameron, where it is described as a new science applicable to popular stories, myth, film, dreams, and all other discourses with narrative structure.

Taetšonyakišišo ye e tlo lebana thwi le sebopego sa sengwalo, e sego go lebana le mongwadi. Strachan (1988:2) o tlile le tlhalošo ya naratholotši ge a re ke ge sengwalo se bopilwe ka mahlakore a mararo. Le ge Strachan (*ibid*) a bolela bjalo, ga a tšweletše letlalo la boraro bjalo ka letlalo le le feleletšego. Seo a se hlalošago thwi ke go re sengwalo se na le matlalo a mabedi, e lego la

diteng le la thulaganyo. Groenewald (1993:14) le Mojalefa (1995:11) bona ba bolela thwi gore go na le matlalo a mararo, e lego la diteng, la thulaganyo le la mongwalelo. Ge ba hlaloša matlalo ao, ba re letlalo la mathomo ke diteng, la bobedi ke thulaganyo mola la boraro e le mongwalelo.

Ge Strachan (*ibid*) a bolela ka mahlakore/matlalo ao, go ka no ipopelwa seswantšho sa rula ya mahlakore a mararo, mola Groenewald (*ibid*) le Mojalefa (*ibid*) ba bolela gore matlalo ao a swana le legaba la eie, leo le ka ebolwago sekaletlalo ka letlalo. Mo nyakišišong ye go yo latelwa tlhalošo ya boGroenewald ya go tšea sengwalo bjalo ka ge se bopilwe ka matlalo a mararo.

Go tloga mo go yo hlalošwa matlalo ao ka tatelano ka fase ga hlogo ya tlhalošo ya dikgopolo.

1.6 TLHALOŠO YA DIKGOPOLO TŠE BOHLOKWA TŠA GO AMANA LE KGOPOLO YA NYAKIŠIŠO YE

1.6.1 Diteng

Le ge kgopolo ye ya diteng e ka se šalwe morago (ka lebaka la boahlamo bja nyakišišo ye), eupša e bohlokwa kwešišong ya sebopego sa sengwalo. Ka fao e tlo bolelwa ka boripana nyakišišong ye.

Groenewald (1993:3-4) o bolela ka letlalo la diteng gore, pele mongwadi a ka tšea pene le lephephe a ngwala, o šetše a na le seo a tlogo bolela ka sona. Diteng di bonala e le motheo wa sengwalo. O katološa kgopolo ya gagwe (1993:8) ka go hlaloša diteng ka go re:

Diteng goba histori ke ditaba ge di lemogwa ka botšona, pele ga ge mongwadi a ngwala ka ga tšona.

Ke ka fao Mampuru (2015:36), Magapa (2013:14) le Lebaka (2006:16) ba lego molomo wa lehlabula ka go tlaleletša kgopolo ya rateori yo ka mantšu a go re

diteng ke letlalo la mathomo la sengwalo. Baldick (1990:132) ga a boelele selo ka matlalo a mararo, sa gagwe o bona diteng e le ditaba tšeo mongwadi a di šomišago go goroša molaetša.

Dikgopolo tša borateori ba di nepiša ka fao diteng di fihlišago molaetša go mmadi ka gona. Mojalefa (1994:29) yena o tšweletša diteng e le:

Ditaba ka moka tšeo di sego tša rulaganywa goba tša beakanywa ke mongwadi. Ke ditaba tšeo mongwadi a rego ge a ngwala sengwalo seo a hwetša di le gona mo historing ya sengwalo seo.

Go tlo lemogwa gore Groenewald (*ibid*) le Mojalefa (*ibid*) ba molomo o tee ge ba re diteng ke histori. Ke nnete ka gore le gonabjale ditaba ke maphaaphaa, mongwadi ga a di nagane, sa gagwe ke go tlemaganya gore di tšweletše molaetša go mmadi.

Groenewald (*ibid*) o tšwela pele ka go re ditaba tšeo di tlemaganywa ke sererwa gore di be kgopana. Mantšu a rateori yo, a hlatselwa ke Mojalefa (1994:40) ge a bolela gore sererwa ke sona se tlemaganyago ditaba go tšweletša molaetša.

Seswantšho sa Groenewald (*ibid*) sa go re sebopego sa sengwalo se bjalo ka legaba la eie, leo le nago le matlalo, ao a ebolwago, se nepiša phihlelelo ya boleng bja segwere/sengwalo. Go ebola mola, go tliša gore mongwadi a fihlelele bogaregare bja eie, gomme ke ka fao Kgatla (2000:24) a rego 'diteng ke karolo ya ka gareregare, le gona ye bohlokwa ya sengwalo'.

Go ka no akaretšwa ka go re ge mongwadi a thoma go anega ditaba, o di anega e le tšeo di hlagilego. Ka mantšu a mangwe go bolelwa ka ditaba tše di bilego gona – nonwane ya 'Mošemane wa moimana' e bile gona pele e ngwalwa. Mongwadi o leka go gahlanya ditaba tše di lego mafarahlahla ka go di gogela felo gotee go tliša botee bja tabataba. Ge ditaba di gahlanywa di tla

be di gogelwa felo gotee ke hlogo, e lego sererwa se Mojalefa (*ibid*) le Groenewald (*ibid*) ba bolelago ka sona.

Ka go realo, go ka rungwa ka go re diteng ke tšona mothopo wa ditaba tša nonwane. Ge mmadi a bala sengwalo/nonwane o nyaka go kwa se mongwadi a bolelago ka sona. O bala a nyaka kgwekgwe ya ditaba tše, bjalo ka ge moji wa legapu a kgotsofatšwa ke go ja kgokgo ya lona.

Bjale go yo hlalošwa matlalo a mabedi ao a sebopego sa sengwalo: thulaganyo le mongwalelo, eupša le ona e sego ka botlalo ka gobane dikgopolo tšeo di tlo hlalošwa ka botlalo dikgaolong tša kua pele: kgaolong ya bohlanano le ya boselela.

1.6.2 Thulaganyo

Peck le Coyle (2002:122) ba hlaloša thulaganyo ge e le ge ditaba di latelana, le mokgwa wa tšona wa go anegwa. Hawthorn (2000:336) o bolela gore go nyakega tlhalošo ya go tsenelela magareng ga kanegelo le thulaganyo. Bofokodi bja gagwe ya ba ge a sa bontšhe pharologanyo yeo gore mmadi a kgone go e kwešiša. Ka go realo, Hawthorn (*ibid*) ga se a bee taba ya gagwe pepeneneng gore thulaganyo ke eng. Harris (1992:145) yena o no re ke kanegelo ya go beakanywa ka ditemana. Groenewald (1993:5) o godiša tlhalošo ya letlalo la thulaganyo ka go re:

Ke ditaba tša diteng ge mongwadi (le ge e le mmoledi) a thoma go di šomišetša tebanyong ye e itšego ya gagwe.

Ge mongwadi a gopotše go tšweletša moko wa ditaba wa seo a ngwalago ka sona, o rulaganya ditaba tša gagwe gore di lebanye seo a nyakago go se tšweletša. Groenewald (*ibid*) o tšwela pele ka go re go na le mekgwa ya go rulaganywa ditaba ya go bitšwa dithekniki. O bolela ka dithekniki (kgopolo ye e tlo hlalošwa ka morago) tša thulaganyo ya sengwalo ka tsela ye:

Ke tlhopho ya dithekniki ge di amana seng sa tšona; ge ye nngwe le ye nngwe e lebane le moko wa ditaba.

Go tlaleletša kgopolo ya go diriša dithekniki ge go rulaganywa, Kgatla (2000:24) o re:

Thulaganyo ke tlhopho ya ditiragalo ka go di latelantšha, go dirišwa dithekniki tše di itšego.

Ge go lebeletšwe ditlhalošo tše di filwego, go ka rungwa ka gore ditaba di rulaganywa ka tatelano, ya go tliša ditiragalo go šomišwa dithekniki go tšweletša tebanyo ya mongwadi, ye e bitšwago moko wa ditaba/molaetša.

1.6.3 Mongwalelo

Brewer (1988:861) o hlaloša gore ye nngwe ya dikokwane tša mongwalelo wa mongwadi ke setaele sa gagwe sa go ngwala. Beckson le Ganz (1960:270) ba gatelela gore bokgoni bja mongwadi bo bonala go mongwalelo, ka mantšu a:

Style may be used as a general synonym for excellence. The skill of an author is seen through style.

Mothopo wa ditaba tše kaone ke polelo. Polelo ke kgetho le tirišo ye e kgotsofatšago ya mantšu go tšweletša molaetša goba moko go sengwalo. Mantšu a a tlaleletšwa ke Groenewald (1993:5) ge a hlaloša letlalo la mongwalelo gore ke lona le lebanego le polelo. Mmadi o kwešiša sengwalo ka polelo. E fetoga kokwane ya sengwalo tebanyong ya sengwalo. Eupša polelo ke karolwana ye nnyane ya mongwalelo; se bohlokwa ke khuduego. Kgopolo ye e tlo hlalošwa ka morago ka botlalo.

Kgopolo ya mongwalelo e thekgwa le go katološwa ke Fowler (1973:182) le Wales (1990:371) ge ba bolela gore mongwalelo o bonala ge mongwadi a šomiša kgetho ya mantšu, dika le diema le dikapolelo.

Ge go lebeletšwe ditlhalošo tša borateori ba, go ka phethwa ka go re setswalle se sebotse magareng ga mmadi le mongwadi se tlišwa ke mongwalelo wa go goga maikutlo. Ke ka fao Mojalefa (1995:174) a re go mongwalelo o lebane le phišego ya mongwadi. Polelo ya Mojalefa (*ibid*) e gata ka mošito o tee le ya Kgatla (2000:117) ge ba hlaloša gore mongwalelo o laolwa ke khuduego yeo e tšwetšago pele tebanyo ya mongwadi.

Ka go realo, mongwalelo ke mokgwa wo mongwadi a šomišago thekniki ya polelo, kgetho le tlhopho ya mantšu le tšhomišo ya mafoko go lebeletšwe dika, diema le dikapolelo go fetetša khuduego ya gagwe go mmadi gore mmadi a tšwele pele go bala sengwalo.

Matlalo, gagolo a mabedi ao a sengwalo (thulaganyo le mongwalelo), ao a tšweletšwago ke bangwadi bao, a swanetše go bonagatša sererwa, moko wa ditaba le khuduago, tšeo di gapeletšago mosekaseki le mmadi go rothišago mare a todi ye di e emerego/rwelego. Ka mantšu a mangwe, sejo, gantši sa ka garegare ga segwere, ke se se tsefago go feta sa ka ntle ga segwere, e lego sererwa. Mo go bolelwa gore diteng tša sengwalo di bohlokwahlokwa. Molaetša goba thuto ye mmadi a e rutago, e lego ka mo go thulaganyo, le tše mongwadi a di tšweletšago ka polelo le maikutlo, tšeo di tšweletšwago mo go mongwalelo, di hlohleletša tsebo ya go teba ya tshekaseko ya mosekaski ka nepo ya go utolla tlemaganyo ya dikgopolo tšeo tša sebopego sa sengwalo go bopa ngatana e tee ya sengwalo seo se fetlekwago.

Ka fao ge, mo phatišišong ye, matlalo ao a mabedi (thulaganyo le mongwalelo) a yo hlalošwa ka bophara ge a dirišwa ka go lekodišišwa diphorologantšho tša nonwanekakanywa ye e kgethilwego nyakišišong ye, e lego ya 'Mošemane wa moimana'.

1.7 THULAGANYO YA DIKGAOLO

Mo kgaolong ya pele, go hlokomedišitšwe gore bontši bja banyakišiši ga ba dira go tlala seatla ka nonwanekakanywa. Go lemogilwe gore bontši ga bja

farologanye nonwanekakanywa le mehuta ye mengwe ya dikanegelo. Ka fao seo nonwanekakanywa e lego sona ga se tšwelele gabotse.

Maikemišetšong go gateletšwe gore phatišišo ye e hlokomedišiša go bontšha sebopego sa nonwanekakanywa ka fao se fapanago le mehuta ye mengwe ya dikanegelo ka gona. Ka fao go tlo tsinkelwa sebopego sa nonwane ye go lebeletšwe thulaganyo le mongwalelo go ya ka fao go ukamilwego ka godimo. Taodišo yeo e tlo ba motheo wa taetšonyakišišo ya sengwalo se.

Ntlha ye nngwe ye bohlokwa ye e tšweleditšwego kgaolong ya pele ke mokgwanyakišišo wo o arotšwego ka (a) 'go hlaloša', (b) 'go hlatholla' le (c) 'go bapetša'. 'Go hlaloša' ke go epolla selo ka medu gore se be pepeneng gore se kwešišege gabotse. 'Go hlatholla' ke go bea selo seo ka dipharologantšho tša sona. Mokgwa wa 'go bapetša' o bohlokwa ka gore o ilo thuša go farologanya goba go laetša phapano ya nonwanekakanywa go mehuta ye mengwe ya dikanegelo.

Nyakišišo e rumilwe kgaolo ye ka go hlaloša sebopego sa sengwalo seo se bopilwego ka diteng, thulaganyo le mongwalelo.

Ka ge nonwanekakanywa e le karolo ya sengwalo sa go anegwa, ebile e nepišwa nyakišišong ye, kgaolo ye ya bobedi e yo lebana le tlhalošo ya kanegelo ya seo sengwalo e lego sona. Ka go realo kanegelo e tlo akaretša tlhalošo ya padi, padinyana, kanegelokopana, taodišo, nonwane, le kanegelokakanywa.

Mo kgaolong ya boraro, go tlo farologanywa nonwanekakanywa le mehutana yeo e welago legorong la yona, e lego nonwanekakanywa ya kanegelo, nonwanekakanywa ya maemo a godimo le nonwanekakanywa ya saense. Le ge go le bjalo nonwanekakanywa yona e tlo hlalošwa mo kgaolong ya bone.

Kgaolo ya bone go yona go yo farologanywa nonwanekakanywa le mehutana yeo e welago go yona. Yona ke: nonwanekakanywa ya kanegelo, nonwanekakanywa ya maemo a godimo le nonwanekakanywa ya saense.

Lebaka le legolo le le lebanego le taba ye, ke nyalelano ya ditlhalošo tša mareo ao le sererwa sa nyakišišo ye.

Kgaolo ya bohloko e lebane le thulaganyong ya nonwanekakanywa ya 'Mošemane wa moimana' fao go yogo hlalošwa ka go nepiša dikokwane tša thulaganyo go hlokometšwe tlhalošokakaretšo ya teori ya thulaganyo go lebeletšwe kalotaba le moko wa ditaba, tšwetšopele, sehloa le tlemollahuto.

Mo kgaolong ya boselela go yo sekasekwa letlalo la sengwalo la go bitšwa mongwalelo. Kgopolo ye ya mongwalelo e yo nepišwa nonwaneng ya go bitšwa 'Mošemane wa moimana', ya go laodišwa ke Mologadi NgwanaMagolego go hlokometšwe, polelo, khuduego, nonwane le kgegeo, mongwalelo, dipharologantšho tša mongwalelo, dipharologantšho tša mongwalelo le dithekniki tša mongwalelo le dithekniki le dipharologantšho tša mongwalelo.

KGAOLO YA BOBEDI

2.1 TLHAKO YA TEORI YA KANEGELO

Ka ge nonwanekakanywa e le karolo ya sengwalo sa go anegwa (kanegelo), go bohlokwa go hlaloša kgopolo ya kanegelo mo nyakišišong ye.

2.1.1 Matseno

Kgaolo ye e lebane le tlhalošo ya kanegelo ya seo sengwalo e lego sona. Ka go realo, kgaolo ye e yo arolwa ka dikarolwana tše pedi tše bohlokwa, e lego:

- (a) Kanegelo
- (b) Sengwalo

Kanegelo e akaretša dintlha tše di latelago:

- Padi,
- Padinyana,
- Kanegelokopana,
- Taodišo,
- Nonwane.

Go bohlokwa go hlaloša mehuta ye ya kanegelo gore go lemogwe gore e fapana bjang le mehutanonwane ye mengwe. Gape bothata bjo bongwe bjo bo lego gona ke bja go re mehuta ya dikanegelo, go swana le taodišo goba kanegelokopana, e ka bonwa eka ke sengwalo sa nonwane go upša go se bjalo.

Karolwana ya bobedi, e lego tlhalošo ya sengwalo e lebane le:

- Sengwalo,
- Mongwadi

- Mmadi.

Go gatelelwa gore thulaganyo ya tlhalošo ye ya ka godimo e bohlokwa ka gore nonwane ke sengwalo, gantši sa go ngwalwa, sa go thewa godimo ga bomolomo. Tlhalošo ya dika tše tša ka godimo tša dingwalo, e bohlokwa ka gobane ga go se se ka bolelwago ka nonwane ka dingwalong ntle le go lebelela dika tše.

Bjale go tla thongwa ka tlhalošo ya thulaganyo ya kanegelo pele ga ya sengwalo ka gobane go a anegwa pele ga ge go ngwalwa.

2.1.2 Kanegelo

Karolo ye e yo hlalošwa ka boripana ka ge (a) e šetše e hlalošitšwe ke borateori ba bogologolo ka botlalo le (b) ka lebaka la boahlamo bja nyakišišo ye.

Ge a hlaloša kanegelo, Mothapo (1996:10) o re ke sengwalo seo se hlompšhago bjalo ka mešomo ya bokgabo. Motho o tswalwa le bokgoni bja go tšweletša mešomo ya bokgabo. Talente ye ya tlhago e akaretša bokgoni bjoo, bjalo ka ge go bolelwa ka botswatswa le bokgoni kgethong ya mantšu. Talente e bopa motheo. Go tšwa go yona, motho a ka tšwela pele go phadimiša mabokgoni a gagwe. Ke ka fao Hunt (1994:23) a rego maitemogelo a go naba gammogo le talente di bohlokwa ge go ngwalwa dipuku. O gatelela gore kanegelo e swanetše go tliša boipshino go babadi (*ibid*:60).

Go tliša kgopolo ye, borateori ba go swana le Nokaneng le ba bangwe (1990:43) ba tšweletša talente yeo ka go re mongwadi o laodiša tiragalo ka go diriša polelo ya molomo. Kgopolo ye ya go laodiša e thekgwa ke Ramushu le Mphahlele (1987:171) ge ba re kanegelo ke seo se ngwalwago ka polelo ya ka mehla ya tlwaelo. Go anega tiragalo ke kgokagano magareng ga dihlopha tše pedi: moanegi le motheeletši. Ka fao go ba le mmoledi le motheeletši (dikgopolo tše di ka se hlalošwe ka ge di se na kamanothwi le nyakišišo ye),

bobedi ba kgokaganywa ke polelo. Gomme kgokagano yeo e romela molaetša bathong.

Go oketša seo Nokaneng le ba bangwe (*ibid*) ba se bolelago ka godimo, Ramushu le Mphahlele (1987:1) ba tšwetša pele go farologanya mehuta ye meraro ya kanego, e lego padi, padinyana le kanegelokopana. Gape ba laeditše gore direto tše dingwe di ka tšewa bjalo ka dikanegelo ge di adilwe ka mokgwa wa ditemanatheto, mohlala *Sebilwane* (1961) le *Maletsoge* (1985).

Go katološa dikgopolo tša borateori ba ba ka godimo, Groenewald (1993:5) o feditše ka go re kanegelo e na le dielemente tše pedi:

- (a) Tatelano ya ditiragalo
- (b) Batho ba ba swerego mathata.

Dielemente tša Groenewald (*ibid*) di šomišwa bjalo ka metheo ya bangwadi, ge ba anega ditaba. Ke ka fao a rego bangwadi ba šomiša dielemente tše go tliša maatlakgogedi mo dikanegelong le go tumiša/reta baanegwa ba bona. Groenewald (*ibid*:6) o tšwela pele go farologanya mehuta ye mebedi ya dikanegelo. Go na le dikanegelo tša go itiša le dikanegelo tša go bolela ditaba tša bohloko. Ge a katološa tlhalešo ya gagwe, Groenewald (*ibid*:7) o re dikanegelo tša go itiša di kgahla babadi, ka gobane ba di bala ka ntle le go tlaletšwa ke mathata a baanegwa, mola tša kwešišano di bolela ka mathata a baanegwa. Babadi ba nyamišwa ke ditaba tše; ba kwela baanegwa bohloko. Gantši ke ge mmadi a tšea lehlakore la moanegwa wa go loka kgahlanong le moanegwa wa go se loke, e lego seo mongwadi a se gorošago kanegelong, go lebeletšwe thulano.

Ka mantšu a mangwe, babadi ba tšea lehlakore la bahlorišwa. Groenewald (*ibid*) o molomo o tee le boRamushu (*ibid*) ge go etla go mehuta ya dikanegelo. Ba hlopha dikanegelo ka dihlopha tše tharo, e lego padi, padinyana le kanegelokopana. Kgopolo ye ya tlhopho e tlaletšwa ke Kgatla (2000:6) ge a re kanegelo e akaretša mehutangwalo ya go swana le taodišo, padinyana le kanegelokopana. Ka mantšu a mangwe, go sa na le mehutangwalo yeo e sa

tlogetšwego ka ntle go swana le kuranta, lengwalo, kgatišobaka, memorantamo, referentamo, e lego tšeo le tšona di tlišago molaetša bathong ka mokgwa wa kanegelo. Ka fao kanegelo e hwetšwa mahlakoreng ka moka. Diemeile, diinthanete, diselefouno, dithwitha, *di-facebook*, bjalobjalo, ke ye mengwe ya mekgwanamefsa ya go fihliša melaetša bathong; e tšweletšwa ka mokgwa wa kanegelo. Ka fao kanegelo e tšwelela thwi ka polelo ya ka mehla ya go tlwaelega.

Go tšwa maemong a a boletšwego ka godimo tlhalošong ya kanegelo, go ka rungwa ka go re, kanegelo ke mokgwa woo ka wona mongwadi a kgokaganago le batheeletši ka leleme (polelo), go šeditšwe mekgwa yeo e šalwago morago go tšweletša bokgoni bja mongwadi ge a laodiša ditaba.

2.1.2.1 Padi

Padi ke sengwalo sa go ba le matlakala a mantši a go feta a padinyana ka gore mongwadi o a naba ge a ala ditaba. Sengwalo se se na le baanegwa ba bantši, dinako le mafelo a mantši; ka nako ye nngwe le ditiragalo tša gona di thiba letšatši. Ka fao go ka se hlalošwe go tlala seatla ka yona ka gobane phapano ya padi le nonwane ke ye kgolo kudu. Ka go realo ga e nepiše nyakišišo ye.

2.1.2.2 Padinyana

Baldick (1990:152) ge a hlaloša padinyana, o e bona e le mohutangwalo wa bogareng ge a lebeletše botelele bjo bo ka elwago ge go ngwalwa sengwalo. Ke ka fao a rego:

Novella is a fictional tale in prose, intermediate in length and complexity between a short story and a novel, and usually concentrating on a single event or a chain of events, with a surprising turning point.

Kgopolo ye ya botelele bja padinyana e thekgwa ke Abrams (2005:198), gomme ya tlaleletšwa ke Beckson le Ganz (1960:203) ge ba bea ditekanyetšo

tša padinyana ka go re ke 'a narrative briefer than the novel but longer than the short story'. Ke ka lebaka leo Ramushu le Mphahlele (1987:171) ba tšweletšago taba ya phapantšho ba lebeletše botelele bja yona ka go fa tekanyetšo ya matlakala a lekgolo, mola padi e na le matlakala a go ba lekgolo le go feta. Go ya ka borateori bao ba ka godimo, ge sengwalo se ka feta matlakala a lekgolo se bitšwa padi, e sego padinyana (Davis le Webster, 1998:559) le (Shaw, 1972:257). Bangwadi ba ba kwana ka go re padinyana ke kanegelo ye kopana ge e bapetšwa le kanegelokopana ka botelele.

Ge e le mo karolong ya telefatšo, Kgatla (2000:10) o no re:

Mongwadi wa padinyana ga a telefatše, ebile ga a kgaoletše kudu ge a hlaloša ditaba.

Padinyana e na le botelele bja magareng ge e bapetšwa le kanegelokopana le padi. Botelele bo feta bja kanegelokopana mola bo sa fihle go padi. Gona mo letlakaleng leo, Kgatla o tšwela pele a laetša phapano ye nngwe magareng ga kanegelokopana le padinyana ka go re kanegelokopana e gatelela sererwa mola padinyana e ka ba le ditiragalo tše ntšinyana mo bophelong bja moanegwa, gomme seo se ka bonala go sa hlwe go šalašalwa sererwa morago.

Ge go nyankurelwa taba ya padinyana go ya pele, ge e bapetšwa le padi, Nokaneng le Louwrens (2000:186), ba ala tlhalošo ya bona ka tsela ye:

Lentšu le 'novelle', le tšwa go lentšu la Setareana 'novella,' e lego pego ya ditaba goba kanego ya ditaba. Ge go bolelwa ka ga padinyana gantši go bolelwa ka ga kanego yeo e sego ye telele ya go ngwalwa ka tsela ya *prosa* ka ga tiragalo e tee yeo e nago le tlhalošo ye e tebilego mo bophelong bja moanegwathwadi goba baanegwathwadi.

Ka go le lengwe Kgatla (2000:9) o fapantšha sengwalo sa padinyana le mehutangwalo ye mengwe ka tsela ye:

- (a) Mošomo wa padi ke go laodiša ka botlalo
- (b) Mošomo wa kanegelo ke go laodiša ka bokopana
- (c) Mošomo wa padinyana ke go anega taba gore e kwešišege, e sa hlalošwe ka botlalo ebile e sa kopafatšwa kudu go swana le kanegelokopana

Go tšwa go ditlhalošo tša bangwadi ba ka godimo, go ka rungwa ka go re padinyana ke sengwalo sa magareng ge se bapetšwa le kanegelokopana le padi. Padinyana e hwetšwa gare ga padi le kanegelo ye kopana, gomme moko wa ditaba ke yona kgopolo ye kgolo mo padinyaneng. Phapantšho ye nngwe ke gore kanegelokopana ke ye kopana kudu; ke go re ditaba tša gona di kopafaditšwe, mola padinyana e feta kanegelokopana, gomme ka lehlakoreng le legwe padi e le ye telele kudu.

Ditaba tša padinyana di nepišwa ka pela, ka gobane ga go baanegwa ba bantši. Go feta fao, padinyana e dikologa godimo ga tiragalo e tee. Tiragalo yeo e tliša khuduego go mongwadi, moo mafelelo a fetogago bophelong goba tikologo yeo a phelago go yona.

2.1.2.3 Kanegelokopana

Beckson le Ganz (1960:203) ba hlaloša kanegelokopana ka go e nepiša le botelele bja yona gammogo le baanegwa ba ba amegago ka mokgwa wo:

A prose narrative is briefer than the short novel more restricted in characters and situations, and usually concerned with a single effect. Unlike longer forms of fiction, the shorter story does not develop character fully; generally, a single aspect of personality undergoes change or is revealed as the result of conflict.

Kgopolo ya borateori ba, e thekgwa le go tlaleletšwa ke Baldick (2001:307) ge a bontšha gore kanegelokopana e tšweletša taba e tee ka moanegwa goba baanegwa ba babedi fela. Gona mo letlakaleng leo, Baldick o katološitše

kgopolo ye ka go bontšha nonwane bjalo ka mohutangwalo wo o lebanago le kanegelo ye kopana. Ke kanegelo ye e sa beelwago kelo ya botelele, eupša e le ye kopana go gatišwa bjalo ka puku ya moswananoši, fela e se padinyana (Baldick, 1990:204). Ge e le, Mokgoatšana le ba bangwe (2008:128) o bontšha taba ye ya botelele bja kanegelokopana ka go re e nyakile go swana le padi, efela e fapana le padi ka ge yona e le sengwalo se sekopana. Mongwadi wa padi a ka ela, a ngwala ditaba tše telele mola wa kanegelokopana yena a gapeletšega go anega ditaba ka bokopana.

Mo tabeng ya phapano, Nokaneng le Louwrens (2000:134) ba molomo wa lehlabula le borateori ba ba ka godimo ge ba re, taodišo ye kopana e ka swana ebile gape e ka se swane le padi. Padi e na le baanegwa ba bantši, gantši ke mo gothata go hwetša kgopolo e tee. Kanegelong ye kopana mongwadi o swanetše go aga, le go nontšha kgopolo e tee fela, ye e laodišwago ka bokopana. Mo kanegelong ya mohuta wo mongwadi o swanetše go hlokomela tšwelopele ya morero goba kgopolo ya gagwe e tee gomme tše dingwe a di phaele ka thoko.

Go ya ka Ramushu le Mphahlele (1987:171), kanegelokopana e bopša ke ditabana tše mmalwa tše di lego ka pukung e tee. Ditabana tše gantši ga di amane, di a fapana. Botelele bja tabana yeo ga bo dumelele go dira puku ka boyona. Ke ka lebaka leo ditabana tše di kopanywago ka pukung e tee.

Kgopolo ye ya kelo ya matlakala a kanegelokopana e tšwetšwa pele ke Mogale le ba bangwe (1988:177) ka mantšu a go re kanegelokopana ga e beele mmadi a nnoši dinyakego tše ntši, eupša e beela le mongwadi. Ka tsela ye nngwe, kanegelokopana e swana le sereto. Mongwadi o swanetše go kgona go laodiša kanegelo ya gagwe matlakaleng a se makae gore mmadi a tle a kgone go tseba baanegwa ka tsela ye nkego o badile ka ga bona mo pading ya matlakala a lekgolo. Ke ka moo go lego bohlokwa gore a kgethe mantšu a gagwe ka šedi. O swanetše go tseba gabotse seo a nyakago go se bolela, gomme a tšee sephetho sa go re ke mantšu afe ao a tlogo tšweletša taba yeo gabotse.

Ka mantšu a mangwe, ditiragalo gammogo le baanegwa ba kanegelokopana ga ba a swanela go thiba letšatši. Ke ka fao Kgatla (2000:8) a tlaleletšago dikgopolo tša borateori ba ba ka godimo ka polelo ya go re kanegelokopana e na le mohuta wa ditiragalo tše di tseneletšego le go anega taba ye e itšego bophelong. Ka fao taba ye e lego gona bophelong e anegwa ka bokopana ge e fetiša molaetša. Ditiragalo tša kanegelokopana ga se tša swanela go ba tše telele ka ge sengwalo e swanetše go ba se sekopana. Sengwalo se feta taodišo ka botelele, eupša ke se sekopana ge se bapetšwa le padinyana.

Kanegelokopana e ka tsebja ka ditiragalo tše di latelago tša ditaba:

- (a) Ga se tše telele
- (b) Ga di dikadike
- (c) Di diragala lefelong le le itšego

Go ya ka ditlhalošo tše di tšweletšego ka mo godimo, go ka rungwa ka go re kanegelokopana ke kanegelo ye e laodišwago ka bokopana, ya go fetwa ke padinyana, go lebeletšwe botelele bja yona; gape e na le baanegwa ba se ba bakae. Mongwadi ga a dikadike go tšweletša moko wa ditaba. O hlokomela gore o kgetha ditaba dife, a tlogele dife gore a tšweletše molaetša ka bjako, e le ge go sekasekwa bophelo mo taodišong ye kopana ka mokgwa wa go aga mmadi.

2.1.2.4 Taodišo

Abrams (2005:87) o hlaloša ka mo taodišo e lego sengwalo se sekopana, seo kanegelo ya sona e swanetšego go goga maikutlo a mmadi. O tšwela pele ka go re taodišo ke ya batho ka moka, ka gore ga e ngwalelwe ba mengwaga ye e itšego. Ka fao taodišo e fapana le sengwalo ka gobane go sengwalo ke mo go tšweletšwago mekgwanakgwana ya go ngwala. Ke ka fao a rego taodišo ke:

Any short composition in prose that undertakes to discuss a matter, expresses a point of view, persuades us to accept a thesis on any subject, or simply entertains. The essay differs

from a treatise or dissertation in its lack of pretension to be a systematic and complete exposition, and in being addressed to a general rather than a specialized audience, as a consequence, the essay discusses its subject in non-technical fashion, and often with a liberal use of such devices as anecdote, striking illustration, and humour to augment its appeal.

Ka lehlakoreng le lengwe, Brewer (1990:426) o hlaloša maemo a boipshino ge mongwadi a ngwala sengwalo, mola moamogedi le yena a ikhwetša ka gare ga boipshino bjo. Ke ka lebaka leo a rego:

To write just treatises requireth leisure in the writer and leisure in the reader ... which is the cause hath made me choose to write certain brief notes ... which I have called essay.

Taodišo e abja ka leleme la tlwaelo. Ka go realo polelo ya gona e bobebe, ga e raragane goba go timelela mmadi. Ke ka lebaka leo Beckson le Ganz (1960:62) ba bolelago gore taodišo ke *'a short composition which is usually in prose.'* Kgopolo ya borateori ba e hlatselwa le go tšwetšwa pele ke Baldick (2001:118) ge a laodiša gore ke kanegelo ye kopana ye e hlalošago hlogo goba go tliša ngangišano ntle le go ntšhetša taba pepeneneng. O ntšhitše maikutlo ka tsela ye:

A short story (is a) written composition in prose that discusses a subject or proposes an argument without claiming to be a complete or thorough exposition.

Kgatla (2000:14) o tlaleletša borateori ba ba ka godimo ge a re taodišo e tšweletša tebelelo ya mongwadi mabapi le ditaba tšeo a ngwalago ka ga tšona, le gore e hlaloša maikutlo a gagwe. Ke ka moo Maibelo le ba bangwe (1996:125) ba rego taodišo e hlagiša boyena bja mongwadi mabakeng a maikutlo a a fodilego a boiketlo le khutšo, fela monagano wona o sa tšwafe go

kalapiša se le sela mo le mola; o bapetša, o fapanya, o tsitsinkela, o ela se le sela.

Kgatla (*ibid*:15) o tšwela pele go tšweletša phapano magareng ga taodišo le kanegelokopana, ka polelo ya go re mo ntlheng yeo, taodišo e fapana le kanegelokopana ka gore mongwadi wa kanegelokopana o tsebiša batho ditaba fela. Ga a tshwenyege gore ba di tšea bjang; ke go re o ikemetše thoko. Mongwadi wa taodišo yena o ipea molaleng. Ke ka fao Nokaneng (1997:205) a rego:

Mongwadi wa taodišo yena o a iponagatša, o kua pele, e ba mponeng, nkweng, ntsebeng, ntumeng, nketšeng.

Go ya ka ditlhalošo tše di tšwelelago ka mo godimo, go ka thwe taodišo ke kanegelo ye kopana, ya go ba le maatlakgogedi. Mongwadi o dikologa godimo ga sererwa ge a laodiša ditaba. Taodišo ke ye kopana ge e bapetšwa le kanegelokopana ka botelele. Ga e dikadike, e betha taba serokaphatla, ka maikutlo a a fodilego. Mongwadi o ngwalela mmadi ditaba ka tsinkelo le tsenelelo, a šomiša papetšo le phapantšho go goga maikutlo a moamogedi wa yona.

2.1.2.5 Nonwane

Langer (1953:412), ge a hlaloša nonwane, o re e ka gopolwa bjalo ka maitemogelo a dikakanyo go tšwa dinakong tša kgale. Nkgaruba le ba bangwe (2011:44) ba dumelelana le tlhalošo yeo ka gore ba re nonwane ke kanegelo goba taodišo yeo e neelanwego go ya tlase go tšwa molokong go ya go wo mongwe. Go feta fao e tšewa bjalo ka mollwane go ruta maitshwarobotse a dinyakwa le go kgalema bošaedi.

Ditlhalošo tša borateori ba ba ka godimo di lemoša mmadi gore nonwane e bile gona mehleng yela ya bogologolo gomme ya fetišetšwa go ditlogolo le ditlogolwana ka molomo, go šeditšwe maitshwaro a batho. Haines (1963:6) o akareditše dikgopolo tša borateori ba ka dintlha tše di latelago:

- a) Ke mokgwa wa bokgabo wa go laetša bophelo go feta tše dingwe ka moka.
- b) Ke mohuta wa sengwalo sa go bolela ka tlhago le maitemogelo.
- c) Dielemente tša tlhalošo tša nonwane di ithekgile ka tlhalošo le kanegelo.
- d) Tirišo ya polelo e tliša bophelo go tše di sa phelego.

Dikgopolo tša Haines (*ibid*) di hlaloša gore dikakanyo tše di tliša botse mo kanegelong gomme gape di phagamiša ditaba tše bohlokwa go batheeletši. Se mohlomongwe ke sona seka sa go farologanya nonwane, bokgoni bja go fa bophelo, go tše di sa phelego. Hawthone (2005:50) o bušeletša ntlha yeo ka go tšweletša mešomo ka moka ya nonwane. Ka mantšu a mangwe, dintlha tše Haines (*ibid*) a di bontšhitšego ke boikemo bja nepagalo, nonwaneng.

Go iša pele go ka hlalošwa gore dilo tše nonwane e bolelago ka tšona di hlagišwa ka mokgwa le tatelano ye bonolo. Bonolo bjo bo bonala mo poledišanong. E ka bonwa gape ka go kgetha baanegwa, fao go nago le mogwera le kgetho ye nnyane ya baanegwa ba bangwe.

Go ya ka Pillon (1983:62), molaetša wa mafelelo ke maikemišetšo a mmakgonthe a nonwane. Ka lehlakoreng le lengwe Patrick le Barkas (1962:54) ba lekantšha mešomo ya bokgabo yeo e hwetšwago nonwaneng le yeo e hwetšwago bokgabong le tiragatšong. Mo tabeng ya bokgabo, Nokaneng le Louwrens (2000:26) ba bontšha tlhamego ya nonwane ka mokgwa wa bokgabo, ka gore dinonwane di na le ditshwanelo ka moka tša dingwalo gomme ka go realo ke ditlhamo tša dingwalo. Ke tlhamego yeo e theilwego ka bokgabo bja mantšu bjalo ka sengwalo se sengwe le se sengwe seo se theilwego ka bokgabo bja mantšu.

Dinonwane di na le thuto ye kgolo ya Baswana. Bafsa ba kgobakantšhwa mola sebešong goba kgorong ba tsebo solelwa tsebo yeo gore e ba phafoše, e ba lemoše le go ba tlwaetša go phela ka setho le botho gore ba se tlo wela melekong. Ka go dira bjalo, go hwetšwa thuto yeo e theilwego godimo ga

ditlwaelo le melao ya setšhaba. Taba ye ya thuto e hlatselwa ke Nokaneng le Louwrens (2000:25) ge ba re:

Dikanegelo tša setšhaba ga se dikanegelo fela, le gona ga se dikanegelo tša bana tšeo mošomo wa tšona e swanetše go no fela go tloša bana bodutu le go ba segiša. Aowa, dinonwane di swere ditaba tše kgolo – ke ditlhamo tšeo di lego bohlokwa kudu go tsebiša borapedi le go ditsebi tše dingwe tša saense.

Dinonwane ga tša direlwa bana fela bjalo ka mo ba bangwe ba naganago ka gona. Setšhaba ka kakaretšo se eletšwa mabapi le ka fao bophelo bo lego ka gona. Di ka tšweletša go kgala, go reta mekgwa le ditiro tšeo batho ba gahlanago le tšona bophelong. Ka fao, ge motho a phela go na le mahlakore ao a tla welago go ona, a go kgahliša goba go se kgahliše. Ditaba tše di swanetše go buša motho ge a etšwa tseleng goba go reta bophelo bjo a bo swerego ka nepo ya go re bohle go phelwe ka boitshepo. Thuto ye e abjago ke nonwane bophelong, ke ye e latelago:

- (a) Go rata ba bangwe.
- (b) Go tlogela mona.
- (c) Go tlogela megabaru.
- (d) Go botega.
- (e) Go kgona go swara sephiri.
- (f) Go šoma le go itšhomela.
- (g) Go hlokomela thoto ya lapa.

Gantši moanegi wa dinonwane o šomiša diphoofolo tša naga tšeo di bontšhago bohlale, botlaela goba bofšega, bogale le maatla go tšweletša morero wa gagwe, e le gore gabotse o bolela ka batho le ditiro tša bona. Mo diphoofolong go fela go šomišwa phukubje, mmutla, tau, phiri, noga, khudu le tše dingwe. Go tliša kgopolo ye, Nokaneng le Louwrens (2000:12) ba thekga taba ya go re mo dikanegelong tšeo, baanegwa gantši ke diphoofolo le dinonyana. Malebiši a tšona ke go tloša bodutu le go segiša. Gona mo letlakaleng leo Nokaneng le

Louwrens ba hlaloša gore ke kanegelo ye e tumilego gagolo ye e botšwago melokomefsa ka molomo wa go ja bogobe.

Serudu (1995:20) o akaretša dikgopolo tša borateori ba ka mo godimo ka go re maikemišetšothwi a nonwane ke go kgonthiša maitshwaro a maleba go setšo le go šoma bjalo ka seipone sa go laetša molaetša wa setšo. Taba yeo e tšweletšwa go tšwa molokong wo go ya go wo mongwe.

Go ka feleletšwa ka go re dinonwane (tše di akaretšago dikanegelo tša ditaba tša kgale) ke dingwalo tša bomolomo tše di anegwago go tšwa molokong wo go ya go wo mongwe. Ke tša kgale go lekana le go ba gona ga batho, gomme di hwetšwa lefaseng ka bophara. Di tswalane le bophelo kudu go feta mediro ya bokgabo ka ge di hwetša tlhologong, tlhagong le maitemogelong a tšona.

2.1.3.1 Sengwalo

Groenewald (1993:1) o re 'sengwalo se lebane le polelo, ka gobane go na le yo a bolelago'. O tšwela pele ka go re 'gape go na le yo a balago'. Ka go realo, mongwadi a ka se ngwale sengwalo go se na tebanyo, gomme tebanyo yeo ke ya mmadi. Ke ka lebaka leo, Kgatla (2000:46) a rego sengwalo ke poledišano gare ga batho ba babedi, e lego mongwadi le mmadi. Borateori ba ba molomo o tee ge ba re sengwalo ke segopotšo go babadi ka mongwadi. Ka mantšu a mangwe le ge go fetile mengwagangwaga sengwalo se ngwadilwe se tla no phela; go ra gore sengwalo ga se hwe go swana le mongwadi. Ka go realo ge mongwadi a ka gopolwa, go tla šala sengwalo sa gagwe, a šala a gopolwa ka sona, ka ge babadi bona ba tla no šala ba tšwela pele go bala go ya go ile. Gantši sengwalo se lotwa gore ba bangwe ba tle ba se bone mabakeng a a tlogo.

Tabataba ya bangwalataodišo o ka re ke lona lefase le re phelago go lona, goba, kudukudu ditaodišong tša bangwadi ba pele, ke lefase leo ba bego ba phela go lona. Ke ka lebaka leo, Shaw (1972:378) a beago sengwalo ka mokgwa wo:

A proposition for consideration, especially one to be discussed and proved or disproved, is a dissertation involving research on a particular subject.

Kgopolo ye ya Shaw (*ibid*) e thekgwa ke Davis le Webster (1998:863) ka mantšu a '*a proposition to be maintained or proved.*' Ge go phelwa mabakeng a lehono, ke tshwanelo gore sengwalo se ithekge ka mabaka a maloba. Ke ka fao Kgatla (2000:46) a tšwelago pele ka go re, molaetša wona ga o hwe, ke neeletšano. Neeletšano e tšweletša gore sengwalo se tšwela pele se ithekgile ka sengwalo se sengwe. Ka mantšu a mangwe go šupša gore sengwalo sa lehono se ithekgile ka sa kgale. Ka go realo go na le sengwalo sa maloba, sa maabane le sa lehono, gomme tša lotwa. Taba ya leloto e laetšwa ke ba *The World Book Dictionary* (2000:2178) ka mokgwa wo, go lebeletšwe sengwalo:

A propotion or statement to be proved or to be maintained against objections; a necessary preliminary assumption, whether to be proved or taken for granted, postulate, an essay or written report presented by a candidate for a diploma.

Sengwalo se ka arolwa ka diripanaripana go lebeletšwe nako ye di ngwadilwego ka yona. Go bohlokwa go bontšha tlhopho ya sengwalo go lebeletšwe paka. Serudu (1983:158) o gatelela gore ditaba tšeo go ngwalwago ka tšona di a fetogafetoga go ya ka mo batho ba phelago ka gona. Ka mantšu a mangwe o šupa gore ge e sa le mola tlholego e bago gona bophelo bo fetogile gantši, go lebeletšwe moaparo. Go tlaleletša kgopolo ye, polelo le yona e kgatha tema ye kgolo, setšo le ditlwaelo ka kakaretšo di a fetoga.

Ka go realo go ba le sengwalo sa segologolo ka lebaka la ge se ngwadilwe mehleng yela, le sengwalo sa sebjalebja, e lego seo se ngwadilwego nakong ya bjale. Mongwadi wa sebjalebja gantši o kaonafatša sengwalo sa gagwe go tšwa go se a se badilego, gomme seo a se badilego ke seo se fetilego, se bontšhago gore ke sa bogologolo. Bongwadi bjo bo tla no fela bo fetoga go ya ka mabaka ge a fetoga. Go efoga kgakanego ye e ka tšwelelago go mmadi, go

kaone go aroganya sengwalo se ka mehuta ya sona; e lego bogologolo le sebjalebja. Ntlha ye e ka tšwelela gabotse ge e ka alwa go lebeletšwe mehuta ya dingwalo, e lego taodišo, padinyana, le kanegelokopana. Le ge go le bjalo go ka se anege dikgopolo tšeo tša mehuta ya sengwalo: ya bogologolo le ya sebjalebja ka lebaka la boahlamo bja phatišišo ye. Ka go realo go tlo bolelwa fela ka mongwadi le mmadi.

2.1.3.2 Mongwadi

Hawkins (1999:652) o hlaloša mongwadi ka go re '*It is the author or composer of something (book or music).*' Ka mantšu a mangwe Hawkins o bontšha gore moopedi ga a opele a se a hlama kopelo ya gagwe. Tlhamo e dirwa ka mokgwa wa go ngwalwa go ntšha mmimo wa mmakgonthe, le ge go ngwalwa puku go bjalo. Ge go bolelwa ka bommakgonthe (Brookes, 2006:1779) o re:

Someone is who writes a professional scribe or clerk, an ordinary legal practitioner in a Scottish country town, an author or his or her works.

Ka lehlakoreng le lengwe, Mothiba (2014:91) o hlaloša gore mongwadi ke mothopo wa ditaba tše di bopago sengwalo. Ka go realo, sengwalo se bopša ke dikgopolo tša mongwadi ka nepo ya go goroša molaetša bathong. Ke ka lebaka leo Mothiba letlakaleng la masomesenyaneharo, a tšwelago pele, ka go re, mothopo wa ditaba tša mongwadi ke batho bao a phelago le bona. Mongwadi o swanetše go ikamanya le batho ka ge a ngwalela bona. Ka mantšu a mangwe, mongwadi ke motho ka gore o ngwala ditiragalo tše di amago maphelo a batho.

Se se lego bohlokwa ke gore mongwadi o šomiša tebelelo ya gagwe go rulaganya ditaba tšeo a di ngwalelago mmadi. Mongwadi o bjalo ka moanegi. Moanegi ke mogoroši wa ditaba. Moanegi o anega ka tebanyo. Ke ka fao, Mojalefa (1995:66) a beago mongwadi gore o ngwalela mmadi ka nepagalo. Ke ka lebaka leo a swanetšego go kgetha gore o goroša ditaba dife, a tlogele dife bathong. Tlhokolo ye e tliša gore go be le kgetho ye botse ya mantšu go sa

lebalwe mokgwa wo a o šomišago go tšweletša dikgopolo tša gagwe. Ke ka fao a bontšhago dithekniki tša go laetša mongwalelo. Mmadi ke gona mo a thomago go lemoga nnete ya sengwalo. Yena ka noši o tla bona ge sengwalo seo se se sa hlamega gomme a tšea sephetho. Ke ka lebaka leo, Nokaneng le Lourens (2000:135) ba rego mongwadi o swanetše go ba a lemogile se sengwe ka bophelo, gomme a ikemišeditše go lemoša babadi ka ga bonnete bja temogo ya gagwe, ka moo maikutlo a gagwe a mo neago ka gona.

Taba ye ya maikutlo e utolotše botsebi bja boleng bja maemo a godimo a mongwadi. Ke ka fao Groenewald (1992:22) a tlaleletšago kgopolo ye ka mantšu a:

Mongwadi o ikgethela ditabataba le ditiragalo tše a ratago go di šomiša ge a ngwala sengwalo. Ge a (mongwadi) rata a ka oketša ka ditlhalošo tše dingwe tše di sa kwanego le diteng ... ditaba tše ka moka di rulaganywa gore di lebane le maikemišetšo/tebanyo ya gagwe; ditaba di fiwa morero, ke go re baanegwa, ditiragalo, nako le lefelo (dielemente tša kanego) di ba le modiro.

Groenewald (1995:2) o katološa kgopolo ya maikemišetšo a bongwadi, ka go nepiša gore mongwadi ga se a swanela go tlopelela ditaba, eupša a kgethe tše bohlokwahlokwa tše di tšweletšago molaetša ka tsela ya go di rulaganya. Ge mongwadi a rulaganya ditaba, a ka fela a tshwenyega gore mmadi/moamogedi o ilo di amogela bjang. Mongwadi o na le tebanyo le tlhopho ya maleba ya go nepiša ditaba. Mokgwa wo mongwadi a ka o šomišago go goroša molaetša bathong e ka ba ka:

Motho wa mathomo.

Ke mokgwa wo bofelo wa go goroša molaetša go mmadi/moamogedi. Go šomišwa 'nna' thulaganyong ya polelo ya mohuta wo. Lentšu le 'nna' le ka šupa moanegwathwadi goba moanegwagolo, gomme go fela go e ba bothata go

mmadi go hwetša seo se mo lebanego. Mmadi a ka fela a nagana gore moanegwagolo yo o a ikgantšha.

Moanegi ge e le motho wa boraro

Moanegi o anega ditaba tše a kwelego ka tšona. Gantši go kwa le go bona ke dilo tše pedi tša go fapana. Go bona go tšweletša taba ye kaone, mola go kwa go rotoša kanego ya go hloka bohlatse, gomme ga e ke e napa e kgodiša mmadi ka gore ditaba di fela di timeletša bohlatse, gomme di šia mmadi kgakanegong ya go ikhweletša bonnete bja ditaba goba maaka.

Moanegi wa go anega ditaba ka moka

Moanegi wa mohuta wo, o goroša ditaba ka moka, a hlokiše mmadi go ikhweletša phego ka gare ga sengwalo. Mmadi ga a ke a kgahlwa ke sengwalo sa mohuta wo ka gore se rwele dilo ka moka; mo mmadi o fetša a tenega ge a bala, ka gore o laodiša le tše di sego bohlokwa. Ka kakaretšo, boanegi bja mmakgonthe ke bja go gopolela moamogedi wa molaetša gore a se lapišwe ke tsela yeo ditaba di alwago ka gona.

Go ka akaretšwa ka go re, mongwadi o na le phišego ya go fihliša molaetša bathong ka mokgwa wa go ngwala. Ka mantšu a mangwe, o dira kgoeletšo ya seo a se swerego, a se tsebago, se mo fišago gore batho ba phele bjang goba ba be le temogo ya ka fao dilo di sepetšwago ka gona. Ka mantšu a mangwe, mongwadi ke mogoeledi. Mongwadi a ka tšwelela e le motho wa go ngwala taodišo, wa go ngwala dipuku, wa go kopantšha ditaba tša mahlakore a mabedi, wa kuranta, wa go ngwala bophelo bja gagwe, wa go ngwala ditiragalo tša letšatši ka letšatši, wa go ngwala ditiragatšo tša sefala, wa go ngwala ditiragatšo tša thelebišene le radio, wa go ngwala ditiragatšo tša puku, le wa go ngwala direto.

2.1.4 Mmadi

Hawkins (1999:363) o molomo wa lehlabula le Davis le Webster (1998:683) ge ba hlaloša mmadi go ba motho wa go bala. Go bala, ke go bala, fela go swanetše go ba ka tsela ya thuto. Ka mantšu a mangwe, mmadi ga se a swanela go balela go lahla, eupša go be le se a se anywago. Mmadi ke moamogedi wa seo mongwadi a mo fago sona (Mothiba, 2014:97). Go na le dithekniki tše mongwadi a di šomišago go fihliša molaetša go mmadi. Mo tšhomišong ya baanegwa, mmadi o kgona go utolla nnete le maaka, gomme go nyakege diphošollo. Mmadi e ba mophošolli wa seo a se balago. Brewer (1990:1042) o tiišetša kgopolo ye ka go re:

In printing, one who reads and corrects the proof-sheets of any work before publication, a corrector of the press.

Ka mantšu a mangwe, mmadi o bala sengwalo ka kgopolo ya go se phošolla mo se phošagetšego gona pele se gatišwa. Ka fao, mongwadi ke mosekaseki, ka gore go bala ka tsinkelo le tsenelelo go tšweletša pepeneneng bonnete le go hloka nnete ga ditaba tša sengwalo. Evans (1959:916) o tlaleletša kgopolo ya Brewer (1990:1042) ka go re ge mmadi a fetša go bala o hlokola diphošo go sengwalo pele se ka phatlalatšwa. Go hlokola go tšwa go baleng ka kwešišo, gomme go kwešiša go tšweletšwa ke khuduego ye mmadi a bilego le yona go tšwa sengwalong. Ka khuduego, mmadi o tšea lehlakore. Mo tabeng ya khuduego, Shaw (1972:315) o re ke:

The process by which a reader associates with himself the feelings and responses of characters in literature, transference to the reader of the emotions of literary characters, complete acceptance by a reader of the theme and thesis of a literary work.

Ka go le lengwe, *The World Book Dictionary* (2000:1737) e napile e aroganya mmadi ka diripa tše pedi, (a) mmadi wa go bala ka tsinkelo le tsenelelo, le (b)

mmadi wa go bala ka lebelwana ntle le go hlokola diphošo. Ka fao go maleba go ba le mmadi wa go bala ka nepagalo. Ba tšweletša maikutlo a ka go re:

A book for learning and practicing reading, a person employed to read manuscripts and estimates their fitness for publication. The ideal publisher's perfect knowledge of what various kinds of other people deem to be taste.

Mongwadi bjalo ka ge e le motho, gomme a ngwalela batho, o swanetše go tseba bathokayena: gore ba kgahlwa ke eng, ke batho ba go hloka eng, ba ka holega ka mokgwa ofe?, bjalobjalo. Gomme mongwadi o ikamanya le mmadi ka sengwalo. Gantši mongwadi o ngwala a gopotše gore mmadi o tlo amogela ditaba ka moya wa leago, e sego wa ntwaga goba manyami, ka gore mongwadi a ka se ngwale sengwalo sa gagwe ka kgopolo ya go re se swanetše go nyamiša babadi. E ka ba ge a gopotše go tšweletša tiragalo ye e gapeletšago go fihliša babadi mo go itšego ka nako ye e itšego, e sego gore go tloga mathomong a sengwalo, mongwadi o ngwala a ikemišeditše go nyamiša mmadi.

Go ka rungwa ka go re bjalo ka ge mmadi e le motho, o ngwala ka tebanyo go batho. Mmadi o bala ka kgopolo ya go hwetša molaetša wa leago, wa phedišano, le wa go kgala. Ka mantšu a mangwe, molaetša wo o fihlelelago mmadi ke wo batho ka tshwanelo ba swanetšego go phela gona. Ka fao molaetša o gorošwa ka maikutlo go mmadi.

2.2 KAKARETŠO

Ge go šetše go hlalošitšwe mehuta ye ya dikanegelo, nonwane e fapana le kanegelokopana ka go re, (nonwane) e na le sebopego se se itšego, mola kanegelokopana e se na sebopego se se itšego. Go feta mo, padinyana le yona ga e na sebopego go swana le nonwane. Sebopego seo se thongwa ka matseno le mafelelo a nonwane. Nonwane ga e na bophelo. Ditaba tša gona ga di direge lefaseng la batho. Lefase ke la diphoofolo, la digagabi, la dintatauwane (Serudu, 1990:56).

Ditaba tša dikanegelokopana le ge e le gore ga sa ka tša direga, eupša di lefaseng la dikgonagalo tša ditiragalo tše. Le ge nonwane e sa laodiše ditaba tša nnete, ke sengwalo. Lebaka ke gore mohutangwalo wo o na le ditshwanelo ka moka tša sengwalo, e lego diteng, thulaganyo le mongwalelo le baanegwa, mmadi, le mongwadi. Mošomo wa mmadi nonwaneng ga se go ntšha diphošo ke go ipshina ka ditaba, le go lemoga botebo bjo mongwadi a nago le bjona bja go ithomela ditaba.

Bjale go yo hlalošwa mehuta ya dikanegelo tša nonwane mo kgaolong ye e latelago ya boraro ka ge e na le kamano le sererwa sa nyakišišo ye.

KGAOLO YA BORARO

3.1 MEHUTANONWANE

3.1.1 Matseno

Mo kgaolong ye, go yo nyakišišwa ka botlalo tlhopho ya dinonwane go ya ka fao di kgathago tema ka gona dingwalong tša Sepedi. Go yo hlokomeđišišwa gore mareo a a latelago a ka mo tlase, a yo hlalošwa ka tsenelelo, e lego (a) nonwanetlhalošo, (b) nonwanepheteletšannete, (c) nonwanekgogamašego le (d) nonwanetsholo.

3.1.2 Nonwanetlhalošo ('Myth')

Go ya ka Serudu (1990:54), nonwanetlhalošo e ka bonwa bjalo ka mohutangwalo wa ditlogo/ditšo tše di itšego. Dinonwanetlhalošo ke dikanegelo tše di hlalošago ka fao dilo di tlilego ka gona. Mabarebare a gantši, a hlaloša ka fao lefase le bilego ka gona, a neela tlholego go Modimo goba badimo. Makgamatha (1991:4) o dumela tlhalošo yeo ka go re, *'myths tell how the world was constructed, and the sequence of events that made it what it is'*.

Ka go realo, lereo le le tiišeletšwa ke mantšu a a latelago: tlholego, nako ya gore dilo di hlolegile neng, ditumelo, baanegwa, mohola le mehlala ya nonwane ya mohuta wo.

Bjale go tlo hlokomeđišišwa gore mantšu a a ka godimo, a hola tlhalošo ya mohutangwalo wo bjang.

3.1.2.1 Tlholego

Lereo le la tlholego lona le hlaloša gore dilo ke tša setlogo se sebjang; ke go re le bolela diphetolo tša dipotšišo tše batho ba ipotšišago tšona bophelong. Ke ka fao Masola (1988:31) a le rwešago dipataka ka go re, 'ke lentšu leo le akaretšago dikanegelo tšohle tše di anegwago ka tlholego ya lefase, le tlholego

ya dilo, ditiragalong tša tlhago, go badimo le ditumelo tša sedumedi'. Ke ka fao Bliss (1968:254) a tlaleletšago ka go fa tlhalošo ya go re, nonwanetlhalošo e, *'is applied either to the superstitions of primitive peoples or to contemporary credulity'*.

Ka mantšu a mangwe go ka thwe; tlholego ke motheo wa dilo le diphedi tša lefase. Said (1983:126) o thekga seo borateori ba ba ka godimo ba se bolelago ka go re:

Originality is something worth examining especially if one takes more than casually the belief that the study of literature has a crucial but insufficiently defined intellectual and critical role of play in the contemporary world.

Go tšwela pele, Scott (1990:73) o hlaloša ge tlhalošo ya kanegelo e fapana le tlhalošo ya sengwalo. O tlišetša gore tlhalošo e bolela ka dilo tše di hlagilego le gore di hlagile ka lebaka la eng, le gore gape ga se di ngwalwe. Ke ditaba tše e lego gore gantši ke tše bonolo, efela di thomile pele lefase le ka ba gona, gomme tša tšwela pele le ka morago ga gore lefase le fele.

3.1.2.2 Nako ya ditiragalo

Nako e lebane le ditiragalo ge di diragala. Nako yeo e arabja ka potšišo ya 'neng'. Phala (1992:3) o hlagiša nako yeo ditiragalo tše di diregilego ka yona. O re ke kanegelo ya nnete ya mehleng ya kgalekgale ya seo se kilego sa direga go tšweletša diponagalo tša tlhago. Ge go bolelwa ka go re ditiragalo di diregile kgale, go ra gore ga go bonnete bja gore gabotsebotse ke neng, ngwaga ofe woo tiragalo ya mohuta woo e hlagilego ka wona. Gantši ge dilo di thoma kua mathomong, go ka felwa go thwe ke nako yela motho le dilo ba hlologilego ka yona. Se se bea maemo a nako bokaone go feta go no re ke kgalekgale.

Kakanyo ye ya nako e thekgwa ke Brunel (1992:x) ka ge a re tlhalošo e bile gona: *'from a golden age when nature was submissive and generous to man'*.

Gantši kanegelo ya tlhalošo e hlaloša ditiragalo tša kgale tše di bolelwago ka lefase la batho le ditlwaelo goba tlholego ya tšona.

Nako ye e sego ya bewa gore ke neng, e tla no fela e kamakwa/akanywa. Kamako yeo e tšweletšwa gape ke Leach (1950:778) ge a hlaloša gore, '*myth explains matters in the science of a pre-scientific age*'.

Ka go realo, borasaense ba, ga go tharollo yeo ba e tšweleditšego mabapi le tlholego yeo ba e hweditšego ka morago ga kanegelo ya mohuta wo. Taodišo ya Leach ya go bolela ka borasaense e laetša gore borasaense ba fokolelitšwe mošomo wa go ikhweletša dilo tša tlhago ka maleatlala a bona, ka lebaka la go re ba belegwa di le gona. Go realo, go ra gore, borasaense ga se ba kgathe tema moakanyetšong wa go hwetša diphetolo tša dipotšišo tša go re dilo di bile gona bjang lefaseng.

Le yena bjalo ka borateori ba bangwe, Leach (*ibid*) gona mo letlakaleng leo, o tšwela pele go tiiša taba ya nako ka go bolela gore ke kanegelo ye e hlagilego mengwageng ye e fetilego; e hlaloša tlholego le dilo tše di sa bonwego ebile di sa kgonegego tša ditšo tša batho, medingwana ya bona, bagale, ditlwaelo tša bona, ditumelo, bjalobjalo.

3.1.2.3 Ditumelo

Polelong ya Serudu (1990:54) ge a bolela ka nonwanetlhalošo, o gatelela gore dinonwane tša mohuta wo di ka ba le mehutana ye mebedi mo polelong ya segagešo. Go na le tšeo di anegago ka dilo tša sedumedi goba tša tumelo le tšeo di nogo hlaloša seemo sa selo goba phoofolo. Serudu (*ibid*) gona mo letlakaleng leo, o tiišetša gore mohutangwalo wo o bitšwa dikanegelo tša tlholego ('*etiological tales*').

Ka mantšu a mangwe, lereo le la 'ditumelo' le tšweletša gore bophelo bja Bapedi bo be bo ithekgile kudu ka lona. Lereo le le tswalanywa le setšo. Ke gona fao mantšu a go swana le 'o se ke wa..., ka gore o tla hlagelwa ke...' a kgathago tema ye bohlokwa. Tiragalo yeo e swanetšego go hlaga ga e bose ka

gore e goroša ditaba tša go se kgahliše. Se se bolela gore bophelo e ba bja go latela molao wo o beilwego go se mongwadi wa wona.

Bauman (1992:102) o mohlaleng wa Phala (*ibid*) wa go re ke kanegelo ye e dumelwago go ba ya therešo, '*myth is believed to be true*'. Go beilwe molao wa go dumela dikakanywa tša tlhalošo. Go ya ka Finnegan (1970:362) taba ya tumelo ka mokgwa wo, e ka tiišetšwa ka la go re:

They are accepted on faith, they are taught to be believed, and they can be cited as authority in answer to ignorance, doubt or disbelief.

Gantši ge dilo e le tša tlhago, motho o gola le tšona. Go tloga pelegong e le lebone la mosepelo wa gago. Ka gona thuto e anywa letsweleng. Ke ka fao Butler le Rotert (1984:72) ba rego, '*once upon a time, children and adults shared the same literature*'. Ba gatelela tlhologo ya setšo. Bana ba gola ka gare ga sona, mola batho ba bagolo e le mohlala go bana ba bona. Go katološa kgopolo ye, Brunel (1992:x) o hlaloša nonwanetlhalošo ka mantšu a a latelago:

Myth has no author – as soon as they are perceived as myths, whatever their actual origin may have been, they exist only on embodied in a tradition.

Brunel (*ibid*) gona mo letlakaleng leo, o tšwela pele go bolela gore, tlhalošo ge e anegwa, batheeletši ba amogela molaetša wo o sa ruago ke motho; ka go realo go fetšwe ka go re, tše di maatlafaditšwego ka tlhago, ke kanegelo ya kanegelotlhalošo.

Ka go le lengwe, Wellek le Warren (1942:195) ba hlaloša go ya pele gore:

Myth is a favourite term of modern criticism, points to, hovers over, an important area of meaning, shared by religion, folklore, anthropology, sociology, psychoanalysis, and the fine arts.

Ka go realo Wellek le Warren ba bolela gore dikgopolo tše bjalo di lebane le ditumelo tša setšo go tšwa setlogong. Go laetša gabotse gore setšhaba ga se na boikgethelo. Go laetša gape gore setšhaba se dumela ditaba tšeo tša go hloka bohlatse. Bliss (1968:254) o hlaloša gore, go šoma ka ditumelo tšeo, go ka se kgonego go di kgonthišiša bathong ba mehleng yela ya pele le go ba mehleng yeno, ka gobane ba itokišeditše go dumela ditaba tša go hloka bohlatse. Se se šupa gore, ke go dumela seo go se nago le bonnete bja sona. Ke ka fao a rego, *'myths are applied either to the superstitions of primitive peoples or to contemporary credulity'*.

Ge a gatela pele, Bertens (2014:152) o tiišetša se ka go re, *'we shall not survive without it'*. Maikutlo a Bertens ke a go re setšhaba se swanetše se ithekge ka maikutlo ao gore bophelo bo phelege.

Makgopa (2014:6) o tšea maemo a go fapana le ao gannyane. O akaretša nonwanetlhalošo ge a re maikemišetšomagolo a tšona ke go fa batho kwešišo ya ditiragalo tšeo di hlotšego ka fao dilo di lego ka gona. Nonwanetlhalošo e fetoga kgoboketšo ya seo setšhaba se se itšego se dumelago gona. Taba yeo ya Makgopa e tiiša kgopolo ya seo lefase le dirilwego ka gona.

Tebanyo ye kgolo ya ditaba tše tša mabapi le tlhalošo, ke setšhaba. Ka go realo ditaba tše di anegelwa setšhaba, gomme sona sa di amogela gore se laolege. Morafe wo mongwe le wo mongwe ge o kgobokane felo gotee o obamela setšo sa wona. Setšhaba se bušwa ke ditumelo le ditlwaelo tša mo se lego gona. Nokaneng le Lourens (2000:11) ba katološa taba yeo ka go re:

Mite ke dinonwane tše di hlalošago ditiragalo tše di nago le medingwana. Go hlalošwa taba ye e lego gore e feta kgopolo ya motho wa nama. Ka tsela yeo *mite* ke maitekelo a go fetola dipotšišo tše ntši tšeo di hlakanyago motho wa nama hlogo. Dinonwane tša bophelo bja lehu, lehloyo le lerato, gantši di tšea sebopego sa nonwane ya *mite*. Dinonwaneng tša mohuta wo, go foka moya wa tumelo mo go tšona ge di anegwa.

Van Straten (1996:2) o akaretša dikgopolo tša borateori ba ba ka mo godimo ka go fa tlhalošo ya lereo a lebeletše mekgwa ye mebotse ya bophelo yeo e lebišitšwego go setšhaba. Ke ka fao a rego:

Myths form substrata of religious belief and they become loaded with dogma and moral theory. The final structure, the entire way of life of a society and their power resides in the fact that they are implicitly believed.

Ka mantšu a mangwe, nonwanetlhalošo e aga motheo wa sedumedi le ditumelo tša gona gomme tša bopelelwa ka ditlwaelo le diila le mekgwa ye mebotse ya bophelo. Mafelelong a dipeakanyo, tsela ya bophelo ka moka bja setšhaba seo, le maatla a sona, a dikologa godimo ga taba ya go re di kgolwa ntle le tshekatsheko ya go re di ka kgolwa.

3.1.2.4 Baanegwa

Baanegwa ke bakgathatema ba kanegelo ya tlhalošo. Bakgathatema ba mohutangwalo wo ke Modimo le badingwana, ke ka fao Brunel (1992:xi) a rego, *'it reveals gods'*. Ke ka lebaka leo di tšewago bjalo ka dikanegelo, tše kgethwa tša go hlomphega. Mathivha (1972:1) o tiišetša tlhompho yeo ka go hlaloša gore *'some of the stories served as the 'Bible' of the community'*. Go realo go ra gore, ke dikanegelo tše di hlompšhago ke setšhaba go phethagatša ditumelo tša sona. Ka mantšu a mangwe ditumelo di kgatha tema ye bohlokwa kgodišong ya nonwanetlhalošo.

Ka lehlakoreng le lengwe, Lickteig (1975:159) o hlaloša taba ya medingwana (e lego baanegwa) ka fao ba tswalanago le ditumelo ka gona ka go re, *'a myth is a story made up to explain some belief or natural phenomenon, myths often deal with gods and goddesses'*. Bohlatse bja ditaba tša bomodingwana, bo hlalošwa ke Kennedy (2010:866) ge a bolela mantšu a go re, *'traditional myth tells us stories of gods or heroes.'*

Kennedy (*ibid*) ge a iša pele gona mo letlakaleng leo o re tlhalošo e sepedišana tsela le dithuto tše di hwetšwago dikerekeng ka lebaka la ditumelo le go phasa Badimo. Ba *Lekgotla la Bibe le la Afrika-Borwa* (1986:942) ba hlaloša gore Morena Jesu o rile go barutiwa ba gagwe:

Tšeang le je ke mmele wa ka, a buša a re: 'Nwang sona bohle, ke madi a ka a kgwerano ye mpsha.

Go ya ka polelo ya Kennedy (*ibid*), dikerekeng le lefase ka bophara, go phethagala ditiragalo tše di tshepšhago mo go kanegelo ya tlhalošo tše di lebanego le ditumelo. Le lehono Bakriste ba mohlaleng wa poeletšo ya tiragalo ye e kilego ya dirwa ke Jesu Kriste, ka go šomiša senkgwa le beine go emela mmele le madi a Morena go phethagatša tumelo ya bona.

Ka mantšu a mangwe, Modimo le Badimo (baanegwa) ba kgathile tema ye kgolo tlhologong ya lefase. Se se laetša gore ba swanetšwe go khunamelwa. Ka Sepedi go lebelelwa ditaba tša go phasa Badimo ka kholofelo ya go re ba bile le seabe kudu ge batho ba thoma go ba gona. Ke ka fao Phala (1992:5) a tlišetšago kgopolo ya bommakgonthe mo ditabeng tša tumelo. Ke ka lebaka leo, diila di šalwago morago bophelong. Yena o di ala ka mokgwa wo:

Mohola wa yona ke go re e bea pepeneneng ditaba tša *yunibese* mme ka tsela yeo ya ba motheo wa ditlwaelo le ditumelo. Bophelo bja setšhaba bo dikologa godimo ga tlhalošo, go sa kgathalege gore ditaba tše ke nnete goba maaka.

Nonwanetlhalošo e na le maatla baanegweng ka dinako ka moka, ebile e latela mokgwa wa maleba wa kanegelo. E latela gape moakanyetšo wa mogopolo, le ge e se ditaba tša nnete tše di anegwago ke batho (baanegwa) ba go se be ba therešo. Ka mantšu a mangwe, mongwadi o laodiša ditaba tša baanegwa ka lenaneo gore di tšee sebopego sa go kgodiša.

Ditaba tše tša go hloka bonnete di engwa nokeng ke *The World's First production Dictionary* (1993:1312), ge e re:

Myth is a very old story about gods, which is believed by the people telling it to be at least partly true.

Ge go gatelwa pele mo tabeng tša tumelo ka ga baanegwa, Page le Ingpen (1985:8) ba hlaloša bohlokwa bja toro (ya moanegwa) gore bo thuša setšhaba (baanegwa) ka mokgwa ofe. Maemo a bona mabapi le se ke a:

Every person, of everytime, has known the importance of dreaming. When their dreams have been recorded we call them myths, or legends, or fairy stories.

Go iša pele, Page le Ingpen (*ibid*) gona mo letlakaleng leo, ba tšwela pele ka go bolela gore ditoro tše (ka baanegwa), di fetoga seripa sa dilo tše di bolokilwego tša sephiri sa lefase. Ba hlaloša gore, ditoro di kgona go iša batho, ka lebelwana, bogošing bja Valhalla- mo go bušago Odin (Modingwana wa go ba le maatla le bohlae mmušong wa gagwe), goba Olympus, mo go bušago Zeus (Modingwana yo a fentšego dintwa tše mmalwa, a bewa kgoši ya Medingwana ya thaba, wa go feta Medingwana ya fao ka moka, ebile a neša pula). Dinonwane tše, di hlaloša batho le dilo ka moka tše go ka ratwago go di tseba, gomme gwa fiwa therešo go tumelo ya motho ya ka gare ya go re go na le lefase le lengwe ntle le leo go phelwago go lona.

Borateori ba ba kgonthišiša fela taba ya baanegwa (Medingwana) ya go dula thabeng dinageng tša mafase a mangwe. Go bjalo go Bapedi ge ba boifa thaba ya Modimolle gore ke ya go hlomphega ka ge go dula Badimo go yona. Egoff (1988:3) o akaretša dikgopolo tša borateori ba ka mantšu a:

Myth can now be seen as a division of a reality that our ancestors saw very clearly, the true and fixed nature of things that made for a more orderly world. At their deepest level, myths comprise of pre-literate humanity's philosophy,

religion, and history and class structure; at their simplest, they are explanations of natural phenomena.

3.1.2.5 Mehola

Bohlokwa bja dinonwane tše, go ya ka Makopo (2003:5), ke go thekga setšhaba gore se se ke sa šwalalana, batho ba gona ba swanetše go thušana. Brann (1992:64), o re ke go aba tsebo le go kwešiša. Ka molomo wa gagwe o re:

Myth is seen not only to satisfy the different needs of the psyche but also to be significant in providing insight.

Day (1984:277) o tšweletša kgopolo ya go re di lebane le go aga botho. Ke ka fao a fogo re, *'mythical thinking is not quaint aberation but the basic imaginative faculty of humanity in grasping the world and experience'*. Ka mantšu a mangwe, se ke sešupo sa go re setšhaba se a thekgana, sa kwešišana, ya ba ngatana e tee, dilo tša phethwa ka seboka.

3.1.2.6 Mehlala

Go tšwa go sengwalo sa Masola (1988:1), yena o fa mohlala wa go tlwaelega wa nonwane ya tlhalošo, wa go re, moromiwa ke molaetša wo bohlokwa. Badimo ba kgatha tema ye kgolo. Go akaretšwa gape le mehlala ya dinonwane tša go swana le: 'Ke ka lebaka la eng pela e ile ya hloka mosela' le 'Ke ka lebaka la eng batho ba eja mabele'.

Go ka rungwa ka go bea nonwanetlhalošo maemong a makaone, ka go re ke tlholego ya dilo tše di diregilego nakong ye e fetilego, nakong ya ge motho a se a tšwa a belegwa. Ke ka lebaka leo a nyakago go kwešiša mkgwa le lebaka leo di le hlotšego. Ke kanegelo ye e fahlošago batho gore tlholego ya dinonyana le diphoofolo le tše di sa bolelego e kwešišege, go swana le go re 'ke ka lebaka la eng letšatši le le kgole le batho?'. Tlholego ye e ithekgile ka tumelo le ditlwaelo setšhabeng.

Nonwanetlhalošo ke kanegelo ya neeletšano go tloga bogologolo, e a latelega le ge ditaba tša gona di hloka mongwadi. Tlhalošo ya tlhaloši e tšweletšwa ke maitshwaro a batho ba go ikgetha bjalo ka Medingwana, go thuša go tšweletša maitshwaro a go amogelega go batho, le go ba fa tlhohleletšo bophelong, ka nako ye nngwe e le go ba kweša bohloko ge ba tshela molao. Bophelo ka kakaretšo bo ithekgile ka tlhalošo.

Ka gare ga tlhalošo, go bonala ditumelo e lego tšona kgwekgwe ya taba. Tshekatsheko ya go tsenelela ka gare ga tšona e bohlokwa gore motho wa nama a kwešiše tlhologo ya go re go šomišwa molao wa ka godimo ga tlhologanyo ya motho, gomme baanegwa ba hlagišwa bjalo ka dikabatho le mafase a go se tlwaelege. Dinonwane ke bohwa bja sešhaba ka moka.

3.1.3 Nonwanepheteletšannete ('Legend')

Nonwanepheteletšannete ke taodišo ya mabapi le bagale bao ba bilego gona lebakeng la go feta. Nako ya ditiragalo tše le ge e se ya hlaka gabotse, ga se lebaka le letelele kudu. E fapantšhwa le nonwane ya tlhalošo, ka go re yona ke nako ya bogologolo mola lefase le sa hlolega, motho a se a belegwa. Setsopolwa sa Webster (1997:243) se tiiša kgopolo ye, ka go re:

The legendary heroes belong to a princely class existing in an early stage of the history of a people, and they transcend ordinary men like skill, strength, and courage.

Mo kanegelong ya mohuta wo, Mathiba (2015:62) o ema nokeng sesopolwa sa Webster, ge a re nonwanepheteletšanne 'ke legoro la dinonwane leo le tšewago gore ke la dinonwane tša nnete, tšeo di diregilego nakong ye e fetilego le ge e se kgale kudu'.

Go gatelelwa gore ke kanegelo ya nnete, eupša ke nnete yeo e feteleditšwego ka gobane go na le koketšo ya ditaba, ka gore ge o ka di šala morago di feleletša di se na le moko goba therešo. Moko wa taba ke gore, mathomo le mafelelo a ka hwetšwa, fela bogare ga bo hwetšagale gabotse ge di laodišwa.

Ke dikanegelo tšeo bjalo ka nonwanetlhalošo, di se nago le khuetšo ya sedumedi. Di theilwe godimo ga histori ye e tšweletšago bagale ba go ikgetha, ka lebaka la mediro ya bona. Go laodišwa ka dikgapamadi, maeto a matelele ao a hlotšwego ke khuduego gotee le diphenyo tšeo bagale ba tšona ba rwešwago diala. Ke ka lebaka leo, Rose (1996:107) a gatelelago gore pheteletšannete e emela seo batho ba se dumelago ditiragalong tša go tšhoša, tša phenyo, go sa lebalwe le go tšwelela. Ke ka fao a rego:

*These legends may depict their human hopes and fears,
their defeats and triumphs, and the transformation of once
superior group...*

Ka dinako tše dingwe khudugo e ka bakwa ke phulego ya malwetši go batho ka bontši. Ditiragalo tša go swana le komelelo, le mahu di anegwa fela go oketša tsebo e sego go kgatha tema ye kgolo kanegelong ya histori. Dikanegelo tše ntši tša mohutangwalo wo ke tše e sego kgale di hlagile. Dikanegelo tše di ratwa kudu ke batho ba bagolo. Di bopa dingwalo tša batho ba bagolo. Ge e bapetšwa le nonwanetsholo, pheteletšannete e wela dingwalong tša batho ba bagolo mola nonwanetsholo yona eke e diretšwe bafsa.

Ge go gatelwa pele, Mathiba (2015:62) o hlaloša gore nako le yona e kgatha tema ye kgolo mo kanegelong ye. Go bolelwa gore ditaba tša yona ga se tša kgale kudu, fela ge go elwa le ge go lebelelwa mengwaga ye di hlagilego ka yona, go ka fela go tšewa sepheto sa go re tše dingwe ga di sa swanela go ba ka lefapeng le, ka gobane di thoma go ba tša kgale. Se se ra gore di ka hlophelwa legorong la nonwanetlhalošo. Makgopa (2014:6) o tlaleletša ka go re, ntle le histori ya bagale ba tikologo ya segologolo, go na le gape le histori ya bagale ba tikologo ya sehono le/goba ya Sekgoweng. Se se bonala ge ditiro tša bagale ba gammogo le nako, di fetoga le mabaka a mo ba dutšego gona. Mabapi le nako, Mathivha (1972:4) o bona e sa fapane le ya nonwanetlhalošo. Ka mantšu a mangwe o ra gore dinako tše, ga di šiane kgole. Yena o hlaloša lereo le ka go re, *'a legend is a story of long time ago, a history which is so old that it is semi-mythical'*. Mathivha (*ibid*) ge a tšwela pele gona mo letlakaleng leo, o hlaloša gore, ke ditiragalo tša nako ye e fetilego, dikanegelong tša ntwala,

go tloga nageng ye nngwe go ya go ye nngwe ka kgopolo ya go dula goba go šoma.

Ka go reaolo, go tiišetšwa gore ke ditiragalo tše di hlagilego bogologolong, e le ka lebaka la dintwa, dikhudugo tša batho, gomme go šomišwa bagale ba setšo ditiragalong tša bogologolo. Ka dinako tše dingwe, go tloga nageng ye nngwe go ya go ye nngwe go be go hlolwa ke go latelela mošomo.

Ge go bolelwa ka ditaba tša nako, Fowler (1973:114) o hlaloša gore ke ditaba tša go ngwalwa maloba ka moanegwathwadi yo a bilego gona, gomme a amanywa le ditiragalo tša bjalo. Ke ka fao, a rego:

A term which refers to novels set a period of time recognizably 'historical' in relation to the time of writing. The past tense may be employed in the narration; the account may purport to have been written in that past time, or in some intervening time. The subject matter of the historical novel tends to encompass both public and private events, and the protagonist may be either an actual figure from the past or an invented figure whose destiny is involved with actual events.

Ge go gatelwa pele, Nkadimeng (2017:26) o katološa tlhalošo ya lereo le, ge a hlaloša le mohola wa lona, o re:

Nonwanepheteletšannete e bopile motheo wa dikanegelo tša bjale tša babadi. Di diretšwe go kgatha tema ye kgolo ya go bopa tšwetšopele ya tlihabologo. Mohola ke go kaonafatša maemo a bophelo, go thekgana mathateng, go phasa badimo, go keteka phenyo, go kgala le go fa thuto.

Bakgathatema ba mohutangwalo wo, ke magoši, bakgoma le bakgomana gotee le bagale ba ntwā. Gantši bakgathatema ke bagale ba ntwā. Phenyo e goroša megobo, go thopša ga morafe wo mongwe. Ke ka lebaka leo,

Nokaneng le Louwrens (2000:11), ba bonago kanegelo ye, bjalo ka yeo e rwelego moko wa taba ye nngwe ya histori bjalo ka leina la moanegwa yo mongwe yo mobjalo bophelo bja gagwe bo sa hlwego bo gopolwa gabotse moo bjale go bolelwago ka yena e šetšego e le nonwane.

Botšo le maboo a setšhaba a ikepetše mo go nonwane ya mohuta wo. Phala (1992:3) o thekga ditaba tše a lebeletše histori ya setšhaba. O re:

Nonwane ya pheteletšannete ke kanegelo ya bagale bao ba kilego ba phela mono lefaseng la rena. Le ge go le bjalo ditaba tša bona ga di sa gopolwa ka botlalo. Ka fao balaodiši ba fela ba tšhela letswai ge ba di laodiša. E fapana le nonwane ya kakanyotlhalošo ka ge yona tikologo ya yona e le ye re e tlwaetšego le gona e se ya lebaka la kgale kudu. E re utollela ditaba tša batho e sego tša badimo. Ka fao e na le lefetla la histori. E ama batho le mafelo a a tsebjago. E ka laetša gape ka moo ditšhaba di ilego tša tšitlana ka gona goba tlholego ya tšona.

Ka go realo ditaba tša senatla se, ke makgomaganya, ka go re di topša kua le kua gore di hlakiše molaetša. Senatla se se tšwelela le setšhaba sa gabo le histori ya sona, ge go laodišwa.

Serudu (1990:54) o tliša kgopolo ya Phala ge a bolela ka kanegelopheteletšannete mabapi le go šwalalana ga setšhaba se se itšego. O no re, ke kanegelo ya nnete. Mantšu a, a thekgwa ke Shaw (1972:218) ge a hlaloša gore setšhaba se a e dumela. O re ke:

A tradition or story handed down from earlier times and popularly accepted as true.

Ke kanegelo ya go ila bodumedi. Ka mantšu a mangwe ke nonwane ya go ithekga ka badimo. Ge di laodišwa ga go kwale go dumelwa go Modimo.

Tumelo e wela go motheeletši goba mmadi. Moanegwathwadi o na le maatla a bodingwana.

Bjalo ka nonwane ya tlhalošo, nonwane ya pheteletšannete go tšewa gore ke kanegelo ya nnete. Leach (1950:612) o fa tlhalošo ya lereo le ka go bapetša pheteletšannete le kanegelo ya tlhalošo a lebeletše nako ya go e laodiša. O re:

Legend, originally, sometimes to be read at religious service or meals, usually a saint's or martyr's life-thus the Golden Legend of Voragine, a collection of saint's lives.

Go iša pele, pheteletšannete tlhagong ya yona e tšweletša kanegelo ya Mothodimo yo a kilego a ba gona. Matšatšing ano e dirišwa le go dikanegelo tše dingwe, go bolelwa ka motho wa nama le madi, ditiragalo, goba lefelo la ditiragalo. Pheteletšannete e ithekgile kudu go Bathodimo go feta tlhalošo, eupša tlhalošo le pheteletšannete di ka legorong le tee.

Ka go realo, di kgolwa ke bana go feta batho ba bagolo, ka gore ga ba kgone go hlaloganya therešo le seo e sego therešo. Stephens (1992:204) o re, '*nevertheless, historical fiction continues to be written for children and to some extent read by them*'. Ka go le lengwe, Page le Ingpen (1985:9) ba bapetša bophelo bja segologolo bjo bo bego bo phelwa ke bagale le dirišwa tša gona, tša sebjalebja.

The legendary beings of the past could travel in chariots without horses, speak to each other across the universe, make fire obey them, and cure diseases with their magical powers. We have automobiles, radio, aeroplanes, electricity, laser beams, miracle drugs and submarines. Our human ancestors would have regarded all such things as fantasy.

Ka mantšu a mangwe, go be go se bonolo go bagale ba kgale go ka diriša didirišwa tša nako ya bona go swana le bagale ba lehono mo bophelo bo nolofetšego. Ka gona didirišwa tša mehleng yeno ke mantšhaotlogele, go

swana le go šomiša dikepe tša go sepela ka fase ga meetse go phethagatša morero wo o rilego.

Ge go gatelwa pele, Evans (1959:652) o hlaloša gore, pheteletšannete e tšewa bjalo ka kanegelo ya motho yo ditiragalo tša gagwe di tšhošago. Ka fao o re:

'... literally and originally 'something to be read', hence the narrative of saints and martyrs were so termed from their being read, especially at Matins, and after dinner in monastic refectories.

Gantši moanegwagolo ke yena yo a tlaišwago. Ka morago ga go bala ka senatla se, ke gona moo motho a kgonago go bona bogale le bonatla bja mogale yo. Go laodišwa ka yena ka dinako tša mosong le ka morago ga dijo tša mosegare. Bakgoboketši ba ditšweletšwa tša tšhelete, ba tšweletša seswantšho sa moanegwagale yo mobjalo morumong wa mašeleng go lebeletšwe go mo reta le go mo tumiša gore a se lebalwe.

Pheteletšannete, ka go le lengwe, e tšweletša tlhalošo ye kopana ka go bontšha diswantšho, mmepe, le bokgabo. E hlagišwa ka seswantšho gore e be ye kopana eupša e šupetša ditiragalo.

Ba *The World's First Production Dictionary* (1993:1312) ba fapana le borateori ba ba ka mo godimo go lebeletšwe maatla ditiragalong tša moanegwagale yo. Ba re:

A legend is a very old story about strange or magical events, especially a story about someone who lived long ago and who had special magical powers or was very brave.

Go iša pele, ba *The World's First Production Dictionary* (*ibid*) gona mo letlakaleng, ba fa mohlala ka mogale wa Moiriši, gore dikoša tše ntši tša mohutangwalo wo di ithekgile ka difilimi tša MacCool, mogale wa dinonwane ka Seiriši.

Ka mantšu a mangwe, nonwane ye ga se ya kgale wokaalo; ke ya malobanyana a mabotsana fa. Ditaba ke tša mogale yo ditiragalo tša gagwe di sa gopolwago, le ge mo le mola, tše dingwe, e le makgomaganya, mohlalanyana wona o sa bonala. Se se hlatselwa ke Shipley (1970:119) ge a efa tlhalošo ka senatla se, ka mantšu a, *'(It) is the well-known historical figure in the story'*. Ka gona kanegelo ya histori ke togagano ya ditiragalo ka motsebalegi wa kgale yo a itšego, yo a kgathago tema mo kanegelong ye bjalo. Dinonwane tše di ikemišeditše go tšweletša seswantšho sa nnete, ka mokgwa wa dingwalo.

Go iša pele, Bearly (1999:218) mo ditabeng tše, o tsentšha hlogo go hlatholleng tsebo ya gagwe mabapi le ditaba tša nonwanepheteletšannete lehlakoreng la baetapele ba go tsebega le mekgatlo ya bona ya dipolitiki, ge a re, *'Heroic figures and heroic episodes such as wars may provide a mythological basis of legitimation'*. Taodišong ya gagwe Bearly o gatelela gore, mohutangwalo wo o lebane le ditaba tša go kgolwa ke setšhaba tša go se be le mmakgonthe gomme tša amogelwa ntle le go šupa diphošo tša tšona. Bodumedi bjo bontši bo ithekgile ka tlhalošo yeo e kgethegilelo ya go hlomphega yeo e tšweletšago Modimo le Badimo ka gare.

Go tšwela pele, ge go etla mo ditabeng tša dipolitiki, nonwanetlhalošo e šomišwa go thekga maikutlo a go re motho ke yena mang mo go mekgatlo, meletlong le naga ka bophara. Baanegwa ba bagale, le ditiragalo tša bagale tša go swana le ntwana, di tšweletša botshepegi. Ka tsela ya go se re selo, kuranta ya go tliša ditaba tša go kgahla setšhaba ka moka, ya go ba le hlogotaba ye nnyane ya maleba yeo e ka tšweletšago maikutlo ao e sego a maleba go boradipolitiki goba mokgatlo wo o itšego wa dipolitiki, e di amogela bjalo ka nnete ye e phelago.

Ka mantšu a mangwe Bearly (*ibid*) o tswalanya ditiragalo tša moanegwagale le dipolitiki. Mogale yo o kile a ba gona gomme o hlokošetše eupša ditiragalo tša gagwe di sa laodišwa. Henry (2013:131) o mmitša mohlabani wa maloba wa tšhireletšo. Go realo, o ra gore setšhaba se tshepile yena tšhireletšong ya manaba a morafe wo mongwe. Ke ka lebaka leo, a rego:

A legend is a similar story involving a human rather supernatural protagonist, such as the account of the labours of Heracles, and in most cases based on at least an element of historical truth.

Go iša pele, Makokha le ba bangwe (2010:238) ba hlaloša nonwanepheletešannete ya Sundiata (Mali) dinageng tša Borwa bja Sahara, go ba ya ditefelo tša bokgabo bja direti, baanegi, diopedi tša go tumiša, tše di tšweletšwago go emela tumelelo ya histori ya Afrika. Se se laetša gore diopedi tše di fetoga baanegwagale, ke ka fao dingwalo tša bona di lotwago. Diopedi tše di kgatha tema ye bohlokwa go kgoboketšeng tsebo ya setšhaba. Ke ka lebaka leo ba rego, *'The griot fulfils a most vital role of keeping alive the collective experience of the society'*.

Se se dirwa ka lebaka la go re nakong ye e fetilego pele naga e thopša, diopedi di lekile go tšweletša ditiragalo ka mokgwa wa kanegelo go lebeletšwe go tswalela mašoba ao a tlogetšwego historing ya Afrika.

Se ke sešupo sa go re Afrika ka bophara e phela ka dikanegelo tše bjalo. Boikgantšho bja Mafrika ke phenyo ya bagale ba bona bao ba fentšego dintwa merafeng ye mengwe.

Go ka rungwa ka go re, nonwanepheletešannete ke kanegelo yeo e tšweletšago moanegwa o tee ka mokgwa wa go ngwala, tikologo ya gagwe le ditiragalo tše di amanywago le bophelo bja gagwe bja go fiwa tumišo. Ka gona moanegwa ke senatla sa motsebalegi wa maloba gomme go gatelelwa nnete ya ditiragalo. Ditiragalo tša dintwa, khudugo, malwetši, tlala le tlholego ya setšhaba se sefsa, le tšitlano ya setšhaba sa kgale, di akaretšwa mohutangwalong wo. Le lehono le go sa kwala lefetla la ditiragalo tša kanegelo ya mohuta wo. Katlego ya senatla se ditiragalong tše, e phethagatšwa ke tumelo go Modimo le Badimo. Ke ka fao go utolotšwego gore ke kanegelo ya boitlhamelo, ya go bolela ka dimelo tša baanegwa, maikemišetšo e le go bjala dikgopolo monaganong wa mongwadi go ntšha bokgwari bja tabakgolo ya taodišo.

3.1.4 Nonwanekgogamašego ('Tale' or 'Satori')

Maikemišetšo a 'satori' (nonwanekgogamašego) ke fela go tloša bodutu. Molaetša o fapana go tšwa go mongwadi go ya go yo mongwe. Baanegi ba rata go laetša phapano magareng ga mehuta ye e fapafapanego ya bophelo. E ka ba kanegelo ya sehlalefi e bapetšwa le ya setlaela. E ka ba kanegelo ya go se fele ka pele ge e bapetšwa le ya lepotlapotla. E ka ba kanegelo ya mogale wa sekgale a fenywa ke motho fela. Go na le phapantšho ye kgolo kanegelong ye. Le ge go le bjalo, molaetša ka mehla o bonolo, ebile o a kgahliša (Serudu, 1990:55).

Polelo ya Serudu (*ibid*) e utolla gore setšhaba se be se goroša dikgahlegelo tša sona ka go theeletša dikanegelo tša kgogamašego. Ke kanegelo ya go akanywa ya go tšweletša lethabo le thuto, ya go fahloša batho bophelong. Kgopolo ye ya go tloša bodutu e tiišetšwa ke Phala (1992:4) mo setsopolweng se, ge a re:

Kgogamašego ke kanegelo ya boikgopolelo. Ga e šupe taba ya histori. E ka bolela ka seo se diregilego goba se sego sa direga. Ga ya swanela go tšeelwa hlogong. E laodišwa ka nepo ya go tloša bodutu. Le ge go le bjalo e na le mehola ye bohlokwa.

Dinonwane tša mohuta wo di arolwa ka dikarolo tše pedi, e lego nonwane ya batho le nonwane ya diphoofolo. Di tšweletša morero, tša be tša bontšha mohola wa tšona. Mathivha (1972:5) o hlaloša polelo ye, ge a re:

The folktales usually describe the experience of a person or persons with an animal or animals showing the human feelings for human suffering at the hands of animals or strange characters aroused and thereafter seem to form the main theme of the story.

Dinonwane tše bjalo ga di dikadike go tšweletša merero ya tšona. Morero o phethagatšwa ka lebelwana gore batheeletši ba se fele pelo. Ge go gatelwa pele, Makgamatha (1990:198) o hlaloša gore diphoofolo tša gona di tšea maemo a batho. Se se bolela gore diphoofolo e ba dikemedi, go fahloša goba go phafoša batho. Mo mohutangwalong wo, go bonagala ge baanegwa ba diphoofolo ba tšea maemo a batho go ba bontšha ka moo ba ka hlalefetšwago ka gona bophelong. Ka go realo mongwadi o šomiša diphoofotšwana go goroša molaetša wa nonwane ye bjalo. Gantši di goroša thuto ya go hloka botshepegi le maikarabelo. Ke ka gona Richlin (1915:1) a rego, *'each tale is dealt with as a complete theme in itself'*. Merero ya dinonwane tše, e tšwelela ka tsela ye:

- Monyatšegi o fela a bapetšwa le kgoroto ya difaka tša mahutohuto. Phoofolo ye kgolo e fela e bapetšwa le phoofotšwana ya go nyatšega, bjalo ka nonwane ya tau le mmutla. Tau ke phoofolo ye kgolo eupša e hlalefetšwa ke mmutla, e lego phoofolo ye nnyane, *'trickster'*.
- Tseba le mona ke tše dingwe tša merero ye e tlwaelegilego. Go bohlokwa gore bofokodi bja motho bo utollwe mo dikanegelong tša mohuta wo. Mohlala, 'Mosetsana wa go raka pula' (Makgopa, 2015:38).
- Bosenyi ga bo hole motho ka selo. Mohlala wa mmakgonthe wa bosenyi bjo bo feleletšago bo sa hole motho ka selo, ke wa kanegelo ya 'Mokgadi le Mokgatšana'.
- Bohlale bo bapetšwa le maatla a bogagapa. Gantši baanegwa ba morero wo ke diphoofolo tše kgolo kudu, tša go tšhoša tša dibopego di šele. Ka mantšu a mangwe, baanegwa ke batho ba go se tlwaelege go swana le batho ba nama le madi. Go ka thwe ke dinkokoi, e lego batho bao go sa tsebjego gore ba lefaseng la mohuta mang (mailagobonwa), eupša go bolelwa ka bona. Dibopego ke tša mohuta wa bona fela, e sego tša mohuta wa batho. Mohlala ke wa 'Kgolomodumo' ka Makgamatha (1990:196). Gantši pheletšo ya kanegelo ye bjalo ke ya lethabo ka gobane batheeletši ba ka se eme le ditaba tša kgoroto. Ka go realo kgoroto e swanetše go gobošwa.

- Go hloka tsebe le go se botege di kgatha tema ye bohlokwa dikanegelong tše.

Nepokgolo mo ke go bontšha gore o ka se holege ge o sa kwelele dikeletšo le gona o sa tshepege. Go se botege go tsentšha motho bothateng.

Mohlala mo, go tšwelela wa 'Kgogo e lefa molato wa yona go Pekwa ka matswiana a yona, ka lebaka la go se hlokomele sekero sa Pekwa' (Mojalefa le Maduane, 1993:2). Se se goroša molaetša wa go re maroga ga se a loka, ga a hole motho ka selo, e lego seo se fago bana thekgo le tilhahlo ge ba gola.

Ge go gatelwa pele ka ditaba tša mohutangwalo wo, go lemogwa gape gore baanegwa ba yona ba akaretša batho, diphoofolo le dinonyana. Mo gongwe go dirišwa dintatauwane le makgema. Go yona bobbe bo bapetšwa le go loka. Mafelelong a yona a lebane le sewagodimo. Ke ka fao, Shaw (1972:155) a fago tlhalošo ya go re:

[It] is a story about elves, dragons, sprites, hobgoblins, and other magical creatures. These supernatural 'spirits' are usually represented as having mischievous temperaments, unusual wisdom, and power to regulate the affairs of man in whatever fashion they choose.

Ka go realo dinonwane tša kgogamašego di ka arolwa go ya ka baanegwa ba tšona ka tsela ye:

- Dinonwane tša diphoofolo fela.
Mo legorong le baanegwa ke diphoofolo fela. 'Mmutla le Khudu', (Makgamatha, 1989:21). Mmutla le khudu di kwane go šiašiana. Khudu ka bohlale e fenyha phadišanong e se na lebelo.
- Dinonwane tša batho le dinonyana.

Tema e kgathwa ke batho le dinonyana. Mohlala ke wa 'Nonyana senyamaswi' (Makgamatha, 1989:39). Nonyana e lefa molato wa yona ka go nyela ba lapa maswi.

- Dinonwane tša batho le diphoofolo.
Baanegwa ba tšwelela e le batho ba hlakane le diphoofolo. 'Kolobe e gana go tsena sethopeng' (Ratau, 1990:12).
- Dinonwane tša batho fela.
Baanegwa ke batho ba madi le marapo. Mohlala ke wa nonwane ya 'Mphe, mphe!' (Ratau, 1991, 1990:33).
- Dinonwane tša batho le batho bao ba nago le dimelo tša diphoofolo go swana le makgema.
Baanegwa ke batho ba tlwaelo le batho ba seemo sa go se tlwaelege, sa bogolo bja go fetelela. Go dinonwane tše bjalo, Vilakasi (1945:192) o hlaloša gore ke, '*Folktales dealing with animals, wild and domestic and also monsters*', mohlala ke wa 'Banenyana le Makgema' (Makgamatha, 1989:128).
- Dinonwane tša batho bao ba nago le maatla a a itšego le Badimo.
Baanegwa ke batho bao go thwego ba kgethilwe ke Modimo, ba go bona tše batho ba nama ba ka se di bonego, bjalo ka Badimo. 'Modimo le morwage, Nethasa' (Mohlala le Thobakgale, 2003:1).

Ge go gatelwa pele go ka thwe, nonwane ya kgogamašego e ruta bana go ba tlwaetša merero ya setho. E lemoša batho gore ba hlomphe melao le ditlwaelo tša setšhaba sa bona, e lego thuto ye setšhaba se swanetšego go e tseba. Ka go le lengwe, morero ke go fetiša nako. Ge go bolelwa ka go fetiša nako, Mohlala le Thobakgale (*ibid*) ba hlaloša gore nako e lebane le seo se bego se dira gore batho ba se fele pelo ka seo ba tla bago ba se letetše.

Ka go le lengwe, Mampuru le ba bangwe (1994:81) ba tlaleletša ditlhalošo tše, ka go laetša maikemišetšomagolo a dikanegelo tše, ka go re, di thabiša bana le batho ba bagolo, gammogo le go ba tloša bodutu. Ba iša pele ka go hlaloša nako ya go di anega. Ba re, '*di anegwa bošego*'. Ba gatela pele ka go re, di na le kokwane ye e bitšwago thulaganyo.

Go bonagala dinonwane tše di tšwela setšhaba mohola ka go goroša thuto ka tsela ye:

- Dinonwane tše di anegwa bošego.
Gantši moanegi e ba motho yo mogolo go etša mokgekolo goba koko wa bana ka mo lapeng.
- Dinonwane di na le kokwane ye e bitšwago thulaganyo.
Thulaganyo e ka fiwa dielemente tša go fapana, e lego batho bao ba anegago nonwane yeo.
- Mo go anegeng ga dinonwane go hwetšwa go na le mantšu goba dihlopha tša mantšu tše di felago di bušeletšwa kgafetšakgafetša.
Tšona di bitšwa difomula: Mathomo a nonwane le mafetšo a yona a tšwelela a swana.
- Ka mehla nonwane e na le baanegwa ba mmalwa.
Nonwane yeo e lego ye kopana e atiša go ba le baanegwathwadi ba babedi fela, bao e ka bago molwantšhi wa pelompe le molwantšhwa wa go hloka tsebe.
- Lefelo leo baanegwa ba kgathago tema go lona, le tloga le hlalošwa ka tsela yeo motheeletši a kgonago go le bona gabotsebotse ka leihlo la kgopolo.

Taba ya lefelo e hlalošwa ke Leach (1949:365) ge a re, *'they happened in wilderness'*. Mohutangwalo wo o hwetšagala go lefase leo e sego la tlwaelo goba le le sego la ka la bonwa mo mehuteng ka moka ya ditiragalo tša dintatauwana le makgema.

Mafelo a go tlwaelega ke ona a šomišwago go tšweletša ditiragalo; a ka šomišwa gape go dinonwane tše dingwe go bopa seripa sa mokgwa wa kanegelo ka moanegi.

Gantši baanegwa ba nonwane ye, ga ba na le maina, ba ka bitšwa go ba kgoši goba kgošigadi goba ngwana wa mafelelo mo lapeng. Ka dinako tše dingwe maina a tlwaelo a go swana le a boMokgadi le boSewela a ka šomišwa.

Nonwane ya mohuta wo e na le go fetolelwa go ba nonwane ya go tšhoša. E ya le go re ditiragalo di direga kae, le gore baanegwa ke ba mohuta mang. Ge mafelo e fetoga masodi, le baanegwa e eba makgema, ke gona mo e tšewago go ba nonwane ya go tšhoša. Ke ka fao, Leach (1949:363) a rego, *'it reflects supernatural beings and saints'*.

Ke ka lebaka leo, Baldick (2001:124) a tlaleletšago ka mantšu a:

A traditional folktale and written down for the entertainment of children featuring marvellous events and characters, although fairies such as are less often found in them than princesses, talking animals, ogres, and witches.

Ka go realo, ge di anegwa, bana ba ipshina ka tšona. Polelo ye e tlatšwa ke Ramaila (1997:1) ge a re mohola ke go tloša bodutu ka go anega tše di wišago pelo ka mekgwa ye e fapanego.

Ka go le lengwe di thabiša le go godiša bana, tša boloka setho. Ka dinako tše dingwe dinonwane tše di na le botho le go thuša, mola ka dinako tše dingwe di tšhoša ebile di hlola bonaba. Ka dinako tše dingwe di no tšweletša maitshwaro a mabe a go se ikemišetše go hlola bobbe le go fetogela go seo se sa letelwago. Ke dinonwane tše di iponagatšago lefaseng le motho a phelago go lona.

Go ka rungwa ka go re mohutangwalo wo o lebane le dinonwane tša go se be le bonaba maphelong a batho. Molaetša wa tšona ke go tloša bodutu fela. Seo se tšweletšwa ke ge baanegwa ba tšere maemo a motho yo bohlale yo a hlalefetšago wa setlaela, ka go diriša motho wa go se re selo a fenyā mogale; mohlala ke wa tiragalo ya Tafita le Goliata mo Bibeleng. Tafita wa go nyatšega, o kgonne go fenyā Goliata wa senatla ka maatla ao go dumelwago gore o a filwe ke Modimo.

3.1.5 Nonwanetsholo ('Table')

Mohuta wo wa kanegelo o laetša bohlale bja diphoofolo tše dingwe. Phoofolo ya moganetšwa e a tšewa ya lebanywa le tlhohlo. Go ba le motho fela mo tikologong gomme o swanetše go šomiša bohlale gore a fenye. Seswantšho sa go tlwaelega e ka ba sa moganetšwa wa bohlale kgahlanong le setlaela sa mophegišani. Ka ge baanegwa e le diphoofolo, ka mehla di a mothofatšwa gore kanegelo e be le bophelo gomme e fihliše molaetša ka tshwanelo. Maatlakgogedi a magolo mo mohutangwalong wo, ke tshegišo yeo e lego matsogong a moganetšwa wa bohlale, a gegea mophegišani wa gagwe wa go se thanye gabotse. Dinonwane gantši di diriša dišomišwa tša leleme go kodutla le kgegeo (Serudu, 1990:55).

Ka mantšu a mangwe mohlokofatšwa o šomiša bohlale ka dinako tšohle gore a phologe. Moanegwathwadi o phela a loga maano a go intšha ka gare ga bothata. Bahlokofatši ga ba ke ba tšwelela.

Polelo ye e hlatselwa ke Mathiba (2015:50) go legoro le la dinonwane la go utolla bohlale kgahlanong le botlatla ka go re:

Diphoofolo tše pedi di ka bapetšwa, e le ge botlaela bo ka anegwa ka letšatši mola bohlale e le bjona bo rarollago ditaba. Diphoofolo di ka ba ngatana, tša hlalefetšwa ke phoofotšwana e tee ya go se be le maatla. Dinonwane tša legoro le di tletše ka kgegeo goba kodutlo ye e nago le tshegišo. Diphoofolo di emela maitshwaro a batho ba moriri wa hlogo ka gona mafokodi a batho a bewa godimo ga seelo seo se sekamelago lehlakoreng le le itšego.

Se ke sešupo sa go re batho ba bantši ba ithekgile ka bophelo bjo bobjalo, gomme maitshwaro a tšwelela nyanyeng.

Bakgathatema ba nonwane ye ke diphoofolo tše di tšeago legato la batho go tšweletša morero wo o lebanego le maitshwaro a mabotse a bophelo. Bophelo

bja motho bo emelwa ke ditiragalo tša diphoofolo. Tšona di fiwa bokgoni bja ka fao motho a phelago ka gona. Ka go realo tabakgolo e letše go kgegeo le kodutla. Ke ka lebaka leo Finnegan (1970:346) a rego, *'the animals act like human characters, experiencing human emotions'*.

Mohola wa tšona ke go ruta bana go ikemela. Se se ruta bana gore ba ka iphološa bjang ge ba le bothateng. Kgopolo ye ya go ikemela e tiišetšwa ke Lerer (2008:130) ge a bolela gore mohutanonwane wo o ruta bana bokgoni bja go ikgopolela ka ditiragalo tša mmakgonthe. Ke ka fao a rego, *'it teaches self-sufficiency'*.

Ka tsela yeo nnete ya bophelo e tšwelela nyanyeng mo baneng go ba bopa gore ba be le bokamoso bja mmakgonthe. Mo thutong ye ngwana a e anywago mo dikanegelong tše, Nokaneng le Louwrens (2000:11) ba hlaloša gore, 'thuto ye di e gorošago ke ya boitshwaro bjo bo nyakegago ka go diriša diphoofolo le tše di sa phelego go tšweletša ditlhologelo le maikutlo a batho'.

Gantši ditiragalo tše bjalo di bonagala merafeng ya go fapafapana. Ge go kgobokanwe ke gona moo molao o kgonago go buša, gomme gwa phelwa go swana ka mokgwa wa go kgalana. Go kgalana mo go tšweletšwa ke ge diphoofolo di kgatha tema ka maitshwaro a batho ba naga yeo. Taba ye e hlalošwa ke Leach (1949:61) ge a re, *'it is found everywhere on the globe at all levels of culture'*.

Moanegi ke mokgathatema go laodišeng ditaba tša nonwanetsholo, ka gore kanego e swanetše e tšweletše bothakga bja go ala ditaba. Go swana le go re go tlile bjang gore diphoofolo tša go fapana di bopege ka mokgwa woo, go akaretšwa le ditlwaedi tša tšona. Taba ya lefelo e kgatha tema ye kgolo ka gore ke mo ditiragalo di diragalago gona.

Leach (*ibid*) ge a tšwela pele gona mo letlakaleng leo, o hlaloša ditiragalo tša dinaga di šele a lebišitše kanegelo ya maitshwaro, ka go bolela gore ke dikanegelo tše di tlwaelegilego tša maitshwaro, tše di kgobokeditšwego ke mogolegwa wa Mogerike. Le ge e le gore lehono di hwetšwa ka mokgwa wa

dingwalo, di akaretšwa gore ka nnete ga di tšwe fela nakong ya bogologolo, efela di be di hwetšagala gape magareng ga dinonwane tša Segerike.

Se ke sešupo sa go re ke kanegelo yeo mo go yona diphoofolo di šomišwago bjalo ka kemedi go maitshwaro a mabotse le a mabe go batho. Kanegelo ya go tsebalega kudu go dinonwanetsholo tša 'Aesop' tša go kwana le ya 'Khudu le Mmutla'.

Ka go le lengwe, Leach (1949:61) o re ke ye nngwe ya dikanegelo tša kgale, tše di hwetšwago ditšhabeng lefase ka bophara:

A story having animals as its principal characters: one of the oldest forms, perhaps the oldest, of the folktale, and found everywhere on the globe at all levels of culture. Excluding the animal myth as being essentially religious, three classes of the animal folktale type should be distinguished: the etiological tale, the fable and the beast epic.

Shipley (1970:113) o gatelela kgopolo ya Leach (*ibid*) ka nako yeo dikanegelo tše di bego di kgatha tema ka yona ka go re:

Certain traditions, combined with the discovery in recent times of typical fables in early cuneiform texts, make it probable that Greece was indebted in some measure to Babylonians and Assyrians for the type of fable associated with Aesop, himself a native of Asia Minor in the 6th C.B.C.

Ka go realo dikanegelo tše ke boithekgo le boitshepo bja dinaga ka bophara, go sa lebelelwe morafe wo o itšego fela. Ka gona go tšweletšwa mokgwa wa kanego wa go latelanya ditiragalo wo o šomišwago go tloga mehlang yela ge go laodišwa dinonwane le kgoboketšo ya tšona, e lego tša go bontšha tlhologo go batho nageng ye nngwe le ye nngwe lefaseng ka bophara.

Ke ka lebaka leo Cavendish (1985:896) a tiišetšago kgopolo ye, a lebeletše tše dingwe tša ditšo le ditšhaba tše di utolotšego mohutangwalo wo ka go re:

A short story with a moral purpose in which animals talk and act like human beings; a development of the animal tale, it is one of the earliest forms of folktale and is thought to have originated among the Semites and spread west to Greece and east to India.

Serudu (*ibid*) ge a gatela pele o file mehlala ya diphoofolo tše di emelago mahlakore a a itšego bophelong. Dikemedi tše di phethagatšwa ke diphoofotšwana tša go swana le phukubje ge e emela bohlae, mola tlou yona e emela potego. Lehlalerwa le emela bojato le megabaru. Tau yona e emela maatla le bošoro.

Se bohlokwa ka kanegelo ya mohuta wo ke gore diphoofolo tše di tšweletša maitshwaro a batho, gore ba wela legorong lefe le fao di dulago gona. Diphoofolo di didirišwa go phethagatša morero wa kanegelo. Ke ka fao, Lynch (2004:11) a hlalošago gore ke diphoofolo tša go tuma, tša mathaithai tše di phethagatšago morero. O re ke:

... an animal tale in the African tradition amuse and entertain, provide explanations, and comment on human weaknesses and values. Animal Trickster heroes are common. Chief among these is Tortoise, Spider, Hare, Fox and Jackal.

Go iša pele, Evans (1959:401) o fa tlhalošo ya lereo le '*fabula*' gore le dirišwa go akaretša dinonwane, eupša le šoma kudu go kanegelo ya maitshwaro. Ka fao, o re:

Although this name is applied in a general sense to fictitious tales, legends and myths, it is more particularly applied to didactic stories of which a moral forms an integral part. In this more restricted class, human thoughts and attributes are

usually portrayed by members of the animal and insect world: Aesop, Babrius, La Fontaine, Phaedrus, Pilpay.

Leach (1949:361) ge a katološa kgopolo ya bodiragatši, o re diphoofolo di a bolela ebile di a dira go phethagatša maitshwaro a batho; o re ke, *'a short tale which animals appear as characters, talking and acting like human beings, though usually keeping their animal traits, and having as its purpose the pointing of a moral'*. O tšwela pele ka go re nonwanetsholo e bonala ka mekgwa ye mebedi: kanegelo ya go fa mohlala wa maitshwaro, le maitshwaro ao a tšwelelago ka mokgwa wa seka.

Ka go realo go diragatšwa maratwana a sephiri a diphoofolo, di tšwelela ka seka ge di diragatšwa. Ditiragalo tša go swana le go re lerato la monna goba la mosadi le tšweletšwa le diragatšwa ke diphoofolo.

Mohutangwalo wo o bontšha tšwetšopele ya kanegelo ya diphoofolo le mokgwa wa pele wa go hlaloša ditiragalo tša dinonwane. Kanegelo ya diphoofolo ka kakaretšo go tšwa kua morago, e hlagišwa ka mokgwa wa go hlaloša ditiragalo, go swana le ge batho ba ipotšiša gore ke ka lebaka la eng dikgomo e le tše ntsho, goba pela e hlokile mosela. Dinonwanetsholo di šomišwa go dikanegelo tša diphoofolo, e sego go hlaloša seo diphoofolo tše e lego sona, goba maitshwaro a tšona fela, eupša le mo go thuto ya maitshwaro a mabotse go batho ba nama le madi, goba le gona go hlwekiša maitshwaro a mabe.

Abrams (2009:8) o hlaloša kemedi ya kanegelo ye e bitšwago *'apologue'* go šomiša diphoofolo go emela batho. Ke ka fao a rego:

... is a short narrative, in prose or verse, that exemplifies an abstract moral thesis or principle of human behavior, usually, at its conclusion, either the narrator or one of the characters states the moral in the form of an epigram. Most common is the beast fable, in which animals talk and act like the human types they represent.

Go oketša dipolelo tše, Shaw (1905:12) o hlaloša maitshwaro a dikanegelo tše ka mekgwa ye mebedi, e lego kemedi ka go re:

Allegory may be defined as extended metaphor: the term is often applied to a work of fiction in which the author intends characters and actions to be understood in terms other than their surface appearances and meanings'; le seswantšho ka go re, 'parable is a story designed to convey some religious principle, moral lesson, or general truth'.

O iša pele ka go re, 'A parable always teaches by comparison with actual events'. Ka mantšu a, Shaw (*ibid*) o hlaloša fela gore kemedi ke mokgwa wa go emela mo motho a ka emelwago ke phoofolo. Ke dikgopolo tša go se bonwe, tša go hloka bohlatse. Ditiragalo di kgona go diragatšwa tša ba tša phethwa ka boemedi.

Kemedi gape e ka tšwelela ka mokgwa wa seswantšho. Lentšu le kemedi le šomišwa dikanegelong mo mongwadi a farologanyago baanegwa le lefase la bona. Mo kanegelong ya mohuta wo, ditlhalošo di a feteletšwa. Pheteletšo e bea pepeneneng gomme maitshwaro a se bonwe.

Mohlala wa kemedi wo Shaw (*ibid*) a o tšweletšago ka kanegelo ya 'Animal Farm' gona mo letlakaleng leo, ke wa go re, ke kanegelo ya setšhaba sa morafe o tee, go šupetša mmušo wo o bego o kgolwa gore thoto ka moka ke ya setšhaba, gomme batho ba a neela ebile ba Abelwa go ya ka mo ba ka kgonago, le go ya ka dinyakwa tša bona. 'Animal Farm' e thoma ka morago ga gore batho ba ganetšane le mmušo, gomme ba itokišetša go o weša go swana le batho ba naga ya Rašia ge ba ile ba weša mmušo ba thoma wa bona wo mofsa.

Tiragalo ye ka moka e be e diragatšwa ke diphoofolo tše di emego legatong la batho. Go realo ke go re, mohutangwalo wo, ke kanegelo ye kopana, ye bonolo, mo go bapalago diphoofolo ka maitshwaro a batho go goroša thuto. Ke kanegelo goba sereto seo se utollago tlhalošo ya go iphihla. Megopolo ya

batho e a fetoga ka go diragatša diphoofolo tša tlwaelo le tša boikgopolelo goba diswantšho, mohlala ke wa, *'The Lion King'*, e lego kanegelo ya go diragatšwa thelebišeneng.

Patterson (1991:14) o tiišetša bodiragatši ka mantšu a go re:

'... to this truth the fables bears an unusual, if not a unique relationship, thematized in several fables, but most transparently in the Wolf and the Lamb'.

Kanegelo ye e diriša diphoofolo e le baanegwagolo, mola ka dinako tše dingwe go dirišwa diphoofolo tša boikgopolelo eupša e le tša maoto a mane.

Ka fao ge, go bohlokwa go farologanya nonwanetsholo kgopolong ya go re ke seswantšho (*'parable'*), go dikanegelo tše dingwe. Ka gona Shaw (1972:154) o no re seswantšho ka mehla se ruta ka mokgwa wa go swantšha dilo le ditiragalo tša nnete. Tirišo ya diswantšho e kgatha tema ye bohlokwa ge go diragatšwa. Ka gona, seswantšho le sona ke kemedi, se fapana le kanegelo ya maitshwaro yeo baanegwa, e lego diphoofolo. Ka lehlakoreng le lengwe, diswantšho le tšona di tlwaelegile mo Bibeleng. Mohlala, diswantšho tše di šomišwago bjalo ka kemedi, ke sa Morwa wa lehlaswa le Mosamaria wa kgaogelo (Shaw, 1905:274).

Dikemedi tše di bolelwago ke Shaw (*ibid*) di nyaka ditlhalošo tša go tsenelela; ke ka lebaka leo, Kahn (1989:180) a tiišetšago kgopolo ye ka go re, kemedi, ke:

'... fable, moral story, or picture in which the characters or scenes symbolise abstractions or ideas and convey a deeper meaning Allegory'.

Ke ka fao, Serudu (1990:56) a bontšhitšego kemedi ya diphoofolo tše di kgathago tema kua moragonyana ka go re:

Nonwane ya tsholo ke kanegelo yeo e utollago bohlale bja phoofolo tsoko bo bapetšwa le botlatla bja ye nngwe. Maatlakgogedi a nonwane ye a tlišwa kudu ke tshegišo le bofora goba seemo sa go tlontlolla seo se amanago le phoofolo ya setlatla. Le ge go le bjalo, nonwane ya tsholo go ka tšewa gore ke kgegeo goba kodutlo ye e tletšego tshegišo. Go tšona diphoofolo di itshwara bjalo ka batho ka mešogofela. Ka fao di emela dimelo tša batho ba ba fapanego mo bophelong ka bophara.

Go hlaloša go ya pele, go bontšha gore dikanegelo tše di na le maikemišetšo a go fapana, e lego go goroša thuto ya maitshwaro mola go tše dingwe maikutlo a sa bonale. Diphoofolo tše di tšerego maemo a batho di rotoša maikutlo le dikgahlegelo. Gona fao, Fowler (1973:87) o gatelela taba ye ka mantšu a, '*a short moral tale, in verse or prose, in which human situations and behaviour are depicted through beasts and birds, or gods or inanimate objects*'.

Thuto mo baneng e hlagišwa ke seo bana ba se balago. Batswadi ba laetša kgahlego godimo ga seo ba se balago; ka fao ba bona go na le mohola go tšweletša se sengwe le se sengwe seo se laetšago maitshwaro. Go tlaleletšwa go maitshwaro a bophelo bja mo ba dulago goba melawana ya maitshwaro a bona. Se se thuša go ba ruta go ba baetapele, go dumela ga babogedi/batheeletši; ka boripana sengwalo ka bosona se tšweletša go kgotsofala.

Go iša pele, Dathorne (1974:1) o hlaloša gore dikanegelo tše di goroša thuto. O tiišetša se, ka mantšu a, '*Everybody has been, since childhood, familiar with Aesop's fables, and almost everyone, consequently, believes them to be children's literature*'. Ka go realo, gantši motho yo mongwe le yo mongwe go tloga bjaneng, ge a itswalanya le dinonwane tša mohuta wo, mafelelong o dumela gore ke dingwalo tša nnete tša bana.

Ge go tšwelwa pele, Dathorne (*ibid*) gona mo letlakaleng leo, o tiišetša gore tirišo ya dinonwanetsholo go thuto ya motheo, ke yona tsela e nnoši ya go ruta

ngwana tše di thomilwego ke ba Yuropa nakong ya bogologolo, go bontšha bogolo bja dingwalo tša mehleng yela ya kgale. Le ge go le bjalo, Dathorne (*ibid*) letlakaleng la boraro o lemogile gore mmušo o di tšea go ba tša go hloka mohola. Ka gona o re, *'this book describes the Aesopian fable as a hitherto underestimated function in Renaissance culture and subsequently'*.

Godimo ga fao, Lerer (2008:35) o tiišetša kgopolo ya go re dikanegelo tša maitshwaro di sa no hlalošwa e le dingwalo tša bana. Dikanegelo tša bona di boeletšwa gape le gape, go dikologa dikgaolo tša bophelo bja bana, e lego go ithuta go bala le go ngwala, go ithuta go kgahla le go tlaetša batswadi ba bona, go ithuta go bolela maitshwaro ge ba lebane le moleko. Ke ka fao a rego, *'But fables still remain a defining form of children's literature. Their narratives return, again and again, to central episodes in childhood life: learning to read and write ...'*

Ge go balwa dingwalo tše, go lemogwa gore go tloga kgale dinonwanetsholo di be di ganetšwa mo go kgobokanego bana. Go be go rutwa boetapele bjo bo akaretšago batswadi gammogo le bana. Go rutwa gape le ditsebi gammogo le bagolegwa le babuši ka hlogotaba. Ke ka lebaka leo, Lickteig (1975:150) a gopolago gore ngwana yo mongwe le yo mongwe o nagana go kgetha dinonwane tše di mo kgahlago, gomme a itshwarele tšona. O tiišetša seo ka go re, *'Every child has probably had his favourite fairy tale and may own a copy of it'*.

Dinonwane tše bjalo di katološa mogopolo wa ngwana; ka gona ngwana o nyalantšha setšo sa gagwe le ditšo tša merafe e šele. Dinonwane tše ga di godiše ngwana fela, eupša di tšweletša le go sekamolla malapa ao a sa sepelego ka tsela ya maleba. Bophelo ka kakaretšo bo ithekgile ka mohutangwalo wo. Di rotoša dikgonagalo tša go aga botee bja setšhaba. Motho yo mongwe le yo mongwe o kgona go ba le maatla a go buša yo a kgopamilego tseleng ya kgontho.

Ge go gatelwa pele Lickteig (*ibid*) gona mo letlakaeng leo, o re ke kanegelo ya kgaolo e tee, ya maitshwaro ao a tšwelelago mafelelong a kanegelo. Se ke

seo se ka tšwelelago e le sebopego sa nonwane ye bjalo. Le ge go le bjalo nako ye nngwe le ye nngwe dinonwanetsholo di kgotsofatša babadi ge go hlagišwa sebopego; di felela ka mokgwa wa go swana ka go šomiša mafelelo ao a tšweletšwago ke moanegwa o tee.

Bjalo ka nonwane ya tlhalošo, molaetša wa mohutangwalo wo o kgona go phethagatšwa ka go diriša Medingwana goba didirišwa tše di sa phelego. Mekgwa le ditiro tša batho tša tlwaelo, di fetošwa ka go diragatšwa ke diphoofolo. Mohlala mo ke wa go kweša batho ba bangwe bohloko ka go hlalefetša ba bangwe.

Ka go realo dikanegelo tša mohuta wo, gantši, di hlagišwa go dikanegelo tša batho bao ba sa bonwego bjalo ka batho, e le Badingwana, ba go diragatšwa go ditiragalo tša go ikgetha tše di sa fihlelelwego.

Dikanegelo tša mohuta wo di ka arolwa go ya ka fao di šomago ka gona:

- Mohlala wa kanegelo ya go tšweletša maitshwaro ye e šomišwago dithutong tša sedumedi nakong ya histori ya Yuropa ke tša go tloga ngwagaketeng ya bohlano go fihla ngwagaketeng ya lesometlhano '*Exemplum*'.
- Mohlala wo mongwe ke wa kanegelo ye kopana ya go ruta maitshwaro go dirišwa diphoofolo go emela batho ('*Apologue*').
- Go sa na le kgoboketšo ya dinonwanetsholo tša go ruta maitshwaro ka go šomiša diphoofolo bjalo ka baanegwa, kudu nakong ya histori ya Yuropa thutong ya sedumedi ('*Bestiary*').
- Go lemogwa gape le moithamededi wa dinonwanetsholo goba dinonwanekakanywa yo go thwego ke '*Fabulist*'.

Godimo ga moo go sa na le kanegelo ya kgale bjalo ka ya tlhalošo, gomme yona e fapana fela le tšeo tše dingwe ka gore tlhalošo e itshamile ka ditumelo mola nonwanetsholo e se na ditumelo. Bobedi di tšweletša merero ya go swana le:

- Boleta le bonganga goba bogale
- Mafakudu le bojato.
- Boroto le go tšwafa.
- Phišegelo ya go phethagatša morero wo mmothe le go tšweletša morero wa go se loke.
- Go ba le tšhomišano le batho ba bangwe (go tshepega) le go hloka tšhomišano ya go phethagatša morero wo mobe (go se tshepege).
- Lerato le lehloyo.
- Bohlale le botlatla.

Merero ya kanegelo ya mohuta wo e thuša go tiišetša mekgwa le maemo a go swana le boroto, go rata batswadi gammogo le go gegea mekgwa ya go swana le bobodu, bomenetša, boikgogomošo le lehufa.

Go ka rungwa ka go re, morero goba tabakgolo ya nonwane o laetša mahlakore a mabotse le a mabe. Go ba le papišo. Ka nako ye nngwe nonwane ye bjalo e ka tšweletša segwera sa go se tlwaelege kudu kanegelong ya nku le phiri. Ke nonwane ye kopana. Nako le nako maitshwaro a tšwelela mafelelong a kanegelo. Ge go bolelwa ka nonwanetsholo, ka bjako go selaganya monagano wa 'Aesop'. Mo dikanegelong tša 'Aesop' bakgathatemagolo ke khudu le mmutla.

Kgegeo goba kodutlo e kgatha tema ye kgolo mo ditabeng tša mohuta wo. Abrams (1993:103) o hlaloša kgegeo ka mokgwa wo, '*irony is better to restrict it to the crude and taunting use of apparent praise for dispraise*'. Ka gona, morero o tšweletša maitshwaro a tlwaelo, e lego botse le bobo bophelong. Baanegwa ba diragatšwa ka nepo ya go boelwa ke selo se sennyane go na le se segolo. Ka ge e le dikgopolo tša dikgonagalo, di ka kgodiša goba tša se kgodiše go tliša kamogelego ya ka moso setšhabeng. Dikgopolo tše di tekatekago di a maatlafatšwa. Kgegeo e wela ka fase ga molaba wa yona. Merero ya mohuta wo e kgokaganywa ke dikeletšo tša dika, le gore moreromogolo o hlagišwa mafelelong ke yo mongwe wa kemedi ya baanegwa.

Gona go ka no rungwa ka go farologanya dinonwane tše go ya ka tirišo ya tšona. Go na le:

- i. Dikanegelo tša tlholego (*'etiological stories'*): Ke mohuta wa tlholego, o diretšwe go hlaloša gore go tla bjang gore phoofolo ya sebopego se se itšego se be ka tsela yeo se lego ka yona. Ke go re ke ka lebaka la eng pela e ile ya hloka mosela?
- ii. Dikanegelo tša tshegišo (*'amusing stories'*): Ke mohuta wo o diretšwego go kgahliša, gomme di ratwa ke batho.
- iii. Dikanegelo tša maitshwaro (*'stories with moral'*): Mohuta wo wa kanegelo o na le go fela o feteletša ditiragalo.

3.1.6 Kanegelo-histori (*Historic tale*)

Ferguson (1989:35) o hlaloša tiragalo ya nonwane ya histori ge e le yeo e bopšago ke histori ya go ba le rekhoto ya bohlatse (Okpewho, 1992:183 le Vansina, 1985:29). Ge e le Cuddon (1998:383) yena o fo re nonwane ya mohuta wo e ka ga ditaba tša histori, tšeo di utollelago mmadi/motheeletši ka ga ditlwaelo le mekgwa ya lebaka leo le itšego la histori (Serudu, 1989:37). Ke ka fao Lindenberger (1975:6) a re go motheo wo mogolo wa nonwane ya histori ke ditiragalo tša go lebana le histori ya setšhaba seo se itšego, seo se phetšego nakong yeo e itšego (Shaw, 1983:23).

Ka lehlakoreng le lengwe ge a tšwetša tema ye pele, Lukacs mo go Jeffares (1969:97-98) o fo re tiragalo yeo e lego ka gare ga nonwane ya histori ke yeo e ithekgilego ka nnete, yeo e diregilego bogologolo (Vansina, 1985:28), gomme ya fetišetšwa go tloga molokong wo go ya molokong wo mongwe ka molomo (Shole, 1983:169). Ke ka fao molaodiši wa ditiragalo tšeo go lego bonolo go yena go di laodiša ka gobane o hwetša di le gona; ga a itlhamele tšona (Okpewho, 1992:183).

3.1.6.1 Moanegwa wa nonwane ya histori

Makgamatha (1990:126), Moephuli (1972:26) le Shipley (1953:373-374) ba hlaloša moanegwa wa nonwanehistori go re ke motho yoo a utollwago ke mongwadi, e sego go godišwa ga gagwe fela. Ke ka mokgwa woo Maxwell-Mahon (1984:4) le Lukacs (1965:312) ba kwanago ka molomo wa lehlabula gore moanegwa yoo o godišwa pele a tlišwa go mmadi. Ke ka fao Yelland (1983:71) le Lukacs (1965:296), go thulana le taba yeo, ba rego moanegwa yoo ga a godišwe; ka ge o se na sekgoba se sebjalo.

Ka lehlakoreng la kgopolo ya go utollwa ga moanegwa yoo, gona Lekganyane (2002:30) o fo re o fo tšweletšwa nyanyeng ka lefoko le tee; gomme šedi e le godimo ga ditiro tša gagwe. Ge a hlaloša ditiro tšeo tša gagwe, Mogapi (1994:29) o re ga a swanela go ronana le tšona ka gobane, go ya ka De Groot (2010:27), di dira mmadi go ba moleloko wa moloko woo o fetilego. Ge a tlaleletša kgopolo yeo Ischer (1981:282?) o no re ditiro tša moanegwa yoo wa mohuta wo, di a makatša.

Go tšwetša ditaba tša moanegwa yo pele, Lukacs (1965:296) o hlaloša gore ke moanegwathwadi yoo a se nago maemo. Ke ka fao Mensah (1996:69) a fogo mo swantšha le motho fela; ke go re motho wa mehleng wa go hloka maemo. Fleishman (1971:8) yena o no mmona bjalo ka mohuta wa moanegwa yoo mongwadi a ipeago seemong sa gagwe ka ge a mo kwela bohloko. Ka lehlakoreng le lengwe, Baldick (2008:154) yena o mo hlaloša go ba moanegwamogolo wa nnete, ebile wa boikgopolelo, e lego mohuta wa moanegwa yoo a ikhwetšago a le maaroganong a ditsela.

Le ge go le bjalo, go thulana le tlhathollo ya borateori ba ba ka mo godimo, Lukacs (1965:4) o re moanegwa yo gape a ka bonwa bjalo ka moetapele (e sego motho wa mehleng), ebile gape ke motho yo mogolo wa go ba le maatla a go rarolla mathata ao a kopanago le ona.

3.1.6.2 Tiragalo ya nonwane ya histori

Finnegan (1970:368), Nkonki (1968:4), Mathivha (1973:6-7) le Makgamatha (1987:11) ba molomo o tee mo tlhalošong ya tiragalo ya nonwanehistori ka go re e akaretša dilo tša go swana le ntwā, khudugo, malwetši, tlala le tlholego ya setšhaba se sefsa.

Borateori ba go swana le Bopape (1998:20), Mensah (1996:69) le Wallek le Warren (1996:95) ba tšwela pele ka tlhalošo ya tiragalo ya nonwane ya histori ka go re e emere nnete, ka ge e le ka ga dilo tšeo di diregilego (ke ditiragalo tša histori). White (1984:8) o tlaeletša kgopolo ya borateori ba ka go re tiragalo ya gona ga se yeo molaodiši a itlhametšego yona.

Ge e le Fleishman (1971:4) o hlaloša tiragalo ya mohuta wo bjalo ka ya nnete ka gare ga kanegelo ya nonwanehistori, ka gobane gantši tiragalo yeo e ka ba ya go tumiša goba go sola, ka gobane e na le nepišo ye e itšego. Ge a gatelela nnete yeo ka gare ga tiragalo ya nonwanehistori, White (1984:40) o re ke elemente ye bohlokwa, ka ge e le karolo ya nonwane. Ka lehlakoreng le lengwe Okpewho (1992:183) o re nnete yeo e bolelwago ka godimo, e lego ka gare ga tiragalo ya nonwane ya histori, e swanetše go hlatselwa ke dingwalo tše di rilego. O re kgopolo ye ya bohlatse bja nnete ke yona tiragalo ya nonwanehistori, ka gobane ke mohuta wa tiragalo woo e lego gore le lehono go sa na le dika le dikana tšeo di bonalago tša yona.

Makwela (1977:33) le Nkonki (1968:4) ba fo ruma tlhalošo ya tiragalo ya nonwane ya histori ka go re e gopolega gabotse go phala ya nonwanepheteletšannete.

3.1.6.3 Tikologo ya nonwane ya histori

Msimang (1986:88) o re tikologo ya nonwanehistori e arotšwe ka dikarolo tše tharo, e lego (a) seemo sa leago, (b) lefelo la tiragalo le (c) nako ya tiragalo. Dikarolwana tšeo di yo hlalošwa ka boripana go thuša kwešišo ya tikologo ye ya nonwane ya histori.

3.1.6.4 Seemo sa leago

Msimang (1986: 88) o hlaloša seemo sa leago ka gore ke ka mokgwa woo setšhaba se phelago ka gona mo nakong le lefelong leo tiragalo ya histori e diregago go tšona. Serudu (1989:49) o tšwetša pele tlhalošo ye ya seemo sa leago ka go re ke moo e lego gore mongwadi o tšweletša dikgopolo tša go fapana mabapi le setšo, ditlwaelo le ditumelo setšhabeng seo se itšego.

Lefelo la tiragalo

Serudu (1989:49) o re ge go bolelwa ka lefelo la tiragalo ya nonwane ya histori go nepišwa mabaka a go swana le dinoka, dithaba, dithokgwa, meedi le melala. Oosthuizen (1977:7) o tlaleletša tlhalošo ye ka go re lefelo la gona le bopša ke malapa le mašaka a dikgomo. Mogapi (1994:30) ge a hlaba tlou ka diloka go ya pele mabapi le tlhalošo ya kgopolo ya lefelo la tiragalo mo nonwaneng ya histori o re tiragalo e direga mo lefelonng leo le tlwaelegilego; moo go diregago dilo tša go swana le go rapa letšema la go hlagola gammogo le go loma ngwaga, go akaretšwa le go diša dikgomo, go ngwatha letsopa le gona go hlapa ka nokeng.

Msimang (1986:92) le Mogapi (1994:30) ba ruma ka go re tlhalošo ya lefelo la tiragalo ya nonwane ya histori e lebane le ge setšhaba se laolwa ke kgoši, ngaka le badimo; gomme se iphediša ka go lema le go rua.

Nako ya tiragalo

Baldick (2008:154) le Fleishman (1971:10) ba molomo wa lehlabula mo tlhalošong ya nako ya tiragalo ya nonwane ya histori ge ba re e lebane le nako yeo e itšego; ke go re ye e sa hlathwego/tsebjego gabotse. Ge e le Groenewald (1993:39) le Shole (1983:169) ba tšwetša pele tlhalošo ya nako ya tiragalo ya nonwanehistori ka go re ke nako ya bogologolo ka gobane e diregile kgale. Mogapi (1994:29) o thekga kgopolo ya borateori ba boGroenewald ka godimo ka go re tiragalo ya nonwanehistori e direga moo mehla e lego ya maloba.

Ka lehlakoreng le lengwe, Serudu (1989:37) le De Groot (2010:19) ba lahlelago legonyana hlwane ka go bolela gore tlhalošo ya nako ya tiragalo ya nonwanehistori e tšwelela mo mabakeng ao a itšego a histori; ke go re e na le mellwane. Go fapana le borateori ba ba ka godimo, Shaw (1983:21), Mensah (1996: 69) le Fleishman (1971:8) ba re tiragalo ya nonwanehistori e amana le mabaka a histori.

Nkonki (1968:24) le Okpewho (1992:183) ba ruma tlhalošo ya nako ya tiragalo ya nonwane ya histori ka go re e diregile mo nakong yeo e sa gopolwago gabotse; ke go re e na le mathomo le mafelelo.

Ge ba akaretša ditaba tše ka moka, Sanders (1978:92) le Manzoni (1984:92) ba bolela ka go tšweletša ponagalo ye nngwe ye bohlokwa ya nonwane ya histori ka go paka gore mohutangwalo wo o theilwe godimo ga kgopolo e tee yeo e godišwago ke dikgopolwana tše di itšego. Fleishman (1971:8) o kgonthiša seo ka go re nonwane ye ya histori, bjalo ka sengwalokanegelo, le yona e bopilwe ka dikokwane tša sebopego sa sengwalo, e lego diteng, thulaganyo le mongwalelo. Dikgopolo tša thulaganyo le mongwalelo di tlo hlalošwa ge go sekasekwa nonwanekakanywa ya 'Mošemane wa moimana' ya go laodišwa ke Mologadi NgwanaMagolego. Bjale mo kgaolong ye, go yo hlalošwa ka bophara kokwane yeo ya sebopego sa sengwalo ge e lebane le teori yeo ya naratholotši gore kgopolo ye ya nonwane ya histori e tle e kwešišege gabonolo.

3.2 KAKARETŠO

Ge go akaretšwa mehutangwalo ye go boletšwego ka yona ka godimo, go lemogwa gore e a swana ka go re ka moka ke dikanegelo tša kgale, ebile di nkgale lefetla la tumelo. Ka moka di rwele molaetša wo o rilego.

Phapano ya nonwanepheteletšannete le nonwanetlhalošo, e lebane le nako ya go thongwa ga tšona, gape go sa lebalwe baanegwa ba tšona bao ba fapanago ka semelo. Nonwanetlhalošo e bolela ka bokgale, mola pheteletšannete yona e tlopetla ditaba. Baanegwa ba tlhalošo ke dintatauwane

le makgema, mola ba histori e le bagale setšhabeng. Ka moka ga tšona di bolela ka ditumelo tša go swana, go hlokometšwe go phasa Badimo le ditlwaelo. Ka go nonwanetlhalošo, go na le mo Modimo a felago a selaganya gona kanegelong.

Nonwanekgogamašego e nepiša go tloša bodutu. Baanegwa ke diphoofolo tše di tšerego maemo a batho. Go rena moya wa kodutlo le kgegeo go phethagatša morero. Moanegwa yo bohlale o tšwelela e le phoofotšwana ye nnyane ge e bapetšwa le phoofolo ye kgolo ya setlaela. Ka go nonwanetsholo, baanegwa ke diphoofolo go tšweletša boitshwaro bja batho bophelong. Maikemišetšogolo a yona ke go kgala maitshwaro a mabe, gomme e tšweletša maitshwaro a go amogelega setšhabeng. Thuto e gorošwa go sa hlaolwe magareng ga bana le batho ba bagolo.

Dikanegelohistori tšona di tumile ka kudu ka phekgogo ya tšona ya tlhagišo gammogo le pheletšo ye bose. Ye ke thuto ye di e rutago gore batho ba lemoge bohlokwa bjo bo rilego bophelong.

Ka go realo dinonwane, ka go akakaretša, di goroša molaetša maphelong a batho ka go diriša baanegwa bao e sego ba tlwaelo go ema legatong la batho. Di fetogile boithekgo le boitshepo bja batho lefaseng ka bophara. Ka moka dinonwane tše, di nkgalefetla la dikakanyo/boikgopolelo.

Mo kgaolong ya bone go yo itebanywa le mohuta wa nonwanekakanywa wo o nepišago maikemišetšo a nyakišišo ye. Ke ka fao mohutanonwane wo o hlalošwago ka go farologanywa le yeo ye mengwe.

KGAOLO YA BONE

4 NONWANEEKAKANYWA

4.1 MATSENO

Mo kgaolong ye, go tlo farologanywa nonwanekakanywa le mehutana ye mengwe yeo e hlalošitšwego ka godimo kgaolong ya boraro, yeo e welago legorwaneng la yona. Yona ke: (a) nonwanekakanywa ya kanegelo, (b) nonwanekakanywa ya maemo a godimo le (c) nonwanekakanywa ya saense. Lebaka le legolo le le lebanego le taba ye, ke nyalelano ya ditlhalošo tša mareo ao le sererwa sa nyakišišo ye.

Bjale ditlhalošo tša yona di tla latela ka botlalo ka mo tlase.

4.1.1 Nonwanekakanywa (*'Fantasy'*) ke eng?

Rottensteiner (1978:8) o hlaloša gore dikanegelo ka moka ke dinonwanekakanywa, ka lebaka la go re ke dikgopolo tša monagano. Se se tšweletšwa ke setsopolwa se se rego, *'all fantasy is a game, a conjuring of a verbal world which may or not be analogous to the world of physical reality'*. Kgopolo ye e hlola bothata ka gore ga se dikanegelo ka moka tše e lego dinonwanekakanywa. Ka go realo, go bohlokwa go hwetša tlhalošo ya maleba ya nonwanekakanywa. Bjalo ka mohutangwalo, nonwanekakanywa e theilwe go kanegelotšhaba. Ke ka lebaka leo dingwalo tše di na le dibopego tša go swana (Brann, 1992:62). Egoff (1992:12) o tšwela pele ka go re, mohuta wo wa sengwalo o akaretša baanegwa ba bagale go tšwa setšong sa motho.

Ge e le Buttler (2006:75) o oketša polelo ye ka go re nonwanekakanywa e nabile go feta dikanegelo tše dingwe. Ke ka lebaka la gore mohutangwalo wo o na le khuetšo go tšwa go dikanegelo tša setlogo gammogo le khuetšo ya sebjalebjae ya go tšwa go dingwalo tša saense. Go thekga borateori ba ba ka godimo, Day (1984:277) o tšwela pele ka go re, mabakeng a mantši, nonwanekakanywa e ka swantšhwa le mohlolo. Ye ke taetšo ya ka fao

mohutangwalo wo o ka nabago ka gona. Go feta fao, o bona mohutangwalo wo bjalo ka wo bohlokwa ka ge o katološa mellwane ya boikgopolelo bja motho.

Ka lehlakoreng le lengwe, Luckens (1995:27) o hlaloša nonwanekakanywa bjalo ka kanegelo ya go se be le kgonthe. O tšwela pele ka go re, *'Fantasy is a story about the non-existent or unreal in which may depend on magic or supernatural'*.

Kgwekgwe gantši e mabapi le maleatlala le ditiragalo tša mehlolo. Sutherland (1991:247) o tlišetša ntlha ye ge a laetša tlhahlo ya go ikgetha ya nonwanekakanywa. Kgopolo yeo e tšwa tabeng ya go re ditiragalo go nonwanekakanywa di ka se bušetšwe. Gape, le ge ditiragalo e se tša kgonthe, di diragala ka mokgwa wa tatelano. Se se dira gore di bonale e le tša kgonthe, ka ge go na le kanegelo ya go swarana.

Go ya ka Bingham le Schultz (1983:248), maleatlala a tliša se sengwe go feta go tliša fela ditoro bophelong. A kgona gape le go sepetša leloko la batheeletši, e ka ba bana goba batswadi, lefaseng/tikologong le le rilego. Ka go hlola dikakanywa le menagano ka dikgopolong tša bona bjalo ka batho, lekoko la batheeletši bao, le dira gore le dumelelane mererong ye e rilego, le ge e ka ba nako ye nnyane fela, go se ba ba itemogelago sona le therešo. Ke ka lebaka leo Mobley (1983:249) a begago gore lefase la nonwanekakanywa le agilwe ke mehlolo. Ka lebaka la tlhago ya maleatlala a go se tshepiše, mmadi o gapeletšega go amogela lefase leo a laetšwago lona ntle le go botšiša mabaka a go re go tlile bjang.

Mehlolo ye e anegwago ke nonwanekakanywa ke seo se e dirago sedirišwa sa motheo mo katološong ya kgopolo ya ngwana. Ka go hlola le go kwešiša lefase le lefsa, maatla a monagano wa ngwana a katološetšwa go kgonthe. Ba bona lefase la mehlolo bjalo ka nnete. Ge a fahlela ntlha ye, Lukens (1995:18) o re, *'Fantasy, in the phrase of Coleridge, requires 'the willing suspension of disbelief'*. Ke ka fao Shipley (1970:117) a thekgago le go tlaleletša kgopolo ya Luckens (*ibid*), ka go re:

To children, to whom the suspension of disbelief is as natural as breathing, they are an unfailing delight. Some fantasies, however, have merits that only adults can fully appreciate.

Go ya pele, Lukens (1995:18) o gatelela maatlakgogedi a nonwanekakanywa. Maatla a hwetša kgopolong ya go fega bokgoni bja motho bja go se kgolwe ditiragalo tše di lego kanegelong. Se se dumelela mmadi go bopa lefase la go mo tliša kgauswi le nnete ye e bolelwago kanegelong. Go bohlokwa go hlaloša gore ke ka kanegelo gore phego ya go se dumelwe e kgwathwe (Irwin, 1976:ix). Le ge go le bjalo, Barton (1983:261) o re tirišo ya nonwanekakanywa e feta thekniki ya kanegelo, ke sedirišwa sa go dumelela boiteko. Wood (1978:166) o tlaleletša polelo ye ka go re nonwanekakanywa e na le bokgoni bja go hlohleletša diswantšho tša boikgopolelo ka monaganong. Ke ka lebaka leo nonwanekakanywa e bonwago bjalo ka dikakanyo tša boiketlo. Britton (1977:42) o tlaleletša ka go re ke *'handling of image as play'*. Gomme, Brann (1992:105) o tlišetša se, ka go re *'it represents a realm of imaginative play and stimulates creative thinking'*.

Dikgopolo tša banyakišiši ba ba ka godimo di ka akaretšwa ka setsopolwa sa Hunt (1990:175) ge a re:

... children's books are, almost by definition, NOT concerned with work; they are concerned 'merely with play: a lesser activity, and the mode adopted, such as fantasy, consequently becomes lesser modes.

Sa go fapantšha nonwanekakanywa le mehuta ye mengwe ya dingwalo ke taba ya go re e na le bodiragatši. E ka ralokwa bjalo ka filimi goba tiragatšo ya sefaleng. Se se dumelela bana go itsenya ka lefaseng leo ba diragatšago ka go lona (Chukovsky, 1966:101). Go ka bolelwa gape gore mehuta ye ya dingwalo e ka fa ngwana kwešišo ye e tebilego ya lefase la mmakgonthe ka go bapiša ditiragalo tša nonwanekakanywa go lefase la kgonthe. Go hlaloša se go ya pele, Scalett le Wolf (1979:40) ba boletše se, *'The indirection of fantasy may actually assist us in finding direction'*. Se ke setsopolwa se se hlalošwago ke

mothofatšo wa kgafetšakgafetša wa dilo le diphoofolo mo go nonwanekakanywa gore go hlalošwe nnete ye e tebilego.

Davies (1992:65) o thekga dikgopolo tša borateori ba ba ka godimo, ka go fa tlhalošo mabapi le bana le lefasana leo ba phelago go lona. Ka fao o tiišetša gore nonwanekakanywa ke kanegelo yeo e kgahlogo bana, ka ge e goroša menagano ya bona lefaseng leo e sego la tlwaelo mo go hlokago ditšhitišo tša nako le lefelo.

Kgopolo ye e latelago ka Vigours (1983:145), e thulana le tšohle dikgopolo tše di hlalošitšwego ka godimo ka nonwanekakanywa le mabaka a yona go bokgoni bja go rutega ga ngwana. Se se hlatselwa ke polelo ye e rego, '*...as form of 'nonsense' fantasy has been accused as undermining the young child's effort to comprehend the world'*. Ka go le lengwe, Tuttle (2005:131) o tlaleletša ka go re mohuta wo wa dingwalo o diretšwe bana le batho ba bagolo. Ke ka fao a alago maikutlo a gagwe ka tsela ye:

Fantasy is the very best children's fantasy book which can be read with pleasure by adults as well as by children. Before became the marketable, highly commercial genre it is today, it was often seen as suitable only for children. Harry Potter and the Philosopher's Stone is for children, Harry Potter and the Goblet of Fire and Harry Potter and the Order of the Phoenix are probably more accurately classified as Young Adult fantasies.

Nnete ke gore batheeletši ba nonwanekakanywa efe goba efe ba kgona go laetša mo kanegelong gore ba diriša dikgopolo tša bona. Ka go dira bjalo, ngwana ka batheeletšing, o kgona go ela seswantšho ka kgopolong ya gagwe ka dikgopolo tša bona (bana) tša kgonthe. Se se ba dumelela go bona se e lego therešo le seo e se bego yona. Se ga se nyatše kwešišo ya ngwana ya lefase (Davies, 1992:3).

Go ya ka Rabkin (1976:227):

Fantasy represents a basic mode of human knowing. It's polar opposite is reality. Reality is that collection of perspectives and expectations that we learn in order to survive in the here and now.

O tšwela pele go hlaloša gore ge bana ba gola e eba batswadi, ba bopša ke dinonwanekakanywa tše ba bego ba di botšwa ge e sa le bana. Ba fetoga dišego tša setšo sa gabobona, gomme ba se fetišetša go meloko ye e latelago. Brann (1992:75) o dumelelana le kgopolo ya kgonthe ya nonwanekakanywa gore ke dithulano tša kgole le kgole ge ba re '*... fantasy is the antithesis of reality*'. Ke ka lebaka le ge Hunt (1990:68) a ganetšago dibaka tše di rilego tša nonwanekakanywa. Taba ya go re e šoma ka dikgopolo le menagano tša go ganetša kgonthe, e bea menagano ya bana kgole le lefase la mmakgonthe. Baanegwa ba lefase la go tlala boiphoro, fao diphoofolo le dilo tša go se phele, ba mothofatšwago. Ka ntle le taba ya dibaka goba tlalelo go menagano ye mefsa, go ka rungwa ka go re nonwanekakanywa ke kanegelo ye e tletšego mehlolo le *makunutu*.

Nonwanekakanywa ke mošomo wa bokgabo wo o hlalošago mafase a mangwe. Bangwadi ba nonwanekakanywa ba ikana go hlaloša diteng tša lefase lefe goba lefe la dikakanyo le ba le hlotšego (Egoff, 1992:12). Carpenter le Pritchard (1984:181) ba fa tebelelego ye e fapanego ka nonwanekakanywa. Ba e bona bjalo ka kanegelo ye telele ya go hlathwa ke ditiragalo tša go se kgonege tša go aketša bana. Se se tšweletšwa ke go re menagano ya bona ye menanana e huetšega gabonolo ka ge ba sa nyaka go kwešiša dinnete tša bophelo. Ka fao, ba ka no dirwa gore ba kgolwe ditšiebadimo tšeo nonwanekakanywa e di hlagišago. Mo tabeng ya lefase la dikakanyo, Fowler (1973:120) o bontšha mo bokgabo bo tšwelelago gona mo kanegelong ya mohuta wo.

Gona mo letlakaleng leo, Fowler (*idid*) o tšwela pele ka go re nonwanekakanywa e swana le tiragatšo ya masetlapelo; ka gona e nepiša maphelo a mabedi. Ge e bapišwa ka mokgwa wa tlwaelo, nonwanekakanywa e na le menagano ya kganetšano, menagano ya go phatlalala, ye e tletšego

megabaru, ye e sego bohlokwa, ebile e nyenyefatšwa, ka moka ke tšeo di lego ka kgopolong. Ge bjalo di bapišwa le bokgabo bjo bo itšego, di tšeelwa godimo, go laetša gore di bohlokwa.

Go ya ka Hawthorn (1992:61), mošomo wo wa bokgabo o tšweletšwa gabotse ke *Russian Formalists*, bao ba farologanyago sengwalo sa go bala le sengwalo sa go bolela. Bokgabo bo ala ditaba tša kanegelo: dikopanong le dipolitiking, gore maikutlo a go lebana le go fa dikgopolo, a be pepeneneng.

Ka go realo, nonwanekakanywa e tsošološa monagano wa ngwana. Mmadi goba motheeletši o gapeletšega go kwešiša tebelelego ye mpsha. Bobedi bo swanetše go šomiša dikgopolo tša bona gore ka tšona ba itšhireletše mo lefaseng la nonwanekakanywa, gomme ba itemogele lona (Egoff, 1992:36). Nonwanekakanywa bjalo ka kanegelo e theilwe godimo ga kgatako ya ka boomo ya melao ya tlhago bjalo ka ge e tsebja (Knowles le Malmkjaer, 1996:224).

Ka lehlakoreng le lengwe, Buttler (2006:75) o re bana ba belegwa le bokgoni bja tlhago gore ba ikgopolele gomme ba be ba akanye. Ke ka fao, dipuku tša bana di swanetšego gape go ngwalwa le ka hlogong. Kanegelo efe goba efe ye ba e balago goba go e theeletša, e swanetše go tanya dikakanyo tša bona. Ke ka fao Hunt le Lens (2001:1) ba kwalakwatšago tirišo ya nonwanekakanywa mo thutong ya bana. Ye ke mohutangwalo wo o dumelelago menagano ye mebotse go utolla bokgoni bja bona bja bohloidi/bongwadi. Go bohlokwa gore kanegelo e swanetše go dirwa ka mokgwa wo mokaone wa tlhalošo ka mo go ka kgonegago. Diteng ka moka di swanetše go hlalošwa gabotse gore lefase la nonwanekakanywa le akanywe ka botlalo. Go feta fao, e dumelela motheeletši goba mmadi go sepela mo leetong le go bona bothakga le mabokgoni a go rutwa.

Maikemišetšo a nonwanekakanywa ke go kgahla batheeletši. E diretšwe go huetša menagano ya bona, gomme e fetolele letšhogo go lethabo. Tlhokomelo e a tšewa go kgonthiša gore menagano ye menanana ye, e lemoge gore mohutangwalo wo ke nonwanekakanywa. Ba swanetše go tseba gore

nonwanekakanywa ga se therešo. Se se bjala gore bana ba se be le kwešišompe ka la go re therešo e šoma bjang gabotsebotse bophelong. Nonwanekakanywa ga se ya direlwa go huetša lefase la ponagalo; e diretšwe go kgahla le go ruta dithuto tša boitshwaro (Brann, 1992:xix). Tolkien (1974:34) o oketša ka go re nonwanekakanywa ke mohutangwalo wo o hlametšwego ka setlwaedi menagano ye menanana mo lebatong la motheo la thuto. Ke ka lebaka leo Davies (1992:71) a hlalošago kgahlego ye bjalo ka mokgwa wo:

While fantasies excite the imagination and transport the reader into a world of illusion, realistic stories can bring him to greater depths of understanding about himself, his fears and emotions and the world in which he finds himself.

Go gatela pele, Brewer (1990:107) o re nonwanekakanywa e arogantšwe ka dikarolwana tše pedi, e lego boikgopolelo le phetleko/tshekaseko. Ge go bolelwa ka boikgopolelo, go laodišwa ka dingwalo tše di bolelago ka ditiragalo tše di hlagago lefaseng la dimakatšo la baanegwa ba bathodimo; goba ka kakaretšo go ka thwe, ke lefase leo le phaphametšego la dilo tša go kgonega le tša go se kgonege. Kgopolo ye e tiišetšwa ke Egoff (1981:80) ge a re:

Fantasy is a literature of paradox. It is the discovery of the real within the unreal, the credible within the incredible, and the believable within the unbelievable. Yet his paradoxes have to be resolved.

Ge e le Abrams (2012:356), o hlaloša gore ke dinonwanekakanywa tša mehleng tše di anegwago ka mokgwa wa theto le kodutlo gore bana ba di fihlelele, ba di kwešiše. Di anegwa e le ge di tšweletša bohlokwa bja mafase a ditiragalo tša dimakatšo. Allen (2001:501) o tlaleletša ka go re ke dikanegelo tša boikakanyetšo tše di nago le dilo tša go makatša, tša go se kgodiše le baanegwa ba dibopego di šele. Go tiišetša polelo ye, Petter (1962:288) o tlaleletša dikgopolo tša borateori ba ba ka godimo ka go re di na le dibopego tša bogolo bja go makatša, bja go fetelela, ge di lebelelwa, le ge di gopolwa: ke tša go se hlaloganywe, tša go tšhoša.

Ge kanegelo e bontšha ditiragalo le baanegwa ba go boifiša, di bea babadi goba babogedi seemong se ba se letetšego sa go se tshepiše. Ke ka fao Leffer (2009:113) a hlalošago gore seemo se sebjalo se direga kgafetšakgafetša ka lebaka la gore kanegelo ka boyona e na le go khutiša ditaba sebakeng sa go di bea pepeneneng, gore tše di sa kwešišegego goba batho ba difahlego tša go tšhoša, e be tšona di dirago gore babogedi/babadi ba se kgolwe/tshepe tše di anegwago.

Ka lehlakoreng le lengwe, Davis le Webster (1988:286) ba tlaleletša dikgopolo tša borateori ba ba ka mo godimo ge a re, nonwanekakanywa ke boitlhamelo bja tlhago bja monagano, go dilo tše di sa fihlelelwego goba tše di bonwago ke batho ba go ikgetha ba go bona tše di sa bonwego. Ke ka lebaka leo, *The World Book Dictionary* (2000:771), ba tiišetšago boikgopolelo bja mohutangwalo wo ka go re ke tiragatšo ya monagano. Seswantšho se se lego monaganong, seo e sego nnete, gantši e ba toro ya mosegare, ka gona kakanyo yeo e tšweletša moanegwa e le mogale, e ka ba bagwereng ba gagwe, batswading, bašomimmogokayena goba setšhabeng se a phelago go sona.

Ka mantšu a mangwe, go ka rungwa ka go re, nonwanekakanywa ke mohutangwalo wo o bontšhago ditiragalo tša boikgopolelo, tša go boifiša, gomme seemo sa baanegwa ke seo se sa amogelegego, ka ge e se sa tlwaelo. Ditiragalo ke tša lefase leo e sego la mmakgonthe. Se segolo ke go aga maitshwaro a bana le go a phethagatša ka maleatlala.

Bjalo ka ge go swailwe peleng, go tšwa go banyakišiši ba ba ka mo godimo, nonwanekakanywa ke mohutangwalo wo o ka hwetšwago ka go tše dingwe dingwalo tše dintši. Ka go realo, le yona gape e na le dipharologantšho.

Go na le mehuta ye fapafapanego ya nonwanekakanywa. Lukens (1995:18) o e hlaotše ka dihlopha tše tharo tša nonwanekakanywa. Tšona ke nonwanekakanywa ya kanegelo, nonwanekakanywa ya saense le nonwanekakanywa ya maemo a godimo go ya ka fao go šetšego go ukamilwe ka gona ka godimo. Nyakišišo ye ga ya ikemišetša go šalašalana morago le

dihlopha tše ka lebaka la boahlamo bja yona. Le ge go le bjalo, di sa le bohlokwa. Ke ka fao, kakaretšo ye kopana ya ye nngwe le ye nngwe e tla hlokagalago.

4.1.2 Nonwanekakanywa ya kanegelo ('Narrative fantasy')

Ge a hlaloša nonwanekakanywa ya kanegelo, Lukens (1995:19) o re gabotsebotse ke kanegelo ya nnete yeo e kaonafaditšwego. Kanegelo e sa šogana le mararankodi a bophelo, e swarana le dilo tša go swana le megabaru, tlhalano le lehloyo la bašele. Le ge go le bjalo, baanegwa ba bohlokwa mo mohuteng wo wa kanegelokakanywa; ga se batho, eupša ke diphoofolo goba dilo tša go se phele tše di mothofaditšwego gore go bopše kanegelo. Ka go realo mohuta wo wa kanegelo ke wa go ikgetha. Ke ka fao Leffer (2000:230) a bolelago gore se se farologanyago mohutangwalo wo go ye mengwe ke go re, maikutlo bophelong bja nnete a dirwa ke go re bathodimo ba go tšhoša ba ba gona bjalo ka kemedi goba ba hlalošwa mo o ka rego ba gona - ba a phela.

Go ya ka, Kahn (1989:414) le *The World Book Dictionary* (2000:1738) baanegwa ba mohuta wo ke, '*lifelike in art or literature naturalistic, representational*'. Mohlala wa se ke wa *Ugly Duckling*. Molaetša wo o hlalošwago ke *Ugly Duckling*, o lebane le mathata a bophelo, le ka fao mathata ao a ka šogwago ka gona. Se se ka swantšhwa le Rob, moganetši wa puku ya Robert Newton Peck, e lego *A Day No Pigs Would Die* (1972), moanegwa yoo o a fetogafetoga. Le ge Rob, ka nywaga ye lesomepedi a tlwaetše mešomo ya polaseng: go fepa diruiwa le go gama dikgomo, ke mošemane wa go rata go pshikologa bjanyeng le Pinky, kolobe ya gagwe, gammogo le go thetha ka mahlakoreng gape le go rutha ka megobeng.

Mafelelong a padi, Rob o godile ka ngwaga, a lebane le nnete ya gore Pinky ga e tswale gomme e swanetše go bolawa e jewa, ka gona o thušitše go bolaya seruwaratwa sa gagwe. Gape o kwele tatagwe gore go tla ga lehu la yona, le e hweditše e le ka sethopeng, gomme a feleletša a epa lebitla la yona a ba a dira dipeakanyo tša poloko. Tebanong ya ditaba tše tša go tšhoša, Rob o fetogile,

o godile. Segalo sa gagwe le sona se fetogile. Ka mantšu a mangwe o kgona go bolela bjalo ka motho yo mogolo, wa maikarabelo.

Luckens (*ibid*) gona mo letlakaleng leo, o tšwela pele ka go re moreromogolo wa nonwanekakanywa ya kanegelo ke maphelo a batho. Maphelong a bona ba gola ka poifo, ga go yo a bonago bohlokwa bja go ikokobetša, setšhaba se thekga maloko a sona, go sa kgathalege gore ba hloka bohlale go fihla kae. Tše e sego batho, di ema legatong la batho. Ke kanegelo yeo e diretšwego batho ka moka: ba bannyane le ba bagolo.

Tlhakahlakano bophelong e ama maphelo a batho ba bantši. Bana le bona ba ikhwetša ba le ka gare ga mathata a mabjalo. Mohlala wa se, o tšweletšwa ke Theo (moanegwathwadi) ge a ikhwetša e le ngwana batswading bao e sego ba gagwe ka madi. O gola gabotse, a hlokometšwe, eupša monagano wa go re ke ka lebaka la eng mmagwe a ile a mo rekiša, ga o tloge kgopolong ya gagwe. Batswadi ba bafsa ba lekile go mo iša go dingaka tša menagano gore a lebale tše di fetilego, e le ge ba leka go rarolla bothata bjo, efela ge a nnoši o fela a bona seswantšho sa mmagwe wa madi yo a paletšwego ke go mo hlokomela (Luckens, 1995:19).

Luckens (*ibid*) gona mo letlakaleng leo, o tšweletša mohlala wo mongwe malebana le gore dikanegelo tša mohutangwalo wo, e ba tša nnete, tše ka gare mmadi a ka felago a ena le maseme a go re, 'Afa ke nnete?'. Se se tlišwa ke go re mola monagano ka moka o ineetše mo kanegelong ye, go tšwelele tiragalo yeo e dirago gore babogedi/babadi ba lahlegelwe ke tshepo. Bathodimo ba go swana le dipoko ka gare ga kanegelo, ba dira gore mmadi a be le kgakanego mabapi le nnete ya kanegelo yeo. Taba yeo e direga mo bophelong - go ke go dumelwe gore sepoko ke kakanyo, ga se ditiragalo tša nnete.

Ka lehlakoreng le lengwe, kakanywa le ditiragalo tša nnete, di tle di be felo gotee. Mo tiragalong ye bjalo, Brewer (1990:255) o hlaloša bonnete bja ditiragalo. Ka fao o re bonnete bjo bo bjalo ka, '*a form in fiction that provides a*

slice of life an accurate representation of reality'. Kgopolo ye e thekgwa ke Brookes (2006:1273) ge a re ke dinnete tšeo di diragalogo maphelong a batho.

Go iša pele, Luckens (*ibid*) gona mo letlakaleng leo, o tšweletša mohlala wa go laetša ditiragalo tša nnete, tša go rarolla mathata a bophelo ka malapeng. Mathata a, a bonala ge Gideon (moanegwathwadi) a gapeletšega go dula lebakanyana le kgaetšedi ya gagwe yo a nyetšwego, mola mmagwe wa mohlologadi le monna wa gagwe yo mofsa ba etetše Engelane. Gideon o bona mokgekolo, Mdi Oliver, moagišane wa kgaetšedi ya gagwe, a phaphametše godimo ga tlhaka. Go rarolla bothata bjo, Gideon o loga maano a go thuša Mdi Oliver yo a bego a phaphamadišwe ke ledimo. Dipotšišo tše di bego di le monaganong wa Gideon e be e le tša go re, 'E ka ba ke nnete gore Mdi Oliver o a fofa'? Goba seo e ka ba e le kakanyo monaganong wa Gideon? Goba ke kakanywa yeo e hlakantšwego le dikgonagalo? Ke ka fao, Davis le Webster (1998:683) ba tlaleletšago kgopolo ye ya bonnete ka go re ke, *'the practice of regarding things in their true nature and dealing with them as they are'*.

Go tšwa go ditlhalošo tša basekaseki ba ba ka godimo, go ka rungwa ka go re nonwanekakanywa ya kanegelo, e amana le ditiragalo tšeo ka gare baanegwa ba tšweletšago megabaru ya bophelo le tlhakahlakano tša ka malapeng mo baanegwa ba swanetšego go itharollela mathata a bona. Ditiragalo tša mohutangwalo wo di swanetše go tšwelela e le tša nnete. Baanegwa ga se batho, eupša ba fiwa dika tša batho.

4.1.3 Nonwanekakanywa ya maemo a godimo ('High fantasy')

Lukens (1995:20) o hlaloša mohuta wo wa kanegelo bjalo ka thulano ya sekgale go lebeletšwe botse le bobedi. Ge o ngwadilwe gabotse, mohutangwalo wo o fihlelela maikemišetšo a mabedi. A pele ke a go re lefase la boikakanyetšo le le hlolwago le swanetše go kgodiša. Dikabatho ka moka di swanetše go kgethwa ka tshwanelo. A bobedi ke a go re moganetšwa o swanetše go rwala tharollo ya go se šikinyege. Boitshepo bjo ke bjona a bo dirišago go thopa maitemogelo afe goba afe ao a lego pele ga gagwe. Moganetšwa le baanegwa ba bangwe ka moka ke batho. Molaetša wa

mohutangwalo wo, ke go loka le go se loke. Se se utollwa ke tlhompfo, swele ya tlhago, le go lebana le letšhogo la motho.

Dimothofatšo, tše di bontšhwago ke Tolkiens(1974) ka go dikanegelo tša *The Hobbit* le *The Lord of the Rings*, ke mašole a ntwana a go tšhoša, a go makatša, mo morwa wa Stephen a ilego a botšiša tatagwe gore ge go šala go eba le baanegwa ba mohuta wo, ba banna fela, potšišo ke gore basadi ba gona na. Ke ka lebaka leo, Hunt le Lens (2001:5) ba bolelago gore le ge ba ka ba ba se na le basadi, fela ga se dikatawane. Se se hlaloša gore dimothofatšo tše ga di direge lefaseng la tlwaelo. Go tiišetša se, Stableford (2009:198) o hlaloša nonwane kakanywa ya maemo a godimo ka tsela ye, *'high fantasy is defined as fantasy set in an alternative, fictional ('secondary') world, rather than the real or primary world'*.

Ka go realo ditiragalo tša mohutangwalo wo di direga lefaseng la dimakatšo, e sego la tlwaelo, eupša le dirwa gore le kgodiše. Mohlala wa se, ke ge ngwanenyana a golegilwe ke selo se sešoro go swana le mamokebe wo o tšeago gore ngwanenyana o a o thabiša, o leka go phumola monagano wa bonaba go mogolegwa.

Stableford (*ibid*), gona letlakaleng leo, o tšwela pele go tiišetša kgopolo ya go re lefase ke la dimakatšo ka go re:

Many fantasy lovers still talk about high fantasy as a distinctive genre. Its most common attributes are having an alternate world as setting, heroic or epic qualities and (often) coming-of-age plot structures.

Ditiragalo di alwa ka tshwanelo gore di tšweletše nnete ya seo se bolelwago. Ke ka fao Tuttle (2005:89) a hlalošago nonwanekakanywa ya maemo a godimo ka go re, e laetša ditiragalo ka bokgwari bjo bo laetšago nnete ka gare. Brann (1992:61) o tiišetša se, ka go re dinnete tša bophelo di anegwa pepeneneng.

Ka go le lengwe, Davis le Webster (1998:383) ba hlaloša go re nonwanekakanywa ya maemo a godimo, ke mohuta wa kakanyo wo o lego godimo ga menagano ya batho. E feta tekanyetšo yeo motho a nago le yona ka monaganong wa gagwe.

Ka mantšu a mangwe, moanegwa yo a tsebjago e le mofenyantwa wa go tšhabega, a ka tšhaba dilwana tša go se re selo bjalo ka mokgaritswane goba legotlo. Baanegwa ba a fetogafetoga ka dinako tšohle. Baanegwa ke ba dimakatšo, ba tšwelela ka dibopego tša go fapana. Mohutangwalo wo ke wa go anega ditiragalo tše telele tša bophelo bja bagale bao ba kilego ba ba gona. Ka nako ya bodiragatši bja mohutangwalo wo, maina a swanetše go fetolwa. Seo se dira gore baanegwa ba se lebalwe.

Go ka rungwa ka go re nonwanekakanywa ya maemo a godimo, ke nonwane yeo e lego ka godimo ga monagano wa motho. E fa mmadi phapano magareng ga botse le bobbe, mola baanegwa ka moka ba swanetše go fiwa dika tša batho, ba kgone go itharollela mathata ao ba kopanago le ona. Moganetšwa a tsebe go itharollela mathata a gagwe ka boitshepo bjo a nago le bjona.

4.1.4 Nonwanekakanywa ya saense ('*Science fiction*')

Wo ke mohuta wa nonwanekakanywa ye e ka bago bothata go e hlaloša. Ga e bonolo, e ka gopolwa bjalo ka mošomo wo o swaranego le melao ya saense. Dikanegelo tše di bonala di theilwe lefaseng la ka moso mo motho a nyepolotšego melao ka moka ya motheo ye e bušago legohle. Mohlala wa go tiwaelega ke wa kwešišo ye kaone ya maatlakgogedi, ao a dumelelago motho go bopa didirišwa tšeo di ka tsenago gare maatlakgogedi gomme a dumelela batho go akalala goba go phaphamala. Mohuta wo o gatelela melao ya saense le theknolotši, mo maatlafase ('*gravity*') a kgathago tema ye kgolo (Lukens, 1995:20-21).

Shaw (1972:335) o tlaleletša kgopolo ya Luckens (*ibid*); ka gona o re, nonwanekakanywa ya saense, ke kanegelo yeo e tšweletšago boikgopolelo bja tsebo ya saense, le tlhamo ye botse ya thulaganyo ya ditaba, molaetša le

tikologo. Nonwanekakanywa ya saense e bjalo ka nonwanekakanywa mo sengwalo e lego motheo, go lebeletšwe tsebo ya tiholego ya tlhago, go ya lefaufaung, le go etela mafase a mangwe. Davis le Webster (1998:738) ba tiišetša polelo ya Shaw (*ibid*), ka go re ke nonwane yeo e theilwego godimo ga dikakanyo tša saense le theknolotši tšeo di sa tlogo ka moso, gomme nako le nako go tšweletšwa lefelo le nako, le bophelo lefaseng le lengwe.

Ka lehlakoreng le lengwe, *The World Book Dictionary* (2000:1863) e hlaloša gore, nonwanekakanywa ya saense ke padi, kanegelokopana, tiragatšo goba padinyana ye e hlakantšego saense le kakanywa. Ka mokgwa wo nonwane ya saense e hlaloša bophelo bja ka moso lefaseng la mohuta wo mongwe mo go šomišwago theknolotši le didirišwa tše dingwe tša saense. Nonwanekakanywa ya saense ke ya mehleng yela ya maloba go no swana le mabarebare.

Ge e le Scott (1997:vi) yena o no hlaloša gore mohutakanegelo wo o lebane le nonwane ya go se tlwaelege. O tšwela pele ka go re nonwane ya saense e diretšwe go ba padi ya tiragalo goba ditiragatšo tšeo ka botšona di bapalwago dithelebišeneng go phala go ka ba padi e nnoši ye e ka tšeago nako ye telele e bogetšwe. Scott (1997:viii) o tšwela pele ka go hlaloša bohlokwa bja nonwane ya saense godimo ga maemo a boima, a go lebelela ka tsinkelo le khuduego, ka go re a bea mongwadi mo a go ratago, lefaseng la gagwe la boikgopolelo le bothata bjo a gahlanago le bjona, le tharollo ya bjona go nonwane ya mohuta wo.

Ka go le lengwe, Parrinder (1979:x) o bolela gore, le ge nonwane ya saense e fiwa šedi bjalo ka sengwalo sa mohuta wo o itšego wa histori le setšo sa yona, kwanong le bongwading, bangwadi ba mohutangwalo wo, ga ba botege. Go se tshepege go tšweletšwa ke go re nonwane ya saense e na le go feteletša ditiragalo tša ditaba mola ebile e khutiša tše dingwe tša ditiragalo. Ka go realo mongwadi o ngwala ka lefase la boikgopolelo leo ditiragalo di diragalago go lona. Ka mantšu a mangwe dikarabo tša ditiragalo di utollwa ka lebelwana.

Go ya ka Parrinder (*ibid*), letlakaleng la masomesenyanetee, mengwageng ya boseketemakgolosenyanemasometharo go ya go ya boseketemakgolosenya-

nemasomenne, ke mo bongwadi bja nonwane ya saense bo bego bo fiwa šedi. Bangwadi ba be ba se na mollwane wa seo ba ngwalago ka sona mabapi le nonwane ya saense. Ka gona kanegelo e be e hloka go ka itšhireletša, go fihla ge bjalo go e ba le tlhohleletšo dikgopolong tša sepolitiki, mo go bilego le ketelo ya boramahlale (batho) ngwedding mengwageng ya boseketemakgo-losenyanemasometshelelanyane. Ka mantšu a mangwe, bangwadi ba nonwane ya saense ga se ba bantši.

Westfahl le Slusser (2002:119) ba tlaleletša kgopolo ya Parrinder (*ibid*) tabeng ya nako ya ge nonwanekakanywa e fiwa šedi ka go re:

Science Fiction after 1926 was the product of a particular section of the American middle-class as it emerged into a modern, technocratic society. Sf is in a position to provide, if not a unique form of source material for the social and cultural historian, then one that provides a window on an otherwise surprisingly difficult group to access – the white middle-class male for whom American society is supposedly constructed but who is predominantly a consumer rather than a producer of theology.

Go iša pele Westfahl le Slusser (*ibid*) gona mo letlakaleng leo, ba bolela gore histori ke setšo, mola nonwane e le tlhago. Bjalo ka ge nonwane e se ditiragalo tša nnete; di ngwadilwe di se na kgokagano le setšhaba. Nonwane e ngwalwa go fihla maemong ao a itšego a boima, ao a nyakago tharollo ka mokgwa wa saense. Ke ka lebaka leo tharollo ya ditiragalo tša mohuta wo e tlogo ka mokgwa wa saense.

Go ya ka Parrinder (1979:203) nonwane ya saense ga e nene, e hwetšwa go bokgabo, mola bangwadi ba lehono ba sa fetola selo mo tabeng ya mohuta wo wa sengwalo. O tšwela pele ka go re bangwadi bao ba tšwelago pele go ngwala ka mohutangwalo wo, e tla ba bangwadi ba go se tlale seatla bongwading bjo. Ka mantšu a mangwe o hlaloša gore mongwadi yo mobjalo e tla be e se motsebalegi go ngwaleng.

Se se lego bohlokwa ke gore mmadi a hlahlwe go melao ya mohutangwalo wo. Ke ka fao Parrinder (1979:155) a boletšego ka melao ya nonwane ya saense ka go re, melao ya go hlahla papalego ya *dikokwane* e a swana mo dikanegelong tša mohuta wo, mola botebo bja bohlale bja *dikokwane* e le go bolela maleme a go fapana, go swana le dibopego tša tšona, tša go fapana, le melao ya bong ye e fapanago le melao ya go buša bong bja batho. Ka mantšu a mangwe melao ya go buša *dikokwane* e fapana le ya go buša batho, kudu ka go re batho le *dieliene* ba na le dibopego tša go fapana.

Ka gona, kgetho ya *dikokwane* tšeo, e ka ba ka mokgwa wa theto, kodutlo goba tebanyo bophelong bja motho. *Dikokwane* ka go mohutangwalo wo di swanetše go ba le kgokagano le ditekanyetšo tša mehlolo, goba e be di šele lefaseng la mo motho a phelago gona.

Le ge go le bjalo, Parrinder (1979:165) o re se bohlokwa ke gore, nonwane ya mohuta wo e gona ebile e balwa ka boati go feta le mehlang yela ya maloba. Kgokagano le tlogelano, bonnete le karogano, ke tšona dingangišano tše kgolo tša nonwane ya saense mengwageng ya bomasometshela. Ka go realo mohutangwalo wo, o be o hloka tlemagano ye kaone gore e wela go legoro lefe la bongwadi.

Langford (1987:23) o ruma ka go re, dinonwane tše ga di na taolo go feta histori ka lebaka la go re histori ke setšweletšwa sa menagano ya batho ka moka mo nnete e kgonago go tšwelela nyanyeng. Ka mantšu a mangwe, ka histori ke gona mo go ka hwetšwago bohlatse bja se se bolelwago. Sengwalo ke monagano wa motho o tee, mo e lego gore bonyakišiši bja gona e ka no se be bjo bo tseneletšego, bja maleba. Ka go realo, histori ke yona motheo wa nonwanekakanywa ya saense.

Ge e le Freedman (1990:14) yena o hlaloša nonwane ya saense, ka go re ke kanegelo ya go tuma kgoboketšong ya dikanegelokopana, dipadinyana, le dipadi ka bangwadi ba Bodikela ba mohutangwalo wo - dikanegelo tšeo di phatlaladitšwego ngwageng wa seketemakgolosenyanemasometshela. Ge a iša pele Freedman (*ibid*) letlakaleng la lesometshela, o farologanya

nonwanekakanywa ya saense le nonwanekakanywa ka go re, '*and the most science fiction novels could easily be turned into fantasy by changing starships back into ocean-going vessels*'. Ka go realo nonwane ya saense le nonwanekakanywa ke dikanegelo tše di diragalago lefaseng leo le sa kago la ba gona, goba leo le sego la tšwa le tsebja.

O tšwetše pele gona mo letlakaleng leo, ka go re go na le nako yeo go ka fapanywago nonwanekakanywa le nonwane ya saense, gomme taba yeo e hlolwa ke fela ge go ngwalwa dikanegelo. Ka mantšu a mangwe, ge moanegwathwadi wa kanegelo a ikhwetša a sepela ka lebelo la go fetiša tekanyo, a sa ye ka melao ya bophelo, gona nonwane yeo ga se kakanywa eupša ke ya saense. Se ke sona se ka go tliša kgethologanyo magareng ga kakanywa le saense. Se se hlolwa ke go re bangwadi ba ngwadile ka dinonwane tša kakanywa ba di tšea go ba tša saense pele ga ge go e ba le taolo ya phatlalatša ya go farologanya mehutangwalo ye; ka gona dinonwane tša legoro leo tša tsebja e le tša saense go ya ka batala.

Lebaka le lengwe ke gore, go be go se gwa lebelelwa letseno ge go gatišwa nonwanekakanywa go fihla mengwageng ya seketemakgolosenyane-masometshela. Ka go realo nonwanekakanywa e be e tšewa bjalo ka ye nngwe ya mohuta wa saense ka dinako tšeo, gomme ge bjalo kgatišo ya dingwalo tša kakanywa e emiša hlogo, ga go yo a ilego a itshwenya go aroganya dingwalo tše go ya ka mafapa a tšona. Phapano ya tšona e tlišwa ke Freedman (1990:23), ge a re ka nonwane ya saense, go bolelwa ka dimetale, dipolastiki le metšhene ye megolo, mola ka kakanywa go bolelwa ka maleatlala, a go se kgonege go swana le go rapela mehlare le tlhago. Ge go ka hwetšwa go šomišwa dilo tša go swana le go kgwatha konope, dilo tša direga, gona go bolelwa ka saense.

Gona mo letlakaleng leo, Freedman (*ibid*) o tšwetše pele ka go re nonwane ya saense ke yeo mo go yona go šomišwago metšhene, dimetale, dipolastiki le go kgwatha konope dilo tša phethega, mola nonwanekakanywa e na le batho ba go šoma ka maleatlala - go šomiša dilo tše batho ba nama ba naganago gore di ka se kgonege ka mokgwa wo e sego wa tlwaelo, le go no rapela

mohlomomongwe mohlare. Ge go ka šomišwa dilo tša go swana le go kgwatha konope gomme dilo tša direga gona go bolelwa ka saense, le go fofa ka gare ga motšhene.

Ka mantšu a mangwe, mo go melao ya maleatlala, ga go nyakege mmadi yo a swanetšego go gopola gore go tlo direga eng. Ka gona go bohlokwa go hlokomela gore melao yeo e sepetšwa gabotse – gape le go tseba bonnyane ka maleatlala. Ke ka mo dikgonagalo di bulegago mo kanegelong ka gona. Ka gare ga maleatlala, tefelo ya gona ke go hloka se sengwe sa setho sa mmele. Ge go balwa dikanegelo tša Harry (2003) go lemogwa bonolo, bohloko le sebopego sa go tšhoša mo baanegweng ba gagwe.

Ka go le lengwe, Cavendish (1985:2493) o tšweletša mehlala ya nonwane ya saense mo bana ba nyakago ditlhalošo tša go tsenelela. Phišegelo ya go nyaka go tseba e lebane le go re ke ka labaka la eng meetse a pšhele, dienywa tša mohlare wo di baba; ke eng se se dirago gore letšatši le hlabe, goba go reng lefase le se na lešoba mo gare. Ka go le lengwe go na le letšhogo, le le tiišeditšwego mabapi le sebopego sa lehu le melao ya bagologolo tšeo di feleletšago di bontšha go hloka bohatse gore go be le kwešišo. Le bonnyane bjo bo bego bo tshepilwe bo a timelela, gammogo le melao ya gona ya beelwa ka thoko ka nepo ya go tšweletšwa melao ye mefsa ye e tlišago tlhakahlakano.

Go ya ka Abrams (2012:356) go na le phapano ye e tlišago kakanyo le nonwane ya saense ye e lego gona magareng ga mehutangwalo ye. O no re:

Science fiction and fantasy: These terms encompass novels and short stories that represent an imagined reality that is radically different in its nature and functioning from the world of our ordinary experience. Often the setting is another planet, or this earth projected into future, or an imagined parallel universe. The two terms are not sharply discriminated, but by and large the term science fiction is applied to those narratives in which- unlike in pure fantasy-

an explicit attempt is made to render plausible the fictional world by reference to known or imagined scientific principles, or to a projected advance in technology, or to a drastic change in the organization of society.

Abrams o gatelela gore ke kanegelo yeo mo go yona go bolelwago tšeo di emelago lefase la nnete la boikgopolelo. Go ya ka Abrams, mohutangwalo wo o nepiša go dilo tše di amanago le saense le theknolotši goba le mo lefase la mohuta wo o itšego wa batho le fetogago. Gantši ditiragalo ke tša lefase leo e sego la tlwaelo goba di le lefaseng la moswananoši la papetla/phariri.

Go iša pele, Bhelkar (2009:2), o gatelela dika tšeo ka tšona di bontšhago nonwane ya saense. O di tšweletša ka tsela ye:

4.1.4.1 Phetogo ya dingwalo

Bangwadi ba dinonwane tša saense ba lebiša bongwadi bja bona mo batho e lego ba bantši, go tšhilafetšego, mo tlhago e hlokišwago tekatekanyo, go tšhomišo ya didirišwa tša tlhabollo ya naga, taolompe/tšhomišompe ya monagano, kabelano ya ditho tša mmele, go etela lefaufaug, le go ikhwetša o kopane le dikokwane tše di rilego bophelong. Ka go realo, bangwadi ba ngwala ka tsinkelo ba lebeletše dintlha tše, go nepiša mohutangwalo wo.

4.1.4.2 Go itshwarelela/itseparela ka saense

Mongwadi wa nonwanekakanywa ya saense o hlola seemo sa go se be gona, a lebeletše mo taba e thomago gona goba seo se hlotšego taba ye bjalo. Nonwane ya mohuta wo e nepiša potšišo ya go re go ka diragala eng ge seemo se le ka tsela yeo. Ke ka fao se bohlokwa go nonwane ya mohuta wo, e lego didirišwa go merero ya saense le theknolotši. Nonwane ya saense gantši e tšea moanegwa ya mo iša lefaseng le lengwe, gomme go tseneng ga gagwe lefaseng leo, go nyakega gore a šomiše sedirišwa sa saense. Sedirišwa ga se seo motho yo mongwe le yo mongwe a ka se dirišago, ntle le baanegwa ba go ikgetha.

4.1.4.3 Boithekgo bja dikgopolo tša go tlala saense

Se bohlokwa ka mohuta wo wa sengwalo ke gore dikakanyo di šomišwa go feta dilo ka moka. Dikakanyo tše di ka emiša goba tša weša thulaganyo ya ditiragalo. Baanegwa ba tšweletšwa ba mothofaditšwe, gomme kanegelokakanywa e tšwelela fela ka mokgwa wa thuto ya merero ya mahlale a maphelo le ya merero ya maswika tebanyong ya saense le theknolotši. Ka mantšu a mangwe ke fela sedirišwa sa saense seo se rarollago bothata le kgakanego go phethagatša kakanyo.

4.1.4.4 Dithekniki tša tsebo ye e lego gona

Nonwane ya mohuta wo e ithekgile ka ditaba tše di tsebegago tša diphetogo tša saense, dipolitiki goba kgokagano ya batho, tše di tswalantšhwago nako ya lehono le nako ye e sa tlogo. Nonwane ya saense gantši e kgatha tema lefaseng leo le sa tlogo. Dinyakwa tšeo ka moka ke ditšweletšwa tša saense le theknolotši bokamosong bja motho.

Ge go lekolwa kwano/tshwano ya dikanegelo tšeo, go lemogwa gore go nka go swana mo go nonwane ya saense le kakanywa gammogo le ka lehlakoreng la tlhahlo ya bokamoso, ponelopele ya nonwanekakanya go ditšweletšwa tše di kgonagalago tša saense le theknolotši mo mererong ya bomotho. Ke ka gona go thwego dingwalo tšeo di tšweletša ponelopele bokamosong bja motho.

4.1.4.5 Dika, ditšhwantšhišo le mehlolo

Nonwanekakanywa ya saense e tšweletša bohlokwa bja yona ge go lebelelwa didirišwa le bokgabo bja yona bjalo ka dika tša tumo, kgotsofalo, tshepo, pelaelo le letšhogo. Phetogo ya peakanyo ya lefelo le nako le baanegwa ba *dikokwanephelo* di tšwelela e le tshwantšhišo go fediša kgakanego le ponagalo tlhagong ya motho. Thulaganyo ya yona e bjalo ka mehlolo bophelong bja batho. Ka mantšu a mangwe mo go nago le kgakanego, go tšweletšwa tshwantšhokgopolo go fediša bothata.

4.1.4.6 Mekgwamefsa kgoboketšong ya saense

Dinakong tša peleng, ge saense le theknolotši di thoma go kgatha tema go fetoleng lefase, batho ba hloka mekgwamefsa ya go hlaloša tlholo ya dilo, go ala ditaba ka mokgwa wa tatelano le go bopa dilo ka seswantšho sa go swanela ditiragalo; ka gona saense e tšere maemo a Badimo megopolong ya batho ba bantši. Nonwane ya saense bjalo ka sengwalo sa go fetola dikgopolo tša saense go maemo a dinonwane, e ka lebelelwa go tšea seemo sa mabarebare a mafsa. Se se šupa gore saense e tšere legato la Badimo ka go mohutangwalo wo.

Dipharologantšho tše di bopago mohutangwalo wo, ke phetogo ya dingwalo, go itsheperela/itshwarelela ka saense, dikgopolo tša boithekgo tše di tletšego ka saense, dithekniki tša tsebo ye e lego gona, dika tše mpsha, tshwantšhišo, mehlolo le mekgwanakgwana ye mefsa ya kgoboketšo ya mohutangwalo wo.

Go ya ka ditlhalošo tša borateori ba ba ka mo godimo, go ka rungwa ka go re nonwane ya saense e ka farologanywa go nonwane ya kakanywa ka gore ya saense, didirišwa ke metšhene, baanegwa ga se ba nama le madi, ditiragalo ke tša go se kgonege, lefase ke leo le sa tlogo goba la go se be gona. Nonwanekakanywa e fapana le saense ge go lebeletšwe go dirišwa maleatlala, mo baanegwa ba nago le dibopego tša go se tlwaelege tša go tšhoša.

4.2 KAKARETŠO

Ge go rungwa kgaolo ye, go lemogilwe dintlha tše di latelago:

Nonwanekakanywa ke nonwane yeo e itseparetšego go dikanegelo tša setšo. Kanegelo ya tšona e tšweletša ditiragalo le bophelo bja segologolo. Nonwane ya mohuta wo e tšweletša dikakanyo tša tlholego ya dilo. Ke kanegelo ye e bontšhago bothakga le bokgwari bja moanegi bja go ala ditaba. Bokgabo bjo bo bonala ge ditiragalo di laetša tatelano ge go rulaganywa. Thulaganyo e goroša morero ka tshwanelo.

Mongwadi o ipopela lefase la ditoro ka tsela yeo e lego gore mmadi goba motheeletši o itswalanya le lona. Tlhalošo ya lefase le e dira gore bana le batho ba bagolo ba ipshine ka lona le ditiragalo tša lona. Ke nonwane ya go tlala ka mehlolo le maleatlala. Ga go moanegwa yo a palelwago ke go kgatha tema ya gagwe, ka gore mongwadi o tšweletša maleatlala gore kanegelo yeo e phetagale ka tshwanelo. Se se tliša kgahlegelo go bana le batho ba bagolo ge kanegelo e laetša bokgwari tatelanong ya ditiragalo go tšweletša morero. Ke ka fao dikgopolo tša motheeletši di amogelago ditiragalo tša kanegelo ya mohuta wo, ka gore di gorošwa e le therešo ye e hlokago bosodi.

Ntlha ye nngwe ya mohutangwalo wo, ke gore ke kanegelo yeo mo go yona go lemogwago gore baanegwa ba tšwelela e le ba babedi. Polelo ke ya maleba ya go bopa dimelo tša bona. Ka lehlakoreng le lengwe baanegwa ke ba boiphoro: diphoofolo, bagale ba mehleng yela, gammogo le batho ba ba rilego. Bokgabo bja boanegi bo tšweletša kgahlego ya motheeletši, gomme letšhogo la fetošwa lethabo. Dilo tše e sego tša nnete di fetošwa go ba nnete go aga kgahlegelo ya motheeletši.

Ka thokong ye lengwe, nonwane ya saense e laetša gore ditiragalo tša mohuta wo wa kanegelo ga di na ditšhitišo. Mongwadi o šomiša saense le theknolotši go rarolla bothata bjo moanegwa a šoganago le bjona. Mongwadi o kgontšha moanegwa go rarolla bothata bjo bo mo aparetšego. Moanegwa o tšweletšwa a fofa ka legogwa go fihlelela mafase a mangwe ka ponyo ya leihlo, e le sešupo sa go rarolla bothata, goba a bopilwe ka metšhene gore a kgone go fenya lenaba. Ke kanegelo ya go tšweletša bokgoni bja go thabiša batheeletši, ka gobane ditiragalo tša go tšhoša di fetošwa tša lethabo. Se bohlokwa ka kanegelo ya mohuta wo ke gore mafelelong mohutangwalo wo o na le thuto ye rilego.

Bjale, mo kgaolong ya bohloko, ye e latelago, go yo lekolwa ka fao e beakantšwego ka gona, go lebeletšwe teori ya thulaganyo ge e nepiša tirišo ya letlalo la bobedi la sengwalo, e lego thulaganyo.

KGAOLO YA BOHLANO

5 THULAGANYO YA NONWANE YA 'MOŠEMANE WA MOIMANA'

5.1 MATSENO

Mo thulaganyong ya nonwanekakanywa ya 'Mošemane wa moimana' ya go beakanywa ke Mologadi NgwanaMagolego, go yo hlalošwa ka go nepiša dikokwane tša thulaganyo go hlokometšwe tlhalošokakaretšo ya teori ya thulaganyo go lebeletšwe kudu kalotaba le moko wa ditaba, tšwetšopele, sehloa le tlemollahuto.

5.1.1 Tlhalošokakaretšo ya kgopolo ya thulaganyo

Bjalo ka ge mo kgaolong ya mathomo go šetše go hlalošitšwe kgopolo ye, ebile ka fao go kgotsofatšago, mo gona kgopolo ye ya thulaganyo e tla no bewa dipataka go thekga mabaka a tshekaseko.

Barateotori ba go itapiša ka tlhalošo ya kgopolo ye, ba fo re ke tlhamego goba yona thulaganyo ya ditiragalo sengwalong sa go no itshwanela le kanegelo, kanegelokopana, thetokanegelo, bjalobjalo. Ditiragalo tšeo, go thwe, di ka latelana goba tša dio tšea tsela ye nngwe ya go se latelane go ya ka tetelo ya tlwaelo. Ge ba gatelela ka go tlaleletša seo, Brooks le ba bangwe (1975:7) ba re:

The writer's process of manipulation involves two aspects: selection and ordering. As for selection, ... he must select the details that they thinks it's important because they should be relevant or suggestive... with the question of ordering, we are dealing, in one sense, with selectivity again, for certainly all details of action cannot be accommodated in a plot ... the writer often finds it necessary in creating his plot to violate the strict logical and chronological sequence characteristic of the action that is his raw material.

Ba bangwe ba borateori ba kgale ba go swana le boHomer, go ya ka Brooks le ba bangwe (*ibid:8*), ba be ba fo ithomela thulaganyo ya bona mo gare ga ditabataba '*in medias res*'- '*in the middle of things*'. Se bohlokwahlokwa ke gore ditaba tšeo di rulaganywago di na le go dio lebangwa thwi le maikemišetšo goba tebanyo ya mongwadi, nepokgolo e fo ba gona go tšwetša moko wa ditaba pele.

Groenewald (1993:5) o re go na le ditsejana tša go fapana ge a rulaganya ditaba tšeo, bjalo ka ge a hlaloša ditaba tše dingwe ka botlalo, goba ge a rarantšha ditiragalo goba ditaba gore ya mathomo e bolelwe kua mafelelong a ditaba, goba ge a hlaloša tikologo gore moya/atmosfere o lemoše mmadi kotsi ye e tlogo wela moanegwa yo a itšego, bjalobjalo. Ditsejana tšeo o re ke dithekniki (kgopolo yeo e tlo bolelwa kua pele). Ke ka lebaka leo a rumago polelo ka go re:

Thulaganyo ya sengwalo ke tlhopho ya dithekniki ge di amana le seng sa tšona, ge ye nngwe le ye nngwe e lebane le moko wa ditaba.

Thulaganyo e theilwe godimo ga dikarolo goba ditebego tše di latelago: kalotaba, tšwetšopele, sehloa, tlemollo le/goba thumo bjalo ka ge gape go šetše go boletšwe ka godimo, fela bjale ka go nepiša ditaba. Gomme ka tsinkelo go tlo lemogwa gore thulaganyo e lebane le:

- (a) Mediro ya dielemente tša kanegelo
- (b) Dithekniki tša go tšweletša moko wa ditaba

5.2 MATSENYAGAE

Mo kgatong ya kgaolo ye, go yo kgethwa le go nyakišiša ka tsenelelo kanegelo e tee (ka lebaka la boahlamo bja nyakišišo ye) ya nonwanekakanywa ya Sepedi (taba yeo e šetše o boletšwe ka godimo). Gomme go tlo hlokomelwa ka go nepiša dipharologanyo tše bohlokwa tša thulaganyo ya nonwanekakanywa

yeo ya go bitšwa 'Mošemane wa moimana' go laetša maatla a mehlolo (le maleatlana) ge go tsinkelwa tirišo ya thulaganyo ya nonwane ye.

Go no gatelelwa gape go kgonthišwa kwešišo ya go re tlhalošo ya teori ya thulaganyo, e šetše e ukamilwe ka boripana ka mo godimo. Bjale mo karolwaneng ye, teori yeo e yo dirišwa ka botlalo go gatelela ka fao mongwadi a bonagatšago molaetša/morero/tebanyo wa gagwe gore mmadi/motheeletši a kgone go o lemoga ge a bala sengwalo seo sa gagwe sa nonwane ya 'Mošemane wa moimana'.

Bjale ge peakanyo ya nonwane ye ya 'Mošemane wa moimana' e tsinkelwa, go yo nepišwa dikokwane tše di latelago tša thulaganyo ka mo tlase:

- Nonwane ya 'Mošemane wa moimana'
- Kalotaba
- Tšwetšopele
- Sehloa
- Tlemollahuto
- Kakaretšo

5.2.1 Nonwane ya 'Mošemane wa moimana'

Ge karolwana ye e sekasekwa go tlo hlokomelwa thaetlele, bohlokwa bja thaetlele le tirišo ya thaetlele ka go nepiša ditiragalo tša nonwane ye.

Thaetlele

Pele go sekasekwa sengwalo, go tla lebelelwa thaetlele ka boyona le tirišo ya yona. Magapa (1997:72) le Kekana (2000:63) ba hlaloša lereo le ka go re, thaetlele e lebane thwi le sengwalo. Ka go realo ge go bolelwa ka thaetlele go šupša sererwa. Wilsmore ka go Mojalefa (1995:89) o hlaloša thaetlele go tšwa go ditaodišwana tša gagwe tša go bitšwa *Entitling*, ka go re:

Attending to titles, even subtitles, is in some instances absolutely essential to understanding, evaluating, and interpreting.

Go katološa kgopolo ye, Mojalefa (1995:92) o no re; e tswalane kudu le sengwalo. Go tiiša mantšu a Mojalefa, Holman (1972:529) o re ke leina leo puku e tsebjago ka lona:

Title is a distinguishing name attached to any written production, a book, a section of a book, a chapter, a short story, a poem, etc.

Lekganyane (1997:57) o tlaleletša kgopolo ya Holman (*ibid*) a lebišitše bohlokwa bja thaetlele ge a re sengwalo se swanetše go laolwa ke maikemišetšo a mongwadi ka go bea goba go fa sengwalo seo leina. Ka go realo go ka se no ba le sengwalo seo se ka se beakanywego ka magoro a maleba ka lebaka la go hloka leina. Seo se ka kgonwa ka go lebelela thaetlele ya sengwalo.

Ka go le lengwe, Kekana (2015:142) o hlaloša lereo le, thaetlele, ka go re gantši, le amana le seo go tlogo anegwa ka sona ka gare ga puku. Mabakeng a mantši, thaetlele e tswalanywa le moanegwa yoo kanegelo ka moka e laodišago ka yena. Thaetlele e thuša gore mmadi a hwetše tshedimošo ya seo se lego ka gare ga sengwalo.

Ka go realo, mmadi a ka tseba diteng tša puku ka go lebelela thaetlele pele a bala dikagare tša yona. O tla be a šetše a tseba kamano ya yona le diteng. Ka mantšu a mangwe, go na le kamano ye kgolo magareng ga thaetlele le diteng. Kgopolo ye e tiišetšwa ke Mojalefa (1995:97), ge a re ga se thaetlele fela yeo e šupago leina la puku, eupša go sa na le dingwalo tše dingwe tše e sego dipuku efela di nago le thaetlele. Ke go re le ge go le bjalo dingwalo tše dingwe le tšona di ka beelwa thoko, go šomišwa thaetlele. Go realo ke go re thaetlele ga e nepiše sengwalo fela, ke ka fao Fowler (1982:96) ka go Mojalefa (*ibid*) a hlalošago gore thaetlele e lebane le mediro ye meraro, e lego:

- (a) Tša sererwa - ka mantšu a mangwe, ditiragalo di dikologa godimo ga sererwa seo.
- (b) Tša moko wa ditaba - mongwadi ošomiša mantšu ao e lego moko wa ditaba, nepo e le gore a dule kgopolong ya mmadi.
- (c) Tša tsopolo ya ka gare - thaetlele e tsopotšwe go tšwa mantšung ao a šomišwago ka gare ga kanegelo ka temogo ya ge a le bohlokwa.

Bohlokwa bja thaetlele

Nepokgolo ya thaetlele ke go hlaloganya sengwalo godimo ga tše dingwe. Wilmore (1987:404) o tliša kgopolo ye, ge a re maikemišetšo a mongwadi a swanetše go nepa tlhalošo ya sengwalo. Ka fao, o re:

But the roles of titles cannot be understood without considering such intensions. To suppose otherwise would be absurd. We cannot read titles simply as part of texts, since they belong both in and outside the literary work. We read literary works as entitled, and we refer to them, as written, by their titles. This duality is essential to the part they play between creator, work, and reader.

Wilmore (*ibid*) o hlaloša gore dithaetlele ka moka tša sengwalo sefe kapa sefe di bohlokwa ka gore ke seripa sa sengwalo. Mongwadi ge a hlama ditaba tša gagwe o fela a di fa leina. Ke gona fao go lemogwago bohlokwa bja thaetlele. Go gatelela taba yeo, Wilmore (1987:404) o re:

... titles normally assume a dual role: interpretative and naming.

Sengwalo ke sa go reelwa leina le go fa tlhathollo. Go realo ke gore ge sengwalo se se na thaetlele ga go bonolo go mmadi go hlatha sengwalo seo magareng ga tše dingwe. Ka go realo, ga se tshwanelo gore thaetlele e šomišwe ke mang le mang ge e se beng ba yona fela (Mojalefa, 1997:293).

Go tlaleletša kgopolo ya Mojalefa (*ibid*), Cohen (1973:197) o hlaloša gore thaetlele e be le maatlakgogedi. Ke ka fao a rego:

The means used by the author to keep the interest of his reader or audience in what is happening or in the results of what has happened to the people in the narrative.

Tirišo ya thaetlele ya 'Mošemane wa moimana'

Moanegi o šomiša thaetlele ya 'Mošemane wa moimana', go nepiša thulano. Thulano ye e bonalago mo ke ya thulano ya dikgopolo, go lebeletšwe tirišo ya mantšu goba mafoko ao ka tlhago a se nago kamano (Kgatla, 2007:5).

Kgatla (*ibid*) go na mo letlakaleng leo, o tšwela pele ka go re ge go bolelwa ka thulano ya dikgopolo go šupša gore mantšu goba mafoko a ganetšana. Mongwadi o a dira gore a be le nyalelano.

Mo go nonwane ya 'Mošemane wa moimana' go thulana mošemane le boimana (kgopolo yeo ya boimana sebakeng sa moimana e tlo hlalošwa gape ge go bolelwa ka baanegwa kua pele). Mošemane a ka se ime ka tlwaelo, eupša mongwadi o realo. Ge mošemane a imile go tlo direga eng, gona ke ka lebaka la eng mošemane a ka ima? Mongwadi o be a nyaka gore sengwalo se gape maikutlo a mmadi. Ke ka lebaka la eng a sa kgetha thaetlele ya go re 'Mosetsana wa moimana', ke ka lebaka la go re ga go makatše ebile ga go hlohle maikutlo ge mosetsana a imile ka gore e le mošomo wa bona. Go ka ba gwa makatša ge mosetsana a ka se ime ka gore ke seo a lego sona, ka gona go mantšu a bjalo ga go thulano, eupša go tšwelela tirišo ya ka mehla ya tlwaelo yeo e sa gogego maikutlo.

Ge mongwadi a šala a kgetha thaetlele ye bjalo ka ye, go na le seo a nyakago go se nepiša. Ke ka fao mmadi a ka ratago go tšwela pele ka nepo ya go kwa tša kua pejana. Se se tšweletša khuduego ya maikutlo a go fihla ka lebelwana kua pele, ka phišegelo ya go re ge e le mošemane go tlo tšwelela eng mafelelong a tiragalo. Dipotšišo e tla ba mošemane a ima, a ima bjang, go

kgonega bjang gore mošemane a ime. Ke eng seo se hlohleleditšego tiragalo yeo. Ka go realo baamogedi ba lebelela pele, gona fao go hlolega tekolapejana. Lereo le Cuddon (1976:351) o le hlaloša ka go re ke:

[It is] the technique of arranging events and information in a narrative in such a way that later events are prepared for or shadowed forth beforehand.

Ka mantšu a mangwe ditiragalo tša kua pele di šuthetšwa kgauswi gwa utologa dikarabo tša dipotšišo ka lebelwana. Ke ka fao Hawthorn (1992:141) a tlaleletšago kgopolo ye ka go re:

Any narrating of a narrative event before the time in the story at which it will take place has been reached in the narrative.

Mojalefa (1995:38) o tiišetša dikgopolo tša borateori ba ka go hlaloša gore tekolapejana ke thekniki yeo e theilwego godimo ga dikokwane tša toro, ditaola le moriti; poeletšo le yona ke thekniki yeo e theilwego godimo ga (go boeletšwa ga) dikgopolo, ditiragalo, ditemana, bjalobjalo. Ge Mojalefa a hlaloša kgopolo ye a lebeletše thekniki ya go boeletša dikgopolo, go tšwelela poeletšo ya go re:

Mošemane bjale gona ke moimana... Mošemane bjale ke moimana. O tšwetše pele... a tšwela pele ka sona seemo seo sa boimana. O ile a no tšwela pele go tšhošwa ke boimana bjoo bja gagwe.

Poeletšo ye e bonala ge Magapa (1997:114) a hlaloša gore poeletšo ke tsela yeo mongwadi a ratago go gatelela maikutlo a gagwe ka gona. Ke taba goba tiragalo yeo mongwadi a e phegelelago mo sengwalong sa gagwe gore e tsenelele kgopolong ya mmadi.

Mantšu a 'moimana ... moimana ... boimana ... boimana', ke ona a gatelelago kgopolo ya go ima ga mošemane. Serudu (1989:40) yena o no re 'ke poeletšo

ya lefoko ...' taba yeo e bonala lefokong le, 'O tšwetše pele ... a tšwela pele ... a no tšwela pele'.

Ka mantšu a mangwe thaetlele ya nonwane ya 'Mošemane wa momana' e lebane le dithekniki tša thulaganyo, e lego, mohlala, tekolapele le poeletšo. Le ge go bjalo, go yo lekolwa pele diteng tša ditiragalo tša nonwane ye ya Mologadi NgwanaMagolego, ya go bitšwa 'Mošemane wa moimana' ka nepo ya go nolofatša thulaganyo ya phatišišo ye.

Diteng tša nonwane ya 'Mošemane wa moimana'

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare a re: 'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong.'



O napile a tšea sehlare a se bea sebešong. A se apea. Ka morago ga moo a se tšhela ka lepotlelong; gomme a se nwa, eupša a šia se sengwe ka gare ga lepotlelo. Ka morago ga moo mošemane a emela mmagwe. Mosegare mmagwe a fihla go tšwa maeto. O napile a tšea sehlare sela sa go šala a se fa mmagwe. Gomme mmagwe a mo fetola ka go re:

'Empa ke ka lebaka la eng ngwanaka monna wa ngaka a se a go fa sehlare se se tletšego lepotlelo?'

Mošemane a araba:

'Aowa, le nna ga ke tsebe Mma! Ke sona se a mphilego sona fela. Monna wa ngaka o rile o se apee sebešong gomme o se nwe.'

Ka morago ga moo mmagomošemane o napile a tšea sehlare a se bea mollong; a se apea. Morago ga go re se butšwe a se nwa. Nako e ile, ya ya, ya ya, ya ya... mošemane le mmagwe ba dutše ba phela bjalo. Nako ya ya, ya ya, ya ya... bophelo le bjona bja kgatlampana bjalo molato o se gona.

Nako ya semaka ga se e fihle! Mošemane yola wa rena o thoma go tšwa matswele... Matswele a gola, a gola, a gola...! Ge mošemane a lemoga gore matswele a tšwele a bile a a gola, a tlelwa ke poifo le letšhogo le legolo. Nako le nako o be a phopholetša ka seatla matswele ao a gagwe ka go tshwenyega. Makalo ya golela godimo le godimo ge a bona gore o seemong seo sa go tšhoša...

'Joo-nna joo! Hleng dimpa tša ka le matswele a ka di golela pele le pele? Go tle go reng ka nna ge go le bjalo?'



Ge matswele a ntše a gola bjalo, le dimpa le tšona di iša pele go kokomoga le go kokomoga, motho ya nka ke senana, e se sona. Bjale ga a sa makatšwa ke matswele... O makatšwa le ke dimpa tše di golago ka lebelo leo a sego a le emela.

Mošemane bjale gona o imile... Mošemane bjale ke moimana. O tšwetše pele... a tšwela pele ka sona seemo seo sa boimana. O ile a no tšwela pele go

tšhošwa ke boimana bjoo bja gagwe. A bona go le bokaone gore a itatetše dimpa ka tlhokomelo ye kgolo. O tšere tšajana ya gagwe ya go robala a itatetša ka pele dimpeng. O be a boifišwa le go tšhošwa ke maemo ao a bego a le go ona: matswele a magolo le dimpa tše kgolo tšeo di bego di tšwela pele le pele go gola le go gola... go gola le go gola.

Nako e ile ... e ile ... e ile! Dikgwedi di tsene tša feta... tša tsena gape tša feta ... mpa ya mošemane ya no golela pele le pele. O napile a ipona gore bokaone ke go ikgaogantšha le bašemane ba bangwe. Go bapala le bašemane ba bangwe e bile tlhobaelo ye kgolo go yena. A fetoga modulanoši ka lebaka la maemo ao a bego a le go ona. A ipotšiša gore:

'Na ba tlo nkamogela ... ba tlo nkamogela ke le bjalo ... ke le maemong a mabjalo? A ke mošemane goba ke mosadi ...? Aowa ... owaa!'

Mošemane o bile bjalo mo maemong a mabjalo, dikgwedi tša latelana bjalo di feta; mabaka le ona a ragana ka go neeletšana a eya pele le pele. Mošemane a thoma go ba moimana wa go bonwa ke bohle, gomme ge a bona go le bjalo gore mmele wa gagwe o thoma go mo imela go ya pele le pele, a kwa lesea le ragaraga ka dimpeng. A thoma go kwa dihlabi tša pelego.

Ge mošemane a thoma go kwa dihlabi tšeo tša pelego, o be a le kgole ka lešokeng a dišitše dihuswane tša batswadi. A makala le go tlabega ka go re:

'Na e ka be go diregile eng sa phošo ka nna?'

Mabakeng ao a go feta le bjale o be a dutše a ekwa mosepelo wa lesea ka dimpeng tša gagwe tše tše kotokoto; eupša o ile a no ikhomolela a se re selo ngwana wa batho! Ga se a ka a bolela selo go mang kapa mang ka maemo ao a gagwe a bophelo. O be a sa rate gore batho ba tsebe ka taba yeo ka ge e be e le sephiri sa gagwe.

Bjale gona o bile le kgonthe ya go re ka nnete go na le selo se se sepelasepelago ka dimpeng tša gagwe. Le ge go le bjalo a no ikhomolela

ngwana wa batho, bophelo bja no ya pele le pele. Ge dihlabi tša pele go thoma go golela godimo, a thoma go epa moete kua lešokeng. O ile a epa ... a epa ... a epa mo mobung. O ile a itirela ngwakwana ka moleteng. O ile a botsefatša ngwakwana woo ka bothakga bjo bo makatšago. Dihlabi tša pele go tša no fela le tšona di golela godimo le godimo. Ge a lemoga gore dihlabi tšeo bjale di tla ka mmetelwa, a tšena ka ngwakwaneng wola a go o epa ka moleteng a belega leseana la gagwe. O belega leseana la mosetsana ...

Bjale go latela diteng tša nonwane ya 'Mošemane wa moimana' ka go nepiša kalotaba, e lego thulaganyo ya matseno a nonwane ye.

5.2.2 Kalotaba

Mo karolwaneng ye go yo hlalošwa kalotaba ka boripana ka go nepiša kgopolo ye le bohlokwa bja yona. Ge a hlaloša kalotaba, Groenewald (1991:30) o bolela gore:

... (ke) mathomong a papadi goba padi, mongwadi o fa mmadi ditaba tše bohlokwa tše di tlogo mo thuša gore a kwešiše papadi, padi goba kanegelokopana. Dintlha tše di ama thulaganyo le ditiragalo tše di latelago. O tšweletša baanegwa le ge e se ka moka, maemo, matšo le tikologo ya bona.

Maibelo le ba bangwe (1991:1) bona ba thathamolla/hlahlamolla kgopolo ye ya kalotaba go ba tlhagišo yeo e hlagišwago mo mathomong a puku efe kapa efe gore bothata bja kanegelo ye bo tle bo itšweletšwe gabotse, bo bonwe ke mmadi goba yena mosekaseki gabotse. Mo kgatong ya tšweletšoditaba ka moka tšeo di lego bohlokwa, ge di dutše di latelana bjalo go ya ka ditiragalo, di a hlagišwa. Ka fao ge, go tlo lemogwa mohola wa yona. Go ya ka Groenewald (1991:30) mohola wa kalotaba goba tlhagišo le ge e le yona tšweletšo:

Ke go fapantšha ditaba tša sengwalo le tšeo e lego tša histori gore di lebane le moko wa ditaba /morero, di o tšwetše pele. Kalotaba e hlola maatlakgogedi.

Ka fao go tlo lemogwa bohlokwa bja tšweletšo ya ditaba ka gore mmadi, ka yona tšweletšo yeo, o kgona go kwešiša maemo a ditaba go no tloga mo mathomong a tšona.

Serudu (*ibid*) le Groenewald (*ibid*), ge ba hlaloša kgopolo ye ya kalotaba, ba gateletše gore ke mo ditaba goba ditiragalo di thomago gona. Ge moanegi a thoma go ala ditaba tša gagwe mo go 'Mošemane wa moimana' (taba yeo e tlo bolelwa gape ka botlalo ka mo tlase ge go ahlaahlwa kalotaba) o no ithomela ka go re:

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare a re: 'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong'.

O napile a tšea sehlare a se bea sebešong. A se apea. Ka morago ga moo a se tšhela ka lepotlelong; gomme a se nwa, eupša a šia se sengwe ka gare ga lepotlelo. Ka morago ga moo mošemane a emela mmagwe. Mafelelong mmagwe a fihla go tšwa maeto. O napile a tšea sehlare sela sa go šala a se fa mmagwe. Gomme mmagwe a mo fetola ka go re: 'Empa ke ka lebaka la eng ngwanaka monna wa ngaka a se a go fa sehlare se se tletšego lepotlelo?'

5.2.3 Tshedimošo ya ditaba

Ka go realo kalotaba ya 'Mošemane wa moimana' e thongwa ka pego ye:

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare ...

Gomme ya felela ka pego ye:

'Empa ke ka lebaka la eng ngwanaka monna wa ngaka a se
a go fa sehlare se se tletšego lepotlelo?'

Thulaganyo ye e bontšha fao ditiragalo tša kalotaba/matseno a ditaba di thongwago le fao di felelago gona ka tsela ya tiragalo ye e hlolago thulano yeo ya mathomo yeo e bitšwago sethakgodi (tiragalo ye e hlolago thulano).

5.2.4 Moko wa ditaba

Moko wa ditaba ke kgopolo ye bohlokwa yeo kalotaba, ga ešita le dikokwane tše dingwe tša thulaganyo) e theilwego godimo ga yona.

5.2.4.1 Matseno

Pele ga ge go ka thongwa ka tshekatsheko ya thulaganyo ya 'Mošemane wa moimana', go tlo hlalošwa moko wa ditaba. Gape pele go ahlaahlwa kgopolo ye ya moko wa ditaba, go tlo ba mohola go fapantšha moko wa ditaba le sererwa. Sererwa sona go šetše go boletswe ka sona ge go sekasekwa diteng mo kgaolong ya pele. Ka boripana, sererwa ke kakaretšo ya ditaba tša sengwalo; ke go re ditabataba tša diteng. Go ka no thwe sererwa ke taba e tee yeo e kgokaganyago diteng; ke go re se mongwadi a ngwalago/bolelago ka sona, mola moko wa ditaba wona e le motheo (kokwane) wo o laolago go rulaganywa ga ditaba gore e be sengwalo.

Bjale ge go bolelwa tabeng ya moko wa ditaba gona Maibelo le ba bangwe (1991:1) ge ba ahlaahla taba yeo bona, ba no re:

Mongwadi ge a šetše a epa thutse ke go re o na le tabathito yeo a nyakago go e tšweletša go re lemoša kgonthe ye e itšego bophelong. Tabathito ye e ka ba le ditabathitwana.

Go no tlaeletša seo se bolelwago ke Maibelo le ba bangwe (*ibid*), Mojalefa le ba bangwe (1991:1) bona le bona ba thekga kgopolo yeo ka go no e tlišetša ka la modikwa ga o na bogolo:

Ye ke taba yeo e lego motheo wa sengwalo sa mongwadi ofe goba ofe. Re ka re ke tabakutu yeo e nago le maphakgana a mereronyana goba ditabatabana.

Serudu (1989:33) yena o fo e tia ka mantšwana a mošito wa modumo wa go fihla tsebeng ka bokopana ka go no hlaloša kgopolo yeo go ba kgopolo ye kgolo ya go di feta ka moka yeo go yona mongwadi a nogo tsoma go e rotoša sengwalong sa gagwe. Groenewald (1991:23) o dio hlatsana le Serudu (*ibid*) ka go fo re:

Ge mongwadi a ngwala sengwalo o hlaloša kgopolo/ tebelelo/ bj. bj. ya gagwe mabapi le taba goba tiragalo ye a e lemogago mo bophelong.

Go ya ka fao borateori ba ba hlathollago kgopolo ye ka gona, go tlo lemogwa gore wo ke wona molaetša woo mongwadi a ratago go o ruta babadi sengwalong sa gagwe. Ke ka fao go tlogo napa gwa lemogwa gore mongwadi o rulaganya ditaba tša gagwe ge a di anegela mmadi gore:

- A tšwetše moko wa ditaba pele, (le gore)
- A goke/kgahle mmadi gore a se nolege moko ge a bala sengwalo le gore a hlohleletšege go balela pele le pele.

5.2.4.2 Moko wa ditaba wa 'Mošemane wa moimana'

Pele ga ge go thongwa ka go sekasewa moko wa 'Mošemane wa moimana', tshwanelo ke go hlaloša moko wa ditaba ka gobane tshekaseko e lebane le go hlaloša ka mo mongwadi a tšweletšago moko wa ditaba ka gona.

Bjale go thongwa ka go akaretša moko wa ditaba/molaetša wa 'Mošemane wa moimana'.

Ge mošemane yo a gola o ikhwetša a lebane le mathata a boitsebišo. Ke go re:

- 'Ke nna mang?'
- 'Morero wa ka wa leago wa nnete (*'my proper social function'*) ke eng?' le gore
- 'Ke fapana bjang le ba bangwe?'

Kanegelo/nonwane ya go diragatša dinyakwa tša tirelo ya setšo (ya go gola ga batho), gantši e gatelela dipotšišo tša go lebana le boitsebišo.

Mošemane ga e sa le mošemane, ga se a tšo a fihlelela bonna, o magareng ga maemo a mabedi a bophelo: motho wa go hloka bokgathatema/boitirelo, wa go hloka semelo sa mmakgonthe, goba yena moanegwa wa mmakgomatha. O leka go ipeakanya bophelong, o sa ithuta magomo a bophelo, o sa nyaka dikgonego tša gagwe, o sa le mo kgakanegong.

Nonwaneng mošemane o ba mmagongwana/mme. Ga se a latela ditaelo tša mmagwe (batswadi) ka go nwa sehlare seo a bego a swanetše go se se nwe. Eupša tshepagalo go mmagomotho ga se morerokgonthe wa nonwane ye. Potšišo ke gore a se bohlokwa ke go se be le nnete ya bong bja gagwe? Moanegi o gatelela ka go nepiša go se tsebe bong bja motho ka go dira mošemane gore e be mosadi.

Ka go realo moanegi o tlogelela motho wa mme/mosadi go ruta mošemane go tseba magomo le dikgonagalo tša bošemane. Mafelelong, mmagomošemane o fepa lesele la mošemane, mošomo woo e lego wa mosadi, gomme mošemane o boela gape sekeng sa bophelo bja peleng; o šoma mošomo wa gagwe, gomme maemo a lethabo lapeng leo a boela sekeng. Ka go realo tekatekano e boela sekeng morago ga gore mošemane a kwešiše mošomo wa gagwe bjalo ka monna bophelong.

Go tlo lemogwa gore nonwane ye e feta fela gore, go ka no thwe ke tiragatšo ya phethagatšo ya tirelo ya setšo (mo bophelong). E tšweletša le go bonagatša kwešišo ya tlhalošo ya moletlo (*'passage'*) bophelong.

5.2.4.3 Tshedimošo ya ditiragalo tša kalotaba

Go tloga mo, bjale go tlo fetlekwa kalotaba bjalo ka karolwana ye bohlokwa ya thulaganyo ka gobane ka godimo e ukamilwe fela. Ka go gatelela, kalotaba ya 'Mošemane wa moimana' e lebane le ditiragalo tše:

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare a re: 'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong'.

O napile a tšea sehlare a se bea sebešong. A se apea. Ka morago ga moo a se tšhela ka lepotlelong; gomme a se nwa, eupša a šia se sengwe ka gare ga lepotlelo. Ka morago ga moo mošemane a emela mmagwe. Mafelelong mmagwe a fihla go tšwa maeto. O napile a tšea sehlare sela sa go šala a se fa mmagwe. Gomme mmagwe a mo fetola ka go re:

'Empa ke ka lebaka la eng ngwanaka monna wa ngaka a se a go fa sehlare se se tletšego lepotlelo?'

Go lemogwa gore karolwana ye ya ka godimo ke yeo moanegi a alelago mmadi/motheeletši ditaba go yona; ka gobane o tiišetša molwantšhwa (mošemane wa moimana) le molwantšhi (mmagwe) le tikologo (tiragalo yeo e direga ka lapeng la bomošemane wa moimana).

5.3 KALOTABA YA 'MOŠEMANE WA MOIMANA'

Gore go tle go sekasekwe kalotaba ya nonwanekakanywa ye ya Mologadi NgwanaMagole ka botlalo, kgopolo ye (ya kalotaba) e swanetše go hlathollwa go ya pele gore go tle go be kwešišo ye e tseneletšego.

Ge a hlahlamolla kgopolo ye ya kalotaba ka botlalo gore go tle go hlokomelwe dikokwane tša yona, Groenewald (1991:30) o re ke:

... go utolla – baanegwathwadi

- Felo fao ba dulago gona
- Nako yeo ditaba di tlogo direga ka yona
- Thulano/bothata
- Mathomo a tiragalo

Serudu (1989:25) o tlaleletša Groenewald (*ibid*) ka go re go ya ka yena, o bona kalotaba ka tsela ye:

... (ke) mathomong a papadi goba padi, mongwadi o fa mmadi ditaba tše bohlokwa tše di tlogo mo thuša gore a kwešiše papadi, padi goba kanegelokopana. Dintlha tše di ama thulaganyo le ditiragalo tše di latelago. O tšweletša baanegwa le ge e se ka moka, maemo, matšo le tikologo ya bona.

Maibelo le ba bangwe (1991:1) bona ba thathamolla/hlahlamolla kgopolo ye ya kalotaba go ba tlhagišo yeo e hlagišwago mo mathomong a puku efe kapa efe gore bothata bja kanegelo ye bo tle bo itšweletše gabotse, bo bonwe ke mmadi goba yena mosekaseki gabotse. Mo kgatong ya tšweletšoditaba ka moka tšeo di lego bohlokwa, ge di dutše di latelana bjalo go ya ka ditiragalo, di a hlagišwa. Ka fao ge, go tlo lemogwa mohola wa yona. Go ya ka Groenewald (1991:30) mohola wa kalotaba goba tlhagišo le ge e le yona tšweletšo:

Ke go fapantšha ditaba tša sengwalo le tšeo e lego tša histori gore di lebane le moko wa ditaba /morero, di o tšwetše pele. Kalotaba e hlola maatlakgogedi.

Ka fao, go kwešišiša ditaba ka botlalo, go tlo lemogwa bohlokwa bja tšweletšo ya ditaba ka gobane mmadi, ka yona tšweletšo yeo, o kgona go kwešiša maemo a ditaba go fo tloga mo mathomong a tšona.

Bjale go latela lenaneo leo le yogo dirišwa ge go sekasekwa kalotaba ya nonwane ya 'Mošemane wa moimana':

Dielemente	Mešomo	Dithekniki
▪ Baanegwa: Mošemane wa moimana	- Bolwantšhi	- Tebelelo
- Mmagomošemane wa moimana	- Bolwantšhwa	- Ga a na leina
- Ngaka	- Bohlohleletši	- Seswantšho
- Sehlare	- Bohlohleletši	- Sekai
▪ Nepišo	- (go ima) - thulano le kgogedi	- Sekai, - atmosphere, - tiegišo
▪ Tikologo: - nako	- Mosegare	- Dišupo
- Lefelo	- Lapa	- Seswantšho

Go yo thongwa ka dielemente tša kalotaba (baanegwa, ditiragalo le tikologo), mešomo ya tšona le dithekniki tšeo di tloga lemogwa gore kalotaba (mo go nonwane ya 'Mošemane wa moimana') e tle e bolelwe gabedi; ke ge go bolelwa ditaba tše pedi tše:

- (a) Go hloka tsebe (go nwa sehlare ntle le tumelelo)
- (b) Go ima ga mošemane

Pele ga ge go ka ahlaahlwa dintlha tšeo, go tlo thongwa ka go bolela ka ga tebelelo bjalo ka thekniki ya mathomo ye e lebanego le nonwane ye.

Ge a hlaloša kgopolo yeo Abrams (1981:142) o re:

[It] signifies the way a story gets told – the mode or perspective established by an author by means of which the reader, and events, which constitute the narrative in a work of fiction.

Serudu (1989:44) o tlaleletša seo se bolelwago ke Abrams (*ibid*) ka go re:

Ke tsela yeo taba e laodišwago ka gona. Maemo a mongwadi a go tšweletša baanegwa, ditiro, tikologo le ditiragalo tšeo di bopago modiro wa gagwe.

Ka yona tebelelo yeo e bolelwago ke borateori bao, moanegi a ka šomiša mehuta ye e latelago ya tebelelo: tebelelokakaretši, tebelelo-ke, tebeletlhaedi le phetolotebelelo. Mo nyakišišong ye, go ka se hlalošwe tsela ya go tšweletša ditaba tša mongwadi ka moanegi wa mmoledi (motho) wa boraro, eupša moanegi o tšwelela e le motsebatšohle ka go tsena ka gare ga dikgopolo, maikutlo le maikemišetšo a mošemane wa moimana, le mmagwe, ga ešita le ngaka. Taba yeo e godiša kgogedi – motheeletši o rato tseba gore ka morago ga go nwa sehlare ga mošemane yoo, go ilo direga eng:

Nako ya semaka ga se e fihle? Mošemane yola wa rena o thoma go tšwa matswele ... Matswele a gola, a gola, a gola ...!

5.3.1 Baanegwa

Kgaolong ya pele ge go be go sekasekwa diteng, go hlalošitšwe kgopolo yeo ge e lebane le diteng. Ge baanegwa ba lebane le diteng, go boletšwe gore borateori ba go swana le boBal (1985:6), ba hlatholotše taba yeo gore ke

'batho' ('personasies'). Go tšwela pele go boletšwe gore ke ditlabelo tša go phedišwa ke mongwadi tšeo a di šomišago thulaganyong ya sengwalo sa gagwe. 'Batho' bao go a kgonega gore e be batho goba dilo. Ge bona 'batho' bao ba lebanywa le thulaganyo ba fiwa mešomo ya go swantšha.

Ye mengwe ya mešomo yeo ba e fiwago, ke ye e lebanego le thulano go godiša kgogedi, go tiiša tharollo, go hlaloša tlemollo, go tiiša tlemollohuto, go hlaloša semelo sa moanegwa yo mongwe le go tšwetša tebelelo pele. Fa go lemošwa phapantšho ya baanegwa ba thulaganyo le ba diteng ka gore baanegwa, 'batho', ba thulaganyo ba fiwa mediro. Ge e le kalotaba baanegwa ba thulaganyo ba fiwa mediro. Ge e le kalotaba baanegwa ba bohlokwa ke bao ba mešomo ya:

- Bolwantšhwa
- Bolwantšhi
- Bohlohleletši

Tshekaseko ya baanegwa bao e yo lebana le dithekniki, magareng ga tše dingwe, tše di latelago: tebelelo, sekai, leina, le nepišo, ge di lebantšhwa le mediro ya bona.

5.3.1.1 Bolwantšhwa

Serudu (1989:33) o hlaloša molwantšhwa/molwantšhwiwa go re:

Ke mogale goba mogaleadi wa padi, papadi goba kanegelokopana. Ke yena yoo a rwelego mathata le maima. Ditiragalo ka moka di lebišitšwe go yena. Ke yena yoo a tanyago šedi ya mmadi ka meragelo ya gagwe. Mabakeng a mangwe o šitwa go fihlelela dinepo tša gagwe ka baka la mafokodi a nama.

Kruger (1988:216) yena le yena o hlatholla kgopolo yeo bjalo ka ya boanegwathwadi:

[It] is the main person or hero of the next. This person is mostly in the foreground and is part of the scene from the beginning to the end. His feelings and suffering are important.

Go se latele melao/go hloka tsebe ga mošemane wa moimana ke bjona bolwantšhwa. Go tlo lemoga gore go šetše go boletšwe gore baanegwa go thulaganyo ba fiwa mediro; ke ka fao go mošemane wa moimana e sa hlwego e le 'motho' eupša go hloka tshepagalo ka gobane bjale o swantšhwa le kotlo – go ima ga gagwe - ke ka fao tshepagalo e lego bolwantšhwa.

Moanegi o diriša thekniki ya sekai go tšwetša pele bolwantšhwa: Mošemane wa moimana ke seka sa bobego se loke, mola mmagwe a emela therešo/melao ya setho ya phedišano. Mabapi le go kaya tshepagalo go ka thwe mmagomošemane o emela go lota melao ya setšo bophelong. Gape Mošemane wa moimana ke moanegwathwadi. Ka boanegwathwadi bjoo bja bolwantšhwa, moanegi o rata gore baathetšhi ba se itswalanye le yena. Go ka no thwe tšona dikgopolo tšeo di lebane le yo mongwe le yo mongwe wa batho. Moanegi ka go nepiša mošemane wa moimana, gomme ka go dira bjalo o napile o gapeletša mmadi/motheeletšhi go se ikgweranye/itswalanye (nepišo) le yena. Nepišo, go ya ka Groenewald (1991:16) ke ge mongwadi a lebantšha moanegwa goba selo go hlaloša moanegwa goba selo seo.

Moanegi ge a ala ditaba tša gagwe o diriša thekniki ya boanegwathwadi – thekniki ya leina. Leina/Thaetlele le, 'Mošemane wa moimana', le tswalwa go tšwa go lediri la ima, gomme ka gare ga lona go tšwelela tirišo ya lehlaodi – mošemane ofe? – wa moimana. Ke go re mošemane yoo ke motho wa go hloka tsebe; go se tshepagale fao ga gagwe go swanetše go bontšha kotlo (ya go ima) gore a kgone go lemoga bošaedi bja gagwe – go hloka tsebe. Ka yona thekniki yeo go laetšwa khuduego ya moanegi ka mošemane wa moimana. Taba yeo e tšwetša pele go boloka tshepagalo ya melao ya setšo.

5.3.1.2 Bolwantšhi

Kruger (1988:217) o re bolwantšhi:

*[It] is the cause of trouble, pain and suffering ... and ...
confusion.*

Serudu (1989:33) o hlatlolana le Kruger (*ibid*) ka dikgopolo ge ba hlaloša kgopolo ye, molwantšhi, empa yena o fetela pejana ka go re:

Ke moanegwa yoo a lwantšhago mogale goba mogaleadi ka
nepo ya go mo thibela go phethagatša dinepo tša gagwe.

Molwantšhi ka go 'Mošemane wa moimana' ke mošemane wa moimana. Ka fao ge kotlo/go ima (tiragalo ya go emela go se tshepagale) ke yona bolwantšhi. Kotlo (mmagomošemane wa moimana) o lwantšha mošemane wa moimana; ke go re taelo (ya mmagomošemane) e lwantšhana goba e thulana le bobbe (go nwa sehlare ntle le tumelelo), ebile e fenywa go se botege/go se loke ga mošemane wa moimana.

Moanegi o diriša diswantšho ka thekniki go tšwetša pele bolwantšhi: Melao/Ditaelo tša motswadi di emela seka se se itšego – thuto ya bobotegi bophelong. Yona kotlo (go hloka tsebe) yeo go mošemane wa moimana, e thulana le go hloka tshepagalo go mošemane wa moimana; ka go realo go thulanywa kotlo le tshepagalo (ge o sa tshepagale o tlo otlwa). Ka go realo thulaganyo ye bjalo e napile e bopa kgogedi le phego.

5.3.1.3 Bohlohleletši

Mohlohleletši ke moanegwa yoo a lego magareng ga molwantšhwa le molwantšhi. Ke moanegwa wa go hlola kgohlano go bešeletša thulano magareng ga baanegwa ba babedi bao go šetšego go boletšwe ka bona ka godimo (Serudu, *ibid*). Conradie (1981:23-24), mabapi le bohlohleletši, o hlaloša dikarolo tša go fapafapana tša bjona, e lego lebaka la thulano/

kgakgano, merero ya kganetšano/ ngangišano, setlabelo sa go dirišwa ke molwantšhwa goba molwantšhi. O lebelela mo phefo e tšwago ntshe pele a ka kgatha tema. Wa gabo ke wa ka godimo.

Mo go 'Mošemane wa moimana' mohlohleletši ke go hloka tsebe ga mošemane yoo wa moimana.

Gape go sa na le baanegwa ba bangwe ntle le baanegwathwadi bao, bona ke baanegwathuši.

5.3.1.4 Baanegwathuši

Serudu (1989:32) yena o ba hlaloša go ba baanegwanyane. O re moanegwanyane goba moanegwatlaleletšo ke:

... yoo a kgathago tema ye nnyane mo pukung, o thuša go bonatša ditiro tša mogale goba mogaleadi. A ka tšwelela mo le mola goba a tlogelwa pele taba e fihla mafelelong.

Groenewald (1991:31) o re yena moanegwanyana yoo a ka šomišwa:

... go godiša maatlakgogedi ... go tliša/gapeletša ('*motivate*') tharollo ya bothata ... go tšwetša tebelelo ye e itšego pele.

Baanegwatlaleletši ba nonwane ya 'Mošemane wa moimana' ba ba nepišago kalotaba ke o tee, e lego ngaka. Ka ge moanegwa yoo a šoma mošomo o tee, o tlo no akaretša mo tshekasekong ye ka boripana. Go tlo tšewa mošomo woo wa ngaka go nepiša kakaretšo ye.

Ngaka

Ngaka e dira modiro woo wa bothuši/ botlaleletši, ka go direla mmagomošemane wa moimana sehlare. Ka fao mošemane wa moimana o elwa go bona ge a tshepagalela ditaelong tša mmagwe. Sehlare ke sona se

dirilego gore mošemane wa moimana a ime ka ge a nwele sehlare sa ngaka ka lebaka la go hloka tsebe – go hloka potego goba gona go se tshepagalele ditaello tša motswadi wa gago.

Moanegwathuši yoo o šomišetšwa 'tikologo' yeo baanegwa (mošemane wa moimana le mmagwe gammogo le ngaka) ba phelago go yona. Ke diswantšho. Ke dika tša go emela potego go motswadi. Tirišo ya bona e tšwetša pele bothuši bja mmagomošemane wa moimana le ngaka.

5.3.1.5 Ditiragalo

Bjalo ka baanegwa kgopolo ye le yona e šetše e hlalošitšwe mo kgaolong ya pele ka botlalo, fela e be e lebantšwe le diteng, eupša mo e ya go lebanywa le thulaganyo; ke go re bjale ditiragalo le tšona di ya go fiwa mošomo wa go swantšha, go no swana le ka fao go šetšego go boletšwe ka ga kgopolo ya baanegwa mo go thulaganyo.

Ge a hlatholla go tšwela pele ge ditiragalo tšeo di hlatlamana, Groenewald (1991:22) o re:

Ka go dira bjalo tatelano ya ditiragalo tšeo ga e sa lebana le ya ditiragalo tša diteng, tatelano yeo e laolwa ke moko wa ditaba/morero.

Ditiragalo tše, ge di rulaganywa bjalo, di na le mehola ye mebedi; ke:

- (i) Go hlola thulano (mohola o lebane le kalotaba)
- (ii) Go gapeletša tšwelopele ya ditaba (mohola o lebane le tšwetšopele)

Thulano

Serudu (1989:48-49) o hlaloša thulano ka go re:

Ke kgakgano ye e bago gona gare ga baanegwa papading, pading goba mo go kanegelokopana. E ka ba gare ga baanegwa ba babedi goba dihlopha tša baanegwa. Gape thulano e ka ba gare ga moanegwa le tikologo ya gagwe.

Serudu le Kgobe (1985:104) le bona ba bona kgopolo yeo ya kgakgano gore ke ge tiragalo ye nngwe le ye nngwe goba temana ye nngwe le ye nngwe e thuša go godiša goba go oketša bothata bjoo bo lego gona, kgato ka kgato gore bo tle bo lebane goba bo be kgauswi le maikemišetšo a mongwadi, ka gobane go thwe tiro/tiragalo yeo e tlemaganya maemo a pele a tiragalo go ba lehuto la mmakgonthe. Ge ba tlaleletša seo Mojalefa le ba bangwe (1991:2) go kgopolo yeo (thulano) ba re kgwekgwe ke go re:

Thulano ke phapano yeo e bago gona ka pading, tiragatšong goba ka go kanegelokopana. Re ka lemoga gore moanegwa o lwa le baanegwa ba gagwe le ge e le setšhaba. Phapano ye e ka tswala ntwala, ra bona baanegwa ba emelelane ka dipolao, go bile go tšhologa madi, mola yo le yola ba tlošwa tšatšing.

Katlego ya sengwalo e letše magetleng a kalotaba ya kgonthe yeo e nago le bothata. Go ka bolelwa gore bobedi bo ka lebanywa le botse, go loka le go se loke, lethabo le manyami, bjalobjalo.

Kalotaba ya 'Mošemane wa moimana': Mošemane wa moimana o thulanywa le mmagwe. Sehlopha sa pele se lebane le mošemane wa moimana, gomme se emela go se loke. Sehlopha sa bobedi: mmagomošemane wa moimana, o emela go loka (melao ya setšo). Ka go realo go thulanywa bobedi le botse. Go ka no gatela pele ka go re mošemane wa moimana o thulaganywa le mmagwe (le ngaka e le mothuši). Ditaba tšeo di rulagantšwe gore go be tekanyetšo gare ga go se botege le kotlo; ke go re thuto yeo e theilwe godimo ga popotela e sa kwego e wela leretheng la mohwelere. Tekanyetšo yeo e laola maatlakgogedi.

Maatlakgogedi

Ge mongwadi/moanegi a ka ngwala/anega ditaba tša gagwe ka tsela ya go gwaletša yoo a di balago gore a se nolege moko ge a bala, a no kgotlelela go balela pele le pele, gona go bolelwa gore thulaganyo ya mohuta woo ya sengwalo e na le kgogedi. Go thekga se se bolelwago fa, ge a hlahlamolla kgopolo yeo gore e tle e kwagale gabotse, Groenewald (1991:23) o re:

Maatlakgogedi a thoma ge mongwadi a rulaganya ditaba gore go be thulano/bothata/marara ... Maatlakgogedi a tšoša kgahlego ya mmadi.

Go thulanywa ga mošemane wa moimana le mmagwe, morago le kotlo ya go ima ga mošemane yoo, go dira gore mmadi a be le kgahlego ya go rato tseba pheletšo ya mošemane yoo wa moimana. Ka go realo kgogedi e lebane le moko wa ditaba. Groenewald (1991:25) ge a thekgana le taba yeo o re:

Mongwadi o rulaganya ditaba gore moko wa ditaba/merero o bonale, o tšwetšwe pele. Phapano yeo e lego gona gare ga sererwa le moko wa ditaba/morero e hlola maatlakgogedi. Phapano yeo e lebane le tšeo mmadi a di tsebago le tše a sa di tsebego... maatlakgogedi... ka mo pelong goba megopolong ya mmadi ke kganyogo le phišegelo.

Thulano ke pego ye bohlokwa mabapi le kgogedi, fela ga e tiiše kgogedi yeo, ka gobane e tiišwa ke ge mongwadi/moanegi, go ya ka Groenewald (1991:26), a lebantšha ditiro tša bolwantšhwa, bolwantšhi le bohlohleletši.

Go godiša kgogedi

Go na le dithekniki tšeo di šomišwago go godiša kgogedi: atmosfere/moya, nepišo, sekai, bjalobjalo mo go 'Mošemane wa moimana'.

Go ima ga mošemane

Bjale go tsopolwa ditiragalo tšeo tša go ima ga mošemane wa moimana:

Ge matswele a ntše a gola bjalo, le dimpa le tšona di iša pele go kokomoga le go kokomoga, motho ya nka ke senana, e se sona. Bjale ga a sa makatšwa ke matswele ... O makatšwa le ke dimpa tše di golago ka lebelo leo a sego a le emela.

Mošemane bjale gona o imile... Mošemane bjale ke moimana. O tšwetše pele... a tšwela pele ka sona seemo seo sa boimana. O ile a no tšwela pele go tšhošwa ke boimana bjoo bja gagwe. A bona go le bokaone gore a itatetše dimpa ka tlhokomelo ye kgolo. O tšere tšajana ya gagwe ya go robala a itatetša ka pele dimpeng. O be a boifišwa le go tšhošwa ke maemo ao a bego a le go ona: matswele a magolo le dimpa tše kgolo tšeo di bego di tšwela pele le pele go gola le go gola ... go gola le go gola.

5.3.1.6 Tikologo

Tikologo e arotšwe ka nako le lefelo. Le yona e fetoga dišupo. Groenewald (1991:32) o re ge a e hlatholla ge e ama thulaganyo o re.

Tikologo e ntšha moya le atmosfere, ke seswantšho.

Brooks le ba bangwe (1975:10) ba re atmosfere ke tshwantšhišo ya maikutlo. Mongwadi/Moanegi o hlaloša tikologo ya atmosfere (kotlo). Abrams (1981:45) o gatelela kgopolo ya atmosfere ka go re:

[It] is the tonality pervading a literary work which fosters in the reader expectations as the course of the events, whether happy or (more commonly) disastrous.

Ka lapeng la bomošemane wa moimana, tikologo e ntšha atmosfere ka seswantšho se:

Nako ya semaka ga se e fihle? Mošemane yola wa rena o thoma go tšwa matswele... Matswele a gola, a gola, a gola...! Ge mošemane a lemoga gore matswele a tšwele a bile a a gola, a tlelwa ke poifo le letšhogo le legolo. Nako le nako o be a phopholetša ka seatla matswele ao a gagwe ka go tshwenyega. Makalo ya golela godimo le godimo ge a bona gore o seemong seo sa go tšhoša...

Dikgopolo tšeo di gatelela le kotsi ka tsela ya letšhogo la go ima ga mošemane yoo, ge bjale a lemoga kotlo godimo ga tiragalo yeo a e dirilego.

‘Joo-nna joo! Hleng dimpa tša ka le matswele a ka di golela pele le pele? Go tle go reng ka nna ge go le bjalo?’

Ye ga se kotlo ya tlwaelo – go a makatša ge mošemane, e se mosetsana a ima. Yona taba yeo e hlaloša bogolo, maatla le kotsi - dilo tšeo tša go hlola thulano bophelong.

Nako

Nako e bopa moya le atmosfere gore e be diswantšho; ka mantšu a mangwe ge nako e lebanywa le moko wa ditaba e napile e fetoga seswantšho. Nako yohle ya ‘Mošemane wa moimana’ le ge fela a sa šomiše nako ye ntši mo nonwaneng, e fetoga sešupo:

Mosegare mmagwe a fihla go tšwa maeto. O napile a tšea sehlare sela sa go šala a se fa mmagwe.

Nako ye go bolelwago ka yona mo, e lego 'mosegare', ke nako ya go se be le mathomo le mafelelo go ya ka Mojalefa (1993:66). Ge Mojalefa (*ibid*) a hlaloša nako ye bjalo gore ke nako ye e itšego, o fa mohlala wa bošego, mosegare, marega, selemo, bjalobjalo. Go realo o šupa gore ga go na gore motho a ka kgona go šupa gore motsotso wo goba mosegare wo goba marega a, a thoma mo a bile a felela mola.

Dinako tše di ukangwago ke Mojalefa (*ibid*:67) di a fapana; ye nngwe ya tšona ke nako ya ditiragalo, e lego nako ya go ba le mathomo le mafelelo, bjalo ka iri, letšatši, beke, kgwedi, ngwaga, bjalobjalo. Mo go 'Mošemane wa moimana' moanegi o šomišitše mosegare; ke go re tiragalo yeo ya mošemane le mmagwe e diragetše mosegare.

Mosegare, le ge gantši o emela go loka, eupša mo nonwaneng ye, o emela go se loke. Ditiragalo tša go hloka tsebe ga mošemane wa moimana di direga mosegare ge mmagwe a sa tšwele maeto. Ka go realo mosegare o emela letšhogo le poifo, e lego go se loke, ka gobane o tlo belega lesea; yona taba yeo e lego semaka (go motheeletši) - mošemane yola o imile - le poifo le go tlaišega moyeng go mošemane yoo.

Lefelo

Lefelo, go ya ka Magapa (1997:86), le tšweletša tikologo yeo ditiragalo di hlolegilego gona. O tšwetše pele go arola lefelo ka mokgwa wo:

- Lefelo la tshwanelo

Lekganyane (1997:85) o hlaloša lefelo la tshwanelo ka go re ke tikologo yeo e lebanego le tiragalo ye e hlagišwago. Ka lapeng la bomošemane, e fetoga lefelo la tshwanelo mo ngwana yo mongwe le yo mongwe a ka belegelwago gona, a golela gona, a robala gona, e lego ka lapeng.

- **Lefelo la atmosfere**

Go ya ka Mojalefa (1997:17), lefelo la atmosfere ke lefelo leo le hlalago khuduego/ maikutlo moyeng wa mmadi. Go ka hlalošwa e le mafelo a go tšhoša, a manyami, a lethabo, bjalo bjalo. Abrams (1981:205) o tiišetša kgopolo ye ka go hlaloša atmosfere ka mantšu a:

[It] is the tonality pervading a literary work, which fosters in the reader expectations as to the course of events, whether happy or (more commonly) disastrous.

Lešoka (madišong) leo mošemane a yago go belegela ngwana go lona le bjala moya wa letšhogo go baamogedi gore go ila hlaga eng.

- **Lefelo la seka/seswantšho**

Lekganyane (1997:85) le Magapa (1997:88) ba hlaloša gore mafelo a seka ke mafelo ao a swantšhago ditiragalo tšeo di diregago go ona. Magapa (*ibid*) o tšwetše pele ka go re ditiro tše mpe goba tše botse, di ka dirwa ke baanegwa mo mafelong a mohuta wo. Bjalo ka ge go hlalošitšwe, dika tša kotsi ke tše di tšwelelago e le tša go boifiša ge go bolelwa ka mafelo. Moanegi o šomišitše lešoka bjalo ka seka sa poifo mo go belegetšwego ngwana. Lešoka ke lefelo leo go phelago diphoofolo, dibata tše di tšhošago, tše šoro, tša go boifiša, ka gona le a tšhoša.

Go ka rungwa ka go re mafelo le ona, bjalo ka nako, a fetoga diswantšho. Ka gae ga bomošemane yola wa moimana, ke lefelo la go se loke, ka gore ke mo mošemane yola o imile gona, ka ge a nwele sehlare sa ngaka gona – o hlokile tsebe. Ka go realo ka gabomošemane yoo wa moimana, ke lefelo leo le emelago seka sa kotlo le bobbe (go ima ga mošemane ka lebaka la go hloka tsebe). Ka gona lapa le bjalo le fetoga lapa la thogako le bobbe ka gore go golela ngwana wa go hloka tsebe ka go lona.

6.4 KAKARETŠO YA KALOTABA

Thulaganyo e nepišitše ka fao ditiragalo tša kalotaba/matseno a ditaba di thongwago le fao di felelago gona ka tsela ya tiragalo ye e hlalago thulano yeo ya mathomo yeo e bitšwago sethakgodi.

Pele ga ge go thongwa ka go sekaseka 'Mošemane wa moimana', go hlalošitšwe moko wa ditaba ka gobane tshekaseko e lebane le go hlaloša ka mo mongwadi a tšweletšago moko wa ditaba ka gona mo go kalotaba.

Go thomilwe ka go akaretša moko wa ditaba/molaetša wa 'Mošemane wa moimana' gomme go lemogilwe ditaba tše di latelago:

Ge mošemane yo a gola, o ikhweditše a lebane le mathata a boitsebišo. Ke go re, (a) ke yena mang?, (b) morero wa gagwe wa leago wa nnete o lebane le eng? le gore (c) o fapana bjang le batho ba bangwe.

Karolo ye ya kalotaba gape e hlokometšwe le gore kanegelo/nonwane ya go diragatša dinyakwa tša tirelo ya setšo (ya go gola ga batho), gantši e gatelela dipotšišo tša go lebana le boitsebišo.

Mošemane ga e sa le mošemane, ga se a tšo a fihlelela bonna, o magareng ga maemo a mabedi a bophelo: motho wa go hloka bokgathatema/boitirelo, wa go hloka semelo sa mmakgonthe, goba yena moanegwa wa mmakgomatha. O leka go ipeakanya bophelong, o sa ithuta magomo a bophelo, o sa nyaka dikgonago tša gagwe, o sa le mo kgakanegong.

Nonwaneng mošemane o ba mmagongwana/mme. Ga se a latela ditaelo tša mmagwe (batswadi) ka go nwa sehlare seo a bego a swanetše go se se nwe. Eupša tshepagalo go mmagomotho ga se morerokgonthe wa nonwane ye. Potšišo ke go re, a se bohlokwa ke go se be le nnete ya bong bja gagwe? Moanegi o gatelela ka go nepiša go se tsebe bong bja motho ka go dira mošemane gore e be mosadi.

Ka go realo moanegi o tlogelela motho wa mme/mosadi go ruta mošemane go tseba magomo le dikgonagalo tša mošemane. Mafelelong, mmagomošemane o fepa lesele leo la mošemane, mošomo woo e lego wa mosadi, gomme mošemane o boela gape sekeng sa bophelo bja peleng; o šoma mošomo wa gagwe, gomme maemo a lethabo lapeng leo a boela sekeng. Ka go realo tekatekano e boela sekeng morago ga gore mošemane a kwešiše mošomo wa gagwe bjalo ka monna bophelong.

Godimo ga moo go tlo lemogwa gore nonwane ye e feta fela gore, go ka no thwe ke tiragatšo ya phethagatšo ya tirelo ya setšo (mo bophelong). E tšweletša le go bonagatša kwešišo ya tlhalošo ya moletlo bophelong.

Karolo ye e rumilwe ka go gatelela mošomo goba mehola ya dithekniki tša thulaganyo ya kalotaba mo go nonwane (ya 'Mošemane wa moimana') ka go di lebanya le go godiša moko wa ditaba.

Bjale mo kgaolong yona ye ya bohloko, gape go yo lekolwa dikarolo tše tharo tše di latelago tša thulaganyo, e lego tšwetšopele, sehloa le tlemollahuto. Go tlo thongwa ka tšwetšopele pele ka ge karolwana ye ya thulaganyo e latela kalotaba.

5.4 TŠWETŠOPELE

5.4.1 Matseno

Dikarolo tše tharo tše tša thulaganyo di yo hlalošwa le go sekasekwa ka go latelana ga tšona ka go nepiša moko wa ditaba wa nonwane ya 'Mošemane wa mpimana'.

Tšwetšopele e lebane le ge go direga le ge go raragana ditaba; gomme mošomo wo mogolo wa tšwetšopele ke go godiša kgogedi (Groenewald, 1993:21). Groenewald (*ibid*) o gatelela taba yeo ka go e tlaleletša ka go re 'ka tsela yeo moko wa ditaba o tšwetšwa pele'.

Ge e le Serudu (1989:52) yena o hlatholla kgopolo yeo gore ke tšweletšo ('*development*') gomme ge a hlaloša go tšwela pele fao ga ditiragalo o re:

Mo dingwalong lentšu le le šupa go tšwela pele ga ditiragalo.
Le dirišwa kudu mo tshekatshekong ya thulaganyo ya padi,
papadi goba kanegelokapana.

Gona ge ditabeng tšeo di hlathollwago ke Serudu di kgatlampana bjalo, Groenewald (1991:34) o re go dio kgethwa tše di itšego, 'mo ditabeng tša histori ... go kgethwa tše di itšego. Ke tše bohlokwa mo bophelong ...'

Go tšwela pele Groenewald (*ibid*:14) o re mongwadi o šomiša dithekniki tše dingwe tša thulaganyo go tšwetša moko wa ditaba pele.

Bjale go yo hlalošwa thulaganyo ya tšwetšopele ya nonwane ye.

5.4.2 Tšwetšopele ya 'Mošemane wa moimana'

Tšwetšopele ya 'Mošemane wa moimana' e thoma ka thulano ya mathomo, yeo e lego mollwane mo gare ga kalotaba le tšwetšopele; ke go re ke moo '*narration*' (Suberville 1931:407) e thomago gona:

'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong.' O napile a tšea sehlare a se bea sebešong. A se apea. Ka morago ga moo a se tšhela ka lepotlelong; gomme a se nwa.

Tšwetšopele yeo ya ditiragalo e fihlile mo go lego thulano ya pele ga ya mafelelo:

Ga se a ka a bolela selo go mang kapa mang ka maemo ao a gagwe a bophelo. O be a sa rate gore batho ba tsebe ka taba yeo ka ge e be e le sephiri sa gagwe.

5.4.3 Diteng tša tšwetšopele yeo ka boripana

Mošemane yoo o be a sa rate go bololla sephiri go mang kapa mang ka gobane go ima ga gagwe ga se ga tlwaelo – go a makatša. Ka go realo o tšhaba gore batho, gogolo bašemane ba bangwe ba tlo mo sega ka gobane go ima ke ga basadi/basetsana e sego bašemane goba bona banna.

5.4.4 Go godiša thulano

Tšwetšopele yeo e godiša thulano gare ga bosadi le bonna (bong); ke go re o mathateng a boitsebišo bjo bo lebanego le bošemane (bonna).

Go ka no akaretšwa ka go re ge mošemane yo a gola o ikhwetša a lebane le mathata a boitsebišo. Ke go re:

- (a) Mošemane ke yena mang?
- (b) Morero wa gagwe wa leago wa nnete ke eng/ofe? le gore
- (c) O fapana bjang le batho ba bangwe ba bašemane le basetsana?

Ka go bolela ka thulano yeo - mathata a boitsebišo bja bosadi le bonna - moanegi o a e godiša ka go lemoša batheeletši gore batswadi ba swanetše go lemoša bana (bašemane) merero yeo e ba lebanego bophelong mo setšhabeng.

Dithekniki tšeo moanegi a tlogo di šomiša di tšwetša thulano yeo pele. Nako ye nngwe o tlo gatelela mathata a boitsebišo, ye nngwe nako o tlo gatelela merero ya bophelo setšhabeng gore go be tekanyetšo gare ga bosadi le bonna (bong) go lemoša motho go gola ga ngwana. Ka go realo tekanyetšo yeo e laola maatlakgogedi. Ke ka lebaka leo go ka thwego tšwetšopele e lebane le (a) mathata a boitsebišo bja mošemane le (b) thuto ya motswadi ngwaneng.

Tekanyetšo yeo e laola maatlakgokgedi ka go e godiša. Dithekniki tšeo di šomišetšwago go godiša maatlakgogedi di lebane le dielemente tša kanegelo, e lego baanegwa, dipataka tše di itšego gore semelo sa gagwe se tšweletše

gabotse. Gagolo ditiragalo di boletšwa ge go hlalošwa kelonako, tekolapejana goba tekolanthago, bjalobjalo. Dithekniki tše di lebanego le tikologo di tšwetša atmosfere/moya pele.

Ge tšwetšopele e eya go sekasekwa go ya pele, e ya go boletšwa ka ga di karolo goba ditiragalo tše tše pedi di boletšwego ka go akaretšwa ka mo godimo, e lego:

5.4.4.1 Mathata a mošemane ge a bona tshenyo

Ge mošemane a seno bona gore o imile, o a tšhoga; o ba tlalelong ye kgolo; o ipona a hloka thušo ya motswadi. Seo se mo hlobaetšago pele le pele ke ge a bona mpa le matswele di gola. O nyaka yoo a ka mo rarollelago mathata ao, e lego motswadi wa gagwe (mmagwe).

5.4.4.2 Thuto ya motswadi ngwaneng

Mmagomošemane o rile go tloga gae, a laela mošemane (morwa wa gagwe) gore monna wa ngaka o tlo tliša sehlare, gomme a se ke a se nwa. Mosadi yoo, thuto ya gagwe ga se ya ka ya nwelela ngwaneng wa gagwe. Ke ka lebaka leo, ka go hloka maitshwaro, mošemane a ilego a tshela melao ya motswadi wa gagwe ka go nwa sehlare sa ngaka.

Bjale go latela dithekniki tše di godišago mathata a boitsebišo le thuto ya motswadi ngwaneng wa gagwe.

5.4.5 Dithekniki tša nonwane ye

Bjale go yo nepišwa dithekniki ka go tšea thekniki ye nngwe le ye nngwe ya lebantšhwa le mathata a go lebana le boitsebišo bja mošemane wa moimana, gomme morago gwa hlalošwa dithekniki tše di lebanego le thuto ya motswadi ngwaneng. Gomme dithekniki tše di lebanego le mathata a boitsebišo, magareng ga tše dingwe, bonnyane ke poledišano, kelonako le nepišo.

5.4.5.1 Poledišano

Ge a hlatholla kgopolo yeo Groenewald (1991:49) o re:

Ka lehlakoreng le lengwe poledišano ke tebelelo ('*viewpoint*') ye e itšego ye bohlokwa, ka gobane e emela mmakgonthe, nnete; ke polelo ye e lego therešo, nnete. Ga se polelo ya mongwadi goba mmolaodiši ye a e šomišago ge a laodiša ditaba tše di lebanego le therešo/nnete. Poledišano ke therešo ye e sekegilego.

Ge baanegwa bao (Mošemane le Mmagwe) ba boledišana ba re:

'Empa ke ka lebaka la eng ngwanaka monna wa ngaka a se a go fa sehlare se se tletšego lepotlelo?'

Mošemane a araba:

'Aowa, le nna ga ke tsebe Mma! Ke sona se a mphilego sona fela. Monna wa ngaka o rile o se apee sebešong gomme o se nwe.'

Ka go bolediša baanegwa bjalo, moanegi o rata go tšweletša bonnete bja ditiragalo ka gobane di boletwa ke beng ba tšona. Ye ke polelo ya therešo; ga se polelo ya moanegi goba molaodiši ye a e šomišago ge a laodiša ditaba tše di lebanego le therešo ya kgonthe. Ka go realo poledišano ke therešo ye e sekegilego yeo mmadi/motheeletši a e amogelago go feta ge e etla ka ba bangwe.

5.4.5.2 Kelonako

Elemente ya tiragalo e ka akgofišwa, ya diegišwa goba ya lekanyetšwa. Moanegi wa nonwane ya 'Mošemane wa moimana' yena o akgofiša ditiragalo tša gagwe ka thekniki ya kelonako. Go tlo lemogwa gore nonwane ye ga e thome fao e swanetšego go thongwa gona. Moanegi o e thoma mo gare ga ditaba:

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare a re: 'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong.'

Nonwane e na le matseno a a rilego a tlwaelo, mohlala, e lego:

E ile e le nonwane!
Keleketla!

Godimo ga moo moanegi o tlogela ditiragalo tšeo tša matseno ka nepo ya go potlakiša nako ya ditiragalo gore di fele ka pela.

Kgopolo yeo e a phakišwa gore ditaba di fihle seremong ka bjako. Ka go potlakiša ditaba bjalo, kgopolo yeo, kelonako, e napile e gatelela mathata ao a go lebana le boitsebišo bja mošemane yoo. Ka go realo tiragalo yeo (mathata a boitsebišo) e a potlakišwa gore go lemogwe bohlokwa bja yona ka botlalo.

5.4.5.3 Nepišo

Groenewald (1991:49) o re ka lehlakoreng le lengwe, tebelelo (nepišo) ke ye bohlokwa ka gobane ditiragalo di hlalošwa ke mongwadi goba molaodiši. Mo ditiragalo di hlalošwa ke moanegi ka nama. O re, mohlala:

O napile a tšea sehlare a se bea sebešong. A se apea. Ka morago ga moo a se tšhela ka lepotlelong; gomme a se nwa, eupša a šia se sengwe ka gare ga lepotlelo. Ka morago ga moo mošemane a emela mmagwe. Mosegare mmagwe a fihla go tšwa maeto. O napile a tšea sehlare sela sa go šala a se fa mmagwe.

Kgopolo yeo e a nepiša ka gore e bona dilo ka mahlo a moanegi. Mathata ao a mošemane o a bona ka leihlo la khuduego ya tumo – 'o rata go se nwa'. Taba yeo ya go nepiša ditaba e dira gore babadi/batheeletši ba ikhwetše ba šetše ba sa itswalanye le tiragalo yeo ya mošemane (go nwa sehlare ntle le tumelelo, e

lego gona go hloka tsebe ga gagwe). Ka fao ka go nepiša mošemane yoo bjalo, moanegi o gatelela mathata ao a gagwe a a lebanego le go hloka boitsebišo.

5.4.6 Kakaretšo

Moanegi o dirišitše dithekniki tše di farologanego go godiša molaetša wa gagwe mo nonwaneng ye. Bonnyane go lekotšwe le go nyankurela dithekniki tše tharo fela go bonagatša mohola wa karolo ya tšwetšopele mo thulaganyong ya ditaba tša nonwane ye.

Ditirgalo tše tša nonwane ye ya 'Mošemane wa moimana', mohlala, moanegi o a di potlakiša go gatelela bohlokwa bja tšona. O a di potlakiša ka go fela a gatelela dikgopolo tše a bonago di le bohlokwa, go swana le go akgofiša kelelo ya ditiragalo, ka nepo ya go gwaletša motheeletši gore a se fele pelo le go swarwa ke borokwana, gape le gore a tle a se fetwe ke mabose le boipshino bja menototsi ya kanegelo ya nonwane ye.

5.5 SEHLOA

5.5.1 Matseno

Tšwelopele ya thulano e hlalošitšwe. Bjale go yo hlokomeišišwa maemo a godimodimo a thulano, e lego sehloa. Pele go ka tšwela pele ka ditaba, go tlo hlalošwa lereo leo.

Go ya ka Lekganyane (1997:131), sehloa ke ge ditaba di fihlile moo e lego gore go ka se sa kgonagala gore dilo di boele morago. Ka go realo ditaba di fihlile magomong. Ke thulano ya mafelelo ya ditiragalo tša tšwetšopele. Ke ka fao Cuddon (1976:152) a tlaleletšago ka go re ke mo bothata bo felelago gona. O re ke:

That part of a story or play at which a crisis is reached and resolution achieved.

Ka go le lengwe, Shipley (1943:51) o tlaleletša kgopolo ya Cuddon (*ibid*) ge a hlaloša sehloa ka go re ke mo go felelago diphapano tša kanegelo. Ke ka fao, a rego:

In a play or story, the act or moment of action that determines the reversal, the decisive moment in that dramatic conflict.

Go gatelela kgopolo ye, Serudu (1989:41) o ruma ka go re; karolo ye e ka bitšwa makgaolakgang. Ke go re, ga go sa na tiragalo ye nngwe yeo e ka tšwelelago e le thulano goba phapano.

Mojalefa (1997:18) o hlaloša lereo le ka go re ke mafelelo a kgogedi ka lebaka la go re kgakgano e fihlile magomong. O tšwela pele ka go re bothata bo fedile, seo se šetšego ke tharollo ya mafelelo fela. Mojalefa (*ibid*), gona mo letlakaleng leo o tšwela pele go swantšha sehloa le kahlolo ya molato wo o bego o sohlwa kgorong ke banna gomme go letilwe selepe go rema. Ge selepe se remile se remile gomme kahlolo yeo e tšewa ka ntle le go ngongorega. Ka mantšu a mangwe mathata a rarolotšwe gomme mogolodi a lebana le sa gagwe.

Go ka rungwa ka go re borateori ba ba ka godimo ba kwana ka go re sehloa ke mo ditaba di fihleletšego magomo, kudu a thulano. Bothata bjola bo dikilego bo ntšhitše nko ka go tšwetšopele bo seremong. Go letilwe moahlodi. Ka mantšu a mangwe ga go seo se gogago mmadigo tšwela pele kgahlegelo ya go bala, ka gore dikgakgano di fihla bofelong.

5.5.1.2 Sehloa sa nonwane ya 'Mošemane wa moimana'

Sehloa sa nonwane ye, se yo hlalošwa ka mo tlase ka tsela ye e latelago:

5.5.1.3 Tshepedišo ya ditaba le tshwayatshwayo

Tiragalo ya mafelelo yeo go ka thwego ke makgaolakgang a kanegelo ye, ke pele go ya mošemane. Mabapi le tiragalo ye, moanegi o re:

Ge dihlabi tša pelego di thoma go golela godimo, a thoma go epa molete kua lešokeng.

Seo se tanyago mogopolo wa batheeletši ke lefelo leo mošemane a belegago gona. Lesea ga le belegelwe ka gae, eupša lešokeng. Taba ye e bohlokwa, e nyaka tsinkelo ye e tseneletšego. Go ka botšišwa gore ke ka lebaka la eng mošemane yo a belegela lešokeng mola ka gae go le gona. Ntlha ye e tšweletšwa ke moanegi ge a re:

O ile a epa... a epa... a epa mo mobung. O itirela ngwakwana ka moleteng.

Ge moanegi a šomiša mantšu a, o a šomiša ka tlhonomo, a tšweletša thekniki ya poeletšo (*'repetition'*) go rotoša kgahlegelo ya seo a ratago go se fihliša ditsebenng tša batheeletši. Go ya ka Serudu (1989:40) le Mogale le ba bangwe (1988:106), lereo le, la poeletšo le bonala go lefoko, lentšu goba sekafoko seo se nago le moya wa go kgahliša. Ke ka fao, Kekana (2015:161) a katološago kgopolo ye ka go re, poeletšo yeo e ka bontšha lethabo, boikarabelo, mafolofolo, lenyatšo, manyami, bjalobjalo.

Mo kanegelong ye, moanegi o diriša poeletšo ya sekafoko se, 'go epa', e le ge molwantšhwa a be a dira tiro yeo ka maikarabelo le go fihlelela seo a bego a nyaka go se phethagatša. Ke ka fao, Mojalefa (1994:174) a tiišetšago kgopolo ye ka mantšu a go re, yona taba yeo (ya go epa) e tlo gatelelwa gantši le gantši.

Ka go realo, moanegi o tšweletša gore modiro wa 'go epa' o be o se bonolo, ke ka fao a bego a šomiša poeletšo go gatelela tiro yeo e bego e lebane le mošemane. 'Go epa' go dirišetšwe bjalo ka setlabelo se bohlokwa go hwetša tharollo ya pharela ya madulo a ngwana. E be e le mošomo wo boima kudu. Go tšweletša maikemišetšo ao, moanegi o re:

O ile a epa... a epa... a epa mo mobung.

Mošemane o be a tšea matsapa ao a go epa ka maikemišetšo a go hweletša ngwana madulo a borutho. Lapa ke lefelo la tlhompho, la go ba le seriti le molao. Moanegi o phagamiša maemo a lapa. Lapa ke lefelo la kgodišo ya ngwana. Mo kanegelong ye, tiragalo ye e fihlišwa maamong a go loka le go se loke. Moanegi o hlohleletša go se loke, e lego lehlakore leo mošemane a phelago le go belegela go lona. Go hloka toka bophelong go atlega go phala toka. Se se fihliša papetšo ya mošemane le mmagomošemane.

Mmagomošemane o emetše toka. Mošemane o emetše go se loke. Maatla a ngaka ga a na khuetšo go mmagomošemane, fela go mošemane maatla a ngaka a na le khuetšo. Ka go realo maatla a ngaka a hlohleletša bobbe go mošemane. Mola go mmagomošemane maatla a ngaka a se na toka. Mošemane o na le maaka, maaka ke seka sa bobbe. Ge a botšišwa gore sehlare se reng se se sa tlala, o re ngaka e mo file se le bjalo. Maaka a gagwe a a phethagala gomme a godiša kotlo ya gagwe.

Mošemane yo o nwele bobbe, o bo ruile ka mpeng. Moanegi o lemogile ntlha ye. O hlompha lapa la bomošemane. Mošemane a ka se šulafatše le go goboša lapa leo, a dirwa gore a hlhlathe le naga. Ka lapeng la bomošemane go rena khutšo, tlhompho le toka. Ka gona, mošemane o belegela lešokeng, mo go se nago molao.

Lesea leo ke seenywa sa bobbe. Lešoka ke lefelo leo le sa bolokegago, mo go bušago diphoofolo le dibata tše šoro. Ke gona mo go swanetšego ditiragalo tša go leša hlong, tša go garola matswalo. Ka gona, go ka thwe, lefelo le šomišitšwe bjalo ka setlabelo se bohlokwa go godiša maatlakgogedi mo kanegelong ye.

Na tlhago e a dumela gore monna a bone tša pelego. Mošemane ga se ya ba mokwi le mmoni, o bile modiri wa taba ye. Ge a ikana o tlo reng, komatona ya banna goba sesame sa basadi? O goboša bosadi e le mošemane. O tseba sesadi e bile ke mophethagatši wa sona. Moanegi o bea dilo tša bosadi pepeneneng. Mošemane o tseba sephiri sa basadi - sešane. Mošemane o ipelegišitše. Bjang? Mola le basadi ba thušwa.

Ka mantšu a mangwe dithulano tše di bilego gona ka moka tša nonwane ya 'Mošemane wa moimana' tše di lebišitšwego go molwantšhwa le molwantšhi, di fihlile magomong.

5.6.1.4 Kakaretšo

Karolong ye ya go feta go hlalošitšwe dikgopolo tše di lebanego le sehloa. Temogo ya sehloa e malebana le thulano ya godimodimo ya ditiragalo. Go gateletšwe gore sehloa se tšweletša phuhlamo ya phapano. Ka morago ga sehloa ga go sa na le thulano yeo e amago molwantšhwa le molwantšhi ka mohlohleletši.

Go tšwa nonwaneng ya 'Mošemane wa moimana', moanegi o dirišitše thekniki ya phego sebakeng sa go fediša molato mo go sehloa. Go bonala gape a šomišitše thekniki ya kgogedi. Ka go realo mmadi o bala ka tlhohleletšego le mafolofolo a go nyaka go fihlelela sepheto sa tiragalo. Taba ya kgogedi e hlalošwa ke Lekganyane (1997:56) ge a re, go bala go dira gore babadi ba kgone go kwa tša pele.

Go tlaleletša mantšu a Lekganyane, Nokaneng le Louwrens (2000:136) ba re, polelo ya mongwadi e swanetše go ba le maatlakgogedi. Mongwadi o swanetše go šomiša mantšu a maleba. Ka mantšu a mangwe mongwadi ge a ngwala sengwalo a ele šedi kgetho le tirišo ya mantšu goba mafoko. Tirišo ya dikapolelo, dika le diema e be yeo e nepagetšego, e goge maikutlo a mmadi/motheeletši.

Ka gare ga kanegelo, pelego ya ngwana ga se yona e bontšhago gore tiragalo e fedile, eupša potšišo ke gore ka morago ga pelego go tlo direga eng ka mošemane le ngwana. Matswele a gagwe ona, a tlo feletša kae ka gore moanegi o hlalošitše gore, 'Matswele a gola, a gola...'.mo go tšweletšago tiragalo ya boitsholo go mošemane, go nwa sehlare ntle le tumelelo. Ka lebaka leo ditiragalo di ya pele le morago. Thekniki ya tekolanthago e kgatha tema tiragalong ye. Go ya ka Cuddon (1976:344) o re:

Flashback is a term which probably derives from the cinema, and which is now used to describe any scene or episode in a play, novel, story or poem which is inserted to show events that happened at an earlier time.

Go ya ka tlhalošo ya ditragalo tše, ke ka fao go thwego modiro wa sehloa le tlemollo ya lehuto ga se wa phethagala bjalo ka ge go ukangwe. Ditaba tšeo di tlo otloga ge go hlalošwa tlemollahuto ka mo tlase.

5.6 TLEMOLLAHUTO

5.6.1 Matseno

Pele go ukangwa ditaba tša tlemollo ya lehuto go tlo hlokomedišišwa lereo la tlemollo ya lehuto. Tlemollahuto ke ge ditaba di boela sekeng. Molwantšhwa le molwantšhi ba a swarelana. Abrams (2005:236) o bea lereo le dipataka ka go re:

It is the action of intrigue ends in success or failure for the protagonist, the conflicts are settled, the mystery I solved, or the misunderstanding cleared away a frequently used alternative term for the outcome of a plot is the resolution.

Abrams o hlaloša gore bothata bo a rarollwa, go sa kgathalege gore moanegwathwadi o fentše goba o paletšwe. Ka go realo ditshele di fedile. Ditaba di boela sekeng. Ke ka fao Shipley (1943:77) a tiišetšago ntlha ye ka mantšu a:

The unravelling of the complications of a plot; immediately after the climax, the catastrophe (of a tragedy) or other event that brings the story to its end.

Ditaba tšela di dikilego di hunetšwe di a hunologa.

Mojalefa (1997:19) yena o hlaloša lereo le ka go re ke mafelelong a ditaba tšeo di bego di kगतlampana. Ka go realo diphapano ka moka di a fela, bophelo ya ba šebešebe, batho ba phela ka khutšo.

Go lemogilwe gore tlemollahuto e lebane le ka mo bothata bo rarollwago ka gona kanegelong. Bjale go yo lekodišišwa ka mo le šomišitšwego ka gona nonwaneng ya 'Mošemane wa moimana'.

Ge moanegi a tlemolla lehuto la nonwane ye, o re mmagomošemane a tšea lese a le hlokomela, a le godiša. Mošemane yena a boela maamong a gagwe a bošemane, a phetha mešomo ya bošemane. Moanegi o šomišitše poelano (*'reconciliation'*) go rarolla bothata bja nonwane ye. Ka poelano mapheko ka moka ao a šitišago tirišano, a a fela, noka ya bophelo ya elela e lokologile ka khutšo. Ke ka lebaka leo Kavanagh (2000:977) a hlalošago poelano ka go re ke:

[It is] the restoration of friendly relations between two people or more or between groups of people.

Seo Kavanagh a se gatelelago ka mantšu a, ke tsošološo ya setswalle seo se bego se senyegile, se phuhlame, gomme se dira gore batho ba se amogelane. Poelano yeo e magareng ga molwantšhi, e lego mmagomošemane le molwantšhwa, e lego mošemane. Mmadi a ka botšiša gore poelano yeo ke ya maleba? Mošemane o ithwešitše thaba ya morwalo ka go iphetola mosadi, a feleletša ka go belega. Bjale mmagwe o mmušetša maamong a gagwe a bošemane - a bonna. Moanegi o šomiša moko wa ditaba go rarolla pharela ye. Moko wa ditaba o re mošemane ga a itsebe, o a inyaka, o a itekola. Ka go realo, boitsebišo ke kokwane yeo nonwane ye e theilwego go yona.

Ge mošemane yo a itekotše, gomme a ikhweditše gore ke yena mang, gona morero wa kanegelo ye o weditšwe ka kgoro. Mosadi yo o phethagaditše maikarabelo a bosadi, bjo yena a lego karolo ya bjona. Mošemane yena o bjalo ka sehlare sa dienywa seo se nyakago go hlagolelwa le go nošetšwa. O hlagoletšwe, o nošeditšwe. O hlogile ka boswa. O kgona go hlokomela maruo a

gabo le go ya mo le mola ge a rongwa. Bjale mošemane o ikhweditše gore yena ke yena mang. Go ka thwe, toka (ye e emelwago ke mmagomošemane) e fentše bobbe (bjo bo emelwago ke mošemane).

Bothata bja kanegelo bo rarolotšwe ka khutšo, eupša go na le selabi se se thalaganyago seo se swanetšego go bolelwa. Mokgwa wo moanegi a thomilego kanegelo ka wona, ke mokgwa wo a rumilego ka wona. Dikgoro tša kanegelo di butšwe ka lepotlapotla, tša tswalelwa ka lepotlapotla. Go sa na le ditabatabana tšeo di šaletšego morago, tšeo di iphetošitšego nama ya mošifa mogopolong wa batheeletši ba kanegelo ye. Go ka thwe, go dirišitšwe phego (*'suspense'*) ge go rungwa kanegelo ye. Pele ga ditaba, go tla hlalošwa lereo le.

Go ya ka Serudu (1989:39), lereo la phego le ka hlalošwa ka mantšu a:

Mmadi o bala go tšwela pele gore a tle a kwe gore taba yeo e felela kae.

Se se laetša gore phego ke mokgwa wa mmakgonthe wa go uta tše dingwe tša dintlha tša ditaba. Mafelelo a mabjalo a tšweletša semaka go mmadi. Taba ya semaka ke gore kanegelo e fedile go se gwa letelwa.

Ge a hlaloša seo phego e lego sona, Cohen (1973:197) o re ke:

The means used by an author to keep the interest of the reader or audience in what is happening or in the results of what has happened to the people in the narrative.

Polelo ya Cohen (*ibid*) e no bea kgahlego ya mmadi godimodimo mabapi le ditiragalo. Ga e nape e phula sekaku ge e bapetšwa le ya Kavanagh (2000:1181) ka go re yena o re phego ke:

A state or feeling of excited or anxious uncertainty about what may happen.

Seo se bolelwago ke Kavanagh (*ibid*) ke kgatelelo ya khuduego ya mmadi ge a lebane le tiragalo ye e belaetšago. Ye ke tiragalo ye e tlogelago mogopolo wa gagwe o le magareng, o rutha bodibeng bja tlalelo. Polelo ye e molomo wa lehlabula le mantšu a boGrobler (1989:246) ge ba re:

Phego ke maemo a pelaelo, maemo a tlalelo ao a tšwago maamong a ditaba kanegelong. Pelaelo le tlalelo di rotoša tlhokomedišišo ye kgolo monaganong wa mmadi. Ga a nyake go šitišwa. O nyaka go tšwela pele ka go bala, go fihla dipelaelo tša gagwe di nyameletšwa ke ditiragalo tša kanegelo.

Bjale go yo lekodišišwa ka mo phego e šomišitšwego ka gona tlemollonghuto ya kanegelo ya 'Mošemane wa moimana'.

Pelego ya ngwana e tšwelela bjalo ka tlemollo ya lehuto ditabeng tše, eupša ga e fetše ditaba. Go ya ka nonwane ye, thumo ya ditaba ke dihlabi tša godimo le go belega ngwana. Na mošemane ga e sa le mmagongwana? Na matswele a mošemane a ka se tšwe matutu? Na mošemane o tla no dula a na le matswele? Na mošemane o kgonne bjang go belega ngwana? Go ka phethwa ka go re moanegi o kgokagantše ditaba tša sehloa le tlemollo ya lehuto ge go lebeletšwe nonwane ye.

Se se hlolago kgokagano ya sehloa le tlemollo ya lehuto se tiišetšwa ke Groenewald (1995:39) go tšweletša poelano magareng ga molwantšhwa le molwantšhi. O tlaleletša ka go re sehloa le tlemollo ya lehuto di lebane le kokobetšo le kamogelo. Ge a tšwela pele gona mo letlakaleng leo, o re ke thulano magareng ga go loka le go se loke. Mošemane o lebane le go kokobetšwa/ go otlwa pele ga ge a ka amogelwa gape.

5.7.2 Kokobetšo le kamogelo tšeo mošemane a lebanego le tšona

Dikgopolo tše pedi tše di ka rulaganywa ka tsela ye e latelago ya seswantšho ka mo tlase.

Kokobetšo	Kamogelo
Go ima ga mošemane	E sa le motho
Ngwana o belegwe	Mmagwe o mo tšeela yena gore a boele sekeng sa bošemanyana

Ka go realo sehloa le tlemollo ya lehuto ga se sa tšweletšwa ka tshwanelo, e sa le sephiri seo se lebanego le moko wa ditaba. Mo kanegelong ye, sehloa se bonala gape e le tlemollo ya lehuto. Go bonala gabotse gore dikarolo tša thulaganyo di a nyalelana. Go belega ngwana ga go fetše ditaba, eupša go rotoša maatlakgogedi.

Ge kanegelo ye e rungwa, moanegi o lebeletše moko wa ditaba, e lego boitsebišo. Bjalo ka ge go ukangwe, seo se phethwa ka go boelanya mošemane le mmagwe. Seo moanegi a sego a se hlokomedišiša ka botlalo, ke seemo seo mošemane a lego go sona. Gabjalo:

- Mošemane yo o imile.
- Mošemane yo o belege.
- Mošemane yo o na le matswele.
- Matswele a tšwa matutu.

Bjale nyakišišo e yo rungwa ka go katološa thulaganyokakaretšo ya nonwane ye ya Mologadi NgwanaMagolego ya go bitšwa 'Mošemane wa moimana' gore go tle go lemogwe kwešišotsenelelo ye nngwe ya ditaba tše di sa lego bohlokwa tša thulaganyo ya nonwane ye.

5.7.3 Thulaganyokakaretšo ya nonwane ye

Moanegi o ruma kanegelo ye ka go gegea mošemane yo. Go dirišitšwe thekniki ya tiragatšokgegeo (*'dramatic irony'*) ge go rarollwa bothata bja kanegelo. Go ya ka Magapa (1997:123), lereo le le hlalošwa ka go re ke:

Ge mmogedi goba mmadi a lemoga taba ye e itšego mo sefaleng goba sengwalong yeo babapadi goba babadi ba sa e lemogego. Se segolo seo se bolelwago mo ke gore tšeo mmadi goba mmogedi a di bonago di tšhoša goba di kgahliša, moraloki ga a di bone.

Ke ka fao Nokaneng le Louwrens (2000:324), ba rego tiragalo yeo ke kgegeo ka gobane motho o dira dilo ka ntle le go tseba gore ke go senya nako fela babogedi/batheeletši ba tseba gore mongwadi o senya nako. Mo kanegelong, mošemane ga a tsebe mafelelo a gagwe, mola batheeletši ba lemogile gore mmagomošemane o tlo tšea ngwana a dula le yena, bjalo ka ge tiragalo yeo e bontšhitšwe ka go kakaretšo ya kalotaba.

Gona mo tiragalong ye, moanegi o šomišitše tekolapejana tlemollonghuto ya kanegelo. Ge moanegi a rarolla bothata, o tšhoša mathata a mangwe. Lereo le la tekolapejana le ge le hlalošitšwe ka botlalo kua morago, go ka no bolelwa gore tekolapejana ke thekniki yeo ka yona go bonwago tša ka moso, gomme tša ka moso tšeo di etwa pele ke ditiragalo tšeo di itšego (Phala, 2005:44).

Tiragatšokgegeo ye nngwe e bonala go lefelo leo ngwana a belegelwago go lona. Moanegi o šomišitše kgobogo. Seo mošemane a se imilego ga se lesea, ke kgobogo. Ge go bolelwa ka kgobogo go bolelwa ka tiragalo ya go leša dihlong, ya matlaba, ya go makatša yeo e sa amogelegego setšhabeng goba ka setšong. Ga e sepelelane le peakanyo ya bophelo, ka gona kgobogo e ka se direge ka gae, e direga lešokeng mo go se nago molao.

Mmagomošemane o phetha ka go tšea leseana leo gore a le godiše. Mafelelong mmagomošemane o fepa lesea leo la mošemane, mošomo woo e lego wa mosadi. Ditaba di boela sekeng e le ge go tšwelela tharollo ya bothata bjo molwantšhi le molwantšhwa ba lebanego le bjona. Ntlha ye e tšweletšwa ka botlalo ge moanegi a laodiša gore '... gomme maemo a lethabo lapeng leo a boela sekeng'.

Mo go bonala tirišo ya thulano go tšweletšeng tlemollo ya lehuto. Mmagomošemane o tšea lesea, o a le godiša mola e se mmagongwana. Mo go tšwelela thulano ya dikgopolo gare ga mmagomošemane le mošemane. Mošemane o lebane le go hlokomela maruo a gabo. Mošemane e sa le mmagongwana. Se se tšweletša thulano ya dikgopolo, e lego thulano ya ka gare. Ntlha ye e lemogilwe ke Conradie (1979:7) ge a re:

In die drama sien ons hoe gevoelens opgewerk word en in terag toeneem, hoe die gevoelens van verskillende karakters teen mekaar bots, hoe standpunt gestel word, en selfs hoe verskillende drange in een karakter worstel om die oorhand te kry!

Moanegi o ruma ditaba go sa na le mathata ao a šennego meno. O lekile go rarolla bothata fela ga se phetho ya ditaba. O šomišitše phego, yeo ka gare go nago le dipotšišo tšeo mmadi a belaelago go hwetša tlhalošo go tšwela pele.

Mo kanegelong, dipotšišo di thiba letšatši. Go swana le go re ngwana o belegwe ka ngwakwaneng wa molete lešokeng, go tloga fao go diregile eng? Go bontšha gabotse gore batheeletši ba hloka dikarabo tša tiragalo ya ka morago ga pelego. Go tlo direga eng ka ngwana le mošemane? Lefelo leo ngwana a lokišetšwago go belegelwa gona ga se lefelo la tlwaelo. Ke ka lešokeng mo go phelago dibata le diphoofolo. Na e tlo ba legae la ngwana go ya go ile?

Le ge go le bjalo go ka se ke gwa thwe moanegi o nyatša mmadi ge a anega ditiragalo ka tsela yeo ya tlogelo. O hlohleletša mmadi gore a inyakele tharollo. Ntlha ye nngwe ye bohlokwa ke maemo a ngaka ya setšo. Moanegi o diriša ngaka go fetola peakanyo ya tlhago. Mangwalong a makgethwa, (Genesi 1:26) go thwe:

Ke mo Modimo a bopilego motho, a mmopa ka go itshwantšha, a ba a bopa monna le mosadi. Modimo a ba šegofatša, a bolela le bona a re:

Tswalang le ate ...

Ka mantšu a mangwe, ngaka ya setšo e bonala e na le maatla a go feta le a Modimo ka go diriša sehlare gore mošemane a belege. Sehlare se e lego gore se filwe mmagomošemane eupša mmagomošemane ga se a belege mola mošomo wa mosadi ka tlwaelo e le go belega bana. Ka go realo moanegi o phagamiša maemo a ngaka gomme o goboša morero wa tlhago. Morero wa tlhago mo karolong ye, ke gore Modimo o bopile monna le mosadi moreromogolo e le go belega bana. Dilo tša matlaba, tša go se kgonagale, tša go belaeša le batho, di a kgonagala.

Polelo ye e tiiša gore mošomo wa go belega ke boikarabelo bja bobedi, monna le mosadi. Mo kanegelong ye, mošomo woo o phethwa ke mošemane ka sehlare sa ngaka. Go ka thwe, sehlare se na le maatla a go fetola mošemane a kgonagala go ima, a belega, a ba mmagongwana, mola e le monna. Ka go realo go ka thwe, mo kanegelong ye maemo a ngaka ya setšo a rotošeditšwe godimodimo. Ngaka e šomišitšwe bjalo ka thekniki go godiša molaetša wa nonwane ye.

5.8 KAKARETŠOMOKA

Mo kgaolong ya bohloko, thulaganyo ya kanegelo ya 'Mošemane wa moimana' e tsinketšwe ka botlalo. Go lemogilwe gore thulaganyo ya nonwane ye, bjalo ka dinonwane/dikanegelo tše dingwe, le yona e arotšwe ka dikarolo, e lego kalotaba, tšwelopele, sehloa le tlemollahuto. Go thomilwe ka go hlalošwa seo thulaganyo e lego sona, gomme gwa phethwa ka go re ke peakanyo ya dithekniki go tšwetša pele moko wa ditaba.

Karolo ya mathomo ya thulaganyo ke kalotaba. Ke moo bothata bja kanegelo bo thomago gona. Godimo ga moo baanegwa, lefelo le nako di tšweletšwa go kalotaba.

Mo go tšwetšopele, ditaba tše di rotošitšego hlogo di tšwela pele, gomme thulano e a gola go bonagatša maatlakgogedi ao le ona a golago.

Ge ditaba di kgatlampana ka mokgwa wo, di fihla maemong a godimodimo, ona o bitšwa sehloa. Mo ke mo ditaba di fihlilego ntlhoraneng, ga di sa boela morago.

Mo go tlemollahuto go lebeletšwe tharollo ya bothata, ditaba di boela sekeng. Tharollo e ka ba ka khutšo goba ka go hlola mathata a mangwe.

Bjalo ka dinonwane tše dingwe, thulaganyo ya kanegelo ye, e arotšwe ka dikarolo, eupša e fapana le ya dinonwane tšeo. Dikarolo tšeo tša thulaganyo ga se tša beakanywa ka mokgwa wa go latelana wa tlwaelo. Go na le mo di nyalelanago gona.

Ditaba tša sehloa di hwetšwa ka go tlemollahuto mola tša tlemollo di hwetša ka go sehloa. Ntlha ye e tiišeditšwe ka go re go fela go e ba bothata go farologanya dikgaolo tšeo, mo di thomago le mo di felelago gona. Ka fao mokgwa wo o hlola kgogedi ka gore o gapeletša babadi go bala ka tlhonamo.

Matseno a kanegelo ye ga se kalotaba ke tšwetšopele; ditiragalo di a tsenelana. Moanegi o šomišitše kelonako go phethagatša taba yeo.

Moanegi o šomišitše dithekniki tše di rilego ge a rulaganya kanegelo ye. Dithekniki tšeo di tšwetša moko wa ditaba pele go gapeletša mmadi go bala ka tlhonamo.

Ge kanegelo (nonwane) e tsinkelwa ka go tsenelela, go lemogwa gore go tloga mathomong go fihla mafelelong go foka moya wa phego. Phego mo kanegelong ye e bjalo ka lešika leo le rokagantšego ditiragalo ka moka go tloga mathomong go fihla mafelelong.

Le ge kanegelo ye e fedile, moya wa phego o sa foka. Moanegi o tšweletša dipotšišo tša go thiba letšatši. Di hloka phetolo ebile di ka se be natšo, ke gona mo go hlolago kgogedi.

Dinonwane ka moka di na le tikologo, eupša tikologo ya nonwane ye, ke ya moswananoši. Dinonwaneng tše dingwe go dirišwa tikologo ya go boifiša, mašohlošohlong mo go renago makgema. Eupša ditiragalo tša gona di tlwaelegile. Se ga se makatše mmadi ka gobane moko wa nonwane o bjalo.

Se se makatšago ke moswananoši wa tiragalo ya pelego, ebile go belega motho wa monna. Ka lebaka leo, lefelo le ga e sa le lefelo, eupša ke se sengwe – seswantšho, go se loke.

Go akareditšwe ka go bolela ka baanegwa bao ba arogantšwego ka molwantšhwa, molwantšhi le mohlohleletši. Mmagomošemane ke molwantšhi, o emetše toka, o šireletša lefase la basadi leo yena ka boyena e lego karolo. Go lemogilwe gore ke motswadi wa mmakgonthe yo a sa dumelelego ngwana wa gagwe a senyega. Ditiro tša gagwe ke tša motho wa nama, madi le marapo.

Mošemane ke molwantšhwa gomme o emetše bobbe, ka lebaka la boitshwaro bja gagwe o itumelela go aparelwa ke bobbe. Ngaka ke mohlohleletši ka gore tlholego ya ditiragalo tša kanegelo ye, e binabina magetleng a bohlohleletši.

Maikemišetšomagolo a nyakišišo ye, e bile go sekaseka mahlakore a mabedi a sengwalo sa nonwane, e lego thulaganyo le mongwalelo. Ka go realo kgaolo ye e latelago ya mafelelo e nepiša letlalo la mafelelo la sebopego sa sengwalo sa nonwane, e lego mongwalelo wa nonwane.

KGAOLO YA BOSELELA

6.1 MONGWALELO WA NONWANE YA 'MOŠEMANE WA MOIMANA'

6.1.1 Matseno

Mo kgaolong ya boselela go yo sekasekwa letlalo la sengwalo la go bitšwa mongwalelo. Kgopolo ye ya mongwalelo e yo nepišwa tirišong ya nonwane ya go bitšwa 'Mošemane wa moimana', ya go laodišwa ke Mologadi NgwanaMagolego, go hlokometšwe:

- (a) Polelo
- (b) Khuduego
- (c) Nonwane le kgegeo
- (d) Mongwalelo
- (e) Dipharologantšho tša mongwalelo
- (f) Dipharologantšho tša mongwalelo le dithekniki tša mongwalelo
- (g) Dithekniki le dipharologantšho tša mongwalelo

6.1.2 Polelo

Ge a hlaloša seo polelo e lego sona, Mojapelo (1978:1) o re:

Polelo ke mokgwa wo batho ba kgokaganago ka gona ba bega ditaba, ba fa ditaelo ba tšweletša dipotšišo.

Go iša pele, Nokaneng le Louwrens (1996:152) ge ba lekodišiša lereo le, ba re polelo e swanetše go hlweka e be ye e nepagetšego. Ka mantšu a mangwe polelo e swanetšwe go amogelega setšhabeng. Ke ka lebaka leo, Bresser (1994:59) a hlaloša gore polelo e ka šomišwa ka bophara (*'in a broad sense'*) go romela molaetša (*'to convey meaning'*). Crystal (1992:66) o hlaloša gore polelo e tšweletša tlhalošo ye e tseneletšego go šeditšwe gore baamogedi ke batho ba mohuta mang. Ke ka fao a rego:

It must also take into account listeners' knowledge of the sound pattern of their language, which enables them to interpret what they hear.

Go ya ka Kekana (2015:209) polelo e hlaloša tebelelo ya mongwadi mabapi le taba ye e itšego goba bothata bjo bo lego gona mo maphelong a batho. Ka polelo mmadi o hlaloganya tebanyo ya mongwadi. Ge a tšwela pele Kekana (*ibid*), gona mo letlakaleng leo, o re polelo ga e be yeo e kwešišegago ka pela. Ge baamogedi ba polelo e le bafsa gona polelo e tla ba ye bonolo. Ge e le ya bana e be ye bofefe e se ke ya raragana. Yona e lebana kudu le kgetho le tirišo ya mafoko.

Ka mantšu a mangwe, polelo e hudua maikutlo a mmadi; ke ka fao Jefferson le Robey (1982:83) bona ba hlalošago lereo le, polelo, ka go re:

It was to be explained as the use of words either to point out things or to evoke feelings-in terms of behaviour.

Go ya ka ditlhalošo tša borateori ba ba ka mo godimo, polelo ke lešika le le kgokaganyago mmadi le mongwadi. Ka polelo ditiragalo di a phethagala. Polelo ya mongwadi e kgatha tema ye bohlokwa go thakgafatša le go kaonafatša seo mongwadi a lekago go se nepiša go mmadi. Polelo ke ditaba ge di boletwa, di retwa, di thakgafatšwa, di alwa ka bokgwari ke moanegi wa kanegelo. Ka go realo go yo tsitsinkelwa ka šedi polelo yeo e kgathilego tema kanegelong ya Mologadi NgwanaMagolego.

Ge a tšwetša pele mošomo wa polelo ya mongwadi mabapi le mongwalelo le diphapantšho tša wona, Mojalefa (1995:128), ka go nepiša bohlokwa bja khuduego, o no re ge go nyakišišwa mongwalelo go hlokomelwa diphapantšho tša mongwalelo gammogo le dithekniki. Diphapantšho tšeo di yo lebantšhwa le moko wa ditaba gore go tle go bonagale khuduego ya mongwadi.

Polelo ye ya Mojalefa (*ibid*) ya ka godimo e bohlokwa nyakišišong ye ka gobane diphapantšho tša mongwalelo le dithekniki tša mongwalelo ke tša go ntšha khuduego ya mongwadi gore e bonagale ka tshwanelo.

Mo karolwaneng ye ya mongwalelo, e lego polelo, go yo nepišwa ka go fa mohlala wa polelo bjalo ka karolwana ya mongwalelo.

Bjalo ka mohlala, ge go lekodišišwa polelo ya setsopolwa sa nonwanekakanywa ye ya Mokgekolo Mologadi NgwanaMagolego ya ka mo tlase, go tlo lemogwa gore e rulagantšwe ka polelo ya setlwaedi ya dinonwane tša mohuta wo, ya go bopša ka maina a go nyako lekana le madiri.

Ge mošemane a lemoga gore mmagwe o sepetše, a lebelela sehlare a re: 'Sehlare se se lebelelega se le bose. Se swanetše go ba se natefa ka ganong.'

Mo setsopolweng se sa ka godimo go dirišitšwe maina a mane ge go bapetšwa le madiri a mahlano, e lego:

Maina:

mošemane,
mme (mmagwe),
sehlare,
legano (ganong),

Madiri:

lemoga,
sepetše,
lebelela,
lebelelega,
natefa,

Go tlo lemogwa gore le ge thulaganyo ya moanegi e bonagala eka ke ya go hloka metara (polelokanegelo), diponagalo tša temana ya nonwane(kakanywa) ye, (a) di laola mošito/moretheto wa mongwalelo wa sengwalo se (Groenewald, 1993:18), ebile (b) di lebane le thulaganyo ya metara (polelotheto) wa dikarolometara tše nne, gomme gape (c) mongwalelo o lebane le morero wa nonwane ye, e lego bohlokwa bja boitsebišo baneng.

Ka go akaretša, go ka thwe ditlhalošo tša ka godimo tša basekaseki ba, malebana le lehlakore le la sebopego sa sengwalo, di laetša bohlokwa bja tlhalošo ya mongwalelo nyakišišong ye. Gore, ka botlalo go tle go lemogwe polelo le khuduego, e lego dikarolo tše bohlokwa tša mongwalelo, tshekaseko e tlo lebanywa le kgetho ya temana ya nonwane(kakanywa) ya 'Mošemane wa moimana' ye e tlogo latela ka mo tlase mo karolwaneng ya dithekniki le dipharologantšho tša mongwalelo.

Ge mongwalelo o hlalošwa mo kgaolong ya mathomo, go lemogilwe gore le kgopolo ya khuduego le yona e bohlokwa. Ka tsela yeo le yona e yo hlalošwa ka boripana ka mo tlase.

6.1.3 Khuduego

Kgopolo ya khuduego e šetše e ukamilwe mo kgaolong ya mathomo ge go hlalošwa lehlakore la mongwalelo. Mo karolong ye, kgopolo ye e yo hlathollwa gore e lemogwe bjalo ka karolo ye kgolo, go feta polelo, ya mongwalelo. Ke go re mongwalelo o theilwe kudu godimo ga kgopolo ye. Taba yeo e bolela fela gore ge go ahlaahlwa mongwalelo go swanetše gwa hlokomelwa kudu tirišo ya khuduego ya mongwadi ka ge e bonagatša mongwalelo wo o rilego gore o lemogwe ke mmadi/motheeletši.

Kwešišo ya mongwalelo bjalo ka ge go tšweleditšwe ka mo godimo, e bohlokwa ka ge ka yona go kgonwa go tsebja seo khuduego (*'emotion'*) e lego sona. Ka tsela yeo, mongwalelo o kgatha tema ye kgolo bongwading le bobading ka gobane o gweranya mmoledi/mongwadi le motheeletši/mmadi ka tsela ya polelo yeo e bonagatšago maikutlo a mmadi; ke go re ka go dira bjalo mongwadi o

leka go rotoša maemo a maikutlo gore a tšwelele ka magetla pepeneneng. Ke ka fao go thwego sengwalo se bjalo ka seipone se batho ba iponago ka go sona bophelong (Groenewald:1993:3).

Mojalefa (1993:7) yena o kgonthišiša kgopolo ye ka go bolela gore, ge mongwadi a thabile, le mmadi o tlo thaba; ge mongwadi a nyamile, le mmadi o tlo nyama, gomme moya woo o tšweletšwa ka tsela ya polelo. Ge a tliša taba yeo Marggraff (1996:27) o fo lebanya khuduego le mohola polelong ka go re e tswalanya mongwadi le mmadi; gomme ke ka fao a rego '*one of the functions of language is to convey emotion*'.

Seo se hlokometšwego ke gore polelo ya sengwalo le diteng tša sona ga di bontšhe ge mongwadi a bolela nnete goba maaka bjalo ka ge go ka bonwa mo dikuranteng goba mo go dikgatišobaka. Sengwalo ke sa bokgabo. Mmadi a ka no kgahlwa goba a se kgahlwe ke diteng tša sengwalo; se ka mo kgotsofatša goba sa se mo kgotšofatše (Groenewald, *ibid*).

Go hlabela pele, Groenewald (*ibid*) o bolela gore se se kgahlago mmadi mo sengwalong ke khuduego, ka gobane mo go sona ga go na kgethologanyo ya therešo le maaka. Go mmadi se bohlokwa ke go dumela tše mongwadi a di ngwadilego, ka ntle le go kgonthiša ge e ba ditaba tše ke nnete goba maaka. Ka polelo, mongwadi ke yena a dirago gore mmadi a kwele moanegwa yo a itšego bohloko, e lego yona khuduego.

Go lemogwa gore kokwane ye kgolo ya khuduego ke phapano gare ga moko wa ditaba: go loka le go se loke. Sengwalo bjalo ka ge e le taodišo goba kanegelo, se a laodiša gomme ka go dira bjalo se tšweletša khuduego yeo e nyaretšago molaetša: go loka goba go se loke. Ka polelo yeo ya mongwadi, mmadi o kwešiša sengwalo ka botlalo; o kwešiša nepo/tebanyo ya mongwadi yeo e lego moko wa ditaba. Polelo ya mongwadi e na le mediro ye mebedi (a) wa go bonagatša thulaganyo le (b) wa go laetša phišegelo ya mongwadi ge a rata gore mmadi a itswalanye goba a se ikgweranye le tebanyo ya gagwe (Groenewald, *ibid*). Taba yeo e bohlokwa nyakišišong ye.

Ka godimo go lemogilwe ge polelo le khuduego di bopa kgopolo ya mongwalelo. Fela pele kgopolo ye ya mongwalelo e hlathollwa, go swanetše go bolelwe gape le ka kgopolo ya kgegeo. Ge go balwa nonwane ye ya Mokgekolo Mologadi NgwanaMagolego, go lemogwa thekniki (kgopolo ye e tlo hlalošwa ka mo tlase) ye e dirišitšwego ka magetla go feta tše dingwe, e le ya kgegeo. Moanegi o godiša go hloka tsebe ga mošemane (wa moimana) ka go go lebanya thwi le boitsebišo bja ngwana (mošemane). Ke go re ditaba tša mošemane tše o tša boitsebišo, di lebane le go sola mmagwe go feta go sola mošemane yoo. Ke ka mokgwa woo go ka thwego Mologadi NgwanaMagolego o gegea basadi go feta go thwe o gegea bašemane (ba go hloka tsebe).

Bjale go yo hlalošwa kgegeo yeo ya Mologadi NgwanaMagolego mo nonwaneng ye.

6.1.4 Nonwane le kgegeo

Go thongwa ka tlhalošo ya kgopolo ya thekniki pele ka gobane kgopolo ya kgegeo e dirišitšwe bjalo ka thekniki mo thulaganyong ya ditiragalo tša nonwane ye.

Phala (1999: 78) o re go ka thwe thekniki ke mokgwa woo o akaretšago wa go ngwala sengwalo. Ke mokgwa wa go amanya pharologantšho ya mongwalelo le dipharologantšho tše dingwe go tšwetša pele molaetša wa mongwadi. Ke ka lebaka leo pharologantšho ya mongwalelo e lemogegago fela ge monyakišiši, le ge e le yena mmadi/motheeletši, a šetšego a lemogile moko wa ditaba.

Bjale ge go balwa nonwane ya 'Mošemane wa moimana', go lemogwa tirišo ya kgopolo ya kgegeo. Kgegeo ke thekniki ye bohlokwa dingwalong. Ge a kgonthiša kgopolo ye, Muecke (1982:3) o re:

The importance of irony in literature is beyond question. One need not accept the view; put forward at least twice on different grounds, that all art, or all literature, is essentially ironic – or the view that all good literature must be ironic.

Go na le bangwadi bao dingwalo tša bona kgegeo e lego thekniki ya katlego. Bangwadi bao mo dinonwaneng tša Sepedi ke ba go swana le boMologadi NgwanaMagolego. Mologadi NgwanaMagolego o nepiša ditaba ka kgegeo; o tseba kgegeo. Go ya ka Richards (1961:250) kgegeo, ‘... *consists in the bringing in of the opposite, the complementary impulse.*’

Ka tsela yeo go ka thwe, go ya ka Cloete (1992:190), kgegeo e akaretša dilo tše ntši go feta temogo ya dipharologantšho le dipapišo tša dikganetšano, yona taba yeo e bolelwago ke Richards (*ibid*) ka godimo. Ge a kgonthiša kgopolo yeo ya Cloete (*ibid*), Van Gorp (1980:84) o re:

Dit vaak toegepaste procédé bestaat erin, dat de impliciete betekenis van een bepaalde teken (een lofrede, het uiterlijk voorkomen van een toneelpersonage, enz.) verschillend is van, of total tegengesteld aan, die explicite of oppervlakte betekenis.

Taba yeo e bolelwago ke Van Gorp (*ibid*) mabapi le kgegeo, ke ya go re ke tlhalošo ye e tebilego, se a se bitšago ‘*impliciete betekenis*’ gomme e fapana le yeo e sego ya teba, se a se bitšago ‘*explicite betekenis*’. Ke ka tsela yeo Muecke (1982:4) a bolelago gore kgegeo e bopilwe godimo ga ‘mošomo wa go swaolla’, se a se bitšago ‘*corrective function*’. O iša pele ka go re:

It is like a gyroscope that keeps life on an even keel or straight course, restoring the balance when life is being taken too seriously or, as some tragedies show, not seriously enough, stabilising the unstable but also destabilising the excessively stable.

Ke ka mokgwa woo go ka thwego Mologadi NgwanaMagolego o kgonthišiša tekatekano ya bophelo (lehlakoreng la basadi) ka gobane go phošollwa tša go se loke go ba tše di lokilego: (a) ka tsela ya go tšweletša mathata a bophelo ka mokgwa wa go gegea basadi, le gore, go ya pele, (b) mathata ao a gegea basadi (ke go re ka mmagomošemane (wa moimana), basadi ka moka ba na le

mošomokgomo wa go ruta bana ba bona thuto ya bophelo gore ba itsebe gore ke bona bomang, e lego bjona boitsebišo bophelong.

Ka yona tsela yeo, go napile go lemogwa maatla a tirišo ya kgegeo polelong ya kanegelo ya nonwane ya Mologadi NgwanaMagolego. Ka wona mokgwa woo, go swanetše gwa lemogwa gore kgegeo yeo e dirišitšwego ke Mologadi NgwanaMagolego, ke ya, go ya ka Van Gorp (1980:84-85), go lebane le wo mongwe wa mehuta ye mene ya kgegeo, e lego kgegeo ya Sokratesse, ya polelo (kanegelo), ya tiragatšo, le ya padi.

Ge Van Gorp (*ibid*) a hlaloša kgegeo ya go diriša polelo ka botlalo, o re ke kgegeo yeo e lebanego le motho yo o ka rego ga a na kgonthe ye e tletšego; o ukama fela go ya ka tumelo ya gagwe, ka ge ditaba tša mohuta woo di sešo tša tšo mo diragalela: o sa emetše ka tetelo ya go hutša gore di tlo direga ka go mo atla mafelelong ge fela a dira go loka. Ka fao thuto ya basadi ke mohlala wo mobotse wa se se hlalošwago ke Van Gorp (*ibid*) ka godimo. Gomme kgegeo ye bjalo ke ya go bonagatša morero wa nonwane ye ya Mologadi NgwanaMagolego, e lego boitsebišo bjalo ka karolo ye bohlokwa bophelong bja bana. Ke go re thuto ya batswadi, go emela bophelo bja mmakgonthe bja ka moso, ke tiragalo ye kgolo ya motswadi yo mongwe le yo mongwe go kgatheng tema ga gagwe ka go tšea maikarabelo a go godišetša ngwana bophelong bjo bo phadimago.

Ke ka fao go ka rungwago ka go thwe, ka kgegeo ye bjalo, Mologadi NgwanaMagolego o kgonthišiša tekatekano mo bophelong. Ke go re go phošolla mediro ya go se loke/ye mebe (go hloka tsebe) go kgonthiša tše di lokilego (go theeletša melao ya batswadi) ka go tšweletša mathata a bophelo ka mokgwa wa go ruta bana boitsebišo. Gomme mathata ao a go gegea basadi a bohlokwa ka gobane a lebane le go hlokomela go ruta bana melao ya bophelo. Le dubja le sa le le lenanana la omelela le a hlaba.

Bjale go yo hlalošwa kgopolo yeo ya lehlakore la sengwalo ya go bitšwa mongwalelo, ka tsela ya go oketša tlhalošo yeo ya go dirwa mo kgaolong ya mathomo bjalo ka matsenyagae.

6.1.5 Mongwalelo

Ge go rulaganywa kgopolo ya lehlakore la boraro la sengwalo mo kgaolong ya pele, e lego mongwalelo, go hlalošitšwe lereo leo ka mokgwa wa go akaretša mo kgaolong ya mathomo, go ya ka fao go šetšego go ukamilwego ka godimo. Bjale mo kgaolong ya boselela kgopolo yeo e yo hlathollwa ka botlalo gore tsitsinkelo ya mongwalelo wa nonwane ya 'Mošemane wa moimana' e tle e bonagale gabotse le ka tshwanelo.

Mongwalelo ke letlalo la boraro la sengwalo bjalo ka ge go šetše go hlalošitšwe kgaolong ya pele. Mo kgaolong ye, mongwalelo o tlo hlalošwa ka go tsenelela maikemišetšo e le go nepiša ditaba tša kanegelo ya 'Mošemane wa moimana' yeo e anegwago ke mokgekolo Mologadi NgwanaMagolego.

Go ya ka Groenewald (1993:5) polelo ke yona e lego setlabelo se bohlokwa go nepiša mongwalelo wa mongwadi. Ke gona mo mongwadi a ntšhago boyena bja gagwe ge a ala dikgopolo ka go šomiša polelo. Mongwalelo o lebane le ka moo mongwadi a ntšhago sa mafahleng a gagwe. Ke ka lebaka leo, Beeton le Dorner (1975:xvi) ba hlalošago lereo le ka go re:

Style is the individual use of language by which a writer communicates his perception and understanding of a subject. A good style depends primarily on the writer's ability to marshal his thoughts and expresses them forcefully in controlled language.

Mantšu a borateori ba a hlatselwa ke Nokaneng le Louwrens (2000:262) ge ba hlaloša mongwalelo gore ke seo se kgethollago mongwadi go ba bangwe; ka mantšu a mangwe mongwadi o ngwala bjang? Ke eng seo se mo dirago mongwadi. Ka go realo, mongwadi o šomiša polelo ka makgethe gore a kgone go itlhaola go ba bangwe. Seo se gorošwa ke kgetho le tirišo ya mantšu sengwalong sa gagwe.

Go gatelela pele, Pretorius le Swart (1982:10) ba tlaleletša mantšu a Nokaneng le Louwrens (*ibid*) ka go hlaloša gore mongwalelo o sepelelana le kgetho ye kaone ya mantšu (*'appropriate choice of words'*). Crystal (1992:69) o gatelela kgopolo ya boBeeton (*ibid*) ka go re, *'style refers to the aesthetic use of language'*. Ka mantšu a mangwe tšhomišo ya mantšu e tšweletša bokgabo bjo bo dirago gore mmadi a itokonye dihlaa.

Ge go gatelwa pele, Fowler (1973:185) o hlaloša gore mongwalelo ke mokgwa wa go ithaloša ka maikutlo le mogopolo. Boithhalošo bjo bo tšweletšwa ke bohlokwa bja polelo setšhabeng. Ke ka fao, a rego:

A style is a manner of expression, describable in linguistic terms, justifiable and valuable in respect of non-linguistic factors. The concept 'manner of expression' is controversial, but the other two parts of the definition seem to be: that it is a facet of language; and that it is given significance by personal or cultural, rather than verbal, qualities.

Go tlaleletša dikgopolo tša borateori ba ba ka mo godimo, Mothiba (2014:18) o hlaloša gore polelo ya mongwadi ke yona ye bohlokwa ge go bolelwa ka mongwalelo, ka gobane e kgona go bopa segwera gare ga mongwadi le mmadi. Ka mantšu a mangwe ga go ka mo mmadi a ka itswalanyago le mongwadi sengwalong ka ntle le polelo yeo e šomišitšwego.

Ge go lebelelwa kgopolo ye ya mongwalelo go ya pele, Nokaneng le Louwrens (1996:4) ga ba fapane le borateori ba bangwe ge ba hlaloša lereo le. Ba re:

Ka mongwalelo, mongwadi a ka šomiša polelo ya go kgabiša ge a nyaka go hlola moya o mongwe felo mo gongwe; a ka ngwala ka tsela ya thwi ge a nyaka gore re tsebe ditaba tše dingwe tše bohlokwa.

Mantšu a Nokaneng le Louwrens (*ibid*) a fa tlhohleletšo ya ka fao mongwadi a nago le khuetšo sengwalong sa gagwe ka go šomiša polelo gore sengwalo se

kuke maikutlo a mmadi. Kgatla (2000:25) o tlaleletša ka go re mongwalelo o lebane le polelo ye e bontšhago tebelelo le maikutlo tšeo di tšweletšago moko wa diaba.

Go tšwela pele Mojalefa (1995:40) o hlaloša mongwalelo ka go re:

... ke go re ke polelo yeo e tiišago moko wa ditaba. Ke yona polelo yeo mongwadi a dirago segwera le mmadi ka gobane mongwalelo o ntšha khuduego. Re gatelela gore mongwalelo ga o laolwe ke dikapolelo fela, eupša o laolwa le ke khuduego le maikutlo tšeo di tšweletšago moko wa ditaba pele.

Go iša pele, Matthews (1997:384) o hlaloša gore bokgabo bja mongwalelo bo tlišwa ke didirišwa tša go ngwala godimo ga sengwalo (*'suitable surface'*). Sona sedirišwa se se kgontšha mongwadi go ngwala ka bothakga le go šomiša polelo gabotse.

Se Abrams (1981:190) a se bolelago, o gatelela gore mongwalelo ke ka mokgwa wo mongwadi a lebišago polelo ya gagwe go babadi. Maikemišetšo e le go tšweletša mošito le registara ya polelo. Ka fao, o re:

Style is the manner of linguistic expression in prose or verse – it is how a speaker or writer says whatever it is that he says. The characteristic style of a work or a writer may be analysed in terms of its rhythm, component sounds, and other formal features; and its rhetorical aims and devices.

Go tšwela pele, Kekana (2015:210) o re mongwalelo o ama khuduego le maikutlo. Ke ka fao Marggraff (1996:62) a bolelago gore ke polelo ya go tšweletša maikutlo, *'spirit' or 'feeling' of a linguistic work which has been effected by languages.*

Ge go akaretšwa ditaba tše tša mongwalelo, go ka thwe: mongwalelo ke mokgwa wa go rulaganya ditaba ka bokgwari le bokgabo bjo bo tšošološago khuduego ya maikutlo go mmadi.

Bjale ka mo tlase, go yo lekolwa ka fao kgopolo ye ya mongwalelo e yogo hlathollwa ka go nepiša sebopego sa dipharologantšho tša mongwalelo.

Ge mmadi a tšwela pele go bala sengwalo, ke gona mo temogo ya mongwalelo e hlathwago gona.

6.1.6 Dipharologantšho tša mongwalelo

Kerkhoff (1962:164) o hlaloša dipharologantšho tša mongwalelo ka go di tšweletša bjalo ka dikgopolokgolo tše nne tše di latelago ka tlase. Go ya pele ge a hlaloša sebopego sa pharologantšho ya mongwalelo, o no re:

Das einzeine Stilistikum ist die kleinste für den Stil besdeutssame Einheit. Es ist nicht der Monade vergleichbar; den ein isolierles Stilistikum spiegelt nie das Wesen des Ganzen. Nicht alle Einzel-elemente sind für den Stil in glechem Masze aufsschlussfähig.

Ge a nepiša kgopolo ya pharologantšho, Kerkhoff (*ibid*:163) o hlaloša gore phapantšho/pharologantšho ke karolwana ye nnyane kudu ya polelo ya go tšwetša pele mongwalelo. O tšwela pele go bapetša pharologantšho/phapantšho yeo ya mongwalelo le kgopolo ya 'Monade'. O bolela gore bobedi 'Monade' le pharologantšho ga di swane ka lebaka la go re go na le 'Monade' ye kgolo le ye nnyane; tše o ka rego di a swana empa ka tlhokomedišišo, dipharologantšho tša mongwalelo di a fapana. Ka fao mongwalelo o bopša ka dipharologantšho, e sego fela pharologantšho e tee. Godimo ga moo dipharologantšho tše o tša mongwalelo ga di lebane ka mošomo le mohola.

Go iša pele, o sa gatelela gape ka go hlatholla mohola le mošomo woo wa pharologantšho ya mongwalelo ka go re:

Klein Stilistikum besitzt absoluten Wert es kann verschiedene Aufgaben übernehmen. Je nach dem Zusammenhang wird es anders getönt und wechselt seine Funktion sogar innerhalb eines Werkes.

Polele ye ya gagwe e hlaloša gore pharologantšho ya mongwalelo ga e na mošomo wo o tiilego ka lebaka la go re e ka dirišwa ditebanong tše di fapafapanego. O šitlela taba yeo ya gagwe ka go re mošito/morethetho wo o itšego o ka lebanywa le ge e le lethabo goba manyami. Ke ka tsela yeo go thwego pharologantšho ya mongwalelo ga e na mohola wo o itšego woo o tiilego. Ka mokgwa woo morero wa sengwalo (sa go swana le sa nonwane ya 'Mošemane wa moimana') o laola mošomo wa pharologantšho ya mongwalelo. Ke go re kamano gare ga dipharologantšho ka moka tša mongwalelo e bonagatša morero wa sengwalo. Go realo go ra gore dipharologantšho tšeo di logaganywa ke morero wa sengwalo (sa nonwane) go tšweletša khuduego ya mongwadi/moanegi (Mojalefa, 1995:130).

Kerkhoff (1962:31) yena o bolela go ya pele gore dipharologantšho di tšweletša mongwalelo ka go dirišana. Le ge maatla a bontši bja tšona a lemogega, go hlokomelwe gore ga di amane: tše dingwe di kgona go bonagatša tebanyo ya mongwadi goba moanegi ka botšona. Tabakgolo mo ke go re gantši ge go hlalošwa modiro wa dipharologantšho, go kgonwa go lemogwa mohola wa tšona, ge fela go ka hlokomelwa kamano gare ga pharologantšho le dipharologantšho tše dingwe. Taba yeo e tlo lemogwa ge go sekasekwa dipharologantšho tša nonwanekakanywa ya 'Mošemane wa moimana'.

Godimo ga moo, Kerkhoff (*ibid*) o tiiša ka go akaretša gore mongwalelo o bopša ka dipharologantšho ka moka ga tšona, e sego pharologantšho e tee fela. Se bohlokwa ke gore mongwalelo o bonagala ka kamano gare ga dipharologantšho ka moka tša wona, gomme gape kamano yeo go lemogwa gore ga se fela koketšo ya dipharologantšho, ka lebaka la go re mongwalelo ga o bonale ka tlaleletšo ka gore ga o swane le dipalo goba wona mmetse.

Tlhalošo ye bjalo ya dipharologantšho tša mongwalelo e tlo thuša kudu mo tlharamollong ya tshekaseko ya thulaganyo ya mongwalelo ka nepo ya go bonagatša le go tšweletša mohola le bohlokwa bja mongwalelo sengwalong sa nonwane ya 'Mošemane wa moimana'.

Ge mmadi a lebanya kakaretšo ya diteng tša nonwane ye, le ditiragalo tše di ngwadilwego/anegwago, o lemoga (a) dipharologantšho tša mongwalelo le dithekniki le dipharologantšho go akaretšwa le (c) registara ya mongwalelo le (d) registara ya mongwalelo wa tirišo. (Dikarolwana tšeo tša (c) le (d), ka godimo, di ka se bolelwe mo nyakišišong ye ka ge di se na kamano le yona). Dipharologantšho tše di tlo hlalošwa ka botlalo ka nepo ya go nolofatša mošomo wa tshekaseko ya mongwalelo. Gomme ge dipharologantšho tšeo di bapetšwa le mongwalelo, di tlo bonwa bjalo ka karolo ya dithekniki tša go tšwetša pele khuduego ya mongwalelo.

6.1.7 Dithekniki le dipharologantšho tša mongwalelo

Dikgopolo tša thekniki le pharologantšho, di šetše di hlalošitšwe ka mo godimo. Dikgopolo tšeo bjale di yo lebanywa le tirišo ka tsinkelo ye e tseneletšego ya mongwalelo wa nonwanekakanywa ya 'Mošemane wa moimana'.

Bjale ge go tsitsinkelwa mongwalelo wa nonwane ya 'Mošemane wa moimana' go tlo kgethwa ka go hlokomela temana ya nonwanekakanywa ye, ka tsenelelo ye e išago fase. Kgetho ya temana ye e latelago ya ka tlase, e hlohleleditšwe ke ge e le ye e tlogo lebana thwi le morero/molaetša wa nonwane ye, e lego **bohlokwa bja boitsebišo baneng**, ka ge ye (temana) e nepiša kokwane ya thulano yeo e utollago mongwalelo ka polelo le khuduego ye e swanetšego ya moanegi wa nonwane ye. Lebaka la go kgetha setsopolwa seo, le lebane le boahlamo bja kgaolo ye, ka gobane ge go ka šomišwa sengwalo sa nonwane ka moka, gona kgaolo ye e tlo fetoga seripagare sa nyakišišo ye.

Ka tsela yeo, setsopolwa se sekopana se se kgethilwego, seo se yogo hlalošwa ka tsenelelo ka go nepiša mongwalelo wa Mologadi NgwanaMagolego, ke se se latelago ka mo tlase.

'Na ba tlo nkamogela ... ba tlo nkamogela ke le bjalo ... ke le maemong a mabjalo? A ke mošemane goba ke mosadi ...? Aowa ... owaa!'

Temana ye ya ka mo godimo, bjale e yo ahlaahlwa go ya ka lenaneothulaganyo la mongwalelo, go hlokometšwe tše dingwe (e sego dithekniki ka moka) tša dithekniki tše di tšweletšego ka magetla, go ya ka lenaneo le le latelago:

6.1.8 Dipharologantšho tša mongwalelo le dithekniki tša mongwalelo

Dikgopolo tšeo di yo rulaganwa ka tsela ye e latelago ya seswantšho, ka mokgwa wo:

Dipharologantšho tša mongwalelo	Dithekniki tša mongwalelo
'Na ba tlo nkamogela...'	Tebelelo/Nepišo
... ba tlo nkamogela ke le bjalo	Polelonoši
... ke le maemong a mabjalo?	Potšišoretoriki
... ba tlo nkamogela ke le bjalo ...	Tlogelo
... ke le bjalo ... ke le	Poeletšo
A ke mošemane goba ke mosadi	Papetšo
Aowa ... owaa!	Lelahlelwa

Bjale dithekniki tšeo tše 7 tša ka mo godimo, di yo hlalošwa ka mo tlase. Go thongwa ka thekniki ya tebelelo/nepišo.

6.1.8.1 Tebelelo/Nepišo

Sengwalo se sengwe le se sengwe se na le lenaneo le mongwadi a rulaganyago ditaba ka lona. Thekniki ye bohlokwa gona mo ke ya tebelelo, (Groenewald, 1993:18). Cohen (1974:17) o hlaloša gore tebelelo ke *'the angle or perspective of which a story is being told'*. Serudu ((1989:40) o re tebelelo 'ke tsela yeo taba e laodišwago ka gona. Maemo a mongwadi a go tšweletša baanegwa, ditiro, tikologo le ditiragalo tšeo di bopago modiro wa gagwe'. Go

tšwela pele, Serudu o re gape go ka thwe ke ka mo mmadi a lemogago ditaba tše di bolelwago mo sengwalong.

Tebelelo ke ntlha ye bohlokwa ka gore ke mothopo wo kanegelo e tšweletšwago ka wona. Mabapi le ntlha ye, Cohen (*ibid*) o tšwela pele go laetša ka moo tebelelo ya gagwe le ya babapadi e swanetšego go ba ka gona. O re:

By his choice of point of view the author establishes or masks the degree of distance between himself and his own views and those of characters whose actions delineates.

Ge go lekolwa tebelelo, tshekatshekong ya gagwe ya dingwalo, Lategan (1959:6) o tšweletša lereo le a nepiša maikemišetšo a phetogo ye e tlišwago ke kanegelo. Ke ka mo a rego:

The aim of the short story is to produce a single narrative effect with the greatest economy that is consistent with the utmost emphasis.

Lereo le le bohlokwa mo nyakišišong. Groenewald (1993:11) o hlaloša nepišo yeo ka go re:

Ke go lebanya selo gore e be se bohlokwa go phala tše dingwe tše di lego mo go tšeo ka moka. Mongwadi wa kanegelokopana o nepiša taba ye e itšego fela, gomme a širogela tše dingwe ka go se di hlaloše ka botlalo.

Tirišo ya nepišo

Mongwadi o tšweletša dikgopolo tša 'Mošemane wa moimana' ka thekniki ya nepišo. Go kgonthiša ditaba tšeo go tlo lekodišiša nepišo ya polelo ya ka mo tlase ya mošemane wa moimana. Ge mošemane a lemogile seemo sa gagwe, o bolela mantšu a:

‘Na ba tlo nkamogela ...’

Mantšu a ga se mantšu a mongwadi eupša ke a mošemane wa moimana ge a thoma go makatšwa ke tiragalo ye a itiretšego yona. Taba yeo e kgonthiša ka fao nonwane ye e tšweletšwago ka gona ditsebeng tša motheeletši; ke go re ka tlhalošo ye bonolo, ke ka mokgwa woo nonwane ye e hlalošwago ka gona go bonagatša maikutlo a a rilego a kgonono ya mošemane wa moimana. Go hlaloša ditaba bjalo go tšweletšwa ka tsela yeo moanegwa ka nama, e lego mošemane wa moimana, a hlalošago semelo sa gagwe (go hloka tsebe) ka gona, go akaretšwa le ditiro tša gagwe (go nwa sehlare ntle le tumelelo) gammogo le tikologo (ka gae ga gabo) le ditiragalo tšeo di bopago modiro wa mošemane yo wa moimana (boitsebišo).

Ka go realo, bjale motheeletši/mmadi o lemoga ditaba tšeo di bolelwago ke moanegwa ka nama (e sego mongwadi/moanegi), e lego go hloka tsebe ga gagwe, goo go mo hlolago mathata a go amogelwa ga gagwe setšhabeng. Moanegi, ka go diriša moanegwa bjalo, o bonagatša kgato ya pharologano (sekgoba) magareng ga gagwe le tebelelo ya gagwe ge e bapetšwa le baanegwa ba bangwe (mmagwe le ngaka) gammogo le yena moanegi ka nama (Mologadi NgwanaMagolego).

Ka fao go ka rungwa ka go re, moanegi, e lego Mologadi NgwanaMagolego, o šomišitše thekniki ye ya nepišo go tšweletša bohlokwa bja kanegelo-/taodišotee ka tsela ya go boloka tšhomišontši ya mantšu ka mokgwa wa go gatelela ditaba/ditiragalo tša mošemane wa moimana gore di lemogege mahlong le kgopolong ya motheeletši. Ke ka tsela yeo go bolelwago gore mongwadi/moanegi wa kanegelokopana ya go swana le nonwane o nepiša taba/tiragalo ye e itšego fela, e lego kgonono ya go amogelwa ga mošemane wa moimana setšhabeng ge a tshetše melao ya setšo (batswadi) ka go nwa sehlare seo a lailwego gore a se se nwe. Ka go hlaloša ditiragalo tšeo bjalo, moanegi ka molomo wa mošemane wa moimana o širogela ditiragalo tše dingwe ka go se di hlaloše ka botlalo.

6.1.8.2 Polelonoši

Serudu (1989:41) o hlaloša gore polelonoši/solilokhwi ke polelo ye teletšana yeo go yona moanegwa a ntšhago maikutlo a a lego pelong ya gagwe a hlaboša lentšu pele ga babogedi mo sefaleng.

Go oketša seo Serudu a se bolelago, Nokaneng le Louwrens (1996:172) ba hlaloša polelonoši ka go re ke ge moanegwa a sa bolele le moanegwa yo mongwe. Seo a se bolelago e ka ba dikgopolo tša gagwe, goba a efa pego, molaetša goba a bolela ka mogala. Ke ka lebaka leo Crystal (1995:294) a rego polelonoši ke ge '*only one person is involved in the linguistic act*'.

Go gatela pele, Nokaneng le Louwrens (*ibid*) gona mo letlakaleng leo ba bolela gore maikemišetšo a polelonoši ke go botša motheeletši goba mmogedi se sengwe ka ga moanegwa goba ka ga ditaba tše dingwe. Ka go realo polelonoši ke ge motho a ipolediša, a sa fetolwe ke motho. Gantši motho o ipolediša ka mokgwa wa thapelo, selo, sereto sa lerato, thetogale. Ka mantšu a mangwe moanegwa o bolela se sengwe a le thoko (polelothoko) gore a se kwewe ke ba bangwe.

Peck and Coyle (1984:26) ba hlaloša polelonoši ka tsela ya go lebelela lehlakore le tee la maikutlo, e lego la manyami. Ba hlaloša gore polelonoši e tšweletša moanegwa a ipona a bolela pele ga babogedi ka mokgwa wa go nagana. Gantši se se hlaga ka nako ye go sego bose bophelong bja seboledi. Ba re:

[It is] a poem in which an imaginary speaker addresses an audience. The poem usually takes place at a critical momento in the speaker's life and offers an indirect revelation of his or her temperament and personality.

Tirišo polelonoši

Mošemane o tlalelong, ka fao o ntšha sa mafahleng ntle le go nyaka go tseba gore batho ba bangwe ba tlo reng ge a bolela a nnoši. Polelong ya gagwe o ntšha mantšu a a šetšego a tsopotšwe ka godimo ge go hlalošwa thekniki ya nepišo, e lego:

‘Na ba tla nkamogela...’

Le ge polelo ye ya mošemane wa moimana e se ye teletšana go ya ka tlhalošo ya teori, eupša moanegwa yo, e lego mošemane wa moimana, o ntšha maikutlo (a kgonono) a a lego pelong ya gagwe a bile a hlaboša lentšu pele ga babogedi mo sefaleng. Ke ka fao go thwego thekniki ye e lebane le ge moanegwa (mošemane wa moimana) a sa bolele le moanegwa yo mongwe (mmagwe goba ngaka). Seo a se bolelago ke dikgopolo tša gagwe (go gonona) fela.

Maikemišetšo a thekniki ya polelonoši ke go botša motheeletši goba mmogedi se sengwe (go hloka tsebe) ka ga moanegwa (mošemane wa moimana) goba ka ga ditaba tše dingwe (go gonona). Ka go realo polelonoši e nepiša ge motho a ipolediša (‘Na ba tla nkamogela...’), a bile a sa fetolwe ke motho (mmagwe goba ngaka). Ka mantšu a mangwe moanegwa, e lego mošemane wa moimana, o bolela se sengwe (khuduego ya kgonono) a le thoko (polelothoko) gore a se kwewe ke ba bangwe (baanegwa (bommagwe)).

Go ka wetšwa tema ka go bolela gore ka thekniki ya polelonoši, moanegi wa nonwane ye, Mologadi NgwanaMagolego, o no lebelela lehlakore le tee la maikutlo, e lego lehlakore la manyami a a lebanego le kgonono. Gomme ditiragalo tšeo tša manyami di tšweletša mošemane wa moimana a ipona a bolela pele ga babogedi/batheeletši ka mokgwa wa go nagana a tshwenyegile, ka gobane (gantši) ditaba tše bjalo tša ‘Na ba tla nkamogela...’ di hlagišwa ka nako yeo e sego bose bophelong bja seboledi (mošemane wa moimana).

6.1.8.3 Potšišoretoriki

Serudu (1989:41) o hlaloša lereo le la ka godimo ka go re:

Ke potšišo yeo e botšišwago eupša e sa tsomego karabo.
Nepo ke go gatelela taba go feta ge e bolelwa thwii.
Mongwadi o hlohla mmadi gore a mo fe tsebe ba kgone go
šogišana seo a se bolelago.

Poulos le Louwrens (1994:28) ba tlaleletšago kgopolo ya Serudu ka go hlaloša gore ke polelo yeo e šomišwago thetong ya segagešo le go ditiragatšo. Ga e nyake karabo, karabo e a iponagatša. Ka fao, ba re:

A rhetorical question is basically a question which does not expect an answer, or one which the answer is more or less self-evident. It is used primarily for stylistic (dramatic) effect. In traditional praise poetry this technique is used frequently to create a dramatic effect.

Ka go le lengwe, Nokaneng le Louwrens (2000:254) ba re makgethepolelo e lebane le mo go ka thwego ge go bolelwa go bolelwe eke go botšišwa dipotšišo. Potšišo yona le ge go le bjalo ga e arabje, bjalo ka ge moruti a rera ka kerekeng. Ka go realo, motho yo a šomišago potšišoretoriki ke yo a nyakago go sokollela ba bangwe kgopolong ya gagwe.

Ka mantšu a mangwe, mongwadi o šomiša potšišoretoriki go batametša maikutlo a mmadi kgauswi le yena, gore ba sepele mmogo leetong la sengwalo seo.

Tirišo ya potšišoretoriki

Mologadi NgwanaMagolego o diriša thekniki ye, ge a re:

‘... ba tlo nkamogela ke le bjalo ... ke le maemong a mabjalo?’

Bjale go yo lekolwa tirišo ya thekniki ye, mo setsopolweng se sa ka mo godimo, go ya ka fao se nyalelanego ka gona le nonwane ye.

'... ba tlo nkamogela ke le bjalo ... ke le maemong a mabjalo?' e lebane le potšišo yeo e botšišwago eupša e sa tsomego karabo. Mošemane wa moimana o tseba gabotse gore a ka se amogelwe a le maemong ao a lego go ona. Nepo ya gagwe ya go botšiša potšišo yeo, ke go gatelela taba (maemo a gagwe ao a lego go ona) go feta ge yena ka nama a bolela taba yeo thwi. Mologadi NgwanaMagolego o hlohla motheeletši gore a mo fe tsebe gore bobedi, moanegi le motheeletši, ba kgone go šogišana seo a se bolelago.

Godimo ga moo go gatelelwa gape gore ka thekniki ye go dirišwa polelo yeo e ka šomišwago thetong ya segagešo le go ditiragatšo gammogo le go dinonwane go ya ka mohlala wa nonwane ye ya 'Mošemane wa moimana'. Seo se gatelelwago fa ke go re thekniki ye e šomišetšwa kudu go tšweletša poleloteramatiiki goba polelotiragatšo, e lego polelo ya terama. Potšišo ye e botšišwago polelong ya mohuta wo, e swantšhwa le polelo ya moruti ge a rera ka kerekeng. Ka go realo, motho (moanegi) yo a šomišago potšišoretoriki ke yo a nyakago go sokollela ba bangwe (batheeletši) kgopolong ya gagwe. Ka mantšu a mangwe, mongwadi, e lego moanegi, o šomiša potšišoretoriki go batametša maikutlo a motheeletši kgauswi le yena, gore ba sepele mmogo leetong la sengwalo (nonwane) seo.

Go ka no akaretšwa ka go re ka thekniki ye, mošemane yo wa moimana o fo mema batheeletši/babadi gore ba mo kwele bohloko ba be le yena leetong la gagwe. Ke ka mokgwa woo go lemogwago maatla a potšišoretoriki, ka ge nepo ya yona e le go hlagiša khuduego ya kwelobohloko go motheeletši ka maikemišetšo a go godiša moko wa ditaba, e lego boitsebišo (go batho ba bafsa).

6.1.8.4 Tlogelo

Thokoane (x:46) o hlaloša go re gantši tlogelo e tšwelela ge mantšu a kopafatšwa ka lebaka la go tlogela medumo goba mantšu a a itšego le ge e le

dikgopolo. Ke ka lebaka leo, Nokaneng le Louwrens (1996:229) ba rego tlogelo e bolela go tlogelwa ga modumo, lentšu goba mantšu mo lefokong. Ke ka fao Hornby (2015:1041) a rego tlogelo ke 'a thing that has not been included'. Ke ka lebaka leo, Poulos le Louwrens (1994:281) ba hlalošago gore tlogelo e tšwelela ka dinako tše dingwe ge go tlogelwa hlogo ya lentšu goba leina. Ka fao, ba re:

Several other forms occur, which, apart from being used as prefixes; still occur in the original form.

Go gatelela dikgopolo tša borateori ba, Cohen (1959:184) o hlaloša gore tlogelo ya mantšu goba dikafoko e ka ba ka e le ka boomo goba e le tlhago, le gore seo se laetšwa ka thekniki ya tlogelo go gatelela peakanyo ya mantšu go bopa mafoko a go kwagala. Ke ka fao ba rego tlogelo ke:

The omission of word or syntactical elements - either natural or deliberate. In literature, emphasis is achieved through this technique when the reader can easily supply the missing elements.

Ka mantšu a mangwe go fela go bonala go na le mantšu ao a tlogetšwego, e sego ka gore a sa nyakege eupša e le ka lebaka la go akgofiša nako goba kgatelelo ya se se rilego polelong.

Tlrišo ya tlogelo

Potšišo e ka botšišwa gore ke ka lebaka lang moanegi a tlogela mantšu a mangwe e le gore o be a ka no ngwala dikgopolo ka moka. Mohlala go tšwa setsopolweng šo:

... ba tlo nkamogela ke le bjalo
... ke le maemong a mabjalo?
A ke mošemane goba ke mosadi ...?
Aowa ... owaa!

Ge go lekolwa mafoko a mane a ka mo setsopolweng sa ka godimo, go lemogwa gore moanegi o tšama a tlogela mantšu goba mafoko le ge e ka ba dikafoko mo polelong ya gagwe ka go diriša maswao a (...). Maswao (...) ao a na le bohlokwa bjo bo itšego polelong.

Mo go '... ba tlo nkamogela ke le bjalo' le mo go ... 'ke le maemong a mabjalo?' go ka be go tlogetšwe lentšu/mantšu la 'na', 'ruri' goba 'na ruri' goba kgopolo ye e rilego ye e sepelelanag le thulaganyo ya lefoko leo. Ka lehlakoreng le lengwe mo go 'A ke mošemane goba ke mosadi ...?' gona go ka be go tlogetšwe 'na' goba kgopolo ye e rilego go swana le 'ge o mpona ke bjalo?'. Mola mo go 'Aowa ... owaa!' go tšweletšwa go akgofišwa ga nako le go gatelelwa ga kgopolo ye e rilego ya go latola.

Ka go realo tlogelo e tšwelela ge moanegi a rata go kopafatša mantšu ka lebaka la go tlogela kgopolo ye e itšego. Mo dingwalong (dinonwaneng) tlogelo e dirišwa go fihlelelwa ga kgatelelo ye e rilego ka tsela ya thulaganyo ya thekniki ye gore motheeletši a feleletše kgopolo ye e rilego. Ka mantšu a mangwe go fela go bonala go na le mantšu ao a tlogetšwego, e sego ka gore a sa nyakege eupša e le ka lebaka la go akgofiša nako goba kgatelelo ya se se rilego polelong.

Go ka rungwa ka go re Mongwadi ga se a lebala mantšu ao, o dira ka boomo. O nyaka go laetša tiragalo ye a bolelago ka yona gore e bonagale gabotse. Mabakeng a mangwe thekniki ye e šomišwa go potlakiša ditiragalo gore di fihle sehloeng ka bjako. Ka go dira bjalo, moanegi o godiša khuduego ya go lebana le go ipona phošo. O a lemoga gore o tshetše mollwane o dirile dilešahlong. O no se tsebe gore a ka hlaloša ditaba bjang

6.1.8.5 Poeletšo

Serudu (1989:40) o hlaloša gore poeletšo e bonala go lefoko, lentšu goba sekafoko seo se nago le moya wa go kgahliša. Hornby (2015:1270) o fapana le serudu gannyane ge a re poeletšo e hlagiša go se ipshine ka sengwalo ka gobane o re:

Repetition is the fact of doing or saying the same thing many times, so that it becomes boring, a thing that has been done or said before.

Ba *The World Book Dictionary* (2000:1771) ba hlaloša gore poeletšo ke mantšu a go laetša kgatelelo (*'a word for emphasis'*). Ke ka fao Pretorius le Swart (9182:31) ba tlaleletšago ka go re *'some repetition simply occurs to'*:

- *Emphasise a particular area*
- *Create rhythmical effect*
- *Introduce something new*
- *Promote unity in the poem*
- *To give a poem a lyrical character*

Dikgopolo tša Pretorius le Swart di ka kgokaganywa le tša Nokaneng le Louwrens (1996:230) go tšweletša tlhalošo le tswalano, ge bona ba bontšha mošomo wa poeletšo ka go re ke:

- Go fa sereto mošito,
- Go hlola patrone,
- Go hlola bootee.

Tirišo ya poeletšo

Bjale go yo lekolwa dipolelo tšeo tša ka mo godimo go hlokometšwe setsopolwa se sa 'Mošemane wa moimana' ka go nepiša:

'Ke le bjalo... ke le...'

Poeletšo e bonala go lefoko, lentšu goba sekafoko seo se nago le moya wa go kgahliša; mohlala, 'ke le bjalo'. Motheeletši o a kgahlega ka gobane mošemane yola wa go hloka tsebe o thoma go itshola ka lebaka la mathata a a kopanago le ona ka lebaka la go hloka tsebe ga gagwe. Ka go realo moanegi, Mologadi NgwanaMagolego, o diriša thekniki ya poeletšo ka tsela ya kgatelelo go godiša

maikutlo a boitsholo. Godimo ga moo moanegi o bopa moya wa morethetho ka go rulaganya polelo 'ke le bjalo' ka tsela yeo.

Go tlo hlokomelwa gape gore thekniki ya mohuta wo, e tšweletša tlhalošo le tswalano ka go fa polelo morethetho ka go bopa patrone ya mantšu bjalo ka 'ke le ...' gammogo le go bopa botee bja polelo ka mokgwa wa go boeletša 'ke le ...' go bontšha maatla a mošomo wa poeletšo polelong.

Ka tsela yeo, ka 'ke le bjalo ...' le 'ke le...' (poeletšo ya sekafoko), go mošemane wa moimana, go tšweletšwa khuduego ya boinyatšo gore kwelobohloko ya motheeletši e tle e bonagale gabotse, ka gobane ge moanegwa, mošemane wa moimana, a itshola ka go inyatša, motheeletši o tlo mo kwela bohloko gomme a mo swarela. Ka go realo poeletšo e fa nonwane ye mošito ka go gatelela ditiragalo tše di itšego go tšweletša molaetša, e lego boitsebišo.

Ka fao go akaretšwa ka go re ka 'ke le ...' go gatelelwa seemo seo mošemane wa moimana a lego go sona; ke go re maemo ao a lego go ona a ka se sa boela morago go ona - o tseba gore ke yena mang: ga se yena mosadi ke yena monna. Ditaba tše di tiišetšwa ke poeletšo ya 'bjalo'. A ka se sa itswalanya le boimana (bosadi) ka gobane ke yena monna.

6.1.8.6 Papetšo

Nokaneng le Louwrens (1996:230) ba hlaloša lereo ka go re ke go bapetša mantšu, dikarolwana tša mantšu, dikafoko goba mafoko ao a swanago goba a fapanago. Hornby (2015:297) o tlaleletša kgopolo ye ka go re papetšo ke '*the process of comparing two or more people or things*'. Ge a tšwela pele Hornby (*ibid*) gona mo letlakaleng leo, o re ke '*to examine people or things to see how they are similar and how they are different*'.

Go iša pele, Murray and Johanson (1990:217) ba hlaloša gore papetšo ke ge go bapetšwa mahlakore a mabedi, e lego go swana goba go fapana ga dikgopolo goba dilo. Ka fao, ba re:

Pointing out or explain the similarities and differences between two or more ideas, objects, concepts or theories.

Go akaretša dikgopolo tše, Kgatla (2000:121) o tlaleletša ka go re go bohlokwa go lemoga diphapantšho tše, e lego go bapetšwa diteng le tše di ngwadilwego.

Seo se gatelela kgopolo ya Groenewald (1991:17) ge a laetša temošo go babadi gore papetšo ke ye nngwe ya dithekniki tša go rulaganya sengwalo. Ka fao o re thekniki ke ka mokgwa wo mongwadi a tšwetšago moko wa ditaba pele.

Tirišo ya papetšo

Mošemane o hlaloša seemo sa gagwe go lebeletšwe thulano ya dikgopolo. O re:

A ke mošemane goba mosadi ...?

Polelong ya ka godimo go bapetšwa batho, e lego mošemane le mosadi. Papetšo yeo e lebane le go tsitsinkelwa ga batho bao, mošemane le mosadi, go bona ka fao ba ka bago ba swana/kwana le ka fao ba ka nago fapana ka gona. Ka go realo papetšo yeo e lebane le go bapetšwa ga mahlakore a mabedi, e lego go swana goba go fapana ga batho bao.

Gape go bohlokwa go lemoga diphapantšho tše dingwe tše di lebanego le go bapetša diteng le tše di ngwadilwego. Tše e lego diteng, ke tše di lebanego le histori, e lego tlholego ya ditiragalo tše tša mošemane wa moimana; gomme tše di ngwadilwego di lebane le thulaganyo ya ditiragalo tše tša nonwane ya 'Mošemane wa moimana'. Ka gona papetšo yeo e lebane le histori ya ditiragalo le thulaganyo ya ditiragalo tše ka gobane dilo tše pedi tše ga di kwane: ke histori le thulaganyo.

Go rungwa ka go re thekniki ya papetšo ke ye nngwe ya dithekniki tša go rulaganya sengwalo. Ka fao moanegi o diriša thekniki ye go bonagatša khuduego ya tlhomphe ka mokgwa wa go tšwetša moko wa ditaba pele.

6.1.8.7 Lelahlelwa

Thokoane (x:76) o hlaloša gore lelahlelwa ke lentšu le le lahlelwago lefokong bjalo ka ge le ipolela. Ke lentšwana la go ba le khuduego: e ka ba lethabo, mahloko, makalo, pelaelo, kganetšo, bjalobjalo. Ge a tšwela pele, o re malahlelwa ga a latele melao ye e itšego ya polelo. Ka mantšu a mangwe, malahlelwa ke mantšu ao a ka fo go lahlelwa ge go bolelwa.

Nokaneng le Louwrens (2000:437) ba gatelela kgopolo ya Thokwane (*ibid*) ge ba re lelahlelwa ke lentšu leo le lahlelwago mo polelong gomme ga le amane le mantšu a mangwe a lefoko. Ge ba tšwela pele, Nokaneng le Louwrens ba hlaloša gore ka lelahlelwa, maikutlo a motho a tšweletšwa ka boripana ka mokgwa wa go dumela, go lemoša, go ganetša, go belaela, go makala, go nyatša, go reta, go ena, go fa taelo, go bitša, go laetša letšhogo, go laetša lethabo, bjalobjalo. Ka go realo, malahlelwa a tšweletša maikutlo a seboledi.

Tirišo ya lelahlelwa

Mošemane o kgakanegong, o gakantšhwa ke seemo sa gagwe. O imile eupša ga se mošomo wa gagwe. Seemo se ga a se amogele le gatee. O gatelela ntlha ye ka molomo wa gagwe, ge a re:

Aowa... owaa!

Mošemane wa moimana o dirišitše lelahlelwa la go ganetša, o thulana le seemo seo sa gagwe sa go ima. Lentšwana le la aowa, ga la šomišwa nepo e le go kgabiša polelo eupša go tšweletša maikutlo. Lona lentšu leo ke lona le gapeletšago babadi/batheeletši go itshwalanya le bohloko bjo mošemane a lego go bjona. Lentšu leo le na le mešomo ye mebedi: (a) go tšweletša maikutlo a mošemane, e lego maikutlo a selo le (b) go godiša molaetša (boitsebišo) wa

nonwane ye. Maikutlo ao a dira gore babadi/batheeletši ba mo kwele bohloko. Maikutlo a mošemane ga se a bofora. Seo se laetšwa ke poeletšo ya lelahlelwa le aowa, ge a re:

‘Aowa... owaa!’

Aowa ya bobedi e gatelela aowa ya mathomo. Go sa na le tlhalošo ye bohlokwa mabapi le tirišo ya lelahlelwa le, aowa. Go lemogilwe gore lelahlelwa la ‘aowa’ le nepiša seemo se mošemane a lego go sona.

Eupša ka lehlakoreng le lengwe lelahlelwa le, le nepiša banna ka kakaretšo gore ga se mošomo wa bona wa go ima. Go ka thwe le tiiša molao wa setšo wa gore monna ga a ime ka ge a se a belegelwa mošomo wo.

Go akaretšwa ka go re mošemane o be a tlabegile ka seemo seo a bego a le go sona sa peleng, bjale moanegi o bolaya tlabego yeo gore ga se tshwanelo gore a be ka mokgwa wo a lego ka gona. Go rulaganya ditiragalo ka tsela yeo ya thekniki ya lelahlelwa, ke go bonagatša morero wa moanegi.

6.2 KAKARETŠO

Mo kgaolong ye, šedi ye kgolo e lebišitšwe go mongwalelo wa kanegelo ya nonwane ya ‘Mošemane wa moimana’. Mo go pulamadibogo ya kgaolo ye, go hlalošitšwe polelo e lego yona konokono ya go bopa mongwalelo wa sengwalo. Go lemogilwe gore polelo le khuduego ke monwana le lenala, ga di tlogelane. Khuduego ya kanegelo ya nonwane ye, e tšweletša go loka le go se loke, e lego tšona di tšwetšago moko wa ditaba pele wa nonwane ye.

Tabeng ya mongwalelo, go lemogilwe gore moanegi o rulagantše polelo ya gagwe bjang. Mo kanegelong ya nonwane ya Mologadi NgwanaMagolego, mongwalelo o arogantšwe ka dipharologantšho le dithekniki tša wona go tšwetša khuduego pele. Go ya ka setsopolwana seo mo go sona go lekodišišwago dithekniki tša mongwalelo, go tsinketšwe ka botlalo mareo a mongwalelo le tirišo ya wona.

Mošemane wa moimana o lebelela seemo sa gagwe gomme a tšea polelo a e nepiša go dithaka tša gagwe gore ba tla mo amogela ge a yo bapala le bona na. Dipotšišo tša go thiba letšatši tšeo di sa nyakego diphetolo, o ipotšiša tšona, go swana le ge a re: ‘... ke le maemong a mabjalo?’. Seo se be se bile se tšweletša polelonoši yeo e bego e kgatha tema seemong seo a bego a le go sona. Ka gare ga tlhakahlakano yeo a bego a na le yona go be go bonala poeletšo yeo e bego e rotoša maikutlo a mmadi/motheeletši ge a bolela gore ‘ke le bjalo... ke le’. Mantšu a a laetša tlalelo le kgakanego ya seo gabjale a lebanego le sona.

Ge mošemane yoo a le gare ga tlalelo yeo, o a itekola gomme a thoma go ipapetša. O itebelela gabedi gararo gomme a lebelela le dithaka tša gagwe, gore ge go le ka mokgwa wo, a ke yena mošemane goba mosadi? Mo tiragalong ye, mošemane yo o atelwa ke maikutlo a go gana ka mantšu a: ‘Aowa... owaa’, e se go gana fela eupša a gatelela kgopolo yeo ka go boeletša lentšu le aowa ka go re ... owaa! Ka mantšu a mangwe o hlaloša gore tiragalo ye bjalo ya semaka e ka se tsoge e diregile bophelong bja gagwe.

Ge go rungwa, go ka gatelelwa ka go re moanegi, Mologadi NgwanaMagolego, o atlegile ka go rulaganya nonwane ye ya ‘Mošemane wa moimana’ ka go e tswakatswaka ka dithekniki tše di fapafapanego go godiša maikutlo go motheeletši ka nepo ya go tšwetša pele molaetša wa yona wo o lebanego le boitsebišo.

KGAOLO YA BOŠUPA

7.1 MATSENO

Mo kgaolong ye ya bošupa, e lego ya go ruma nyakišišo ye, go yo akaretšwa dikgaolo ka moka tšeo di theilego nyakišišo ye. Bjale go latela kakaretšo ya dikgaolo tšeo ka moka tša nyakišišo ye.

7.1.1 Kgaolo ya pele

Mo kgaolong ya mathomo, go thomilwe ka go hlalošwa seo nonwanekakanywa e lego sona. Go gorōša taba ye šakeng, go sekasekilwe dikgopolo tša banyakišiši ba go swana le boRottensteiner, Butler, Day, Luckens, Sutherland le ba bangwe, mabapi le taba ye. Ge go akaretšwa dikgopolo tša bona go ka rungwa ka go re nonwanekakanywa ke kanegelo ya dikakanyo tša monagano tše di ithekgilego ka ditumelwana.

Go tšwetšwe pele ka go farologanya nonwanekakanywa le mehuta ye mengwe ya dinonwane, bjalo ka, nonwanetlhalošo, nonwanepheleteletšannete, nonwanekgogamašego, le nonwanetsholo. Go lemogilwe gore dikgopolo tšeo di swana ka sebopego le thulaganyo, eupša di fapana ka diteng, gagolo le tebanyo ya moanegi.

Go tšwetšwe pele ka go lekodišiša bangwadi bao ba nyakišišitšego lengwalophatišišo le, eupša dikgopolo tša bona ga se tša tsenelela go kgotsofatša. Ke go re ba kgathile tema go farologanya mehutangwalo ye, eupša e sego ka mo go kgotsofatšago. Ka tsela yeo go ka thwe sengwalokakanywa ga se sa nyakišišwa go tsenelela ge se bapetšwa le mehutangwalo ye mengwe ya dinonwane.

Gona mo kgaolong ye, gape go lekodišitšwe mekgwa ya go nyakišiša - wa go hlaloša, wa go hlatholla le wa go bapetša. Mareo a mabedi ao, e lego go hlaloša le go hlatholla, a bonala a nyaka go swana, ka fao a ka hlolela babadi kgakanego. Ge go bolelwa ka go hlaloša go šupša go bolela diphapantšho tša sengwalo, mola go hlatholla go bonala ge diphapantšho tšeo di dirišwa. Ka lehlakoreng le lengwe, lereo le la go bapetša lona ga se la šomišwa ka botlalo, ka gore go hweditšwe le sa nepagala ka fao go kgotsofatšago mo sengwalong se.

Go ruma kgaolo ye, go tsitsinketšwe taetšonyakišišo ya naratholotši ye e bolelago gore sengwalo se na le matlalo a mararo, e lego diteng, thulaganyo le mongwalelo. Mokgwa wo wa naratholotši o šomišitšwe go lengwalonyakišišo le. Ka tsela yeo, mareo ao a mararo a napile a hlalošwa, ka go nepiša gore:

- Diteng ke mothopo wa ditaba. Ke seo se kgokaganyago mmadi le mongwadi.
- Thulaganyo ke ge ditaba di rulaganywa ka tatelano go šomišwa dithekniki tša maleba go tšwetša moko wa ditaba pele.
- Mongwalelo ke mokgwa wo mongwadi a šomišago thekniki ya polelo, kgetho le tlhopho ya mantšu le tšhomišo ya mafoko go tšweletša khuduego ya gagwe go mmadi - go hlohla maikutlo go mmadi go tšwela pele go bala sengwalo.

7.1.3 Kgaolo ya bobedi

Mo kgaolong ya bobedi, go katanwe le kanegelo le sengwalo. Kgaolo ye e arotšwe ka dikarolo tše pedi, e lego kanegelo le sengwalo. Go hlalošitšwe seo kanegelo e lego sona. Kanegelo e arotšwe ka magoro a a latelago: padi, padinyana, kanegelokopana, taodišo, nonwane le kanegelokakanywa. Magoro ao a hlalošwa ka go re:

Padi ke kanegelo ye telele, baanegwa ke ba bantši, gape ditiragalo di hlakahlakane. Taodišo ke kanegelo yeo ka yona mongwadi a ntšhago maikutlo a gagwe, ka tsela ya go hlohleletša babadi. Mongwadi o fetoga motsebatšohle sengwalong sa gagwe.

Padinyana ke kanegelo, eupša mongwadi ga a lelefatše ditaba go swana le padi; ga a kopafatše go swana le kanegelokopana. Ka lehlakoreng le lengwe, kanegelokopana yona ke kanegelo ye kopana ya go ithekga ka taba e tee le moanegwa o tee. Mongwadi o na le taba ye e rilego go sokolla batho. Gore batho ba a di amogela goba ga ba di amogele ga a na taba le seo.

Taodišo le yona ke kanegelo ye kopana, ya go ba le maatlakgogedi gomme mongwadi o dikologa godimo ga sererwa se a ikgethetšego sona. Ditaba tša gona di nepiša taba thwi - ga di dikadike.

Ka go le lengwe, nonwane yona ke kanegelo yeo e theilwego godimo ga ditumelo tša setšo. Ditaba tša gona ga di kgodiše. Ke dingwalo tša bomolomo tše di anegwago go tšwa molokong wo go ya go wo mongwe.

Kanegelokakanywa ke dikakanyo tša menagano go kgonthišiša gore setšhaba sefe goba sefe se ba le tsela ya sona ya go ba sedimoša ka tlhohleletšo gore go phelwe bjang maphelong a bona. Di šoma bjalo ka mothopo wa tlhohleletšo wo o ka amantšhwago le go rarolla mathata a go ikgetha ao setšhaba se lebanego le ona.

Mo karolong ya bobedi, e lego tlhalošo ya sengwalo, go hlalošitšwe kgopolo ye ka go e lebanya le sengwalo, mongwadi le mmadi. Mareo ka moka a hlalošitšwe gore mmadi a se be kgakanegong. Nepokgolo ya ditlhalošo tše e be e le go bea nonwanekakanywa maamong a yona. Se se bohlokwa ka

lebaka la gore babadi ba bantši ba tšea gore sengwalo se se tšweletšago dikgopolo tša mongwadi, ke sengwalokakanywa, eupša go se bjalo.

Tlhalošo ya sengwalo e lebane le bohwa bja mongwadi. Mongwadi o ikgokaganya le setšhaba ka bjona. Sengwalo ga se hwe, le ge mongwadi a robetše, batho ba tla tšwela pele go ipshina ka ditaba tša gagwe. Gore sengwalo se be gona, go nyakega mongwadi le mmadi. Bobedi bjo bo bopa sengwalo.

Mongwadi ke moswarapene, ke motšweletši wa ditaba. Ga a tšweletše ditaba fela, eupša ke mothopo wa tšona. Mongwadi ga se sehlakahlaka, o phela bathong, o ngwala ka ditaba tšeo di lego gona. Sa gagwe ke go di rulaganya. Mongwadi o ikamanya le batho bao a phelago le bona ka sengwalo.

Go lemogilwe gore mmadi ke moamogedi wa ditaba. Se bohlokwa ke gore mmadi a di sekaseke, a di hlokole, a bone nepagalo ya tšona. Mmadi a bontšhe khuduego mo go tšona. Maikutlo ga se a mongwadi fela, le mmadi o na le ona. Mmadi o bohlokwa sengwalong ka gore ditaba tša sengwalo di ngwalelwa yena gore a bone bophelo ka tšona.

7.1.4 Kgaolo ya boraro

Kgaolong ya boraro, dinonwane di hlophilwe ka mehuta ya tšona: nonwanetlhalošo, nonwanepheteletšannete, nonwanekgogamašego le nonwanetsholo. Mareo ao a hlalošitšwe ka mokgwa wo:

Nonwanetlhalošo ke kanegelo ya go ithekga ka ditumelo tša setšo, tša go fa setšhaba tlhohleletšo bophelong. E ithekgile kudu ka bophelo bja badimo;

baanegwa ke dikabatho tšeo di phelago mafaseng a go se tlwaelege. Ga di kgodiše mmadi.

Nonwanepheteletšannete ke kanegelo yeo ditiragalo tša gona di ilego tša ba gona. Di bolela ka bagale, ba phenyo ba mehleng yela ya maloba gomme ditiragalo tša gona ga di sa gopolwa gabotse. Ge di anegwa go fela go foka moya wa go nokwa ka letswai mo thulaganyong ya ditaba tša bona. Le lehono lefetla la maphelo a bagale ba, le sa kwala. Mo kanegelong ya senatla/mogale se go selaganya moya wa tumelo ya Modimo le Badimo.

Nonwanekgogamašego ke kanegelo ya go itloša bodutu. Baanegwa ke diphoofolo le makgema. Baanegwa ba tšea maemo a motho yo bohlae yo a hlalefetšago motho wa setlaela, ka go diriša motho wa maemo a bonyatšegi yo a fenyago motho wa motsebalegi. Maikemišetšo ke go tšweletša bogolo bja Modimo le Badimo.

Nonwanetsholo ke kanegelo ya maitshwaro. Morero wa nonwane ye ke go tšweletša mahlakore a mabedi: botse le bobbe. Kgegeo le kodutlo di kgatha tema ye kgolo mo mohuteng wo wa nonwane. Maikemišetšomagolo ke go kgala maitshwaro a mabe gore go tšwelele e le maitshwaro a go amogelega setšhabeng.

7.1.5 Kgaolo ya bone

Kgaolo ye e lebane le pharologanyo ya mehuta ye e fapanego ya nonwanekakanywa, e lego nonwanekakanywa ya maemo a godimo le nonwanekakanywa ya saense. Dipharologantšho tšeo di hlalošitšwe ka tsela ye:

Nonwanekakanywa ya kanegelo ke kanegelo ya nnete yeo e kaonafaditšwego. Ke kanegelo yeo e amanywago le ditiragalo tšeo baanegwa ba tšweletšago megabaru ya bophelo le ditlhakahlakano tša ka malapeng mo baanegwa ba swanetšego go itharollela mathata a bona. Ditiragalo di tšwelela e le tša nnete. Baanegwa ba ba tšweletšwago ga se batho, eupša ke diphoofolo goba dilo tša go se phele tšeo di mothofaditšwego

Nonwanekakanywa ya maemo a godimo ke kanegelo ya go tšweletša thulano go lebeletšwe botse le bobbe. Ke nonwane yeo e lego ka godimo ga menagano ya batho. Baanegwa ba fiwa dika tša batho gore ba kgone go itharollela mathata ao ba kopanago le ona. Ke go re moganetšwa o tseba go itharollela mathata a gagwe ka boitshepo bjo a nago le bjona.

Nonwane ya saense ke kanegelo yeo didiršwa tša yona e lego tša saense, mo metšhene e kgathago tema ye kgolo go phethagatša ditiragalo. Baanegwa ga se batho ba tlwaelo; ke ba dibopego tša go boifiša, ba bile ba laolwa ke metšhene. Lefase ke leo le sa tlogo goba la go se be gona.

7.1.6 Kgaolo ya bohloko

Mo kgaolong ye go lekodišitšwe thulaganyo ya 'Mošemane wa moimana'. Go thomilwe ka go hlaloša thulaganyo. Gomme go lemogilwe gore go gatelelwa tlhopho ya dithekniki ge go rulaganywa ditaba. Thulaganyo e arotšwe ka dikarolwana tše di latelago: kalotaba, tšwetšopele, sehloa le tlemollo ya lehuto. Dikarolwana tšeo di hlalošitšwe ka mokgwa wo, ka mo tlase:

Pele go ka hlalošwa dikarolwana tšeo, go bile bohlokwa go bolela ka thaetlele, e lego 'Mošemane wa moimana'. Taba ye bohlokwa ke ya go re thaetlele yeo e tšwetša pele moko wa ditaba le go o godiša. Thaetlele e tšweleditšwe ka moya

wa thulano ka gore mantšu a mabedi a 'mošemane le moimana' a a thulana - ga a nyalelane.

Go lemogilwe gore dikarolo tša thulaganyo ga di latelane ka mokgwa wa tlwaelo ebile di a tsenelana. Ye nngwe karolo e ba mo e sa swanelago go ba gona. Go tiiša se, ditaba tša nonwane ye di thoma gare. Moanegi o thoma taba ya gagwe gare ka nepo ya go nyaka go fetša kanegelo ka pela; ka go realo o phethagatša thekniki ya kelonako.

Ditaba tša kalotaba di lebane le boitsebišo bja mošemane mo tiragalo ya go ima ga gagwe; ke taba yeo e lego kgahlanong le tlhago/setšo. Mo go kalotaba go hlalošišwe bolwantšhwa, bolwantšhi le bohlohleletši.

Tšwešopele ya ditiragalo e lebane le go godišwa ga ditiragalo ka tsela ya dithulano. Dithulano tšeo di bonala ge mošemane a enwa sehlare seo se bego se sa lebišwa go yena. Thulaganyo ye bjalo ya ditiragalo e lebane le go hlola kgogedi.

Sehloa ke kgopolo ye e lebanego le ge ditiragalo di le seemong sa godimodimo. Ke mo go lego thulano ya mafelelo ya ditiragalo tša tšwetšopele. Mohlala, mošemane o belege leseana, godimo ga moo ebile o ipelegišitše.

Tlemollo ya lehuto ke ge ditaba di boela sekeng. Molwantšhwa le molwantšhi ba a swarelana. Mošemane le mmagwe ba swarelane, gomme ditaba di boetše sekeng.

7.1.7 Kgaolo ya boselela

Mo kgaolong ye go thomilwe pele ka go hlaloša seo mongwalelo e lego sona, gomme gwa lemogwa gore mongwalelo ke letlalo la boraro la sengwalo. Ke mokgwa wa go rulaganya ditaba ka bokgwari go tsošološa khuduego ya maikutlo go mmadi.

Go lemogilwe gape gore polelo ke karolwana ye nnyane ya mongwalelo. Seo se lemogilwego ke gore mongwalelo o bopša ke maikutlo ka tirišo ya polelo; ka go realo khuduego ke karolokgolo ya mongwalelo. Ka gona go ka rungwa ka go re khuduego ke konokono ya go bopa sengwalo se sengwe le se sengwe. Ka fao ge go bolelwa ka mongwalelo, go bolelwa le ka maikutlo a mongwadi. Ona maikutlo ao a hwetšwa polelong yeo e dirišwago ke moanegi.

Ditlabakelo tše bohlokwa tšeo di dirišwago go mongwalelo ke dipharologantšho le dithekniki tšeo di tšweletša khuduego. Dithekniki di lemogwa ka tirišo ya dipharologantšho. Mareo a mabedi ao, a napile a hlalošwa ka go re dipharologantšho ke kokwane ye nnyane ya polelo yeo e šomišwago go tšwetša mongwalo pele.

Dithekniki ke seo se dirišwago go tšweletša seo se bolelwago. Yona thekniki yeo e thuša mongwadi go tšwetša pele tebanyo ya gagwe. Dithekniki tšeo di tliša kamano magareng ga dikarolwana tšeo di fapafapanego tša sengwalo, e lego, tebelelo/ nepišo, polelonoši, potšišoretoriki, tlogelo, poeletšo, papetšo, le lelahlelwa. Bontši bja dithekniki tšeo, di a kgokagana mošomong wa tšona go tšweletša maikutlo a mošemane yola wa moimana.

8 ENGLISH SUMMARY

This study examines Mologadi Ngwana' Magolego Sepedi tale *Mošemane wa moimana* as an example of fantasy.

Fantasy as a genre creates a headache for theorists, because they struggle to distinguish this genre from other types of narratives. One theorist, Rottensteiner (1978:8), sees all narratives as fantasies. He admits that this creates a problem, since not all narratives are fiction. This problem is exacerbated by the fact that narratives broadly represent the thoughts of an author. If the definition of fantasy is too broad, everything that comes from the mind of an author can be seen as an imaginary text, in other words, a fantasy. Butler's (2006) description of fantasy is narrower, explaining that the concept of fantasy is broader than other tales. This is because it is influenced by traditional fairy tales and by modern scientific fiction (Butler 2006:75). By contrast, Day (1984:277) suggests that in many cases, fantasy can be related to myth. This highlights how broad descriptions of the genre can be, and may lead to some confusion if fantasy is confused with other types of narratives which contain elements of myth. Furthermore, he sees the genre as important because it pushes the boundaries of the human imagination. According to Luckens (1995:27), fantasy often relies on magic and miracles. This argument is also problematic, considering that many fairy tales also contain magic and miracles. Sutherland (1991:247) makes the dubious claim that the actions of a fantasy can never be repeated and supports this claim with the argument that the actions may be truthful as they have a sequence.

The argument of the theorists above indicates that they do not distinguish clearly between fantasy and other genres of narratives. This is the problem to be resolved in this study.

This study directly investigated the plot of a fantasy, *Mošemane wa moimana*, because it is important to demonstrate that the plot of a fantasy has specific elements (parts). These elements must be classified according to their importance. The elements found in the plot of a fantasy are the ones that justify

the classification of this genre as this type of literature. To reach this justification, the study focused on three objectives. The first was to explain the plot of a fantasy, taking into consideration the content, the plot and the style. The second was to distinguish fantasy from other forms of folklore. The third was to call for the preservation of this kind of literature because there are so few in Sepedi. There was a need to conduct this investigation with an in-depth focus on a Sepedi tale to develop Sepedi folklore.

Aside from the problem of the different views of literary theorists, another reason to conduct research on this topic is that thus far, investigations into such tales have failed to perform critical analysis. The research was therefore conducted by critically analysing one Sepedi fantasy (because of the magnitude of the investigation), while focusing on important distinctive features of the plot of that fantasy, *Mošemane wa moimana* to demonstrate the power of miracles (and magic) in the plot and style of this tale.

To resolve this problem of whether this story is a fantasy or a fairy tale, this study followed the following research methods: define, interpret and compare. The study also adopted narratology theory. This theory is directly linked to the plot of the text, and does not focus on the author. It is also important in helping to explain the distinction between these two types of narratives, because various types of narratives (including essays or short stories of various kinds) may wrongly be seen as fairy tales. The contents of a short story may show events that have never happened in reality, but are in a world of possibilities of such actions. Even though a fairy tale does not narrate the literal truth, it is literature, because this genre has all the characteristics of literature, namely content, a plot and style, as well as characters, a reader/listener and an author/narrator. The function of the reader/listener of a fairy tale is not to identify 'mistakes', but to enjoy the narration, and to realise the depth that the author/narrator has to create the tale.

The research went further by assessing fully the classification of a fairy tale and how the genre contributes to Sepedi literature, concentrating again on the description of the distinction between types of fantasies (narrative fantasy, epic,

high fantasy and fable). In summarising all these genres, it was realised that they are similar, as they represent old narratives and all lean on some traditional beliefs. Such fairy tales are important because they bring a message by using characters that are not common to represent people. All these fairy tales are influenced by the imagination. The author of a fairy tale creates a world of dreams in such a way that the reader/listener associates him/herself with it. The explanation of this world makes children and old people enjoy the tale and the occurrence of the events. Such a tale is full of miracles and magic. There is no character who fails to play his/her part, because the author/narrator reveals the magic so that the narration flows perfectly. It awakens interest in children and adults when a narrative shows eloquence in its sequencing of events to convey the message/theme. That is why the reader/listener accepts the events of this type of narration because they are depicted as undisputed truth. Another point of this type of genre is that it is a narrative in which two characters in most cases appear in the text. Their talk is real and it builds their characters. On the other hand characters appear as people, animals or heroes. The art of narration elicits enjoyment from the reader/listener and fear is turned into pleasure. Things which are not real become a reality to build interest for the reader/listener.

As this study focuses on fantasy, that concept is explained in full for the unique purpose of the study, as a fairy tale which is based on traditional narratives. Its narration reveals actions of the life of yore. This type of tale reveals imaginations of the creation of things. It is a narration that shows the eloquence and skills of the narrator in narrating his/her stories. This art is displayed when actions follow a sequence in the arrangement of the actions, because plot/plot breeds the theme/lesson accurately.

In respect of the fantasy *Mošemane wa moimana*, the principles of the plot are explained by looking at general description of the theory of plot with regard to exposition, development, climax and denouement. The exposition is aimed at how the events of the narration are introduced and where they end in the manner of actions that cause that the first conflict, which is called inciting action.

The story features a boy who is pregnant. When this pregnant boy grows, he finds himself faced with problems of his identity. Who is he? What is his real social aim? And how is he different from other people? It is also emphasised that the narrative of actualising the needs of natural demands (for a person's growth) usually address questions of the self and identity. The boy is no longer a boy, but he has not yet reached manhood; he is between these two stages of life: a person without participation in adult life/self-actualisation, without a real character, or a true character. He tries to mend things in his life, still learning the breadth of life, still searching his possibilities; he is still confused.

In this tale, a boy becomes a mother. He did not follow his mother's directives by taking the concoction he was not supposed to. But honesty to one's mother is not the main aim of this tale. The question is then: does (not) know the truth of which he is the most important thing? The narrator emphasises the focus on not knowing about someone's gender by making this boy a woman. Moreover, one realises that this tale is tailored for performance of the fulfilment of a traditional ritual (in life). It produces and displays an understanding of the definition of a function in life. This section is concluded by stressing the function and importance of the arrangement of the story in the tale *Mošemane wa moimana* by aligning the actions with the development of the theme.

When analysing the development of this narrative, it was mentioned that it is in line with actions of when things are complicated, and the main task of development is to create an appeal and as a result the author's message is developed. The narrator wrote using various techniques to develop his message/lesson in this tale. Briefly the study criticised and analysed specific techniques to demonstrate the importance of the section of development in the arrangement of the events in this tale.

The climax of a tale involves a high level of conflict in the action. The climax reveals the end of conflicts. That is, after the climax there is no more conflict that affects the antagonist and protagonist caused by the instigator. The narrator used suspense as a technique to produce love to read further instead

of ending the conflict at the climax. As a result, the listener/reader reads/listens with motivation and diligence to try and reach the author's intention.

As in other tales, the arrangement of the narration of this tale is divided into sections but it is different from other tales. Those sections of the plot are not arranged in the usual chronological manner. However, they still relate to each other. Aspects of the climax are found in the denouement, while some of the elements of a denouement are found in the climax. This point is strengthened by the fact that it is sometimes difficult to differentiate those sections, where they start and end. This method compels readers/listeners to read/listen seriously and with interest.

The fiction is summarised by talking about characters who are separated by an antagonist (the pregnant boy), a protagonist (his mother) and the instigator (the healer). The boy's mother is the protagonist who stands for justice and protects the women's world of which she is a member herself. She can be described as a real woman who does not allow her child to get spoiled/get out of order. Her actions are those of a real human being of flesh and blood. The boy is an antagonist and he represents evil because of his behaviour: he allows himself to be overpowered by evil.

The main focus of this study is the style of the narration. In the introduction of the investigation language use is explained as the cornerstone of the style of a text. Language and emotion are inseparable in this story. The emotion of the narration of this tale reveals goodness (on the one hand) and evil (on the other), which contains the heart of this tale. The narrator arranged his language to elicit the emotions of the listener. That means the narrator arranged his style in this tale with distinctions and techniques to develop those emotions. The researcher selected a short extract to demonstrate the use of style in this tale and through that she assessed the importance of stylistic techniques in this tale.

The study concludes that the narrator, Mologadi Ngwana' Magolego, has succeeded in arranging the tale *Mošemane wa moimana* by mixing different

techniques to develop emotions in the listener with the aim of enhancing its message/lesson, which revolves around identity.

Key words:

- 1 *Mošemane wa moimana*
- 2 Mologadi Ngwana' Magolego
- 3 Sepedi fantasy
- 4 Legend/fairy-tale
- 5 Narratology
- 6 Distinctive features of style in a fantasy
- 7 Mologadi Ngwana' Magolego
- 8 '*Mošemane wa moimana*'
- 9 Sepedi narrative genre
- 10 Birth given by a male

9 METHOPO

9.1 Matseno

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