

# **TSHEKATSHEKO YA DIPADI TSE DI KWADILWENG KE M.O.M. SEBONI KA BOENE**

## **KGAOLO 1**

### **1.0 MATHATA, MAIKAELELO LE TSAMAISO YA TIRO**

#### **1.1 MATHATA**

Padi jaaka karolwana ya porosa le mo thutong ya ditlhangwa tsa Setswana e a fitlhelwa. Motlhami M.O.M. Seboni mo matsapeng a gagwe a botlhami le ene o ntse le namane e tona ya seabe mo ntlheng e. Ditlhangwa tsa gagwe di ka tsela ya bayokerafi mme lekala le e kete mo puong ya Setswana ga le ise le sugwe sentle.

Pele tshekatsheko e e tebileng ya ditlhangwa tsa ga Seboni e ka dirwa bayokerafi e tla sekasekwa pele ka bophara.

#### **1.2 TSELA E DITLHANGWA TSA GA SEBONI DI EMENG KA YONE**

Potso e e runyang ka bonako, fa re lemoga gore bayokerafi mo puong ya Setswana e santse e le setlabošwane, ke ya gore a totatota ditlhangwa tsa ga Seboni di kgotsofatsa tsela e bayokerafi e tshwanetseng go kwalwa ka yone.

Ntlha e, e tla sekasekwa ka bonetetshi go ikaegilwe ka lobota lwa bayokerafi. Nngwe le nngwe ya ditlhangwa tse e tla sekasekwa go batlisisa fa e kgotsofatsa maemo a bayokerafi.

Bakwadi ba ba farologanyeng ba tlagisitse dithanolo tse di fapaaneng tsa bayokerafi.

Ntlha e e tla ranolwa ka bophara mo kgaolong e e latelang.

Bayokerafi e ka ranolwa ka kakaretso e le kanegelo ya botshelo jwa motho e kwadilwe ke motho yo mongwe e seng ene ka boene.

Ntlha ya gore a dipadi tsa ga Seboni di kgotsofatsa ntlha e, e tla salwa morago ka tlhoafalo mo tshekatshekong ya ditlhangwa tsa gagwe.

### **1.2.1 A DIBAYOKERAFI TSA GA SEBONI DI KGOTSOFATSA TSELA E BAYOKERAFI E TSHWANETSENG TO KWALWA KA YONE?**

Bayokerafi jaaka setlhangwa sengwe le sengwe e na le tsela le mokgwa o e tshwanetseng go kwalwa ka one. Ntlha e, e tla salwa morago, e batlisisiwe ka tshwanelo.

Totatota bayokerafi e naya tshobokanyo ya botshelo go simolola botsalong go fitlha fa motho a ikela badimong.

Steyn (1960:9) mabapi le ntlha e a re:

"Ons stem trouens saam met Dunn waar hy die ideale biografie beskou as die verhaal van die uiterlike handeling en innerlike werkinge van een mens se lewe vanaf sy geboorte tot en met sy dood, 'n verhaal waarin die karakter helder uitgebeeld en die ontwikkeling van die geesteslewe volledig uiteengesit word."

O tswelala (1960:9) ka go re:

". . . die biografie is dan 'n korrekte verhaal van die feite en gebeurtenisse van die beskrewene se lewe saamgeveg met die skildering van sy karakter en die ontwikkeling van sy persoonlikheid en sielelewe in samehang met ander individuele en kollektiewe faktore teen die agtergrond van die beskrewene as bedrywende sosiale wyse."

### **1.2.2 MELEBO**

Setlhangwa sengwe le sengwe se na le melebo e se ka sekasekwang ka yone. Tiriso ya melebo e farologana go tswa mosekaseking go ya go yo mongwe.

Mo tshekatshekong ya ditlhangwa tsa ga Seboni ke ikaelela go dirisa melebo e e latelang:

a. Molebo wa tshwantshanyo

b. Molebo wa Sesaekholoji

c. Molebo wa popego

d. Molebo wa tiragalo

e. Molebo wa tlhaeletsano

### **1.2.3 MOKWADI, M.O.M. SEBONI**

Motlhami fa a simolola tiro ya gagwe ya botlhami o a bo a gwetlhma ke sengwe.

Mo gontsi go fitlhelwa e le gore bophelo jwa motlhami bo na le kamano le ditlhangwa tsa gagwe. Ka ntata ya lebaka le, go tla batlisisiwa ka ga botshelo jwa mokwadi go batlisisa gore a bo na le seabe mo mokgweng o dibayokerafi tsa gagwe di kwadilweng ka teng.

### **1.2.4 SE MOKWADI WA BAYOKERAFI A TSHWANETSENG GO NNA SONE**

Mokwadi wa bayokerafi o tshwanetse go tlhamalala jaaka tsela ya Kgalagadi, a bue puo phaa! Malebana le motho yo a kwalang ka ga gagwe. O tshwanetse go tlhagisa moanelwa wa gagwe sentle, a mmeye mo pepeneneng, re mmone. Motlhami o tshwanetse go lokologa mme a repe mo tirong ya gagwe, a batle boammaaruri fela.

Lee (1911:47) malebana le ntlha e a re:

"The biographer must be candid. It was not Boswell's nature to efface himself. Yet it cannot be said of him, as some other biographers that he brings himself on the stage at the expense of his subject."

O tswelela (1911:47) ka go re:

"He is seeking to share in the honours of publicity ... but he envelops himself in the spirit of his theme; he stands in its shadow and never in its light."

Lebaka le, le tla batlisisiwa mo kgaolong e e latelang gore a Seboni o a le kgotsofatsa mo botlhaming jwa gagwe.

### **1.2.5 MAIKAELELO**

- Maikaelelo ke go rarabolola mathata a ke a umakileng mo botlhaming jwa bayokerafi mo puong ya Setswana.

Ke ikaelela go kodumela jaaka monna a epa sediba, mo tshekatshekong le patlisisong ya tsela e e lolameng e bayokerafi e tshwanetseng go kwalwa ka yone.

Morago ke tla sekaseka ditlhangwa tse nne tse tsa ga Seboni go bona gore a tota di arabela ditlhokego tsa bayokerafi.

- Boammaaruri ke gore bayokerafi e na le tsela e e kwalwang ka yone mme ntlha e, e tshwanetse go kgotsofadiwa ke motlhami.

Mabapi le ntlha e, Lee (1911:18) a re:

“Biography rules a domain of its own; it is autonomous - an attribute with which is not always credited.”

Setaele sa mokwadi le puo ya gagwe le tsone di tla okomelwa ka kelotlhoko e kgolo.

### **1.2.6 TSAMAISO**

- Ke lekile fa godimo go totomatsa mathata, maikaelelo le tsamaiso ya tiro e.
- Kgaolo ya bobedi e tla itsetsepela ka tshekatsheko ya bayokerafi ka bophara, e seng fela mo puong ya Setswana.

Mareo a a amanang le bayokerafi le one a tla okomelwa ka kelotlhoko.

Tiragalo ya bayokerafi le yone e tla sekasekwa, mme dithanolo tse di farologanyeng di tla bapisiwa mme di sekasekwe ka boteng jo bo tlhokegang.

- Ke ikaelela le go ama botshelo jwa ga M.O.M. Seboni - botshelo jwa gagwe le dinyaga tsa bošwa, maemo a gagwe jaaka mokwadi go fitlha a ikela badimong.
- Kgaolo ya boraro ke tla sekaseka melebo e e umakilweng mo go 1.2.2 fa godimo. Ke tla simolola pele ka go kaya se molebo e leng sone le go totomatsa mosola wa melebo mo tshekatshekong ya ditlhangwa ka bophara.
- Mo kgaolong ya bone ke tla sekaseka setlhangwa sa ntlha, sa ga Seboni, e leng Rammone wa Kgalagadi.
- Kgaolo ya botlhano yone e tla itsetsepela ka go sekaseka Kgosi Isang Pilane.
- Kgaolo ya borataro e tla ikepela mo tshekatshekong ya Kgosi Sebele wa bobedi mme ya bosupa yone e tla ikepela mo tshekatshekong ya bayokerafi ya bofelo ya ga M.O.M. Seboni, e leng Molema, Ngaka Modiri.
- Mo go nngwe le nngwe ya ditlhangwa, ke tla sekaseka ka botlalo mabaka a a latelang:

- \* Dintlha tsa maitshetlego

- \* Dintlha tsa puo

- Kgaolo ya bofelo yone e tla nna tshobokanyo ya tiro yotlhe mme ke neye le kakaretso ya yone.

Kgaolo e, e tla longwa serota ke bibliokerafe. Mo tigelong ya kgaolo nngwe le nngwe ke tla naya tshobokanyo ya kgaolo eo ka bokhutshwane.

Go digela tiro yotlhe ke tla e boeletsa ka bokhutshwane, ke gore ke naya mooko wa yone fela ka Seisemane le Seaferikanse.

## **KGAOLO 2**

### **2.0 BAYOKERAFI KA BOPHARA**

#### **2.1 MATSENO**

Bayokerafi le fa mo Setswaneng e simolotse morago thata, go tswa kwa Lowe e ne e ntse e le teng mo ditšhabeng tsa moseja. Kgolo ya thuto ya ditlhangwa e ntse bonya jwa le bodu mo Setswaneng. Tlhaelo e ya ditlhangwa mo puong ya Setswana e gwetlhile bakwadi ba bašwa ba Batswana thata, ba fisega go rata go itse gore lebaka la tlhaelo e, ke lefe.

Malebana le ntlha e, Malope (1977:18) gare ga tse dingwe a re:

“... go botlhokwa go oketsa palo ya dikwalo mme go botlhokwatlhokwa gore baoketsi ba itse gore ba oketsa eng.”

Tsibogo e, e re supetsa gore makala a a tshwanang le bayokerafi a tlhoka tlhokomelo e tona thata fa ditlhangwa tsa Setswana di okediwa.

Tlhaelo e, ya dibayokerafi ga e a tshwanela go tsewa jaaka sesupo sa gore Batswana ga se setšhaba se se kgonang go ikakanyetsa kgotsa puo ya bone ya tsewa jaaka e e se nang mosola mo botlhaming. Nnyaa, ga go a nna jalo.

Mashike (1988:6) fa a latlhela la motlapitsong malebana le tlhaelo e e emisang madi a monna e, a re:

“Se se gakgamatsang le go feta, ke gore le fa kgolo e ya dikwalo e ikhunne jaana, puo e e buiwa mo mafatsheng a mane e bong Bophuthatswana, Botswana, Namibia le Aferika Borwa.”

#### **2.2 BAYOKERAFI YA MOTLHA WA GA KGOSIGADI BIKITORIA LE YA SEGOMPIENO**

Kgaogano ya dipaka tse pedi tse e ile ya goga dinao thata. Go ya ka Maurois (1929:9) kgaogano ya dipaka tse e umakelwa mo dinyageng tsa 1907 go ya 1910.

### **2.2.1 MOKWADI WA SEGOMPIENO**

Mokwadi wa bayokerafi ya segompieno o tshwanetse go leba dilo kgotsa dintlha mabapi le motho yo a kwalang ka ga gagwe, e seng go raelwa ke dilo tse di kwa thoko mme a tlotlomatse motho yo a kwalang ka ga gagwe kgotsa a mo tladike ka dilo tse di ka mo senyang leina etswa a se na boammaaruri ka ga dintlha tseo.

Maurois (1929:13) a re:

"We want all the documents to be used if they throw light upon a new aspect of the subject, neither fear nor admiration nor hostility must lead the biographer to neglect or to pass over a single one of them in silence."

### **2.2.2 MOKWADI WA BAYOKERAFI KE MOTHO**

Mokwadi wa bayokerafi ga a fapaane le batho ba bangwe ka popego epe ka le ene e le sebopiwa sa Mmopi jaaka botlhe. Ka ntata ya lebaka le, ga se motlholo fa a ka kwala ka motho yo mongwe mme a sekamiseditse dintlha tsa gagwe mo ntlheng e e rileng.

Boammaaruri ke gore ke motho mme makoa otlhe a setho a mo khurumeditse.

Fa motlhami wa bayokerafi a supa kutlwelobotlhoko ka ntata ya go rata motho, kgotsa tenego le kilo ka ntlha ya letlhoo, selo se se ka koafatsa maemo a setlhangwa thata.

Go konosetsa ntlha e, Maurois (1929:14) a re:

"It would be absurd to imagine the modern biographer as a completely impartial being."

### **2.2.3 MOKWADI WA NAKO YA GA KGOSIGADI BIKITORIA LE WA SEGOMPIENO**

Bakwadi ba dipaka tse pedi tse, ga ba tshwane gone ba tthamile ka dinako tse di sa tshwaneng. Mo motlheng wa ga Bikatoria dithoto tsa motho di ne di tlotlega thata, mme maemo a motho mo setšhabeng a laolwa ke tsone. Dilo tsa mothale

o, di ne di tsewa tsia fa bayokerafi e kwalwa ka ene. Ditiro tsa motho tse dintle di ne di tlotlomadiwa mme tse di bosula di gatelewa tlhakwana.

Maurois (1929:15) o tlhalosa gore mo dibayokerafing tsa motlha wa ga Kgosigadi Bikitoria, selo se se neng se itumedisa ba losika lwa motho yo go kwalwang ka ga gagwe e ne e le tlotlo e e neng e gatelelwa mo go itsholeleng ga gagwe.

Mo go yone tsebe eo o tsewelela ka go re:

"The man's private life, his daily occupations, his follies, his faults were to be passed over in silence. If his life had been notoriously scandalous, only vague allusions were to be made."

#### **2.2.4 MOKWADI WA BAYOKERAFI O TSHWANETSE GO NNA BOIKANYEGO**

Motlhami wa bayokerafi o tshwanetse go nna boikanyego mo mothong yo a kwalang ka ga gagwe. Fa a se boikanyego mo go ene, dintlha dingwe tsa botlhokwa di tla feta le phefo.

Maurois (1929:20) mabapi le ntlha e, o nopola mafoko a ga Ngake Johnson fa a re:

". . . of course there may be cases in which it is painful to tell the truth, whether out of respect towards a dead friend or because it would offend a wife or children still living."

Go swabisa nko go feta molomo go lemoga gore batlhami ba le bantsi ba bisa go, bua boammaaruri jaaka bo ntse. Selo se, mo gontsi se dira gore bophelo jwa motho yo go kwalwang ka ga gagwe bo fosagale.

Malebana le ntlha e, Maurois (1929:23) o nyatsa tsela e batho ba bantsi ba maemo mo lefatsheng ba senngwang ke maaka ka teng ka ntata ya batho ba ba gopolang gore ba ka tllabolola tiro ya diatla tsa Mmopi.



Maurois (1929:23) o digela ka go re:

"... such a biographer mutilates, distorts and in the last analysis, belittles his hero."

### **2.2.5 BAYOKERAFI E TSHWANETSE GO BUA BOAMMAARURI MME GA E ATLHOLE**

Ntlha ya botlhokwa e e farologanyang bayokerafi ya motlha wa ga Kgosigadi Bikatoria le ya segompiano ke gore bayokerafi ya segompiano e batla boammaaruri fela, e seng sepe se sengwe.

Ga se gore bayokerafi ya bogologolo yone ga e bue ka ga botshelo jwa motho. Nnyaa, le yone e bua ka jone.

Britt (1936:7) o tthalosa gore go mo pepeneneng gore bayokerafi e tthalosa dintlha tse di amanang le botshelo jwa motho.

Motlhami o tshwanetse go ntsha maikutlo a gagwe mo go ene fa a kwala bayokerafi mme a se laolwe ke maikutlo a gagwe.

Mabapi le ntlha e, Britt (1936:9-10) a re:

"The moment that any emotion (such as reverence, affection, ethical desires, religious beliefs) intrudes upon the composition of a biography that biography is doomed."

### **2.2.6 MOKWADI WA BAYOKERAFI GA A TSHWANELA GO ATLHOLA**

Mokwadi wa bayokerafi ga a tshwanela go tsena boteng go feta selekanyo mo sethong sa motho yo a kwalang ka ga gagwe. Ga se tiro ya motlhami wa bayokerafi go atlhola batho ba bangwe, bogolo jang ba a kwalang ka ga bone. Selo sa mothale o, se koafatsa maemo a bayokerafi thata.

**Britt (1936:10) go sedimosa ntlha e, a re:**

“. . . a biographer should not be concerned with moral judgments or conclusions any more than he may safely indulge in prophecy.”

Mokwadi wa bayokerafi o tshwanetse go leka thata go bua boammaaruri ka ga mogaka wa gagwe. Re itse sentle gore go le gantsi nnete e a baba, e thata go umakwa, bogolo thata jang fa e ama ditiro tse di sokameng tsa motho.

**Kannemeyer (1936:30) malebana le ntlha e, a re:**

*Sy belangrikste taak is om die groot hoeveelheid stof te interpreteer, 'n kontinuerende tema as eenheidskeppende element te vind, die verskillende dele van sy mosaïek bevredigend te rangskik en dan sy materiaal lewendig aan te bied.*

**Cecil (1937:xi) ene o tihalosa fa tiro ya motlhami wa bayokerafi e le go tihalosa, e seng go tlhagisa katlholo epe.**

Keletso ya gagwe ke gore motlhami wa bayokerafi a tshwane le monetetshi, a se ithwese mokgweleo wa go supa bosula jwa bolwetse. Monetetshi o ipatlela fela gore bolwetse bo tlholwa ke eng, le gore bo ka lemogiwa jang.

### **2.3.0 TIRAGALO YA BAYOKERAFI**

Go tswa kwa Lowe bayokerafi e ntse e le thuto e batho ba le bantsi ba neng ba supa phisego le kgatlhego mo go yone.

Britt (1936:vi) o bua gore go simolola ka nako ya ga Plutarch go ya kwa morago batho ba ne ba ntse ba lebelela ba bangwe, ba ba ela tlhoko mme ba dira maiteko a go kwala ka bone.

O tswela ka go tihalosa fa dintlha tsa go kwala di ne di tlhabela thata mo metlheng eo, mme maiteko a go kwala bayokerafi e ne e le a go fopholetsa fela.

Ka ntata ya lebaka le, bontsi jwa dibayokerafi tsa nako eo e ne e le dikakaretso fela mme le boammaaruri jwa tsone bo tlhobaetsa.

**Britt (1936:vii) o tswelera ka go re:**

“Saints and martyrs, of course were usually the objects of biographical effort and the writer was committed in advance to a process of deification that has not yet disappeared.”

### **2.3.1 BAYOKERAFI KWA MAFATSHENG A MANGWE**

Go ya ka Academic American Encyclopedia (1980:263), bayokerafi e simolotse bogologolotala. Kwa Tšhaena bayokerafi e simolotse mo dingwageng tse pedi pele ga botsalo jwa ga Keresete.

Plutarch o ntse le tshwaelo e tonna thata mo popegong le mo tiholegong ya bayokerafi mo dingwageng tse dintsi tse di latetseng.

Go ya ka Encyclopedia e, mo dingwagengkgolo tsa somerobong le somamabedi kakanyo ya bayokerafi le mekgwa ya go e kwala e ne ya atologa thata.

Go ya bokhutlong jwa ngwagakgolo ya somerobedi, James Boswell o ne a phasalatsa botshelo jwa ga Samuel Johnson (1791) jo bo kaegang e le maiteko a a gaisang otlhe a go tlhama bayokerafi a a kileng a lekwa ke motho. Boswell o ne a ntshana seinong le Ngake Johnson.

### **2.3.2 MAITEKO A MANGWE A GO KWALA BAYOKERAFI**

Academic American Encyclopedia (1980:263) e umaka jaana:

“In the 19th Century England a large number of literary biographies were written, including **Elizabeth Gasrell’s Life of Charlotte Bronte** (1857) and **John Gibson Lockhart’s Life of Sir Walter Scott** (1837-38.)”

Britt (1936:15) o tlhalosa fa kakanyo ya bayokerafi e tswa ga Lowe, mme e bile o umaka tiragalo ya ga Josefa le bomorwarraagwe mo tsesamenteng e kgologolo, mmogo le tiragalo ya ga Samson le tse dingwe go tswa mo Beibeleng. O tlhalosa fa go kgarakgatshega ga Baiseraele mo nageng e le bayokerafi ya ga Moshe. Le mororo go belaetsa, mme go sa digele makgwafo gore bayokerafi ya Sejatlhapi e

tlhologile mo mabakeng a mothale o, go supega sentle gore bayokerafi ga se mosimane wa maabane.

### **2.3.3 MOTHEO WA BAYOKERAFI**

Kwa tshimologong maiteko a go kwala bayokerafi e ne e le a a nyatsegang thata. Go ne go tlangwa thata ka ga badiredi ba kereke le bareri ba lefoko la Modimo. Britt (1936:16) o gatisa ntlha e ka go re:

"There is sufficient reason for this. In the dark days of the late Middle Ages in England and throughout the continent, only churchmen could write and, with a few exceptions, like Alfred the Great and Charlemagne, it was only churchmen who seemed worth writing about."

Maiteko a, le mororo a lebega a ne a nyatsega, ke one motheo o o nonofileng o bayokerafi e agetsweng mo go one.

Sidney Lee (1911:32) le ene o netefatsa boammaaruri jo, ka go re:

"Like all branches of modern literature, biography was efficiently practised by Greece and Rome, and it is to classical tuition that the modern art is deeply indebted."

### **2.3.4 NAKO YA RENASANSE**

- Mo nakong e, go ya ka Britt (1936:27) go tlhagelela bakwadi ba babedi ba ba dirileng maiteko a go tlhama bayokerafi. Bone ke **Giorgio Visari** yo o tsaletsweng kwa Arezzo mo Itali ka 1511, mme a ikela badimong ka ngwaga wa 1574.

Mokwalo wa gagwe o ne o ikaegile ka go boka le go tlotlomatsa ditsala tsa gagwe le go sotla ba ba sa mmeyeng sebete.

- Selo se, se ne sa dira gore maiteko a gagwe a sekamele ntlha e le nngwe ka ntata ya go laolwa ke maikutlo a gagwe mo go kwaleng ga gagwe.

Boammaaruri ke gore fa o rata motho o ka se sulafatse botshelo jwa gagwe. Fela jalo, fa o sa beye motho sebetse, o ka se mo tlotlomatse, mme o tla tumisa bosula jwa gagwe go gaisa molemo.

- Go ya ka Britt (1936:30) mokwadi yo mongwe yo le ene a dirileng maiteko a go kwala bayokerafi mo nakong eo ke **Benvenuto Cellini** yo a tshedileng mo nakong ya ga Vasari. Le mororo ba tshetse mo motlheng o le mongwe, tsela ya bone ya go kwala e fapaana gotlhegotlhe.

Cellini o tshetse ka dinako tsa madubedube mo lefatsheng la Itali le mo Yuropa ka bophara.

- Mokwadi yo mongwe, go ya ka Britt (1936:42) ke **Lord Herbert**. Mokwadi yo, maiteko a gagwe a tsewa e se a sepe fa a bapisiwa le a batlhami ba a tshetseng nabo ka motlha o le mongwe.

Britt (1936:42) fa a mmapisa le ba bangwe a re:

"Herbert achieved nothing but the chronicles of a swaggering braggart apparently ashamed of his own real accomplishments in more serious fields."

Mo motlheng o, go ya ka Britt (1936:43) Sir Henry Wotton ke ene motlhami wa ntlha mo Engelane go kwala bayokerafi e e tlhamaletseng.

- Samuel Pepys (1633-1703) le ene ke mongwe wa batlhami ba nako ya Renasanse mme ene go ya ka Britt (1936:47) o ne a kwala ka ga gagwe. Britt o tswelela mo go yone tsebe eo, ka go re:

"He seems to have possessed the rare faculty of being sufficiently able to give a good account of himself . . . but seldom to his disadvantage."

- Britt (1936:51) o tlhalosa fa mokwadi yo a kwadile "diary" ka ngwaga wa 1641 mme ya tswelela go fitlha dikgwedi di se kae pele ga loso lwa gagwe ka 1706.

### **2.3.5 PALOKGOLO YA SOMEROBEDI**

- Mo pakeng e, maiteko a magolo a dirilwe mo mafatsheng a a tshwanang le bo-Engelane. Go ya ka Britt (1936:59) Alexander Smith o dirile maiteko a gagwe a ntlha go kwala bayokerafi.
- Edmund Curll le ene go ya ka Britt (1936:60) o dirile maiteko a a tlhapisang pelo a go kwala bayokerafi. O tswelela a mo tlhalosa jaana:

“Curll was apparently a low sort of journalist who happened on the value of the material that lies in the lives of ordinary individuals.”

- John Aubrey le ene ke mongwe wa bakwadi ba ba dirileng maiteko mo kwalong ya bayokerafi mo pakeng e.

Britt (1936:62) malebana le motlhami yo, a re:

Aubrey had one central thought, that biography should be contemporary, truthful and interesting.”

- Mo maitekong otlhe a batlhami ba bayokerafi mo palokgolong ya somerobedi, Samuel Johnson ke ene a ileng a tlhagisa le go tlhamalatsa tsela e e totometseng ya go kwala bayokerafi.

Mabapi le Samuel Johnson, Britt (1936:67) mo kwalong ya bayokerafi a re:

“In him the eighteenth century culminated more than in any other man and without him English literature of that period would have lost not only color but substance and direction.”

- James Boswell le ene o dirile maiteko a magolo thata a go tlhama bayokerafi.

O kopane lwa ntlha le Samuel Johnson ka 1763. Ka ga kopano le Britt (1936:72) o kaya fa Boswell a ne a amangwa le Johnson jaaka tsala ya boammaaruri mo

sebakeng sa dingwaga di le masomamabedi go simolola kopanong ya bone ya ntlha ka 1763.

Boswell mo maitekong a gagwe a go kwala bayokerafi o tihomile motheo o o tsepameng wa go kwala bayokerafi.

Mabapi le maiteko a, Kannemeyer (1986:37) a re:

"Sedert Boswell het dit algemene praktyk geword dat skrywers van korrespondensie, dagboeke, outobiografiese geskrifte, onderhoude en ander dokumente gebruik maak en 'n nuwe vorm vir die biografie gaandeweg ontwikkel."

- Mo pakeng e, kgatelelo mo kwalong ya bayokerafi e ne e itshetlegile thata mo dingwaong tsa motho yo go kwalwang ka ga gagwe. Ka ntlha ya lebaka le, dintlha tse dintsi tsa botlhokwa di ne di tlodisitswe matlho.
- Kannemeyer (1986:37) fa a bapisa paka ya palokgolo somerobedi le ya motlha wa ga Kgosigadi Bikitoria, a re:

"As 'n mens kan sê dat die biograaf van die Viktoriaanse era dit as doel gestel het om 'n monument vir sy subjek op te rig, neig die twintigste-eeuse skrywer eerder na 'n onthulling van alle aspekte van die subjek se lewe, val die aksent in die hedendaagse biografie onder invloed van Sigmund Freud meer op die psige en die onbewuste en word dit soms selfs 'n gevallestudie."

#### **2.4.0 DITHANOLO TSE DI FAROLOGANYENG TSA BAYOKERAFI**

##### **2.4.1 DITSHWAELO MABAPI LE DITHANOLO**

Bakwadi ba le bantsi ba lekile thata go tlhagisa dithanolo tse di farologanyeng tsa bayokerafi. Thanolo ya bayokerafi e fapaana go tswa mokwading yo mongwe go ya go yo mongwe. Go tswa fela gore mokwadi yo mongwe o baya kgatelelo fa kae.

## **2.4.2 DITHANOLO TSA BAKWADI BA BA FAROLOGANYENG**

### **a. The Oxford Paperback Dictionary.**

Bukantswe e, (1988:77) e ranola bayokerafi ka tsela e:

"The story of a person's life written by someone other than himself."

### **b. Albert Britt**

Britt (1936:4) ene o tlhagisa thanolo ya bayokerafi jaana:

"The word "biography" itself is comparatively new. The first record of its use is by John Dryden who defined it as 'the history of particular men's lives.'"

Britt (1936:6) o tswelala ka go re:

"In all these definitions, there is one common thread, . . . The fundamental purpose of biography is to perpetuate the memory of a life."

### **c. Lee**

Thanolo ya ga Lee (1911:9) yone ya re:

"Biography aims at satisfying the commemorative instinct by exercise of its power to transmit personality."

### **d. Johnston**

Johnston (1976:286) ene o ranola bayokerafi jaana:

"Biography - The general term for all life-writing, but at all times has the specific meaning of a form of purely objective life-story; the story of a life,



with or without all that the word may now imply; frequently antithetical to autobiography as a general term."

**Johnston o dumela gore seriti sa motho ke sone se kgatelelo e ladiwang mo go sone fa bayokerafi e kwalwa.**

**Steyn (1960:i) o ranola bayokerafi ka tsela e:**

"Die woord "biografie" is saamgestel uit die Griekse woorde "bio" en "graphein"

**O digela (1960:i) ka go re:**

". . . die biografie is dan 'n korrekte verhaal van die feite en gebeurtenisse van die beskrewene se lewe saamgeveg met die skildering van sy karakter en die ontwikkeling van sy persoonlikheid en sielelewe in samehang met ander individuele en kollektiewe faktore teen die agtergrond van die beskrewende sosiale wese."

**e. Funk and Wagnalls (1943:12) bone ba ranola bayokerafi ka mafoko a:**

"A written account of a person's life. That form of history proper whose subject is the facts and events of individual experience"

**f. The concise Oxford Dictionary**

**Go ya ka bukantswe e, (1975:18) bayokerafi ke:**

"Written life of a person, branch of literature dealing with person's life-course of a human being."

**g. Maurois**

**Maurois (1929:6) o ranola bayokerafi ka mafoko a:**

"... biography is the story of the evolution of the human soul."

### **2.4.3 TSHEKATSHEKO YA DINOPOLO**

Dithanolo tse di umakilweng fa godimo ke di se kae fela tsa tse dintsi tse di leng teng.

Tshekatsheko e e tseneletseng ya tsone, e senola ntlha e tona e di tshwanang ka yone.

Dintlha tse di latelang di fitlhelwa mo go tsone:

- i. Tsotlhe di gatelela **botshelo** jwa motho.
- ii. **Tiragalo** e a gatelelwa.
- iii. Tsotlhe di ama **kanelo**.

### **2.4.4 TSHOBOKANYO YA DITHANOLO**

Bayokerafi ke karolo ya porosa, mme e fapaana le padi e e tlwaelegileng. Dintlha tsa botlhokwa tse di latelang di a tlhagelela:

- Le mororo baanelwa ba bangwe ba na le go runyarunya fale le fale, kgatelelo e mo tlhogong ya moanelwamogolo.
- Bayokerafi e anela ka ga botshelo jotle jwa motho.
- Bayokerafi e tloga e bua ka motho yo tota a tshedileng ka boammaaruri, mme padi yone e ka nna ya bua ka ga baanelwa ba ba ikakanyeditsweng fela.

Go digela ntlha e, re tshwanetse go lemoga bokete jo mokwadi wa bayokerafi a lebanyeng le jone ka a kwala ka motho yo tota a tshedileng le batho ba bangwe. Fale le fale o tla latofadiwa gore ga a bue ka motho yo a kwalang ka ga gagwe jaaka batho ba ba tshedileng nae ba mo itse.

## **2.5.0 SE BAYOKERAFI E LENG SONE**

### **2.5.1 BAYOKERAFI E SEKASEKA BOTSHELO JWA MOTHO**

- Bayokerafi e sekaseka botshelo jwa motho go tswa botsalong go ya bokhutlong jwa botshelo jwa gagwe.
- Motlhami wa bayokerafi o tshwanetse go senola dintlha jaaka di ntse, e seng go kgotlela kanelo ya gagwe ka maikutlo a gagwe.

Malebana le ntlha e, Britt (1936:9-10) a re:

“... the moment that any emotion intrudes upon the composition of a biography, that biography is doomed.”

### **2.5.2 BAYOKERAFI E TSHWANETSE GO BUA BOAMMAARURI**

- Bayokerafi e tshwanetse go bua boammaaruri ka ga motho yo go kwalwang ka ga gagwe. Re itse sentle gore nnete ga e bonolo go bewa mo pepeneneng.

Go tiisa ntlha e, Cecil (1937:xi) o tthalosa gore bayokerafi e tlamega go ingaparela ka boammaaruri etswa go sa reye gore motswakonyana o tlogelwe gotlhegotlhe go natetsha kanelo.

- Maurois (1929:20) ene o di tloha jaana mabapi le ntlha e:

“Of course there may be cases in which it is painful to tell the truth . . .”

- Batho ba nama ba rata go latela motlhala wa boammaaruri. Fa bayokerafi e senola nnete, e e baya mo pepeneneng, batho ba tla itumedisiwa ke motlhala wa motho yo go kwalwang ka ga gagwe.

Go gatelela ntlha e, Maurois (1929:21) a re:

“... it is a wholly admirable thing to put lofty examples before men ... but they will not strive to imitate them unless these models are true to life.”

- Go itlhalosa sentle gore boammaaruri mo bayokerafing ke pharolagantshe e kgolo tota.

Maurois (1929:33) o gatisa ntlha e ka mafoko a:

“... the truth which biography demands, is truth in its hardest, most obdurate form ... it is truth of which all vapour of falsehood has been pressed by the weight of research.”

- Mo kgopolong ya me, boammaaruri ke tšhaka e e magale mabedi; bo kgona go bula dikgoro tse di sa bolong go retela go bulega.

Go swabisa nko go gaisa molomo gone lefatshe ka kararetso ga le beye boammaaruri sebetse. Le mororo go ntse jalo, bayokerafi e tshwanetse go bo tlhagisa ka bogatlhamelamasisi.

### **2.5.3 BAYOKERAFI E TSHWANETSE GO FELELA KA LOSO LWA MOGAKA**

Bayokerafi fa e sa akaretse motho yo go kwalwang ka ene, ga e ise e felele. Ditiro tsa motho di khutla mo losong, ka moo loso ke lone lo tshwanetseng go digela bayokerafi ka lo kaya bokhutlo jwa ditiro tsa mogaka yo go kwalwang ka ga gagwe.

Go netefatsa ntlha e, Lee (1911:12) o kitimetsa mafoko a:

“... because death withholds the finishing touch. Death is a part of life and no man is a fit subject for biography till he is dead.”

Lee (1911:12) mabapi le batho ba go kwadilweng dibayokerafi ka bone ba santse ba tshela a re:

“Living men have been made themes of biography. But the choice defies the cardinal condition of completeness.”

Lee (1911:13) o tswelera ka go re:

"No man's memory can be accounted great until it has outlived his live."

Ga go reye gore bayokerafi e diegelwe ka bomo go tlangwa, go emetswe loso lwa motho. Nnyaa, fa nako e budule go ka kwalwa le fa motho a santse a le botshelong. Go tle go nne mathata go ka leka go kwala bayokerafi ka motho yo o sa bolong go ikela badimong mme le ba lesika la gagwe ba sa tihole ba le teng.

#### **2.5.4 MOKWADI WA BAYOKERAFI A SE TLHAGELELE GO GAISA MOTHO YO A KWALANG KA ENE**

Bayokerafi e tshwanetse go tlhagisa le go sekaseka motho yo go kwalwang ka ga gagwe, e seng go totomatsa mokwadi.

Lee (1911:28) o tlhalosa fa mokwadi wa bayokerafi a tshwanetse go sekaseka mogaka wa gagwe ka go mmaya mo tlase ga galase e e godisang.

Bakwadi bangwe ba itlhagisa thata mo seraleng go gaisa bagaka ba ba kwalang ka bone.

Lee (1911:47) mabapi le Boswell, yo a kaegang a gaisa botlhe mo tllhamong ya dibayokerafi, a re:

"It was not in Boswell's nature to efface himself. Yet it cannot be said of him, as of some other biographers, that he brings himself on the stage at the expense of his subject."

Selo se, se dira gore bakwadi ba le bantsi ba retelelwe.

Bakwadi ba le bantsi ba lekile thata go sekaseka ntlha e ya mokwadi wa bayokerafi go itlhagisa kwa pele go gaisa tota motho yo a kwalang ka ga gagwe.

Edel (1957:20) o kgalema bakwadi ba mothale o ka mafoko a:

"The biographer undertakes to capture - or to recapture - mirror images, and he must be careful not to reflect a subject in a mirror which is too much himself."

Mokwadi wa bayokerafi le ene ke motho, go ya ka Edel (1957:9), mme le ene o iphitlhela a wetse mo seraing sa thaelo ya keletso ya go rata go bonwa ke batho.

### **2.5.5 MOKWADI WA BAYOKERAFI O TSHWANETSE GO TLHAMALALA**

Mokwadi wa bayokerafi o tshwanetse go tlhamalala, a se faposwe ke sepe mo tseleng ya gagwe ya go sekaseka botshelo jwa motho yo a kwalang ka ga gagwe.

Fa motlhami wa bayokerafi a rata motho yo a kwalang ka ga gagwe kgotsa a mo *tlhoile*, maikutlo a, a tla kgotlela kakanyo ya gagwe.

Mabapi le ntlha e, Johnston (1976:xvii) a re:

"The biographer is apt to be misled by all sorts of prejudices and preconceptions, ethical, political, social and personal."

### **2.5.6 MOKWADI WA BAYOKERAFI O TSHWANETSE GO TLHOTLHA DINTLHA TSA GAGWE**

- Mokwadi wa bayokerafi o tshwanetse go senka dintlha tsa gagwe ka kelotlhoko e kgolo.

Dintlha tsotlhe tse e seng tsa botlhokwa a di ntshe jaaka mmoko o ntshiwa mo mabeleng. A tseye mabele a latlhe mmoko.

Johnston (1976:xix) o tlhalosa fa dintlha tse e seng tsa botlhokwa di nyenyefatsa maemo a mmadi.

- Kannemeyer (1986:49) o gatelela botlhokwa jo jwa go kgetha dintlha tsa botlhokwa ka kelotlhoko. Go botlhokwa e le ruri gore dintlha tsa botlhokwa di farologangwe mo go tse e seng tsa sepe kgotsa tse di sa lebanang.

Se, se nyalana le mafoko a ga Maurois (1929:55) fa a re:

"The biographer who is also an artist must, above all things, relieve his reader of the burden of useless material."

- Kannemeyer (1986:49) o tswelletsa ntlha e jaana:

"As 'n biograaf eers sy materiaal agtermekaar het, is sy volgende belangrike taak die seleksie en rangskikking van die gegewens wat hy bekom het."

### **2.5.7 BAYOKERAFI E TSHWANETSE GO RULAGANA SENTLE**

Fa motlhami wa bayokerafi a fetsa go tlotlha dintlha tsa gagwe sentle, o tshwanetse go rulaganya mabaka a gagwe ka tatelano.

Kannemeyer (1986:52) o atlanegisa thulaganyo e, ya dintlha thata.

Ke boammaaruri re ka se simolole bayokerafi ka loso lwa motho. Re simolola ka botsalo jwa gagwe mme re digele ka loso.

Kannemeyer (1986:52) o naya sekao sa botshelo jwa ga Opperman. O rulagantse bayokerafi ka tatelano ya thulaganyo ya ditiro tsa botshelo jwa gagwe.

### **2.6.0 BAYOKERAFI LE TIRAGALO**

Bayokerafi le tiragalo ke diyathoteng-di-bapile. Boammaaruri ke gore motlhami wa bayokerafi o tshwere phage ka mangana go sekaseka tiragalo ya botshelo jwa motho yo a kwalang ka ga gagwe. Lee (1911:8) fa a gatelela ntlha e, o dirisa mafoko a:

"The aim of biography is, in general terms, to hand down to a future age of history of individual men or women to transmit enduringly their character and exploits."

### **2.6.1 PHAROLOGANYO GARE GA BAYOKERAFI LE TIRAGALO**

- Totatota pharologanyo mo gare ga tiragalo le bayokerafi ga e bonolo go ka supiwa. Mo gontsi, go ya ka Lee (1911:27) fa motho a sa ntshe matlho dinameng a ka se lemoge pharologanyo epe.
- Go ya ka Lee (1911:26) tiragalo e tsenelela mo tshimong yo bayokerafi mme e kgotlele botsweretshi jo, ka tsela e e makatsang.

Tiragalo e farologana le bayokerafi gonne tiragalo e tlhalosa motsamao wa motho ka bophara.

Bayokerafi yone e setse morago mabaka a a dirang gore motho yo go kwalwang ka ga gagwe a fitlhelwe a fapaane le ba bangwe.

- Mokwadi wa bayokerafi, go ya ka Lee (1911:28) gangwe le gape o kopa thuso mo mokwading wa tiragalo. Kitso ya tiragalo ya tikologo e motho yo go kwalwang bayokerafi ka ene a goletseng mo go yone ke ya botlhokwa e le ruri mo mokwading wa bayokerafi.

Fa re tsaya kgosi ya morafe re kwala bayokerafi ka ene, ga go kgonege gore re ka mo kgaoganya le tiragalo ya morafe wa gagwe.

### **2.6.2 TIRAGALO GA SE BAYOKERAFI**

- Mokwadi wa bayokerafi o tshwanetse go tlhokomela thata fa a tsaya tiragalo tsia mo go kwaleng bayokerafi. Fa a sa tlhokomele a ka fitlhela babogedi ba supa kgatlhego mo tiragalong go na le mo bayokerafing.
- Lee (1911:28) o tswelela ka go tlhalosa gore fa serala se ka kgabisiwa thata, babogedi ba ka tlhokomela bontle jwa sone go gaisa motho yo o tshamekang mo godimo ga sone.

Bayokerafi e batla thuso ya tiragalo fela gore e e tshegetse, e seng go e tseela maemo.



Mokwadi wa bayokerafi a tlhokomele gore a se iphithele a sekametse thata ka fa tiragalong.

- Boammaaruri ke gore kamano ya tiragalo le bayokerafi ke e e totometseng.

Go supa bothata jwa go farologanya dintlha tse pedi tse, Britt (1936:viii) o dirisa mafoko a:

"Is biography literature or history? There is no satisfactory and complete answer. Perhaps it is both."

- Mokwadi wa bayokerafi o tshwanetse go itse molewane gare ga bayokerafi le tiragalo. Ntlha e, e totomadiwa ke Maurois (1929:54) fa a re:

"In particular, the great historical events bound up with the life of a statesman ought not to be treated in a biography as they are treated in a history."

### **2.7.0 KEMO YA MOKWADI MALEBANA LE MOTHO YO A KWALANG KA ENE**

Ntlha e, ke ya botlhokwa thata. Go na le kamano e e boitshegang mo gare mokwadi wa bayokerafi le motho yo a kwalang ka ene.

Tlhagiso e, e gatelelwa ke Edel (1957:7) fa a re:

"Between the biographer and his subject there is established from the outset a significant relationship - ghostly though it may seem . . . As a rule the subjective relationship dates from the moment the biographer begins to think about writing a given life."

Kamano e, ke e e tseneletseng tota, e bothito mme e ka fetola mokwadi wa bayokerafi go bona motho yo a kwalang ka ga gagwe ka matlho asele.

### **2.7.1 KE ENG MOKWADI WA BAYOKERAFI A IKGETHELA MOTHO YO O RILENG?**

Gantsi mokwadi wa bayokerafi fa a kwala ka ga motho o a bo a gogetswe ke sengwe mo go ene. Kgogedi ya bo e le teng mo gare ga bone. E ka nna gore o rata dikwalo tsa gagwe kgotsa o rata ene ka sebele.

### **2.7.2 JAMES BOSWELL LE NGAKE JOHNSON**

Boswell o ne a iphitlhela mo maemong a a neng a mo dumelela go tlhama bayokerafi ka ga Ngake Johnson ka ntata ya kamano e e neng e le mo gare ga bone. Malebana le ntlha e, Edel (1957:13) o tlhalosa jaana:

“Boswell found himself in a position of high advantage. For one thing, Johnson believed that nobody can write the life of a man but those who have eat and drunk and lived in social intercourse with him.”

### **2.7.3 MOLEMO WA GO KWALA KA GA MOTHO YO O TSHELANG**

- Kamano e e mo gare ga motlhami le motho yo go tlangwang ka ga gagwe e botlhokwa thata gonne motlhami o kgona go botsa dipotso jaaka a rata.
- Mokwadi wa bayokerafi yo o kwalang ka ga motshedi o letshego go gaisa yo o kwalang ka ga motho yo o setseng a iketse badimong.

Edel (1957:19) o tiisa ntlha e fa a umaka mathata a mokwadi yo o kwalang ka ga motho yo o tlhokafetseng a rakanang nao.

O tlhalosa fa motlhami wa bayokerafi ya motshedi a tlhofofaletswa tiro ke mabaka a le mantsi gonne a gakologelwa setshwantsho sa sefatlhego sa motho yo, mmogo le kodu ya gagwe.

- Boswell o ntse letshego thata go kwala bayokerafi ka ga Samuel Johnson, e leng bayokerafi e e bidiwang, LIFE OF SAMUEL JOHNSON ka 1791.

Tiro e, e kaega e le tshutlhelelo e kgolo mo matsapeng a go kwala bayokerafi.

Go ya ka Kannemeyer (1986:36) tiro e, e santse e kaega e le ya botlhokwatlhokwa go gaisa ya mokwadi ope yo o kileng a tsaya matsapa a go kwala bayokerafi.

Selo se se thusitseng Boswell gore a atlege mo matsapeng a gagwe, ke lebaka la gore ka metlha o ne a na le Ngake Johnson ka ba ne ba ntshana se se mo inong.

- Eden (1957:13) mabapi le ntlha e, a re:

*"He could at moments become a kind of organiser and scene-shifter in the life of Dr. Johnson: he could create occasions, incidents, encounters for the life he would ultimately write."*

- Go ya ka Lee (1911:44) Boswell o atlegile ka ntata ya gore o ne a tlhola a setse Johnson morago jaaka moriti wa gagwe. Ka lebaka le, o ne a kgona go sela sengwe le sengwe se se wang mo dipounameng tsa gagwe.

Lee (1911:45) o tlotlomatsa Boswell ka maiteko a gagwe ka tsela e e latelang:

*"Until such a conjunction be repeated, Boswell's work will stand alone, quite out of the sphere of normal biography."*

- Le mororo Boswell a itekile jalo, batshwayadiphoso bangwe ba ba kwadileng morago ga gagwe, ba totomatsa diphoso tsa gagwe.

Boammaaruri ke gore diphoso di tsamaya le motho, mme e bile moyanokeng ke mothubi.

Lee (1911:48) mo maitekong a gagwe a go bipa makoa a, a re:

*"Spots have been detected in the sun, but the sun's rays are undimmed.*

*Boswell's achievement glows with a steadier and more expansive radiance than any other star in the biographic firmament."*

#### **2.7.4 KOTSI YA GO TLWAELE LE GO ITSE MOTHO YO O KWALANG BAYOKERAFI KA GA GAGWE**

Mo gongwe go tlwaela motho yo o kwalang bayokerafi ka ga gagwe, go na le ditlamorago tse di sa tlhapiseng pelo.

Kannemeyer (1986:38) o totomatsa kotsi e e tlholwang ke tlwaelano e, ntle le poifo epe.

O tlhalosa fa kamano e, e ka dira gore motlhami a fapoge dintlha tsa botlhokwa ka go boifa go kgopisa motho yo a kwalang bayokerafi ya gagwe.

#### **2.7.5 MOTLHAMI WA BAYOKERAFI LE KUTLWELOBOTLHOKO**

Fa motlhami wa bayokerafi a supa kutlwelobotlhoko e e feteletseng mo mothong yo a kwalang ka ga gagwe, o tsena mo thaelong ya go leba motho yo, ka leitlho le le sa tlhapang sentle.

Ga a mmone tota jaaka a ntse ka ntata ya go kgorelediwa ke namane e tona ya kutlwelobotlhoko mo mothong yo a kwalang ka ga gagwe, o tsena mo thaelong ya go se lebe motho yo ka leitlho le le sa fatlhiwang.

Kutlwelobotlhoko e na le go mo fatlha gore a bise go bona dilo jaaka di ntse.

Malebana le ntlha e, Steyn (1960:41) a re:

“n Simpatieke benadering gee aanleiding tot subjektiewe uitbeelding wat gewoonlik deur matelose bewondering gedra word en dus nie tot heldere begrip gesublimeer is nie.”

#### **2.7.6 MATHATA A GO KWALA BAYOKERAFI KA MOTHO YO O TLHOKAFETSENG**

- Mo go 2.7.3 molemo wa go kwala bayokerafi ka motho yo o santseng a a ja bogobe le rona, o totomaditswe.

Go tlhama bayokerafi ka motho yo o setseng a iketse badimong go na le mathata a a tlalang seatla.

Dilo tse dingwe tse moswi a neng a ka se tshwenyega go di phasalatsa fa a ka bo a le botshelong, ba lesika la gagwe ba ka gana ka tsone.

- Lee (1911:13) o sobokanya mathata a ka go tlhalosa fa go na le mathata a go kwala ka ga batho ba e leng kgale ba ragile thokolo, mme le ba masika a bone a iketseng kwa tsie e ileng teng. Totatota le botshelo jwa ga Tshikhinyatshaka bo ntse le mathata a mothale o, ka ntlha ya sekgala se se fetileng mo gare ga loso lwa gagwe le nako e bakwadi ba ntlha ba lekileng go tlhama ka ga botshelo jwa gagwe.
- Go batlisisa dintlha ka ga botshelo jwa moswi ke go fatolola mo dikwalong le go botsa batho ba bangwe. Selo se, se a tshwenya gonne mo gongwe kitso e, e tlhabela mo go tlalang seatla.

Mokwadi ga a kgone go botsa motho yo dipotso, ka baswi ba sa bue.

Edel (1957:28) o sobokanya ntlha e, ka mafoko a:

"The biographer of the long-dead subject shuttles from one document to another: he begins and ends with his documents. He is obliged to spend much of his time in trying to form, in his mind, the image his predecessor possessed . . ."

## **2.8.0 MICHAEL ONTEFETSE MARTINUS SEBONI - BOTSHELO JWA GAGWE KA BOKHUTSHWANE**

### **a. BOTSALO JWA GAGWE**

Michael Ontefetse Martinus Seboni (Moms, jaaka barutwana ba gagwe le badiramogo nae ba ne ba mo reta) o belegwe ka la 12 Phukwi 1912 kwa Molepolole mo lefatsheng la Tshireletso (jaanong - Botswana).

Rraagwe e ne e le Martinus, mme mmaagwe a bidiwa Mmidi Seboni. Leina le lengwe le Ontefetse Seboni a neng a itsiwe ka lone ke Rait seng, mme go utlwala e ne e le la ga rraagwemogolo.

**b. THUTO LE GO TSENA SEKOLO GA GAGWE**

Michael o simolotse dithuto tsa sekolo sa poraemari mo Molepolole, mme e rile fa a simolola sekolo a nna le baruti ba kereke ya Tšhatšha mo gae mmogo le setlhotshwana sa basimane bangwe.

*Morago* o ne a romelwa kwa sekolong sa St. Matthews e le morwaladikobo wa ga kgosi Kgari Sechele. Ke gone kwa a feditseng dithuto tsa gagwe tsa poraemari ka ngwaga wa 1930 teng.

Mo go sone sekolo sa St. Matthews, Michael Seboni o weditse dithuto tsa Junia Setifikeiti.

Pele a falola materiki, o ne a dira mo meepong ya Gouteng e le mophuthalekgetho wa mebuso ya mafatshe a mabedi a Tshireletso (Bechuanaland le Basotholand).

Fa a se na go wetsa dithuto tsa materiki ka ngwaga wa 1936, a dira lokwalo lwa B.A. mme a lo wetsa ka 1939 mmogo le lwa borutabana kwa yunibesiting ya Fort Hare.

Michael o dirile lokwalo lwa U.E.D. ka 1942, lwa M.Ed. ka 1946, lwa B.Ed. ka 1947 gone kwa Fort Hare. Mo tshwantshong ya botshelo jwa gagwe (1964:1) o bolela fa e le boammaaruri a falotse lokwalo lwa M.Ed. pele a dira lwa B.Ed.

Go ya ka Bantoe-Onderwysblad (Oktober 1974:4) e rile ka ngwaga wa 1956 Michael Ontefetse Seboni a thubaganya dikerii ya bongaka jwa thuto (D.Ed.) le Yunibesiti ya Aferika Borwa, mme a nna montsho wa ntlha go amogela dikerri e.

Boammaaruri go ya ka Seboni M.O.M. (1964:1) - mo a anelang ka ga botshelo jwa gagwe ka sebele, dikerii e ya bongaka o e bone ka ngwaga wa 1958, e seng ka 1956 jaaka bakwadi bangwe ba umaka.

Kakanyotheo ya gagwe mo bongakeng e ne e le:

“The South African Native College, Fort Hare (1903-1954.)”

Michael, go ya ka tlhaloso ya botshelo jwa gagwe ka boene (1964:1) o ne a ithutela borutapuo jo bo kgethegileng jwa morago ga dikerii kwa Yunibesiting ya Kapa mo dipuong tsa Batho Bantsho.

c. **BORUTABANA LE BOTLHATLHELEDI**

Michael Ontefetse Martinus Seboni o simolotse e le morutabana wa bonetetshi le matematikisi kwa sekolong se segolo sa Lesotho (pele-Basotholand) kwa Maseru. Morago o ne a ruta kwa sekolong sa St. Matthews kwa Kolone.

Morago ga moo o ntse mogokgo wa sekolo se segolo sa Charsterston kwa Nigel go simolola ka 1943 go fitlha ka 1951.

Ka one ngwaga o wa 1951 o ne a tlhongwa motlhatlheledimogolo mo dipuong tsa Bantsho kwa Yunibesiting ya Fort Hare.

Fa ngwaga wa 1954 o rogwa, ke fa a tlhongwa motlhatlheledimogolo mo lekaleng la thuto mo go yone Yunibesiti eo.

Ngaka Seboni o ntse montsho wa ntlha go bothabotha moithuti go bona lokwalo lwa M.Ed. ka 1960.

Moithuti yo, e ne e le rre H.M. Dyasi wa Yunibesiti ya Rhodes.

Ka 1962 moithuti wa gagwe wa bobedi, mohumagatsana Prescilla Fihla, a bona lokwalo lwa M.Ed. le Yunibesiti ya Aferika-Borwa mme a nna mosadi wa ntlha wa montsho go amogela lokwalo lo.

Ka ngwaga wa 1960, Ngaka Seboni o ne a tlhatlosiwa go nna moprofesara wa thuto gone mo Yunibesiting ya Fort Hare.

**d. TSA LENYALO LE LELAPA**

Michael Ontefetse Martinus Seboni o ne a nyalana le mohumagatsana Gertrude Grissel Myoli wa King Williams Town ka ngwaga wa 1938.

Maswabi ke gore ka ngwaga o o latelang wa 1939, Gertrude o ne a ikela badimong ba ise ba itibole.

*E rile a fetsa go mo hutsafalela, a nyalana le mohumagatsana Florence Ntsikie Sondlo wa Queenstown, morwadia Theophilus le Betty Sondlo, kgwedi ya Phukwi e tlhola malatsi a le robedi ka ngwaga wa 1944. Mo lenyalong le, ba tshegofadiwa ka bana ba ba latelang ba le bane:*

- \* Maitibolo ke Nomonde, mme ba bangwe ke
- \* Kgomotso
- \* Karabo le Mpho.

**e. MESEPELE YA GAGWE**

Ngaka Michael Seboni mo botshelong jwa gagwe o ne a itse ka botlalo gore lekau le sa tsamaeng le nyala kgaityadi'a lone.

O jele nala ka bophara, a ikala jaaka thotse, mo mafatsheng a Repaboliki ya Aferika Borwa, mafatshe a Tshireletso, Engelane le Kontinente ya Yuropa.

**f. NGAKA SEBONI JAAKA MOKWADI**

- \* Ngaka Seboni o itibotse mo bokwading ka 1947 ka go kwala Rammone wa Kgalagadi. Ka nako eo ke fa e le mogokgo wa sekolo kwa Nigel.



- \* Dipadi tse dingwe tse a di supeditseng lesedi ke Kgosi Isang Pilane (1961), Kgosi Sebele II (1956) le Molema, Ngaka Modiri (1965).

Boammaaruri jwa ntlha e, bo totomatswa ke Gérard (1981:217) fa a tlhalosa gore dikwalo tse di dirisa puo e e rutang thata.

- \* Kwa ntle ga dipadi tse, Ngaka Seboni o kwadile buka ya ditlhamane, KOKETSA-KITSO YA LEFATSHE, ka ngwaga wa 1954.
- \* Pele ga moo o ne a phasalatsa bolumu ya maboko a Setswana, a e kolobetsa ka leina la 'Maboko Maloba le Maabane' ka ngwaga wa 1949.
- \* Ngaka Seboni o kokoantse maele a Setswana, dithamalakane, metlotlo le diane. Bolumu e, o e file leina la 'Diane le Maele a Setswana.'
- \* Mmogo le Moporofesara E.P. Lekhela, ba kokoantse bolumu ya maboko a Setswana mme ba e bitsa 'Boka Sentle.'
- \* Ntle le matsapa le maitapiso a a umakilweng, Ngaka Seboni o dirile maiteko a a usang pelo a go fetolela dikwalo tsa mokwadi yo o tumileng thata, Tšhikhinyatšhaka (William Shakespeare) mo puong ya Setswana.

Tsone ke King Henry IV (Kgosi Henry wa bone) le Merchant of Venice (Morekisi wa Venisi).

- \* Ngaka Seboni o kwadile gape buka ya Matematikisi ka puo ya Seesimane.

#### **g. DIKABELO TSE DINGWE TSA GA MICHAEL ONTEFETSE SEBONI**

Ntle le tiro ya gagwe e a neng a e thapetswe, Michael Ontefetse Martinus Seboni o ntse le kabelo mo matlhakoreng a a latelang:

- O dirile mo Komiting ya setheo sa puo ya Bantsho.
- O ntse tokololo ya Komiti ya Ba-ateletiki ba bo-magogorwane kwa Ciskei.

- iii. Michael Seboni e ne e le tokololo ya Senate le Khansese ya Yunibesiti ya Fort Hare.
- iv. E ne e le tokololo ya Komiti ya puo ya Setswana ya lefatshe la Tshireletso (Botswana).
- v. Ngaka Seboni mo botshelong o ntse tokololo ya Lekgotla la Kgakololo ya thuto ya Bantsho go fitlha ka motsotso wa loso lwa gagwe.
- vi. Gape Ngaka Seboni o ntse tokololo ya Lekgotla la Kholetšhe ya Moeng kwa Tshireletsong (morago-Botswana.)
- vii. Ngaka Seboni o ne a na le kgatlhego thata mo mererong ya bodumedi. O ntse tokololo ya Sinoto sa kereke ya Tšhatšha.

Jaaka tatolo ya loso lwa gagwe e boletse mo kwalapakeng ya Bantoe-Onderwysblad - (Oktober 1972:4) go mo pepeneneng gore Ngaka Seboni, e ne e le motho wa dikgatlhego di le dintsi thata mo botshelong jwa gagwe.

Go ya ka Bantoe-Onderwysblad (Oktober 1972:4), Ngaka Michael Ontefetse Martinus Seboni o iketse badimong kgwedi ya Motsheganong e tlhola malatsi a le somamabedinne ka ngwaga wa 1972.

Boammaaruri ke gore leina la ga Ngaka Michael Ontefetse Seboni le Yunibesiti ya Fort Hare ke diyathoteng-di-bapile.

Go ya ka ketetsopele ya kakanyotheo ya gagwe ya bongaka, o tsene sekolo teng go tloga ka 1935 go fitlha ka 1939 inme a ruta teng go fitlha a tloswa ke loso.

O siile motlholagadi wa gagwe, Florence Ntsikie, le bana ba le bane.

Andrzejewski et al, (1985:648) ba tlholasa fa a ikhutsisitswe mo mabitleng a lefelo la baruti ba borongwa ba Tšhatšha, gaufi le King Williams Town mo lefatsheng la Kolone.

Se se latelang ke mokwalo wa seatla sa gagwe ka sebele:

### THREE KINDS OF SYNTAX RELATION

Tonal behaviour distinguishes three kinds of syntax relations, viz zero relation, up-step relation and down-step relation.

On the basis of tone the various kinds of syntax relations any two words may form in any act of speech can be grouped under three main headings namely: zero, up-step and down-step relations.

This, however, does not mean that - means there are only three kinds of syntax relations; rather, it means that tonal criteria alone will distinguish three broad main kinds of relations

zero relation: Words in final position or when followed by a word to which they bear no syntax relation take off the same tonal pattern (pattern 1). e.g.

~~daamad~~ kine kibua libontate

'idamedise 'bontate (You must greet father)

'bontate, 'ake 'inthiseng (Sir, please help me)

In both these examples the word 'bontate takes pattern 1

Michael O.M  
Sebon

## **KGAOLO 3**

### **3.0 MELEBO MO TSHEKATSHEKONG YA DITLHANGWA**

#### **3.1 MATSENO**

Go na le melebo e e farologanyeng e ditlhangwa di ka sekasekwang ka yone. Melebo e, e farologana go tswa setlhangweng se sengwe go ya go se sengwe.

##### **a. Ditsela tse di farologanyeng tsa tshekatsheko**

Ditlhangwa tsa ga M.O.M. Seboni di tla sekasekwa ka melebo e e kgethegileng.

Maikaelelo a magolo mo ntlheng e, e tshwanetse go nna tshekatsheko ya ditlhangwa tse, jaaka botsweretshi mo puong le go tsaya matlhakore otlhe gore ditlhangwa tse di sekasekwe di lebilwe ka matlho a a ntšhotšho a bonetetshi.

##### **b. Pharologanyo mo tirisong ya melebo**

Go ya ka Nieuwenhuizen (1981:40) go tshwanetse ga supiwa pharologanyo ka botlalo mo gare ga melebo e e dirisiwang go sekaseka dikwalo le e e dirisiwang fela go sa lebelelwa boteng jwa tshekatsheko jalo.

Nieuwenhuizen (1981:40) o tswela gape ka go re:

“n Mens moet as't ware dieper kyk en lees om nie net die oppervlakkige raak te sien nie.”

#### **3.2 TIRO YA TSHEKATSHEKO GA E BONOLO**

Tiro ya tshekatsheko ya ditlhangwa ga e motlhofo jaaka bangwe ba ka akanya. E tshwanetse go supa botsweretshi mo tirisong ya melebo e e tla dirisiwang.

**a. Batshwayadiphoso**

Go swabisa thata go lemoga gore le mororo tshekatsheko ya ditlhangwa e se bonolo batshwayadiphoso ba le bantsi ba retelelwa ke go supa bontle bope mo maitekong a mokwadi.

**b. Ditlhangwa le maiteko a bokwadi**

Go fapoga bokoa jo, re tlamega pele go ka supa pharologanyo mo gare ga ditlhangwa le thuto ya bokwadi.

Wellek le Warren (1949:15) malebana le ntlha e ya botlhokwa ba senola namane e tona ya pharologanyo mo gare ga ditlhangwa le thuto ya bokwadi.

Ba tswelala (1949:15) ka gore:

“The two are distinct activities: one is creative, an art; the other, if not precisely a science, is a species of knowledge or of learning.”

Maitsetsepelo a bone ke gore motho ga a kgone go tlhaloganya ditlhangwa fa e se fela a ka di kwala.

Bakwadi ba bangwe ba teori ba nganga gore ditlhangwa gotlhegotlhe ga di kgone go ithutiwa. Go ya ka bone, re ka kgona fela go di buisa, go iphina ka tsone le go di sekaseka.

**3.3 TSHEKATSHEKO YA DITLHANGWA KE ENG?**

Bakwadi ba le bantsi ba tlhagisitse dikgopolo tsa bone go leka go supa se tshekatsheko ya ditlhangwa e leng sone. Tshekatsheko ke gore mo bofelong jwa yone go tlhagelela katlholo.

**a. Ditlhaloso tse di farologanyeng tsa tshekatsheko**

Bakwadi ba le mmalwa ba lekile go tlhalosa se kakanyo e, e leng sone.

Go ya ka Weliek (1964:21) kgopolo e, "criticism" (critica, la critique) e atologile go akaretsa thuto yotlhe ya ditlhangwa.

O tlhalosa (1964:22) gore lefoko la Segerika **krités** le raya gore **moatlhodi** mme **krinein** lone le raya go atlhola.

Ka jalo, tshekatsheko ya ditlhangwa e raya katlholo ya tsone ka mosekaseki. Mosekaseki o dira tiro ya gagwe fela a lebile boammaaruri.

#### **b. Tlhaloso ya ga Schreiber**

Go leka go tlhalosa se tshekatsheko ya ditlhangwa e leng sone, Schreiber (1965:1) a re:

"Literary criticism is not something which can be summed up in a series of neat little statements which can be learnt by heart; rather, it is a journey of exploration into the nature of literature in all its variety; the last word is never said."

### **3.4 MOSOLA WA TSHEKATSHEKO YA DITLHANGWA**

Go botlhokwa thatathata go ka leka go okomela se tota mosola wa tshekatsheko ya ditlhangwa e leng sone. E tlabo e le matsapa a bo-phiri fela go ka tsena mo tirong ya go sekaseka ditlhangwa fa go se mosola ope go dira jalo.

#### **a. Botlhokwa jwa tshekatsheko ya ditlhangwa**

Tshekatsheko ya ditlhangwa e botlhokwa thata, mme re ka botsa potso gore fa go ntse jalo, mosola wa yone ke eng?

Go ya ka Schreiber (1965:2) tiro ya tshekatsheko ya ditlhangwa ke go farologanya dintlha tsa maemo a a kwa godimo le tsa maemo a a kwa tlase.

Ditsela tse mosekaseki wa ditlhangwa a ka dirang tiro ya gagwe ka tsone di mafaratlhatlha. A ka sekaseka ditlhangwa ka kakaretso, kgotsa a runa polelo ka polelo.

Danziger (1967:1) o tthalosa tshekatsheko ya ditlhangwa ka tsela e:

"Literary criticism is traditionally defined as the art of judicious condemnation or praise: Samuel Johnson, for instance, describes the critic as "a man able to distinguish the faults and beauties of writing.""

#### **b. Tlhaloso ya ga Danziger**

Fa a tswelala pele, Danziger (1967:1) o tthalosa fa lereo le "literature" le ka akaretsa sengwe le sengwe se se kwadilweng ka tsela ya poko kgotsa porosa.

O tswelala ka go senola fa tshekatsheko ya ditlhangwa e na le elemente ya go etsa mo go yone.

O digela (1967:1) ka go re:

"This defines literature in relation to life in words, just as painting reproduces or recreates certain figures or scenes of life in outline and color."

#### **c. Tshekatsheko ya ditlhangwa e thetsa kgatlhego e kgolo**

Tshekatsheko ya ditlhangwa e thetsa kgatlhego e kgolo thata mo bareetsing le mo baithuting. Ee, baithuti bangwe ga ba bone mosola ope wa go sekaseka ditlhangwa, fela one o a boitshega. Shole mo pampiring ya MATLHWAI (1985:8) malebana le ntlha e, a re:

"Bosekaseki ga bo thuse fela bakgatllhegi go lemoga sebopego, bokao le mosola wa ditlhangwa. Bo thusa go tlhabolola botlhami."

O tswelala ka go re:

"Fa motho a ka go tlosa tshitshiri mo lemenong la seaparo, ka moso go ithuna wena pele o ya kwa bathong. Batlhami le bona ba leka go itlhopha magapu dibodu gonne ba sa rate go tloswa tshitshiri mo gare ga lekoko! Ka go rialo maemo a a tlhabologa, mme mosola le monate wa tsona o a oketsega."

#### **d. Thuso ya bosekaseki jwa ditlhangwa**

Bosekaseki jwa ditlhangwa bo na le namane e tona ya thuso le tharabololo ya bothata, e seng fela mo go thuseng motho go tlhaloganya ditlhangwa botoka, mme tota le mo botshelong ka bophara.

Bosekaseki jwa ditlhangwa bo kgona go thusa motho go ela dilo tsa botshelo tlhoko ka leitlho la bosekaseki, e seng go tsaya dilo fela jaaka di ntse ka ntata ya gore se kwadilwe ke moitseanape.

Nnyaa, moithuti yo o apeilweng mo dipitseng tsa bosekaseki o leba sengwe le sengwe ka leitlho le le tlhokoditsweng. Ka go dira jaana, o gwetlha le go rokotsa kganetsanyo mo bathong ba bangwe mme ba simolole go ngangisana ka mafolofolo.

#### **i. Tlhaloso ya ga Charlton**

Charlton (1972:43) o tlhalosa fa ditlhangwa tsotlhe di supa botsweretshi mme phapaano e tla fela ka ntata ya go farologana ga batlhami go tlhagisa maikutlo a bone.

O gatelela ntlha e, ka mafoko a:

"All literature is an art of expression. And every writer has his own way of saying what he means to say; the something we call his "style"."

Olsen (1978:35) o supa gore tiro ya botlhangwa e thadisa khuduego. O e baya ka tsela e:

"The literary work expresses emotion by becoming a symbol of the emotion involved. But as a symbol of the emotion one cannot say that it expresses emotion directly."



ii. **Tlhaloso ya ga Mark Roberts**

Bosekaseki jwa ditlhangwa bo atolosa tlhaloganyo ya mosekaseki.

Mark Roberts (1974:vii) o ananela ntlha e ka mafoko a:

"Literary criticism I take to be a skill, not a matter of studying theory and then applying it to suitable subject - matter. Someone learning a skill requires not theory so much as helpful rules of thumb - which he can forget or ignore when he has outgrown the need for them."

Ga go kgonege gore re lebe ditlhangwa fela ka matlho a nama mme re retelwe ke go tshikhinya ditlhaloganyo tsa rona. Fa re leba ditlhangwa re tlamega go boga bontle jwa tsone fa re di bala kgotsa go nyatsa sengwe ka ga tsone. Fa go sa nne jalo, re tla bo re sa farologane le diphologolo kgotsa maje ka sepe.

Mabapi le ntlha e, Roberts (1974:5) o bua jaana:

"We can say, then, that criticism consists in the articulate expression of responses to literature which aspire to universality.

But we have as yet to guarantee, and perhaps not even very much reason, to think that the critic's aspiration is well founded, that he can speak for other people besides himself."

iii. **Tlhaloso ya ga Nieuwenhuizen**

Go ya ka Nieuwenhuizen (1981:43) fa re ithuta bosekaseki jwa ditlhangwa go tshwanetse go dira pharologanyo mo gare ga mokgwa wa ditselakgolo le wa ditselapotlana. O tswela ka go senola mosola wa mongwe le mongwe wa mekgwa e. O tlhalosa gore maikaelelo a magolo a bosekaseki jwa ditlhangwa ke go lokolola tiro ya botswerethsi jwa dikwalo. O tlhalosa gore se, se dirwa ka go ithuta tiro pele, mme morago go batlisisiwe boitlhomong jwa yone.

Go ya ka ene (1981:42) thuto ya bosekaseki jwa ditlhangwa e ikaegile ka dibayokerafi.

O tswelela ka go re:

“Daar moet met gevoel gelees word, met ander woorde die skrywer se siening, sy blydschap en simpatie moet raakgesien word.”

#### iv. **Tlhaloso ya ga Richards**

Richards (1944:2) ene o bona bosekaseki e le maiteko a go farologanya le go senka palotlhotlha ya ditlhangwa. Boammaaruri ke gore bosekaseki le tshwantshanyo ke diyathoteng. Fa re sekaseka, re gapeletshega go tshwantshanya matsapa a rona le a ba bangwe.

### **3.5 TEORI YA BOSEKASEKI JWA DTLHANGWA**

Bosekaseki jwa ditlhangwa le teori ke dilo tse pedi tse di sa tshwaneng le mororo e le diyathoteng.

Ka moo go botlhokwa thata go supa pharologanyo mo gare ga tsone.

#### a. **Bosekaseki bo farologana le teori ya bosekaseki**

Wellek (1964:35) o dumela ka pelo ya gagwe yotlha gore bosekaseki jwa ditlhangwa bo tshwanetse go farologanngwa le teori ya bosekaseki.

O tswelela ka go re:

“I still believe in the distinction between “literary theory” . . . and “literary criticism” in the more narrow sense as the study of concrete works of literature with emphasis on their evaluation.”

## **b. Teori ke thulaganyo ya megopolo le ditheo**

Shole (1985:12) ene o dumela fa teori e le thulaganyo ya megopolo le ditheo. O tswelela go farologanya teori ya bosekaseki le teori ya ditlhangwa. Go ya ka ene teori ya ditlhangwa e leka go tlhalosa sebopego sa ditlhangwa le go di farologanya go ya ka boleng le mefuta ya tsone. Teori ya ditlhangwa yone o kaa e tlhalosa popego le tlhamego ya ditlhangwa, mme e supa gore ditlhangwa tse di rileng di na le matshwao a a rileng.

## **c. Thutaditlhangwa**

Shole (1985:12) o tswelela go tlhalosa fa diteori tse pedi tse, di amana le lekalathuto le le bidiwang **thutaditlhangwa**. Go ya ka ene, thutaditlhangwa e ranola ditlhangwa, e tlhalosa bothakga kgotsa bokoa jwa tsone.

## **3.6 BOTSWERETSHI LE NNETE**

### **a Aristoteles le Botsweretshi**

Go ya ka Cloete (1985:11) Aristoteles o ne a bona botsweretshi jaaka mongwe yo o kgethang dilo mo nneteng mme go tswa moo a bope popego esele gore nnete e, e amogeletshege lefatshe ka bophara.

O dirile jalo le ka thuto ya ditlhangwa gonne boammaaruri ke gore ene Aristoteles ke motho wa ntlha go tsenelela bosekaseki jwa ditlhangwa.

O tswelela (1985:12) ka go re:

“Dit is eers wanneer die literatuurwetenskap die totale kommunikasiesiklus in ag neem, wat sender en boodskap deur na ontvangers, dat ons 'n behoorlike perspektief op die verhouding tussen werklikheid en fiksie kry.”

**b. Botlhokwa jwa tshekatsheko ya ditlhangwa**

Cloete (1985:21) o tswelela ka go tthalosa gore tshekatsheko ya ditlhangwa e botlhokwa thata mo patlisisong ya palotlhotlhwa ya maemo a dikwalo. Fa a ya pele mo tthalosong ya gagwe a re:

“Ons kan verder onderskei tussen mediaresensies, wat die aanvanklike resepsie van kritici weergee, en meer gefundeerde akademiese kritiek wat in vaktydskrifte verskyn.”

**c. Melebo le bosekaseki**

Tshekatsheko nngwe le nngwe ya ditlhangwa gore e dirwe ka tshiamo le ka matsetseleko e tlhoka melebo e e lolameng ya bosekaseki.

Mo tshekatshekong ya ditlhangwa tsa ga M.O.M. Seboni go na le melebo e e kgethegileng e e tla dirisiwang go sekaseka ditlhangwa tse nne tse.

**d. Molebo ke eng?**

Pele re ka baya melebo mo tirisong go botlhokwa thata go tthalosa se molebo e leng sone.

Bakwadi ba ba farologanyeng ba tsere matsapa a go leka go tthalosa se molebo e leng sone.

Molebo ke naledi e e bonesetsang mosekaseki tsela mo tirong ya gagwe ya bosekaseki.

O kgontsha mosekaseki go atlhola ditlhangwa ka tshiamo a se na go sekaseka mabaka otlhe a a amanang le setlhangwa seo.

**e. Thanolo ya melebo**

Shole (1985:14) o ranola molebo ka tsela e e latelang:

"Molebo mo thutong ya rona ya bosekaseki le ditlhangwa, ke mokgwa o motho a tsayang dilo ka one, mokgwa o o supang gore tlhaloganyo ya gago e sekametse kae."

O tswelela (1985:14) ka go re:

"Fa o le motho yo o dumelang mo go diriseng dikgoka, o rarabolola mathata ka dikgoka, molebo wa gago wa botshelo ke wa boganka."

#### **f. Tiro le mosola wa melebo**

Shole (1985:15), mo gare ga tse dingwe, o akaretsa ditiro tse di latelang tsa melebo:

- Melebo e totomatsa bonetetshi jwa tshekatsheko.
- Melebo e go rotloetsa go inagana pele o bua ka ga boleng jwa ditlhangwa, gonne o itse gore o ka ganediwa ke ba ba fapaanang le wena ka molebo.
- Melebo e lemosa motho gore go na le mekgwa e e farologanyeng ya go leba ditlhangwa.
- Fa motho a itse melebo ka bontsi o kgona go e bapisa le go itshenkela e e dumalanang le ene.
- Melebo e oketsa nonofo ya mosekaseki ya go sekaseka ditlhangwa.
- Ka yone motho o ka sekaseka ditlhangwa tsa setso le tsa segompiano.

### **3.7 MELEBO E E TLA DIRISIWANG MO TSHEKATSHEKONG YA DITLHANGWA TSA GA SEBONI**

Ke ikaelela go dirisa melebo e e latelang mo tshekatshekong ya ditlhangwa tsa ga M.O.M. Seboni:

- i. Molebo wa tshwantshanyo/papiso

- ii. Molebo wa sesaekholoji
- iii. Molebo wa tiragalo
- iv. Molebo wa tlhaeletsano
- v. Molebopopego.

### 3.7.1 MOLEBO WA TSHWANTSHANYO

Molebo o, ke ikaelela go o dirisa go tshwantshanya dintlha tse di farologanyeng mo ditlhangweng tsa ga Seboni.

Mabaka a a tshwanang le **dikarolo tsa puo le dintlha tsa maitshetlego** di tla tshwantshanngwa.

Ditlhangwa tse ke:

- Rammone wa Kgalagadi
- Kgosi Isang Pilane
- Molema, Ngaka Modiri le
- Kgosi Sebele wa Bobedi

Mashike (1988:23) o kolobeditse molebo o ka leina la '**papiso**'. Nna ke tla o tlhomamisa ka go o bitsa molebo wa tshwantshanyo ka ntata ya fa dilo di tshwantshanngwa mo go one.

Molebo o, o tlhologile kwa lefatsheng la Fora, mme go ya ka Wellek le Warren (1963:46) motlhodi wa one e ne e le monna a bidiwa Villemain mme a o kolobetsa ka leina le, '*littérature compareé*' ka ngwaga wa 1829.

Monna wa Mojatlhapi, Matthew Arnold, morago o ne a fetolela leina le mo Seesimaneng.

Majakolobe bone ba o bitsa ka leina la '*Vergleichende Literaturgeschichte*'.

**Wellek le Warren (1963:46) fa ba tswelapele go o tlhalosa ba re:**

"Yet neither of these differently formed adjectives is very illuminating, since comparison is a method used by all criticism and sciences, and does not in any way, adequately describe the specific procedures of literary study."

**Go supa gore molebo o, ga o bonolo go dirisiwa jaaka o lebega ka tebo ya matlho, Wellek le Warren (1963:46) ba re:**

"The term 'comparative' literature is troublesome and doubtless, indeed, one of the reasons why this important mode of literary study has had less than the expected academic success."

**Ditlhangwa tsa ditšhaba tse di farologanyeng di ka tshwantshangwa. Go inola sekao, re ka tshwantshanya ditlhangwa tsa Setswana le tsa Sesotho sa Borwa, mme ebile gape re ka tshwantshanya ditlhangwa tsa puo e le nngwe, mme di kwadilwe ke mokwadi a le mongwe jaaka ke ikaelela go dira ka ditlhangwa tsa ga M.O.M. Seboni.**

**Wellek le Warren (1963:47) bone malebana le ntlha e, ba re:**

"Another sense of 'comparative' literature confines it to the study of relationships between two or more literatures."

**Go ya ka Hudson (1919:26-27) tshwantshanyo ya ditlhangwa ke ya botlhokwa thata. O e tlhalosa jaana:**

"The doctrine that, 'all huger knowledge is gained by comparison, and rests on comparison,' is as true, and important in the study of literature as in the study of science."

**Go ya ka Nieuwenhuizen (1981:50) ditlhangwa tsa bakwadi ba ba farolaganyeng di ka tshwantshangwa, bogolo thata jang tse di buang ka setlhogo se se tshwanang.**

**Wellek (1964:262-263) mabapi le molebo wa tshwantshanyo o bua jaana:**

"Comparative literature has the immense merit of combating the false isolation of national literary histories: it is obviously right (and has brought a mass of evidence to support this) in its conception of a coherent Western tradition of literature woven together in a network of innumerable interrelation."

Go leka go kgaoganya ditlhangwa tsa tshwantshanyo le tsa kakaretso ke matsapa a bo-phiri fela.

Wellek (1964:284) o digela ntlha e, jaana:

"The attempt to set up artificial fences between comparative and general literature must fail because literary history and literary scholarship have one subject: literature."

Go itshupa sentle ntle le pelaelo gore molebo o wa tshwantshanyo o ikadile jaaka thotse ya letlhafula.

O iphetotse petleke-ya-malemelagotlhe. O ikadile mme go kamusanyo e tona fa gare ga ditlhangwa tsa molomo le tse di kwadilweng.

Pollard (1985:11) o digela ka go re:

"Daar is geen vaste en onbuigsame reëls wat die studie beheer of beperk nie. Enige taal-, figuratiewe of tektoniese manifestasie van die literatuur kan bestudeer word."

Mo ditlhangweng tsa ga Seboni, dintlha tse di tshwanang le tse di latelang di tla elwa tlhoko:

- Dintlha tse di tshwanang di tla bapisiwa.
- Baanelwa ba bagolo ba tla sekasekwa ka go tshwantshangwa.
- Ka mo magosi a mabedi, e leng Isang Pilane le Sebele wa bobedi ba tshwanang kgotsa ba fapaanang ka teng.



- Ka mo mokwadi a dirisang kgopolo kgotsa botshwantshi ka teng mo ditlhangweng tsa gagwe.

### **3.7.2 MOLEBO WA SESAEKHOLOJI**

Mo molebong o, go sekwasekwa diphiri tsa kakanyo ya motho; bogolo jang mokwadi.

Wellek le Warren (1963:81) ba tlhalosa molebo o, jaana:

“By ‘psychology of literature’, we may mean the psychological study of the writer, as type and as individual, or the study of creative process, or the study of psychological types and laws present within works of literature, or, finally, the effects of literature upon its readers (audience psychology.)”

Cloete (1985:62) mabapi le molebo o a re:

“Die psigoanalitiese benadering sluit ten dele by die literatuurpsigologie aan, maar is grotendeels gebaseer op die insigte van die psigoanalise in die sielkunde.”

Go ya ka Shole (1985:28-29) molebo o, o simolotse go tuma ka mosaekholoji wa Mojakolobe, Sigmund Freud mo dingwageng tsa bo 1896. Go utlwala gore o ne a ithuta masaikategang a tlhaloganyo ya motho ka go tlhokomela puo ya gagwe.

O tswelera (1985:29) ka go re:

“Bosaitemogeng jo bo ka fitlha matshwenyego a a amanang le dilo tse di masisi jaaka a dikobo, go itshoga bonna kgotsa bosadi, kgotsa kitso ya gore o na le mokgwa mongwe o o maswe o o ka go isang tlase fa o ka senoga.”

Molebo o, o ka thusa mo go tlhaoleng baanelwa.

Wellek le Warren (1963:89-90) mabapi le ntlha e, ba re:

“The creation of characters may be supposed to blend, in varying degrees, inherited literary types, persons observed, and the self. The realist, we might say, chiefly

observes behaviour or 'empathizes', while the Romantic writer 'projects'; yet it is to be doubted that mere observation can suffice for lifelike characterization."

Saekholoji e a sedimosa, e bontsha mosekaseki wa ditlhangwa tsela e e tlhamaletseng, gonne e ka dirisiwa go ranola le go sedimosa ditiro tsa ditlhangwa.

Wellek le Warren (1963:90) mabapi le ntlha e, ba re:

"Psychology obviously can illuminate the creative process. As we have seen, . . . Yet the critical relevance of much of this information, especially the many anecdotes about writers' habits is surely overrated."

Batho ba le bantsi ba na le go akanya fa molebo o wa Sesaekholoji o ka thusa gore, ka ntata ya go itse botho le boleng jwa mokwadi, motho a tlhaloganye ditlhangwa tsa gagwe botoka. Ee, go ka nna jalo, mme ga se ka metlha go tleng go nne jalo.

Nieuwenhuizen (1981:47) malebana le ntlha e a re:

"Die mens is soms geneig om die verklaring of oorsaak van 'n werk by die skrywer te gaan soek. Dat die skrywer selfs van groot hulp by die verklaring van sy werk kan wees, is inderdaad so, maar somtyds kan 'n skrywer en sy werk nie psigologisties na mekaar teruggevoer word nie."

O tswelala (1981:47) ka go re:

"By die benadering is slegs dit van die skrywer van belang wat sy kunswerk sal verklaar of beter verstaanbaar maak. Aspekte soos die skrywer se moraal, intellek, emosionele ontwikkeling en goeie en slegte eienskappe het baie keer geen invloed op sy werke nie."

Basekaseki bangwe ba na le tumelo ya go re kitso e e nonofileng ya bayokerafi ya mokwadi e ka thusa mosekaseki wa setlhangwa go tlhaloganya mabaka a mantsi mo setlhangweng se.

Ee, go ka nna jalo, e bile go ka se nne jalo. Fa re lebelela setlhangwa sa ga D.P.S. Monyaise - Ngaka Mosadi Mooka - re fitlhela tikologo ya gagwe e le bookelo jwa Perekwane. Ke eng go ntse jalo? Go ntse jalo, gonne mokwadi o robetse ka boleele mo bolaong jwa bolwetse gone mo Perekwane.

Bontsi jwa batshwayadiphoso fa ba sekaseka ditlhangwa tsa ga Seboni ba mo athola e le mokwadi yo o ratang go ruta babadi ba gagwe ka mokwalo wa gagwe, mme e bile a leka go ba ruta le botho. Mo botshelong jwa gagwe go utlwala fa a ne a rata thuto thata, mme a eletsa gore batho ba bangwe ba tseye malebela mo go ene.

Fa morago ga tshekatsheko e e tseneletseng, e e boteng ya ditlhangwa tsa gagwe e se na go dirwa, ke gone boammaaruri bo tla senogang. Go tla tswela mo pepeneneng gore a maitshetlego a gagwe a sesaekholji a ntse le seabe kgotsa nnyaa.

Molebo wa Sesaekholji ga o diridirisiwe fela. O dirisiwa fela fa o lebane.

Mabapi le ntlha e, Nieuwenhuizen (1981:49) a re:

"Psigologiese gegewens mag slegs gebruik word as dit relevant is vir die verstaan, verklaring en waardering van 'n letterkundige taalkunswerk."

### **3.7.3 MOLEBOPEGO**

Mo molebong o jaaka leina la one le bolela, re ka dirisa popego jaaka ntlha ya botlogò.

Go ya ka Cloete (1985:40) botlhokwa jwa popego mo tshekatshekong ya ditlhangwa ke jo bo saleng bo gatelelwa mo teoring ya ditlhangwa go tloga ka nako ya ga Aristoteles.

Cloete (1985:40) o tswelala ka go re:

"Uiteraard is daar nie altyd dieselfde inhoud aan die begrip struktuur toegeken nie, maar een aspek wat telkens weer opduik, is dat dit gaan om organisasiepatroon in die werk."

Go ya ka Swanepoel (1982:10) molebo o wa popego o tlhologile e le tsibogo kgatlhanong le kakanyo ya Marxist e e tsayang thato ya ditlhangwa jaaka seipone sa setšhaba.

Scholes (1974:3) ene malebana le kamano ya popego le Marxist a re:

"From a certain perspective both Marxism and structuralism can be seen as reactions to "modernist" alienation and despair. They are opposed to one another in many ways."

Scholes (1974:2) mo tshwantshanyong a re:

"Marxism is an ideology. Structuralism is at present only a methodology with ideological implications. But it is a methodology which is seeking nothing less than the unification of all the sciences into a new system of belief."

Go ya ka Selden (1985:52) molebo wa popego o gwetlha ditumelo dingwe tse di tlwaelegileng tsa mmadi.

O tswelela (1985:52) ka go re:

"Another fundamental assumption which readers often make is that a good book tells the truth about human life - that novels and plays try to tell us how things are."

Go ya ka Selden (1985:53) Saussure o supa pharoganyo mo gare ga **langue** le **parole** tse di eteletseng dikao tsa puo pele. Go ya ka Saussure mafoko ga se dikai tse di nyalanang le dikaelo.

O tswelela (1985:53) ka go re:

"It is usual to regard structuralism and semiotics as belonging to the same theoretical universe. Structuralism, it must be added, is often concerned with systems which do not involve 'signs' as such (kinship relations, for example) but which can be treated in the same way as signsystems."

Culler (1975:13) ene a re:

"Although there is no reason to suppose that other systems will correspond to the language in the number and nature of their levels, structural analyses does assume that it will be possible to break down larger units into their constituents until one eventually reaches a level of minimal functional distinctions."

Go na le mabaka a mantsi a molebo wa popego o thusang mosekaseki thata ka go mo supetsa tsela e e tlhamaletseng ya tshekatsheko ya ditlhangwa.

Selden (1985:63) mabapi le ntlha e a re:

"There are some instances when a structuralist theory provides the practical critic with a fertile ground for interpretative applications. This is true of Roman Jakobson's study of 'aphasia' (speech defect) and its implications for poetics. He starts by stating the fundamental distinction between horizontal and vertical dimensions of language, a distinction related to that between **langue** and **parole**."

- Kamano gare ga thuto ya ditlhangwa le setso.

Scholes (1974:11) o tsibogela ntlha ya botlhokwa e, a re:

"In particular, structuralism seeks to explore the relationship between the system of literature and the culture of which it is a part. We cannot even define "literarines" without setting it against "non-literarines" - and we must recognize that these two functions are in an unstable relationship which changes along with other functions of a given culture."

**Chatman (1973:v) mabapi le molebo o, ene a re:**

"Structuralism as M. Tzvetan Todorov points out, is an ideological trend in the social sciences - linguistics and Anthropology in particular . . . It is not a field of inquiry but an approach to inquiry, one approach among others."

**Johl (1986:57) ene malebana le ntlha e, a re:**

"Die strukturalisme aanvaar dat die betekenis (interpretasie) wat die leser tot stand bring, afhanklik is van sy kennis van die kodes en sisteme waarbinne die werk funksioneer en dié is alles veranderlikes."

**O tswelera (1986:57) ka go re:**

"Hy kan met ander woorde nie die oorspronklik 'betekenis' rekonstreer nie; hy interpreteer alleen vir die 'hier en nou' in terme van die sisteem soos wat dit op 'n gegewe oomblik daar uitsien."

**Swanepoel (1982:10) o bolela fa molebo o, e le wa botlhokwa thata, bogolo jang mo metlotlong.**

**O ya pele ka go re:**

"Dat die strukturele benaderingswyse van groot belang is vir mondelinge vertellings, is dus baie duidelik."

**Fa go tlhokegang teng, molebo o, o tla dirisiwa mo tshekatshekong ya dibayokerafi tsa ga M.O.M. Seboni.**

**Cloete 1984:22) o tshwaya dikarolwana tse di latelang e le tsa botlhokwa mo popegong. Mo tshekatshekong e, tsone e tla nna tse di tla salwang morago:**

**a. Dintlha tsa puo**

Go tla lebiwa dintlha tse di latelang:

**i. Mefuta ya mafoko jaaka:**

- maadingwa
- malatlhelwa
- madiri
- maina
- mainatswako
- madiripoeletso, jalojalo.

**ii. Bokao, jaaka:**

- botshwantshi
- pheteletso
- tshwantshiso
- tshwantshanyo
- phefotso, jalojalo.

**iii. Dipolelo**

- mefuta ya tsone

**iv. Ditemana**

**v. Dikgaolo**

**vi. Diane**

vii Maele

viii. Morero

ix. Tiriso ya dintlha tsa puo

- Go tla sekasekwa ka botlalo ka mo mokwadi wa dibayokerafi tse tharo tse, le lokwalo lwa moikwadi a dirisang dintlha tse tsa puo ka teng.
- Mefuta ya mafoko a a dirisiwang e tla elwa tlhoko thata mo tshekatshekong ya dibayokerafi le lokwalo lwa moikwadi.
- Bokao bo tla tlhokomelwa ka mo bo dirisiwang ka teng le ka mo bo tlhatlosang kgotsa bo koafatsang maemo a botlhami ba dibayokerafi le lokwalo lo lwa moikwadi ka teng.
- Tiriso le mefuta ya dipolelo e tla okomelwa.
- Kgaoganyo ya tiro ya mokwadi ka ditemana e tla ntshediwa matlho dinameng.
- Go tla sekasekwa ka mo mokwadi a dirisang diane le maele ka teng. Go tla okomelwa, gare ga tse dingwe, gore a mokwadi o dirisa diane jaaka di tshwanetse go dirisiwa kgotsa a o a di fetola.
- Go tla lebelelwa gore dintlha tse di dirisitswe jang go tlhagisa batho ba a buang ka bone.

#### **b. Dintlha tsa maitshetlego**

Dintlha tse di tla salwang morago ke tse di latelang:

##### **i. Baanelwa**

Go ya ka Brink (1987:69) go na le mefuta e e latelang ya baanelwa:



### - Referensiële karakters

Mmadi a ka itse kgotsa a lemoga mothale o wa baanelwa ka kitso ya gagwe ya ditiragalo, dipolotiki le kitso ya batho ba mafatshe asele.

Kitso ya mmadi le tisanommogo le moanelwa yo, e tla mo thusa thata go mo tlhaloganya.

Dikao tse di totometseng tsa mothale o wa baanelwa ke Luther, kgosi, moruti, Calvin, jj.

### - Koppelaar karakters

Mofuta o, wa moanelwa o lemogiwa go tswa mo pading, ke gore moanelwa wa mothale yo, o a buisiwa jaaka sesupo sa mokwadi, mmadi kgotsa moemedi wa gagwe. Go itshupa ntle le pelaelo gore mokwadi o tlhagelela ka tsela nngwe mo baanelweng ba gagwe botlhe.

### - Anaforiese karakters

Baanelwa ba, ke ba ba tlhagelelang go tswa mo tirong. Ba bolelela pele se se yang go diragala mo pading mme e bile ba supa se se setseng se diragetse.

Pretorius( 1990:40) malebana le baanelwa ba a re:

“Hierdie karakters het net bestaansreg in die spesifieke storie, so tree hulle op as kerfstok van die leser . . . Hulle plant die informasie wat die storie laat ontwikkel.”

## ii. Karologanyo ya baanelwa

Forster (1949:75) o aroganya baanelwa ka gore bangwe ke “ronde karakters” mme bangwe ke “plat karakters”.

“Plat karakters” ba tlhagelela ba solofelwa mme ba na le ntlha e kgolo e le nngwe e ba itsegeng ka yone.

"Ronde karakters" bone ba tlhagelela ka mekgwa e le mentsi e e farologanyeng. Mo gontsi ba gakgamatsa mmadi.

Pretorius (1990:40) malebana le "plat karakters" a re:

"Voordele van die plat karakter is dat hy maklik herken word, nooit hervoor-  
stel hoef te word nie, en vir ontwikkeling dopgehou hoef te word nie."

### iii. **Metswedi ya tshedimose tso (informasiebronne)**

Brink (1987:76) o farologanya metswedi ya 'eksplisiete' le ya 'implisiete' malebana le baanelwa.

- Tshedimose tso ya 'eksplisiete' e ka bonwa ka ditsela di le tharo:
  - \* Ka mo mokwadi a bonang moanelwa ka teng.
  - \* Ka mo baanelwa ba bangwe ba bonang moanelwa ka teng; bogolo ka go boelets a dintlha dingwe ka ga gagwe; le gore ba akanyang ka ga gangwe.
  - \* Ka mo moanelwa ene ka sebele a iponang ka teng; a buang ka teng le gore o dirang.
- Tshedimose tso ya 'implisiete' yone e tlhagelela ka **leina le poeletso**, maemo jalojalo. Leina la moanelwa le ka nyalana le ditiro tsa gagwe.

Mo bayokerafing le gale ga se gantsi go nna jalo gonne moanelwa ke motho yo o tshedileng.

Malebana le ntlha e, Brink (1987:81) a re:

"Deur herhaling word 'n karakter se betekenis in die teks immers gevestig en ontwikkel."

- Go ya ka Brink (1987:66-68) moanelwa a ka itlhagisa ka boene ka dipuo le ditiro tsa gagwe. Kgotsa a senolwa ke baanelwa ba bangwe gongwe ra mo tlhalosediswa ke mokwadi.

### **c. Ditiragalo**

Cloete (1984:59) malebana le ditiragalo a re:

"Onder gebeure moet ons nie net kinetiese of aanskoulike gebeure verstaan nie. Sit, lê of staan is ook gebeure; gewoon praat, dink of droom is ook gebeure."

Ga go na tiro epe ya ditlhangwa e e ka emang ntle le ditiragalo, ga go tshwenye gore tiro eo e nnye go le ka na kang.

Ditiragalo di itlhagisa ka ditsela tse dintsi.

Brink (1987:47) o rarabolola dintlha tse di latelang:

#### **i. Tlhopho le kopanyo**

Fa go kwalwa bayokerafi ka ga motho, ga se dilo tsotlhe tse di amanang le botshelo jwa motho yoo tse di ka tlhagisiwang mo bayokerafing eo.

Motlhami o tlhopha dintlha tsa botlhokwa mme a di rulaganye sentle go kwala ka ga tsone.

Tlhopho e, ke tshimologo ya tiro nngwe le nngwe ya botaki.

#### **ii. Mofuta wa ditiragalo**

Go botlhokwa thata go lemoga gore ga go ntlha epe ya bayokerafi e e ka faphiwang mo dintlheng tse dingwe tse e amanang natso mme ya sekasekiwa e le yosi.

Cloete (1984:59) malebana le tiragalo a re:

"Onder gebeure moet ons nie net kinetiese of aanskoulike gebeure verstaan nie . . . Geen literêre werk is sonder gebeure nie, selfs nie die kleinste liriese gedig nie."

**Brink (1987:47) ene malebana le ntlha e, a re:**

"Die begrip "gebeure" is niksseggend tensy dit deurentyd saamgelees word met figuur, met tyd, met ruimte; en tensy die rol daarvan in die storie deurentyd beskou word in samehang met die beslag wat dit in die teks kry. . ."

**Ka ditlhagiso tse re ka tswelera go supa mefuta e e farologanyeng ya ditiragalo.**

**Brink (1987:48-64) o naya mefuta e e latelang ya ditiragalo:**

iii. **Tse di fetogang le tse di sa fetogeng**

iv. **Tshedimosetso e e supang maemo a a ranolwang ke moanelwa**

**Brink (1987:48) o tsweletsa ntlha e, ka gore:**

"Dit is die inligting wat Barthes "indices" genoem het."

v. **Ditiragalo tse di supang phetogo ya maemo**

**Rimmon-Kenan (1983:15) o latola pharologanyo mo gare ga ditiragalo tse di fetogang le tse di sa fetogeng.**

vi. **Tsamaiso ya ditlhopha**

**Mo tlase ga setlhopha se, o tlhagisa ditsamaiso tse di latelang:**

- e e seng ya molomo
- ya molomo

- dikgopolo
- Tlhaloso ya maikutlo (khuduego)

#### vii. **Ditlhatlhamano le ditlhopha**

Go mo pepeneneng gore ditiragalo mo bayokerafing ga di a kgaogana jaaka 'kgomo tsa pula mme di na le tshekamelo ya go bopa ditlhatlhamano.

Brink (1987:54) malebana le ntlha e, o tswelela jaana:

"Dit is immers danksy die aaneenskakeling van afsonderlike gebeurtenisse in kleiner en groter reekse dat 'n storie uit die verteltekste ontvou."

#### viii. **Thulaganyo ya ditlhatlhamano**

Ditiragalo ga di tlhagelele e le dilo tse di makgaoganyane fela. Di kopana le dintlha tse dingwe tsa kanelo, mme ka jalo go raya gore setori se ka rulagannwa ka tsela e e rileng.

#### d. **Nako**

Nako ke ntlha ya botlhokwa thata mo thulaganyong ya setlhangwa, mme go mefuta e le mmalwa ya dinako tse di ka dirisiwang. Nako nngwe le nngwe kgotsa di le mmalwa di ka nna tsa tsenngwa mo tirisong.

Cloete (1984:66) malebana le ntlha e, a re:

"Vir die literêre werk anders as vir ander tekste, is dit van kommunikatiewe waarde dat die taal in die tyd ontvou en dat sy medium dus tydsbepaald is."

Go ya ka Brink (1987:91-92) re ka farologanya dinako tse di latelang:

- paka ya go bolela
- paka e e boletsweng

- paka ya mmoledi

- i. **Paka ya go bolela** ke paka e diteng tsa setori di bolelwang mo go yone.
- ii. **Paka e e boletsweng** e supa paka e e akarediwang ke setori go simolola mo botsalong go fitlha mo losong lwa motho yo go kwalwang ka ga gagwe.
- iii. **Paka ya mmoledi** ke nako e mmoledi a e dirisang go tthagisa diteng tsa setori sa gagwe.
- iv. **Leano la go bolela.** Diteng tsa motlotlo di ka farologangwa ka ditsela tse di latelang:
- v. **Nako ya tirego.** Malebana le ntlha e, Higdon (1977:5) a re:

"The persistent reminders of time keep the reader aware of movement and change, of a process gradually unfolding as the characters develop."

- vi. **Nako ya kgadimomorago:** Mo go yone go gadingwa morago go simolola kwa tshimologong go fitlha mo motlheng wa jaanong.
- vii. **Nako ya kganelo:** Higdon (1977:9) o e bitsa nako ya kganelo. Tlhaloso e, e lebane sentle gonne e supa nako e e lekanyeditsweng, e mo go yone sengwe se diragalang.
- viii. **Nako ya politemporale:** Malebana le nako e, Higdon (1977:11) a re:

"The author freely mixes the various times of the characters, narrator and reader in such a way that a reader often loses control of all the time references."

Go ya ka Cloete (1984:66) mo tsamaisong ya kanelo ya padi nako e e kwadilweng ka yone ke ya botlhokwa thata.

## **e. Tikologo**

Go ya ka Cloete (1984:69) ga go na sepe se se ka diragalang mo thutong ya ditlhangwa ntle le tikologo.

O tswelela (1984:69) ka go re:

“Die literêre ruimte is nie “leeg” nie en nie “staties” nie. Dit is ook nie ‘n weerspieëling van die konkrete ruimte nie.”

### **i. Tikologo mo tsamaong ya padi**

Tikologo e na le namane e tona ya tiro mo tikologong ya padi.

Prince (1982:32) malebana le tikologo a re:

“It is quite possible to narrate without specifying any relationship between the space of the narration and the space of the narrated. If I write a story, not only do I not have to indicate where the events recounted take place, but I do not have to mention where their narration occurs. . . .”

Fa a tswelela pele Prince (1982:32) o dumela fa ditori dingwe di ka se kgonege ntle le tikologo.

### **ii. Tikologo ya moanedi, tikologo ya kanelo le tikologo e e anetsweng.**

Ditikologo tse tharo tse di umakilweng fa godimo tse, di dira mmogo.

Chatman (1978:104) malebana le ntlha e, a re:

“Verbal story-space . . . is what the reader is prompted to create in imagination (to the extent that he does so), on the basis of characters’ perceptions and/or the narrator’s reports.”

### **iii. Tikologo ya kanelo lwa ntlha e tlhola tikologo ya puo. Ka moo tsela e puo e dirisiwang ka yone ke ya botlhokwa e le ruri.**

iv. **Tikologo ya moanedi**, ke gore tikologo e go tswa mo go yone go simologang diteng tsa kanelo.

v. **Kago ya tikologo e e anetsweng.**

Fela jaaka mo tshekatshekong ya baanelwa, **poeletso** ya dintlha malebana le tikologo ke ya botlhokwa e le ruri.

vi. **Tekanyo ya tikologo e e anetsweng**

Brink (1987:118) o tlhalosa fa tikologo e sa kae fela lefelo kgotsa kgaolo e e rileng mme boammaaruri e le gore e akaretse dipopego le ditekanyo tsa kanelo e e ka di tsayang. O farologanya ditekanyo tse di latelang:

- **tikologo ya popego:** Yone ke e ka tlwaelo e akaretsang dikao tse di tshwanang le ntlo, phaposi, toropo, polasi jj. kgotsa tikologo jaaka lefatshe, maemo a loapi, tlelaemete jj.

- **tikologo ya kakaretso**

Tikologo e, ke e e fapaaneng le ya popego, jaaka lewatile le le didimetseng.

Go sedimosa ntlha e, Brink (1987:119) o nopola Lotman (1977:237) fa a re:

“... the world of the poor is realized in the form of a poor suburb, the slums or attics, while the world of the rich is realized as Main Street, a palace, or the dress circle of a theatre. . .”

- **kopanyo ya ditikologo tse di farologanyeng.**

Fa ditikologo tse di farologanyeng di dira kopano di ka bidiwa **tikologo ya katisanetso.**

Mothale o, o fitlhelwa mo dikanelong di le mmalwa.

vii. **Diteng tsa kanelo, diteng tsa puo**



Karolo ya diteng tsa kanelo le diteng tsa puo e botlhokwatlhokwa mme e tshwanetse go tsewa tsia ka gale.

Ke ka moo kitso ya borutapuo gompiono e leng ya botlhokwa thata mo go tlhaloganyeng diteng tsa dikwalo.

Setlhogo sa kanelo le sone ke sa botlhokwa thata.

Brink (1987:124) malebana le ntlha e, a re:

“Die drumpel tot die verteltekst is die titel. Omdat dit gewoonlik op buiteblad en titelblad saam met die outeursruimte aangegee word, word dit gemaklik as deel van die “outeursruimte” beskou.”

Ke ka moo setlhogo le sone se leng botlhokwa thata jaana. Setlhogo ga se fela karolo mme se tlhola boitshwaro malebana le diteng tsothle.

Cloete (1984:71) o digela ntlha e ka go re:

“So naby aan mekaar staan ruimte en persoon en so gesamentlik simboliseer hulle, dat Freda Plekker se “Gesprek met ‘n Olyfboom” begin met die visuele beeld van balkonne wat in Jerusalem uitwaarts oor die Negev staan, . . . ”

#### **f. Tsamaiso ya kanelo**

Kanelo ke ntlha nngwe ya botlhokwa thata mo bayokerafing. Tsela e moanedi a tlhalosang baanelwa ba gagwe bogolo thata moanelwamogolo ka teng ke ya botlhokwa thata go thusa mmadi go nna le ponalo e e tlhapileng ya bayokerafi eo.

Baanelwa ba bangwe le bone ka mo ba bonang moanelwamogolo ka teng ke tsela e ntle e e sedimosetsang mmadi go tlhaloganya bayokerafi eo ka kakaretso botoka.

Baanelwa, tikologo, ditiragalo le nako ke dilo tse di bofaganyeng tseo kopano ya tsone e tshwanetseng go felela mo ponalong e e tlhapileng.

### **g. Matshwao a moanedi**

Go ya ka Brink (1987:145) diteng tsa kanelo di akaretsa dintlha tse di latelang:

- ditirego le dikai tse di bidiwang ka tsone mo botshelong.
- Mabaka a motho a akanyang ka one jaaka e kete ene ga se motho.

Malebana le ntlha e, Bronzwaer (1970:18) o tihalosa jaana:

“... a perspective from which the story is presented.”

Genette (1980:213) ene a re:

“... the generating instance of narrative discourse”

Dithanolo tse di supa fa tirego ya kanelo e le lebaka la botlhokwa thata mo puisong ya diteng tsa bayokerafi kgotsa lokwalo lwa moikwadi.

### **h. Dintlha tsa kanelo**

Brink (1987:45) o ananela dintlha tse di latelang tsa kanelo:

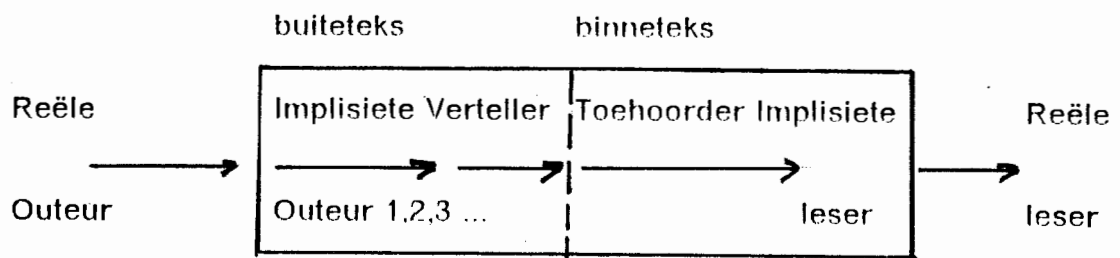
- i. **“Deiktiese terme”** Ke gore dikaelo tsa diteng malebana le nako le tikologo (jaaka “maabane, ngogola, gompieno, gone fa ke ntseng teng jaanong jaana . . .”
- ii. **Tiriso ya popego ya motho wa ntlha** moo go tlhagelelang “rona” gongwe “motho” teng.
- iii. **Go nna teng ga popego ya motho wa bobedi** mo gare ga diteng tsa padi gonne fa temogo “wena” e tlhagelela mo kanelong, go raya gore go tla latela “nna”.

- iv. **Tsela nngwe le nngwe ya kakaretso** mabapi le kgang ya padi jaaka tsela ya go ruta mmadi.
- v. **Tihaloso e anelwa ka mokgwa wa tlhago** gore e neye mmadi maikutlo a gore moanedi ke ene moanelwa ka sebele.
- vi. **Tshobokanyo malebana le nako le tikologo** le tsone di umakwa ke Chatman (1978:222-225) jaaka 'metlhala' e e totometseng ya moanedi mo pading.
- vii. **Tsela eo moanedi wa kanelo e leng motho wa ntlha mo go yone.**
- viii. **Moanedi ke mang?**

Go ya ka Brink (1987:147) tiro nngwe le nngwe ya go anela e kopantshiwa ke tiro ya go buisa mo pading. Moanedi mongwe le mongwe o na le yo a buang nae.

Mo gontsi ka mo ntle ga padi re fitlhela leina la mokwadi: Mokwadi yo, ke ene e leng moanedi gonne ke ene a buang le mmadi.

- i. **Thulaganyo ya ga Chatman (1978:151)** mabapi le kemo ya moanedi e ntse jaana:



- j. **Maemo a kanelo le ponalo**

*Ponalo le ntlhákanelo* ke diyathoteng nime tiro ya tsone mo kanelong e tlhagelela mo pepeneneng.

Brink (1987:151) o farologanya mo gare ga:

Baenedi ba '**-ntle**' le baenedi ba '**-teng**'.

Genette (1980:244) ene o ba bitsa "ekstradiëgeties" le "intradiëgeties".

O tswelala (1980:244) ka tsela e malebana le ntlha e:

"... to have the story told by one of its 'characters.' or to have it told by a narrator outside of the story".

Mo dikaing tse pedi tse, go ka dirisiwa popego ya motho wa ntlha.

#### **k. Moanedi wa '-ntle'**

Ntlha e, ke sekao ya se Genette (1980:244) a se bitsang "ekstradiëgetiese verteller". Se ikaegile ka tikologo mme se naya mmadi kitso ya gore bogologolo go ne go ntse jang mo tikologong e, le gore gompiono go ntse jang.

Gape ke yone tsela e mmadi a ka kgonang go itse sengwe ka ga baanelwa ka yone.

Ntlha e, e sedimoswa gape ke Rimmon-Kennan (1983:95) fa a re:

"Both extradiegetic and intradiegetic narrators can be either absent from or present in the story they narrate."

#### **l. Moanedi wa '-teng.'**

Mo ntlheng e, kanelo ya padi e dirisiwa ke moanelwa mo setoring kgotsa mo bayokerafing. Genette o tlhagisa dipolelo tse pedi tsa botsaakarolo mo setoring e leng **go nna teng** le **go se nne teng**. O tswelala (1980:45) jaana:

"Absence is absolute; but presence has degrees."

#### **m. Moanedi wa "nna"**

Go mo pepeneneng gore moanedi mongwe le mongwe le fa a ka nna mo maemong a motho wa ntlha kgotsa wa boraro, o ikaega ka lefoko le, "nna".

#### **n. Ditiro tsa moanedi**

Mo karolong e, moanedi o bonwa malebana le tikologo ya gagwe.

#### **o. Moanedi jaaka sekai mo tiregong**

Ga re kgatlhegele moanedi jaaka motho fela, mme tota re ela tlhoko mokgwa o a dirang tirego ya go bua ka teng.

#### **p. Mmui jaaka sekai sa moanedi**

Moanedi o botlhokwa thata gone o a bua - o a anela. Kanelo ya gagwe e matlhakore mabedi gone fa a anela, le ene o tshwaragane le go itshenola.

#### **q. Moanedi jaaka sekai sa tlhaeletsano**

Ntlha e, e amana le katoloso ya tiro ya kamano ya ga Jacobson. Go ya ka mareo a ga Genette, ke moanedi yo a tshwarang puisano le mmadi, go seng jalo tiro yotlhe ya go bala e fetoga matsapa a bo-phiri.

#### **r. Maonedi jaaka motlhalosi**

Fa, go tewa gore ka moanedi a kgetha, a kopanya dintlha tsa puiso o supetsa mmadi baanelwa le tikologo le gore di kopana jang, le gore tatelano ya bone ke efe mo kanelong.

Go ya ka Brink (1987:138) lereo le, "fokalisering" ga le a nepagala sentle go tlhalosa mabaka a a fa godimo gone bokao jwa teng bo phatlaletse jaaka dikala tsa mokala.

Genette (1983:49) ene a re:

"Anders as die filmmaker, is die romansier nie verplig om sy kamera êrens neer te sit nie: hy het nie 'n kamera nie."

Go ya ka ene lereo le, **ponalo** ke lone le nepagetseng.

O tswelela (1987:139) ka go re:

“Maar nou is “perspektief” al deur konvensie so geassosieer met “vertelhouding” (o.m. die afstand tussen die verteller en die storie), dat dit ‘n nuwe soort verwarring sou skep om nou die terminologie te verander.”

Chatman (1978:152) ene o farologanya ponalo maphata a le mabedi, e leng:

- **“persepsueel”**, ke gore maemo a molebeledi malebana le nako le tikologo ke tsa botlhokwa thata.
- **“konsepsueel”** mo go sa umakweng moemedi malebana le nako le tikologo, mme go gatelelwa boitshwaro thata.

Rimmon-Kenan (1983:77-81) ene o farologanya ponalo-tlhaloganyo, ponalo-sesaekholoji le ponalo-ideoloji.

Ntle le ponalo, bogolo thata jang mo bayokerafing le mo lokwalong lwa moikwadi, go thata go bona setshwantsho se se tlhapileng sa baanelwa, tikologo le ditiragalo.

Van Luxemburg et al (1985:176) bone ba digela ka go re:

“Vertellen zonder foculiseren kan niet.”

### **3.7.4 MOLEBO WA TIRAGALO**

Go ya ka Shole (1985:18) molebo o, o o kolobeditse ka leina la Sehisetori - bayokerafi mme nna ke tla o tlhomamisa ka leina la molebo wa tiragalo. Molebo, jaaka leina la one le kaya, o re supetsa gore kitso ya botshelo jwa motlhami e ka re tswela namane e tona ya thuso go tlhaloganyana ditlhangwa tsa gagwe botoka.

Shole (1985:18) o tswelela jaana go sedimosa boleng jwa molebo o:

“Fa o o dirisa, o batla go itse gore mokwadi ke motho wa mofuta mang, o tsetswe leng, o godile jang, o tshetse mo motlheng ofe wa hisetori, o nna kae, o nyetse

mang, o tshela jang le batho, go tlile jang gore a tlhame . . . o batla go bona gore a diteng tsa setlhangwa sa gagwe di senola hisetori ya bagaabo kgotsa ba lelapa la gagwe."

**Nieuwenhuizen (1981:51) mabapi le molebo o, a re:**

"Dit gaan hier om die studie van die geskiedenis van die letterkunde. 'n Skrywer het in sy werk 'n sekere verband met sowel die hede as die verlede en hierdeur word 'n insig in sy voorgangers sowel as sy opvolgers se werk gekry."

**Tiragalo ya ditlhangwa e tshwanetse go ama nako e e fetileng, mme se segolo e ame tshwaragano kgotsa kamano le gore se, se ama tiro ya motlhami jang.**

**Cox le Lewis (1974:119) ba naya thanolo e e latelang ya molebo wa tiragalo:**

"Exploring the significance of time, place and action in imaginative literature."

**Tiragalo e re senolela ka mo batho ba tshedileng ka teng mme e bile e ntse e supa dinonofa le makoa a bone.**

**Wellek le Warren (1963:44) mabapi le ntlha e ba re:**

"Conversely, literary history is highly important for literary criticism as soon as the latter goes beyond the most subjective pronouncement of likes and dislikes."

**Ba tswela go supa bothokwa (1963:44-45) jwa tiragalo mo go tlhaloganyeng ditlhangwa ka go re:**

"A critic who is content to be ignorant of all historical relationships would constantly go astray in his judgements. The critic possessed of little or no history is inclined to make slipshod guesses, or indulge in autobiographical 'adventures among masterpieces,' and, on the whole, will avoid concern with the more remote past, content to hand that over to the antiquarian and the 'philologist'."

Malebana le molebo wa tiragalo, Danziger (1967:133) o leka go supa ka mo bayokerafi e ka sekasekwang ka teng go lebeletswe botshelo jwa tiragalo ya sepolotiki.

O tswelela (1967:133) ka go re:

"Often the reader cannot afford to ignore the historical context of what he reads, a context that may be relevant in any of several ways."

Bayokerafi ya motlhami wa setlhangwa e ka re tswela namane e tona ya thuso mo tshekatshekong ya setlhangwa sa gagwe. Fa re dirisa tiragalo ya botshelo jwa motlhami re tshwanetse go ntsha matlho dinameng gore re se iphitlhele re atlhola ditlhangwa tsa gagwe ka botshelo jwa gagwe, e seng jaaka di ntse.

Danziger (1967:131) o kgalemela ntlha e, jaana:

"One danger, however, in literary biography is that it may substitute the criticism of a life for the criticism of a work."

O tswelela ka go re:

"But when the judgement of a man's private affairs is extended into a judgement of his art, the result is likely to be a distortion. Shelly has been damned as a poet because of his bad behaviour as a husband."

Go rialo go raya gore re tlhokomele fa re ikaega ka botshelo jwa motlhami go sekaseka le go atlhola ditlhangwa tsa gagwe.

Babadi ba le bantsi ba ka tlatsa ntlha ya gore ga se ditlhangwa tsotlhe tse di siameng tse di kwadilweng ke basaimi.

Puo e nngwe e e tlhobaetsang ke gore a ditlhangwa tsa kgale di sekasekwe le go atlholwa ka mekgwa le melebo ya segompiano.

Danziger (1967:135) o ananela ntlha e, jaana:

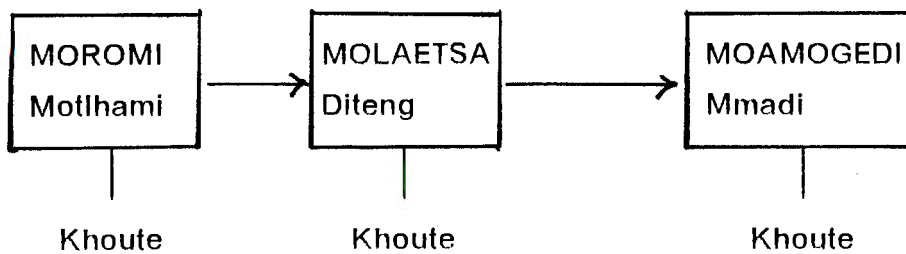


"This belief assumes that because critical standards have changed, it is only fair to evaluate a piece of literature as its contemporary audience would."

Tiragalo le tshekatsheko ya ditlhangwa ke diyathoteng - di-bapile fela di a farologana. Molebo o wa tiragalo, o tla dirisiwa mo tshekatshekong ya ditlhangwa tsa ga M.O.M. Seboni ka kelotlhoko e kgolo.

### 3.7.5 MOLEBO WA TLHAELETSANO

Molebo o, o na le dikarolo tse tharo. Go ya ka Cloete (1985:8) dikarolo tse di ka sarololwa jaana:



Tsela ya go fetisa molaetsa e a tshwana mo ditlhangweng. E ka nna mo pokong kgotsa mo porosong molaetsa o tsamaya ka tsela e e tshwanang. Moromedi o romela molaetsa wa gagwe ka tsela e e rileng kwa moamogeding mme dikhoute di dirisiwe. Mo molebong o, re kgona go kopa thuso ya melebo e mengwe go sekaseka setlhangwa.

Cloete (1985:55-56) mabapi le ntlha e a re:

"Vir 'n bestudering van die hele literêre kommunikasieproses word die hulp van benaderings uit ander wetenskappe dan ingeroep. Hier gaan dit veral oor die semiotiek, die literatuursosiologie, die literatuurpsigologie en die taalhandelingsteorie."

### 3.8 TSHOBOKANYO

Mo melebong e e sekasekilweng fa godimo go tla lekwa gore e dirisiwe mo go lebaneng teng, e seng go gapeletsa molebo ope fa o sa lebanang teng, Basekaseki ga ba tshwane; mme e bile ba fapaana ka dikakanyo. Mongwe le mongwe o lokologile go itshenkela molebo o ene a bonang o ka mo siamela go o dirisa.

Tlhopho e mo diatleng tsa mosekaseki gore ene o ikgethela melebo efe ka mabaka afe. Shole (1985:32) o dumalana le ntlha e, ya gore mosekaseki a ikgethele molebo o a sekasekang setlhangwa ka one.

Molebo re e dirisa ka maikaelelo a go senola bothakga le botswerere kgotsa go thagisa bokoa jo re rakaneng le jone mo setlhangweng.

Mo bayokerafing, jaaka ditlhangwa tsa ga Seboni re lemoga dintlha tsa botlhokwa tse di latelang:

- i. Kgatelelo mo bayokerafing e mo ditiragalong.
- ii. Moanelwa yo mogolo ke ene a totometseng, a setsweng morago, ditiro tsa gagwe di etswe tlhoko, le mororo go ntse jalo, moanelwa yo, ga a tshele a le nosi. O na le batho ba a tshelang le bone, mme ba na le namane e tona ya seabe mo metsamaong le ditiro tsa gagwe.
- iii. Baanelwa ba bangwe, jaaka mosadi le bana ba gagwe mmogo le ba lesika le bone ba elwa tlhoko ka ba laola botshelo jwa moanelwa yo mogolo.
- iv. Nako e bayokerafi e kwadilweng ka yone. ke ya botlhokwa thata le yone.

Nieuwenhuizen (1981:33) mabapi le setlhangwa a re:

“Die novelle handel oor die algemeen, alledaagse en die realisme van die normale lewe. Sommige novelles handel tog oor die buitengewone of die absurde, dit wil sê, die nomatiwiteit moet plek maak vir die a-normale.”

Boammaaruri jo, le mo setlhangweng sa bayokerafi bo teng.

### **3.9 TIRISO YA MELEBO MO TSHEKATSHEKONG YA DITLHANGWA TSA GA M.O.M. SEBONI**

Mo tshekatshekong ya ditlhangwa tse, ke tla dirisa melebo e e latelang ka tsela e:

a. **Molebo wa tshwantshanyo** o tla dirisiwa ka go tshwantshanya mabaka a a

farologanyeng mo ditlhangweng tsa ga Seboni, mmogo le go tshwantshanya dintlha mo go nngwe le nngwe ya ditlhangwa tse.

Mabaka a a etsang tikologo, baanelwa, botshwantshi le puo a tla tshwantshanngwa.

- b. Molebo wa tiragalo** ke tla o tsenya mo tirisong fa ke sekaseka matshelo a dikgosi tse pedi, e leng Isang Pilane le Sebele wa bobedi.

Molebo o, o tla dirisiwa gape mo tshekatshekong ya botshelo kgotsa bayokerafi ya ga M.O.M. Seboni.

- c. Molebo wa Sesaekholoji** le one ke o dirisitse mo tshekatshekong ya botshelo jwa mokwadi mme ke tla o dirisa gape go sekaseka matshelo a magosi a mabedi, e leng Isang Pilane le Sebele wa bobedi.

- d. Molebo wa tihaeletsano** ke tla o dirisa mo kamanong ya mabaka a a farologanyeng a setlhangwa sengwe le sengwe go bontsha tsamaiso ya melaetsa.

Kamano fa gare ga mokwadi le motho yo go kwalwang ka ene e tla okomelwa.

- e. Molebopogego** ke tla o dirisa go sekaseka popego ya buka nngwe le nngwe ka dikarolwana tsa teng e leng dintlha tsa puo le tsa maitshetlego.

## **KGAOLO 4**

### **4.0 RAMMONE WA KGALAGADI**

#### **4.1 MATSENO**

Rammone wa Kgalagadi ke maitibolo a ga M.O.M. Seboni mo bokwalapading jwa gagwe.

Setlhangwa se tota o ne a se tlhama ka maikaelelo a gore se dirisiwe mo dikolong tse dikgolo mo Botswana le mo Aferika Borwa, mme e ntse keletso ya gagwe gore le mo diyunibesiting se dirisiwe.

Mokwadi o bolela fa bogolo tota a tlhotlheditswe ke moswi mohumagadi wa gagwe, Gertrude Grissel Seboni, go dira maiteko a. Mo tshekatshekong ya padi e, ke tla tsenya mo tirisong melebo e e umakilweng mo kgaolong ya 3.

### **4.2 DINTLHA TSA MAITSHETLEGO MO GO RAMMONE WA KGALAGADI**

#### **4.2.1 BAANELWA MO GO RAMMONE WA KGALAGADI**

##### **A. Moanelwamogolo**

##### **a. Ka mo mokwadi a mmonang ka teng**

##### **i. O rata dilo tse dintle, mme ga a rate go phalwa**

Rammone o tlhagisiwa e le motho yo o ratang dilo tse dintle thata mme e bile a ilana le go gaisiwa ke batho ba bangwe.

"Maitsiboa le bosigo o ne a etela Sebitola le Modise go utlwa dikgang tsa lefatshe la gouta, mekoti le dilo tse dingwe tse a neng a di itse ka maina fela" (p.6).

Go ya ka mokwadi (1983:5) Rammone o bona ditsala tsa gagwe, e bong Sebitola le Modise ba tswa go dira, ba kgabile, ba na le maina a Sejatlhapi mme ba ratwa ke makgarebe.

O na le phisego ya go ka tshwana nabo, mme o ngwegela Gouteng gore ba se mo gaise.

ii. **Rammone ke motho yo o letshego wa dimpho tse di makatsang**

"Modimo, go a bonala, o ne o file Rammone dimpho di le dintsi.

Nngwe ya tse, e ne e le go itse go opela ka ntswe le e keteng la papalagae"  
(p.7).

iii. **Rammone o boboi, o itshiya mmele**

Mokwadi o mo tihalosa e le motho yo o boboi, yo o itshiyang mmele.

"E rile a utlwa ka ga babolai ba batho, dikebeke le "malaita", a sosobana moriri, a boifa thata thata . . .

Rammone a sisimoga go etela ditsala tsa gagwe mo Gouteng" (p.21).

iv. **Rammone ke mmoki**

Moanelwamagolo o senolwa ke mokwadi e le setswerere mo pokong.

Mo kgorogong ya gagwe go tswa Gouteng o boka Marugasepula jaana:

"Ke Motšatš'a mogakatsa inala,  
Yo go tweng noga e kgolo ya noka tse dikgolo  
E go tweng e kile ya tsosetsa bangwe kgwanyape,  
Ya re Bakgatla ya ba tsosetsa phefo;  
Ngwana wa Lekone a tshaba a sutlha  
A tshaba ka tlhako di le letsogong" (p.30).

v. **Rammone o dumela gore pelo e ja serati**

Mokwadi o mo senola e le motho yo o dumelang gore pelo e ja serati.

O ganana le kakanyo ya batsadi ba gagwe gore a senke sego sa metsi mo lesikeng jaaka e ne e le tlwaelo mo metlheng eo.

"Dipelo tsa batsadi ka di a bo di ne di tlhokofetse, bogolo jang gore a tseye yo o tlhophilweng ke bone, wa losika lwa bone, ga batla ga nna kang, ya gore a pateletswe" (p.32).

**vi. Rammone ke motho wa dikgakololo tse di siameng**

"A itsege thata mo bathong. A tsenja kereke, a opela ka lentswe le le botshe. A thusa mo diphuthengong tsa Bathobantsho, ka go naya kgakololo tse di phepa" (p.33).

**vii. Rammone o tletse lorato le bopelonomi**

O senolwa ke mokwadi e le motho yo o tletseng lorato le bopelonomi.

"Gongwe Rammone o ne a tletse bopelonomi ka ntlha ya bo a bonye thuto ya gagwe mo sekgweng . . ." (p.76).

Go supa fa e ne e le motho wa lorato mokwadi a re:

"Le fa a ka se nyale Mmatheebe, e ne e se gobo a ne a mo tlhoile. Ga se gore pelo ya gagwe e ne e se botlhoko go utlwa ka ga bolwetse jwa gagwe" (p.77).

". . . bana ba gompieno ba ka etsa mokolwane wa Kgalagadi, ba tlatsa pelo tsa bone ka lerato, ba lesa go tlhoanela lesidi le khufano ya lefela mo bathong" (p.77).

**viii. Rammone ke moithuti yo o mafolofolo**

Rammone o senolwa e le moithuti yo o mafolofolo ka mafoko a:

"Ga a ka a feta a tshameka jaaka bontsi bo tle bo dire; mme mo lobakeng lwa ngwaga tse tlhano a bo a na le megatla e mebedi morago ga le leina, e bong BA., le LLB." (p.35).

ix. **Motho wa seithati**

Rammone ke motho yo o ithatang, yo o tlotlang maemo a thuto ya gagwe. Le mororo a ne a rata Mmatheebe la go swa, o thibelwa ke go tlhoka thuto ga gagwe gore a mo nyale.

"Khutsafalo ya tlela Rammone fa a gopola gore ga a tlhole a na le go ka bua ka ga nyalo le Mmatheebe . . . Kgomo le mmoulwe ga di ka ke tsa golegwa mmogo!" (p.38).

x. **Morutabana wa nnete le modumedi**

Maonelwamogolo o senolwa ke mokwadi e le modumedi wa boammaaruri, morutabana yo o ikanyang thapelo ka dinako tsotlhe.

"O ne a simolola letsatsi ka thapelo mme a tswala fela jalo . . . o ne a tle a kopiwe go ya go rera gantsi thata. Tsatsi lengwe a tlatsa bohutsana ka pelo tsa batho . . ." (p.53).

xi. **Rammone ke makgonatsotlhe**

Rammone o senolwa ke mokwadi e le makgonatsotlhe mme a fapaana gotlhegotlhe le batho ba a phelang le bone.

Tota le mo botsofeng o tlhagisiwa e le motho yo o fenyang mathata a botsofe.

"Bonang Rammone, o tsofetse, mme thata. nonofo le tlhaloganyo e ntse ke tsa gagwe" (p.62).

"O ne a nonofile mo dilong tsotlhe ka a bua dipuo ka bokgabale . . . E ne e le moitseanape mo molaong wa sekgoa ka wa ga gabo a ne a o itse go fetelela. Ga re letshego ga le tlhakanelwe!" (p.50).

xii. **Motho yo o maitseo**

Mokwadi o mo senola e le ngwana yo maitseo a gagwe a eletsegang e le ruri, mme a tshegetsa molao wa batsadi ba gagwe ka metlha.

"Rammone o ne a tle a beye mebutla e, fa pele ga banna ba ga gabo, e le mešomo. Ka e ne e le mosimane yo o molemo . . ." (p.4).

xiii. **Rammone ke motho yo o boutlwelebotlhoko**

O tlhagisiwa ke mokwadi e le motho yo pelo ya gagwe e tletseng kutlwelebotlhoko.

"Gape o kopa gore lekgotla le se ka la nna le thata go kgwathisa basadi. O boletse gore ga go na fa mosadi a ka itewang teng gonne mmele wa gagwe ke matobetobe" (p.68-69).

Go gatelela kutlwelebotlhoko ya ga Rammone, mokwadi a re:

"Motho re mmolela a sa tlhole a na le go ikutlwela. Ruri ke wena go ka bong go tulwe o petleke wa malemela gotlhe. Ditlogolwana tsa rona di tla nna di bala ka ga tiro tsa gago" (p.69).

b. **Ka mo baanelwa ba bangwe le batho fela ba bonang Rammone ka teng.**

Batho ba bangwe ba ne ba bona Rammone jaana:

i. **Mogaisi**

Batho le bone ba ne ba bona Rammone jaaka motho wa dinonofu tse di gakgamatsang, yo o gaisang ba bangwe.



"Le bone batho ba Mmone tota ba ne ba lemoga fa Rammone e ne e le motho wa sengwe, a gaisitse ba bangwe" (p.51).

**Batho ba bona Rammone a gaisitse thata mo botshelong jwa gagwe.**

"Batho ba bua thata, ba re morutwana o gaisitse barutwa ba gagwe" (p.51).

## **ii. Mogakgamatsi**

**Sebitola le Modise ba leba Rammone ka poifo e e bolaisang legatlapa mala.**

"Rammone, ka kgopolo tsa bone, e ne e le selo se se lomang, setsenwa se se jang ditlhare ka meno" (p.48).

## **iii. Morutegi yo mogolo**

**Mmatheebe ene o bona Rammone jaaka morutegi yo mogolo.**

"Mmatheebe a arabela tlase a re, "Ke tsogile, titš'here, a wena o tsogile titš'here?" (p.38).

## **iv. Sekgoreletsi le leferefere le le pelompe**

**Kwa gae kgosana ya motse e ne e mmoifa, e sa mo ikanye, e belaela fa a tlile go mo tseela bogosana jwa motse.**

"Kgosana ya gagwe ya boifa tlhalefo ya gagwe. Boemong jwa go mo ikatametsa, ya mo tshwarela kgakala, ya itira nta ya seloinela kobong" (p.36).

**Ka ntlha ya kilo ya kgosana mo go ene mmogo le bailabarutegi Rammone a inaya naga.**

"Lekolwane la sutlha, la ya le mafatshe. E rile a se yo, leina la gagwe la sala le tumisitswe mme bamosenyi ba bolela bopelompe jwa gagwe, ka go tloga a tsamaye" (p.37).

**c. Ka mo ene a iponang ka teng**

**i. Ga a palelwe ke sepe**

Rammone ka boene o ipona e le motho yo o sa palelweng ke sepe. O a itshepa. Ntlha e, e tlhagelela mo pepeneneng fa a ipala mabala a kgaka mo go Mmatheebe.

“Ke a go ipaakanyetsa go tsaya wena, Mmatheebe, o tla nna mosadi wa me tadi e amusa” (p.16).

**ii. Motho yo o tlhamaletseng, yo o se nang bolotsana**

Rammone o ikaya e le motho yo o se nang bolotsana, mme a ila madila. O itlhalosa mo pokong, fa a re:

“Nna ga ke bo itse bolotsanyana  
Ga ke bo itse bojalwa jwa phaana,  
Jo motho wa bone o atlhama fela.  
Tlogang lo ntseye, lo nkgogeng,  
Lo nkise fa pele ga Morena,  
Fa pele ga Setshele a Motswasele” (p.46).

**B. Banelwa ba bangwe**

Banelwa ba bangwe ba tlhagisiwa mo lokwalong lo lwa moikwadi go sedimosa maemo a mpanelwamogolo.

**a. Modise le Sebitola** ba bonwa ke mokwadi le ba bangwe ka mekgwa e e latelang:

**i. Ba rata dilo tse di phatsimang, mme ba makoko**

Ba tlhalosiwa ke mokwadi e le batho ba ba ratang go ipontsha thata.

“... ba le maphatsiphatsi, ka ba tswa Gouteng. Go kokoroga ga bone jaaka mekoko fa gare ga dikoko tse dinamagadi ga mo kgatlha . . . ” (p.5).

ii. **Ba rata sešwa ba latlha segologo**

Baanelwa ba babedi ba, ba latlha maina a bone a tlhago, a ba a neilweng ke batsadi ba bone.

"Sebitola makgarabe a ne a tshwere bothata a ithuta go bitsa leina la gagwe la "Goodnight." Modise o ne a fetotse la gagwe a re jaanong o "Morris"" (p.5).

iii. **Batho ba ba kitso e e fokolang**

Modise le Sebitola ba senolwa ke mokwadi jaaka batho ba ba kitso e potlana, ba ba welang dilo tsa seeng godimo ba sa itse tiriso ya tsone.

". . . ba apere dipaka tsa madi a bone tse dintsho, tse Majatlhapi ba di aparang bosigo go iwa meketeng. Di ne di phatsima mo motshegareng, ditukwinyana tse di talanyana di lepeleditswe . . ." (pp.5-6).

iv. **Batho ba ba ratang mekgabo**

Ka ntata ya go ikgabisa ga bone, Modise le Sebitola ba ratwa ke makgarebe. Ba direla theko ya diaparo fela, ga ba bolokele bokamoso sepe.

Ke batho ba ba gopolang fa go apara diaparo tsa magasigasi e le go gaisa ba bangwe.

"Dihempe di ne di tshwana ka mmala wa loapi; dibofamelala e le tse dikhibidu" (p.6).

v. **Modise o itse maano a botshelo**

O senolwa e le motho yo o itseng go iphedisa mme a itse maano a botshelo.

O dirisa kitso ya gagwe go tswa kwa meepong, mme o agela batho ba Molepolole marako a maje.

“Modise a huma ka letsatsi, tšhelete, mabele le dikgomo” (p.62).

**vi. Modise ke mohumi wa lesilo**

Modise ke mohumi o retelelwa ke go dirisa khumo ya gagwe ka botlhale, mme morago o lebala fa lemphorwana la bojalwa le sa fofe.

“Dino ga di boloke ope. Bonang Rammone, o tsofetse, mme thata, nonofo le tlhaloganyo e ntse ke tsa gagwe” (p.62).

Ke mohumi yo o ratang go itumedisa ditsala tsa gagwe ka khumo ya gagwe. O lebala fa khumo e le mouwane.

“Ke go re o ne a thubakilwe ke dikgaphatsego tsa lewatle la botshelo. Mabela a mekorogo a fedile” (p.63).

**b. Ka mo baanelwa ba bangwe ba ba bonang ka teng**

**i. Rammone o ba bona e le medingwana**

Rammone o bona Modise le Sebitola jaaka medingwana, e go seng ope yo o e gaisang.

Ka ntata ya ntlha e, o na le keletso e e mo fisang ya go eletsa go tshwana nabo. Mekgabo ya bone e mo tlhakanya tlhogo.

“Rammone a bona pono e, mme bonang he!. A simolola go hutsafala le go huduega mo moweng. A bisa le go tlhokomela ditiro tsa gagwe” (p.6).

**ii. Mmatheebe le makgarebe a mangwe ba bona Modise le Sebitola e le banna ba popota.**

Mmatheebe le makgarebe a mangwe ba kaya Modise le Sebitola jaaka banna ba popota ka ntata ya magasigasi a mekgabo ya bone.

"Sebitola makgarebe a ne a fshwere bothata a ithuta go bitsa leina la gagwe la "Goodnight"" (p.5).

**c. Ka mo bone ba iponang ka teng**

**i. Modise o ipona a ka busa morafe**

Khumo ya ga Modise e mo taga e se bojalwa, mme e mo dire go ikgopola a sa fapaane le kgosi ka sepe, mme le ene a ka busa.

"E rile mo khumong eo, a iphitlhela a ka busa. A otlolola letsogo la gagwe thata, a direla ditsala mekete e e sa khutleng" (p.62).

**d. Mmatheebe: Mokwadi o mmona jang?**

**i. Mosetsana wa Motswana yo o gopolang a gaisa ba bangwe.**

Mokwadi o mo senola e le mosetsana yo motshwana, yo o meno masweusweu. Le mororo go ntse jalo, mokwadi o mo tlhagisa a se na popego e ntle thata.

"Sebe sa phiri fela e ne e le gobo dinko tsa mohumagadi di ne di atlhame jaaka molomo wa tlhobolo ya dihala. Fa o ne o ka mo leba . . . o ka bo o lemogile gore ke mongwe wa basetsana ba e tleng e re ba sena go forwa . . . ba lebale fa go na le ba ba ba gaisang kgotsa ba bantle jaaka bone" (p.16).

**ii. Mosetsana yo o sa tsenang sekolo**

O tlhalosiwa ke mokwadi e le mongwe wa basetsana ba ba tlhokileng letshego la go tsena sekolo.

"Jaaka gale, barweetsana ba ba sa itseng kwa kgoro ya sekolo e lebileng teng, ba bo ba phuthegile . . . Rammone a tswa legolegwa la kgarebe e nngwe go twe Mmatheebe . . ." (p.15).

Ka ntata ya go sa tsena sekolo Mmatheebe o tsena motse ka bogare go senka yo a ka mo thusang go mmalela lekwalo le a le kwaletsweng ke Rammone.

"A ja motse ka lenao, a batla yo o ka mmalelang, sephiri se. Kana go tlhoka go itse go bala go sotla jang! Mmatheebe a ngaparela ngwanyana wa sekolo gore a mmalele" (p.29).

### iii. Mosetsana yo o botlhale

Mmatheebe o tlhagisiwa e le mosetsana yo o botlhale ka e rile a bona Rammone a felelwa ke madi a mo phuaganya.

"Batho ba fapaana ka megopolo. Bangwe ba ka re Mmatheebe ke sefalele mme ba bangwe ba ka re o botlhale . . . a lemogile gore monna yo a se ka keng a jesa mosadi ga se monna wa sepe" (p.29).

## e. Baanelwa ba bangwe ba mmona jang?

### i. Rammone o mmona a sa gaisiwe ke ope ka bontle

Le mororo mokwadi a bolela fa dinko tsa ga Mmatheebe di tshwana le tihobolo, mo matlhong a ga Rammone go ne go se yo o gaisang Mmatheebe.

"Rammone a botsa tsala nngwe ya gagwe ka ga naleli e, le kwa e agileng teng" (p.16).

### ii. Kgogedi e e maatla

Rammone o mmona jaaka kgogedi e e maatla a a boitshegang.

"Ruri, ruri, Rammone a tswa legolegwa la kgarebe e nngwe go twe Mmatheebe . . ." (p.15).

Tota le fa batsadi ba mmotsa ka ga maikaelelo a gagwe a go aga motse, o tshwara di kgaoga ka ntlha ya fa a setse a ipofile ka Mmatheebe.

"Wayii! Kana o lobelang? Tota pelo e ne e sa ntse e le mo go Mmatheebe" (p.32).

### iii. **Motho yo o sa rutegang**

Rammone, morago fa a se na go rutega, o bona Mmatheebe e le mosadi yo o sa rutegang, mme yo o sa tiholeng a mo tshwanetse mo lenyalong.

"Khutsafalo ya tlela Rammone fa a gopola gore ga tihole a na le go ka bua ka ga nyalo le Mmatheebe" (p.38).

### f. **Ditsala tsa gagwe di mmona jang?**

#### i. **Motho yo o nyatsegileng ka go tlhoka thuto**

Le mororo a ne a le montle, ditsala tsa gagwe di mo nyatsa thata ka go tlhoka thuto.

"E ne ya re a bonwa ke bankane ba gagwe, go bo go swiwa ka setshego. Go ne go ntse go twe. "a le mmonyane Mmatheebe?" Selo se bontle bo tle bo ne bo wela mo setlhareng jaana? O nnetseng montle a se kitla a tsena sekolo?" (p.39).

### g. **Ene ka sebele o ikgopola jang?**

#### i. **Ke montle, mme ke a ratwa**

O ne a ikgopola a ithaya a re ruri o montle jaaka go bolelwa.

“... ka a ne a ikgodisitse thata, a le mabelanyana, a sinalala, a penapena nko e e keteng molomo wa tlhobolo; a ja tsala ya gagwe ya ngwanyana ka leitlho, mme baa swa ka setshego” (p.28).

**h. Motlalepula: Mokwadi o mmona jang?**

**i. Motho yo o maitseo**

Mokwadi o mmona jaaka motho yo o maitseo a eletsegang le mororo a tswa lefatsheng la Kopano.

“A bua le botlhe ka bonolo. A thusa matsalaagwe dilong tsotlhe. Ga a ka a nyatsa monna gobane a goletse gareng ga dithota” (p.46).

**ii. Mosadi yo o swetseng dikano**

Ke mosadi yo o sa lebaleng maemo a gagwe a lenyalo. O a itlotla mme o swela dikano tsa lenyalo.

“Le gone e kete mafoko a o neng a a bua fa pele ga moruti le phuthego motlhang ba nyalanang, o ne a a gakologelwa sentle ...” (p.46).

Mokwadi (p.46) a re o ne a ineetse gore Rammone e tla nna monna wa gagwe mo khumong le mo khumanegong.

**i. Tlharesagae: Mokwadi o mo tlhagisa jang?**

**i. Lekawana la moruti, mme a rata lefoko la Modimo thata**

Tlharesagae o kgona go rapela gore bareetsi ba gagwe ba lele selelo sa matlhomola.

“Lentswe la gagwe la thatloga ka bonya mme thapelo ya gagwe ya letsa Modise. Ba bangwe ba lela nae ka pelo tsa bone di a bo di ne di gopotse kgakala” (p.86).



## ii. **Mosokolodi**

Ka neo e a e neilweng, Tiharesagae o kgona go sokolola Modise le Sebitola go nna bareri ba lefoko la Modimo.

“A ba tsenya mo tseleng fela ka pele. Ba ithuta ditirelo tsa kereke mme ba tloga ya ne e kete ba tla gata kगतong tsa ga Rammone” (p.87).

### 4.2.2 **MAINA**

Maina a baanelwa mo lokwalong lo lwa moikwadi ga a na kamano e e totobetseng le ditiro tsa bone, fa e se fale le fale.

#### a. **Rammone**

Leina le Rammone, le tswa mo go 'go bona'

Rammone, mo kgopolong ya me, o bonela botshelo pele, ka go ithuta a fapoga dilo tse di sa siamang jaaka botagwa gore a kgone go thuma mo lewatleng la bophelo.

O bonela pele ka go tlogela Mmatheebe yo o sa itseng kgoro ya sekolo mme a nyale Motlalepula.

#### b. **Modise**

Modise ke leina le le tswang mo go 'go disa'.

Re mmona kwa bofelong a fetoga modisa wa phuthego ya Modimo ka go e rerela le go e sokolola.

#### c. **Motlalepula**

Leina le le tswa mo go 'go tla + pula'. Ke motho yo o belegweng pula e na. Pula ke selo se se molemo, e batliwa ke ditshedi tsotlhe ka e tliša boitumelo.

Motlalepula o siame, o molemo mo monneng wa gagwe le mo bathong ba bangwe.

#### d. Tiharesagae

Ke leina le le bopilweng ka mafoko a mabedi e bong **setlhare** le **legae**. Re mmona a alafa Modise le Sebitola ka go ba naya setlhare sa botshelo e leng go ba sokolola. Setlhare se a alafa, mme Tiharesagae o alafa maleo a ga Modise le Sebitola.

Mabapi le maina a baanelwa a a amanang le ditiro tsa bone Nieuwenhuizen (1985:11) a re:

“Dat naamgewing by die Bantoe ‘n baie groter rol vertolk as wat dit by die blanke is, is seker.

Baie name van karakters in die Bantoetale tipeer die karakter t.o.v. ‘n bepaalde eienskappe of kwaliteit of is gekoppel aan ‘n bepaalde gebeurlikheid. Hierdeur word die karakters in meeste gevalle gedwing om op te tree volgens die kader van sy naam tipering.”

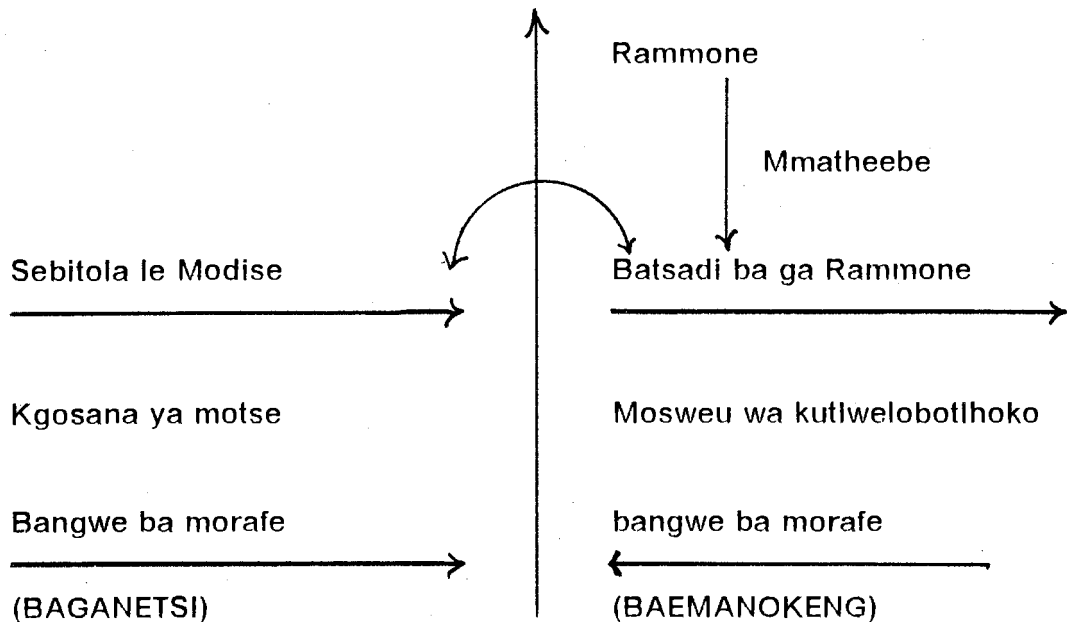
Go itshupa ntle le pelaelo gore mokwadi o kgonne go tlhagisa moanelwamogolo sentle mme ga tswela mo pepeneneng gore padi e, ke lokwalo lwa moikwadi lo lo iphitlhileng. Rammone o tlhagelela sentle e le motho yo o kileng a tshela, a ja bogobe le batho ba bangwe.

Mang le mang o eletsa Rammone mme o tlhomogela Mmatheebe pelo go bona lenyalo le mo tswa diatleng fa a sa solofelang teng. Baanaelwa botlhe ba bangwe mokwadi le bone o ba senotse sentle. Ga a senye nako e telele ka bone ka gonne, jaaka ke setse ke umakile, padi e, e le lokwalo lwa moikwadi.

Mokwadi o atlegile go bontsha fa thuto e kgona go nonotsha motho go thuma mo lewatleng la botshelo jaaka re bona ka botshelo jwa ga Rammone.

#### 4.2.3 KAROLOGANYETSO YA BAANELWA KA SETHALO MO GO RAMMONE WA KGALAGADI

Go ya ka tharabololo ya bannelwa jaaka e tlhagisitswe fa godimo, tshameko ya baanelwa e ka tlhagisiwa ka sethalo jaana go ya ka sekao sa ga Greimas (1971:165):



Modise le Sebitola ba thusa Rammone go nna se a leng sone le go fitlhelela maikaelelo a gagwe. Fa a bapisiwa le ditsala tse tsa gagwe, o fitlhelwa a le botoka, e le sekao se batho ba bangwe ba gakologelwang go se etsa kgotsa go se gaisa.

#### 4.2.4 DITIRAGALO MO GO RAMMONE WA KGALAGADI

Ntlha nngwe ya botlhokwa e padi e itsegeng ka yone ke kgatelelo e e welang mo godimo ga ditiragalo. Ditiragalo mo lokwalong lo, lwa moikwadi di na le mokgwa wa go fetogafetoga. Ga di a ema felo go le gangwe.

Re bona Rammone a fetola botshelo jwa gagwe ka go tsaya malebela mo go Sebitola le Modise. O ikwadisetsa go ya meepong gore a ye go dira a tle a tshwane le ditsala tse pedi tse tsa gagwe. Mo tseleng o kopana le mosetsana Mmatheebe mme o mo gapa maikutlo. Ditiragalo tsa lokwalo lo, re bona di diragala ka ditlhatlhamano le ditlhopha jaaka Brink (1987:54) a tlhalosa.

Mo setimeleng o gakgamatswa ke maatlametlo a batho basweu ka go aga selo se tshwana le setimela, mme a tsena mo letshogong le le boitshegang.

“Ga se ka ga nna le nako ya gore Rammone a tlhatlhobe setimela se a se palameng ka ntata ya letshogo le kgakgamalo e kgolo go bona selo se se ntseng jaana” (p.17).

Fa a fitlha teng o kopa moithuti mongwe go mo thusa go kwalela batsadi lekwalo go ba itekodisa.

Re bona kgolagano mo gare ga ditiragalo tsa padi e, jaaka Brink (1987:53) a tlhalosa. Morago ga dikgwedi tse robedi o wetsa setlamo sa gagwe mo moepong. O tsena mo semelemetheng sa Gouteng go ithekela diaparo gore a tsene kwa gae a lebega sentle.

Fa a fitlha gae o leba Taemaneng go senka tiro teng. O ya Taemaneng ka batsadi ba mo umakela tsa lenyalo mme a sa dumalane natso.

“A ipega setimela ka madi a o neng a a bategile fa a senya a mangwe. Ga a ka lekela Gouteng mme o ne a kotlomelela Taemaneng (Kimberley)” (p.32-33).

Tlhatlhamano ya ditiragalo tse e tswelela pele ka Rammone. Fa a fitlha Taemaneng lekgoa la mohumi la mo utlwela botlhoko la mo romela Fort Hare.

“Morago Lekgoa la maitseanape a Ramatloto la mo tlhomogela pelo. La mo isa sekolong se setona sa Bathobantsho sa Fort Hare” (p.34).

Phetogo ya ditiragalo e tlhagelela gape fa Rammone a fetola mebala ka nako e khutshwane mme a bona megatla ya B.A., LL.B.

Fa a tswa Fort Hare o boela Molepolole mme teng kgosi le batho bangwe ba mo tshedisa makgwakgwa ka moporofeti a se na tlotlo kwa ga bone. Batho ba, ba mo senyetsa maikaelelo a gagwe mme selo se, sa mo utlwisa botlhoko thata.

"Morutegi yo mogolo a hutsafala, a kgaratlha mo moweng ka go senyegelwa ke maikaelelo. A hutsafala gonne bamokgoreletsi ba mo senyeditse ka ntata ya go tlhoka kitso ga bone" (p.37).

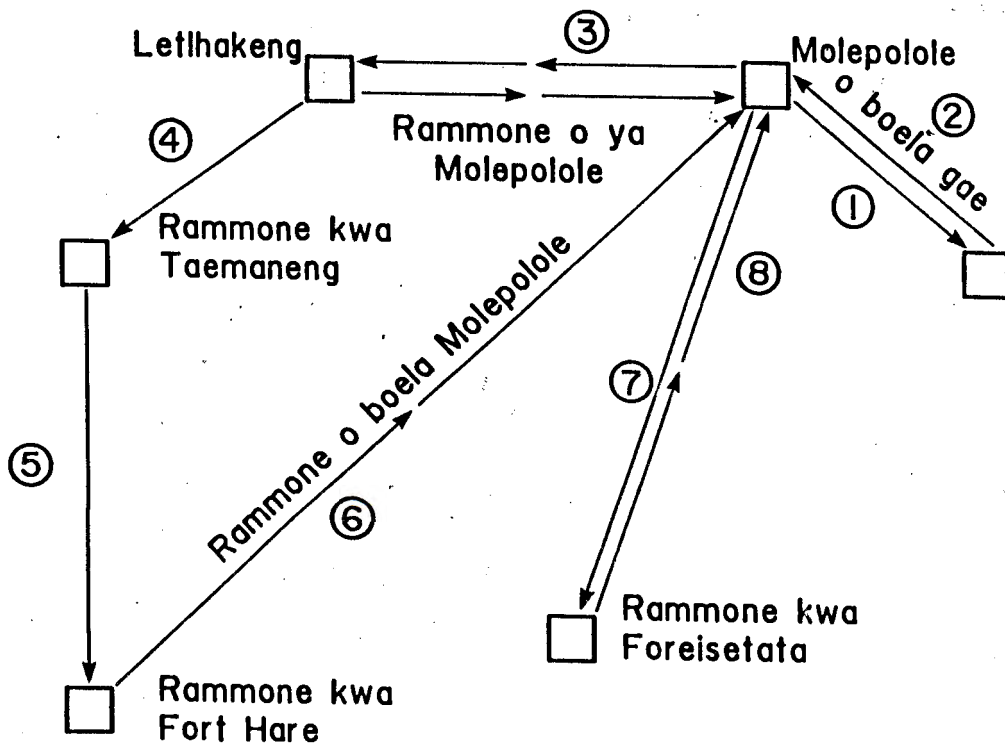
Rammone a ya lefatsheng la Foreisetata a nna teng lebaka le lelele mme morago a boela gae le mosadi wa gagwe, Motlalepula. Fa a fitlha gae, a fitlhela kgosi e e neng e mo lla e ntshitswe mo bogosaneng mme go busa osele. A thusa mo ditshekong mme batho ba itumelela dikatlholo tsa gagwe.

"Katlholo tsa gagwe tsa ya le pelo tsa batho ka gobo lefufa le ne le se yo pelong ya gagwe" (p.67).

Go ya ka nna, mokwadi o kgonne go supa mo ditiragalong tsa lokwalo lo, lwa moikwadi gore motho mo botshelong o a fetoga. Selo se, se totomatswa ke botshelo jwa ga Rammone mmogo le ditsala tsa gagwe, Sebitola le Modise.

"Mo botshelong ga go na go ema felo go le gongwe jaaka setlhare. Re tshwanetse go tsamaela kwa pele kgotsa go suta ka samorago jaaka khukhwane" (p.88).

a. Tlhatlhamano ya ditiragalo mo go Rammone e ka suplwa jaana ka Sethalo:



#### 4.2.5 TIKOLOGO MO GO RAMMONE WA K GALAGADI

Mo go Rammone wa Kgalagadi ditikologo tsotlhe tse tharo, e leng ya moanedi, ya kanelo le e e anetsweng di akaretswa tsotlhe.

Ditikologo tsa metsesetoropo, selegae le meepo di a tlhagelela. Rammone o golela mo motseng wa Setswana wa Letlhakeng mme morago o ya Gouteng go dira mo meepong, morago o boele gape gae. Morago gape o boela Taemaneng kwa a tswelang batho ba teng namane e tona ya thuso.

Mo tikologong ya selegae re bona Rammone a disa diruiwa tsa ga rraagwe jaaka basimane botlhe ba tikologo ba dira. Tikologo, jaaka Cloete (1984:69) a tlhalosa ga e eme felo go le gongwe fela. E tsamaya e fetogafetoga. Rammone o ngwegela batsadi ba gagwe o ya Gouteng mo tikologong e kgolwane ya meepo ya gouta. O fitlhela tikologo e e fapaanang gotlhe le ya Kgalagadi, kwa a tsaletsweng teng. Puo ya teng le yone ga e a itsheka jaaka ya kwa gae, kwa Letlhakeng.

"A kgalema ka kodu ya tau a re,

"Trese, mina hayikhona sekatho ka wena!

Weke apo pikinin, its day breke!" (p.18).

E, ke puo ya tikologo ya meepo kwa Rammone a iphitlhetseng a dira teng. Rammone o dira mo moepong, tota le ka letsatsi la tshipi o boifa go ja nala ka ntata ya go boifa malaita a Gouteng. Tikologo ya gagwe e ngotliwa ke poifo ya go bolawa ke babolai ba mo meepong.

Tikologo e tsepamisa ditiragalo mme e bile e tshegetsisa baanelwa mo tirong ya bone. Mkwadi o tlhalosa lefatshe la Makgalagadi le baagi ba lone jaana:

"Ba agile kwa tengteng mo melapong ya sekaka sa Kgalagadi. Ke batsomi ba dinatla mme jaanong e setse e le bone barui ba kgomo e telele" (p.3).

Fa a tlhalosa tikologo ya Kgalagadi, mkwadi o tswelela ka go re:

"... o tla tshela sentle mo lefatsheng la Kgalagadi, la mogote o o menolang ditlhare ka dithito, lefatshe la lenyora le leuba" (p.65).

Fa a se na go hularela tikologo ya kgora le letlotlo, o iphithela mo gare ga ditotoma tsa mmu o o tswang mo maleng a lefatshe. Tikologo e e se nang boiketlo, e botshelo e leng semphete-ke-go-fete mo go yone; mo matshwititshwiti a batho a tlhanaselang jaaka dikgobe di gana go butswa.

"A re o isa matlho ka fa phologelong, mme a tshosiwa ke bontsi jwa batho, ba Basweu le ba Bantsho. A tlhakana tlhogo, a ba a timelelwa le kwa letsatsi le tswang teng" (p.18).

Fela jaaka Rammone a ne a fetogafetoga, le tikologo ya gagwe e ne e fetoga fela jalo. Fa batsadi ba mo umakela go nyala ntsalae, o ngwegela Taemaneng. Ka ntata ya tikologo e ntšhwa o ithuta dipuo disele go bala le go kwala. Tikologo e mo fetola mebala gotlhegotlhe. O a tuma, o a itsege.

"Leina la ga Rammone la nna mo melomong ya botlhe" (p.33).

Tikologo ya gagwe ya tlholego, e a mo tlhatsa, batho ba gana go mo amogela ka ntata ya lefufa. O ngwega gape mo gae, o leba lefatsheng la Foreisetata mo tikologong e ntšhwa mme o tsaya mosadi teng.

Fa a boela lwa bobedi kwa gae, ba mo amogela botoka thata mme ba mmona e le naledi e e phatsimang e e ka ba supetsang tsela.

"Ba šakgatsa dikgosana ba re, "Mo tlogeleng a re buseng. Lo ntse lo diilwe ke go tonolaka dimpa mo gae di tletse bojalwa lo ntse lo re, lo dikgosi . . ." (p.65).

Mokwadi o kgonne, ntle le pelaelo go supa fa tikologo e sa eme felo go le gongwe, mme e na le go fetogafetoga jaaka le bodu. O supile gape ka mo tikologo e amang matshelo a batho ka teng.

#### **4.2.6 NAKO MO GO RAMMONE WA K GALAGADI**

##### **a. PAKA**

Mokwadi mo go Rammone wa Kgalagadi o dirisitse dipaka tse di farologanyeng, mme bogolo thata o tlhagisa kanelo ya gagwe ka nako e e fetileng.

A re lebelele temana e e latelang:

"Rammone e ne e le mosimanyana yo montlenyane, a le thata; dirope le ditlhafu go tiile sentle. Maoto a ne a tlhatlhabetswe maseka a mokgabo" (p.3).

O tswelela ka go re:

"O ne a godile sentle, a apere bontle, a rwele dikausu tse di fitlhang fela fa godimo ga manginana, gore maoto a a lakaselang a tle a bonale" (p.38).

##### **b. MALATSI LE NAKO YA LETSATSI**

Mo tsamaisong ya gagwe, mokwadi o tsamaya a umaka dinako tse di farologanyeng mo mabakeng a a farologanyeng. Ka go dira jaana, mokwadi o kgontsha mmadi go bona sentle gore ditiragalo tsotlhe tse di diragetse ka dinako dife.

Mokwadi a re:

"E rile fa a tla go tsena bokau le go nna monna wa ditiro tsa legae, a nna a gana ka mokgwa wa gagwe wa matsetseleko" (p.5).

O tswelela ka go re:

"Di ne di phatsima mo motshegareng, ditukwinyana tse di talanyana di lepeleditswe mo dikgetsaneng . . ." (p.5-6).

Go ama nako ga mokwadi re go bona gape fa a re:



"Motshegare a fitlha mo nokeng ya Mmone . . ." (p.9).

"Ka maitiso a magolo a fitlha Molepolole, mme a gorogela kwa a neng a kaetswe go gorogela teng." (p.13).

"Ka letsatsi le le latelang, Rammone le ba bangwe ba ya Lekgotleng la Mmuso . . ." (p.14).

"Ga tla bosigo; a lala a lorakaka dilo tse a iseng a ke a di bone . . ." (p.19).

"Lekwalo la tsaya malatsi le ise le kwalwe. . ." (p.19).

**Mashike (1988:72) malebana le ntlha e, a re:**

"Tlhagiso e ya nako, e dira gore kologano ya ditiragalo e dumelesege mo babuising, le go itsa thulano ya ditiragalo."

**Nako e setimela se tlogang ka yone le yone e a umakwa.**

"Ka maitiso a magolo, ya betsega, ya ralala motsemogolo gareng ga maphatsiphatsi . . ." (p.24).

"E rile ditshupanako tse dikgolo di opelela nako ya borobongwe, setimela se setse se eme, se le seteleletelele . . ." (p.24).

**Nako e na le namane e kgolo ya tiro mo mopalaming wa setimela le go tloga ga setimela ka bosone. Mopalami wa sone o tshwanetse go itse gore ga se lete motho, mme motho ke ene a tshwanetseng go se emela.**

**Dikao tse dingwe tsa nako:**

"Dikgwedi tse tharo tse di tletseng tsa feta Rammone a se na keletso le fa e le maikutlo a go ya mafelong a." (p.22).

“... mme mo lobakeng lwa ngwaga tse tlhano a bo a na le megatla e mebedi morago ga leina, e bong B.A. LLB.” (p.34).

“Pele ga Rammone a ya go nna le Bakwena, batho ba ne ba apere lefifi, go se motho o balang le kuranta ya dikgang tota” (p.68).

Nako e botlhokwa thata ka e kgona go re supetsa gore ditiragalo tse di diragetseng pele ke dife, mme tsa morago ke dife. Ditiragalo tsa padi di kgonega go kologangwa ka tatelano sentle go ya ka nako.

Rimmon-Kenan (1983:44) a re: *“Time is not only a recurrent theme in a great deal of narrative fiction it is also a constituent factor of both story and text.”*

## **2.7 KANELO MO GO RAMMONE WA K GALAGADI**

Mo lokwalong lo lwa moikwadi tsamaiso ya kanelo e dirwa ke mokwadi egolobogolo. Moanedimogolo ke ene mokwadi ka boene. O tlhagisetsa mmadi moanelwamogolo ka mo ene a mmonang ka teng go ya ka ponalo ya gagwe.

“A simolola ka diaparo tsa gagwe e bong kobo, hempe, borokgwe, tlhoro. A tloga a tsaya dijo tsa mefutafuta le madi fa godimo. A tloga fa a kumakumile jaaka tshwene ya rotwe e tswa mo tshimong ya mmidi” (p.14).

Nopolo e e fa godimo e naya ponalo ya setshwantsho se se tlhapileng sa ga Rammone le tikologo e leng lebentlele le a neng a reka mo go lone go paakanyetsa mosepele wa go ya Gouteng.

Leitlho la mokwadi jaaka a anela, ga le a leba fela moanelwamogolo Rammone, mme le etse tlhoko tikologo e a neng a le mo go yone.

Moanedi, e leng mokwadi o tswela gape fa a tlhalosa loeto lwa ga Rammone ka go re:

“Leeto la tswela pele. Rammone a tlhakana tlhogo go bona e kete o boele kwa gae gape. A tshaba go botsa e se re gono go jewe setshego ka ene” (p.17).

Gape, nopollo e e fa godimo e supa sentle fa moanedi a sa lebe Rammone fela jaaka motho, mme a mmona kgatlhanong le tikologo e a mo go yone mo setimeleng.

Ponalo e moanedi a re tlhagisetsang Rammone ka yone, e tlhagelela gape sentle e tlhapiile jaaka ngwedi wa mariga fa a re:

“O rile a fitlha semithimithing, a bo a eteletswe pele ke monkana wa gagwe, go mo isa mo ba tlholang ba reka teng. E ne e le lengwe la mabenkele a Market Street, mo setshwantsho se lelang se ba se kgaoga leseka gone” (p.22).

“Ga se Rammone fela yo o tlhagelelang mo pele ga setshwantshi sa moanedi kgotsa mokwadi, mme go tlhagelela le tikologo ya mmila o a neng a reka mo go one”.

Mmadi kgotsa moanedi o bolelela mmuisi ka boene ka ga Rammone le tikologo ya gagwe.

Fa a bua ka ga go tuma ga Rammone kwa Taemaneng mokwadi o mo tlhalosa jaana:

“Leina la ga Rammone la nna mo melomong ya botlhe. Dipampiri tsa dikuranta ka di le bofefo le go gasagasa mafoko le maina a batho, tsa opelela Rammone, tsa mo opela e se sefela. Tsa bolela ka fa a nang le thuso ka teng mo bathong ba Taemaneng” (p.33).

Jaaka ke umakile, ponalo e akaretsa dintlha di le mmalwa jaaka baanelwa, tikologo, ditiragalo le nako go tlhagisa setshwantsho se se usang pelo. Rammone o tlhagisiwa mo tikologong e ntšhwa ya setoropo, e e farologanang gotlhegotlhe le e a tsaletsweng mo go yone.

Mokwadi o na le go tlhagisa kanelo ka tsela e e tsitsibosang mmadi ka ntata ya fa a leka go mo ruta.

“E kete babadi ba ka lemoga selo se, ba se khutlisa: Tlhabologang ditšhaba di lo siile!” (p.37).

Moanedi o leba Rammone ka setswantshi se se ntshang ponalo ya kutlwelobotlhoko. O tswelela ka mafoko a a latelang motlhang Rammone a ne a sa amogelwe ke batho ba ga gabo:

"Ga se go tlhoka letshego ga Rammone. Ke mokgwa e bile ke tlwaelo gore moporofeta yo o lekang go tihatlosa bagagabo, a tshwarisiwe ka meno; a ilwe, a bidiwe moikgodisi . . ." (p.37).

Moanedi o bona Rammone ka ponalo e e kgethegileng. O mo tlhagisa e le motho yo ka metlha a gakgamatsang, yo a sa tshwaneng le batho ba bangwe ka gope.

"Go ne ga diragala he, letsatsi lengwe, nakong tsa maneelo a dikgomo. Go ne go lengwa. Basimane ba ba kgweetsang balemi . . . O tlile a kgweetsa kolotsana ya dipitse, a e adimile mo Bakweneng" (p.45).

Mo tsamaisong ya kanelo ya ga Rammone, mokwadi o mmonega jaaka kgeleke mo pokong. Fa Rammone a goroga mo gae, o boka nngwe ya dikgomo ka a iphitlhela mo tikologong e a e tlwaetseng ya selegae.

O e boka ka mafoko a:

"Maakanyana a boora Legojane,  
Ke ba utlwile ba ntsheba ke feta;  
Ba ntsheba ke feta ke ya lekgotleng.  
Nna ga ke bo itse bolotsanyana  
Ga ke bo itse bojalwa jwa phaana,  
Jo motho wa bone a atlhama fela.  
Tlogang lo ntseye, lo nkgogeng,  
Lo nkiseng fa pele ga Morena,  
Fa pele ga Setšhele a Motswasele." (p.46).

Ga se fela moanelwamogolo a bewang mo ponalong ya setshwantsho sa moanedi. Baanelwa ba bangwe le ditikologo tsa bone ba tlhagelela mo kanelong. Fa a bua ka ga Mmatheebe motsing a neng a thetha fa a bona Rammone, mokwadi a re:

"Mmatheebe a nne sekai mo basetsaneng ba ba ditlhogo di thata. Ba itse fa lefatshe le fetogafetoga. Le basimane ba mesima e ya re go boeng ba tle ba fetogile jaaka rotlhe re itse." (p.40).

**Kopano ya bobedi ya ga Rammone le Mmatheebe moanedi e leng mokwadi, o e tihalosa ka mafoko a:**

"Khutsafalo ya tlela Rammone fa a gopola gore ga tlliole a na le go ka bua ka ga nyalo le Mmatheebe. O ne a setse a lemogile gore mosadinyana o ne a eletsa thata gore puo e tsosolosiwe" (p.38).

**Baanelwa ba bangwe le bona ba na le setshwantshi se ponalo ya bone ka ga baanelwa ba bangwe e tlhagelelang mo go sone.**

"E ne e ya re a bonwa ke bankane ba gagwe, go bo go swiwa ka setshego. Go ne go ntse go twe, "a le mmonyane Mmatheebe?" Selo se bontle bo tle bo ne bo wela mo setlhareng jaana?" (p.39).

**Mokwadi mo tsamaisong ya kanelo ya gagwe ga a lebele setaele sa gagwe sa go ruta mmadi, yo ntle le ene kanelo ya gagwe e se nang mosola ope.**

**A re lebelele sekao se:**

"Makawana, gakologelwang gore botshelo ga se pina ya setapa e go tweng ga e ithutwe, e tsenelelwa fela. Go tshela sentle, lo tshwanetse lwa ipaakayetsa botshelo jo lo bo batlang" (p.77).

**Fa a gakolola batho ba ba laolwang ke lefufa a re:**

"Motho yo o pelo e tletseng lefufa . . . ga tshela jaaka a tshwanetse go tshela. Batho ba bantsi ba tshelela mo botlhokong gonne ba se na lerato mo go ba bangwe" (p.76).

**Mo gontsi mokwadi o anela e kete o kwa ntle, ga a amane gotlhe le ditiragalo tsa padi e. Boammaaruri ke gore padi e, ke lokwalo lwa moikwadi le mororo e kete lo iphitlhile.**

Ka kakaretso ponalo e mokwadi a tlhagisang kanelo ya padi e, ke ya kutlwebotlhoko. Ntlha e, e itshupa ntle le pelaelo mo mokwadi a tsayang moanelwamogolo jaaka sekao sa botshelo mme a eletsa gore mmadi a mmone jaaka a mmona.

Mokwadi, go tiisa ntlha e, a re:

"Maitseo a gagwe ga a ngongoregelwe ke ope. O ne a ikokobeditse ka boammaaruri, mme tiro ya gagwe e tswelela pele . . . Tse dingwe tse di maswe tse a di dirileng, ba di lebale, jaaka tsatsi la a budulogile jaaka letlametlo. Ga e re re hula moretlwa re o fulele le makgela kgotsa le makakaba. Re a tlhopho" (p.75).

#### **4.2.8 MORERO MO GO RAMMONE WA K GALAGADI**

Morero mo go Rammone wa Kgalagadi o ikaegile ka molaetsa kgotsa thuto e mokwadi a e nayang mmadi go tswa mo ditiragalong.

Kgotlhang fa gare ga thuto le bosenakitso mo pading e, e senola ntlha e sentle:

"A hutsafala gonne bamokgoreletsi ba mo senyeditse ka ntata ya go tlhoka kitso ga bone" (p.37).

Tlhagiso e, e re supetsa mathata a morutegi a rakanang nao, bogolo jang fa a le mo gare ga batho ba ba sa apewang mo dipitseng tsa thuto.

Go le gontsi mathata a mothale o, a aparela motho a dira kwa ga bone mo batho ba ithayang ba re ba a mo itse.

"Ga se go tlhoka letshego ga Rammone. Ke mokgwa e bile ke tlwaelo gore moporofeta yo o le kang yo tlhatlosa bagagabo, a tshwarisiwe ka meno; a ilwe, a bidiwe moikgodisi . . ." (p37).

Morero wa lokwalo lo, lwa moikwadi o senola gape gore sešwa kgotsa yone thuto ga e lwe le segologolo kgotsa le setso sa batho. Rammone le mororo a ne a rutegile o ne a sa nyatse segabone. Ntlha e nngwe e e totomalang mo morerong wa lokwalo lo lwa moikwadi ke gore go mo pepeneneng gore batho ba ba

fapogilweng ke letshego la thuto, bogolo jang magosi, ga ba beye morutegi sebete ka gope. Ba mo leba ka pelaelo ya gore o tla ba tseela maemo.

"Kgosana ya gagwe ya boifa tlhalefo ya gagwe. Boemong jwa go mo ikatametsa, ya mo tshwarela kgakala ya itira nta ya selomelakobong" (p.36).

Mokwadi mo morerong o, o re lemotsha fa thuto le bosenakitso di sa tsamaelane ka gope. Rammone, fa a se na go rutega, o fitlhela Mmatheebe a sa tlhole a mo tshwanetse.

"Khutsafalo ya tlela Rammone fa a gopola gore ga tlhole a na le go ka bua ka ga nyalo le Mmatheebe. O ne a setse a lemogile gore mosadinyana . . . Kgomo le mmoulwe ga di ka ke tsa golwegwa mmogol" (p.38).

Molaetsa o mongwe o o totometseng wa padi e, ke gore morutegi o na le mpho ya ponelopele.

"Motho fa a rutegile thata jaaka Rammone, e le monna wa dipurapura tse pedi, o gopolela kwa pele. Le kwa ntle ga moo, ke mang yo a neng a ka tsaya motho a sa itse go kwala?" (p.38).

Ntlha e nngwe ya botlhokwa mo morerong wa lokwalo lo lwa moikwadi ke gore thuto le lefifi la bosenakitso ke dilo tse pedi tse di sa kopaneng. Mmatheebe o fositswe ke lenyalo ka ntata ya go tlhoka thuto ga gagwe.

". . . mosadinyana o ne a eletsa thata gore puo e tsosolosiwe . . . Rammone a mo itlhokomolosa" (p.38).

Bontle bo le bosii ga bo bope mosadi, mme molaetsa wa padi e, ke go lemotsha basetsana ba ba tshabang sekolo ba ikantse bontle jwa bone, kotsi e.

"Mmatheebe e nne sekai mo basetsaneng ba ba ditlhogo di thata. Ba itse fa lefatshe le fetogafetoga." (p.40).

Mokwadi mo morerong wa padi e, o leka, gare ga tse dingwe, go lemotsha batho se mosola o mogolo wa thuto e leng sone.

"E suga morutwana, e mo dire matobetobe gore go se ka ga nna le sepe se se ka mo palelang gotlhegotlhe. Thuto tiro ya yone ke go thusa morutwana go tsena mo botshelong a se na poifo" (p.54).

Mokwadi o tswelela pele go ruta babadi go ikela tlhoko mo dinong tse di tagang.

"Dino ga di boloke ope. Bonang Rammone, o tsofetse, mme thata, nonofo le tlhologanyo e ntse ke tsa gagwe" (p.62).

Morero wa padi e, gape o gakolola mang le mang ka ga botshelo. Mokwadi o dirisa puo e e rutang go bontsha batho tsela e e lolameng ya botshelo.

"A marena a ele mafoko tlhoko a. A re lekeng go lepa dilo pele ga re itigela mo go tsone; re tseye fela tse di tla re thusang go bopa botho jwa rona" (p.63).

Totatota pelo ya molaetsa wa morero wa padi e, ke go gakolola.

"Ntlha bana ba gompiano ba ka etsa mokolwane wa Kgalagadi, ba tlatsa pelo tsa bone ka lerato, ba lesa go tlhoanela lesidi le khufano ya lefela mo bathong" (p.77).

Mokwadi mo morerong wa lokwalo lo, lwa moikwadi lo, o leka go bontsha fa thuto e sa senye.

"A re tlhatlhobeng Rammone, re bone fa a senyegileng teng. Molemo o thuto e mo diretseng one o mo pepeneneng" (p.40).

O tswelela gape go supa fa ditiragalo tsa botshelo di sa ema felo go le gongwe fela, mme di fetoga.

"Mo botshelong ga go na go ema golo go le gongwe jaaka setlhare. Re tshwanetse go tsamaela kwa pele kgotsa go suta ka samorago jaaka khukhwane."



Ka kakaretso molaetsa o mokwadi a re tshwaretseng one mo lokwalong lo lwa moikwadi ke wa go ruta.

#### 4.2.9. DINTLHA TSA PUO

Go tlhagisa dintlha tsotlhe mo pading e, mokwadi o dirisitse dintlha tsa puo ka ditsela tse di farologanyeng.

Mabapi le ntlha e, Nieuwenhuizen (1981:72) o bua jaana:

“skrywers kan gekenmerk word aan die besondere styl waarin hulle skryf.”

O tswelera (1981:72) ka go re:

“Die geslaagheid van ‘n werk hang in ‘n baie groot mate af van hoe die skrywer die verskillende taalelemente hanteer.”

#### A. MEFUTA LE TIRISO YA MAFOKO

Seboni mo tirisong ya mafoko o laolwa thata ke ditiragalo mo pading. Mokwadi o dirisa dithito tsa madiri le maina a a nayang mmadi setshwantsho se se tlhapileng sa selo se se tlhalosiwang.

##### a. Maboetsi

Mokwadi o dirisa maboetsi thata mo tsamaisong ya kanelo.

- “A tloga a tsaya dijo tsa **mefutafuta** le madi fa godimo. A tloga fa a **kumakumile** jaaka tshwene ya rotwe e tswa mo tshimong ya mmidi” (p.14).
- “A **tsamayetsamaye**, a eme gape, go šeba la bofelo lone lefatshe . . .” (p.12).
- “. . . ga a ke a nna a **gadimagadima** kwa morago” (p.12).
- “. . . kwa dinaong a rwala setlhako sa **matlhakatlhakane** a bosweu le bohibidu” (p.23).

- "... ya **ralala** motsemogolo gareng ga **maphatsiphatsi** a dipone mme bofelong ya rwala mafifi ka tlhogo" (p.24).
- "Sa **siasia**, sa bololola dinaga, sa rwala bōsigo ka tlhogo" (p.17).

## b. **Maadingwa**

Mokwadi o tsera matsapa a a usang pelo go fapoga mafoko a maadingwa mme a a dirisa fela mo go lebanyeng jaaka fa a tlhalosa botshelo jwa meepo ya Gouteng.

- "Nna ga ke a tsoga, mme ke tsogile ka ke namologile. Ke bona '**mosebetsi**' wa '**mokoti**' fela . . ." (p.20).

Maadingwa '**mosebetsi**' le '**mokoti**' a dirisitswe ka tolamo gonne Rammone o kwalela batsadi ba gagwe a le mo meepong mo dipuo di tlhakatlhakanyeng teng.

- Mokwadi o tlhalosa poifo ya ga Rammone ya batho ba Gouteng jaana: "O ne a bolelelwa gore '**malaita**' a tle a latele batho a ba tlhasela . . . a ba tseele tšhelete" (p.21).

'**Malaita**' le '**tšhelete**' ka maadingwa.

- Mokwadi o tswelala ke go re: "Tse tharo tse, kgetšhe, thutlwa, setimela, ke tsone tse di boifisang babereki" (p.42).

'**Kgetšhe**' le '**babereki**' ke maadingwa, lefoko la nnte ke '**badiri**' mme 'kgetšhe' ke lefoko le le lebanyeng go dirisiwa mo meepong.

- "Ba bangwe ba fitlhela ba setse ba eme, ba lebile kwa '**pateng**' e Rammone a tlang ka yone" (p.45).

'**pateng**' ke leadingwa lefoko le le tlhapileng ke '**tseleng**'.

- "... a tlelwa ke dikakanyo tse di tleng di '**sokodise**' bankana ba gagwe" (p.5).

'Sokodise' ke leadingwa mme lefoko le le tlhapileng ke 'tshwenye'.

- "O ne a tshwanetwa ke go tsamaya ka kelotlhoko e kgolo ka go boifa 'dikebeke' le magodu a tadi e amusa a Gouteng."

Lefoko le, 'dikebeke' ke leadingwa. Lefoko le le itshekileng ke 'dinokwane'

- "A otlolola letsoga la gagwe thata, a direla ditsala 'mekete' e e sa khutleng" (p.62).

## B. MEFUTA YA DIPOLELO

Mokwadi o tswaka dipolelo tsa gagwe sentle. O dirisa tse ditelele le tse dikhutshwane mo go tlhokegang teng.

- "Kereke e tshwanetse go dira le sekolo e seng go nna kgatlhanong le sone. Tse pedi tse, di a thusana" (p.73).
- "Dira gore ngwana a gakologelwe ditiro tsa gagwe, jaaka a tle a lore a tsamaile, a ile go thuma kwa nokeng mme e re mo mosong, fa a thanya, a iphitlhele a ntse a rapaletse mo phateng tsa gagwe" (p.72-73).

Polelo e e umakilweng fa godimo e, e telele fela jaaka temana. Mokwadi le fa a leka go tswaka dipolelo tsa gagwe o sekamela thata mo go diriseng dipolelo pate tse ditelele thata.

- Fale le fale o dirisa dipolelonolo. "Re a tlhophah" (p.75).

## C. DITEMANA LE DIKGAOLO

Rammone wa Kgalagadi ke padi e e kgaogantsweng sentle ka ditemana. Temana nngwe le nngwe e tlhalosa ntlha e e rileng mme ka jalo di farologana ka boleele jwa tsone.

Dikgaolo tsa lokwalo lo lwa moikwadi, fela jaaka ditemana di nepagetse. Temana nngwe le nngwe e tloga e bua ka ntlha e e rileng. Mo gongwe mokwadi o atlafisa

thulaganyo ya dikgaolo tsa gagwe ka go tsenya maboko a maleele thata. Mo kgaolong ya borobedi (p.25-27) leboko la mosimane wa sekolo le tsere mofama otlhe wa kgaolo.

Ntlha nngwe e e koafatsang maemo a ditemana tsa padi e, ke go naya kgaolo nngwe le nngwe setlhogo. Mokgwa o, wa go naya dikgaolo setlhogo o dule mo tirisong mme ga o atlanegisiwe.

#### **D. DIANE LE TIRISO**

Go tsholetsa maemo a dikwalo a padi ya gagwe, mokwadi o dirisitse diane ka bontsi mme ka kelotlhoko e e sisimosang. Ga a di gasa motlele jaaka mabele a gasitswe ke mojadi wa lesutlha. Di tihatlosa maemo a padi e, mo go usang pelo.

Diane tse di latelang di a fitlhelwa:

"selelo ga se buse di ileng" (p.34).

"legodu ke le le tshwerweng" (p.35).

"ngwana o sa lele o swela tharing . . ." (p.37).

"setshwarwa ke ntšwapedi ga se thata" (p.37).

"tau e iphutha metlhala e le yosi, fa e na le bana ke mafaratlhatlha" (p.48).

"e re le tlhabile re le aramele" (p.62).

"mafoko ke a pele, a morago ke dithuthuntshwane" (p.71).

"Go tsamaya ruri ke go bona" (p.74).

Mo tirisong ya tsone, mokwadi o di dirisitse ka matsetseleko jaaka diane di tshwanetse go dirisiwa. Ga a di fetola fa e se sa bofelo le sa bobedi. O ka bo a rile: **"Ruri, go tsamaya ke go bona, boemong jwa go tsamaya, ruri ke go bona"** Mo go sa bobedi o ka bo a rile: **"Legodu le tshwarwa ka morwalo."**

## E. MAELE LE TIRISO

Tiriso ya maele mo pading e, fela jaaka ya diane, e tthatlosa maemo a dikwalo.

- "... o ne a batalala, **a itsadisa lefatshe**, ..." boemong jwa 'a patlama' (p.3).
- "Sa siasia, sa bololola dinaga, **sa rwala bosigo ka tlhogo** boemong jwa 'sa tsamaya bosigo johlhe'" (p.17).
- "Malatsinyana a se na go feta, **dipelo tsa bone tsa wela** boemong jwa 'ba repa'"
- "Ya re a fitlhela diketekete tsa batho ba ba letileng ditimela, pelo ya re garo! mme a e tshwara, **a tsenya marapo mooko** ..." boemong jwa 'a tiisa' (p.23).
- "**A ja motse ka lenao**" a batla yo o ka mmalelang sephiri se, boemong jwa go re: 'a ralala motse' (p.29).
- " Kgarabe ya lemoga fa e tla bo e **iteile kgomo lonaka**" boemong jwa 'a fitlhetse maikaelelo a gagwe' (p.29).
- "Morago Lekgoa . . . **la mo tlhomogela pelo**" boemong jwa 'la mo utlwela botlhoko' (p.34).
- "Mosadi **a diga matlho**, . . . a fitlhela lekau le ntse le **mo tlhomile matlho!** go na le go re, 'mosadi a inama' le a 'mo lebile' (p.38).
- "Sebitola le Modise ba ne ba nna ba utlwana le kgosi . . . mme e rile nako e ntse e ya, **ba ntsha mosi ka sekhurumelo le bone**" boemong jwa 'ba tlhagisa mokgwa' (p.62).

Jaaka ke umakile, tiriso ya maele mo pading e, e dira gore puo ya mokwadi e balole, e natefele mmadi.

## **F. BOKAO**

Mokwadi o dirisa bokao jaaka botshwantshi go naya lokwalo lo, lwa moikwadi maemo a a eletsegang.

### **a. Botshwantshi**

#### **i. Pheteletso**

Go gatelela puo ya gagwe, mokwadi o dirisa sekapuo se. Go supa matshiwititshwiti a a neng a le mo seteiš'eneng sa Mafikeng a re:

- "O fitlhetse e se batho e le tlang lo bone" (p.17).
- Go bontsha tsenelelo ya mogote, mokwadi a re:
- "Le mororo mogote wa letsatsi o ne o menola ditlhare ka dithito . . ." (p.23).
- "Rammone a ingaparela ga loso. Phefo le yone ya mo hupetsa mowa, sedidi le sone sa tla mo go ene" (p.16).

Fa a tlhalosa selelo se Mmatheebe a ileng a se lela fa a utlwela ka ga go rutega ga Rammone, mokwadi o e baya jaana:

- ". . . Mmatheebe a lela se se thubang tlhogo" (p.33).

#### **ii. Tshotlo**

Fale le fale mokwadi o dirisa tshotlo go tlhagisetsa mmadi maikutlo a gagwe. Fa a tlhalosa botshelo jwa dikgwa a re:

- "Go nna mo dikgweng go siame mme go bile go tsenya bophologolo. . . mekgwa ya gagwe e ne e le ya tsone dibatana tota" (p.3).

- "Jaaka gale, barweetsana ba ba sa itseng kwa kgoro ya sekolo e lebileng teng, ba a bo ba phuthegile go bona diratwa-ke-pelo tsa bone di tsamaya" (p.15).

### iii. Mothofatso

- ". . . a lora a le Gouteng, a le mo maleng a lefatshe . . . Kana ditoro lo gakgamatsa jang!" (p.8).

Fa a bua ka ga setimela mokwadi a re:

- "Se a bo se gataka lefatshe ka bonatla" (p.16).
- "Se ne se bua mantswe a a neng a a utlwile mo go Sebitola le Modise" (p.17).

Go tswelela pele a tlhalosa modumo wa maotwana a sone, a re:

- "Ga sala go utlwala fela kgang ya ditshipi tsa Makgoa, maotwana a omana le seporo" (p.24).
- Dipampiri tsa dikuranta ka di le bofelo . . . tsa opelela Rammone, tsa mo opela e se sefela" (p.33).
- "E rile ditshupanako tse dikgolo di opelela nako ya borobongwe, setimela se setse se eme, se le seteleletelele" (p.24).

Fa a tlhalosa bogale jwa ditladi tse di neng di ratha, di galefile, mokwadi o bua jaana:

- "Batho ba didimala mo matlong ba reetsa go omana ga legodimo" (p.66).

### iv. Tshwantshanyo

Mokwadi o dirisa sekapuo se motlele mo pading ya gagwe go natetsha puo.

- "Rammone a tsoga a budulogile **jaaka poo** ya letlametlo gongwe segogwane" (p.8).

Fa Rammone a se na go reka dilo a ya Gouteng mokwadi a re:

- "A tloga a kumakumile **jaaka tshwene ya rotwe** e tswa mo tshimong ya mmidi" (p.14).

Fa mokwadi a tihalosa bontle jwa ga Mmatheebe a re:

- "Maoto a ne a tlhatlhabetse maseka a Setswana, a tlhapilwe sentle . . . a bile a setse a lakasela **jaaka galase**" (p.16).

Motsing Rammone a neng a ipaakanyetsa go boela gae, mokwadi o bua jaana:

- ". . . a kumakumile dithoto tsa gagwe, a di belege **jaaka tshwene** fa e belege ngwana wa yone" (p.22).

Fa a tihalosa kgorogo ya setimela a re:

- ". . . kgomo e ntsho ya mmuso wa ga Poulwe, e a bo e tla e gata ka bonya **jaaka pholo ya lekaba . . .**" (p.24).

Mokwadi o tihalosa selelo sa ga Mmatheebe ka mafoko a:

- Tiro ya sone ke go ntsha motho yo o hutsafetseng mowa, gore e sere gono a tenkana **jaaka motho wa mototwane**, mme a swela ruri" (p.34).

Fa a gakolola basetsana, mokwadi a re:

- "Dikgarebe le tsone di tshwanetse tsa nna dikai . . . ba ba ratang go tlhola ba fofa **jaaka tsie**" (p.64).

Ka ga pholo ya ga Modise, mokwadi a re:

- "A fofa **jaaka bogobe**" (p.84).



Mokwadi fa a tthalosa setimela sa Rhodesia se hularela motse wa Mafikeng, a re:

- "Ya kgotha kgomo e ntsho, ya lelemela **jaaka sebokolodi**, Mafika ya a tlogela" (p.24).

#### v. Tshwantshiso

Sekapuo se le sone mokwadi o se dirisa go tthatlosa maemo a dikwalo a lokwalo lo lwa moikwadi, le mororo a sa se tlopele jaaka dikapuo tse dingwe.

Fa a bua ka ga bontle jwa ga Mmatheebe, mokwadi a re:

- "Rammone a botsa tsala nngwe ya gagwe ka ga **naledi** e, le kwa e agileng teng" (p.16).

Mokwadi o tthalosa tlhogo ya setimela ka mafoko a:

- "... **sebokolodi** se seramaganyana, se gogwa **ke kgomo e ntsho** ya Mmuso wa ga Poulwe" (p.16).

#### 4.3.0 GO NYALANA GA DIKAROLO TSOTLHE MO BUKENG

Go tlhagelela tomagano e kgolo mo gare ga dintlha tsa lokwalo lo. Dintlha tsa maitshetlego le dintlha tsa popego di kopana mo bofelong go ntshetsa mororo/molaetsa wa Rammone wa Kgalagadi mo pepeneneng.

#### 4.3.1 TSHOBOKANYO

Padi e, e leng maitibolo a ga M.O.M. Seboni, e senoga e le lokwalo lwa moikwadi le mororo le sa latlhe legapa sentle jaaka khudu. Ditiragalo tse dintsi mo pading e, di nyalana le maitemogelo le botshelo jwa mokwadi wa lone. Ntlha e, e tladiwa ke Andrzejewski le ba bangwe (1985:640) fa ba re:

"Some of the events in Rammone's life seem to be taken from Seboni's own experiences; the novel is strongly moralistic in tone, and at times it affects the coherence of the plot."

Ke boammaaruri gore makwadi o leka thata go dirisa lokwalo lo lwa moikwadi go ruta batho ka mo ba tshwanetseng go tshela matshelo a bone ka teng. Ntlha nngwe e e koafatsang maemo a dikwalo a padi e, ke go tlhela go dirisa puisano ga mokwadi. Puisano e tsenya botshelo mo pading mme mo lokwalong lo, e a tlhela.

Mokwadi, ka bophara, o atlegile go gorosa molaetsa wa gagwe sentle, mosola wa thuto o tlhagisiwa kgatlhanong le lefifi la bosenakitso. Ntlha e e leng yone e laolang ditiragalo mo morerong wa lokwalo lo lwa moikwadi, ke bobbe le molemo wa go tswa mo tikologong ya legae go ya go dira mo tikologong ya setoropo. Andrzejewski le ba bangwe (1985:640) ba tiisa ntlha e, fa ba re:

". . . the leading motif is what is popularly known as the **makgoweng**, that is, leaving a rural area to seek employment in an urban area."

Go ya ka Abbs (1974:7) lokwalo lwa moikwadi lo lemogiwa ka go dirisa nako e e fetileng. Malebana le Rammone wa Kgalagadi, ga go na pelaelo epe gore mokwadi o atlegile.

Seboni o supile boammaaruri jo bo bolelwang ke Abbs (1974:7) malebana le lokwalo lwa moikwadi fa a re:

"The deepest roots in our identity penetrate into the forgotten depths of the past."

Go ya ka Pascal (1960:61) go bua boammaaruri ke maikaelelo a magolo a lokwalo lwa moikwadi, mme ga go belaetse gore Seboni o atlegile mo ntlheng e.

Fale le fale Seboni o dirile diphosonyana ka moanelwamogolo, jaaka go mo tlhagisa e le makgonatsotlhe. Malebana le ntlha e, Pascal (1960:62) a re:

"Even if the autobiographer makes demonstrable errors in respect of himself and others, these are still true evidence of himself, and truer to human nature than the absolute knowledge that the novelist often pretends to."

Boammaaruri ke gore mokwadi o atlegile go senola botshelo jwa Motswana le phetogo e e leriwang ke tlabologo ya Bophirima mo setsong le dingwaong tsa gagwe.