

University of Pretoria etd – Komati, P R (2006)

**PEGELOTLHOTLHOMISI KA GA METARA
MO SETSWANENG**

PRISCILLA REFILOE KOMATI

2006

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MO SETSWANENG
KA**

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**E neetswe go kgotsofatsa ditlhokego tsa dikerii
ya**

**D.LITT
mo**

LEFAPHENG LA THUTABOMOTHO

**MOFATLHOSI: MOPOROFESARA
M.J. MOJALEFA**

**MOTHUSIMOFATLHOSI: NGAKA
P.M. SEBATE (UNISA)**

YUNIBESITHI YA PRETORIA

PRETORIA

2006

DITEBOGO

Ditebogo tse di se nang tekanyo ke di lebisa go Modimo Rara, yo ka dinako tsotlhe a nneileng boitekanelo, nako le botlhale, fa ke ne ke tshwere phage ka mangana, go tloga kwa tshimologong go fitlha fa ke digela tiro e.

Gape, ke rata go tshololela malebo a me go Moporofesara M. J. Mojalefa ka ntlha ya boineelo, bopelotelele le tlhotlheletso ya gagwe gore ke bone toro ya me e fetoga boammaaruri. Ke tla gakologela tlhomamo ya gagwe ka tshisimogo. Tshwara fela jalo, Mminatau. A Modimo a go okeletse botshelo!

Ke boa ke isa ditebogo go Ngaka P.M. Sebate ka go itima boroko le go itshokela go buisa tiro yotlhe ya me ka botswapelo. A tlabolola setlhogo sa lokwalopatlisiso lo, a bo a tlhotlha puo le mareo. Malebo, o motswedi wa tlotlofoko motho wetsho!

Malebo a me a leba gape go Mme R. Ramagoshi le Rre D. M. G. Sekeleko ba ba ntshegeditseng ka dithuso ba bo ba nthotloetsa gore ke kodumele jaaka moepathutse. Tshwarang fela jalo!

Ke leboga ba motlobo wa dibuka wa Unibesithi ya Pretoria ka go mpulela mabati a yona ka dinako tsotlhe go bona tshedimosetso e e tlhokegang. Batho ba bangwe ba ba botlhokwa ba matsapa a bona a ka se keng a tlodisiwa matlho ke badiredi ba kwa motlobong wa dibuka ba ba jaaka Hamilton Mphidi, Agnes Mampholo le Annamarie Bezuidenhout ka go se fele pelo, fa ke ne ke kgarakgatshega ke batla tshedimosetso mabapi le lokwalo lo. Batlanyi ba tiro e, P. M. Madiga le L.M. Rakolle lo dirile go tlala seatla. Nelwang ke pula bagaetsho!

University of Pretoria etd – Komati, P R (2006)

Baithutammogo botlhe ba ke neng ke dirisana le bona, segolothata Mohumagadi Mary Mosetlhe, ka go tshwaraganela le nna kgetse ya tsie.

Mme Maria Prozesky yo o buisitseng a bo a tlabolola tshosobanyo ya Seesimane le Ngaka Tesmer yo o tlabolotseng Seaforikanse mo karolong ya ditshosobanyo. Malebo!

Ba lefapha la *University of Pretoria Post Graduate Bursaries*, ka re go lona, lo dirile go tlala seatla ka go ntshegetska ka matlole. Le ka moso!

Ke rata go digela ka go rebolela lokwalo lo, go rraagwe bongwanake Robert John Komati yo o nnileng le seabe se segolo ka go nkema nokeng ka dinako tsotlhe. Ruri fa e ka bo e se ka tshegetso ya gagwe, ke ka bo ke sa kgona. Mokone!

Ke iteela kobo moroko ka go leboga kemonokeng ya bongwanake, e leng, Mpho, Bongji, Tebogo, Tony, Kgomotso I le Kgomotso II, Celia le Thabo e leng bana ba ga mogolole ka go nthotloetsa le go ntemosa gore 'Go ka kgonega'.

DITENG	TSEBE
KGAOLO YA NTLHA	1
1.1. MATSENO	1
1.2. MAIKAELELO A PATLISISO	3
1.3. KETELELAPELE YA DITHUTAKWALWA	4
1.4. MOKGWA WA PATLISISO	9
1.4.1. Mokgwa wa go tthalosa	9
1.4.2. Mokgwa wa go ranola	12
1.4.3. Mokgwa wa go bapisa	14
1.5. MMOTLOLO WA BOANELEDI	15
1.5.1. Letlalo la diteng	18
1.5.2. Letlalo la thulaganyo	21
1.5.3. Letlalo la setaele	25
1.6. TSAMAISO YA DIKGANG	28
KGAOLO YA BOBEDI	30
2.1. POKO YA SETSO	30
2.1.1. Matseno	30
2.1.2. Poko ya setso ya bophirima	30
2.1.3. Poko ya Bantsho ba Aforika	36
2.1.3.1. Poko ya Bantsho ba Aforika ke eng?	38
2.1.3.2. Mosola wa poko ya Bantsho	41
2.1.3.3. Mefuta ya maboko a Bantsho	41
2.1.4. Poko ya Bantsho ba Aforika Borwa	46
2.1.4.1. Poko ya Setsonka le Setswetla	47
2.1.4.2. Poko ya Senkuni	49
2.1.4.3. Poko ya dipuo tsa Sesotho	51

2.1.4.4.	Poko ya puo ya Setswana	54
2.2.	KAKARETSO	56
KGAOLO YA BORARO		57
3.1.	POKO YA SEGOMPIENO	57
3.1.1.	Matseno	57
3.1.2.	Diteng tsa maboko a segompieno	57
3.1.3.	Sebopego	60
3.1.3.1.	Dinoko	60
3.1.3.2.	Mafoko	62
3.1.3.3.	Ditemana	65
3.1.3.4.	Sonete	73
3.1.3.5.	Ditemana tse dingwe	80
3.1.3.6.	Mefuta ya ditemana	83
3.2.	KAKARETSO	96
KGAOLO YA BONE		98
4.1.	POKOKANELO, TIRAGATSO LE METARA	98
4.1.1.	Matseno	98
4.1.2.	Pokokanelo ke eng?	98
4.1.2.1.	Outu	99
4.1.2.2.	Balate	100
4.1.2.3.	Epiki	102
4.1.2.4.	Dipharologantsho tsa pokokanelo	104
4.2.	TIRAGATSO	106
4.2.1.	Tiragatso le poko	107
4.2.2.	Tiragatso le bokgoni ba mmoki wa Setswana	100
4.2.3.	Mmoki yo o ithutang ka tlhogo	112

University of Pretoria etd – Komati, P R (2006)

4.2.4.	Mmoki yo e leng mokwadi	114
4.3.	METARA	118
4.3.1.	Metara wa pokothoriso	118
4.3.2.	Metara mo Setswaneng	121
4.3.3.	Thulaganyo ya Metara I	125
4.4.	KAKARETSO	127

KGAOLO YA BOTLHANO **129**

5.1.	THULAGANYO YA METARA II	129
5.1.1.	Matseno	129
5.1.2.	Molao wa kutlwano	129
5.1.2.1.	Sešura	131
5.1.2.2.	Tiro ya tshwantshiso	136
5.1.2.3.	Tiro ya katoloso	138
5.2.	METARA WA LEBOKO LA 'MOTATA'	144
5.2.1.	Palo ya dinoko le ditlhoa tsa moribo	144
5.3.	METARA WA LEBOKO LA 'MASUPATSELA'	149
5.3.1.	Palo ya dinoko le ditlhoa tsa moribo	149
5.3.2.	Poeletso	152
5.3.3.	Dipolelo tse di nang le sebopego sa metara	157
5.4.	KAKARETSO	159

KGAOLO YA BORATARO **160**

6.1.	METARA III	160
6.1.1.	Matseno	160
6.1.2.	Molao wa kgaoganyo	160

University of Pretoria etd – Komati, P R (2006)

6.1.3.	Moribo	164
6.1.4.	Dipaterone tsa segalo	166
6.1.5.	Ditemana tsa melametlhano	173
6.1.6.	Kgaotso ya kgaoganyo	173
6.2.	KAKARETSO	175
6.3.	DITSHWAELO	176
 KGAOLO YA BOSUPA		 179
7.1.	DITSHOSOBANYO	179
7.1.1.	Kgaolo ya ntlha	179
7.1.2.	Kgaolo ya bobedi	181
7.1.3.	Kgaolo ya boraro	183
7.1.4.	Kgaolo ya bone	184
7.1.5.	Kgaolo ya botlhano	188
7.1.6.	Kgaolo ya borataro	188
8.	METLOBO	190
9.	SUMMARY	203
10.	OPSOMMING	206

DITENG	TSEBE
KGAOLO YA NTLHA	1
1.1. MATSENO	1
1.2. MAIKAELELO A PATLISISO	3
1.3. KETELELAPELE YA DITHUTAKWALWA	4
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2.1.4.3. Poko ya dipuo tsa Sesotho	51

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5.3.	METARA WA LEBOKO LA 'MASUPATSELA'	149
5.3.1.	Palo ya dinoko le ditlhoa tsa moribo	149
5.3.2.	Poeletso	152
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5.4.	KAKARETSO	159

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6.1.2.	Molao wa kgaoganyo	160

6.1.3.	Moribo	164
6.1.4.	Dipaterone tsa segalo	166
6.1.5.	Ditemana tsa melametlhano	173
6.1.6.	Kgaotso ya kgaoganyo	173
6.2.	KAKARETSO	175
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7.1.2.	Kgaolo ya bobedi	181
7.1.3.	Kgaolo ya boraro	183
7.1.4.	Kgaolo ya bone	184
7.1.5.	Kgaolo ya botlhano	188
7.1.6.	Kgaolo ya borataro	188
8.	METLOBO	190
9.	SUMMARY	203
10.	OPSOMMING	206

KGAOLO YA NTLHA

1.1 MATSENO

Fa go lebeletswe dipuo dingwe tsa Bantsho ba Aforika Borwa, go lemogiwa fa go setse go kwadilwe thata ka pokothoriso. Le fa maboko a thoriso a Bantsho ba Aforika Borwa a batlisisitswe, go na le babatlisisi ba ba buang ka mathata a a mabapi le popego ya maboko a. Kgang e ke yona e e iseng e rarabololwe thata mo Setswaneng. E tshegediwa ke dikgang tsa ga Opland (1983: 159). Kakanyo e ya pokothoriso, go ya ka Opland (1983: 159), e lebagane le tiriso ya metara, segolothata mo mabokong a setso a Bantsho. Opland (1983: 159) o bona pokothoriso ya setso e tshwanetse go nna le lenaneo. A re poko nngwe le nngwe e tshwanetse go nna jaaka maboko a bophirima, go tshwana le a Seesimane:

The meter of Xhosa izibongo awaits definition. It may, like Gregorian plain chant in the Middle Ages (ref. Bailley 1974) and Treitters (1981) as David Rycroft (1960) has demonstrated some Zulu izibongo to be melodically based. One of the most exciting development in the study of Southern Bantu meter has been Rycrofts' recent recognition of the principle of extrinsic timing in Zulu song and his application of this principle to Shona and Zulu eulogy, with passing reference to plain chants. The metrical principle might thus be an aspect of performance that an examination of the text alone could not reveal (Opland 1983: 159).

Go ya ka Opland (1983: 159), maiteko a batiori ba, ga a ise a fitlhelele tharabololo ya mathata a metara. Mathata a mangwe a ga Opland (1983: 159) ke a a lebaganeng le fomula.

The quest for meter in South-eastern Bantu eulogy is not yet concluded and this situation inhibits Xhosa 'Formula' (as explained by Lord (1962: 194) at present. One can still however, for our present purpose, beg the question of meter for the time being proceed to an examination of what might be in the end pass for Xhosa formulas (When we have come to know more about the meter), using the criterion of repetition (Opland 1983: 159).

Sekaelo kana setlhopha sa melawana se Opland (1983:159) a buang ka sona fa, se lebagane le poeletso ya ngatana ya mafoko a gantsi e leng tlhatlhagano. Bothata ba gagwe ke gore, poeletso e ya setlhopha sa mafoko ga e tshalose ka fa mmoki a tthagisang poko ya gagwe ka teng. O tswelala pele ka go botsa gore setlhopha sa mafoko a a boeleditsweng se thusa jang go senola botswerere jwa poko. Puo e, e na le mosola mo mabokong a Setswana ka gone e lebagane le thekeniki e e nolofatsang tiragatso ya mmoki. Go ya ka Lord (1971: 285) fomula e e buiwang ke Opland ke letshwao la tiragatso e e tshwantshisiwang kgotsa e e bapisiwang.

Mathata a ga Opland a go se bonagale sentle ga metara mo pokong ya Bantsho ba Aforika Borwa, a bakiwa ke thulaganyo e e fosagetseng ya popego ya poko ya baboki bangwe ba Setswana. Fa maboko a Setswana a buisiwa ka kelotlhoko, go lemogiwa gore mo Setswaneng go na le bakwadi ba bangwe ba maboko, a bona a nang le sebopego sa kanelo, jaaka leboko

la 'Motata' le le tlhagelelang mo ngataneng ya *Motswako wa puo*. Ka fa letlhakoreng le lengwe go na le baboki ba bangwe ba ba kwalang maboko a a nang le sebopego sa metara jaaka leboko la 'Masupatsela' le le tlhagelelang mo ngataneng ya *Sefalana sa Menate*. Fa maboko a, a buisiwa ka kelotlhoko go lemogiwa gore sebopego le mokwalo wa maboko a mabedi a, se a farologana. Kgang e, e tlhola bothata ka gonne mmuisi a ka nna le kgakanego magareng ga maboko a mabedi a, le gore tota ke lefe lebokoboko magareng ga ona. Gape mmuisi a ka nna le mathata a go tlhaloganya gore poko e tshwanetse go kwalwa ka mokgwa wa kanelo kgotsa ka mokgwa wa poko e e nang le metara. Go raya gore go ya go nna le mathata a karologanyo ya mefutatlhangwa e ya maboko go ya ka popego le tlhamego.

1.2 MAIKAELELO A PATLISISO

Maikaelelo a patlisiso e, ke go itebaganya le kgang e e reng maboko a Setswana a a tlhamegileng sentle a na le metara o o farologaneng le metara wa a Seesimane ka gonne metara wa maboko a Setswana o na le tlhamego e e sa tshwaneng le tlhamego ya metara wa dipuo tse dingwe. Ka jalo, go ya go tlhokomelwa ka fa mathata a ga Opland (1983: 159) a thulaganyo ya metara wa pokothoriso ya Sethosa o tsamaelanang le tiragatso ya maboko a ka teng.

Le fa Opland a batlisisitse pokothoriso ya Sethosa, a re go sa ntse go na le mathata a mangwe a lebaganeng le metara, a ene a sa kgonang go a tlhalosa ka mokgwa o o kgotsofatsang, ka gonne gongwe mathata a a lebagane le go boka, go bua le go diragatsa. Opland (1983: 159) o

lebaganya mathata a, le pokothoriso ka kakaretso. Bokgoni jwa baboki ba Setswana bo ya go lebagangwa le dithuto tse pedi tse, e leng:

- Thutaditlhangwa le
- Thutametara

Fa godimo ga dithuto tse, thutametara ke yona e e botlhokwa thata ka gonne:

- e ya go batlisisa melawana e e laolang metara mo pokong ya Setswana, e e ka rarabololang mathata a Opland a a lemogileng fa a batla tharabololo ya metara wa puo ya Sethosa, segolothata fa a a lebaganya le pokothoriso ya setso.
- e ya go tlhalosa dipharologantsho '*characteristic*' tsa metara, tse di tswelletsang setaele le matshwao a sona '*stylistic features*'.

1.3 KETELELAPELE YA DITHUTAKWALWA

Go ya ka dipatlisiso, go setse go na le basekaseki ba bantsi ba ba sekasekileng maboko a Setswana ka kakaretso. Le fa go ntse jalo, ke basekaseki ba le mmalwa ba ba tshetsotseng metara wa maboko a Setswana ka bokhutshwane. Kgang e, e lebagane le mathata a metara mo mabokong a Setswana a a umakilweng ke Opland. Ka jalo, go ya go tlhokomelwa ditshekatsheko tsa basekaseki ba ba farologaneng tse di malebana le tharabololo ya mathata a a metara. Basekaseki ba ba setseng ba sekasekile metara wa Setswana ke: Lesele (1991) *Tsaya o ithute*, David (2002)

University of Pretoria etd – Komati, P R (2006)

Leboko la ga Kgosi Tautona Quett Masire, Masote (2002) *Pokothoriso ya ga Kgosi Molefi K. Pilane*, Moloto (1970) *The Growth and Tendencies of Tswana Poetry* le Malimabe (1997) *Motshwarateu*.

Mo ngataneng ya maboko a a bidiwang *Tsaya o ithute*, Lesele (1991) o sekasekile sebopego sa metara mo mabokong a Setswana ka bokhutshwane ka go naya dikao tsa metara tse di tshwanang le moribo, dikgaotso, tobetso, segalo, boleele jwa melapoko, enjambamente, sekantiereng le dipoeletsomedumo.

Maikaelelo a gagwe fa a kwala patlisiso e, e ne e le go sekaseka maboko a a farologaneng a Setswana. Mo tshekatshekong ya gagwe, dingwe tsa dintlha tse di botlhokwa e nnile metara, ka gonne o umakile mareo a a jaaka sešura, sekantiereng ka go naya dikao fela. Ka jalo patlisiso ya gagwe, ga e rarabolole mathata a a lebaganeng le go nna teng ga metara kgotsa go se nne teng ga ona mo mabokong a Setswana. Go raya gore Lesele (1991) ga a rarabolola mathata a ga Opland a a mabapi le metara mo mabokong a Setswana.

Mo tshekatshekong ya ga David (2002) e go tweng *Leboko la ga Tautona Ngaka Quett Masire*, o ikaegile ka mmotlolo wa boaneledi (*naratoloji*) o o tthalosang gore sekwalwa se kgaogantswe ka matlalo a mararo, e leng: letlalo la diteng, la thulaganyo le la setaele. Leboko le le sekasekilwe go ya ka matlalo a mararo a. Fa letlalo la diteng le sekasekiwa, o tthalositse fa le kgaogantswe ka dielemente di le nne, e leng: baanelwa, ditiragalo, nako le lefelo. Letlalo la thulaganyo lona le itebagantse le dikarolo tse pedi, tsona ke kanedi le poko. Leboko le le tthalositswe go ya ka ditheo tse di botlhokwa tsa thulaganyo. Tebang le metara wa poko go ikaegilwe ka melao e mebedi

e e laolang metara, yona ke molao wa kgaoganyo le wa kutlwano. Mo tshekatshekong e, setaele sa leboko le, se ikaegile ka maikutlo le maikaelelo a mokwadi ka go dirisa dithekiniki di tshwana le tlogelo, lekopanyi le tse dingwe, go gatelela thitokgang. Thitokgang ke yona molaetsa o o botlhokwa o o amanang le tlhabololo ya naga ya Botswana.

Patlisiso ya ga David, e thaetswe mo go reng, leboko ke thorisio. O buile ka ga tiriso ya metara wa pokothoriso ka bokhutshwane, mme a dirisa melawana ya metara ka bokhutshwane. Ke ka moo tshekatsheko ya gagwe ya metara e sa tsenelelang, ka gonne maikaelelo a gagwe e ne e se go sekaseka metara ka bophara. O ne a ikaeletse go gatelela elemente ya kanedi. Patlisiso ya gagwe e lebeletse elemente ya kanedi mo pokothorisong ya ga *Tautona Ngaka Quett Masire* e seng go rarabolola mathata a ga Opland a metara.

Masote (2002) fa a sekaseka lebokothoriso la ga *Kgosi Molefi K. Pilane* mo lekwalong la M.A, o ikaegile ka molaetsa o o gatelelang botlhokwa jwa molao le tolamo mo motseng. O sekasekile leboko le jaaka e kete ke kanedi, ka gonne leboko le, le anela jaaka padi kgotsa khutshwe. O totobaditse gore dipharologantsho tsotlhe tsa kanedi di bonagala mo go lona. Ka ntlha e, tshekatsheko ya gagwe e ikaegile ka thulaganyo.

Mo thulaganyong ya leboko le, o tlhokometse ditheo tsa thulaganyo, e leng: tshenolo, tharaano, setlhoa le tharabololo. Fa a tswelala ka tshekatsheko o thagisitse fa ntlha e e botlhokwa ya setaele e le ponagalo ya metara mo pokong ya ga *Kgosi Molefi K. Pilane* a bo a gatelela tiriso ya melawana e mebedi ya metara e leng: (a) molao wa kgaoganyo le (b) wa kutlwano.

Jaaka fa Masote (2002) a ne a sa ikaelela go sekaseka metara mo pokothorisong ya ga *Kgosi Molefi K. Pilane*, tshekatsheko ya gagwe ga e rarabolole mathata a ga Opland a metara mo dipuong tsa Bantsho, go akaretsa le mo puong ya Setswana.

Moloto (1970) mo go *The Growth and Tendencies of Setswana Poetry* o batlisisitse dikakanyo tsa batoro ba ba farologaneng mabapi le motheo, tlhologo le tshimologo ya poko ya Setswana. O tlhalosa gore poko e arogantswe ka maphata a mabedi e leng (a) poko ya setso le (b) ya segompiano. Moloto (1970) o tswelletse pele ka go kokoanya dingatana tsa maboko a mafelo a a farologaneng a Aforika Borwa le Botswana, jaaka fa a ne a kokoanya maboko a a tswang kwa botlhabatsatsi le bophirimatsatsi ba Teransefala, bokonebophirima ba Kapa le kwa Botswana. A lemoga fa go na le pharologano fa gare ga poko le kanedi. O tlhagisitse fa kamano ya Basweu ba ba tswang Yuropa Bophirima e nnile le phokelelo e kgolo mo pokong ya Setswana. Matshwao mangwe a phokelelo e, ke go tlhagelela ga ditemana, moribo, morumo le metara mo mabokong a Setswana. A re phokelelo ke yona e e tlhakatlhakantseng setaele mo pokong ya Setswana ka gonne metara le ditemana di tlhagelela mo dipuong tsotlhe go akarediwa le Setswana.

Kwa bokhutlong, Moloto (1970) a re metara wa maboko a Setswana ga o ise o sekasekiwe, fela se se gakgamatsang ke gore ene ga a o sekaseka morago ga go lemoga bothata bo, ka jalo, ga a tle ka tharabololo ya metara mo mabokong a, a Setswana.

Tlhotlhomiso ya ga Malimabe (1997) le yona e lebeletse sebopego sa sekwalwa. O itsetsepetse ka tiori ya mmotlolo wa narotoloji o o gatelelang

fa sekwalwa se kgaogantswe ka matlalo a mararo e leng letlalo la diteng, la thulaganyo le la setaele. Malimabe (1997) o amile ditlhangwa tsa setso di tshwana le dinaane, dithamalakwane, Diane, maele le dipina tsa setso, mme a garela ka mefuta e meraro ya maboko a Setswana, e bong, a segompiano, a magareng le a bogologolo. Tebang le diponagalo tsa poko, o amile diponagalo di tshwana le mothofatso, morumo, dipoeletso, tshwantshanyo, tshwantshiso, neeletsano, tshekaganyo, tlhatlagano, tlogelo, metara, jalo le jalo. O lebeletse metara ka bokhutshwane ka go ama melao e mebedi e e o laolang, e leng: molao wa kgaoganyo le molao wa kutlwano.

Ke ka ntlha e go ka tweng Malimabe (1997) o tlhagisitse fa metara e le nngwe ya diponagalo tsa poko, fela ga a tlhalosa sepe mabapi le gore metara o o wa maboko a Setswana o tlhamegile jang, o bonwa jang, mme dipharologantsho tsa ona ke dife. Mo godimo ga moo, ga a bua sepe tebang le mathata a a tlhagelelang mo go ona a a kailweng ke Opland e bile ga a tlhagise tharabololo ya mathata a.

Go ya ka se se lemogilweng fa godimo, go ka swediwa ka go re, le fa go na le basekaseki ba ba setseng ba tlhotlhomisitse metara mo mabokong a Setswana, ga ba a rarabolola mathata a a bonweng ke Opland. Ka jalo, patlisiso e, e ya go leka go bona tharabololo e e lebaganeng le go nna teng ga metara mo pokong ya Setswana.

1.4. MOKGWA WA PATLISISO

Lekwalopatlisiso le, le lebagane le mekgwa e meraro ya patlisiso e leng: (a) go tlhalosa (b) go ranola le (c) go bapisa. Go botlhokwa go dirisa mekgwa e meraro e, ka gonne fa go ya go batlisiswa metara mo Setswaneng, go ya go tlhalosiwa, go ranolwa go bo go bapisiwa dikakanyo le mareo a a rileng go tlhofofatsa tshedimoso e e mabapi le metara mo mabokong a Setswana.

1.4.1 Mokgwa wa go tlhalosa

Hibbard (1972: 148-149) le Hornby (1983: 227) ba re go tlhalosa ke go naya tshedimosetso e e mabapi le bokao ba lefoko kana puo. Fa a gatelela ntlha e, Turco (1989: 2) o bua gore go tlhalosa ke:

An agreement on the meaning of a word or other language unit.

Puo ya ga Turco (1989: 2) e supa botlhokwa ba tumalano ya gore puo e e umakiwang e kaya eng kgotsa e tlhalogangwa jang. Irmischer (1972: 65) o tswelala pele ka go tlhagisa maikaelelo a yona a re:

Definition is one of the purest forms of exposition because its main purpose is to explain. It answers the basic questions: 'What is it' or 'What does it mean?'

University of Pretoria etd – Komati, P R (2006)

Go ya ka Irmischer (1972: 65) tlhaloso e e feleletseng e tshwanetse ya lekiwa ka dipotso. O gatelela fa tlhaloso e thaetswe mo godimo ga maikaelelo le melao.

Lanham (1968: 30) ena a re go na le mekgwa e merataro ya go tlhagisa maikutlo le mogopolo e leng: (a) go tlhalosa ka taelo, (b) ka tlhomamo, (c) ka bukantswe, (d) ka kganetso, (e) ka tshwano le phapaano ya bokao le (f) ka ditlhopha. Lanham (1968: 30) o tswela pele ka go tlhalosa mekgwa e merataro e ka tsela e e latelang:

- Mokgwa wa go tlhalosa ka taelo. Mokgwa o, o lebagane le tlhaloso e e leng yona fela e e amogelesegang.
- Mokgwa wa go tlhalosa ka tlhomamo. Mokgwa o, o tlhalosa gore lefoko le le lengwe, le ka nna le bokao jo bo farologanang.
- Mokgwa wa go tlhalosa ka bukantswe. Mokgwa o, o ikaegile ka tlhaloso e e tlhagelelang mo bukantsweng.
- Mokgwa wa kganetso. Mokgwa o, o tlhalosa sengwe ka go gatelela se e seng sona.
- Mokgwa wa tshwano le phapaano ya bokao. Mokgwa o, o tlhalosa ka go kgaoganya ka ditlhopha tse di bontshang malatodi le makaelagongwe.
- Mokgwa wa go kgaoganya ka ditlhopha. Mokgwa o, o tlhalosa ka go kgaoganya ka ditlhopha tse di bontshang go tshwana le go tsamaelana ga tsona.

Mo godimo ga moo, Kane (1988: 98) le ena o tlhalosa ka ditselana tse di fapaaneng tsa go ntsha bowena ka mekgwa e merataro e e latelang:

- Mokgwa wa go tthalosa ka makaelagongwe. Mokgwa o, o tthalosa ka go dirisa mafoko a a tshwanang ka bokao.
- Mokgwa wa go tthalosa ka madumatshwana. Mokgwa o, o tthalosa ka go dirisa mafoko a a dumisiwang ka go tshwana fela a farologana ka bokao.
- Mokgwa wa go tthalosa ka ditshwantsho. Mokgwa o, o dirisa ditshwantsho go tthagisa bokao.
- Mokgwa wa go tthalosa ka ditlhopha. Mokgwa o, o supa go re lefoko le le tthalosiwang le amana le a mangwe a setlhopha sa bo ona.
- Mokgwa wa go tshwantshanya. Mokgwa o, o tthalosa ka go bapisa dilo tse pedi.
- Mokgwa wa go tthalosa ka go dirisa kutu ya lefoko e e senolang tlhamego ya lona.

Le fa go le jalo, Kane (1988: 99) a re go tthalosa ga se tiro e e bonolo. A re:

In its basic sense, to define means 'to set limits or boundaries' but in practice defining is rarely simple. The problem of defining is further complicated by the fact that there are different kinds of classifications.

Mathata a a lemogilweng ke Kane a boitthaloso, a bakiwa ke gore go na le ditlhalosetso tse di farologaneng tse di dirisetswang go senola maikaelelo a a rileng ka mekgwa e e sa tshwaneng. Le gale, fa go ka tlhokomelwa sentle, go tla lemogiwa gore le fa batiori ba, ba dirisa mareo a a farologaneng, ditlhalosetso tsa bona di bua selo se le sengwe.

Ka mantswe a mangwe, Kane (1988: 99) le Lanham (1968: 30) ba aroganya mokgwa wa go tthalosa ka dikarolo di le thataro. O mongwe le o mongwe wa dikarolwana tse tsa bona di ya go thusa fa go tthalosiwa metara mo pokong ya Setswana.

Go ka garelwa ka go re go itshupa fa mokgwa wa go tthalosa o le botlhokwa mo patlisisong e ka gonne o ya go dirisiwa go baya mo pontsheng mathata a a lemogilweng ke Opland, a metara wa leboko le le jaaka 'Motata' le le tlhagelelang mo ngataneng ya *Motswako wa Puo* le la 'Masupatsela' le le tlhagelelang mo ngataneng ya *Sefalana se Menate*.

1.4.2 Mokgwa wa go ranola

Abrams (1988: 127) a re, go ranola ke go senola bokao jo bo bofitlha jo bo tlhagelelang mo puong, fa a re:

In a narrow sense, to interpret a word of literature is to specify the meaning of its language by analysis, paraphrase and commentary. Usually such interpretation focuses on especially secure, ambiguous or figurate passages.

Puo e, e raya gore gantsi thanolo e ikaegile thata ka go senola bokao ba sekwalwa, ka go bo baya mo pepeneneng gore dikarolo tse di bofitlha di tlhaloganyege. Ke ka moo Harris (1992: 172), Scholes (1985: 53), Fowler (1982: 47) le Peck (1990: 31) ba gatelelang gore thanolo e senola bokao ba

sekwalwa ka tsela e e utlwagalang sentle. Trail (2000: 7) o lebaganya thanolo le tshekatsheko ya dikwalwa ka go re:

The literary approach concentrating on the historical author and his personality or on interpreting the text as a 'message' the author wishes us to share in, falls into the trap of oversimplifying the real nature of the literary text.

Puo ya ga Trail (2000: 7) e kaya fa thanolo e le botlhokwa mo tshekatshekong ya dikwalwa, gonne ka yona go ka fitlhelelwa se se lebaganeng le molaetsa wa mokwadi, le gore mmuisi a tlhologanye se go buiwang kgotsa se go kwadilweng ka sona. Le fa go le jalo, Shipley (1989: 164) a re thanolo e na le mathata a a rileng gonne se se kwadilweng se ka nna le go se tlhologangwe ke mmuisi ka tsela e e usang pelo. Fa a tswelala pele Shipley (1989: 164) o tiisa fa thanolo e na le tiro e kgolo ka gonne (a) e kgona go thusa go senola dikakanyo tse di bofitlha tsa sekwalwa, le (b) go tlhofofatsa tshekatsheko ya sekwalwa. Mesola e mengwe e mebedi ya thanolo go ya ka Hawthorn (1987: 13) ke (c) go ithuta lemorago la sekwalwa le (d) go batlisisa maikutlo a mokwadi. Go botlhokwa gore fa go sekasekiwa go se ke ga kgapelwa thoko mesola e mene e e umakilweng ya thanolo.

Mokgwa wa go ranola ke o mongwe wa metheo e e tiileng e tshekatsheko e e thaetsweng mo godimo ga yona ka gobo ke ona o o yang go thusa go fenyekolola sebopego sa poko ya 'Motata' le 'Masupatsela' go bona ka fa Serobatse le Raditladi ba tlhamileng leboko la 'Motata' le la 'Masupatsela' ka teng, le go senola ka fa mathata a metara mo pokong ya Setswana a thaegileng ka teng.

1.4.3 Mokgwa wa go bapisa

Shipley (1968: 60) le Cuddon (1991: 164) ba re, go bapisa ke go batlisisa kamano fa gare ga dilo le batho ka go ela tlhoko gore di tshwana ka eng, mme di fapaana ka eng. Joost (cf: Swanepoel 1990: 42) o tswelela pele ka go re:

It entails the study of relationships between words and analogies and between words with organic affinities.

Swanepoel (1990: 42) fa a ala dikgang tse a re ke thuto e e amanang le mafoko, dipolelo le ditemana tsa sekwalwa, tse di tlhagisiwang ke molaetsa mme e nyalelana le mafoko a a dirisitsweng. Fa dikakanyo tsa ga Shipley (1968: 60), Cuddon (1991: 164) le Joost (cf: Swanepoel 1990: 42) di tlhokomelwa, go lemogiwa gore papiso e, e itebagantse le go amana ga dikwalwa ka go tlhokomela (a) ka fa di tshwanang le (b) ka fa di farologanang ka teng. Patlisiso e, e ya go tshwantshanya maboko a Setswana. Kgabagare Kgatla (2000: 17) o naya dikeletso ka mafoko a a reng fa go bapisiwa go tshwanetse ga tlhokomelwa gore diponagalo tse di tshwanang di bopa setlhopha se le sengwe. Ka tsela e, fa go bapisiwa leboko la 'Motata' le la 'Masupatsela' go ya go elwa tlhoko diponagalo tse di tshwanang le tse di sa tshwaneng. Diponagalo tse di sa utlwaneng di bopa setlhopha sa ntlha, fa diponagalo tse di utlwanang di bopa setlhopha sa bobedi. Go tswelwa pele jalo go fitlhelela fa go sa tlhole go na le dipharologano dipe. Le gale mo dipakeng tse dingwe, papiso e e laolwa ke motheo o o rileng o o jaaka popego kgotsa mofuta wa sekwalwa.

Ka dikai tse di fa godimo, go supagala gore mokgwa o wa go bapisa ke ona o o yang go thusa go bona tharabololo ya motswedi wa mathata a a lemogilweng ke Opland fa go tshwantshannngwa 'Motata', leboko le le theilweng mo godimo ga kanelo le 'Masupatsela' leboko le le theilweng mo godimo ga metara.

Ke ka moo go ka tweng, tshekatsheko e, e lebagane le dithuto tse pedi, e leng thutametara le thutapoko. Botlhokwa ba metara mo patlisisong e ke bo bogolo ka gone metara o ikaegile ka (a) thulaganyo ya poko mabapi le sekwalwa le (b) setaele. Gape metara o ya go lebelelwa ka leitlho le le ntšhotšho gore mathata a a fenyekolotsweng ke Opland a tle a rarabololwe ka go dirisa mmotlolo wa boaneledi.

1.5 MMOTLOLO WA BOANELEDI

Mmotlolo o wa boaneledi o lebagane le naratoloji e e thadisang gore sekwalwa se na le matlalo a mararo. Patlisiso e, e tla latela mokgwa wa naratoloji, go ya ka se se buiwang ke batiori ba naratoloji ba ba jaaka Mojalefa (1996: 164), Groenewald (1993: 13) le ba bangwe, le ka fa ba anaanelang ka ga mmotlolo o, ka teng.

Pele go ka tlhotlhomisiwa popego ya sekwalwa, go ya go elwa tlhoko ka fa batiori ba naratoloji ba lotlegelang ka ga kakanyo e ka kakaretso ka teng. Kgatla (2000: 18) a re, bogologolo fa batiori ba ne ba sekaseka sekwalwa, ba ne ba lebaganya patlisiso ya bona le botshelo ba mokwadi. Go raya gore ba ne ba sa itlhore boroko go leka go farologanya sekwalwa le mokwadi.

Sebe sa phiri ke gore balebapopego ga mmogo le balatedi ba bona ba ne ba thulana le mokgwa o wa patlisiso. Go ya ka balatedi ba, se se leng ka fa gare ga sekwalwa ke sona se se botlhokwa, mme ke sona seo fela se se tshwanetseng go batlisiswa. Fa go sekasekiwa, ga go a tshwanelwa gore go batlisisiwe botshelo jwa mokwadi. Ke ka ntlha e Ryan le van Zyl (1982: 16) ba reng:

The formalists insisted that how a work is constructed, that is what literary techniques and convention it employed, was of far greater significance than what is said, and accordingly it should be the centre of the text exclusive concern of the literary studies.

Ka mafoko a mangwe, mokwadi ga a botlhokwa fa sekwalwa se sekasekiwa. Mojalefa (1995: 82) o ikamanya le kakanyo e, fa a re totatota go tshwanetse ga sekasekiwa sekwalwa, e seng mokwadi ka ntata ya fa se se botlhokwa e le se se ka mo bukeng fela. Dikgang tsa mokwadi le botshelo jwa gagwe di ka se ka tsa tlhaga mosekaseki thuso.

Ka tsela e e jalo batiori ba bogologolo ba Bolebapopego le balatedi ba bona ba lebaganya dikgang/diteng le sebopego sa sekwalwa. Bona ba farologanya dikarolo tse pedi tsa sekwalwa e leng (a) diteng le (b) thulaganyo fa ba sekaseka sekwalwa. Ke ka ntlha e Wellek le Warren (1949: 141) ba babatsang gore:

Structure is a concept including both content and form so far as they are organised for aesthetic purpose. The work of art is

then considered as a whole system of signs or structure of signs serving a specific aesthetic purpose.

Puo e, e gatelela kgokagano e e fa gare ga diteng tsa sekwalwa le sebopego sa sona. Mo godimo ga moo, sebopego le diteng ke selo se le sengwe se se logagantsweng ka matsetseleko e bile se bonagala e le se se kitlaganeng.

Go tswelala pele, batiori ba ba jaaka Bal (1980: 60), Genette (1980: 40) le Strachan (1988: 3-5) ba naya tshedimosetso e e supang fa sekwalwa se bopilwe ka matlalo a mararo, fela letlalo la boraro ga ba le tlhagise ka tlhamalalo. Fa a lotlegela ka ga letlalo le, Strachan (1988: 3) o bua ka 'Vissie' e e tlhalosiwang jaaka tebelelo. Ka fa letlhakoreng le lengwe Mojalefa (1995: 63) o tlhagisa letlalo le jaaka setaele e seng 'Vissie'.

Go bonagala gore batiori ba ba jaaka boMojalefa ba tlhomamisa fa letlalo la boraro e le setaele e seng 'Vissie' jaaka boStrachan ba kaile. Kwa ntle ga kgang e ya setaele, go na le dipharologano tse dingwe fa gare ga matlhakore a mabedi a a batiori e leng gore:

- BoStrachan ga ba bue sepe ka botlhokwa ba setlhogo fa ba tlhalosa diteng tsa sekwalwa.
- Ga ba tlhagise botlhokwa ba thitokgang fa ba sekaseka thulaganyo.

Lwa bofelo, mo patlisisong e go ya go salwa morago mmotlolo o wa ga boMojalefa wa go sekaseka sekwalwa. Fa go akaretswa dikgang tse go ka twe mmotlolo wa naratoloji o gatelela fa sebopego sa sekwalwa se kgaogantswe ka matlalo a mararo, e leng (a) letlalo la diteng, (b) letlalo la thulaganyo le (c) letlalo la setaele.

1.5.1 Letlalo la diteng

Groenewald (1993: 3) a re diteng ke letlalo la ntlha la sekwalwa. Fa a netefatsa ntlha e Chatman (1978: 19-20) a re ke *basic story stuff*. Ke ka foo Marggraff (1994: 6) a reng ke motheo wa dikgang tsa sekwalwa. Strachan (1988: 5), Shole (1991: 6) le boPeck (1985: 12) ba tlaelelsa puo ya ga Chatman ka go re diteng ke dikgang tse di ntseng di le teng pele sekwalwa se tlangwa. Fa mokwadi a kwala, o fitlhela dikgang tse di ntse di le teng. Go ya ka Groenewald (1991: 18) dikgang tse, ke tse mokwadi a iseng a di rulaganye kgotsa a di baakanye.

Fa a tswelala pele Hammond-Tooke (1988: 93) a re dikgang tsa diteng ga di tlhaloganyege, ke ka ntlha e a di bitsang ditlhamane tse di bofitlha. Go raya gore ke tlhamane e e bofitlha e e tshwanetseng ya fenyekololwa ke mokwadi ka go e tlhatlhamolola le go e baya mo pepeneneng. Ke ka jalo Erlich (1965: 180), Bertens (2001: 18) le Fekete (1977: 46) ba netefatsang ntlha e fa ba re:

For the New Critic, Content and Form are inextricably interwoven and that interweaving is determined to a considerable extent by the text under discussion.

Batiori ba, ba gatelela ntlha e e reng sebopego le diteng ga di aroganyege gonne di logagantswe go nna selo se le sengwe se se komota. Mokgwa o wa go tlhalosa diteng ka go di rokaganya le sebopego ke o Lausberg (1960: 112) a o babatsang ka go re:

There is no a such thing as separable form and separable content. The value of a literary work cannot lie on its form alone, neither it be found in its content.

Fa a ala dikgang tse, mosekaseki yo o sa ntse a gatisa fa diteng le sebopego e le selo se le sengwe. Ka jalo, fa go buiwa/kwalwa ka diteng go tshwana fela le fa go buiwa/kwala ka sebopego.

Eagleton (1988: 179) o tlhagisa mogopolo o o reng diteng di na le dielemente di le pedi tse e leng baanelwa le ditiragalo. Marggraff (1996: 44) le Strachan (1988: 157) ba tswelela pele ka go ema mafoko a nokeng fa ba re diteng di theilwe ka dielemente di le nne e leng: baanelwa, ditiragalo, nako le lefelo. Marggraff (1996: 62) a re dielemente tse ga di lekane. Elemente ya baanelwa le ya ditiragalo ke tsona tse di botlhokwa e bile ke tsona di tlhagelelang ka magetla go gaisa dielemente tse pedi tse di nnye e leng nako le lefelo.

Go ya ka Groenewald (1993: 8) mokwadi o tsaya tshwetso ya go itlhophelela fa diteng di yang go simolola teng le foo di yang go felelang teng. Tshwetso e, e laolwa ke setlhogo.

- **Setlhogo**

Serudu (1989: 43) le Shipley (1968: 418) ba re, setlhogo ke kgankgolo e e reriwang mo lokwalong. Go raya gore setlhogo ke dikgang tseo mokwadi a kwalang ka ga tsona. Ke ka foo Wales (1995: 462) a oketsang ka go golaganya setlhogo le tshimologo ya puo. Puo e e tlhotlhomisa gore setlhogo ke motheo wa tshekatsheko ya diteng ka gone motheo a ka se ka a kwala a se na se o kwalang ka ga sona kgotsa a sa itse gore o kwala ka ga eng. Groenewald (1993: 5) o netefatsa puo e fa a re, fa mokwadi a simolola go kwala, o simolola ka lefoko le le tla tsalang mafoko a mangwe a mantsi, mme lefoko leo ke setlhogo. Fa a tlaleletsa kgang e, Mojalefa (1993: 33) a re setlhogo se rokagantswe go nna selo se le sengwe le sekwalwa, mme se lebagane thwii! le hisetori ya sekwalwa. Ke ka ntlha e Groenewald (1993: 7) le Mojalefa (1993: 33) ba tshegetsang kgang e fa ba bontsha botlhokwa ba setlhogo. Ba dumalana gore setlhogo:

- se golaganya diteng go nna selo se le sengwe,
- se lemosa mokwadi tshimologo le bokhutlo jwa sekwalwa,
- se laola maitshetlego ka ga nako le lefelo,
- se lemosa babuisi ka ga ditiragalokgolo le moanelwamogolo,
- Se laola ditiragalo tsa sekwalwa.

Fa a sedimosa ka ga mosola o mongwe wa setlhogo, Marggraff (1994: 61-21) a re:

Topic holds a vital position. Its influence exerts itself in two directions vertically and horizontally. Topic influences all four elements of level one, mainly events and characters and in principle also time and place.

Ntlha e e netefatsa fa tirokgolo ya setlhogo e lebagane le dikarolwana tsa diteng, e leng, baanelwa, ditiragalo, nako le lefelo, go bopa kgang e le nngwe. Ka ntlha ya bomosola bo, go itshupa fa diteng e le dikgang tse mokwadi a fitlhelang di ntse di le teng pele a kwala. Ke hisetori ya sekwalwa. Dikgang tse di golaganngwa ke setlhogo go nna selo se le sengwe. Setlhogo se na le elemente ya boitlhaodi ka gobo se tlhaola se mokwadi a tshwanetseng go se kwala kgotsa go se bua.

1.5.2 Letlalo la thulaganyo

Cuddon (1998: 328) a re Balebapopego ba Rašia (*Russia Formalists*) ba re letlalo la bobedi la sekwalwa ke *Sjuzhet*. Ka fa letlhakoreng le lengwe balatedi ba mmotlolo wa naratoloji ba ba jaaka Groenewald (1993: 4) Marggraff (1994: 44) le Mojalefa (1995: 17) ba re thulaganyo ke letlalo la bobedi la sekwalwa. Le fa Marašia a farologana le boGroenewald ka mareo, tlhaloso ya bona e kaya selo se le sengwe, e leng gore, letlalo la bobedi la sekwalwa ke thulaganyo.

Fa a tlhalosa kgopolo e ya thulaganyo, Serudu (1989:48) a re, ke motheo o mo go ona mokwadi a baakanyetsang dikgang tsa gagwe. Mo godimo ga moo Harris (1992: 310) o gatelela gore thulaganyo ke motheo kampo

foreimi e dikgang tsa diteng di tlhamelwang mo go yona. Ka go rialo, motheo / foreimi ke yona e e laolang gore sekwalwa se ya go baakangwa jang. Fa a netefatsa ntlha e, Cuddon (1998: 676) le Perrine (1983:41) ba re ke togamaano e e kaelang le e e supang tsela le mokgwa o sekwalwa se yang go kwalwa ka ona. Ke ka moo Perrine (1983:41), Brooks (1975: 25), Heese le Lawton (1982: 105), Cohen (1972: 68), Madden (1985: 142) le Shole (1991: 109) ba isang pele fa ba re mokwadi o na le tiro ya go itlhoba boroko ka go itlhopela dikgang go ya ka togamaano ya gagwe, a bo a di baakanya ka botswerere.

Marggraff (1996: 66) o naya kgakololo e e reng fa tshekatsheko ya thulaganyo e diriwa, go tshwanetse ga tlhomiwa matlho mo dielementeng tse nne e leng: baanelwa, ditiragalo, nako le lefelo. Mo dielementeng tse nne tse, ditiragalo ke tsona tse di tlhagelelang ka magetla go gaisa tse dingwe, gonne ke tsona tse mokwadi a di dirisang segolo bogolo fa a rulaganya sekwalwa. Go tswelala pele Widdowson (1993: 33) le Abrams (1981: 137) ba atolosa dikgang tse ka go tlhagisa keletso e e reng fa ditiragalo di rulagannwa, go tshwanetse ga dirisiwa botsweretshi go senola matsetseleko a a rileng:

The plot in a dramatic or narrative work, is the structure of its action as these are ordered and rendered towards achieving a particular emotional and artistic effect.

Se se raya gore mokwadi o rulaganya ditiragalo ka bonontlhotlho gore molaetsa wa gagwe o utlwagale sentle. Le fa go le jalo, Forster (1927: 27), Potter (1967: 24), Fludernik (1996: 20), Chatmann (1978: 20) le Strachan (1988:18) ba re fa ditiragalo di baakangwa go tshwanetse ga

tlhomamisiwa gore di tlhatlhagangwa le go tlhomogangwa ka tatelano go tloga kwa tshimologong go fitlha kwa bofelong ba sekwalwa. Go ya ka boNtsime (1993: 366), Groenewald (1993: 14) le Abrams (1981: 137) dikgang tse di tlhomagangwang ka tatelano tse, di lebagangwa le maikaelelo a mokwadi. Ke ka jalo Groenewald (1993: 14) a gatelelang gore, maikaelelo a a mokwadi ke thitokgang.

Mojalefa (1995: 27), Abrams (1993: 121), Marggraff (1996:66), Mogapi (1985: 38) le boChapole (1998: 5) ba etleetsa ka kakanyo e e supang gore thitokgang ke molaetsa le thuto e mokwadi a eletsang fa mmuisi a ka e fitlhelela, gape ke maitlhomomagolo a mokwadi. Ka jalo Wales (1995: 462), Peck le Coyle (1984: 14), Beckson le Ganz (1960: 223), Fowler (1982: 1957), Makaryk (1993: 642) le Shipley (1968: 418) ba konotelela ka mafoko a a bontshang fa thitokgang e le kgankgolo ya sekwalwa. Go ya ka Holman (1972: 528):

Theme is the central or dominating idea in a literary work.

Kgang e, e gatelela bomosola ba thitokgong ka gore fa mokwadi a kwala, o tsepamisa dikgang mo go yona. Malimabe (1997: 6) le Groenewald (1993: 16) ba re, ke kgogedi e e ngokang mmuisi go kgatlhegela go buisetsa sekwalwa go ya kwa pele. Go ya ka Cuddon (1998: 66) kgogedi e, ke yona e e tsenyang mmuisi tshutshumetso le phisegelo ya go buisa sekwalwa go fitlha kwa bofelong a sa lape mogopolo. Groenewald (1993: 16) o tlhagisa matlhakore a mabedi a yona e leng: letlhakore la ntlha le le itebagantseng le tse mmuisi a di itseng (tse di malebana le setlhogo le diteng) fa la bobedi le totile tse mmuisi a sa di itseng. Fa Malope (1977: 6) a sobokanya bokao jo bo leriwang ke thitokgang a re ke thuto le maele, gonne e a ruta, e a

tsibosa, e a laya, e a iletsa e bile e naya babuisi maele a mangwe a a rileng. Ke se mokwadi a ikaelelang go se fitlhisetsa babuisi. Thitokgang e aga kgolagano le botsalano fa gare ga mmuisi le mokwadi. Ka yona mokwadi o kgona go diragatsa maitlhommo a gagwe ka thuso ya dithekeniki.

Go ya ka Hawthorn (1987: 14-15) le Fowler (1987: 245) dithekeniki ke ditselana tse mokwadi a di dirisang fa a itlhalosa. Wellek (1963: 59) a re di thusa go senola dikakanyo tsa mokwadi. Ke ka ntlha e Hall (1965: 374) le Selden (1988: 288) ba reng ke didiriswa tse di bothokwa tse di nayang mokwadi bokgoni ba go ribolola bokao ba se se mo mafatlheng a gagwe. Selden (1988: 288) o netefatsa puo e a re:

When we speak of technique, then we speak of nearly everything. For technique is the means by which the writers experience the subject matter, which compels him to attend to it. Technique is the only means he has of discovering, exploring, developing his subject matters, of conveying its meaning and finally of evaluating it.

Se se umakiwang ke batiori se bontsha gore kwa ntle ga thekeniki, mokwadi a ka se ka a kgona go tlhagisetsa mmuisi boena. Fa go akarediwa go ka twe, thekeniki ke sedirisiwa se se tlhwatlhwa e e kwa godimo, se se thusang mokwadi go itlhalosa le go senolela mmuisi molaetsa, thuto le maikaelelo a gagwe ka tsela e e utlwagalang.

Go runngwa karolwana e ka go supa fa thulaganyo e le letlalo le mo go lona go baakanngwang ditiragalo tsa sekwalwa ka tlhatlhamano ya tsona.

Ditiragalo tse, di tshamelwa mo godimo ga foreimi e e laolang ka fa sekwalwa se yang go kwalwa. Mokwadi o tsaya matsapa a go kwala ka bonontlhotlho jo bogolo, a bo a ela tlhoko seabe sa dielemente tse nne tsa sekwalwa, e bong, baanelwa, ditiragalo, nako le felo. Gape o dirisa dithekeniki tse di mo tlhotlheletsang go itlhalosa le go tlhagisa kgankgolo, molaetsa kgotsa thuto ya sekwalwa. Kwa bokhutlong thitokgang ke yona e e golaganyang thulaganyo yotlhe ya sekwalwa go nna kgang e le nngwe e e utlwagalang sentle le e e kitlaneng.

Ka jalo thulaganyo ke letlalo le mo go lona mokwadi a rulaganyang dikgang ka go di lebaganya le metara. Go botlhokwa go tlhalosa letlalo le la thulaganyo gonne le lebagane le tharabololo ya mathata a ga Opland a a malebana le thulaganyo ya metara mo pokong ya Setswana.

1.5.3 Letlalo la setaele

Groenewald (1993: 20) a re letlalo la boraro la sekwalwa ke setaele. Kakanyo e, e tlhalosiwa ke Abrams (1985: 203), Brewer (1986: 140), Peck le Coyle (1984: 122), Shole (1991: 2), Libberman le Forster (1968: 111), Gómez de Silva (1991: 479) le Hawthorn (1992: 244) fa ba re setaele ke mokgwa o mokwadi a ipayang mo pontsheng ka teng, e ka nna mo kaneding kgotsa mo pokong. Ke tsela e mokwadi a dirisang puo. McMahan (1984: 253) le Abrams (1985: 203) ba re puo ya mokwadi e bopilwe ka dikarolwana tse di tshwanang le dipolelo, kgelekiso, moribo le medumo. Gape e laolwa ke botswerere ba gagwe. Ke ka foo Shipley (1968: 397) a reng, mokwadi o itlhophela mafoko le dipolelo ka manontlhotlho. Tlhopho ya mafoko ke yona e tlišang pharologano ya setaele fa gare ga bakwadi ba ba farologaneng. Pharologano e, e botlhokwa ka gonne e senola se mokwadi e

leng sona, gonne bakwadi ba bangwe ke dikgeleke tsa puo, ba kgona go dirisa puo e e humileng, le e e looditsweng ka matsetseleko go ya ka maitemogelo le kitso ya bona. Ka fa letlhakoreng le lengwe bangwe ke bomagogorwane, ba ba dirisang puo e e botlhofo e e tlhaelang e e sa kgwediseng. Cuddon (1991: 922) le Beckson (1972: 214) ba oketsa ka go re setaele se supa mokwadi ka nama. Fa a gatelela kgang e, Shipley (1968: 297) a re:

Style differs both in kind and in degree. Under his hand, the genus style is broken down into species and sub-species until it terminates into an individual. The style is the man.

Mmui wa mafoko a, o raya gore mokwadi yo o kgonang go dirisa puo ka matsetseleko, o farologana ka boleng le yo o tlhaelang bokgoni, ka gobo o kgona go baya dikgopolo ka mokgwa o o ngokang le o o usang mmuisi pelo. Sengwe gape ke gore tiriso ya puo ke karolo e e botlhokwa fa go sekasekiwa setaele. Lotman (1968: 3) o oketsa ka go tlhagisa fa karolo e nngwe e e botlhokwa ya setaele e le atemosefere.

Fa ba netefatsa puo e, Cuddon (1976: 19), Beckson le Ganz (1995: 20) ba re, atemosefere e lebagane le maikutlo a a tlhagelelang mo sekwalong. Wales (1995: 14) a re maikutlo a, a senolwa ka go dirisa mafoko a a rileng, e ka nna maikutlo a khutsafalo kgotsa a boitumelo. Halsey (1972: 344) o isa pele kgang e ka go re maikutlo a mosola mo matshelong a batho ka gonne botshelo jo bo tlhokang maikutlo ga bo a felelela, bo golofetse, e bile, ga bo itumedise. Fa a tswelala pele Halsey (1972: 344) a re, go na le maikutlo a a thusang go tlhagisa mowa o o renang mo sekwalong jaaka a lorato, a

letlhoo, a boitumelo, a khutsafalo, a tšhakgalo, a kutlobotlhoko, a poifo, a kgakgamalo, jalo le jalo.

Batiori ba ba jaaka McMahan (1984: 253), Wales (1995: 14), Short (1970: 59), Furbank (1970: 60-61) le Halsey (1972: 244) ba farologana ka mareo a ba a dirisitseng go tihalosa atemosefere. Le fa go ntse jalo, ditlhalosetso tsa bona di a tshwana ka gone di kaya selo se le sengwe, e leng, mowa wa maikutlo. Jaanong ka gobo metara e le karolo ya setaele, go botlhokwa go tihalosa letlalo le ka bophara go leka go batla tharabololo ya mathata a metara mo pokong ya Setswana.

Fa go sekasekiwa setaele, go tshwanetse ga se tlhokomologiwe dikarolo tse pedi tsa sona, e leng, puo le maikutlo. Le fa puo e se karolo e kgolo ya setaele, fela e botlhokwa ka gone go ya ka Groenewald (1993: 5) e na le mesola e mebedi e leng:

- go bonagatsa thulaganyo, le;
- go tlhagisa phisegelo ya mokwadi e e malebana le gore mmuisi a itsalanye le maikutlo a gagwe.

Ka mabaka a, go ka twe maikutlo ke karolo e kgolo ya setaele, e bile setaele se itsetsepitse ka maikutlo. Le fa letlalo la setaele le gologangwa le mokgwa o mokwadi a dirisang puo ka teng, go itshenolela mmuisi, maikutlo ke ona a a senolang mowa o o renang mo sekwalong.

1.6 TSAMAISO YA DIKGANG

Mo kgaolong ya ntlha, matseno a lebagane le tlhaloso ya mathata a metara mo pokong ya Bantsho go akaretsa le Setswana, a a tlhagisitsweng ke Opland le go batla tharabololo ya ona ka go a lebaganya le thutaditlhanga le thutametara.

Go dirisiwa mekgwa e meraro ya patlisiso, e leng, wa go tlhalosa, wa go ranola le wa go bapisa mareo le dikakanyo tse di mabapi le go tlhagisa tharabololo ya mathata a metara mo pokong ya Setswana.

Mo lekwaloatlisisong le, go ya go dirisiwa mmotlolo wa naratoloji o o tlhalosang gore sekwalwa fa e tla nna sekwalwa tota, se simolola e le kanedi. Patlisisong e, e ya go tlhalosa tshimologo ya ditiragalo tsa sekwalwa ka tsela ya naratoloji.

Mo kgaolong ya bobedi go ya go tlhalosiwa ka ga poko ya setso ka kakaretso e e leng poko ya setso ya bophirima, poko ya Bantsho ba Aforika ga mmogo le poko ya Bantsho ba Aforika Borwa.

Kgaolo ya boraro e thadisa ka ga poko ya segompiano go totilwe diteng, sebopego le mefuta ya diteng.

University of Pretoria etd – Komati, P R (2006)

Kgaolo ya bone e tlhalosa kakanyo ya pokokanelo. Go ya go lebelelwa ka fa dikakanyo tsa outu, balate, epiki, le pokokanelo ka boyona di tshwanang ka teng le ka fa di farologaneng ka teng. Kakanyo ya tiragatso e tlhalosiwa ka fa e amanang ka teng le poko ka go sekaseka tiragatso le bokgoni ba mmoki wa Setswana, mmoki yo o ithutang ka tlhogo le mmoki yo e leng mokwadi. Gape go ya go lebelelwa metara mo mabokong a Setswana le thulaganyo ya ona.

Kgaolo ya botlhano e ama metara II. Mo go ona go tlhomiwa matlho mo molaong wa kutlwano go totilwe sešura, tiro ya katoloso, palo ya ditlhoa tsa moribo le ya dinoko mo lebokong la 'Motata' le la 'Masupatsela'. Mo godimo ga moo go tla tsepamisiwa matlho mo lebokong la 'Masupatsela' ka go anaanela dipoeletso le kutlwano ya ditlhaloso, le dikapolelo tse di nang le sebopego sa metara.

Mo kgaolong ya borataro go tlotlhomisiwa metara III ka go o lebaganya le molao wa kgaoganyo, moribo, dipaterone tsa segalo, ditemana tsa melametlhano, kgaotso ya kgaoganyo le ditshwaelo tse di konosetsang thulaganyo ya metara mo pokong ya Setswana.

Kgaolo ya bosupa ke bokhutlo ba tshekatsheko e. Mo go yona go ya go sosobannngwa dikgaolo tse tsotlhe tse di bopileng lekwalopatlisiso le.

Mo kgaolong ya borobedi go sobokannngwa lekwalopatlisiso le ka Seesimane le Seaforikanse. Kgaolo ya borobongwe ke metlobo mo go tlhagisitsweng maina a bakwadi ba ditshwaelo tsa bona di tlhagelelang mo lekwalopatlisising le.

KGAOLO YA BOBEDI

2.1 POKO YA SETSO

2.1.1 Matseno

Go setse go builwe thata ka ga poko ka gonne batiori ba mafatshe a a farologaneng ba sekasekile kakanyo e ya poko ka botlalo. Le fa go ntse jalo, mo kgaolong e, go ya go tthalosiwa poko ya setso. Fa poko e sekasekiwa go ya go salwa morago lenaneo le:

- Poko ya setso ya bophirima
- Poko ya Bantsho

2.1.2 Poko ya setso ya bophirima

Fa go sekasekiwa hisetori ya mofuta o wa poko, go lemogilwe gore go ya ka Preminger (1993: 864) e arogantswe ka metlha e le meraro e leng:

- Poko ya molomo
- Poko ya motlhagare
- Poko ya tsosoloso

Kwa bokhutlong, go ya go itebaganngwa le motlha wa poko ya molomo fela, ka gonne poko ya motlhagare le ya tsosoloso di na le diponagalo tsa poko ya segompieno. Ka jalo, di ya go akarediwa le poko ya segompieno.

- **Poko ya molomo**

Holman (1972: 405) a re mo dingwageng tse di fetileng batiori ba ba farologaneng ba lekile go batlisisa gore poko ya molomo e simolotse kwa kae, leng, ke bomang kgotsa mang. Fela, ka ntlha ya go tlhoka bopaki bo bo usang pelo ba dikwalwa, go lemogiwa fa tshimologo ya yona e sa itsiwe ka gore e sa kwalwa. Se se botlhokwa mo go yona ke gore, ke letlhaku le legologolo ka gobo e simolotse bogologolo le tlhago ya motho. Ke ka ntlha e Halsey (1972: 139) a reng:

History seems to indicate that oral poetry is the earliest form of expression in the primitive societies

Kakgelo e, e raya gore ditiragalo le setso ke pinagare e poko ya molomo e itsetsepetseng ka yona. Ke ka ntlha e Cuddon (1996: 659) a reng poko ya molomo ke yona ya ntlha go dirisiwa ke merafe ya bophirima e e jaaka Magerika, Maindia, Majapane, Maitali, Mafora le ba bangwe. Payne (1996: 390) o tsweleletsa pele ntlha e fa a re, poko ya molomo ke lefika la motheo wa poko ya bophirima. E neeletsanwa ka molomo go tswa mo bagolong go ya kwa baneng, go tswa mo setšhabeng se, go ya go se sengwe le go tswa mo losikeng lo, go ya go lo longwe ka tsela ya go boka.

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Cohen (1972: 19) le Hawthorn (1987: 52) fa ba anaanela go ya pele ba re, tiriso ya puo mo pokong ya setso, e tseelwa matsapa. Ba re e tlhamilwe ka bonontlhotlho le botswerere bo bogolo ka mafoko a a tlhophilweng ka kelotlhoko go aga puo e e humileng e e lebaganeng le setso. Morero wa poko e, o itebagantse ka tlhamalalo le merero ya setšhaba e e jaaka setso, meetlo, ngwao, ditumelo le ditirelo tsa badimo. Ke ka moo go ka tweng poko ya molomo ke poko ya setso e e senolang ditiragalo tsa morafe o o rileng ka molomo. Peck (1990: 200) o tiisa gore poko ya molomo ga e a kwalwa, e lebagane le tsebe (go utlwa) e seng matlho (go kwala). Ga go makatse fa ditiragalo tsa yona di lebalega kgotsa di fetoga le mabaka. Fa a netefatsa kgang e, Preminger (1975: 572) a re:

The most distinctive characteristic of oral poetry is its fluidity of the text ... Fluidity of the text, or to put it in reverse, the absence of a single fixed text, arise from the technique of oral composition, which the poet learns over many years.

Gantsi ditiragalo tsa mofuta o wa poko ga di a golagana sentle ka gonne e tlhoka bopaki bo bo kwadilweng. Selo sa botlhokwa mabapi le poko ya bogologolo ke mokgwa o e buiwang ka teng. E na le puo e e bofitlha, e e makgaokgao, le e e pateletsang moreetsi go eta a inaganela. Ke ka ntlha eo go bonagalang e kete ga e elele sentle fa e bokiwa.

Le fa go ntse jalo, go ya ka Adams (1990: 52) fa dingwaga di ntse di feta, mofuta o wa poko o ne wa simolola go tlhabololwa wa ba wa gola. Tharabololo ya mathata a go lebalega le go fetoga ya fitlhelelwa ka tiriso ya dithekeniki tse tlhano tse e leng:

University of Pretoria etd – Komati, P R (2006)

- thekeniki ya fomula, e e dirisang setlhopha sa mafoko a a ipoeletsang gangwe le gape,
- thekeniki ya thitokgang e e dirisang mererwana e le mmalwa e e farologaneng mo pokong e le nngwe,
- thekeniki ya go ithuta lefoko ka lefoko,
- thekeniki ya go ekisa, ke gore kekiso,
- thekeniki e e dirisang dipaterone tsa medumo e e boelediwang gangwe le gape.

Batori ba ba farologaneng ba gatelela gore poko ya setso e mosola. Hardison (1986: 178) o sosobanya bomosola ba yona fa a re:

- poko ya setso e tsosolosa maikutlo a a rotloetsang go tlotlomatsa setso,
- e tlotlheletsisa go rata segaabo motho,
- e rotloetsa batho go lemoga fa ngwao e le boswa bo bo tswang kwa ga Lowe ka jalo bo tshwanetse go somarelwa.

Shiple (1968: 312) ene o tthalosa mosola wa poko ya setso ka go o amanya le boipelo ba setšhaba ka go re (a) e a itumedisa (b) e ntsha batho bodutu gonne e ikaegile ka tiragatso. Kwa ntle ga moo, Scott (1967: 226) a re, (a) e thusa go anamisa thuto le kitso e e mabapi le setso (b) e tlotlheletsisa morafe go rata le go tihokomela hisetori ya setso sa ona.

Go sa ntse go na le batori ba bangwe ba ba jaaka Chickera (1982: 260) ba ba tswelolang pele go tthalosa botlhokwa ba poko ya setso. Chickera (1982: 260) o oketsa ka go supa fa maitlhomomagolo a poko ya molomo e le go

(a) thusa gore setso se se ke sa nyelela, sa lebalega kgotsa sa tlodisiwa matlho, (b) e lemosa batho gore ngwao, meetlo, ditumelo le dikgatlhego tsa morafe ke boswa ba setšhaba, ka jalo, go botlhokwa go bo somarela. Adams (1990: 514) o isa pele ka go re: (a) poko ya setso e senola dithuto tsa bogologolo, (b) e naya tshedimosetso e e mabapi le ditiragalo tsa nako ya dintwa tsa morafe tse di buang gore monna o tshwanetse go nna pelokgale (c) e gatelela tshwanelo le tlwaelo ya morafe e e gatelelang fa mongwe le mongwe a tshwanetse go nna le leruo la gagwe.

Thomas Love Peacock (cf: Preminger 1993: 509) a re, go na le mefuta e mene ya maboko a setso e leng: (a) poko ya paka ya tshipi, (b) poko ya paka ya gauta, (c) poko ya paka ya selefera le (d) poko ya paka ya koporo.

Jaanong go ya go tlhotlhomisiwa ka fa mefuta e, e tshalosiwang ka teng ke Thomas Love Peacock.

- **Poko ya paka ya tshipi**

Poko ya nako ya tshipi ke tshimologo ya poko ya bophirima, e e leng kgato ya ntlha pele batho ba ithuta go kwala. E lebeletse botshelo ba setšhaba, dintwa tse di lolweng bogologolo le ditiro tsa bogatlamelamasisi tsa batlhabani ba marumo. Monna o ne a bontsha bonna ba gagwe ka go nna motlhabani yo o pelokgale, fa seganka sona se rorisetswa bokgeleke le makgethe a sona kwa tllhabanong. Ka jalo, banna ba ipatlela maemo le khumo ka go tsaya karolo mo dintweng. Mo godimo ga moo, kgosi le yona e ne e tlotlomaletswa diphitlhelelo tsa yona.

- **Poko ya paka ya gauta**

Ditiragalo tsa poko ya paka ya gauta, di tsamaelana thata le ditiragalo tsa paka ya tshipi. Le fa go ntse jalo, go ipatlela maemo ga banna go ne ga nna ga nyelela. Ga tsepamisiwa matlho mo ditiragalong tsa setso. Motho o ne a rorisiwa go lebeleletse losika lwa gaabo. Se se botlhokwa ka paka e, ke gore poko e ne ya gola, ka gonne batlhalefi ba ne ba simolola go batla mekgwa le dikakanyo tse dintšhwa mabapi le yona. Ka jalo ga tlhagelela maboko a a jaaka leboko la ga 'Pindai', la ga 'Akaeus' le la ga 'Sophoels'.

- **Poko ya paka ya selefera**

Mofuta o wa poko ke wa paka ya diphetogo, ka gonne batlhalefi ba tokafaditse sebopego, tlhamego le morero wa yona. Poko e, e arogantswe ka mefuta e mebedi e leng: (a) e e ekisang le (b) e e dirisang thoriso, tshotlo le metlae. Mafoko a yona a tlhophilwe ka kelotlhoko go tswelletsa maikutlo le phisego ya mmoki, e bile e na le ditemana.

- **Poko ya paka ya koporo**

E ke kgato ya poko, e mo go yona batho ba eletsang go boela kwa morago kwa tlhologong le kwa tshimologong ka go tsosolosa mekgwa wa tlhamego le tshimologo ya poko. Ka ntata ya se, merafe e e sa tlhabologang ya bophirima ba Yuropa, ya simolola go fetoga ka iketlo le go tlhabolola mekgwa ya go tlhama maboko.

Go akaretsa se se umakilweng fa godimo fa, go ka twe kgato ya ntlha ya maboko a bogologolo e simolotswe ka puo ya molomo, ya bobedi e tsepamisitse setso, ya boraro ke tlhabololo ya tlhamego ya poko le tshimololo ya ditemana mme ya bofelo e ikaegile ka diphetogo tse di lerilweng ke tlhabologo. Ka jalo, ga tlhagelela mekgwa, dikakanyo le tlhamego e ntšhwa ya poko ya molomo.

2.1.3 Poko ya Bantsho ba Aforika

Ka fa go setse go sekasekilwe poko ya bogologolo ya bophirima, tshekatsheko e, e ka se ke ya lebelela poko ya bogologolo ya Aforika, ka ntlha ya gore tlhotlhomiso e e ka phatlalala thata. Go tswela pele, maikaelelo a tshekatsheko e, a ikaegile thata ka poko ya Setswana le go leka go bona tharabololo ya bothata bo bo senotsweng ke boOpland ba metara mo pokong ya dipuo tsa Bantsho. Ka jalo, go ya go tlhokomelwa poko ya Bantsho ba Aforika pele go ka sekasekiwa poko ya Setswana. Le fa go ntse jalo, patlisiso e, e ya go simolola ka mathata a a itemogelwang mabapi le tshimologo ya poko ya Bantsho ba Aforika.

Fa tshimologo ya poko ya Aforika e lebelisiwa, go tlhagelela mathata a a rileng. Mathata a, a tlhagisiwa ke Jones (1989: 4) fa a re:

There used to be a widely held view, especially among European intellectuals who observed African societies in the nineteenth century, that there was nothing of true poetic merit in traditional African Societies. Traditional societies were still groping in the dark and battling with

University of Pretoria etd – Komati, P R (2006)

elementary problems of existence and had not yet attained where men could pursue in poetic excellence. Their language was not sufficiently developed to cope with the complex techniques of poetic experience.

Kinolo e, e tiisa kgang e e reng tlhamego ya poko ya Bantsho ba Aforika e farologana le tlhamego ya poko ya dipuo tsa bophirima. Ke ka moo Bourton (cf: Finnegan 1988: 26) a tshegetsang kgang e ka go re:

The savage custom of going naked we are told, has denuded the mind, and destroyed all human decorum in the languages. Poetry, there is none ... There is no metre, no rhyme, nothing that interest and soothes the feeling, or arrests the passion ...

Ratoriri yo, o godisa mathata a ga Opland a gore metara ga o bonagale sentle mo pokong ya Bantsho ba Aforika. Ga go makatse fa Opland a ne a gatelela phapaano magareng ga metara mo pokong ya Bantsho ba Aforika le metara mo pokong ya bophirima. Ka fa letlhakoreng le lengwe Finnegan (1988: 82) o kgatlhanong le se se buiwang ke boOpland. A re:

The practice of poetic composition and performance as specialist art is not uncommon in Africa. Poetry is marked by greater specialism.

Finnegan o tiisa puo e e reng sebopego le tiragatso ke tsona diponagalo tse di bothokwa tsa poko ya Bantsho. Ka jalo, kakanyo ya go se nne teng ga metara mo pokong ya Bantsho e tlhoka go sekasekiwa. Ke ka ntlha e Preminger (1993: 803) a tlaleletsang ka go tshwantshanya poko ya Bantsho ba Aforika le poko ya bophirima fa a re:

African oral poetry, though delivered orally does not differ from Western poetry in the manner of composition.

Go ya ka nopolo e, sebopego sa poko ya Bantsho ga se farologane le sebopego sa poko ya bophirima. Ke ka moo go tlhokegang go tlhomamisa fa poko ya Bantsho ba Aforika e se na metara. Ke ka jalo go leng bothokwa go leka go ela tlhoko thulaganyo le sebopego sa poko ya Bantsho go ya ka lenaneo le le latelang:

- Poko ya Bantsho ba Aforika ke eng?
- Poko ya Bantsho ba Aforika Borwa
- Poko ya Batswana

2.1.3.1 Poko ya Bantsho ba Aforika ke eng?

Tanure Ojaiden (2001: 44) o tlhalosa gore puo ya molomo ke motheo wa poko ya bogologolo ya dipuo tsa Bantsho a re:

University of Pretoria etd – Komati, P R (2006)

The Malian Philosopher Hampte states that: In 'Africa' a dying old man is a burning library. Traditional African culture is oral and the literature in the form of poetry, legends, tales and other forms are translated by word of mouth from one generation to another.

Puo e, e tlhalosa fa dikwalwa tsa setso tsa Aforika e le tsa molomo ka gonne di sa kwalwa, di lebagane le (tsebe) e seng (matlho). Motheo wa setso o itsetsepetse ka setlhangwa sa molomo, e seng setlhangwa se se kwadilweng. Fa gare ga ditlhangwa tse tsa setso, go akarediwa le poko. Finnegan (1988: 206) o tlhagisa tshimologo ya poko ya molomo ka go e golaganya le mafelo a le mane a:

- Kwa Kenya le Cameroon poko e simolotswe fa makolwane a a rupisiwang a ithuta go ipoka mmogo le ba masika a bona,
- Kwa Sierra Leone, e simolotswe ke batsomi, ba ipoka fa ba kgonne go bolaya phologolo e e boitshegang,
- Kwa Congo e simolotswe ke badisa ba dikgomo fa ba disitse kwa merakeng,
- Mono Aforika Borwa e simolotswe fa go tlotlomadiwa kgosi malebana le puso e e usang pelo kgotsa fa a gakololwa go ela tlhoko sengwe se se sa siamang mo morafeng. Ka nako e nngwe go bokiwa bagale ba dintwa ka ntlha ya bogatlhamelamasisi jwa bona.

Botlhokwa ba hisetori ya poko ya Bantsho ba Aforika, ke ntlha e e masisi ka gonne hisetori e lebagane le ditiragalo tse di diregileng bogologolotala le fa di sa kwalwa mo sekwalong.

University of Pretoria etd – Komati, P R (2006)

Okpewho (1975: 1) o bua gore mono Aforika poko ya molomo e tswa le mabutswapele a Bantsho go tswa kwa ga Lowe. Ke ka nako e ngwao e neng e le motheo wa botshelo, meila e sa ntse e obamelwa. Kwa ntle ga moo, Elimimian (1988: 112) a re e itshegeditse mo ditirelong tsa badimo ka tsela e:

- fa ba ya ntweng ba kopa tshireletso ya badimo ka poko,
- fa ba lwala kgotsa ba lwalelwa ba kopa pholo ka poko,
- fa ba swelwa ba kopa gore badimo ba amogele mowa wa moswi ka poko,
- fa ba nyadisa ba kopa gore badimo ba fe banyalani katlego ka poko,
- fa ba kopa pula, ba e rapelela ka poko.

Ke ka ntlha eo Finnegan (1988: 83) a akaretsang botlhokwa ba poko fa a re:

In a panegyric poetry, great deeds of ancestors are glorified.

Se se buiwang se tlhalosa gore tlhaeletsano le badimo e diriwa ka tsela ya go boka.

Eyoh (2000: 09) o amogela gore poko ya Bantsho e na le sebopego se se rileng. David Dorsey (1988: 34) a re sebopego se, se na le mathata ka gonne ke segobogobo fela se se se nang ditemana. Le fa go ntse jalo, segobogobo se, se na le diponagalo tse thataro e leng: (a) moribo, (b) morumo, (c) tobetso, (d) segalo, (e) dipoeletsomodumo,

(f) dipoeletsomafoko le (g) mothofatso. Diponagalo tse di mosola mo tlhotlhomisong e ka gonne di thusa go senola sebopego sa poko. Kgang ya ga Eyoh e lebagane le metara wa poko ya Bantsho ka go re e amana le moribo.

2.1.3.2 Mosola wa poko ya Bantsho

Mo patlisisong e, go ka se ke ga tlhalosiwa mesola ya poko ka botlalo, ka gonne e sa tsamaelane le sebopego sa metara fa e bapisiwa le diponagalo tsa poko. Ke ka jalo Wilfred van Damme (2000: 21) a rumang kobo moroko ka go re poko ya Bantsho ba Aforika e na le mosola o mogolo mo mats Shelong a morafe ka kakaretso, ka gonne e ruta: (a) setso le sedumedi, (b) maitseo, (c) boitumelo, (d) maikutlo, (e) bokgabo le (f) puo.

2.1.3.3 Mefuta ya maboko a Bantsho

Fa a tlhalosa mefuta e e farologaneng ya maboko a Bantsho ba Aforika, Nina Pawlock (cf: Tylock 1985: 130) a re:

The rich and interesting social, political and religious life of Western African people (Akan), has contributed to the creation of original and vivid poetry, and attention should above all be drawn to funeral dirges, poems on wars, hunting and religious poetry as well as works on drumming and horn-blowing.

Mafoko a, a gatelela fa poko ya Bantsho e arogantswe ka mefuta e mene e leng: (a) poko ya poloko (b) poko ya dintwa (c) poko ya batsomi (d) poko ya sedumedi.

Jaanong, mefuta e ya maboko e ya go tthalosiwa go ya ka lenaneo le le kailweng fa godimo.

- **Poko ya poloko**

Go ya ka Nina Pawlock (cf: Tylock 1985: 130-133), poko e, e lebagane le poloko ya baswi. Pele moswi a bolokwa, go tshwarwa tirelo e e diriwang ka tsela ya poko. Batsenelatirelo e nna ba losika, ditsala, baagisani le morafe ka kakaretso. Le gale (se se botlhokwa mo tirelong ke go re) batsamaisatirelo kana baradisi ke basadi.

Ka poko, badimo ba lopiwa go amogela mowa wa moswi, mme moswi o bidiwa ka mainamafatshwa a a farologaneng go mo felegetsa le go mmegele badimo ba gaabo. Badimo le bona ba bidiwa ka mainaina fa ba rapelwa go amogela mowa wa ngwana wa bona, yo o tlogang mo lefatsheng la batho ba ba tshelang go ya kwa lefatsheng (le lengwe) la badimo ba ba ithobaletseng.

Diteng tsa poko di mabapi le tlotlomatso, bomolemo, bopelonomi le bonatla ba moswi. Ka nako e nngwe thoriso ya moswi e lere maikutlo a khutsafalo le tatlhegelo go ba losika. Ka moo poko e tlhakatlhakanngwa le selelo sa

matlhotlhapelo. Fa maikutlo a khutsafalo a gotela, poko e tswaisiwa ka moopelo, meropa le dinaka go leka go gomotsa ba losika ba ba lelelang moswi. Go ka garelwa ka go re poko ya poloko ke (a) tirelo ya taelano le moswi, (b) tirelo ya badimo le (c) tlotlomatso ya moswi e e tlhakanngwang le moopelo, meropa le diletso.

- **Poko ya dintwa**

Nina Pawlock (cf: Tylock 1985: 134), o tthalosa gore poko ya dintwa e lebelela dintwa tsa marumo le batlhabani ba e leng makolwane a a kwenneng a tiro ya ona e leng go sireletsa morafe.

Fa ntwā e fagile, batlhabani ba dirisa poko go buisana, le go amogela ditaelo. Fa ba simolola loeto lwa go ya ntweng ba itsenya mowa wa bopelokgale le boganka ka go ipoka le go ithorisa go go supang bogatlhamelamasisi, mme ba ya go fenyā manaba a bona, fela jaaka ba a fentse mo dintweng tse di fetileng. Tota poko e ba tsenya matlhagatlhaga le mowa wa phenyo. E dirisiwa go nyatsa le go nyenyefatsa baemakgatlhanong. Lonyatso lo lo naya batlhabani maatla a go lwa ka natla. Fa dira di ba atamela, batlhabani ba tlhotlheletsana ka poko go nna ba thantse. Kwa bokhutlong fa ba phatlalala mo kokoanong e e rileng, ba laelwa go ya ka magoro ka poko.

Mo polokong ya batlhabani ba ba swelang kwa ntweng, baswelantweng ba tlotlomaletswa go nna bagale ka poko. Poko ya dintwa e thusa gore

batlhabani ba tlotlege ba bo ba ratege mo setšhabeng. Ke ka ntlha eo makolwane a mantši a neng a nna le seabe mo dintweng.

Ka nako e nngwe poko ya dintwa e tlhakanngwa le meropa, segolothata fa batlhabani ba le mo leetong kgotsa mo mogwantong. Tiriso ya moropa e thusa gore ba se ke ba utlwa bokete ba leeto, ba gatele ka gangwe le ka matšato, mme tsela e e thata e nne botlhofo. Mo godimo ga moo poko e ka tswaisiwa ka moopelo o o tlhakanngwang le meropa le go tlhabeletswa.

- **Poko ya batsomi**

Nina Pawlock (cf: Tylock 1985: 135-136) a re poko ya batsomi e lebagane le batsomi ba diphologolo tse ditlhaga tse di nnang mo dikgweng tse di kitlaneng tsa lefatshe la Aforika. Mo letsholong la go batla dibatana, batsomi ba ipaakanya ka poko gore fa phologolo e ka tsoga, ba ya go e bontsha kwa dipitse di noleng teng metsi. Fa ba kgonne go e bolaya, le gona ba itlotla ka poko gore ke bagaka. Gape fa go tlhokega gore ba thusane, batsomi ba bitsana ka poko, ka go letsa manaka a diphologolo tse ba di bolaileng. Mokgwa wa go tswaka poko ka moopelo le diletso tsa manaka o tlhagisa moribo o o nang le molotsana o o itumedisang.

Kwa bokhutlong, mo pokong ya batsomi go na le tlhaeletsano, diletswa tsa manaka le moopelo o o tlhabelediwang.

- **Poko ya sedumedi**

Nina Pawlock (cf: Tylock 1985: 132) o tlhalosa poko ya ditumedi ka go re e ikaegile ka: (a) go dumela mo badimong le mo Modimong, (b) mo dingakeng le (c) mo boloing.

Leboko la badimo ke le lengwe la maboko a a botlhokwa mo Bantshong, ka gonne ba dumela fa botshelo ba letsatsi le letsatsi bo laolwa ke badimo. Ka poko mongwe le mongwe o nna le kgolagano e e tiileng le badimo ba gagwe. Badimo ba akgoelwa go kgona go tlisa pholo, masego, phenyo mo ntweng, lesego le bana mo lenyalong. Kgabagare badimo ba ka otlhaya yo o tloang melao ya bona, ka go mo tlhokisa masego le botshelo jo bo itumedisang, le go mo tsenya mo dipharagobeng le mo madimabeng. Ke ka moo go nang le tumelo ya gore fa badimo ba huraleitse mongwe kana ba mo tlhokomologile o tlelwa ke madimabe. Go tloga bogologolo Bantsho ba Aforika ba itse gore Modimo o teng. Modimo o tlotlelwa bogolo ba ona ka poko e e tlhagisang mafoko a a jaaka Modimo wa borraarona, Modimo wa boikanyo, Modimo yo a sa jeng nkabo jalo le jalo. Mogapi (1992: 139) o tlaleletsa ka go re, ka poko, bagologolo ba ne ba raya bana ba bona maina a supang tumelo mo Modimong. Mangwe a ona ke a a jaaka Goitsemodimo, Modimoofile, Oteng, Omphile le a mangwe.

Dingaka tsa setso di dirisa poko mo ditirelong tsa kalafi. Fa di batlisisa tlholego ya bolwetse, di dirisa poko go buisana le ditaola. Fa ngaka e kopa go senolelwa se se bakileng bolwetse le kalafo ya bona, ngaka e bitsa ditaola ka mainaina a a jaaka Moremogolo, Maboni a ga Rapatsi le Mosarwana. Mogapi (1991: 122) a re ka nako e nngwe ngaka e tlhakanya poko le moropa, diletswa, moopelo le mmimo mo tirelong ya go thaya lelapa

le go sireletsa beng ba lona kgatlhanong le baloi. Tirelo ya mothale o, e dira gore Bantsho ba ikutlwe ba sireletsegile e bile ba babalesegile kgatlhanong le diphatsa tsa baloi.

Kwa bokhutlong go ka twe mefuta e mene e ya maboko e botlhokwa gonne e bopilwe ka dipharologantsho tse tharo tsa poko, e leng: (a) poko e e tswaisiwang ka moopelo, mmino, moropa le diletso (b) poko e e tlhabelediwang le (c) poko ya mogwanto e e nang le moribo. Dipharologantsho tse, ke karolo ya sebopego sa metara wa poko ya Bantsho ba Aforika. Tiriso ya tsona e ya go leka go thusa go rarabolola mathata a metara. Ka jalo tshekatsheko e e ya go tswelela pele go lebelela poko ya Bantsho ba Aforika Borwa.

2.1.4. Poko ya Bantsho ba Aforika Borwa

Fa go kanokiwa poko ya dipuo tsa Aforika Borwa, go ka se ke ga lebelelwa Aforika Borwa ka bophara gonne dipuo tsa Aforika Borwa ke karolwana ya dipuo tsa Aforika, e bile dipharologantsho tsa poko ya Aforika Borwa, ga di farologane thata le tsa poko ya Aforika. Fa go tshalosiwa poko ya Aforika Borwa, go ya go elwa tlhoko ka fa e dirisiwang ka teng mo dipuong tse di farologaneng tsa Bantsho, e leng: (a) dipuo tsa Setsonka le Setswetla, (b) dipuo tsa Senkuni le (c) dipuo tsa Sesotho.

2.1.4.1. Poko ya Setsonka le Setswetla.

Mo patlisisong e, go ya go akarediwa poko ya Setsonka le Setswetla mo setlhopheng se le sengwe ka gone go ya ka Finnegan (1988: 122)

It has been particularly documented that among such people as the Tsonga and Venda speaking groups, that in general, their poetry share same form'.

Ke lona lebaka le le gapeletsang tlhotlhomiso e go pataganya poko ya Setsonka le Setswetla mmogo. Tshekatsheko e e ikaelela gore fa dipuo tse di tlhagisiwa, go sosobanngwe dipharologantshe tse di sa umakiwang fa go sekasekiwa poko ya Aforika.

Fa go tlhalosiwa sebopego sa poko ya Setsonka le ya Setswetla, Johnston (1971: 111) a re moribo ke e nngwe ya diponagalo tse di tlhagelelang ka magetla mo mabokong a Setsonka le a Setswetla. Ke ka moo Edmonson (1981: 40) a gatelelang gore:

The simplest, most fundamental and most widespread features of Tsonga and Venda poetry is its rhythmical structure.

Le fa moribo o tlhagisitswe fa go umakiwa ka ga poko ya Aforika, go botlhokwa gore go buiwe gape ka ona mo pokong ya Setsonka le ya Setswetla. Dipaterone tsa moribo wa poko ya Setsonka le ya Setswetla ke e nngwe ya dipharologantsho tse di sa ka keng tsa tlodisiwa matlho. Dipaterone tse tsa moribo wa dipuo, di gatelelwa thata go gaisa mo mabokong a dipuo tse dingwe. Blacking (1967: 155) o tshegetsa ntlha e ka go re:

Among the features claimed to be universal in Tsonga and Venda poetry, is its rhythmical patterning ...

Brailoiu (1984: 64) le Blacking (1967: 165) ba tswela pele ka go naya tshedimoso e e mabapi le sebopego sa dipaterone tsa maboko a dipuo tse ka gone di na le mafoko a a bopilweng ka dinoko tse di sa lekaneng. Go raya gore ka nako e nngwe mafoko a poko a bopiwa ka dinoko tse di khutshwane. Ka jalo, boleele kana bokhutshwane ba dinoko go ya ka Brailoui (1984: 64) bo laolwa ke maikaelelo a mmoki, bokgeleke ba gagwe mo tirisong ya puo, tlhopho ya mafoko le thulaganyo ya yona.

Ntlha e nngwe e e malebana le sebopego sa moribo wa poko ya Setsonka le Setswetla ke segalo. Fa Nketia (1972: 744) le Mathivha (1972: 313) ba tlhalosa kakanyo e ba re, segalo se lebelela kodu ya mafoko a a buisiwang mo pokong. Ke ka moo go ka tweng segalo se lebagane le kgatelelo kgotsa tlhofofatso ya puo, fa e buiwa ka kodu ya segalo se se kwa tlase kgotsa e buiwa ka segalo se se kwa godimo. Segalo sa poko ya Setsonka le Setswetla se thusa go tswelletsa bokao ba mafoko. Blacking (1967: 192) o pikitletsa mosola wa segalo ka go re:

University of Pretoria etd – Komati, P R (2006)

Speech tone is an important element of poetry as it can some times affect the meaning of words in poetry.

Westphal (1965: 55) le Guthrie (1967: 82) ba oketsa ntlha e ka go aroganya segalo sa mafoko a poko ya Setsonka le ya Setswetla ka ditlhopha tse pedi e leng: (a) mafoko a poko a a nang le segalo se se kwa godimo le (b) a a nang le segalo se se kwa tlase. Le gale, ditlhopha tse pedi tse, di nyalantshiwa mmogo go bopa puo ya poko e le nngwe e e logaganeng sentle. Ke ka ntlha e Mathivha (1972: 375) a buang gore fa go sekasekiwa sebopego sa puo ya poko ya Setswetla le Setsonka segalo se tlhokomelwe.

Go na le mefuta e e botlhokwa ya maboko a Setsonka le a Setswetla a go tlhokegang gore a anaanelwe. Bill (1990: 283) le Milubi (1988: 20) ba akaretsa mefuta e ya maboko ka ditlhopha tse tharo tse e leng: (a) maboko a bana, a a dirisiwang go ruta bana go buisa, (b) maboko a boitapoloso, a a golagannwang le motshameko wa basimane le basetsana le (c) moboko a thoriso a a dirisediawang go tlotlomatsa bagale, magosi le batho fela ka ntlha ya bonatla jwa bona.

Go ya ka dipharologantsho tse di umakilweng fa godimo fa (a) moribo le dipaterone tsa ona, (b) segalo se se kwa godimo le se se kwa tlase sa mafoko a poko le (c) dinoko tsa mafoko a poko tse di sa lekalekaneng ke tsona di ka thusang mo tharabololong ya mathata a metara mo pokong ya dipuo tsa Bantsho go ya ka foo a tlhagisitsweng ke boOpland ka teng.

2.1.4.2 Poko ya Senkuni

Guthrie (1967: 112) a re puo ya Senkuni e arogantswe ka dipuo tse nne e leng (a) Sethosa (b) Sezulu (c) Setebele (d) le Seswatsi. Fa go sekasekiwa poko ya Senkuni, go ya go lebelelwa go ya ka fa e theilweng mo dipuong tse nne tse. Opland (1983: 12) le Rycroft (1984: 125-126) ba bua ka segalo mo pokong ya Senkuni, ka gone Opland (1983: 12) o bua jaana:

It is the imbongi control of intonation that is the major point of difference in the style of delivery.

Rycroft (1984: 125) o mo maitekong a go tsweledisa kgang e pele fa a re mmoki wa poko ya Senkuni fa a boka, o tthatloetsa lentswe kwa godimo mo tshimologong kgotsa mo matsenong a poko, mme a le usetse kwa tlase kwa bofelong ba yona. Ka jalo, o feleletsa poko ka segalo se se kwa tlase. Ka kakaretso, segalo sa poko ya Senkuni se gaisa segalo sa maboko a dipuo tse dingwe tsa Aforika Borwa ka gone sone se utlwagala thata.

Dipaterone tsa poko ya Senkuni go ya ka Rycroft (1984: 272) di farologana le tsa poko ya Setsonka le Setswetla ka gone ke tsa moribo, fa tsa poko ya Senkuni di ikaegile ka tobetso. Ke ka moo Lestrade (1935: 4) a akgelang ka go re tobetso ke motheo wa dipuo tse. Fa puo ya poko ya Senkuni e ka tlhoka tobetso e ka se ke ya tlhologanyega ka gone e tla bo e se na kgatelelo e e tlhokegang, gone tobetso e loisa puo gore e utlwagale jaaka e tshwanetse. Le gale tiriso ya yona mo pokong ya Senkuni e farologane le ka fa e dirisiwang ka teng mo pokong ya Setsonka le Setswetla. Go ya ka Rycroft (1984: 291) fa poko ya Senkuni e buiwa, puo ya yona e diriwa ka

ditlhopha tsa khemo tse di bopilweng ka mafoko a a sa gatelelwang ka go lekana. Go raya gore poko ya Senkuni e bopilwe ka motswako wa mafoko a a nang le kgatelelo e e maatla le a a sa gatelelwang ka gope, kgotsa a a nang le kgatelelo e e bokoa.

Mzolo (1980: 243) o isa pele fa a re pharologantsho e nngwe ya poko ya Senkuni ke tumediso kgotsa boikitsiso bo bo tlhagelelang mo matsenong a pokothoriso ya magosi le magosana a dikgoro tsa morafe, jaaka fa go twe:

Wena! Donda! Wena ka Langalibalele!

Go ya ka se se buiwang fa godimo fa, go ipontsha gore segalo, tobetso le matseno a pokothoriso ya magosi le magosana e le dingwe tsa matshwao a poko ya Senkuni. Matshwao a, a ya go thusa mo tshekatshekong ya metara mo pokong ya Bantsho ka gonne ke dipharologantsho tse di malebana le sebopego.

2.1.4.3. Poko ya dipuo tsa Sesotho

Mo karolwaneng e, go ya go tlhotlhomisiwa maboko a dipuo tsa Bantsho ba Aforika Borwa go sekametswe ka fa dipuong tsa Sesotho. Opland (1998: 08) o bua gore dipuo tsa Sesotho di kgaogantswe ka ditlhopha tse tharo tse: (a) puo ya Sesotho, (b) ya Sepedi le (c) ya Setswana. Fa go sekasekiwa poko ya dipuo tse, go ya go elwa tlhoko dipharologantsho tse di iseng di sekasekiwe fa go tlhotlhomisiwa poko ya Bantsho ba Aforika, poko

ya puo ya Setsonka le ya Setswetla, le poko ya puo ya Senkuni. Patlisiso e, e ya go simolola ka dipharologantsho tsa poko ya Sepedi le ya Sesotho, mme morago go bo go tlhomiwa matlho mo go tsa poko ya Setswana ka gonne maikaelelomagolo a patlisiso e, ke go fenyekolola go tlala seatla ka ga metara mo pokong ya Setswana.

Serudu (1990: 1) le Guma (1967: 143) ba dumalana gore maboko a Sepedi le a Sesotho a farologana le a dipuo tse dingwe tsa Bantsho ka gonne a na le dikarolwana tse tharo tse e leng (a) matseno, (b) mmele le (c) bokhutlo. Mojalefa le Maduane (1993: 6) ba re mo matsenong a poko ya Sepedi, go le gontsi mmoki o gwetlha bareetsi go mo adima ditsebe. Matseno ke taletso kgotsa kopo ya gore bareetsi ba nne tsebe ntlha. Groenewald (1993: 110) o tswelala pele ka go bontsha fa matseno a poko ya Sepedi a na le fomula e e rileng e e diriwang ka mokgwa wa mmuisano. Kgabagare Guma (1967: 154) a re matseno a poko ya Sesotho ona ke boikitsiso ba mmoki, ka gobo ke fa a itlhagisetsang bareetsi teng.

Mashilo (1998: 8) le Guma (1967: 155) fa ba ala dikgang go ya pele ba re karolo ya bobedi ya poko ya Sepedi le ya Sesotho ke mmele. Mo go ona go thadisiwa ka ditiragalo dingwe tse di amanang le batho ba bangwe, mo mafelong a mangwe, ka motlha mongwe o o rileng. Ke ka moo Guma (1967: 155) a tlaleletsang ntlha e ya diteng tsa mmele wa poko, a re:

In the main body, the praiser or the reciter may refer to several things, striking personality, personal appearance and geographical areas.

University of Pretoria etd – Komati, P R (2006)

Go raya gore mmele wa poko ya Sepedi le ya Sesotho o bua ka hisetori ya morafe o o rileng. Maloti (1995: 39), Serudu (1990: 1) le Guma (1967: 155) ba re hisetori ya maboko a, e tlhagisiwa ka dikgopolo tse di farologaneng. Fa kgopolo e e rileng e felelelang teng, ke gona moo go ka tweng go ya ka maboko a bophirima ke molelwane wa temana. Le fa e bile go bonala e kete maboko a dipuo tse ga a na ditemana, fa go ka tlhokomelwa ntlha e ya dikgopolo tse di farologaneng, go ka lemogiwa gore a na le ditemana tse di tlhagisiwang ka dikakanyo tse di rileng tse di farologaneng.

Mabapi le bofelo ba maboko a dipuo tse, boMashilo (1998: 3) le boMaloti (1995: 53) ba re bokhutlo ba poko ya Sepedi bo nyalelelana le matseno ka gonne bo na le fomula e e rileng. Go na le mokgwa o o tlwaelegileng wa go khutlisa maboko a Sepedi. Kgabagare, poko ya Sesotho le yona e na le mokgwa o o rileng wa go digelwa. Guma (1967: 158) o tiisa kang e ka go re:

In the vast majority of cases, the reciter does not conclude his praise in any formal way, he merely tapers off to the end.

Groenewald (1993: 34) o wetsa ka go tlhagisa kakanyo e e reng mokgwa o mafoko le dipolelo di latelanang ka teng mo pokong, o amana le thulaganyo ya metara. Se se raya gore sebopego sa mela ya poko se dumelana le sebopego sa metara se e leng yona kgankgolo ya lekwaloatlisiso le.

2.1.4.4. Poko ya puo ya Setswana

Karolwana e, e ya go thadisa ka ga poko ya puo ya Setswana, fela go ka se ke ga boelediwa dipharologantsho tse di setseng di umakilwe fa go sekasekiwa poko ya dipuo tsa Aforika le tsa Bantsho ba Aforika Borwa: Setsonka, Setswetla, Senkuni le Sesotho. Le fa dipharologantsho tsa matseno, mmele le bokhutlo di setse di builwe fa go tlhotlhomisiwa poko ya Sepedi le Sesotho, go botlhokwa gore di anaanelwe gape ka gonne ga go a tlhotlhorelwa kgetse ka ga dintlha tsotlhe. Ke ka fao go nang le pharologano e nnye fa gare ga poko ya dipuo tse le poko ya Setswana e e malebana le ka fa di tlhalositsweng ka teng mo pokong ya dipuo tsa Sepedi le Sesotho.

BoSikwane (1989: 62) ba bua gore poko ya Setswana le yona e na le sebopego se se rileng. Ke ka moo boSeboni (1995: 4) ba oketsang ka go tsweledisa ntlha e e buang fa matseno a poko ya Setswana a sa farologane thata le matseno a poko ya Sesotho ka gonne le ona ke boikitsiso. Pharologano e nnye e e tlhagelelang fa gare ga poko ya Sesotho le ya Setswana ke gore matseno a poko ya Setswana a tsamaelana thata le boikitsiso bo bo mabapi le lotso lwa balosika la ga mmokiwa kgotsa mmoki ka boene.

BoSeboni (1995: 4) ba tswelela pele ka go senola fa karolwana ya bobedi ya poko ya Setswana e le mmele, fela boatlhamo ba mmele wa poko ya Setswana ga bo lekane ka dinako tsotlhe gonne ka nakonngwe mmele o ka lelefadiwa kgotsa wa khutshwafadiwa. Ka gona boleele ba ona kana bokhutshwane ba ona bo laolwa ke maikaelelo a mmoki. Se se botlhokwa ke gore mmele o bopiwa ka ditheneniki tse di farologaneng tse di thusang mmoki go itlhalosa le go itlhaola. Dithekeniki tse ke: tshwantsho,

makaelagongwe, tepatepano, kgokaganyo, poeletsomafoko, poeletsomedumo, tshotlo, kobiso, pheteletso, phefofatso, kemedi, tlogelo, jalo le jalo.

Go sa ntse go na le dipharologantsho tse dingwe tse di sa tshwanelang go kgapelwa thoko fa go tlhotlhomisiwa poko ya Setswana. Go ya ka Mogapi (1992: 23) le Lesele (1991: 81) mmoki a ka kgaola leboko fa a kgwa mowa kgotsa a ikhutsa. Se se raya gore ditemana ga di botlhokwa mo pokong ya Setswana, se se botlhokwa ke maikutlo. Go tiisa ntlha e ya maikutlo, Lesele (1991: 81) a re popo ya mela ya poko ya Setswana e tlamilwe go ya ka melawana ya tlhago ya dikgaotso, ka gonne moo mmoki a gapeletsegang go kgwa mowa teng, go nyalelana le mokgwa wa tlhago wa go hema ga motho. Mokgwa o, ke mongwe wa mekgwa e e dirisang tlhologo ya sebopego sa poko seo se lebaganeng le go tlhamega ga metara mo pokong.

Le fa segalo e le nngwe ya dipharologantsho tse di umakilweng mo tshekatshekong ya maboko a dipuo tsa Bantsho, tlhaloso ya sona ga e tshwane totatota le ka fa se anaanelwang ka teng mo pokong ya Setswana. Ntlha e, e tshegediwa ke Mogapi (1991: 24) fa a re gantsi mo mola wa poko e e rileng o felelelang teng, segalo sa mafoko a se a usiwa. Fa a oketsa, Makofane (1991: 19) o latlhela la motlapitsong a re segalo sa poko ya Setswana se amana le tiragatso ka gonne, fa mmoki a ntse a bua, o a bo a ntse a dirisa dikarolo tsa mmele wa gagwe go tsamaelana le seo a se buang. Ke ka moo tiragatso e golaganeng le poko, e bile poko e le bontlhabongwe kgotsa karolo ya tiragatso. Gape tiragatso ya poko ya Setswana e farologana le tiragatso ya poko ya dipuo tse dingwe tsa Bantsho gonne yona e nyalelana le segalo. Mogapi (1992: 25) o gatelela kgang e ka go bua jaana:

University of Pretoria etd – Komati, P R (2006)

Tlholego ya poko mo Setswaneng, mmoki o boka ka lentswe le le tlhatlogileng, a tsenwe ke mowa, a thuthafetse, go ka twe e se ene wa ka gale go nonotsha kgakatso, thorisio kgotsa kgalalelo e maikutlo a leboko a ikaegileng ka lona, mmoki ka matlhagatlhaga le majato, o dirisa dikarolo tsa mmele bogolo mabogo go etsa, go kaya le go supa ditiragalo gongwe sebopego sa se a se buang. Mokgwa o, o tsenya botshelo mo lebokong o bo o kgatlhise babogedi.

Puo ya ga Mogapi ke konotelo e e senolang fa poko ya Setswana sa lekgorokgoro e lebagane le ditsebe (go reetsa) e seng matlho (go buisa). Kgang e ya tiragatso, e amana le mathata a ga Opland a a malebana le tiragatso e e tsamaelanang le metara mo pokong ya Setswana.

2.2. KAKARETSO

Fa go itewa kobo moroko, go tlhagelela fa poko ya bophirima e arogantswe ka dipaka tse tharo, e leng: (a) poko ya molomo e basimolodi ba yona ba mmatota ba sa itsegeng ka gobo e sa kwalwa, (b) ya motlhagare (c) le motlha wa tsosoloso tse di nang le diponagalo tsa poko ya segompieno. Kwa ntle ga moo go lemogilwe fa poko ya dipuo tsa Bantsho e arogantswe ka ditlhopho tse tharo tse: (a) poko ya Setsonka le Setswetla, (b) poko ya dipuo tsa Senkuni le ya dipuo tsa Sesotho. Poko ya puo ya Sesotho le yona e arogantswe ka dikarolwana tse tharo e leng: (a) poko ya Sesotho, (b) ya Sepedi le (c) ya Setswana. Go digetswe kgaolo e ka go tlhoma matlho mo godimo ga poko ya Setswana.

KGAOLO YA BORARO

3.1 POKO YA SEGOMPIENO

3.1.1 Matseno

Le fa tiori ya poko ya segompieno e setse e tihalositswe ka botlalo ke batiori ba ba farologaneng, go botlhokwa gore mo karolwaneng e, e akarediwe gonne maboko a a yang go tlotlhomisiwa a lebagane le poko ya paka ya segompieno. Poko e, ya go sekasekiwa go ya ka lenaneo le:

- Se poko ya segompieno e leng sona
- Pharologano magareng ga poko ya segompieno le poko ya segologolo

Fa go anaanelwa ka ga poko ya segompieno go ya go tlhomiwa matlho mo dintlheng tse pedi tse:

- Diteng tsa maboko a segompieno
- Sebopego sa maboko a segompieno

3.1.2 Diteng tsa maboko a segompieno

Longman (1984: 942) o tihalosa fa dipharologantshe tsa poko ya segompieno di mela mo pokong ya setso ka go bua jaana:

Modern poetry has a characteristic extending from a particular point-in-time to the present time.

Longman (1984: 942) o gatelela puo e fa a re poko ya segompiano ke matlhogela a poko ya setso, ka gonne go ka se ke ga buiwa ka poko ya segompiano kwa ntle ga go ama sengwe ka poko ya bogologolo. Harris (1992: 238) le boSnyman (1989: 23) ba tswelletsa pele go tlhagisa fa diteng tsa poko ya segompiano di itsetsepitse mo godimo ga diteng tsa poko ya setso, le gale molaetsa wa yona o nyalelana le botshelo jwa segompiano. Ke ka ntlha e John Lucas (cf: Peck 1991: 223) a oketsang kgang ka go tlhomamisa ka go re e tsamaelana le ditiragalo tsa botshelo ba kwa ditoropong tse di anelang ka ga mathata a a bakiwang ke kgotlhang ya merafe le ditso tse di farologaneng. Fa a thamalatsa mafoko thwii!, John Lucas (cf: Peck 1991: 223) a re:

Modern Poetry emphasises that the city is the place where disaffection most clearly showed itself, space, time, language, human relationships and human identity are all profoundly altered and new cultural and social relations are formed. The struggle for survival in the city breeds degeneracy.

Lucas o ema mafoko a a fa godimo a ga Peck nokeng ka gore poko ga mmogo le mefuta e mengwe ya dikwalwa di tlotlhediswa ke phokelelo ya botshelo ba sejaanong. Ka fa letlhakoreng le lengwe Rosenthale (1960: 239) o nyalantsha diteng tsa poko ya sešweng le ditiragalo tsa letsatsi le letsatsi tsa botshelo. Ke ka moo go ka tweng poko ya sešweng e mabapi le

temokerasi le ditshwanelo tsa batho ba segompieno. Spurr (1977: 272) o tiisa ntlha eka go bua jaana:

Modern poetry concertrates on the democratic rights of the individuals.

Mogopolo o o tswelediwang ke Spurr (1977: 272) o tiisa fa bontsi ba maboko a, bo gatelela ditshwanelo tsa batho. Emig (1995: 7) o tlaleletsa ka go re, a ikaegile ka mokgwa wa go kwala le wa go buisiwa. Ka foo a dirisa matlho go a buisa. Mokgwa wa go buisa le wa go kwala o naya mmoki nako go tseela poko matsapa a go e kwala le go e rulaganya. Go isa pele Lentricchia le McLaughlin (1993: 4) ba re poko ya segompieno e golaganya mmoki le mmuisi ka ditsela tsa thekenoloji ya sejaanong e leng go kwalwa ka go gatsiwa ka setlanyi kgotsa ka khomphutara, go phasaladiwa mo marekelong a dikwalwa, mo seyalemoweng, le mo thelebišeneng.

Lwa bofelo, go lemosega fa diteng tsa leboko la paka ya segompieno di theilwe mo godimo ga ditiragalo tsa sešweng. Ke yona ponagalo e e farologanyang mofuta o wa poko le maboko a mangwe a segologolo a setso.

3.1.3. Sebopego

Mo maitemogelong a go tlhagisa sebopego sa poko ya segompieno go lebelelwa dintlha tse di thusang go tswellelsa dipharologantsho tsa sejaanong, e leng: (a) dinoko, (b) mafoko le (c) ditemana.

3.1.3.1 Dinoko

Fa ba tlhalosa sebopego sa dinoko tsa poko ya segompieno, Groenewald (1993: 3) le Skelton (1991: 70) ba re e thaetswe mo godimo ga phokelelo ya paterone ya medumo e e bopilweng ka ditumanosi, dikaditumanosi le ditumammogo tse di tswelleletsang maikutlo le molaetsa wa mokwadi.

Ka fa letlhakoreng le lengwe, Makofane (1993: 11) a re le fa poko ya bogologolo e dirisa ditumanosi le ditumammogo, e sekametse thata ka mo dinokong tsa maina a a tlotlomatsang mmokiwa. Ke ka moo go ka tweng fa mmoki wa segompieno a kwala poko, o e kwala ka go dirisa ditlhaka tse di bopang dinoko tse di malebana le dilo tsa sešweng. Holman (1972: 231) o tlhalosa gore thulaganyo ya dinoko tsa poko ya segompieno e ikaegile ka melawana ya sejaanong. Murray Krieger (1977: 53) o inakanya le puo ka gone a re:

The interaction in the syllables and terms in modern poetry must be limited to respect meaning, artistic tradition, control by certain fixities and yet has certain freedoms within the fixities, theory and history of sound structures.

University of Pretoria etd – Komati, P R (2006)

Go ya ka ratori yo, gore poko ya segompiano e atlege, go tlhokega kitso e e malebana le hisetori ya medumopuo. Donatus I Ngwaga (cf: Okpewho 1998: 14) o umaka gore, go tlhokega thuto le kitso ya mokwalo wa segompiano go kwala dinoko tse di lomaganeng sentle tsa poko. Ke gore go nna bokete fa mmoki a tlhoka kitso e e lebaganeng le thulaganyo ya medumopuo ya maboko a segompiano. Ke ka ntlha e Spurr (1977: 232) a reng mokwadi o tshwanetse go itlhokisa boroko a e kwale ka matsetseleko, a itshwaya diphoso ka go fetolaka thulaganyo ya tsona mo a bonang e sa use pelo. Ka nako nngwe a bo a batle thuso mo dikgelekeng tsa poko go mo ema nokeng. BoMashilo (1998: 27) ba re dinoko tsa poko ya motlha wa jaanong ga di lekane. Ka nako nngwe di a khutshwafadiwa, tsa lelefadiwa kgotsa tsa lekalekanngwa. Ke ka moo Groenewald (1993: 23) a reng fa dinoko di lelefadiwa kgotsa di khutshwafadiwa go elwe tlhoko gore fa leboko le fedile, le nne le dinoko tse di itumedisang matlho a mmuisi.

BoNtsime (1993: 428) ba tsweteletsa malepa a mangwe a dinoko ka go a lebaganya le moribo. Fa ba isa pele, ba tlhagisa gore moribo o thusa go senola le go tsweteletsa pharologantsho ya metara mo mabokong a sejaanong.

Kgang ya sebopego sa dinoko le moribo ke kang e e botlhokwa mo lekwalopatlisong le, ka gonne di amana le tharabololo ya bothata ba sebopego sa maboko a dipuo tsa Bantsho, bo bo lemogilweng ke Opland.

3.1.3.2 Mafoko

Go ya ka Mogapi (1985: 16) fa mokwadi wa poko a kwala o tlhokomela bokao ba mafoko gore bo tlhalosa se (mokwadi) a eletsang se ka tthaloganngwa ke babuisi. BoNtsime (1993: 422) ba re lefoko lengwe le lengwe la poko le na le manno a a tlhomameng mo puong, e bile fa manno a a ka fetolwa kgotsa lefoko le le ka tlošwa, bokao ba lona bo a fetoga. Booth (1978: 78) o umaka gore bokao ba mafoko bo ikaegile ka dikgang le ditiragalo tse di buiwang mo mafelong a segompiano. Burke (1982: 165-166) o gatelela se se buiwang ke Booth, fa a re:

Poetic language has its own lexicon and phraseology as well as its grammatical form.

Go feta foo Chickera (1982: 390) o amanya tiriso ya mafelo a poko ya segompiano le bokgoni ba go senola tikologo ka go re:

The skilful setting makes old words new, just as the forest change their leaves with each year`s decline-so with words in modern poetry. Many terms that have fallen out of use, shall be born again.

Chickera o tiisa fa bokao ba mafoko a segologolo bo bonagala e kete ke ba sešweng ka gone bo nyalelelana le ditiro tsa segompiano.

Lentricchia le McLanghlin (1993: 51) ba re le fa mmoki a dirisa mafoko a segompiano ka mokgwa o o bofitlha, go na le dithekeniki tse di mo thusang mo thulaganyong ya mafoko. Fela, John Lucas (cf: Peck 1991: 196) o nyatsa tiriso ya dithekeniki tse di kailweng mo pokong e ka gone a re:

The most common problem with a lot of modern poetry from Ezra Pound to T.S. Eliot and onwards is its difficult language ... Because, Eliot unexpectedly switched to foreign language the intention being to create a sense of being lost in a confused world.

Lonyatso lo lwa ga Lucas lo lebagane le gore baboki ga ba dirise puo le mafoko a a bonolo a mmuisi a ka a tlhaloganyang kwa ntle ga go kopana le mathata. Bothata bo bongwe bo malebana le gore baboki ba segompiano ba dirisa maadingwa go tswa mo dipuong disele. Ka tsela eo, ba senya setso sa puo.

Ka fa letlhakoreng le lengwe Booth (1978: 42) ga a dumelane le se se buiwang se, ka gone a re:

Modern poetry language is an instrument of discovery and understanding.

Ratori yo, o ganana le se se buiwang gone a re puo e fetoga le mabaka. Go botlhokwa gore fa go tlokegang mareo kgotsa mafoko a seeng, go

dirisiwe maadingwa go tswa mo dipuong tse di segelaneng meelwane le Setswana ka maikaelelo a go e tlhabolola, go e godisa le go e atolosa ka go e lebaganya le nako ya sešweng go atolosa kitso le go godisa puo.

Fa a garela Richards (1991: 70) o feleletsa ka go re go na le dintlha di le thataro tse di tshwanetseng tsa elwa tlhoko mo tirisong ya puo ya poko.

- Bokao ba mafoko bo tshwanetse go tlhagisa se se batlegang mo pokong.
- bo tlhalosiwa go ya ka hisetori ya puo,
- tiriso ya puo e tshwanetse go golaganngwa le mekgwa ya sešweng,
- tiriso ya puo e tlhagisiwa ka papiso mo go tlhalosiwang selo ka go se tshwantshanya le se sengwe,
- e ka golaganngwa le molaetsa wa mmoki,
- mafoko a a farologaneng a ka kaya selo se le sengwe e bile lefoko le le lengwe, le ka bidiwa ka ditsela tse di sa tshwaneng.

Kwa bokhutlong fa go sekasekiwa poko go tshwanetse ga tlhokomelwa gore mafoko a segompiano a a amanang le saense a se ke a kgapelwa kwa thoko. Ka jalo, mmoki o tshwanetse go tlhomamisa a bo a netefatse gore mafoko a sešweng a dirisitswe ka tsela e e tla senolang bokao bo bo tlhokegang le bo bo tsamaelanang le sejaanong. Ke yona kgang e e yang go thusa go rarabolola mathata a metara mo pokong ya Setswana.

3.1.3.3 Ditemana

Ditemana tsa poko ya segompiano di ya go tlhalosiwa go ya ka thulaganyo e: (a) molamongwe, (b) melamebedi, (c) melameraro, (d) melamene, (e) melametlhano, (f) melamerataro, (g) melamesupa, (h) melarobedi, (i) sonete le (j) ditemana.

- **Molamongwe**

Holman (1972: 327) o sedifatsa gore mola o le mongwe o ka bopa temana ya poko ya segompiano. Mofuta o, ke o Cuddon (1998: 965) a o bitsang ka leina la gore ke monosetiki. Fa a akgela malebana le se se buiwang ke Cuddon, Beckson (1989: 166) a re:

Monostick is a poem of one line and or a line of verse.

Ka fa letlhakoreng le lengwe Beckson (1989: 166) o ganana le leina le le umakilweng le, ka go re ene a re temana ya molamongwe e bidiwa monometara (*monometer*) ka gone e na le fiti (*feet*) e le nngwe. BoNtsime (1993: 430) ba boa ba re temana e e ntseng jalo e na le kgopolo e e feleletseng e e sa tlhaeleng sepe. Ke ka jalo Shole (1988: 24) a reng e na le molaetsa o o tlhaloganyegang o o nang le bokao bo bo utlwalang sentle. Le gale, go ya ka Makofane (1993: 32) temana ya mola o le mongwe ga e tlhagelele thata mo mabokong a Setswana, kwa ntle ga fa e bopiwa ka seane se se tlhophilweng sentle, jaaka fa go twe Mosadi tshwene, o jewa mabogo.

- **Melamebedi**

Mohulatsi (1995: 29) fa a latlhela tlhware legonnyana mabapi le kgang e e mo leisong a re temana e ke e e nang le mela e mebedi e e latelanang. Go ya ka Hornby (1983: 196) e bidiwa khopoete. Holman (1972: 302) o isa puo e pele ka go re e na le morumo e bile e na le mela e e lekanang ka boleele. Ke ka moo Baldich (1990: 46) a pikitletsang ntlha e fa a re:

A couplet is a pair of rhyming verse, usually of the same length and is one of the most widely used verse-forms.

Go ya ka se se senolwang, temana ya mofuta o e dirisiwa go gaisa mofuta e mengwe ya ditemana mo pokong. Ke ka jalo Halsey (1972: 146) a reng o ratiwa thata segolobogolo ke baboki ba tlelasiki ka ntata ya fa ba o dirisa thata go tlotlomatsa bagale ba bona. Ke ka moo ba reng ke melamebedi ya bagale. Go feta foo boNtsime (1993: 431) ba tlhagisa mathata a yona fa ba re e na le thulaganyo e e tsietsang mmuisi, ka gonne melamebedi mengwe le mengwe e e latelanang e bile e rumisanang mo pokong, ga e ka ke ya kaiwa e le temana e e ikemetseng ka boyona e e nang le diponagalo tsa temana e e feleletseng ya melamebedi.

- **Melameraro**

Temana ya melameraro go ya ka Baldick (1990: 46) e bidiwa teresete (terset). Lebaka le le dira gore Abrams (1985: 198) a re ke teripoete (triplet).

Ka jalo teripolete kgotsa teresete ke mareo a a kayang selo se le sengwe. Beckson le Ganz (1972: 222) ba re kakanyo e, e lebagane le temana e e nang le mela e meraro. Fela jaaka temana ya melamebedi e na le kgopolo e le nngwe. Fa a atolosa kang e, Abrams (1985: 198) o bua gore mela ya yona ga e lekane ka boleele.

Roberts (1991: 89) a re temana ya melameraro e na le thulaganyo ya morumo wa go ya ka mekgwa e e farologaneng e leng (a) fa mola wa ntilha le wa boraro e utlwana ka morumo, (b) le fa morumo o tshwana mo meleng yotlhe. Le gale o tshwantshanya sebopego sa temana ya melameraro le temana e e bidiwang teresarima (*terza rima*) e e nang le sebopego sa kanedi, gonne a re:

Terza rima is seen at its best in poetry which has a constantly narrative style.

Fa Lazarus (1983: 33) a garela puo e e umakilweng fa godimo a re temana ya melameraro e ratiwa thata ke baboki ba segompiano, ka jalo ba e dirisa go gaisa ditemana tse dingwe.

- **Melamene**

Mohulatsi (1995 :26) o bua gore, temana ya mofuta o, ke e e kgaoganyang poko go nna mela e mene. Baldick (1990:183) o e bitsa kwatereine (*Quatrain*). Fa a tiisa puo e Halsey (1972: 147) a re :

University of Pretoria etd – Komati, P R (2006)

Quatrain is a form of poetry that divides the verse into separate stanzas of four lines.

BoNtsime (1993: 431) ba tswelela pele ka go tlhagisa fa morumo wa temana ya melamene o tlhagelela ka go refosana. Ke ka moo Halsey (1972: 147) a reng:

The most common quatrain is the one in which the rhyme alternates.

Fa Holman (1972: 90) a ikgata motlhala a re go sa ntse go na le mekgwa e mengwe e e malebana le ka fa morumo wa temana ya melamene o dirisiwang, e leng (a) fa morumo o tlhagelela mo moleng o le mongwe fela, (b) fa o tlhagelela mo meleng e mebedi le (c) fa o tlhagelela mo meleng e meraro. Peck (1985: 69) o sedifatsa ka go re go a kgonega gore temana ya melamene e nne le morumo o o tshwanang mo meleng yotlhe. Le fa go ntse jalo Holman (1972: 90) o bua gore mokgwa o o dirisiwang thata ke baboki ke o o farologanyang morumo o o itshupang mo meleng e mebedi ya ntlha le mo meleng e mebedi ya bofelo.

Le gale, Cuddon (1991: 96) a re morumo o o tlwaelegileng ke o o dirisang dipaterone tse tlhano tse di farologaneng e leng (a) morumo o o tlhagelelang ka go refosana wa *abab*, (b) o o tlhagelelang mo temaneng ka go tloaganngwa wa *xbyb*, (c) o o itshupang ka go pataganngwa wa *aabb*, (d) o o tshwantshwanngwang le enfelopo wa *abba* (e) le mekgwa e e farologaneng e e sa tlwaelegang jaaka morumo wa *aaxa*.

Cadden (1986: 28) o isa pele ka go ama mefuta e mebedi ya ditemana tsa melamene, e leng, balate ya melamene le melamene ya bagale. Go feta foo Cadden (1986: 28) o tlhalosa mefuta e fa a re (a) balate ya melamene ke temana e e nang le mela e mekhutshwane e e rumisiwang ka go kgaolwa mo gare ga temana, go neela mmoki nako ya go ipaakanyetsa go tswelala pele ka mola o o latelang mo pokong. Le gale, o siametse go dirisiwa mo kaneding ka gone morumo wa yona o elela ka mokgwa wa kanedi (b) melamene ya bagale e e dirisang morumo o o elelang, mme gantsi o dirisiwa kwa ntle ga morumo. Ke ka moo go ka tweng ke temana e e lolea e e ikaegileng ka morero wa filosofi, hisetori le ditumedi. Abrams (1985: 121) o oketsa ka tlhaloso e e reng temana ya melamene e e bidiwang balate ya setansa e tlhagelela thata mo dikopelong tsa kereke. Abrams (1985: 121) le boDonker (1982: 234) bona ba bua gore fa balate ya setansa e bonagala mo dikopelong, e bidiwa ditekanyetso tse di tlwaelegileng.

- **Melametlhano**

BoNtsime (1993: 431) ba tlhagisa gore mela ya temana e, e rumisana ka tatelano e e tshwanang le ya melamene. Ke ka moo Holman (1972: 43) a tlaleletsang ka go re e bopilwe ka go tsenya mola o le mongwe kwa bofelong ba temana ya melamene. Le gale Cuddon (1991: 762) o bua gore temana ya melametlhano e na le thulaganyo ya mela e e rumisanang ka go farologana. Mokgwa o o tlwaelegileng wa thulaganyo ya morumo wa temana ya melametlhano ke wa *ababb*.

Kwa ntle ga mabaka a, Cuddon (1991: 762) a re dintlha tse dingwe tse di tlhagelelang mo temaneng e, ke gore go na le mefuta e mebedi ya ditemana tsa melametlhano e bong: (a) temana ya melametlhano e e nang le dinoko di le robedi le (b) melatlhano e e nang le dinoko tse di sa tshwaneng e bile di sa lekane ka palo. Se se raya gore e na le dinoko tse di farologaneng, gape e na le mela e e sa lekaneng ka boleele. Le fa go ntse jalo thulaganyo ya morumo wa yona ke o o tlwaelegileng.

- **Melamerataro**

Go ya ka mafoko a boNtsime (1993: 431) temana ya melamerataro e bopilwe ka go tsenya mela e mebedi kwa bofelong ba temana ya melamene e e rumisanang, ka go refosana. Cadden (1986: 32) o tlhalosa temana ya melametaro ka go nopola mafoko a a reng:

Sestet has six lines, and is in effect a quatrain with a couplet.

Mabaka a ga Cadden a supa gore temana ya melamerataro e akareditse thulaganyo ya ditemana tse pedi tse e leng tsa melamene le tsa melamebedi. Ka jalo, thulaganyo ya morumo wa yona e thaetswe mo thulaganyong ya morumo wa temana ya melamene le ya melamebedi, e leng, *ababcc*.

Mabapi le dikgang tse di kailweng, boBeckson (1972: 201) ba di golaganya le karolwana ya ntlha ya sonete ya Sentariana e e nang le tshwantshiso le

tiriso. Ka fa letlhakoreng le lengwe Holman (1972: 490) o oketsa ka go re pharologantsho e nngwe ke e e dirisang dipoeletsomafoko tse di tshwanang kwa bofelong ba mela. Matshwao a, ke a Holman (1972: 490) a reng a na le thulaganyo ya dipaterone tsa morumo tse nne e leng tsa morumo wa *ababb*, *abba ab*, *cde* le *cde ded*. Fa a anaanela go ya pele a re temana ya melamerataro e bidiwa sesetina. Ke ka ntlha e go ka tweng sesetina le sesetete ke makaelagongwe. Spiller (1992: 3) o tshwaela ka go tlhagisa pharologantsho e nngwe e e dirisang matshwao a puiso mo gare ga mola wa botlhano le wa borataro. A re pharologantsho e, e mosola ka gonne matshwao a a puiso a thusa go senola kgaotso mo gare ga mela. Ke ka moo a totobatsang gore kgaotso e thusa mmoki go bona nako ya go emisa puo ya poko go le gonnye, go goga mowa le go ipakanyetsa go tswelela pele.

- **Melamesupa**

Fowler (1993: 178) o tlhagisa gore temana ya melamesupa e bopilwe ka go kopanya mola wa bosupa mo temeng ya mela e merataro. Fa Beckson (1989: 235) a akgela malebana le temana e a re:

Septet is a seven line verse with a rhyme scheme.

Puo e, e naya tshedimosetso mabapi le paterone ya morumo. Go feta foo Roberts (1991: 92) o supa fa paterone ya yona e tshwana le ya temana ya melamerataro ya *abab bcc*. Mofuta o mongwe wa temana ya melamesupa go ya ka Baldick (1990: 204) ke o o bidiwang melamesupa ya segosi (*Royal*

stanza) ka gonne e tlhalosa ditiragalo tsa bogosi. Williams (1986: 73) o tshwantshanya temana ya melamesupa le temana e go tweng Ronotelete (*Rondelet*) e le yona e nang le melamesupa, le fa e farologana ka thulaganyo ya morumo ka gonne e dirisa paterone ya *abaa bba*.

Hornby (1983: 776) o soboloka temana e ka go golaganya temana ya melamesupa le moopelo wa setlhopha sa baopedi ba mantswe a le supa se se kopanngwang le diletso tsa methalethale tsa mmino.

- **Melarobedi**

Beckson (1972: 148) o naya tshedimosetso e e senolang fa temana e, e bopilwe ka mela e le robedi. Kwa ntle ga moo boNtsime (1993: 431) ba re mela ya yona e na le paterone ya morumo o o rileng. Holman (1972: 303) o gatelela fa paterone ya morumo wa yona e le wa *abba abba*. Gape a re seabesegolo sa morumo wa yona ke go senola botswerere ba mmoki mo tirisong ya puo. Ke ka moo Beckson (1972: 148) a nayang keletso ya gore fa mmoki a farologanya paterone ya morumo, o tshwanetse go ela tlhoko gore motheo wa morumo wa temana ya melarobedi o beilwe mo godimo ga temana ya melamerataro e e tsentsweng mela e mebedi kwa bofelong. Beckson (1972: 148) o ikgata motlhala fa a re thulaganyo ya morumo wa temana e, ke poeletso ya morumo wa temana ya melamene. Fa a isa kang e pele, Holman (1972: 363) o tshwantshanya temana ya melarobedi le Sonete ya Sentareana ka gonne a re:

Octet is a group of eight line verse of an Italian sonnet frequently used as a synonym for Octave.

Go raya gore le fa Okotheifi (*Octaive*) le Okothete (*Octat*) e le dikakanyo tse pedi tse di farologaneng, tthaloso ya mareo a e a tshwana, e bile e kaya selo se le sengwe, e leng: temana ya melarobedi ya poko ya segompieno. Roberts (1991: 93) o ruma kgang e ka go re go sa ntse go na le temana nngwe ya Sentariana e e nang le dipharologantsho tse di tshwanang le tsa temana e e kailweng fa, e e bidiwang Otabarima, fela yona e dirisa morumo wa *abab abcc*.

Kwa bokhutlong go bonala fa go sa ntse go na le maboko a mangwe a a nang le mela e le robongwe, lesome, lesomenngwe, lesomepedi, lesometharo le lesomenne. Le gale, maikaelelo a patlisiso e ga se go tthalosa mefuta yotlhe ya mela e e kailweng. Ke ka ntlha e go yang go tthalosiwa mofuta o le mongwe wa mela e e lesomenne o o bidiwang sonete go emela karolwana e ya poko.

3.1.3.4. Sonete

Fa go tthalosiwa Sonete, go ya go tlhokomelwa dintlha tse tharo tse di latelang: (a) sonete ke eng, (b) sonete ya Sentariana le (c) sonete ya Seesimane.

- **Sonete ke eng?**

Fa a ala dikgang Cuddon (1991: 898) o tthalosa fa lereo la *Sonnet* le tswa mo lefokong la Sentariana le le reng *Sonnetto* le le tthalosang modumonyana o o rileng kgotsa modumo o o golaganngwang le kopelo. Go ya ka Roberts (1991: 96) kopelo e e golaganngwang le sonete e, e thaetswe mo kopelong ya badisa ba kwa lefatsheng la Sisili. Ke ka ntlha e Preminger (1993: 1167) a atolosang puo fa a re sonete e na le morumo o o sa tshwaneng mo meleng e e farologaneng.

Abrams (1985: 197) o fetsa ka go re sonete e na mela e le lesomenne. Go ya ka ntlha e e fa godimo Spiller (1992: 3) a re:

The fourteen line sonnet is a norm and any departure from this is not in any sense satisfactory.

Le gale, Spiller (1992: 3) o thadisa ka ga sebopego sa yona ka go re mola mongwe le mongwe wa sonete o kgaogantswe ka dinoko di le lesome. Ka fa letlhakoreng le lengwe Preminger (1993: 1167) o bontsha fa sonete e na le thulaganyo e e farologaneng ya morumo, ka gonne morumo wa yona o bopilwe ka mekgwa e e sa tshwaneng.

Cuddon (1991: 895) a re ka kakaretso diteng tsa sonete di malebana le ditiragalo tsa botshelo. Le gale, Peck (1985: 68) o maikutlo a gore gantsi morero wa lorato ke ona o o tlhagelelang ka magetla.

University of Pretoria etd – Komati, P R (2006)

Go ya ka Peck (1985: 68) sonete e na le sebopego se se ngokang, le thulaganyo e e tlhomameng. Ke ka ntlha eo baboki ba bantsi ba tlhalosang gore sonete ke mofutapoko o o tlotliwang thata, ka jalo, o bidiwa mmamoratwa wa poko. Mabaka a ga Roberts (1991: 96) a theilwe mo godimo ga puo e e reng:

Sonnet is regarded as the king of the English verse form.

Ka mabaka a, go ka garelwa ka go re sonete ke nngwe ya mefutapoko ya maemo a a kwa godimo. Fa a gatelela botlhokwa jwa sonete Cadden (1986: 28) a re:

The sonnet is often seen as the most poetic of all forms of poetry.

Mo ntlheng e, Preminger (1993: 1167) o tswelala pele ka go umaka ka ga mefuta e meraro ya disonete. Le fa go le jalo, lekwalopatlisiso le, le ya go itebaganya le mefuta e mebedi fela e e botlhokwa e leng: (a) disonete tsa Sentariana tse basimolodi ba tsona ba ntlha e leng Dante le Petrarca le (b) tsa Seesimane tsa ga Shakespeare.

- **Sonete ya Sentariana**

Go ya ka Beckson le Ganz (1995: 206) sonete e thaegile kwa lefatsheng la Itali ka dingwaga tsa bo ketekgolosomaamararo, e le mongwe wa mekgwa e e rategang thata, o o simolotsweng ke bakwadi ba ba jaaka Dante le Petrarca. Cuddon (1991: 896) o thathologela pele ka mafoko a a reng Pretrarca ke ene mokwadi wa disonete yo o itsegeng thata. Ke ka fao Roberts (1991: 91) a emang nokeng ntlha e fa a re Petrarca ke pulamadibogo yo o atlegileng ka bokgoni ba go kwala disonete. Kgabagare Abrams (1985: 196) o netefatsa ntlha e fa a re gompiano mofuta o wa disonete o bidiwa disonete tsa ga Petrarca ka maikaelelo a go mo tlotlomaletsa maatlametlo a gagwe a go kwala disonete.

Holman (1972: 504) o boa a re sonete ya Sentariana e na le paterone ya morumo o o kgaoganyang leboko ka dikarolwana tse pedi e leng (a) karolwana ya ntlha ya melarobedi le (b) ya bobedi ya melamerataro. Go feta foo Spiller (1992: 23) a re karolwana ya melarobedi e na le paterone ya morumo wa *abba abba*, fa ka fa ntlheng e nngwe go ya ka Peck (1985: 68) karolwana ya bobedi ya melamerataro yona e na le morumo wa paterone ya *cde cde*. Mabapi le kgang e ya morumo Spiller (1992: 5) a re ke mofuta wa morumo wa (4+4+4+3+3).

Ntlha e nngwe e e botlhokwa e e tliwang ke Holman (1972: 504) ke ya dikarolwana tse pedi tsa sonete. Karolwana ya ntlha e lebagane le tshenolo ya mathata, fa karolwana ya bobedi e lebagane le tharabololo ya mathata a. O gatelela gore:

University of Pretoria etd – Komati, P R (2006)

The octave bears the burden, a doubt, a problem, a reflection, a query, a historical statement, a cry of indignation or desire, a vision of the idea. The sestet eases the burden, resolves the problem or doubt, answers the query, solaces the yearning and realizes the vision.

Kwa ntle ga mabaka a a kailweng ke Holman, Serudu (1993: 3) a re karolwana ya ntlha ke e e senolang mathata mme e bidiwa tshwantsho ka gonne ke fa dikgang di tshwantshanngwang teng. Ka fa ntlheng e nngwe, karolwana ya bobedi ya tharabololo ya mathata ke e bidiwang tiriso, ka gonne e lebagane le bokhutlo ba dikgang. Go ya ka Cadden (1986: 27) pharologantsho e nngwe e e malebana le sonete ya Sentariana ke e e lebaganyang dikarolo tse pedi tsa sonete, e leng tshwantsho le tiriso, a re:

The basic point about this form of poetry ('sonnet') is that the octave/sestet division provide a distinct break almost in the middle of a poem. This break then is the main characteristic of the Petrarchan sonnet.

Go ya ka dintlha tse di fa godimo tse, go ka tse sonete ya Sentariana e lemosoga ka molelwane o o tlhagelelang fa gare ga okotheifi le sesetete. Mabaka a ga Preminger (1993: 781) a supa fa molelwane o, o tlhagisa bokhutlo ba kakanyo. Le fa go ntse jalo temana ya melamerataro e thusa go bontsha fa kakanyo e e fa godimo e ikemetse ka boyona.

Ka dikai tse, go supagala fa temana nngwe le nngwe e ikemetse ka boyona le fa e le gore go na le bongwe bo bo kitlaneng mo gare ga tsona. Fa go

konosetswa go ka twe sonete ya Sentariana e lemogiwa ka temana ya ntlha ya melarobedi le ya bobedi ya melamerataro. Ditemana tse pedi tse, di na le ka dikakanyo tse pedi tse di ikemetseng ka botsona, e bile ga di tshwane.

- **Sonete ya Seesimane**

Cuddon (1991: 890) o lotlegela ka go re disonete tsa Seesimane di simolotswe ke baboki ba ba jaaka Thomas Wyatt, le Surrey mo tshimologong ya ngwaga wa ketekgoloamarataro. Fa a oketsa Holman (1972: 502) o anaanela ka ga thulaganyo ya disonete tsa Sentariana e e neng ya fetoga fa Maesimane a ne a dira ditekelelo tsa go kwala disonete. Roberts (1991: 98) o bua gore go ne ga tlhagelela bakwadi ba Maesimane ba disonete ba ba jaaka Shakespeare, Milton, Worthsword, Rosetti, Longfellow, Jones Very, Boker Robinson le ba bangwe. Fa a tlhalosa kakanyo e Cadden (1986: 26) o supa gore mo gare ga baboki ba botlhe ba, ke disonete tsa ga Shakespeare tse di neng tsa tuma go gaisa tsothle ka ntlha ya puo ya tsona e e humileng ka dikakanyo tse di tiileng. Ka mabaka a Peck (1985: 68) o pikitletsa gore disonete tsa Seesimane di ne tsa bidiwa ka leina la Shakespeare. Gompieno jaana disonete tsa Seesimane di bidiwa gore ke tsa ga Shakespeare, ka gone ke boitshimololeli ba gagwe.

Abrams (1985: 197) o tswelala pele ka puo e e supang fa sonete ya ga Shakespeare e na le mela e e lesomenne e e kgaogantsweng ka ditemana tse tharo e leng tsa ntlha tsa melamene le ya bofelo ya melamebedi. Morumo wa ditemana tsa ntlha go ya ka Cadden (1986: 28) ke wa thulaganyo ya *abab, cdcd, efef* mme wa temana ya bofelo ya melamebedi ke wa *gg*. Go ya ka Spiller (1992: 169) morumo wa temana e ke wa

(4+4+4+2). George Gascoigna (cf: Cuddon 1991:896) o netefatsa kgang e, fa a re:

Sonnet is a verse of fourteen lines, every line containing ten syllables. 'the first twelve do rhyme in verse of four lines by cross metre, and the last two together do conclude the whole.

Mokwadi yo o sekametse mo go reng morumo wa sonete o fapantswe go bopa metara ka tsela ya sebopego sa dinoko di le lesome mo moleng mongwe le mongwe. O digela ka go re mela e mebedi ya bofelo e amana le tharabololo. Fa ba tshwaela malebana le kgang e Spiller (1992: 169) le Holman (1972: 504) mo ditlhalosong tsa bona ba re fa gare ga ditemana tsa sonete, go na le molelwane o o aroganyang ditemana.

Le fa e bile Roberts (1991: 98) a re go na le batiori ba bangwe ba ba sa kgotsofatsweng ke thulaganyo ya ditemana tsa sonete ya ga Shakespeare, fela se se botlhokwa ke go re disonete tsa ga Shakespeare ke dingwe tsa mefuta e e rategang thata le e e tlotliwang mo dikwalong tsa Maesimane.

Go konosetswa kgang e ka go baya mabala ka go tlhagisa gore sonete e thaetswe kwa Itali, e bile e ne e ratega thata mo merafeng ya Yuropa. Ke ka lebaka le bakwadi ba kwa Engelane ba neng ba tlhotlholetsega go sala Mantariana morago, mme ba dirisa sonete mo dikwalong tsa bona. Le fa sonete e na le mefuta e le meraro, patlisiso e e tlhomile matlho mo maphateng a mebedi fela e bong sonete ya Sentariana le ya Seesimane.

Mefuta e mebedi e, e farologana ka sebopego, fela e tshwana ka mokgwa wa tshwantsho le tiriso.

Thulaganyo ya sebopego sa sonete ke nngwe ya dintlha tse di yang go thusa thata mo tharabololong ya mathata a metara mo pokong ya Setswana.

3.1.3.5. Ditemana tse dingwe

Fa go tlhotlhomisiwa ditemana go lemogiwa gore baboki ba bangwe ba kwala maboko a a nang le ditemana tse di farologantsweng ka mela, fa bangwe bona ba kwala temana e e nang le mola o le mongwe. Le mororo ba bangwe ba kwala temana e e nang le mela e mentsi.

Mo karolwaneng e, go ya go itebaganngwa le mefuta e mengwe ya maboko a a nang le ditemana tse dingwe tse di farologaneng le mefuta ya ditemana tse di tlhalositsweng fa godimo. Maboko a, a ya go batlisisiwa go lebeletswe lenaneo le:

- Se temana e leng sona
- Mefuta ya ditemana

- **Se temana e leng sona**

Fa Spiller (1992: 2) a tlhalosa temana, a re:

... a verse, sometimes called a stanza, which defines not only the rhythm and rhyme but also in a limited way, duration.

Tlhaloso e, e bontsha o ka re temana le setansa ke selo se le sengwe gonne ratori yo a re:

... a verse is sometimes called a stanza.

Se se raya gore kang e, e ka tlhola ketsaetsego e e bakiwang ke gore e kete mareo a mabedi a ke makaelagongwe. Kgakanego e, e godisiwa ke Baldick (1990: 237) fa a re:

Stanzas are sometimes often loosely referred to as a verse.

Go tla ketsaetsego e, go ya go rarabololwa kang e ka go batlisisa thanolo ya mareo a ka botlalo. Fa ba tlhalosa lereo la (verse) Shipley (1968: 438), Baldick (1990: 237) le Preminger (1975: 269) ba dumalana ka mafoko a a reng:

A verse is a line of metrical writing ... a stanza of a poem.

Se se tlhagisiwang fa, se supa gore (*verse*) ke temana ya mola o le mongwe e e rulagantsweng ka tsela ya poko, gape e ka bidiwa (*stanza*). Ke ka ntlha e Cuddon (1991: 790) a ranolang temana ya poko jaana:

*A verse may be distinguished as ... a line of metrical writing ...
a stanza ... poetry in general ...*

Se motiori yo a se tlhalosang fa ke gore *verse* ke temana ya poko e e nang le mola o le mongwe. Ka fa letlhakoreng le lengwe Preminger (1975: 267) o tlhalosa lereo setansa ka go re:

*The term 'stanza' is sometimes restricted to verse units of 4
lines or more ...*

Se se umakiwang fa, se bontsha fa (*stanza*) e le temana e e bopilweng ka mela e e fetang bongwe, ka gonne Preminger o gatelela gore temana e tshwanetse go nna le mela e mene kgotsa go feta foo. Abrams (1985: 198), Beckson le Ganz (1972: 209) le Peck (1985: 69) ba utlwana ka go re setansa ke temana e e bopilweng ka setlhopha sa mela. Fa a digela dikgopolo tsa batiori ba, Roberts (1991: 87) a re:

Stanza is an Italian word for room and nicely conveys the idea of a stanza of a poem as a series of rooms of identical dimensions with quite different decor and contents.

Kwa ntle ga moo, Roberts (1991: 87) o tshwantshanya setansa le diphaposi tse di kgabisitsweng ka dikgabiso tsa methalethale. Se a se tlhagisang fa se supa fa poko e na le ditemana tse di farologaneng, e bile temana e nngwe le e nngwe e na le kgopolo e e tlhalosiwang ka dikakanyo tse di logilweng ka ditemana tsa mefutafuta go bopa poko e e loileng.

Ka jalo mo patlisisong e, temana le setansa ke mareo a mabedi a a sa tshwaneng ka gone (verse) ke temana ya mola o le mongwe, fa ka fa letlhakoreng le lengwe (stanza) e le temana ya mela e mene kgotsa go feta. Se se botlhokwa ke go re mela ya temana e rulagantswe ka metara. E ke yona ponagalokgolo e e farologanyang dikakanyo tse pedi tse. Kwa ntle ga moo go na le mefuta e mengwe ya ditemana e e yang go tlhalosiwa. Tse dingwe tsa tsona ke tse di latelang:

3.1.3.6. Mefuta ya ditemana

Go na le mefuta e e farologaneng ya ditemana tsa poko ya segompiano e e arogantsweng go lebeletswe gore e bua ka mefama efe ya botshelo kgotsa di tlhamilwe ka mafoko a a kayang eng. Patlisiso e, e ikaelela go tlhagisa le go tlhalosa mengwe ya mefuta e, e leng:

- (a) Temana ya Makaroni
- (b) Temana ya motlha wa tiragalo

- (c) Temana ya bolwetsi
- (d) Temana ya segalo
- (e) Temana ya dinoko
- (f) Temana ya boipobolo/boikgopolo
- (g) Temana e e botlhofo
- (h) Temana e e lolea
- (i) Temana e e gololesegileng

- **Temana ya Makaroni**

Go ya ka mabaka a ga Holman (1972: 300) temana ya Makaroni e tlamilwe ke Tisi degli Odassi wa kwa lefatsheng la Carmen Macaronicum ka ngwaga wa 1488. Ke ka lebaka le temana e, e bidiwang ka leina la Makaroni, e le mokgwa wa go tlotlomatsa lefelo le e thaetsweng mo go lona. Ka fa letlhakoreng le lengwe Holman (1972: 300) o isa pele ka go re e tlamilwe ka go tswakanya puo ya Sentariana le ya Selatini. Mokgwa wa go tlhakatlhakanya dipuo tse pedi mo pokong e le nngwe o ne wa kgatlha baboki ba le bantsi ka motlha oo, ke ka ntlha eo e neng ya re ka ngwaga wa (1491–1544) Teofilo Folengo a neng a tlhama pokothoriso ya tshotlo e e bidiwang *Liber Macaronics* ka go tswakatswakanya dipuo tse pedi mo pokong e le nngwe. Morago ga moo, poko ya mofuta o, e ne ya itsege mme ya dirisiwa kwa Fora le kwa mafatsheng a mangwe a Yuropa. Mabaka a ga Holman (1972: 300) a theilwe mo godimo ga mafokong a a reng:

Macaroni verse is a term applied to any verse, which uses two or more languages. More especially it refers to poems incorporating modern words.

Mmuisi o solofela gore mo temaneng ya Makaroni motlhami ga a ikaelele go dirisa puo e e phepa, ke ka jalo a etang a e tswaisa ka mareo le maadingwa a segompiano a a lebaganeng le saense le thekenoloji kgotsa maadingwa. Motlhamo ga a tlhole a itshwenya ka go batla mafoko kgakala, o dirisa ona a a mo puong ya metlha, go sa kgathalesege gore ga se a Setswana go le kae. Halsey (1972: 141) o boa a re ka nako e nngwe temana e, e dirisetswa tshotlo kana go kgalemela mongwe kgatlhanong le boferefere kgotsa go itlhokomolosa matshwenyego a batho ba bangwe. Go ya ka mofuta o wa temana, Halsey (1972: 141) a re ke ya tshotlo ka gonne a re:

Satiric verse mixes criticism and humour to attack a person, group or custom ...

Ka mabaka a, maikaelelomagolo a temana e ke tlhaeletsano e e senolang melaetsa, dikaelo, dikitsiso, ditsiboso kgotsa dithuto. Mo Setswaneng maboko a mofuta o ke a mantsi. Motlhami wa ona o boka batho, bangwe ba a ipoka. A mangwe a ona ke:

- Raditladi (1975: 81) 'Ntwa ya 1939-1945', Mmoki o dirisitse mafoko a a latelang: *Quick, march, present, arms, le attention*.
- Magoleng le Motlhake (1993: 2) 'Go reng ke sa nyale'. Mmoki o dirisitse maadingwa a: dithemporari, go gata kusene, suphamakete.
- Motlhake (1997: 12-13) 'Re baba lobadi', Mmoki o dirisitse maadingwa a: dilaesense, dišebini, dipolasa.
- Molefe (1991: 13) 'Letsatsi la Boipuso (1970)': Mmoki o dirisitse maadingwa e leng: kafore, boyi, folaga, makhansele, palamente.

University of Pretoria etd – Komati, P R (2006)

- Magoleng le Motlhake (1993: 18) 'Motšhaena' Go dirisitswe mafoko a dipuo tse dingwe, e leng: motšhaena, betšha, ditootae, bankbroke, lalavuka.
- Magoleng le Motlhake (1993: 5) 'Tatlhego' Mmoki o dirisitse lefoko le le latelang: dikonteraka.

- **Temana ya motlha wa tiragalo**

Go ya ka mafoko a ga Holman (1972: 362) temana e, ke e e tlotlomatsang batho bangwe ka ntata ya diphitlhelelo le katlego ya bona, a re:

Occasional verse is written to grace or commemorate a social, historical or personal event.

Fa go supa gore temana e, e na le ponagalo ya loago ka gonne e lebagane le ditiragalo tsa botshelo jwa morafe ka kakaretso mo go bonagalang gangwe le gape a diriwa mo meletlong ya mefutafuta e e mabapi le manyalo, tshirilolo ya matlapa a digopotso, ditebogiso tse di malebana le diphitlhelelo, jalo le jalo. Kgang e, e tshegediwa ke Preminger (1975: 269) fa a re:

Occasional verse is a light poem for special occasions with special purposes e.g. honour someone's achievements, funeral services etc.

University of Pretoria etd – Komati, P R (2006)

Kwa ntle ga moo Holman (1972: 362) o sedifatsa pharologantsho e nngwe e e botlhokwa ya gore temana e, e kgona go senola maikutlo a lorato. Go raya gore e ka dirisiwa ke mongwe go ipala mabala a kgaka.

Go le gontsi baboki ba Setswana ba na le go dirisa mofuta o wa poko. Maboko a mangwe a ona ke:

- Magoleng le Motlhake (1993: 18) 'Motshameko wa N.P.S.L'. Tlotlo ya makolwane a kgwele ya dinao.
 - Moncho (1983: 5) 'Batsadi ba me'. Lorato lwa batsadi mo ngwaneng.
 - Setou (1983: 19) 'Boitumelo ba phenyo.' Katlego dithutong.
 - Moncho (1983: 64) 'Leboko la tsatsi la nyalo'. Lenyalo.
 - Thobega (1994: 1) 'Segopotso'. Segopotso.
-
- **Temana ya bolwetse**

Roberts (1991: 115) o tthalosa temana e ka go e lebaganya le go gomotsa mongwe yo o mo diphateng tsa bolwetse. Ka jalo e golaganngwa le dithapedisano tse di direlwanng mongwe yo o lelang ka ntlha ya khutsafalo kgotsa loso.

Ka fa ntlheng e nngwe Abrams (1999: 112) o isa pele ka go re ka nako e nngwe temana e, e tswakanngwa le moopelo o o ritibatsang maikutlo. Ke ka moo go ka tweng temana e, e tsamaelana le eleji e e leng poko e e nang le ponagalo ya kutlobotlhoko, selelo le kgomotso.

Mo Setswaneng a mangwe a maboko a a nang le ponagalo ya temana ya bolwetse ke:

- Molefe (1991: 4) 'Morati'. Khutsafalo.
 - Magoleng le Motlhake (1983: 5) 'Mosadi wa me o sule'. Loso lwa moratiwa.
 - Molefe (1991: 38) 'Robala Nobantu'. Tirelophitlho.
-
- **Temana ya segalo**

Greenberg (cf: Weber 1996: 26) a re temana e, e bopilwe ka tsela ya go etsisa dithamalakwane tse di tlhajang (buiwang) ka tsela ya potso le karabo. Ka moo e na le baboki ba le babedi kgotsa ditlhopha tse pedi tse di refosanang ka dipotso le dikarabo kgotsa kgwetlho le kamogelo ya kgwetlho.

Malimabe (1997: 77) fa a paka se a re e na le elemente ya mmuisano o o tlhotlhelediwang ka dipotso tse di tshwanetseng tsa arabiwa. Ka fa letlhakoreng le lengwe Greenberg (cf: Weber 1996: 26) o boa a re go na le ponagalo e nngwe e e tshwanetseng go elwa tlhoko mo temaneng ya segalo, yona e lebagane le dipaterone tsa dinoko tse di refosanang ka segalo se se isiwang kwa tlase le kwa godimo, e leng: *1hh1/hhh1/1hhh/hhh1/*. Greenberg o gatelela gore temana ya segalo e akaretsa dipharologantsho tse pedi e leng: (a) mmuisano le (b) dinoko tse di rulagantsweng ka dipaterone tse di sa tshwaneng ka segalo. Le gale, mofuta o wa temana ga o teng mo pokong ya Setswana.

- **Temana ya dinoko**

Abrams (1999: 165) o bapisa temana e le poko ya Segerika e e theilweng ka dinoko tse dintsi tse di sa lekaneng. A re:

Quantitative verse is written in imitation of Classical Greek and Latin Versification in which the metrical pattern is not determined by the stress, but the “quantity” of the syllables which is a combination of “long” and “short” syllables.

Se se raya gore motheo wa temana e, o tlhomilwe mo godimo ga tlopeto ya dinoko tse ditelele le tse dikhutshwane tse di lomagantsweng go bopa metara. Fela, dinoko ke ponagalo e e tlhagelelang ka magetla go gaisa dipharologantsho tse dingwe. Le gale, go ipontsha gore kgatelelo le go repisiwa ga dinoko ga se malepa fela a a kgabisitseng. Dinoko ke tsona boitshupo bo bo dirisitsweng go gamola bokao ba lefoko. Go ya ka mafoko a ga Weber (1996: 19):

The metrical system of a quantitative verse is based only on the opposition of syllabic peaks and slopes ...

Mabaka a ga Weber a itsetsepetse mo godimo ga sebopego sa dinoko. Ka fa letlhakoreng le lengwe Burke (1982: 206) o sosobanya bomosola ba thulaganyo ya dinoko ka tsiboso e e reng, motlhami wa mofuta o wa temana a nne kelotlhoko gore thulaganyo ya dinoko e nne e e logagantsweng ka botswerere go bopa puo e e lobebe e e elelang sentle. Ke ka moo go ka

tweng ka mo gare ga sebopego sa dinoko tsa temana e, go na le sebopego sa metara. Le fa go ntse jalo, sebe sa phiri ke gore ga go na dikao tse di tlhamaletseng tsa poko ya Setswana mo mofuteng o wa temana.

- **Temana ya boikgopolo / boipobolo**

Go ya ka Preminger (1975: 202) o ke mofuta wa temana o mo go ona moanelwa yo o rileng a buang a le esi. Fa a tshegetsa kgang e Fryer (1971: 209) o bapisa moanelwa yo o buang a le esi mo temaneng e, le moanelwa yo o buang a le esi mo terameng. A re:

Meditative verse is the concealment of the poet audience from the poet. The poet normally pretends to be talking to himself or someone else, a spirit of nature, a personal friend, a lover, a god, a personified abstraction or a natural object ... the poet, turns his back on his listeners.

Puo e, e tlhagisa gore mofuta o wa mmuaesi ke o o diragadiwang ka tsela ya thekeniki ya moanelwa a le esi. Thekeniki e, e lebagane le ka fa moanelwa a senolang se se mo pelong le mo maikutlong a gagwe ka maikaelelo a go tlhokotsa kelotlhoko ya babogedi. Go le gontsi morero wa mmuaesi o lebagane le badimo, tlhago, botsala, lorato, jalo le jalo.

Mo Setswaneng a mangwe a maboko a boipobolo ke a a latelang:

- Ntsime (1993: 4) 'Selelo sa Mokeresete'. Loso.
- Raditladi (1975: 13) 'Selelo sa Morati'. Lorato.
- Moncho (1983: 12) 'Kutlobotlhoko'. Tumelo.
- Ntsime le Kruger (1993: 414) 'Pelo e ntsho'. Lorato.

- **Temana e e lolea**

Holman (1972: 68) o bua gore Earl Surrey wa kwa lefatsheng la Engelane ke mmoki wa ntlha wa go tlhama temana e e lolea ka go fetolela buka ya bobedi le ya bone ya ga Vigil's The Arneid ka ngwaga wa (1547). Ka mafoko a, go raya gore Earl Surrey ke mongwe wa batlhami ba ba botlhokwa ka gonne ke ene mothei wa temana ya mofuta o.

Go feta foo Abrams (1985: 16) a re e rile morago ga Surrey, temana e, ya tsenngwa mo tirisong ke Elizabeth wa Moesimane ka go e golaganya le terama. Fa a tlhalosa sebopego sa yona Cadden (1986: 20) a re ke temana e e tlhokang morumo. Fa a oketsa Cadden (1986: 20) o tlhalosa fa go na le dintlha tse pedi tse di botlhokwa tse di supang gore (a) e rotloetsa mmoki go tlhama maboko a a lokologileng a a se nang melawanalawana e e mabapi le thulaganyo e e rileng ya dipaterone tsa morumo le (b) e tlhotlheletsa le go kgontsha mmoki go itlhalosa botoka kwa ntle ga go ela tlhoko mabaka a a malebana le sebopego sa poko, tiriso ya puo, mokgwa, thulaganyo ya poko jalo le jalo.

Mabaka a ga Cuddon (1991: 96) a theilwe mo godimo ga gore ka nako e nngwe temana e e bidiwa temana e e gololesegileng. Fa a tshwaela malebana le temana e e lolea, Cuddon (1991: 96) a re:

Blank verse remained a form that attracts many poets. This is probably why many of the finest achievements of English poetry have been written in this form.

Abrams (1993: 16) o netefatsa ntlha e ka go re temana e, ke e nngwe ya ditemana tse di ratiwang segolobogolo ke baboki ba segompiano. Fa go ka tlhokomelwa go tla lemogiwa gore maboko a Setswana ka bontsi a tlhomilwe mo godimo ga temana ya mofuta o:

- Moncho (1983: 3) 'Boipuso'. Ditshwanelo tsa batho.
 - Seboni (1995: 44-45) 'Phuthego ya dinonyane' Pitso ya dinonyane.
 - Setlalekgosi (1989: 39-40) 'Phirimane nngwe' Moratwa.
 - Setlalekgosi (1989: 54) 'Meila'. Meila ya Setswana.
-
- **Temana e e gololesegileng**

Perkins (1983: 311) a re le fa mofuta o wa poko o ne o ntse o itsiwe ke baboki ba ba jaaka Beowulf, Milton le ba bangwe, tiriso ya ona totatota e tlhagisitswe ka ngwaga wa (1912/13) mo kuranteng ya poko ya ga *Pound Riposts* le ya *The New Free Women*. Ka jalo e ne ya re go simolola ka yona nako eo baboki ba le bantsi ba mafatshe a a farologaneng ba tlhotlheletsega go e dirisa.

Fa a e tlhalosa Perkins (1983: 311) o bua gore thulaganyo ya temana e, e dirilwe ka mokgwa wa go tlhakatlhakanya mela e meleele le e mekhutshwane. Kwa ntle ga moo Shipley (1968: 72) o tlaleletsa puo e ka go

tlhagisa pharologantsho e nngwe e e leng gore mela ya temana e ga e na morumo. Ke ka ntlha e Beckson le Ganz (1960: 73) ba oketsang puo e ka go lebaganya temana e, le temana ya puometlha e e tlhokomologang melawana e e amanang le morumo le metara ka gonne a re:

Free verse lacks regular meter and line length relying upon the natural rhythm of a language.

Kinolo e, e tshwantshanya sebopego sa temana e, le sebopego sa pokokanelo e e nang le elemente ya puo e e tlhamaletseng ya letsatsi le letsatsi, e e bopilweng ka puo e e bonolo. Perkins (1983: 311) o tswelela pele ka botlhokwa ba temana e, ka gonne a re e thusa baboki go senola maikutlo a bona mo pokong. A re:

The free verse poets were convinced that rhythm has an expressive function, that it articulates emotions. They believe that emotional states are particular and unique, and that for every emotional state, there is a particular rhythm that expresses it.

Ke ka moo go ka tweng moribo wa temana e e gololesegileng o logagantswe le maikutlo. Ka fa letlhakoreng le lengwe Abrams (1999: 7) o ema nokeng se se buiwang ke Perkins ka go re kgankgolo ke gore sebopego sa moribo wa temana e ga se na dipaterone tse di rulagantsweng ka tsela e e usang pelo. Go ya ka Shipley (1968: 72) temana e, e ratega thata. Le gale Perkins (1983: 311) o tlhagisa dintlha tse pedi tse di malebana le sebopego sa moribo wa temana e a re: (a) e thaetswe mo

godimo ga dikakanyo tsa botshelo ba segompiano le gore (b) e tlhokomologa mekgwa ya poko ya bogologolo ka go sekamela mo mekgweng ya segompiano e e lebeletseng kgololosego ya puo.

Holman (1972: 234) o tshegetsa kakanyo ya kgololosego ya puo fa a re ka nako e nngwe temana e e bidiwa 'Verse libre' e e leng lereo le le gatelelang kgololosego ya puo. Fa a digela Cadden (1986: 24-26) o gakolola batlhami ba temana e gore ba nne kelotlhoko gore kgololosego e e umakiwang mo pokong e, e seke ya feteletswa ka gone e ka fetoga boikgatholoso ba melawana e e botlhokwa ya puo ya poko.

A mangwe a maboko a kgololosego a Setswana ke:

- Setlalekgosi (1989: 4) 'Sego sa metsi'. Ngwetsi.
- Magoleng (1993: 7) 'Letsholo la tholo'. Go tsoma.
- Malote (1987: 1) 'Bofofu'. Matlho a ile.
- Malote (1987: 9) 'Mosi'. Molelo le mosi.
- Serobatse (1987: 26) 'Setsaga'. Bojalwa.

- **Temana e e botlhofo**

Shiple (1968: 251) o tlhalosa temana e ka go re e kwadilwe ka tsela e e keteng ke terama e e tswakilweng le moopelo. Ke ka jalo e lebagannngwang le pina ya motshameko. Le fa go le jalo boNtsime (1993: 425-426) ba oketsa ka go re:

University of Pretoria etd – Komati, P R (2006)

Dipina tse, ke tsa batho ba ba dirileng ditiro tsa maatlametlo mo setšhabeng. Batho ba, e ka nna motho-ka-nosi kgotsa setlhopha sa batho, mophato kgotsa letsema.

Holman (1972: 290) a re gantsi pina ya mofuta o, e opelwa ka molotsana o o bonolo o o matlhagatlhaga o o senolang maikutlo a boitumelo, e bile mmimo wa baopedi o tsamaelana le moribo wa poko. Le gale Abrams (1999: 163) a re mo mabakeng a mangwe temana e, e ka dirisiwa go sotla le go dira metlae go rotloetsa mongwe yo o amegang go tlogela bosula bo a golaganngwang le bona. Shipley (1968: 251) o oketsa ka go re mokgwa wa go tswaisa poko le moopelo ke mokgwa o o dirisiwang thata mo mabokong ao a lebaganeng le meletlo ya go itumedisa setšhaba a a bidiwang 'Verse de Societe'.

Ka fa ntlheng e nngwe Abrams (1993: 163) le Shipley (1968: 251) ba ikaegile ka ntlha e e gatelelang gore go le gontsi temana e e dirisiwa mo mabokong a bana ba bannye a a lebaganeng le metshameko ya bona. Mo Setswaneng go na le methalethale ya maboko a a amanang le dipina tsa motshameko. A mangwe a ona ke:

- Lesele (1991: 39) 'Mmangokwane'. Motshameko wa bana.
- Lesele (1991: 39) 'Mmaweledi'. Itloso bodutu.
- Ntsime le Kruger (1993: 438) 'Mafoko a mafatshwa'. Tshotlo.
- Ntsime le Kruger (1993: 427) 'Koma'. Bojale.
- Mogapi (1985: 117) 'Fa le sa mo rate'. Lenyalo.
- Mogapi (1985: 118) 'Se jele matlakaleng'. Boitshwaro.

Fa go konesetswa go ka twe, mefuta e ya ditemana e mosola segolothata fa go etswe tlhoko sebopego sa thulaganyo ya puo ya mmoki. Ka tsela e, sebopego sa maboko a a tlhalositsweng a, se ya go nna le thuso mo tharabololong ya mathata a metara mo mabokong a Setswana.

3.2. KAKARETSO

Patlisiso e, e amile poko ya bogologolo le ya segompieno, fela, kgaolo e, e rungwa ka go tlhagisa pharologano fa gare ga dipoko tse pedi tse. Serudu (1990: 62-66), Seboni, Lekhela (1995: 13-15) le Groenewald (1993: 12-31) ba akaretsa dipharologano tse ka tsela e:

- Motheo wa maboko a bogologolo ke go bua ka molomo fa a segompieno e le go kwalwa.
- Puo ya molomo e lebagane le tsebe fa ya go kwalwa e lebagane le matlho, ka jalo mmua ka molomo o bua le moutlwa ka tsebe fa mokwadi a kwalela mmuisi.
- Baboki ba bogologolo ba ne ba sa itse go baakanya leboko pele ba ka ya go le boka, ka fa letlhakoreng le lengwe ba sešweng ba kwala maboko a bona, ba bo ba itshwaya diphoso pele ba a boka. Ka jalo a bogologolo ga a na ditemana fa a segompieno a na le ditemana.
- Maboko a bogologolo a ne a fetogafetoga ka gonne a neeletsanwa ka molomo, fa a segompieno a sa fetoge gonne a kwadilwe.
- Baboki ba bogologolo ba ne ba se na katiso e e rileng ya poko, fa ba segompieno ba ithuta poko ya segompieno e e nang le khuetso ya dipuo tsa bophirima.
- A bogologolo a dirisa tlotlofoko e e bofitlha fa a segompieno a dirisa puo e e tlhamaletseng e e bonolo.

- Maboko a bogologolo a rorisa bagale, magosi, magosana, diphologolo, dinonyane ga mmogo le dilo tse dingwe tsa tlhago fa a segompieno ona a sa rorise bagale le magosi fela, a rorisa le boesengmang tota.
- Maboko a bogologolo ke a setšhaba fa a segompieno e le a batho ba ba rileng ba ba itsiweng ka maina.
- A bogologolo a boka dilo tse di bonwang ka matlho le tse di sa bonweng ka matlho, fa a sešwa a boka dilo tsa segompieno le tsa tlholego jaaka noka, pula, ngwedi le tse dingwe.
- A dirisa kopula 'ke' go golaganya mainagobokwa le ditiragalo tse di tlhalosiwang fa maboko a segompieno a dirisa lefoko lengwe le lengwe le mokwadi a ka le akanyang mo tshimologong.
- A dirisa mainagoboka go gaisa dikarolo tse dingwe tsa puo fa ya sešweng a sekametse mo tirisong ya puo ya segompieno ka kakaretso.
- Maboko a bogologolo a simolola ka fomula e e rileng fela a sejaanong ga a na fomula e e jalo mo tshimologong.
- Setaele sa maboko a bogologolo ga se senole mmoki ka gonne a sa kwalwa fa sa maboko a segompieno a senola setaele sa gagwe ka gonne a kwadilwe.
- Metara wa poko ya bogologolo o lemogiwa ka go utlwiwa ka ditsebe fa wa poko ya sešweng o lemogiwa ka kelelo ya mela.

KGAOLO YA BONE

4.1 POKOKANELO, TIRAGATSO LE METARA

4.1.1 Matseno

Kgaolo e, e ya go arologangwa ka dintlha tse tharo e leng: pokokanelo, tiragatso le metara.

4.1.2 Pokokanelo ke eng?

Cuddon (1991: 566) a re pokokanelo ke kakanyokakaretso ka gonne mo go yona go akarediwa mefuta e: pokokanelo, epiki le balate. Fa a tswelela pele, Preminger (1975: 101) o tlaleletsa ka go re outu (*ode*) le yona ke mofuta o mongwe wa kanelo o o nang le dipharologantsho tsa kanelo. Ke ka ntlha eo go leng botlhokwa gore fa go sekasekiwa pokokanelo go lebelelwe lenaneo le le latelang:

- Outu
- Balate
- Epiki le
- Pokokanelo ka boyona.

4.1.2.1 Outu

Fa ba tlhalosa kakanyo yaoutu Donker le Muldoon (1982: 71) ba re ke lereo la Segerika le le kayang leboko le le diriwang ka mokgwa wa kopelo. Kopelo e, e opelwa ka tsela ya khorase mo meletlong e e tlotlegang ya setšhaba. Moopelo waoutu go ya ka Shipley (1968: 222) o ka tlhakanngwa le diletswa go tlotlheletsa maikutlo a thorisoya mogaka mongwe yo o gaisitseng batho ba bangwe ka ditiro tsa bonatla.

Kgabagare Msimang (1989: 59) o dumela faoutu e senola maemo a botshelo ba mmokiwa, ka gonne a re:

As an ode it apostrophises the king referring to his personality and physique, pointing out both good and bad qualities.

Msimang o raya gore e ka tlotlomatsa kgotsa ya nyatsa mmokiwa. Ke ka moo boDonker (1982: 222) ba tlhamalatsang mafoko thwii! ba re e senola maitsholo, setso le bodumedi.

Cohen (1973: 192) ena a reoutu ke poko e e anelang kang ka boleele ka puo e e tlhamaletseng, e e tlwaelegileng fela jaaka ya puometlha. Fa Cohen (1973: 192) a ikgata motlhala a re le gale mmoki waoutu o tshwanetse go tsaya matsapa a go tlhopha mafoko ka bonontlotlho go bopa puo e e loileng. Go ruma dintlha tse, go ka tweoutu ke pokokanelo e e

tlotlomatsang motho go lebeletswe bosula kgotsa bomolemo ka tsela ya go bua kgotsa ya go opela.

4.1.2.2 Balate

Go ya ka Shipley (1968: 25) balate ke lefoko le le tswang mo puong ya Sentariana (*ballare*) le le kayang go tantsha . O tswela pele ka go bua gore e tlhamilwe ka nako ya Motlhagare, ka go neeletsanwa ka puo ya molomo. Ka jalo, e ne ya fetoga le mabaka go fitlha e nna mo sebopegong se e leng mo go sona ka jeno.

Le fa go ntse jalo Cohen (1973: 175) o gatelela fa e anela ka boleele fela jaaka padi kgotsa khutshwe. Mo go yona go buiwa ka batho ba ba dirang sengwe kgotsa ba ba direlwang sengwe. Fa a isa kgang pele Masote (2002: 13) a re go anelwa ka ga ditiragalo tsa bonatla tse di latelelanang ka bonako.

Fa maemo a ntse jaana, Peck le Coyle (1985: 21) ba re balate le yona e na le ponagalo ya moopelo o o nang le moribo le morethetho o o rileng. Fa a tshwaela malebana le puo e, Shipley (1968: 250) o tshalosa gore moopelo o, o tlhagisiwa ka mekgwa e: ka moopelaesi, ka setlhopha sa baopedi, ka diletswa, ka go tantsha kgotsa ka go opela o sa bine e bile o sa letse. Preminger (1975: 158) o tlhamalatsa ntlha e, ka puo e e reng:

Ballad would have been performed by a dancing and singing group of voices with a choral leader who sang the burden of the tale, while the chorus came with a refrain ...

Dintlha le mabaka a a neelwang fa godimo fa, a supa fa motlhabeletsi e le konokono mo moopelong wa balate. Gore moopelo wa balate o balole, mmoki o eta a dirisa dipoeletsomedumo, mafoko le ditemana go thusa go senola dikakanyo tse di sa utlwagaleng sentle. Mafoko a ga boCoyle (1985: 21) a senola botlhokwa ba moopelo wa balate. Ba re:

Ballad is a song that tells a story ...

Serudu (1989: 60) o tseeletsa mafoko ka tshedimosetso e e reng ditiragalo tsa balate di tlhagisa bogatlhamelamasisi ba mogale mongwe, kgosi kgotsa ngaka. Fa Masote (2002: 7) o oketsa kang e, a re ditiragalo di tlhatlhamana ka bonako, sebe sa phiri ke gore mmoki ga a tlhalosetse mmuisi dintlha go tlala seatla. Ke ka ntlha e poko ya mofuta o, e nang le letshwao la makalo ka gone go anelwa ka ditiragalo tse di sa tlhaloganyegeng. Cohen (1973: 175) o tlhamalatsa mafoko thwii!. A re:

*A ballad generally contains a simple but dramatic narrative
for which little background is given ...*

Go ka twe ditiragalo tse ga di tlhagise malotle a otlhe a a tlhokegang, di kakotswe fela. Shipley (1968: 25) a re di anela ka ga dikgogakgogano tsa dipolotiki le ditumedi. Ke ka moo boNtsime (1993: 424) ba gatelelang gore go le gontsi balate e anela kang ya ditsitsibanyammele tsa dintwa, dipolaano kgotsa dikotsi tse di bakileng dintshontsho le matlhotlhapelo mo setšhabeng kgotsa mo lefatsheng le le rileng.

BoNtsime (1993: 424) ba wetsa se se builweng fa godimo fa ka go babatsa gore puo ya balate ke e e bonolo, ke ka ntlha eo e nang le sebopego sa metara o o bonolo. Go feta moo Shipley (1968: 26) a re sebopego se sa metara, se bakiwa ke gore mela ya ona e na le morumogare le morumo o o tlhagelelang kwa bofelong ba melamebedi le melamene ka go refosana.

Go ka sosobangwa ka go re morero wa balate o malebana le khutsafalo e e kileng ya wela setšhaba. Fela e na le moopelo o o nang le moribo le morethetho o o monate. Le fa go ntse jalo ke poko e e se nang ditemana. Go ya ka boNtsime (1993: 423) mo Setswaneng a mangwe a maboko a mofuta o ke:

- Lekgetho le Kitchin (1980: 90) 'Go nwela ga Mendi'.
- Raditladi.(1975: 40) 'Ntwa ya 1939-45'.

4.1.2.3 Epiki

Shipley (1968: 138) o tlhalosa fa epiki e le lengwe la maboko a bogologolo a setlogo sa ona se leng kwa lefatsheng la Segerika. Epiki e tswa mo lereong la (*Epos*) le le kayang gore ke: lefoko, puo, naane kgotsa poko ya bagale. Holman (1972: 194) o tseeletsa puo e fa a re le fa basimolodi ba epiki ba mmatota ba sa itsege ka gonne e theilwe ka puo ya molomo, motheo wa yona o beilwe mo godimo ga epiki ya Gilgamesh, Iliad le Odyssey tse Holman (1972: 194) a di bitsang diepiki tsa setšhaba. Kgabagare go kaiwa fa diepiki tsa ntlha tse di theilweng ka go kwalwa e le: Beuwolf le Sefela sa ga Roland. Ke ka moo go ka kaiwang fa e le tsona dipinagare tsa diepiki tsotlhe.

Fa Seidler (1959: 524-5) a latlhela tlhware legonnyana o tshwantshanya epiki le naane ka gonne bobedi ba tsona di a anela. Lesele (1991: 46) o tlaelelsa ka go re ke naane e e tlotlang ka ga dikgang tsa morafe. Mo ntlheng eo Cuddon (1991: 194) a re dikgang tsa yona di buiwa ka boleele le ka tatelano go bopa kgang e le nngwe e e bofaganeng. Scott (1967: 93) o lebaganya dikgang tse le hisetori e e senolang matlhotlhapelo.

Go ya ka Lesele (1991: 47) baanelwa ba yona ba dira ditiro tse di dumelesegang le tse di tlwaelegileng. Tshwaelo ya ga Holman (1972: 194) e senola fa dikgono di feteleditswe ka jalo ditiro tsa baanelwa di gakgamatsa ka gonne ka nako e nngwe di golaganngwa le meka, metlholo le badimo. Ke ka ntlha e Cuddon (1991: 221) a gatelelang gore:

*The setting of an epic is vast in scope covering great nations,
the world and the universe.*

Ka fa letlhakoreng le lengwe Shipley (1968: 139) a re ditiragalo tsa yona go le gontsi di lebelela botshelo ba sejaanong bo bo tlhagisang ditshwanelo tsa botho. O tswelela pele a re le gale sebopego sa yona ga se na ditemana fela, mela yona e lekalekana ka boleele. Preminger (1993: 221) o ema Shipley nokeng ka gonne a re:

*The commonest form for an epic poetry is a strictly
nonstanzaic consequence ...*

Finnegan (1992: 44) le Hatto (1980:18) bona ba re epiki ke poko e e botlhokwa ka gonne ke modi wa maboko a bophirima. Halsey (1972: 140) o tllhamalatsa le go totobatsa botlhokwa bo, a re:

The epic is among the most important of all literary forms ...

BoNtsime (1993: 424) ba digela ka puo e e supang fa Setswana le sona se le motlotlo ka diepiki tse:

- Lekgetho le Kitchin.(1980: 81) 'Leboko la ga Siang More'.
- Mogapi (1992: 45) 'Leboko la ga Tautona Seretse'.

4.1.2.4 Dipharologantsho tsa pokokanelo

Pretorius (1989: 103) o tlhalosa pokokanelo ka go e amanya le mofuta wa poko o mo go yona go anelwang kgang e nngwe. A re kwa ntle ga moo dikgang di anelwa ka boleele.

Go ya ka Kunene (1971: 54) ditiragalo tsa pokokanelo di tlhagisiwa ka mोगwa wa ditemana. Fela Mojalefa (1996: 49) o ganana le puo e gonne a re ga se ka dinako tsotlhe pokokanelo e nang le sebopego sa ditemana gonne ka nako e nngwe baboki ba bangwe ba kwala maboko a a tlhokang ditemana, segolothata mabokokanelo a setso. Ke ka ntlha eo Groenewald (1993: 30) a reng sebopego sa yona se ikaegile ka maikutlo a mokwadi le setaele sa gagwe.

Go feta moo Msimang (1985: 60) a re elemente ya pokokanelo ke boanedi, ka gobo ke ponagalo e e tlhagelelang ka magetla. Ke ka lebaka leo Msimang (1985: 60) o nayang kgakololo fa a re go tshwanetse ga elwa tlhoko gore bokao ba kanelo le bokao ba leboko bo se ke ba tlhakatlhakannngwa, ka gonne mareo a mabedi a, a sa tshwane. Pharologano e e fa gare ga ona, e tlhagisiwa ke Kunene (1971: 54) ka go naya tshedimoso e e reng gantsi mo mabokong go tlhagelela kakanyo ya pokokanelo, ka gobo go ka anelwa ka ga sengwe le sengwe. O atolosa puo ya gagwe ka go supa fa ka nako e nngwe leboko le ka nna le fomula ya pokokanelo e a e bitsang *the - eulogie - to - narrate - formula*.

Ke ka ntlha eo Kunene (1971: 54) a rumang dikgang tse, fa a re pokokanelo e na le sebopego se se arologanyeditsweng ka ditlhotswana tse pedi, e bong temana e e anelang, le e e tlhalosang, e a e bitsang *the - eulogie - to - narrative*.

Dikgang tse, di digelwa ka dipharologano le ditshwano tse di tlhagelelang mo go: outu, balate, epiki le kanelo go ya ka lenaneo le le latelang:

Outu	Balate	Epiki	Pokokanelo
Kanelo thoriso	Kanelo Kanelo le thoriso	Kanelo kanelo	Kanelo kanelo le thoriso
Sebopego ditemana	Sebopego segobogobo	Sebopego segobogobo	Sebopego ditemana le segobogobo

Setlhogo setso le ditumedi	Setlhogo setso le hisetori	Setlhogo setso le ditumedi	Setlhogo setso, sekeresete, politiki le loago
Thitokgang maitsholo	Thitokgang matlhotlhapelo	Thitokgang thoriso	Thitokgang thoriso
Atemosefere boitumelo le moopelo	Atemosefere khutsafalo, moribo le moopelo	Atemosefere dikgakgamatso le metlholo	Atemosefere boitumelo
Ditiragalo tatelano	Ditiragalo tatelano	Ditiragalo di marara	Ditiragalo tatelano
Banelwa batho le bagale	Banelwa bagale	Banelwa badimo	Banelwa batho le bagale

Go ya ka tlhaloso ya lenaneo le, go ka tlhagelela thulano ya dikgopolo tsa bophirima le tsa segarona malebana le dikakanyo tse. Go leka go fedisa tlhakatlhakano e ya dikgopolo, fa go buiwa ka pokokanelo go ya go lebelelwa leboko le le jaaka la 'Motata' ka gone le na le dipharologantsho tse dintsi tsa boanedi go gaisa outu, balate le epiki.

4.2. TIRAGATSO

Maitlhomomagolo a patlisiso e, ga se go tlhalosa tiori ya tiragatso ka kakaretso, fela ke go e tlhalosa ka go e lebaganya le poko ya Setswana. Ka

jalo go re kakanyo ya tiragatso e tshloganyega, e ya go sekasekiwa go ya ka lenaneo le:

- Tiragatso le poko.
- Tiragatso le bokgoni ba mmoki wa Setswana.
- Mmoki yo o ithutang ka tlhogo.
- Mmoki yo e leng mokwadi.

4.2.1. Tiragatso le poko

Go ya ka Drewel (1991: 1) mo tshimologong ya ngwaga wa 1900, kakanyo ya tiragatso ya poko e ne e golaganngwa le tiori ya tiriso ya puo. Ka fa letlhakoreng le lengwe Fine (1984: 17) o bua gore motheo wa tiragatso o itsetsepetse mo dithutong tse pedi e leng: (a) thuto ya Antropholoji le (b) thuto ya Bolebapuo. Ke ka moo Groenewald (1998: 32) a gatalelang gore tiragatso e ikemetse ka boyona ka gonne e na le maikaelelo, mareo, ditlhalosetso, dithanolo le melao e e mabapi le thulaganyo ya yona e bile e na le mekgwa e e farologaneng ya tlhagiso.

Okpewho (1998: 116) fa a tswelala pele ka kgang e, a re tiragatso ke poko ya molomo e e reng e buiwa, go bo go diriwa ditiro tse di tsamaelanang le se se buiwang. Ke ka ntlha e Shole (1988: 28) a tseeletsang puo ya ga Okpewho fa a re mmoki o dirisa ditemosi tsa mogopolo, mmele, tlhogo le matlho segongwe. Le fa go le jalo Bauman le Briggs (1990: 73) ba nyalantsha se se buiwang ka molomo le se se bonwang ka matlho. Se se botlhokwa ke gore tsotlhe tse di buiwang le tsotlhe tse di diriwang di tseelwa matsapa. Ka go dira jalo, puo e buiwa ka botswere bo bogolo, fa ka fa

letlhakoreng le lengwe le tiragatso e tlhagisiwa ka matsetseleko a a tlhokisang mmogedi pelaelo. Ke ka moo Bauman le Briggs (1990: 73) ba tiisang gore tiragatso e amana le botswerere, ba re:

Perfomance implies artistry because the performer has certain abilities

White (1982:116) o ema se se buiwang ke boBriggs nokeng fa a re ka mo gare ga tiragatso go na le elemente ya botsweretshi.

Go ya ka boNtsime (1993: 408) babogedi ke karolo e e botlhokwa ya tiragatso ka gone ba na le seabe se segolo mo go yona. Okpewho (1998: 69) o tlaletsa puo e ka go re ba ka rotloetsa le go tlotlheletsa ka megolokwane le medudetso e e supang kgotsofalo. Ka fa letlhakoreng le lengwe ba ka nyatsa le go kgarietsa go supa go se kgotsofale le dilabenyana tse di tlhagelelang. Ke ka moo Groenewald (1998: 116) a tlhamalatsang se ka puo e e reng babogedi ke bona ba ba tlotlhwafatsang tiragatso ka go akgolela modiragatsi maatlametlo a gagwe, kgotsa go mo nyaletsa makoa a gagwe. Le gale Okpewho (1998: 42) o babatsa ntlha e ka go re badiragatsi ga ba tshwane, gone ba fapaana ka mabaka a bogolo, lefelo, nako, maikaelelo le ka mabaka a mangwe a a rileng.

Mafoko a, a raya gore modiragatsi o tshwanetse go nna le kitso e e malebana le gore babogedi ba gagwe ke batho ba ba ntseng jang, ba bogolo bo bofe, ba itumedisiwa ke eng le gore ba kgatlhegela eng. Fa boNtsime (1993: 408) ba oketsa puo e, ba totobatsa fa babogedi ba tiragatso ba kgaogantswe ka ditlhopha tse pedi, e leng: (a) babogedi ba bašwa ba ba kgatlhegelang tiragatso ya poko e e matlhagatlhaga le (b) ba

bagolo ba ba kgotsofadiwang ke tiragatso e e senolang maikutlo a a tebileng.

Ntlha e nngwe e e senolwang ke Barbara Kirsheinblatt (cf: Braakhuis 1962: 105) ke e e reng go na le mefuta e mentsi ya ditiragatso tsa poko. Mefuta e, e laolwa ke mabaka a a jaaka gore: tiragatso e itsetsepeng mo setsong, mo dithutong tsa pholo, mo temothuong, mo moopelong, mo dipolotiking, jalo le jalo. BoNtsime (1993: 408) ba tseeletsa mafoko a ga Barbara ka go tlhagisa fa go sa ntse go na le mefuta e mengwe e mebedi ya tiragatso e leng: (a) tiragatso ya ka fa ntle, e e ikaegileng ka ditiragalo tse di bonwang ka matlho mo tikologong e e rileng, tse di lebaganeng le dikgatlhegelo tsa bašwa tsa tiriso ya ditlhobolo, dijanaga tsa mabelo a a feteletseng le kampano le (b) tiragatso ya poko ya ka mo teng e e malebana le dikakanyo tse e leng dikgopolo tse di sa bonweng ka matlho tse di kgatlhegelwang ke babogedi ba bagolo ba ba itumedisiwang ke tiragatso e e tsosolosang maikutlo a a tibileng, jaaka thapelo.

Fa a sosobanya mesola ya tiragatso ya poko, Groenewald (1998: 35) a re mono Aforika tiragatso e golaganngwa le setso le badimo. Go ya ka White (1982: 116) go na le mesola e mengwe ya tiragatso e e mabapi le go tlosa bodutu le go itumedisa babogedi. Fa a garela kgang e White (1982: 116) a re:

Performance is related to the fact that it is a vehicle of communication for the new printed poetry.

Mafoko a temana e, a supa fa tiragatso ya poko e thusa gore molaetsa o tlhagelelele sentle ka gonne e utlwiwa ka ditsebe e bile e bonwa ka matlho.

4.2.2. Tiragatso le bokgoni ba mmoki wa Setswana

Maikaelelo a karolwana e, ke go ela tlhoko ka fa baboki ba Batswana ba nang le bokgoni ba boithamededi le boikakanyetsi mo pokong ka teng.

Go ya ka Opland (1998: 4) merafe ya Bantsho go akaretswa le morafe wa Batswana e na le baboki ba ba kgonang go itlhamela poko. Ka mafoko a, o kaya fa poko ya molomo e ne e ntse e le teng pele ga ngwaga wa 1900. Ke ka ntlha e Okpewho (1998: 4) a amogelang gore mokgwa wa go itshimololela poko ka molomo ke motheo wa maboko a segologolo le a segompiano a a kwadilweng. Se, se supa fa mmoki wa poko ya Setswana yo o nang le bokgoni ba go itlhamela poko ka boena, a le maatlametlo, ka gore o kgona go ikakanyetsa le go itlhamela tiragatso e e tsamaelanang le poko ya gagwe. Ke ka moo go ka tweng, fa go ka elwa tlhoko bokgoni ba boboki ba Setswana, go lemogiwa fa bo na le elemente ya boithaolo. Se se senogang se bontsha fa mmoki yo, o kgona go itlhaola ka tiragatso ya gagwe e e tshwanang e le esi. Ka jalo, batho ba bangwe ba kgona go itse mmoki yo o ntseng jalo ka bokgoni ba gagwe ba go itlhamela poko le tiragatso e e nyalelanang le yona.

Opland (1998: 6) fa a tlotla ka ga bokgoni ba go itlhamela poko a re bo laolwa ke mabaka a a mabapi le fa mmoki e le wa monna kgotsa wa mosadi, wa mosimane kgotsa wa mosetsana. Go le gontsi mmoki wa monna o tlhama maboko a a ikaegileng thata ka morero wa go tlotlomatsa

kgosi ka ntlha ya ditiro tsa gagwe tsa bogatlamelamasisi. Kgabagare mmoki wa mosadi ena o tlhama maboko a a itsetsepetseng ka morero wa boitumelo segolothata wa lenyalo mme mmoki wa mosimane o tlhama a sekametse mo go bokeng dikgomo kwa madisong.

Go oketsa se a se buileng, Opland (1998: 6) a re bokgoni ba go tlhama poko le go e diragatsa ga bo tlhoke katiso e bile ga a itlhore boroko ka go batla mafoko ka kelotlhoko, ka gonne ke talente e e tswang kwa badimong le kwa Modimong. White (1982: 8) o tswaledisa kakanyo e pele ka go tlhagisa mokgwa o puo ya poko o diriwang ka teng. A re ke ya mafoko a a sa rulaganngwang ka gonne ke a a itswelang fela. Ke ka jalo go ka tweng mmoki yo o nang le bokgoni ba go itlhamela poko ke mongwe yo a nang le neo ya go tlhalosa ditiragalo tse di rileng ka puo e e ngokang e e buiwang ka botswerere, e e tletseng bontle le bokgabale go senola maikutlo.

Ntlha e, ke yona e e dirileng gore Opland (1998: 6) a atolose kakanyo ya ga White fa a re mmoki yo o kgonang go itlhamela poko o na le seabe se segolo mo setšhabeng ka ntlha ya gore: (a) o ema kgosi nokeng fa a jela magosi a a agisaneng nae nala, (b) o gakolola kgosi le go mo lemosa fa maitseo a gagwe a sa kgotsofatse morafe, (c) ke motsereganyi yo o agisanyang kgosi le morafe mo mabakeng a fa go na le kgotlhang, (d) o kaela kgosi dikgatlhegelo le dingongorego tsa morafe, e bile (e) o itumedisa morafe mo meletlong. Ke ka moo Kuhns (1971: 116) a gatelelang gore mmoki ke mongwe yo o nang le kitso ya hisetori ya ngwao ya morafe.

Opland (1998: 8) o garela puo e ka go re ga se mongwe le mongwe yo o nang le bokgoni ba boitshimolledi le boitlhamedi ba maboko. A re:

There are fixed poets of tribes who have the ability to compose a poem.

Mafoko a, a gatisa gore go na le dikgeleke tse di itsegeng tseo di nang le botswerere ba go itshimololela maboko mo merafeng e e farologaneng ya Batswana, e ka nna setswerere se se rileng se se tlamang poko ya Bakgatla, ya Batlhaping, ya Bahurutshe, jalo le jalo, ka gone morafe mongwe le mongwe o na le bomankge ba ona ba maboko.

Go ka digelwa ka gore bokgoni ba go tlhama poko ya Setswana bo ikaegile ka dielemente tse tharo tse: (a) elemente ya puo e e leng yona pinagare ya boitlhamedi, (b) ya botaki e e malebana le bokgoni ba tiriso ya puo le (c) ya tiragatso e e nyalelanang le se se senolwang ka mmele le sefatlhego.

4.2.3. Mmoki yo o ithutang ka tlhogo

Opland (1998: 11) a re mono Aforika, merafe ya Bantsho e na le ditswerere tse di itsiweng ka bothakga ba go ithuta poko ka tlhogo. Puo e, e tlhagisa fa morafe wa Batswana le ona o golaganngwa le merafe e e nang le dikgeleke tse di itsegeng ka bokgabale ba go ithuta poko ka tlhogo.

Fa a atolosa kang, Opland (1998: 11) o thadisa ka fa mofuta o wa poko o bokiwang ka teng. A re ke e e elelang fela go tswa mo molomong wa mmoki, a sa gakiwe, e bile a sa akanye pele a boka. E bokiwa ka bonakonako ka go pitlaganya mafoko a mantsi mo khemong e le nosi, ka jalo, mafoko a mangwe a tlogelwe. Kwa ntle ga moo e ka bokelwa kwa

godimodimo ka lentswe le le tihatlositsweng kgotsa kwa tlasetlase moo e sa utlwagaleng sentle. Ke ka jalo Opland (1998: 11) a umakang gore ga e tlhaloganyege bonolo.

Opland (1998: 11) o boa gape a re go na le mabaka a a farologaneng a a thusang mmoki go ithuta poko ka tlhogo, e leng: (a) go le ithuta ka pelo ka go bua mafoko a lona ka setu, (b) go le boeletsa gantsinyana, (c) go ekisa baboki ba bangwe, (d) fa moithutakatlhogo a laetswe, o dira go ya ka fa a laetsweng ka teng. Fa e le kwa sekolong, moithuti o dira jalo go kgona go falola mo dithutong tsa gagwe, (e) fa moithutakatlhogo a eletsa go nna mongwe wa dikgeleke, o pateletsega go ithuta poko ka tlhogo le (f) fa a kopilwe ke ba losika go tlotlomatsa kgosi, kana mongwe wa losika mo moletlong o o botlhokwa kgotsa mo losong. Mabapi le dikgang tse, Opland (1998: 11) a re maikaelelo a mmoki ke ntlha e e botlhokwa mo pokong ka gonne ke ona a a mo tlhotlholetsang go kodumela jaaka moepathutse gore a nne le bokgoni ba go boka le go diragatsa .

Le fa go ntse jalo, go ya ka Opland (1998: 11) maikaelelo a baboki ga a tshwane, a ka golaganngwa le boikitsiso ba mmoki kgotsa ba mmokiwa, gape a ka sekamela ka fa maikutlong a boitumelo kgotsa a khutsafalo. Kwa ntle ga mabaka a, maikaelelomagolo a poko ya moithutakatlhogo ke tlhaeletsano ya melaetsa e e farologaneng.

Kgabagare Opland (1998: 11) o akaretsa dikgang tse fa a re go na le mefuta e meraro ya baboki ba ba ithutang ka tlhogo, bona ke: (a) baboki ba basadi ba ba tlotlomatsang ba masika ka mainamafatshwa, (b) ba banna ba ba tlotlomatsang kgosi le (c) ba basimane ba ba ipokang fa ba le kwa bogwera. Opland o ikgata motlhala ka go re poko ya tlhogo e itshegeditse

ka elemente ya kgakologelo e e leng yona sediriso sa maemo a a kwa godimo. A re go sa ntse go na le dielemente tse dingwe tse pedi tse le tsona di sa tshwanelang go tloisiwa matlho, e leng (a) ya kelelo ya poko e e malebana le go nyalantsha dikakanyo tse di farologaneng le (b) ya segalo e e itebagantseng le moribo le morethetho wa puo e e diriwang ka botsweretshi.

Go ka konosetswa ka gore dielemente tse di umakilweng fa godimo, ga di botlhokwatlhokwa mo thulaganyong ya maboko a Setswana. Ka jalo, go ya go tlhokomelwa dielemente tse di botlhokwatlhokwa fela go tlhokomologiswa tse di seng botlhokwa mo mabokong a Setswana.

4.2.4. Mmoki yo e leng mokwadi

Donald E. Pease (cf: Lentricchia le McLaughlin 1993: 106) o bua gore go lemogiwa fa go na le phapaano e e totobetseng fa gare ga mmoki yo e leng motho wa madi le nama le mmoki yo e leng mokwadi. Phapaano e, e tlholwa ke gore mmoki fa e le motho wa madi le nama o ikanya monagano go gakologelwa maboko a a farologaneng. Sebe sa phiri ke gore go na le kgonagalo ya go lebala leboko kgotsa go le fetolafetola. Ke ka jalo go ka tweng mmoki yo e leng mokwadi o kgweetsa leboko ka pene, leboko la gagwe ga le lebage e bile gale fetogefetoge. Mo karolwaneng e, go ya go tswelwa pele ka go lebelela mmoki yo e leng mokwadi.

Opland (1998: 38) a re dipuo tse di farologaneng tsa Bantsho ba Aforika di na le baboki ba maboko a bona a kwadilweng. Kgang e, e akaretsa le baboki ba ba kwalang maboko a puo ya Setswana, jaaka (a) ngatana ya

maboko a a kwadilweng ke Seboni le Lekhela (1995) e e bidiwang *Boka Sentle*, (b) ngatana ya maboko a a kwadilweng ke Magoleng le Motlhake (1983) e ba e theileng leina la *Lošalaba lwa bomme*, (c) ngatana ya maboko a a kwadilweng ke Mogotsi (1994) e e bidiwang *Selelo sa Mmoki*, (d) ngatana ya maboko a a kwadilweng ke Raditladi (1975) e go tweng *Sefalana sa Menate*, (e) ngatana ya maboko a a kwadilweng ke Serobatse e a e theileng *Motswako wa puo* le a mangwe. Go ya ka kgang e Raditladi le Serobatse ke bangwe ba baboki ba ba gopolwang ka mogopolo le fa ba sa bonwe ka matlho a nama. Opland a re baboki ba ke batho ba ba akanngwang ka ntlha ya gore le fa ba sa bonwe, maboko a bona a a bonwa gape ga a lebalege, ga a fetoge e bile a inolwa ke bakwadi ba bangwe.

Ulyatt (1994: 25) fa a tsibogela puo e a re go na le dintlha dingwe tse mmoki yo o kwalang a ikaegang ka tsona, e leng:

- go ipha nako ya go akanya ka leboko le a ikaelelang go le kwala,
- go akanya ka ga mofuta wa lona,
- go akanya ka ga setlhogo se se malebana le thitokgang ya lona,
- go netefatsa gore o ya go kwala ka ga eng (diteng),
- gore diteng di lebagane le setlhogo se se umakilweng le
- go netefatsa gore maikaelelo a gagwe a tlhagelele sentle.

Fa dikgang tsotlhe tse di umakilweng fa godimo di tlhokometswe, ke gona mmoki yo o kwalang a ka simololang go kwala leboko la gagwe. Ulyatt (1994: 28) o tswelala pele gore sengwe se se botlhokwa ke gore o tshwanetse go itlhophelela mmotlolo o a yang go o sala morago. Ka go dira jalo o tla bo a baakantse ditlhokego tsotlhe tse di botlhokwa pele a simolola go kwala poko.

Ulliyatt (1994: 20) o ikgata motlhala ka go babatsa gore mmoki o sa ntse a na le namane e tona ya tiro e e malebana le tlhopho ya medumopuo, mafoko, dipolelo le dipolelwana tse di tla rulaganngwang go bopa puo ya leboko le le tlhotlhweng sentle. Ulliyatt (1994: 20) o boa gape a re mmoki o tshwanetse go tlhokomela gore mafoko a yona a beiwe mo mannong a ona a tlhomamo. Ke ka jalo boNtsime (1993: 411) ba gatelelang gore mokgwa wa go tlhopha mafoko a poko ke o o senolang setaele sa mokwadi. Ka mantswe a mangwe, mmoki yo o kwalang maboko o tlhopha mafoko ka botswerere bo bo rileng gore a tsamaelane le diteng tsa leboko. Ka jalo mmoki o tshwanetse go itlhophela dithekeniki tse di jaaka tiriso ya maele, diane, dikapuo le tlotlofoko e e maleba gore poko e nne e e humileng e e ngokang babuisi le e e senolang boena.

Kwa ntle ga moo Ulliyatt (1994: 42) a re mmoki o rulaganya mela ya poko ya gagwe ka fa a ratang ka teng, e ka nna ka boleele kgotsa ka bokhutshwane le gore a ka nna le sebopego sa ditemana tse e tla nnang tsa mela e e ntseng jang. Kwa bokhutlong o tshwanetse go itlhaloganya gore o ya go kwala mofuta ofe wa leboko, e ka nna le le anelang kgotsa le le rorisang.

Ulliyatt (1994: 40) a re fa mmoki a etse tlhoko dintlha tsotlhe tse di kailweng fa godimo, o sa ntse a tshwanetse go itima boroko go netefatsa fa a sa gasagasa mafoko fela ka go itshwaya diphoso, a bo a keleke le go tlhomamisa gore kwa bofelong a bo a kwadile leboko le le loileng le le itumedisang babuisi. Fa dintlha tsotlhe tse di umakilweng di sosobangwa, go mo pepeneneng gore mmoki yo e leng mokwadi ke ena mmopi, motlhodi le mothatiotlhe wa poko ya gagwe. Mo godimo ga moo a ka batla mongwe go mo thusa go tshwaya tiro le go netefatsa fa tiriso ya puo e se na makoa a a sa tlhokegeng. Morago ga moo o ya go a neela bagatise gore ba a

gatise ka tsela ya thekenoloji, a ba a isiwa kwa baphasalatsing go phasaladiwa kwa marekelong a a farologaneng a tle a buisiwe.

Ulyatt (1994: 40) a re mmoki yo o kwalang ke moitseanape wa nnete mo setšhabeng gonne maboko a gagwe a a phasaladitsweng mo dinakong tse di fetileng a buisiwa nako e telele, e bile a a buisiwa le fa mokwadi ka nama a sa tlhole a tshela. Bokwadi ba mokwadi yo o ntseng jalo, bo jaaka sefikantswe fa maboko a gagwe a ntse a buisiwa. Opland (1998: 40) o tlhamalatsa mofoko a ka go re:

*The poet as a writer lives today in the minds and memories
of those who were fortunate enough to hear his poetry.*

Go ya ka dintlha tse di fa godimo tse, go a itshupa gore le fa mmoki yo o ntseng jalo a se teng, mo ditlhaloganyong tsa babuisi o teng, o a tshela ka gonne maboko a gagwe a eta a inolwa mo go tlhokegang teng. Ulyatt (1994: 21) o konotelela puo e ka go re mmoki yo o kwalang a ka se ke a kgaogangwa le poko ya gagwe.

Fa go sosobangwa, go ka twe leboko la 'Motata' le la 'Masupatsela' ke maungo a bakwadi ka gonne ke ditlhangwa tse di bipololang boleng ba hisetori e e sa lebalegeng ya puo ya Setswana. Ka tsela e, maboko a, fela jaaka ditlhangwa tse dingwe, a botlhokwa mo hisetoring ya ditlhangwa tsa Setswana. Maikaelelo a patlisiso e, ke go leka go tlhagisa bokgoni ba thulaganyo ya poko e e nang le sebopego sa metara mo mabokong a bakwadi ba babedi ba ba umakilweng fa godimo fa.

4.3. METARA

Metara mo pokong ya Setswana o ya go tlhalosiwa go ya ka dintlhakgolo tse tharo tse: (a) metara wa pokothoriso, (b) wa maboko a Setswana le (c) thulaganyo ya metara.

4.3.1. Metara wa pokothoriso

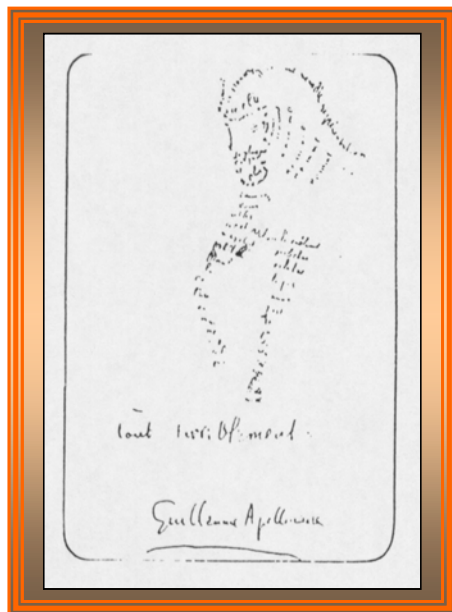
Fa go ka tlhokomelwa leboko la 'Motata' le la 'Masupatsela', go lemosega fa e le a a malebana le thoriso. Maboko a, a theilwe mo godimo ga poko ya bogologolo. Pinagare ya patlisiso e, ke go netefatsa, go ya ka Mojalefa (1995: 50) bopokogotlhe '*versgeheel*' ba maboko a mabedi a a umakilweng. Ka jalo go ya go buiwa ka dikarolwana tsa metara tse di tlhagelelang mo ga ona. Ke yona kgankgolo e patlisiso e, e e tsepamisitseng.

Maitlhomomagolo ke go batlisisa gore se mmoki a se kwadileng se na le sebopego sa metara kgotsa nyaya. Fa go tsopolwa go ya ka fa kakanyo ya metara e tlhalositsweng ka teng, go tsamaelana le go rulaganngwa ga medumo ya puo. Metara o lemogiwa ka go utlwiwa. Kgang e, e bua gore, fa puo e kwalwa, mmoki o tshwantsha metara ka mokwalo. Mokwalo o tshwantsha metara le dithwe tsa ona. Groenewald (1993: 38) o tiisa kang ka go baya mabala a nkwe. A re:

*Metara o laolwa ke mongwalo. Fela mongwalo o tlo re
thuša gagolo ge o lebane le thulaganyo ya metara.*

Mojalefa (1995: 51) o tswelletsa pele kgang e e fa godimo, a re mo hisetoring ya ditlhangwa tsa bophirima, e setse e le sebaka se seleele maboko a bophirima a ntse a kwadilwe. Ka tsela eo, bakwadi ba maboko ba simolotse go lemoga metara ka go o bona ka matlho e seng ka go o utlwa ka ditsebe fela. Nnete ke gore, baboki ba maboko a tekelelo ba simolotse go dirisa mokwalo ka mekgwa e e mmalwanyana e e sa tshwaneng ya metara.

Apollinaire (cf: Maholy-Naggy 1965: 301) fa a boka ka go dirisa mokwalo wa ditshwantsho mo pokong ya gagwe o tshwantshanya pere le mokwalo ka go boka ka tsela e:



Claus (cf: A.P. Braakhuis 1962: 187-190) ene o dirisa mokwalo go bontsha mmuisi ka fa a tshwanetseng go bala kgotsa go bua poko e, a re: Ha! Seele!. Apollinaire le Claus le bona ba dirisa puo fa ba kwala, fela

Morgenstein (cf: Maholy-Naggy 1965: 327) o tlogetse tiriso ya puo mo pokong ya gagwe mme a dirisa setshwantsho fa a kwala leboko la 'Pina ya bosigo ya ditlhapi', jaana:



Sengwe sa bothokwa mabapi le tiriso ya puo e e umakilweng fa godimo ya ditshwantsho ke gore, e setse e le bogologolo ditlangwa tsa dipuo tsa bophirima di setse di kwadilwe. Ke ntlha eo baboki ba fetogileng le metlha go tloga mo mokwalong wa ditshwantsho go ya go wa dikwalwa tse di tlwaelegileng tsa sejaanong. Go ya ka se se buiwang, mokwalo wa ditshwantsho ke o o dirisiwang ke mokwadi yo o tthalosang sengwe ka go se thala. Mothala ka setshwantsho a ka thala go tthalosa kgopolo e e rileng, maemo a a sa iketlang, tlalelo, tsielego, ketsaetsego, thuto, melaetsa, tsiboso, jalo le jalo. Ka go rialo, mokwadi o senola maikutlo a gagwe ka go thala ditshwantsho, e seng ka mokwalo wa tlwaelo wa mafoko.

Mo puong ya Setswana, fa go feta mengwaga puo e kwalwa, go ka lebelelwa phetogo ya puo jaaka go diragetse ka mokwalo wa boApollinaire, Claus le Morgenstein. Sekao ke leboko la 'Motata'. Groenewald (1989: 98) a re leboko la mofuta o, ke porosa, ka gone le dirisa puo e e tlhamaletseng fela jaaka puometlha.

Pele go ka batlisiswa maboko a ga Raditladi le Serobatse e leng 'Masupatsela' le 'Motata' sebopego sa mokwalo wa ona se tshwanetse sa tlhomiwa matlho thata. Ke gore go tshwanetse ga bonwa ka fa metara o tshwantshitsweng ke ona (maboko). Maboko a ga Raditladi le Serobatse ke a bogologolo le fa diteng tsa ona di ka bo di lebagane le segompiano. Kgang e, e bakiwa ke gore fa maboko a ne a bokiwa la ntlha, a ne a buiwa ka molomo, go a kwala go tlile morago. Le gale ga se kgale fa Setswana se ne se kwalwa. Serobatse le Raditladi ga ba a kwala maboko a tekelelo jaaka boApollinaire le Morgestein. Le fa go ntse jalo, sebopego sa mokwalo wa maboko a bona se tlhagisa dithwe tsa metara.

Jaanong go ya go itebaganngwa le metara wa pokothoriso ya ga Raditladi le ya ga Serobatse ka go lebelela: (a) mathata a Opland a a buileng a a mabapi le metara mo pokothorisong le (b) dipharologantsho tsa metara tse di builweng fa setaele se sekasekiwa.

4.3.2. Metara mo Setswaneng

Go ya ka De Groot (1946: 19-20), Simpson (1972: 34) le Haynes (cf: Sebeok 1960: 145) metara ke paterone e e bopilweng ka bongwe (*unit*) jo bo lekaneditweng. Lebaka la botlhokwa ke gore puo e e nang le sebopego

sa thulaganyo ya metara e tlhamiwa le go baakangwa ka mokgwa wa go ela tlhoko tekatekano. Groenewald (1993: 33-34) o tlhamalatsa kang e ka go tlhalosa fa metara o lebagane le thulaganyo ya dikarolwana tsa puo e leng:

- medumo ya puo,
- fonimi ya boleele e e laolang moretheto,
- segalo se se laolang dinoko,
- lefoko,
- kutu ya lefoko le
- polelwana e nnye.

Dikarolwana tse tsa puo, Saporta (cf: Sebeok 1960: 237) a re di bidiwa dipharologantsho tse di tsweleng pele tsa thutapuo (*recurring grammatical features*). Damane le Sanders (1974: 173-175) ba oketsa ntlha e fa ba re ke poeletso ya makaelagongwe:

Parallelism through the repetition of ideas by synonyms ...

BoDamane ba gatelela fa poeletso ya makaelagongwe e tiisa thulaganyo ya metara. Lotman (1968: 70) o supa fa medumo e rulagangwa ka tsela e e rileng gore e tsamaelane e bo e utlwane fa go rulagangwa metara ka morumokutlwano. Go ya ka Groenewald (1993: 70) morumokutlwano ga o botlhokwa mo thulaganyong ya maboko a Bantsho (Setswana) ka gonne morumokutlwano ke phokelelo e e tswang mo mabokong a bophirima. Ka jalo go bonagala gore morumokutlwano ga o teng mo tlhologong ya poko ya Setswana. Groenewald (1993: 70) o sosobanya dikgangka go bua gore fa

go ka tlhokomelwa thulaganyo ya metara, go lemogiwa gore e nngwe ya dikgang tse di bothokwa tse di tshwanetseng go elwa tlhoko ke enjambamente. Scholes (1985: 552) o tlhalosa kakanyo ya enjambamente ka go bua jaana:

In enjambed lines, the line-end works against the function, throwing certain words into a prominence that they would not ordinarily have. The enjambed lines really adds a special kind of poetic punctuation to the language, something at once more and less than a comma. Poets who use free verse forms with no regular rhythm are very dependent to give their words a special poetic quality.

Kgopolo ya ratori yo, ke gore enjambamente ke fa mola wa poko o se na matshwao a puiso mo bofelong ba ona, fela o tshwaraganngwa le mola o mongwe o o o latelang. Ka fa letlhakoreng le lengwe tlhaloso ya enjambamente go ya ka Serudu (1989: 26) ke go elela ga kakanyo mo meleng e mebedi. Ke gore, go tloga mo moleng wa ntlha go ya go wa bobedi go nna le kgaotso. Ke ka tsela e Groenewald (1993: 38) a rumang kgang e fa a re enjambamente ke karolo ya metara. Kgang e e jalo ke e e tsietsang mmuisi. Le gale fa mmuisi a ka buisa puo eo ka kelotlhoko, a ka se ke a tsietsega ka gope, ka gonne ponagalo ya enjambamente e tlhagelela fale le fale fela.

Sekao ke leboko la 'Motata' mela ya 2 le 3 le mela ya 21 le 22 e e reng:

2. Ya re a akanya go phamola ditswalo kodu ya utlwala

3. E re: 'Motata', petleka setswalo sa mokgoro o tlise mmele

le

21. Setsompa sa monna sa mo kakatlela diatla kwa ntle

22. Ga lesaka, mmele ona o setse ka fa gare ga lesaka,

Sekao se sengwe sa enjambamente ke se se tswang mo lebokong la '*Tautona Ngaka Quett Masire*' mela ya 54, 55, le 56 la re:

54. Ke mo tlhobogile a ile Amerika, a ile teng

55. E sa mpe e le lethankgole la ga Mmakhwele,

56. A ile go kopa dijo tsa botshelo

Ka jalo kgang e, e gatelela pharologano fa gare ga go bua le go kwala, go utlwa le go bona. Fa poko e ka kwalwa e sa tlhamiwa ka tshwanelo, e ka se ke ya tsietsa mmuisi thata, ka ntlha ya se matlho a se bonang le se se kwadilweng. Ke ka yona tsela eo enjambamente e dirisiwang ke bakwadi ba maboko a sejaanong ka teng kwa ntle ga go senya metara.

Go ka garelwa ka go re morumokutlwano wa matlho o teng mo mabokong a setso a Setswana. Ka tsela e, medumo e e utlwanang e tshwanetse go utlwantsha / utlwanya dikarolo tsa metara kgotsa melapoko. Mo pokong ya Setswana diponagalo tse pedi tse ga se tse di botlhokwa mo tlhologong ya maboko, e bile le dipharologantsho tsa tsona ga di tlhagelele sentle go tshwana le mo mabokong a bophirima.

4.3.3. Thulaganyo ya metara I

Thulaganyo ya poko e na le matlhakore a mabedi, e leng: (a) letlhakore la poko le (b) le le sekametseng mo setlhangweng. Kgang e, e raya gore letlhakore la setlhangwa le na le thulaganyo ya kanedi e e jaaka padi, khutshwe le patsana. Ka ntlha e nngwe letlhakore la poko le tsepamisa metara ka gonne le na le thulaganyo e e rileng ya dinoko, difonimi, medumo ya puo, lefoko, kutu, jalo le jalo. Mo patlisisong ya 'Masupatsela', go ya go tlhokomelwa letlhakore le le tsepamisang thulaganyo ya metara mo pokong ya Setswana.

Go ya ka Mojalefa (1995: 51) thulaganyo ya poko e e lebaganeng le metara e lotlegela ka ga dikarolo tse pedi e leng: (a) dikarolo tsa mofuta wa puo le (b) tsa mofuta wa poko.

Fa go buiwa ka puo mo pokong go tewa fa leboko le bopilwe ka dikarolo tsa puo tse di jaaka lefoko le sekapolelo, tse e leng dithwe tse di batlegang tsa puo. Fa a oketsa kgang e, Groenewald (1966: 3) a re noko ga se sethwe sa puo ka gonne e le karolwana ya lefoko. Gantsi leboko le le nang le metara o o tiileng le tthamilwe ka polelwana e le nngwe jaaka diane tse dingwe tsa Setswana tse di theilweng mo godimo ga metara fa go twe:

Pelo e ja serati, / sebatlelwa ga e se batle

Mosadi tshwene, / o jewa mabogo

Dikarolo tsa mofuta o wa poko, tsona ke dithwe tsa metara tse di bopilweng ka mola wa leboko le temana ya leboko. Go lemosega gore sethwe sa metara se segolo ke poko, mme sethwe se sennye sa metara ke karolwana ya metara. Nnete ke gore karolo ya metara le temana ya poko di bopa pokokakaretso. Yona pokokakaretso e, ke se go tweng ke leboko ka bolona. Kwa ntle ga moo, molapoko le temana ya poko di bidiwa dithwe tse di ikemetseng tsa metara, fa ka fa letlhakoreng le lengwe karolometara le yona e bidiwa sethwe se se ikemetseng sa metara. Groenewald (1966: 3).

Go oketsa se a se akantseng, Groenewald (1966: 56) o bua gore mo gare ga dithwe tse di ikemetseng tsa metara, go na le dithwe tse di batlegang tse e leng tse di botlhokwa. Ka jalo fa go tlhalosiwa metara, go tshwanetse ga buiwa ka dikarolo tse di batlegang fela ka gonne pharologano fa gare ga pokokakaretso le puo ya kanelo ga di tlhalosege segolothata fa pokokakaretso e lebagane le temana ya poko. Mo go pokokakaretso go dirisiwa melawana ya metara e leng gore melapoko e tshwanetse go tlhamiwa ka kelotlhoko e kgolo ka maikaelelo a gore pharologano fa gare ga kanelo le poko e lemosege bonolo.

Fa pokokakaretso e na le molapoko o le mongwe e laolwa ke melao e mebedi ya metara. Go ya ka Mathibe (2001: 43) fa pokokakaretso e ka nna temanapoko kgotsa poko, gona metara o laolwa ke thitokgang. Thitokgang ya metara e lebagane le molapoko ka bophara, fela e seng molapoko o mongwe le o mongwe. Groenewald (1993: 35) o garela tshedimosetso e ka go re thulaganyo ya dikarolo tsa puo e laolwa ke melao e mebedi e bong wa kgaoganyo le wa kutlwano.

Metara wa pokothoriso ya ga Raditladi le Serobatse o batlisisiwa gore (a) mathata ao Opland a a buileng a a mabapi le metara mo pokothorisong a lemosege le (b) dipharologantsho tsa metara di tlhagelele.

Fa go ka tlhokomelwa 'Motata' le 'Masupatsela', a kwadilwe ka tsela e e latelang: (a) a na le melapoko le (b) dikarolo tsa metara tse di farologaneng. Maitlhommo a patlisiso e, ke go batlisisa sebopego sa maboko a mabedi ao go tlhokometswe ka fa baboki ba ona ba dirisang melao le melawana e e tlhagisitsweng ke Groenewald (1993: 35) ya metara ka teng.

Mampuru (1993: 67) o tswelletsa pele temana e ka go tlhamalatsa kgang e e reng thulaganyo ya medumo le puo ya metara e laolwa ke melawana ya metara. Fa a tshegetsatsa kgang ya ga Mampuru, Groenewald (1993: 35) ene o bua ka dielemente tsa puo, tse di rulagangwang go ya ka melao e mebedi e e umakilweng. O gatelela gore melawana eo e farologanya metara le porosa. O oketsa kgang e, fa a re melao eo e bidiwa: (a) molao wa kutlwano le (b) wa kgaoganyo. Mojalefa (1995: 22) a re melawana e e umakilweng e, e botlhokwa mo thulaganyong ya maboko ka gone ke yona e e laolang metara. Ka jalo fa go buiwa ka fa melwana e e tiisang metara ka teng, go tshwanetse ga tlhophiwa mela ya poko e e nang le dithwe tse di botlhokwa tsa poko e leng: (a) karolo ya metara le (b) molapoko. Fa dithwe tseo di sa tiisiwa ka tshwanelo, gona leboko la mofuta o le ka fetoga learogi, ka gone le tla nna le puo ya kanedi / porosa, kgotsa go ka twe le tla nna le puo ya fa gare ga ya metara le ya porosa.

4.4. KAKARETSO

Ka dikai tse di fa godimo go itshupa fa go na le go tsamaelana go go rileng magareng ga pokokanelo, outu, balate le epiki. Go leka go fedisa bothata bo, fa go buiwa ka pokokanelo go ya go lebelelwa leboko le le jaaka 'Motata' ka gobo le na le dipharologantsho tsa boanedi tse dintsi. Kwa ntle ga dikgang tse, fa go sekasekiwa kakanyo ya tiragatso, go tshwanetse ga

University of Pretoria etd – Komati, P R (2006)

elwa tlhoko ditiro tse di diriwang ke mmoki fa a ntse a boka. Jaaka go setse go umakilwe, go na le melawana e mebedi e megolo e e laolang thulaganyo ya metara mo mabokong a Setswana e leng molao wa kutlwano le wa kgaoganyo.

KGAOLO YA BOTLHANO

5.1 THULAGANYO YA METARA II

5.1.1 Matseno

Maikaelelo a kgaolo e, ke go tlhalosa molao wa kutlwano, go lebeletswe (a) sešura, (b) tiro ya tshwantshiso, (c) tiro ya katoloso le go sekaseka 'Motata' le 'Masupatsela', (d) palo ya ditlhoa tsa moribo le dinoko, (e) poeletso, (f) dikapolelo le (g) kakaretso.

5.1.2 Molao wa kutlwano

Tlhaloso ya ga Mojalefa (1995: 22) ka ga molao wa kutlwano e tlhagisa gore fa polelwana ya poko e kgaogangwa, e tshwanetse go nna le diripa tse pedi tse di utlwanang le tse di tshwanang kgotsa tse di boelediwang. Diripa tse go buiwang ka tsona tse, di bidiwa dikarolo tsa metara fa fela molawana wa kutlwano o di utlwanya. Ka jalo fa polelwana e e jalo e rulaganngwa, go dirisiwa dielemente tsa puo tse e leng: medumopuo, fonimi e telele, lefoko kgotsa kutu ya lefoko le polelwana e nnye. Fa a tlhalosa thulaganyo ya dipolelwana, Groenewald (1997: 9) o tsibogela mafoko a, jaana:

*Die plosing van fonologiese hoedanighede so dat eenderse
rame of patrone met in linguistiese grens*

saamval, word vervolgens as skematisering betitel, soms ook deur die terme ordering, rangskikking, organisering of periodisering aandui.

Ntlha e e gatelelwang ke Groenewald (1997: 9) e supa fa thulaganyo ya puo ya poko e e bidiwang metara, e nyalelana le paterone ya puo e e rileng. Se se botlhokwa ke gore mo meleng ya poko go na le molelwane o o thusang go tlhagisa thulaganyo ya puo e e ntseng jalo. Fa De Groot (1946: 321) a oketsa kgang e, a re molapoko o mongwe le o mongwe go tloga mo tshimologong go fitlha kwa bofelong, o bopiwa ka dipaka di le mmalwa, gantsi e ka nna paka e e tlhagisiwang ka dinoko tse pedi kgotsa go feta.

Mojalefa (1995: 55) fa a tlhamalatsa tlhaloso ya gagwe a re thutametara e gatelela kgang e le nngwe e e botlhokwatlhokwa. Mela e mebedi ya metara e a tlaleletsana go supa fa e sa ikemela ka boyona. Go raya gore, mola o mongwe le o mongwe o itshegeditse ka o mongwe. Groenewald (1989: 95) o anaanela ka ga ntlha e, ka mafoko a:

Die verdelingspunt is die beginsel in sintaktiese suit. Verdeling vind egter nie willekeurig plaas nie, daarom is daar 'n tweede beginsel wat ten opsigte van versvorm ewe deurslaggewend is, naamlik, die van simmetrie wat bepaal dat verdeelde eenhede eners eneredig ekwivalent of simmetiese moet wees ... 'n staat van balans en ewewig moet dus geskep word.

Lebaka le le botlhokwa le le gatelelwang ke dikarolo tse pedi tsa puo e e rulagantsweng ka metara, di tshwanetse tsa utlwana tsa bo tsa tlaleletsana go tlhagisa tekatekano ya dinoko mo moleng o o nang le thulaganyo ya metara. Patlisiso e, e tswelala pele ka go tlhagisa ka fa molao wa kutlwano o tlaleletsanang le wa kgaoganyo ka teng, fa go tlhalosiwa metara wa leboko la 'Motata' le la 'Masupatsela'. Ka tsela eo fa go kanokiwa maboko a, go botlhokwa go ela tlhoko ka fa sešura se tlhagelelang ka teng mo go ona.

5.1.2.1 Sešura

Groenewald (1989: 95) a re sešura ke phatlhanyana kana mosetwana o o fa gare ga mafoko a mela ya poko. Yona phatlhanyana e, e bapisa dikarolwana tsa metara wa molapoko o o ka fa ntlheng e nngwe. Fa Grammont (1960: 43) a tlhalosa sešura a re, metlheng ya bogologolo ya tlelasiki, sešura se ne se dirisiwa jaaka molelwane wa nnete. Molelwane o o jalo, e ne e le o o tiileng, mme o bonagala mo bofelong ba molapoko, fela e seng mo bofelong bo bo tshwanang le ba khutlo. Se se kaya gore kgaotso ya sešura ga e lekane le ya khutlo. Groenewald (1993: 136) a re molelwane o 'o ka re e ne e le mosetwana wa molapoko'. Brown (1966: 136) o inyalanya le Groenewald fa a re:

The caesura is a metrically obligatory cut at a specific place in the line. It is a metrical break, i.e. a division in the rhythmical movement, prescribed before hand, as a general rule of the verse structure, as an element in the metrical scheme.

Brown (1966: 136) fa a lathela la motlapitsong malebana le sešura, o senola fa kgaotso ya metara e lebagane le morethetho. Le gale morethetho o, o mosola gone o tlhagisa sebopego sa poko. Brown (1966: 136) o gatisa ntlha e e botlhokwa mabapi le sešura ka go re:

... (it) cuts the line in two hemistichs i.e. it transforms a higher order metrical units into smaller a metrical group (of the same different dimensions), which are united and at the same time opposed to each other.

Se se umakilweng ke Brown (1966: 136) se tlhagisa mesola e mebedi ya sešura e e yang go kanokiwa fa go tswelwa pele ka patlisiso e. Le gale, Brown (1966: 137) o gatelela gore sešura ga se beiwe fela mo mmoki a ratang kgotsa a eletsang:

Thus the caesura is not an accident half in the line depending on a syntactic or declamatory pause, on the the boundary of words or syntactic groups, and it certainly does not always coincide with such material pauses in spacing.

Mo nakong ya bogologolo, molapoko o ne o aroganngwa ka dihemisetikise (kakanyo e, e tlaa tlhalosiwa moragonyana) tse pedi tse di lekanang. Go raya gore dihemisetikise di aroganya molapoko ka diripa tse pedi tse di bopang kgaotso magareng ga tsona. Go ya ka Brown (1966: 137) kgaotso e a re ke:

... an interpretation in our perception of the verse form, which result from breaking a more extensive rhythmical group into two independent sections equally subordinate to a larger unit.

Kgabagare go ka twe phatlhana e e mo molapokong e bontshiwa ka mekgwa e mene e leng (a) setu, (b) go fokotsa lebelo (c) go kwala karolwana ya hemisetikise, le (d) go digiwa ga segalo 'intonation cadence' mo moleng. Le gale, ka nako e nngwe phatlhana ga e bontshiwe ka sepe fela. Malebana le ntlha e, De Groot (1946: 28) gare ga tse dingwe a re:

The essence of the clausal verse can be found in the ceasura, which divides it into two (or more) corresponding parts. As we know the French Alexandrine also has a ceasura, it therefore is isosyllabic verse with a ceasura.

De Groot (1946: 28) o sedimosa se se buiwang ka go re:

I define the ceasura as a word boundary in the middle of a verse of which the correspondence boundary is between verse members / parts. Often a syntactic boundary corresponds to the position of the ceasura.

Meillet (cf: De Groot 1946: 29) o farologana le Grammont (1960: 43) ka gonne a re ga se tshwanelo go re go twe sešura ke phatlhana ya popapolelo e e aroganyang sekapolelo. Go ya ka fa a buang ka teng,

phatlhana e ka nna molelwane o o aroganyang mafoko. Ka fa letlhakoreng le lengwe molelwane o ka nna mo go rileng mo moleng o mongwe le o mongwe wa poko. Se se buiwang ke Meillet ga se amogelwe gotlhelele ke De Groot (1946: 29) ka gonne a re sešura ke molelwane wa sekapolelo. Go ya ka tlhaloso ya gagwe ka fa godimo, sešura se aroganya sekapolelo. Puo e, e gatelela fa molapoko o mongwe le o mongwe o tshwanetse go nna le dikarolo tse pedi tse di tshwanang ka boleele, ka dikapolelo le ka diteng. Se se botlhokwa go ya ka Groenewald (1993: 14) ke gore:

... Mongwalelo o swanetše go hlokomela botelele bja sereto. Ge sereto ka moka se ka lekana le molatheto fela (wo e lego lefoko), bjalo ka seema ..., sešura se swanetše go ba mollwane wa popafoko.

Go raya gore ke nnete, fa go ka se ke ga nna jalo, gona sešura se ka se ke sa bonagala kgotsa sa utlwagala. Go ya ka Mojalefa (1995: 26) go itshupa ntle le pelaelo gore fa sešura se ka se ke sa nna teng, gone molapoko wa mofuta o, o ka tlhoka metara. Mojalefa (1995: 26) o ikgata motlhala fa a re tiro ya sešura ke go aroganya dikarolo tsa metara. Le gale, dikarolo tseo tsa metara ga se dithwe tse di ikemetseng, fela ke tse di botlhokwa. Ke ka moo go ka tweng sešura se na le tiro ya go bofaganya dikarolo tsa metara.

Kgang e, e netefatswa ke Brown (1966: 66) fa a re, sešura se tshwaraganya le go kgaoganya dikarolo tsa metara. Go sedimosa puo e, Groenewald (1993: 16) o netafatsa kang e fa a re, sešura se amanya dikarolo tsa metara ka ditsela tse pedi, e leng, (a) mokgwa wa tshwantshiso le (b) mokgwa wa katoloso. Bothata ke gore Groenewald (1993: 16) ga a kwala ka botlalo malebana le ditselana tse tsa kgaoganyo, o beile mabala a

nkwe a dikgang tseo fela. Le fa go ntse jalo, se se botlhokwa ke gore motheo wa sešura o lebagane le popapolelo. Fa De Groot (1935: 90) a tlhalosa yona popapolelo e, a re:

I define the ceasura ('break') as word ('limit') border within a verse, which is a correspondence border between membranes.

Fa a bua ka boikemelo ba sešura De Groot (1935: 107) a re:

A syntactic ('limit') border is important in the place of ceasura.

Go ya ka dintlha tse, go itshupa fa sešura e le kgaotso. Kwa ntle ga dikgang tse di umakilweng, De Groot (1935: 112) o lotlegela malebana le dipharologantsho tse pedi tsa sešura, e leng: (a) boikemelo le (b) bongwe ba tsona. Ke ka jalo go ka tweng sešura se na le mesola e le mebedi e babatlisisi ba tshwanetseng go e baya matlho fa ba tlhotlhomisa, e leng: (a) botshwantshisi le (b) ya katoloso. Le gale Mojalefa (1995: 26) a re ditiro tse pedi tse di umakilweng di malebana le go tlhagisa kamano ya polelo e e fa gare ga dikarolo tsa poko kgotsa fa gare ga mela ya poko. Karolo e nngwe le e nngwe, e na le segalo sa yona se se bontshang kamano e. Jaanong go ya go tlhokomelwa tiro ya (a) tshwantshiso le (b) ya katoloso.

5.1.2.2 Tiro ya tshwantshiso

Mojalefa (1995: 27) a re tiro e kgolo ya tshwantshiso ke go laola tekatekano ya polelo. Tekatekano e e lemogiwa fa e le:

- **Papiso ya dikarolo, jaaka:**

Kgomo e tshwarwa ka dinaka, motho o tshwarwa ka leleme.

Sekapolelo se, kgomo e tshwarwa ka dinaka, se bapisiwa le sekapolelo sa motho o tshwarwa ka leleme. Go dirisiwa leina kgomo la setlhopha sa botlhano sa N/Di le leina motho la setlhopha sa ntlha sa Mo/Ba go supa papiso .

- **Go fololelwa ga dikarolwana tsa polelo, jaaka fa go twe:**

Ke motho yo o bosula, yo o leferefere, yo o senokwane, yo o leleme le le borethe.

Mo polelong e, go tlhalosiwa motho ka matlhalosi a a farologaneng go baya semelo sa gagwe mo pepeneneng. Tekatekanyo ya phololelo e lebagangwa le fa ditalama / dibaga di fololelwa mo sefololeng. Sekao se

se botoka se tlhagelela mo lebokong la ga 'Motata' mo temaneng ya bone, molapoko wa bobedi:

Seatla se se kukumereng thobane se
kwenne ga mosimane wa moraka.

Sekao se sengwe ke se se tswang mo lebokong la ga Makofane (1993:8):

Ke kao Mokgatla `a Malawi a Banda

Ke namane ya Bakgatla ba ga Mosetlha

Ke namane ya Seaparankwe

Ke namane sediswa e` Magaba.

Leboko le, le ka sosobanngwa ka go re:

Ke namane ... ke namane ... ke namane ...

- **Tlaleletso ya dikarolo**

Mo karolwaneng e, go tlalelediwa dikarolo tse di rileng tsa mela go lekalekanya polelo ya poko. Sekao se sengwe se tswa mo 'Masupatsela', temana ya bofelo, mola wa bobedi fa mmoki a re:

Re obamela le kgosi e kgolo ya rona.

Mo polelong e, e kgolo le ya rona di tlaleletsa puo ya molapoko o, ka gone kgosi e tlalelediwa ka go tlhaolwa mo gare ga magosi a mangwe. Kgosi e tlotlomadiwa gore mmuisi a thaloganye sentle gore kgosi e go buiwang ka yona ke mang, kgotsa ke e efe. Sekao se sengwe ke se se tlhagelelang mo ngataneng ya maboko a ga Makofane (1993: 14) mo lebokong la ga 'Kgosi Makapan':

Ke morwa Mokopane wa tlhogo tsa Matebele

Ke mokhatshane yo mosweu

Ke morwa'a gadima o le tsee

Morwa rungwana la Sesotho.

Mo lebokong le, Mokhatshane yo mosweu, morwa a` gadima o le tsee le morwa rungwana la Sesotho ke dikarolopoko tse di tlaleletsang puo ya mmoki gore e nyalelane le thulaganyo ya metara wa yona.

5.1.2.3. Tiro ya katoloso

Mabapi le katoloso, Mojalefa (1995: 28) o sedimosa ka go re, mmoki a ka katolosa setshwantsho ka go oketsa molapoko kgotsa karolopoko. Ka mantswe a mangwe, go ka kopanngwa dikarolo tsa molapoko ka lebaka le le tiileng la polelokakaretso ya poko. Polelokakaretso e e leng sekao, ke e e reng: Mosadi tshwene, o jewa mabogo. Polelo e e tshwaraganya

dikarolopoko tse pedi go nna poko e e kitlaneng. Dikarolo di lomaganya dikarolopuo tse gore e nne puo e le nngwe e e komota. Ka jalo o jewa mabogo e katolosa tlhaloso ya polelwana Mosadi tshwene.

Katoloso e e lebagane le pego mo go leng sediri + lediri jaaka fa go twe: 'Mosadi, o jewa mabogo'. Mo polelong e e fa godimo leina mosadi ke sediri sa tiro e e dirwang ke letiro o jewa. Ka jalo o jewa mabogo ke polelwana e e tlhalosang se se dirwang ke sediri. Go ka okediwa polelwana e, ke tshwene gore go nne le mosetwana wa popafoko ka fa morago ga tshwene. Mosetwana o o tiisa boikemelo le bongwe ba dikarolo tse; motho (mosadi) ke tshwene le o jewa mabogo. Go netefatsa kgang e e umakiwang, patlisiso e e ya go inola sekao se se tswang mo lebokong le le tlhophilweng la 'Masupatsela' fa Raditladi a re:

Sekgele sa rona se fofela marung,

Mo moleng o o fa godimo, diteng tsa karolometara di okeditswe ka go tsenya sengwe. Go ka twe, diteng tse, di a tlalelediwa. Sekao se sengwe ke se se inotsweng mo ngataneng ya maboko a ga Mogapi (1985: 6) fa a re:

Ke khunou ya marata go lejwa
Ke khunou ya saka la ga Kgama
E tsebe di ntlha ga e a tshwaiwa
E tsebe di ntlha go utlwa merero.

Kinolo e, e katolosa le go amanya molapoko wa bobedi le wa bone:

Ke khunou ... + E tsebe di ntlha ...

Katoloso e e tlhagisitsweng e na le tiro e e leng go nyalantshiwa ga diteng tsa karolometara le go ranolwa ga dikgang tseo ka go farologana, fela di lebagane le selo se le sengwe. Ka go dira jalo, go lebega e kete go okediwa dikgang tsa karolo ya bobedi ya polelwana e. Cope (1968: 54) ke mongwe wa batiori ba ba kwadileng go tlala seatla ka ga sebopego sa temanapoko ya pokothoriso ya Sezulu. Ene a re ditemanapoko tsa pokothoriso ya ga Tšhaka di na le pego, kokeletso le bokhutlo. Go lemogiwa gore pego le kokeletso di lebagane le tshwantshiso, fa ka fa letlhakoreng le lengwe bokhutlo bo lebagane le katoloso. Fa go sekasekiwa metara wa maboko a mabedi a e leng 'Motata' le 'Masupatsela', go ya go tlhokomelwa mathata a ga Opland ka botlalo. Go ya go tlhagisiwa maboko a mabedi e leng 'Motata' go tswa go *Motswako wa puo* (1987) le 'Masupatsela' go tswa go *Sefalana sa menate* (1975).

Sekao I: 'Motata'

A utlwa go konyakonya go go tsitsibanyang mmele,

Ya re a akanya go phamola ditswalo kodu ya utlwala

E re: 'Motata, petleka setswalo sa mokgoro o tlise mmele

Wa gago kgotla e bile lepatata ke leo le a utlwala'.

Ya re a thaakanya ditsebe a bona mongwe a mo gwetlha,

A leka go bebentsha dipounama, puo ya felela marameng,
E rile a leka go tsepalala kgonotšwe ya mo kgotlha,
Leitlho a ba a iphimola mokeleketla wa tsona marameng.
A sunetsasunetsa, nteko o laletsa mosarasarane wa mabole,
Letsholathebe la mo tladimola le sa tswa go mo tladimola,
Ya re a re o leka go le kgakgamolola ka sefako sa mabole,
La mo phekenya seperuperu, la boa la mo tladimola.

Fa Motata a supuga, a bona thobane e mo okame,
Seatla se se kukumereng thobane se kwenne ga mosimane wa moraka,
Mong wa seatla a famotse dinko e bile molomo o sekame,
Ka mafegelo le ditshika-tshika ga bonala a tla mo raka.

Ga goroga sejanaga sa mošate, a se tlolela a tubulwa,
Sa matla ka ena le barongwa go leba kwa lesakeng,
Le mo go lona monna a phaphantshang nnete ka go tubulwa
Ka moretlwa o o logeditsweng malatsi gona mo kgotleng.

A sala a le segompu Motata a disitswe ke banna,
Ba ntse ba obaoba dikubu le dithupa di tshologang metsi,
Gore fa a tshokane a kgaratlha ba mo ikadime banna,
E le gore fa a kgona a tle a itshokele dithupa tse dintsi.

Setsompa sa senatla sa kakatlela diatla kwa ntle
Ga lesaka, mmele ona o setse ka fa gare ga lesaka,

Nngwe, pedi, tharo, thupa ya ama Motata marago sentle,
A ba a sala a karaganya fa gare ga lona lesaka.

Banna ba goa ba re, 'bona basetsana ba go lebile!'
Ya re a tshokane a leba, ba ralatsa ya bobedi thupa,
Motata wa batho a ngaa fa pele ga nona e mo lebile,
A ba a sala a ngangaletse ya mosimegi thupa

Kgosi ya kukutlologa mo sennong mme ya re:
'Motata, Motata, ke eng o sa ikobele kgosi le morafe?'
Motata a tsupa molomo. Kgosi ya ikgata motlhala ya re:
'Motata, Motata, o na le molomo, araba kgosi le morafe.'

Ya re a okaoka go tswa molomo, kgosi ya re:
'Mo suputse fela ka mabele a podi, e seng go feta...'
Monna a mo tlhotlhora bokgopo ka thupa mme a re:
'Kgosi le morafe, ke utlwile, se mpolaeleng go feta.'

Kgosi ya ja diakolo ya ba ya phatlalatsa lekgotla,
Ya re banna ba mo tlhaeletsa a nanabelela ditswalo,
Ba mo ja ditshego gore a be a le hutse lekgotla
Gore gona le fa ba mo ketekile, tsona ba tla di reka ditswalo.

Serobatse (1987)

Sekao II: 'Masupatsela'

Rona basimane ba Masupatsela,
Re mophato tota, ga re dule fela,
Sekgele sa rona se fofela marung,
Se phaphasela mo phefong jaaka lenong;
Rona basimane ba lefatshe leno.

Re rata tiro ya rona fela yotlhe,
Jaaka re sikere dithobane rotlhe.
Mme re rata go supetsa batho tsela,
Re rata ba ratana, ba tswa ditsala;
Rona basimane ba lefatshe leno.

Ga re khutloge rona, le fa re lela,
Le botlhokong re letsa molodi fela,
Le setshego re se tshegela mathateng,
Gobo ga re na sepe re sa se rateng;
Rona basimane ba lefatshe leno.

Fela re rapela Modimo wa rona,
Re obamela le kgosi e kgolo ya rona.
Le lefatshe le la rona re a le rata,
Mme re lopa go dira tiro ka thata;

Rona basimane ba lefatshe leno.

Raditladi (1975)

5.2. METARA WA LEBOKO LA 'MOTATA'

Fa go sekasekiwa molao wa kutlwano mo lebokong la 'Motata' go ya go salwa morago lenaneo le:

- (a) palo ya dinoko le ditlhoa tsa moribo,
- (b) poeletso (kutlwano ya ditlhaloso kgotsa popapolelo) le
- (c) dikapolelo tse di nang le sebopego sa metara.

5.2.1. Palo ya dinoko le ditlhoa tsa moribo

	Moribo	Dinoko
1. A-u-:tlwa-go-ko-:nya-ko:nya-go-go-tsi-tsi- ba-nya-:ng-m-me-:le	5	18
2. Ya-re-a-a-ka-:nya-go-pha-mo-:la-di-tswa-:lo-ko-:du-ya-u-tlwa-:la	5	19
3. E-re-Mo-ta-:ta-pe-tle-:ka-se-tswa-:lo-sa-mo-kgo-:ro-o-tli-:se-m-me-:le.	6	21
4. Wa-ga-:go-kgo-:tla-e-bi-:le-le-pa-ta-:ta-ke-le-:o-le-a-u-tlwa-:la.	6	20

5.	Ya-re-a-tha-a-ka-:nya-di-tse-:be-a-bo-na-mo-: ngwe- a mo-gwe-:tlha,	5	19
6.	A-le-:ka-go-be-be-n-:tsha-di-po-u-na-:ma-pu-:o-ya-fe- le-:la-ma-ra-me-:ng,	5	23
7.	E-ri-:le-a-le-:ka-go-tse-pa-la-:la-kgo-no-:tšwe-ya-mo- kgo-:tlha	5	18
8.	Le-i-:tlho-a-ba-a-i-phi-mo-:la-mo-ke-le-ke-:tla-wa-tso-: na-ma-ra-me-:ng.	5	22
9.	A-su-ne-:tša-su-ne-:tša-n-te-:ko-o-la-le-:tša-mo-sa- ra-sa-ra-:ne-wa-ma-bo-:le	6	24
10.	Le-tsho-:la-the-:be-la-mo-tla-di-mo-:la-le-sa-tswa-go- mo-tla-di-mo-:la	4	20
11.	Ya-re-a-re-o-le-:ka-go-le-kga-kga-mo-lo-:la-ka-se-fa-: ko-sa-ma-bo-:le.	4	23
12.	La-mo-phe-kge-:nya-se-pe-ru-pe-:ru-la-bo-:a-la-mo- tla-di-mo-:la.	4	19
13.	Fa-Mo-ta-:ta-a-su-pu-:ga-a-bo-:na-tho-ba-:ne-e-mo- o-ka-:me,	5	19
14.	Se-a-:tla-se-se-ku-ku-me-re-:ng-tho-ba-:ne-se-kwe- n-:ne-ga-mo-si-ma-:ne-wa-mo-ra-:ka	6	26
15.	Mo-:ng-wa-se-a-:tla-a-fa-mo-:tse-di-n-:ko-e-bi-:le- mo-lo-:mo-o-se-ka-:me	7	23
16.	Ka-ma-fe-ge-:lo-le-di-tshi-:ka-tshi-:ka-ga-bo-na-:la- a-tla- mo-ra-:ka	5	20

17.	Ga-go-ro-:ga-se-ja-na-:ga-sa-mo-ša-:te-a-se-tlo-le-:la- a- tu-bu-:lwa	5	21
18.	Sa-ma-:tla-ka-e-:na-le-ba-ro-:ngwa-go-le-:ba-kwa- le-sa-ke-:ng	5	18
19.	Le-mo-go-lo-:na-mo-n-:na-a-pha-pha-n-tsha-:ng-n-ne-: te-ka-go-tu-bu-:lwa	5	22
20.	Ka-mo-re-:tlwa-o-o-lo-ge-di-tswe-:ng-ma-la-:tsi-go-:na- mo-kgo-tle-:ng.	5	20
21.	A-sa-:la-a-le-se-go-m-:pu-Mo-ta-:ta-a-di-si-:tswe-ke-ba- n-:na,	5	20
22.	Ba-n-:tse-ba-o-:ba-o:ba-di-ku-:bu-le-di-thu-:pa-di-tsho- lo-ga-:ng-me-:tsi.	7	22
23.	Go-:re-fa-a-tsho-ka-:ne-a-kga-ra-:tlha-ba-mo-i-ka-di-: me-ba-n-:na,	5	20
24.	E-le-go-:re-fa-a-kgo-:na-a-tle-a-i-tsho-ke-:le-di-thu-: pa-tse-di-n-:tsi.	5	22
25.	Se-tso-m-:pa-sa-se-na-:tla-sa-ka-ka-tle-:la-di-a-tla- n-:tle	5	20
26.	Ga-le-sa-:ka-m-me:le-o-:na-o-se-:tse-ka-fa-ga-: re-ga-le-sa-:ka,	6	20
27.	N-:ngwe-pe-:di-tha-:ro-thu-:pa-ya-a-:ma-Mo-ta-: ta-ma-ra-:go-se-n-:tle,	8	19
28.	A-ba-a-sa-:la-a-ka-ra-ga-:nya-fa-ga-:re-ga-lo-:na-le- sa-:ka.	5	19

29.	Ba-n-:na-ba-go-:a-ba-re-bo-:na-ba-se-tsa-:na-ba-go- le-bi-:le!	5	19
30.	Ya-re-a-tsho-ka-:ne-a-le-:ba-ba-ra-la-:tsa-ya-bo-be-: di-thu-:pa,	5	19
31.	Mo-ta-:ta-wa-ba-:tho-a-nga-:a-fa-pe-:le-ga-no-:na-e- mo-le-bi-:le,	6	20
32.	A-ba-a-sa-:la-a-nga-nga-le-:tse-ya-mo-si-me-:gi-thu-: pa.	4	17
33.	Kgo-:si-ya-ku-ku-tlo-lo-:ga-mo-se-n-no-:ng-m-:me- ya-re:	5	17
34.	Mo-ta-:ta-Mo-ta-:ta-ke-e-:ng-o-sa-i-ko-be-:le-kgo-: si -le-mo-ra-:fe?’	6	21
35.	Mo-ta-:ta-a-tsu-:pa-mo-lo-:mo-Kgo-:si-ya-i-kg-a-:ta-mo- ttha-:la-ya-re:	6	20
36.	Mo-ta-:ta-Mo-ta-:ta-o-na-le-mo-lo-:mo-a-ra-:ba-kgo-:si- le-mo-ra-:fe.’	6	21
37.	Ya-re-a-o-:ka-o-:ka-go-tswa-mo-lo-:mo-kgo-:si-ya-re:	4	16
38.	Mo-su-pu-:tse-fe-:la-ka-ma-be-:le-a-po-:di-e-se-:ng- go-fe -:ta.	6	20
39.	Mo-n-:na-a-mo-tlho-tlho-:ra-bo-kgo-:po-ka-thu-:pa-m-: me-a-re:	5	18
40.	‘Kgo-:si-le-mo-ra-:fe,-ke-u-tlwi-:le,-se-m-p-o-la-e-:ng- go-fe-:ta.’	5	19
41.	Kgo-:si-ya-ja-di-a-ko-:lo-ya-ba-ya-pha-tla-la-:tsa- le- kgo-:tla,	4	18

42. Ya-re-ba-n-:na-ba-mo-tlha-e-le-:tsa-a- na-na-be-
le-:la-di-tswa-:lo
43. Ba-mo-ja-di-tshe-:go-go-:re-a-be-a-le-hu-:tse-le-
kgo-:tla,
44. Go-:re-go-:na-le-fa-ba-mo-ke-te-ki-:le,-tso-:na-ba-
tla-di-re:ka-di-tswa-:lo.

4	20
4	17
6	22

Ela tlhoko: Letshwao (:) le kaya setlhoa sa moribo.

Fa go sosobanngwa thulaganyo ya ditlhoa tsa moribo le dinoko tsa leboko la ga 'Motata' go itshupa gore: Mela ya 2, 5, 13, 28, 29, 30, 40 e a lekana ka gonne e na le ditlhoa tsa moribo tse 5 le dinoko tse 19. Mela ya 16, 20, 21, 23, 25 yona e a lekana ka gobo e na le ditlhoa tsa moribo tse 5 le dinoko tse 20. Mela ya 1, 7, 18, 39 e lekana ka ditlhoa tsa moribo tse 5 le dinoko tse 18. Mela ya 8, 19, 24 e na le ditlhoa tsa moribo tse 5 le dinoko di le 22. Mela ya 4, 26, 31, 35, 38 e lekana ka ditlhoa tsa moribo tse 6 le dinoko tse 20; mela ya 3, 34, 36 e na le ditlhoa tsa moribo tse 6 le dinoko tse 21, mela wa 44 o na le ditlhoa tsa moribo tse 6 le dinoko tse 22. Ka mantswe a mangwe mela ya setlhopho se le yona e lekana ka ditlhoa tsa moribo le fa e farologana ka dinoko.

Mela ya 32, 43, e na le ditlhoa tsa moribo tse 4 le dinoko tse 17, mela 16, o na le ditlhoa tsa moribo tse 5 le dinoko tse 20, mela 10 le 42 e lekana ka ditlhoa tsa moribo di le 4 le dinoko tse 20; mela 41 o na le ditlhoa tsa moribo tse 4 ka dinoko tse 18. Go sa ntse go na le mela e mengwe e le lesome e e

sa tsamaelaneng ka gope le e e kailweng, yona ke mela ya 6, 9, 11, 12, 14, 15, 17, 22, 27, 33, le 37.

5.3. METARA WA LEBOKO LA 'MASUPATSELA'

Metara wa leboko la 'Masupatsela' o ya go sekasekiwa go lebeletswe lenaneo le:

- (a) palo ya dinoko le ditlhoa tsa moribo,
- (b) poeletso (kutlwano ya ditlhaloso kgotsa popapolelo) le
- (c) dipolelo tse di nang le sebopego sa metara.

5.3.1. Palo ya dinoko le ditlhoa tsa moribo

1. Ro-:na-ba-si-ma-:ne-ba-Ma-su-:pa-tse-:la.
2. Re-mo-pha-:to-to-:ta-ga-re-du-:le-fe-:la.
3. Se-kge-:le-sa-ro-:na-se-fo-fe-:la-ma-ru-:ng,
4. Se-pha-pha-se-:la-mo-phe-fo-:ng-ja-a-:ka-
le-no-:ng:
5. Ro-:na-ba-si-ma-:ne-ba-le-fa-:tshe-le-:no.
6. Re-ra-:ta-ti-:ro-ya-ro-:na-fe-:la-yo-:tlhe,

Ditlhoa	Dinoko
4	12
4	12
4	13
4	15
4	12
5	12

7.	Ja-a-:ka-re-si-ke-:re-di-tho-ba-:ne-ro-:tlhe.	4	13
8.	M-:me-re-ra-:ta-go-su-pe-:tso-ba-:tho-tse-:la,	5	13
9.	Re-ra-:ta-ba-ra-ta-:na,-ba-tswa-di-tsa-:la;	3	12
10.	Ro-:na-ba-si-ma-:ne-ba-le-fa-:tshe-le-:no.	4	12
11.	Ga-re-khu-tlo-:ge-ro-:na,-le-fa-re-le-:la,	3	12
12.	Le-bo-tlho-ko-:ng-re-le-:tso-mo-lo-:di-fe-:la,	4	13
13.	Le-se-tshe-:go-re-se-tshe-ge-:la-ma-tha- te-:ng,	3	13
14.	Go-:bo-ga-re-na-se-:pe-re-sa-se-ra-te-:ng	3	13
15.	Ro-:na-ba-si-ma-:ne-ba-le-fa-:tshe-le-:no:	4	12
16.	Fe-:la-re-ra-pe-:la-Mo-di-:mo-wa-ro-:na	4	12
17.	Re-o-ba-me-:la-le-kgo-:si-e-kgo-:lo-ya-ro-:na	4	14
18.	Le-le-fa-:tshe-le-la-ro-:na-re-a-le-ra-:ta	3	13
19.	M-:me-re lo-:pa-go-di-:ra-ti-:ro-ka-tha-:ta	5	13
20.	Ro-:na-ba-si-ma-:ne-ba-le-fa-:tshe-le-:no	4	12

Dintlha tse di botlhokwa tse di lemoseng mabapi le moribo le palo ya dinoko tsa leboko la 'Masupatsela' di ka sosobangwa ka go re: Mela ya 1, 2, 5, 10, 15, 16 le 20 e lekana ka ditlhoa tsa moribo e leng tse nne le dinoko tse 12. Mela ya 3, 7 le 12 yona e lekana ka ditlhoa tsa moribo di le nne le dinoko tse 13. Mela ya 8, 19 le yona e dumalana ka ditlhoa tsa moribo tse tlhano le dinoko tse 13, mela 13, 18 e dumalana ka gonne e na le ditlhoa

tša moribo tše tharo le dinoko tše 13 fa mela 9 le 11 e lekana ka ditlhoa tša moribo di le tharo le dinoko di le 12. Mela yotlhe ya 3, 7, 13, 14, 18 le 19 yona e lekana ka dinoko tše 13 fela e farologana ka ditlhoa. Fa dintlha tše di umakilweng fa godimo fa di sosobangwa, go itshupa kwa ntle ga pelaelo gore tekatekano ya mela, dinoko le ditlhoa tša moribo ke nngwe ya dipharologantšo tše di tšhagisang thulaganyo ya metara mo lebokong la Masupatsela.

Fa go ka tšhokomelwa thulaganyo ya 'Motata' le 'Masupatsela', go lemogiwa mathata a a lebagananeng le metara. Ke ka ntlha e go leng botlhokwa go tloga mo tšhimologong go tšhokomela phapaano magareng ga maboko a mabedi a, ka gonne fa go tšhalosiwa metara mo dikarolong tše di fetileng, go gateletswe gore, metara wa maboko a thariso o ne o sa kwalwa, ka gobo a ne a buiwa ka molomo. Ke ka moo go nang le diponagalo tše di lebaganeng le ditsebe le matlho mo mabokong a mofuta o. Go feta moo leboko la ga Serobatse, e leng, 'Motata' le batlile go tšhwana le kanedi (*porosa*) ka gonne thulaganyo ya lona ga e na metara. Ka mafoko a, go raya gore le tšhwana thata le kanedi e e dirisang puo ya metlheng e e phuthologileng e e sa rulaganngwang ka metara o o tšepameng.

Mo patlisisong e, fa go tšhokomelwa metara wa maboko a Setswana, go ya go tšhophiwa leboko le lengwe fela go bontsha thulaganyo e e siameng ya metara, gore go fitlhelwe tharabololo ya mathata a a tšhagisitsweng ke Opland mo tšhimologong ya patlisiso e. Patlisiso e e tšhophile leboko la 'Masupatsela' go leka go fitlhelela tharabololo ya mathata a a senotsweng ke Opland mo matsenong a lekwaloatlisiso le. Go tloga fa, fa go sekasekiwa lenaneo la molao wa kutlwanao go ya go tlogelwa leboko la ga Serobatse la 'Motata' ka gonne le se na dipharologantšo tša metara. Ka tsela e e ntseng jalo, go ya go dirisiwa leboko le le lengwe la ga Raditladi go

leka go senola tharabololo ya mathata a a lebaganeng le metara mo mabokong a Setswana.

5.3.2. Poeletso

Go ya ka Mathibe (2001: 83) fa go buiwa ka kutlwano ya poeletso, go a bo go totilwe mela ya leboko e e bopilweng ka dikarolwana tse di tshwanang, gape di boeleditswe mo meleng e e farologaneng. Poeletso e e umakilweng e, e ya go tlhotlhomisiwa go ya ka lenaneo le:

- (a) dikapolelo, maemedi le mafoko
- (b) makaelagongwe le
- (c) mafoko a a dirang tiro le a a supang sedirwa.

(a) Dikapolelo

Fa go lebelisiwa thulaganyo ya leboko la 'Masupatsela,' go lemosega fa mmoki a dirisitse dikapolelo tse tlhano. Dikapolelo tse di tlhagelela mo meleng ya 1, 5, 10, 15 le 20.

Rona basimane ba Masupatsela,

Rona basimane ba lefatshe leno.

10. Rona basimane ba lefatshe leno.

15. Rona basimane ba lefatshe leno.

20. Rona basimane ba lefatshe leno.

le

Poeletso ya letirwana la lediritota e tlhagela mo meleng ya 2, 9 le 17:

2 Re mophato tota ...

9 Re rata ba ratana ...

17 Re obamela le kgosi ...

le

Poeletso ya lekopanyi le mo meleng ya 12, 13, le 18:

12. Le botlhokong ...

13. Le setshegong ...

18. Le lefatshe ...

le

Poeletso ya lekopanyi, mme mo meleng ya 8 le 19

8. Mme re rata ...

19. Mme re lopa ...

le

Poeletso ya modi wa letlhophileakaretsi otlhe mo meleng ya 6 le 7:

6. re rata tiro ya rona yotlhe.
7. jaaka re sikere dithobane rotlhe.

(b) Makaelagongwe

Dikapolelo tse di rulagantsweng ka makaelagongwe di bonagala mo moleng 3 le 4, 11, le 12, 16 le 17 le 9.

3. Sekgele sa rona se fofela marung
4. Se phahasela mo phefong
le
11. Ga re khutloge rona le fa re lela,
12. Le mo kutlobotlhokong re letsa molodi fela;
le
16. Fela re rapela Modimo
17. Re obamela le kgosi
le
9. Re rata ba ratana,
Ba tswa ditsala;

(c) Tiro ya sedirwa

Kwa ntle ga moo Mathibe (2001: 84) a re go na le mafoko a a dirang tiro ya go senola sedirwa. Mo lebokong la 'Masupatsela' mafokwana a tiro le sedirwa a tlhagelela mo meleng e e farologaneng go tloga mo moleng wa 1 go fitlha go mola wa 19 jaana:

Tiro	Sedirwa
dula	(rona) Masupatsela
rata	batho
sikara	dithobane
supetsa	batho
khutloga	(rona) Masupatsela
lela	(rona) Masupatsela
letsa	molodi
tshega	setshego
rapela	Modimo
obamela	kgosi
rata	lefatshe
lopa	tiro

- (d) Melapoko e e rulagantsweng go ya ka tiro le letlhalosi e mo meleng 3-19:

Lethalosi	Tiro
marung	fofela
phefong	phaphasela
botlhokwa	lela
mathateng	tshega
thata	dira
fela	dula

Fa leboko le le buisiwa, go bonagala fa go na le lefokwana le lengwe le le supang tiro le le tlaolang tiro eo. Lefokwana le le tlaolang le le tlhagelela gangwe fela mo moleng wa 17.

Tiro	Letlhaodi
obamela	kgosi e kgolo

5.3.3. Dipolelo tse di nang le sebopego sa metara

Fa leboko le la 'Masupatsela' le ka tlhokomelwa sentle go lemogiwa fa mmoki a eta a kwala mela e e nang le sebopego sa metara. Gape go na le dikgaotso tse di dirisitsweng mo gare ga mela, tse di utlwiwang ka ditsebe le fa mmoki kana mokwadi a sa di bontsha ka matshwao mo moleng. Se sengwe gape ke gore mmuisi o eta a bontsha dikgaotso tse ka matshwao go leka go kgaoganya dikarolo tsa metara mo meleng ya 2, 3, 4, 8, 9, 11, 12, 13, le 18. Le fa matshwao a puiso a sa dirisiwa mo meleng e e jalo, ga go kae gore mela eo ga e na dikgaotso tsa tlhago. Kgang e, e ya go tlhokomelwa fa go ya go sekasekiwa dikapolelo tse di nang le sebopego sa metara tse di tlhagelelang mo meleng e e kailweng fa godimo e leng:

2. Re mophato tota, / ga re dule fela //
3. Sekgele sa rona / se fofela marung //
4. Se phaphasela mo phefong / jaaka lenong //
8. Mme re rata / go supetsa batho tsela //
9. Re rata / ba ratana , / ba tswa ditsala //
11. Ga re khutloge rona, / le fa re lela //
12. Le botlhokong / re letsa molodi fela //
13. Le setshego / re se tshegela mathateng //
14. Gobo ga re na sepe / re sa se rateng //
18. Le lefatshe la rona / re a le rata //

Ela tlhoko: Letshwao la (/) le kaya kgaotso e nnye, fa (//) le kaya kgaotso e kgolo.

Ntlha e e lemogiwang e mabapi le thulaganyo ya dikarolo tsa metara tse di tlhophilweng. Dikarolo tse tsa metara di na le dikgaotso mo gare ga mela. Go feta moo, mela yotlhe kwa ntle ga mola 9, e na le paterone e e tshwanang ya dikarolometara. Ke go re, mela e e na le dikarolo tsa metara tse pedi tse di bopang mola. Fa go ka elwa tlhoko mola wa 9, thulaganyo ya ona e farologana le ya mela e mengwe ka gone o bopilwe ka paterone e e farologaneng ya dikarolwana tse tharo.

Le fa Raditladi a dirisitse mela e mengwe e e nang le thulaganyo ya metara, fela o e dirisitse gongwe le thulaganyo e e batlileng go senya metara wa gagwe. Go ya go netefatswa kang e ka go tlhokomela mola wa II:

Ga re khutluge rona, le fa re lela,

Go ya ka fa go thalosiwang thulaganyo ya metara o o siameng fa go sekasekiwa palo ya dinoko le ditlhoa tsa moribo, go gateletswe fa metara o o tiileng o na le thulaganyo e e lekanang ya dinoko le palo e e lekanang ya ditlhoa tsa moribo. Jaanong fa go bapisiwa karolometara ya ntlha le ya bobedi go lemogiwa mathata a:

Karolometara	Dinoko	=	Ditlhoa
Ga re khutluge rona	7	=	2
Le fa re lela	5	=	1

Pharologano e kgolo e, e dira gore thulaganyo ya mola o, e nne le mathata a metara o o tiileng ka gonne mokwadi o dirisitse rona e e neng e sa tlokege mo moleng:

Ga re khutluge 5 dinoko + 1 setlhoa

Le fa re lela 5 dinoko + 1 setlhoa

Ke ka ntlha eo go ka tweng rona e senya metara wa mola o ka gonne fa e tlositswe go nna le palo e e lekanang ya dinoko le ya ditlhoa tsa moribo.

5.4. KAKARETSO

Molao wa kutlwano ke molao o o botlhokwa fa go sekasekiwa metara wa leboko la 'Masupasela'. Dikarolo tse di mosola tsa molao o ke; palo ya dinoko, palo ya ditlhoa tsa moribo, poeletso le ditlhaloso kgotsa popapolelo. Go ka twe leboko la 'Masupatsela' le na le thulaganyo ya metara ka gonne le na le dinoko tse di lekanang, ditlhoa tsa moribo tse di lekanang ga mmogo le poeletso ya lefoko, dikapolelwana kgotsa mola tse di lekanetseng. Ka jalo le na le metara o o tiileng. Go raya gore, (a) palo ya dinoko, (b) ya ditlhoa tsa moribo le (c) poeletso di tsaya karolo e e botlhokwa mo go senoleng metara o o siameng wa maboko a Setswana.

KGAOLO YA BORATARO

6.1 METARA III

6.1.1 Matseno

Mo karolong e ya bofelo, maikaelelo ke go anaanela ka ga Metara III ka go sala morago lenaneo le:

- (a) molao wa kgaoganyo,
- (b) moribo,
- (c) dipaterone tsa segalo,
- (d) ditemana tsa melametlhano,
- (e) kgaotso ya kgaoganyo,
- (f) kakaretso l
- (g) ditshwaelo.

6.1.2 Molao wa kgaoganyo

Mojalefa (1995: 53) fa a ikala jaaka thotse a re molao wa kgaoganyo ke molao wa bobedi o mogolo wa metara, o o bontshang fa polelwana ya poko e tshwanetse ya aroganngwa ka diripana tse pedi kgotsa go feta. Groenewald (1993: 35-36) o gatisa ntlha e ka go tlhagisa molelwane o o ripaganyang polelwana e e buiwang ke Mojalefa (1995: 53) fa godimo go nna dikarolwana tse pedi. Groenewald o kolobetsa molelwane o, ka leina la

sešura. Fa a oketsa tlhaloso e e mabapi le sešura, a re sešura se bonagala sentle mo mabokong a bogologolo a a neng a buiwa, ka fa a sa kwalwa, se utlwiwa ka ditsebe e seng go bonwa ka matlho. Mo tshedimosong ya gagwe, Groenewald (1993: 35-36) a re mo molaong wa kgaoganyo, sešura se kgaoganya molapoko ka dikarolometara. Cuddon (1991: 403) o inyalanya le Groenewald fa a re karolometara ke halofo ya mola ka gonne a re:

Hemistich is a half metrical line which is divided at the caesura. Very common in OE, OHG, ON and alliterative verse. In drama the half line is used to build up tension, and create the effect of cut - and – thrust argument. It is a highly effective device. On drama it is called hemistichomythia.

Le fa puo ya ga Cuddon (1991: 403) e akaretsa tlhaloso ya karolo ya metara mo ditlhangweng tse di farologaneng, mo patlisisong e, karolo ya metara e lebagane le poko. Shipley (1968: 206) o bona karolometara jaaka halofo ya mola wa temana o o yang kgotsa o tswang mo sešureng. Shipley (1968: 206) o ikgata motlhala fa a re tiro e kgolo ya halofo ya mola ke go khutshwafatsa mela ya poko.

Fa ba oketsa tlhaloso ya karolometara, Beckson le Ganz (1972: 79) ba re karolometara ke halofo ya mola wa temana o o tlhagelelang mo letlhakoreng le le lengwe la sešura. Kgabagare Lazarus le Smith (1971: 211) ba naya tshedimoso e e gatelelang fa karolo ya metara e le halofo ya mola o o feleletseng o o nang le metara. BoLazarus (1971: 211) ba tshegetsatsa puo ya boBeckson ka dikao tse di tlhagelelang mo temaneng e e

bidiwang 'Anglo-Saxon Alliterative verse' ka go bua fa mmoki yo o jaaka W.H.Auden a dirile thulaganyo ya karolo ya metara mo lebokong le le bidiwang 'Always in Trouble'.

Preminger (1993: 514) o inakanya le puo ya ga boLazarus gonne a re karolo ya metara ke halofo ya mola wa temana o o kgaogangwang ke sešura ka diripa tse pedi. Ba tsweleletsa puo pele ka gore gantsi mola o o ntseng jalo o bopa pilara e e ikemetseng ka boyona. Pilara eo, e tlhagelela mo diterameng tsa Magerika, fa baanelwa ba buisana ka bobona. Puisano ya bona e kgaogangwa ke dihalofo tsa mela go tlhagisa mmuisano o o matlhagatlhaga o Preminger (1993: 514) a o bitsang ka leina la *hemistichomythia*.

Mo mabokong a dipuo tsa bogologolo tsa Magerika, karolo ya ntlha ya mola e na le sebopego sa puo e e kitlaneng ya metara. BoPreminger (1993: 514) ba re karolo ya ntlha ya metara e bidiwa (a) 'verse-on-verse', fa karolo ya bobedi e bidiwa (b) 'verse' kgotsa 'off-verse'. Kgankgolo ke gore mmoki o rulaganya dikarolo tsa metara go ya ka mosego kana paterone e e malebana le maitlhommo a poko ya gagwe. Sekao se se lebaganeng le ntlha e ke mola wa bobedi wa temana ya ntlha ya leboko la 'Masupatsela':

Re mophato tota,/ ga re dule fela, //.

Letshwao la (/) le emela sešura fa la (//) le emela bokhutlo ba molapoko. Fa molapoko o, o buisiwa ka kelotlhoko go bonagala fa kgaotso ya ntlha e aroganya mophato tota le ga re dule fela. Kgaotso e, ke e e nang le maatla

ka gonne ga e aroganye dikapolelo fela, e ripaganya dipolelwanakutu gore di lebege e kete go bapisiwa leina mophato le lediri dula.

Kgaotso ya bobedi, ke e e aroganyang mola wa bobedi le wa boraro wa temana ya leboko la 'Masupatsela'. Kgabagare fa go lebalebisiwa mola o, go lemosega fa go na le dipharologano tse di botlhokwa fa gare ga mela e mebedi e leng:

Re mophato tota
le
ga re dule fela.

Go itshupa ntle le pelaelo go re mola wa ntlha o theilwe ka leina mophato fa mola wa bobedi ona o bopilwe ka lediri dula. Le fa kgaotso e, e le teng mo moleng, ga go na bonnete bo bo supang gore kgaotso e, ke sona sešura, ka gonne e ka nna molelwane o o kgaoganyang melapoko e e ntseng jalo. Molelwane o, o ripaganya molapoko ka diripa tse pedi. Groenewald (1972: 25) o tiisa puo e fa a re :

*Die beginsel bepaal dat reëlmaat in die sg. 'langer' verse
op al die vaag gedefinieerde onderdele oorgedra word.*

Groenewald o gatelela gore molao wa kgaotso o o umakilweng fa godimo fa, ke wa kgapeletso ka gonne o gapeletsa gore sešura se se ke sa senya metara. Fa a tswelala pele ka kgang e, Mojalefa (1995: 54) a re boikemelo ba dikarolo tsa metara, bo lebagane le kakanyo e De Groot (1962: 45) a e bitsang '*thema*'. Mafoko a a malebana le kakanyo e, a re:

Elke versregel is een variant van het thema, dat door het gehele gedicht heen hezelfde blijft.

Ntlha e e gatelelwang fa ke go re, dikarolometara di tshwanetse go tlaleletsana, go utlwana, go tshwanelana le go tshwaragana. Ke ka moo go ka tweng melapoko e utlwana ka ntlha ya fa mola o mongwe le o mongwe e le lerefosi la metara. 'Thema' e e buiwang ke De Groot fa godimo e lebagane le maatla kgotsa kgapeletso e e utlwanyang mela yotlhe ya leboko go ya ka molao wa kgaoganyo.

Fa go tlhalosiwa molao wa kgaoganyo go ya go latelwa lenaneo le:

- (a) moribo,
- (d) dipaterone tsa segalo,
- (c) ditemana tsa melametlhano,
- (d) kgaotso ya kgaoganyo,
- (e) kakaretso le
- (f) ditshwaelo.

6.1.3 Moribo

Fa go sekasekiwa moribo wa leboko la 'Masupatsela' go lemogiwa mabaka a:

(a) mela e e farologaneng e rulagantswe go ya ka dipaterone tse di farologaneng tsa moribo le (b) ditemana tsotlhe tse tlhano tsa lona, Raditladi o di rulagantse go ya ka paterone e e rileng. Kgang e e bonagala mo meleng e e boeleditsweng ka moribo o o nang le paterone e le nngwe e

e bonagalang sentle. Temogo ke go re sebopego sa ditemana ga se tshwane ka paterone mo meleng yotlhe. Paterone ya mela e ka tlhama sekao 'symbol' se se rileng kgotsa ya nna le paterone e e senolang sebopego sa puo. Dipaterone tse di farologaneng tse di mo meleng e e farologaneng le mo ditemaneng tse di farologaneng di bopa mela e e farologaneng. Ke ka moo go nang le mefuta e mentsi ya ditemana mo mabokong a Setswana. Go gatelela puo e, Simpson (1972: 5) a re go na le ditemana tsa moribo o o farologaneng mo mabokong a dipuo tsa Bantsho ba Aforika Borwa go akarediwa le Setswana. Go tiisa kgang e, go ya go tlhagisiwa paterone ya leboko la 'Masupatsela', ka go inola moribo wa temana ya bobedi mo meleng ya 6, 7, 8, 9, le 10 jaana:

6.	Ré rátá tá yótlhè
	G G G G	G T
7.	Jááká ré rótlhè
	G G G G	G T
8.	Mmé ré rátá ...	tsélà
	G G G G	G T
9.	Ré rátá bá tsálà
	G G G G	G T
10.	Róná básí lénò
	G G G G	G T

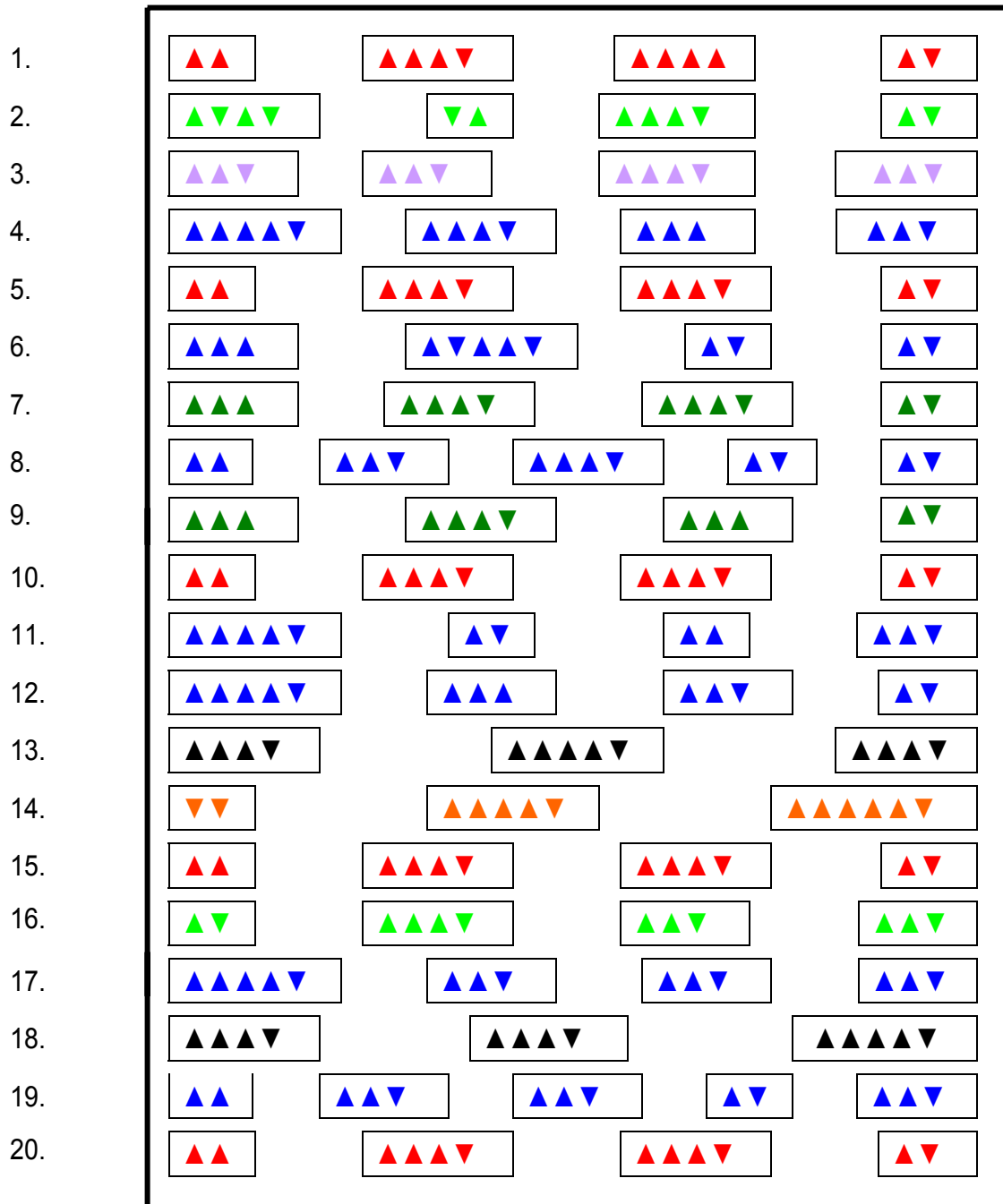
Ditebatebisiso di sedimosa fa moribo o o utlwagatsang paterone ya temana ya bobedi, o theilwe ka segalo se se kwa godimo sa (G) mo tshimologong le segalo se se kwa tlase sa (T) mo bofelong ba mela. Letshwao (G) le kaya segalo se se kwa godimo, fa (T) le emela segalo se se kwa tlase. Ka mantswe a mangwe matshwao (GT) a kaya segalo se se kwa godimo le se se kwa tlase.

6.1.4 Dipaterone tsa segalo

Mo lebokong la 'Masupatsela,' Raditladi o rulagantse mela go ya ka paterone e e rileng ya segalo se se kwa godimo le se se kwa tlase ka tsela e:

1. Róná básímánè bá Másúpátsélà
2. Ré mòphátò tótà gá ré dúlè féla
3. Sékgélè sá rónà sé fófélà márúng
4. Sé pháphásélà mó phéfóngú jááká lénóng
5. Róná básímánè bá léfátshè lénò
6. Ré rátá tíró yá rónà féla yótlhè
7. Jááká ré síkéré díthóbánè rótlhè
8. Mmé ré rátà gó súpétsà báthò tsélà
9. Ré rátá bá rátánà, bá tswá dítsálà
10. Róná básímánè bá léfátshè lénò
11. Gá ré khútlógè rónà lé fá ré lélà
12. Lé bótlhókóngú ré létsá mólódi féla
13. Lé sétshégò ré sé tshégélà mátháténg
14. Gòbò gá ré ná sépè ré sá sé ráténg
15. Róná básímánè bá léfátshè lénò
16. Féla ré rápélá Módímò wá rónà
17. Ré óbámélà lé kgosì é kgólò yá rónà
18. Lé léfátshè lé lá rónà ré á lé rátà
19. Mmé ré lópà gó dírà tíró ká thátà
20. Róná básímánè bá léfátshè leno

Matshwao (') le (ˆ) a bontsha segalo sa mela ya leboko le, ke gore letshwao (') le kaya segalo se se kwa godimo fa ka fa letlhakoreng le lengwe letshwao (ˆ) lona le emela segalo se se kwa tlase. Ka jalo matshwao a, a bontsha paterone e e rileng ya segalo ka mokgwa wa dipaterone tsa setshwantsho se:

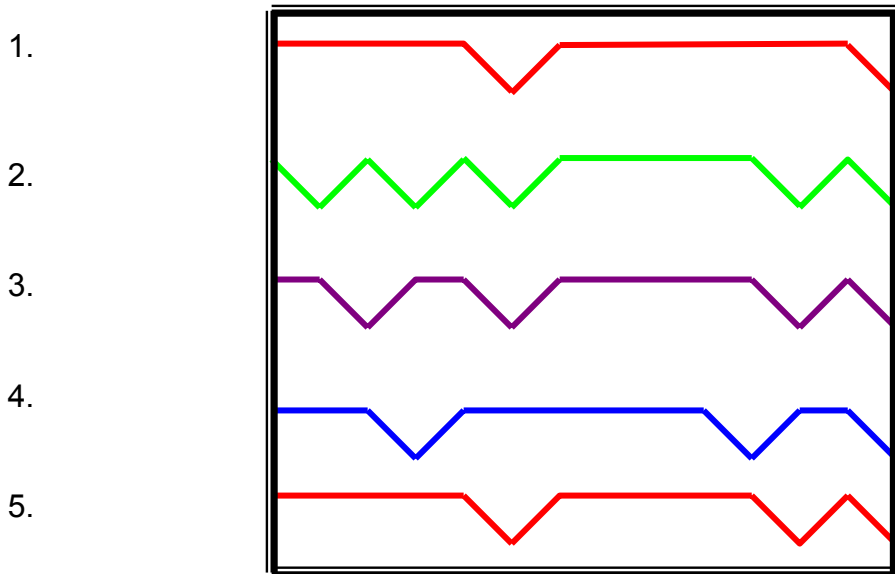


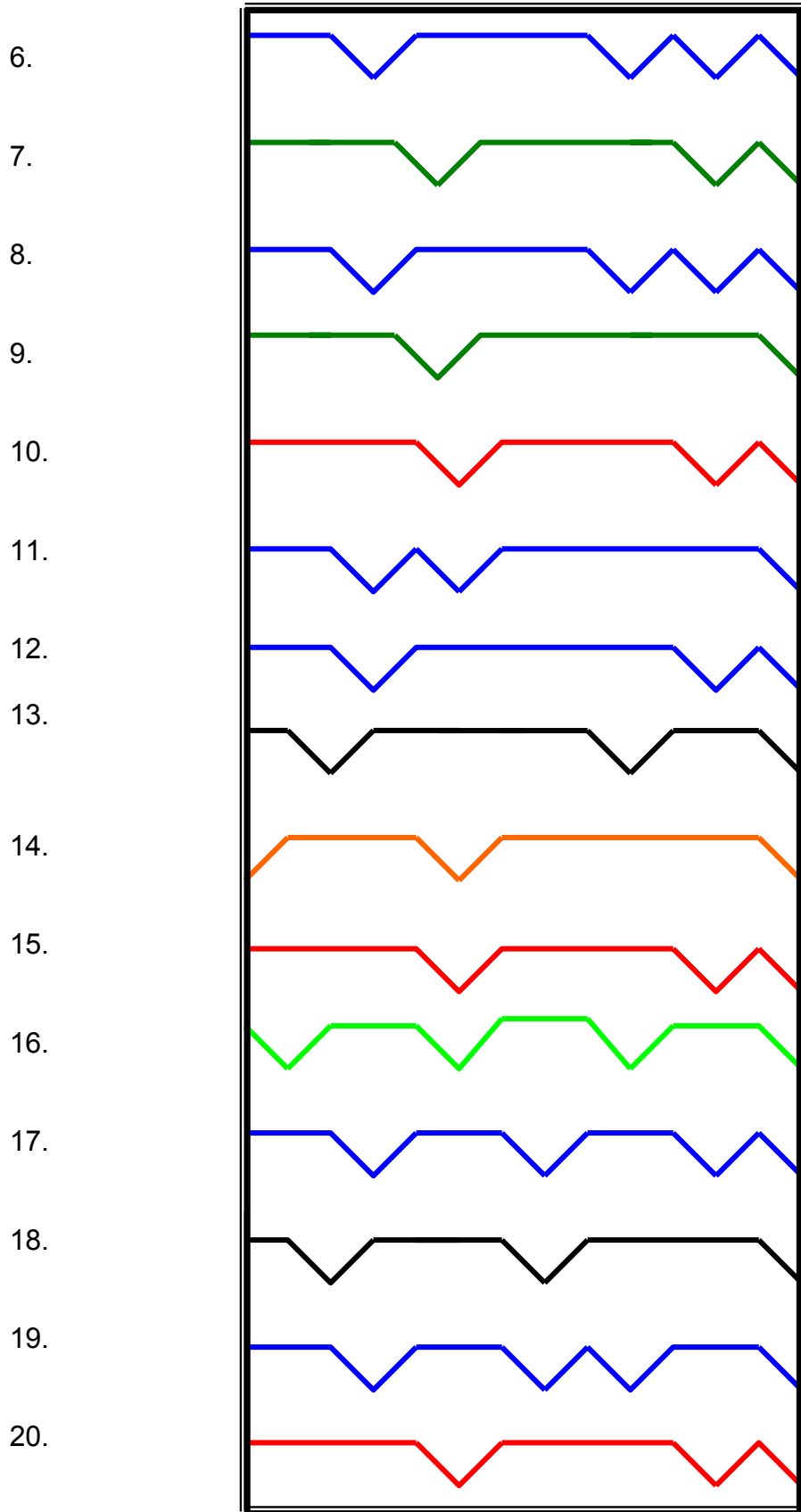
Mo setshwantshong se sa paterone ya segalo, letshwao (▲) le emela (G) go kaya segalo se se kwa godimo, fa ka fa letlhakoreng le lengwe (▼) le emela (T) e leng segalo se se kwa tlase. Ka mokgwa o o jalo, segalo sa leboko la 'Masupatsela' se ya go tshwaiwa go ya ka paterone ya (G) le (T) go bontsha segalo se se kwa godimo le se se kwa tlase:

1. Ro-na-ba-si-ma-ne-ba-Ma-su-pa-tse-la.
G - G- G-G-G- T- G - G - G-G- G- T
2. Re-mo-pha-to-to-ta-ga-re-du-le-fe-la.
G- T- G- T- G-T- G-G- G- T-G- T
3. Se-kge-le-sa-ro-na-se-fo-fe-la-ma-ru-ng.
G- G- T- G-G- T- G- G-G- T-G- G- T
4. Se-pha-pha-se-la-mo-phe-fo-ng-ja-a-ka-le-no-ng.
G - G- G- G-T- G- G- G- T- G-G-G-G-G- T
5. Ro-na-ba-si-ma-ne-ba-le-fa-tshe-le-no.
G -G- G-G- G- T- G- G- G- T- G- T
6. Re-ra-ta-ti-ro-ya-ro-na-fe-la-yo-tlhe.
G- G-G-G- T-G-G- T- G-T- G- T
7. Ja-a-ka-re-si-ke-re-di-tho-ba-ne-ro-tlhe.
G-G-G-G-G-G- T-G- G- G- T- G- T
8. M-me-re-ra-ta-go-su-pe-tsa-ba-tho-tse-la.
G- G- G-G-T- G- G-G- T- G -T- G- T
9. Re-ra-ta-ba-ra-ta-na-ba-tswa-di-tsa-la.
G-G- G- G- G-G-T- G - G - G-G- T
10. Ro-na-ba-si-ma-ne-ba-le-fa-tshe-le-no.
G- G- G-G-G- T- G- G-G- T- G- T
11. Ga-re-khu-tlo-ge-ro-na-le-fa-re-le-la.
G-G- G- G- T- G- T-G-G- G-G- T
12. Le-bo-tlho-ko-ng-re-le-tsa-mo-lo-di-fe-la.
G -G- G- G - T-G-G-G- G- G- T-G- T

13. Le-se-tshe-go-re-se-tshe-ge-la-ma-tha-te-ng.
G- G- G- T- G-G- G- G-T- G- G- G- T
14. Go-bo-ga-re-na-se-pe-re-sa-se-ra-te-ng.
T- T- G-G- G- G-T- G- G-G- G-G- T
15. Ro-na-ba-si-ma-ne-ba-le-fa-tshe-le-no.
G- G- G-G- G- T- G- G-G- T- G- T
16. Fe-la-re-ra-pe-la-Mo-di-mo-wa-ro-na.
G- T-G-G –G-T- G- G- T- G- G- T
17. Re-o-ba-me-la-le-kgo-si-e-kgo-lo-ya-ro-na.
G- G-G-G- T-G- G - T-G- G- T- G-G- T
18. Le-le-fa-tshe-le-la-ro-na-re-a-le-ra-ta.
G-G- G- T- G-G-G- T-G-G-G-G-T
19. M-me-re-lo-pa-go-di-ra-ti-ro-ka-tha-ta.
G-G – G-G- T- G- G-T-G- T- G- G- T
20. Ro-na-ba-si-ma-ne-ba-le-fa-tshe-le-no.
G- G- G- G-G- T- G- G-G- T- G- T

Paterone ya segalo sa leboko le, e ka tshwantshiwa ka setshwantsho se:





Fa setshwatsho sa dipaterone tsa segalo di elwa tlhoko, go lemogiwa fa go na le mela e e tshwanang ka thulaganyo mo tshimologong, e leng mela ya 7 le 9 ka paterone ya segalo ya GGGGGGT. Mela ya 1, 5, 10, 15 le 20 ka thulagano ya paterone ya GGGGGT. Mela ya 4, 6, 8, 11, 12, 17 le 19 e e tshwanang ka paterone ya GGGGT. Mela ya 13 le 18 e dumalana ka thulaganyo ya paterone GGGT. Mela ya 2 le 16 e a tswana ka gonne paterone ya segalo sa yona ke GT. Kwa ntle ga mela e e kailweng fa, go na le mela e meraro e paterone ya yona e tshwanang e le yosi e bong mola 14 o o nang le thulaganyo ya segalo sa TT le mola 3 o o nang le paterone ya GGT. Mo ntlheng e nngwe go lemogiwa gore mela yotlhe ya 'Masupatsela' e felela ka segalo se se tshwanang se se kwa tlase.

Go sedimosa thulaganyo ya dipaterone tsa segalo, go ya go lebelelwa tiro ya dipaterone tsa segalo mo lebokong la 'Masupatsela' ka go dirisa temana e le nngwe fela, e leng, ya boraro:

11. Gá ré khútlógè rónà lé fá ré lélà
G-G-G-G-T- G- T-G-G-G-G-T
12. Lé bótlhókóng ré létsá mólódì féla
G-G-G-G-T- G-G-T- G-G-T-G-T
13. Lé sétshégò ré sé tshégélà mátháténǎ
G-G-G- T- G-G- G- G-T-G-G-G- T
14. Gòbò gá ré ná sépè ré sá sé ráténǎ
T- T-G-G- G-G-T-G-G-G-G-G-T
15. Róná básimánè bá léfátshè lénò
G-G- G-G-G-T-G-G-G- T-G-T

University of Pretoria etd – Komati, P R (2006)

Le fa go bonala e kete paterone ya segalo sa temana e se marara ka gonne mola o mongwe le o mongwe o na le paterone ya yona, fela fa mela e lebisiwa, temogo ke go re segalo sa 'Masupatsela' se itsetsepetse mo godimo ga dipateronetheo tse pedi e leng: paterone ya GTG mo meleng ya 11, 12, 13, 15. Kwa ntle ga moo, segalo sa tshimologo ya mola wa 14 ga setshwane le sa paterone ya mela e mengwe, ka gobo sona se rulagantswe ka paterone ya TTG. Paterone ya mela ya 11 le 12 yona e tshwana ka segalo sa GGGGT mo tshimologong. Le fa go le jalo, mola wa 13 o rulagantswe ka paterone ya GGGT, fa mola wa 15 o na le paterone ya GGGGGT. Mola wa 14 o farologana gotlhelele ka paterone ya tshimologo le mela e mengwe ka gonne ke TTGGGGT. Ke ka moo go ka tweng ke learogi la temana e.

Sengwe gape ke go re, go itshupa fa paterone ya segalo sa dinoko tse pedi tsa ntlha, tsa mela ya 11, 12, 13 le 15 e a tshwana ka gonne bone ba yona bo rulagantswe ka paterone ya segalo sa GG. Ntlha e nngwe e e botlhokwa ke gore segalo sa bogare ba temana e se marara, e e tshwanang, fela paterone ya segalo sa bokhutlo ba yona bo a tshwana ka gonne mola o mongwe le o mongwe o felelela ke segalo sa G.T.

Fa go digelwa, go ka twe, segalo sa bokhutlo ba mela yotlhe ya 'Masupatsela' se wela kwa tlase, mo godimo ga moo mela ya 11, 12, 13, 15 e na le segalo se se nang le morumo o o utlwanang mo tshimologong. Kgankgolo ke go re, temana e e bontsha thulaganyo ya segalo e e utlwanang ya puo ya poko e e nang le metara.

6.1.5 Ditemana tsa melametlhano

Fa go lebelelwa ka fa Raditladi a rulagantseng ditemana tsa leboko le ka teng, go fitlhelwa fa ditemana tsotlhe e le tsa melametlhano. Le gale, mo mabokong a Setswana ka kakaretso go akarediwa le leboko le la ga Raditladi la 'Masupatsela', morumo ga se ponagalo e e botlhokwa ka gonne baboki ba bantsi ba dipuo tsa Bantsho ka kakaretso ga ba dirise thulaganyo e e jalo ya poko ya bophirima mo thulaganyong ya maboko a bona.

Baboki ba Setswana ba bogologolo jaaka bantsi ba baboki ba Bantsho ba Aforika Borwa ba setso, ga ba dirise ditemana go ya ka fa thulaganyo ya ditemana e diriswang ke baboki ba bophirima. Le fa leboko la 'Masupatsela' le kgaogantswe ka ditemana, go lemogiwa fa ditemana tsa lona di bopa dikakanyo go gaisa gore di bope ditemana. Ka jalo go ka twe leboko la 'Masupatsela' le bopilwe ka dikakanyo tse tlhano go gaisa gore go twe le bopilwe ka ditemana tse tlhano. Kgang e, e gatelela thulaganyo ya metara wa setso o o lebaganeng le tsebe (go utlwa) e seng matlho (go bona). A, ke a mangwe a mathata a a tlhodileng gore Opland a bue gore maboko a Bantsho ga a na metara o o tlhamegileng jaaka metara wa maboko a bophirima.

6.1.6 Kgaotso ya kgaoganyo

Kgaotso ya kgaoganyo go ya ka Mathibe (2001: 70) ke fa mola wa temana kgotsa dikarolometara tsa mola di bopilwe ka dikgaotso tse pedi kgotsa go feta.

Fa go ka lebelelwa leboko la 'Masupatsela' le le tlhophetsweng go bontsha thulaganyo ya metara mo mabokong a Setswana go lemogiwa fa enjambamente e sa dirisiwa mo thulaganyong ya lona. Ka fa letlhakoreng le lengwe fa go ka tlhokomelwa leboko la 'Motata', go lemogiwa fa Serobatse le ena a sa dirisa sediriso sa thulaganyo ya metara. Lenaneo le le yang go salwa morago fa go tlhotlhomisiwa molao wa kgaoganyo le lebagane le ntlha e le nngwe e e botlhokwa ya kgaotso ya kgaoganyo.

Mo temaneng ya bobedi ya leboko la 'Masupatsela' go lemogiwa fa mola wa bone wa temana e, o amiwa ke dikgaotso tse pedi, e leng:

9. Re rata ba ratana, ba tswa ditsala.

Le fa karolo ya ntlha ya mola o e leng: re rata, e se na letshwao le le bontshang kgaotso, fela go na le kgaotso e e fa gare ga karolo ya ntlha le ya bobedi, e patlisiso e, e e bitsang kgaotso ya tlhago. Ka jalo le fa mmoki a sa baya letshwao la kgaotso mo bofelong ba karolo ya ntlha ya metara, fela kgaotso yona e teng. Dikgaotso tse pedi tse, tse di dirisitsweng mo moleng o, di aroganya polelwana e ka diripana tsa metara tse tharo e leng:

Re rata
le
ba ratana
le
ba tswa ditsala.

Se se ipontshang fa ke gore tirokgolo ya dikgaotso tse ke go logaganya mela e meraro e e kailweng go bopa polelwana e le nngwe e e dirang bongwe jo bo feleletseng. Ka jalo, dikgaotso tsa mofuta o, di golagannngwa le metara ka gone makala le dikarolo di tshegetsana go bopa polelwana e e kitlaneng.

6.2 KAKARETSO

Patlisiso e e amogela gore enjambamente ke e nngwe ya dikarolo tse di botlhokwa tsa thulaganyo ya metara segolothata mo dipuong tsa bophirima. Fa a tlhalosa enjambamente Cuddon (1991: 281) a re:

Running on of the sense beyond the second line of one couplet into the first line of the next. The device was used by the 16th and 17th century poets but much less frequently in the 18th century.

Kakanyo e, e raya gore mo bofelong jwa mola o o rileng mmoki ga a beye kgaotso e e kwadilweng. Ka jalo, bofelo ba mola o o jalo ga bo na kgaotso. Thulaganyo ya mola o o jalo e bidiwa enjambamente ka gone ga go na kgaotso e e golagannngwang le dikarolo tsa metara wa leboko la mofuta o.

Se se botlhokwa ka enjambamente ke gore ke karolo e e botlhokwa ya molao wa kgaotso ya metara. Jaanong fa go tlhokomelwa maboko a mabedi a a tlhophetsweng patlisisong e, segolobogolo leboko la 'Masupatsela' le le dirisitsweng go netefatsa go nna teng ga metara mo pokong ya Setswana, go bonagala fa baboki ba babedi ba, ba sa dirisa

seDIRISO sa molao wa kgaotso wa metara fa ba rulaganya maboko a bona. Ka jalo ga go botlhokwa go bontsha tiriso ya enjambamente mo patlisisong e. Legale tiriso ya enjambamente ga e kgoreletse sepe mo patlisisong e, gone ga e kgoreletse diteko tse di ka diriwang go supa kgotsa go netefatsa fa maboko a Setswana a na le ponagalo ya metara kgotsa nyaa go ya ka fa Opland a umakang ka teng.

Ka jalo ponagalo ya enjambamente ga e a lebagana le thulaganyo ya maboko a Bantsho a bogologolo. Ka mantswe a mangwe kakanyo e ke phokelelo e e tswang mo thulaganyong ya maboko a bophirima. Ka tsela e, ga go makatse fa baboki ba maboko a a tlhopetsweng patlisiso e ba sa dirisa thulaganyo e, mo mabokong a bona.

6.3. DITSHWAELO

Fa go konosetswa tlhotlhomiso e, go lemogega gore, mo mabokong a Setswana go tshwanetse ga latelwa melawana e mebedi ya metara, wa kgaoganyo le wa kutlwano, fela e seng lenaneo la metara wa dipuo tsa bophirima. E ke yona tharabololo ya mathata a a lemogilweng ke Opland a ene a reng, ka gongwe a ka rarabololwa ka go boka ka tlhagiso ya poko. Ntlha e, ke yona pharologano e e botlhokwa e e tshwanetseng ya lebelisiwa segolothata fa go sekasekiwa mabokothoriso a bogologolo a Setswana. Groenewald (1998: 98) o gatelela dikgang tse fa a re maboko a, a theetswe mo godimo ga tshwantshiso:

Ofskoon hier uitsluitlik oor die verdelingspunt binne die metriese struktuur van prysdig gepraat is, raak

dit die Noord-Sothovers in die algemeen. Dit is derhalwe waar dat die digter die metriese eenhede binne sy gedig duidelik afbaken, dat die grens van die besondere metriese en sintaktiese eenhede saamval. Self in die geval van die epiese gedig, waar die leser op grond van die verhalende karakter van die betrokke gedigte `n duideliker metonimiese verband tussen die eenhede sou verwag, is dit andermaal metaforie wat oorweeg.

Fa a tswelela pele ka kgang ya tshwantshiso a re:

Daarom bestaan die verdelingspunt in twee gevalle waar die enjambement voorkom, danksy die metriese dwang van die geheel, en word sodoenende `n metonimiese verband daarop ingeënt. Dieselfde kan egter nie van die hipermoderne verse van Ratlabala gesê word nie, want afgesien van die enjambement, het die verdelingspunt hier sy metaforiese en metonimiese verband in `n groot mate verloor.

Ka jalo metara wa maboko a bogologolo o tiile, ka gonne maboko a ne a sa kwalwa, a buiwa. Ke sona se se dirang gore go nne le go fapaana fa gare ga ditsebe le matlho. Fa go buiwa ka leboko la ga Serobatse la 'Motata' go bonala fa le tswana thata le porosa. Boammaruri ke go re, le a buisiwa ga le utlwiwe ka ditsebe jaaka la bogologolo la setso. Kwa bokhutlong fa go sekasekiwa metara wa leboko la ga Raditladi la 'Masupatsela' go tlhokometswe melao e mebedi ya metara e leng wa kutlwano le wa kgaoganyo. Go lemogiwa fa molao wa kgaoganyo le wa kutlwano e se na maatla mo lebokong la 'Motata', ka gonne le na le sebopego sa porosa. Ka

fa letlhokoreng le lengwe molao wa kutlwano fa o lebagangwa le leboko la 'Masupatsela' go lemogiwa diponagalo tsa palo ya dinoko, palo ya ditlhoa tsa moribo, poeletso ya mafoko le dipolelo go akaretsa le kutlwano ya dipopapolelo tse e leng malepa kana dipharologantsho tsa metara. Mo godimo ga moo fa molao wa kgaoganyo o lebagangwa le leboko la 'Masupatsela' ka go sekaseka (a) moribo, (b) dipaterone tsa segalo, (c) ditemana tsa melametlhano le (d) kgaotso ya kgaoganyo le nyalelana ka tlhamalalo le sebopego sa metara. Go konosetsa, go ya go itewa kobo moroko ka go okomela ka kelotlhoko dipharologantsho tsa maboko a Bantsho ba Aforika Borwa le maboko a bophirima go utolola dipharologano tse di botlhokwa le tse di tlhagelelang ka magetla magareng ga ona:

Pharologano fa gare ga metara wa maboko a Bantsho ba Aforika Borwa le metara wa dipuo tsa bophirima ke gore:

- Maboko a bogologolo a Setswana a na le thulaganyo ya metara o o utlwiwang ka ditsebe fa ka fa letlhakoreng le lengwe thulaganyo ya metara wa bophirima e lebagane le matlho ka gone o buisiwa.
- Maboko a mangwe a dipuo tsa Bantsho ga a na morumo fa ka fa letlhakoreng le lengwe morumo e le thulaganyo e e botlhokwa ya maboko a bophirima.
- Maboko a bogologolo a setso ga a na ditemana fa a bophirima ditemana e le thulaganyo e e tlhagelelang ka magetla.
- Maboko a Bantsho ga a dirisise thulaganyo ya paterone ya difiti, fela, difiti ke thulaganyo e e botlhokwa mo mabokong a bophirima.
- Sengwe se se botlhokwa ke gore maboko a Bantsho a setso a laolwa ke melao e megolo e mebedi ya metara wa kutlwano le wa kgaoganyo. Ka fa letlhakoreng le lengwe maboko a bophirima ga a na thulaganyo e e ntseng jalo ya metara.

KGAOLO YA BOSUPA

7.1. DITSHOSOBANYO

7.1.1 Kgaolo ya ntlha

Matseno a kgaolo e, a tlhagisitse mathata a a lemogilweng ke Opland a metara wa dipuo tsa Bantsho go akarediwa le puo ya Setswana. Mathata a a bakilwe ke baboki kgotsa bakwadi ba bangwe ba ba kwalang maboko a a tlhokang sebopego sa metara fa ka fa letlhakoreng le lengwe go na le ba ba kwalang a a nang le sebopego sa metara. Mo godimo ga moo, bothata bo bongwe ke ba mabokothoriso a Bantsho a a tlhokang fomula le lenaneo jaaka maboko a bophirima.

Mo maikaelelong go bontshitswe fa maitlhomomagolo a lokwalopatlisiso lo, e le go leka go batla tharabololo ya mathata a a senotsweng ke Opland ka go dirisa dithuto tse pedi e leng: (a) thutaditlhangwa le (b) thutametara. Thuto ya thutametara e botlhokwa thata ka gone e tlhagisitse melawana e e senotseng fa maboko a Setswana a na le metara o o farologaneng le wa maboko a bophirima.

Go ya ka dipatlisiso go lemogilwe gore go na le basekaseki le bakwadi ba ba mmalwa ba ba tshetsotseng metara wa maboko a Setswana ka bokhutshwane le fa ba sa senola tharabololo ya mathata a metara. Bona ke Lesele (1991) *Tsaya o ithute* yo o umakileng ka bokhutshwane fa maboko a Setswana a na le sebopego sa metara ka go tlhagisa mareo a a jaaka

University of Pretoria etd – Komati, P R (2006)

sešura, tobetso, segalo, jalo le jalo, fela, a se ka a tsenelela mo kgang ya metara go tlala seatla. David (2002) *Leboko la ga Tautona Quett Masire* o sekasekile leboko le ka go tlhagisa fa metara wa Setswana o laolwa ke melawana e mebedi e e leng molao wa kgaoganyo le wa kutlwano. Le gale, le ene ga a tsenelela go utlwala mo melaong e, ka gobo a ne a lebeletse maikutlo a mokwadi. Masote (2002) *Pokothoriso ya ga Molefi K.Pilane* mo tshekatshekong ya gagwe o ikaegile ka elemente ya kanedi mme a bua go le go le gonnye ka melao e e o laolang. Malimabe (1997) *Motshwarateu* o sedimositse fa metara e le e nngwe ya diponagalo tsa maboko a Setswana fela a o tlodisa matlho ka gone tirokgolo ya gagwe e ne e se go batla tharabolo ya mathata a a senotsweng ke Opland mabapi le metara mo Setswaneng. Moloto (1970) mo go *The Growth and Tendencies of Tswana Poetry*, o buile fa phokelelo e bakile go nna teng ga dipharologantsho tse di jaaka ditemana le mo mabokong a Setswana, a ba a gatelela gore ke ka moo pharologantsho ya metara e iseng e sekasekiwe ke baboki le bakwadi ba dipuo tsa Bantsho.

Malebana le mokgwa wa patlisiso go dirisitswe mekgwa e meraro e leng wa go tlhalosa, wa go ranola le wa go bapisa mareo, dikakanyo le maboko a mabedi a a farologaneng ka sebopego le go leka go tla ka tharabololo ya mathata a metara mo pokong ya Setswana.

Mareo le dikakanyo tse di botlhokwa di sekasekilwe go ya ka mmotlolo wa boaneledi o o tlhalosang fa sekwalwa se kgaogantswe ka matlalo a mararo, e leng: (a) letlalo la diteng, (b) la thulaganyo le (c) la setaele. Fa go sekasekiwa letlalo la diteng go etswe tlhoko setlhogo se se bofaganyang dikgang tsa diteng go nna kgang e le nngwe. Gape ga sekasekiwa letlalo la thulaganyo go itsetsepetswe mo thitokganyeng e e sosobanyang ditiragalo tsotlhe tsa sekwalwa go bopa kgang e le nngwe e e kitlaneng. Go

konoseditswe kgaolo ya ntlha ka go re setaele sa mokwadi se lebagane le metara mo pokong ya Setswana ka gonne ke mokgwa o mokwadi a ipayang mabala ka puo.

7.1.2 Kgaolo ya bobedi

Kgaolo e, e anela ka fa poko ya setso e e thaegileng go tswa kwa ga Lowe ka go neeletsanwa ka molomo go tswa mo merafeng e e rileng go ya go e mengwe, le go tswa mo bagolong go ya mo baneng. Mofuta o wa poko o dirisa 'ditsebe' e seng 'matlho'. Mokgwa wa go neeletsana ka molomo o tlhagisa mathata a a mabapi le gore poko e, e tlhoka bopaki bo bo tsepameng ba tshimologo. Le fa go ntse jalo, go tlhalositswe fa o le botlhokwa ka gonne o thusa gore setso le ngwao di se ke tsa nyelela ka gore e somarela hisetori ya morafe. Ka jalo poko ya molomo ke mokgwa wa ntlha wa merafe ya bogologolo wa tlhaeletsano. Go tlhalositswe fa poko ya molomo e na le mofuta e mene, e leng: (a) poko ya nako ya tshipi e e buang ka ga dintwa tse di lolweng ke morafe, (b) poko ya nako ya gauta e e rorisang magosi le bagale, (c) poko ya nako ya selefera e e dirisang tshotlo le metlae le (d) poko ya nako ya koporo e e lebeletseng tshimologo ya tlhabologo. Se se lemogilweng ka poko ya setso ke gore e ne e tseelwa matsapa le fa e ne e sa kwalwa.

Fa tshimologo ya maboko a Bantsho ba Aforika e tlhotlhomisiwa, go umakilwe fa go na le batiori ba ba jaaka, Jones le (1989) Bourton (cf: Finnegan 1988: 26) ba ba buang gore poko ya Bantsho fa e tshwantshwangwa le puo ya poko ya bophirima di sa tshwane ka tlhamego. Ka fa letlhakoreng le lengwe boTanure Ojaiden (2001: 44) le Preminger (1975) ba ganana le kgang ya ga boJones ka gonne ba gatelela

fa poko ya Bantsho e na le dipharologantsho tse di botlhokwa tsa poko ya bophirima tse di jaaka moribo, segalo le tse dingwe. Kwa ntle ga moo, go na le mefuta e mene e e tlhagelelang ka magetla, e leng (a) poko ya poloko e e bokiwang mo polokong ya magosi, bagale le batho ba maemo a a rileng, (b) poko ya dintwa e e dirisiwang ke batlhabani, (c) poko ya batsomi e e amanang le batsomi ba diphologolo tse di tlhaga le (d) poko ya ditumedi e e lebaganeng le ditirelo tsa setso segolothata tsa bongaka.

Mo tshekatshekong ya poko ya Bantsho ba Aforika Borwa go lebeletswe sebopego sa yona mo dipuong tse di farologaneng tsa Bantsho, e leng, puo ya Setsonka le Setswetla, puo ya Senkuni le ya Sesotho. Pharologantsho e e botlhokwa ya dipuo tse ke dipaterone tsa moribo, dinoko tse di farologaneng le segalo. Go kailwe fa dipharologantsho tse, di lebagane le sebopego sa metara. Kwa ntle ga fa, go na le mefuta e le meraro ya maboko a Setsonka le a Setswetla, e leng (a) maboko a a rutang bana ba bannye, (b) mabokothoriso a a tlotlomatsang magosi le dingaka le (c) maboko a boitapoloso. Poko ya Senkuni e akaretsa maboko a dipuo tsa Sethosa, Sezulu, Setebele, le Seswatsi. Malepa a maboko a Senkuni ke tobetso le segalo. Fa go sekasekiwa poko ya dipuo tsa Sesotho go tlhalositswe fa e arogantswe ka dikarolwana tse tharo. Karolo ya ntlha ke matseno a a kaiwang e le boikitsiso ba mmoki kgotsa mmokiwa. Mmele wa maboko ke mo go buiwa ka hisetori ya morafe, mme karolo ya bofelo ke bokhutlo ba leboko bo bo nang le fomula. Mo tlhalosong ya sebopego sa maboko go lemogilwe fa se na le dipharologantsho tse di tsamaelanang le sebopego sa metara.

7.1.3 Kgaolo ya boraro

Mo kgaolong e, go tlhalositswe poko ya segompiano ka go e lebaganya le ditiragalo tsa segompiano. Diteng tsa yona di mabapi le botshelo ba segompiano, dilo le ditiragalo tse di amanang le botshelo ba segompiano ba kwa ditoropong bo bo tlhakathakanngwang ke phokelelo ya ditso le merafe. Motheo wa maboko a segompiano ke go kwalwa ka mokgwa wa sejaanong wa thekenoloji.

Mofuta o, o bopilwe ka dinoko tsa maina a sešweng a a tlhagisang moribo, ditemana tsa mela e e farologanang ka boleele, e leng, temana ya molamongwe, ya melamebedi, ya melameraro, ya melamene, ya melametlhano, ya melamerataro, ya melamesupa, jalo le jalo, go fitlha ka temana ya melarobongwe. Kwa ntle ga ditemana tse, go na le ditemana tse dingwe tsa poko ya segompiano tse di nang le mela e le lesome, lesomenngwe, lesomepedi, gape go temana ya melamene e e bidiwang sonete.

Sonete e na le mefuta e mebedi, e leng, sonete ya Sentariana le ya Seesimane. Mo tlhalosong ya thulaganyo ya mela ya yona go builwe fa e kgaogantswe ka dikarolo tse pedi. Karolo ya ntlha ya melarobedi e lebagane le tshenolo ya mathata a a rileng, fa karolo ya bobedi ya melamerataro e lebagane le tharabololo ya mathata ao. Kgabagare mefuta e mengwe ya ditemana tsa poko ya segompiano ke e e dirisiwang mo mabakeng a a farologaneng a botshelo ba sešwenge e leng: (a) temana ya Makaroni e e tswakilweng le mafoko a dipuo tse di farologaneng go tlhalosa dikitsiso tse di botlhokwa, melaetsa ya thuto le ditsiboso tsa tshoganyetso, (b) temana ya motlha wa ditiragalo e e anelang ditiragalo tsa letsatsi le

letsatsi, tse di jaaka manyalo, meletlo ya tshirilolo ya matlapa, ditebogiso le diphitlhelelo, (c) temana ya bolwetse e e malebana le go gomotsa balweste le baswelwa, (d) temana ya segalo e e bopilweng ka mokgwa wa go ekisa dithamalakwane, (e) temana e e bopilweng ka go tlopera dinoko tsa medumo e e farologaneng, (f) temana ya boipobolo e e lebeletseng puo ya mmuaesi, (g) temana e e lolea e e tthamilweng ka go tlhokomologa melawana e e mabapi le sebopego sa poko le melawana ya tiriso ya puo, (h) temana e e gololosegileng e e nang le sebopego sa kanedi le (i) temana e e botlhofo e e kwadilweng ka tsela ya terama le moopelo o o dirisiwang mo mo mabokong a bana ba ba bannye fa go nang le motshameko.

7.1.4 Kgaolo ya bone

Mo kgaolong e, go tthalositswe dikakanyo tse tharo, e leng: pokokanelo, tiragatso le metara I ka go e golaganya le outu, balate, epiki, le pokokanelo ka boyona. Go bontshitswe ka fa dikakanyo tse di kailweng tse di tshwanang ka teng le gore go tshwana fa, ke gona go bakang tlhakatlhakano ya bokao. Go tila bothata bo, dikakanyo tse di ranotswe ka botlalo. Kakanyo ya outu ke e nngwe ya mefuta ya poko e e anelang kgang ka boleele ka mokgwa wa puometlha. E ka dirisetswa go tlotlomatsa mongwe ka ntata ya bokgoni ba gagwe kgotsa go mo nyatsa. Balate yona e anela kgang ka boleele jaaka padi kgotsa khutshwe. E anela ka ga ditiragalo tsa dikgogakgogano tsa dipolotiki, dintwa, dipolaano le ditiragalo tse di anelang ka ga kotsi e e setlhogo e e bakileng dintsho tse di masisi. Mo godimo ga moo, e na le elemente ya moopelo o o diriwang ke baopedi ba setlhopa, diletswa, go bina kgotsa ka motlhabeletsi yo o gogang mmimo kwa pele. Puo ya balate ke e e nang le sebopego sa metara o o bonolo.

University of Pretoria etd – Komati, P R (2006)

Mo tlhalosong ya epiki go kailwe fa epiki e tshwantshwanngwa le naane ka gonne e na le elemente ya kanedi. Le gale e anela ka ga dikgang tsa hisetori ya morafe. Baanelwa ba yona gantsi ba dira ditiro tsa metlholo le tse di gakgamatsang tsa badimo. Ka fa letlhakoreng le lengwe e anela ka ditiragalo tsa saense le thekenoloji ya segompieno. Mo tlhalosong ya sebopego go umakilwe gore gantsi ga e na ditemana tsa mela e e lekanang ka boleele. Epiki ke motheo wa maboko otlhe a bophirima ka gonne ke yona ya ntlhantlha e e neng ya dirisiwa ke baboki ba bophirima.

Pokokanelo ka boyona e anela ditiragalo ka boleele, ka ga sengwe le sengwe. Ka jalo, e ka rorisa, ya kgalema kgotsa ya laya. Ditiragalo tsa yona di tthagisiwa ka ditemana le fa ka nako e nngwe e tlhoka ditemana segolothata fa e anela ditiragalo tsa setso.

Kgaolo e, e khutlisitswe ka go sosobanya diphapaano le ditshwano tse di botlhokwa tsa outu, balate, epiki le pokokanelo, go leka go fedisa tlhakatlhakano ya bokao e e lemogilweng mo thanolong ya tsona.

Mo karolwaneng e, go lekotswe kakanyo ya tiragatso ka go itsetsepela mo pokong ya Setswana. Go tlhalositswe fa tiragatso e ikaegile ka dithuto tse pedi e leng , thuto ya bolepapuo le ya tiriso ya puo. Sengwe gape ke gore tiragatso ke kakanyo e e ikemetseng ka boyona e e nang le maikaelelo a yona a a rileng, mareo, melao, thulaganyo le mekgwa e e farologaneng. Tiragatso ke poko e e buiwang go ntse go diriwa ditiro le ditshupetso tse di tsamaelanang le se se diriwang ka bonontlhotlho.

Malebana le babogedi go builwe fa ba na le seabe mo tiragatsong ka gonne ba tsaya karolo fa ba tlhotlheletsa mmoki ka meduduetso kgotsa fa ba mo kgadiepeletsa makoa a gagwe. Ka fa letlhakoreng le lengwe badiragatsi ga ba tshwane, e ka nna banna kgotsa basadi basetsana kgotsa basimane. Mono Aforika Borwa tiragatso ya poko ke sengwe se se rategang thata ka gonne e senola setso le hisetori ya morafe, ka puo le moaparo.

Go na le baboki ba merafe e e farologaneng go akaretsa le ba ba kgonang go itlhamela maboko a a mabapi le mabaka a a rileng. Bokgoni bo, bo laolwa ke mabaka a a jaaka fa mmoki e le wa mosadi , wa monna, wa mosetsana kgotsa wa mosimane. Ka jalo, merafe ka go farologana e na le baboki ba ba itsegeng ka go kgona go itlhamela le go itshimololela poko ka botswerere. Batswana le bona ba na le ditswerere tse di itsegeng ka bothakga ba go kgona go ithuta poko ka tlhogo, le go kgona go elela fela kwa ntle ga go kgaotsa. Baboki ba mofuta o, ba botlhokwa ka gonne ga se mongwe le mongwe yo o kgonang go ithuta leboko ka tlhogo.

Se sengwe ke go re mmoki fa e le mokwadi o na le nako ya go rulaganya poko go ya ka fa a eletsang ka teng, a ikaegile ka maikaelelo, diteng, mofuta wa poko, setlhogo, thitokgang, tlhopho ya medumopuo, dinoko, mafoko le dipolelwana tse di bopang mela, tiriso ya puo, boleele ba mela le mabaka a mangwe a a botlhokwa. Go raya gore mmoki o tshwanetse go kwala le go batla thuso ya kgatiso. Ka jalo poko ya mmoki ya o kwalang ga e fetoge e bile ga e le balege, le fa mokwadi a se teng yona e a tshela, e a dirisiwa, mme mokwadi wa yona ga a le balege.

Fa go sosobanngwa kgaolo e, go ka twe leboko la ga Serobatse la 'Motata' le la ga Raditladi la 'Masupatsela' ke a mangwe a maboko a a kwadilweng

University of Pretoria etd – Komati, P R (2006)

ke mmoki yo o lebaganeng le go kwala. Go kailwe fa maikaelelo a patlisiso e, e le go leka go bona bokgoni ba bakwadi ba maboko a mabedi a, a go tlhagisa thulaganyo ya poko e e nang le sebopego sa metara. Mo kgaolong e, go tlhalositswe metara mo Setswaneng ka go dirisa maboko a mabedi a a tlhophetsweng lokwalopatlisiso le, e leng 'Motata' le 'Masupatsela' le go netefatsa gore se baboki ba se kwadileng se tswelletsa metara.

Hisetori ya poko ya bophirima e senotse gore go na le bakwadi ba ba jaaka boMorgenstein ba ba dirisitseng ditshwantsho fa ba kwala maboko a a jaaka 'Pina ya bosigo ya ditlhapi'. Se se lemogilweng ke go re baboki ba, ba bophirima ba fetogile le mabaka ka gone go tloga mo mokwalong wa ditshwantsho ba fetogile bakwadi ba mmatota.

Fa go lebelelwa thulaganyo ya metara go lemogiwa fa metara o na le matlhakore a le mabedi, e leng, letlhakore la poko le le tsepamisang metara le letlhakore le le tsepamisang kanedi. Le gale mo lekwalopatlisong le, go itsetsepetswe thata ka letlhakore le le tsepamisang metara mo pokong ya Setswana.

Go tlhagisitswe fa metara o arogantswe ga ya ka dikarolo tsa mofuta wa puo le ka mofuta wa poko. Dikarolo tsa mofuta wa puo tse di umakilweng ke lefoko, sekapolelo le polelo fa dikarolo tsa mofuta wa puo ya poko di akaretsa metara le melao e mebedi ya metara e leng wa kutiwano le wa kgaoganyo.

7.1.5 Kgaolo ya botlhano

Mo kgaolong e, go sekasekilwe metara II o o lebaganeng le molao wa kutlwano o o bontshang gore fa polelwana e ka ripaganngwa ka dikarolo tse pedi, e tshwanetse go nna le diripa kana dikarolo tse di utlwanang. Diripa tse di bidiwa dikarolo tsa metara fa fela molawana o o utlwantsha dielemente tsa puo tse di jaaka medumo, fonimi e telele, lefoko, kutu ya lefoko le polelwana e nnye. Ntlha e nngwe e e botlhokwa ke gore molao wa kutlwano o bontsha fa dikarolo tse pedi tsa poko e e rulagantsweng ka tsela ya metara di tshwanetse tsa utlwana gore go nne le tekatekano ya dinoko tsa mela. Mo godimo ga moo go tshwanetse ga nna le phatlhanyana fa gare ga dikarolo tsa metara tse di utlwanang. Phatlhanyana e, e bidiwa sešura. Sešura se dirisiwa jaaka molelwane o o aroganyang molapoko ka dikarolwana tsa metara tse pedi kgotsa go feta.

Fa go sekasekiwa molao wa kutlwano mo mabokong a mabedi a a tlhophetsweng lekwalatlisiso le, go lebeletswe palo ya ditlhoa tsa moribo le dinoko mo meleng e e farologaneng ya 'Motata' fela ka ntlha ya fa go lemogilwe fa leboko la 'Motata' le batlile go tshwana le kanedi, patlisiso e ikaegile ka leboko la 'Masupatsela' go fitlhelela tharabololo ya mathata a metara mo pokong ya Setswana.

7.1.6 Kgaolo ya borataro

Mo kgaolong e go sekasekilwe metara III o o tlhalosang molao wa kgaoganyo. Molao o o kgaoganya mela ya maboko ka dikarolo tsa metara. Dikarolo tse pedi kgotsa go feta tsa mola wa poko di bopa mola o o

University of Pretoria etd – Komati, P R (2006)

feleletseng o o nang le sebopego sa metara. Ka jalo molao wa kgaoganyo o tiisa boikemelo ba dikarolo tsa metara. Mela ya maboko e kgaoganngwa ka molelwane o o bidiwang sešura se se thusang go aroganya mela ya maboko ka diripa tse pedi kgotsa tse tharo.

Mela e e farologaneng e rulagantswe ka dipaterone tse di farologaneng tsa moribo. Dipaterone tsa moribo ke tsona tse di thusang go farologanya maboko a dipuo tsa Bantsho le maboko a dipuo tsa bophirima.

Kwa bokhutlong go tlhagisitswe dipaterone tsa segalo tse di tlhagelelang mo lebokong la 'Masupatsela', mme ga garelwa ka ditshwaelo tse di netefatsang fa maboko a Bantsho ba Aforika Borwa a na le metara fela jaaka maboko a dipuo tse dingwe le fa e bile sebopego sa metara wa maboko a dipuo tsa Bantsho o farologana le wa dipuo tsa bophirima.

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9. SUMMARY

This study focuses on Opland's (1993) argument that praise poetry must have a particular structure. He argues that a traditional praise poetry needs to have a structure similar to that of poetry written in one of the languages of the West, such as English. According to Opland, the various theorists who have looked at praise poetry have not yet solved the problem of structure in a praise poem. A related problem mentioned by Opland is the use of formula in poetry. The formula that Opland mentions is related to the concept of parallelism. His main concern is that if there is no parallelism, there can be no meter. This is a very important point, because in Setswana poetry, parallelism helps to facilitate the performance of a poem, where the poet's actions and tone are part of the content of the poem.

Some Setswana praise poems take the form of a narrative poem, for example, 'Motata' written by Serobatse (1987), and published in the anthology *Motswako wa Puo*. Other authors write metrical poems, such as 'Masupatsela' by Raditladi (1975) which appears in the *Sefalana sa Menate*. When one scrutinizes these two poems, one notes that they differ in terms of structure and style. This causes problems for the reader who may not be able to tell which one of the two is the real poem. He/she does not know whether a poem should take the form of a narrative or of a metrical poem. This leads to problems regarding the classification of these genres.

In order to solve these problems three strategies have been used: (a) the description, (b) the interpretation and (c) the comparison of poems according to an adapted narratological model. Western poetry, African poetry, modern poetry, narrative poetry, performance and meter are described, interpreted and compared.

Groenewald (1993) suggests that, because traditional African poetry is not written, listeners have to be able to identify meter simply by listening when the poet recites a poem. Essential metrical features are arranged in terms of sound, rhythm and ending. There are two metrical laws that govern this arrangement, and meter is discussed on the basis of these two rules. The first law is called the law of separation, which describes the separation of the clauses of a sentence. The second law is called the law of agreement, which has to do with the repetition of the stems. This shows a distinction between Western poetry and African poetry, in that African poetical meter relies on these two laws, while Western poetry does not. African poems also have an element of performance, which Opland (1998: 5-6) maintains is another distinguishing characteristic. Metrical principles might therefore be an aspect of performance that an examination of the written text alone cannot reveal. These two points help to distinguish between Western poetry and traditional Setswana poetry.

This investigation has shown that a well-planned Setswana poem has a meter which differs from that of an English poem. Opland's problems concerning the arrangement of praise poetry have been solved by showing a difference between meter in Western poetry and meter in African poetry.

Key concepts:

meter

law of separation

law of agreement

caesura

tone

rhythm

performance

traditional poetry

modern poetry

repetitions and phrases

9.1. OPSOMMING

In hierdie studie word daar gekonsentreer op Opland (1983) se standpunt dat daar 'n spesifieke struktuur in lofpoësie moet wees. Hy voer aan dat 'n tradisionele lofgedig dieselfde moet as poësie wat in een van die Westerse tale, byvoorbeeld Engels, geskryf is. Volgens Opland het die verskillende teoretici wat 'n studie van lofpoësie bestudeer maak het nog steeds nie die kwessie van struktuur in 'n lofgedig opgelos nie. Hy noem verder ook 'n probleem wat hiermee verband hou, naamlik. dié van die gebruik van 'n formule in poësie. Die formule waarna Opland verwys, hou verband met die konsep van parallelisme gelykheid. Sy hoofbeswaar is dat indien daar geen parallelisme gelykheid is nie, kan daar ook geen egalige versmaat kan wees nie. Hierdie is 'n baie belangrike standpunt, aangesien parallelisme gelykheid help om die voordrag van 'n gedig in Setswana poësie bydra tot die suksesvolle voordrag van 'n gedigte vergemakli wanneer waar die digter se handeling en stemtoon deel van die inhoud van die gedig vorms.

Sekere Setswana lofgedigte neem die vorm van 'n epiese verhalende gedig aan, bvbyvoorbeeld. 'Motata' wat deur Serobatse (1987) geskryf en in die keurversameling *Motswaka we Puo* gepubliseer is. Ander outeurs skryf weer versmaat gedigte, soos byvoorbeeld 'Masupatsela' wat deur Raditladi (1975) geskryf is en wat in *Sefalana sa Menate* verskyn. As Wanneer 'n mens hierdie twee gedigte noukeurig bestudeer, kom jy agter dat daar 'n verskil in terme van struktuur en styl is. Dit skep probleme vir die leser wat dalk nie in staat is om te onderskei watter gedig die werklike gedig is nie en hy/sy weet ook nie of 'n gedig die vorm van 'n epiese verhalende of versmaat gedig moet aanneem nie. Dit het probleme met betrekking tot die klassifikasie van hierdie genres tot gevolg.

Drie strategieë is gebruik om hierdie probleme op te los, naamlik. (a) die beskrywing, (b) die interpretasie (vertolking) en (c) die vergelyking van gedigte

University of Pretoria etd – Komati, P R (2006)

volgens 'n aangepaste narratologiese (verhalende) model. Westerse poësie, Afrika poësie, moderne poësie, epiëse verhalende poësie, voordrag en versmaat word beskryf, geïnterpreteer vertolk en vergelyk.

Groenewald (1993) voer aan dat aangesien tradisionele Afrika poësie nie geskryf word nie, lesers luisteraars in staat moet wees om versmaat te identifiseer deur bloot na die gedig te luister wanneer die digter dit gedig voordra. Belangrike Basiese versmaat eienskappe word volgens klank, ritme en slot afsluiting gerangskik. Daar is twee reëls of wette ten opsigte van versmaat reëls wat hierdie rangskikking bepaal en versmaat word op grond van hierdie twee reëls bespreek.

Die eerste reël word die reël van verdeling skeidingsreël genoem en beskryf die verdeling skeiding van die sinsnedes van in 'n sin. Die tweede reël word heet die reël van ooreenkoms genoem en het betrekking op die herhaling van die woordstamme. Dit dui op 'n onderskeid verskil tussen Westerse en Afrika poësie in die dié opsig dat Afrika poëtiese versmaat in Afrika poësie op hierdie twee reëls berus, terwyl dit nie die geval by Westerse poësie is nie. In Afrika gedigte bevatis daar ook 'n beginsel element van voordrag, te wat volgens Opland (1998:5-6) nog 'n eienskap is wat dit van ander poësie onderskei. Versmaat beginsels kan dus 'n aspek van voordrag wees wat nie na vore sal kom deur bloot die geskrewe teks te bestudeer nie. Hierdie twee aspekte stel 'n mens in staat om tussen Westerse poësie en tradisionele Setswana poësie te onderskei.

Hierdie Die onderhawige studie het getoon dat 'n goed beplande Setswana gedig se versmaat verskil van dié van 'n Engelse gedig verskil. Verder is Die kwessies wat Opland se probleme in verband met die rangskikking van lofpoësie genoem het is opgelos deur 'ndie uitwys van 'n verskil tussen versmaat in Westerse poësie en Afrika poësie uit te wys.

University of Pretoria etd – Komati, P R (2006)

Die fokus van hierdie artikel val op Opland (1983) se argument dat lofpoësie oor 'n struktuur moet beskik wat soortgelyk is aan dié van poësie wat in een van die Westerse tale, soos byvoorbeeld Engels, geskryf is. Opland se argument sal weerlê word deur 'n bespreking van die versmaateienskappe van 'Masupatsela' (Sefalana sa menate 1975). In hierdie ondersoek word aangetoon dat 'n goed beplande Setswana gedig soos 'Masupatsela' 'n versmaat het wat verskil van dié van gedigte in Westerse tale soos Engels. Die rede hiervoor is dat tradisionele Afrika poësie nie gelees word nie, maar eerder gehoor word, en luisteraars kan die versmaat identifiseer deur bloot aandagtig te luister wanneer 'n digter sy gedig voordra. Twee wette of reëls beheer die rangskikking van versmaateienskappe, en versmaat word op grond van hierdie twee reëls bespreek.

Slutelwoorde:

versmaat

skeidingsreë

reeël van ooreenkoms

caesuur

toon

ritme

voordrag

tradisionale poësie

moderne poësie

herhalings en frase