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PEGO YE E BEAKANTŠWEGO YA NYAKIŠIŠO
YA MAKXOTHLO (LEKGOHOANE)



UP

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**PEGO YE E BEAKANTŠWEGO
YA NYAKIŠIŠO YA MAKXOTHLO
(LEKGO THOANE)**

ka

MAWATLE JEREMIAH MOJALEFA

E neelanwa bjalo ka karolo go ya ka dinyakwa tša dikrri ya

BONGAKA

ka

**LEFAPHENG LA POLELO,
DINGWALO LE FILOSOFI**

**MOHLAHLI: PROFESA P.S. GROENEWALD
YUNIBESITHI YA TSHWANE
PRETORIA**

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MALEBO

Ke rata go lebiša malebo a ka a go se kakwe selo go mohlahli wa nyakišišo ye, Prof. P.S. Groenewald ka tlhahlo le tataišo ye e tseneletšego gammogo le go se fele pelo ga gagwe. Mokone!

Ntumeleleng ke išeng ditebogo gape go Barena M.J. Mangokoane le C.P. Senyatsi ka tshedimošo ya bona malebana le tša bophelo bja Lekgothoane. Ke realo Bakwena!

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KAROLO I

1. KGAOLO YA PELE

1.1. MATSENO

Dipuku tša mathomo tša dingwalo tša Sepedi di gatišitšwe ka 1935; tšona ke direto tša Phala, **Kxomo 'a thswa**, le taodišophelo ya **Tša bophelo bya Moruti Abraham Serote** yeo e ngwadilwego ke Ramaila. Groenewald (1988:82) o bona maitekelo ao a Phala go re:

...(dit) was 'n heel gepaste begin om die vernuwing in die Noord-Sotho poësie in te lui, want die prysdig, soos hy hierin opgeteken staan dra in sy wese 'n varsheid met hom mee wat hom ewig nuut kan hou.

Malebana le yona taba yeo Serudu (Gerard, 1993:157) o gatelela taba yeo ka go re ngwaga wa 1935 o tla dula o gopolwa tlhabollong ya histori ya dingwalo tša Sepedi. Ntle le go ba thakangwaga dingwalong, gape o tlo gopolwa e le ngwaga wa dikgatišo tše bohlokwa tša go swana le tša: Taodišophelo ya E.M. Ramaila, le kgoboketšo ya direktotumišo tša segologolo ya D.M.Phala.

Go ka thwe tšona direktotumišo tšeo tša Phala, bjalo ka ge Serudu a bolela, ke yona thakangwaga diretong tša Sepedi. Gomme mohuta wa direktotumišo tšeo, ke wa go laetša boetapele le bosetšhaba fao go bontšhwago histori goba sona setlogo sa ditšhaba le merafe ya Bapedi. Tše tša Phala, kudu, di laetša setšo le setlogo sa Bapedi ba GaSekhukhune.

Ka fao go tlo lemogwa bohlokwa bja direto tše tša Phala. Ge a tšwela pele go gatelela bohlokwa bja direto tšeo tša Phala, Serudu (Gerard, 1993:157) o thekga kgopolo yeo ka go dio re:

...Phala set an example to his fellow poets. Most of his followers wrote poetry in the metrical idiom.

Pele ga ngwaga wa 1935 dingwalwa e be e le tša molomo. Go tlaleletša seo, Serudu (Gerard, 1993:155-6) o fo re le ge e le gore Bapedi ba be ba se na dingwalwa lona lebakeng leo, e ka se be therešo gore ba be ba se na dingwalwa le gatee. Dingwalwa tša bona di be di bonagala setšhabeng ka bosona bjalo ka karolo ya meletlo le menyanya ya letšatši ka letšatši. Go bona bophelo le dingwalwa di be di sa pharologanywa, eupša di be di logagantšwe ka mudi o tee, di bonwa e le selo se tee. Mabapi le yona taba yeo, Groenewald (1983:4) yena o no fapantšha dingwalo tšeo tša molomo le tšeo di ngwadilwego ka go re:

Moreover, the spoken art, being communal, called for the poet and his audience to come together in the performance of the song, the poem, the narrative or story, the ritual, and every time the story or poem had to be told or recited, the poet had to face his audience, and they became his participants in giving form to this work of literary art. This kind of interaction does not exist in the case of written literature.

E sa le gona moo mengwageng ya bomasometharo, ke ge Charles Machaba II a ngwala taodišophelo ya bobedi ya tatagwe, Charles Machaba I; direto tša Lekgothoane le tšona tša gatišwa gotee le dingwalo tše dingwe tša Bible le dikanegelo tša histori e lego dipadinyana tša Legodi (**Ruthe wa Moaba**) le Phokanoka (**Josefa Morwa' Jakobo**), gammogo le tša Ramaila E.M. (**Setlogo sa Batau**). Moo gare ga dingwalo tšeo, go tumišwa direto.

BokaPhala, Lekgothoane le yena ke sereti seo se tumilego kudu. Van Warmelo (1937:189) o mmitša go re ke: "a great reciter of direto", gomme o tšwela pele ka go gatelela polelo yeo ka go re Lekgothoane "has composed many praise-poems on various people from time to time."

Bohlokwa bja direto tšeo tša Phala le Lekgothoane bo lemogwa gabotse ge polelo ya Groenewald (1989:95) e hlokomelwa. O re:

Die prysdig is ongetwyfeld een van die belangrikste literêre genres in die Afrikaletterkundes.

Mabapi le diretotumišo tša bogologolo, ge a tšwela pele Groenewald (1988:85) o no re:

Voor 1935 was die pryslied uitsluitlik as 'n voordragstuk of deklamasiestuk bekend. Hy is daarom nie gelees nie, maar uitgevoer, en die uitvoering daarvan was 'n skouspel om te hoor en te sien.

Yeo e lego therešo ya go se kakwe ke selo ke gore thetotumišo ke sengwalo se se itšego; e fapana le mehuta ye mengwe ya direto.

Ngwaga wa 1935, le pele ga fao, e bile mathomo a dingwalo (tša go ngwalwa). Tšona dingwalo tšeo, mathomong di bego di bolelwa, go ya ka Groenewald (1988:35) di thomilwe go ngwalwa le go hlabollwa go tlogela ka bongwaga wona woo wa bomasometharohlano. Go sa gatelelwa gore magareng a dingwalo tšeo, go na le direto, ke gore go bolelwa ka direto tša mathomothomo tša go ngwalwa; go ya ka Pretorius (1989:54) le Ntuli le Swanepoel (1993:55) ke tša Phala, **Kxomo 'a thswa** (1935), kgoboketšo ya diretotumišo. Ka gona direto tšeo di bohlokwa kudu. Ka ntle le go re ke direto tše bohlokwa, go ngwadilwe gore ke diretotumišo tše di bilego di kgobokeditšwe. Ka nama Phala o no re (1935):

Ke lekile ka tumelelo ya Kxoši Sekhukhune xo ngwala Maina le Meeno ka mo ke kwilexo Bareti ba xešo, bo Madipotoko. Ke tseba xore xa ka' di fetša. Xo sa na le Maina a mantši le Meeno e sešoxo ya ngwalwa.

Ka ntle le go gatelela bohlokwa bjoo bja direto tša Lekgothoane, Van Warmelo (1937:189) o nepiša taba yona yeo ge a tšweletša mafahla a gagwe ka go re:

These **dirêtô** were written down by S.K. Lekgothoane, a member of the baxaDikgale tribe in Pietersburg district, Northern Transvaal. The translation and notes were made by myself in collaboration with him. The author is a great reciter of **dirêtô** and has composed many praise-poems on various people from time to time. The **dirêtô**

produced here are not, however, products of his fancy, but ancient praises handed down by word of mouth from generation to generation.

Ge a tšwela pele mo letlakaleng la 191 o kgonthišiša bohlokwa bja direto ka go re:

Dirêtô refer to past history, to present events and to the future. There is great prophecy in them, they are a prayer; tribal matters, or those of men or things, feelings of worship, heroes, chiefs, commoners, and things. They are the essence of prayer. In others cowards are ridiculed; it is a stirring up of the emotions, so that if a man has been afraid he will not fear again. Furthermore, it is deep learning. We are enable to establish harmony between ourselves and God and the departed spirits by means of praises. It is rejoicing and it is weeping with which we cry unto God. The praises reveal what a man thinks in his heart. It is his speech. And even God himself praises himself thereby, he explains his ways, origin, majesty, strength, form, omnipresence, goodness, peace, truth, life, and similar things by means of praises.

Bjale ge, ge go lekantšhwa direto tšeo tša bogologolo tša Phala le tša Lekgothoane, ga ešita le tša Ramaila, **Seriti sa Thabantsho** (1955), go bonala ge e le direto tša kgale tše bohlokwa kudu thetong ya segologolo ya segagešo: Direto tša Phala le tša Ramaila ke diretitumišo tša setšo. Go ra gore, Phala le Ramaila ke diretitumiši tša go reta direto tša go lebana le baetapele, magoši, bakgoma, bakgomana, dingaka le ditšhaba. Direto tša Lekgothoane di sekametše thetong ya tlhago. Ga go tumišwe magoši, bakgomana, bakgoma, dingaka le ditšhaba.

Pele ga ge bokgoni bja Lekgothoane bo ka lekodišišwa, re yo tiiša bohlokwa bja direto tša gagwe.

1.2. LEKGOTHOANE

1.2.1. Lekgothoane le direto tša gagwe

Yeo e lego therešo ke gore Lekgothoane le setšo ke kgeswa le šago. O rata setšo le tlhago. O reta ka ga dilo tšeo a di bonago mo tikologong ya gabo. Ka gona tikologo yeo e na le khuetšo ye kgolo thetong ya gagwe. Gona moo tlhagong le tikologong ya gagwe go na le dilo tše bohlokwa tšeo a ikgethelago tšona go di reta. Go ya ka Van Warmelo (1937:213) Lekgothoane o reta diphoofolo tša naga tša Sepedi. Direto tšeo tša Lekgothoane di tshotshoma ka diprofeto, dithapelo le merero ya go ama setšhaba. Batho goba dilo, maikutlo a borapedi, bagale, magoši, bahlanka le balata gammogo le tše dingwe; moo bofšega bo nyatšwago, di retwa ka bokgwari.

Direto tšeo tša Lekgothoane tšeo di hwetšwago mo go **Bantu Studies** ke tše lesomesenyane ka palo. Ka moka ga tšona di bolela ka diphedi tša tlhago, tšeo di hwetšwago moo tikologong ya gabo. Gomme o hlophile direto tšeo tša gagwe go ya ka: (a) Dibata, (b) diphoofolo, (c) diphedi tša meetseng, (d) digagabi, (e) dinonyana le (f) dikhunkhwane; dilo tšeo e lego tlhago yeo e lego bohlokwa thetong ya gagwe.

(a) Dibata

Mabapi le dibata, Lekgothoane o reta dibata tšeo di hwetšwago tikologong ya gabo tša go tuma. Magareng ga tšeo, o hlaotše go reta dibata tše di latelago: Tau, nkwe, phiri, tšhwene, kolobe le noko. Lekgothoane o tumiša bogale le bošoro bja dibata tšeo.

(b) Diphoofolo

Malebana le diphoofolo gona, moreti yo, le gona o sa tumiša; o tumiša diphoofolo tšeo, e lego tlou, phuti, pudi le pitsi. Ke tše dingwe tša tšeo a kgethilego go di reta kgoboketšong yeo ya gagwe ya direto.

(c) **Diphedi tša meetseng**

Go itaetša tikologo ya Lekgothoane e se ya dinoka le madiba a magolo ka gore ga a bolele kudu ka bontši bja diphedi tša meetseng. O filo kgetha kwena fela go emela diphedi ka moka tša meetseng.

(d) **Digagabi**

Tikologo ya Lekgothoane go bonala e tsebega kudu le ka diolo le mešima ya go fapafapana fao go phelago dithakadu, dinoga le dipaapaa. Yeo ke tikologo ya moreti yeo; e bonagala ka tšona digagabi tšeo.

(e) **Dinonyana**

GaDikgale, e be e le naga ya dipula le mokhora bogologolong, le ge mohlomongwe lehono e ka no ba e sa bontšhe bjalo. Taba yeo e thekgwa ke bomamašianoke le bompšhe. Ge a šetše a reta naga' Malegopagopane yeo ya go ratwa ke dikgaka le maeba go sela, o e hlakelela ka go reta dinonyana tša go swana le mašianoke, mpšhe, makgohlo le ntshare. Ke mehuta ya go emela dinonyana tša kua GaDikgale yeo.

(f) **Dikhunkhwane**

Magareng ga dikhunkhwane tšeo di tanyago šedi ya Lekgothoane ge a dutše a phatša naga ya gabo ka lenao la theto, go rotoga segokgo seo se rwalago moroto wa dikhunkhwane.

Go ya ka **ALA** (1992:2) Seretong sa: **Sereto sa morena wa Magagamašwana mailagofenywa Morena George**, Lekgothoane ke sereti sa bagale. Ke sona sereto sela sa go tumiša Kgošana ya Engelane seo, mohlang wola a go etela Afrika Borwa. Ge go ka hlokomedišišwa ka botlalo, malebana le diteng tša direto tšeo, go tlo lemogwa gore sereti se gatelela polelo ya go re: Le ge go retwa tlhago, tlhago yeo e na le tlhalošo ya go teba. O ka re tlhago yeo (ya Lekgothoane) e emela kgopolo ye nngwe ye bohlokwa; kgopolo ya go lebana le setšo le ditlwaelo bophelong bja Bapedi ka kakaretšo.

Malebana le direto tšeo, madimabe ke gore tše dingwe tša direto tša Lekgothoane, ga di sa le gona, ka ge mešomo yeo ya gagwe ya bokgabo e be e se e ngwalwe goba ya gatišwa. Lebakeng la gagwe, dikgatišo tša dingwalo (ka tsela ya puku goba kgatišo (theipi), di be di se nene; ka gona mešomo ya gagwe e hlokile motho goba mokgahlo wa go e boloka. Mešomo ya gagwe ya bokgabo e ka se tlale seatla go ya ka fao go šetšego go boletšwe ka godimo.

Direto tšeo tša Lekgothoane, go ka thwe, le gona, bjalo ka Phala, go na le kgoboketšo ye bohlokwa ya diretotumišo tša sereti seo, S.K.Lekgothoane. Diretotumišo tšeo, le ge di tumiša, di bile di le bohlokwa, bothata ke gore ga di ešo tša sekasekwa. Yona taba yeo e hlola kgakgamatšo. Ee, ruri taba yeo e a makatša ka gore di bohlokwa, di bile di be di swanetše go ba di ile tša sekasekwa; ka ge di le bohlokwahlokwa.

E šetše e le mengwaga ge dikgoboketšo tšeo tše pedi tša diretotumišo di se sa hwetšagala gabonolo, kganthe ruri ke tše bohlokwahlokwa. Taba yeo e tiišeletšwa ke boSerudu le ba bangwe. Manyami ke gore ya Phala go šetše dipukwana e lego dikhopi di se kae fela; ge e le diretotumišo tša Lekgothoane tšona di ka balwa ka mo boithutelong bja makgobapuku fela. Mogongwe ke lona lebaka leo diretotumišo tša direti tšeo di sešogo tša nyakišišwa, fela taba yeo go gatelelwa gore ke semaka. Ke Groenewald, Kgobe, le Pretorius bao go ka thwego ba lekile go lekola direto tša Lekgothoane. Dinyakišišo tšeo di tlo bolelwa ka bophara.

1.3. GROENEWALD: LEKGOTHOANE

Go ya ka nyakišišo, Groenewald (1993:29-31) le yena o nyakišišitše ye nngwe ya diretotumišo tša Lekgothoane, **Makxothlo**. Tshekatshekong ya gagwe o gateletše kakaretšo ya sereto seo go feta tsinkelo ya sona.

Malebana le diteng o bolela fela ka gore sererwa sa sereto seo ke makgohlo le madulo a ona. Letlalo la bobedi la sengwalo, la thulaganyo, le gateletšwe nyakišišong yeo go feta matlalo a mangwe a sengwalo. Le ge a be a sa hlaloše

1.5. PRETORIUS: LEKGOTHOANE

Pretorius (1989:7,9,14,28,42-4 le 67-73) o sekasekile diretotumišo tša Lekgothoane. O di ahlaahlile go ya ka dihlogwana:

(i) Polelo ya theto

O re polelo yeo e ka hlophiwa go ya ka tsheketšo ya mantšu. O file mohlala ka **Mašianoke**:

Mašianoke a selwana,
Se-aga-ntlo-bodibeng.

Tsheketšo yeo ya mantšu e tšweletšwa ke tlogelo ya dikarolo tša mantšu goba mantšu ka boona. Mohlala ke wa **Tšhwene**:

Morwa atla dintshonyana.

Bakeng sa:

Morwa diatla tše dintshonyana.

Malebana le mošito gona Pretorius o re o gatelelwa ke patrone ya metara. Lekgothoane o re (seretong sa **Nkwe**):

Ke nkwe / tolodi ya mabala,//
Nkwe / tolodi ya dikxaxa,//
Ke nkwe / maxowa a maxolo.//

O bontšha ka fao mošito o laolwago ke botelele ka gona:

Ke n:kwe / tolo:di ya maba:la,//
N:kwe / tolo:di ya dikxa:xa,//
Ke n:kwe / maxo:wa a maxo:lo.//

O gatelela phapantšho ya makgethepolelo ka go e lebantšha le **Makxothlo le Phiri**:

Makxothlo mmanyela phaxong
Mothla pula o nyela kae?

Mabapi le **Phiri** gona o re:

Phiri ke marakabele a dibata,
Ye e lahlang lerapo ke ye nnyane,
Morwa Madumane a Phiri o duma-duma,
Mphiri o boneng?

O tšweletša phapantšho ya mothofatšo seretong sa **Tau**:

Motau moxolo.

O ruma ka gore Lekgothoane ke seretitumiši sa katlego diretong tša tlhago: diphoofole, dibata, digagabi, dithaba le dinonyana, bjalobjalo.

Go tlo lemogwa gore tshekatsheko yeo ya Pretorius ke yeo e fogo tshetshola ka godimo, ka gore o no šomiša tše ba bangwe ba šetšego ba di boletše mabapi le thetotumišo ka bophara ka go dio di lebantšha le tša Lekgothoane. Ka ge ditsinkelo tšeo tša bona e se tša bophara, tša go iša, eupša tša kakaretšo; ba tlogelela monyakišiši go fatišiša go tšwela pele.

Ge re lebeletše diretitumiši tša bogologolo tša Sepedi; ga se dišo di nyakišišwe ka botlalo, re ka lemoga le ka tlhalelo ya dipuku tša mohuta woo, ka ntle le thesese ya Kgobe **Content, Form and Technique of Traditional and Modern Praise Poetry in Northern Sotho** (1994); Groenewald **Thutadingwalo ya Sesotho sa Leboā** (1993); Pretorius **Aspects of Northern Sotho Poetry** (1989); Serudu **Dipheko tša Bagologolo** (1990); Van Zyl **Praises in Northern Sotho** (1941); Mojalefa (M.J) **The Language, Structure and Content of Traditional Northern Sotho Poetry** (1991) (Taodišwana ya go ngwalelwa **ALA**) le Mojalefa (D.A) **A Critical Analysis of Praise Poems in Northern Sotho with special reference to E.M.Ramaila** (1989) (Taodišwana ya Honase).

Eupša ge re lebelela malemeng a mangwe a Bathobaso ba Afrika Borwa; go šetše go ngwadilwe kudu ka diretotumišo tšeo; ke gore di šetše di nyakišišitšwe go phala tša Sepedi. Le ge e le gore go nyakišišitšwe diretotumišo tša maleme a mangwe a Bathobaso ba Afrika Borwa go na le banyakišiši bao ba bolelago ka ga mathata mabapi le sebopego sa direto; ditaba tšeo di sešogo tša rarollwa mabapi le thetotumišo. Gomme yo mongwe wa bona batho bao ke Opland. Tlhokego yeo mo Sepeding e lebane le diretotumišo ka moka (tša bogologolo le tša sebjalebja).

Fela pele a re lekolang mathata a thetotumišo ya bogologolo, ao a rotošwago ke Opland, gape re be re hlokomeleng le tharollo ya Rycroft godimo ga thetotumišo yeo ya bogologolo.

1.6. OPLAND

Kgopolo yeo ya thetotumišo, go ya ka Opland (1983), e lebane le metara. Ka gona ge, metara woo, o napile o tsoša bothata bjo bo nyakago tharollo. Taba yeo e hlola bothata, ka gore e rotoša mathata ao a lego mabapi le sebopego sa mothalotheto ("versreël") wa thetotumišo, ao go ya ka Opland (1983:159) a bonago a se a tšo rarollwa; ao go ya ka nyakišišo ye, a swanetšego go rarollwa.

Bothata bjo bogolo bja Opland šebo: Opland o bona sereto sa setšo (thetotumišo ya bogologolo) se swanetše go ba le lenaneo le le itšego ka gobane ka tshwanelo, sereto se sengwe le se sengwe (thetotumišo ya bogologolo goba ya sebjalebja) se swanetše go ba le lenaneo leo. O re sereto se swanetše go ba sereto, go no swana le direto ka moka(direto tša Bodikela, kudu tša Seisimane). Mo Opland o bolela gore sereto sefe le sefe se swanetše go ba le dinyakwa ka moka tša sereto; ke gore se swanetše go ba le se a se bitšago metara gore se tle se bitšwe sereto. Ge a tšwela pele (gona letlakaleng leo) o re:

The meter of Xhosa izibongo awaits definition. It may, like Gregorian plainchant in the Middle Ages (hlokomela Bailey (1974) le Treitler (1981)), be melodically based, as David Rycroft (1960) has demonstrated some Zulu izibongo to be. One of the most exciting

developments in the study of southern Bantu meter has been Rycroft's 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 plainchant. The metrical principle might thus be an aspect of performance that an examination of the text alone could not reveal.

Go ya ka Opland maitekelo a borateori ba bangwe a go swana le a boRycroft malebana le bothata bjoo, ga se a atlege. Go ya ka yena, maitekelo ao a Rycroft, a mengwaganyana ya go sa tšo feta maloba a mabotse fa, mabapi le mathata ao, a bohlokwahlakwa. Eupša madimabe ke gore, go ya ka yena, ga se go fihlelwe karabo ya bothata bjoo le gannyane.

Mathata a mangwe a Opland (1983:159) ke a fomula. O re:

The quest for meter in southeastern Bantu eulogy is not yet concluded, and this situation inhibits statements about Xhosa "formulas" (a go hlalošwa ke Lord (1962:194)) at present. One can still, however, for our present purposes, beg the question of meter for the time being, and 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.

Fomula yeo Opland fa a bolelago ka yona o ka re e lebane le poeletšo ya dikafoko yeo gantši e lego poeletšokgokanyi. Ke poeletšo ya mafokwana, methalotheto le ge e ka ba dihlopha tša mantšu. Bothata bja gagwe ke gore poeletšo yeo ya mafokwana ("word group") ga e hlaloše ka fao sereti se tšweletšago theto ya sona. O tšwela pele ka go botšiša potšišo ka go re: "To what extent are 'repeated word group' necessary to his art?" Poeletšo yeo e thuša sereti go reta ka bjako, ka fao se ka kgonago ka gona. Diredotumišo tša bogologolo tša Sethosa, (tša theto ka molomo, e sego tša go ngwalwa), di na le poeletšo yeo, bjalo ka sa Kaiser Matanzima, sa go retwa ke David Yali-Manisi. Ka gona difomula (dipoeletšo) ke

ditlholo tša mabaka. Ke dithekniki tša go nolofaletša mohlagiši ("performer") tlhagišo ya gagwe.

Ka ge diretotumišo tšeo di tsebega ka fomula (poeletšo), ka gona di na le diphapantšho. Go ya ka Lord (1962:191) le Ong (1971:285), fomula yeo e bolelwago ke Opland mo ke phapantšho ya tlhalošo ka go široga.

Fomula yeo e hlalošwago mo ke Opland ga se yeo e bolelwago diretotumišong tša segologolo tša Sepedi. Fao ge go bolelwa ka fomula, go bolelwa ka matseno a direto tša mohuta woo. Ge go bolelwa ka fomula, ga go bolelwe ka poeletšo ya mafokwana go ya ka fao boOpland ba hlalošago ka gona. Fomula yeo gape, go ya ka fomula ya Sepedi, ga se thekniki goba phapantšho ya tlhalošo ya go široga, aowa, e lebane le sebopego sa thetotumišo ya bogologolo.

1.7. RYCROFT

Bjale a re lekoleng tharollo ya Rycroft malebana le metara; tharollo yeo Opland a e boletšego. Rycroft (1980:304) yena ge a etla ka karabo yeo ya Opland, ya malebana le metara, yeo Opland a rego ga se tharollo, o re:

The situation is not altogether unlike the rendering of Anglican chants, where, in fitting unmetrical texts (like the Psalms and canticles) to metrical music, the device employed is to render only the last few syllables of each line metrically, while the varying number of syllables preceding these rendered in free rhythm to a single prolonged initial note known as the "reciting note".

David Rycroft yena o bona metara wa thetotumišo ya Sezulu o theilwe godimo ga molodi wa koša. O lekile go kgonthišiša taba yeo ka go diriša thetotumišo ya Sezulu. Seo Rycroft a ilego a se lemoga kgauswanyana fa, ke gore metara wa Sekone ga o lekanetšege ("extrinsic timing") mo dikošeng tša Sezulu, ke gore metara wa megobo ("plainchants"); ka gona metara go ka no thwe ke karolo ya tlhagišo ("performance") yeo e ka se rarollwego ke tsinkelo ya sengwalo fela.

1.8. KAKARETŠO: METARA

Ga go bontšhe le gatee ditšhišinyo tšeo, lebakeng le di rarollwa ke tlhagišo yeo ya thetotumišo yeo ya Sezulu (Sekone), Opland mo ka boyena, o nyakana le karabo ya bothata bjoo, gomme madimabe ke gore ga a na karabo. Ge a tšwela pele o re (1983:159):

The metrical principle might thus be an aspect of performance that an examination of the text alone could not reveal.

Ka go realo Opland o kgwatha ntlha yeo e sego tharollo ka gore Thutatheto ga e bolele fela "performance". Seo se bolela gore mathata a Opland ke a gore popegotheto e laolwa ke tlhagišo. Ge gona go le bjalo, gona go ra gore mathata a Opland ke a metara. O bona metara o laolwa ke "performance". Yona taba yeo e fa temošo ya gore Opland ga a kwešiše melao ka moka yeo e laolago metara. Ka gona ge go bolelwa ka ga mathata a Opland, re tlo akaretša polelo yeo ka gore Opland o ama taba ya gore mogongwe go na le dithulaganyometara tše di fapanego boka tšeo Lotman (1968:59-60) a di bolelago.

Go thekga seo Householder (Sebeok, 1960:365-6) o kwana le Wimsatt le Beardsley, borametara ba sebjalebjae ka go re:

There are many performances of the same poem - differing among themselves in many ways. A performance is an event, but the poem itself, if there is any poem, must be some kind of enduring object.

Wellek le Warren (1982:145) le bona ba sa gatelela ntlha yela ya go rotošwa ke boWimsatt le Beardsley ka go re go bala sereto ga se gore e napile e le sereto ka bosona ka baka la gore sereti se ka beakanya "performance" go ya ka fao e sepelelanago le sona:

Even if we hear a recitation which we acknowledge to be excellent or perfect preclude the possibility that somebody else, or even the same

reciter at another time, may give a very different rendering which would bring out other elements of the poem equally well... Thus we have shown that the poem can exist outside its sounded performance, and that the sounded performance contains many elements which we must consider as not included in the poem. Still, in some literary works of art (kudukudu sengwalwa sa theto) the vocal side of poetry may be an important factor of the general structure.

Borateori ba ba gatelela ditsela tša go fapafapana tša go etša metara, dipatrone tša tumanoši goba tatelano ya tumammogo, mošito, bjalobjalo. Taba yeo e hlathollwago ka godimo, yona e laetša go se felelele ga tlhalošo ya sengwalwa sa theto ka lebaka la gore dipatrone tšeo tša modumo di ka se ke tša kgona go fetolelwa lenaneong le lengwe la polelo ("linguistic-system") le ge e ka ba ka bokgoni bjo bobjang. Taba ye e sa gatelela gore "performance" e laolwa ke sereti empa e sego metara. Wimsatt le Beardsley, ka go **The Concept of Meter: An Exercise in Abstraction** (1960:193) ba tiišetša seo ba šetšego ba se hlalošitše ka godimo go thekgana le borateori ba, go re:

A poem, as verbal artifact or complex linguistic entity, is, to be sure, actualized or realized in particular performance of it - in being read silently or aloud. But the poem itself is not to be identified with any performance of it or with any subclass of performance...

Taba yeo e bolela gore ga se gore se sengwe le se sengwe seo sereti se se dirago ka sereto se se itšego ka go bolela (reta), ke setsekana sa theto yeo ka boyona, aowa, sereti sa mmotwana wo o itšego, ge se reta sereto seo, se tlo fapana le sereti se sengwe se se itšego sa mmotwana wo mongwe wo o itšego, le ge bobedi, direti tšeo, di reta sereto se tee. Taba yeo ga e laolwe ke bommotwana fela, fela gape le ka "performance", le ge direti e ka ba tša mmotwana o tee.

Gomme ge, sona seo ke seo se ganwago ke borateori bao ka gobane nnete ke gore thetotumišo, go akaretšwa le tšweletšo ("performance") ya yona, ke direrwa tše pedi tša go se swane, tša dithuto tše di fapanego.

Pele ga ge metara wa thetotumišo o ka lekodišišwa, mathata ao Opland a a lemogilego, a swanetše go rarollwa.

1.9. MAIKEMIŠETŠO

Le ge bontši bja direto tšeo tša Lekgothoane bo se bo ngwalwe, goba bja gatišwa, Lekgothoane ke yena sereti se bohlokwa, kudu dingwalong tša Sepedi. Taba yeo e hlatselwa ka botlalo ke Van Warmelo le ba bangwe.

Mošomo woo wa Lekgothoane ke wo bohlokwa, ebile ke diretotumišo tše a di ngwadilego. Di lebane le go tumiša boetapele le bosetšhaba. Le ge Lekgothoane a reta diphedi tša tlhago, o di nepiša ka leihlo la moya, la setšo: Tlhago e lebana le setšo. Taba ya go makatša kudu ke gore direto tšeo tša gagwe ga di ešo tša nyakišišwa ka botlalo ka tsela yeo e kgotšofatšago.

Ge go hlokomelwa dingwalo tše dingwe tša maleme a mangwe a Bathobaso, go bonala gore diretotumišo tšeo di šetše di lekodišitšwe go feta tša Sepedi. Le ge Opland a nyakišitšwe diretotumišo tša Sethosa, o ngwadile puku ye bohlokwa kudu malebana le tšona; o re go sa na le mathata a mangwe a a lebanego le metara, ao yena a sa kgonego go a hlatholla ka moo go kgotšofatšago. Ge a akanya taba yeo, o re mogongwe go rarolla mathata ao, go lebane le go reta, e lego go bolela goba go hlagiša diretotumišo tšeo. Ka go realo Opland o lebantšha mathata ao a metara le diretotumišo ka bophara; ke gore theto ye e swanetše go hlokomedišiša taba yeo ge go nyakišišwa diretotumišo tša Lekgothoane. Ke ka lebaka leo bokgoni bja Lekgothoane bo tlogo nyakišišwa mo thutong ye. Go lekodišišwa ga bokgoni bjoo bja gagwe go lebane le dithuto tše di fapanego, e lego:

- (a) Thutadingwalo
- (b) Thutametara

Thutametara ke ye bohlokwa ka gobane:

- (a) E ya go nyakišiša melawana ye e laolago metara wa Sepedi, woo o kago rarolla mathata ao Opland a a lemogilego ge a nyaka go hlaloša metara wa Sethosa, gagolo ge o lebane le thetotumišo.
- (b) E yo hlaloša diphapantšho tša metara tše di tšweletšago mongwalelo, e bago diphapantšho tša mongwalelo.

2. KGAOLO YA BOBEDI

2.1. MOKGWA WA NYAKIŠIŠO

2.2. BOKGONI BJA LEKGOHOANE

Mokgwa wa nyakišišo ye o lebane le go hlaloša bokgoni bja Lekgothoane. Bjona bo ya go hlalošwa ka go hlokomeđišiša sereto se tee fela sa Lekgothoane. Taba yeo e tiišetšwa ke De Groot (1946:55) ge a hlaloša tekodišišo ya metara:

Er is wel gezegd, dat alle beginselen van morphologie en physiologie in de plantenwereld zich aan een enkele plant laten illustreren. Op analoge wijze illusreert dit ene gedicht van BOUTENS alle beginselen van versstructuur.

Ke ka lona lebaka leo go tlogo hlokomeđišišwa sereto se tee, gomme tlhalošo yeo e tlo tlaleletšwa ka go lebeledišiša tše dingwe (direto), ge go nyakega fela. Tabakgolo mo e tlo ba go kgetha sereto sa maleba. Sona se tlo kgethwa ge re šetše re hlokometše tše di nyakegago mo dithutong tša metara le tša sengwalo.

Ka mo go boletšwego ka gona ka godimo; nyakišišo ye e lebane le dithuto tše pedi, e lego thutametara le thetodingwalo. Bohlokwa bja metara mo thutong ye ke bjo bogolo, ka gobane metara o lebane le:

- (a) Thulaganyo ya sereto ge e le sengwalo.
- (b) Mongwalelo.

Gape metara o tlo lekodišišwa ka tlhokomelo gore mathata ao Opland a a lemogilego, a hlathollwe ka moo go kgodišago ka gona.

Pele ga ge go ka sekasekwa bokgoni bja Lekgothoane, re swanetše go hlaloša:

- (a) Kgopolo ya metara.
- (b) Kgopolo ya sengwalo.

2.3. MAHLAKORE A MABEDI A POLELO YA METARA

Ge re nyaka go tseba gore metara keng, gona re swanetše go hlokomedišiša diphapantšho tša sereto, tšeo di lebanego le metara. Ge yona taba yeo e lebeledišišwa gabotse, o ka re sereto se na le mahlakore a mabedi:

- Go na le lehlakore la polelo.
- Go na le lehlakore la metara.

Ge gona go bolelwa ka polelo, sereto se swanetše go ba le lentšu, sekafoko le lefoko, e lego dithopolelo tše di nyakegago. Ge a tšwetša taba yeo pele, Groenewald (1966:3) o no re senoko ga se sethoplelo, ka gobane ke karolwana ya lentšu. Ka tsela yeo sereto, gagolo ge se nyaka go ba polelo, se ka lebana le lefoko le tee fela ka monwana, bjalo ka diema tša Baswana tše dingwe tša go ba le metara.

Go ya ka dithopolelo, re ka re phapantšho yeo ke ye bohlokwa ya mmakgonthe ("noodsaaklik"). Ge sereto se ka ba le mafoko a a itšego, mafoko ao, a mangwe a ona, e tlo ba phapantšhokokeletšo fela, eupša e sego ya tshwanelo. Taba yeo ke ya mathomo ye bohlokwa ge go hlalošwa phapano ya go nepagala gare ga metara le prosa.

Ge go bolelwa ka lehlakore la bobedi la metara, go ka thwe dithometara ke karolometara, mothalotheo, tematheto le theto. Sethometara se segolo ke theto, mola setho se sennyane e le karolometara. Eupša ke karolometara, tematheto le theto fela tšeo e ka bago thetomoka. Yona thetomoka yeo, ke se sereto goba theto ye nngwe le ye nngwe e ka bago yona; ke go re:

- (a) Seema se, **Babedi ga ba lwe, ba ronana nta**, ke thetomoka ka gore se na le mothalotheo le dikarolometara tše pedi.
- (b) Košana ye, **Pudi ya Phooko** (Serudu 5, 1993:62), ya go ba le tematheto ya go ba le methalotheo ye seswai, ke thetomoka.

- (c) Sonete ye, **Ga le fapane ka selo** (Kekana, 1994:28), e na le ditematheto tše nne tša methalotheto ye lesomenne, ka fao le yona ke thetomoka.

Ke ka lebaka leo mothalotheho, tematheto le theto di bitšwago gore ke dithoboikemo tša metara. Karolometara yona ke sethoboihekgo sa metara. Groenewald (1966:56) o re mo gare ga dithometara tša boikemo e lego tematheto le theto, di bitšwa gore ke dithokwelano. Ka lehlakoreng le, mothalotheho bjalo ka karolometara, ke sethometara seo se nyakegago, ka gobane thetomoka ye nngwe le ye nngwe e swanetše go ba le mothalotheho le karolometara.

Ge go tlo hlalošwa metara, gona go yo bolelwa ka ga diphapantšho tše di nyakegago fela, gobane phapano gare ga thetomoka le polelo ya kanegelo (prosa) ga e hlalošege gabonolo, gagolo ge thetomoka e lebane le tematheto goba theto. Mo go dithetomoka tše, go diriša melawana ya metara ga go gapeletšege. Ge e le thetomoka ya mothalotheho fela, melawana ya metara e swanetše go dirišwa ka tlhokomelo ye kgolo kudu gore phapano gare ga prosa (ya kanegelo) le metara e tle e lemogege gabotse. Ke ka lebaka leo Groenewald (1966:6) a rego:

Met dié doel voor oë bepaal die versleer dat die objek van sy ondersoek as versgeheel eenreëlig moet wees en as taaluiting deur 'n enkele sin bevat moet word, daar dit die mins moontlike aantal toevallige kenmerke sal insluit wat die beskrywing van versvorm kan vertroebel.

Ke lona lebaka leo go dirwago gore go kgethwe seretwana se se lebanego le sa mothalotheho o tee. Sereto seo sa Lekgothoane se kgethwago, ke sa **Makxothlo**.

Metara wa thetomoka, wa mothalotheho o tee o laolwa ke melao ya metara fela. Ge thetomoka e ka ba tematheto goba theto, gona metara o laolwa ke "thema" (De Groot, 1960:138) goba "metric superstructure" (Lotz, **Style in Language**, 1960:138) tša thetomoka. Thulaganyokgolo yeo ya metara e lebane le mothalotheho ka bophara, e sego mothalotheho wo mongwe le wo mongwe. Ke ka lebaka leo go dumelelwago kelelohalo. Serudu (1989:26) o e hlaloša go ba go elela ga kgopolo

methalopeding, go tloga mothalading wa mathomo go ya go wa bobedi, gomme go na le sekga mafelelong a mothalotheto. Ke ka lebaka leo Groenewald (1993:38) a rego kelelothalo "e laetša tlhokomologo ya mollwane wa matholotheto le ge e le wa karolometara". Ka tsela yeo e fokotša maatla a melao ya metara; o ka re e batametša metara le prosa (kanegelo).

2.4. METARA

Ge Lotz (Sebeok, 1960:135) a hlaloša kgopolo yeo, metara, o re:

In some languages there are texts in which the phonetic material within certain syntactic frame such as sentence, phrase, word, is numerically regulated. Such a text is called verse, and its distinctive characteristic meter.

Jakobson (Sebeok, 1960:358) yena o gatelela taba yeo ka go re:

In poetry one syllable is equalized with any other syllable of the same sequence; word stress is assumed to equal word stress, as unstress equals unstress; prosodic long is matched with long, and short with short; word boundary equals word boundary, no boundary equals no boundary; syntactic pause equals syntactic pause, no pause equals no pause.

Ge ba tlaleletša seo De Groot (1946:19-20) a se bolelago, Simpson (1972:34), Abrams (1981:102) le Hymes (Sebeok, 1960:145) ba re metara ke patrone ya go bopša ka botee bjo bo lekaneditšwego. Groenewald (1993:33-4) yena o hlaloša metara go re ke thulaganyo ya dielemente tša polelo, e lego:

- Medumo ya polelo.
- Segalo sa go laola dinoko.
- Fonimi ya botelele ye e laolago mošito.
- Lentšu, kutu ya lentšu le lefokwana.

Ge a hlatholla dielemente tšeo tša polelo go di tšwetša pele, Saporta (Sebeok, 1960:237) o dio di oketša ka go di bitša gore ke "recurrent grammatical features". Damane le Sanders (1974:173-5) bona ba fo tlaleletša taba yeo ka gore ke poeletšo ya mahlalošetšagotee:

Parallelism through the repetition of ideas by synonyms ...

Bona ba tiiša gore poeletšo yeo ya mahlalošetšagotee e tiiša tšhomišo ya metara. Bohlokwa bja tlhalošo ya mantšu bo gatelelwa ke Lotman (1968:70) ge a re modumo o sepedišana le tlhalošo ge go rulaganywa metara ka modumokwano. Groenewald (1993:35) o tšwela pele ka go re thulaganyo yeo ya dielemente tša polelo, e laolwa ke melao ye mebedi ya kgaogano le kwano.

2.5. MELAO YA GO LAOLA METARA

Go ya ka Mampuru (1993:67) thulaganyo (ya medumo le polelo) ya metara e laolwa ke melawana ya metara yeo e tsebegago gabotse. Go thekga seo se bolelwago ke Mampuru, Groenewald (1993:35) yena o bolela ka dielemente tša polelo. Dielemente tšeo di rulaganywa go ya ka melawana ye mebedi ya metara. Go ya ka yena, melawana yeo (ye mebedi) e fapantšha metara le prosa. Melawana yeo e bolelwago ke borateori bao, ke ya (a) kwano le (b) kgaogano.

Go tlo hlokomelwa gore melawana yeo e bohlokwa kudu. E bohlokwahlokwa ka gore e laola metara. Ka gona ge, ge go bolelwa ka moo melawana yeo e tiišago metara ka gona, gona ge, mohlala woo o tlogo hlaolwa go tiiša taba yeo, o swanetše go ba sereto seo se nago le ditho tše bohlokwa kudu tša sereto, e lego karolometara le mothalotheo. Ge gona ditho tšeo di se tša tiišwa ka tshwanelo gona sereto seo se kgethilwego, se ka fetoga karogi. Go thwe se fetoga karogi ka gobane bjale e tlo ba polelo ya kanegelo (prosa) goba go thwe e tlo ba polelo ya gare ga ya metara le ya prosa.

(i) Molawana wa kwano

Sa go elwa šedi mo ke gore molawana woo wa kwano o bontšha gore ge lefoko

le ka kgaoganywa goba le kgaogantšwe, le swanetše go ba le diripa (gantši tše pedi) tše di kwanago goba tše di swanago goba tše di boeletšwago. Diripa tše di bitšwa dikarolometara ge fela molawana woo wa kwano o di kwantšha go rulaganya dielemente tše tša polelo, e lego medumo, fonimi ya botelele, lentšu (kutu ya lentšu) le lefokwana. Groenewald (1966:9) o go hlaloša ka go re:

Die plasing van fonologiese hoedanighede sodat eenderse rame of patrone met 'n linguistiese grens saamval, word vervolgens as skematisering betitel, soms ook deur die terme "ordering", "rangskikking", "organisering" of "periodisering" aandui.

De Groot (1962:321) yena o go bitša gore ke "interne periodisiteit" goba "periodisering". Go ya ka De Groot, mothalotheto wo mongwe le wo mongwe, go tloga mathomomg go fihla mafelelong, o bopilwe ka dipaka tše mmalwa (gantši tše pedi goba go feta fao) tša dinoko, ka ntle ga thulaganyo ya mellwane magareng ga dipaka tše.

(ii) Molawana wa kgaogano

Molawana wa kgaogano wona o bontšha gore lefoko le swanetše go aroganywa gore go tle go bonagale diripana tše pedi goba go feta. Groenewald (1993:35-6) o re molawana woo o bea mollwane wa go kgaoganywa lefoko leo, gore e be diripa tše pedi. Mollwane woo o bitšwa sešura. Go tšwela pele Groenewald (1993:35) o bolela gore sešura se bonala gabotse diretong tša bogologolo, ka gobane direto tše di be di bolelwa (e sego go ngwalwa). Ke ka lebaka leo sešura se swanetšego go kwewa goba gona go lemogega ka ditsebe eupša e sego go bonwa ka mahlo, ge go balwa.

2.6. SEŠURA

Rena mo sešura re tlo se bitša mosetwana wa metara, ka gore se bapetša dikarolwana (dikarolometara) tša mothalotheto. Sešura se hlalošwa ke Grammont (1960:43) go re mehleng ya kgale ya klasiki, se be se šomišwa bokamollwane wa mmakgonthe mo go itšego. Mollwane woo e be e le wo o tiilego boka ka moo

mothalotheo o felelago ka gona, empa e se mafelelo a go swana le khutlo. Groenewald (1993:14) o re mollwane woo "... o ka re e be e le mosetwana wa popafoko". Brown (1966:136) yena ge a hlatholla sešura go iša pele o dio re:

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

Go tšwela pele o bona mošomo wa sešura e le gore:

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

Taba yeo ke ye bohlokwa kudu, ka gobane e bolela mediro ye mebedi ya sešura ye re tlogo e hlaloša ge re eya pele. Ka gona Brown (1966:137) o gatelela gore sešura ga se no bewa moo moreti a ratago gona:

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

Ka gona nako yeo ya kgale, mothalotheo o be o aroganywa ka "hemestichs" tše pedi tša go lekana. Ka go realo mosetwana woo wa metara o aroganyago mothalotheo woo ka "hemestichs", o bopa "ideal pause" yeo go ya ka Brown (1966:137) e lego:

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

Therešo ke gore mosetwana woo mo mothalading o laetšwa ka setu ("silence"); gantši ka go fokotša lebelo ("retardation") ge go ngwalwa karolwana ya "hemistisch", goba ka nako moo segalo se wago gona ("intonational cadence") mothalading gomme ka nako mosetwana woo o no se bontšhwe ka selo. Mabapi le taba yeo De Groot (1946:28) o tlaleletša ka go re:

Tot het wezen van het woordgroepvers behoort een caesuur, die het in twee (of meer), met elkaar corresponderende delen scheidt. We merken echter reeds op, dat ook de Franse alexandrijn een caesuur heeft; dit is dus een isosyllabisch vers met een caesuur.

Ga a fetše fao ka gore o re (1946:29):

Het wezenlijke van het woordgroepvers licht in de correspondentie van twee of meer delen van de versregel, door een caesuur gescheiden. De caesuur is dus een correspondentiegrens.

Meillet (De Groot, 1946:29) o fapana le Grammont ge a re ga se tshwanelo gore sešura e be mosetwana wa popafoko, woo o aroganyago dikafoko. Go ya ka yena e ka ba mollwane woo o aroganyago mantšu; empa mollwane woo o tlo ba mo go itšego mothalading wa theto wo mongwe le wo mongwe. Seo se bolelwago fa ke Meillet ga se amogelwe ka botlalo ke De Groot (1946:29) ka gore o re sešura ke mollwane wa popafoko, go ya ka tlhalošo ya gagwe ka godimo. Sešura se aroganya dikafoko. Ka fao go ra gore direto tša mohuta woo, ka gona, ke tša dikafoko. Seo se ra gore mothalotheto wo mongwe le wo mongwe o na le dikarolwana tše pedi tša go swana ka botelele, popafoko le diteng. Se bohlokwahlokwa go ya ka Groenewald (1993:14) ke go re:

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

Ke therešo ka gore ge go ka se be ka tsela yeo gona sešura se ka se bonagale goba se ka se kwagale. Taba yeo e gatelela gore ke gore se ka se be gona, ke gore mothalotheo wo o ka se be le metara.

Le ge modiro wo bohlokwa wa sešura e le go aroganya dikarolometara, dikarolometara tšeo ga se dithoboikemo; di a lemogega ge e le dikarolo tša mothalotheo. Ke ka lebaka leo ge sešura se na le modiro wo mongwe wo bohlokwa, e lego wa go tlemaganya.

Groenewald (1993:36) o tliša taba yeo ge a re: Boikemelo bja dikarolometara bo hlolwa ke mediro ye mebedi yeo ya mollwane woo wa kgaogano. Taba yeo e tlišwa ke Brown (1966:136) ge a re sešura se swaraganya ("unites") le go kgaoganya ("opposes") dikarolometara. Groenewald (1993:16) o tšwela pele ka go re sešura se tlemaganya dikarolometara ka ditsela tše pedi, e lego mokgwa wa tshwantšhišo le mokgwa wa katološo. Ga se a ngwale ka botlalo malebana le ditsela tšeo tša kgaogano; o ile a no bea ditaba tšeo dipataka. Fela se bohlokwa ke go re theo ya sešura, ke mosetwana wa popafoko ("syntax"). Ge De Groot (1935:90) a e hlaloša, o re:

Ich definiere die Caesur als eine Wortgrenze innerhalb eines Verses,
welche Korrespondenzgrenze zwischen Membra ist.

Ge a bolela ka ga boikemelo bja sešura o re (1935:107):

Wichtig ist eine syntaktische Grenze an der Stelle der Caesur.

Ke ka lebaka leo e lego khutšo. Se De Groot (1935:107, 112) a se gatelelago gona moo, ke diphapantšho tše pedi tša sešura, e lego boikemelo ("selfständigkeit") le botee ("Einheit") bja tšona. Ke ka lebaka leo sešura se nago le mediro ye mebedi yeo gantši banyakišiši ba e hlokomelago kudu, e lego modiro wa tshwantšhišo le wa katološo. Gabotse yona e lebane le kamano ya popafoko ya go ba gare ga dikarolotheto, le ge e ka ba methalotheo. Le ge e sepedišana tsela le sehlogantšhi ("semantics"), e na le segalo sa yona seo se laetšago kamano yeo.

(a) **Modiro wa tshwantšhišo**

Tshwantšhišo e laola tekatekanyo ya popafoko. Tekatekanyo yeo e lemogwa ge e le:

(i) **Papetšo ya dikarolo, bjalo ka:**

Phaga ga e ete, go eta nakedi.

Mo, **phaga ga e ete** e bapetšwa le **go eta nakedi**. Go šomišwa ga lekgokasediri la sediri se se laetšago; e lego **go**, gomme gona go laetša papetšo yeo e lebanego le popafoko.

Go ka akaretšwa ka mohlala wo:

Phaga ga e ete, go eta nakedi.

(ii) **Go follela ga dikarolo, bjalo ka:**

Ke motho yo botho, wa pelonolo, wa tlhompho.

Tekatekanyo ya dikarolo ya phollelo yeo ke ya ge di lebantšhwa bjalo ka dipheta ge di follelwa mofollelong. Mohlala wo mobotse wa phollelo ya dikarolotheto šo (Mojalefa, 1994:13):

Yena Mokone 'a Marangrang,
Yena Mokone 'a kgopodipalelo;
Yena Mokone 'a go tia kgopo le matsogo,
Yena Mokone ga a robege o a menega.

Go ka fo akaretšwa ka tsela ye:

Yena Mokone ----, Yena Mokone ----, Yena Mokone ----.

(iii) **Tlaleletšo ya dikarolo, bjalo ka:**

Ke Matome tatagoNoko ...,

Mo, **tatagoNoko** e dio tlaleletša polelo yeo, **Ke Matome**, gore mmoledišwa a tsebe gabotse gore Matome ke mang. Mohlala wa tlaleletšo šo (Ramaila, s.j.: 35):

Ke Bahlako ba ramogobane 'a lodi,
Baena segalagala.
Bahlako ba ramogobane 'a lodi,
Maepa tšhoga 'a Leboa.

Baena segalagala le maepa tšhoga 'a Leboa ke dikarolotheto tše di tlaleletšago polelo yeo, **(ke) Bahlako -**.

(b) Modiro wa katološo

Sereti se ka katološa seswantšho ka go oketša karolotheto goba mothalotheo; ke gore go kopantšhwa ga dikarolo (tša mothalotheo) go kgonega ka lebaka la maatla a polelomoka. Polelomoka ya mohlala wa ka mo fase ke lefoko: **Monna ke nku, o llela teng**. Lefoko leo le kgokaganya dikarolotheto tšeo gore e be kgopana e tee. Ke ka baka leo **o llela teng** e katološago tlhalošo ya lefoko leo:

Monna ke nku, o llela teng.

Katološo e lebane le pego mo go lego **sediri + lediri**, bjalo ka:

Monna o llela teng.

Monna ke sediri:

O llela teng.

Ke polelo ye e hlalošago sediri. Ge go oketšwa **ke nku** gore go be mosetwana wa popafoko ka morago ga **ke nku**, mosetwana woo o tiiša boikemelo le botee bja dikarolo tšeo, motho **ke nku** le **o llela teng**. Mohlala wo mongwe šo (Ramaila, 1953:30):

Ke Mabowe 'a Kau swana 'a segolo,
Swana 'a boMmamothupi 'a Mabowe,

Thelele phura' nawe se butšwe,
Bašemane ba lapa go beseletša.

Mošomo wa katološo o lebane le kamano gare ga methalotheto ye mebedi ya mafelelo:

Thelele phura' nawe ... + Bašemane ba lapa ...

Mo diteng tša karolometara ya boraro di oketšwa ka go tsenya se sengwe. Ka go realo le diteng tšeo di a tlaleletšwa. Ka fao katološo yeo e na le modiro wa go amantšhwa le diteng tša karolometara ka go hlatholla ditaba ka go fapana, eupša tša go lebane le selo se tee. Ka go realo o ka re go oketšega taba ya karolo ya bobedi. Cope (1968:54), ke rateori yoo a ngwadilego kudu ka ga sebopego sa tematheto ya thetotumišo ya Sezulu. Yena o re ditematheto tša thetotumišo ya Tšhaka di na le pego ("statement"), koketšo ("extension"), tšwetšopele ("development") le bofelo ("conclusion"). Go tlo lemogwa gore tšwetšopele le koketšo di lebane le tshwantšhišo mola bofelo bo lebane le modiro wa katološo.

2.7. KAKARETŠO

Go sa gatelelwa gore mo diretong tša Sepedi go swanetše go hlokomelwa melawana ya metara ya kgaogano le kwano, empa e sego lenaneo la metara la Bodikela. Ke ona mathata ala a Opland ao a a lemogilego, a rego mohlomongwe a ka rarollwa ka go a lebanya le go reta, "tlhagišo" ya sereto. Ke yona phapano yeo e swanetšego go hlokomedišišwa ge go sekasekwa diretotumišo tša bogologolo tša Sepedi. Groenewald (1988:98) o gatelela gore direto tšeo di theilwe godimo, gantši, ga tshwantšhišo:

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. Selfs 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.

Ge a tšwela pele go tiiša taba yeo ya tshwantšhišo o re:

Daarom bestaan die verdelingspunt in twee gevalle waar die enjambement voorkom, danksy die metriese dwang van die geheel, en word sodoende '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.

Ke ka fao go thwego metara wa direto tša bogologolo o tiile kudu, ka gobane direto di sa ngwalwe eupša di bolelwa. Ke ka gona go lego diphapantšho tša ditsebe le tša mahlo. Ge a tšwela pele ka go bolela ka ga direto tša Ratlabala, a re di batametše prosa. Direto tša gagwe ke tša go balwa, e sego tša go kwewa bjalo ka tša bogologolo. Ke ka lebaka leo Ratlabala a šomišago go ngwalwa ga sereto go tiiša, go bopa goba go bonatša dithotheto.

Ka gona ge re eya go lekodišiša metara wa sereto, re ya go kgetha direto tše mmalwa ka ge sereto se tee se ka se tšweletše tshwantšhišo le katološo ka botlalo. Ka tsela yeo le mathata ala a Opland a yo hlokomelwa ka botlalo.

KAROLO II

3. KGAOLO YA BORARO

3.1. SEBOPEGO SA SENGWALO

Malebana le sebopego sa sengwalo, go na le dikokwane tše bohlokwa tša sengwalo. Ge a tšwetša taba yeo pele Jakobson (Sebeok, 1960:353) o re:

Language must be investigated in all the variety of its functions. Before discussing the poetic function we must define its place among the other functions of language. An outline of these functions demands, a concise survey of the constitutive factors in any speech event, in any act of verbal communication. The ADDRESSER sends a MESSAGE to the ADDRESSEE. To be operative the message requires a CONTEXT referred to ("referent" in another, some what ambiguous nomenclature); and, finally, a CONTACT, a physical channel and pshychological connection between the addresser and the addressee, enabling both of them to enter and stay in communication.

Mo Jakobson o bolela ka dikokwane tše di seelago tša sengwalo, e lego: mmoledi, mmoledišwa, selaodišwa, ("text"), sebolelwa (e lego diteng tšeo sengwalo se bontšhwago ka tšona), melao ya polelo, le medumo le ditlhaka tša polelo. Mo thutong ye go yo gatelelwa dikokwane tše tharo, e lego sengwalo, mmoledi le mmoledišwa, ka gore dikokwane tšeo di bohlokwahlokwa poledišanong. Swanepoel (1990:3) o tiiša dikarolo tšeo:

While the three parties are essential in their own right, the text does seem to be the starting point from where the interest turned first to the author then back to the text, and then forth to the reader.

3.2. KAMANO YA MMOLEDI, MMOLEDIŠWA LE MMOLELWA

3.2.1. Matseno

Poledišano e ka se be gona ge go se na mmoledi, mmolelwa (sebolelwa) le mmoledišwa. Van Luxemburg, Bal le Weststeijn (1982:138) ba gatelela seo ka go re:

"De zender van de tekst (boodschap) is de schrijver" mola "de ontvanger van de boodschap is de lezer".

Ge mmoledi a bolela ka sebolelwa, mmoledišwa o lemoga:

- (a) Seo se bolelwago.
- (b) Tebelelo goba maikutlo a mmoledi.

Gape polelo goba sengwalo seo se laolwa ke boitemogelo bja mmoledi, ke gore ge batho ba babedi bao, boitemogelo bja bona bo fapanago, ge ba bolela ka ga se se ba tshwenyago kudu, ba tlo bolela selo seo ka go se swantšha ka go fapana go lebane le go fapana ga boitemogelo bja baboledi bao. Ge mmoledišwa a ka tsebana gabotse le mmoledi yoo, le boitemogelo bjoo bo laolago polelo ya gagwe, bo tlo lemogwa ke mmoledišwa.

Le go lemoga seo mmoledi a se boletšego, go tlo fapana ge go boledišwa batho ba babedi ba ba fapanego ka boitemogelo. Fela ga se gore nnete ya sengwalo seo e ka se lemogege ka go swana; aowa, maatla a boitemogelo ga se a makaalo, a laola tebelelo ya mmoledi fela ge a hlaloša ditaba. Taba ye ya boitemogelo e bohlokwa mo thutong ye ka gobane nyakišišo ye e yo nepiša ka moo boitemogelo bja (a) mongwadi bo laolago tlhalošo ya sebolelwa ka gona; (b) mmadi bo laolago go lemogwa ga sebolelwa ka gona.

Boitemogelo bo tlo hlalošwa mo ka gore ke tsebo ya tlhago ya go ithuta; ke gore tšeo motho a di bonago, a di kwelego, di bilego di mo diragetše, le tšeo a di tsebago, bjalobjalo; go akaretša le tikologo (moo motho a phelago gona); setšo (mekgwa le ditlwaelo), bjalobjalo.

Gape se bohlokwa ke gore ge go bolelwa, maemo a ditaba a a lebanego le polelo yeo, a tseba go tšweletša karolo ya boitemogelo bjo bo lebanego le ona fela. Maemo ao a ditaba ke:

- (a) Dikokwane tše di seelago tšeo Jakobson (Sebeok, 1960:353) a bolelago ka tšona ge di gahlane.
- (b) Phišegelo ya mmoledi ge a hlalošetša mmoledišwa se bohlokwa malebana le sebolelwa.

Gomme se bohlokwa seo se bitšwa moko wa ditaba, kgopolo yeo re sa tlogo e hlaloša ge re yo bolela ka ga thulaganyo.

Ge go bolelwa ka ga sengwalo, tabakgolo ke gore se se ngwadilwego se fetoga polelo ya nnete ge mmadi a thoma go se bala gore a se kwešiše. Meyer (1990:35) o tiiša taba yeo ka go re:

'n Teks kry eers betekenis wanneer dit werklik ge lees word.

Kwešišo yeo e tswala tlhathollo ya mmakgonthe ya sebolelwa. Ka yona tsela yeo mmoledišwa a ka hlatha mmolelwa gabotse ka go re (Meyer, 1990:55):

... die teks bevat die leser in verskeie betekenismoontlikhede. Dit is egter die leser wat die teks aktualiseer deur betekenis te formuleer.

Taba yeo re ka e tlaleletša ka go e swantšha le motho yo a kago bala dipadi tša Dostoevsky, a sa tsebe selo mabapi le mongwadi yoo, (a foga lemoga Dostoevsky e le leina fela), o ya go kwešiša tše di ngwadilwego gomme a ipshina ka tšona ge a di bala. Fela ge mmadi e le moithuti yo a nyakago go nyakišiša dipadi tša Dostoevsky, o tlo kwešiša sengwalo sa Dostoevsky ka botlalo ge a šetša boitemogelo bja Dostoevsky. Fish (1980:5) o kgonthiša taba yeo ka go re:

It is only when readers become literary critics and the passing of judgment takes precedence over the reading experience that opinions begin to diverge. The act of interpretation is often so removed from

the act of reading that the latter (in time the former) is hardly remembered.

Seo se gatelelwago mo ke go re tlhathollo ya mmoledišwanyakišiši e fapane kudu le ya mmoledišwa yo mongwe e sego yoo. Ka fao, go ya ka De Jong (1983:49) sengwalo se hlathollega ge go le boitemogelo ka lehlakoreng la mmoledišwa. Ke ka fao, go ya ka Fish (1980:4-5), mmoledišwa a swanetšego go ba le boitemogelo bja go bulega ge re tlo mmitša gore ke mmoledišwanyakišiši, ke gore (De Jong, 1983:49) a be le "repertorium" e lego boahlamo bja go kgotsofatša: tsebo, boitemogelo, boitshwaro, dikakanyo, bjalobjalo. Tšona tšeo ke dikokwane (tša boitemogelo) tšeo di thušago mmoledišwa go kwešiša sebolelwa ka botlalo. Go ya ka maikemišetšo ao re šetšego re a hlalošitše, direto tša Lekgothoane di tlo nyakišišwa ka go hlokomedišiša le boitemogelo bja gagwe (Lekgothoane). Swanepoel (1990:4) le Guerin le ba bangwe (1966:5) bona ba bolela ka ga mokgwa wa nyakišišo wa tiragatšophelo ("historical-biographical"). Mokgwa woo o tšea sengwalo bokaseipone sa mabaka a bophelo a mongwadi le baanegwa.

Gape thuto yeo e tlo šetša le boitemogelo bja mmadi. Swanepoel (1990:34) ge a hlaloša mokgwa woo o re:

The objective of literary study was to describe the relationship, interaction or transaction between the text and its readers.

Ka tsela yeo thuto ye e tlo fetleka theto/direto tša Lekgothoane ka go nepiša:

- Theto/sereto e lego selaodišwa ("text").
- Ka moo boitemogelo bja Lekgothoane bo ilego bja tšweletša sengwalo seo.
- Ka moo boitemogelo bja mmadi bo tlogo tlaleletša kwešišo goba temogo ya theto ya Lekgothoane.

3.3. TLHALOŠO YA DIKGOPOLO

Bjale go na le dikgopolo tšeo di itšego tšeo di swanetšego go hlalošwa pele:

3.3.1. Selaodišwa ('text')

Van Luxemburg, Bal le Weststeijn (1982:134) ba hlaloša selaodišwa go re:

Onder teksten verstaan we taaluitingen, die inhoudelijk, syntactisch en pragmatisch een eenheid vormen. In de praktijk van die literatuurwetenschap beperken we ons tot geschreven teksten. Daarvoor is echter slechts een praktisch argument aan te voeren; theoretisch gezien zijn ook mondelinge taaluitingen die een geheel vormen teksten. De eenheid die in deze definitie wordt vereist moet nader worden bepaal.

Malebana le "inhoudelijk" ba šupa diteng tša sengwalo tša go ba ka sebopego sa tlhlošo ya molaetša. "Syntactisch" e bolela popafoko, ke gore selaodišwa se tšweletšwa ka tsela ya go bopa mafoko; ka "pragmatisch" gona ba hlaloša tirišo ya polelo go tšweletša molaetša. Ke tšona dikokwane tše tharo tše bohlokwa tša polelo tša go tšweletša molaetša pepeneneng. Ka go realo borateori bao ba gatelela gore selaodišwa se ka ba ka tsela ya go ngwalwa goba go bolelwa.

Ge a tlaeletša seo Van Gorp (1984:117) o gatelela phapano gare ga selaodišwa sa go bolelwa le sa go ngwalwa. Sa go bolelwa bokasereto, ga se diriše polelo go kgokaganya fela, ka gore mantšu ga se dimamathane tša kgokagano; ke maswao.

Dikgopolo tšeo tša mmoledi le mmoledišwa di sepedišana tsela e tee, fela re ya go di hlaloša e se selo se tee, gomme ka morago re tlo boa ra hlaloša tshwarano ya tšona ka boboledi le boboledišwa.

3.3.2. Mmoledi

Mmoledi o bolela/ngwala sebolelwa/sengwalo. Meyer (1990:113) ge a tšwetša pele kgopolo yeo o re:

Die outeur se taak is gewortel in die bestaan van 'n moraal en is nie net beperk tot estetika nie. Die gemeenskap wil weet en kennis neem, alhoewel hy nie altyd so 'n behoefte sal erken nie.

Mmoeledi o ngwalela batho ("gemeenskap") ka gore o ngwala sebolelwa sa batho (setšhaba); ka fao o swanetše go ngwala ka potego, le ge a sa hlaloše kgopolo yeo ya potego, o swanetše go ngwala ka nepo. Ke ka fao Van Luxemburg, Bal le Weststeijn (1982:138) ba rego "(hy) wil graag iets bereiken".

3.3.3. Mmoledišwa

Mmoledišwa ke yena a amogelago seo mmoledi a se romelago go yena; ke moamogedi wa selaodišwa. Ge ba tlaleletša fao, Van Luxemburg, Bal le Weststeijn (1982:112) ba re:

De lezer concretiseer een materiele tekst tot een tekst zoals hij of zij die begrijpt, ervaart en waardeert.

Ka go realo mmoledišwa ke yena mohlatholodi wa sengwalo. Ka mehla o katanela tlhathollo ya maleba ya go kgodiša, yeo e kwagalago. Ka fao tlhathollo yeo e swanetše:

- Go ba tlhalošothwi ("primaire directe betekenissen").
- Go utolla tlhalošoširela ("impliciete betekenissen").
- Go kgetha moko wa ditaba ("thema").
- Go hlaola tlhalošoširela ("secundaire of symbolische betekenissen").

Ke ka fao borateori bao (1982:138-9) ba gatelelago go re:

Daarnaast ondergaat de lezer het effect van de tekst. Dit kan samevallen met zijn doel, maar dat is lang niet altyd het geval.

Ba gatelela kudu nepo, ka gobane mmoledišwa o swanetše go ba le maikemišetšo ge a lebane le sebolelwa ka mahlo gore sengwalo se tle se kwagale gabotse. Borateori bao (1982:174) ba tiišetša kgopolo yela ya kgokagano ka go re:

Er is een principiële symmetrie tussen spreker en toehoorder.

Ke gore seo se lebanego thwi le mmoledi, se sa lebane gape thwi le mmoledišwa ka lebaka la kamano yeo ya go tiišwa ke mmolelwa.

Ge go rungwa go ka thwe dikgopolo tše pedi tšeo, mmoledi le mmoledišwa, di na le mehuta ye mene ya boboleledi goba boboleledišwa. Mehuta yeo e a latela. BoVan Luxemburg (1982:110) ba e lebantšha le mmadi fela:

3.3.4. Mmoledišwakakaretši ("veronderstelde lezer")

Go ya ka Van Luxemburg, Bal le Weststeijn (1982:110) mmoledišwa yoo ke wa go dio bolelwa ka bophara. Ge re re babadi ba tlo ipshina ka puku yeo ya mongwadi, ke ge puku yeo e segiša mmadi, ka ge a tlo ba a ngwadile ka go akaretša.

3.3.5. Mmoledišwanyakišiši ("werklijke lezer")

Go ya ka borateori bao, yena ke mohuta wa mmoledišwa wa go nyankurela sengwalo - monyakišiši wa go sekaseka sengwalo ka botlalo ka leihlo la nyakišišo. Yena yoo ke mmoledišwa yoo, go ya ka Booth (1961:74-5) "(he) chooses consciously or unconsciously what we read; we infer him as an ideal literary created version of the real man; he is the sum of his choice".

3.3.6. Mmoledišwaanegi/-laodiši ("expliciete lezer")

Ge ba mo hlaloša, Van Luxemburg, Bal le Weststeijn (1982:110) ba re ke "wanneer in de tekst de lezer wordt aangesproken of met name genoemd". Ke mmoledišwa wa go swana le wa Serote (**Molato**) (Groenewald, 1993:68).

3.3.7. Mmoledišwathekniki ("impliciete lezer")

Gape boVan Luxemburg ba mmitšha gore ke "geintendeerde lezer". Yena o na le modiro wa thekniki - o šomišetšwa thekniki tsoko. O dirišetšwa go godiša maatlakgogedi le go tšwetša pele moko wa ditaba. Ke moanegi/molaodiši wa go swana le wa Matsepe le Rammala (Groenewald, 1993:68 le 70).

Bjalo ka ge go na le mehuta yeo ye mene ya mmoledi goba mmoledišwa, rena mo thutong ye, re yo šomiša mmoledišwanyakišiši ("werkelijke lezer") ge re yo sekaseka Lekgothoane.

Go sekaseka sengwalo ka peakanyo, go tlo hlaloganywa ditsela tše tharo, e lego diteng, thulaganyo le mongwalelo.

(i) Diteng

Diteng di tlo lebeledišišwa ka botlalo ka go di lebanya le sererwa. Go ya ka Mojalefa (1993:41) sererwa ke taba e tee ya go kgokaganya diteng go ba kgopana e tee. Groenewald (1991:12) o re ke ge ditaba di amanywa ke taba e tee gore e be sererwa se tee. Modiro wo mongwe wo bohlokwa wa sererwa ke go lemoša ditiragalokgolo le mongwalelo. Thutong ye go yo gatelelwa sererwa kudu ka ge e le motheo wa diteng.

(ii) Thulaganyo

Mo mmoledi (mongwadi) o rulaganya ditaba tša histori go re, go ya ka Groenewald (1991:13), di tšwetše pele molaetša wa gagwe. Ke letlalo lela la go pharoganya sengwalo le seo e sego sengwalo. Mmoledi o bolela ditaba gore molaetša o hlatholle tebelelo ya gagwe malebana le seo se rerwago (sererwa). Ka gona, mongwadi o rulaganya ditaba tše di itšego goba a ka no oketša ditaba tšeo e sego tša histori ka maikemišetšo a go tšwetša moko wa ditaba pele. Groenewald (1993:5) o re go na le ditsejana tša go fapafapana tša go rulaganya ditaba. Ditsejana tšeo ke dithekniki.

Thekniki ke kakanyo. E ka lemogwa ka kokwane e tee goba go feta. Dithekniki di theilwe godimo ga dikokwane gomme di bile di na le mošomo; mošomo woo wa tšona ke go tšwetša pele moko wa ditaba. Mohlala wa dithekniki le dikokwane o a latela: Tekolapejana ke thekniki yeo e theilwego godimo ga dikokwane tša toro, ditaolo le moriti; poeletšo le yona ke thekniki yeo e theilwego godimo ga (go boeletšwa ga) dikgopolo, ditiragalo, ditemana, bjalobjalo.

Ka gona dikokwane tšeo di thuša go tšwetša pele moko wa ditaba. Boka-Groenewald le rena mo re yo gatelela moko wa ditaba ka gobane borateori bao, boStrachan, ga ba gatelele moko wa ditaba ge ba ahlaahla thulaganyo ya sengwalo.

(iii) Mongwalelo

Céline (1974:934) o hlaloša mongwalelo ka go o lebantšha le maikutlo:

Les idées, rien n'est plus vulgaire, Les encyclopédies sont pleines d'idées, il y en a quarante volumes, énormes, remplis d'idees ... Ce n'est pas mon domaine, les idées, les messages. Je ne suis pas un homme à message. Je ne suis pas un homme à idées. Je suis un homme à style.

O tšwela pele go hlaloša kgopolo yeo, mongwalelo, ka go re (1974:933):

Vous savez dans les Écritures il est écrit: "Au commencement était le Verbe". Non! Au commencement était l'émotion. Le Verbe est venu ensuite pour remplacer l'émotion... On a sorti l'homme de la poésie émotive pour le faire entrer dans la dialectique, C'est-à-dire le bafouillage, n'est-ce pas?

Ingarden (1960:314) yena o lebanya mongwalelo le "die metaphysischen Qualitäten" tša sengwalo. Ge a di hlaloša o re:

Das literarische Kunstwerk erreicht seinen Höhepunkt in der Offenbarung der metaphysischen Qualitäten.

Ge a hlatholla dikhwalithi tšeo o re ke "Wesenheiten", a ba a re gape ke "das Erhabene, das Tragische, das Furchtbare, das Erschütternde, das Unbegreifbare, das Dämonische, das Heilige, das Sündhafte, das Reizende, das Leichte, das Rühre", bjalobjalo. Mojalefa (1993:137) o re bohlokwa bja "die metaphysischen Qualitäten" tšeo ke tšweletšo ya khuduego.

Lotman (1968:31) yena o bona mongwalelo bjalo ka modiro wa bokgabo. O bolela gore ge re lebeledišiša sengwalo goba modiro wa bokgabo, re lemoga ka moo ditaba tša modiro woo o rulagantšwego ka gona. Gape o bolela go re le go rulaganya ga temogo, tsebo le letswalo le ge e le monagano (tša mongwadi) di bewa pepeneneng; seo se hlaloša ka moo mongwadi a bonago goba a lemogago bophelo ka gona.

Groenewald (1991:75) yena o gatelela kgopolo ya seswai sa mongwalelo ka go re mongwalelo o theilwe godimo ga diswai ("style markers") tša mongwalelo. Kerkhoff (1962:16) yena o hlaloša ka fao babadi ba kgonago go lemoga mongwalelo ka gona ge ba dutše ba bala sengwalo. O bolela ka "das Zusammenspiel". Go bopa "das Zusammenspiel" go swanetše go ba le, go ya ka Mojalefa (1993:137), lebakanyalani ("koördinerende faktor") leo go ka thwe ke moko wa ditaba, yona taba yeo mongwadi a swanetšego go e bea pele ga mahlo a mmadi gore a e lemoge.

Go ya ka Kerkhoff (1962:16) go na le dielemente tša mongwalelo. Ke dielemente tšeo di bopago polelo yeo e dirišwago, di logaganywa ke moko wa ditaba woo o thakgago sengwalo sa khuduego. Kerkhoff (1962:27) o re go na le mahlakore a mararo ao a hlathollwago ge go bolelwa ka ga dielemente tšeo tša mongwalelo:

... den Ausdruckswert, das ist der bewusste oder unbewusste Stilwille des Verfassers; die eigentliche Stilerscheinung, die existiert, und Schliesslich den Eindruckswert, die Stilwirkung beim Empfänger.

Taba yeo e gatelela gore mmadi o swanetše go kgona go šupa dielemente tšeo tša mongwalelo ge a sekaseka sengwalo. Dielemente tšeo di tlo šupša ka dipa-pantšho ge go ngwalwa goba go balwa.

Ge go ahlaahlwa mongwalelo go tlo lemogwa polelo, ke gore polelo e bohlokwa ka gobane mongwalelo o theilwe godimo ga polelo. Ke yona polelo yeo e tiišago moko wa ditaba. Ke yona polelo yeo mongwadi a dirago segwera le mmadi ka gobane mongwalelo o ntšha khuduego. Re gatelela gore mongwalelo ga o laolwe ke dikapolelo fela, eupša o laolwa le ke khuduego le maikutlo tšeo di tšwetšago moko wa ditaba pele.

3.3.8. Kakaretšo

Re ka ruma ka gore sengwalo le mmoledišwa di logaganywa ke boboledi. Ge a tiiša taba yeo Jakobson (Sebeok, 1960:353) o re: "The ADDRESSER sends a

MESSAGE to the ADDRESSEE". Le ge go le bjalo sengwalo le mmoledišwa di ikeme("independent entities"), ebile di a phadišana ("competing entities").

Le ge go le bjalo sengwalo le mmoledišwa, go tlo lemogwa gore e dio ba selo se tee; e no ba e le gore sengwalo se hlotšwe pele ga mmoledišwa, gomme sengwalo seo se fo ba mo magetleng a boitemogelo bja mmoledišwa le mmoledi. Sengwalo ga sa thewa godimo ga boitemogelo bja mmoledišwa goba mmoledi, le ge e le gore tlhalošo e re fa sebopego sa boboleli, gomme ka go realo re tla be re bopa sengwalo. Iser (1980:113) yena o ruma taba yeo ka gore sengwalo se na le dibopego:

In order to become fully aware of the implication we must bear in mind that a narrative text, for instance, is composed of a variety of perspectives, which outlined the author's view and also provide access to what the reader is meant to visualize.

KAROLO III

4. KGAOLO YA BONE

4.1. THETOTUMIŠO YA LEKGOTHOANE

Ge Van Warmelo (1937:192) a ngwala matseno a seretotumišo, o re Lekgothoane ke seretitumiši:

The author is a great reciter of **dirētō** and has composed many praise-poems on various people from time to time.

Ka tsela yeo o tumiša Lekgothoane ka gobane thetotumišo ke mohuta wo bohlokwahlokwa wa dingwalo tša Afrika. Taba yeo e kgonthišwa ke Mutswairo (1980:186) le Finnegan (1970:119). Ba tšwela pele ka go re thetotumišo ke "panegyric". Kgopolo yeo ba e hlatholla ka go re ke "rites of passage". Mojalefa (1993:19) le Serudu (1990:7-8) ba tlaleletša taba yeo ka go hlaloša bohlokwa bja thetotumišo ge ba re ke go tumiša le go godiša, ga ešita le gona go leboga le go anega mediro ya motho goba yena motho ka nama (ga ešita le phoofolo goba selo sa go se phele) gore maikutlo a gagwe a tle a bonale gabotse. Kgobe (1994:76) yena o gatelela bohlokwa bjoo ka go tšweletša morero woo o itšego ka go re:

Praise poetry highlights a theme that, on one hand, has been inadequately identified and, on the other hand, is known to pervade nearly the entire realm of oral poetry in Afrika.

Guma (1977:136) o tšwela pele ka go di arogantšha, a be a re go na le mehuta ye mene ya diretotumišo. Tšona ke direto (a) tša Makolane (tša lebollo); (b) tša diphoofole; (c) tša ditaola le (d) tša "lithoko" (tša magoši, bagale ba dintwa le baetapele ba bangwe ba setšhaba). Kunene (1971:35-53) o tliša taba yeo, fela yena o hlopha diretotumišo ka mehuta ye mebedi ye megolo: (a) Mainatheto ("naming euloques") le (b) diretotumišo tša go bontšha setswalle ("euloques of associative reference").

Ka fase ga tša mainatheto go na le magorwana a manyane, e lego: Mainatumišo a go bopša ka madiri (mainatumišodiri) ("deverbative euloques"), mainatumišo a mefato ("regimental names") le mainatumišotlhaloši ("descriptive euloques"). Gomme ka fase ga mainatumišotswalanyo go sa na le magorwana a mangwe gape a manyane a mararo: mainatumišotswalanyo a leloko ("association with relatives"), mainatumišotswalanyo a balekani ("association with peers") le mainatumišotswalanyo a lešika ("association by genealogical reference").

Kgobe (1994:85-114) o thekga borateori bao ka go re mehuta yeo ke ya dikgoši, bagale, dikoma, diphoofolo tša gae le tša lešoka, digagabi, dinonyana le ditaola. Serudu (1990:9-39) o hlatholla kgopolo yeo e tlišwago ke Kgobe ka go re mo Sepeding go na le mehuta ye seswai, go dio swana le ka fao Kgobe a e bonago ka gona; yona ke:

- (a) Ya magoši.
- (b) Ya bakgomana.
- (c) Ya masogana.
- (d) Ya diphoofolo tša gae.
- (e) Ya diphoofolo tša naga.
- (f) Ya ditaola.
- (g) Ya dinonyana.
- (h) Ya diretotumišo tša diponagatšo tša tlhago.

O tšwela pele ka go hlaloša dipharologantšho tšeo tša diretotumišo tšeo. Dipharologantšho tšeo a di bolelago ke:

- **Fomula:**
"Kgomo e a swa/tshwa!"
"E gangwa ke mang?"
- **Mainatumišodiri:**
Setsarogaphoka.
- **Mainatumišotshwantšhi:**
Ke phuti ...

- **Mainatumišotswalanyo:**
Ke Mokwena ...
- **Mainatumišotlhaloši a tswalanyo ya leloko:**
Morwa' Mogale.
- **A tswalanyo ya balekani:**
Hunadi 'a Mphela.
- **A tswalanyo ya tatelano ya pelego:**
Mogale 'a Phogole 'a Hlabirwa' Moloto.

Poeletšo ya mafoko, dikgopolo, mantšu, dikutu tša mantšu le dikafoko:

- **Mainagokwa:**
Selwalekgwadi.
- **Tshwantšhokgopolo le dikapolelo:**
Ke ngwana' boSerurubele sekotswana...
- **Dikhuti:**
Ke šišimetše ka etša lefswaka.

Ka go **Direto le meretelo ya Baswana 5**, (1993:11) o tlaleletša ka:

- **Tatelanontšu:**
Morehlodi utolla mahlodi wa ya rena pelaelo o re ahlole.
- **Leba:**
Ke tau ya mariri...

Taba yeo ya leba e sa gatelelwa gape le ke Mampuru (1993:59) ka go re go na le leba la go šupa:

Ke noka ye kgolo Lekwe...

Gabotse diphapantšho tšeo ka moka re di filwego ke borateori bao, ga di lebane le diretotumišo fela; tše dingwe di lemogega ge go hlokomelwa le dikoša, disonete,

diretosello, bjalobjalo. Tšona ke poeletšo, mainagokwa, tshwantšhokgopolo, dikapolelo, dikhuti ga ešita le mainatumišodiri.

Ke ka lebaka leo go kago bolelwa ka ga diphapantšho tše di akaretšago direto ka moka e lego diretotumišo, disonete, dikoša, bjalobjalo; le tše dingwe tše di hlaolago diretotumišo fela. Diphapantšho ke fomula le mainatheto (mainatumišodiri, mainatumišotshwantšhi, mainatumišotswalanyo, mainatumišotlhaloši a tswalanyo ya meloko, balekani, le ya tatelano ya pelego).

Ge Serudu (1990:1-9) le Kunene (1971:35-52) ba ka badišišwa ka tlhokomelo ye kgolo, o ka re diphapantšhotlhaloši di kgona go hlopha diretotumišo go ya ka mehuta ya tšona ye e fapafapanego. Ge polelo ya Serudu (1990:8) e na le nnete, gona go na le diphapantšho tše di lebanego le magoši fela, ka gore o re:

Ge kgoši e retwa ka tsela ye, go fela go balwa meloko ya gabo...
Seretong se sebjalo sa kgoši re fela re hwetša le maina a botatagwe
le borakgolokhukhu le bomakgolokhukhu ba gagwe.

Tabakgolo ke gore ge go ka badišišwa diretotumišo tše di kgobokeditšwego ke Phala (1935) le Ramaila (s.j.), diphapantšho tšeo (tša tšona) di lebane le direto tša dikgoši, bakgoma, bakgomana, ditšhaba, bagale, bjalobjalo. Gona moo go ka tlaleletšwa ka go re le tša ditaola di ka tsena ka sehlopheng seo sa diretotumišo. Re ka re le mogale, ngaka, mokgoma, mokgomana, motho (fela), bjalobjalo, a ka retwa ka yona tsela yeo empa e se kgoši.

Le ge go le bjalo seo se lemogilwego ke Serudu se bohlokwa kudu, ka gobane diphapantšho tšeo di lebane le batho fela (e lego magoši, ditšhaba, bakgomana, bakgoma, bagale, dingaka le motho fela, e sego diphoofolo, dithaba, dinoka, mehlare (dilo), bjalobjalo. Ke ka lebaka leo diphapantšhotlhaodi di kago bitšwa diphapantšhotlhopho, ka gobane di hlopha diretotumišo tše di lebanego le batho fela; le gore di tlogela tša diphoofolo, dibata, dinoka, mehlare, bjalobjalo.

Taba ya mafelelo e lebane le mehutahuta ya diretotumišo tšeo banyakišiši bao ba di bolelago: Ge e le tša batho, ba kgethologanya tša magoši, tša bakgoma, tša

bakgomana, tša bagale, tša dingaka, tša ditšhaba le tša motho fela; ge e le tša dilo, ba kgethologanya tša diphoofolo, dibata, dinoka, dithaba (tša tlhago), bjalobjalo. Go kgethologanya dilo tše pedi tseo (batho le dilo), go kgonega ka ge go na le dipharologantšho tše di kgethago. Le gona moo go swanetše go ba diphapontšho-makgethe tše di lebanego le wo mongwe le wo mongwe wa mehutahuta yeo ya diretotumišo.

Tabakgolo ke gore le ge go badišišwa borateori bao ka tlhokomelo ye kgolo, dipharologantšho tseo ga di lebane le mokgwa wo sereti se rulaganyago polelo ka gona; ke gore diphapantšho tša diteng: Ge go bolelwa ka kgoši, gona go bolelwa ka seretotumišo se se lebanego le kgoši yeo (e sego mokgoma goba setšhaba); ge go bolelwa ka setimela, le gona go bolelwa ka seretotumišo se se lebanego le setimela, bjalobjalo.

Ke ka lebaka leo re kago re diphapantšhotlhopho di aroganya:

- (a) Diretotumišo tše di lebanego le batho (kgoši, mokgoma, mokgomana, mogale, bjalobjalo).
- (b) Diretotumišo tše di lebanego le dilo (dibata, dithaba, diphoofolo, mehlare, dinoka, bjalobjalo).

Mehlala ye mebotse ke ya (a) Phala le Ramaila ge ba tumiša batho le (b) Lephaka ge a tumiša dilo (dibata). Ga go na diphapantšhomakgethe tseo di hlaolago diretotumišo tseo ge e se diteng tša tšona, ke gore re kgona go di hlaola ka diteng gore ke mohuta ofe wa diretotumišo.

Mathata ke gore mehuta yeo ya diretotumišo yeo e boletšwego ka godimo ga ya lokela diretotumišo tša Lekgothoane. Go yo lekelwa gore mehuta ya direto tša Lekgothoane e lebane bjang le mehuta yeo ya diretotumišo, ka go e bapetša le direto tseo tša Phala le Ramaila le Lephaka. Direto tša Phala le Ramaila di lebane le batho, ka gobane di na le diphapantšhotlhopho tseo Serudu a boletšwego ka tšona, e lego: dikgoši, bakgomana, bagale, masogana, le dingaka, bjalobjalo.

Direto tša Lekgothoane di swana le tša Lephaka ka gobane di hloka diphapantšho-tlhopho. Ke ka lebaka leo re bolelago gore di lebane le diphoofolo, dibata, dinoka, dithaba, bjalobjalo. Le ge di swana le tša Lephaka, re ka re kwano yeo e lebane le diteng fela; tšeo e lego diphapantšhomakgethe. Ge di badišišwa gabotse, gona go tlo lemogwa gore go na le moo di kwanago le tša Phala le Ramaila, ka gobane diphoofolo le dibata tšeo di tumišwago, di lebantšhwa le batho. Taba yeo e a lemogega ge sereto sa Lephaka se ka bapetšwa le sa Lekgothoane. Gona moo go tlo kgethwa direto tše pedi tše di lebanego le tau. Tau yeo ya Lephaka go tlo lemogwa ge e le sebata se sešoro; mola tau ya Lekgothoane e ama motho, e lego Mminatau. Go tšwela pele Lephaka o reta tau ka tsela ye:

TAU

Ke tau rra-mariri tšhokgotho ya dibata
Meno ganong ke beile dikgererepe tše bogale,
Boya ke apere kobo ya marutho-rutho
Ke mahlo ke beile diipone sefahlogong sa go befa
Ke bona ka ona bo-mmutla morwa-masekane.
Ke nna sebata sa rora tsheoga ya fologa thabeng
Ya tšama e thobola mabotwana-a-baditi e goloma,
Gwa duma sefofane se segolo banna ba wa ka dietse

Ba tšhaba modumo wa tau e le kgole sekgweng,
Ge e le bo-phiri bona ba ngatetše mesela.
Go rorile kgoši balata re a eleletša
E le go yona radithebele thaka-Malema,
E le go bagwera ba kgoši-tona ya diphoofolo
Ke nna ngwana wa marumo ke a hlabana
Ke tswetšwe nao nka se ke ka a lahla.

Ke sehloga ke ya naso ge ke eya go tšona
Bo-mpja borangwane ba ntšhabetše gae
Ba tšhošitšwe ke mariri ge ke tšhirimologa,
Ge ke elwa le lepogo malobeng
Mo go gahlanego diphokgo di sa tsebane.

Di tle di bonane ka mosela wa mahlo di befetšwe
Di tle di hlwe di baka bogoši bja pelo bo se gona,
Mo ba rego bogoši bja na bja tloga Mašile
Bja ya bja bona kota bja dula,
E šita bo gahlane le lekgoba bo a itulela.

Ra tla ra buša madi a šele re le banna-tiya
Ke tau ga ke rumulane ke a hlomola,
Ke lwa le wena ge ke ekwa tlala molekwane
Ge mala a lla a hloka nama senamela mogopo
Ka swara se se lego kgauswi ka iša maleng.

Ke paletšwe ke bo-tlou-kgolo baradiya
A ntšhupa ka nko ka tšhoga ka duta mosela,
Nko e lego bolepa bo a bolaya.
Wa ya wa hwetša ba geno-mogolo badimong
Wa ya wa ba hwetša kua ga maotwana hunyela.

Lephaka o reta tau ya tlhago, tau kgoši ya lešoka. O re:

Ke tau rra-mariri tšhokgotho ya dibata...
Boya ke apere kobo ya marutho-rutho

Lekgothoane yena ge a reta tau o no re:

TAU

Motau moxolo
Sepopoduma a malekwa
Mmotlana morapa pitšo
Phaxa mangana maxolo
Ke phaxa ya mangana a maxolo e ja bohwa le bya dingwe
Oa baba lešokxa tau ya dilepe
Le mampya le manonyana a tšhaba xo mo thlakhuna
Tau ya mariri a maxolo

Sepotla ka kodu, maphoofolo a mo tseba
Thloxo ke mathlathlakxome
Dinala ntswerere
Letswalo la diphoofolo
Ledimo la rakweleta.

Lekgothoane ga a rete tau sebata sa lešoka, empa o reta bophelo bja batho, Babinatau; o re:

Motau moxolo...

Le mampya le manonyana a tšhaba xo mo thlakhuna

Phala o reta diretotumišo tša bogologolo. Tšona di bonala ka phapantšho ya diphapantšhotlhopho (fomula, mainatheto, mainatumišodiri, mainatumišotshwantšhi, mainatumišotswalanyo, leba, tatelanontšu, mainatumišotlhaloši, poledišano, mmoledi/mmoledišwa, kgokasediri/-wa, mainagokwa, bjalobjalo). Ramaila bokaPhala, le yena o reta diretotumišo tša bogologolo, empa yena o fapana le Phala ka gobane ga a diriše fomula; o na le tlogelo ya fomula; o kwešiša gore motheeletši wa sereto seo o a kwešiša gore o swanetše go ba a thomile ka fomula yeo, a ba a fetša ka yona. Ka ntle ga yona fomula yeo, dinyakwa ka moka tša seretotumišo, bobedi Phala le Ramaila, ba a swana mohuteng wo wa theto.

Lekgothoane le yena bjalo ka Lephaka o no reta dibata (diphoofolo le digagabi) fela dibata tšeo o di lebanya le maphelo a rena batho (meeno le ditlwaelo tša setšo). Tau yeo a e retago e fapana le tau yeo e retwago ke Lephaka, ka gobane Lekgothoane o šupa bophelo bja Babinatau ba ba itšego, mola tau ya Lephaka e bolela tau, sebata sa mariri, kgoši ya diphoofolo.

Ka go realo Lekgothoane le ge a sa rete bokaPhala le Ramaila, empa le yena o reta diretotumišo tša bogologolo, ka gobane direto tša gagwe le yena ke tša go tumiša, e sego magoši, bakgoma, bakgomana le bagale, eupša ditšhaba. Ke ka fao re rego Lekgothoane ke seretitumiši sa bogologolo.

4.2. KAKARETŠO

Re ka ruma ka gore Sepedi se na le mehuta ye mebedi ya theto, e lego mohutakgonthe ("suiwer gedig") le mohutatswako ("gemengde gedig"). Go ya ka diphapantšhokakaretšo tša direto tša Phala le Ramaila le Lephaka, re tlo lemoga gore mohuta wa bona ke wa kgonthe, ke gore seo ba se lebišago ka theto ya bona ke sa kgonthe: Ge ba reta kgoši ga ba utame, go a kwagala gore ba reta kgoši.

Fela direto tša Lekgothoane, go ya ka diphapantšho; go ya ka diteng, di na le mahlakore a mabedi; di tswakilwe; ke gore direto tšeo di lebane le mahlakore ao ka gore ka mo o ka re o reta tlhago, sebata (nkwe) mola nkwe yeo a e lebanya le bophelo bja Batlokwa. Ka fao direto tšeo tša gagwe re di bitša mohutatswako goba mohutakarogi.

4.3. METARA WA THETOTUMIŠO YA LEKGOHOANE

Ka moo go boletšwego ka gona, tsinkelo ya bokgoni bja Lekgothoane e tlo nepišwa ka sereto se tee, e lego **Makxothlo** fela ka moo go nyakegago, gore kgopolo ye e itšego e šitlelwe, bjalo ka mathata ao Opland a a boletšego a malebana le metara wa seretotumišo sa bogologolo. Mo go tlo tsopolwa le tše dingwe tša direto tša gagwe.

Kokwanekgolo ya nyakišišo yeo ya metara wa seretotumišo sa Lekgothoane, ke go kgonthiša thetomoka ("versgeheel") ya **Makxothlo**, ke gore go bolela dithometara tšeo sereto se nago natšo. Ke yona taba yeo nyakišišo e lebanego le yona.

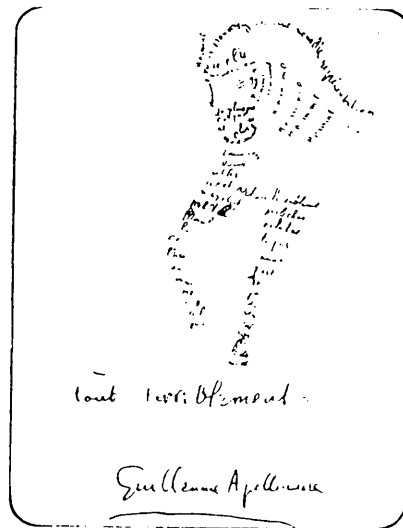
Mošomo wo mogolo wa monyakišiši ke go kgonthiša gore se sereti se se ngwadilego, e lego sebopego sa mongwalo, se tšwetša metara pele. Metara, ka moo re o hlalošitšego ka gona, o sepedišana le go rulaganywa ga medumo ya polelo; o lemogwa ka go kwewa. Ebile ge polelo e tlilo ngwalwa, sereti se swantšha metara ka mongwalo, ke gore mongwalo o swantšha dithometara. Groenewald (1993:38) o tiiša taba yeo ge a re:

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

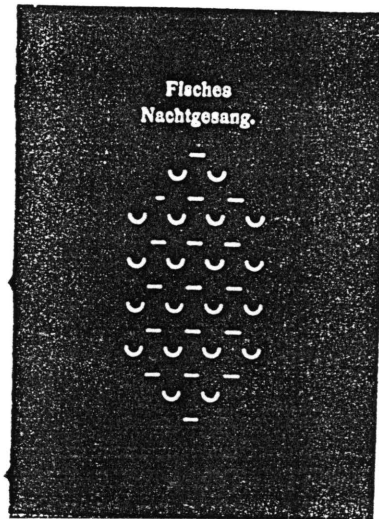
Ke ka lebaka leo mongwalo o tiišago metara, gagolo ge diretotumišo tša kgale di kgoboketšwa, bjalo ka tša Phala le tša Ramaila.

Mo historing ya dingwalo tša Bodikela, e šetše e le sebaka se setelele kudu ge direto di šetše di ngwalwa. Ka tsela yeo babadi ba gona ba thomile go lemoga metara ka go o bona ka mahlo, eupša e sego ka go o kwa ka ditsebe. Therešo ke gore bareti ba "diretoteko" ("eksperimentele digters"), ba thomile go šomiša mongwalo ka mekgwa ye e fapanego e sego ya go swantšha metara.

Apollinaire (Moholy-Nagy, 1965:301) seretong sa gagwe, o swantšha pere ka mongwalo ka go e reta bjalo:



Claus (A.P. Braakhuis, **De tematische Structuur van de versregel**, 's-Gravenhage, 1962:187-190) o šomiša mongwalo ka go laetša mmadi ka moo a swanetšego go bala goba go bolela sereto se, **Ha! Seele!**, ka gona. Apollinaire le Claus le gona mo ba sa šomiša polelo ge ba ngwala; ge e le Morgenstern (Moholy-Nagy, 1965:327) polelo yeo o e tlogetše, go šetše seswantšhanyi fela; ge a ngwala sereto seo, **Koša ya bošego ya dihlapi:**



Se segolo ke gore ke kgale ge dingwalo tšeo tša maleme ao a Bodikela di šetše di ngwadilwe, goba e le tše di ngwalwago. Gabotse bareti ba fetogile bangwadi. Le mo polelong ya Sepedi, ge go feta mengwaga ye e itšego, ge e ngwalwa, re ka hutša phetogo ya mošomo wa mohuta woo wa mongwalo. Le ge bontši bja bareti ba Sepedi ba sa šomiše mongwalo gonabjale go swantšha metara; mongwalo ga se wa swantšha metara gabotse mo diretong tše dingwe tša Ratlabala. Groenewald (1989:98) o re methaladi ye e tsopotšwego ka mo fase, ke prosa ye e nago le sebopego sa metara fela:

Ka ka ngwana e sa le yo monnyane,
 A nyakišiša go tseba ka ga dilo
 Ka moka tše a di bonago,
 Thuto e dira gore motho
 A nyorelwe go tseba ka ga dilo
 Tše dintši tše di nago le mohola.
 (Serudu, 1984:31)

Pele ga ge go ka nyakišišwa sereto seo sa Lekgothoane, e lego sa **Makxothlo**, sebopego sa mongwalo wa sona o swanetše go hlokomelwa; go swanetše go bonwa gore metara o swantšhitšwe ke sona. Ka lebaka la gore direto tša Lekgothoane ke tša bogologolo, ke gore, ge di retwa la mathomo, di be di bolelwa. Ke ka fao go di ngwala go tlilego morago, bjalo ka tša Phala le tša Ramaila. Gape

re ka re Sepedi ga se kgale ge se ngwalwa. Ka lebaka leo, bareti bao ga se ba ngwala direto tša boitekelo bjalo ka boApollinaire le boMorgenstern, ka ge ba sa šomiše mongwalo go swantšha metara. Gona moo re ka re sebopego sa mongwalo wa sereto seo sa Lekgothoane, ka go swantšha dithometara, se tšwetša pele metara. Fela taba e sa le gona; go swantšhwa go tiišwa ge seretwana seo se na le methalotheto ye mebedi goba o tee.

Mo kgaolong ye, metara wa thetotumišo ya Lekgothoane, o tlo fetlekwa gore: (a) Mathata ao a Opland a a boletšego a mabapi le metara wa seretotumišo, a nyakišišwe, (b) diphapantšho tša metara di boletwe, ka gobane di tlo šomišwa ge mongwalelo o sekasekwa. Fela sereto seo, **Makxothlo**, sa Lekgothoane, o se ngwadile o ka re (a) ke methalotheto ye mebedi le ge (b) e ka ba dikarolometara tše pedi (Groenewald, 1993:38):

Makxothlo manyelaphaxong,

Mothla' pula o nyela kae?

Mo gare ga dibopego tšeo tše pedi, go tsomega sa mmakgonthe. Sona se tlo tšwelela ge go tlo hlalošwa ka moo sereti se šomišago melao le melawana ya metara ka gona.

4.4. MOLAO WA KGAOGANO

Molao wo mogolo wa mathomo, ke wa kgaogano; ke mo go lego khutšo, e lego sešura, seo se kgaoganyago dikarolometara. Ge sereto seo, **Makxothlo**, se ka badišišwa ka tshwanelo, khutšo ya mathomo e aroganya **Makxothlo** le **manyelaphaxong**, ka gobane moo go boledišwa makgohlo; gomme sereti se tšwela pele ka go bolediša makgohlo ao, gomme o a bitša manyela(phagong). Khutšo yeo ke ye e tebilego; ga e aroganye dikafoko; o ka re ke dithabekutu tšeo di kgaoganywago felo fa; ke maina a mabedi ao a bapetšwago, le ge la bobedi le hlaloša la mathomo, ka ge manyela(phagong) e sa le makgohlo; leribiši leo le boledišwago.

Khutšo ya bobedi ke ye e aroganyago mothladi wa mathomo le (mothladi) wa bobedi. Go na le diphapano tše bohlokwa gare ga methladi yeo ye mebedi:

- Wa mathomo o na le maina fela; sereti se bolediša makgohlo.
- Wa bobedi o na le lediri; ke lefoko la potšišo.

Le ge e le khutšo ye bohlokwa kudu, ga re na bonnete bja gore a khutšo yeo, ke sona sešura, ka gobane e ka ba mollwane wo mogolo wa mothalotheo wo o hlophago methalotheo gore go be tekatekano ya methalotheo.

Tabakgolo ke gore ge mothladi wa bobedi o ka ba le khutšo ya nnete, le ge e ka ba ya mollwane wa thabenyana fela, woo o tšwetšwago pele ke thetomoka gore e be sešura, sereto seo e tlo ba sa methalotheo ye mebedi. Se se tiišago taba yeo ke maatla a thetomoka gomme go ya ka Groenewald (1972:25):

Die beginsel (ke gore maatla goba kgapeletšo ya thetomoka) bepaal dat reëlmaat in die sg. "langer" verse op al die vaag gedefinieerde onderdele oorgedra word.

Molawana woo ke wa kgapeletšo; o tiiša metara moo sešura se ka senyago metara; o tiiša boikemelo bja dikarolometara. O lebane le kgopolo yeo De Groot (1960:45) a e bitšago "thema". Ge a tšwela pele malebana le kgopolo yeo o re:

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

Se a se bolelago ke gore metara o lebane le mothalotheo wo mongwe le wo mongwe; methalotheo yeo e a kwana, ka lebaka la gore wo mongwe le wo mongwe ke lefapantšhi ("variant") la metara. O ka re "thema" yeo ke maatla goba kgapeletšo ya metara wo o kwantšhago methalotheo yeo ka moka.

Ge go balwa mothalotheo wo, **Mothla' pula o nyela kae?**, go lemogwa mollwane (le ge e le khutšo) wa thabenyana ya lehlathi woo o aroganyago **mothla' pula le o nyela kae?**

Ge sereto e ka ba sa methalotheto e se mekae, maatla a thetomoka a ka ba le kgapeletšo ya gore mollwane woo o be sešura. Go ba gona ga mollwane woo, go tiišwa ke ge go fapantšhwa thabenyana ya lehlathi le lediri gore lefoko leo e be "O nyela kae, mothla' pula?" Bjale mollwane woo o lemogwa gabotse ka gobane ke khutšo. Ke ka lebaka leo mollwane wa go kgaoganya thabenyana ya lehlathi le lediri o le bohlokwa.

Go akaretša ditaba re ka re go na le mellwane (le ge e se ya dikhutšo) ye meraro yeo e ka bago ya sešura. Ka mantšu a mangwe, sereto seo e ka ba sa methalotheto ye mebedi, fela taba yeo e swanetše go kgonthišwa goba go ganetšwa ke mošomo wa molao wa bobedi wo mogolo wa metara, e lego kwano. Gonabjale go sa na le dibopegomongwalo tše pedi tša sereto seo, e lego:

(a) Methalotheto ye mebedi:

Makxothlo / manyelaphaxong //

Mothla' pula / o nyela kae? //

(b) Mothalotheto o tee:

Makxothlo manyelaphaxong / mothla' pula o nyela kae? //

Leswao le (/) le emela sešura, mola le (//) le emela bofelo bja mothalotheto.

4.5. MOLAO WA KWANO

Thutametara e gatelela taba e tee ye bohlokwahlokwa, ya gore melao ye mebedi ya metara e a tlaleletšana. Groenewald (1989:95) o re:

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

Nyakišišo yeo e tšwela pele ka go hlaloša ka moo molao wa kwano o tlaleletšanago le wa kgaogano ka gona ge go ahlaahlwa metara wa sereto seo sa Lekgothoane, **Makxothlo**.

Bjale re napile re lebane le bothata bja sešura seretong seo. Go rarolla bothata bjoo, re yo hlaloša ka moo Lekgothoane a rulagantšego polelo ka gona, gore go tšwelele diphapantšho tšeo tša polelo, tše di tiišago metara ka go kwantšha dikarolometara.

A re yeng go lebelela ka moo Lekgothoane a šomišitšego polelo ka gona ge go balwa mothaladi wa mathomo. Taba yeo, ye re e lemogago, ke ge a šomiša lediri ka go široga. O šomiša modirišo-go, ke gore o diriša hlogwana ya legoro la boselela, kutu ya lediri le leina, gore e be leinagokwa. Ge **manyelaphagong** e ka lekantšhwa le thabekamanyi ye, **(nonyana) e nyelago phagong**, re lemoga phapano ye kgolo ye bohlokwa kudu mabapi le metara, ka gobane phapano yeo e lebane le mošito wa mothaladi woo.

Leinagokwa le, **manyelaphagong**, le fokotša maatla a sehloa sa mošito sa **nyela**; ka gore ga go na lediri le le ikemelago bjalo ka lediri le, **(ye) e nyelago (phagong)**. Ke ka lebaka leo thutametara e ngwalollago mafokwana ao a mabedi ka tsela ye:

Makxothlo manyelaphagong . (dihloa tše pedi).

Makxothlo a a nyelago phaxong (dihloa tše tharo).

Ge mothaladi wa bobedi o balwa, go lemogega go hlokega ga lekgokamong la **mothla** ge Lekgothoane a ngwala **mothla' pula**.

Go tlogela lekgokamong ke go kgokaganya maina ao a mabedi, bjalo ka ge go kgokaganywa **monggae** ge lekgokamong le tlošitšwe: **Mong (wa) gae**. Ka tsela yeo **mothlapula** e ba leina le tee; sehloa sa mošito e ba se tee. Taba ye e ka ba ye bohlokwa mabapi le metara, fela kakanyo yeo ga e na nnete ye e tiilego:

- (a) Mothlapula / o nyela kae? // (1:2)
- (b) Makxothlo manyelaphagong / (2)
- (c) Mothlapula o nyela kae? // (3)

Fela go sa na le taba ye nngwe yeo e swanetšego go ka hlokomelwa, ka gobane tlogelo ya lekgokamong e fokotša palo ya dinoko:

- Mothla wa pula o nyela kae? (10)
- Mothlapula o nyela kae? (9)

Taba yeo e tlo ba ye bohlokwa kudu mabapi le metara; e tlo bolelwa ge molao wa kwano o tlo nyakišišwa.

4.6. MOŠITO GE E LE PHAPANTŠHO YA METARA

Ge go lekodišišwa mošito wa sereto seo sa Lekgothoane, go bonala gore ga o tiiše kwano ya dikarolometara. Ge re ka re ke sereto sa methalotheto ye mebedi, dikarolometara tša mothalotheo wa bobedi ga di kwane go ya ka mošito:

Makxothlo / manyelaphaxong // (1:1)

Mothlapula / o nyela kae? // (1:2)

Ge e le sereto sa mothalotheo o tee, dikarolometara tšeo ga di kwane, ka gore karolometara ya mathomo e na le dihloa tše pedi; ya bobedi e na le tše tharo:

Makxothlo manyelaphaxong / (2)

Mothlapula o nyekla kae? // (3)

Re ka ruma ditaba ka go re mošito ga se phapantšho ya metara mo seretong seo sa Lekgothoane. Re ka tšwela pele ka go re: Go kgokaganya mantšu gore e be mainagokwa, **manyelaphaxong** (e sego **a a nyelago phaxong**) le **mothlapula** (e sego **mothla wa pula**), ga go na bohlokwa ge go lebantšhwa le mošito ge e le phapantšho ya metara.

4.7. PALO YA DINOKO GE E LE PHAPANTŠHO YA METARA

Ge palo ya dinoko e ka lebeledišišwa gabotse, go bonala gore ke phapantšho ya metara, ge sereto seo e le sa mothalotheo o tee fela. Bjale go yo bapetšwa mehlala ye mebedi; wa bobedi ke ge e le (sereto) sa mothalotheo o tee fela:

- (a) Makxothlo / manyelaphaxong // (3:6)
Mothlapula / o nyela kae? // (4:5)
- (b) Makxothlo manyelaphaxong / (9)
Mothlapula o nyela kae? // (9)

Gona moo go bonala gore go kgokaganya mantšu gore e be mainagokwa, **manyelaphaxong** le **mothlapula**, go na le bohlokwa bja metara. Ka tsela yeo go kwantšhitšwe dikarolometara tšeo.

4.8. POELETŠO

Se sengwe se se tiišago metara ke poeletšo. Mo seretong seo (poeletšo) e tšweletša kutu ya lediri ye, **nyela**. Le ge re ka re ke phapantšho ya metara, taba ke gore e kwantšha:

- (a) **Methalotheto, bjalo ka:**

Makxothlo / manyelaphaxong //
Mothlapula / o nyela kae? //

GOBA

- (b) **Dikarolometara, bjalo ka:**

Makxothlo manyelaphaxong /
Mothla' pula o nyela kae? //

Lehuto leo le tlo tlemollwa ge go lekodišišwa diema tša go ba le metara, tša mothalo o tee fela. Gona moo re tlo bona gore karolometara (ya mathomo) e ka se amogelege ge e le lentšu le tee, fela e tlo amogelega ge lentšu leo, e lego karolometara, le kwantšhwa le karolometara ya bobedi ka poeletšo. Mehlala še:

- Boyakgomo / ke / boboakgomo //
- Didirwabana / ke / didirwabaloi //
- Moletangwedi / o / leta leswiswi //
- Pitsidipedi, / thika e tee //

- Sefatamollo / se a iphatela //
- Mphayampharana / mphulwa go dutšwe //

Gape lentšu leo ke leinagokwa leo gantši le nago le kutu ya lediri. Gantši metara o tiišwa ke go kwana ga palo ya dinoko. Ke ka lebaka leo re kago re diema tše di latelago (le ge di nyaka go swana le seo sa **sefatamollo se a iphatela**), ga di na metara. Poeletšo ga e šitlelwe ke phapantšho ye nngwe ya metara - palo ya dinoko le ge e le palo ya dihloa tša mošito:

- Seepamokoti / se epa se kgonamile // (dinoko: 5-8; mošito: 1-2).
- Seepamolete / se epa se itekanya // (dinoko: 6-8; mošito: 1-2).

Ka tsela yeo **Makxothlo** ke sereto sa mothalotheo o tee. Re ka akaretša ka gore sešura ke khutšo ya go teba. Direto tša go ba le khutšo ya mohuta woo, ke tša bogologolo, e lego diretotumišo tša bogologolo. Ge a tiiša taba yeo, Groenewald (1993:13) o bolela gore diretotumišo tša bogologolo di be di sa ngwalwe; batheeletši ba tšona ba be ba lemoga metara ka go fo o kwa, ka gore direto tšeo di be di hlangwa go ya ka fao metara o kgonago go lemogwa. Metara wa tšona o tiile ka gore sešura sa tšona se lemogwa gabotse; ka ge sereto seo se hloka kelelohalo, gomme ka go realo kgaogano ya gona e tiile. Ke ka lebaka leo re rego sešura seo se bolela khutšo yeo e tebilego ya go kwagala.

Mabapi le kwano gona diretotumišo tša Lekgothoane, dikarolometara tša tšona di kwantšhwa ke dithekniki tše di latelago: palo ya dinoko le poeletšo; ka gore morumokwano go ka thwe ga se phapantšho ya diretotumišo tša bogologolo. Ge a gatelela taba yeo ya poeletšo, Groenewald (1991:6-7) o re poeletšo ya dinoko (palo ya go lekana ya dinoko), ya dihloa tša mošito, ya lentšu, kutu ya lentšu, lefokwana, ga ešita le morumokwano (le ge e le gore o lebane le theto ya sebjalebja), e laola metara (mothalotheo le tematheto).

Palo ya dinoko ke thekniki ya kwano yeo e bonalago kudu diretong tša mothalotheo o tee, **Makxothlo**, go no swana le bontši bja diema tša Sepedi. Mehlala še yona:

1. Mo-i-po-la-i-ga-a-l-le-lwe, (10) -se-l-lo-sa-ga-gwe-ke-mo-ro-pa. (10)
2. Ga-re-ga-di-n-tši-ke-mo-hlo-phi, (10) -ke-du-la-ma-go-be-a-bo-mo-tho. (10)
3. Mo-hla-le-o-ja-ga-te-e, (8) -le-ši-lo-le-ja-ga-be-di. (8)

Le ge e le gore thekniki yeo Machaka (**Therešo**, 1966) o a e diriša; direto tša gagwe di lebane le sebjalebjae.

Poeletšo yona bjalo ka thekniki e gatelela tiragalo yeo go boeletšwago lentšu, kutu ya lentšu, go swana le lediri leo, **nyela**, lefokwana ga ešita le mahlalošetšagotee. Poeletšo ke thekniki yeo e šomišitšwego kudu ke Lekgothoane; o šomiša mehutahuta ya poeletšokgokanyi ka nepagalo ye kgolo kudu:

- (i) A B Ngwana' radibe **hulahuletša**
B C **Hulahuletša** o benye noka
- (ii) A B **Mphše** setima mollo seulaula matlakala
C A E kubakuba **mphše**
- (iii) A B **Phuti** 'a Malope **phuthexana**
B A **Phuthexana phuti** nkxoraxora
- (iv) A B **Nkwe** 'a Bolea
A C **Nkwe** tolodi ya xa Maloba phaxong
- (v) A B Kxaramotala **ke apere**
C B Bosethla **ke apere**

Le ge morumokwano e le thekniki ye e lebanego le molawana wa kwano, ke thekniki ya sebjalebjae ya go kwantšha dikarolometara goba methalotheto. Eupša mo Lekgothoane yena ga se a e diriše.

Kgatla (1988:151) o tiišetša taba yeo ka go re:

Eupša thetong ya Sepedi morumokwano ga se pharologantšho ye bohlokwa.

Ka gona, morumokwano ga se phapantšho ye e itšego ya diretotumišo tša bogologolo.

Re gatelela gore mo Sepeding re tlo lemoga gore metara o tiišwa gape ke mediro yeo ya mollwane wa kgaogano. Ge mediro yeo e eya go hlalošwa gape le ka moo e tiišago metara ka gona, e tlo lebantšhwa le mathata ao a Opland a go bolela ka ona a mabapi le metara wa seretotumišo sa maleme a Bathobaso ba Afrika Borwa.

Opland ga se a hlokomele sešura gabotse; ke gore ga se a lemoga maatla goba mediro ya sešura. Taba yeo e bolela gore ge a bolela ka metara, o dio gatelela molawana wa kwano fela. Re lemoga gore a ka no be a timeditšwe, mohlomongwe, ke direto tša methalotheto ye mentši, tša go swana le tšeo a go di sekaseka tša Sethosa; ka fao ga a šetše sešura ka nepo; o no tsoma kwano fela. Taba yeo re e lemoga gabotse ge a bolela go re (1983:159):

The quest for meter in southeastern Bantu eulogy is not yet concluded, and this situation inhabits statements about Xhosa "formula" (in Lord's sense of the term) at present.

Difomula tšeo Opland a bolelago ka tšona mo ke: poeletšo. Go ka thwe ka poeletšo yeo o gatelela kwano. Ka gona kwano ga e kwane le mathata ao a Opland gabotse. Ke ka lebaka leo Opland a foga thoma go tsoma tharollo yeo dingwalong tša Rycroft (1980:304); o re:

The situation here is not altogether unlike the rendering of Anglican chants, where, in fitting unmetrical texts to metrical music, the device employed is to render only the last few syllables of each line metrically, while the varying number of syllables preceding these are rendered in free rhythm to a single prolonged initial note known as the "reciting note".

Kgopolo yeo ya go re: "The device employed is to render only the last few syllables of each line metrically, while the varying number of syllables preceding these are rendered in free rhythm to a single prolonged initial note known as the 'reciting note'", e gatelela molawana wa kwano woo o laolago metara; ga e fapane kudu le

polelo yeo ya Opland, ge a lebantšha metara le difomula tša Lord. Ka tsela yeo Opland ga a lemoge maatla a molawana wa kgaogano ka botlalo, ge go bolelwa ka ga metara; o ka re o gopola gore molawana woo wo mogolo wa go laola metara, ke kwano.

Maatla a molawana woo wa kwano ga re o nyatše ge go gatelelwa (maatla) ao a wa kgaogano. Yona taba yeo e lemogega gabotse ge go nepišwa maatla a morumokwano mo seretong sa Uys Krige (Hugo le Van Heerden, 1989:100) ge a kwantšha methalotheto. Krige o dio ngwala go re:

Die man langs my is 'n handelsreisiger. Jy merk dit aan sy stem. Ek hoor hom sê: "Nee wat, ou swaer".

Tsopolo yeo e na le mafoko a mararo; ke polelo ya prosa le ge mošito wa jambuse o eleletša wa theto:

Die man langs my is 'n handelsreisiger. Jy merk dit aan sy stem. Ek hoor hom sê: "Nee wat, ou swaer".

Tsopolo yeo e fetoga ya metara ge e kopanywa le mothaladi (wo o lego lefoko) wo:

Ek gaan die kroegie binne, stap na die toonbank, koop my koerant en praat met Bernie daar.

Die man langs my is 'n handelsreisiger. Jy merk dit aan sy stem. Ek hoor hom sê: "Nee wat, ou swaer".

Le ge re ka re metara wa methalotheto yeo ye mebedi, ga se wa go tia kudu, fela re ka se kgone go o ganetša, gagolo ka lebaka la maatla a morumokwano wa **daar** le **swaer**. Mantšu a mabedi ao, a a bitšana; a kwantšha methalotheto ye mebedi yeo ka gobane morumokwano o na le mediro ye mebedi: Modiro wa mathomo ke wa go kgaoganya: **Daar** e laetša sešura. Modiro wa bobedi ke wa go kwantšha **daar** le **swaer**.

Bjale mathata ao a Opland a a lemogega; ke gore yena o no thoma ka thekniki ya metara ya go kwantšha methalotheto ka kgapeletšokgolo, bjalo ka morumokwano woo wa sereto sa Seafrikaanse.

Re tlo phetha ka go akaretša ka go re Opland:

- (i) O tsoma se se swanetšego go kwantšha dikarolometara goba methalotheto.
- (ii) Ga a lemoge maatla a sešura, kudu ge e le sereto sa mothalotheo. Gona moo re ka re ge palo ya methalotheto e gola, go gola le maatla a thetomoka, yeo re šetšego re boletše ka yona, ge e le sereto sa bogologolo; go gola le maatla ao a sešura go hlolwa ke kwano; taba yeo re šetšego re boletše ka yona.

Bjale re ka no lebelela mediro ye mebedi ya molawana wa kgaogano ge go balwa diretotumišo tša Lekgothoane. Ke ka baka la gore nyakišišo ye e nepiša seretotumišo se, **Makxothlo**, ka gona sona se tlo nyakišišwa pele.

Makxothlo ke sereto sa mothalotheo o tee bjalo ka ge re šetše re boletše. Sereto seo se na le dikarolometara tše pedi; ke gore go na le mollwane goba khutšo e tee fela yeo e ka bago sešura. Ke ka lebaka leo re tlogo kgona go hlaloša o tee fela wa mešomo yeo ya sešura; gomme ke ka fao go tlogo tsopolwa le direto tše dingwe tša Lekgothoane.

Mešomo yeo ya sešura e lebane le kamano ya tshwantšhišo le katološo. Katološo e bolela go katološa/oketša seswantšho ka mokgwa wa go tlaleletša mothalotheo wo o itšego, ka gona katološo e amantšha diteng tša dikarolometara ka go hlaloša tše di fapanego tša go lebana le selo se tee. Mohlala šo:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Katološo yeo ya diteng tša karolometara ya pele, di oketšwa ka se sengwe, karolometareng ya bobedi:

Makxothlo manyelaphaxong, mothla' pula o nyela kae?

Ke gore katološo: Makxothlo - o nyela kae?

Go ya ka Groenewald (1993:36-37) tswantšhišo ke go swantšha dikgopolo tše di itšego ka nepo ya go bapetša dikarolometara, ke gore mahlakore a a fapanego; ka fao tshwantšhišo e amantšha diteng tša dikarolo tša mothalotheo. Mohlala šo: Lekgothoane o reta **Noxa** ka go re:

Papetšo	—	Ke mpokopoko 'a Mmamphokwana (pego)
	—	Xa ke bonwe ke banana/bašemane (koketšo)
	—	Ke bonwa ke dithšadikxolo tša meetse (tšwetšopele)
Tlaleletšo	↓	Nna manywedinyweke a se iphithla Moilwamotho (bofelo)

Re lemoga gore katološo yeo ya pego, e na le modiro wa go amantšha diteng (tšwetšopele) tša dikarolometara ka go hlatholla ditaba tša go fapana, empa tša go lebana le selo se tee. Ka go realo o oketša taba ya karolo ya bobedi. Koketšo le tšwetšopele di lebane le tshwantšhišo mola bofelo bo lebane le modiro wa katološo. Lekgothoane o swantšha noga le bogale. O swantšha dilo tšeo ka go di bapetša: noga : bogale.

Taba yeo e šetše e lemogilwe ke Groenewald (1989:97) ka gore o re:

In die Noord-Sothoprysdig oorweeg die metaforiese verband tussen die onderskeie verseenhede.

Re ka akaretša ka gore **Makxothlo** e na le diphapantšho tše tharo tšeo di bonagalago gabotse. Tšona ke tša go re: (**Makxothlo**) ke sereto sa mothalotheo o tee. Ke sereto se nnoši fela kgoboketšong yeo ya direto tša Lekgothoane sa go ba le mothalotheo o tee. Makxothlo gape ke sereto sa go lebana le katološo.

Gantši Lekgothoane o šomiša mošomo wa tshwantšhišo kudu. Phapantšho ya boraro ke ya gore **Makxothlo** ke sereto sa go swana le diema (ka sebopego, mošito, palo ya dinoko ga ešita le ka poeletšo).

Re ka akaretša ka gore sešura ke khutšo ya go teba. Direto tša go ba le khutšo ya mohuta woo, ke tša bogologolo, e lego diretotumišo tša bogologolo. Ge a tiiša taba yeo, Groenewald (1993:13) o bolela gore diretotumišo tša bogologolo di be di sa

ngwalwe; batheeletši ba tšona ba be ba lemoga metara ka go fo o kwa, ka gore direto tšeo di be di hlangwa go ya ka fao metara o kgonago go lemogwa.

Metara wa tšona o tiile ka gore sešura sa tšona se lemogwa gabotse; ka ge sereto seo se hloka kelelothallo, gomme ka go realo kgaogano ya gona e tiile. Ke ka lebaka leo re rego sešura se bolela khutšo yeo e tebilego ya go kwagala.

5. KGAOLO YA BOHLANO

5.1. THETOTUMIŠO YA LEKGOTHOANE BJALO KA POLEDIŠO YA BOKGABO

5.2. MATSENO

Nyakišišo e ya go lebana le dikarolwana tše tharo, e lego (a) sengwalo le mabaka a mabedi a a lebanego le go ba gona ga sengwalo, e lego (b) mongwadi le (c) mmadi. Mo re yo thoma ka mongwadi.

5.3. MONGWADI

Ka moo re šetšego re boletše ka mongwadi, re lemogile, gore mongwadi o ngwalela mmadi sengwalo ka nepagalo. Mo re yo hlaloša mongwadi yoo, e lego Lekgothoane; re yo hlatholla tšeo Lekgothoane a di tsebago, le tšeo a di lemogilego, ka gobane tsebo yeo le boitemogelo bjoo bja gagwe di laola monagano le polelo ya gagwe. Ka tsela yeo go hlatholla tšona tšeo go tlo tlaleletša kwešišego ya thetotumišo ya Lekgothoane. Go hlatholla tsebo yeo le boitemogelo bjoo, di swanetše go hlokomelwa di lebišitšwe go (a) bophelo bja gagwe le (b) tšeo a di ngwadilego. Re ya go thoma ka tša bophelo bja gagwe.

5.3.1. S.K. Lekgothoane ke mang?

Go ya ka fao re begetšwego ke Morena M J Mangokoane, motho yoo a rutilego le yena lebaka le letelele, le le ka bago mengwaga ye e seelago, Shika Kgomedi (Manyema) Lekgothoane, o belegwe ka bongwaga wa 1882 gaLekgothoane, GaMolepo, ka tikologong ya Polokwane. Morena Mangokoane o re a ka be a belegwe ka 1882, ka gobane Lekgothoane yena ka boyena o be a sa tsebe gore o belegwe neng gomme mengwaga ya gagwe e be e bapetšwa le ya tatago-Mangokoane yoo yena ya gagwe e bego e tsebja.

Kgomedi o be a rata kudu go ipitša ka leina la Manyema, leina leo e lego la sereto sa kgoro ya gabo:

Ke Manyema 'a ga Lekgothoane;

Ke ge a šetše a itheteletša sereto.

Kgomeedi o tsene sekolo gona moo motseng wa gabo gaLekgothoane, GaMolepo, go fihlela a fetša lengwalo la mphato wa boselela. Go tloga fao o ile a ya Lesotho go ya go ithutela lengwalo la borutiši gomme a le phetha ka 1916. O thomile go ruta ka ngwaga wa 1917. Gomme o bile hlogo ya sekolo dikolong tše di latelago: GaKgoroshi, Kranspoort, Messina, Kgabalatsane (Jerico), gomme go tloga ka 1934 go fihla ka 1947 o be a le hlogo ya sekolo kua Onderstepoort fao tša bophelo bja gagwe di felelago gona. Ke gona moo a bileditšwego badimong gona ka 1947. Gomme o boloketšwe gona moo Onderstepoort. Ka ge Morena Mangokoane e be e le letsogo la gagwe, o napile a tšea marapo a mo akgola fao a go fihliša mošomo gona.

Kgomeedi ga se a dule kudu ga gabo gaLekgothoane le ge a goletše gona. O dutše kudu GaDikgale. Ke gona moo a go nyala mosadi gona ka gore go thwe ga gabomonna ke moo a robalago boroko. O nyetše ngwana' Dikgale, Sekitla, gomme ba šegofatšwa ka bana ba ba seelago: bašemane ba bane le basetsana ba babedi.

Go ya ka Morena C.P. Senyatsi gammogo le yena Morena M.J. Mangokoane, Kgomeedi o be a rata mmimo kudu. Go thwe e be e le rammino wa mmakgomatha: mohlami le mohlali wa dikoša (kudu tša dikhonsata le tša diphadišano tša dikolo). Yona nakong yeo ya gagwe, o be a tumile kudu tikologong ya gabo gammogo le mafelong a kgauswi le ga gabo ka mohuta woo wa dikoša. Dikolo tše dintši di be di boifa go phadišana le sekolo sa gagwe, ka ge di be di mo tseba e le kgoropo košeng.

Kgomeedi o be a rata segagabo kudu. Go ya ka Morena Mangokoane, pele a etela ga gabo Bokgalaka, o be a šetše a swaragane le namane ye tona ya go ngwala sengwalo sa ditumelo, sa go thewa godimo ga setšo sa Sesotho sa Leboa. O be a šetše a ngwadile manuskripi wa ditumelo tša Basotho ba Leboa, ke gore o ngwadile ka ga Hobeana: Borapedi bja Basotho ba Leboa. Sengwalo seo sa gagwe se be se bitšwa: **Maratetšo a Badimo**. Ga se a ka a atlega go gatiša sengwalo seo

sa gagwe, ke gore baruti ba Sekriste ba nakong yeo ba be ba thulana le thuto yeo ya gagwe. O be a holofeditšwe le go golegwa ge a ka tšwela pele ka lesolo leo la gagwe.

- ✓ Ka gona projeke yeo ya gagwe e ile ya swanela go emišwa. Ka ge baruti bao ba be ba rata go senyakanya sengwalo seo, ke ka fao **Maratetšo a Badimo** e ile ya ba sephiri se segolo go Kgomedi. O be a sa rate ge motho a ka iša leihlo go sengwalo seo, ka ge a be a šetše a bontšhitšwe seloseswana - bokelelagobedi ga ba fele. Kgomedi ga se a ka a phatlalatša sengwalo seo ka lehutšo la gore mohlomongwe ka moso o tlo se šomiša. Madimabe ke gore sengwalo seo ga go tsebege moo se feletšego gona. Mohlomongwe se ka no be le sona se mo latetše boyabosaboe.

Kgomedi ke sereti sa seretotumišo. Ke sereti sa bogologolo sa setšo, ka ge a be a rata setšo ka pelo ya gagwe ka moka. Theto ya ba ga Lekgothoane e be e sa fele molomong wa gagwe:

Ba re ke Manyema' ga Lekgothoane;
Ka patla o nyaka go betha Makgowa?

S.K. Lekgothoane ke seretitumiši sa bogologolo sa Sepedi sa go tuma kudu nakong tša gagwe. Ge a tlaleletša seo, Van Warmelo (1937:190) o re:

The author is a great reciter of **dirêtô** and has composed many praise-poems on various people from time to time. The **dirêtô** reproduced here are not, however, products of his fancy, but ancient praises handed down by word of mouth from generation to generation.

Ba sa mo gopola ba ga Lekgothoane le nankhono; ba sa mo gopola le lehono barati le bathekgi ba direto tša Sesotho sa Leboa ka meragelo ya gagwe thetong ya segagešo. Go bjalo ka gore Kgomedi o be a letša mogwane wa thula diretong, mo mathomong a ngwagakgolo wo, kudu ka tikologong ya ka Leboa la Profense. Ke ka lebaka leo a ilego a se makatše batho lebakeng lela a be a reta Kgošana ya Wales ("Prince of Wales"), mohlang wola a ilego a etela Afrika Borwa. Gape o ile a be a etela le Polokwane. Ke wona mohlang wola bao ba sa tsebego Kgomedi,

ba ilego ba kopana le yena la mathomo ka theto. Kgomedi o ile a thekga mokete woo wa Kgošana ya Engellane.

E be e le ka ngwaga wa 1934 ge tiragalo yeo e direga. Go kwagala gore batho ba ile ba kgotsofala kudu ge go ile gwa reta yena, mohlang woo wa kamogelo, ka lebaka la go hlatha bokgoni bjoo bja gagwe. Bao ba bego ba sa mo tsebe gabotse, ba go swana le boNgaka M.J. Madiba; di ile tša šala di sa ba šaletše monaganong. Ba šala ba sa mmona le ka leihlo la moya.

Sona seo se ile sa ba šušumetša maikutlo; ka gore ba ile ba amega kudu mohlang wa lehu la gagwe. Ba ile ba gapeletšega go ba gona ka moya polokong. Ngaka M.J. Madiba o ile a romela molaetša wa tlhobošo ka tsela ya sereto. Sereto seo, go ya ka Madiba-Leso (1987:40) se bitšwa **Kgomedi 'a Lekgothoane**. Ke sona seo ka sona Madiba a utollago tumo le bogale le bokgoni bja Lekgothoane, kudu thetotumišong ya bogologolo.

Go ya ka tlhalošo yeo ya bophelo bja gagwe, go lemogwa bohlokwa bja boitemogelo bja gagwe. Boitemogelo bjoo bja gagwe bo lebane le maemo a ditaba ao a lebanego le polelo yeo a e dirišago thetong ya gagwe, gammogo le phišegelo ya gagwe bjalo ka mongwadi ge a re hlathollela se bohlokwa malebana le molaetša wa **Makxothlo**.

Boitemogelo bjoo bja gagwe bo lemogwa diretong tša gagwe. O kgona go lebantšha direto tšeo tša gagwe le meeno; le ge **Makxothlo** e se e lebane thwi le meeno le ditlwaelo tša segologolo, eupša e lebane le batho (bophelo bja batho) e sego tlhago.

Bjale go latela tšeo Lekgothoane a di ngwadilego ka gobane ka go di bala ka leihlo le bogale, go tlo lemogwa ka moo di tšweleditšwego ka gona, ka bjona boitemogelo bjoo bja gagwe.

5.3.2. Lekgothoane le meeno le ditlwaelo tša setšo

Ka go realo yena go ka thwe o reta tlhago go feta boetapele le bosetšhaba. Fela

go tlo lemogwa gore yena ga a dio reta tlhago, ka ge e bonwa e rakaletše bokatlhago. Aowa, o reta ka ga bohlokwa bja diphedi bophelong bja batho (Bapedi). O no lebantšha tlhago ya gagwe le setšo sa batho. Diphedi tšeo a di retago di lebane le bohlokwa bja setswalle sa batho, e lego yona meeno ya batho.

Go ka no rungwa ka gore bontši bja direto tšeo tša Lekgothoane ke meeno, bjalo ka sa **Noko, Thakadu, Tau**, bjalobjalo. Go kgonthišetša seo, go tlo tsopolwa sereto sa **Tau**, go laetša moo taba yeo ya meeno e bonalago gabotse:

Motau moxolo

Sepopoduma a malekwa

Mmotlana morapa pitšo

Phaxa mangana maxolo

Ke phaxa ya mangana a maxolo e jang bohwa le bya dingwe

Oa baba oa baba lešokxa tau ya dilepe

Le mampya le manonyana a thšaba xo mo thlakhuna

Tau ya mariri a maxolo

Sepotla ka kodu, maphoofolo a mo tseba

Thloxo ntswerere

Letswalo la diphoofo

Ledimo ropo rakweleta.

Ka go šomiša polelo, Lekgothoane o gatelela taba ya meeno. Mantšu a go swana le "Motau moxolo", "Sepopoduma a malekwa", "Mmotlana morapa pitšo", "tau ya dilepe", bjalobjalo, a bontšha gabotse gore Lekgothoane ga a rete tau bjalo ka ge go tsebja e le karolo ya tlhago, empa o reta Babinatau ba go swana le ba GaMasemola.

Tau e a mothofatšwa, "Le mampya le manonyana a thšaba xo mo thlakhuna". Mo ... mo (thlakhuna) ke yona e mothofatšago tau yeo. Mothofatšo yeo e tiišwa gape ke methaladi ya boselela "... o a baba o a baba ..." le wa senyane "... a mo tseba". Lekgothoane o gatelela bontši ka tsela ya go feteletša: Maphoofolo, mampya le manonyana. Bakeng sa gore a šomiše hlogo yeo e nepagetšego ya legoro la **di-**,

o diriša legoro la **ma-** go gatelela ka fao dilo ka moka di swanetšego go lotšha kgoši yeo ya lešoka.

Go tšwela pele Lekgothoane o re:

Tau ya mariri a maxolo.

Nnete ke gore tau ga e na mariri a manyane; e na le mariri a magolo. Ka gona tau yeo ga se tau yeo re e tšwaetšego; ke tau ye nngwe, ka lebaka la gore tau yeo e fapane le ditau tše re di tsebago, tšeo di nago le mariri a go fapana le a tau yeo ya Lekgothoane. Lekgothoane o hlaola tau yeo gore mmadi a kgone go lemoga phapano gare ga tau yeo e lego tau ya gagwe, eupša e sego yeo re e tsebago.

Moo Lekgothoane o dio utolla gape le bohlokwa bja meeno ya segagešo ka go tšweletša bohlokwa bja diphoofolo, dibata le dinonyana bophelong bja Basotho ba Leboa. Naa gabotse e lego meeno ke eng? Go ka thwe moeno (ba bangwe ba re ke moano) ke kamano ya batho yeo go ka thwego ke ya go phatlalala, ya go se swaraganywe ka madi (leloko) goba kgomo (lešika). Mönnig (1988:234) o re ke:

... a fairly loose association of presumed agnatic kin.

Ka fao go tlo lemogwa gore moeno ga o nape o amane le boleloko goba bolešika. Lentšu leo la moeno/moano le tšwa lediring la **go ena** gona **go ana** (go hlompha). Ke ka lebaka leo phoofolo, sebata goba nonyana yeo go anwago ka yona, go ka no enwa ka yona ebile go ka no thwe go enwa ka yona. Ga go ile. Mohlala: Mosotho wa Leboa ge a rata go lemoša yo mongwe gore seo a se bolelago ke therešo ya go se kakwe selo; o tiišeletša ka go thoma polelo yeo ya gagwe ka go re:

Ka noko, ke bolela therešo ge ke realo!

Batho bao ba anago mmogo, go no swana le Bapedi ba Bopedi bja GaSekhukhune, ba ipona ba etšwa modung o tee; ke batho ba tee. Mönnig (1988:235) o re:

People who have the same token regard themselves as related agnatically, and as such are expected to render mutual aid and assistance. If two people on a journey find that they have the same token they will immediately join one another for the rest of the journey and share their resources. If a person arrives destitute among foreign people he will try to establish if there is bound to receive food and shelter from them.

Moeno ga o hlolwe ke motho o tee - ke wa setšhaba ka moka; o ama setšhaba ka moka. O sepelelana le bonatla, (tlou, Babinatlou ke batho ba dinatla; ba go boifega) bagale (tau, batho ba go bina tau ke ba bogale; ba a boifiwa), kgahlego goba phahlogelo ya selo se sengwe (phiri, ge ba ka re ba falalela nageng e šele, mohlomongwe ba tšhaba marumo goba ba širogela badimo, sephedi seo ba tlogo kopana le sona, ba napile ba thoma go se bina; go tlo boelwa temaneng yeo ka morago; goba bobotse goba seka sa khutšo (nonyana). A go tiišweng tšeo di boletšwego ka godimo ka mohlala:

Ka setšo goba ka setlogo, Bapedi tlhologong ba bina kgabo. Ke Babinakgabo go tloga ge ba tloga ga gabobona Botswana, go fihla ge ba fihla Bopedi. Batho ba ke Bakgabo. Bakgatla ba rile ge ba fihla Bopedi ba kgahlwa ke mootlwa wa noko, gomme ba napa ba bina noko. E sa le go tlogela letšatšing leo, ba napa ba ikaroganya le kgabo. Yona taba yeo ya go ikaroganya le moano wa gabobona e ba thuša gape le go timetša mehlala ya bona.

Bakone ba Phokwane bona ge, tlhologong ba tšwa GaMatlala 'a Thaba; ka gona ba swanetše go bina tlhantlhagane. Bona ba rile ge ba tšhaba ga gabobonamogolo, ba phatša naga ya Bopedi, ba lebile Lefakong, ba tšame ba tšhošwa ke dibata, bophiri thobela, ge ba le mo tseleng. Ge ba le gona moo tseleng ba ile ba phirimalelwa; ka gona, ba napile ba thopa moeno wa phiri (sebata seo, le go phirimalelwa fao ga bona).

Eupša e re ka gore botse ka mehla bo phala bogale, ga se ba lahla tlhantlhagane yeo (khutšo). Gomme bona lehono ba bina tlhantlhagane le phiri. Ke Baphiring le

Ditlhantlhagane. Ee, ka ge go šetše go boletšwe ka godimo, ba ka se kgone go tlogela moano wa tlhantlhagane ka lebaka la gore nonyana yeo e emela khutšo. Ke seka sa khutšo.

Ditlhantlhagane ke dinonyana tša lethabo le khutšo ka mehla. Naa e lego ke mang yoo a kilego a bona mohuta woo wa dinonyana tšeo o elwa? Sa tšona ke go ikopelela ka melotšana ya tšona, ka go hlakela ka lethabo le ka go hlakela ka khutšo. Ke nonyana ya badimo. Go thwe ge go ilwa khutšo ya lethabo ka lapeng, kudu khutšo ya thari, mongake metswakong ya gagwe o diriša le mae a tlhantlhagane, go tliša khutšo ka gae. Ka gona nonyana yeo ga e emele khutšo ka gore ke ye nnyane; e ka se kgone go bolaya tše dingwe - ke nonyana ya go tliša khutšo ka lapeng.

Moeno go tlo lemogwa gape gore ga o gatelele tumelo ya batho. Mönnig gona mo letlakaleng la ka godimo o re:

... the totem does not have great religious importance. It has supernatural qualities which exist and act independently but not actively. One is not allowed to kill the totem, as this would invoke supernatural sanctions, and the Pedi swear on the name of their totem as it is considered that breaking such a promise would result in similar sanctions. But the Pedi do not pray to or sacrifice to the totem, and the totem is not associated with any rituals.

Bohlokwa bja moano bo letše godimo ga magetla a setswalle le kamano. Ge go rato tsebja ge motho e le wa geno, a ka no botšišwa go re: O binang? Motho yoo go tlogo itswalanywa le yena, ka ntle le poifo, ke yoo a binago phoofolo yeo a e binago le wena. Gape ka moeno go kgonwa le go tseba fao motho yoo a tšwago gona.

Mohlala wo mongwe wo mobotse ge sereto se lebantšhwa le moeno, ke wa **Nkwe**. Ge a re:

Mankwe a Botlokwa.

Ke gona ge go gopolwa ka **Nkwe** ge e le moeno. Kgopolo yeo e tlišwa ke ge go balelwa pele go fihlela ge sereto seo se fela. Tabakgolo ke poeletšo ya leina le, Botlokwa; gagolo leina leo ge le tlaleletšwa:

... xa bo-mora-Mokotupi 'a Thšaka.

Ge go tšwelwa pele ka go se badišiša ka botlalo le tlhokomelo ye kgolo, taba yeo e sa kgonthšetšwa pele le pele ge sereti se šomiša mothofatšo, bjaloobjalo. Seretong seo Lekgothoane (1937:194) o reta sereto sa **Nkwe** ka tsela ye:

Mankwe a Botlokwa

Wa nkwe Bolea

Phaxa' mangana' maxolo

Phala re ja kxomo

O hwile Botlokwa

Botlokwa xa Mmathšaka Maimane

Botlokwa xa bo-mora-Mokotupi 'a Thšaka

Go na le diphapantšho tšeo di laetšago sebata seo ge e se sebata, empa e le motho. Moreti ga a diriše legoro (la bontši) la diphoofolo la **di-**, eupša o šomiša gape lela la go gatelela bontši; ge batho e le ba bantši kudu, go thwe mantho; dikgomo le tšona ge e le tše ntši, go thwe magomo, bjaloobjalo. Taba yeo e tlogo lemogwa ke gore dinkwe ga e ke e eba tše ntši moo di ka bitšwago mankwe.

Kakaretšo mohuta woo wa dibata ga se o ate moo o ka bitšwago mankwe. Kgatelelo yeo bjale e godimo ga mothofatšo. Ke gore dibata tšeo bjale di a hlompšha; bjale e ba batho. O fo tšwela pele ka go re:

... a Botlokwa.

Go hlaola nkwe; o ka re bjale ke ye e itšego ya go se swane le tša tlwaelo. Potšišo ke gore ke ka lebaka la eng ge e hlaolwa bjalo? Ke gore nkwe bjale e na le mohola goba bohlokwa bjo bo itšego. O ka re ga e sa le sebata seo re se tsebago.

Taba yeo e bontšha lefelo la batho; fao go dulago batho (Botlokwa) e sego dinkwe (dibata). O re ke:

Mankwe a Botlokwa.

Taba yeo e gatelela gore ke legae (motseng) la Batlokwa, Babinankwe ba Botlokwa. O tšwela pele ka go re:

Wa nkwe Bolea.

O hwile Botlokwa.

Wa le **o** di bontšha gore sereti se bolela ka batho e sego dinkwe. Se ka se bolele ka dibata (sebata) ka go diriša **wa** le **o**; se be se tla šomiša **ya** goba **sa** (bakeng sa **wa**) le **e** (sebakeng sa **o**) ge eba se be se bolela ka sebata.

Sereti se boeletša Botlokwa go laetša kgatelelo ya lefelo leo la Batlokwa. Ke gore ga se le lengwe, eupša ke la Botlokwa; ke Botlokwa. Ka gona ga se Mankwe a Bopedi, empa ke Mankwe a Botlokwa. Go dira bjalo ke gore go bolelwa gore ke Batlokwa bao ba anago nkwe. Ka gona:

... a Botlokwa.

Bjale e fapana le:

... a Bopedi/Tswetla/Botswana.

Lebaka ke gore Batlokwa ke Babinankwe mola Bapedi/ Batswetla/ Batswana bona e se Babinankwe.

Se segolo ke gore ke seretotumišo se se lebanego le setšo ka botlalo empa e sego tlhago, go ya ka fao o ka re go bjalo; ga go retwe nkwe ge e le sebata, eupša go retwa nkwe ge e le moeno.

Ge re tšwela pele go se bala Lekgothoane o re:

Phala re ja kxomo.

Re e laetša seo se jago kgomo. Selo seo ke motho e sego sebata (nkwe). Sebata ga se tsebe go bolela, ka fao se ka se tsoge se boletše. Mothalotheto woo o a bolelwa, ka gona o gatelela phapantšho ya mothofatšo go tšwetša pele kgodišo le tlhompho:

O hwile Botlokwa.

O yona e šupa motho e sego sebata. Ka go realo e sa le phapantšho ya mothofatšo. Methalotheto yeo ya mafelelo ye mebedi e tšweletša theto (go reta mogale) ya mogale. Go retwa fao Batlokwa bao ba dulago gona. Go ka se retwe fao go dulago dibata ge eba dibata tšeo ga se batho.

Mo, ga se gore Lekgothoane o reta nkwe, phaga ya naga, yeo go hlwago go bonwa goba go ekwa go bolelwa ka ga yona, aowaa, o reta Batlokwa ba Botlokwa, bona Babinankwe. O dio tšweletša moano wa bona, setšo goba setlogo goba yona histori ya bona ka go šomiša nkwe.

Fa Lekgothoane o bapetša **Nkwe** le Botlokwa. Ka gona taba yeo ya **Nkwe** le Botlokwa ga se sewelo ka gobane nkwe ke moano wa Batlokwa. Ge a tšwela pele o re:

Wa nkwe a Bolea.

Bolea ke sereto (leina) seo se ka se rewego sebata empa motho. Ge moanegwa yo mongwe wa Ramokgopa (1980:32) a reta Bolea/ Molea o re:

O sepele gabotse Molea; o sepele gabotse Mmadira tša
Molopeng; sepela gabotse kakumi-a-masole.

Ka gona mo Bolea ke leina. Motlokwa yoo o reetšwe leina leo. Leina ka setšo ke selo seo se thekgago bophelo bja motho (ngwana), ka fao ge, leina le bohlokwa bophelong bja batho. Gantši ngwana goba motho (ngwetši) o phela go ya ka leina leo a le reetšwego. Ka Sesotho sa Leboa ngwana ga a phakišetšwe go rewa leina la kgoro ya tatagwe. Go balwa lebaka gomme morago gwa kgethwa letšatši leo ka lona go yago go rewa bana maina. Dikgadi gammogo le batswadi ba ba gona moletlong wa mohuta woo. Gona monyanyeng woo go hlabja pudi yeo ka yona ba

begelago badimo gore ditlogolo tšeo tša bona bjale di godile, ka fao di tsoma maina.

Dikgorong tše dingwe, bana ba rewa maina ge ba seno belegwa. Nakong yeo ya morero, go ba le moletlo wa go rewa ga maina. Leina le rewa ka sa matšana. Go na le dikgoro tše dingwe ge mosadi a na le thari, a ka abelwa ngwana goba ba babedi, go tsoša maina a sereto, ka gobane ka setlwaedi, bana ka moka ba rewa maina a kgoro yeo a nyetšwego ka go yona.

Ka tlwaelo morwa yo mongwe le yo mongwe wa lapa o lebana le kgaetšediagwe ka leina: Morwa wa pele o lebana le kgaetšedi ye kgolo, gomme ke yena wa go rea bana ba gagwe maina. Maina ao a lebanego bana ba gagwe, ke a tatagobona le mmagobona: Tatagomorwa le mmagwe. Mošemane wa leitšibulo o rewa tatago-tatagwe, rakgolwagwe, mola morwedi wa leitšibulo yena a rewa mmelegatatagwe, e lego makgolwagwe. Dinakadigare tšona di rewa maina a mangwe a kgoro ya tatabo. Gomme ge, le tšona maina a tšona a swanetše go lebanywa le dikgaetšedi tša tšona.

Morwa wa phejane yena leina la gagwe le lebantšhwa le la kgaetšedi ya phejane; ke yona kgadi yeo e tlogo mo reela leina. Leina goba maina ao a lebanego phejane ke a batswadi ba yona, ka ge e le mošalagae. Phejane gammogo le morwa wa thagaletswalo, ba rewa maina a batswadi ba bona.

Taba yeo ya kgadi ya go rea maina e a fapana. Magorong a mangwe, kgadi ye kgolo ke yona fela yeo e reago maina a kgoro ka moka. O thoma go rea bana ba morwa wa leitšibulo pele, gwa latela ba dinakadigare, gomme mafelelong go latele ba phejane.

Moletlo woo wa go tsoša maina, o ka ba pele ngwana a eya komeng, goba ge a seno aloga, goba gape ge lesele le seno belegwa; goba ka nako efe goba efe yeo kgoro e ka nogo kgethelwa go dira moletlo wa go tsoša maina.

Go ke go direge gore barwa ba (di-)nakadigare ba tsoše maina a botatabo gammogo le bona bommabo. Taba yeo e hlolwa ke ge ka malapeng a magolo le

a manyane go se na thari ye tona, goba ye tshadi, ya go tsoša maina ao. Ge go ka ba ka tsela yeo, gona go ka kgopelwa maina ao go bao a ba lebanego.

Maina a dikgogotshadi, ke gore a batho ba bagolo ka kgorong, a tsošwa ke bana ba go belegwa ba phuthetšwe. Ngwana ge a tlile a phuthetšwe, ke kgadi fela yeo e loketšego go mo phutholla kobo yeo a e aperego. Taba yeo e swana le ge ngwana a ka belegwa a khupere diatla: Ge a khupere ka seatla se setona, o swaretše ba kgoro ya gabo mokhora. Ge a khupere ka seatla se setshadi, o khuparetše kgoro yeo ya gabo melao ya bogologolo. Ke kgadi fela ya go mo khuporolla. Leina la ngwana wa mohuta woo le tsoša la kgogotshadi ya kgoro yeo.

Go dikgadi tšeo di reago batho maina, go ke go fele go eba le mathata a go rea bana maina; maina ao a sego a lebana le bana. Taba yeo ya go hloka katlego, e tlo lemogwa ka ge lesele le thoma selo sa go se fele; go feta fao le malwetši a sa mo katoge, ka ge a tlo ba a imelwa ke leina leo. Ge kgoro e lemogile seo, go tlo rulaganywa moletlwana wa go reolla leina leo, gore a tle a fiwe leo le mo lebanego. Le gona fao, leina leo le reollwa ka sa matšana: pudi goba kgomo. Gona moletlwaneng woo, kgadi ye kgolo e tla re go lesele leo:

Go tlogela lehono ke wena, mohlala, Bolea, ga e sa le wena, mohlala,
Thuhu, ka pudi (goba ka kgomo) yeo.

Go tlogela letšatšing leo lesele le tlo welwa ke maruru.

Ge ngwana a tlile magorong a mangwe, a itiwa ke mmagwe ke theto, gona o tlo tsoša leina la kgoro yeo e nyetšego mmagwe, ge fela mmagwe a ile a re ge a nyalwa le yena ngwana yoo, ba ntšhetšwa kgomo. Ge gona ngwana yoo a sa ka a ntšhetšwa kgomo, mohlang wola mmagwe a nyalwa, gona o tlo tsoša leina la kgoro ya gabommagwe.

Go ba bjalo le go tlhaba. Pele ge tlhaba e ka fiwa leina, ba kgoro ya gabommagwe ba swanetše go reka leina la kgoro yeo mmagwe a beketšwego ka go yona ka kgomo. Ge ngwana yoo a sa ntšhetšwa kgomo, gona o tlo rewa leina la magoro a mangwe a bogadi bja mmagwe.

Mabapi le meeno le ditlwaelo, Lekgothoane o bapetša tlhago (meeno) le batho (Batlokwa) ka go reta nkwe yeo. Moreti yoo, o bona nkwe gabedi; bjalo ka tlhago (sebata) le moano (Babinankwe - Batlokwa). Ka mokgwa woo a retago tlhago, ga se ka fao e lego ka gona, ka gobane bjale e lebantšhitšwe le batho.

Go ya go lebelelwa tše dingwe ge go bolelwa ka **Kolobe**. Kolobe ka moo re tsebago ka gona, ke moeno wa ba gaModjadji le ge e le ba GaMamabolo. Ka godimo go boletšwe ka ga dibata le diphoofolo tšeo e lego tša meeno. Lekgothoane o ngwadile direto tše dingwe tša mabapi le dibata, diphoofolo le dinonyana tše e lego tša meeno. Go yo bolelwa ka moo a retago diphoofolo (kolobe) tšeo ka mo tlhago e bago diswantšho tša setšo. Sereto sa mohuta woo ke sa **Kolobe**. Ge a reta kolobe yeo ya gagwe o re:

Byatladi bya Malatši a mma-ka-xapa khulwana
Kolobe ke ledimo ea ja.

Fa kolobe yona bjale ga e sa le phoofotšwana yeo e tsongwago kudu ka lebaka la nama ye bose ya yona. Bjale e na le bothakga bjo bongwe bjoo bjale bo ratwago ke motho goba batho bao ba itšego. Ge a reta **Tšhwene** gona o no re:

Mmantaxane 'a lewa ...
Tšhwene ya pholo.
E hwile mothlatsweng ...
Morwa maroto moinolo ...

Moreti, mo le gona, o reta Batšhweneng (Bahananwa), ge a re:

Mmantaxane 'a lewa.

Tšhwene e sa lebane le meeno, moeno woo o bonalago ka mmolelwana woo. Ka gona mmolelwana woo, o bolela ka ga sebata, tšhwene yeo e lebanwego ke tlhompho le kgodišo. Kgodišo yeo ke taba yeo e tšwago kgolo modung wa setšo; ka gona (kgodišo yeo) e tsena ka lešakeng la setšo. Ke ka lebaka leo "roto" (tšhwene) e lego kgopolo ya tlhompho goba kgodišo empa e sego lenyatšo. Ka gona tlhago yeo e retwago fa ke Lekgothoane e dira gore mmadi a kwešiše lefase

lohle le diphedi tšohle tša lona ka botlalo; fao a phelago gona, ke moo go rutwago mekgwa le ditlwaelo tša setšo le setho.

Taba yeo e kgonthiša gore Lekgothoane ga a rete tlhago yeo e tlwaelegilego fela, eupša o reta batho bao ba swantšhwago le dilo (diphoofolo, dibata, dinonyana, bjalobjalo). O ruta se sengwe mabapi le (nnete ya) bophelo ge a swantšha se sengwe le tšhwene.

Ge tšhwene e retwa, ga e retwe ge e le sebata goba phoofolo ya naga. E retwa ka gobane e na le thuto (go batho). Ke gore tšhwene bjale e fetogile selo se bohlokwa. Ke ka fao go thwego ga e sa le sebata le ge e le phoofolo ya naga goba yona tlhago fela. E na le thuto yeo e laolago bophelo bja motho.

Lekgothoane o diriša "roto" le "mmadibekwane" ge a tšwela pele. Mantšu ao a bontšha boitemogelo(-bogolo). Ge motho a bitšwa roto, ke gore monna o godile, o na le boitemogelo, go swana le ge a bitšwa tšhwenegatšana; ke gore ke mosadisadi, o na le boitemogelo. Taba yeo e tiišwa ke diema tše:

Rotwana, madulo a roto a tšwa makgwakgwa.

Tšhwenegatšana o matepe, ge o bitšwa ke boroto o a gana.

Diphoofolo, dibata le dinonyana tšeo ka moka tšeo di retwago ke Lekgothoane, go ka thwe ga di rotoše meeno ka moka. Mohlala wo mobotse, ke sereto se se lebanego le **Mpšhe**. Fela ke nonyana ye bohlokwa, ka gobane mo polelong ya Sesotho sa Leboa e (nonyana) a godišwa. Ge go dirišwa seema se:

Mpšhe e tima mello ka diphofa.

Taba yeo e bolela gore ke bohlokwa bja yona (mpšhe) bjoo e lego thuto ye kgolo go Basotho ba Leboa.

Tabakgolo ke gore dilo tšeo ka moka di retwa ka lebaka la bohlokwa bja tšona. Ka fao tlhago e fetogile selo se se lebanego le setšo sa motho.

Bjale go ya go rungwa ka go akaretša diretotumišo tša Lekgothoane, nepo e le go tšweletša bohlokwa bja tšona. Lekgothoane ke seretitumiši sa bogologolo. Thetotumišo ya gagwe yona, e sekametše lehlakoreng la tlhago; ke thetotumišo ya segologolo ya tlhago. Theto yeo ga ya lebaña le boetapele go swana le yeo ya Phala le ya Ramaila.

Go ka gatelelwa gape gore Lekgothoane ke moreti wa tlhago; o reta tlhago. Ka gona gare ga direto tšeo tša gagwe, go na le lefetla la bosetšhaba, ge a sa rete dibata tše di lebanego le meeno ya batho; o reta tša tlhago tše di nago le bohlokwa go motho, ke gore tlhago yeo a e retago, o e lebantšha le setšo sa batho. Direto tša gagwe di tloga di lebane le meeno ya Basotho ba Leboa. Meeno yeo e utolla setšo sa batho bao ka tsela ya tlhago (diphedi tšeo a di retago).

Tlhago yeo e mo gapeletša go ngwala ka bokgoni le mafolofolo a a makatšago. Tlhago yeo ke seka sa bophelo; ke seka sa kholofedišo. Ee, tlhago ke diphedi, le tšeo e sego diphedi. Bohlokwa bja diphedi tšeo a di phedišago ka theto, bo tšweletša bophelo bja Basotho ba Leboa - meeno le ditlwaelo tša bona.

Ge re ruma go ka thwe Lekgothoane ke seretitumiši sa bogologolo. Thetotumišo ya gagwe e ka akaretšwa ka ditaba tša meeno le theto. Empa **Makxothlo** ga e amane le meeno yeo. Re ya go hlaloša ka moo **Makxothlo** e sego nonyana (fela): Nonyana yeo e fetogile seka; e tšweletša lehlakore le lengwe le bohlokwa la bophelo.

6. KGAOLO YA BOSELELA

6.1. SENGWALO

Kgale basekaseki ba sengwalo ba be ba lebantšha nyakišišo ya bona le bophelo bja mongwadi. Gantši tshekatsheko yeo e ba tlhalošo ya saekholotši, ke gore ge semoya sa mongwadi se sekasekwa. Ke ka lebaka leo boOskar Watzel le basekaseki ba Marašia, "Russian Formalists", gammógo le balatedi ba bona ba Matšheše le Mapoleše ba ilego ba re nyakišišo ya mohuta woo, ga e amogelege; ba no re gabotse go swanetše go tsinkelwa sengwalo, e sego mongwadi (yoo Meyer a mmitšago "outeur", ge re be re hlaloša tlhalošo ya mongwadi), ka lebaka la gore ba re go sekasekwa seo se lego ka pukung fela, ka gobane ditaba tša mongwadi di ka se thuše mosekaseki ka selo. Go bona tšeo di ngwadilwego di a kwešišega; ka fao mongwadi ga a bohlokwa.

Banyakišiši bao ba thomile go nepiša popego ya sengwalo ge ba se fetleka; ba fapantšha diteng le thulaganyo. Le ge ba fapantšha dikgopolo tšeo tše pedi, ba fo gatelela kamano gare ga tšona ge ba re (Wellek le Warren, 1973:140):

But a distinction between form as the factor aesthetically active and a content aesthetically different meets with insuperable difficulties. At first sight the boundary line may seem fairly definite. If we understand by content the ideas and emotions conveyed in a work of literature, the form word include all linguistic elements by which contents are expressed. But if we examine this distinction more closely, we see that content implies some elements of form; e.g., the events told in a novel are parts of the content, while the way in which they are arranged into a "plot" is part of the form.

Borateori bao (1973:141) ba fo akaretša ka go re:

"Structure" is a concept including both content and form so far as they are organized for aesthetic purpose. The work of art is, then, considered of signs, serving a specific aesthetic purpose.

Ge a akaretša teori yeo ya "Russian Formalists" Van Luxemburg le ba bangwe (1983:48) ba re:

De formalisten hebben een aantal belangrijke begrippen voor de analyse van verhalend teksten geïntroduceerd: motief als kleinste eenheid van de vertelde geschiedenis; fabula als keten van motieven in hun chronologische volgorde en suzjet als de artistieke ordening van de motieven, het resultaat van de toepassing van een aantal kunstgrepen op de fabula.

Strachan (1988:3) o tšwela pele ka gore teori ya sebjalebja le mabapi le thutadingwalo e bolela gore popego ya sengwalo e hlaloša gore sengwalo se na le matlalo a mararo, empa e sego a mabedi fela. O e hlatholla ka go re:

Ons lei verder af dat "fabel" gelyk is aan die eerste vlak wat telkens in bostaande paragrawe vermeld word. "Suzjet" vervat in beginsel beide die tweede en derde vlakke. Die driedeling maak dus 'n fyner onderskeid moontlik. Soos spesifiek Bal hierdie begrippe gebruik, hou die tweede vlak verband met die visie waaruit daar na die eerste vlak gekyk word; in die derde vlak word hierdie visie onder woorde gebring (vertel).

Le ge Lefapha la Maleme a Mafrika la Yunibesithi ya Tshwane le amogela kgopolo yeo ya gore popego ya sengwalo e na le matlalo a mararo, le fapana le teori yeo ka go re letlalo leo la boraro le lebane le thuto ya mongwalelo, ka gobane gabotse mongwalelo ke kgopolo ye e hlalošago "visie" (pono) yeo Strachan a bolelago ka ga yona. Taba yeo e tlo bolelwa ge letlalo la boraro le eyo sekasekwa. Ge e le tshekatsheko ye e lebanego le letlalo la diteng ("geskiedenis"), moo go yona, go gatelelwa bohlokwa bja kgopolo ye, sererwa.

6.2. DITENG

Groenewald (1993:8) o hlaloša kgopolo yeo ya diteng ka go re ke ditaba ge di lemogwa ka botšona, pele ga ge mongwadi a ngwala ka ga tšona. Marggraff (1994:61) o tlaleletša kgopolo yeo ka go re:

The fact that the story level is the basic level of a narrative does not mean that it is reality - it is an abstraction of the reality (the author has dissociated from the reality).

Ge a bolela ka ga kakaretšo yeo ya ditaba o no tšwela pele ka go re (1994:61):

The extent and degree of abstraction depends on the author's decision. This means, for example, that when an author decides to abstract a great deal, he/she will write a short story or a novelette, and if abstraction is not extreme, the author will be writing a novel (which contains far more information than a short story or a novelette).

Gona letlakaleng leo la 61, o tšwela pele go hlatholla kgopolo ye, sererwa, ka go e lebantšha le go akaretša ditaba tša diteng. Ge a tšwela pele gona letlakaleng leo, la 61, o no re:

When a point is reached at which the reality cannot be abstracted any further, when a final abstraction is reached, then one refers to the topic of the story.

Ke ka lebaka leo Groenewald (1993:8) a bolelago gore diteng ke kgopana ya ditaba e tee. O re sererwa se amantšha se sengwe le se sengwe sa diteng. Tšeo borateori bao ba di gatelelago gona fao ke:

- (a) **Bohlokwa bja kgopolo yeo, sererwa.**
- (b) **Kamano gare ga sererwa le tša diteng.**

Marggraff (1994:62) o kgona go hlaloša mešomo ye bohlokwa yeo ya sererwa, ge a e lebantšha le padinyana yeo a e sekasekago. Ge a tšwela pele o re:

It has two functions: vertically it determines, and horizontally it establishes connections.

Ka go realo o gatelela gore diteng di a swantšha ("horizontal connections") ebile di a kgetha ("vertical determining"). Ke gore "horizontal" e amantšha dielemente goba

ditaba, mola "vertical" yona e kgetha bogolo goba bontši bja ditaba. Gabotse monyakišiši o šomiša melawana yeo go hlopha dingwalo.

Taba ya bobedi ye e lebanego le kamano gare ga sererwa le diteng, ga se ya hlalošwa ka botlalo. Se se swanetšego go bolelwa, ke go lemošiša go lekana ga go akaretša ditaba go fihlela "final abstraction" ya Marggraff ye e lebanego le kamano yeo. Kakaretšo yeo e tlo lebana gabotse le kamano yeo ge kgopolo goba dikgopolo tše di bolelago sererwa, di tswalanywa le ditaba tše dingwe tše bohlokwa tše di sego tša bolelwa pha!, tša tlhalošo ye e lekanego.

Ge re tšea mohlala wa sereto sa **Makxothlo**, re lemoga gore kamano ke ya go bolela gore ke nonyana, leribiši, yeo e dulago phagong, yeo e tsomago bošego. Ka fao dielemente ka moka tša sengwalo di gona: Baanegwa (makgohlo), ditiragalo (mo a dulago gona), felo (phagong) le nako (bošego). Elemente ye ya nako fa, ga e bonale thwi seretong seo, empa e gona ka gobane re tseba nonyana yeo e phela goba e sela bošego.

Ge e le seretokanegelong sa Matome Fela sa **Sebilwane**, sererwa se lebane le lese, tlhaselo le phologo. Gomme nako (bošego) le felo (gaMokutu) ga di bolelwe, ke gore ga di bohlokwa wo kaalo sererweng seo. Ke ka fao Marggraff (1994:62) a bolelago gore nako le felo ga se dielemente tša sengwalo tše bohlokwa. Yena o di bitša "subordinate aspects". Le ge dielemente tšeo di sa bolelwe sererweng seo, ke tše bohlokwa tša diteng. Sererwa se lebane le ditaba tše di itšego tša diteng (tšeo di amantšhwago).

Ke ka lebaka leo re sa bolelego ditaba tša sereto (ge e le sa **Makxothlo**) ka botlalo, ka lebaka la gore leina (thaetlele) le lebane le sererwa; ka ge le se la lebana le diteng ka moka, tšeo tša diteng, ka gobane tlhalošo ya kgopolo yeo, makgohlo, e sepedišana tsela le mekgwa ya nonyana yeo.

6.3. DITENG TŠA MAKXOTHLO

Bjale mošomokgomo wa mmadi ke go tsoma diteng tšeo tša **Makxothlo**, ke gore tšeo di lebanego le diteng fela seretong seo. E ba mošomo wo mogolo kudu go

mmadi ka gore ga se a fiwa diteng ge di arogane le thulaganyo. Mošomo woo wa mmadi, ke go kgetha diteng go thulaganyo le mongwalelo ka gobane ke tšona tšeo di bonagalago pukung, ke gore ge a swere puku, o swere thulaganyo le mongwalelo. Go ka thwe selaodišwa ("text") seo se tletše (mongwadi) Lekgothoane gomme rena mo ga re nyake Lekgothoane, eupša, re tsoma diteng tša **Makxothlo**. Ke ka lebaka leo, re swanetšego go hlaola dilo (diteng le thulaganyo) tše pedi tšeo. Gomme tlhalošo ya seo mmadi a se balago e tšweletšwa ke diteng (bjalo ka ge a ipeakanyetša tšona ka lefsa) ge di bapetšwa le taba yeo a e balago.

Rimmon-Kenan (1983:3) o gatelela taba yeo ka go bolela ka go re:

"Story" (e lego diteng) designates the narrated events, abstracted from their disposition in the text and reconstructed in their chronological order, together with the participants in these events.

Ka gona mošomo wa monyakišiši o nyakile wa swana le wa letseka ka gobane le yena o nyakišiša diteng, tšeo e lego sephiri ka gobane ga di hlaolege gabonolo magareng ga thulaganyo le mongwalelo. Diteng le sererwa di utologa ge di balwa, ke gore, di bonagala ge re bala Lekgothoane. **Makxothlo** e re botša dilo tše ntši, ke gore ke nonyana, e bile go bolelwa ka ga mekgwa le ditlwaelo tša yona; moo e phelago gona, le gore e tsoma bošego. Ke ka lebaka leo re bolelago gore diteng ke dilo tše ntši.

Mongwadi o kgetha fela tše a di nyakago ge a ngwala sereto seo sa **Makxothlo**, go fapana le ge a ngwala padi goba seretokanegelo, ka gobane go tšeo gona o tlo kgetha ditaba tše ntši. Go kwešiša ditaba tšeo ka botlalo, re tlo fapantšha sererwa le thaetlele. Sererwa se bolela go akaretša goba go amantšha diteng, ke gore se bolela go kgetha makgohlo. Ge go tiišwa kgetho yeo, go ka thwe makgohlo:

- (a) A bolela ka ga mekgwa le ditlwaelo tše re di tsebago, tšeo di lebanego le nonyana yeo (le ge di se tša bitšwa goba go bolelwa goba gona go ngwalwa), bjalobjalo, ke go re:

- Go fofa (a sa kwewe).
- Go tsoma bošego (magotlo le tše dingwe).
- Mahlo a magolo a bogale.
- Menotlo.
- Mo a dulago gona, bjalobjalo.

Tšona dilo tšeo go ka thwe ke tšona diteng tša **Makxothlo**.

Pele re thoma go sekaseka **Makxothlo** re yo kgonthišiša taba e tee ya go re makgohlo e lebane le **bontši** goba **botee**, ka gobane ge re lekola Ziervogel le Mokgokong, ba re e šupa botee.

Ka tikologong ya Bopedi bja GaSekhukhune go bolelwa ka **makgohlo** (legoro la 1(a)) ge e le botee, mola bontši bja yona e le **bomakgohlo** (legoro la 2(a)). Ka tikologong ya Polokwane (Botlokwa), gona go bolelwa ka **lekgohlo** (legoro la 5) (ka kakaretšo ga ba re **leribiši**, eupša **lekgohlo**); ge e le botee, gomme ka bontši e ba **makgohlo** (legoro la 6). Ge Lekgothoane a reta makgohlo o re: ... **manyelaphaxong**, ka go realo **ma-** yeo e lebane le legoro la 6 (bontši). Ka fao ka ge Lekgothoane e le moreti wa tikologo ya Polokwane, o swanetše go be a šomišitše **makgohlo** ka bontši. Ka go realo nyakišišo ye e ya go nyakišiša **makgohlo** ge e le bontši, e **rego** botee.

Bjale re yo sekasekaseka diteng tšeo tša **Makxothlo**:

Makxothlo manyelaphaxong,

Motlha' pula o nyela kae?

Makxothlo a dula phagong: Leina leo le lebane le sererwa; ga se le lebane le diteng ka moka tša sereto, ke gore le ikgweranya le ditaba tša diteng fela ka gobane le nyalana le mokgwa wa nonyana yeo.

Nyelaphaxong: Wo ga se mošomo wa leribiši wa go nyela phagong. Go ya ka boitemogelo bja rena babadi, taba yeo ga se nnete gore lona (leribiši) le tloga (mohlareng) la yo nyela phagong, moo le dulago gona. Dinonyana ka moka, ga ešita le diphoofolo, moo di dulago ebile di a nyela. Ka lebaka leo leribiši le ka no

fofela kua phagong go yo nyela. Ka gona **Makxothlo** ao a Lekgothoane, a lebane le diteng, gape a bapetšwa le sererwa; ke dinonyana tšeo di dulago phagong. Ka fao ge, ge a nyela fao, ke tshwanelo ka lebaka la gore ga se batho bao ba nago le mekgwa le maitshwaro.

Mothla' pula o nyela kae?: Ge e le potšišo yeo yona e lebane le gore Lekgothoane ga a tsebe gore ge pula e ena go ba bjang gona moo leribiši leo le dulago gona (phagong). Ke ka lebaka leo go ka thwego potšišo yeo e lebane le thulaganyo ka gobane mongwadi ga a tsebe gore a nonyana yeo e dirang ge pula e ena. Gomme gape potšišo yeo e nepiša nako, ke gore nako yeo e sego ya pula. Se bohlokwa ke gore nako e a bolelwa.

Go ka akaretšwa ka gore teori yela ya "narratology" e šoma gabotse le mo sengwalong se, **Makxothlo**, ka gobane go na le "personasie" (moanegwa), e lego makgohlo, tiragalo, e lego go dula; felo, e lego phagong, le nako, e lego nako yeo makgohlo a phelago go yona. Sererwa sona se utolla diteng: Ke nonyana yeo e dulago phagong, ya go tsoma bošego.

7. KGAOLO YA BOŠUPA: THULAGANYO (THAETLELE)

7.1. DITHAETLELE LE DITLHALOŠO

Mo ditaodišwaneng ya gagwe ya go bitšwa, **Entitling**, John Fisher (Wilsmore, 1987:403) o re:

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

Go ya ka maikemišetšo a rena, ga re yo hlokomela fela thaetlele ya sereto, empa gape re yo tsinkela le thaetlele ya kgoboketšo ya direto goba pukutheto, go nyankurela gore moreti a ka ba a di dirišitše go fihlelela maikemišetšo goba tšona ditebelelo tša gagwe bjang, ge a tlo hlaka sengwalo seo.

Gróve (1957:52-53) yena o nepiša bohlokwa bja taba yeo ka go e nyalanya le tlaleletšotlhalošo ("voetnotas") le tshedimošo ya ka gare goba ka ntle ga kanegelo/taodišo. Gape gona malebana le taba yeo, Van Warmelo (1937:190-3) o fo ngwala matseno ao a hlalošago ditaba ka botlalo mabapi le kgoboketšo yeo ya direto tša Lekgothoane; ka ge legatong la Lekgothoane, a utolla maikemišetšo le nepo (tša gagwe), ka ga direto tšeo tša gagwe, gore babadi ba tle ba di kwešiše ka tshwanelo, kudu ka gobane go na le dithaetlele tše di itšego tša go ba magareng ("neutraal") tšeo di nyalanego le dithaetlele tša direto tše dingwe tša go ngwalwa ke bareti ba go swana le Lekgothoane.

7.2. BOHLOKWA BJA THAETLELE

Tlhalošo ya mošomo wa dingwalo ya kgauswanyane, e sa tšo utolla bothata bjo bo šintšego meno. Wilsmore (1987:402-8), ka athekele ya gagwe ya go bitšwa, **The role of titles**, o leka go rarolla nkgotho yeo ya bothata. Ka ntle ga go rea thaetlele gape, o bolela ka ga kgonagalo ya mehola ye mengwe yeo thaetlele e ka bago le yona. O dio rulaganya maikemišetšo ao a gagwe ka tsela ye:

My concern will be to show that we can identify a work of art, by virtue of its having had a particular history, with an origin which

suffices both to identify and individuate it. Although this paper will focus on literary works, it shall be implied that the act of entitling the artwork is generally a normal constituent part of its identifying history of production.

O no thoma ngangišano ya gagwe ka go tsopola go tšwa taodišwaneng ya Jerrold Levinson ya go bitšwa **Titles**, ka go re:

- (i) Titles of artworks are often integral parts of the (works of art), constitutive of what such works are.
- (ii) Titles of artworks are plausibly essential properties of them, in many cases.
- (iii) The title slot for a work of art is never devoid of aesthetic potential; how it is filled, or that it is not filled is always aesthetically relevant. (A work differently titled will invariably be aesthetically different.)
- (iv) There is a significant disanalogy between titles of artworks and names of persons, particularly in regard to their roles in the understanding and interpretation of the objects they denote.

Seo Levinson a lekago go se bolela fa, ke gore thaetlele e ka ba le khuetšo godimo ga tlhalošo ya sengwalo. Mohlala wo mobotse, mmadi a ka o hwetša pading ya Kekana, **Nonyana ya Tokologo**. Thaetlele ya mohuta woo, e mo gapeleditše, bjalo ka ge mo matsenong a padi yeo, a hlatholotšego ka botlalo, gore yena o emela go lwela ditokelo tša basadi.

Gabonolo thaetlele yeo e ka fetolelwa leineng la Taamane, moanegwathwadi wa padi yeo, gore šedi ya mmadi e se nepišwe godimo ga ditokelo tša basadi. Gomme ge go le bjalo, gona mmadi o tlo bala padi yeo bjalo ka padi ya botseka, sona seo padi yeo e lego sona.

Gore thaetlele e kgonthiša goba e fa tlhalošo ya sengwalo khuetšo, Wilsmore (1987:402) o bolela ka "guide" go re gopotša ka ga kanegelo ya Mphahlele,

Letsogo la Molao, yeo e tšweletšago masetlapelo bophelong bja Faro. Thaetlele yeo e dira gore mmadi a letele gore padi e lebane le ditiragalo tša botseka gomme go ba bjalo ka gobane Ntuli le Swanepoel (1993:114) mo kakaretšong ya bona ya dingwalo tša Sesotho sa Leboa, taba yona yeo, ba e bitša "thriller" (kgakgamatšo), seo go ka thwego se kgole le therešo.

Padi ye ya Mphahlele, e ile ya re moragonyana ga mengwaga ye mmalwa, ya bona kgatišo ya bobedi. Mphahlele o filo tlaleletša puku yeo ka ditemana tše mmalwa mo mafelelong a yona, gomme thaetlele yeo a e fetolela go **Mohlokapasa ke Mokaahwile**.

Kanegelo yeo ga e fapane ka selo le yeo ya peleng; kakaretšo ke selo se tee, eupša ka go fa puku yeo thaetlele ye mpsha, Mphahlele o šišinya gore padi yeo e sekasekwe bjalo ka padikganano ya Sesotho sa Leboa. Mphahlele ga se a fetole maikemišetšo a gagwe; kanegelo yeo e sa bolela ka masetlapelo bophelong bja Faro mabakeng ale a "apartheid". Mphahlele o rata go utolla mabaka ale a kgatelelo le kgethollo.

Gore sengwalo se tle se lemogege ka botlalo, bjalo ka sengwalo sa bokgabo, se swanetše go laolwa ke maikemišetšo a mongwadi, ka go bea goba go fa sengwalo seo leina. Ke ka lebaka leo re tlogo kgona go lemoga bohlokwa bja thaetlele. Dithaetlele ka moka tša sengwalo sefe kapa sefe, di bohlokwahlokwa ka lebaka la gore ke seripa sa sengwalo. Ge a gatelela taba yeo, Wilsmore (1987:404) o re maikemišetšo a mongwadi a swanetše go nepa tlhalošo ya sengwalo:

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

Ke ka lebaka leo Levinson (Wilsmore, 1987:404) a bolelago ka tsela ("doorway into them") ge a bolela ka dikarolo tšeo tša sengwalo. Ge dikarolo tšeo di ka se dirišwe;

tša tlogelwa ge go sekasekwa, go swana le ge go ka bolelwa ka setšo sa sengwalo se sengwe fela.

Wilsmore (1987:405) o swantšha thaetlele le leinakgwebo ("trademark"). Ge a hlatholla taba yeo ya gagwe o dio re:

The way in which titles are used artistically is illuminated by comparing them with common law trademark.

Tirišo ya leinakgwebo setšweletšong, le thaetlele sengwalong; bobedi di bontšha tlhago goba setšo seo se swanetšego go šupša gore se tsebje. Ke ka fao se tšweletšwa le sona sengwalo, di swanetšego go fiwa leinakgwebo goba thaetlele.

Modu wa leinakgwebo ke motšweletši, ka lebaka la gore modu wa thaetlele wona e le mongwadi ka nama. Ke gona ka lebaka leo ka molao, leinakgwebo (goba thaetlele) le se la swanela go dirišwa ke mang goba mang, ge e se beng ba lona fela. Ke ka moo re kwago Wilsmore a rego:

The law forbids others to use the trademark; otherwise customers might be misled into believing that their goods come from the same origin as the original, and are therefore of equal taste and distinction.

Ditaba tšeo ka moka tša tshwantšho ya thaetlele le leinakgwebo, di gatelela bohlokwa bja thaetlele sengwalong.

Re ka akaretša ka gore, ka kakaretšo thaetlele e tswalane kudu le sengwalo. Wilsmore (1987:407) o tiiša taba yeo ka go re:

... titles normally assume a dual role: interpretative and naming. In either role titles can be essential to the existence and proper reading of the literary work. We use a title in its role as name referring to a literary work by its means. Our reference is only successful, however - inasmuch as it is the same literary work as is referred to by others - if there is the causal and intentional link back to an initial creative baptism of the work by author. This gives the title an indexical

function and explains how the literary work is identified through the creative art.

Taba yeo e bolela gore thaetlele e fa karabo e tee ya go kgotsfatša, le ge sengwalo se ka ba le ditlhalošo tša go fapafapana; ka ntle ga go amogela gore tlhalošo ye nngwe le ye nngwe, ke mošomo wo o fapanego le woo wa peleng. Ke ka fao Wilsmore (1987:408) a tšwelago pele ka go kgonthiša gore, ka go šomiša thaetlele, mongwadi o hlaloša mošomo wo mobotse wa bokgabo ka go o reela leina.

Ka tsela yeo mošomo wa go hlatholla thaetlele, ga se go fetolwa ga seo se šetšego se hlotšwe, empa ke mokgwa wo mongwe wa go bea mošomo woo wo mobotse wo bohlokwahlokwa wa bokgabo pepeneneng, gore o tšee lebopo la wona la peleng leo le dirago gore o fapane le mešomo ye mengwe ya bokgabo.

Ke ka moo go ka thwego thaetlele ke karolo ya sengwalo, eupša e sego leina fela la sona, ka gobane go ya ka Wilsmore, gona letlakaleng leo, ge a šetše a ruma taba yeo o re:

In conclusion, then, the literary work often possesses its title essentially in that it could not be the same literary work without it. Moreover, it often possesses many of its essential aesthetic properties - those that must necessarily be perceived if it is to be "appreciated" - as titles reveal them.

Ka gona re tlo lemoga gore maatla a dithaetlele ke a go tia ka go tlala. Ge a gatelela gore thaetlele ga e reele sengwalo leina fela, Gróve (1957:54) o tlaleletša "interpretative function" ya thaetlele, ka fao e boletšwego ke Wilsmore ka go re:

Maar nou is die benoeming nie die enigste funksie wat 'n titel kan hê nie. 'n Titel kan ook karakteriserend wees o.a. na die onderwerp, na die tradisionele vorm (sonnet, ballade) na die kerninhoud (kontrak).

Taba yeo e bonala gabotse dingwalong tša sebjalebja; ge go balwa dithaetlele tša tšona (dingwalo), mmadi o eta a kopana le tirišo ya dithekniki sengwalong, tšeo

Gróve a di bitšwago "die wesenlike karakter van die werk". Thaetlele go ya ka Gróve; gona letlakaleng leo, "kan ook, nes 'n naam afkoms aandui en so die gedig plaas in 'n bepaalde kultuurverband. As Opperman sy sonnetreeks **Brandaan** noem, word dadelik die **Brandaan-avonture** opgeroep, en verplig dit ons om die sonnette teen daardie kultuuragtergrond te lees".

O tšwela pele (1957:55) ka go re mongwadi a ka šomiša thaetlele ka bošaedi. Mohlala wa gagwe ke thaetlele ya seretosello se sengwe sa **Vondel**, e lego:

Op het overlijden van wijlen den E.E. Heere Cornelis Pietersz. Hooft, Raad en oud-burgemeester der wijdberoemde koopstede Amsterdam. Zaliglijk ontslapen den eersten dag des jaars 1626.

O hlaloša polelo yeo ya gagwe (1957:56) ka go re:

Die betiteling is hier geen artistieke bedrywigheid nie, dra niks wesenliks by tot die gedig nie.

Ka gona ka kakaretšo, re ka re ke gore ge Eliot (Gróve, 1957:55) a bitša kgoboketšo ya direkto ka thaetlele ya **Four Quartets**, leina leo le lemoša mmadi sebopego sa mmimo woo o itšego; gape sebopego seo se bohlokwa ge tebanyo goba tebelelo ya Eliot e swanetše go hlalošwa ge mmadi a nyaka go e kwešiša. Ka lebaka leo ka thaetlele mongwadi o gapeletša sengwalo mohuteng wo o itšego wa sengwalo. Ke gore o gapeletša mmadi gore a sekaseke sengwalo seo ka leihlo leo a se kgethetšego leina (thaetlele).

Kekana, ka thaetlele yeo ya **Nonyana ya Tokologo**, o gapeletša mmadi gore a sekaseke sengwalo seo sa gagwe bjalo ka sengwalo sa go lebana le ditokelo tša basadi, eupša sengwalo seo, gabotse, se lebane le botseka, ge se sa lebanywé le leina la moanegwa wa puku, Taamane. Go bjalo le go Mphahlele ka **Letsogo la Molao**; o gapeletša puku yeo gore e lebane le botseka, e le gore gabotse e lebane le masetlapelo ao a hlotšwego ke kganano; gomme ke ka fao kgatišo ya bobedi ya puku yeo, Mphahlele a fetolago leina leo, go ba **Mohlokapasa ke Mokaahwile**.

7.3. MEDIRO YA THAETLELE

Fowler (1982:96) o swantšha thaetlele le seka ("emblem"), lebjja ("tag") goba sekafoko, le ge e le senaganwa ("abstraction") go kgethologanya mehuta ye e fapafapanego ya direto tše kopana ka yona. Godimo ga fao kamano magareng ga dielemente tšeo tša seka; di gapeletšwa go ba le thaetlele, sekathaetlelenyana ("motto subtitle"), diswantšho le seo a se bitšago "verse explanation". Ka go realo thaetlele ke karolo ya sereto goba tlhalošo ya sona.

Go ya ka John Hollander (Fowler, 1982:96) dithaetlele ke maikemišetšo a dipego tše di itšego ka gobane di fela di tlaleletšwa sengwalong. Ke ka fao a rego thaetlele e na le modiro wa tlhagišo ("presentational function"). O tšwela pele ka go hlopha dithaetlele gore di na le mehuta ye mene, e lego tša mokgwa wa Victoria tša direto tše kopana, tša sererwa, tša moko wa ditaba, tša tsopolo ya ka gare (kudu mothaladi wa mathomo, mothaladi wa tlhabeletšo goba sekafokokgopolo), le tša sekatsšhišinyo ("symbolic suggestion"), ke gore yona thaetlelegolo.

Gape go na le dithaetlele tša go bitšwa "informative" tša go hlaola mohuta wo o itšego; gomme ke ka lebaka leo go lego bohlokwa gore ge go hlaolwa thaetlele go swanetše go lebelelwa seo e lego maikemišetšo a sengwalo seo; ke ka fao di lego bohlokwa dingwalong ka kakaretšo. Gomme ge, go na le dithaetlele tša go katološwa ("analytic") tšeo le tšona di lego bohlokwa kgatšong ya dingwalo tše mpsaha, tša go ka ba le tlhalošo, kakaretšo goba lenaneo la diteng. Gomme lehono dithaetlele tša mohuta woo ga di sa dirišwa ka ntle ga dithaetlele tša dingwalotshegišo.

7.4. TLALELETŠOTLHALOŠO

Ka ntle le thaetlele, Gróve o sa bolela ka ga ditlaleletšotlhalošo ("voetnotas") le dikatološothaetlele. Kgopolo yeo ya mafelelo ke ye bohlokwa mo nyakišišing ye ya rena. Yona, re swanetše go e hlokomedišiša. Mohlala wo a o tsopolago (1957:55) o lebane le diretosello tša Totius tšeo a di kgobokeditšego ka pukuthetong ye, **Die Donker Poort**. Totius o tlaleletša thaetlele ka go re:

Hierdie gedig het betrekking op die afsterwe van ons kleindogtertjie wat na 'n smartlike lyding in ons huis in haar tweede lewensjaar oorlede is.

Ge Gróve a badišišwa ka botlalo le ka tlhokomelo ye kgolo, o ka re ga a na nnete ya gore tlaleletšothaetlele yeo e na le mohola, ka gobane e nyaka go tšwelatša tše di lebanego le tebanyo ya Totius ge a ngwala sereto seo sa ka godimo.

7.5. TLALELETŠOTHAETLELE

Sereti se se šomišitšego ditlaleletšothaetlele kudu, ge se ngwala direto tša sona, ke E.K.K. Matlala. Pele Matlala a ngwala sereto, o ala tlhalošo ya ditaba tšeo di sego tša lebana thwi le sereto. Ge a reta **Seemole 'a Engelane** (Queen Elizabeth II) o re:

O tswetšwe ka Mpitlo (April) 21, 1926, a fitlha sekeng sa bosadi ka ona Mpitlo 21, 1947. O bekiwe ka Dibatseladiphalana (November) 20, 1947. Lethatše la'gwe Kgošana Charles, o tswetšwe ka tšona Dibatseladiphalana 14, 1948. Moratho, Kgošana Anne, o belegwe ka Ditlhage (August) 15, 1950. Raakgolo a bona, Kgoši George VI, o tlhokagetše ka Matlhatlhakgwe (February) 6, 1951. "Kgoši ya eta nngwe e ya šala". Ka ana kgopolo yeo, morodiagwe Elisabetha wa Bobedi o ile a tšeya setulo, mme a bewa matsogo a newa Naka la Bogoši ka Labobedi, Kgweding ya Tlhakola (June) 2, 1953.

Reto sena se ile sa retwa ke mongodi Baleng la Sekolo sa "Khaisc" lee pele a Kereke, ka Labobedi la 2, Tlhakola (June) 1953. Moreti o be a le phagamaneng ya bolele bja Lerako la Tšhipi (Bell Tower).

Ge a thoma go bula molomo, butsi bo beng bo le moo bo ile bja tšeeega ka makalo e kgolo go kwa makgethe a beng a ologa boleleng bja Lerakotšhipi. Ba batala bona, motlhoomongwe ba gopola makgethe a reti tša Aforika go sa dutšwe, ba ile ba rothiša dikeledi nnetennete, - keledi tša botlhoko le lethabo. Moreti o be a na le

mosadi wa mokgolokwane, Mmanoko a Mongalo, tsogong la ngele, mme e re mo a reng khethe, mokgolokwane o lle. Pele moreti a bitša "Dumela Seemole a Engelane", mokgolokwane o ile wa lla, mme tlhaga ya a swa sereting.

Mohumagadi Edisabetha wa Bobedi o bidityšwe "Seemole", gobane ka Sesotho mosetsana yo a reng a yo wela ya ba rragwe o tlhokagetše, ge a boya o bitšwa "Seemole" la kwela. Bjale Mohumagadi Edisabetha wa Bobedi o beilwe bogoši rragwe a tlhokagetše. Ngwanabo Kgošanagadi Margaret, o bidityšwe "Ramasela" gobane ke phejane ka gabo. Sesothong, Ramasela ge a retwa go thwe:

Ramasela a phethela,
Seyakgonyeng se phethetše,
A ba a boya a phethetše,
Sephethedi sa bannyana.

Gape Matlala o latela sona setlwaedi seo le diretong tše dingwe kgoboketšong ye ya direto, bjalo ka, **Sepela botse phiri Mmankala** (letl. 15), **Go buiwa ga badimo** (letl. 17), **Galana la molora** (matl. 17 le 18), bjalobjalo.

7.6. KAKARETŠO YA DIKGOPOLO

Bjale re tšwele tshekatshekong ya dikgopolo tše di fapafapanego ka ntle le go di hlaloša ka botlalo. Go yo lekolwa dikgopolo tša go fapafapana mo therišanong ye ka ntle le go di tsinkela sekgauswanyane ka leihlo la tekolo. Le ge go/bjalo, ga se dikgopolo tša go ka hlola tlhakahlakano le kgakanego, ebile ga go bohlokwa gore di hlalošwe ka botlalo. Mohlomongwe, mabapi le nyakišišo ye, go tlo tsomega gore dikgopolo tše di no akaretšwa gore di kgone go fapantšhwa, gore go tle go tlošwe kgakanego yeo e ka bago gona ge go yo sekasekwa sereto sa Lekgothoane.

7.7. THAETLELE

Thaetlele ke leina la puku goba kgoboketšo ya direto, bjalo ka ge re bolela ka **Megokgo ya Bjoko** (Matsepe, O.K) goba **Seriti sa Thabantsho** (Ramaila, E.M),

Praises of Animals in Northern Sotho (Lekgothoane, S.K), bjalobjalo. Ye e bitšwa thaetlele ya kgoboketšo goba puku.

Gape go na le thaetlele ya sereto, taodišo goba kanegelokopana, bjalo ka **Noko, Phiri** (Lekgothoane), **Kgoši Mampuru, Kgoši Sekhukhune I** (Ramaila), **Nna nka se je dipute, Le ahlola sepitšha bakgalabje**, (Nkadimeng), bjalobjalo.

7.8. THAETLELENYANA

Bangwadi ba bangwe ba šomiša thaetlelenyana ("subtitle"). Yo mongwe wa bangwadi bao ke Ratlabala (1968:16) ka sereto sa **Polokong**. O re go diriša thaetlele yeo, **Polokong**, ka fase ga yona a hlaloše go re: **La mokgalabje yo e bego e le molemi**. Ramaila, **Seriti sa Thabantsho**, o šomiša thaetlelenyana ya kgoboketšo, **Direto tša magoši le bagale**. Thaetlelenyana ga e bolele tebanyo ya mongwadi; e tlaleletša thaetlele. Thaetlelenyana ya Totius yona e lemoša mmadi masetlapelo ao a sa tlogo bolelwa ge go yo balwa sereto seo.

7.9. KATOLOŠOTHAETLELE

Van Warmelo le Ramaila mo dikgoboketšong tša bona ba šomiša katološothaetlele. Matlala le yena seretong sa **Sepela botse phiri a Mmankala** (letl. 15) o šomiša katološothaetlele. Van Warmelo yena o ngwala matseno ao a hlalošago ditaba ka botlalo tša mabapi le kgoboketšo ya direto tša Lekgothoane. Legatong la Lekgothoane o utolla nepo ya Lekgothoane, ge a ngwala direto tšeo gore babadi ba tle ba kwešiše direto tšeo tša Lekgothoane ka botlalo.

Matlala yena, pele a reta, o hlaloša ditaba tše dingwe tšeo di sego tša lebana thwi le sereto seo a yago go se reta. Re šetše re bone mohlala ka sereto sa **Seemole a Engelane**.

Katološothaetlele e fapana le thaetlelenyana ka gore e hlaloša matseno mola thaetlelenyana e tlaleletša thaetlele.

7.10. TLALELETŠOTLHALOŠO

Phorohlo Mamogobo, **Leduleputswa**, o diriša tlaletšotlhalošo ye e itšego, yeo rena re yago go e bitša tlhalošokanegelo. O arotše **Leduleputswa** ka dikarolo goba dikgaolo tše tharo. O hlaloša kgaolo ya mathomo ka go e anega ka mokgwa wa prosa, gomme go tlogela moo o e rulaganya ka metara. O dira bjalo mathomong a karolo ya bobedi le ya boraro.

O tšama a tswaka sereto seo ka go rulaganya kanegelo le mo gare ga ditematheto tšeo di itšego. Ge a ruma sereto seo le gona o a anega. Ka tsela yeo tlaletšotlhalošo e fapana le katološothaetlele ka gobane yona re ka re kgopolo yeo ya thaetlele Sesothong sa Leboa, e tloga e sa nyake nyakišišo ye e tseneletšego, ka lebaka la gore ke ye bohlokwahlokwa sengwalong. Ge re be re sekaseka dithaetlele le ditlhalošo, re boletše ka ga:

- Thaetlele ya kgoboketšo.
- Thaetlelenyana (ya kgoboketšo).
- Katološothaetlele.
- Tlhalošotlaleletšo.
- Thaetlele ya sereto.
- Thaetlelenyana ya sereto.

Bjalo ka gore ka ditlhalošo tšeo, re lemoga dikgopolo tše gabotse, re yo itebanya le kahlaahlo ka mahlo; re yo sekaseka Lekgothoane bjale ka botlalo. Ge re tsinkela Lekgothoane, re yo hlokomela dintlha tse di latelago fela:

- Thaetlele ya sereto, e lego **Makxothlo:**
Mo seretong seo thaetlelenyana e a hlokega, ke gore ga e bohlokwa ge e yo ahlaahla sereto seo.
- Thaetlele ya kgoboketšo, e lego **Praises of Animals in Northern Sotho:**
Ye ke taba ya bobedi yeo e tlogo hlokomelwa, e lego ye bohlokwahlokwa. Re lemoga gore fa ga go dirišwe thaetlelenyana ya go lebana le kgoboketšo.

■ Katološothaetlele ya kgoboketšo:

Van Warmelo o kgobokeditše direto tšeo tša Lekgothoane. Ka kgoboketšo yeo o ngwadile megopolo yeo e hlalošago tša bophelo bja Lekgothoane - kanegelophelo - yeo e lebanego le direto tšeo; go ya ka moo a ilego a lemošiša bohlokwa bja direto tšeo gammogo le bokgoni bja moreti, Lekgothoane.

Ge re tsinkela thaetlele ya **Makxothlo/Leribiši**, re lemoga ge e lebane le nonyana; ke nonyana ya tlhago, ka go realo thaetlele yeo ga se e lebane le se sengwe ge e se tlhago. Go thekga taba yeo, re yo badišiša sereto se se ngwadilwego ke Malebana seo leina la sona le swanago le thaetlele yeo Lekgothoane a e šomišitšego, e lego **Leribiši**:

Ke nna leribiši morwa Kgampi,
Ke makgotlo setsebja ke bosekgotlola bošego;
Ke setsebja ke bomankgane sekgagela tsebe,
Bomolema tlaa o tšee thopi ...
Nna leribiši nonyana ya bomonyamane.

Se re o bona sefahlogwana wa re ke katse
Wa bona ditsebjana wa re kgane ke tša semake,
Dinganana wa re go bona wa re o bone nkwe
Tša nna leubeube nonyana sethala kgamping;
Go nna ga se monyamane ke seetša malatola.

Ke makgotlo sekgotlolela magotlo,
Bonthasolane mathasoletšwa mogolong.
Mphaka ke swere legare masega ka gohle,
Ke tšhautšhau ka ona ke phatlela mogolong.

Se re go kwa hiihii bošego,
Wa ngita mapai wa tšhaba le go gohlola;
Wa hloma eke ke sehlola ke a hlola,

Wa gopola gore mongwe o tlo tšewa ke phiri;
Aowa, ke a itshelela, ke inyakela magotlo.

Se bone mahlo mosegare go kgokologa,
Wa gopola gore le ge ke go lebeletše ke a go bona.
Ke lemogwa ke botangtang le makwete fela
Gore mahlo a ka mosegare ke ngwedi letšatšing;
Gape kgamping ya leswiswi gore ke senakangwedi.

Ka boššega ke hlong legadimeng;
Goba ntwā ke ilana le yona,
Mosegare ke lelekišwa le ke botangtang,
Ka segwa le ke makwete bopšhoommakubu;
Mola boššego nka ba hwetša ke kwametša kwamekwame!

Ke makgotlo sebeela phagong,
Bana ke thwathwaša mataa maja nama;
Nna kgošikgolo ya bokgampi a bomonyamane.
Maubeube le bomankgagane ke sona tšhabana sa
Nna kgoši sebuša, serena boššego fela.

Ge sereto seo se ka hlokomedišišwa gabotse, re tlo lemoga ge Malebana a reta nonyana ya tlhago; a e reta a re le ge leribiši le mothofatšwa ge go šomišwa lekgokasediri le, **ke**, mothofatšo yeo ga e fetole nonyana yeo. Groenewald (1980:26-7) o re ka go šomiša lekgokasediri, moreti o rata gore moretiwa "'n selfstandige status geniet wat hom bykans onafhanklik van die leser en die literêre situasie wil voorstel". Ka tsela yeo leribiši e sa le leribiši; ga le emele se sengwe:

Ke tsebja ke bomankgagane sekgagela tsebe,...
Se re o bona sefahlogwana wa re ke katse ...
Dinganana wa re go boba wa re o bone nkwe ...
Se re go kwa hiihii wa boššego, ...

Le gona moo ge a ruma ditaba sehloeng sa sereto seo, o sa reta nonyana yeo, a re:

Ke makgotlo sebeela phagong, ...

Nna kgošikgolo ya bokgampi a bomonyamane...

Nna kgoši sebuša, serena bošego fela.

Ka fao re akaretša ka gore ge thaetlele gona e le "mojako" woo monyakišiši a o šomišago go kwešiša molaetša wa sereti, thaetlele yeo e dirišitšwego ke Lekgothoane le Malebana (1979:30), **Makxothlo/Leribiši** le **Leribiši**, ga e laetše se sengwe ka ntle le tlhago. Ka go realo, thaetlele yeo ya sereto sa Lekgothoane, ga e hlaloše se sengwe, ge e se nonyana ya tlhago.

Bjale re yo lekola thaetlele ya kgoboketšo ya direkto tša Lekgothoane, e lego **Praises of Animals in Northern Sotho**. Re nyaka go bona ge thaetlele yeo e ka tlaleletša thaetlele ya sereto ka se sengwe. Leina la kgoboketšo yeo le lebane le direkto tša go reta diphoofolo le dibata, le ge makgohlo e se phoofolo eupša e le nonyana, empa re amogela gore nonyana yeo le yona ke phoofolo ge eba lentšu leo phoofolo le emela: diphoofolo, digagabi, dibata, dinonyana, bjalobjalo, ke gore ke diphedi tša lešoka.

Fela leina leo le hlaloša se sengwe se bohlokwa kudu; le bolela gore kgoboketšo yeo ga se direkto fela, le re ke diretotumišo. Lekgothoane o tumiša diphoofolo. Ga se diphoofolo (le dinonyana) tše re di tlwaetšego; ke tše bohlokwa, le ge e ka ba tše kgolo, tše botse, tše maatla, bjalobjalo.

Fela ge go rungwa ditaba tše di lebanego le thaetlele yeo ya kgoboketšo ya direkto tša Lekgothoane, ga re bone se sengwe ntle le gore go gatelelwa diphoofolo tše le ge e le tlhago.

7.11. KGOBOKETŠO THAETLELE DIREKONG TŠA LEKGO THOANE

Re yo lekola gape le kgoboketšothaetlele direkong tša Lekgothoane. Van Warmelo (1937:189) o ngwala go re:

It is interesting to observe how much intentional ambiguity (in references both to animals and to persons alluded to), how much sustained and consistent metaphor and how much ingenious conciseness can all be packed into the narrow limits of a few lines.

Van Warmelo o gatelela kgakantšho ya maikemišetšo ya go tšweletšwa ke Lekgothoane ka direto tšeo tša gagwe. Kgakantšho yeo e lebane le batho le diphoofole, ke gore ga go bonale gabotse ge a reta batho goba diphoofole. Gona letlakaleng leo o tšwela pele go tiiša go re:

Needless to say, **the meaning is often obscure** to everyone except the initiated and the reciter himself, and even they are occasionally at a loss. **A great deal of explanation is therefore required.** What at first sight appears to be so much incoherent nonsense then becomes, upon closer examination, intricate and subtle humour and illusion. But these are things that must be explained to be appreciated. (Methaladi yeo e dirilwe boso ke nna).

Taba yeo e bolela gore ditlhalošo tša mantšu ao Lekgothoane a di šomišitšego di širetše; o hlaloša ka go širela, gomme ke ka fao go tlogo tsomega tlhalošo ye e tseneletšego go utolla ditlhalošo tšeo; **ga tša logagana**; o ka re ga di bolele selo. Ke ka fao tlhalošo e tsomegago gore ditlhalošo tšeo di tle di kwešišege.

Lekgothoane (Van Warmelo, 1937: 190) ka nama yena o re:

Xape ke thutô e tebileng.

O gatelela gore direto tšeo tša gagwe di swanetše go balwa ka šedi ye kgolo, ka ntle ga fao, o ka no se kwešiše ditlhalošo tša tšona.

Ke ka lebaka leo re phethago ka gore ge go bapetšwa **Leribiši** la go ngwalwa ke Malebana, le **Makxothlo** a go ngwalwa ke Lekgothoane; sereto sa mathomo se lebane le nonyana yeo fela; sereto sa Lekgothoane se na le tebanyo ye nngwe; o ka re o swantšha makgohlo ge a re tlela le "thuto e tebileng". Thuto yeo e tlo kgonthišišwa ge re yo lekodišiša sereto seo, **Makxothlo** ka gore bjale ga e sa le

nonyana fela; go swana le ka fao nonyana yeo e retwago ke Malebana ka gona; makgohlo ao bjale ke se sengwe - ke batho; a a swantšhwa.

Bjale ge, re lemogile gore thaetlele ga e bolele selo; gomme kgoboketšo yona e bolela gore sereto seo ke seretotumišo; le ge taba yeo ya seretotumišo e le ye bohlokwa fela ga e thuše selo ka gobane Malebana le yena o tumiša nonyana yeo go no swana le Lekgothoane. Ge re thoma go tsinkela katološothaetlele go thoma go tšwelela se sengwe seo Levinson (Wilsmore, 1987:404) a rego ke "doorway" sereto seo se lebane le meeno. Ka gona sereto seo se swanetše go balwa ka tlhokomelo ye kgolo. Taba yeo e tiišwa ke Lekgothoane ka nama gammogo le Van Warmelo.

8. KGAOLO YA SESWAI

8.1. MAKXOTHLO

Go na le dikgopolo tše nne tše di lebanego le **Makxothlo**:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Dikgopolo tše ke:

- Nonyana.
- Modiro wa nonyana yeo.
- Felo.
- Nako.

Ge re bala sereto seo re lemoga gore go rerwa ka ga nonyana seretong seo, ke gore makgohlo ke dinonyana tša tlhago. Moreti o tšwela pele ka go re laodišetša ka modiro wa dinonyana tše; mošomo woo wa tšona ke go nya. O bile o hlatholla fao dinonyana tše di nyelago gona; lefelo leo ke phagong. Ga a fetše fao ka gobane o hlaloša le lebaka le (makgohlo) a le tsebago, leo a nyago ka lona; a nya ge e se mohla wa pula.

Go kwešiša ka botlalo ge re sekaseka thulaganyo ya sereto seo go tlo hlokomelwa dielemente tše di tšweletšago moko wa ditaba; dielemente tše ke tša mehutahuta, bjalo ka:

- Tlhalošo ya "makgohlo".
- Poledišo/apostrofi
- Leinagokwa.
- Lediredi.
- Botee.
- Potšišoretoriki.
- Ditlhalošo.

8.2. TLHALOŠO YA "MAKGOHLO"

Le ge leribiši (makgohlo) e le nonyana ya mohuta wo mongwe, ya mekgwa ya lona, ya go itshelela bošego, bjaloobjalo, ka segagabosetšo batho ba le lebantšha le kgopolo ya lehu. Ge bošego leribiši le ka tla la dula godimo ga ntlo la lla, gona le hlola lehu. Ka tsela yeo, le a hlola ka gobane le hlola lehu. Ke ka fao re kwago Malebana seretong sa **Leribiši** a reta ka go re (1979:30):

Se re go kwa hihii bošego,
Wa ngita mapai wa tšhaba le go gohlola;
Wa hloma eke ke **sehlola ke a hlola**,
Wa gopola gore mongwe o tlo **tšewa ke phiri**;
Aowa, ke a itshelela, ke inyakela magotlo.
(Ke nna yoo a ntshofaditšego methaladi yeo.)

Ka wona mokgwa woo leribiši le hloegile kudu mo magareng ga dinonyana ka moka. Le ge kgopolo yeo e se e ngwalwe mo dipukuntšung, ge go bolelwa ka leribiši, kgopolo yeo e tsebja go ya ka setšo; e tsebja ke batho ka moka. Ke ka lebaka leo e lego kgopolo ye bohlokwa. Ge go balwa sereto seo, kgopolo yeo e ka tšweletša molaetša wa sereti ka nepišo.

Le ge go le bjalo, go na le merafe ye mengwe, go swana le Maafrikanere, yeo e bapišago nonyana yeo, leribiši, le bohlale le lehu. Ge Merwe Scholtz (1975:14) a sekaseka sereto se sengwe sa Van Wyk Louw, seo se bolelago ka ga motho yo a ipolailego, o swantšha maribiši ao a a bitšago ka la "wyse vlieërs", ge a nagana tiragalo yeo ye bošula:

Ons weet dat die uile in hulle fonkelende beraadslaging nie voluit gepersonifieer word nie - dit is in hulle hoedanigheid van wyse vlieërs dat hulle sitting hou oor die dood van die loper. Bloot die feit dat die loper vir hulle uit die lug val, is genoegsaam aanduiding daarvan dat hulle die fout van alle primitiewe sielkundiges maak.

Potšišoretoriki yeo Lekgothoane a e šomišago mo seretong se, e nyaka go tiišetša kgopolo yeo ya gore maribiši e ka ba dinonyana tše bohlale. Gona mo seretong se,

a a botšišwa; o ka re ke ona a a tlogo kgona go nyepolla nyepo ye e tshwenyago mmotšiši.

Re lemogile gore ge re ahlaahla katološothaetlele gore sereto seo se lebane le meeno; ke ka fao sereto seo se swanetšego go balwa ka šedi, ka tlhokomelo le ka hloko ye kgolo ka gobane 'makgohlo' ao ga se makgohlo fela; ke makgohlo a go lebana le bohlae ka lebaka la gore a swanetše go nyepolla nyepo. Tlhalošo yeo ya makgohlo, ke ye e phatlaletšego ya go tlala legohle kudu.

Tšona dikgopolo tšeo, lehu le bohlae, di yo re thuša go kwešiša seo Lekgothoane a se bolelago ge a reta makgohlo.

8.3. POLEDIŠO/APOSTROFI

Elemente ya bobedi ye e tlogo hlokomedišišwa gabotse mo, ke lenalana. Lekgothoane o reta nonyana yeo ka go re:

Makxothlo manyelaphaxong!

Mothalotheto woo o nepiša poledišo. Poledišo ke sekapolelo sa makgethepolelo; ka go realo e wela legorong la dikapolelo, ka lebaka la gore e tšwelela ka tsela ya thulaganyo ya mantšu, yeo e phethagatsago diphetho tše di itšego, tšeo e sego tša mehleng, ka go hlagiša phetogo ye kgolo tlhalošong ya mantšu, bjalo ka yeo e rotošwago ke dikapolelo. Abrams (1993:182) o tiiša taba yeo ka go no re:

An apostrophe is a direct and explicit address either to an absent person or to an abstract or nonhuman entity. Often the effect is of high formality or else of a sudden emotional impetus.

Seo se gatelelwago ke Abrams fa ke gore poledišo e lebane le pegelo ("address"). Poledišo ke elemente ye bohlokwa kudu. E tlo lekodišišwa ka go šomiša dihlogwana tše di latelago:

- (i) Poledišo le seretotumišo.
- (ii) Poledišo le mothofatšo.
- (iii) Poledišo le tebelelo.

(i) **Poledišo le seretotumišo:**

Poledišo ke phapantšho ye bohlokwahlokwa ya seretotumišo sa bogologolo. Groenewald (1980:25) o gateletše taba yeo ge a sekaseka diretotumišo tša Ramaila le Ramokgopa. Ge a bolela ka ga seretotumišo se sengwe sa Ramokgopa o re (letl. 24):

Die gespreksgenoot tree in die geval as toehoorder en waarnemer op, maar nie as aangesprokene nie; dié rol kry die saak of persoon onder bespreking aan hom toegesê, en as sodanig word hy binne hierdie geselskap veronderstel: daar word trouens nie oor hom nie, maar met hom gepraat.

Ka yona tsela yeo mmolelwa o fetoga mmoledišwa; bohlokwa bja sererwa bo napile bo a gola. Ke mo go bonalago khuduego, ka gobane ke ye e lebanego le yo a boledišwago. Ka wona mokgwa woo, Lekgothoane o lebantšha makgohlo le khuduego; kgopolo ye, makgohlo, e thoma go akaretša diphapantšho tše e sego tša bononyana fela. Ke ka lebaka leo banyakišiši ba bangwe ba amantšhago poledišo le sekapolelo se sengwe, e lego mothofatšo.

(ii) **Poledišo le mothofatšo**

Ge boDe Klerk (1975:536) ba bolela ka ga poledišo ba e lebantšha le mothofatšo. Ba re e amana le yona; ke gore, "is nou verwant aan personifikasie", ka gobane go boledišwa senaganwa, bjalo ka botse le ge e le lerato. Mo seretong se, makgohlo a a boledišwa, gape a botšišwa potšišo ye e lebanego le mekgwa ya ona.

Makgohlo ao ga e sa le dinonyana fela; re ka re ke dinonyanabatho. Ka tsela yeo Lekgothoane o šomiša dinonyana tše, makgohlo, gore e be seka goba seswantšho; makgohlo a emela se sengwe le se sengwe seo se boledišwago ke motho.

(iii) **Poledišo le tebelelo**

Ge sereto seo se badišišwa gabotse, mmadi o tlo lemoga gore Lekgothoane o šomiša molaodiši yo a boledišago makgohlo. Mmadi o thoma go bona makgohlo le tšeo di lebanego le makgohlo ka mahlo a molaodiši yoo, bjale e lego tebelelo. Ka ge mmadi a sa kgone go lebelela ka mahlo a gagwe, o bona se sengwe se se lego gona moo makgohlo a lego gona, re ka re mongwadi o šomiša tebelelohlaedi. Ge Abrams (1993:167) a hlaloša seo o re:

The narrator tells the story in the third person, but stays inside the confines of what is experienced thought, and felt by single character (or at most by very few characters) within the story.

Ge a kgonthišiša taba yeo Henry James (Abrams, 1993:167) o hlatholla bolaodiši bjoo go ba bja moanegwa yoo a kgethilwego, yoo a nepišwago. Seo se bolelwago ke James, ke gore ditiragalo gammogo le ditiro di tšweletšwa bjalo ka ge di tšwetšwa pele go ya ka fao di balwago ka gona; ke gore go mmadi go hlagišwa tšeo a di lemogago ebile le tšeo a di kwešišago, go ya ka tsebo, kgopolo, maikutlo, bjalobjalo, go bopa maitemogelokakaretšo a gagwe.

Ka tsela yeo, tebelelo yeo e bolela seo se diregago; seo se amago maikutlomoka a moanegwa fela tiragalong yeo, gomme ka go realo e fahlolla mmadi mabapi le ditiragalo tšeo a nago le boitemogelo go tšona.

Ka wona mokgwa woo, mmadi o tlo lemoga tše di lemogwago ke molaodiši fela; ga a tsebe ditaba ka botlalo. Mongwadi o šomiša molaodiši ge a rata go utela mmadi se sengwe, e lego seo se lebanego le go arabja ga potšišo(-retoriki) yeo:

Mothla' pula o nyela kae?

Ke gore tebelelohlaedi yeo e tliša bohlokwa bja potšišoretoriki.

Le ge poledišo e le elemente ye re e tlwaetšego, ge re bala seretotumišo, Lekgothoane o e šomišitše ka tebanyo ye nngwe, ka lebaka la gore o nyaka makgohlo e eba seka. Ke ka fao tlhalošong ya makgohlo go dirišwago thaetlele-

tlhalošo go nepiša tebanyo ya sereto seo. Ke ka lebaka leo Malebana a retago leribiši bjalo ka nonyana mola Lekgothoane yena a swantšhago nonyana yeo - ke seka.

8.4. LEINAGOKWA

Lekgothoane o re:

Makxothlo manyelaphaxong!

Ge molaodiši a bolediša makgohlo, o a hlaola ka gore o re ke manyelaphagong; fela tlhalošo yeo e fapana le tlhalošo yeo e lebanego le tlaodi, le ge e le leamanyi, ka lebaka la gore molaodiši o šomiša leinagokwa gomme a le bapetša le leina leo, makgohlo. Mo monyakišiši o swanetše go lekodišiša ditaba tše pedi tseo di nago le tebanyo le go hlaola. Tšona ke:

- (a) Go hlaola ka go šomiša modirišo-go.
- (b) Go hlaola ka go bapetša leina le leinagokwa la modirišo-go e lego leinagokwa la legoro la boselela.

(a) Go hlaola ka go šomiša modirišo-go

Babadi ba diretotumišo ba tseba gore bareti gantši ba šomiša mainagokwa bjalo ka Lekgothoane ge a reta makgohlo, ka gore o re ke manyelaphagong. Mo Lekgothoane o šomišitše modirišo-go wa legoro la boselela: **ma-nyela-phagong**. Fela re tseba gore ga se taba ya kgapeletšo ge sereti se šomiša modirišo-go ka mokgwa woo; sereti se o šomiša ka gobane modirišo woo o nepiša taba ye se e ratago go e bolela ka tshwanelo. Ge leamanyi-lediri (leamanyidiri) le nepiša taba yeo go fetiša, sereti seo se ka se šomiše modirišo-go. Ge Ramaila (s.a.:48) a reta Masire o re:

Tlou ye e tšwang Sephako e tšwa Sephakwana.

Moo Ramaila o šomiša leamanyidiri, e sego modirišo-go:

Tlou ya go tšwa Sephako/Tlou setšwaSephako ...

Ka tsela yeo re ka re Lekgothoane o šomišitše modirišo-go wa legoro la boselela ka tebanyokgolo; leamanyidiri le ka se kgone go hlaloša (le ge e le go nepiša gabotse) tebanyo ya gagwe. Bjale re yo tsoimišiša lebaka leo le mo gapeleditšego go reta ka go re:

(Makxothlo) manyelaphaxong,

A sa rete ka tsela ya go gapeletša ya go re:

(Makxothlo) a a nyelago phagong.

Phapano gare ga **(makgohlo) manyelaphagong le (makgohlo) a a nyelago phagong** e molaleng: Go šomiša modirišo-go go laetša bokgoni goba tlwaelo. Ke ka lebaka leo pere ye e kgonago go kitima e bitšwa ya go kitima, e sego ye e kitimago, ka gobane ya go kitima e na le bokgoni bjoo; ye e kitimago, ke pere ye nngwe le ye nngwe le ge e ka ba e tšhogile goba e tšhošitšwe.

Bjale re thoma go lemoga tebanyo ya Lekgothoane. Makgohlo ao a gagwe ga se makgohlo ka moka a re a tsebago. Makgohlo a gagwe ke ao a nago le tlwaelo (manganga, phegelelo) ya go nyela gona moo phagong. Ka tsela yeo makgohlo ao a fapana le makgohlo ao a re a tsebago. Makgohlo ao ke a a itšego, o ka re ke a a re makatšago. Fela Lekgothoane o sa tšwela pele ka go gatelela taba yeo ge a bapetša leina le leinagokwa leo.

(b) Go hlaola ka go bapetša leina le leinagokwa la modirišo-go e lego leinagokwa la legoro la boselela

Lekgothoane o hlaola makgohlo ka go bapetša maina ao, **makgohlo le manyelaphagong**; ga a hlaole makgohlo ka go re:

Makgohlo a go nyela phagong.

Makgohlo a go nyela phagong ke ao re a boletšego mo temaneng ya ka godimo; ke a a nago le tlwaelo ya go nyela gona fao. Ge e le tlwaelo yeo e re makatšago, e lego go nyela phagong, mafokwana ao a latelago ga a fapane:

Makgohlo manyelaphagong.

Makgohlo a go nyela phagong.

Fela Lekgothoane o ile a šomiša lefokwana la pele, ka fao re yo lemoga phapano. Phapano yeo e nepiša tebanyo ya gagwe. Bjale phapano yeo keng? E tlo kwešišega gabotse ge lefokwana la ka godimo le ka ngwalollwa ka mokgwa wo:

Makgohlo, e lego manyelaphagong.

GOBA

Makgohlo, e lego (dilo/dinonyana) dinyelaphagong.

Bjale makgohlo ga a hlalošwe ka mokgwa goba tlwaelo ya ona; makgohlo a fetogile. Bjale o ka re a fetogile mohuta ("spesie") wa sephedi se se nyelago phagong. Le tlwaelo yeo o ka re e fetogile mokgwa wa ona wa go phela.

Bjale babadi ba thoma go bona gabotse seo Lekgothoane a se nepišago makgohlo ao a bolelago ka ga ona, ga se makgohlo ao mmadi a a tsebago. Yeo ke tsela ye sereti se e tšeago ge se nyaka gore kgopolo (le ge e le lentšu) e be seka goba seswantšho. Go tloga moo re yo nyakišiša go lemoga se makgohlo ao a se emelago.

8.5. LEDIREDI

Maitapišo a Lekgothoane ke go hlaloša makgohlo ka mokga woo gore kgopolo yeo e be seka, e emele dinonyana tšeo le go feta fao. Se Lekgothoane a se dirago se lebane le mešomo ya bo-"Russian Formalists". Erlich (1955:145) o tsopola Eichenbaum ge a re:

We are not "formalists", but if you will, specifiers (specifikatory).

Thekniki yeo Eichenbaum a e hlalošago moo, ke ye ba e bitšago **priem ostrannenija** ("the device of making it strange").

Re šetše re bone ka moo Lekgothoane a lekilego go hlaloša makgohlo gore e be kgopolo yeo e makatšago babadi - e be kgopolo ye nngwe e šele. Ge a tšwela pele

Erich (1955:150) o hlatholla modiro wa bo-"Russian Formalists" ka mokgwa wo:

It is this inexorable pull of routine, of habit, that the artist is called upon to counteract. By tearing the object out of its habitual context, by bringing together disparate notions, the poet gives a **coup de grace** to the verbal cliché and to the stock responses attendant upon it and forces us into heightened awareness of things and their sensory texture. The act of creative deformation restores sharpness to our perception, giving "density" to the world around us.

O tšwela pele (1955:150) go hlaloša "density" yeo ge a tsopola Shklovsky (1923) ge a re:

Density (faktura) is the principal characteristic of this peculiar world of deliberately constructed objects, the totality of which we call art.

Lekgothoane o senya tlwaelo, e lego "routine" le "habit" le ge e le "habitual context", ge a hlaloša makgohlo ka go tlaleletša kgopolo yeo ge a e lebantšha le diphapantšho tše di sa lebanego le makgohlo ao, ke gore, "bringing together disparate notions, giving density to the world around us". Le lediredi le re yogo le lebeledišiša bjale ke "specifikatory" ye nngwe ye Lekgothoane a e šomišago gore makgohlo, go nya le phago, e be dikgopolo tša "density" tšeo di tletšego la go falala.

Ge Lekgothoane a hlaola makgohlo, a re ke manyelaphagong; ke gore ke makghlo a a makatšago a šele. Go nyela phagong go bolela gore makgohlo ao, a re go fetša go sela goba go khutša fao a lego gona; gomme a tlamegile go phakišetša kua phagong go yo ithomela gona, ka gobane ga go na go gongwe fao a ka nyelago gona ka ntle le fao phagong; ka go realo ke gore ke lefelo leo le a swanetšego go nyela go lona fela, ka lebaka la gore ga go na le lengwe ka ntle le lona leo fela.

Empa go nya phagong gona go laodiša gore makgohlo ao, a ka no ithomela ka sewelo fao phagong, le ge e ka ba kae kapa kae ka gobane ga a tlamega go

ithomela moo phagong fela; le ge a fofa mo godimo ge a lebile kua phagong, le gona a ka no nya. Ka go realo o ka re ke ka mo re tsebago makgohlo ka gona. Lekgothoane o senya tlwaelo yeo, ka yona tsela yeo. Ka wona mokgwa woo, nepišo ya mafokwana ao, ka lediredi le ka lediri, e a fapana; ka gobane ya lediredi e nepiša phago yeo makgohlo a ithomelago go yona, mola ya lediri yona e no akaretša fao makgohlo ao a ka nyelago gona.

Ka gona go dira bjalo, phago yeo e fetoga lefelo la boithomelo; ke gore ka ntle le moo phagong, moo makgohlo a dulago, go na le moo a yago go ithomela gona: Ke lefelo la go dula le la go ithomela. Lefelo leo le thoma go ba le bohlokwa go mmadi, ka ge le bontšhwa ka mokgwa wa lediredi. Bohlokwa bja go bopša ga lefelo leo, bo gatelelwa gape le ke Nokaneng (1983:89) ka go re:

Ge lediredi le šomišwa bjalo ka lerui la go hlolega go legoro la go-,
le šupa lefelo.

Re bolela gore lefelo leo le bohlokwa ka lebaka la gore go a makatša ge makgohlo ao a Lekgothoane a swanetše go dio nyela fela fao a dulago gona fela, ka lebaka la gore yeo e lego tshwanelo ya kgodiakgokgo, a swanetše go nyela gohle. Ka gona lefelo leo ga e sa le phago fela, ka gobane e feta tlhalošo yeo re e tlwaetšego; ke seka.

Ge re ruma tlhalošo ya mothalotheo woo wa mathomo, re ka re makgohlo ke dinonyana tša go makatša; phago le yona e a makatša, ka gobane ke moo makgohlo ao a swanetšego go nyela gona fela; go nyela le gona go sa makatša ka lebaka la gore makgohlo ao ga a no nyela le mogongwe, eupša a nyela kua phagong fela. Ka tsela yeo **makgohlo, go nyela le phago** di emela se sengwe; ke dika, ke gore Lekgothoane o šomiša **priem ostrannenija**.

8.6. DIKAROLO TŠE PEDI

Ge sereto seo sa Lekgothoane, se hlokomedišišwa gabotse, go bonala gore se na le dikarolo tše pedi: Ya mathomo ke ya poledišo yeo re šetšego re e fatafatišitše; ya bobedi ke ya potšišoretoriki:

Mothla' pula o nyela kae?

Karogano yeo o e tiišitše ka go rulaganya dielemente tša polelo gore e lebane le karogano ya dikarolometara (Bala molao wa kgaogano). Le ge karolometara yeo e le potšišo, fela go a boledišwa, ke gore e thoma go swana le karolometara yeo ya mathomo ya go ba le karolo ya poledišo ("apostrophe"), fela o ka re mongwadi o fapantšha se sengwe ka go botšiša.

Ka gobane lefokwana leo ke potšišo; ka go realo mohla' pula e lebane le nako ya pula; ke gore go na le dilo tše pedi tšeo di lebanego le mohla' pula:

- Nako yeo pula e sego gona.
- Nako yeo go lego pula.

Yona taba yeo e thoma go ba semaka: Dinonyana tšeo o ka re di na le mafelo a mabedi ao a fapanego, a go bontšha nako ya pula, le ge e se nako ya pula. Ka wona mokgwa woo, **mohla' pula** e thoma go laetša se sengwe; selo seo ke seka; ka gobane makgohlo ao, ka setlwaedi, ga a fapantšhe dinako ge a enya.

Ge **mohla' pula** e le leinagokwa goba kgopolo e tee, gona go gatelelwa poeletšo ya ditumammogotšweledi I le **hl**, ka lebaka la gore moya o tšwa ka mathoko a legano. Ge nyela e le kgopolo, le gona go gatelelwa ditumammogotšweledi tšeo.

Gape **nyela** e boeletšwa mothalading wa ka godimo le wa ka fase go gatelela lefelo, phago. Ka go realo re ka ruma ka gore **mohla' pula** le **nyela**, ka go gatelelwa ka poeletšo, di ba dikgopolokgolo tša go fetoga dika. Dikgopolo tšeo ga di lebane le nako ya tlwaelo ge makgohlo a nyela phagong. Ka tsela yeo Lekgothoane o fapantšha mohla' pula le mohla woo pula e sa nego ka wona. Phapano yeo e sepedišana le phapano yeo e lego gare ga poledišo le potšišoretoriki.

Potšišoretoriki e tšweletša makalo ya molaodiši, fela ka mokgwa wo Lekgothoane a lemošago mmadi gore a šetše polelo, go mo lemoša gape gore a botšiše ge e le nnete magareng ga mafelo a mabedi ao, moo makgohlo a nyelago gona, e lego lefelo la ge pula e ena, le lefelo la ge pula e sa ne. Bohlokwa bja kgopolo yeo, Lekgothoane o a bo gatelela; ga a nyake gore mmadi a bo hlokomologe.

Kgatelelo yeo e tla ka ditsela tše pedi: Ya mathomo ke ge a tlemaganya mohla wa pula gore e be lentšu le tee, e lego leinagokwa leo le lego kgopolo e tee. Ya bobedi ke ge a boeletša ditumammogotšweledi **l** le **hl**, e le go gatelela le go tiiša tlhalošo ya **mohla' pula** le ya **nyela**, tšeo e lego dikgopolo tše di lebanego le makalo ya molaodiši.

8.7. LEKGOKASEDIRI LA MMOLEDIŠWA

Ge mmadi a tšwela pele go bala, o lemoga gore Lekgothoane o šomiša lekgokasediri la mmoledišwa, e lego **o**, ge a re:

Mothla' pula o nyela kae?

Seo monyakišiši a swanetšego go se kgonthišiša ke gore lekgokasediri leo gabotse le lebane le mang goba eng, ka lebaka la gore ge makgohlo e le baboledišwa, lekgokasediri e swanetše go ba **le**. Bontši bjoo bo lebanego le makgohlo bo tiišwa ke hlogwana ya legoro la boselela ge Lekgothoane a bitša makgohlo ka leinagokwa le, manyelaphagong.

Ge go hlokomedišišwa lekgokasediri leo, re ka re go tsene yo mongwe yoo molaodiši a mo lebantšhago le potšišo yeo. Fela polelo yeo e na le mathata, ka lebaka la gore dikarolometara tšeo tše pedi tša sereto seo, di bopa lefoko le tee. Ge lekgokasediri le, **o**, le emela sediri se e sego makgohlo, go sa tlo tsomega tiro yeo e lebanego le **makgohlo manyelaphagong**. Mathata ao a thoma go golela godimo goba pele le pele, ka lebaka la gore Lekgothoane ga a šomiše ditlatletšotlhalošo ("voetnotas"), le ge e ka ba dipolelwana tše dingwe tša tlhalošothaetlele, thaetlelenyana, bjalobjalo, go re rarollela mathata ao.

Ge sereto seo se ka badišišwa ka tlhokomelo ye kgolo kudu, mmadi o tlo lemoga gore lekgokasediri le, **o**, le lebane le makgohlo. Kgopolo yeo e tiišwa ge (a) lefoko leo le na le tiro e tee fela, (b) go šomišwa **nyela** ye e lebanego le **nyela** ya **manyelaphagong** (ao e lego makgohlo), le (c) go šomišwa lehlathi la nako, **mohla' pula**, gore potšišo yeo e tle e kwešišege, ka gobane potšišo ya go re: **Makgohlo manyelaphagong**, le **nyela kae?**, ga e na mohola.

Potšišo ya Lekgothoane ye e šomišago lehlathi leo, ke yona potšišo ya nnete; e nyaka tharollo ya ditaba. Go hlaloša taba yeo gabotse; potšišo yeo e ka ngwalollwa ka mokgwa wo:

Ge go se na pula, makgohlo a nyela phagong;
Fela ge pula e ena, makgohlo a nyela kae?

Le ge re na le nnete ya gore lekgokasediri le, **o**, le lebane le makgohlo, mathata a sa le gona, ka lebaka la gore ga se tlwaelo go šomiša lekgokasediri le le laetšago botee ge go boledišwa "bontši". Se se dumeletšwego ke go šomiša lekgokasediri la baboledišwa ge go boledišwa motho o tee. Ka tsela yeo mmoledi o hlompha mmoledišwa.

Le ge monyakišiši a ka re Lekgothoane o šomišitše botee go nepiša se se itšego, polelo yeo e ka se amogelege goba ya amogelwa ka ntle le go e tiišeletša. Tiišeletšo yeo re yo e tsoma; e gona ge sereto seo se lekodišišwa ka tlhokomelo. Go na le ditsela tše pedi tša go hlaloša tirišo yeo ya lekgokasediri la mmoledišwa: Ya mathomo e tiiša tebelelo ya Lekgothoane, ge a bitša makgohlo ka la manyelaphagong; ya bobedi e lebane le tebanyo ya Lekgothoane.

(a) Lekgokasediri la mmoledišwa le tiiša tebelelo ya Lekgothoane

Tebelelo yeo ya Lekgothoane e šetše e boletšwe ge karolometara ya pele ya sereto seo e lekodišišwa. Moo bontši bja makgohlo bo lebane le botee, bjoo e lego mohuta wo o itšego wa makgohlo.

(b) Tebanyo ya Lekgothoane

Mo malemeng a mangwe, bjalo ka Sepedi, mmoledi o šomiša bontši ge a hlompha yo a boledišanago le yena. Fela taba ya gore go šomišwa botee ge go boledišwa batho (e lego bontši) ga e ešo ya tsena polelong yeo, le ge e ka ba polelong ka kakaretšo. Ke ka lebaka leo re swanetšego go retolla tebanyo ya Lekgothoane ye e mo gapeleditšego go šomiša **o**, e sego **le**.

Ge botee le bontši di ka bapetšwa, go tlo lemogwa gore botee bo na le maatla a go feta bontši, ge go boledišwa motho. Bontši ga bo na kgapeletšo, eupša bo na le tlhomphe goba boikokobetšo. Taba yeo e mo molaleng, ka gobane, ge sehlophana sa batho se ka boledišwa, kgapeletšo ya polelo e phatlaletše, ka lebaka la gore kgatelelo ya polelo goba taelo yeo e lebane le batho ba bantši. Ge gona go ka boledišwa motho o tee, kgapeletšo ya polelo yeo e lebane le motho yoo o tee.

Ge sereto seo sa Lekgothoane se badišišwa gape, re bona gore potšišo yeo ya mmoledišwa e ba le kgapeletšo le phišegelo. E na le phišegelo ka lebaka la gore molaodiši o nyaka go tseba therešo, e na le kgapeletšo, ka gobane molaodiši o rata gore therešo yeo e se ke ya ditelwa ke mmoledišwa.

Lekgothoane o nepiša dikgopolo tše nne tšeo, e lego **makgohlo, go nyela, phago le mohla' pula**. O di nepiša ka go šomiša **priem ostrannenija** ge a di hlatholla ka go re:

- Makgohlo o ka re ke dinonyana tšeo re sego ra ka ra di bona goba ra di tlwaela; ka lebaka la gore a fetoga dinonyana tša go makatša.
- Go nyela ga makgohlo le gona go a makatša ka gobane a nyela phagong fela mola re tseba gore makgohlo, bjalo ka dinonyana tše tšohle, ka setlwaedi, a swanetše go nyela mo gongwe le mo gongwe, eupša e sego phagong fela, fela ao a Lekgothoane ona a nyela phagong fela.
- Phago ke lefelo la go makatša le lona; ke moo makgohlo a nyelago, ke gore ke boithomelong bja makgohlo.
- Mohla' pula le yona e bolela dilo tša go se tlwaelege: Ge go sa ne pula; ka gona ga e lebane le nako ya tlwaelo ya ge makgohlo ao a nyela phagong.

Ka wona mokgwa woo, Lekgothoane ka dikgopolo tšeo tše nne, o diriša **priem ostrannenija** gore e emele se sengwe, e lego seka. Ge ba hlatholla seka seo go bolelwago ka ga sona fa, Heese le Lawton (1988:86) ba hlaloša gore ke kemelo, e sego papetšo ya dilo tše pedi. Mojalefa (1995:16) o tliša taba yeo ka gore ke tlhalošo ya selo, yeo re sego ra e tlwaela e le ka gona, ebile ke go amantšha

dikgopolo tšeo mafelelong di fetogago dikai ka lebaka la gore kamano yeo ya tšona e tšwetša pele moko wa ditaba.

Ka wona mokgwa woo selo sa popego ("concrete") se fetoga kgopolo goba seka sa senaganwa ("abstract"), ka gobane se thewa godimo ga kgopolo ya go nepiša dilo thwi, ka ge se bopilwe godimo ga kwano ("association") ya dilo tše di fapanego. Ka go realo Lekgothoane o hlaloša taba ka dika tšeo, ka go široga, gore di emele tebelelo ye e itšego tlhathollong yeo ya gagwe. Ke ka lebaka leo kgopolo yeo e lego seka e emelago se sengwe.

8.8. POTŠIŠO

Phapantšho ya mafelelo ya thulaganyo e lebane le **kae?**, ke gore go botšišwa potšišo. Seo se hlolago mathata ke gore Lekgothoane ga a re go botšiša potšišo a fa karabo. Ka tlwaelo, potšišo e lebane le karabo. Ka go se be le tsebo, taba yeo e ka gakantšha motho; ke gore a ka rarolla bjang mathata a gagwe ka go botšiša potšišo? Go araba potšišo yeo, mmoledišwa a ka mo homotša ka go mo hlalošetša tšeo a ratago go di tseba mabapi le se se mo tshwenyago.

Mo seretong seo, potšišo ye, **kae?**, e na le mešomo ye mebedi: Mošomo wa mathomo o lebane le potšišo yeo ge e le potšišo fela. Mošomo wa bobedi ke ge e le potšišo ye e sa nyakego go arabja. Bjale mešomo yeo ye mebedi e tlo hlalošwa.

8.9. POTŠIŠO YE E LEGO POTŠIŠO FELA

Potšišo e sepedišana le poledišo. Yona re šetše re e boletše ge karabo ya mathomo e lekodišišwa. Moo Lekgothoane o šomiša molaodiši yoo a boledišago makgohlo; a a botšiša a re:

Mothla' pula o nyela kae?

Ka potšišo yeo, Lekgothoane o tiiša seo a šetšego a se dirile mo karolong ya pele seretong seo sa gagwe ge molaodiši a bolediša makgohlo ao ka go re:

Makxothlo manyelaphaxong,

Ka tsela yeo makgohlo ao a a mothofatšwa; a fetoga batho; ke gore potsišo ya karolo yeo ya bobedi e lebantšhwa le rena babadi ba sereto seo. Bohlokwa bja taba yeo bo šetše bo gateletšwe ge karolo yeo ya pele e be e sekasekwa, fela bo sa tlo lemogwa gabotse ge go bolelwa ka ga modiro wa potšiširetoriki.

8.10. POTŠIŠO YE E SA NYAKEGO GO ARABJA

Ka go bolela bjalo, Lekgothoane ga se a rume polelo yeo a re anegelago yona, ka lebaka la gore mmadi o sa letetše gore o tlo arabja potsišo yeo a e botšišago. Ge o ka re o bolela le motho yo mongwe, gomme motho yoo a fetša polelo yeo ya gagwe ka go botšiša potsišo, gona ke gore go bolela gore ga se a rume polelo yeo ya gagwe. Taba yeo e tlišwa ka botlalo ke Merwe Scholtz (1975:8) ge a re:

Wanneer ek 'n gesprek voer en ek eindig met 'n vraag, dan eindig ek eintlik nie; daar word dan deur die taal vooruitgereik na 'n antwoord. Die gesprek kan in hierdie stadium afgesluit word - die man aan wie ek die vraag stel, kan die deur uitstap en die antwoord skuldig bly - maar die gesprek is in wese onvoltooid. Hy kan natuurlik altyd later in feitlike opsig voltooi word as die uitloper na vyf minute weer sy kop met 'n antwoord by die deur insteek, om sodoende weer aansluiting te vind by die onvoltooide gesprekseenheid.

Empa mo seretong se sa Lekgothoane, motho yoo Scholtz a bolelago ka ga gagwe yoo, yoo a tlogo gomela morago go araba potsišo yeo ge go fetile metsotso ye mehllano, ga a gona: Sereto se feletše gona moo ge go botšišwa potsišo.

Ge Merwe Scholtz (1975:8-9) a bolela ka ga potsišo yeo seretong se, **Dood in die Berge**, ka mo go **Nuwe Verse** tša Van Wyk Louw, ka tsela yeo sereto se felelago ka gona, e lego, "... geval? gevlug?", o re:

Dis werklik 'n vraag.

O tšwela pele ka gore mantšu ao a ka tšweleletšwa ka mokgwa wa dikgonagalo tše tharo. O hlaloša dikgonagalo tše o ka go di nepiša le mantšu ao a mafelelo a sereto

ka go a lebantšha le potšišo. Scholtz (1975:9) o hlatholla dikgonagalo tšeo go ba mehuta ye meraro ya dipotšišo. Mehuta yeo ya dipotšišo tše tharo e a latela:

1. Ge lentšu la mafelelo la sereto e le potšišo ya go nyaka karabo, gona lentšu leo la mafelelo, ga se la mafelelo.
2. Lentšu la mafelelo e ka ba potšišo, le ge e le gore ke la mafelelo; ka lebaka la gore potšišo yeo ga e tsome karabo. Seo se bolela gore sereto se ka felela ka potšišo, ka lebaka la gore potšišo yeo e tšweletša mathata a bophelo goba dipelaelo, bjalo bjalo, gomme mathata ao a tiišwa ke mmoledi yoo ka go botšiša.
3. Potšišo yeo sereto se felelago ka yona, go letetšwe gore e šetše e arabilwe gona seretong seo, gore babadi ba se nyakane le karabo yeo e sego gona, gona seretong seo. Merwe Scholtz o e bitša ka la "raaiselvraag", ka gobane ke mohuta wa potšišo woo o botšišago ge go thailwa dithai; ka gobane potšišo yeo e akaretša karabo.

Dipotšišo tšeo di hlalošwago ke Scholtz, ga se di lebane le mohuta wa potšišo ya Lekgothoane. Potšišo yeo e tsoma karabo, fela karabo yeo, ga e bolelwe, ka lebaka la gore e molaleng; e tsebja ke yo mongwe le yo mongwe yoo a e balago. Ke ka lebaka leo Merwe Scholtz (1975:8) a e bitšago ka la "skynvraag". Ge a tšwela pele o re ke:

('n) skynvraag wat sy antwoord openlik vasgespeld op die kraag van sy baadjie (dra) ...

Potšišo ya mohuta woo ke potšišoretoriki. Abrams (1993:183) o hlatholla kgopolo yeo ka go re:

A rhetorical question is a sentence in the grammatical form of a question which is not asked in order to request information or to invite a reply, but to achieve an expressive force different from, and usually more effective than, a direct assertion.

Ka go realo **kae?** e šoma lehlakore le lengwe le maatla la pego ("assertion"), ka gona **kae?** yeo ga e botšiše fela, e a bega; e na le mošomo wa kgapeletšo ("persuasion"). Ge a kgonthišiša taba yeo, Flores (1984:23) o hlaloša go tšwela pele go re:

... a "rhetorical question" is meant to be taken seriously not as a question but as an assertion.

Lebaka e le gore dipotšišo di ka tsela ya dipego; ka mokgwa woo, di ka gapeletša mabohlatse gore e be a a fapafapanego. Taba yeo e gatelela gore potšišo yeo ya Lekgothoane; **Mohla' pula o nyela kae?**, e šetše e na le karabo.

Le ge Lekgothoane a re utela yona, ga se gore ga e na karabo. Gabotse ke potšišokgakantšho ka lebaka la gore ga e tsome go oketša tsebo ya mmotšiši; mošomo wa yona ke go lemoša mmotšišwa se sengwe seo a šetšego a se tseba; e šoma bjalo ka tlhathollo ya dikgopolo yeo e nepišago; e bolelago gore maatla ao a yona ga se go dio botšiša, empa go bega ditaba.

Ke ka lebaka leo potšišo ya mohuta woo, e nago le maatla a kgegeo. Flores (1984:24) o tiišetša kgopolo yeo ka gore e šupša ke maatla a kganyogo, e lego pego le kgegeo, le ge e le teko ("risk"); gomme le ge go le bjalo, e swanetše go bonwa bjalo ka potšišo yeo e sego ya sekapolelo, ya go nepiša pego ka maikemišetšo a go laola le go rulaganya karabo.

Bjale tebanyo ya Lekgothoane e a utologa: Go gegewa makgohlo a a mothofadi-tšwego. Fela pele ga ge go ka rungwa polelo ye e lebanego le thulaganyo ya sereto seo, go sa na le ditaba tše pedi tše bohlokwa tše di swanetšego go hlalošwa gabotse: Ya mathomo e amana le go šomišwa ga molaodiši; ya bobedi yona e tsoma go nepiša seo makgohlo a se emelago.

8.11. MOLAODIŠI

Tebanyo ya Lekgothoane ke ge a rulaganya ditaba tša diteng ka go hlaloša makgohlo ge e le seka goba seswantšho, ka lebaka la gore o nyaka gore a emele se se itšego. Ke ka lebaka leo a mothofatšago makgohlo gore e be seswantšho

goba seka. Ge a rata go a mothofatša, Lekgothoane o a a bolediša, a be a a hlabe ka dipotšišo. Ke ka fao a šomišago poledišo le potšišo(-retoriki); fela se segolo ke gore ge makgohlo^a boledišwa, le gona go ka a botšiša potšišo; pele go swanetše go be yo a a boledišago, le yo a a botšišago potšišo, yoo e sego sereti, ka lebaka la gore sereti (ge go lebelelwa dikokwane tša teori) se lebane le mmadi le ge e le motheeletši.

Ge e le sereto seo sa Lekgothoane, **Makxothlo**, sereti ga se kgone go bolediša makgohlo le ge e le go a botšiša dipotšišo; polelo ya sona e lebane le mmadi; e a bega; e a hlaloša. Polelo ya sereti mabapi le diteng, ge se di hlalošetša mmadi, e ka ya ka tsela ye fela, ya go re:

Ke makgohlo:

Gwa se ne pula, a nyela phagong;

Gwa na pula, a nyela phagong.

Se bohlokwa ke gore makgohlo ga a kgone go boledišwa ke sereti. Ke ka lebaka leo Lekgothoane a šomišago molaodiši.

Le ge Lekgothoane a šomiša molaodiši, ga a ešo a phetha maikemišetšo a gagwe ka moka; o sa nyaka gore makgohlo a gegewe. O swanetše go oketša polelo ya gagwe ka se sengwe gore kgegeo e be gona. Kgegeo yeo e tsena ge Lekgothoane a šomiša potšišoretoriki.

Potšišoretoriki e fapana le dipotšišo tšeo re di tlwaetšego, ka gobane e re lemoša karabo yeo e sego ya swanela go arabja. Ka tsela yeo potšišoretoriki e laola thulaganyo ya sereto seo gore karabo ya boraro e se ke ya bolelwa. Thulaganyo ya sereto seo, **Makxothlo**, e ka hlalošwa ka mokgwa wo:

	<u>Thulaganyo</u>	<u>Thulaganyo ge e ngwalwa/bolelwa</u>
1.	Poledišo	Apostrofi
2.	Potšišo	Potšišoretoriki
3.	Karabo	Tlhokegopolelo

Ka wona mokgwa woo Lekgothoane o phethile maikemišetšo a gagwe: Makgohlo a fetogile seswantšho goba seka; a a gegewa.

8.12. MAKGOHLO: SESWANTŠHO GOBA SEKA

Nyakišišo ya sereto seo sa Lekgothoane e hlaloša ka moo sereti se kgonago go fetola makgohlo gore e be seka goba seswantšho. Seswantšho seo se ka šupa se sengwe le se sengwe se se phelago, ka lebaka la gore makgohlo ao a a mothofatšwa. Ke ka lebaka leo **go ny(el)a** e ka fetogago modiro wa se se phelago; phago e bago moo se dirago (modiro) goba dulago gona, goba moo se phelago gona; **mohla' pula** e bago mathata ao a welago seo se phelago.

Fela tlhalošo ya mohuta woo, ke ye e phatlaletšego kudu; ga e šupe se se itšego. Fela go nepiša gona, gantši tlhalošo yeo e a nepiša. Mo seretong seo, **Makxothlo**, seswantšho seo se emela kgopolo ye e itšego, ka gobane sereti se kgethile diteng tša sereto sa sona ka tlhokomelo gore di tšweletše tebanyo ya sona (e lego moko wa ditaba) ge di rulaganywa.

Ka ntle le go emela se sengwe se se phelago, kgopolo yeo e ka emela le se sengwe, seo se boifišago, e lego lehu, ka lebaka la gore Lekgothoane o kgethile makgohlo, e sego dithaga, maakabosane, bjalobjalo.

Makgohlo ke dinonyana tše di tswalanywago le lehu. Taba yeo e šetše e boletšwe ka botlalo. Ka tsela yeo go utologa molaetša wo mongwe woo o fapanego le woo wa ge e le molaetša wo o phatlaletšego. Ge makgohlo a ka emela motho goba batho, kgegeo ke ye bogale, ya go sola. Ge a ka emela lehu, molaetša ke wa kholofedišo ye Moapostola Poulose a ngwadilego ka ga yona mo Mangwalong a Makgethwa (Bakorinthe ba I, 15:55(b)) ge a re:

Hee Lehu! Lebola la xaxo le kae?

Hee Bodulabahu! Xo fenya xa xaxo xo kae?

Mmadi ka ge a na le maitemogelo a ditaba tšeo, o tseba karabo ya potšišo yeo. Kgegeo yeo e dira gore monyakišiši a lemoge molaetša wa sereto: Wena motho/selo se se phelago, se bilego se ipshinago ka menate ya lefase, a ruri o yo

fenya bjang mathata a gago ge a go aparetše? Yona potšišo yeo, ka mokgwa wa kgegeo, e godiša tlalelo yeo bjale e lebanego le mongwalelo. Eupša kgegeo e ka godiša kholofelo, ka lebaka la gore e lebane le lehu - motho o belegetšwe go phela.

Bjale re yo lekola moko wa sereto seo, **Makxothlo**, bjalo ka karabo ya thulaganyo, ge o lebane le:

- Tihalošo ye e phatlaletšego.
- Tihalošo ye e tebilego.

(a) Tihalošo ye e phatlaletšego

Go thwe moko wa ditaba wa sereto seo sa Lekgothoane o phatlaletše, ka lebaka la gore makgohlo a nepiša batho; go nyela e emela go phela; phagong e lebane le bophelong; mohla' pula yona ge, e swantšha mathata a bophelo. Ka go realo moko wa ditaba o lebane le go gegea motho.

(b) Tihalošo ye e tebilego

Gape moko wa sereto seo, ke wo o tebilego ka gobane makgohlo bjale ga a sa nepiša batho, empa a na le tebanyo le lehu, go nyela e emela mošomo wa lehu, phagong e swantšha bodulo bja lehu, mohla' pula yona e bontšha ge go befile. Ka go realo moko wa ditaba wa sereto bjale o gegea lehu, go ya ka moo Moapostola Poulouse a bolelago ka gona. Ka yona tsela yeo **Makxothlo** e na le mahlakore a mabedi a moko wa ditaba:

- Moko wa ditaba ge o lebane le go gegea motho (kgegeo ye bogale).
- Moko wa ditaba ge o lebane le go gegea lehu (kgegeo ya kholofedišo).

Re ka ruma ka gore ge a rulaganya sereto seo sa gagwe, **Makxothlo**, Lekgothoane o kgethile thulaganyo yeo ya bolaodiši, yeo e lebanego le kgegeo yeo molaodiši yoo a re utelago karabo ya yona, ka gobane o laodiša ka go široga. Ka yona tsela yeo Lekgothoane o diriša thekniki ya tebelelo go tšwetša pele kgegeo gore mongwalelo wa gagwe o tle o lemogege gabotse.

KAROLO IV

9. KGAOLO YA SENYANE

9.1. MONGWALELO

9.1.1. Matseno

Bjalo ka ge kgopolo yeo e šetše e hlalošitšwe ge go hlalošwa dikgopolo, mo go yo lekolwa ka botlalo ge go tlo ba go tsinkelwa sereto seo sa Lekgothoane, **Makxothlo**. Go yo sekasekwa ka fao mongwalelo o tšwetšago pele kgegeo yeo go boletšwego ka yona ge go rungwa thulaganyo; ka mantšu a mangwe, re yo ahlaahla diphapantšho tša mongwalelo tšeo di tšwetšago kgegeo yeo pele. Re šetše re lemogile gore kgegeo yeo e bonagala ka makgohlo ao, ao a hlalošwago ka khuduego go tšwetša pele moko wa ditaba wa sereto seo, ka ge bjale makgohlo e le dilo tšeo batho ba di hlompago, go ya ka fao a hlalošitšwego ka gona, ka yona tsela yeo ya kgegeo.

9.1.2. Lekgothoane le kgegeo

Kgegeo ke sebetša se bohlokwahlokwa dingwalong. Ge a tiiša taba yeo Muecke (1982:3) o re:

The importance of irony in literature is beyond question. One need not accept the view, put forward at least twice on different grounds, that all art, or all literature, is essentially ironic - or the view that all good literature must be ironic.

Go na le bangwadi bao ba itšego bao dingwalo tša bona kgegeo e lego sebetša sa katlego. Bangwadi bao mo diretong tša Sesotho sa Leboa, ke ba go swana le boLekgothoane; Lekgothoane o nepiša ditaba ka kgegeo; o tseba kgegeo. Go ya ka Richards (1961:250) kgegeo:

... consists in the bringing in of the opposite, the complementary impulse.

Ka go realo go ya ka Cloete (1992:190) kgegeo e akaretša dilo tše ntši go feta temogo ya diphapantšho le dipapišo tša dikganetšo (yona taba yeo e bolelwago ke Richards). Ge a gatelela kgopolo yeo ya Cloete, Van Gorp (1980:84) o re:

Dit vaak toegepaste procéd  bestaat erin, dat de impliciete betekenis van een bepaald teken (een lofrede, het uiterlijk voorkomen van een toneelpersonage, enz.) verschillend is van, of totaal tegengesteld aan, de expliciete of oppervlakte-betekenis.

Seo Van Gorp a se gatelelago mabapi le kgegeo, ke gore tlhalošo ye e tebilego ("impliciete betekenis") e fapane le yeo e sego ya teba ("expliciete betekenis"). Ke ka fao Muecke (1982:4) a bolelago gore kgegeo e theilwe godimo ga "mošomo wa go swaolla" ("corrective function"). O tšwela pele ka go re:

It is like a gyroscope that keeps life on an even keel or straight course, restoring the balance when life is being taken too seriously or, as some tragedies show, not seriously enough, stabilizing the unstable but also destabilizing the excessively stable.

Ke ka fao re rego ka kgegeo Lekgothoane o kgonthiša tekatekano mo bophelong; ke gore go phošolla tša go se loke goba tše di lokilego, ka go tšweletša mathata a bophelo, ka mokgwa wa go gegea motho le gore, go tšwela pele, mathata ao a gegea lehu (lehu ga le na maatla go ya ka fao re naganago ka gona).

Ka tsela yeo re lemoga maatla a tirišo ya kgegeo polelong yeo ya Lekgothoane. Gomme re swanetše go lemoga kgegeo yeo e dirišwago ke Lekgothoane, ka lebaka la gore, go ya ka Van Gorp (1980:84-5), go na le mehuta ye mene ya kgegeo, e lego kgegeo ya Sokratese; ya polelo; ya tiragatšo; le ya padi. Ge a hlaloša kgegeo ya Sokratese, o re ke kgegeo yeo e lebanego le motho yo (o ka rego) a sa tsebe go selo; a gegewa ke potšišo ye (o ka rego) e sego ya go bontšha phošo yeo ya motho yoo a gegewago. Kgegeo ya polelo ke ya go lebana le tirišo ya polelo ka botlalo; kgegeo ya tiragatšo ke ya go nepiša ditiragatšo tša metlae le tša masetlapelo; mola kgegeo ya padi e ka no swantšhwa le ge Matsepe a gegea molaodiši wa gagwe (**Megokgo ya Bjoko**, 1968).

Mohuta wa kgegeo woo Lekgothoane a o šomišago, ke wa polelo. Ka kgegeo yeo Lekgothoane o tšweletša molaetša wa sereto seo, **Makxothlo**.

9.1.3. Tshepedišo ya ditaba

Bjale re yo lekola mongwalelo ka go hlaola diphapantšho tšeo di tšwelelago mongwalelong gomme di be di hlalošwe; ka go realo ge re yo nyakišiša mongwalelo re yo ahlaahla diphapantšho tša mongwalelo gammogo le dithekniki. Diphapantšho tšeo di yo lebantšhwa le moko wa ditaba gore go tle go bonagale khuduego ya mongwadi. Re yo hlaloša dikgopolo tše pedi tšeo pele ga ge di tlo lekolwa.

9.1.4. Thekniki

Kerkhoff (1962:16) o hlaloša thekniki go re:

Sie ist das handwerkliche Verfahren, das namentlich von der früheren Poetik gelehrt wurde. Mit Hilfe der Technik überträgt der Dichter seine Intentionen ins Werk. Sie ist der erlernbare Teil der Gestaltung: ... Durch sie tritt der Gehalt in einer bestimmten Form in Erscheinung und mit ihr der Stil als das Ergebnis von Technik und Individualität.

Kerkhoff o gatelela gore thekniki ke seo se bonwago, seo se tlogo kgona go šomišwa go tšweletša seo se bolelwago. Gomme ka go šomiša thekniki, mongwadi o kgona go tšweletša tebanyo ya gagwe. Marshall McLuthan (Lazarus le Smith, 1983:289) o tiiša taba yeo ka gore seo mongwadi a se bolelago ka go ngwala, le ka wona mokgwa woo a se boletšego ka gona ka go se ngwala ("the medium is the message"), mola Mark Schorer (Lazarus le Smith, 1983:288) a tšwetša kgopolo yeo pele ka go re:

(it) may well become the discipline that leads writers to discover what they have to say.

Ka go ruma kgopolo yeo, Fowler (1987:244) yena o bolela gore ke mokgwa woo o akantšwego ("deliberate procedure") wa go ngwala sengwalo. Rena re gatelela

gore ke mokgwa wa go amanya phapantšho ya mongwalelo le ye nngwe go tšwetša moko wa ditaba pele. Ke ka lebaka leo phapantšho ya mongwalelo e lemogegago fela ge monyakišiši (le ge e le mmadi) a šetšego a lemogile moko wa ditaba.

9.1.5. Phapantšho ya mongwalelo

Ge a hlaloša phapantšho ya mongwalelo, Kerkhoff (1962:164) o tšweletša dikgopolokgolo tše nne tše di latelago. O thoma ka go hlaloša sebopego sa yona; o re:

Das einzelne Stilistikum ist die kleinste für den Stil bedeutsame Einheit. Es ist nicht der Monade vergleichbar; denn ein isoliertes Stilistikum spiegelt nie das Wesen des Ganzen. Nicht alle Einzel-elemente sind für den Stil in gleichem Masze aufschluszfähig.

(1) (Letl. 163) o hlatholla gore phapantšho ke karolwana ye nnyane kudu ya polelo ya go tšwetša pele mongwalelo. O tšwela pele go bapiša phapantšho yeo ya mongwalelo le "Monade". O re ga di swane ka lebaka la gore "Monade" ke "Monade"; ye kgolo le ye nnyane, di a swana, empa diphapantšho tša mongwalelo di a fapana. Ka gona mongwalelo o bopilwe ka diphapantšho; e sego fela phapantšho e tee. Ebile diphapantšho tšeo tša mongwalelo ga di lebane ka mošomo le mohola.

Bjale o tšwela gape pele ka go hlaloša mošomo le mohola woo wa phapantšho ya mongwalelo ka go re (1962:28):

Kein Stilistikum besitzt absoluten Wert, es kann verschiedene Aufgaben übernehmen. Je nach dem Zusammenhang wird es anders getönt und wechselt seine Funktion sogar innerhalb eines Werkes.

O bolela gore phapantšho ya mongwalelo ga e na mošomo wo o tiilego ka lebaka la gore e ka šomišwa ditebanong tše di fapafapanego. O gatelela polelo yeo ka gore mošito wo o itšego o ka lebanywa le manyami le ge e le/goba lethabo. Ke ka

fao go ka thwego phapantšho ya mongwalelo ga e na mohola wo o itšego woo o tiilego. Ka go realo moko wa ditaba o laola mošomo wa phapantšho, ke gore kamano gare ga diphapantšho ka moka tša mongwalelo, e tšweletša moko wa ditaba.

Gomme diphapantšho tšeo di logaganywa ke moko wa ditaba go hlagiša khuduego ya mongwadi. Kerkhoff (1962:31) o kgonthiša taba yeo ka go re:

Ihrem Charakter gemäsz sind die einzelnen Stilistika strukturbildend, da sie ineinandergreifen. Manche sind ausschlieszlich strukturell, indem sie sich nur durch ihre Beziehung zu andern Stilistika als solche verraten. Andererseits kann sich ein isoliertes, unauffälliges Sprachelement plötzlich als ein Stilkriterium erweisen, indem es sich in einen schon erkannten Stilzusammenhang neu einordnet.

O bolela gore diphapantšho di tšweletša mongwalelo ka go šomišana. Le ge maatla a bontši bja tšona a lemogega ge di amana, tše dingwe di kgona go bonagatša tebanyo ya mongwadi ka botšona. Tabakgolo ke gore gantši ge go hlalošwa mošomo wa diphapantšho, re kgona go lemoga mohola wa tšona, ge re hlokomela kamano gare ga phapantšho le diphapantšho tše dingwe.

Kerkhoff (1962:32) o dio gatelela taba yeo ka go re:

Alle Stilelemente zusammen ergeben den vollständigen Stil.

Seo se hlaloša gore mongwalelo o bopša ke diphapantšho ka moka ga tšona. Gomme sa pele ke gore mongwalelo woo o bonagala ka kamano yeo ya gare ga diphapantšho; sa bobedi ke gore gantši kamano yeo ga se fela koketšo ya diphapantšho, ka lebaka la gore mongwalelo ga o bonale ka koketšo; ga o swane le dipalo.

9.1.6. Dithekni le diphapantšho

Ge re yo sekaseka mongwalelo wa sereto seo, **Makxothlo**, re yo bontšha khuduego yeo ya Lekgothoane ka diphapantšho tšeo tša mongwalelo ge di tšwetša pele moko

wa ditaba wa sereto seo ka dithekniki tšeo tše di itšego. Ka go realo re yo latela lenaneo la diphapantšho tša mongwalelo le dithekniki tšeo di amegago, tšeo di latelago tša **Makxothlo**:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Diphapantšho tša mongwalelo

Dithekniki tša mongwalelo

■ **Go bolediša:**

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

■ **Go amana ga:**

Tlhalošo ya makgohlo (tlhompho)
le ya manyelaphagong (lenyatšo)

■ **Lekgokasediri la mmoledišwa**

■ **Mošito:**

* Lebelo

* Khutšo

■ **Lediri**

■ **Poeletšomedumo ya dituma tša
leganomathoko (l/hl)**

■ **Lebotšiši**

■ **Sešura**

■ **Mothofatšo**

■ **Papetšo**

■ **Mothofatšo**

■ **Papetšo**

■ **Kgatelelo**

■ **Poeletšo**

■ **Kgatelelo**

■ **Potšišoretoriki**

■ **Phapano/ Nepišo**

Bjale go latela tekodišišo ya diphapantšho tša mongwalelo wa sereto, le ka fao di amantšhwago le dithekniki tšeo, go ntšha khuduego ya Lekgothoane.

9.1.6.1. Mothofatšo

Lekgothoane o bolediša makgohlo ao a gagwe ka go re:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Poledišo yeo o e phethagatša ka thekniki yeo e itšego ya mothofatšo. Ge ba hlaloša thekniki yeo, mothofatšo, Gróve le Botha (1979:28) ba bolela gore ke tiragalo yeo e diregago lebakeng la ge:

... waarin die natuur op een of ander wyse vermenslik word. Die personifikasie kan soms as vergelyking optree, soms as metafoor ook in die gewone spreektaal...

BoHeese le Lawton (1983:63) bona ba fo tiišetša taba yeo go re:

It is that kind of image where the "something" is not human, ...

Gomme sona seswantšho seo sa mothofatšo se tšweletša atmosfere (maikutlo) ya motho. Lekgothoane, ka godimo, o bolediša makgohlo ao ka go a dira batho ka go re:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Ka go reta bjalo, Lekgothoane o mothofatša makgohlo ao a gagwe gore e se hlwe e eba dinonyana, tša go tsebega, tša go phela bošego, eupša e be batho. Ka wona mokgwa woo mothofatšo bjale e hloma segwera seo se bonalago magareng ga Lekgothoane le makgohlo ao a a retago - ke bagwera; ke batho; ga e sa le nonyana le motho, empa ke motho le motho.

Go gatelela seo a se bovelago, Lekgothoane o no tšwela pele ka go re:

Mohla' pula o nyela kae?

Ga a bolele go re:

Mohla' pula a nyela kae?

Empa Lekgothoane o šomiša lekgokasediri la mmoledišwa go re:

O nyela kae?

Ka tsela yeo ya go reta ka mokgwa woo wa tirišo ya lekgokasediri la mmoledišwa **o**, sebakeng sa **a**, Lekgothoane o tiiša mothofatšo, thekniki yeo e šetšego e hlalošitšwe ka godimo ge go hlathollwa phapantšho ya poledišo. Sereti ka go dira bjalo, se šomiša thekniki yeo ya mothofatšo go amantšha makgohlo le moko wa ditaba wa sereto, ka nepo ya go ntšha khuduego ya segwera yeo e bonalago ka potšišo ya molaodiši ge go gegewa motho le lehu.

9.1.6.2. Papetšo

Go tšwela pele ka phapantšho yeo ya lekgokasediri la mmoledišwa **o**, Lekgothoane o bapetša gape bontši:

Makgohlo manyelaphagong,

Seo e lego hlogo ya leinagokwa **ma-** (manyelaphagong) le botee:

Mohla' pula o nyela kae?

Seo e lego lekgokasediri la mmoledišwa **o**, go bolediša motho o tee ka go šomiša bontši. Mohlala šo:

Lekgothoane o a go dumediša.

Ge e bapetšwa le:

Lekgothoane o a le dumediša (ge e šupa motho o tee yoo a dumedišwago ke Lekgothoane).

Lefokwana la mathomo le lebane le polelo goba tumedišo ya mehleng ya go nepiša go dumediša motho ofe kapa ofe ntle le go laetša se sengwe se bohlokwa; mola lefokwana la bobedi le bolela se sengwe se bohlokwa, e lego go hlompha motho yoo o mo dumedišago. Ka go realo mafokwana ao a lebane le dikgopolo tše pedi mo polelong.

Ka nako go ke go direge gore go boledišwe batho (le ge e le dilo) ba bantši ka go šomiša botee. Lekgothoane yena o re:

Mohla' pula o nyela kae?

Ka go ngwala bjalo, Lekgothoane o gatelela bontši ka botee. Mo tirišo ya lekgokasediri o leo, ga se ya tlhompho ebile ga se ya lenyatšo. Ka gore bontši bo tšweletša maikutlo, le ge e le boitemogelo bja gore o bolokegile, mola botee bjale bjona bo nepiša bonoši bjoo bo tšweletšago tlalelo, le ge e le letšhogo.

Gape malebana le papetšo yeo, re yo ahlaahla ka go lebanya goba go amanya ditlhalošo tše pedi, e lego (a) tlhalošo ya makgohlo le (b) tlhalošo ya manyelaphagong.

Taba yeo e bolela gore tlhalošo ya makgohlo e lebane le tlhompho, ke gore ke selo se se boifišago kudu, ke ka lebaka leo batho ba le hlompago go fetiša; mola tlhalošo ya manyelaphagong yona e nepiša lenyatšo, ke gore lentšu leo le lebane le kgopolo ya lenyatšo, go nya.

Seo se bolela gore go nya ga se tiro yeo motho a ka ikgantšhago ka yona; ke tiro ya lenyatšo kudu. Ka go realo Lekgothoane o diriša thekniki ya papetšo ka go gatelela ditlhalošo tše pedi tšeo, e lego tša tlhompho le lenyatšo, tšeo di tiišago khuduego yeo e godišago kgegeo ye bogale ya go ntšha maikutlo, ka ge go gegewa ka bogale, ke gore go na le lenyatšo ka lehlakoreng le, mola ka go le lengwe go na le tlhompho, tšeo bobedi di galefišago kgegeo.

9.1.6.3. Mošito

Woolfe le Hampton (1984:199) ba gatelela gore patrone ya modumo seretong e laola mošito, ebile e na le khuetšo ye e itšego ye kgolo mošitong. Ge ba kgothišiša taba yeo ba no re:

All the sound patterning in a poem affects the slow down, depending on the use of hard or soft sounds, long or short words, repetition, rhyme, etc.

Ge ba tšwela pele, gona letlakaleng leo, Woolfe le Hampton ba hlatholla modiro wa mošito ka go re:

Rhythm is the space of which the words flow, where you pause, where the emphasis falls.

Ka go realo borateori bao ba gatelela dintlha tše pedi tšeo di lebanego le mošito, e lego:

- (a) **Sekgoba seo mantšu a elelego ka gare ga sona.**
- (b) **Khutšo.**

Dikokwane tšeo tša mošito di gatelela kgopolo yeo e itšego. Taba yeo e tiiša gore go na le kelelo ya molodi wa sengwalo (sereto le ge e le kanegelo) se se itšego, gomme kelelo yeo e laolwa ke segalo sa lefoko goba lefokwana, le ge e le lentšu leo le itšego, ke gore le ka telefatšwa goba la khutsofatšwa mo mothalothetong goba polelong, ge go retwa, goba ge go balwa, le ga ešita le ge go bolelwa.

Go ka tiišetšwa gore mošito wo bofefo goba wo boima, le ge e le wo o boeletšwago goba wa go no tšweletšwa ka mantšu a a itšego, a matelele goba a makopana; a segalo sa godimo goba sa fase, ke wona woo o lebanego le maikutlo a mongwadi. Ke ka fao Richards (1987:229) a bolelago go re:

... a rhythm of the mental activity through which we apprehend not only the sound of the words but their sense and feeling.

Taba yeo e bohlokwa ka gobane bohlokwa bja mošito bo lebane le dikgopolo tše pedi, e lego:

- Lebelo.
- Khutšo.

(a) **Lebelo**

Ge a hlaloša mošito, ka ge o sepedišana tsela le lebelo, De Groot (1946:19) o re:

Hier uit kan men eigenlijk afleiden wat dan wel het meest wezenlyke van rythme in psychologische en aesthetische zin is: een afstand van een bepaalde lengte tussen twee kernen van intensiteit, die afstand is ongeveer drie-kwart seconde.

Seo De Groot a se hlalošago ke gore mošito o ka swantšhwa le maphoto a lewatle. O bolela gore bokgole gare ga dihloa tša maphoto ao bo ka ba tharonneng ya

motsotswana. Ge go bolelwa ka mošito woo o nepišago mantšu a lefoko mo polelong ya segagešo, gona o tla laetšwa ka mokgwa wo:

1	2
Pe/re e a kiti/ma	(dinoko tše hlano)
Pe/re e we/le	(dinoko tše tharo)

Bokgole bjoo bo lego gare ga sehloa sa (1) le sa (2), bo tlo lebana le motsotswana wa go kaka tharonneng (3/4).

Lebelo lona le dio nepiša palo ya dinoko tše di bolelwago, ke gore e lego gare ga dihloa tše pedi tše o tša mošito. Ke ka lebaka leo:

-re e a kiti-;

bjale e tlogo bolelwa ka lebelo le le fetago la ge:

-re e we-,

ge le yona e bolelwa ka lona lebelo la go kaka leo.

Ka ge, go ya ka Mojalefa (1993:149) lebelo e le phapantšho ya go hlaloša botelele le bokopana bja mothalotheo, le ge e le lefoko, re yo lekola ka fao le ka phethagatšwago mantšung. Seo se bolela gore lebelo le laolwa ke botelele bja lentšu, go swana le ge re ka re (re bapetša lebelo la mantšu a):

nama	(dinoko tše pedi)
le	
lešimelo	(dinoko tše nne)

Nama e na le dinoko tše pedi fela, mola **lešimelo** yona e na le dinoko tše nne; ke ka fao go bapetšwago lebelo la mantšu ao a go se lekane ka dinoko; fela ka go bitšwa, mantšu ao a a lekana, ka lebaka la gore a lekana ka nako, go ya ka fao De Groot a hlalošago mošito ka gona. Ka gobane nama e na le dinoko tše pedi, lebelo la yona le a nanya ge le bapetšwa le la lešimelo, ya go ba le dinoko tše nne, yeo yona e nago le lebelo la go phakiša. Ka go realo dinoko di laola lebelo, ke gore ge

dinoko e le tše ntši, lebelo le a phakiša, mola ge dinoko e le tše mmalwa, lebelo le nanya.

(b) Khutšo

Ge go bolelwa ka khutšo, go nepišwa go kgaoga ga polelo; e ka ba ga lentšu, sekafoko, le ge e le lefoko; goba go bolela/ngwala ka go khutša, le ge e le go bolela/ngwala ka go tšama o ema goba o khutša ka mokgwa woo go ka thwego ke wa go bala/bolela, ka nepo ya go gatelela seo se itšego. Khutšo e laolwa ke melao ya (popo-)polelo; go ka hlalošwa ka mohlala šo:

Ba hlaba kgomo.

le

Kgomo, ba a e hlaba.

Ka lebaka la gore lefoko la bobedi le na le khutšo (magareng ga **kgomo le ba a e hlaba**) le a nanya ge le bapetšwa le leo la mathomo ka gobane lona ga le na khutšo, ge le balwa/bolelwa ka mokgwa wa tlwaelo. Lefoko la mathomo le a phakiša ka lebaka la gore tatelano ya sediri, tiro le sedirwa, ke ya tlwaelo, mola la bobedi le nanya ka lebaka la gore tatelano yeo ga se ya tlwaelo ka gobane bjale e ka tsela ye:

Sedirwa + sediri + tiro

Go fetola tatelano yeo ya tlwaelo yeo, go hlola khutšo yeo lefokong leo la bobedi, ke gore ge sedirwa se ema ka go la ngele, go na le se sengwe se bohlokwa seo se gatelelwago, e lego sona sedirwa seo.

Bjale re yo lekola lebelo le khutšo ge di lebane le mošitollo seretong seo sa Lekgothoane, **Makxothlo**.

9.1.6.4. Mošitollo

Re yo ahlaahla ge mošitollo o nepiša botelele bja mothalotheo le ge o lebane le lebelo ge le laola dihloa tša mošito. Gomme ge, re napile re thoma go tsinkela botelele bja methalotheo yeo:

9.1.6.5. Botelele bja methalotheto

Lekgothoane yena o re:

Makxothlo manyelaphaxong, (dinoko tše šenyane)

Mothla' pula o nyela kae? (dinoko tše senyane)

Taba yeo e bolela gore methalotheto yeo e a lekana ka botelele ka lebaka la gore mothalotheo wo mongwe le wo mongwe o na le dinoko tša go lekana tše senyane. Seo se bolela gore ka tshwanelo methalotheto yeo e swanetše go lekana ka lebelo, empa ga go bjalo ka lebaka la gore dikhutšo tša methalotheto yeo ga di lekane. Yona taba yeo e tlo bolelwa ka botlalo ge re sekaseka ge lebelo le laola dihloa tša mošito.

9.1.6.6. Ge lebelo le laola dihloa tša mošito

Mo gona, re yo hlaloša lebelo, dikhutšo le dikhutšwana tša sereto seo sa Lekgothoane:

Makxothlo // manyelaphaxong, ///

Mothla' pula / o nyela kae? ///

Leswao leo (/) le emela khutšo ye nnyane, la (//) le emela khutšo ya magareng, mola la (///) lona ge, le emela khutšo ye kgolo. Ka go realo go na le phapano ya lebelo gare ga methaladi yeo. Ka lebaka la khutšo ya magareng, ke gore ye kgo lwanyana, magareng ga makgohlo le manyelaphagong, lebelo la mothalotheo woo ke la go iketla. Ka go realo khutšwana yeo ke yona e hlolago gore lebelo le iketle.

Gape ge go bapetšwa dikarolo tše pedi tše tša mothalotheo woo, ga di lekane ka lebelo, ka lebaka la gore karolo ya mathomo (makgohlo), e na le dinoko tše tharo, mola karolo ya bobedi (manyelaphagong) yona e na le dinoko tše seelago. Ka go realo lebelo la dikarolo tše, le a fapana: Lebelo la makgohlo le a nanya; mola la manyelaphagong lona le phakiša.

Ka yona tsela yeo lebelo le fapantšha dikgopolo tše pedi tše (makgohlo le manyelaphagong) ka go nepiša makgohlo; ke gore ka gore lebelo la makgohlo le a nanya, makgohlo ao ke gore a bohlokwa.

Bjale ka gore re bone mothalotheo wa pele, a re lekoleng mothalotheo wa bobedi:

Mothla' pula o nyela kae?

Khutšwana yeo ya magareng ga **mohla' pula** le **o nyela kae?**, ke ye nnyane ge e bapetšwa le yeo ya magareng ga **makgohlo** le **manyelaphagong**. Khutšwana yeo e hlolwa, ke gore lehlathinako leo, bjale e lego leinagokwa (mohla'pula) ga e sa le mantšu a mabedi, (mohla + pula), ka fao ga le na boikemo, mola karolo ya bobedi ya mothalotheo; **o nyela kae?**, e bopilwego ka mantšu a mabedi a go ikema, e lego lediri (nyela) le lehlathipotšišo (kae?), di na le boikemo.

Lehlathipotšišo ga le kgone go fetoga, ke gore **kae?**, bjalo ka **neng?**, **bjang?** e tšea boemo bja tlwaelo bja lehlathi; e ka se tsoge e bile:

Kae o nyela?

Lebaka ke gore ka mehla lehlathipotšišo le bewa ka mafelelong a lefoko ka gobane ga le kgone go ema pele ga lefoko. Ka go realo le tiiša boemo bja tlwaelo.

Bjale mahlathi a mangwe ona a kgona go ema mathomong goba mafelelong a lefoko, mohlala šo:

O nyela kae mohla' pula?

Gape go ka thwe:

Mohla' pula o nyela kae?

Lefoko leo la mathomo ga le na khutšo ge le balwa goba ge le bolelwa, mola lefoko la bobedi lona le na le khutšo, ke gore khutšo e mo gare ga **mohla'pula** le **o nyela kae?**, go swana le:

Ba hlaba kgomo.

A re bapetšeng gape le:

Kgomo ba a e hlaba.

Ka fao ge, ge mohuta wo wa lehlathi o bewa mathomong a lefoko, go na le bohlokwa bjoo bo itšego bjoo bo gatelelwago godimo ga lona. Khutšo yeo e hlolwago, le yona e sa gatelela bohlokwa bja lona (mohla'pula).

Ka lona lebaka leo la go ngwala lehlathi leo mo mathomong a lefoko, go sepedišana le khutšo yeo. Gomme ge, yona khutšo yeo e lebane le lebelo.

Gape re yo lekola dikarolo tše pedi tšeo tša mothalotheto:

Mohla' pula o nyela kae?

Bjale re lemoga gore ga di lekane ka lebelo. Karolo ya pele (mohla'pula) yeo bjale e lego lentšu le tee, leinagokwa, e a nanya ka lebaka la gore ga e na boikemo, mola karolo ya bobedi (nyela + kae?) yeo e nago le mantšu a mabedi, e phakiša ka gobane e na le boikemo.

Ka go dira bjalo, seretong se sa Lekgothoane, **Makxothlo**, go na le khutšo le lebelo, gomme bobedi, di gatelela seo se itšego ge go hlathollwa ka botlalo, ka lebaka la gore phapantšho ya mošito ga e kgone go ikemela ka boyona; e sepedišana tsela le tše dingwe. Ka ge makgohlo a gatelelwa ka mokgwa woo, ke gore ke a bohlokwa.

Taba yeo e bolela gore mošito o tiiša bohlokwa bja makgohlo. Ka wona mokgwa woo wa go bapetša mošito wa **makgohlo** le **manyelaphagong**, go fapantšha tlhompho le lenyatšo gomme ka go dira bjalo, mošito o godiša kgegeo. Mothalothetong wa bobedi, go bjalo ka gobane mošito ^{w/}gona o gatelela bohlokwa bja mohla'pula.

Ge go fapantšhwa gape mothalotheto wa pele le wa bobedi wa **Makxothlo**, go tlo lemogwa gore ga e lekane ka lebelo: Wa mathomo o na le lebelo la go nanya, mola wa mafelelo wona o na le lebelo la go phakiša. Seo se gatelela gore mothaladi wa

pele, o bohlokwa ka lebaka la gore go godiša kgegeo. Bohlokwa bjoo bo tšweletšwa ke yona phapano yeo ya lebelo.

9.1.6.7. Lebotšiši : Potšišoretoriki

Moreti o re:

Mohla' pula o nyela kae?

Ka potšišo yeo, Lekgothoane ga a bege fela, empa o a gapeletša, gomme ka thekniki yeo ya potšišoretoriki, tebanyo ya gagwe e a utologa, ka gobane bjale re tseba karabo; o gegea makgohlo. Tšeo di tšweletšwago ke potšišoretoriki di tiišwa ke sešura.

9.1.6.8. Sešura

Mo magareng ga methalotheto yeo ya **Makxothlo**, go na le khutšo ye kgolo. Khutšo yeo e bitšwa sešura; ke gore khutšo yeo e lebane le metara. Ke mosetwana wa go arola dikarolometara tše pedi tšeo tša thetotumišo yeo ya Lekgothoane. Sešura se na le mošomo wo bohlokwa, e lego:

Go gapeletša dikarolometara tšeo tše pedi, ka go dira bjalo di bapetšwa le kgopolo ye, **phagong** le lebotšiši, **kae?**:

Makxothlo manyelaphaxong,

Mothla' pula o nyela kae?

Papetšo yeo e tšweletša phagong gore e be karabo ye e lebanego le potšišo ya karolometara ye:

... o nyela kae?

Ka tsela yeo sešura se tšweletša kgegeoteramatiki ye e tiišago moko wa ditaba ka go gegea makgohlo.

Metara, ka ntle le ka fao o hlalošitšwego ka gona (ge re ahlaahla metara), e sa le phapantšho ya mongwalelo. Ka gona, sešura ge e le thulaganyo, se gatelela

phagong, ke gore se tiiša lefelo. Taba yeo e bolela gore se lebane le poledišo, ka lebaka la gore se bapetša lefelo (phagong) le lebotšiši (kae?) ka mokgwa wa potšišo. Bjale ge sešura se lebane le mongwalelo, se tiiša phapano gare ga poledišo yeo le potšišo.

Ka tsela yeo ge, ge bjale e le phapantšho ya mongwalelo, lebotšiši, **kae?**, le a tiišwa ka gobane bjale le ntšha kgegeo ka lebaka la gore go botšišwa phagong (lefelo) yeo karabo e tsebjago bjale. Ka gona go dira bjalo, sešura se gatelela tše re di tsebago, e lego karabo; ke ka fao go godišwago kgegeo.

9.1.6.9. Poeletšo

Lekgothoane o no re:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Lediri leo la go nyela, ke lona le boeletšwago. Mongwadi o boeletša **nyela** yeo, go gatelela papetšo ya **makgohlo** le **manyelaphagong**. Ke gore go bapetšwa tlhomphe (makgohlo) le lenyatšo (manyelaphagong):

... o nyela kae?

Nyela mo ke poeletšo ye e gatelelago lenyatšo (manyelaphagong), ka go realo go tiišwa lenyatšo go ntšha kgegeo.

9.1.6.10. Poeletšomedumo ya ditumatšweledi tša leganomathoko (l/hl).

Medumo l le **thl** mo seretong sa **Makxothlo**:

Makxothlo manyelaphaxong,
Mothla' pula o nyela kae?

Medumo yeo (e ntshofaditšwego seretong), ke ditumatšweledi tša leganomathoko, tše di boeletšwago go feta medumo ye mengwe seretong seo. Poeletšo yeo ya medumo, e gatelela ditlhalošo tša mantšu goba dikgopolo tše e lego **mohla' pula**,

e lego nako ya tlhobaelo, le go se iketle, le ga ešita le ona matshwenyego; le **nyela** yeo e emelago mathata a go hlola tše di hlomphegago gomme tša lebantšhwa le tlalelo (mohla' pula).

Gape tše tša go hlomphega, di bapetšwa le kgopolo yeo ya lenyatšo, **nyela**; gomme ka go bapetša lenyatšo le tlhompho go tiišwa kgegeo.

Ge go rungwa, go ka thwe, diphapantšho tša mongwalelo di kopantšhwa le moko wa ditaba ka dithekniki tše di itšego go tšweletša khuduego ye e itšego ya Lekgothoane. Ka botšona diphapantšho, di kgona go lebantšhwa, tša ba tša tšwetša pele moko wa ditaba; mola mošomo wa dithekniki e le go nepiša diphapantšho tše le moko wa ditaba.

10. KGAOLO YA LESOME

10.1. MMADI

10.1.1. Matseno

Re šetše re boletše (a) ka moo bophelo bja mongwadi bo kago tšweletša kwešišo ya dingwalo ka gona, le (b) ka sengwalo seo se nepišago selaodišwa ("text"). Bjale re ya go ahlaahla ka moo boitemogelo bja mmadi bo tlogo godiša goba gona go humiša kwešišo ya sengwalo ka gona. Ge a tiišetša bohlokwa bja mmadi, Segers (1980:9) o re:

Literatuur bestaat alleen bij de gratie van haar lezer.

Yona tebelelo yeo e amana le ya "receptie-esthetica", e lego teori yeo e lebanego le mokgwa wa mmadi ka moo a amanago le sengwalo ka gona. Ge a hlaloša kgopolo yeo go e tšwetša pele, gona letlakaleng leo, Segers o re:

De receptie-esthetica onderzoekt de literaire tekst vanuit het standpunt van de lezer. Hierbij spelen werkelijke of hypothetische (dat wil zeggen door een onderzoeker ge(re)construeerde lezersreacties, gegeven naar aanleiding van een tekst, een belangrijke rol.

Seo a se gatelelago ke gore ge monyakišiši a fatišiša sengwalo, ka diatleng, o swere tebelelo ya mmadi, ka lebaka la gore ge go se mmadi, ga go na sengwalo. Taba yeo e gatelela maikutlo a mmadi, ke gore, a mmadi o kwešiša bohlokwa bja sengwalo seo a se balago; goba o ipshina ka sona goba ga a ipshine ka sona.

Teori yeo ya "receptie-esthetica", go ya ka Segers (1980:11), e thomilwe ke Hans Robert Jauss le Wolfgang Iser. Ke bona borateori ba bagolo ba teori yeo bao. Dikgopolo tšeo e lego dikokwanekgolo tša teori yeo, ke ya "verwachtingshorizon" ya Jauss, le ya "open plekken" ya Iser. Segers o tšwela pele ka gore mareo ao a mabedi, o ka re ke mahlalošetšagotee. O hlatholla go tšwela pele kgopolo ya Jauss go re (1980:12):

Met ander woorden: de esthetische distantie tussen verwachtingshorizon en tekst, dat wil zeggen het verschil tussen het vertrouwde van esthetische ervaring tot dan toe en de door de nieuwe tekst geeiste horizonsverandering, bepaalt de esthetische waarde van een tekst. Naarmate die afstand kleiner wordt, nadert de desbetreffende tekst het gebied van de triviaalliteratuur. Deze laatste zou geen horizonverandering van de lezer verlangen, maar daarentegen de bij de lezer levende verlangens inwilligen en zijn vertrouwde gevoelens bevestigen.

Moo re bona Jauss ge a šomiša kgopolo yeo (a) go fapantšha sengwalo sa kwešišano le sa go itiša (e lego "triviaalliteratuur" ya gagwe), (b) go re sengwalo sa go itiša ga se na mohola wo mogolo, ka lebaka la gore, mmadi ka pelapela o kgona go bona ka moo mongwadi a tlogo tlemolla lehuto. Dikgopolo tšeo di kwana le tšeo Iser a di boletšego. Iser (Segers, 1980:15) yena o hlaloša teori yeo gore ke "open plekken":

Intern wordt een literaire tekst gekarakteriseerd door "open plekken" (Leerstellen).

O tiišetša taba yeo go tšwela pele gona letlakaleng leo go re:

Als het aantal open plekken te klein is, loopt de fictionele tekst het risico zijn lezer te vervelen, omdat zijn in stijgende mate met Bestimmtheit geconfronteerd worden.

"Open plekken" yeo ya Iser, e lebane le dithekniki tšeo mongwadi a di šomišago go raragantšha kanegelo/taodišo ya gagwe; ka tsela yeo mmadi ga a kgone go bona tharollo ya mathata ao a hlalošwago ke mongwadi; ke ka lebaka leo a rego mmadi a ka se ke a lapišwa ke sehlalošwa seo.

Gabotse teori yeo ya Jauss le Iser ke ya go sekaseka, ke gore ke ya go tšweletša mohola goba bofokodi ("literaire waarde") bja sengwalo seo se lekodišwago (Segers, 1980:12). Jauss (Segers, 1980:13) o gatelela bohlokwa bja teori yeo ge histori ya dingwalo e nyakišišwa. Ge a hlaloša kgopolo yeo, Segers (1980:12) o re:

Voor Jauss bestaat de literatuurgeschiedenis niet uit literaire feiten maar uit literaire gebeurtenissen. Een tekst wordt voor zijn lezer tot een gebeurtenis als hij deze leest en vergelijkt met andere reeds bekende teksten en als hij uit die tekst het bijzondere karakter destilleert, waardoor een maatstaf gevonden is om toekomstige teksten te literaire gebeurtenissen wordt primair tot stand gebracht door de leeservaring die de lezer heeft. De leeservaring wordt door Jauss ongeveer gelijkgesteld met het begrip "verwachtingshorizon".

Se bohlokwa moo ke gore Jauss o sa tsoma kelo ("maatstaf") ya go sekaseka ("beoordelen") dihlalošwa. Taba yeo ke phapantšhokgolo gare ga dinyakišišo tša boJauss le bolser le ya thesese ye. Pele re ka tšwela pele le nyakišišo ye, diphapano gare ga tebelelo ya boJauss le lser le ya rena, di tlo akaretšwa ka boripana. Gabotse di lebane le (a) mokgwa wa nyakišišo le (b) tlhalošo ya kgopolo ye, mmadi. Eupša ga go na diphapano fela, le kwano e gona. Segers (1980:11) o e akaretša ge a re:

De literaire tekst wordt enkel via of met het oog op de lezersreactie onderzocht.

10.1.2. Mokgwa wa nyakišišo

Go na le mekgwa ye mebedi ye e fapanego e lego go sekaseka le go hlaloša. Jauss le lser ba šomiša mokgwa wa go sekaseka; ke ka lebaka leo ba bonago kelo ya go tšweletša bohlokwa, mohola goba bofokodi bja selaodišwa.

Phapano ye e lego gare ga sengwalo sa kwešišano le sa go itiša, ke ye e lego gare ga kelo yeo; sa kwešišano ke se bohlokwa; se na le mohola; sa go itiša ga se sa loka ka lebaka la gore se a lapiša ("vervelen"), se phalwa ke sa kwešišano, ka gobane "de esthetische distantie tussen verwachtingshorizon en tekst" ke ye nnyane kudu.

Mokgwa wa nyakišišo wa thesese ye ya rena, ke wa go hlaloša, ke gore ke go bolela seo selaodišwa e lego sona; ke ka lebaka leo re rego phapano gare ga sa

kwešišano le sa go itiša ga e lebane le mohola goba bohlokwa bja sona, ke gore re re se lokile; mola seo sona se se sa loka.

Phapano yeo ke ye bohlokwahlokwa ka lebaka la gore e amane le kgopolo ye, mmadi - mmadi yoo go ya ka boJauss, ke yoo a bitšwago "reële lezer". Gabotse teori ya bona e swanetše go fapantšha mmadi wa sa kwešišano le wa sa go itiša, ge ba sa rate gore go ahlolwe sepitša. O tšwela pele ka go re (1980:19):

Hij is per definitie een andere persoon dan de onderzoeker.

Mo thutong ye, kgopolo yeo e hlathollwa ka gore mmadi e ka ba monyakišiši; e swanetše go ba mmadi yo a lebanego le mongwadi goba yoo a kwanago le tebanyo ya mongwadi. Ge e se mmadi yo a kwanago le molaetša wa mongwadi o tlo gatelela bofokodi bjo e sego bja sengwalo seo; o tlo gatelela bofokodi bja gagwe go kwešiša seo a se balago.

Le ge re yo bapetša dilaodišwa mo nyakišišong ye, di ka se bapetšwe gore go tšweletšwe mohola, bohlokwa goba bofokodi bja tšona. Dilaodišwa tše dingwe di tlo bapetšwa ka lebaka la gore di godišitše boitemogelo bja mmadi gore kwešišo ya gagwe ge a bala sengwalo, e be ye e tebilego.

Ge go nyakišišwa sereto seo sa Lekgothoane, **Makxothlo**, ditemogo tše di nepagetšego e tlo ba (a) tša Van Warmelo le (b) tša monyakišiši. Gabotse tša Van Warmelo di akaretša direto tša Lekgothoane ka bophara; gape tšona di šetše di boletšwe kgaolong ya peleng. Ke tša monyakišiši fela tšeo di nepišago seretotumišo seo.

10.1.3. Makxothlo

10.1.3.1. Matseno

Go bohlokwa go hlaloša boahlamo bja boitemogelo bja mmadi ka go lekola sereto sa Lekgothoane, **Makxothlo**. Gomme ge, go tlo hlokomelwa ditaba tše di itšego fela, e lego tše di nepišago (a) sererwa, le (b) dithekniki tše di šomišitšwego ke sereti ge se rulaganya ditaba, e lego dithekniki tša thulaganyo le mongwalelo.

Le ge re yo ahlaahla ditaba tšeo, seo ga se bolele gore re yo hlaloša boitemogelo bjoo bja mmadi ka moka. Fa go yo hlathollelwa mmadi gore boitemogelo bjoo bo na le mohola, le ge e ka ba bjo bonnyane mo gokaakang. Fela molaetša woo wa mongwadi, woo, o kgethetšwego nyakišišo ye, e swanetše go ba boitemogelo bjo bo nepišago. Ke ka lebaka leo go kgethilwego dingwalo di se kae le boitemogelo bja mmadi bjoo bo lebanego le setšo, e lego tumelo ya batho mabapi le makgohlo/leribiši.

Dingwalo tše di tlogo hlokomelwa ke (a) **Leribiši** (1979:30-1), seretotumišo seo, ka go kwana, se tlogo emela direto ka moka tša Sesotho sa Leboa, tše di ngwadilwego mabapi le makgohlo, (b) **Dood in die berge** (Van Wyk Louw), (c) **Sekretarisvoël** (1980:54) le (d) polelo ya Moapostola Poulouse. Re yo thoma ka go sekaseka sereto sa Malebana, **Leribiši** (1979:30-1):

Ke nna leribiši morwa' Kgampi,
Ke makgotlo setsebja ke bošekgotlola bošego;
Ke tsebja ke bomankgagane sekgagela tsebe,
Bomolema tlaa o tše thophi...
Nna leribiši nonyana ya bomonyamane.

Se re o bona sefahlogwana wa re ke katse
Wa bona ditsebjana wa re kgane ke tša semake,
Dinganana wa re go bona wa re o bone nkwe
Tša nna leubeube nonyana setlala kgamping.

Ke makgotlo sekgotlolela magotlo,
Bonthasolane gotlwana sethasoga bošego;
Nthasolane mathasoletšwa mogolong.
Mphaka ke swere legare masega ka gohle,
Ke tšhautšhau ka ona ke phatlela mogolong.

Se re go kwa hiihii bošego,
Wa ngita mapai wa tšhaba le go gohlola;
Wa hloma eke ke sehlola ke a hlola,

Wa gopola gore mongwe o tlo tšewa ke phiri;
Aowa, ke a itshelela, ke inyakela magotlo.

Se bone mahlo mosegare go kgokologa,
Wa gopola gore le ge ke go lebeletše ke a go bona.
Ke lemogwa ke botangtang le makwete fela
Gore mahlo a ka mosegare ke ngwedi letšatšing;
Gape kgamping ya leswiswi gore ke senakangwadi.

Ka boššega ke hlong legadimeng;
Goba ntwā ke ilana le yona,
Mosegare ke lelekišwa le ke botangtang,
Ke segwa le ke makwete bopšhoommakubu;
Mola boššego nka ba hwetša ke kwametša kwamekwame!

Ke makgotlo sebeela phagong,
Bana ke thwathwaša mataa maja nama;
Nna kgošikgolo ya bokgampi 'a bomonyamane.
Maubeube le bomankgagane ke sona tšhabana sa ka;
Nna kgoši sebuša, serena boššego fela.

Re yo lekodišiša **Leribiši**, go ya ka diteng, thulaganyo le mongwalelo, gomme re yo hlaloša ka moo le lego ka gona.

10.1.3.2. Diteng

Mo re yo nyakišiša **Leribiši** ka go tsinkela diphapantšho tša leribiši le diphapantšho tša leribiši tša setšo.

(a) Diphapantšho tša leribiši

- **Nonyana yeo e phelago boššego:**

Malebana o re:

;

Ke nna leribiši morwa' Kgampi,
Ke makgotlo ke setsebja ke bosekgotlola bošego,
Ke tsebja ke bomankgagane sekgagela tsebe,
Bomolema tlaa o tšee thophi...
Nna leribiši nonyana ya bomonyamane.

▪ **Sebopego sa leribiši:**

Moreti o re:

Se re o bona sefahlogwana wa re ke katse
Wa bona ditsebjana wa re kgane ke tša semake,
Dinganana wa re go bona wa re o bone nkwe

▪ **Nonyana ya go tsoma/phela ka magotlo le bomankgagane:**

Ke tšhautšhau ka ona (magotlo) ke phatlela mogolong.

Malebana le bomankgagane gona Malebana o re:

Maubeube le bomankgagane ke sona tšhabana sa ka;

▪ **Mo e beelago mae gona:**

Malebana o e hlaloša ka go re:

Ke makgotlo sebeela phagong,

(b) Diphapantšho tša setšo

▪ **Nonwane:**

Temathetong ya boselela, Malebana o re:

Mosegare ke lelekišwa le ke botangtang,

Ge a reta sereto seo, go bonala Malebana a na le khuetšo ya nonwane yela ya
gore go tllile bjang gore leribiši le hloege magareng ga dinonyana ka moka. Ka
boripana, nonwane yeo yona e re:

Dinonyana di ile tša kgobokana go kgetha kgoši ya tšona. Kopanong yeo ya tšona di ile tša kwana gore nonyana yeo e tlogo fofa go di feta ka moka, ka go ya godimo, ke yona e tlogo ba kgoši ya tšona.

Dinonyana ka moka di ile tša itokišetša phadišano yeo. Letsatši la phadišano le rile go fihla, napile phadišano ya kgatlampana. Ka bohlejana tangtang e ile ya lemoga gore e ka se o beše wa tuka go bomogala' nong. E napile ya ipata le nong. Di rile di sa tloga fela, ya re phurr! ya dula ka lefegong la nong. Nong e ile ya fofa le tangtang yeo ya sobelela le yona kua marung. Erile ge nong e di šiile ka moka, e swanetše go lla go laetša ge e le yona kgoši, tangtang ya botsoga lehwafeng la nong ya fofela ka godimo ga yona, gomme ya re:

Nxo! Nxoo! Nxoo!

Ke nna kgoši!

Ke kgoši ya dinonyana tšohle!

Nxo! Nxoo! Nxo! Ke kgoši!

Ka ge nong e šetše e lapile, ya šitwa go fofela ka godimo ga tangtang.

Ka lebaka la go se kgotsofatšwe ke bonnyane bja tangtang yeo, le gore mohlomongwe e ka be e logile maanomabe, dinonyana tšohle tša lakana go bolaya tangtang. Tangtang e ile ya tšhaba go fihlela e tsena ka moleteng. Dinonyana di ile tša kwana go e leta gore e se tšwe ka fao moleteng, ka lebaka la gore e tlo bolawa ke tlala ka fao e tsenego ka gona.

Di ile tša dula moo, moo moleteng go fihlela di fenywa ke tlala. Di napile tša loga maano a go leta tangtang ka moo moleteng. Di napile tša kgopela leribiši gore e be moletamolete, gomme tšona di ile tša ikela go sela. Leribiši le ile la swarwa ke boroko, gomme ka go tšhošetša tangtang la fela le re:

Ke a go bona!

Ge o ka tšwa

Ka moo, ke a go bolaya!

Tangtang ka ge e kwele maano ao a dinonyana, e ile ya ipatametša mojako wa molete. Ge leribiši le bolela bjalo, yona ya re:

Ruri o a mpona leribiši?

Ge nka tšwa o ka reng?

Ka ge tangtang e lemogile gore leribiši le robetše, ka ge le be le sa fetole dipotšišo tše tša tangtang, tangtang ya re botso! ya ikela le naga.

Ge dinonyana di boa maselo, di hweditše leribiši le sa bolawa ke thokwane, gomme la tsošwa ke tšona ge di fihla. Le rile ge le tsošwa la holofetša ge tangtang e sa le ka moleteng. Di rile di sa išana le lona kua le kua, tša kwa tangtang e le kua marung e re:

Nxo! Nxoo! Nxo!

Ke nna kgoši!

Ke kgoši ya dinonyana tšohle!

Nxo! Nxoo! Nxo! Ke kgoši!

Bakeng sa gore dinonyana ka moka, di kitimiše tangtang, di napile tša hlomara leribiši. Di ile tša le kitimiša go fihlela di le bolaya.

Ke ka fao le lehono, dinonyana di hloilego leribiši, gomme gape, ke ka fao leribiši le lona le phelago bošego ka baka la gona go tšhaba dinonyana tše dingwe, ka ge lehu lona le tšhabja ke bohle.

Go ya ka Serudu (1990:54) nonwane yeo e wela legorong la kakanyotlhalošo, ka lebaka la gore go hlalošwa seemo sa leribiši. Ka nonwane yeo Malebana o sa tiiša boi bja leribiši:

Ka bofšega ke hlong legadimeng.

Re ka no phetha ka go re boi bjoo bja leribiši bo na le kamano le lenyatšo leo Lekgothoane a hlalošago makgohlo ao a a retago. Eupša boi bjoo re ka re ke nyenyefatšo fela, yeo e lego hlong, e sego se sengwe, kgegeo.

■ **Tumelo:**

Go tšwela pele moreti o reta leribiši ka go re:

Se re go kwa hihii bošego,
Wa ngita mapai wa tšhaba le go gohlola;
Wa hloma eke ke sehlola ke a hlola,
Wa gopola gore mongwe o tlo tšewa ke phiri;
Aowa, ke a itshelela, ke inyakela magotlo.

Taba yeo e tliša gore Malebana o na le khuetšo ya ditumelo tša Seswana tša go re leribiši ke seka sa lehu. Ge le ka dula godimo ga tlhaka ya ntlo ya geno, la lla (bošego), le tliša lehu ka lapeng leo. Ebile gape ke nonyana ya go dirišwa ke baloi ka nepo ya go bolaya. Ke ka fao le lehono Baswana ba sa hloilego leribiši, ka ge le ba tlišetša lehu ka gae. Ke ka moo re kwago Malebana a re:

Wa hloma eke ke sehlola ke a hlola,
Wa gopola gore mongwe o tlo tšewa ke phiri;

Bjale ka ge re tsinketše diteng tša **Leribiši**, re yo fetleka thulaganyo le mongwalelo, e lego letlalo la bobedi le la boraro la sengwalo. Thulaganyo le mongwalelo di yo bolelwa ka boripana fela ka lebaka la gore sererwa (sererwa sa sereto seo, ke leribiši) le moko wa ditaba wa sereto (e lego go godiša leribiši, ke gore sereto ke seretotumišo sa bogologolo moo sereti se tumišago seo se retwago) di a batamelana. Ke ka lebaka leo "verwachtingshorizon" yeo Jauss a bolelago ka yona, re ka rego ke ye nnyane; sereto ya ba sa go itiša, ke gore, ga se na molaetša wo o tebilego.

10.1.3.3. Thulaganyo

Thulaganyo ya **Leribiši** ga e lebane le boitemogelo bjoo re bo nyakago, ke gore ge leribiši e le seka sa lehu goba selo se sengwe se se itšego se bohlale. Lebaka ke gore thulaganyo yeo ga e na tshwantšho ye e tebilego gammogo le tirišo ya go kgodiša; ka go realo leribiši ke seretotumišo fela; e sa le leribiši, le ge e le "Kgoši sebuša, serena bošego fela". Ka tsela yeo re bone gore "verwachtingshorizon" yeo

Jauss a bolelago ka yona, ke ye nnyane. Le ge go le bjalo, Malebana o diriša dithekniki tše di lebanego le seretotumišo, e lego tshwantšhišo, mainagokwa, tšhomišo ya leba le mothofatšo:

Tshwantšhišo:

Ke makgotlo sekgotlolela magotlo.

Mainagokwa:

Sekgotlolelamagotlo, sekgagelatsebe, bjalobjalo.

Mothofatšo le leba:

Ke makgotlo sekgotlolela magotlo.

Ka yona tsela yeo, Malebana o tumiša leribiši, o ka re o nyaka go tšweletša nonyana yeo ka boyona, eupša le ge go le bjalo kgodišo yeo ya leribiši magareng ga Malebana le Lekgothoane e a fapana; ka gobane Lekgothoane o raragantšha thulaganyo gomme leribiši la gagwe ya ba seka; ke seswantšho sa motho gomme mafelelong seka seo se fetoga lehu, go ya ka moo re šetšego re bone ka gona.

Go ka thwe Malebana le Lekgothoane o ka re ba a swana mabapi le kgopolo ya go nyatša leribiši: Malebana o bolela ka boi mola Lekgothoane yena a bolela ka go nyatša, fela boi bjoo bo hlalošwago ke Malebana ga se bja go nyefola lenyatšo, mola kgodišo yeo ya lenyatšo ya Lekgothoane e bonagala gabotse ka kgegeo.

10.1.3.4. Mongwalelo

Malebana o bega ditaba fela, ke gore o hlaloša ka go no bega. Ga a diriše kgegeo, ka go realo ga re bone khuduego ye ntši sengwalong seo sa gagwe; ke gore ga a nyatše, e bile ga a gegee, o dio hlatholla ka go bega diphapantšho tše di itšego tša mongwalelo.

Re yo tsopola phapantšho ya mongwalelo e tee go lekola phapano gare ga mongwalelo wa Malebana le Lekgothoane. Re lekola phapantšho ya mongwalelo, ya mothofatšo.

10.1.3.5. Mothofatšo

Malebana o re:

Ke makgotlo sekgotlolela magotlo...

Ke makgotlo setsebja ke bomankgagane bošego...

Ke makgotlo sebeela phagong...

Malebana o diriša thekniki yeo ya mothofatšo go godiša nonyana yeo, leribiši, ge e le motsomi yo mogolo wa magotlo, yoo a beago mae phagong. Ga a šomiše thekniki yeo go tšweletša se sengwe, seswantšho se se itšego, seo leribiši le ka bago le se emela; mola ka poledišo yeo, Lekgothoane a šomiša mothofatšo ka go re:

... o nyela kae?

Ka go diriša potšišo yeo, go nyatša leribiši leo o tšwetša kgegeo pele. Ka wona mokgwa woo leribiši leo la gagwe le emela se sengwe, seka; ke motho, seswantšho seo mafelelong se emelago lehu.

10.1.3.6. Bohlokwa bja Malebana

Leribiši la Malebana le hlalošwa go ba nonyana ya go tsoma bošego yeo e lebanego le lehu; ka tsela yeo, sereto seo sa Malebana se godiša boitemogelo bja mmadi gore a tle a kwešiše sereto gabotse. Ke ka yona tsela yeo sereto seo ka diteng (tša sona) se humišago boitemogelo bja monyakišiši ka ge "verwachtings-horizon" ya gagwe, yeo e boletšwego ke Jauss, e golago, ka gobane Malebana o tiiša kgopolo yeo ya gore leribiši le emela lehu.

Bjale re yo lekola ka fao sereto sa Van Wyk Louw, **Dood in die berge** (1975:38), sona se ka humišago boitemogelo bja mmadi. Ge a reta sereto seo o re:

Die uile in die klipskeur sit
en fonkel swart en goud en wit

Het hy uit hierdie dun lug
... geval? gevlug?

Re lemogile ka fao sereto sa Malebana, **Leribiši**, se kwanago le seo sa Lekgothoane, ge diteng tša tšona di bapetšwa. Bjale kwano gare ga seo sa Van Wyk Louw le seo sa Lekgothoane, e sekametše matlalong a mabedi a sengwalo, e lego la diteng le la thulaganyo.

Seretong seo, lehu, ke kgopolo ye bohlokwa go fapana le seo sa Malebana, ka lebaka la gore ge mmadi a sa le bone, gona a ka se kwešiše sereto seo. Re ka re kgopolo yeo, lehu, ke kokwanekgolo ye e tšweletšago moko wa ditaba.

Ge re tsinkela sereto seo, gagolo, re yo šomiša lengwalotaodišwana la Merwe Scholtz (1975:38-40) ge a hlatholla tebanyo ya Van Wyk Louw. Le ge direto tšeo tše pedi di fapana, go na le kwano ye e makatšago, ka tsela yeo, sereto seo sa Van Wyk Louw se godiša boitemogelo bja mmadi ge a bala seo sa Lekgothoane; go kgonthišwa kwešišo ya dikgopolo tše dingwe tšeo di tšweletšago moko wa ditaba.

Dood in die berge

Mo thaetleleng yeo, **Dood in die berge**, kgopolo yeo, lehu ("dood"), ga e nepiše "dood" yeo gabotse, ka lebaka la gore lentšwanahlogo, e lego "die", le a hlokega. "Dood" yeo e lebane le kgopolo ye e phatlaletšego: Ga se motho yo a hlokofetšego; gape ga se lehu ka bolona; gabotse e bolela tiragalo ye e lebanego le go hwa goba go hlokofala ga selo, ka ntle le go e nepiša gabotse. Taba yeo e godiša phišegelo ya mmadi go balela pele; o rata go tseba nepišo ya "dood" yeo.

Ge a tšwela pele ka go bala, o lemoga gore tematheto ya pele (ye e bolelago ka ga makgohlo) ga e rarolle mathata a mmadi mabapi le kgopolo ye, "dood". Fela ge a thoma go bala tematheto ya bobedi, ke ge a thoma go lemoga se se lebanego le lehu leo, e lego "hy":

Het hy uit hierdie dun lug

Ga go na se sengwe mo seretong seo se se kago lebana le lehu ka ntle le "hy" yeo. Sephetho sa mmadi ke gore "hy" yeo e hlokofetše. Se sengwe seo mmadi a se tsebago ke gore "hy" yeo ga se nonyana bjalo ka makgohlo, ka lebaka la gore

nonyana e ka se we e fofa go tšwa sebakabakeng, ka ntle ga ge fela e ka be e bolailwe go tšwa fao sebakabakeng; e bolawa mohlomongwe ke motsomi. Ge nonyana e ehwa, e hwa e dutše fase; pele ga ge e thoma go ka fofa.

Bjale e ka ba ke nonyana ye bjang ya go hwa ka wona mokgwa woo? Gona ge, seo se hwilego ga se nonyana; ke gore "hy" yeo e ka ba phoofolo goba motho ka gobane nonyana yona ga se yona. Taba yeo e makatša le makgohlo ao a Van Wyk Louw ka gore o re:

Die uile in die klipskeur sit
en fonkel swart en goud en wit

Go "fonkel" ga makgohlo e ka ba ke go dira eng? Merwe Scholtz (1975:38-39) o re ke go gadima bjalo ka naledi. Fela leribiši, ka moo re le tsebago ka gona, ga le kgone go "fonkel" bjalo ka naledi; taba yeo ga e kgonege, ka lebaka la gore leribiši ke nonyana; le na le mafofa. Ke ka fao mmadi a thomago go lemoga gore mogongwe "fonkel" yeo e swanetše go ba seka.

Merwe Scholtz o lebantsha "fonkel" yeo le go gadima ga mahlo a makgohlo; a re ka tsela yeo re ka re e nepiša tiro ya go nagana. Le ge a e hlaloša ka mokgwa woo, e sa le seka. Tabataba ke gore go "gadima boso, bogauta le bošweu", ga se seo mmadi a se tlwaetšego; le go kwešiša, ga a kwešiše; le ge a ka dumela gore go gadima go lebane le go gopola.

Bjale Merwe Scholtz o re lefokwana leo le ka hlalošwa fela, ge go ka kgonthišišwa gore mebala yeo ke dika. Gomme mmadi o tsoma bohlatse bja go tiiša taba yeo; o bo hwetša ge a bala mothalotheto wa mafelelo. O tšwela pele (Scholtz) ka go bapetša methalotheto yeo ka go re: "swart" e lebane le "...", "goud" e lebane le "geval", "wit" yona e lebane le "gevlug":

.....
en fonkel swart en goud en wit
.....
....., geval? gevlug?

Ga a eme fao, Scholtz o tšwela pele ka go re:

"Swart" e emela go se tsebe goba go se kwešiše.

"Goud" e emela go thoma go tseba goba go kwešiša (bjalo ka ge go esa).

"Wit" e emela go tseba goba go kwešiša.

Potšišo ke gore bjale makgohlo ao a tseba, goba a kwešiša eng? A tseba gore selo seo sa go rotha ke motho yoo a lapišitšwego ke bophelo. Gomme bjale o tšhabile ("gevlug"); ga se a kgopša a wa ("geval"); motho yoo o tšhabetše lehung; le gore o ipolaya ka go itahlela ka moo legageng. Phoofolo, e ka se be yona ka lebaka la gore yona ga e lapišwe ke bophelo, ka mokgwa woo e ka se ipolaye ka gobane go ipolaya motho.

10.1.3.7. Direto tšeo

(a) Di a fapana

(i) Thaetlele

Thaetlele ke ye bohlokwa kudukudu seretong seo sa Van Wyk Louw. Van Wyk Louw o raragantšha ditaba ka go di rulaganya gore thaetlele le (mmele wa) sereto di fapane ka tše yona le mmele di di boelago. O ka re o šomiša thaetlele gore e be tirišo (e lego tlhathollo ya ditaba), mmele (e lego tshwantšho ya ditaba) wona e - be seswantšho (bjalo ka bangwadi ba ba ngwalago disonete). Mmadi o swanetše go kopantšha ditaba tša thaetlele le tša mmele gore a kwešiše sereto seo.

Bohlokwa bja thaetlele bo kgonthišwa ge Van Wyk Louw a e ngwala ka go e tlaleletša ka go re:

(Dood) in die berge

O ngwala bjalo ka gobane dithabeng tšeo, ke moo makgohlo a dulago gona. O ka re dithaba tšeo ke kgopolo ye e kopantšhago lehu le makgohlo, ka lebaka la gore makgohlo a šomišwa bjalo ka thekniki ya tebelelo. Ke ka mahlo a makgohlo (e lego dinonyana tša lehu) ge re bona lehu, e lego motho yo a hlokofetšego.

Thaetlele ya sereto sa Lekgothoane yona ga e na mohola wo mogolo; o ka re ke leswao fela leo mmadi a tlogo kgona go arogantšha sereto seo le direto tše dingwe.

(ii) Potšišo(-retoriki)

Potšišo ya Van Wyk Louw e lebane le thulaganyo, ke gore ke seo dinonyana tšeo di se gopolago goba di se maketšego. Potšišo ya Lekgothoane le yona e sa lebane le thulaganyo, fela e nepiša mothofatšo, ke gore makgohlo ao a fetoga batho le lehu. Gape potšišo yeo ya Lekgothoane e lebane le mongwalelo ka lebaka la gore go gegewa makgohlo ao.

(b) Di a swana

(i) Diteng

Direto tšeo di swana ka ditaba goba diteng tša tšona, gagolo ge "sit" le nyela, "klipskeur" le phago ka tatelano e le mareo a mongwalelo a Van Wyk Louw le Lekgothoane, ao a šomišwago go laetša dikgopolo tša go swana tša diteng.

Van Wyk Louw o re:

Die uile in die klipskeur sit

Lekgothoane o re:

Makxothlo manyelaphaxong

Ka go realo methalotheto ye mebedi yeo ya direto tšeo e a swana swaniswa.

Re lemoga gore Van Wyk Louw o šomiša thekniki ya tebelelo go hlaloša makgohlo, gomme o diriša **dula** le **phagong** go nepiša tikologo fela; mola Lekgothoane yena a šomiša dika ge a reta: Makgohlo a emela batho le lehu; go nyela go emela go phela, gomme phagong e bolela moo go phelwago gona.

(ii) Setšo: bohlale le lehu

Makgohlo a Van Wyk Louw a bohlale. Scholtz o gatelela taba yeo ka gobane a a nagana ("fonkel"), gomme ka go realo go botšišwa setšo. A Lekgothoane ona le go ona go botšišwa setšo.

Ka thaetlele Van Wyk Louw o hlaloša lehu, mola Lekgothoane a fo reta ka go gegea lehu leo. Taba ya bohlokwa kudu ke gore ga se ka phošo ge Van Wyk Louw le Lekgothoane ba kgethile makgohlo ge ba ngwala direto tšeo tša bona tša go reta makgohlo. Bobedi bja bona bo hlaloša dinonyana tšeo ge di le bohlale, di emela lehu. Le Scholtz o gatelela bohlokwa bja setšo ge re bala direto tšeo.

10.1.3.8. Malebana le Van Wyk Louw

Makgohlo a Malebana ona a lebane le bohlokwa bja diteng fela; le yena o hlatholla lehu ka go tiiša goba go godiša tsebo goba boitemogelo bjo bo itšego; mola makgohlo a Van Wyk Louw a lebane le thulaganyo, ke gore o diriša thekniki ya tebelelo le yena go hlatholla bohlale le lehu.

Ke ka tsela yeo sereto sa Van Wyk Louw go thwego se godiša boitemogelo bja mmadi go phala seo sa Malebana, ka lebaka la gore ka tsebo yeo tebanyo ya Lekgothoane e utologa gabonolo; dikgopolo tše di lebanego le moko wa ditaba di a kgonthišwa: Makgohlo ke dinonyana tša bošego, o ka re a ikgweranya le boi - a bohlale; a emela lehu.

Gantši ga se diteng fela tše di godišago temogo le kwešišo; le tatelano ya mantšu, goba gona go rulaganywa ga ditaba, goba go šomišwa ga sekapolelo se se itšego, go ka godišwa. Taba yeo e bonala gabotšhe ge sereto sa Malebana, se bapetšwa le sa Leipoldt. Sa Malebana se kwana le sa Lekgothoane ka lebaka la gore o bitša leribiši sebeelaphagong, leinagokwa leo le lemošago mmadi leinagokwa leo Lekgothoane a le šomišago, e lego manyelaphagong.

Gape o lemoša mmadi gore batho ba bangwe ba lebantšha leribiši le lehu. Fela ge re yo bala sereto se, **Sekretarisvoël** (1980:54), sa Leipoldt, mmadi o lemoga ka pela gore se godiša temogo le kwešišo ya gagwe, go phala seo sa Malebana, le ge se sa bolele selo ka ga makgohlo, le ge e le luhu. Sereto seo sa Leipoldt sona se re:

Sekretarisvoël met jou lang, lang bene,
Met jou penne agter die ore styf,
Met jou stadige stappies, wat maak jy hier?

Sekretarisvoël met jou lang, lang bene,
Met jou vaalgrys vere en lang, lang lyf,
Met jou groot oë, wat maak jy hier?

Ge sereto se se badišišwa gabotse, kwano gare ga direto tša Lekgothoane, le Leipoldt e a tšwelela. Mmadi o lemoga ge direti tšeo (a) di rulaganya ditaba ka go swana, le (b) ge di šomiša potšišoretoriki goba mothofatšo:

- (a) **Leina + lehlaodi** = **makgohlo** + **manyelaphagong**
= Sekretarisvoël + met jou lang bene/
Sekretarisvoël + met jou penne agter die ore styf/
= Sekretarisvoël + met jou stadige stappies,.../
- (b) **Potšišoretoriki** = ... o nyela kae?
= ... wat maak jy hier?

Kwano yeo e lego gare ga direto tša Lekgothoane le Leipoldt ke ye bohlokwa, ka lebaka la gore yona e lebane le go tšweletša moko wa ditaba wa direto tšeo. Bobedi bja direto tšeo, tša Lekgothoane le tša Leipoldt, bo gegea motho.

Kgegeo yeo gabotse e kwešišwa ka mothofatšo, le ge e le potšišoretoriki. Kgegeo ya Lekgothoane le yeo ya Leipoldt di a fapana; ya Lekgothoane ke ye bogale kudu, ka gobane Lekgothoane o a kodutla, ke gore o a nyatša; o bile o boeletša kutu ya lediri ya, **nyela**. Yeo ya Leipoldt ke ya kwelobohloko, ka lebaka la gore ga a bolele ka go nyatša. Ka go šomiša poeletšo (a) ya mantšu ("lang ...; lang ..., lang ...; groot ...") le (b) ya lefokwana ("met jou ...; met ...; met ...; met ...; met ...") o gatelela go timela ga mankutukutu; o ka re mankutukutu woo ke moeng mo lefaseng leo a tlwaetšego go lona.

Bjale anke re hlokomedišišeng ka bjako seo Leipoldt a se dirilego go tšweletša kgegeo, fela sereto se ka se lekodišišwe ka botlalo: Tatelano ya mantšu ("penne

agter die ore styf"), poeletšo ya tumammogo le tumanoši ("vaalgrys vere ... styf; stadige stappies"), bjalobjalo di ka se hlokomelwe.

Potšišoretoriki e tšweletša makalo ya mmotšiši; o ka re o gahlane le yo mongwe yoo a sego a gopola gore o tlo gahlana le mankutukutu yoo a sego a tlwaela go mmona, e lego felo fao mmoledi yoo a go etelago ka mehla. Ka tsela yeo mankutukutu o napile o fetoga moeng wa lona (lefase). Ge sereti se mothofatša, se o lekanya le motho. Bjale napile mankutukutu e ba seka; ka gobane o emela rena batho.

Kgopolo yeo ya gore o emela batho, e tiišwa ke poeletšo ya dikgopolo, le ya mantšu yeo re e boletšego ka godimo. Ka yona re lemoga gore moreti o gatelela diphapantšho tše di itšego fela tša mankutukutu; diphapantšho tšeo di fapantšhago mankutukutu ka go šomiša poeletšo ya: **lang** le **groot**. Ge go hlalošwa **lyf** le **oë**, Leipoldt o nyaka go re begela gore ga se tlwaelo ge mmele e le wo motelele; ge mahlo e le a magolo; ge maoto e le a matelele.

Mankutukutu ga e sa le nonyana (mankutukutu); ke o šele; ke moeng. Gape molaodiši wa Leipoldt o makatšwa ke botelele bjoo bja mmele le bjoo bja maoto; le bogolo bjoo bja mahlo. Le ge makalo yeo e lebane le sebopego sa mankutukutu mo mathomong, e fetoga ka pela ge potšišoretoriki e botšišwa; bjale e lebane le felo fao mankutukutu a lego gona.

Ka mokgwa woo Leipoldt o hlatholla kgakanego ya rena batho ba sebjalebja mo lefaseng leo pele re bego re le tlwaetše, e lego mo re bego re phela gona. Bjale re fetogile baeng. Taba yeo e gegewa ke Leipoldt.

Ge re yo fetleka sereto seo sa Leipoldt, re yo nyakišiša matlalo a mabedi a sengwalo fela, e lego thulaganyo le mongwalelo, ka lebaka la gore ke moo sereto sa Leipoldt se kwanago le sa Lekgothoane. Matlalo ao a mabedi, la thulaganyo le la mongwalelo, a yo bolelwa ka boripana ka gobane nepo ga se go se ahlaahla ka botlalo, empa ke go bapetša direto tšeo.

10.1.3.9. Thulaganyo

Thulaganyo ya sereto seo, **Sekretarisvoël**, e ka mokgwa wa (a) polelo le wa (b) go bega ditaba. Go tšwela pele moreti o šomiša dithekniki tše pedi tša thulaganyo, e lego (a) poledišo le (b) potšišo ge a rulaganya ditaba tša gagwe.

(a) Polelo

Ge a rulaganya ditaba o diriša polelo ka tsela ya go hlaola, ke gore o re go šomiša leina a le gatelela ka go le hlaola. O re:

Sekretarisvoël met jou lang, lang bene,

Leina leo **Sekretarisvoël** le hlaolwa ke "met jou lang, lang bene". Ka go realo o šomiša lehlaodi leo, go tšwetša pele moko wa ditaba wa sereto seo.

(b) Go bega ditaba

Leipoldt o bega ditaba tša sereto seo ka go di lebanya le tshwantšho le tirišo bjalo ka ge nke ke sereti sa disonete, ke gore dikarolo tše di latelago tša sereto seo sa gagwe di lebane le tshwantšho:

Sekretarisvoël met jou lang, lang bene,

Met jou penne agter die ore styf,

Met jou stadige stappies, ...

Sekretarisvoël met jou lang, lang bene,

Met jou vaalgrys vere en lang, lang lyf,

Met jou groot, groot oë, ...

O swantšha nonyana yeo "Sekretarisvoël" ka go diriša mantšu a:

... met jou lang, lang bene,

Met jou penne agter die ore styf,

Met jou stadige stappies, ...

Met jou vaalgrys vere en lang, lang lyf,

Met jou groot, groot oë, ...

Tshwantšhišo yeo ya Leipoldt e lebantšhwa le poledišo, ke gore Leipoldt o bolediša mankutukutu woo.

Go realo ke gore mankutukutu woo o fetoga seka; ga e sa le nonyana; ke motho, ka gobane Leipoldt o bolediša nonyana yeo bjalo ka ge e le motho.

Go tšwela pele, Leipoldt o rulaganya diteng tša sereto seo ka mokgwa wa tirišo, ke gore ka go lebanya tirišo le potšišo. O re:

... wat maak jy hier?

O botšiša mankutukutu potšišo yeo gore o mo arabe. Ka go rulaganya ditaba ka tsela yeo, moreti o fetola maemo ao a nonyana; ga e sa ba nonyana, ke motho, ka lebaka la gore o emetše karabo go tšwa go yona. Ka thekniki yeo moreti o dira gore moko wa sereto seo o bonagale gabotse.

10.1.3.10. Mongwalelo

Go na le dithekniki tše pedi, e lego, mothofatšo le potšišoretoriki, go tšwetša pele mongwalelo. O bolediša mankutukutu, a ba a o gegea ka potšišo:

... wat maak jy hier?

Yona kgegeo yeo, e tšweletša gore nonyana yeo ga se nonyana, ke se sengwe, ke motho; nonyana e emela motho.

Bjale re yo bapetša direto tšeo tša Malebana, Van Wyk Louw, Lekgothoane le seo sa Leipoldt.

Ka diteng Malebana le Leipoldt ba batamelane, le ge e le gore ba fapana ka gobane Malebana o phaela lehu ka thoko mola Leipoldt yena a sa bolele selo ka ga kgopolo yeo.

Mabapi le thaetlele gona Leipoldt, Malebana le Lekgothoane ba a swana, ka gobane thaetlele ya bona ga e amane le molaetša wa sereto; thaetlele yeo e ka no ba se sengwe le se sengwe; phoofolo goba motho; ga go gapeletšege gore e be

yeo e beilwego. Empa thaetlele ya Van Wyk Louw yona e fapane kudu le tšeo ka lebaka la gore yona e lebane le moko wa ditaba.

Malebana le thulaganyo ya sereto, Leipoldt o kwana le Lekgothoane gammogo le Van Wyk Louw. Kwano yeo e bonala ge go swantšhwa:

Lekgothoane : Makkxothlo manyelaphaxong
Van Wyk Louw : Die uile in die klipskeur sit
Leipoldt : Sekretarisvoël met jou lang, lang bene

Kwano yeo ke ya leina le tihadi; go hlaolwa nonyana yeo. Go tšwela pele, kwano yeo e bonagala gape ka potšišo:

Lekgothoane : ... o nyela kae?
Van Wyk Louw : Het hy uit hierdie dun lug ...geval? gevlug?
Leipoldt : ... wat maak jy hier?

Ka potšišo yeo, direti tšeo di a gegea. Le ge Van Wyk Louw, seretong sa gagwe go na le potšišo; ga se potšišo ya mothofatšo. Ke ka lebaka leo sereto seo sa gagwe se nago le tirišo go swana le tšeo tša Lekgothoane le Leipoldt.

Ka go lekodišiša sereto sa Van Wyk Louw le seo sa Leipoldt, go hlalošitšwe ka moo boitemogelo bjo bogolo bo ka godišago kwešišano ka gona. Boitemogelo bjoo bo ka tsošwa ke dilo tše di fapafapanego. Van Wyk Louw o reta makgohlo ao e lego dinonyana tše bohlale, gape (makgohlo) ao e lego dinonyana tša go emela lehu. Merwe Scholtz yena o nepiša taba yeo gabotse, ge a lemoša mmadi maatla a setšo moo batho ba dumelago gona. Fela Merwe Scholtz o tšwela pele ka go re lemoša ka moo Van Wyk Louw a tiišetšago taba yeo ka gona, ka go šomiša dithekniki tše di itšego, gagolo ge a fetošā dikgopolo tše dingwe gore e be dika.

Le ge Leipoldt a sa bolele selo ka ga makgohlo, fela sereto seo sa gagwe se tsoša boitemogelo bja mmadi mabapi le sereto seo sa Lekgothoane, gore kwešišo ya gagwe e be ye e phatlaletšego. Leipoldt ga a gegee; o bolela ka go hlomogela motho pelo. Polelo ya gagwe e kwana le ya Lekgothoane ka:

- (a) Popego ya lefoko, e lego poledišo le tlišaodi le potšišoretoriki ya mothofatšo.
- (b) Thulaganyo ya ditaba gore go be tshwantšho le tirišo.

Le ge kwano magareng ga direto tše pedi tše e le ye e lemogegago, ye bohlokwa; direto tše di sa fapana, ka lebaka la gore molaetša ke wa go fapana.

Bjale re yo lekodišiša polelo ya Moapostola Poulouse ge a kgothatša (Bakorinthe ba I, 15:55(b)) ka go re:

Hee Lehu! Lebola la xaxo le kae?

Hee Bodulabahu! Xo fenyaxa xaxo xo kae?

Polelo yeo e kwana le yeo ya Lekgothoane gammogo le yeo ya Leipoldt, ka poledišo le potšišoretoriki ya mothofatšo. Bona ba kwana ka go re:

Lekgothoane	Leipoldt	Poulouse
Makxothlo ...	Sekretarisvoël ...	Hee Lehu ...
... o nyela kae?	... wat maak jy hier?	Lebola la xaxo le kae?

Go gatelela molaetša (le ge e le go nepiša molaetša gabotse), Leipoldt o boeletša polelo yeo ka go ngwala tematheto ya bobedi ya go swana le ya pele. Le Moapostola Poulouse o dirile ka wona mokgwa woo, ge a re:

Hee Bodulabahu! Xo fenyaxa xaxo xo kae?

Mafoko a mabedi ao a Moapostola Poulouse a a swana. Ka tsela yeo, re ka re, Poulouse o na le nnete ya gore mmadi o tlo kwešiša molaetša wa gagwe gabotse.

Gape molaetša woo wa Moapostola Poulouse o sa swana gape le woo wa Lekgothoane. Bobedi bja bona bo gegea lehu; ba re lehu ga le na maatla; ba a le kodutla. Kgegeo yeo ye bogale ya bona, ke wona moko wa ditaba; ke yona yeo e fapantšhago sereto seo sa Lekgothoane le direto tša Ratlabala (1968:16) (**Lehu le Polokong**) le Lentsoane (1975:4), e lego **Matšoba**; moo go tšona, direti tše tše pedi, di diogo hlaloša ka fao lehu le se nago maatla ka gona. (Bala **Kokeletšo**, matl. 182-3).

Bjale re yo tsopola methaladi ye mebedi fela ya mafelelo ya direto tše tharo tše. Re thoma ka tše tša Ratlabala. Seretong sa **Lehu**, o ruma ka go bontšha ka fao lehu le emelago bošoro ka gona. Taba yeo o e hlaloša ka karolo ya tirišo seretong seo, gomme o re:

Bophelo ke lehu.

Moya ga o hwe.

Gomme seretong seo sa **Polokong**, o hlaloša polelo ya mokgalabje yo e bego e le molemi, gomme o ruma ka go re:

O tla no itulela le dipeu tše yena

Ka noši a di bjetšego.

Ka lehlakoreng le, Lentsoane yena o no ruma sereto seo sa gagwe sa **Matšoba**, ka go hlatholla gore matšoba ke a mabotse ka mebalabala. O swantšha matšoba ao ka go re:

A pona letšatši lela.

A tla mela gape.

Re tsopola methalotheto ye mebedi ya mafelelo fela ya direto tše, ka lebaka la gore ga re yo sekaseka direto tše tša Ratlabala le Lentsoane ka botlalo go swana le tše tša boMalebana, Van Wyk Louw le sa Leipoldt. Re ya go bolela ka fao di fapanago ka gona le seo sa Lekgothoane, **Makxothlo**.

Bobedi bja bona (Ratlabala le Lentsoane) ba gegea lehu, eupša kgegeo yeo ya bona, ga se ye bogale; ba fo le kodutla.

Ka go realo direto tše tša Ratlabala le Lentsoane di fapana le seo sa Lekgothoane ka lebaka la gore kgegeo ya tšona ga e swane; seo sa Lekgothoane se na le kgegeo ye bogale. Ke ka lebaka leo re rego direto tše le sa Lekgothoane ga di na kamano ye e itšego.

Seo sa Lekgothoane se tšeelana mollo le polelo yeo ya Poulouse ka kgegeo. Kgegeo ya Moapostola Poulouse yona e tšweletšwa gabotse ke lelahlelwa leo, **Hee!** gammogo le potšišoretoriki:

Xo fenyxa xa xaxo xo kae?

Le ge Poulouse a bolela ka go šomiša seka (**lebola**), megopolo ya gagwe o e tšweletša pepeneneng pha! Ge e le polelo yeo ya Lekgothoane yona ke ya modikologa, ka gobane yena o a reta; ka go realo menagano yeo ya gagwe, o e tšweletša ka go široga: Makgohlo ke seka; a emela lehu. Poulouse le Lekgothoane ba nepišitše taba e tee.

Taba ye bohlokwa ke gore Moapostola Poulouse ga a re lemoše se sengwe se re kago re se oketša tsebo le boitemogelo bja mmadi gore a tle a kwešiše sereto seo sa Lekgothoane. Gabotse Poulouse o fo bolela tše Lekgothoane a šetšego a re hlatholletše tšona ka go šomiša seka. Ka fao Poulouse o kgonthiša ditaba tšeo fela, ka go realo polelo yeo ya gagwe ke ya go tiiša, e sego go tlaleletša sereto seo sa Lekgothoane, ke gore sereto seo sa Lekgothoane o ka re se šetše se na le lehu ka gare ga sona, ka lebaka la gore makgohlo (ka mo re šetšego re boletše ka gona) a šetše a emetše lehu. Ke ka lebaka leo re boletago gore phapano ke ya gore polelo yeo ya Poulouse yona e no tiiša polelo yeo ya Lekgothoane seretong seo sa lehu.

10.1.3.11. Kgonthišo ya boitemogelo bja mmadi

Re ruma ka go akaretša dikgopolo tša direti tšeo. Re yo lekola seo se kgonthišago boitemogelo le tsebo tša mmadi go fetiša diretong tše dingwe, ka lebaka la gore kwano ye e lemogegago gare ga sereto sa Lekgothoane le tšeo tša direti tše dingwe, ga e na maatla a go swana, go tsoša boitemogelo bja mmadi. Tabakgolo ke go re: Na ke ka lebaka lang ge sereto se se itšego se na le maatla a magolo, go feta a sereto se sengwe malebana le go tsoša boitemogelo bja mmadi?

Bjale ge direto tšeo di hlokomedišišwa ka hloko ye kgolo, go tlo lemogwa gore kwano gare ga seo sa Lekgothoane le tšeo tše dingwe, e ka akaretšwa ka mokgwa wa go latela lenaneo le:

Diteng : (a) Van Wyk Louw = uile + sit + klipskeur
Malebana = leribiši + beela + phagong
Lekgothoane = makgohlo + nyela + phagong

(b) Van Wyk Louw = makgohlo = bohlale + lehu
(mmele) = (thaetlele)
Lekgothoane = makgohlo = bohlale + lehu

Thulaganyo : Leipoldt = tshwantšho + tirišo
(mankutukutu) + (poledišo + potšišo)
Lekgothoane = tshwantšho + tirišo
(makgohlo) + (poledišo + potšišo)
Poulose = tshwantšho + tirišo
(lehu) + poledišo
Ratlabala = tshwantšho + tirišo
Lentsoane = tshwantšho + tirišo

Peakanyopolelo : Poledišo + Poledišo
(a) (b)
Leipoldt Poulose
(kgegeo + kwelobohloko) (kgegeo + lenyatšo + borumolane)
Lekgothoane Lekgothoane
makgohlo : batho makgohlo : lehu
(kgegeo + kwelobohloko) (kgegeo + lenyatšo + borumolane)

Bjale re ka re polelo ya Poulose e na le maatla go feta ya bao ba bangwe. O ka re dipolelo tša Ratlabala le Lentsoane ga di na maatla ao bjalo ka tšeo tše dingwe. Bjale re yo hlaloša taba yeo.

10.1.3.12. Ratlabala/Lentsoane

Malebana le thulaganyo ya ditaba (tshwantšho le tirišo), direto tšeo tša Ratlabala le Lentsoane, ga di laetše kwano le se sengwe, seo go ka thwego se tsošološa boitemogelo bja mmadi. Ka go realo direto tšeo tša Ratlabala le Lentsoane ga di na bohlokwa go kgonthiša goba gona go tiiša boitemogelo bja mmadi seretong seo sa Lekgothoane.

10.1.3.13. Malebana le Van Wyk Louw

Mabapi le diteng; sereto seo sa Malebana se kwana le seo sa Van Wyk Louw ka: leribiši le "uile", beela le "sit", le phagong le "klipskeur". Fela seo sa Van Wyk Louw sona se fetela pele, tabeng ya go swantšha makgohlo le bohlale le lehu bjalo ka maswao a dika. Tabakgolo ke gore makgohlo ao a tšweletša moko wa sereto sa gagwe. Ka mokgwa woo, bohlokwa bja Van Wyk Louw malebana le go tiiša boitemogelo bja mmadi bo tiile go feta bjoo bja Malebana.

10.1.3.14. Leipoldt le Poulouse

Malebana le peakanyopolelo, ke gore tirišo ya poledišo le potšišoretoriki, go ka thwe Leipoldt le polelo yeo ya Moapostola Poulouse, ba tiiša tsebo le boitemogelo bja mmadi, ka lebaka la gore ka tsela yeo ba tšweletša moko wa ditaba woo o lebanego le kgegeo. Fela ge re bapetša bohlokwa bja dipolelo tša bona mabapi le taba yeo (boitemogelo bja mmadi); bohlokwa bja Leipoldt bo sa fekeetšwa ke bjoo bja Poulouse (le ge e le gore le yena (Leipoldt) bohlokwa bja gagwe, bo feta bjoo bja Van Wyk Louw ka gobane o a gegea; gomme kgegeo le kwelobohloko tšeo tša Leipoldt, ga di bogale.

Poulouse yena o diriša kgegeo, lenyatšo le borumolane, tšeo di galefišago maatla a kgegeo. Ka go realo bohlokwa bja Poulouse malebana le go tiiša boitemogelo bja mmadi, bo na le maatla go feta bja direti tšeo ka moka, ka lebaka la gore kgegeo yeo ya gagwe e batametše yeo ya Lekgothoane.

KAROLO V

11. KGAOLO YA LESOMETEE

11.1. THUMO

Le ge direto tša Lekgothoane di šetše di gatišitšwe mengwagangwaga ya go feta; ebile godimo ga moo, e bile yo mongwe yo bohlokwa wa bangwadi ba mathomo ba dingwalo tša Sesotho sa Leboa; direto tšeo ga di ešo tša nyakišišwa ka botlalo. Bohlokwa bjoo bja gagwe bo hlatseditšwe ka botlalo ke Van Warmelo ka go mmona bjalo ka sereti se segolo ("great reciter"); ka go realo le yena ke seretitumiši sa bogologolo.

Go utolla bokgoni bja gagwe, go nepišitšwe sereto se tee fela; tše dingwe tša no tsopolatsopolwa mo le mola ka go fo tlaleletša.

Ka ge Lekgothoane a ngwadile direktotumišo, go lekotšwe tlhalošo ya tšona; ke ka fao go ilego gwa rungwa ka gore sereto seo sa Lekgothoane, **Makxothlo**, ke seretotumišo, le ge e le gore se arogile tseleng ya direktotumišo tša bogologolo.

11.1.1. Mathata a Opland

Ka ge Lekgothoane le yena a ngwadile direktotumišo; go na le banyakišiši ba bangwe bao ba hlalošago gore go na le mathata (a direktotumišo) a mabapi le sebopego sa direto tšeo. Yo mongwe wa banyakišiši bao, ke Opland. Le ge Opland a ngwadile puku ye bohlokwa yeo e lebanego le direto tša Sethosa, o bolela gore melawana ya metara ga e ešo ya nyakišišwa ka tshwanelo.

O re mogongwe metara o laolwa ke mokgwa wa go hlagiša direto tšeo, fela teori ya metara ga e dumelele kgopolo yeo. Ke ka lebaka leo maikemišetšo a mangwe a thesesa ye, e lego go fatišiša taba yeo ya mabapi le direktotumišo tša Sesotho sa Leboa.

11.1.2. Teori ya metara

Malebana le tharollo ya mathata ao a seretotumišo sa bogologolo, ao a go rotošwa ke Opland ge a sekaseka diretotumišo tša Sethosa; a go re popegotheto e ka laolwa ke tlhagišo, a rarolotšwe ka go lekolwa ga melawana ya metara ya kgaogano le kwano. Molawana wa kgaogano wona o gatelela modiro wa tshwantšhišo ge e laola tekatekano ya popafoko, ka go bapetša dikarolo, le go follelwa ga dikarolo gammogo le tlaleletšo ya dikarolo tša metara.

Go hlalošitšwe gape le modiro wa katološo. Ke ka lebaka leo ge go sekasekwa diretotumišo tša bogologolo tša Sesotho sa Leboa, go swanetšego go elwa hloko melawana yeo ya metara, efela e sego lenaneo la metara wa Bodikela. Ka go realo taba yeo e gatelela gore mathata ao a Opland, ga a gona mo Sepeding. Go thwe a a hlokega Sepeding, ka gobane Opland ga se a hlokomela melawana yeo ya metara ka tshwanelo, gagolo ge e le (a) mediro ye e lebanego le kgaogano, le (b) ditselana tša tshwaraganyo, e lego tshwantšhišo le katološo.

Go tšwela pele nyakišišo e nyakišišitše dikokwane tše tharo tša go laola sengwalo, e lego mongwadi, selaodišwa/sebolelwa le mmadi.

11.1.3. Mongwadi

Go nyakišišwe ka ga Lekgothoane ge e le mongwadi wa sengwalo, **Makxothlo**. Tabakgolo yeo e ilego ya šalwa morago, ke bophelo bja gagwe. Fela ga se go be ditaba tše ntši tša mabapi le bophelo bja gagwe, le ge go ile gwa nyakišišwa ka ga gagwe, go batho bao ba ilego ba phela le yena; bao ba tsebanago le yena.

Taba yeo e fatolotšwego malebana le bophelo bja gagwe, ke ya meeno. Kgopolo yeo ya meeno, go akaretša le polelo ya Van Warmelo, di tiiša tebelelo goba maikemišetšo a gore Lekgothoane o ngwadile diretotumišo.

11.1.4. Selaodišwa/sebolelwa

Taba ye bohlokwa fa, ke ge sengwalo bjale se lebane le matlalo a mararo, e lego diteng, thulaganyo le mongwalelo. Ka go realo nyakišišo ye ga e fapane le teori ya

borateori bao ba bangwe, ka gobane teori ya nyakišišo ye, e amogela teori yeo ka go e bona bjalo ka kokwane ye e tiilego ya go tšweletša nyakišišosengwalo ye e kgotsofatšago.

11.1.5. Diteng

Malebana le diteng, go gateletšwe kgopolo ya sererwa. Kgopolo yeo ke ye mpsha, yeo e dirišwago ke Lefapha la Maleme a Babaso Yunibesithing ya Tshwane. Sererwa se gateletšwe ge e le diteng tša sengwalo tšeo di kgokaganywago ke taba e tee yeo, gore di tle di lebane le taba yeo e rerwago sengwalong, ke gore ditaba tšeo di tle di nepiše histori (ditaba ka moka tšeo di lebanego le seo se rerwago).

Teori yeo ya sererwa e fapane le yeo ya banyakišiši bao ba bangwe; ge e bapetšwa le ya Lefapha la Maleme a Babaso Yunibesithing ya Tshwane; ke gore sererwa se bohlokwa ka gobane se laola dielemente ka moka tša selaodišwa, mola bona ba sa gatelele kgopolo yeo ya sererwa.

11.1.6. Thulaganyo

Mo thulaganyong gona, go hlalošitšwe kgopolo ya moko wa ditaba; ke gore moko wa ditaba o nepiša seo mongwadi a ngwalago ka sona: ge mongwadi a ngwala sengwalo, o hlathollela mmadi se sengwe se bohlokwa, seo se itšego bophelong, ke gore o na le thuto yeo a ratago go e lemoša mmadi.

Moko wa ditaba, go gatelelwa gore o lebane le kgegeo, yeo e tšweletšwago ka dithekniki tša poledišo, potšišo le karabo (ge go be go ahlaahlwa **Makxothlo**).

11.1.7. Mongwalelo

Borateori ba go swana le Rutten (1956:133) ba bontšha o ka re ga ba lemoge gore thutamongwalelo ke:

- Karolo ya thutadingwalo goba thutapolelo.
- Thuto ye e nago le teori ya yona ya go ikemela.
- Thutothuši ya thutadingwalo.

Ba bangwe ba borateori bao, boCharles Balley, go ya ka Wellek le Warren (1956:178) ba hlaloša mongwalelo go ba karolo ya thutapolelo; ge ba tšwela pele ba re:

There have been attempts, like that of Charles Balley, to make stylistics a mere subdivision of linguistics; but stylistics, whether an independent science or not, has its own very definite problems.

Ka lehlakoreng le lengwe, go na le borateori ba bangwe gape, bao ba hlathollago gore thutamongwalelo ga e kgone go ikemela ka boyona, ka lebaka la gore e nyaka thutothuši ge go nyakišišwa mongwalelo wa sengwalo. Ke ka fao Rutten (1956:131) a bolelago go re:

In de geest van Seidler is de algemene stilistiek, althans wat hij onder het woord algemeen verstaat, slechts een deel, een hulpwetenschap in de grond, van de algemene literatuurwetenschap; een belangrijk standpunt, - meent Kramer, - want hiermee is een "weldoorwrochte grondslag" gelegd voor het onderzoek en de interpretatie van het "taalkunstwerk in ruime zin en aldus voor de literatuurwetenschap", en dit (hieronderstreept hij) "uitsluitend van de taal uit".

Nyakišišo ye, e sekasekile mongwalelo bjalo ka letlalo la boraro la sengwalo. Ka go realo nyakišišo ye, e latela mokgwa wa go nyakišiša sengwalo wa Lefapha la Maleme a Babaso Yunibesithing ya Tshwane; ka gobane mongwalelo ga o bonwe bjalo ka tebelelo, go swana le ka fao borateori ba go etša boStrachan ba o hlathollago ka gona; empa mongwalelo mo o lebane le phišegelo ya mongwadi.

Le ge e šetše e le mengwaga ge Rutten a hlalošitše mathata a thutamongwalelo, polelo ya gagwe e sa na le nnete malebana le maemo a thuto yeo matšatšing a lehono. Diteori tše di lokilego di bilego di lekanego di gona, eupša ga di bontšhe tsela ya nyakišišo ye e sego ya raragana kudu. Ge a tiiša taba yeo o re (1956:132):

Het ontbreekt hem aan een terminologisch kristalhelder werkapparaat niettegenstaande het bestaan van tal van gelukkige categorisering, op dit gebied; de soepelheid van dit apparaat blijft ten achter,

vergeleken bij die van het funktionierend taalkunstwerk, m.a.w. en even Marouzeau te parafraseren, de stilistiek blijkt niet te zijn "une science à créer", doch "une méthode à créer", ten slotte de enige basis waarop de wetenschap kan voortbeuren. Er is, tot op heden, een lange weg afgelegd, doch er is op dit gebied nog veel te doen. De stilistiek, zoals trouwens alle wetenschappen die de scheppende geest als centrum kennen, i.c. het schone woord in de eerste plaats, lijdt nog een methodologisch minderwaardigheidscomplex.

Ke ka fao nyakišišo ye, e fatišitšego mongwalelo ka mokgwa wa teori ya Kerkhoff. Kerkhoff yena o bolela ka diphapantšho tša mongwalelo. Go lemogwa diphapantšho tšeo, polelo e bapetšwa le moko wa ditaba. Ke ka lebaka leo moko wa ditaba e lego kgopolo ye bohlokwa kudu nyakišišong ye.

Ge diphapantšho tšeo di hweditšwe, di rulaganywa go ya ka lenaneo la go bapetša diphapantšho ka botšona gammogo le go di bapetša le dithekniki tša mongwalelo. Ka lebaka leo mongwalelo, mabapi le nyakišišo ye, o lebanego le khuduego; le ge e le ka moo mongwadi a lebeletšego bophelo ka gona; ke gore o ntšha kgegeo ye bogale ya Lekgothoane.

11.1.8. Mmadi

Ge a hlaloša "receptie-esthetica" ya Iser le ya Jauss, Segers (1980:9) o thoma ka go nepiša kgopolokgolo ye e lebanego le tebelelo ya bona. Iser o e bitša ka lereo la "open plekken"; mola Jauss yena a re ke "verwachtingshorizon". Taba yeo e bolela gore mmadi o swanetše go rarolla mathata a polelo ya mongwadi. Ke ka lebaka leo Iser a bolelago gore molaetša wa mongwadi o kwešišega gabotse ge go se na "open plekken" ye kgolo kudu taodišong ya gagwe, ke gore, ge a sa utamela mmadi tebanyong ya gagwe ka go tlogela ditaetšo tše bohlokwa. Ka tsela yeo Iser, le ge e le Jauss, ba fapantšha sengwalo sa kwešišano le sa go itiša; le gore sengwalo sa go itiša ga se sa kelelelo, ke gore, ga se na mohola wo mokaalo.

Gape borateori bao ba šomiša kgopolo yeo, ka go laetša bofokodi bjo bo lego mo dingwalong tša go itiša, ge di bapetšwa le tša kwešišano. Dingwalo tša go itiša, ga

di bohlokwa bjalo ka tša kwešišano. Mokgwa wa nyakišišo ya bona, ke wa go sekaseka, e sego wa go hlaloša fela, bjalo ka mokgwa woo o šomišwago mo theseseng ye. Phapano yeo ke ye bohlokwa kudu, ka lebaka la gore mokgwa wa go hlaloša, ga o šomiše kgopolo ya kelelelo, le ge e le bohlokwa go fapantšha dingwalo tša kwešišano le tša go itiša.

Godimo ga fao mmadi wa banyakišiši bao o fapane le wa nyakišišo ye, ka gobane wa bona ke "reële lezer", mola wa nyakišišo ye, e le mmadi yoo a tlogo bala sengwalo ka tebanyo. "Reële lezer" wa bona ke yo mongwe le yo mongwe, le ge e le motho yo a se nago phišegelo, le go kwešiša molaetša wa mongwadi, yoo a tlogo no ahlola sepitša. Ka go realo, ge re lebelela mokgwa wa nyakišišo le tebelelo ya kgopolo ye, mmadi; ke ka fao go thwego nyakišišo e lebane le thutapapetšo.

Ke ka lebaka leo go bapetšwago dingwalo, ke gore go bapetšwa dipolelo (direto) tša: Malebana, Van Wyk Louw, Leipoldt le Poulouse, le polelo (**Makxothlo**) yeo ya Lekgothoane. Go dira bjalo go lekolwa boahlamo bja boitemogelo bja mmadi, le ka moo boitemogelo bja mmadi bo tebišago kwešišo le temogo ya tebelelo ya mongwadi malebana le bophelo.

Ke ka fao go rungwago ka gore, malebana le go humiša boitemogelo bja mmadi, go loketšwe seo se tiišago tsebo le boitemogelo (tša mmadi), go fetiša diretong tše dingwe, ge di bapetšwa le seo sa Lekgothoane; gomme go lemogilwe gore kwano gare ga seo sa Lekgothoane le tšona, e bonagala ka diteng, thulaganyo le peakanyopolelo; gomme go kgonthišišwa gore polelo yeo ya Poulouse e na le maatla go feta ya bao ba bangwe ka moka, mola dipolelo tša bareti ba go swana le Ratlabala le Lentsoane, di se na maatla ge di bapetšwa le tšeo tše dingwe. Ka tsela yeo nyakišišo yeo ya rena ke nyakišišo ya go bapetša dingwalo.

11.1.9. Lekgothoane le Malebana

Nepišo ya karolo ya boraro ya nyakišišo ye e lebane le sengwalo ka go gatelela mmadi ge a tlo ba a bala sengwalo ka tebanyo. Ke ka fao go lekolwago mokgwa wa nyakišišo le tebelelo ya mmadi gore nyakišišo e tle e lebane gabotse le thutapapetšo. Ge dingwalo tšeo di bapetšwa go bonagala boahlamo bja

boitemogelo bja mmadi. Ka gona, se sengwe le se sengwe seo se nyakišišwago, se na le mohola le bohlokwa ka gobane se godiša tsebo le boitemogelo tša mmadi. Ka gona go humiša boitemogelo bjalo, se oketša kwešišo ya sereto seo le go se tebiša.

Ka go realo sereto seo sa Lekgothoane, **Makxothlo**, ge se bapetšwa le seo sa Malebana, **Leribiši**, go lemogwa gore di a swana ka diteng, ke gore, go rerwa sererwa se tee, e lego nonyana. Go realo go bolelwa gore bareti ba babedi bao, ba reta kgopolo e tee, e lego nonyana.

Eupša le ge go le bjalo, go na le phapano, yeo e bonagalago gabotse diretong tše, e lego ya malebana le moko wa ditaba: Malebana o tumiša nonyana (leribiši), mola tumišo yeo e sa bonale seretong seo sa Lekgothoane, **Makxothlo**. Seo Lekgothoane a se dirago ka sereto seo, bakeng sa go re a tumiše, yena o a gegea; o gegea "makgohlo" (motho goba lehu).

Ka go realo, mabapi le moko wa sereto, seretong seo sa Lekgothoane, bjale ga go sa bolelwa ka selo ka dinonyana tše, makgohlo; ka gobane bjale go bolelwa ka se sengwe, o ka re dinonyana di emela batho; mola ka lehlakoreng la **Leribiši**, gona go sa bolelwa ka nonyana yeo, ka gobane e a tumišwa.

Phetogo yeo e tlile ka lebaka la gore potšišoretoriki (seretong sa **Makxothlo**), e sepedišana tsela le mothofatšo (sereto sa Leipoldt ke mohlala wo mongwe wa go tiiša polelo yeo). Ka potšišoretoriki yeo, nonyana yeo bjale e fetoga se sengwe, e lego motho. Lekgothoane, ka go bolediša le go botšiša makgohlo ao, o tiiša taba ya gore a bohlale; ke ona a tlogo kgona go nyepolla nyepo yeo e tshwenyago mmošiši (Lekgothoane). Leipoldt yena, ka potšišo le poledišo, o tšweletša makalo ya mmošiši.

Le ge phetogo yeo e tšweletše ka go šomiša thekniki yeo ya potšišoretoriki, gona e ka ba phošo ge re ka tlemaganya potšišoretoriki (fela) le phetogo yeo, ka gobane Van Wyk Louw le yena o diriša potšišoretoriki, empa ga go na phetogo yeo. Ka potšišo, Van Wyk Louw, o dira gore mmadi a lemoge thulaganyo: tše dinonyana tše di se naganago goba di se maketšego.

Taba ye nngwe gape ke gore Lekgothoane le Van Wyk Louw ba kwana ka diteng (makgohlo = "uile", phago = "klipskeur", nyela = "sit"), gomme dinonyana tša Lekgothoane di emela batho, mola tša Van Wyk Louw tšona di nagana bjalo ka batho.

Le ge go le bjalo, go na le phapano gare ga direto tšeo: Ga go na mothofatšo woo o tiilego seretong sa Van Wyk Louw, mola go sa Lekgothoane o tiile.

Gapegape kamano gare ga thaetlele (**Makxothlo**, sereto sa Lekgothoane le **Dood in die berge**, sereto sa Van Wyk Louw, le mmele wa direto tšeo) e a fapana, ke gore seretong sa Lekgothoane, ge o ka tloša thaetlele, sereto seo se sa kwešišega; mola sereto sa Van Wyk Louw, ge o ka tloša thaetlele, sereto seo se ka se sa kwešišega. Taba yeo e gatelela gore thaetlele e fa karabo e tee le ge sengwalo se ka ba le ditlhathollo tša go fapafapana; mola thaetlele ya Leipoldt e le go fa leina fela ka gobane le ge e ka tlošwa sereto seo se sa kwešišega.

11.1.10. Thaetlele le kwešišego

Mohola le ge e le bohlokwa bja thaetlele ga bo swane mo diretong (le tše dingwe tše di fapafapanego). Baretl ba bangwe ga ba šomiše thaetlele ge e se na le bohlokwa, bjalo ka Franz ge a ngwala koša ka pukung ya **Maaberone**, mo temeng ya mathomo ya terama yeo ya **Maaberone**.

Go ka thwe gape thaetlele, go swana le yeo ya Lekgothoane, **Makxothlo**, e ka no swantšhwa le mokgoko wa pitša, ka gobane e lebane le dinonyana, e sego se sengwe, ge e se tlhago. Go realo ke gore thaetlele yeo ga e hlatholle se sengwe, ge e se dinonyana tša tlhago; o ka re e lebane le diteng fela.

Le ge go le bjalo, go na le thaetlele yeo go ka thwego ke sekgonyo, sa go bulela kwešišego, ke gore yeo e ka bago "mojako" woo monyakišiši a o šomišago go kwešiša molaetša wa mongwadi. Thaetlele ya mohuta woo, ke ya go swana le ya Van Wyk Louw, **Dood in die berge**. Yona ke karolo ye bohlokwa ya thulaganyo, ka gobane o ka re e lebane le moko wa ditaba.

Bjale re yo bapetša ge thaetlele e se na mohola; ge e swantšha; le ge e le sekgonyo sa go bulela kwešišego. Mo go **Maaberone** (1945), Franz o reta sereto sa gagwe ka go šomiša seswantšho le tirišo:

Seswantšho: Ge ke le kua
Tukakgole,
Ka kwa ba re,
Mme o hwile.
Ka thuba ponto,
Ka tšhabešetša,
Ka re ba fihle
Mme ka yona.

Tirišo: Koi ye ke ya rangwane;
E rwele hlogo ya phoofolo.

Franz o diriša **Ge ke le kua Tukakgole**, bjalo ka seswantšho; e lego karolo ya pele ya mmele wa sereto seo; mola Van Wyk Louw a swantšha makgohlo (ao a lebanego le mmele ka moka wa sereto). Gomme Franz o diriša **Koi ye ke ya rangwane**, bjalo ka tirišo; e lego karolo ya bobedi ya mmele wa sereto; mola lehu (Van Wyk Louw) leo le lebanego le thaetlele ya sereto, le tšwelela bjalo ka tirišo.

Ka gona, go ka akaretšwa ka gore Franz o šomiša seswantšho le tirišo go godiša kwešišego ya molaetša; Van Wyk Louw o diriša mmele le thaetlele (ya sereto) go humiša kwešišego ya molaetša; mola Lekgothoane yena a diriša potšišoretoriki le mothofatšo go godiša kwešišego ya molaetša go mmadi.

11.1.11. **Makxothlo, dinonyana tša "lehu"**

Ge re rata go hlaloša botebo bja khuduego, bja sereto sa Lekgothoane, gona re tlamega go bapetša sereto seo, **Makxothlo**, le dipolelo tša Leipoldt le Poulouse. Le ge molaodiši wa Leipoldt a botšiša ka ga nonyana yeo (mankutukutu), fela ka potšišoretoriki, o hwetša karabo; ka go realo Leipoldt o hlatholla kgakanego ka mokgwa wa kgegeo, gomme kgegeo yeo (ya Leipoldt) ke ya kwelobohloko.

Ka lehlakoreng le lengwe, kgegeo ya lehu ya Poulouse, ke ya go thabela lenyatšo (la lehu); lehu ga le na maatla le maemo. Ka go realo, dipolelo tše tša Leipoldt le Poulouse, le ge ba sa rere ka makgohlo, di a hwetšagala mo polelong ya Lekgothoane. Ke ka lebaka leo re rego, sereto se sa Lekgothoane, **Makxothlo**, se arotšwe ka mahlakore a mabedi: Lehlakore la pele, ke la ge makgohlo e le dinonyana; lehlakore la bobedi, ke la ge makgohlo e le lehu. Nonyana (dinonyana) yeo ge e kopana le lehu, di bopa lehu le nonyana. Ke ka fao go thwego sereto sa **Makxothlo**, se na le botebo bjo bogolo, ka gobane moreti a sa bolele ka ga nonyana; ka ge o ka re o e kwela bohloko; fela nonyana yeo ke seka sa lehu (ka ge bjale o ka re go tsena lenyatšo). Ka wona mokgwa woo, go na le go hlakahlakana ga khuduego; e lego khuduego ya kwelobohloko le ya go thabela lehu. Ke ka tsela yeo go thwego makgohlo a emela se sengwe, seka; ga e sa le dinonyana.

Le ge nyakišišo ye e nepišitše seretotumišo se tee fela sa Lekgothoane, bokgoni bja gagwe bo hlalošitšwe ka fao go lekanego. Go lekodiša direto tše dingwe tša gagwe, e tlo ba go di hlaloša (ka botšona fela); bohlokwa le bokgoni bja sereti seo, di šetše di tiišitšwe ka botlalo. Ga se gore ga go na se sengwe se se kago nyakišišwa mabapi le mešomo ya Lekgothoane, ka gobane diretotumišo tša Lekgothoane ke tša bogologolo, tše di sa nyakago go bapetšwa le tša Phala, tša Ramaila, le tše dingwe tša bangwadi ba bangwe ba diretotumišo tša bogologolo, gagolo ge go tsinkelwa metara, mošito, le ka moo sererwa se fetogilego seka (ge se lebane le thulaganyo le mongwalo), ga ešita le polelo.

12. KOKeletšo

SETONGWANE

(MATSEPE)

"Kgomo e a tsha!"

"E gangwa ke mang?"

"E gangwa ke nna Setongwane sa badiši,
Setongwane ke morwarragomolaba le sefu,
Dinama ba di kgobela go di ja ba sa di je.

Ge se tla tanya setongwane o se feafeele,
O tloge o se hlama ka boditsi bja kgokong -

Gona se tla go tanyetša se o se ratago!

Banna e lego gona kgorong le dibilwe ke eng

Ge moisa yo le sa kgone go mo feteleka,

Molato wa gagwe o molaleng ke a o bona,

Le reng le sa ntlhallele wona?

Go ntlhallela ke a tseba le ka se ke,

Gobane le ile le ntlhalletše wa ja mong wa kgoro,

La re Setongwane ga a tsebe go tanya,

O reng a tanya le madimo majabatho!

Opšang ke dihlogo ke nna setongwane sa moretlwa,

Koma ke e dita nywaga ka nywaga.

Yo le ka mo patago ke Sefu,

Gobane yena o tloge a rafulwa ke magotlo.

Setongwane se mo tomeleng ke maletaasaje,

Leebarope le boletše diatleng tša gagwe

A re ge nka le ja nka itema ka tša batho;

Tša batho di fetoša motho lehodu.

O se re o bona mpša e lelekiša mmutla wa makala,

Go o swarela motsomi ga se maikemišetšo a yona,

Yona e tseba ge o tšhaba ka mala a yo,

Gobane motsomi o e tlwaeditše go e fa ona!

Tša gago dimpša o tla di fa ona neng moisa tena
Ge o tloge o hlomola pelo o šeba ka dikgagarapane -
Gobane ge mmutla di ka o bona di gana go o swara,
Ka gore tša o swara le mala a wona a jewa ke wena?
Ke nna Setongwane sa badiši,
Setongwane le ge e le morwarragosefu le molaba,
Ke phala sefu ka gore sona se a ritaganya;
Se tloge se pšhatlela nonyana mae ka teng;
Ntshebe ke lebaleba e sego mola ke otsela,
Ge ke otsela ke mo ke kgonago go kwa ka pela;
Serunya wa se ntšhetša seetšeng ga se bone,
Wa se boetša leswiswing se tla go bontšha tsela."

MATŠOBA

(LENTSOANE)

Re matšoba a lefase,
Re a bjalwa, ra mela,
Ra nošetšwa ka mekgwanakgwana,
Ra kgolakgolelwa ka mehla,
Ra gola ka go fapana,
Ra tielela.
Re a khukhuša,
Ra ata,
Ra kgabiša lefase.
Mola ke bona a maswana,
Mola ke bona a mašwaana.
Ga a taloge mebala,
Marega le selemo a dula a tagile.
Go pona a a pona,
A pona letšatši lela.
A tla mela gape.

LEHU

(RATLABALA)

Le nanetša ka ka legobu.

Le sega dikgalabje, masea, mathari le methepa.

Le ubula bophelo

Ka ka ledimo

Le alola hlaka.

Le tsena ka bolwetši

Ka ka phehli koteng.

Le tloša moya

Nameng ka ka

Mmu o oma.

Le fološa ba borala,

Le ubula babolai

La ba bea ka fase mmung.

Le bea bohle gotee.

Bophelo ke lehu.

Moya ga o hwe.

POLOKONG

(Ya mokgalabje yo e bego e le molemi)

(RATLABALA)

Bjale lefase, re go nea mokgomana yo,

Yo le bego le gwerane kudu.

Robatša mmele wa gagwe wo o lapilego,

Mo mobung wa gago, wo

A bego a o tseba gabotse,

Ga a sa tšhaba leswiswi le go tonya,

O tla no itulela le dipeu tše yena

Ka noši a di bjetšego.

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14. BIBLIOKRAFI YA BANGWADI BAO BA TSOPOTŠWEGO

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15. OPSOMMING/SUMMARY

Ofskoon die versameling van tradisionele prysdigte deur Lekgothoane gedurende die laat dertigerjare verskyn het, is sy werk, soos ook die Phala- en Ramailaprysdigversamelings, nog nooit behoorlik ondersoek en beskryf nie. Hierdie proefskrif sonder Lekgothoane daarom vir sy ondersoek uit. Dit is egter onmoontlik om sy hele oeuvre hierby te betrek. Daarom word die aandag slegs op een van sy gedigte toegespits.

In die metriese analise van die werk word dit as tradisionele prysdig ontleed. Insonder word die aandag op die probleem toegespits wat Opland ten opsigte van hierdie digsoort in Xhosa geïdentifiseer het, naamlik dat die metriese versorgingswyse van die tradisionele Xhosaprysdig met die voordrag in verband gebring moet word. Dié hipotese is ewenwel vir die versleer onaanvaarbaar. Wat die metriese geleding van die tradisionele Sepedi/Noord-Sothoprysdig betref, bevestig hierdie ondersoek dat dit nie deur die voordrag bepaal word nie.

As literêre werk word die Lekgothoaneprysdig vanuit die hoek van (a) die outeur, (b) die teks, en (c) die leser ontleed. Die biografiese besonderhede wat omtrent Lekgothoane versamel is, strook met die (latere) bevinding dat hy nie natuurpoësie geskryf het nie.

Die gedig as teks is na inhoud, samestelling (struktuur) en stilistiese inkleding beskryf. By die inhoudsanalise is die onderwerp 'n belangrike begrip, en word dit van die tema onderskei wat 'n sentrale begrip by die struktuuranalise is. By die ontleding van die gedigsamestelling is besondere aandag aan die gedigbetiteling geskenk. Daarna het verskeie strukturele strategieë onder die loep gekom wat daarop dui dat die uile waarvan daar geskryf word dalk meer as voëls kan wees. Verskeie struktuurgrepe wat hierna bespreek word, bevestig dié vermoede by die navorser, en die finale interpretasie dat dié werk onder andere 'n satire is, word tematies verantwoord.

Die stilistiese inkleding van die werk word aan die hand van die teoretiese raamwerk beskryf wat Kerkhoff uitgewerk het, en wat later tot 'n praktiese beskrywingsmodel verfyn word.

Laastens is die gedig ook vanuit die hoek van die leser ondersoek. Hier word ruimskoots van die resepsie-estetiek afgewyk, en die sleutelbegrippe wat navorsers soos Jauss en Iser onderskeidelik gebruik, naamlik "verwagtingshorison" en "oop plekke" kom hier dus nie ter sprake nie. Die Lekgothoanegedig word dus nie in terme van bogenoemde begrippe beoordeel nie; hierdie ondersoek gaan interpreterend te werk. Daar word derhalwe getrag om aan te dui hoe die ervaring en/of kennis van die leser sy begrip en interpretasie van die gedig kan verdiep. Met die oog hierop word die uilegedig van Malebana en van Van Wyk Louw, Leipoldt se gedig oor die sekretarisvoël, en 'n Paulusuitspraak uit die Nuwe Testament by hierdie ondersoek betrek.

In die samevattende en slothoofstuk word daarop gewys dat Lekgothoane binne die tradisionele prysdigkuns 'n unieke posisie inneem, daar hy van die erkende samestellingspraktyk afwyk, en sy werk na die poësie van die moderne prysdigters vooruitwys.

SLEUTELTERME

tradisionele prysdig

versvorm

metriese versorging

beginsels van versvorm

sesuur

metriese kenmerke (van die sesuur)

stylleer

stilistieka (of stylkenmerke)

leser

teks

outeur

15. SUMMARY

Although Lekgothoane's collection of traditional praise poems as well as those of Phala and Ramaila appeared in the late 1930's, these works have never been thoroughly investigated and described. As a result, Lekgothoane becomes the object of study in this thesis. It is, however, impossible to discuss his entire oeuvre within the parameters of this study, and therefore attention is focussed on only one of his poems.

The emphasis in the metrical analysis of the above mentioned work is on the fact that this poem is a traditional praise poem. Special attention is paid to the problem identified by Opland in connection with this type of poetry in Xhosa, namely that the metrical arrangement of the traditional Xhosa praise poem must be related to its performance. This hypothesis is however unacceptable for poetics. This study also confirms that the metrical arrangement of the traditional Sepedi/Northern Sotho praise poem is not determined by its performance.

The Lekgothoane praise poem as a literary work is analysed from the following angles: (a) the author (b) the text (c) the reader. The biographical details collected with regard to Lekgothoane confirm the (later) discovery that he did not write nature poetry.

The poem as text was described according to content, composition (structure) and style. The topic is an important concept in the analysis of the content, and it is distinguished from the theme which is a central concept in the analysis of the structure. Special attention was devoted to the title in the analysis of the poem's compilation. Various structural strategies, which indicate that the owls which are described could possibly be more than just birds, were then scrutinized. This suspicion with regard to the owls is confirmed by various structural segments which are then discussed, and the final interpretation, namely that this work is, amongst other things, also a satire, is confirmed thematically.

The particular style of the work is described according to a theoretical framework developed by Kerkhoff. This is later developed into a practical model.

Finally, the poem is also examined from the angle of the reader. In this section, the reception-aesthetics theory is however widely deviated from, and key concepts used by Jauss and Iser respectively, namely "expectation horizon" and "open places", do not feature here. The Lekgothoane poem is thus not assessed in terms of the above concepts; this investigation is conducted in an interpretive manner. Consequently, an attempt is made to indicate how the experience and/or the knowledge of the reader can deepen his understanding and interpretation of the poem. The owl poem of Malebana and of Van Wyk Louw, the secretary-bird poem by Leipoldt, as well as a statement made by Paul in the New Testament are all consequently included in this investigation.

In the concluding chapter it is shown that Lekgothoane occupies a unique position within the traditional praise poem art, as he deviates from accepted practice, and as his work is a prediction of the poetry of the modern praise poets.

KEY TERM IN LAY PERSON'S LANGUAGE

traditional praise poem

metre

metrics

principles of metre

caesura

metrical features (of the caesura)

stylistics

features of style

reader

text

author