

**Taoto ya Phetsolelo ya *Mhudi* ka Sol T. Plaatje mo  
Setswaneng jaaka mmusetsagae wa dikwalo tsa  
Maaforika tsa Seesimane: ka Molebo wa  
Botswa-bokoloniale**

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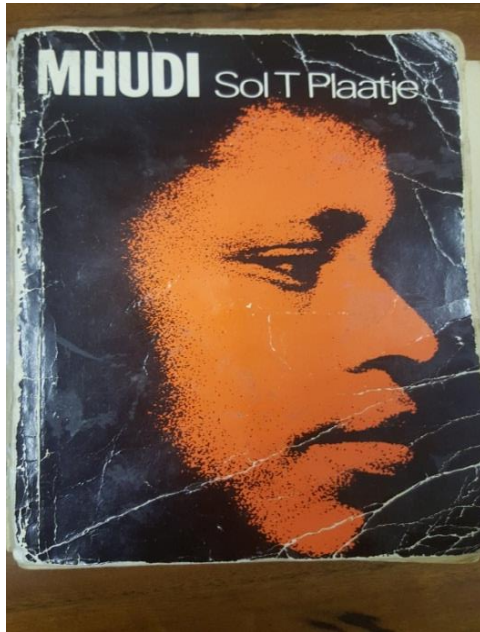
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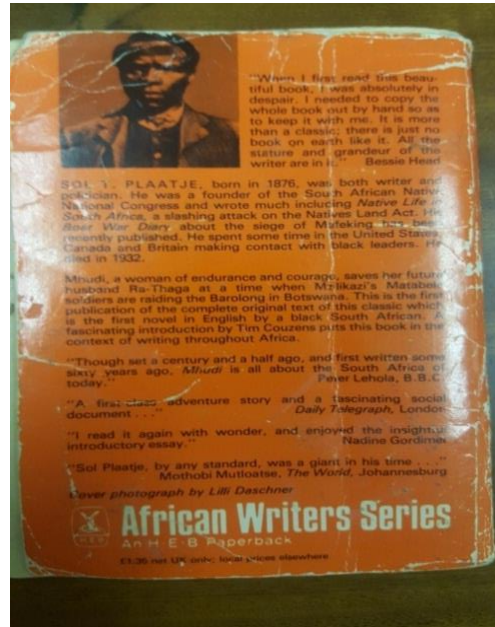
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# MOTSHEGANONG 2019

Sol T. Plaatje. 1978. MHUDI. Quagga Press. USA



Ka fa pele



Ka fa morago

TAOTO YA PHETSOLELO YA *MHUDI* KA SOL T. PLAATJE MO  
SETSWANENG JAAKA MMUSETSAGAE WA DIKWALO TSA  
MAAFORIKA TSA SEESIMANE.

## MAIKANO

Nna, **Eileen Elizabeth Pooe**, ke ikana gore tlhotlhomiso e, e bong  
**Taoto ya Phetsolelo ya *Mhudi* ka Sol T. Platje mo Setswaneng jaaka**  
**mmusetsagae wa dikwalo tsa Maaforika tsa Seesimane:**  
**ka molebo wa Botswa-bokoloniale,**

ga e ise e ke e neelwe yunivesithi e, kgotsa nngwe fela go tthatlhobelwa dikerii epe. Ke  
tiro ya me ka thulaganyo le ka phethagatso ya yona, mme metswedi yotlhe e e  
dirisitsweng mo go yona, e ikaegile ka fa tshwanelong.



**Eileen Elizabeth Pooe**

**Motsheganong 2019**

## KABELO

Tlhotlhomiso e, e abelwa baithuti ba Lefapha la Setswana, la Khemphase ya Mafikeng, NWU, le le sa bolong go leta sebegwa sa mofuta o. Ka yona ka re motlhala ke oo, sa lona ke go o sala morago, go sa le gale. Tsela e tlhagotswe fela lo ele tlhoko, gone tsela e e sa tsamaiweng e mela mebitlwa, mefero le tse dingwe tse di ka lo kgoreletsang le go le kganela go tsamaya mo go yona. Se letleng seo go diragala.



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## TSHOBOKANYO

Setlhotlhomiswa sa patlisiso eno ke Sol T. Plaatje le padi ya gagwe *Mhudi*, e a e kwadileng ka Seesimane. Bothata jwa patlisiso ke gone gore padi e, le fa e kwadilwe ke Motswana e bile e bua ka ga Batswana, e kwadilwe ka Seesimane, mme e tumile lefatshe-bophara jaaka padi ya Seesimane. Mmatlisisi fano, jaaka R.M. Malope mo puisanong e e sa phasaladiwang, o ema ka la go re: “Totatota *Mhudi* ke padi ya Setswana, e kwadilwe ke Motswana, e bua ka ga Batswana.” Semaka ke gore mokwadi wa yona Sol T. Plaatje (yo ka tshwanelo e leng Tshekisho Mogodi) o ipitsa ka leina le le utlwalang Sekgoa, e bile la Setswana le fitlhilwe ka tlhakaina “T,” jaaka e kete go fitlhiwa bo-tswana jwa gagwe. Padi yona le fa e le ya Seesimane, e bidiwa ka setlhogo sa Setswana! Go diragala jalo gape ka setlhangwa sa motho yo o itsegeng e le mofufegedi wa Seaforika le bo-tswana, moitsedipuo, mofetoledi, motšhomolodi, modibedi wa dipuo tsa Seaforika, bogolobogolo Setswana!

Patlisiso eno e tsaya seno e le bogole jwa go fekeediwa ke bokoloniale, mme e inakanya le morero wa pusetso ya ditsa-Seaforika go beng ka go tsitsinya mmusetsagae wa ditlhangwa tsa Maaforika tse di mo Sekgoeng, e bong go di tlhamololela mo dipuong tsa Seaforika, ka tiriso ya se re se bitsang “Phetsolelo.” Patlisiso eno e taota kgotsa e akanyetsa tiriso ya Phetsolelo jaaka phetolelo ya botsereganyi, e e thusang go kgaosetsa tswelletsopole ya bokoloniale mo botlhaming jwa Seaforika.

Seno se raya gore ditlhangwa tseo di nne teng ka dipuo tsa bakwadi bano ba Maaforika, tse di golaganeng le baanelwa, maitshetlego le merero ya tsona, e bile gape e le dipuo tsa Maaforika a go buiwang ka ga bona mo ditlhangweng tse. Tsitsinyo eno e rotloeditswe ke letlhatlhelelo la ga Shole Shole “*Phetsolelo: Transcreation of African literature in European/colonial languages as a Cultural Repatriation.*”

Patlisiso le taoto di tlaa dirisa Molebo wa Botswa-bokoloniale le wa Tlharamololo, go sekaseka leina la mokwadi le la padi, diteng le puo ya padi, gammogo le bokaelo jwa sehisetori, sepolotiki le sekoloniale jo bo amanang le Sol Plaatje le *Mhudi*.

### **Mareo a dikonokono:**

*Mhudi*; Plaatje; Bokoloniale; Botswa-bokoloniale; Phetsolelo; Taoto; Tlharamololo.

## ABSTRACT

Although the novel *Mhudi*, which is the subject of this study, is a novel written in English, published and well-known as an English novel (or “an African novel in English”), this study takes a controversial position: Like R.M. Malope in an unrecorded interview (2016), it argues that “for all intents and purposes, *Mhudi* should be regarded as a Setswana novel written by a Motswana, about Batswana.”

Ironically, the Motswana writer (originally Tshekisho Mogodi) uses the name Sol T. Plaatje, a name that sounds European and conceals his “Botswana-ness.” Similarly, this so-called English novel itself bears a Setswana name for its title, which makes it look like a Setswana novel. It is also ironical that *Mhudi* should only be available in English, whereas Plaatje is a renowned Africanist, Motswana patriot, polyglot, multilingual translator and interpreter, proponent of preservation, promotion of African languages, particularly his Setswana.

It is in this regard, in pursuit of Africanist reclamation agenda, that the study seeks to theorise as well as propose the use of “Phetsolelo,” a neologism created to refer to “*Transcreation as means of repatriating African literature in colonial languages,*” and thereby reinstate them in the native languages as well as settings of their authors and the native communities who are subjects of these works. This proposal is based on the idea propagated by Shole Shole in his paper “Phetsolelo: Transcreation of African literature in European/colonial languages as a Cultural Repatriation.” Theorisation will be done within the Post-colonialist framework, and through a deconstruction of the name of the author, the title of the novel, the novel’s discourse, narration as well as the historical-political-colonial context of its production.

### **Key terms:**

*Mhudi*; Plaatje; Colonialism; Post-colonialism; Repatriation through transcreation; Theorising; Deconstruction.

## KEY TERMS WITH ENGLISH EQUIVALENTS

Anaanela, kanaanelo	<i>Comment, commentary</i>
Baanaanedi, moanaanedi	<i>Commentator/s</i>
Bakwalelwa	<i>Target readership</i>
Basekaphofu / Baphageledi ba	
Sepolotiki	<i>Political activists</i>
Batsweretshi	<i>Artists</i>
Boiphapho, ethiki	<i>Ethics</i>
Boimphiriale	<i>Imperialism</i>
Bokaelo	<i>Context</i>
Bokao	<i>Meaning</i>
Bolepa-poledi	<i>Discourse Analysis</i>
Bosenodi	<i>Realism</i>
<b>Botswa-bokoloniale*</b>	<i>Post-colonialism</i>
Bo-tswana/botswana	<i>State of being a Motswana</i>
Seemo sa go nna Motswana. (Le kwadilwe jaana go le farologanya le leina la naga “Botswana”)	<i>(written this way to differentiate it from the country name “Botswana”)</i>
Dikatlanegiso	<i>Recommendations</i>
Dikwalo	<i>Written literature, writings</i>
Dilekane	<i>Equivalents</i>
Dinewane	<i>Data</i>
Dingotelo	<i>Samples</i>
Dingwaelo	<i>Values</i>
Diphitlhelelo	<i>Findings, achievements</i>
Dipotso-therisano	<i>Interview(s)</i>

Ditogamaano	<i>Strategies</i>
Kabelelo	<i>Hypothesis</i>
Kami	Effect, affectation
Kanedi	<i>Story, narrative</i>
Kanelo	<i>Story-telling, narration</i>
Karoganyo ya dikgaolo	<i>Chapter division</i>
Kitlano ya seloago	<i>Social coherence</i>
Kokoanyo ya dinewane	<i>Data collection</i>
Lefatshe-bophara	<i>World-wide, global</i>
Lekala la patlisiso	<i>Research area</i>
Lephelo	<i>Biography</i>
<b>Maburu*</b>	<b><i>Boers</i></b>
Maitelo	<i>Protest</i>
Maitlhomo	<i>Aims</i>
Maremelo a tiori	<i>Theoretical framework</i>
Mareo	<i>Terms, terminology</i>
Mareo a dikonokono	<i>Keywords/terms</i>
Mefama	<i>Aspects</i>
Melepo	<i>Milestones</i>
Modika-fatshe	<i>Universal</i>
Mokwalwa	<i>Subject of writings</i>
Molaophetho wa Mafatshe a Bantsho	<i>Native Land Act</i>
Moono, kabelelo	<i>Assumption</i>
Moreo/mereo	<i>Concepts</i>
Mererwana ya patlisiso	<i>Research objectives</i>
Motswana/metswana ya tsharololo	<i>Unit/s of analysis</i>
Mmeo	<i>Methodology</i>

Mmeo wa Khwalitatifi	<i>Qualitative methodology</i>
Mmeo wa Dipalakanyo	<i>Quantitative methodology</i>
Mmeo wa Khwanthitatifi	<i>Quantitative methodology</i>
Mmono	<i>World-view</i>
Mmotsolotso	<i>Questionnaire</i>
Molebo	<i>Critical approach</i>
Molebo wa Setlholego	<i>Naturalistic approach</i>
Moralo wa Patlisiso	<i>Research design</i>
Maitlhommo a patlisiso	<i>Research aim</i>
Morero	<i>Theme</i>
Mererwana wa Patlisiso	<i>Research objectives</i>
Motlhodi wa patlisiso	<i>Research rationale/motivation of study</i>
Motsenagare	<i>Intervention, interventionist</i>
Mmusetsagae	<i>Reclamation, repatriation</i>
Ngotela, ngotelo	<i>Sample, sampling</i>
Paka-malatsi	<i>Diary</i>
Paradaeme (ya patlisiso)	<i>(Inquiry) Paradigm</i>
Patlisi	<i>Research proposal</i>
Patlisiso	<i>Research, investigation</i>
<b>Phetsolelo*</b>	<i>Repatriative transcreation</i>
Poledi	<i>Discourse</i>
Poledi ya bobatlisisi	<i>Scholarly discourse</i>
Puobotso	<i>Source language</i>
Puoboyo	<i>Target language</i>
Radisa	<i>Outline</i>
Seesimane	<i>English</i>
Segopa sa patlisiso	<i>Research population</i>

Sekgoa	<i>European (White people's) language</i>
Sererwa	<i>Subject of inquiry</i>
Setlhangwa, Ditlhangwa	<i>Literary work/s of art (written or oral)</i>
Setlhotlhomiswa	<i>Research object, subject of research</i>
Tekolo/Tebalebiso ya ditshekatsheko	<i>Literature review</i>
<b>Taota, Taoto*</b>	<i>Theorise, Theorisation/theorising</i>
Tekolo ya ditshekatsheko	<i>Literature review</i>
Tlhagiso ya setlhotlhomiswa	<i>(Research) Problem statement</i>
Tlhanolelo	<i>Adaptation</i>
<b>Tlharamolola, Tlharamololo*</b>	<i>Deconstruct, Deconstruction</i>
Tlhotlhomisi	<i>Dissertation, thesis</i>
Tlhotlhomiso	<i>Research, investigation</i>
Tsharabolola, tsharolola	<i>Analyse</i>
Tsharabololo, tsharololo	<i>Analysis</i>
Tsharololo ya dinewane	<i>Data analysis</i>
Tshekamelo	<i>Orientation</i>
Tshisetso ya sepolotiki	<i>Political correctness</i>
Tshobokanyo	<i>Abstract</i>
Tshobotsi, porofaele	<i>Profile</i>
Tshwaedi ya mmantlha	<i>Original contribution</i>

### \*MABAPI LE MAREO A A TSHWAILWENG\*

Le fa mareo a a fa godimo a tlaa tthalosiwa mo tsamaong ya tlhotlhomisi, go botlhokwa go neela lesedinyana ka ga ona fano, ka a tlaa tshwanela go dirisiwa go sa le gale mo patlisisong (jaaka mo go Kgaolo 1) a ise a tthalosiwe ka botlalo.

- **Botswa-bokoloniale:** Ke selekane sa lereo la Seesimane “Post-colonialism”, le le kayang dilo le dikakanyo tse di tlileng morago ga bokoloniale kgotsa ka ntlha ya bokoloniale, mme e bile le supa gore bokoloniale bo tshwanetse jwa itlhotlhorwa, jwa fedisiwa, mme ditlamorago tsa jona tsa phimolwa. Momelo ya setlhogo “**Botswa-**” e ka nna makao-mabedi: E ka kaya “se se tlang morago ga bokoloniale,” e bile e ka dirisediwa go kaya “**go tswa**” ga go latlhaganya kgotsa go ikamologanya le bokoloniale, jaaka fa motho **a tswa** motho yo mongwe (a sa tshole a tsamaisana le ena).
- **Maburu:** Go tlwaelegile mo Setswaneng sa gale go bitsa babui ba puo ya Seaforikanse ka lereo le. Tota go ntse jalo le mo dipuong tsa Se-Nguni (Amabhunu), le tsa Sesotho mo dinageng tse di mabapi (Lesotho, Botswana). Morago ga 1994, ka moonno wa Aforikaborwa yo Mošwa wa demokerasi, poelano, kitlano ya seloago le bogolobogolo se go tweng ke “Political correctness” (Tshiselo ya sepolotiki), lefoko leno le simolotse go amanngwa le nyefolo kgotsa lenyatso la bosemorafe. Le gale, mo tlhotlhomisong eno, go na le lebaka la go dirisa lefoko leno e se ka nyefolo kgotsa pifelo epe. Lebaka la ntlha ke gore mo bokaelong jwa hisetori e e golaganang le padi *Mhudi* e e batlisiswang, lefoko Boers/Boere/Maburu le ne le atile, le tlwaelegile, e bile le dirisiwa le ke beng ba go buiwang ka bona, go gaisa la “Afrikaners.” Go buiwa ka Anglo-Boer War, Boere Republics, Boere Rebellion, The Boer War Diary: And African at Mafikeng jalo le jalo. Go botlhokwa go dirisa lefoko leno go ya ka bokaelo (*context*), e seng ka Tshiselo ya Sepolotiki, bogolobogolo mo poleding ya bobatlisisi (*scholarly discourse*) jaaka tlhotlhomiso. Se segolo, go tlhalogangwe gore le dirisiwa jaaka lereo le le se nang tshole, jaaka mareo a mangwe a merafe e ikayang ka ona (Batswana, English, American, jalojalo).

Graham McIntosh mo go “**Reflections on “shoot the boer,”**” (*Politicweb*, 18 April 2011), o tthalosa dintlha dingwe mabapi le lefoko le, tse re dumelanang le tsona.

- **Phetsolelo** (lediri > **go phetsolela**): Lereo leno le kaya *mofuta wa phetolelo*, mme phetsolelo e dirisediwa fa go tsewa dikwalo tsa Maforika (jaaka Batswana) tse di kwadilweng ka Seesimane, di kwalololwa kgotsa di tlhamiwa sešwa mme di busediwa mo puong ya gaabo mokwadi ya Seforika (jaaka Setswana). Ga se phetolelo e e tlwaelegileng kgotsa e e tlhamaletseng, jaaka ya fa o fetolela Shakespeare mo Setswaneng. Ka Seesimane re e bitsa “*Transcreation.*”
- **Taoto** (lediri > **go taota**): Lereo le tswa mo lefokong le le sa tlwaelegang la Setswana, e bong “go taota,” le le kayang *go akanya ka ga sengwe* kgotsa *go akanyetsa sengwe*, jaaka “go taota mosepele o o tshwanelwang ke go o tsamaya, kgotsa tiro e o tshwanelwang ke go e dira.” Ka bokhutshwane le dirisiwa mo patlisisong eno go kaya se ka Seesimane go tweng ke “*Theorising, to theorise*” e bong *go akanya mokgwa wa go dira sengwe, go se akanyetsa tiori e se ka tsamaisiwang/tlhatlhobiwang/tlhalosiwang ka yona.*
- **Tlharamololo** (lediri > **go tlharamolola**): Ke selekane sa lereo la Seesimane “*Deconstruction,*” le le tlaa tlhalosiwang ka boleejana mo tsamaisong ya tlhotlhomiso. Fano go tlhalosiwa fela gore le tlhamegile jang jaaka lereo-lešwa mo Setswaneng. ‘**Tlharamololo**’ kgotsa “*Deconstruction*” ke mokgwa o o marara wa go lebelela kgotsa go sekaseka dilo le megopolo, o e keteng o ganetsa dilo tse di ntseng di amogelwa jaaka nnete kgotsa jaaka dilo tse di tlhamaletseng. Go **tlharamolola** ke mokgwa o e keteng o **tlhatlhamolola** kgotsa o **tlhakatlhakanya** megopolo, mme beng ba ona bona ba o tsaya jaaka mokgwa wa go **rarabolola** kgotsa go bona dilo sešwa, kgotsa go **tlhama** megopolo e mešwa. Go tlhamilwe lereo “**Tlharamololo**” ka mokgwa o o dirang gore le futswakanye kgotsa le kopakopanye megopolo ya gone **go tlhatlhamolola** kgotsa **go tlhama** kgotsa **go tlhakatlhakanya** kgotsa **go rarabolola**.

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**KGAOLO 1:**  
**MATSENO MAGOLO:**  
**LEMORAGO LE BOTLHOKWA JWA PATLISISO**

**1.1 MATSENO**

Maitlhommo a patlisiso eno ke go anaanela dintlha di le mmalwa mabapi le padi ya ga Sol T. Plaatje e e kwadilweng ka Seesimane, e bong *Mhudi*. Jaaka ditlhangwa tse dintsi tse di kwadilweng ke Maaforika a Mantshonyana ka dipuo tsa Sekgoa, bogolobogolo Seesimane, re sekaseka mabaka a a dirileng gore di bo di sa kwadiwa ka dipuo tsa gaabo bakwadi ba, e bong ka dipuo tsa Seatorika. Re ipotsa gore ka di bua ka lefatshe la Aforika, le ka matshelo a Maaforika, e bile re tsaya gore di tshwanetse tsa bo di lebantswe Maaforika, a go maleba gore di bo di kwadilwe ka dipuo disele. Re ipotsa gape gore a di ka bidiwa dikwalo tsa Seatorika (go ya ka gore di kwadilwe ke bomang, le gore di kwadilwe ka sekae); le gore a kgotsa di ka bidiwa tsa Sekgoa go ya ka dipuo tse di kwadilweng ka tsona. Re ipotsa gore fa potso ya bofelo e ka arabega ka “Ee,” a go raya gore Maaforika a sweletse, dikwalo tsa bagabona ga se tsa bona ke tsa Makgoa; re tlhotlhomisa le gore a kgotsa go na le mokgwa mongwe wa **go di busetsa gae** mo dipuong tsa gaabo bakwadi, tse gape e leng dipuo tsa batho bao dikwalo tseo di buang ka ga bona le ka ga matshelo a bona.

Mo ntlheng ya bofelo, maitlhommo a mangwe a patlisiso ke go “taota” kgotsa go akanya le go tsitsinya mokgwa wa go busetsa dikwalo tsa Maaforika gae mo dipuong tsa bagaabo bakwadi. Re dirisa sekao sa mo hisetoring ya nnete ya Aforikaborwa sa Maaforika a a kileng a thopiwa mo Aforika ke Mayuropa a isiwa Yuropa, kgotsa a a kileng a patelediwa ke mabaka mangwe go kgaogana le Aforika kgotsa Boatorika: Maaforika ao (jaaka Saartje Baartman le Moses Kotane) a ne a busediwa gae mo Aforika. Patlisiso e dirisa sekao sa *Mhudi* le Sol Plaatje go kaya gore padi e, le mokwadi yo, ke matlotlo a Aforika, a Setswana le Batswana, a a sa tshwanelwang go swelelela mo Seesimaneng, a jewa monate ke lefatshe la Seesimane, mme a lomelediwa Batswana. Ka moo a tshwanetse go logelwa leano, a retololelwa gae mo Setswaneng. Leano lengwe le le ka thusang go dira jalo ke ka go dirisa phetolelo ya mofuta o o rileng, e e tlaa bidiwang “Phetsolelo.” Phetsolelo ke lereo le re tlaa le dirisang go kaya go kwalolola kgotsa go tlhamolola *Mhudi* jaaka e kete o simolotse go kwadiwa ka

Setswana pele a kwadiwa ka Seesimane. Patlisiso e, e tlile go “taota” kgotsa go akanya mabaka le mekgwa ya go “phetsolela” *Mhudi* mo Setswaneng.

Patlisiso eno e tlaa tsaya Phetsolelo e se phetolelo ya mokgwa wa tlwaelo wa go tsaya sengwe mo puong e nngwe o se isa kwa puong e nngwe. E tlaa tsewa e le sedirisiwa tsa go siamisa seemo se se sokameng, e se tlhamalatsa, kgotsa jaaka **motsenagare** (*intervention*) o o kgaoletsang mokgwa mongwe o o sa itumediseng, jaaka wa gore ditlhangwa tsa Maaforika tse di buang ka Maaforika di kwadiwe ka dipuo disele, mme go letlwa o tswela fela jalo, go sa bonwe phoso epe mo go ona.

Melebo-megolo e mebedi e e tlaa thusang go tswetsa morero ono mo patlisisong e, ke wa Botswana-bokoloniale le wa Tlharamololo. Ke melebo e e tsamaisanang le maitlomo a go kanoka go kwalwa ga padi *Mhudi* ka Seesimane le gore *Mhudi* e tshwanelwa ke go busediwa mo Setswaneng ka Phetsolelo, e bong phetolelo ya motsenagare (*translation as intervention*). Botswana-bokoloniale ke lereo le le tlhalosiwang ka mekgwa e e farologaneng ke baitseanape ba tiori ya bosekaseki, mme mo patlisisong eno, lereo leno le tlaa dirisiwa go kaya molebo o o rotloetsang go sekaseka ditlamorago tsa bokoloniale mo matshelong a Maaforika, le go tlhama ditogamaano tsa go tlhatlhamolola ditlamorago tseo.

Patlisiso eno e tlaa supa gore go kwalwa ga *Mhudi* ka Seesimane ke nngwe ya ditlamorago tsa bokoloniale, mme go e phetsolela mo Setswaneng ke **go tswa mo bokolonialeng** kgotsa go bo tlhatlhamolola. Go **tlhatlhamolola** bokoloniale go akaretsa go tlhatlhamolola megopolo e e ntseng e amogelwa e siame mo Maaforikeng, le go leba sešwa dilo tse di ntseng di tsewa botlhofo, go sa bonwe fa di na le bogole kgotsa tshokamo felo gongwe, jaaka gore leina la mokwadi wa Motswana e bo e le la Sekgoa, mme setlhogo sa padi ya Seesimane e bo e le sa Setswana! Ke teng fa Molebo wa **Tlharamololo** (*Deconstruction*) o tsenang teng, o supa fa dilo tse, di diragetse ka mabaka a a sa tshwanelwang go tlhokomologiswa kgotsa go leseletswa go tswela.

Mekgwa e mengwe e e tlaa dirisiwang fale le fale mo patlisisong e tlaa akaretsa Bolepa-poledi (*Discourse Analysis*) le melebo e mengwe e e mabapi le phetolelo.

Lengwe la mabaka a a dirileng gore mmatlisisi a tshwenngwe ke go kwalwa ga *Mhudi* ka Seesimane gammogo le go tsewa ga padi eno jaaka ya Seesimane, ke gore mo

ngwageng wa 2020 go tlaa bo go ketekiwa dingwaga di le lekgolo tsa go kwalwa ga padi e, mme go ketekiwa goo go tlaa bo go dirwa ke lefatshe la Seesimane bogolobogolo, le mafatshe a dipuo tse dingwe tsa Sekgoa tse *Mhudi* a fetoletsweng mo go tsona. Gone, go tlaa bo go keteka le Maaforika a mangwe a a amaneng le Seesimane, mme ga go bonale Batswana ba gaabo Plaatje, le ba go buiwang ka ga bona mo Setswaneng, ba tlaa amega mo ketekong eo. Seno e le ka ntlha ya fa padi eno le mokwadi wa yona, ba pheremeditswe go nna matlotlo a Makgoa, mme a rontshiwa Batswana, ka ntlha ya fa e kwadilwe ka Seesimane.

## 1.2 LEMORAGO LA PATLISISO

*Mhudi* ke padi ya Setswana le fa e kwadilwe ka Seesimane. Go na le mabaka a a dirileng gore e bo e kwadilwe ka Seesimane, e seng ka Setswana, e bile e tumile mo lefatsheng jaaka padi ya Seesimane (ke mabaka a a tlaa sekasekiwang morago mo tlhotlhomising e). Le fa go le jalo, go na le mabaka a a botlhokwa a a dirang gore re re ke padi ya Setswana. Go simolola fela ka setlhogo sa yona, re bona e le sa leina la Setswana, e se sa mafoko kgotsa leina la Seesimane. Setlhogo se tswa mo go moanelwamogolo wa yona e bong “Mhudi,” mme seno se supa ntlha nngwe gape ya botlhokwa, e bong gore ke padi e e buang ka ga Motswana kgotsa Batswana. Ke lebaka lengwe gape le le dirang gore re e kae e le padi ya Setswana ka fa tshwanelong. Midgley (2000:45) fa a thadisa ka ga leina la moanelwamogolo yo, Mhudi a re:

The character is based on Mhudi, Plaatje’s great-great-grandmother...

Go raya gore “Mhudi” ke leina la mareelelo la ga nkokoagomogolo mokwadi wa padi, Sol T. Plaatje. Mareelelo ke setso sa Setswana, mme setso le ditso tsa Setswana ke dilo tse di tlhagelelang ka bontsi mo pading e. *Mhudi* o rwele go le gontsi mabapi le ditumelo, megopolo le hisetori ya Batswana ba ba ipitsang Barolong, ba losika lwa gaabo Plaatje. Ke dilo tse Plaatje a neng a aga a di tlotlelwa ke ena nkokoagwemogolo (yo re reng ke ena mong wa leina le la *Mhudi* le e leng setlhogo sa padi), mme ke dilo tse di nang le seabe mo kaneding le mo morerong wa padi e, jaaka go bolela Midgley (2000:11) fa a re:

... the history of his people became a primary concern in his life and is reflected not only in his epic work, *Mhudi* ...

Go ya ka diteng, ditiragalo le merero ya padi e, ga go mo e ka se kang ya tsewa e le padi ya Setswana, ka ga Batswana le ditsa-Setswana, bogolo jang ka e kwadilwe ke Motswana.

Padi eno e re reng ke ya Setswana, e phasaladitswe ka Seesimane ka lona leina leo la Setswana, mme e itsege lefatshe-bophara jaaka padi ya ntlha ya Seesimane e e kwadilweng ke Moaforika yo Montshonyana, Sol T. Plaatje. Bothata le semaka ke gore ga e ise e itsege ka mokgwa oo mo Setswaneng kgotsa ka Setswana. Makhudu (2012:7) o gatisa seno le fa ena a kwala a le ka fa letlhakoreng la Plaatje e le mokwadi wa Seesimane, kgotsa *Mhudi* e le padi ya Seesimane, mme a re:

In the literary world, few scholars have not heard of Solomon Tshekisho Plaatje (1876-1932) either as a novelist, an African newspaper editor.

Lebakalegolo ke gore ga jaana lefatshe le tsaya padi *Mhudi* le mokwadi wa yona Plaatje e le ditsa-Seesimane. Seno se dira gore polelo e re simolotseng tema ka yona e nne kgobera-ntlhware (*controversial statement*) le kgakantshi (*oxymoron*), ka go re padi *Mhudi* e e kwadilweng ka Seesimane, ke padi ya Setswana. Ke ntlha e e tshwanetseng go taotiwa, go tlharamololwa, le go sekasekiwa ka moonno wa Botswana-bokoloniae (*Post-colonialism*), gareng ga tse dingwe, maikaelelo e le go e busetsa gae mo Setswaneng. Tlhotlhomiso e, e totile go taota Phetsolelo ya *Mhudi* ka maikaelelo a go e busetsa gae jaaka e le padi ya Seaforika e e kwadilweng ka Seesimane.

Ka go rialo ga se thona e bile go botlhokwa gore patlisiso e, e ribolole mokgwa wa go e fetolela ka maikaelelo a go e busetsa gae mme e se ka phetolelo ya ka metlha e e tlwaelegileng fela e le go e tlhama sešwa, go e busetsa gae ka botlalo mo setsong sa gaaboyona.

*Mhudi* ke padi e go ya ka patlisiso e, e bonwang jaaka e e neng e thopilwe ke bokoloniale mme e tshwanelwa ke go busetswa gae go babuisi ba puo ya Setswana. E dirwa jalo ka mokgwa wa se re se bitsang "Phetsolelo" e ka tlhamalalo e tlaa kayang go tsaya tshwanelo ya talente ya Seaforika e e re latlhegetseng ka go laolwa ke Sekgoa jaaka bokoloniale bo dirile.

Ntlhakgolo e e tlhotlheleditseng patlisiso e, ke go bona jaaka dipadi tsa Setswana di lejwa jaaka e kete di simologile ka 1940 fa go phasaladiwa padi *Mokwena* ya ga D.P.

Moloto. Padi e, ke yona e go tsewang e le yona ya ntlha mo Setswaneng, e kwadilwe ke Motswana ka Setswana ka ga Batswana. Ka patlisiso e, re kaya ka tlhamalalo fa padi ya ntlha ya Setswana e le *Mhudi* gonne e kwadilwe ke Motswana, a kwala ka ga Batswana le botshelo jwa bona e bile a anela ka ga hisetori ya Batswana. Go tswa mo puisanong ya fa gautshwane e e sa phasaladiwang le R.M. Malope o kaya ka tlhamalalo a re: "*Mhudi is, for all intents and purposes, a Setswana novel*". Se, se gatelela fa *Mokwena* ya ga D.P. Moloto e tota e se padi ya ntlha ya Setswana. Mathata a go kwala *Mhudi* ka Seesimane ke yona ntlha e e tlhotlheletsang patlisiso eno ya go busetsa *Mhudi* gae.

Tlhotlhomiso ka tlhamalalo e itebaganya le "**Phetsolelo**" ya padi *Mhudi* ka go e busetsa gae, ka e le padi ya ntlha ya Moaforika yo Montshonyana. E anela ka ga hisetori ya Barolong ka bo1838, ka metlha ya dintwa tsa Maburu le Matebele a ga Mzilikazi (Mzilikazi) fa ba ne ba na le Maaforikanere le dintwa tsa bona le Maesimane le Matebele a ga Mzilikazi. Ka phetsolelo Batswana ba tlaa senogelwa ke kgang ya gaabobona, hisetori ya bona segolo Barolong le Maaforikaborwa gore ba itlhaloganye. Ba lemoge lebaka le le tlhotlheleditseng Plaatje go e kwala jaaka a dirile. Se, ke ntlha nngwe ya go apola lesira la bokoloniale mme beng ba itse le go ipuisetsa hisetori le dikgang tsa bona ka tlhamalalo le go tlhaloganya gore e ne e kwalelwa eng ka nako tseo segolo gore ke ka ntlha ya eng fa e ne e kwalwa ka Seesimane. Plaatje o ne a sa kwalele *Mhudi* maitiso fela, mme ka yona o ne a batla go somarela hisetori ya Bantsho gore e se ke ya ba latlhegela. Se, se senolwa ke gore hisetori e, e tlhagisitswe ka botswerere go bua ka mabaka a a marara, a a manganga, a a senang ditumelano mme a kwala ka mokgwa o a kgonang go tlhasela bao ba neng ba mo thopile le fa a pateleditswe ke mabaka go kwala ka Seesimane. Fa a ne a kwadile ka puo ya gaabo Setswana, *Mhudi* a ka bo a sa bona tlhabo ya letsatsi. Ka paka eo ya bokoloniale mokwadi wa Moaforika yo Montshonyana o ne a tshwanelwa ke go kwala fela tse di kgatlheng mmusi. Nnete e ne e fitlhwa mme go bolelwa fela tse baphasalatsi le mmuso ka nako eo o neng o bona di ka se tsose batho mo borokong le go ba bula matlho gore ba tle ba kgone go emelela ditsabona. Seo se bonetse le ka dipadi tsa Setswana di tshwana le *Matlhoko Matlhoko* ya ga R.M. Malope e e neng ya ilediwa mo dikolong ka nako ya Aparteiti mo Aforikaborwa gonne e ne e bua ka ga dikhuduso tsa pateletso tsa Bantsho mo mafelong a a nonneng a a mo tikologong e go neng go twe ke bonno jwa Makgoa (Maburu), fela jaaka go diragala mo bukeng *Native Life in South Africa*, e e kwadilweng ke ena Sol T. Plaatje ka sebele. Fa morago ga 1994, *Matlhoko Matlhoko* e

ne ya gololwa, ya bo ya fitlha kwa dikolong gore baithuti ba senogelwe le go itse mathata a a neng a tlohlwa ke fa Batswana ba pateletsega go tswa mo magaeng ba ya majako kwa ditoropong (“Makgoeng”) gammogo le dikhuduso tsa pateletso tsa Bantsho.

Mpe (1996: iv) o kaya se ka go re:

*Mhudi... is a continuation of the Native Life in South Africa.*

Nnete ke gore ka motlha wa fa Plaatje a ne a kwala, go ne go lelwa ka moo molao wa 1913 *Land Act* o neng o tlosa Bantsho ba e neng e le balemirui mo lefatsheng le le nonneng. Se, se gatelelwa ke Onyando (2013: 2) fa a re:

*Mhudi* can also be seen as a protest against the 1913

Native Land Act which dispossessed Africans of their land rights.

Ntlha e e sa ntseng e le tlhobaboroko le selwelwa ga jaana mo Aforikaborwa dingwaga di le lekgolo le botlhano (105 years) *Native Land Act* e ntse e fetisitswe jaaka Molao. Ga go makatse fa ka nnete rraagwemogolo Plaatje, e bong Mogodi a ne a patelesega go tswa kwa Philippolis kwa a neng a itiretse go utlwala teng fa mong wa gagwe a sena go rekisa lefatshe mme a tshwanelwa ke go bona gore o tlaa ya kae ka leruo lotlhe la gagwe ntle le thuso epe go tswa go mothapi (Molema, 2012:17).

Tlhotlhomiso e senola mabaka le ditsela tse padi *Mhudi* e ka phetsolelwang ka tsona gore Batswana ba kgone go solegelwa molemo ke kgang e e ba lebaneng mme e fitlhilwe ka puo esele. E kwadilwe ka motlha wa bokoloniale jwa Maesimane, e kwalwa ka Seesimane, mme le fa go le jalo, ga e na le fa e le moanelwa a le mongwe wa Moesimane mo go yona. Gray (1976:13) o gatelela seno fa a re:

“... there is not one English-speaker on stage in *Mhudi*,

Mafelo, tiriso le tlhagiso ya kgang ka setso sa Batswana phetelela ke sengwe se se tiisang kgang ya gore Plaatje o ne a kwala ka ga Batswana, e bile ke lengwe la mabaka a a tlosang *Mhudi* mo lepatlelong la bokwalapadi jwa Sekgoa/Seyuroopa/Seesimane, a a dirang *Mhudi* padi ya Setswana ntle le pelaelo. Le fa a kaya gore maikaelelo a go e kwala bogolobogolo ka Seesimane e ne e le go ruta Maesimane/Makgoa ka ga Maaforika kgotsa Batswana.

Melebo e e tlhophilweng go nna le seabe segolo mo phetsolelong e, e bong Tlharamololo le Botswa-bokoloniale, e tlaa thusa gore Maaforikaborwa, segolo Batswana ba senogelwe ke dikgang le hisetori ya bona. E tlharamolola le go retolola kgang jaaka e tlhologile go tswa kwa tshimologong ka mong wa yona, yo a neng a boloka le go dibela puo ya gaabo mme kwa bofelong beng ba senogelwe ke hisetori ya bona ka tlhamalalo.

### **1.3 TLHARAMOLOLO YA TSHOBOTSI/POROFAELE YA GA PLAATJE**

#### **1.3.1 Leina Plaatje: Bo-tswana/Boaforika vs Bokoloniale/bo-Borithani**

Sol T. Plaatje ke Motswana, Morolong-oo-Modiboa wa tshika ya bogosi jwa Morolong. Ke ena mokwadi wa *Mhudi* yo ka fa tshwanelong ena tota e leng Tshekisho Solomon Mogodi, mme a kaiwa e le Sol T. Plaatje. 'Bo-tswana' jwa padi eno ya Setswana bo fitlhilwe ka puo ya Seesimane, leina la tlhago la mokwadi le lona ga le a dirisiwa, mme go tlhagelela le le fitlhang 'bo-tswana' jwa gagwe e bong Tshekisho Mogodi. Rraagwemogolo e bong Selogilwe o ne a feleletsa a le kwa Philippolis morago ga dikgarakgatshego tsa dikhudugo mme a dira le go nna mo gare ga ma-Holannere (*the Dutch*) go ya ka Willan; Matjila le Haire; Molema le Midgley ba neng ba mo taya leina 'Plaatje' gonne mo go bona go kapodisa le go bitsa leina Mogodi e ne e le namane e tona ya tiro. Ntlhakangolo gape ke gore ka puo ya se-Holannere 'plaatje' e kaya go nna sephaphathi (*flat*), mme monnamogolo Khusumane o ne a bidiwa ka lefoko leo, a newa leina la "Plaatje" ka gobo a ne a le mokhutshwane ka seemo, a le tlhogo e e sephaphathi. Ndana (2005:74-75) o kaya seno e le sekao sa mokgwa wa kgatelelo ya sekoloniale wa go susumetsa Maaforika mafoko le maina a sekoloniale:

A word that was originally Dutch is now transformed, socialised, domesticated or even colonised as a family label in another language and specifically in Setswana.

Leina le, le ne la kgomarela lelapa go tloga ka nako eo go fitlha fa tshika e, e leng teng ga jaana ka nako ya patlisiso e. Leina leno la setlhanka ke lona le Sol T. Plaatje a tumileng le go itsege lefatshe bophara ka lona mme e seng ka sefane sa Mogodi se e leng sefane sa tshika ya gaabo ya bogosi jwa Morolong. Ka mafoko a mangwe tshusumetso ya Sekoloniale e ne ya lomeletsa Plaatje go gola ka maina a segaabo a a

mo gopotsang kwa a tswang le go thusa go somarela setso sa gagwe. Benston (1984:151) o bua jaana mabapi le ntlha e:

We must learn to wear our names within all the noise and confusion in which we find ourselves. They must become our masks and our shields and the containers of all those values and traditions which we learn and/or imagine as being the meaning of our familial past.

Batsadi ba ga Sol T. Plaatje ba ne ba mo taya maina go ya ka mabaka le maemo a ba neng ba iphitlhela ba le mo go ona ka nako ya fa a belegwa. Sol ke ngwana wa borataro wa ga Kushumane le Martha mme fa pele ga gagwe go ne go le basimane fela. Fa mmaagwe a mo imile o ne a rapela thata go fiwa mosetsana mme a na le tumelo e e feletseng ya gore dithapelo tsa gagwe di tlaa arabiwa. Fa a belega mosimane gape o ne a mmita 'Tshekisho' ka a ne a swabile go bo Modimo a sa mo neela se a neng a se kopa. O ne a ka bo a ne a ipona a sekisiwa ka ntlha ya go laolela Modimo mme a sa emele se a se neelwang, ke jaaka Molema (2012:19) a bona fa a ne a kaya fa a itshwaretswe e bile a phepafaditswe ka ntlha ya go swabela se Modimo o mo neileng sona mme e seng a 'atlhotswe' jaaka Willan a kaya. Leina leno gape le supa bo-tswana jwa ga Sol Plaatje go ya ka bagolo ba gagwe, gonne ka lona ba ne ba tlhalosa maemo a ngwana wa bona wa borataro a tsaletsweng mo go ona, jaaka go dirwa mo setsong sa Setswana sa go taya bana maina. Ka fa letlhakoreng le lengwe Martha, modumedi yo mogolo wa kereke ya Borongwa ya Methodise o ne a taya Plaatje gape leina 'Solomon' ka a ne a kaya fa a bontshitswe ka tumelo gore ngwana yo o tlaa nna le bothale jo bo fetang dingwaga tsa gagwe. Molema (2012:19) o kaya se ka tlhamalalo fa a re:

Martha gave the child the Christian name Solomon because she said she had been shown that the child would have wisdom beyond his age.

Ndana (2005:74) le ena o tlaleletsa ntlha e ka tlhamalalo fa a re:

Solomon is the name of the wise man in the Bible, and choice of the name for the young man Plaatje is probably

a premonition that the boy will grow up into a wise man  
whose name matches his Biblical namesake.

Go ya ka setso sa Setswana, ngwana o a tle a tewe leina go lebeletswe gore le tlaa ya boreelelong (a diragalelwa ke se se tsamaelanang le bokao jwa leina la gagwe). Leina la Solomon mo go Plaatje le ne la ya boreelelong ka nnete gonne ditiro tsa gagwe di ne di mo feta mme di galalela le fa maemo a botshelo a ne a le thata. Le fa paka le maatla a bokoloniale di ne tsa batla di mo ketefaela tiro le go leka go kometsa boena, patlisiso eno e leka go mo senola e le Motswana yo o neng a sa ipelaele e bile a sa iteseletse go nyelediwa ke Sekoloniale.

Bothata jono jwa go latlhiwa maina a segaabomotho le go susumediwa maina a sele ga bo a diragalela Plaatje a le esi gore e re e le Moaforika yo Montshonyana ka maina a a mo tlhalosang sentle mme e re fa a simolola ditiro tsa gagwe a bo a patelesega go di simolola ka dipuo disele fela gore a kgone go di dira. Boemong jwa go nna Tshekisho Mogodi, o nna Sol T. Plaatje, go tlotlomadiwa leina la Sekgoa kgotsa Sekoloniale kgotsa la Sekereke, mme la segaabo la Tshekisho le emelwa ka tlhakaina fela mo maemong a bobedi, go se na mo le dirisiwang ka botlalo teng. Mokgwa o wa ga Plaatje wa go dirisa fela tlhakaina go emela leina la gagwe la nnete e ne e se selo-sešwa: re bona go dira bo-Booker T. Washington le bo-Malcolm X, Maaforika a Amerika a a neng a thopilwe ke Ma-Amerika ka bokgoba, go ba timatimeletsa lotso le botho jwa bona, jaaka Benston (1984:153) a kaya fa a re:

...an insertion of a mysterious symbol...of the long-  
unacknowledged, nascent selfhood that had survived  
and transcended slaver.

Ka go naya ba ga Mogodi sefane sa Plaatje, makoloniale a ne a leka go fokotsa bogale jwa botswana jwa bona mme ba ba dire mathopiwa a sekoloniale. Gore le yo o ka bong a godile e le Tshekisho Mogodi a feletse a bidiwa Solomon Plaatje, e le go leka go phimola Bo-Aforika le botswana jwa gagwe, go mo amoga leina, puo, dikakanyo le dikgono ka gore a bo a kwale ka Seesimane.

Le fa gona tshusumetso ya Sekoloniale e bakile tiego mo maitlhomong a ga Plaatje a go dibela kgolo ya puo ya Setswana sa gaabo, ka lesego Makoloniale ga a a kgona go koafatsa le go amoga Plaatje boena gotlhelele, kgotsa go mo “pheremeletsa” sa leruri

kwa Sekgoeng/Sekoloniale (go “pheremetsa” ke go loa motho ka ditlhare gore a kgaogane le kwa gaabo/segaabo, a inakanye le naga, a ye legofa).

Seane sa Setswana sa re “(kgomo) ga e ke e phetsolela nageng,” se raya gore le fa kgomo ya sekoba e ka inaya naga, fa nako e ntse e ya, e a itharabologelwa mme e gopole go boela gae. Lereo “Phetsolelo” jaaka le tlaa dirisiwa mo tlhotlhomising e, le tserwe mo seaneng se. Ke sona se se rotloeditseng moonono o o yang go laola patlisiso e, wa gore dikwalo tse di etsang *Mhudi* le bakwadi ba tsona, tse di pheremeditsweng ke maatla a Sekoloniale go nna matlotlo a Sekgoa, di ka busediwa gae. Nako e gorogile jaanong ya gore thoto le letlotlo la Batswana di boele gae go beng ka mokgwa wa phetsolelo. Shole (2016), yo e leng ena a tlileng ka lereo leno, o tlhalosa phetsolelo e le mofuta wa phetolelo o o ka dirisiwang go busetsa dikwalo tseno gae mme o bua jaana:

...I propose the use of translation (Phetolelo) to reclaim the African creative talent we have lost to European languages thanks to well-known historical factors. That form of translation I term PHETSOLELO.

Jaaka go setse go kailwe pejana, seno ga se reye ka go fetolela kgang fela go tswa go puo e nngwe go ya go e nngwe, mme e le ka go tlharamolola le go phetsolela kgang kwa puong e e tlhologileng go tswa mo go yona. Go rialo go kaya go e kwala jaaka setso le puo ya botso di laela.

### **1.3.2 Plaatje Motswana vs Plaatje Mo-Borithani**

Plaatje ke Motswana, Morolong-oo-Modiboa morwa Kushumane le Martha ba ba neng ba ikitse e le boPlaatje ka mabaka a bokoloniale a a simologileng kwa Philippolis. Ditiro tsa gagwe di senola botswana jwa gagwe, ke mokwadi, motšhomolodi, mofetoledi, mmegadikgang yo le dikuranta tsa gagwe di teilweng maina a Setswana jaaka *Koranta ea Bechuana*, e e neng e phasaladiwa ka dipuo di le tharo, *Tsala ya Bechuana* le *Tsala ya Batho*. Mo bokwading, fa a simolola go kwala padi ya gagwe ya ntlha o e bitsa *Mhudi*, leina la Setswana e bile a e reelela nkokoagwemogolo gore a boloke lotso lwa gaabo ka go neela kanelo e telele ya padi ka dikgang tse nkonkoagwemogolo a neng a aga a mo tlotlela tsona.

Ke Motswana le dikwalo tse di latelang *Mhudi*, di lebile Setswana, o kwala a totile go tshwaela mo kgolong ya puo ya gaabo ka go kwala *Diane tsa Sechuana le Maele a*

*Sekgoa a a Dumalanang Natso*. Molema (2015:71) o kaya fa mo bukeng e, Plaatje a ne a kokoantse diane di le 732, maina a mafelo a le 40 le maina a batho a le 110 tsotlhe di na le dilekane tsa tsona tsa Seesimane. O ne a tswelera ka go kwala buka ya fonetiki ka setlhogo *A Sechuana Reader in International Phonetic Orthography (with English Translations)*. Tse ke dikwalo tse di tshwaetseng mo dibukeng tsa thuto ya Setswana tse le ga jaana e sa ntse e le nngwe ya mesupatsela ya kwa puo e simologileng teng. Go nna Motswana ga gagwe ga go belaelse jaaka a bonala a rata Setswana e bile a rata se nna le dikwalo ka go fetolela diterama tsa ga Shakespeare go ya kwa Setswaneng ntle le thuto epe e e tlhamaletseng ya phetolelo go bontsha fa botswana jwa gagwe bo ne bo sa tlhoke bosekelo. Molema (2012:20) o tlosa manganga le go gatelela botswana jwa ga Plaatje ka go re:

His language was the Setswana of his mother and father  
and he soon learned other languages.

Matjila le Haire ba tswelera ka go re kaela gore fa Plaatje a le dingwaga di le thataro fela, a ne a setse a itse go buisa Setswana ka thelelo, go buisa ditlhamane gammogo le go se kwala ka nepo. O ne e bile e setse e le kgeleke ya go tseela ba bangwe ditlhamane tse a di bapetseng go tswa mo bagolong mme mongwe le mongwe a mo reetsa ka a ne a dira jalo ka puo e e nang le kgogedi le ka bokgabane.

Go nna Motswana ga ga Plaatje, ga go belaelse gore jaaka a bonetse a aga Setswana ka diphetolelo o ne a ka se rate *Mhudi* e buisiwa ke Batswana ka Setswana fela jaaka a ne a rata gore Batswana ba utlwe ditlhangwa tsa ga Shakespeare ka Setswana. Ka go bogela tiragatso tsa diterama tsa ga Shakespeare ka sebele, o ne a lemoga fa dikgotlhang, mabaka a a farafarang Maesimane le maikaelelo a badiragatsi ba ga Shakespeare di tshwana fela le dikgotlhang le maikaelelo a Batswana moo e leng gore go ka se thatafalele Motswana go inakanya le tsona le go di tlhaloganya. Se ka bonako fela se ne sa mo rotloetsa go di fetolela. O ne a simolola go fetolela ka *Julius Caesar (Dinchoncho tsa bo-Juliuse Kesara)*, *A Comedy of Errors (Diphosho-phosho)* le *The Merchants of Venice (Morekisi wa Venisi)*. O ne a tswelera gape ka phetolelo ya *Romeo and Juliet*, *Much Ado about Nothing* le *Othello*.

Plaatje o lwetse puo ya Setswana ka tsotlhe tse a neng a na natso, o ne tswelera go dira dipatlisiso ka ga puo ya Setswana, segolo mokwalo le mopeleto wa yona. Midgley (2000:17) a kaya ka tlhamalalo go tiisetša se fa a re:

Plaatje devoted more of his time to research into Setswana linguistics and campaigning for the reservation of vernacular languages.

Plaatje o ne a lwa ntwana e ntšhwa ya mafoko le mopeleto wa Setswana. O ne a etse tlhoko gore basimolodi ba mokwalo wa Setswana e bong Moruti Robert Moffat le ba bangwe ba barongwa ba ntlha go dira mo Batswaneng ba ne ba setse ba dumelane ka mopeleto mo sebakeng sa ngwagakgolo mme go ya ka ena o se maleba mo Setswaneng. Ka 1910 ke fa dimišinare tsotlhe tsa Aforikaborwa di ne di kopana go tla go tlhama le go tlhagisa mokwalo le mopeleto o o kannweng wa Setswana. Baruti ba ne ba batla go tsaya ditshwetso ntle le go buisana le beng ba puo mme Plaatje o ne a tsaya karolo e kgolo ka go itatlhela mo dikopanong tsa bona le fa a ne a sa lalediwa. O ne a dira jaana, go supa fa ba ka se tseye tshwetso ka mokwalo, ditlhaka le mopeleto wa puo e se ya bona. Ntwana e ya go lwela mokwalo le mopeleto wa Setswana, e tlhotse tiego ka le baphasalatsi ba ne ba diega go phasalatsa dikwalo tsa Setswana ka maipato a gore ga go ise go dumelanwe ka mokwalo. Midgley (2000:78) o gatisa ntlha e ka go re:

The orthography dispute significantly set back the production of Setswana books which were being overtaken by the number of books written in other African languages.

Seabe sa ga Plaatje jaaka Motswana se pakwa ke dikwalo tsa dipatlisiso tsa seakatemi tse di thibang letsatsi mmogo le kwa moseja. Ga go makatse fa Plaatje a sekasekwa mo mafapheng a Seesimane mo diyunivesithi go lebilwe seabe le ditshwaelo tsa gagwe mo kgolong le tswelelong ya puo ya Setswana fela go dirwa jalo ka Seesimane. Bontlhabongwe jwa tsona ke Mpe (1996) a mo sekaseka ka setlhogo "*Mine is a sincere narrative of a melancholy situation: Sol Plaatje, orality and the politics of culture*". Ndana (2005) ena ka setlhogo "*Sol Plaatje's Shakespeare: Translation and Transition to Modernity*" le Makhudu (2012) ka setlhogo "*Sol T. Plaatje and Setswana: Contributions towards language development*".

Plaatje wa Motswana o kwadile padi ya gagwe ya ntlha *Mhudi* ka Seesimane e tswe a kwala ka ga Batswana le ka ga hisetori ya Batswana. Matjila le Haire (2015:77) ba nopola Molema fa a re kaela gore o ne a sa itshie mmele ke jaaka a kwala ditlhamane

tša Seesimane a di bitsa *Monkey Voodoo*. O ne a setse a kwadile *Native Life in South Africa Before and Since the European War and Boer Rebellion*. Bontsi jwa bobegakgang jwa gagwe o ne a kwala dikgang ka Seesimane le fa dikuranta di ne di teilwe maina a Setswana gore kgang e tle e fitlhelele botlhe go akaretsa le bona Maesimane. Se e ne e le yona kgatelelo ya bokoloniale gonne fa a ne a sa dire jalo ba ne ba sa mo etleetse ka matlole a go di phasalatsa ka ba re di tlaa buisiwa ke bomang.

### **1.3.3 *Mhudi* padi ya Setswana vs *Mhudi* padi ya Seesimane**

*Mhudi* ke padi ya Setswana le fa e kwadilwe ka Seesimane jaaka re kaile kwa tshimologong. Ke padi ya ntlha ya Seesimane go kwalwa ke Montsho wa Moaforika. Go ya ka Plaatje, o ne a batla gore Maesimane ba utlwe ka yona gore Bantsho ba ikutlwa jang ka hisetori ya bona le ka ga ditso tša bona. Ke ya Setswana ka e tlhamilwe ke Motswana, a kwala ka ga Batswana fela a sa ntse a iphitlhela a le mo tikologong le mo mabakeng a a neng a dikaganyeditswe ke bokoloniale. Ga go makatse fa padi e, e nnile dingwaga di le lesome e kwadilwe mme e sa kgone go phasaladiwa. Boesimane jwa yona kwa bofelong bo e kgontshitse go tlhabelwa ke letsatsi e seng jalo e ka bo e sa le bona. Plaatje o e tlhagisa a e lebisitse mabaka a nnete a hisetori ya Batswana. O ne a bona ditso tša Batswana tše di kwadilweng ka Seesimane mo ditlhangweng tša bona di na le matshwao a a tshwanang mme setso sa Batswana ka nako eo se ne se tlaa utlwala go ba bokoloniale fa se ne se kwadilwe ka puo ya bona Seesimane. Willan (2001:352) o gatisetsa kgang e ka go re:

*Mhudi* was the outcome of a quite conscious and deliberate attempt on Plaatje's part to marry together two different cultural traditions: African oral forms and traditions on the other hand and written traditions and forms of English languages and literature on the other.

*Mhudi* ka go rialo ke padi ya Setswana e e kaelang fela fa ditso tša puo tsoopedi di nyalana e bile di ka tlhagisega bonolo fela ka tsona dipuo tseo. Le fa lefatshe le batlhotlhomisi ba kaya Plaatje le padi ya gagwe *Mhudi* kwa Seesimaneng, fela ga go phimole botswana jwa gagwe gonne le teng o lejwa jaaka modibelapuo ya Setswana mme e seng ya Seesimane. Willan (2001:362) o tiisetsa fa *Mhudi* e le padi ya Maafrikaborwa ya Setswana fa a re:

*Mhudi* is a South African book for the South Africans and it may cordially be commended to young readers...

O kaya fa le batsadi ba bana ba ka se rate go e fetisetsa kwa baneng pele le bona ba e digela. Se se kaya fa e ba itaya ka kwa teng mme mo go Maaforikaborwa e nna seipone se ba bonang ditiragalo tsa dinako tsa pele ga bona le go lemoga kwa Motswana a tswang teng le gore ke ka ntlha ya eng a le fa a leng teng ga jaana, ka yona ba ka ikitse le go itlhaloganya botoka.

#### **1.4 BOTLHOKWA JWA PATLISISO**

Go matshwanedi gore dikwalo tse di kwadilweng ke Maaforika a Mantshonyana jaaka Plaatje mme di kwadilwe ka Seesimane, di ka lejwa sešwa mme tsa sekasekiwa gape go di retololela/phetsololela mo puong le mo ditsong tsa tsona. Plaatje le *Mhudi* ke dibopiwa tsa Setswana mme di itsiwe ke lefatshe la Seesimane. Bontsi jwa dikwalo tsa Maaforika jaaka Ngugi wa Thiong'o, Achebe le ena Plaatje di tlhamilwe ka Seesimane, molemo le boleng jwa tsona bo jewa ke lefatshe la Seesimane fa bagaabo bakwadi ba ba Maaforika bona ba sa ungwelwe sepe go tswa mo go tsona. Se go ya ka patlisiso e, ga se beye Plaatje sentle jaaka modibedi le moratapu ya gaabo e bong Setswana. Ntlha e, e dira Plaatje le *Mhudi* go nna dibopiwa tsa Setswana tse di timeletseng beng ba tsona e bong Batswana.

Ntlha e, ke yona e e rotloediwang ke megopolo ya baitseanape ba melebo e tshwana le Botswana-bokoloniae (*Post-colonialism*), Phetsolelo (*Cultural Repatriation*) e e kgatlhanong le ditlamorago tsa bokoloniale, jaaka tiriso ya Sekgoa ke bakwadi ba Maaforika a Mantshonyana. Ka go rialo, Shole (2016) o kaya seo e le Phetsolelo gonne e le go busetsa talente ya Maaforika gae e e latlhegetseng kwa Seesimaneng ka ntlha ya bokoloniale jo bo sa fitlhegeng le gona go ka itatolwa ke bao bo neng bo ba ungwela molemo.

Go bonetse le ka Ngugi fa le ena a ne a fetoga go tloga ka 1997 a sena go kwala ka katlego ka Seesimane mme a boela go kwalela baagaabo ka puo ya gaabo e bong Gikuyu e bo e nna gona a ka fetolelwang kwa dipoung disele. Kgankgolo fa go nna jaana go tshwanetse go ipotswe gore go kwalelwa bomang. Mpe (1996:45) o nopola Ngugi (1993) ka tlhamalalo fa a ne a re:

I came to realise only too painfully that the novel in which I had so carefully painted the struggle of the Kenya peasantry against colonial oppression would never be read by them...

Se ke se se tlhotlheleditseng Ngugi go simolola go kwala ka puo ya gaabo gonne a ne a kwalela bagaabo. Ka go rialo phetsolelo e kaya 'go fetola/boela kwa maemong a pele/busetsa/phetogo e go ya ka bokaelo jwa tlhotlhomisi e go tswang mo moding wa seane sa Setswana se se reng 'ga e ke e phetsolela nageng (kgomo)'. Mo bokaelong jwa patlisiso e, go kaya go busetsa *Mhudi* gae mo Setswaneng pele e tsofalela nageng, e felela kwa teng, kwa Seesimaneng. Ka phetolelo re kaya go fetisetsa kang go tswa go puo nngwe e e tlhaloganngwang go ya go e nngwe e e sa tlhaloganngweng. Se, se tlaa dirwa jalo ka taoto/go sekaseka tlhokego ya phetsolelo. Tlhokego e, e dirwa ka go sekaseka diteng tsa padi tse e leng hisetori ya Barolong le go bona kgolagano ya padi le bokao jwa yona. Ka go rialo patlisiso e tlharamolola (*deconstruct*) diteng le makala a tshwana le maina a baanelwa, mafelo a ditiragalo le kanelo ka kakaretso. Go dira jalo go tlaa gatisa se Shole (2016) a se kayang ka go phetsolela fa a re ke:

Translation of 'Euro-African' literature back into native (African) languages of the writer, story, setting and characters.

Go farologana le phetolelo e e sa bolong go dirwa, phetsolelo ka patlisiso e, ke tshwaedi ya mmantlha go dirwa ka setlhangwa se se kwadilweng ka motlha wa bokoloniale mme se busetswa gae jaanong mo maemong a Botswa-bokoloniale. Motlha o jaaka Chennells (1999:115) a o kaya ka go re:

Post-colonialism is concerned with the worlds which colonialism in its multiple manifestation, confused, disfigured and distorted, reconfigured and finally transformed.

Se, ke se patlisiso e, e se dirang le go nna botlhokwa mo lephateng la tshekatsheko ya dikwalo tsa paka ya bokoloniale mo pakeng e ntšhwa ya botswa-bokoloniale. Ka tlharamololo ya *Mhudi*, Batswana le batlhalefi ba tlaa tlhaloganya le go nna le kitso ya

gore hisetori ya bona e tswa kae ka bonnete mme e seng go ya ka kgang ya Maaforikanere ya 1652.

## 1.5 TLHAGISO YA SETLHOTLHOMISWA

Patlisiso e itebaganya le taoto ya phetsolelo ya dikwalo tsa Seesimane, go ikaegilwe ka *Mhudi* e leng padi ya Setswana le fa e kwadilwe ka Seesimane. Kgankgolo ke go busetsa Plaatje le *Mhudi* mo Setswaneng. Bothata bo senogela ntle fela ka setlhogo sa yona *Mhudi*, se e seng sa Seesimane mme se tserwe mo leineng la Setswana, le e leng la mareelelwa la nkonkoagwemogolo Sol T. Plaatje, e bong Motswana, Morolong-oo-Modiboa. Se se tlholwa ke gore *Mhudi* o rwele go le gontsi mabapi le ditumelo, megopolo le hisetori ya losika lwa gaabo Plaatje, mme dilo tseno di na le seabe mo kaneding le mo morerong wa *Mhudi*. Willan (2001:362) o kaya se ka go re:

*Mhudi* was, moreover a 'good honest tale' told straightforwardly and without due artifice.

Maikaelelo ke go senola fa tota nako e fitlhile ya gore Batswana ba le bona ba utlwe se Plaatje a se tshwaetseng mabapi le matshwenyego a bagaabo mo bogologolong jwa bo1912, matshwenyego a a etsang dikhuduso tsa pateletso le polotiki ya lefatshe eo le ga jaana e sa ntseng e le tlhobaboroko mo Aforikaborwa wa dingwaga tseno tsa bo-2019 dingwagangwaga morago ga "phediso" ya bokoloniale. Kgang ya go ntshiwa mo lefatsheng la gaeno ka ditlhaselo jaaka go diragetse ka paka ya Aparenteiti mme le ga jaana puso go sa ntse go mekamekanwe le go ka e siamisa. Ka phetsolelo ya *Mhudi* mo Setswaneng, Batswana ba nna le tšhono ya go ikutlwela ka segabona se mogabona a sa bolong go se utlwisa Maesimane jaaka bakwalelwa ba *Mhudi* wa Seesimane. Ntlha e e botlhoko ke gore fa go sa dirwe jalo, bothakga le dikakanyo tsa ga Plaatje tse di mo go *Mhudi* wa Seesimane di tlile go latlhegela Batswana go ya go ile, ntswa e le bona bagaabo ba e leng baitemogedi ba matshwenyego a e leng morero wa padi e. Le fa e le sebaka sa go ela ngwagakgolo (*century*) e ntse e kwadilwe, tsholofelo ya gore ga e tlabise ditlhong gonne seane sa Setswana sa re "ga e ke e phetsolela nageng."

Tlhotlhomiso ya mofuta o, ke pulamadibogo go tswa letsholo la go batla ditlhangwa tsa bakwadi ba Batswana le ba Maaforika ka bophara tse di kwadilweng ka dipuo disele, bogolobogolo ka Seesimane; go di busetsa gae ka mokgwa wa phetolelo e re tlaa e bitsang le go e tlhalosa jaaka *phetsolelo* mo dipuong tsa gaabo bakwadi bao (Setswana

kgotsa puo nngwe fela ya Seaforika). Ka go rialo re di fa tšhono ya go bua le bengpuo Batswana/Maaforika ka sebele, di ba kaela ka lotso, hisetori le maiphithelo a bona (ditiragalo tse di ba dirageletseng) mme di fitlhlilwe ka dipuo disele jaaka e kete ke tsa batho-basele ba puo tseo. Ditlhangwa tseo di bua ka baanelwa ba ba buang Setswana/Seaforika, di ama mafelo, maiphithelo le megopolo le hisetori ya Batswana/Maaforika ka sebele, ka moo go bogole gore fa Batswana/Maaforika ba batla go di utlwa le go di ja monate, ba patelesege go di latelela kwa dipuong disele. Sekao ke padi ya ga Plaatje *Mhudi* e patlisiso eno e ikaegileng ka yona, e e lebisitsweng lefatshe la Seesimane ntswa e le ka ga Batswana. Mpe (1996:109) o kaya fa e le nako ya gore re itumelele seabe sa botlhokwa sa ga Plaatje ka go re:

We need to appreciate Plaatje's very important contribution in attempting to preserve Setswana cultural forms of knowledge

Mo tlhotlhomising eno, re tlatsa Mpe ka go re: ke nako ya go *phetsolela* padi eno mo Setswaneng gore e dibeke Batswana ba ba e tsetseng, e ba dibeke jaaka e sa bolo go dibela babuisi ba Seesimane.

## 1.6 MAITLHOMO LE MERERWANA YA PATLISISO

Mareo "Maitlhomomo" (*Aim*) le "Mererwana" (*Objectives*) a na le go baka ketsaetsego, mme go botlhokwa go leka go a ranola ka mo a tlhologanngwang ka teng ke baitseanape, le go tlhalosa ka moo a tlaa dirisiwang ka teng mo tlhotlhomising e. Re tlhophile lereo "maitlhomomo" go kaya "*aim*," mme le tsamaisana le lereo la Setswana "maikaelelo." Mabapi le lereo "*objectives*" ga go na lefoko la Setswana ga jaana le le maleba sentle le mogopolo kgotsa moreo (*concept*) o. Re itlhophetse lefoko "mererwana" go kaya dilo tse di dirwang fa go rerwa maitlhomomo a patlisiso, le fa re itse gore le ka nna la tlhakatlhakannngwa le le le kayang "*themes*" mo tshekatshekong ya ditlhangwa. Tsholofelo ke gore le tlaa tlhologanngwa le go amogelwa go fitlha go tshitshinngwa le le botoka.

Tlhakatlhakano mabapi le mareo ano ga se fela bothata jo bo bakwang ke gore ke mafoko-mašwa a Setswana a a dirisiwang ka tsela ya bonetetshi mo patlisisong: Nnete ke gore le mo Seesimaneng a na le go dirisiwa ka tsela e e kopanyang tlhogo. Ke jaaka Thompson (2014) mo athikeleng ya gagwe "**Aims and objectives: whats the**

**difference?”** a buang ka ga “*an aims-objectives confusion,*” e le fa a raya tlhakatlhakano mo tirisong ya mareo ano. A re le dithanodi ka bontsi ga di kgone go totobatsa bokao jwa mareo a, bogolobogolo ka tsela e e ka thusang babatlisisi. Gantsi a na le go tsewa jaaka o ka re a raya selo se le sengwe jaaka Thompson a kaya:

Dictionaries are only vaguely helpful when thinking about aims and objectives.

Thompson o leka go rarabolola tlhakatlhakano eno ka boripana ka go re:

The difference between the two is somehow related to a **hope or ambition** (aim) versus a **material action** (objective).

Ka mafoko a mangwe, pharologano e teng mo mareong a: Maitlhommo kgotsa maikaelelo a kaya se mmatlisisi a eletsang kgotsa a batlang gore a bo a se kgonne kwa bofelong jwa patlisiso.

An aim is “something intended or desired to be obtained by one’s efforts.”

Kgotsa:

The aim is about what you hope to do, your overall intention in the project. It signals what and/or where you aspire to be by the end.

Maitlhommo a bolela gore patlisiso e lebitse kae:

An aim is to do with giving direction.

Ka “Maitlhommo” mmatlisisi o bolela gore o ya go dira ENG:

The aim is the **what** of the research

Mererwana yona e kaya se se yang go dirwa, kgotsa mekgwa e e yang go dirisiwa, gore keletso le toro ya mmatlisisi e phethagale. Ka “Mererwana” gona mmatlisisi o bolela gore se a batlang go se dira, o ya go se dira JANG. Ke dikgato tse mmatlisisi a yang go di tsamaya kgotsa go di tsaya gore a fitlhelele maitlhommo a gagwe. Maitlhommo

le mererwana di a tsamaelana: Maitlhommo a fetoga phitlhelelo fa go na le dikgato tse di totobetseng tsa go a kgonagatsa. Thompson (2014) o tlhalosa mererwana ka go re:

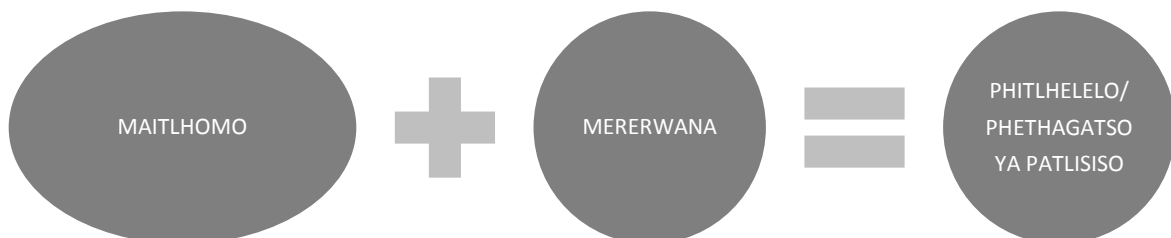
The objective is the **how**.... An objective is to do with achieving an object, it's about actions ... the specific steps you will take to achieve your aim. This is where you ... make the project tangible by saying **how** you are going to go about it ...

Thompson e bile o kaya mererwana e le **melepo** (*milestones*) e o ka leping ka yona gore o tsamaya fa kae mo mosepeleng wa patlisiso wa go phethagatsa maitlhommo.

Objectives also act as project milestones ...

Kgato e nngwe le e nngwe ya mererwana e katosi mmatlisisi go tswa mo torong/keletsong ya maitlhommo, e mo atametsa kwa phitlhelelong ya go a phethagatsa.

Ka jalo go ka twe:



### 1.6.1 Maitlhommo

Maitlhomomagolo a patlisiso eno ke go taota kgotsa go tlhotlhomisa botlhokwa, kgonagalo le ditogamaano tsa go phetsolela *Mhudi* ka Sol T. Plaatje mo Setswaneng. Re dirisa *Mhudi* jaaka sekao sa dipadi tsa Maaforika tse di kwadilweng ka Sekgoa, mme di tshwanelwa ke go busediwa gae mo dipuong tsa Seaforika. Moono ke gore go kwalwa ga *Mhudi* ke Motswana mme a dirisa Sekgoa, ke letshwao la go fekeediwa ke sekoloniale, ke go lomeletsa Batswana bothakga jwa mogabona Plaatje, e bile ke go ba lomeletsa setlhangwa se se buang ka ga bona. Ka moo go tshwanetse ga dirwa

sengwe ka bogole le tomeletso e, go phimola phekeetso ya Sekoloniale, jaaka re rotloediwa ke Molebo wa Botswana-bokoloniale.

### 1.6.2 Mererwana ya Patlisiso

Jaaka go tlhalositswe fa godingwana, ka “mererwana” go kaiwa dilo tse di yang go dirwa, mekgwa e e yang go dirisiwa, kgotsa dikgato tse di yang go tsewa go kgonagatsa kgotsa go phethagatsa maitlhomong a patlisiso. Mo patlisisong eno go tlaa tsamaiwa ka dikgato tse di latelang:

- (a) Go sekaseka *Mhudi* jaaka padi e e golaganeng le Barolong/Batswana, le matshwenyego a bona a a fitlhelwang mo hisetoring ya nnete;
- (b) Go sekaseka *Mhudi* jaaka padi ya Seesimane e e tshwanelwang ke go nna ya Setswana ka mokgwa wa “Phetsolelo;”
- (c) Go tlharamolola megopolo ya basekaseki le baitseanape ba batlapele mabapi le botshelo le bodibedi jwa puo le polotiki jwa ga Plaatje, le bokwadi jwa gagwe, bogolobogolo mabapi le *Mhudi*, jaaka lemorago la go taota phetsolelo.
- (d) Go anaanela mabapi le ntlha ya Bokwadi jwa Maaforika a Mantshonyana ka dipuo tsa Sekgoa jaaka lemorago la go taota phetsolelo ya *Mhudi*.
- (e) Go ranolola le go taota sebopego sa Phetsolelo jaaka mofuta wa phetolelo o o ka nnang sediriswa sa botsenagare sa go busetsa gae dikwalo tsa Maaforika tse di kwadilweng ka Sekgoa.
- (f) Go anaanela ka ga botlhokwa, dikgwetlho le kgonagalo ya go phetsolela *Mhudi* mo Setswaneng.
- (g) Go tlhama ditogamaano tse di ka latelwang mabapi le go phetsolela *Mhudi* mo Setswaneng.

### 1.7 DIPOTSO TSA PATLISISO

Patlisiso e tlaa araba dipotso tse di latelang go fitlhelela maitlhomong a a kailweng fa godingwana:

- (a) Ke mabaka afe a a dirileng gore Maaforika a Mantshonyana a tlhame ka dipuo tsa Seyuropa/Sekoloniale (jaaka Plaatje mo go *Mhudi*)?
- (b) A ditlhangwa tsa Maaforika tsa dipuo tsa Seyuropa (jaaka *Mhudi*) di ka tsewa e le tsa Seyuropa kgotsa Seaforika?
- (c) A go a tlhokega/kgonega gore ditlhangwa tsa Maaforika tsa dipuo tsa Seyuropa di busediwe mo dipuong tsa Seaforika?
- (d) Ke mokgwa ofe o o ka thusang go busetsa gae Ditlhangwa tsa Maaforika tsa Seyuropa?
- (e) Ke melebo kgotsa meono efe e e ka thusang go araba dipotso (a) – (d) fa godimo?
- (f) Ke dikgwetlho le ditogamaano dife tse di tsamaelanang le go busetsa gae ditlhangwa tsa Maaforika tsa dipuo tsa Seyuropa?

## 1.8 TEKOLO YA DITSHEKATSHEKO

Tekolo ya ditshekatsheko e neela tshedimosetso le dipatlisiso tse di setseng di dirilwe mo lekaleng la phetsolelo. Go senogelwa ke se se diragetseng le se se diragalang mo lekaleng leo go thusa ka go baya 'tsatsing dintlha mabapi le motheo wa tiori ya tiro e e tshitshinngwang'. Ka tekolo e, re kgona go nyalanya tiro e le ditiori tse kgolo tse di tshegetsang se patlisiso e ikaelelang go se fitlhelela. Hosftee (2006:91) o tiisetsa tsela ya go dira tekolo ya ditshekatsheko fa a re:

Now it's time to locate them solidly in the secondary literature...is the body of the works previously published by others scholars. You need to identify and review those relevant to your work.

Metswedi e e maleba le patlisiso e, e kgaogangwa jalo ka ditsela tse di latelang:

Patlisiso e leba tekolo ya ditshekatsheko ka go lebelela metswedi e e tlhagisang megopolo ya baitseanape ba ba dirileng pele go tsamaelana le setlhogo se. Maikaelelo ke go neela tshedimosetso ka ga se se setseng se sekasekilwe mabapi le setlhogo; go leka go thiba mekhino e e tlhageletseng le go tlhomamisa fa setlhogo se, se ka batlisisega. Creswell (2007:250) o tiisetsa se ka go re:

It shares with the reader the results of other studies that are closely related to the one being undertaken. It relates to the study of the larger, on-going dialogue in the literature, filling in the gaps and extending prior knowledge.

E ka nna gape gongwe le go busetsa dilo mo mannong a a maleba jaaka ka *Mhudi* e bonwa e le padi ya Seesimane mme tota se se e tshwaelang go bonwa jalo e le fela puo ya Seesimane. Fa tse di dirilwe go tiisetša mo ntlheng ya go ka itse fa patlisiso e, ga jaana e le maleba kgotsa nnyaya.

Mo letlhakoreng le lengwe, tekolo ya ditshekatsheko e dirisetswa go tlhama tsela e ntšhwa ya go ribolola tshedimosetso. Go lejwa mokgwa-tsamaiso wa patlisiso (mmeo), tiori, lekala le le ntšhwa la patlisiso e, e bong 'Taoto ya Phetsolelo' (kgonagalo ya go ka busetsa kgang mo setsong sa yona, go retololela kgang go beng). Taoto e ya Phetsolelo e kgweetswa ka molebo wa Botswana-bokoloniale e leng molebo o mogolo go ntsha *Mhudi* mo pakeng ya bokoloniale le go e gorosa mo pakeng ya morago ga bokoloniale e bong ya Botswana-bokoloniale. Katlego ya molebo o, e sedisiswa ka Tlharamololo (*Deconstruction Theory*) ya setlhangwa, se tlhamololwa le go rulaganyetswa go ka tlhamiwa sešwa go lebilwe kgoagano magareng ga setlhangwa ka bosona le bokao jwa sona segolo mo setsong sa babuisi ba sona. Se, se tshwaela bogolo go lebilwe dipadi tsa Seaforika tse di kwadilweng ka Seesimane, mme ka patlisiso e, go totilwe *Mhudi* ka Sol T. Plaatje.

Tekolo ya patlisiso e latela thulaganyo le tshekatsheko ya metswedi e e maleba le patlisiso go ya ka makala a le mmalwa a patlisiso.

### **1.8.1 Bokoloniale mo ditlhangweng tsa Seaforika**

Dikwalo tse di kwadilweng ka nako ya bokoloniale kgotsa tse bakwadi ba neng ba le mo kgatelelong ya sepolotiki di na le go nna le tshwantshiso le phefofatso e e feteletseng, e e utlwalang e le go tshaba go bua dilo ka tlhamalalo. Ngugi fa a sena go kwala ka katlego ka Seesimane o ne a retologela go kwala ka puo ya gaabo e bong Giguyu. Se, se tlhotlheleditswe ke fa a sena go bolelelwa ke mosadimogolo mongwe wa gaabo, a mo kaela fa a ne a ipela ka dikwalo tsa gagwe selabe e le fela gore ga a kgone go di ipuisetsa gonne a kwadile ka Seesimane. O ne a kwala terama e le nngwe ka puo ya

gaabo e bong Giguyu ka setlhogo “Ngaahika Ndeenda” (*I will marry when I want*) a e kwala mmogo le Ngugi wa Marii. O ne a ikaelela go kwala ka segaabo le gore morago ke gona a ka di fetolelang go fitlhelelwa ke babuisi ba lefatshe ka bophara. Bassnett (2002:9) o nopola Ngugi a gatelela se ka go re:

I came to realise only too painfully that the novel in which I had so carefully painted the struggle of the Kenya peasantry against colonial oppression would never be read by them.

Se, ke sona se se tiisetsang go itharabologelwa ga Maaforika a a neng a gateletswe ke bokoloniale. Fela ga go a tsaya Ngugi wa Thiong'o sebaka se seleele ke fa a boela go kwala ka Seesimane. Le fa go le jalo, Plaatje o bonetse dilo kwa pele gore le fa maemo a ne a mo pateletsa go kwala ka Seesimane ga a kitla a latlha moonoo le kgang ya gaabo le fa a e tlhagisa ka puo e sele. Plaatje fa e ne e le motho yo ka fa ntle, ka tebego ya matlho a ne a le mo dikgoleng tsa Boesimane le tsa Botswana-bophirima mme ka kwa teng a na le botlhale jwa Motswana le jwa Moaforika. *Mhudi* e e leng seikokotlelo sa patlisiso e, ke padi e ntle le pelaelo e senolang go thopiwa ke bokoloniale, Gray (1976:8) o kaile ka tlhamalalo a re:

*Mhudi* by no means is a novel that gives into colonial dominance.

O kaya fa Plaatje a kwadile *Mhudi* e seng fela ka go dirisa botshwantshi, mme a dirisitse botlhale jwa go tlhagisa kgang ka mokgwa wa teramatiso/mmuisano le fa e le ya kanelo (motlotlo). Leano la go dira jalo e le fela gore e bogelwe ka 'itlho la semowa ke babuisi ba puo ya Seesimane gonne teramatiso e utlwatsa kgang bonolo le botoka go na le kanelo. Ka go kwala ka Seesimane, Plaatje o ne a batla gore hisetori ya bagaabo e se ke ya latlhega fa mabaka a ne a sa ntse a sa mo letle go e tlhagisa ka puo ya gaabo e bong Setswana mme e bile Makgoa a senogelwe ke hisetori ya Batswana. Ke jaaka *Mhudi* e humile ka tlotlofoko, dipolelo le mabolelo a setso sa Setswana le ona maina a baanelwa tota e le a Setswana ka tlhamalalo bogolo go tlhagelela le maina a Maaforikanere ka e le bona ba ba neng ba mekamekane le morero wa padi e mmogo le Batswana. Mpe (1996) o inakanya le mogopolo wa ga Ngugi wa Thiong'o (1993) ka go kaya botlhokwa jwa puo jaaka go bonala mo go *Mhudi* gonne a bona fa puo nngwe le nngwe e na le maphata a le mabedi, e bong seabe sa

puo jaaka motswedi wa hisetori ya batho le setso se se ageletsweng mo thulaganyong ya puo eo jaaka sediriswa sa tlhaeletsano.

Tlhaloso ya ditiragalo tsa botlhokwa tsa hisetori e eta e neelwa ka Setswana mme e tsenyetswa Seesimane mo masakaneng, kwa tshimologong fela ya kgatiso ya *Mhudi* Plaatje (1978:27) fa a bua ka 'thalala-motse' o tsenya tlhaloso ya yona mo masakaneng gore Moesimane a utlwe le go tlhaloganya fa a re '*when wild animals continued their frolics straight through a Native village*'. Dikao di tswela go tiisetsa se, mo Plaatje (1978: 62 & 67) ka tatelano o kaya ka tlhamalalo fa a bua ka '*the juicy lerisho (a sort of wild turnip)*' le '*longana (wormwood) bush served as a tonic and cure for every ailment*'. Tse ke dikao tse di bontshang fa ka nnete Plaatje ka kwa teng e ne le Motswana, Morolong yo o neng a sa itebala.

### **1.8.2 Botswa-bokoloniale mo ditlhangweng tsa Seaforika**

Botswa-bokoloniale mo kontinenteng ya Aforika ka kakaretso bo kaya nako/paka e e nnileng teng magareng ga dingwaga tsa bo1960 le 1970 (Lazarus; 1990), ka nako ya fa bontsi jwa dinaga mo Aforika di neng tsa iponela kgololosego ya sepolotiki go tswa mo pusong ya babusi ba Makoloniale. Bakwadi ba le bantsi ba ba kwadileng ka paka e, le ba ba kwadileng ka nako ya bokoloniale ba iphitlhetse e le batsweretshi le balwela-ditshwanelo tsa bona ka mosele wa sepolotiki, e le *basekaphofu* kgotsa *baphageledi* ba sepolotiki (*political activists*), le ditiro tsa bona di bontsha matshwenyego mabapi le dipolotiki gammogo le maemo a seloago ka dinaga tsa bona. Corbett (2011:01) o tlhalosa Botswa-bokoloniale ka go re:

For countries that were colonized, it means dealing with the aftermath and the debris of colonial rule, institutional, economic material, cultural ...

Patlisiso e lebagane gape le go sekaseka kgonagalo ya go 'phetsolela' (*Cultural Repatriation*) ditlhangwa segolo *Mhudi* ka go busetsa kgang gae go Batswana le mo setsong sa bona gonne e le ka ga Batswana le ditiragalo tsa bona tsa botshelo tse di diragetseng mo lefatsheng la Batswana ka nako ya bokoloniale. Se, se raya go tlhama sešwa le go tlhagisa setso sa bakwadi gape ba anela dikgang le hisetori ya bona maleba le ka moo ditumelo tsa bona di emeng ka teng le go di tlhagisa sešwa go tswa

ka mo paka ya bokoloniale e neng e di thadisa ka gona e tswe e se ka tshwanelo le ka nnete go ya ka bona.

Se ke se se dirwang ke patlisiso e ka *Mhudi* e bong go aga kgang sešwa jaaka e le kgang ka ga dikanelo tse Plaatje a di tlotletsweng ke nkokoagwemogolo mme a ne e ikaelela go di dibela le fa a potologile ka ntlha ya bokoloniale go di neela pele ka Seesimane. Plaatje jaaka moratasetso sa gaabo a ka bo a dirile jalo fa e ne e se ka mabaka a a neng a mo potapotile a bokoloniale. Ke jaaka *Mhudi* o lejwa sešwa ka ponalo ya Botswa-bokoloniale gonne e ntshiwa mo dithateng tsa bokoloniale mme e busetswa mo go tsa morago ga bokoloniale e bong Botswa-bokoloniale ka tlhamalalo.

Go rialo go bontsha fa ditlhangwa di tlaa bo di boetse gae mme beng ba kgona go ipuisetsa hisetori ya bona ka puo ya bona. Patlisiso e, e inyalanya le Shole (2016) fa a tsitsinya Phetsolelo. Ka Phetsolelo thoto ya Maaforika, segolo Maaforikaborwa e tlaa bo e ba boetse go setlela ntlha ya gore Batswana jaaka Plaatje ga ba bolo go nna le talente e e kwa mankalakaleng ke jaaka Seesimane se sa tshabe go e itseela le go e dira ya sona. Le fa Plaatje e le modikafatshe, e le petleke-ya-malemelagotlhe go botlhokwa go bona tlotlo le mo gaabo mo a thuthugetseng teng le go jalela bagaabo peo ka *Mhudi* wa Setswana.

Ka go rialo, go tlhomola mmotlwa wa bokoloniale, patlisiso e, e tlaa 'tlharamolola' le go 'phetsolela' *Mhudi* kwa setsong, dingwaong, ditumelong gammogo le go rulaganyetsa go ka tlhamolola kgang le go e tlhama sešwa jaaka Motswana a ne a ka e tlhama. Se se tlaa tshwaelang mo goreng *Mhudi* e tlhaloganyesege bonolo ke beng ka go e baakanyetsa go ka anelwa ka Setswana.

### **1.8.3 Tlharamololo ya dikwalo tsa Seaforika**

Patlisiso e tswelala ka go sekaseka le go senola sekao sa setlhangwa sa Seaforika se se latlhegetseng beng, go kaiwa segolo ka seabe sa puo ya Seesimane e e diriseditsweng go fitlhela Batswana kgang ya bona. Mokgwa o, o tlhotlheleditse tiro e go dirisa molebo wa Tlharamololo go senola fa dipadi tsa mofuta o, di ka tswa kwa boyamakgoeng le mo bokolonialeng jo di leng mo go jona mme tsa boela gae go beng. Se, se tlaa kgonagala fa di bopiwa sešwa go ya ka setso le puo ya beng, kgang e neelwa ka phuthologo ntle le go mpampetsa sepe.

*Mhudi* e senola bontle le matsetseleko a Plaatje ka boena a tlhagisitseng hisetori ya gaabo ka teng mme fa e tsharololwa, e tlharamololwa go senoga e bontsha tswelletso ya botshelo jo Plaatje a bo tshetseng ka nako ya gagwe. Willan (2001:362) o kaya ka tlhamalalo ka go re:

Mhudi is a South African book for South Africans and it may cordially be commended to young readers...

Ka patlisiso e, *Mhudi* ga e bonwe fela e le padi e e paraleletseng mo ditšhabeng tse di fetang bobedi e bong Maesimane, ditšhaba tsa lefatshe ka bophara le Batswana, mme ke padi ya Batswana (ke thoto ya bona). Go paralala go, ke go go kaiwang ke Mpe (1996) fa a tlhagisa tshwaelo ya ga Ngugi ka go supa seabe sa puo mo maemong a tshwana le a ga Plaatje ka go kwala *Mhudi*. A re puo ga e dirisetswe tlhaeletsano fela mme e ka nna sediriswa sa go sikara hisetori le setso sa batho tse di ageletsweng mo thulaganyong eo ya tlhaeletsano mo sebakeng sa paka e e rileng. Tlhamololo ya teomainsa a lelapa la gaabo Plaatje a a ba kgomaretseng ka ntlha ya kgatelelo ya bokoloniale le go timetsa lotso le motlhala wa bona e tiisetsa se Ngugi a nopetsweng a se kaya fa godingwana. Sefane sa lelapa le e bong Plaatje e nnile motheo, modi le motswedi wa bokoloniale o o neng wa nweelela kwa tlase thata mo botshelong jwa booraPlaatje. Willan (2001) o kaya fa rraagwemogolo Plaatje a ne a direla lelapa la Maholannere, mme ka ditebego tsa gagwe ba mmona a le tlhogo e e sephaphathi e e tshwaetseng mo goreng ba mo teye leina 'Plaatje' go na le go mmitsa ka leina la gagwe e bong Mogodi. Se, se tlholwa ke gore ba ne ba itsapa go bitsa leina la gagwe la Setswana le go se batle go itomakaka diteme ka go se kapodisa ka tshwanelo jaaka beng ba ne ba se bitsa.

Maemo a, a ne a tlhola phetogo e kgolo mme lelapa la ngaparelwa ke leina le la maiteo go fitlha ga jaana. Lefoko le le tlhologileng e le Seholannere le fetotswe, la tlwaetswa, la dirwa la Setswana mme la fetola sefane sa lelapa ka go se bitsa ka puo e nngwe e e neng e le bonolo mo batheing ba sefane se. Ga go gakgamatse fa ka padi ya gagwe ya ntlha, a e kwala ka Seesimane mme a e bitsa fela a re *Mhudi* gonne a tsosolosa leina la nkonkoagwemogolo le go bontsha gore le fa a ne a le mo maemong ao a bokoloniale fela o ne a boloka lotsalo lwa gaabo. Leina *Mhudi*, ga se la Seesimane; mme le tserwe mo leineng la Setswana, e leng leina la mareelelwa bagaabomogolo mokwadi wa padi Sol T. Plaatje. Mmuisi fa a leba leina la padi e, a ka e kaya ka tlhamalalo e le padi ya Setswana mme ga go gakgamatse fa ka fa teng a fitlhela e le Seesimane. Se ke sona

se se tlhotlheletsang patlisiso e, go bona fa dipadi tsa Seaforika di ka tlharamololwa mme go leba *Mhudi* jaaka sekai sa go ka dira jalo.

Go konosetsa karolwana e, go ka lejwa jaaka basekaseki le batlhotlhomisi ba sa ntse ba timetsa Plaatje ntswa ba re ba leka go mmusetsa gae. Mpe (1996) o sekaseka *Mhudi* a ikaegile ka tshwaelo ya yona ka ga diane, dipina le kanelo e ntle e e utlwalang go tswa mo melomong ya baanelwa go na le go anelwa ke mokwadi. O e akgolela go nna le seabe mo go nonotsheng mefama eo ya puo ya Setswana fela a e neela ka Seesimane. Ga a esi gonne Ndana (2005:86) le ena a re:

Largely Plaatje's agenda entails the preservation of Setswana language and culture by recording and contextualising its proverbs, metaphor and vocabulary through an appreciation orthography.

Se, se gatelela se Mpe a se kayang, fela bobedi bo sa ntse bo ipeile mo maemong a ga Plaatje ka nako ya bokoloniale moo ena a neng a sena boyo. Ka patlisiso e, go ikaelelwa go bula mosele wa go neela diane, dipina le mabolelo a ga Plaatje jaaka mo go *Mhudi* ka Setswana, go godisa le go tswelletsu puo ya Setswana jaaka batlhotlhomisi ba ba kaiwang ba kaela.

Go bontsha fa tsela e sa ntse e le telele, Matjila le Haire (2015) le bona ba kaya fa ba busetsa Plaatje gae ka go kaya fa 'e sa phetsolele nageng' mme ba sa ntse ba neela kgang ka Seesimane. Ba kaya sentle fa Plaatje e le pulamadibogo mo bokwading jwa diterama tsa Setswana, le ka diphetolelo tsa dipadi tsa ga Shakespeare. Ba kaya fa di khueditse Batswana ba ba tlileng fa morago ga gagwe jaaka D.P. Moloto, L.D. Matshego, O.K Matsepe, R.M Malope le ba bangwe. Matjila le Haire ba kaya ba nole Plaatje moro ka go kwala ka merero e e nang le matlhogela go tswa mo go *Mhudi* e bong dikhuduso tsa Bantsho, boyamakgoeng le bosetlhogo jo Bantsho ba ba neng ba leka go tsena mo temong ba neng ba rakana le bona fela jaaka D.M. Mothoagae a thadisa mo pading, *Mpherefere*. Bothata e sa ntse e le gore letlotlo le la Batswana ka ga Sol T. Plaatje le sa ntse le anelwa ka Seesimane e tswa bontsi jwa batlhotlhomisi le ba ba kwalang ka ga gagwe ba kwala ka Seesimane le fa ba le mmogo le moonno wa tlhotlhomiso e, wa go busetsa Plaatje gae jaaka setlhogo sa buka se kaya. *Bringing Plaatje Home: Ga e Phetsolele nageng* ya ga Matjila le Haire, e tlhagisetsa lefatshe ka bophara segolo batlhotlhomisi fa Plaatje e le Motswana, a kwala tsa Setswana, a

kwalela Batswana fela go sa ntse go ka nna ba kgang e, e ka ba fetang fela ka ntlha ya go se kgone go ipuetsa yona ka tlhamalalo gonne ba sa tlhaloganye Seesimane jaaka go ka akanngwa. Ka tlhotlhomiso e, re rata go tsena kgang ka tlhamalalo ka puo ya bao go kwalwang ka ga bona gore le bona ba ipuetsese le go tlhaloganya kwa ntle ga go bolelelwa gongwe ka diphetolelo.

Go konosetsa tekolo e ya dikwalo go bonala gape fa le Makhudu (2012:vii) go tswa mo bogaufing a sa ntse a busetsa Setswana kwa Seesimaneng ka patlisiso ya gagwe ka setlhogo se sentle sa Setswana, mme se neelwa le go kwalwa ka Seesimane, a tswelera ka go re:

The thesis aims to explore Sol T. Plaatje's **use of Setswana** and in that way explain the nature and extent of his linguistic contributions to the rise, growth and development of the language as a modern communication means in South Africa.

Fa Makhudu a kaya se, mmuisi o eletsa go utlwa seabe sa ga Plaatje ka tlhamalalo mo Setswaneng mme fa di sa ntse di neelwa ka Seesimane go hupetsa Setswana mowa mme go solegela makgoa molemo go na le Batswana ba go kaiwang fa puo ya bona e godisiwa ka matsapa a modikafatshe yo. Tshwaedi ya ga Makhudu ya Seesimane yo na e tlaa nna le molemo wa gore e ya go bulegela lefatshe ka bophara mme go na le gona gore Batswana bangwe ba sa ntse ba ka salela kwa morago le go tlhaelwa ke letlotlo le Makhudu a le abelanang le lefatshe ka ga Plaatje. Fa diane le maele gammogo le mabolelo a setso sa Setswana ka ga Plaatje di tlhagisiwa ka sekgoa jaaka Makhudu a kaya, go raya gore teme ya Serolong le dikakanyo tse a di kayang ga di kitla di senogela beng ka tlhamalalo gonne ba sa ntse ba tlaa tlhoka phetolelo go di tlhaloganya ka botlalo.

Ka go dira jalo, patlisiso e, e senola fa Makhudu a tlaetse go kwala ka Setswana jaaka Plaatje. O kwadile ka Sekgoa go neela lefatshe dikgang tsa Setswana le setso sa bona. Mo godimo ga moo, e senolela lefatshe ka tiriso ya Seesimane go supa gore fa Setswana se na le tsa sona e bile go a kgonega gore di ka kwalwa ka puo e nngwe, fela jaaka Plaatje a dirile. Ka go rialo go tlhagisa kgwetlho go Batswana go dira ka thata gore matlhale le dikakanyo di tshwana le tsa ga Makhudu di ka ntshiwa mo puong ya boimphiriale mme go tlhoka gore go tlharamololwe le go busetswa mo Setswaneng

gore puo e gole jaaka ena Makhudu a kaya. Tshwaedi ya patlisiso e, ke gore fa bakwadi ba sala morago mosele o o kailweng ke Makhudu fa godingwana, bothata jwa ditlhangwa tsa Seaforika tse di kwadilweng ka Seesimane bo ka alafiwa ka go phetsolela kgang gae, go e tlharamolola le go e tlhama sešwa ka puo ya Seaforika.

## **1.9 LEKALA LA PATLISISO, MMEO LE MORALO**

### **1.9.1 Lekala la Patlisiso**

Lekala la patlisiso e, ke la phetolelo ya ditlhangwa, mme e se phetolelo ya tlwaelo ya go fetisetsa molaetsa go tswa go puo e nngwe go ya go e nngwe, mme e le go busetsa/retololela setlhangwa kgotsa molaetsa gae kwa setsong sa ona, ke jaaka patlisiso e bua ka 'phetsolelo'. Bontsi jwa ditlhangwa tsa Seaforika di kwadilwe ka mokgwa o mme phetolelo e e leng phetsolelo le tlharamololo di ka sedimosetsa beng ba dipuo tse di neng tsa tseelwa talente, matlhale le kitso ke bokoloniale ka go di fetolela le go di tlharamolola ka go tla ka mokgwa o kgang e ka agiwang sešwa ka teng.

### **1.9.2 Mmeo**

Mosola wa letlhomiso la ditiori ke go golaganya patlisiso le ditiori tse kgolo tse di dirisiwang mo lephateng la patlisiso eo. Ke jaaka Maree (2014:34) a kaya thulaganyo ya mmeo ka go re:

Once you have made up your mind about the mode of inquiry, it is essential to explain why you have chosen the specific method(s) and to briefly describe your entire research strategy and tactics.

Patlisiso eno ke ka moo e tlileng go ikaega ka Mmeo wa Khwalitatifi o o tlhalosiwang ke Denzin and Lincoln (2005), Creswell (2007) le Hofstee (2006). Ba kaya mmeo o, e le o o akaretsang se se ranolwang ka Molebo wa Setlholego (*Naturalistic approach*) wa go leba mooko wa kgang e e fa isong. O tiisetsa tlhaloganyo le go ranola mokgwa kgotsa ka moo kgang e bonwang ka teng le ka moo batho ba bonang bokao jwa yona ka gona. Mmeo wa Khwalitatifi mo patlisisong e, o rotloetsa tiriso ya metswedi ya dikwalo tse di maleba le ponagalo (*phenomenon*) e e tlhotlhomisiwang le go etleetsa tshekatsheko ya setlhangwa (*discourse analysis*) se go itshetlegilweng ka sona. Go tlaa tlharamololwa le go supa fa bokoloniale bo tlhotlheleditse bokwadi jwa ga Plaatje mme e le nako jaanong

ya go retololela kgang go beng gore ba senogelwe ke tshedimose tso e e ba lebaneng ka tlhamalalo.

Patlisiso e ikaega ka metswedi e e tlhagisang dikakanyo le megopolo e e mabapi le Botswana-bokoloniale, tshekatsheko ya kgang ka tsenelelo le tlharamololo ya yona go lebilwe *Mhudi* e e kwadilweng ka Seesimane fela patlisiso e, e e kaya e le padi ya Setswana. Ka jalo ga e dirise dilekanyo dipe tsa Khwantatifi e bile ga e tsharololele kwa didirisweng tse dingwe gape tsa Khwalitatifi jaaka dipotsotherisano.

### 1.9.3 Moralo wa Patlisiso

Mouton (2001:175) o tlhalosa moralo wa patlisiso (*research design*) jaana:

The research design serves to “plan, structure and execute” the research to maximise the “validity of the findings.” It gives directions from the underlying philosophical assumptions to research design...

Ka mafoko a mangwe, moralo ke thulaganyo, popego le mokgwa o patlisiso e o salang morago go batla tshedimose tso kgotsa dinewane tse o yang go di dirisa go batlisisa ka ga se e leng bothata/pharela ya patlisiso, go di tsharolola gore di go thuse go fitlhelela ditshwetso tse di mosola le tse di ikanyegang mabapi le bothata jwa patlisiso. Moralo o thusa gore ditshwetso e nne tsa bonetetshi, tse di nang le bopaki, e se tse mmatlisisi a di intshetsang mo tlhogong kgotsa a di fitlhelelang ka go dirisa maikutlo le dikeletso tsa gagwe fela. Ka “*validity of the findings*,” Mouton o kaya gore diphitlhelelo di theilwe mo mabakeng a a bonalang, a a tlhomamisegang. O feleletsa ka go supa gore patlisiso e e ikaegile ka meono le megopolo e e rileng, e na le tsela ya sefilosofi e e tsamayang ka yona, ga e pholethe fela.

Mo patlisisong e, ka e le ya Khwalitatifi, go tlaa ikaegiwa ka tshedimose tso kgotsa dinewane tse di kwadilweng fa go batlisisiwa megopolo le dipatlisiso tsa batlapele mabapi le Sol Plaatje le *Mhudi*, go bo go buisiwa *Mhudi* ka boyona. Ga go kitla go dirisiwa mmotsolotso (*questionnaire*) kgotsa dipotso-therisano (*interviews*) ka ntlha ya fa batho ba ba ka dirisediwang mabaka ao ba se teng, mme e bile se se mo dikwalong e le sona se se lebaneng le se se lekaneng go tsamaisa patlisiso e. Ditshwetso le ditsitsinyo tsotlhe tsa mmatlisisi di tlaa ikaega ka tshedimose tso e e nang le motlhala le bopaki go tswa mo go se se kwadilweng.

Moono wa patlisiso eno ke gore dikwalo tsa ga Plaatje le tsa babatlisisi ba batlapele mabapi le Plaatje le *Mhudi* di na le dintlha tse di lekaneng go tshalosa maemo a botlhami, seidioloji, sepolotiki le hisetori, a a dirileng gore Plaatje a kwale padi e, a bo a e kwale ka Seesimane ntswa a supa lerato la go kwala ka Setswana e bile a tlhagafaleitse kgodiso ya Setswana sa gaabo. Di lekane e bile di maleba gape go paka fa seemo seno mabapi le Plaatje le *Mhudi* e le se se ka tsewang se le bogole e bile se tshwanelwa ke go phekolwa. Mo ntlheng e ya bofelo, patlisiso e gatelela thata gore Bokoloniale ke jona bo tlotlheleditseng seemo se, mme moono wa Botswana-bokoloniale ke ona o ka thusang go phekola bogole jo. Go neela sekao, Bokoloniale bo susumeditse Maaforika dipuo tsa Sekgoa, mme ka jalo ba koafatsa bokgoni jwa dipuo tsa Seaforika go nna didirisiwa tsa botlhami jaaka go ne go ntse pele mo matshelong a Maaforika. Tshedimosetso yotlhe e e tlaa kokoanngwang, ya sekasekiwa, ke e e maleba le go supa masula a Bokoloniale jaaka go kwalwa ga *Mhudi* ka Seesimane, le mosola wa Botswana-bokoloniale wa go lwela go busetsa gae padi eno mo puong ya gaabo mokwadi le Batswana.

Patlisiso e ka jalo e tlaa senola le go tlhagisa ka moo Phetsolelo e ka dirwang ka gona go nna matantabelo a go busetsa gae dikwalo tse dingwe tsa Seaforika tse di kwadilweng ka dipuo disele go tswa mo thateng ya bokoloniale e e ntseng e di thopile. Se, se tlaa agelela gape le mo kitsong ya phetolelo gore fa e se phetolelo ya ka metlha, phetsolelo e ka nna teng go rarabolola mathata a phetolelo ya tlwaelo e sa kgoneng go a rarabolola. Ka go rialo, go kaya gore e tlaa bo e se fela go fetisa molaetsa go tswa puong e nngwe go ya go e nngwe mme e ka nna go retololela kgang/molaetsa ka mokgwa o o tlhamilweng ka gona mo kakanyong le puo e e tlhologileng teng.

#### **1.9.4 Segopa sa Patlisiso**

Segopa sa patlisiso eno ke ditlhangwa tsa Seesimane tse di kwadilweng ke Maaforika a Mantshonyana, bogolobogolo dipadi, mme e le tse ka morero le diteng di amang kgotsa di bua ka ga matshelo, megopolo, matshwenyego le maitemogelo ka kakaretso a Maaforika, e bile a ikaegile ka hisetori, ditso le ditikologo tsa Seaforika. Padi *Mhudi* ya ga Sol T. Plaatje ke sekao sa ditlhangwa tseo.

### 1.9.5 Dingotelo le mokgwa wa ngotelo

Patlisiso e, e tlhophile padi ya ga Sol T. Plaatje e bong *Mhudi* jaaka padi e e emelang dingwe tsa ditiro tse Plaatje a di dirileng ka ditlhangwa tsa Sekgoa mme maikaelelo e le go dibela setso le segaabo fa a ne a sa ntse a potapotilwe ke bokoloniale. Go tlhophiwa ga yona go tlhotlheleditswe ke letlhologelelo la go bona Batswana ba nna le kitso ka ga kwa dipadi tsa bona di tlhologileng teng e bong ka botsalo jwa *Mhudi* gammogo le bomaleba jwa morero wa yona mo go bona le ga jaana dingwaga di ela ngwagakgolo (*century*) kgang e, e ntse e kwadilwe. Ke jaaka Celarent (2014:626-632) a kaya a re:

*Mhudi* is an introduction to mid-19<sup>th</sup> Century South African history from the African point of view.

Batswana ga ba itse hisetori ya bona ka tlhamalalo mabapi le dintwa tsa bona le Maesimane, Maforikanere le Matebele, tse e leng hisetori e ga jaana e rotloediwang go rutwa mo dikolong ka e sa ntse e le maleba le merero ya tseelo ya mafatshe gammogo le go ikala ga merafe ya Bantsho ka botlhangwe mo Aforikaborwa. Ka *Mhudi* a tlharamolotswe le go phetsolelwa gae, Batswana ba ka tlhologanya go phatlalala ga bona mo Aforikaborwa le dinaga tsa mabapi jaaka Botswana le Lesotho le kgolagano ya bona le Maforikanere go tloga ka paka ya Aparteiti le ga jaana, moo gongwe kabelano ya lefatshe e ka tlhologanngwang ka teng ga jaana ka nako ya patlisiso, e bong ka ngwaga wa 2018.

### 1.9.6 Metswana ya Tsharololo

Motswedi o mogolo mo patlisisong e, ke padi *Mhudi*. E tlaa sekasekiwa ka molebo wa Botswa-bokoloniale (*post-colonialism*) go senola letlhakore le mosekaseki a sekametseng mo go lona mabapi le padi e e kwadilweng ka Seesimane ka motlha wa bokoloniale. E lejwa ka maikaelelo a go e ntsha mo motlheng oo le go e gorosa mo motlheng wa morago ga paka e, e bong ya Botswa-bokoloniale. Tsharololo e dirwa gape ka Tlharamololo (*deconstruction*) e e kayang go sekaseka setlhangwa ka go se buisa le go senola go sa tlhomamang ga bokao jo setlhangwa se le kang go bo fitlha, mme ka jalo ka tlharamololo bokao bo senolwa mme bo neelwa maleba le setso le ngwao gammogo le puo ya beng. Ka go rialo, go tsharololwa morero wa padi e, lemorago la mokwadi go akaretsa le lotso le lotsalo lwa gaabo le le amang mokgwa o lelapa la gaabo le tshetseng ka gona. Tlhotlheletso ya bokoloniale e dirile gore sefane

sa ga Plaatje se e neng e le Mogodi se fetolwe go nna sa puo ya Seholannere sa Plaatje. Le fa se sefane se sa Seholannere se tumisitswe ke balekane ba ga Selogilwe ba Masetedi (*Griquas*), ntlha ke gore tlhotlheletso ke ya Maholannere a Makoloniale, ka gore go ne go thusa bona Maholannere gore Mogodi e bidiwe ka lefoko le le leng teng mo puong ya bona.

Setlhogo *Mhudi* go ya ka Mareme (2008:135) se ka kaya gape go 'hula' e bong go kgetlha maungo le merogo ya gae le ya naga. Se, se bonetse ka semelo sa moanelwa Mhudi yo o neng a bapalela monna wa gagwe le lelapa mme ka Setswana a ka lejwa jaaka 'mosadi tshwene' tota.

### **1.9.7 Kokoanyo ya Dinewane**

Patlisiso e, e dirisa dinewane tsa dikwalo jaaka e kailwe gonne e setse e neetswe le go dirisiwa mo dipatlisisong tsa baitseanape le batlhalefi mo lekaleng la ditlhangwa. Di sekasekiwa ka tsenelelo go inola tse di leng maleba le patlisiso e. Tsona ke tsa batlhotlhomisi le basekaseki ba ba setseng ba thadisitse ka ga Botswana-bokolonia le tshekatsheko ya *Mhudi*, e ka nna mo mafapheng le makala a a farologaneng go tswa segolo kwa Seesimaneng jaaka e pakiwa ke dikwalo le dipatlisiso tsa seakatemi tse di thibang letsatsi, mono gae le kwa moseja. Se se dirwa ka mokgwa o gonne *Mhudi* e le ka ga hisetori ya Batswana e e kwadilweng ka Seesimane mme ka patlisiso e, go tlhagisiwa kgolagano ya yona gareng ga mokwadi, Plaatje le bokaelo (*context*) jwa kang e a anelang ka ga yona. Ntlhakgolo ka patlisiso e, ke go ribolola se patlisiso e, e tlang ka tsona e bong go 'phetsolela' *Mhudi* le go emelela go gatisa ntlha ya gore ntle le pelaelo, ke padi ya Setswana go sa kgathalesege puo ya Seesimane e e kwadilweng ka yona.

Patlisiso e inakanya le metswedi le baitseanape ba ba thadisitseng ka ga bokwadi jwa ga Plaatje ka *Mhudi* mo maphateng ka go anama ga ona jaaka ba sekasekile le go tlhagisa dikakanyo le megopolo mo dipatlisisong tsa bona. Tse di maleba le patlisiso e, di tlaa bewa 'tsatsing' ka tsenelelo. Bontsi jwa kokoanyo ya dinewane bo itshetlegile ka metswedi ya dikwalo e e kailweng mo tekolong ya ditshekatsheko fa godingwana.

### **1.9.8 Tsharololo ya Dinewane**

Patlisiso e, e tlaa tsharolola dinewane ka tshekatsheko ya padi e e tlhaotsweng e bong *Mhudi*. E dirwa ka tiriso ya molebo wa Botswana-bokolonia le ka Phetsolelo e bong go

anela setlhangwa sešwa go ya ka setso se ditiragalo di diragaletseng mo go sona mme kwa bofelong se arabele mokgwa wa mmusetsagae wa dikwalo tsa Maforika tsa Seesimane. Di patwa ke ditiori tsa bosekaseki jaaka di tlhagisiwa mo karolwaneng ya maremelo a tiori e e latelang.

### **1.10 MAREMELO A TIORI**

Patlisiso e tlaa dirisa ditiori di le mmalwa tse di nyalanang jaaka Botswana-bokoloniale (*Post-colonialism*) ka go ntsha setlhangwa mo pakeng ya bokoloniale le go se dira maleba mo pakeng ya morago ga bokoloniale. Go latele Tlharamololo (*Deconstruction Theory*) e ka yona setlhangwa se tlotliwang/anelwang sešwa go ya ka bokaelo (*context*) jwa ditiragalo le go leba segolo bokao jwa sona jaaka bo ka ne bo fitlhegile ka ntlha go kwalwa ka puo e sele. Di tlaa dirisiwa gape le mokgwa wa Bolepa-poledi (*Discourse analysis*) go bona fa kgang e utlwala mme e le maleba go beng ka mokgwa ofe. Kwa bofelong go tlaa taotwa kgotsa ga sekasekwa kgonagalo ya go fetolela setlhangwa go ya mo setsong sa beng, e leng mmusetsagae wa ditlhangwa (*cultural reparation*) tsa Maforika a Mantshonyana a a kwadileng ka Seesimane.

Phetsolelo ka patlisiso e, e dirisiwa jaaka go tsaya tshwanelo ya sengwe, go gapa se e leng sa gaeno, sa gago se se go latlhegetseng segolo go lebilwe dikgwetlho tse bakwadi ba ba tshwanang le Plaatje ba neng ba lebagane natso fa ba kwala dikgang tsa Seforika ka Seesimane. Ke jaaka ka patlisiso e, re tlaa dirisang lereo 'Phetsolelo go na le Phetolelo'.

Ka go tlhaloganya se phetsolelo e leng sona, motlhotlhomisi o senogelwa ke maano a go phetsolela setlhangwa sa bokoloniale go paka ya Botswana-bokoloniale ka go retolola kgang, go e busetsa gae le go e neela beng ka tlhamalalo. Seo e nna phetolelo ya setlhangwa sa 'Seyuropa-Seforika' ka go se busetsa morago go puo ya Seforika ya mokwadi, ya kgang/setori, maitshetlego, baanelwa le tsotlhe tse di dirang padi eo go boela gae, gaabo yona.

### **1.11 MELEBO YA PHETSOLELO**

Patlisiso e tlaa itshetlega ka mmeo Khwalitatifi, ntlhakgolo e le go sedimogelwa ke mabaka a a ka bo a tlhotlheeditse mokwadi go kwala ka jaaka a dirile segolo ka patlisiso e, bakwadi ba Maforika ba kwala ka Seesimane e tswe ba kwala ka merero le mabaka a segabona. Go ya pele katoloso ya maitlhommo a patlisiso e tlaa gapiwa ka

ditiori tse di tshegetsang tlhagiso ya setlhotlhomiswa e bong go itebaganya le taoto ya phetsolelo ya dikwalo tsa Seesimane, go ikaegilwe ka *Mhudi* e leng padi ya Setswana le fa e kwadilwe ka Seesimane. Kgankgolo ke go busetsa Plaatje le *Mhudi* mo Setswaneng.

### **1.11.1 Botswa-bokoloniale**

Botswa-bokoloniale mo patlisisong e, bo kgontsha melebo le ditiori tse dingwe go utlwala botoka gonne bo tlhagisa mabaka ao kgonagalo ya phetsolelo ya *Mhudi* e tsayang motheo teng. Chenells (1999:115) o tiisetsa fa Botswa-bokoloniale bo itebaganya le mafatshe a bokoloniale bo neng bo ikepetse ka medi mo go ona mme bo tlisitse tlhakatlhakano, ba ntsha dilo tsa mafatshe ao mo thulaganyong mme bogolo ba fokotsa bonnete le go itlhamela dilo le meono ya mafatshe ao jaaka bona bo ne bo batla. Ka go rialo, go ala patlisiso e go tlaa thusa ka go leba ka moo kgang ya Maaforika, segolo Batswana e tlhakatlhakantsweng ka teng, e sokamisitsweng ka gona, go e aga sešwa mme ga bontsha kgonagalo ya go e neela go beng ka mokgwa o o maleba. Go tswelela go ya pele go baya seding mabaka a a tlaa dirang gore go tlhaloganyesege gore ke ka ntlha ya eng fa kgang ya *Mhudi* e tshwanelwa ke go ka tlharamololwa le go sekasekiwa sešwa kgotsa gona go e baakanyetsa go ka tlotliwa sešwa gore e tle e ungwele Maaforika, Maaforikaborwa segolo Batswana molemo.

### **1.11.2 Bolepa-poledi**

Bolepa-poledi jaaka tiori e e tlaa emang nokeng mmeo jaaka re thadisitse bo tlaa itebaganya le bokao jwa kgang e e neetsweng mo go *Mhudi* ke Plaatje le gore ke ka ntlha ya eng bo ntse jalo. Maree (2014:112) o kaya fa go lepa poledi mo setlhangweng go tlaa nna go ntse go le botlhokwa ka gore re kgontsha go tlhaloganya gore lefatshe le ka tlhagisiwa jang mo bathong ba ba tshelang mo go lona. Se, re se bona ka Maaforika a a kwadilweng ka paka ya bokoloniale, fa ba tlhagisa dikgang tsa mafatshe a bona mme ba dira jalo ka puo ya Seesimane. Se se bonala ka Plaatje mo go *Mhudi* a fetisa go bagaabo kgang e a tlotletsweng ka go kwala padi. Ke jaaka Maree (2014:102) a kaela ka gore go ka lejwa dintlha di tshwana le gore setlhangwa se bopegile jang go ya ka kgang e se e anelang lefatshe, se bua ka ga eng, se ama babuisi ba dipuo le ditso ka go farologana jang. Se ka bo se bopegile jang go ya ka puo ya mokwadi le gore a se kwalelwa bomang mme mmui wa kgang e le mang, Maree (2014:102) fa a tswelela a senola ntlha ya gore le kgolagano ya mokwadi le babuisi e le botlhokwa mme a sa

tlogele kwa morago gore ke mang gape yo o ka buisang setlhangwa se ntle le ba ba ikaeletsweng. Ntlha e tlholwa ke gore Maaforika a a kwadilweng ka Seesimane a ne a kwala gape jalo gore le bona Makoloniae ba kgone go senogwelwa ke dikgang tsa Aforika ka kakaretso.

Go konosetsa se, Griffin (2007:3) o nopola Mills (1997) go tiisetsa fa Bolepa-poledi e le mokgwa mongwe o o maleba wa go retololela dikwalo gae gonne boteng jwa mokgwa o kang e neetsweng ka ona e le teng mo bokao bo letseng teng.

### **1.11.3 Tlharamololo**

Ka tlharamololo re totobatsa segolo go tlotla sešwa *Mhudi* ya Seesimane le go e kwala ka go e tlotla ka Setswana gore e tswele Batswana mosola ka tlhamalalo. Kgankgolo ke go ntsha kang e e iphitlhileng mo Seesimaneng, e ungwela makgoa molemo ba le osi. Ka patlisiso e go tlaa ribololwa motlotlo o mošwa e le go arabela ka tlhamalalo fa Mhudi e le ka ga Batswana. Willan (2001:10) o gateletse ntlha ka go neela phetogo ya maina a tshika yoo Plaatje ka Ma-Grigua a ba neng ba a direla kwa Philippolis, teng kwa sefane Mogodi se fetotsweng ntle le go botsa beng ba sona mme sefane Plaatje sa neelwa maemo a a neng a itumedisa bona le lefatshe la bokoloniae. Ke teng fa boMogodi ba timelela Barolong bagabona go fitlha le ga jaana.

### **1.11.4 Phetsolelo**

Ka Phetsolelo, tlhotlhomiso e, e tla ka tiori e lebile fa e le thulaganyo/tirego ya go dira gore dikwalo tsa Seaforika tse di kwadilweng ka Sekgoa di busetswe gae mo dipuong tsa Aforika. Se, se dirwa go lebilwe *Mhudi* ka Plaatje, gonne ga jaana e bonwa e ronana le puo ya Setswana le Batswana fela go tlhokega gore e phetsololelwe gae ka e ka se tlogelwe kwa e teng mo Seesimaneng gonne re e kaya ka tlhamalalo fa e le padi ya Setswana. Ka go rialo matlhomiso le ditlhaloso tse di re kgontshang go rarabolola bothata jo jwa mmusetsagae ka tsela e e lolameng, e e ka se dirisegeng bonolo mo tirong e. Se se gatelelwa le ke Ibironke (2018:410) fa a re:

Theory is a fact-based framework for describing a phenomenon.

Tiori ya phetsolelo ka tlhotlhomiso e, e tlaa re tlamela ka mmotlolo o e tlaa nnang ona mosupatsela wa pusetso gae ya dikwalo tse go nna le bokao jo bo maleba go Maaforika

ka bophara. Mo Setswaneng le dipuo tse dingwe tsa Seaforika go ntse go ikaegilwe ka phetolelo jaaka go fetisetsa kgang go tswa puong e nngwe go ya go e nngwe. Ka phetolelo le '*adaptation*' di sa ntse di tlogetse mokhino o o ka arabelang gore dikwalo tsa Seaforika tse di kwadilweng ka Seesimane di kgone go busetswa gae ka phetsolelo jaaka tlhotlhomiso e, e dira. Go tlhaloganya Phetsolelo jaaka re tlhalositse mo mareong fa godingwana, re kaya mofuta wa phetolelo, mme phetsolelo e dirisediwa fa go tsewa dikwalo tsa Maaforika (jaaka Batswana) tse di kwadilweng ka Seesimane, di kwalololwa kgotsa di tlhamiwa sešwa mme di busediwa mo puong ya gaabo mokwadi ya Seaforika (jaaka Setswana). Ga se phetolelo e e tlwaelegileng kgotsa e e tlhamaletseng, jaaka ya fa o fetolela Shakespeare mo Setswaneng. Ka Seesimane re e bitsa "*Transcreation*." Shole (2016) o e kaya ka tlhamalalo a re ke:

Translation of Euro-African literature back into native (African) languages of the writer, story, setting and characters.

Phetsolelo jaaka mmotlolo kana tiori e e ka dirisetswang morero o wa pusetso gae ya dikwalo go tswa puong e nngwe go ya go e nngwe ya motlhami kana mokwadi wa tshimologo.

### **1.12 MERERO YA BOIPHAPHI/SE-ETHIKI**

Patlisiso e, e ikaegile fela ka dinewane go tswa mo go tse di setseng di kwadilwe le tse e leng metswedi ya ditiori kgotsa sona setlhangwa se se sekasekiwang. E tlhagisiwa gape ka tiori e e iseng e dirisiwe ka tlhamalalo mo bosekaseking jwa Setswana e bong ya Phetsolelo. Yona e le Phetolelo e e dirwang ka go retololela le go fetolelela kgang mo setsong sa beng ba go kwalwang ka ga bona mme e le ka puo e e seng ya gaabobona. Motlhotlhomisi ga a tlhoke go kokoanya tshedimosetso epe go tswa mo babuising/batho bape. Se ke sona se se tshwaelang gore e bo e sa tlhoke merero epe ya tsa Se-ethiki.

### **1.13 KABELETSO**

Kabeletso e patlisiso e, e le kang go e tlhomamisa ke gore go ka nna le Taoto ya Phetsolelo ya *Mhudi* e le mmusetsagae wa setlhangwa sa Seaforika se se kwadilweng ka Seesimane mme ka go dira jalo e busetswa gae go puo e e ka bo e simolotswe ka yona. Se, se tlaa thusa gore ditlhangwa tsa Maaforika tse di kwadilweng kwa

tshimologong ka dipuo tsa seeng di tshwanelwa ke go ka tlotliwa/anelwa sešwa, di retololelwe go beng ba puo ya gaabo mokwadi mme beng ba ipuisetse ka puo ya bona ya Seaforika.

#### **1.14 THULAGANYO YA DIKGAOLO**

Patlisiso e tlaa kgaoganngwa ka dikgaolo go latela tekatekanyo ya tatelano ya dikakanyo le kelelo ya tsona go nolofaletsa mmuisi go tthaloganya le go sedimogelwa ntle le go tlala le naga. Kgaolo nngwe le nngwe e tlaa neelwa setlhogo gore go bonale fela kwa tshimologong gore e ka ga eng mme di nyalelana le mooko wa patlisiso.

Ka bophara le ka bokhutshwane, dikgaolo tsa tthothomisi di tlaa ema ka tsela e e latelang:

**KGAOLO 1:** Matsenomagolo a a tthalosang se se tthothleleditseng patlisiso, setthothomiswa, maitthomo le dipotso tse tthothomiso e itebaganyang le tsona. Mererwana le Mmeo le maremelo a tiori le thadisetso ka ga padi *Mhudi* ya ga Sol T. Plaatje.

**KGAOLO 2:** Tekolo ya ditshekatsheko e sekaseka metswedi ka kakaretso e e mabapi le taoto ya Phetsolelo le go busetsa gae dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka maikaelelo a go di kwala sešwa go ya mo dipuong tsa Seaforika. Go tlaa lejwa segolo mefama e e maleba le bokwadi ka kakaretso mo go kgotsofatsang setlhogo sa tthothomiso e.

**KGAOLO 3:** Kgaolo e, e itebaganya le mmeo le moralo wa tthothomiso e, tse di tlaa salwang morago ka go mekamekana le lakala la phetolelo ya ditlhangwa kgotsa dikwalo ka go ttharamolola tsa Maaforika tse di kwadilweng ka Seesimane jaaka go tlaa dirwa ka *Mhudi* ya ga Sol T. Plaatje.

**KGAOLO 4:** Ka maremelo a tiori, kgaolo e, e itebaganya le thadiso le tthaloso ya maremelo a tiori. Baitseanape ba bona maremelo a, e le sebonegela-kgakala sa boitseanape se se thusang ka go tthalosa le go etleetsa go tthaloganya se tthothomiso e mekamekaneng naso.

**KGAOLO 5:** Taoto ya Phetsolelo jaaka mmusetsagae ke go sedisisa ka ga taoto le tsela e e ka salwang morago ka yona go fitlha e nna mmotlolo o o feletseng o go ka ikaegwang ka ona go ya pele mo ditthothomising tsa mofuta o. Ka yona go lebilwe

bogolo go tlhama tiori e e ka gapang le go tsamaisa tlhotlhomiso e e maleba le go fudusa dikwalo, kitso le matheriale wa Maaforika o o thopilweng ke bokoloniale.

**KGAOLO 6:** Ka Phetsolelo ya *Mhudi* mo Setswaneng go tsenwa mo temeng ya go retololela *Mhudi* mo puong ya Setswana go tswa go puo ya bokoloniale, e bong ya Seesimane. Ka kgaolo e, e le gona go kaela ka moo setlhangwa ka sekao sa *Mhudi* se ka busetswang gae ka gona mo puong ya mokwadi wa yona yoo e leng Moaforika, Motswana.

**KGAOLO 7:** Ke konosetsokakaretso e e neelang tshobokanyo ya megopolo e e neetsweng le diphitlhelelo tse di mabapi le tiriso ya Melebo ya Botswana-Bokoloniale gammogo le wa Phetsolelo e leng ona mookomogolo wa tlhotlhomiso e mabapi le mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka paka ya bokoloniale.

### **1.15 KANEDI YA MHUDI**

Ka *Mhudi*, Plaatje o ne a tlhagisa leano le thulaganyo ya go tsosolosa hisetori ya gaabo. Ka yona o ne a bulegelwa ke motswedi o mošwa wa go kwala sešwa hisetori ya Batswana segolo ya Barolong. Tlhotlhomiso e, e neela ka jalo diteng ka bokhutshwane jaaka di neetswe mo go *Mhudi* ka Sol T. Plaatje fela go farologana di neelwa ka Setswana jaaka go ne go ka eletsega.

Padi e anela ka ga kgang le hisetori ya Barolong ka banelwabagolo ba le babedi e bong Ra-Thaga e le wa morafe wa Barolong, wa kgotla yoo Ra-Tshidi le mosadi wa gagwe e bong Mhudi, yo padi e theeletsweng ka leina la gagwe. Ra-Thaga ke morwa Notto yo o neng a itsholetse tota e bile e le letsogo la kgosi. Ra-Thaga o kopana le batho ba babedi ba ba neng ba lebega ba tla ka dikgang tsa botlhokwa mme o ba isa kwa go rraagwe, bona e le baeteledipele ba sesole sa Matebele e bong Bhoya le Bangela. Kgorogo ya bona e ne ya se itumedise Kgosi Tauana (Tawana) yo o neng a laela gore ba bolawe. Pele Bhoya a bolawa o ne a hutsa Barolong a kaya fa madi a Matebele a sa tshologele mo mmung lefela mme go dira jalo go tlaa tlhola loso le tshenyo e kgolo e e tlaa ba bogisang. Polao e, e ne ya tsosa ditlhaselo tse di setlhogo tse di neng tsa gaila morafe otlhe go akaretsa basadi le bana. Ditlhaselo tse di diragalela kwa Kunana (Khunwana), ba tlhaselwa ke sesole sa Matebele se se neng se bidiwa *impis*. Ra-Thaga a bona setopo sa ga rraagwe e bong Noto mme a itse fa go le

maswe, a tshwanelwa ke go iphemela ka tsotlhe tse a nang le tsona. Matebele ba ne ba sentse gotlhe, ba tshubile matlo, ba bolaile leruo, go sa sala sepe kwa Kunana. Mzilikazi a direla morafe wa gagwe moletlo o mogolo wa go bo ba fentse Barolong kwa Kunana. Fela se, se ne se tlhobaetsa Gubuza, a tshela ka letswalo la gore Barolong ba tlaa tla go ipusolosetsa.

Ke teng mo Ra-Thaga a kopaneng le Mhudi mo sekgweng, mongwe le mongwe a leka go ipoloka gonne ka bobedi ba falotse dipolao tsa ga Mzilikazi. Ba tshela mmogo le go tshepisa go thusana botshelo jo bo makgwakgwa, jo bo kotsi jo. Ra-Thaga o nna le maikutlo a lerato mo go Mhudi mme o ipolelela gore ba kopantswe ke badimo. Ba ratana mme ya nna monna le mosadi mo mathateng a ba neng ba le mo go ona a go leka go tshela mo nageng mme ba sa itse gore moso o ba tsholetse eng. Le fa go le jalo, ba tshela botshelo jo bo monate jwa lerato le le bothitho. Ka letsatsi lengwe Ra-Thaga a tshoswa ke segopa sa ditau se se neng sa mo tsenya letshogo le e neng e le lantlha a le itemogela. O sidilwa maikutlo ke Mhudi yo ena a neng a sa boife sepe e bile a bona fa a ka seriletsa monna wa gagwe. Se ne sa neela Ra-Thaga tshepo le tsholofelo ya gore ga a esi le fa go ne go se bonolo gore o tshepile go sireletswa ke mosadi mo bogaleng jwa tau mo nageng boemong jwa gore ena a sireletse mosadi wa gagwe. Ka se, Plaatje ka moanelwa Mhudi, o ne a kaya gape le go bontsha fa mosadi le ena a na le bokgoni e bile e ka nna segatlamelamasisi.

Letsatsi lengwe ba kopana le batsomi ba kwa Koranna, mme ba kgona go buisana le bona gonne bangwe ba bona ba ne ba kgona go bua mafokonyana a Setswana. Ba ne ba utlwela fa bangwe ba ga Tshidi Barolong ba kgonne go falola polao ya Matebele mme ba ne ba nna karolo ya kgaolo ya morafe wa Barolong ba ga Sehunelo ba ga Seleka. Ba ne ba swetsa go nna karolo ya bona mme ba boela gae morago ga dingwaga di le supa go setse go itlhobogilwe. Ka letsatsi le lengwe setlhopha sa banna ba basweu ba eteletse pele ke Sarel Cilliers ba goroga kwa Thaba Nchu e bong torotswana ya Barolong kwa ba neng ba fuduseditswe teng ka fa tlase ga kgosi Moroka-a-Sehunelo. Ba ne ba tswa kwa Kapa, ba tshaba melao e e neng e ba gatelela ya Maesimane e e neng e le karolo ya Great Trek. Ba ne ba goroga ka ditsabona tsotlhe ba re ba batla lefatshe le ba ka le dirang kolone ya bona le gore ba kgone go rorisa Modimo ka kagiso kwa teng. Kopano ya bona ya ntlha e ne e le ya botsala e bile ba bona e ka nna le mosola mongwe mo go bona. Barolong ba ne ba abelana le Maburu kitso e e tletseng ka ga Matebele mme Maburu le ona a ba netefaletsa gore ba tlaa ba

thusa gore ba kgone go ipusoloseisa kगतलहणंग ले मासिमाने का दिपोलाओ तसे मुराफे वा बुरा ओ नंग वा दि इतेमुरगेल। ई ने ए रे फा बा कुरणल ले बलदिसल बा मतेबेले बल बल बा थुंतशल।

ममुसल कल गलंगुवे ओ ललतसुवल गल इतसे ले गल ललतले से से दरलगलंग मल तुरतसुवलनंग यल मतेबेले. प्ललतुजे ओ इतेबलगनल ले मुरसलदल यल ओ रलतलवलंग तुरल वल गल मडललकलडल, यल मुरंतले, यल ओ मुरेले ओ बुरंग उमनलदल. यल ओ नंग अ ऐलतसुवल के बलसलदल बल बलंगुवे बल गल मडललकलडल गुरने एनल अ ने अ नेतसुवे मलमओ अ अ कुगुथेगललंग. बल बल मल ललतलंग बल लेकल कल थलतल गल मल तुरलसल कल गल दरल तसल सेतसु गुरे अ से बुरे थलरल, बल दरलसल नुगलकल यल गल कुरसल गल फलतुलेले से. बलसलदल बल बलंगुवे बल गल मडललकलडल बल लेकल गल सेनल उमनलदल लेनल कल गुरे ओ रलतलनल ले नुगलकल यल कुरसलंग. से, से ने सल दरल गुरे उमनलदल अ नुगुवेेगे कल तसेल ए ए नंग ए सल लेबेलेलवल. फल गल नुतसे गल लेबेलेतसुवे से, मतेबेले अ थलंकुगुलल लेतशुलु लल गल तुलहलसल बलंगुवलकुतसे, बल कल तुशलकल बल लंग गलुवल ले बलरुलंग. बल ने बल तुलवल लल कल गल लेतशुलु ले ममे कल गल रललु बल कुरणल गल फेनल मलसुले अ मतेबेले कल गल तुशलबल ले गल बल तुलगेलल कल लेतसलपल ले ले तसेनेलेतसुंग मल लुऐतुंग लवल बुरल. ई ने ले लल नुतुलल कुरसल ए फेनुंगुवल ममे गल मल तसेनल तुशुकलगुलु ए कुरुलु. मडललकलडल ओ ने अ बुरल अ फुतसलतसुवे के बलरुलंग ममे अ बलतसल दरलंगलकल तसल गलगुवे गल तुलल गल कुरल मेलल ए ए मलसुवे ए ए नंग ए बल वेतसे. फल मुरलगु गल फुु, बलरुलंग कल फल तुलसे गल पुसुल यल गल कुरसल मुरुकल बल तुलवल फल दरकुगुमल तसुतुले तसल मलबुरु दल तुतसुवलतसुवे के मतेबेले ले गुरे बुरंतसल कुरल बलथुु बल बुरल बल बलुललवे. मुरलफे वल बलरुलंग ओ ने वल दुमेलल गल तुसल मलबुरु. कल नुतुलल यल बलमलसल कुरल मलमओ कल नलकुु ऐु, दरकुगुसल तसुुुपेदल दल ने तसल बलतसल तसलल यल बुरल ए बुरंग कुरसल मुरशुुऐशुऐ वल बलसुथुु गुरे बल कुरे गल इपुल नुगलतल ए ले नुंगुवे कगतलहणंग ले मुरतुलहलसेदल वल बुरल. बलरुलंग बल ने बल बुरे तुशुनलु यल गल इपुसुलुसेतसल दिपोललु तसल बुरललबुरल कल तुलहलसुलु यल कवल कुनलनल. बल ने बल कलवल फल मुरेले ओ तुनुगुवल कल ओ मुरंगुवे. रल-थलगल ओ ने अ कुरणल ले दे वलललर, ए बुरंग मुरदलपोलुमतल वल मलबुरु ममे यल नुनल दलतसलल तसे दल नुतशलनलंग से 'लनुंग बल कुरणलनुगुवल के लेतुलुु लल बुरल गल मतेबेले अ अ बल तुलवलसलतसुंग बुरतुलुकुु ममुगु कल मुरलफे यल बुरल.

बल ने बल रुतलनल पुुु तसल बुरल, यल मुरंगुवे अ इथुतल सेलफुरलकलनसे फल यल मुरंगुवे अ ने अ इथुतल सेतसुवलनल. ले फल गल नुतसे कललु, महुदल ओ नुनेल कवल थुकुु, गल अ अतेमेले मलबुरु, दरतलरुु दल ले ममलवल तसल दरनुतुवल ले बुरेसेतुलहुगुु तसे बल नंग बल दल बुरल दल मल नेतेफलतसल गल नुनल मल मलमुरंगुु अ गलगुवे अ गल नुनेल कवल थुकुु, गल अ बल तुशेपे कलकल रल-थलगल अ दरल. रल-थलगल अ तसुवेलेल गल तसललनल ले दे वललर मल सेपुलरलंगुु गुरे महुदल अ से नुंगुरेगे. दे वललर एनल ओ तसुवेलेल कल बुरनुते कुरल गलगुवे कुरल मुरथुु यल ओ

ikanyegang. Ra-Thaga le Barolong ba bangwe jaaka Rantsau ba romelwa go nna ditlhodi mo tikologong ya Matebele gore ba tle ba kgone go ipaakanyetsa go tllhasela. Fa ba ntse ba le mo mokgapheng wa botlhodi, de Viliers le Leburu le lengwe, e bong Viljoen ba mmogo ba neng ba na le boRa-Thaga mo letsholong la botlhodi ba ne ba tlogelwa kwa morago. Ba fitlhiwa mo motseng mongwe wa Batswana o o neng o le gaufi le Mzilikazi le Montshiwa ba e neng e le dikgosi tse di neng di le gaufi le melelwane ya mmaba wa bona ka nako eo.

Mongwe le mongwe, segolo bana ba ne ba batla go sekaseka basweu ba babedi ba ba neng ba sa ba tlhologanye ba. Maburu a mabedi ba ne ba feleletsa ba goeletswa phatlalatsa jaaka batho ba ba bosula ba ba tswileng mo tseleng. Mo letlhakoreng le lengwe, Matebele le bona ba ne faposwa tsela ke go etelelwa pele ke leburu le lengwe le le sa siamang e bong Sarel van Zyl, yo o neng a tlile go netefatsa gore Maburu a gaabo ba ba sa bolong go ya le naga ba siame. Van Zyl le baeteledipele ba babedi ba Barolong ba ne ba tshwarwa mme ba isiwa kwa mošate wa Matebele, kwa Inswinyani. Mo morafeng wa Barolong mongwe le mongwe o ne a akanya gore ditlhodi tse nne di tshwerwe le go bolawa mme Mhudi a hutsafetse ka ntlha ya se. Se se neng se gakgamatsa, ke gore botlhe ba ne ba boela gae ba babalesegile ntle le mathata.

Morago ga dingwaga di se kae Kgosi Moshoeshoe wa Basotho a atlega ka go ipusoloseisa kgatllhanong le tllhaselo ya Matebele. Mzilikazi o ne a itllhoboga mme a dumela go boloka botshelo jwa masole a gagwe a a neng a fentswe, a a ka bo a bolaetswe go fenngwa ga bona ka gonne Moshoeshoe o ne a mo rebolela dikgomo tsa gagwe fa a ka dira jalo. Fa re latela sekao se, kgosi ya Matebele o boloka botshelo jwa ga van Zyl le bagaabo, gore Maburu a tle a ba rute gore dithunya di dirisiwa jang. Matebele, segolo kgosi ya bona ba ne ba sa ntse ba letile ka go tllhoka tshepo gore kgosigadi ya bona Umnandi a boele gae ka go ne go neetswe porofeto eo ke nka-dilatlha wa bona.

Barolong ba ne ba rotloetswa ke moeteledipele wa Maburu, Potgieter go bolotsa nwa kgatllhanong le Matebele gore ba tle ba ba fedise, go fele ka bona. Fa morago ga dipuisano tse di telele, ba ne ba dumelana gore fa ba sena go fenya, Barolong ba tllaa gapa lefatshe le le gaufi le noka ya Molopo, e bong lefatshe la borraabona mme Maburu bona ba tllaa tsaya le le kwa Botllhaba. Merafe e mengwe e e jaaka Griquas ba tllaa nna karolo ya sesole se se eteletsweeng pele ke Potgieter fa ba bolotsa mogwanto go ya kwa Bokone. Sesole sa Matebele, se se neng se eteletswepele ke Molaodi wa kgosing, e

bong Gubuza se ne se itebaganya le bona. Matebele a ne a tlaetswa ke motseletsele wa dithunya o o neng o tswa mo sesoleng se se neng se pagame dipitse mme maano a sesole sa ga Gubuza a ne a sa lekana go ka efoga dikgoreletsi tse. Sesole sa ga Gubuza se ne sa fenngwa mme o ne a laela morafe otlhe go tswa ka mošate mme ba tshabele go ya ntlheng ya Bokone, ke teng fa khuduga ya bona e simolotseng teng.

Malatsi morago ga gore ba falale, ga goroga badirakagiso. Mzilikazi o ne a sa ntse a na le tsholofelo mme a itlhophela go etelelapele sesole sa gagwe mo ntweng ya bofelo, fela a tlhaloganya ka bonako fa masole a gagwe a bolawa bonolo ka dithunya tsa Makgoa. Mo ntweng e, Mhudi a tshwarwa ke malaria mme Ra-Thaga a tlhoafalela Kunana kwa ba neng ba alafiwa ka mere ya dijalo jaaka longana. A lora Ra-Thaga a bolailwe kwa ntweng mme gore a fitlhelele bonnete jwa se, a tsena mo leotong le le bodutu, le le kotsi a le esi go ya go nna karolo ya sesole. Mo tseleng, a kopana le kgosigadi Umnandi le badiredi ba gagwe ba Barolong, ba ba ikanyegang, ba tsamaya ba nanaba, ba sa batle go bonwa, ba boela kwa gaabo kwa Matebeleng. Mhudi le Umnandi ya nna ditsala. Go goroga ga basadi ba bararo kwa kampeng ya ntwaga tsosa maikutlo a a rileng. Mo tlhakoreng le lengwe ya bo e le gore van Zyl o bonwe. De Villiers a begela van Zyl dikgang tse di nametshang pelo tsa gore kgaitse die e bong Hannelie, o sa tswa go goroga le masika otlhe a Maburu mme ba tšile go nna mo lefatsheng le lešwa le ba le abetsweng. De Villiers a bega fa ena le Hannelie ba ratana e bile ba tlaa nyalana fa Maburu otlhe a sena go kopanngwa.

Umnandi o tlogela Mhudi, a mo laela ka kutlobotlhoko, a ya go nna le morafe wa gaabo le kgosi mo khudugong e ba neng ba le mo go yona. Kgosi ena a lelela morafe le tse di ka ba tlhagelang mme a tlhaloganya gore go diragala jalo ke ka ntlha ya maikaelelo a gagwe a go fitlhelela katlego. Bana ba Matebele ba ne ba bolawa ke tlala. Mzilikazi o ne a sa ntse a tletse letlhoo, a hutsa batlhasedi ba gagwe. Fa Umnandi a goroga, Mzilikazi a phophoma ka boitumelo mme ga rulaganngwa moletlo o mogolo, o o kgethegileng wa go tlotla Umnandi. Tsotlhe di ne tsa tshwanelwa ke go ema go fitlhela Umnandi ka diatla tsa gagwe a apaya le go sila mabele a a tlaa dirang bojalwa jwa moletlo. Moletlo o ne wa busetswa morago ka malatsi a le mararo, go itingwa dijo le dino go emela tse di siamisiwang ke Kgosi ka boena. Moletlo o ne wa simolola ka letsatsi la bone mme ga jewa sa mpa-mpolae, ga noa, go se tsapa le ba fisang pelo.

Mzilikazi a ema morafe ka lefoko go bega go boela gae ga Kgosi. Mzilikazi o ne a leboga Sechele ka pelo yotlhe ya gagwe mme se sa tiisa botsala jwa bona. Morongwa

wa ga Sechele e bong Thipa o ne a busetswa gae ka motlhape wa dikgomo go ya go gorosa ditebogo tsa Matebele gore Bakwena le bona ba itumele le bona gonne ba ba boloketse kgosigadi ya bona sebaka se se telele. Moletlo o ne wa ketekwa malatsi a le mararo le masigo a teng. Fa morago ga ngwaga, Umnandi a ntse a boetse gae, a tshegofadiwa ka ngwana wa mosimane yo o belegetsweng mo mošate e bong Gu-Bulawayo, o o neng o sa tswa go tlhomiwa. Mzilikazi a bo a filwe mojaboswa yo o tlaa tsenang mo ditlhakong tsa ga rraagwe. Mo go Mzilikazi le Umnandi, kgang e khutla ka boitumelo. Mo tlhakoreng le lengwe le kgang ya ga Ra-Thaga le Mhudi le yona e khutla ka boitumelo, bona ba itumedisitswe ke phenyo ya bona. Ba tsalana le ba lelapa la ga de Viliers, ba ba neng ba ba abela kariki le dikgomo tse pedi. Mpho e e neng e sa solofelwa e, ya ba kgontsha go boela gae kwa baneng ba bona, kwa Morolong.

### **1.16 KONOSETSO**

Kgaolo e, e tlhagisitse moreromogolo wa patlisiso le mokgwa o e tlaa gapiwang ka ona. E neetse ka botlalo se motlhodi wa patlisiso e leng sona jaaka e le se se tlhotlheleditseng mmatlisisi go bona bothokwa jwa go tlhopha setlhogo se. Setlhotlhomiswa, maitlhommo le bothokwa jwa patlisiso gammogo le dipotso tse patlisiso e tlaa di arabang di neetswe ka botlalo. Dikgato tse patlisiso e tlaa di latelang kgotsa yona mererwana di neetswe gonne e le tsona tse di tlaa kgontshang mmatlisisi go fitlhelela maitlhommo a gagwe. Thadisetso ka ga dikgaolo ka tatelano e neetswe ka boripana go latlhela lesedinyana fela ka ga se kgaolo nngwe le nngwe e itebagantseng le sona. Kwa bofelong tshobokanyo ya padi *Mhudi* e neetswe go fatlhosa babuisi ka ga diteng tsa padi e e leng yona sekao sa go busetsagae dipadi tsa Maaforika tse di kwadilweng ka Seesimane ka mokgwa wa go di Phetsolela mme e seng go di fetolela jaaka go kailwe.

## KGAOLO 2: TEKOLO YA DITSHEKATSHEKO

### 2.1 MATSENO

Maikaelelo a kgaolo e, le a Tekolo ya Ditshekatsheko ka bongwe le bongwe jaaka karolo ya patlisiso, ke go tshwaela mabapi le metswedi e patlisiso e ikaegileng ka yona, e ka ne e le mabapi le tsamaiso ya patlisiso kgotsa tshekatsheko ya setlhotlhomiswa. Gape ke go tlhatlhuba metswedi ya tse di setseng di boletswe ke baitseanape le babatlisisi ba batlapele mabapi le morero kgotsa setlhogo sa patlisiso e (Gould, 2011). Mosola wa go dira jalo ke:-

- (a) Go naya patlisiso maitshetlego le bokaelo jwa se se setseng se dirilwe, go supa fa e le patlisiso e e setseng e itshupile e le botlhokwa; seno ke jaaka Setswana se re “Letlhaku le lešwa le agelelwa mo go le legologolo.”
- (b) Go golaganya patlisiso le tse di tlileng pele ga yona jaaka tshwaedi e ntšhwa mo lekaleng la patlisiso;
- (c) Go utlwa megopolo e e farologaneng le e e ganetsanang ya batlapele, e e ka nnang karolo ya morero wa patlisiso e ntšhwa; le
- (d) Go bona fa go na le ditlhaelo mo dipatlisisong tsa pele, tse patlisiso e ntšhwa e ka thusang go di thiba; (mme seno se raya gore fa go se na ditlhaelo, go tlaa supa gore patlisiso e ntšhwa ga e tlhokege, gonne e tlaa bo e le poeletso fela)!

Mosola o mongwe, bogolobogolo mo patlisisong ya Khwalitatifi e e ikaegileng ka dikwalo, ke gore tekolo ya ditshekatsheko e ka nna karolo ya moralo wa patlisiso jaaka mkgwa mongwe wa go tsoma kgotsa go kokoanya tshedimosetso.

Patlisiso eno ke ya ntlha go kwalwa ka ga ditlhotlhomiswa Plaatje le *Mhudi* ka Setswana mo seemong sa tlhotlhomisi, ka moo go a eletsega e bile go botlhokwa go gogoretsa metswedi yotlhe mabapi le Plaatje mo tekolong e, gore e gorosiwe mo Setswaneng, gonne jaaka re tlaa lemoga, bontsi jwa metswedi ke e e mo Seesimaneng. Metswedi e e kwadilweng ka Setswana, segaabo Plaatje e sa ntse e tlhabela le ka nako ya tlhotlhomiso e. Lengwe la mabaka a gore go nne jalo, leo bangwe ba ka le tsayang e le seipato fela, ke gore Bantsho mo nakong ya Aparteiti ba ne ba sa atlegelwe ke ditšhono

le maragogo a go dira dipatlisiso jaaka Basweu, gammogo le tetologo ya go batlisisa batho ba ba tshwanang le Plaatje, ba ba neng ba itsege ka go bua kgatlhanong le dikgatelelo tsa sepolotiki. Willan (2019) le ena o totobatsa ntlha eno jaana mo letlhatlhelelong la gagwe le le sa phasaladiwang:

Apartheid was at its height, it had its own narratives, its own version of reality, and there was simply no place in this for Sol Plaatje and others like him. In effect they were just written out of history.

Ke phatlha e e tshwanetseng go thibiwa, mme mo godimo ga moo, moonomogolo wa patlisiso eno ke gore dilo tsa Batswana, le tse di ka ga Batswana, tse di mo dipuong tsa Seesimane, di busediwe mo Setswaneng.

Le fa go le jalo, ga go kitla go kgonega go ama metswedi yotlhe mabapi le Plaatje le *Mhudi*. Plaatje ke petleke-ya-malemelagotlhe, phalampha ya modikafatshe, le moitsegi yo o mefamafama wa lefatshe-bophara. Ka moo, metswedi ya bosekaseki, ya batshwaedi le baanaanedi mabapi le tsa lephelo, thutego, bodiredi le bodibedi (puo, loago le polotiki bogolosegolo), le ba ga Plaatje jaaka **mokwadi** le **mokwalwa**, ke metswedi ya bontsi jo bo thibang letsatsi, jo bo anameng le jo bo matswakabele fela jaaka ditiro tsa gagwe. Ke jaaka Willian (2019), ka letlhatlhelelo la gagwe a re:

There are, after all, plenty of areas of his life to look at.

Se tekolo eno e tlaa se le kang ke metswedi e e tobaneng le merero *thoothoo* ya patlisiso eno, e bong metswedi e e ka ga:-

- Meono, tsamaiso le melebo ya patlisiso
- Plaatje
- *Mhudi*
- Bokoloniale le Botswa-bokoloniale
- Bokwadi jwa Maaforika ka Sekgoa
- Phetsolelo

## 2.2 MEONO, TSAMAIISO LE MELEBO YA PATLISISO

Kwa tshimologong fela ya patlisiso, ditlhaloso tsa ga Creswell (2007) mabapi le meono le diparadaeme tsa bosekaseki segolo jang *Post-positivism* le Pragmatiki (*Pragmatism*), di nnile le seabe mo tlhophong ya mmeo, moralo le melebo ya patlisiso e. Moono wa *Post-positivism* o rotloetsa mmatlisisi go gwetlha megopolo e batho ba leng boi go e tlhatlhamolola kgotsa go e ganetsa. Seno se rotloeditse tlhopho ya melebo e etsa Botswa-bokoloniale le Tlharamololo, e e tlaa dirisediwang go gwetlha bokwadi jwa Maforika ka dipuo tsa Seyuroopa, le go rotloetsa go busetsa dikwalo tsa bona gae mo dipuong tsa Seforika. Moono wa Pragmatiki ona o rotloetsa mmatlisisi go tota bothata jo bo tshwenyanang le matshelo a batho, le go bo akanyetsa tharabololo. O tsamaelana le megopolo ya ga Ellis (2008) fa a bua ka ga “*Problem-based research*,” a re patlisiso ya botlhokwa le e e mosola ke e e tsalegang fa mmatlisisi a lemoga **bothata** bongwe jo bo tlhokang **tharabololo**, e seng patlisiso ya maitiso fela. Tlhotlhomisi eno le yona e dumela gore e mabapi le bothata bongwe jo bo tsewang botlhofo mme bo tshwanelwa ke go rarabololwa. Gore ditlhangwa tsa Maforika tse di buang ka Maforika jaaka *Mhudi* di bo di se mo dipuong tsa Seforika mme di le mo Sekgoeng, ke pharela kgotsa bothata; tharabololo ke go di busetsa gae ka tsela ya phetolelo e e kgethegileng, e bong Phetsolelo.

Maree (2014), Hofstee (2006), Mouton (2001) ke batiori ba patlisiso ba go dirisitsweng dikaelo tsa bona mabapi le mefama e e farologaneng ya patlisiso, jaaka tsamaiso, mmeo, moralo le kwalo. Gould (2011) le Thomson (2014) ba thusitse mo tlhalosong ya mefama mengwe ya patlisiso e e opisang tlhogo, jaaka “tekolo ya ditshekatsheko” le “maitlhomiso le mererwana.”

## 2.3 KA GA PLAATJE

### 2.3.1 Lephelo la ga Plaatje

Motlhotlhomisi yo o dirileng go tlala seatla ka ga Plaatje, Willan (1984a, 1984b, 2018, 2019) o phasaladitse dibuka di le tharo le matlhatlhelelo a le mmalwa ka ga Plaatje. Dikwalo tsa gagwe tse di anelang lephelo la ga Plaatje ka boteng le bophara ke *Sol Plaatje: South African nationalist*; *Sol Plaatje: a biography* le *Sol Plaatje: A life of Solomon Tshekisho Plaatje 1876-1932*. *Sol T. Plaatje: Morata Wabo* ya ga S.M. Molema ke lona losi lephelo le le anameng la ga Plaatje le le kwadilweng ka Setswana

(ka 2012 Matjila le Haire ba ne ba le fetolelela mo Seesimaneng ka setlhogo sa *Lover of his people*). Molema (2012: ix) o le tihalosa ka go re:

*Morata Wabo* is the earliest book-length biography of Solomon Tshekisho Plaatje. A manuscript long housed in the archives of the University of the Witwatersrand, in Johannesburg, it is the sole biography written in Plaatje's own language, Setswana.

Bothokwa jwa lephelo le, ke gore le kwadilwe ke motho yo o tshetseng le Plaatje thata mme a mo itse sentle, mo a kgonang go tthagisa dipopego, ditlwaelo, dikeletso, ditshokolo, matshwenyego, maitseo le mekgwa ya gagwe go gaisa bakwadi ba bangwe ba ba itseng Plaatje ka go mo utlwela. Le fa Midgley (2000) le Leflaive (2014) le bona ba tshwaetse ka ga Plaatje, bontsi jwa ditshwaelo tsa bona di ikaegile ka Willan.

Tshedimosetso e e bonwang mo dibayokerafing kgotsa mo dikwalong tsa botshelo jwa ga Plaatje ke yona e thusang patlisiso eno go itse gore Plaatje o ne a kwala ka fa tlase ga maemo afe (jaaka a bokoloniale le boimphiriale), ka mabaka afe (jaaka a go lwantsha kgatelelo kgotsa go godisa segaabo le bagaabo). E thusa ka bopaki jwa gore Plaatje o ne a ka dumelana le moonno wa patlisiso eno, wa gore *Mhudi* ga a tshwanela go nna padi ya Seesimane fela ntswa a bua ka ga Batswana; le gore fa Plaatje (mofetoledi, motšhomolodi le modibedi wa Setswana, e bong segaabo) a ka bo a tshetse sebaka o ka bo a tlhanoletse *Mhudi* mo Setswaneng fela jaaka a dirile ka diterama tsa ga Shakespeare. Mafoko a a latelang a letlhatlhelelo la ga Willan (2019) le le sa phasaladiwang, a supa gore le fa a ne a itsege ka dikwalo tsa Seesimane le merero ya sepolotiki, Setswana, segaabo se ne se tla pele:

There is no harm in reminding ourselves of just how important Setswana was in his life, how far ahead of his time he was in recognising the importance of the cultural as well as the political struggle, how vital he thought it was to communicate with people in their own language.

Ga go makatse ka jalo go sala moonno wa tlotlhomisi e morago, ka Phetsolelo ya dikwalo tsa bakwadi ba tshwana le Plaatje go ya mo puong le setso sa bona.

## 2.3.2 Bodibedi jwa ga Plaatje mo puong le mo sepolotiking

### 2.3.2.1 Bodibedi jwa ga Plaatje mo puong

Mokwadi mongwe le mongwe fa a kwala setlhangwa sa mofuta mang kgotsa mang wa bo a na le sengwe se a batlang go se abelana le babuisi. Bokwadi ke selo se se tswang mo botenyane jwa pelo le maikutlo a motho yo o nang le dikakanyo le megopolo e a ratang ba bangwe ba ka e itse. Ga se mang le mang yo o ka nnang mokwadi mme Maaforika a le mmalwa jaaka Solomon Tshekisho Plaatje, Ngugi wa Thiong'o, Chinua Achebe go neela ba le mmalwa fela ba itlhaotse go tloga kwa bonnyeng fa e le baratadipuo le badibedi ba tsona ka mekgwa e e farologaneng ya bokwadi. Ba dirile jalo fela ka ba ne ba simolola go kwala lantlha ka paka ya Bokoloniale mme ba pateletsega go kwala ka Seesimane go na le dipuo tsa bona. Ke nnete e e senang bana ba phefo gore puo, dikakanyo, megopolo, hisetori, kitso le matlhale ka go farologana ga tsona fa di sa kwalwe di tlaa nyelela mme merafe le ditšhaba di ka se ikitse le go tswelapele gone fa o sa itse kwa o tswang teng, go tlaa nna thata go itse kwa o ka yang teng. Merafe kgotsa ditšhaba tse di sa kwaleng ditsabona kgotsa dikitso tse ba nang le tsona, di a nyelela gone go se kitla go itsege fa ba ne ba le teng e bile ba ne ba itse sengwe. Ntlha e, e tlhagisiwa ke Matjila le Haire (2015:55) fa ba re:

Language is not merely a means of communicating, it is a “carrier of culture” thus the loss of a language is synonymous with the loss of culture, identity, collective memory, history and so forth.

Ka puo o ka somarela setso le botso jwa gaeno fa fela di ka kwalwa gore di fitlhelele tshika e e tlang kwa morago. Puo e e sa kwalweng, e sa buisiwe, e sa buiwe e bile go sa tsewe matsapa a go a fetsetsa tshikeng e e latelang, e a swa, e a nyelela mme go lebalwe ka ga yona. Se, ke se Plaatje le fa a simolotse a kwala ka Seesimane, a sa itebatsa lotso lwa gaabo mme a tsaya matsapa a go kwala ka puo ya gaabo le go bontsha maatla le thata e puo ya gaabo e nang nayo ka go fetolela diterama tsa ga Shakespeare go ya mo Setswaneng.

Plaatje o dibetse puo le go feta jaaka go ka akangwa gone seabe sa gagwe se akareditse e seng bokwadi fela mme se ikepetse le mo go ageng mokwalo wa puo ya Setswana. Se, se ne se mo tshwenya gone go tlhoka go netamisiwa ga puo le

mokwalo wa Setswana go ne go diegisa kgolo ya dikwalo tsa Setswana ka kakaretso. Le fa a ne a setse a itshupile bokgeleke ka go fetolela diterama tsa ga Shakespeare mo Setswaneng, mokwalo le mopeleto wa Setswana e ne e sa ntse e le tlhobaboroko. Molema (2012:77) o kaya ka tlhamalalo mosepele wa ga Plaatje mo puong ka go re:

From around 1910 and right to the end of his life, Plaatje fought the new war over words and spelling – that is, Setswana spelling.

O ne a dira jaana gonne Robert Moffat e ne e le ena komang-ka-nna, e nnile momešinare wa ntlha go dira mo Batswaneng mme a bona fa e le ena mong wa mokwalo le mopeleto wa Setswana. Bothata e le gore bontsi jwa bao ba neng ba tlile ka tiro ya borongwa mo Batswaneng jaaka Molema (2012) a kaya ka nako tseo ba ne ba kaya fa ba kgotsofaletse mokwalo le mopeleto mme ba swetsa jalo ntle le go utlwa gore beng puo bona ba reng. Se ke sona se neng sa gapeletsa Plaatje go lwela puo ya gaabo jaaka Molema (2012:77) a tswelela ka go re:

In 1910, white missionaries from all the South African churches met to develop and standardise the orthography so that it could be used in the printing of a new Bible translation.

Fa ke teng fa mathata a puo ya Batswana a simolotseng teng gonne e ne e setse e le selo-modiro gore Makgoa ba bone go siame go sekaseka puo ya batho ba sa ba akaretse. Plaatje o ne a italetsa mo dikopanong tse le fa a ne a sa amogelwe. Go goroga ga Doke, Lestrade ba e neng e le baitseanape ba dipuo go tswa kwa dikolong ba ne ba tshwaela ka netamiso e ya mokwalo wa Setswana ka go sala morago melawana ya mopeleto mme le bona ba dira jalo ntle le go akaretsa Batswana jaaka Plaatje mme se sa tlhola ntwana ya puo. Go kgaratlha ga gagwe ga feletsa go tserwe tsia le fa go nnile modikologa ke jaaka Midgely (2000:8) kaela ka go re:

In 1929, Plaatje completes the manuscript entitled “Traditional Folk Tales and Other Useful Knowledge. He was also nominated to serve on the Sotho-Tswana-Pedi sub-committee of the Central Orthography Committee.

Se, se bontsha gore le mo mathateng, pene ya ga Plaatje e ne sa kgale. Ke jaaka Matjila le Haire (2015: 51) ba tswelela go mmona le go mo kaya ka go re:

Sol T. Plaatje, “our first Setswana man of letters”, worked tirelessly on to preserve and develop Setswana language for teaching the children.

Ka se, Plaatje o ne a supa botswana jwa gagwe le gore le fa go ka nna thata jang a se kitla a nyema mooko gonne o ne a tlaa bo a utlwiswa bagolo ba gagwe botlhoko ka ba sitlhololetse boswa mo go ena ka tsholofelo ya gore a bo dibe le go bo fetisetsa go ba bangwe. Ga go makatse fa ena ka namana Plaatje (1978:21) mo ketapeleng ya *Mhudi* a re:

This book has been written with two objects in view, viz ... b) with the readers; money, to collect and print (for Bantu Schools) Sechuana folk-tales, which, with the spread of European ideas are fast being forgotten.

Go dibela puo ya gagwe go ne go mo ruta go loga leano morago ga le lengwe gore kgole e se ke be ya kgaoga gope go fitlha a fitlhelela maikaelelo a gagwe ka puo ya gaabo, Setswana. Go kwala ketapele ya gagwe ka boena o ne a rata go sitlholola bokete jo a neng a bo rwele gonne bokoloniale bo ne bo eteletse pele ka Maaporika jaaka e kete bone ga ba itse go akanya ka segabona, ke jaaka ena Plaatje (1978:21) a simolola ka go re:

South African literature has hitherto been almost exclusively European, so that a foreword seems necessary to give reasons for a Native venture.

Mathata a Plaatje a a kayang fa godimo, ke bontlha bongwe jwa a a tshwaetseng gore *Mhudi* e bo e phasaladitswe dingwaga di le lesome morago ga go e kwala.

### **2.3.2.2 Bodibedi jwa ga Plaatje mo sepolotiking**

Bontsi jwa baanaanedi le babatlisisi mabapi le Plaatje ga ba kgone go kgaoganya botshelo jwa gagwe le polotiki, jaaka Willan (1984, 1996, 2018), Limb (2003), Leflaive (2014), Pampallis (2012), Ndana (2005); tota le Masizi Kunene (Ndana, 2005) yo o nyatsang Plaatje, o a dumela gore e ne e le senatla mo go tsa sepolotiki. Seno ga se

gakgamatse, gonne o goletse mo dinakong tsa tthatlharuane ya sepolotiki sa dikgatelelo le dintwa tsa Makoloniale le Maburu, mme go sa le gale mo botshelong a tshwanelwa ke go tsenela tthatlharuane eo, e ka ne e le mo tirong ya botšhomolodi, bobegakgang, merero ya puo le mokwalo wa Setswana, boeteledipele jwa SANNC kgotsa go lwela lefatshe.

Limb (2003:34) o tlhalosa Plaatje e le:

An African leader .... who challenged the inequality of settler colonialism ... highlighted issues of great concern to Africans such as racism, injustice and exploitation ... [raised] international awareness of black oppression.

Ba bangwe bona supa fa bodibedi jwa ga Plaatje jwa sepolotiki le bokwadi jwa gagwe di tsamaelana e bile di thusana, gonne o ne a dirisa bobedi go lwela ditshwanelo tsa bagaabo le go godisa bagaabo le segaabo. Ndana (2005) o kaya fa tota le diphetoletlo tsa gagwe tsa ga Shakespeare e le polotiki e e kaelang Makgoa gore se dipuo tsa Sekgoa di se kgonang, le Setswana se ka di kgonang, Go a itlhalosa gore mo dikwalong di tshwana le *Mhudi*, *Native Life in South Africa* le *The Mafikeng Diary*, gammogo le makwalo a gagwe a dikuranta, o bua ka matshwenyego a bagaabo a sepolotiki le masula a bagateledi ba Makoloniale le Aparteiti.

### **2.3.3 Ka ga Plaatje: Bokwadi**

Go ya ka Willan (2019) le Midgley (2000), bokwadi jwa ga Plaatje bo simolotse ka pakamalatsi e e itsegeng lefatshe-bophara ka ga Ntwa ya Maburu le Maesimane ya 1899-1900 (*The Mafikeng Diary*), a bo a simolola le go nna mmegadikgang, a romela dipegelo tsa ntwaga kwa kuranteng ya *Mafikeng Mail*. Midgley (2000:4) a re:

During the siege, Plaatje publishes a number of reports in the Mafeking Mail. These are his first attempts at journalism.

Pampallis (2012:14) o tlaleletsa seno ka go re:

Plaatje was responsible for organising these brave men. And when they returned, they reported to him, who then

wrote up the information and passed it on to the British army.

Fa ba romiwa ba ntse ba mo neela dipegelo, mme a di dirisa go tlhama *The Mafikeng Diary*, e e kgonneng go phasaladiwa dingwaga di ka nna 70 morago ga loso lwa gagwe. Pampallis (2012:16) o nyala se ka go re:

The dairy was rediscovered by Plaatje's grandson, Victor Molema, 70 years after he wrote it. Molema passed it on to a historian, John Comaroff, who had it published.

Paka-malatsi eo, e nnile motswedimogolo mabapi le Ntwa ya Maburu le Maesimane, bogolobogolo ntlheng ya seabe sa Maaforika mo ntweng eo, le dingalo tse ba di wetseng.

Magareng ga 1903 le 1917 o ne a tshwaragana le bobegakgang, go tlhama dikuranta jaaka *Koranta ea Becoana (1901-1909)*, *Tsala ea Becoana* le *Tsala ea Batho (1910 - 1917)*; le go kokoanya diane tsa Setswana tse a di phasaladitseng ka 1916. O ne a phasalatsa *Sechuana Proverbs with Literal Translation and their European Equivalents*, e le kokoanyo ya diane tsa Setswana di na le dilekane tsa dipuo tsa Seyuroopa. Ka bukana e, Plaatje o ne a bontsha fa puo ya Setswana e kwenne go tlhalosa ditsa-botshelo fela jaaka dipuo tse dingwe. Willan (2001:192) o tlhagisa matsapa a Plaatje a a tsereng go fitlhelela bukana e ya diane ka go re:

Plaatje was concerned to point to the significance of the proverbs themselves; their wealth and variety, he believed, demonstrated fully the qualities and capacity of a language that was fully equipped for the expression of thought.

Mo go ona ngwaga oo, o ne gape a simolola porojeke e nngwe le Moporofesara Daniel Jones mabapi le fonetiki ya Setswana mme mmogo ba tlhagisa buka *A Sechuana Reader in Interenational Phonetic Orthography (with English Translations)*. E ntse e le ka 1916 o ne a kgona go phasalatsa '*Native Life in South Africa*,' le fa bathati ba ne ba leka go e kganela, ka e ne e senola masula a Molaophetho wa Mafatshe a Bantsho wa 1913 (*Natives Land Act of 1913*). Willan (2001:196) o e kaya ka go re:

Native Life in South Africa was formulated as a direct and often highly emotional appeal to the British public to right and wrongs being done to the African people of South Africa; to secure, above all, the repeal of the Natives' Land Act.

Ka 1916 fa go ketekwa dingwaga di le 300 morago ga loso lwa ga Shakespeare, Plaatje o ne a neelwa tšhono ya go kwala kakgelo ya gagwe a bontsha fa dikgwetlho le dikakanyo tsa baanelwa ba ga Shakespeare di sa farologane gope le tsa Batswana mme ka jalo go ka se mo thatafalele go ka di kwala ka puo ya gaabo e bong Setswana. Morago a fetolela diterama tsa ga Shakespeare mo Setswaneng, e bong *Julius Caesar* (*Dintshontsho tsa bo-Julius Kesara*) le *A Comedy of Errors* (*Diphoshophosho*). Ka maswabi, diphetolelo tsa gagwe tsa *The Merchant of Venice* (*Morekisi wa Venisi*), *Romeo and Juliet*, *Much Ado about Nothing* (*Matsapatsapa*) le *Othello* ga go itsiwe kwa di feletseng teng. Matlolenyana a o a kokoantseng ka diphetolelo tse, a ne a mo kgontsha go phasalatsa padi *Mhudi*. Plaatje o kwadile go feta ka moo a neng a phasalatswa ka gona. Dingwe ke *The mote and the Beam*, *The Awful Price of Native Labour*, le *Some Legal Disabilities Suffered by the Native Population of South Africa*. Bontsi jwa dikwalo tsa gagwe di ne tsa sala e le mayakgatiso fela ka ntlha ya tlhalelo ya matlole le go ganwa ke baphasalatsi. Molema (2012:76) o senola bothata jo ka go re:

Most of Plaatje's work was never published because of financial constraints and publishers' fears that they would not be commercially viable, owing to the small Setswana-reading public.

Morero mongwe gape o Plaatje a neng a o lwela e ne e le nitamiso ya mokwalo le mopeleto wa Setswana. Molema (2012:77) o kaela ka go re:

From around 1910 and right to the end of his life, Plaatje fought the new war over words and spelling – that is, Setswana spelling.

Molema (*op. cit*):

In 1910, white missionaries from all the South African churches met to develop and standardise the

orthography so that it could be used in the printing of a new Bible translation.

Makgotla a balepapuo ba Makgoa jaaka Doke le Lestrade, a ne a tlhola ntwaga ya puo ka go tlhamela Batswana melao ya mokwalo ntle le go akaretsa Batswana jaaka Plaatje, mme ena o ne a italetsa mo dikopanong tsa bona. Go kgaratlha ga gagwe ga feletsa go nna le maungo jaaka Midgely (2000:8) kaya ka go re:

In 1929, Plaatje completes the manuscript entitled "Traditional Folk Tales and Other Useful Knowledge." He was also nominated to serve on the Sotho-Tswana-Pedi sub-committee of the Central Orthography Committee.

Ka 1931 o ne a nna molekanyetsi wa kuranta ya *Boswa jwa rona (Our Heritage)* e e neng e phasaladiwa ka Setswana, Seesimane le Seaforikanse. Bontsi jwa dikwalo tse dingwe gape tsa ga Plaatje, bogolobogolo tse dikhutshwane, ditlhamo le dipegelo tsa dikuranta, di kokoantswe mo dingataneng tse di farologaneng, jaaka *Plaatje Centenary Issue: English in Africa* (Couzens & Willan, 1976), *Sol T. Plaatje: Selected Writings* (Willan, 1997) le *Sol T. Plaatje: Selected Shorter Writings* (1995).

Masizi Kunene (Ndana, 2005:1) fa a bua ka bokwadi jwa ga Plaatje, a re ga se jwa sepe, mme bo tseelwa kwa godimo ke ba dikuranta fela. O ne a bua a totile diphetolelo tsa ga Plaatje tsa Shakespeare le *Mhudi*. A re Plaatje o ne a tlotlomadiwa fela ka ntlha ya maemo a gagwe mo sepolotiking, e seng ka ntlha ya bothakga bope kgotsa ka ntlha ya seabe sepe sa gagwe mo tswelatsong ya bokwadi jwa Setswana. Fa motho a lebelela bontsi jwa dikwalo tsa ga Plaatje jo bo mefutafuta, jo bo amang makalakala a a farologaneng a kitso le botshelo, tse di neng di tsewa tsia ke babusi le barutegi ba ba fetang Kunene ka kitso le maemo lefatshe-bophara, ga o ka ke wa tsaya tsia mafoko a ga Kunene. Tota e bile o simolotse bokwadi pele a tuma mo sepolotiking, e bile o ne a tswelela ka jona fa a sena go tlogelana le merero ya sepolotiki ya lekoko le a thusitseng go le thaya la *South African Native National Congress*.

Nnete ke gore jaaka Willan, Ndana, Schalkwyk le babatlisisi ba bangwe ba kaya, maitlomo a ga Plaatje mo sepolotiking le mo bokwading a ne a tsamaelana, a tshegetsana, ka e ne e le a go godisa segaabo le bagaabo le go ba lwela kgotsa go ba emelela kgatllhanong le kgatelelo le lenyatso la Makoloniale le Ma-Imperiale. Fa e le

diphetolelo le *Mhudi* tsona, di sa ntse di tlotlomaletswa bothakga le molaetsa wa tsona le ka nako e (Ndana, Mpe le Makhudu). Ke Moaforika wa ntlha go fetolela Shakespeare mo puong ya Seaforika, mme a salwa morago ke dinatla di etsa Julius Nyerere. Ke Moaforika wa ntlha go kwala padi ka Seesimane, dingwaga pele ga bo-Chinua Achebe. Ke diphitlhelelo tse di ka se keng tsa tsewa botlhofo.

Fa re boela mo morerong wa patlisiso e, lemorago leno ka ga bokwadi jwa ga Plaatje le paka ka botlalo gore *Mhudi* o tswa mo diatleng tsa mokwadi wa dikakanyo le maitlhomeo le bothakga jo bo boitshegang, mo e leng gore go bosula fa dilo tseno di lemofalela lefatshe la Seesimane fela, mme di timiwa Batswana bagaabo Plaatje. Ke ka ntlha eo tlhotlhomisi e gatelelang gore *Mhudi* le dikwalo tse dingwe tsa gagwe tse di mo Seesimaneng di busediwe mo Setswaneng.

#### **2.3.4 Plaatje mo dipatlisisong**

Basekaseki le babatlisisi ba sa ntse ba timetsa Plaatje ntswe ba re ba leka go mmusetsa gae. Plaatje o lejwa e le modibelapuo ya Setswana fela tsothle tse di sa ntse di lejwa ka Seesimane gore talente le seabe sa gagwe mo gaabo le Aforikaborwa ka bophara di bonwe di sa ntse di ka buiwa ka puo e sele go na le ka Setswana. Ga go thona go dirisa letlotlo la gagwe go fitlhelela lefatshe ka bophara mme go botlhokwa gore ga fale a ne a kwala pele ka Seesimane ka ntlha ya mabaka a bokoloniale le ga jaana go be go sa ntse go bonwa fa diane jaaka sekao di ka utlwala botoka jaaka a dirile ka dinako tseo.

Gareng ga babatlisisi ba sešweng jaana, Mpe (1996) o sekaseka tiriso ya diane, dipina mo go *Mhudi*, le kanelo e ntle ya Setswana e e utlwalang ka melomo ya baanelwa, e seng ka mokwadi. Mpe o bolela fa tlhotlhomisi ya gagwe e diretswe go tshwaela mo kgodisong ya Setswana le mo go nonotsheng dipatlisiso tsa Setswana fela a e neela ka Seesimane. Potso ke gore a dikwalo tsa ga Plaatje, bogolobogolo tsa Setswana, di ka se sekasekiwe ka Setswana, segaabo mme morago gongwe tsa fetela kwa dipuong tse dingwe ka phetolelo. Mpe ga a esi, gonne patlisiso ya ga Ndana (2005) le yona, e e mabapi diphetolelo tsa ga Plaatje, tsa ga Shakespeare, e dirilwe ka Seesimane jaaka patlisiso ya Lefapha la Seesimane. Ndana (2005:vii) fa a tlhalosa patlisiso ya gagwe a re:

Largely Plaatje's agenda entails the preservation of Setswana language and culture by recording and contextualising its proverbs, metaphor and vocabulary through an appreciation orthography.

Se, se gatelela se Mpe a se kayang fela bobedi bo sa ntse bo ipeile mo maemong a gore puo e nngwe e ka buiwa ka e nngwe e leng sesupo sa go ikepela ka medi ga bokoloniale mo gareng ga Maaforika le ka nako e.

Tlhotlhomiso e ka jalo, e ikaelela go bula mosele o go ka neelwang diane, dipina le mabolelo a ga Plaatje jaaka a a tlhagelelang mo go *Mhudi* ka Setswana go godisa le go tswelletsa puo ya Setswana jaaka batlhotlhomisi ba ba kaiwang ba kaya. Mpe le Ndana ba itumelela seabe sa ga Plaatje ka go dibela puo ya gaabo, Setswana, ba tshwaela ka khumo ya puo le tiriso ya yona jaaka a e dirisitse a somarela le go tsharalola diane, maele, dikapuo ka kakaretso ba sa tlogele kwa morago go dibela setso sa Setswana, Seaforika mme ba dira jalo ka puo ya Sekgoa. Se se raya gore Batswana ba ba eletsang go ithuta ka ga Plaatje le bokwadi jwa gagwe mo dipatlisisong ba dire jalo ka Seesimane mme ba simolole ba fetolele kitso eo mo puo ya bona Seaforika kgotsa Setswana. Se ke sona se se tshwaelang ngodiego mabapi le kgolo ya dipuo tsa Seaforika mme go sa ntse go bonwa fa go le maleba go ithuta puo e nngwe ka e nngwe.

Matjila le Haire (2015) le bona ba kaya fa ba busetsa Plaatje gae ka go kaya fa 'e sa phetsolele nageng' fela ba sa ntse ba neela e ntle, e e humileng letlotlo la Setswana ka puo Seesimane. Ka e le mo lepatlelong la bobatlisisi jo gongwe maikaelelo e leng go fitlhelela lefatshe la dikitso le matlhale ka bophara, Seesimane e nnile sona seikokotlelo. Ba tswelela go kaya sentle fa Plaatje e le pulamadibogo mo bokwading jwa dipadi tsa Setswana, le ka diphetolelo tsa diterama tsa ga Shakespeare. Ba kaya fa di khueditse Batswana ba ba tlileng fa morago ga gagwe jaaka D.P. Moloto, L.D. Matshego, O.K Matsepe, R.M Malope le ba bangwe, ba bona ba kwadileng ka Setswana. Matjila le Haire ba kaya ba nole Plaatje moro ka go kwala ka merero e e nang le matlhogela go tswa mo go *Mhudi* e bong dikhuduso tsa Bantsho, boyamakgoeng le bosetlhogo jo Bantsho ba ba neng ba leka go tsena mo temong ba ne ba rakana le bona jaaka D.M. Mothoagae a thadisa mo pading, *Mpherefere*. Bothata e sa ntse e nna gore letlotlo le la Batswana ka ga Sol T. Plaatje le sa ntse le fitlhwa ka go anelwa ka Sekgoa e tswe e le nako ya gore le beng ba itse ka ga mogaka yo, le go

ithuta ditsabona go tswa mo go ena ka puo ya bona mme bogolo morago ga moo e nne go na di ka fetolelwang mo dipuong tse dingwe.

Makhudu (2012) le ena go tswa mo bogaufing o sa ntse a busetsa Setswana kwa Seesimaneng fa a kwala tlhotlhomiso ya gagwe ka setlhogo se sentle sa Setswana, kwa Lefapheng la Seesimane mme e neelwa le go kwalwa ka Seesimane le fa e sekaseka tsa Setswana. (Makhudu, 2012:vii) o tswela ka go re:

The thesis aims to explore Sol T. Plaatje's use of Setswana and in that way explain the nature and extent of his linguistic contributions to the rise, growth and development of the language as a modern communication means in South Africa.

Fa Makhudu a kaya se, mmuisi o eletsa go utlwa seabe sa ga Plaatje ka tlhamalalo mo Setswaneng mme fa di sa ntse di neelwa ka Seesimane go hupetsa Setswana mowa mme go sologela Makgoa molemo go na le Batswana ba go kaiwang fa puo ya bona e godisiwa ka matsapa a mogaka yo. Se, se sa ntse se tshwaela mo goreng Maforikaborwa segolo Batswana ba se kitla ba nyalanya Plaatje le Setswana bonolo, mme ba tlaa tswela go mmona jaaka Moesimane yo Montshonyana. Fa di tlhagisiwa ka Sekgoa jaana, teme e ya Serolong le dikakanyo tse a di kayang (Makhudu) ga di kitla di senogela beng ka tlhamalalo gonne ba sa ntse ba tlaa tlhoka phetolelo go di tlhaloganya ka botlalo. Se, se ka diragala fa fela e le phetolelo e e ikaelelang go baya dikwalo tsotlhe mo maemong a dipuo tsa yona mme e seng go oketsa palo ya dikwalo fela mo puong e go fetolelwang mo go yona. Jaaka Makhudu a sa ntse a bona Setswana se ka godisiwa le go tswelwa ka Seesimane, ka puo ya boimphiriale mme go tlhoka gore go tlhamololwe le go busetswa mo Setswaneng gore puo e gole jaaka a kaya. Go ka utlwala gore Batswana ga ba bue le go ithuta Setswana fela mme matlhale a a tshwanang le a a tlhagisiwang ke Makhudu ka tlhotlhomiso ya gagwe, le Batswana ba a tlhoka, bogolobogolo gore e nne metswedi ya kitso mo kgodisong ya puo ya bona. Tshwaelo ya tlhotlhomiso e, ke gore go sala morago mosele o o kailweng ke Makhudu fa godingwana e se go phetsolela, go tlharamolola le go tlhama sešwa puo ya Setswana e e kgonang go bua le go kwala sengwe le sengwe jaaka Plaatje a theile motlhala.

Plaatje o ikadile jaaka thotse mo dipatlisong gonne le lefatshe ka bophara le mo itseela ka go mo sekaseka gore ba ungwele mosola ke matlhale le dikitso tse a neng a

na le tsona mme di tshwaele mo kgodising ya maano le tsweletso ya dipuo tsa bona. Se se bonala le ka patlisiso ya ga Leflaive (2013) e bong *Sol Plaatje – Memory and History in South Africa (1932-2013): From Oblivion to National Recognition*.

## 2.4 KA GA MHUDI

### 2.4.1 Mhudi mo Seesimaneng

Plaatje o kwadile *Mhudi* a le kwa Engelane ka 1920. Fa morago ga dingwaga di le lesome a ntse a sotlega ka ntlha ya tlhabelo ya matlole, letsatsi le ne la tlhaba, le le tlhagisiwang ke Willan (2001:349) fa a re:

Plaatje informed his old friend, Georgiana Solomon, in May 1930, 'I have at length succeeded in printing my book. Lovedale is publishing it.'

Buka e e neng e kaiwa fa, e ne e se ya Setswana mme e le *Mhudi*, e bong padi ya ga Plaatje ya ntlha, a e kwadilwe ka Seesimane. Ka nako eo, setlhogo sa yona e ne e le *Mhudi: an Epic of South African Native Life a Hundred Years Ago*. Ka setlhogo se, Plaatje o ne a batla go neela kgang ya gagwe tlotlo ka bokgabane, ka mokgwa o o kgatlhisang tota le go gatelela botlhokwa jo a neng a bona bo e lebane. E le padi e e anelang ka ga Batswana mme e le ka puo ya Seesimane. Mmuisi fa a leba leina la padi e, a ka e kaya ka tlhamalalo e le padi ya Setswana mme go mo gagamatse fa ka fa teng a fitlhela e le Seesimane. Se ke sona se se tlhotlheletsang tlhotlhomiso e, go bona fa dipadi tsa Seaborika di ka tlharamololwa mme tsa busetswa gae mo dipuong le setso sa gaabo tsona. Ka yona Plaatje a batla go nyalanya ditso tse pedi tse di farologaneng e bong kanelo tsa Setswana, segolo tsa Barolong le tsa puo ya Seesimane gammogo le dikwalo tsa teng. *Mhudi* e ne e tsewa jaaka padi e e tshwanang e le nosi, e kwadilwe ke Moaborika yo Montshonyana ka Seesimane. Ka ntlha ya maemo a, Plaatje o ne a rotloetsega go neela tlhaloso pele, Willan (2018:525) o kaya se ka go re:

South African literature has hitherto been almost exclusively European, so that a foreword seems necessary to give reasons for a Native venture.

Plaatje o ne a batla go thadisa ka tsa segaabo le ka moo a se ithutileng ka teng go tswa mo bagolong.

Ka go kwala ka Seesimane, Plaatje o ne a batla gore hisetori ya bagaabo e se ke ya latlhega fa mabaka a ne a sa ntse a sa mo letle go e tlhagisa ka puo ya gaabo e bong Setswana mme e bile Makgoa a senogelwe le go itse hisetori ya Batswana. Ke jaaka *Mhudi* le fa e le ka Seesimane, e humile ka tlotlofoko, dipolelo le mabolelo a setso mme di neelwa ka Seesimane fela gore le Maesimane a latele le go tlhaloganya kgang e e tlhologileng ka setso se sengwe. Tlhaloso ya ditiragalo tsa botlhokwa tsa hisetori, e eta e neelwa ka Setswana mme e tsenyetswa Seesimane mo masakaneng gore go tlhalogangwe se go buiwang ka sona fela e sa ntshiwe mo bokaelong jwa setso sa Setswana le fa e kwadilwe ka Seesimane. Se, Plaatje o ne a se dira gonne a ne a itse gore fa a lwela go kwala ka Setswana e se ke e bona tlhabo ya letsatsi ka nako eo. Kgankgolo e ne gape e le gore go se na babuisi ba bantsi ba ba ka buisang Setswana ka nako eo mme baphasalatsi ba batla go phasalatsa buka e ba itseng gore e tlaa gogela babuisi le go tliša madi. Mpe (1996:50) o kaya se ka tlhamalalo fa a re:

Even though Plaatje wrote in English in order to reach a wider public, he still was a native writer and therefore supposedly addressing a native public.

Gray (1993:8) mo kokoanyong ya Letlhathelelo la Sol T. Plaatje la Yunivesithi ya Bophuthatswana la 1981–1992 le ena o mo tlhagisa ka go re:

Plaatje, as a colonial writer was spelling out his message loud and clear in the language and in the form of the oppressor.

O ne a dira jalo gore le fa Bakoloniale ba mo hupeditse mowa, o tlaa kgona go ba bolelela ka tsa gaabo gore ba mo itse le go mo tlhaloganya gore ke mang, o tswa kae, e bile o bona dilo jang. Ka yona gape, o ne a setse a na le ponelopele ya gore ka lotseno lwa yona, o tlaa kokoanya matlole a go phasalatsa Dinaane tsa Setswana tse a neng a bona e kete di a lebalwa ka ntlha ya khuetso le go anama ga dikakanyo tsa Sekgoa go Maaforika.

*Mhudi* ga e a kwalelwa basweu fela jaaka basekaseki ba ne ba kaya, e kwaletswe babuisi ba ba farologaneng e ka nna ba merafe, lotso le mafelo a a farologaneng. Babuisi ba *Mhudi* ke ba lefatshe ka bophara ka e anela ka hisetori ya batho ba lefatshe e seng gope gape. Go bontsha fa a kwalela lefatshe ka bophara, Plaatje o neela dintlha dingwe tse di supang se ka go tlhalosa mafoko ka go a neela bokao mo masakaneng.

Go kwala ka Seesimane go, go tiisetwa ke dikakanyo tse di neng di rena tsa gore Seesimane, Sefora le Sepotokisi le tse dingwe di ne di tsewa e le dipuo tsa tlhago tsa Bantsho mo Aforika e bile di kgontsha ba Bakoloniale go dirisana le Maaforika bonolo mo Aforika ka bophara.

Fela *Mhudi* e ne e sa itsiwe go le kalo mo lepatlelong la bokwadi mo Aforikaborwa. Basekaseki ka go farologana ba ne ba sa fetse go e tlotlomatsa jaaka Willan a re tlhagisetse Gray fa a kaya Plaatje jaaka motho yo a neng a tlhaloganya setaele sa go kwala ka Seesimane le go se itse go gaisa Moesimane ope yo o kileng a itse puo nngwe fela ya Bantsho. Willan (2018:541) o tswelela go kaya fa Jeremiah ena a ne a kaya *Mhudi* ka go re:

Mhudi is composed of two parts...Sol Plaatje the Bechuana writer, and all the white authors whom he has been writing.

Willan o kaya fa Jeremiah a ne a dira boikuelo jwa gore Plaatje a kwale padi ka botshelo jwa Batswana bo le nosi mme a se ke a akaretsa basweu mo go yona. Willan (2018:541) o tlhagisa gape le selelo sa ga Doke ka tlhamalalo fa a ne a re:

*Mhudi* written in Chwana would have been a still greater contribution, and Chwana sadly needs such additions to its present meagre literature.

Le fa go le jalo, *Mhudi* ke yona fela padi e Plaatje a e phasaladitseng ka Seesimane.

Dikwalo tse dingwe tse go neng go kaiwa a ka bo a di tlogetse e le mayakgatiso ga di a ke tsa tlhabelwa ke letsatsi gonne di ne di sa konosetswa moo ba ba setseng ba ne ba ka di tshwaraganya go dira kgatiso e e feletseng. Go tloga foo, Plaatje o ne a lebisa mogopolo wa gagwe mo go kwaleng dikwalo ka puo ya gaabo Setswana mme ya nna mongwe wa bakwadi ba ba phasaladitseng go utlwala tota ka Setswana.

#### **2.4.2 *Mhudi* mo Setswaneng (*Mohudi*)**

*Mhudi* ke padi e e kwadilweng ke Solomon Tshekisho Plaatje e bong padi e e kaiwang jaaka ya ntlha go kwalwa ke Moaforika yo Montshonyana ka Seesimane. Couzens mo go Plaatje (1978:6) o bolela se ka tlhamalalo fa a re:

Mhudi was probably the first novel written in English by a black African.

E phasaladitswe ka Seesimane ka leina la Setswana *Mhudi*, mme e itsege lefatshe-bophara jaaka padi ya ntlha ya Seesimane jaaka go setse go kailwe. Bothata le semaka ke gore ga e ise e itsege ka mokgwa oo mo Setswaneng kgotsa ka Setswana. Lebakalegolo ke gore ga jaana lefatshe le tsaya *Mhudi* le mokwadi wa yona Plaatje e le ditsa-Seesimane. Seno se dira gore polelo e e kailweng fa godingwana ya gore ke padi ya Setswana e nne kgobera-ntlhwere le kgakantshi, ka go re *Mhudi* yo o kwadilweng ka Seesimane, ke padi ya Setswana. Mokwadi wa padi yo ka fa tshwanelong e leng Tshekisho Mogodi, o kaiwa e le Sol T. Plaatje: fela jaaka 'botswana' jwa padi eno ya Setswana bo fitlhilwe ka puo ya Seesimane. E phasaladitswe ka Seesimane ka leina la Setswana. Mokwadi Sol T. Plaatje o ne a kwala ka ga Batswana le botshelo jwa bona, a anela ka ga hisetori ya bona. Go tswa mo puisanong ya fa gautshwane e e sa phasaladiwang le R.M. Malope o kaya ka tlamalalo a re:

*Mhudi* is, for all intents and purposes, a Setswana novel.

Mathata a go kwala *Mhudi* ka Seesimane ke yona ntlha e e tlhotlheletsang tlhotlhomiso e go e busetsa gae. Go tlotla kgang sešwa jaaka mokwadi wa ntlha – wa Seesimane a ne a ka e tlotla, a neela dintlha le mabaka go tswa mo boloto jwa pelo e bile a lebisitse tsotlhe mo kitsong ya setso sa puo ya gaabo. Plaatje go ya ka bayokerafi e e kwadilweng ke Molema mme ya fetolelwa go ya kwa Seesimaneng ke Matjilila le Haire, o ne a bitsa *Mhudi* a re ke 'padiso ya maitisiboa' (*evening reader*), e mmuisi a ka e buisetsang bana fa iso go itisitswe fela a sa e tseye botsatsa. Couzen mo go Plaatje (1987:15) o tswela go baya dintlha seding fa a re:

He seems to have regarded *Mhudi* as analogous to folk-tales, legends and oral history passed from one generation to another around the fireside at night.

*Mhudi* ke padi e go ya ka tlhotlhomiso e, e bonwang jaaka e e neng e thopilwe ke Bokoloniale mme e tshwanelwa ke go busetswa gae go babuisi ba puo ya Setswana. Ka go rialo, go matshwanedi gore dikwalo tse di kwadilweng ke Maaforika jaaka Plaatje mme di kwadilwe ka Seesimane (dipuo disele) di ka lejwa sešwa mme tsa sekasekiwa gape go di retololela mo puong le setso sa tsona. Go di retolola go jaaka ga *Mhudi*, go

tsitsinya fa kgang ya bokaelo jwa hisetori ya Batswana, segolo Barolong ka paka ya bokoloniale e ka tlhagisiwa go tswa mo moding wa dikakanyo tsa mokwadi mme kgang ya ga Plaatje ya boelwa sešwa jaaka Matjila le Haire (2015) ba kaya. Se, ke ntlha nngwe ya go apola lesira la bokoloniale gone Plaatje o ne a sa kwalele *Mhudi* maitiso fela, mme ka yona o ne a batla go somarela hisetori ya Bantsho gore e se ke ya ba latlhegela. Couzens o bua ka tlhamalalo mo matsenong a Plaatje (1978:11) fa a re:

Thus in *Mhudi*, Plaatje is concerned not only to defend the customs of the traditional life of the Barolong, but he is also intent on re-interpreting history from the point of view of his own people.

Se, se senolwa ke gore hisetori e, e tlhagisitswe ka botswerere go bua ka mabaka a a marara, a a manganga, a a senang ditumelano mme a kwala ka mokgwa o a kgonang go tlhasela bao ba neng ba mo thopile.

Fa a ne a kwadile ka tlhamalalo ka puo ya gaabo Setswana, *Mhudi* a ka bo a sa bona tlhabo ya letsatsi. Ka paka eo ya bokoloniale, mokwadi o ne a tshwanelwa ke go kwala fela tse di kgatlang mmusi le mmuisi. Nnete e ne e fitlhwa mme go boelwa fela tse baphasalatsi le mmuso ka nako eo o neng o bona di ka se tsose batho mo borokong le go ba bula matlho gore ba tle ba kgone go emelela ditsabona. Plaatje o bonetse dilo kwa pele gore le fa maemo a ne a mo pateletsa go kwala ka Seesimane ga a kitla a latlha moonono le kgang ya gaabo le fa a e tlhagisa ka puo e sele. Plaatje fa e ne e le motho yo ka fa ntle, ka tebego ya matlho a ne a le mo dikgoleng tsa Boesimane le tsa Motswabophirima mme ka kwa teng a na le botlhale jwa Motswana le jwa Moaforika. *Mhudi* e e leng seikokotlelo sa tlhotlhomiso e, ke padi e ntle le pelaelo e senolang go thopiwa ke bokoloniale, Gray (1976:8) o kaile se ka tlhamalalo fa a re:

*Mhudi* by no means is a novel that gives into colonial dominance.

O kaya fa Plaatje a kwadile *Mhudi* e seng fela ka go dirisa botshwantshi, mme a dirisitse botlhale jwa go tlhagisa kgang ka mokgwa wa teramatiso/mmuisano le fa e le ya kanelo (motlotlo).

Go kwala ka Seesimane ga go a ke ga latlha mooko wa se Plaatje a neng a batla go se baya 'tsatsing. Ke jaaka *Mhudi* e humile ka tlotlofoko, dipolelo le mabolelo a setso le

ona maina a baanelwa tota e le a Setswana ka tlhamalalo bogolo go tlhagelela le maina a Maaforikanere ka e le bona ba ba neng ba mekamekane le morero wa padi e mmogo le Batswana. Mpe (1996:53) o inaakantse le Ngugi, a kaya botlhokwa jwa puo jaaka go bonala mo go *Mhudi* fa a re:

Every language has two aspects...the other is it's role as a carrier of history and the culture built into the process of that communication overtime.

Tlhaloso ya ditiragalo tsa botlhokwa tsa hisetori ya Batswana ga e neelwe ka Seesimane e bong puo e padi a kwadilweng ka yona go bontsha fa a ne a aga letlotlo la puo ya gaabo go ya kwa pele.

Ga go thona le fa babatlisisi le barutegi ba sekaseka *Mhudi* e e kwadilweng ka Seesimane mme ba leba dintlha tsa puo ya Setswana go tswa mo go yona. Sebe sa phiri ke go bo ba sa ntse ba sekaseka Setswana ka puo ya Seesimane. Se, ke sona se tshwaetseng mo tshalelong morago ya dipuo tsa Seaforika mme tsa godisa dipuo disele le mo go ba e seng beng ba tsona.

Go bontsha fa phetsolelo le tlharamololo di tsaya maemo a a kwa pele, *Mhudi* e ne ya fetolelwa ka 1999 ke baphasalatsi ba Heinnemann mme le ga jaana e sa ntse e sa itsiwe mo Batswaneng ba ba neng ba ka e ipuisetsa ka puo ya bona. Bothata bo tlhotswe ke 'phetolelo' jaaka re kaya ka tlhotlhomiso e gore go ka lejwa 'phetolelo' jaaka setsenagare gonne phetolelo e sa ntse e ka e beela kwa thoko jaaka go kaiwa fa godingwana. Phetolelo e sa ntse e tlaa sekamela go puobotso mme e sa neele kgang jaaka e tlhologile mo setsong sa puoboyo. Ke jaaka ka phetolelo e, *Mhudi* e fetoletswe go tloga ka setlhogo mme ya bidiwa '*Mohudi*'. Se ke sona se kgang e tshwanelwang ke go busetswa mo setsong gonne *Mhudi* e se lefoko fela mme e le leina le legolo le le sa tlhokeng go fetolelwa fa fela e se mo kgapong ya bokoloniale. Go ya ka hisetori leina *Mhudi* ke leina le legolo mo losikeng lwa gaabo Plaatje, padi e teeletswe nkonkoagwemogolo mme jaaka segopotso, a taya padi ya gagwe ka leina la gagwe. Padi e kgolo e mo lefatsheng ka bophara e fetoletswe dingwaga di le masomepedi (20) tse di fetileng mme e sa ntse e sa itsiwe mo dipuong tsoopedi tse e kwadilweng ka tsona e bong Seesimane le Setswana ka phetolelo. Se ke sona se se ka tshwaelang gore talente ya boitlhamedi ya Maaforika e se tswele beng le puo ya bona mosola gonne kgang e sa ntse e tlaa tlhagisiwa ka mokgwa o e sa tlhologang ka ona kwa

tshimologong jaaka leina '*Mohudi*' le ka latlha babuisi ba Setswana go na le ba Seesimane ba ba neelwang le go dirisetswa leina Mhudi ka tlhamalalo.

## 2.5 DIKWALO TSA SEAFORIKA KA SEKGOA

Ka tekolo e ya ditshekatsheko re totile bokwadi jwa Maaforika go tloga ka nako ya bokoloniale mo Aforika moo Maaforika ba neng ba kwala tsa merafe, ditšhaba, botshelo le setso sa bona ka dipuo disele ntle le puo ya bona ka tlhamalalo. Plaatje jaaka tlhotlhomiso e, e setse ena morago o ne a se esi mo ntlheng e ya go kwala ditsaabo ka puo e sele. Chenells (1999:110) o tshwaela ka ntlha e fa a re:

Africa and Asia for example used the language of the colonizers to formulate discourses of resistance to imperial authourity.

Se, ke se Plaatje, Ngugi le Achebe go neela ba se kae fela ba iphitlhetseng ba lebane naso. Aschroft (1989:45) o tiisetsa go nna gareng ga naka tsa kukama ga ga Ngugi le Achebe fa ba ne ba lemoga gore ba kwala dikgang le hisetori ya dinaga tsa bona e bong Kenya le Ghana ka puo e batho bao ba ba kwalelang ba se kitla ba fitlhelelwa ke molaetsa. Ka 1977 fa morago ga gore Ngugi a kwale dipadi di le dintsi ka katlego ka Seesimane o ne a fetogela go kwala ka puo ya gaabo e bong Giguyu, mme a ikana fa badišhaba ba tlaa fitlhelela letlotlo la gaabo ka diphetolelo. O ne a itse fa tiro ya go fetolela e tota e le kgato e kgolo e e ka lejwang jaaka setsenagare go kopanya babui ba dipuo tse pedi tse di farologaneng mme e seng go gapeletsa mokwadi go kwala ka puo e e seng ya gaabo ka maikaelelo a go fitlhelela bao ba sa e itseng. Achebe o ne a itshupa fa a tlhaloganya gore o tshwanetse gore a dire eng mme a le gare ga naka tsa kukama jaaka fa a ne a le kwa Khonferenseng ya bakwadi ba Seaforika (1975:62) a bua ka tlhamalalo a re:

It is right that a man should abandon his mother tongue for someone else's... but for me there is no choice. I have been given the language and I intend to use it.

Se ke sona se se neng sa ikepela mo go Achebe fa Ngugi ena jaaka Plaatje ba ne ba bona fa ba tlaa abelana le Maaforika ka puo tsa bona mme ba fitlhelele tshedimosetso ka phetolelo le 'Phetsolelo' e tlhotlhomiso e, e tlaa itebaganyang le yona.

Shole (2016) o kaya letlhakore le lengwe le phetolelo e ka le tsayang go fitlhisana molaetsa go batho ba dipuo ka go farologana ka go re:

Translation serve as activist, liberator, enabler, serve as revolutionary, serve as renaissance, revitalization and be used to reclaim or recapture that which is lost/dispossessed...

Ka go rialo re ka leba phetolelo mo bokaelong jwa tlhotlhomiso e, ka go itebaganya gape le dikgwetlho tsa go kwala ka dipuo tsa Seaforika mo tikologong ya dipuontsi moo dipuo tsa Sekgoa di tsayang maemo a a kwa pele ka go gatelela tsa Seaforika. Phetolelo ke yona e tlaa neelang dipuo tsa Seaforika maemo a tsona e bong sona se se tlhotlheletsang tlhotlhomiso e ka go tsala sešwa mokgwa o letlotlo la Maaforika le ka boelang gae ka ona ka go kolobetsa phetolelo e, ka lereo '*Phetsolelo*'. Ka Phetsolelo go kaiwa go tsaya talente e e re latlhegetseng, e e tlileng ka Maaforika mme ba kwala ka Sekgoa e bo e tlhamiwa sešwa go ya mo dipuong tsa Seaforika. Ka go rialo, go rarabololwa bothata jo bakwadi ba tshwanang le Plaatje, Ngugi, Achebe le ba bangwe ba neng ba iphitlhela ba lebagane le bona. Bassnett (2002:45) o nopola Ngugi fa a ne a re:

I came to realise only too painfully that the novel in which I had so carefully painted the struggle of the Kenya peasantry against colonial oppression would never be read by them. I said I did not think I would continue writing in English: that I knew about whom I was writing, but for who was I writing.

Se, e nna ntlha e e nametshang ya itharabologelo go Maaforika go boela kwa dipuong tsa bona mme ba kwale ka dipuo tsa Seaforika ba kwalela Maaforika mme ba dipuo tse dingwe ba akarediwe le go abelwa tshedimosetso ka phetolelo.

Go kwala ka Sekgoa ga Maaforika e ne e se boikgethelo mme e ne e le kgatelelo ya dithata tse di tlhamaletseng tse di senolwang ke hisetori ka di ne di kganela le go hupetsa mowa dipuo tsa Seaforika mme di gapeletsa thuto le dikwalo tsa Sekgoa go Maaforika. Go dira jalo go di kgontsha go thibela dipuo tsa Seaforika go direla babui ba dipuo tseo go nna mosele wa tlhaeletsano, wa bokwadi le go tlhagisa maikutlo le

dikgang tsa bona ka phuthologo. Go kwala ka Sekgoa go tshwaetse go le gontsi thata ka go humisa dipuo tsa Sekgoa mme ga sadisa tsa Seaforika kwa morago le go di dira tse di humanegileng di se na letlotlo la mafoko le mareo a a kayang le go tlhalosa ditiragalo tsa bona. Ke jaaka le ga jaana mo Aforikaborwa dipuo tsa Bantsho e le tsa semmuso mme go sa ntse go tshwaraganwe le namane e tona ya tiro ya go di godisa le go di lekalekanya le Seesimane le Seaforikanse. Se tota se tshwaetse gape mo goreng boithlamedi le talente ya Maaforika di salele kwa morago le go ungwela beng le dipuo disele mosola jaaka e kete Maaforika bona ba ne ba sa itse go itshimololela dilo ka dipuo tsa bona le ka setso sa bona. Ke sona se re ka se ipotsang gore bogolo ke goreng fa Maaforika a kwala ka puo ya Sekgoa bogolo a sa direle bagabona molemo ka go dira gore setlhangwa seo se nne teng ka puo ya Seaforika e ka nna ka phetolelo kgotsa Phetsolelo e e leng yona mooko mogolo wa tlhotlhomiso e.

## **2.6 PHETSOLELO**

### **2.6.1 Botswa-bokoloniale**

Moitseanape Corbett (2011) o kaya Botswa-bokoloniale, e le se se diragalang fa morago ga paka ya bokoloniale ka go re:

...it means deconstructing and revising their own culture and historical narratives with respect to their own values, assumptions and hierarchies that were developed in the colonial period and adjusting their cultures.

Botswa-bokoloniale mo patlisisong e, bo kgontsha melebo le ditiori tse dingwe go utlwala botoka gone bo thagisa mabaka ao kgonagalo ya phetsolelo ya *Mhudi* e tsayang motheo kwa teng. Chenells (1999:115) o kaya se ka Botswa-bokoloniale:

Post-colonialism is concerned with the worlds which colonialism in its multiple manifestation, confused, disfigured and distorted, reconfigured and finally transformed.

Se, se tlaa thusa ka go leba ka moo kang ya Batswana e tlhakatlhakantsweng ka teng, e sokamisitsweng ka gona, go e aga sešwa mme ga bontsha kgonagalo ya go e neela ka mokgwa o o maleba go beng. Go tlaa thusa gape ka gore ke ka ntlha ya eng fa

kgang ya *Mhudi* e tlharamololwa le go sekasekiwa sešwa kgotsa go e baakanyetsa go tlotliwa sešwa gore e ungwele Maaforika, Maaforikaborwa segolo Batswana, molemo.

## 2.6.2 Bolepa-poledi

Ka tshekatsheko ya setlhangwa mo patlisisong e, go itebaganngwa le bokao jwa kgang le go senola ponagalo e e seng bonolo go tlhaloganngwa le go ka ithuta ka yona go tlhalosa mararaane a kgang le tlhagiso ya yona go ya jaaka mokwadi a e setlegile mo bokaelong jo bo rileng jaaka kgang e e neetsweng mo go *Mhudi* ke Plaatje le gore ke ka ntlha ya eng go ntse jalo. Maree (2014:112) o kaya tshekatsheko e, ka go re:

Discourses are ever present a way of knowing, valuing and experiencing the world.

Fela se se tlhagisiwang ke Plaatje mo go *Mhudi* e le se bagaabo ba se itemogetseng mme a se fetisetsa go tshika/lotso lo lo latelang ka go se anela e le padi. Ka tshekatsheko ya setlhangwa, patlisiso e, e leka go leba tshekatsheko ka ditsela tse di latelang jaaka di neelwa ke Maree (2014:102):

- Setlhangwa se bopegile jang go ya ka kgang e se e anelang lefatshe, se bua ka ga eng, se ama babuisi ba dipuo le ditso ka go farologana jang?
- Se bopegileng jang go ya ka puo ya mokwadi (e a kwadileng ka yona) ka kakaretso?
- Se bopegileng jang, ka ntlha ya gore se kwalelwa bomang, mmui wa kgang ke mang le gore kgolagano ya mokwadi le babuisi ke efe, go sa tlogele kwa morago gore ke mang gape yo o ka buisang setlhangwa se ntle le ba ba ikaeletseng?
- Se bopegile jang fa go akanngwa ka gore babuisi ba solofela go utlwa eng mo go sona, ba solofela gore bokao jwa sona e nne bofe?
- Se bopegile jang mabapi le maikaelelo a mokwadi le ka gore babuisi ba se buisetsa go fitlhelela eng?

Ka dintlha tse, patlisiso e, e tlaa kgona go nankolola tse di maleba go sedisetsa babuisi ka ga ka moo *Mhudi* e kwadilweng ka teng go ya ka motlhotlhomisi le gore fa e rulaganyetswa go fetolelwa le go retololelwa gae, e busetswa go beng, e ka neela Batswana tshedimosetso efe e Plaatje a e tlhamileng pele ka Seesimane. Go konosetsa

se, Griffin (2007:3) o inakantse le Mills (1997) go tiisetsa fa Bolepa-poledi e le mokgwa mongwe o o maleba wa go retololela dikwalo gae ka go re:

It's concern is with the detail of how something is expressed, and what its patterns are and hence the meanings.

Se se tswelletsa ntlha ya gore tshekatsheko ya setlhangwa e ka dirisetswa gape go senola bokaello (*context*) jwa hisetori kgotsa bonnete jwa ditiragalo tsa loago lwa batho jaaka go bonetse ka *Mhudi*.

### 2.6.3 Tlharamololo

Ka tlharamololo patlisiso e ikaega ka go tlotla sešwa *Mhudi* ya Seesimane le go e tlhalosa gape ka Setswana go tswela Batswana mosola jaaka dipotso tsa patlisiso di kaile kwa tshimologong. Kgang ke ya Batswana mme e iphitlhile mo Seesimaneng go ungwela Makgoa molemo. Le fa Plaatje a lekile go eta a somarela maina (teomaina), tikologo/mafelo (*settings*) le ditiragalo (*events*) tsa Batswana, segolo Barolong, Maaforikanere le Matebele ka motlha wa bokoloniale ga go mo pepeneneng gore kgang e tlhamaleletse go beng jaaka go ka eletswa. Patlisiso e ka jalo, e senola motlotlo o mošwa e le go arabela fa e le ka ga Batswana ka tlhamalalo. Ke jaaka tlharamololo e, e gatelelwa ke Willan (2001:10) fa a re:

Family tradition has it that while living at Philippolis, Plaatje's forebears first acquired the name 'Plaatje' – meaning 'flat' in Dutch, the name was reputedly given to Selogilwe, Plaatje's grandfather, by a Dutch speaking Griqua farmer on whose land they lived...they have been either unable or unwilling to pronounce the family name of Mogodi correctly.

Leina la *Mhudi* mo letlharekapesong le buisega Setswana e tswa diteng di neetswe ka Seesimane. *Mhudi* e le leina la nkonkoagwemogolo Plaatje le a neng a tlotletswe ka lona ke bagolo ba gagwe mme a bona go le maleba go tlotla ditiragalo tsa padi ya gagwe ka moanelwamogolo a bidiwa *Mhudi*. Se, se kaya fa tota Plaatje a ne a bua le багаabo mme a dirisa puo e ba sa e tlhaloganyeng fela ka ntlha ya mabaka a a neng a mo potapotile. Le fa go le jalo, ga se gotlhe mo go latlhegileng, gone *Mhudi* ke padi e

mo go yona hisetori, polotiki, ditumelo tsa setso, ponelopele le porofeto mmogo le se se laoletsweng batho se neetsweng ka bopelokgale. Ke jaaka Matjila le Haire (2015:13) ba nopola Shole (2004) fa a ne a re:

Shole rightly declared Plaatje 'our First Motswana man of letters, the father of modern Setswana literature.

Se patlisiso e, e se dirang ke go tlhamalaletsa kangang go beng ka go e tlharamolola e le papiso le botshwantshi jwa ditiragalo tsa bontsi jwa Maaforika a Mantshonyana a a swetseng kwa botshabelo mme ga jaana e le tlwaelo gore marapo a bona a busetswa gae. Se, se tlaa diragala ka *Mhudi*, e boele gae mme Batswana ba itse tsa botshelo jwa bona ka tlhamalalo jaaka Plaatje a ne a bo anela, ba kgone go itse se se diragatseng, se se patilweng ka go neelwa jaaka e kete ke boitlhamedi fela (*creative works*) e tswe e le kangang ya nnete e Plaatje a ba tlogeletseng yona. E le boswa jwa Batswana gore ba tle ba ikitse, ba itlhaloganye le go itlotla go tloga ka tse bagologolwane ba bona ba di dirileng ka paka ya bokoloniale.

#### **2.6.4 Phetsolelo**

Ka Phetsolelo, tlhotlhomiso e, e tla ka tiori, e lebile fa e le thulaganyo/tirego ya go dira gore dikwalo tsa Seaforika tse di kwadilweng ka Sekgoa di busetswe gae mo dipuong tsa Aforika. Se, se dirwa go lebilwe *Mhudi* ka Plaatje, gonne ga jaana e bonwa e ronana le puo ya Setswana le Batswana fela go tlhokega gore e phetsololelwe gae ka e ka se tlogelwe kwa e teng mo Seesimaneng ka re e kaya ka tlhamalalo fa e le padi ya Setswana. Ka go rialo ke matlhomiso le ditlhaloso tse di re kgontshang go rarabolola bothata jo jwa mmusetsagae ka tsela e e lolameng, e e ka se dirisegeng bonolo mo tirono e. Se se gatelelwa le ke Ibironke (2018:410) fa a re:

Theory is a fact-based framework for describing a phenomenon.

Tiori ya Phetsolelo e re tlamela ka mmotlolo o e tlaa nnang ona mosupatsela wa pusetso gae ya dikwalo tse, gore di nne le bokao jo bo maleba go Maaforika ka bophara. Botlhokwa jwa go tlhaloganya dikwalo tse ka botlalo fa di tlaa bo di phetsoletse go atlarelwa ke Ibironke (2018:viii) fa a re:

Literature must be understood through a study of the history and imperatives of the cultural relations, institutions and industries that produce it.

Mo Setswaneng le dipuo tse dingwe tsa Seaforika go ntse go ikaegilwe ka phetolelo jaaka go fetisetsa kgang go tswa puong e nngwe go ya go e nngwe. Ka phetolelo le '*adaptation*' di sa ntse di tlogetse mokhino o o ka arabelang gore dikwalo tsa Seaforika tse di kwadilweng ka Seesimane di kgone go busetswa gae ka phetsolelo jaaka tlhotlhomiso e, e dira. Ga jaana ga go na tiori ya phetsolelo segolo e e amang dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka bophara. Jaaka re tlhalositse kwa mareong fa godingwana, ka **Phetsolelo** re kaya mofuta wa phetolelo, mme phetsolelo e dirisediwa fa go tsewa dikwalo tsa Maaforika (jaaka Batswana) tse di kwadilweng ka Seesimane, di kwalololwa kgotsa di tlhamiwa sešwa mme di busediwa mo puong ya gaabo mokwadi ya Seaforika (jaaka Setswana). Ga se phetolelo e e tlwaelegileng kgotsa e e tlhamaletseng, jaaka ya fa o fetolela Shakespeare mo Setswaneng. Ka Seesimane re e bitsa "*Transcreation*." Shole (2016) o e kaya ka tlhamalalo a re ke:

Translation of Euro-African literature back into native (African) languages of the writer, story, setting and characters.

Phetsolelo jaaka mmotlolo kana tiori e e ka dirisetswang morero o wa pusetso-gae ya dikwalo go tswa puong e nngwe go ya go e nngwe ya motlhami kana mokwadi wa tshimologo. Se ke sona se tlhotlheleditseng Shole (2016) go kaya ka go bona tlhokego ya Phetsolelo le go e ntshetsang tsatsing fa a re:

I propose the use of translation (Phetolelo) to reclaim the African creative talent we have lost to European languages. That form of translation I shall term, Phetsolelo.

Ka tiori e, re tlaa gapa yona pusetso-gae ya dikwalo, letlotlo le talente tse di re latlhegetseng le go thopiwa ke bokoloniale mme di ka busetswa gae ka yona Phetsolelo. Ka go dira jalo, go tlaa busetsa boipelo le boitumelo go Maaforika go kgona go buisa dikwalo tsa bagabona tse di simolotsweng di kwadilwe ka Sekgoa ka dipuo tsa bona tsa Seaforika. Go dira jalo ka phetsolelo, go tshwaela mo tsosolosong le

tsweletsong ya ditlhangwa tsa Maaforika tse di tlaa bo di sa tswalele ope kwa ntle segolo ba di anelang ka ga bona le ka tsa matshelo a bona mme ba ne ba ka se di fitlhelele ka tlhamalalo ka dipuo tsa bona.

## 2.7 KONOSETSO

Kgaolo e, e amile Plaatje le seabe sa gagwe ka bophara mo bokwading ka kakaretso, go mo itsise babuisi maleba le se tlhotlhomiso e, e ikaelelang go se fitlhelela. Tlhotlhomiso e, e totile go busetsa dikwalo tsa Maaforika tse di kwadilweng ka Sekgoa gae mme go ikaegilwe ka Sol T. Plaatje ka padi ya gagwe ya ntlha e bong *Mhudi*.

Go ya ka metswedi e e lekotsweng mo kgaolong e go senotswe fa go le maleba go ya le naga, go ya go rwala thoto ya Maaforika e e thopilweng ke bokoloniale. Re dira jalo gonne bakwadi ba tshwana le Plaatje ba tshwanetse go tlhalogangwa le go amogelwa ke beng go tlosa bobi jo bo sa bolong go sira Batswana. *Mhudi* e nnile motswedi wa puo ya Batswana le fa e ntse e kwadilwe ka Seesimane gonne ka yona Plaatje o agile mafoko le mareo a a tsetseng bukana ya diane le ditlhaloso tsa tsona di na le dilekane tsa Seesimane.

Ka tlhotlhomiso e, e busetsa Plaatje gae gareng ga ba bantsi ba Maaforika ba ba kwadileng ka Seesimane, kgaolo e, e neetse gape le tshedimosetso ka ga batlhotlhomisi ba ga jaana ba dirang ditlhotlhomiso ka ga modikafatshe yo mme ba sa ntse ba mmusetsa teng kwa Seesimaneng. Go dira jalo go sa ntse go tlaa mo fitlha le go mo tlhokisa molomo mo puong ya gaabo e bong Setswana. Pusetsogae ya *Mhudi* jaaka padi ya Setswana go tshwaela mo go godiseng puo ya Setswana mmogo le dikwalo tsa sona. Go baya mo pepeneneng ntlha ya gore Setswana le sona jaaka nngwe ya dipuo tsa semmuso tsa Aforikaborwa ga se retelelwe ke sepe.

Ka kgaolo e tshedimosetso e, e kgala puo e e reng 'moporofeta ga a na tlotlo kwa gaabo' mme e inyalanya le puo e e reng puo e e sa buiweng le go kwalwa, e tle e nyelele.

## **KGAOLO 3:**

### **MMEO LE MORALO WA PATLISISO**

#### **3.1 MATSENO**

Kgaolo e, e itebaganya le mmeo le moralo wa patlisiso e, e bong mekgwa e e tlaa dirisiwang go kokoanya le go tsharolola tshedimose tso mabapi le morero wa patlisiso eno ya go taota phetsolelo ya padi *Mhudi* mo Setswaneng.

Lekala la patlisiso eno ka kakaretso ke la phetolelo, mme mo go lona go totilwe mofuta wa phetolelo o e seng wa tlwaelo e bong “Phetsolelo,” wa go fetisa molaetsa go tswa go puo e nngwe e e itsiweng le go tlhalogangwa go ya go e nngwe e e sa itsiweng le go tlhalogangwa ke ba ba fetolelelwang. Mooko wa kgang ke go lebisisa ka moo dikwalo tsa Seaforika tse di kwadilweng ke Maaforika ka Sekgoa di ka phetsolelwang go tswa mo Sekgoeng, tsa retololelwa kwa dipuong le ditsong tse di thaegileng mo go tsona, gore kitso le matlhale a a thopilweng ke bokoloniale a boele go beng.

#### **3.2 MMEO**

Hosftee (2015: 108) o tlhalosa mmeo, jaana, le fa a dirisa lefoko “*method*” mo gantsi go buiwang ka “*methodology*”:

The word “method” is commonly used to refer to the general techniques that you employ to examine your thesis statement, for example interviews, a case study, content analysis...

Se, se kaya fa mmeo le moralo wa patlisiso di dirisetswa go aga patlisiso e e ikanyegang gonne di thusa go tlhomamisa gore tshedimose tso e e tlhagisiwang ke patlisiso, e fitlheletswe le go kgweediwa ka tsela ya bosaense.

Patlisiso e tlaa ikaega ka Mmeo wa Khwalitatifi o Creswell (2007:37) a tlhalosang gore o ikaegile ka moonno wa sefilosofi (*philosophy assumption*) wa mmatlisisi, kgotsa mokgwa o mmatlisisi a bonang botshelo/lefatshe ka ona. O bolela le gore ke mmeo o o ikaegileng ka go tlhatlhoba megopolo ya batho ka ga bothata bongwe jwa botshelo:

Qualitative research begins with assumptions, a worldview, the possible use of theoretical lens, and the

study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem.

Ntlha eno e tsamaisana le se se buiwang ke Denzin le Lincoln (2005:3) fa ba re patlisiso ya se-Khwalitatifi e inakanya le maemo a dilo di diragalelang mo go ona le ka moo batho ba di tsayang ka gona:

...qualitative research study things in their natural setting, attempting to make sense of or interpret, phenomena in terms of the meanings people bring to them.

Mmeo wa Khwalitatifi o farologana le Mmeo wa Dipalakanyo kgotsa wa Khwantitatifi, o e leng gore ona o ikaegile ka dipalopalo thata, e seng megopolo. Ke ka moo patlisiso eno e tlileng go tlhotlhomisa megopolo ya baitseanape le batshwaedi ba bangwe mabapi le setlhotlhomiswa, le go ntsha megopolo ya mmatlisisi kwa bofelong ka tsela ya diphithlelelo le dikatlanegiso.

Jaaka go kailwe fa godingwana, Creswell o thalosa fa Mmeo o tsamaisana le moonno wa sefilosofi wa mmatlisisi. Moonno o tsamaisana le se se bidiwang Paradaeme (*Paradigm*) kgotsa tshekamelo ya megopolo ya setho, gammogo le mmono (*world-view*). Creswell (1994) o tthagisa meono ya mofuta oo e le meraro, e bong:

- Positivism
- Post-positivism
- Pragmatism (Se-Pragmatiki)

Meono ya ga Creswell e e tsamaelanang le mmatlisisi fano gammogo le maitlhomomogolo a patlisiso ke wa *Post-positivism* le wa Se-Pragmatiki.

Moonno wa *Post-positivism* o rotloetsa patlisiso e e dirisang tshedimosetso e e kokoanngwang ka **go botsa batho le go lepa dilo**, e bile e le patlisiso e e sa **tshabeng go tlharamolola kgotsa go ganetsana le megopolo e batho ba tsayang gore e tshwanetse go amogelwa fela**. Moonno ono ke ona o rotloeditseng mmatlisisi go tlhopha melebo e e etsang Botswa-bokoloniale le Tlharamololo. Ke melebo e e sa

amogeleng gore go siame fela go tlogela mekgwa ya Bokoloniale e tswelala e sa botsolodiwe, e sa kgalemiwe kgotsa e sa kgaosediwe. Moono ono o tsamaisana le maitlhommo a patlisiso a go busetsa Maaforika se ba se amogilweng Bokoloniale, e bong puo le dineo tsa bakwadi ba Seaforika.

Moono wa Se-Pragmatiki ka bokhutshwane o dumelana le patlisiso e e samaganang le **mathata** a batho ba lebaganeng le ona, ka maikaelelo a go tlisa **tharabololo**. Moono ga o rotloetse patlisiso ya maitiso fela e e sa thuseng batho mo go tse di ba amang. Patlisiso eno le yona e tsaya gore ga se tshwanelo gore Maaforika a rontshiwe maatlametlo a Seaforika, jaaka fa Maaforika a sa kgone go sola molemo wa batlhami ba Maaforika le ditlhangwa tsa bona, tse di fetogileng matlotlo a Seyuroopa ka gobo di kwadilwe ka dipuo tsa Seyuroopa, e seng tsa Seaforika. Patlisiso eno e leka go rarabolola bothata jo ka go tsitsinya mmusetsagae le Phetsolelo.

Mo patlisisong e, go tlaa senolwa ka botlalo Paradaeme kgotsa Meono ya lefatshe-bophara e go bonwang dilo ka yona maleba le ntlhakangolo ya patlisiso e, go ikaegilwe ka paradaeme ya 'patlisiso ya kanelo'. Yona e tlaa thusa ka go anela ka moo dipadi tsa Seaforika tse di kwadilweng ka Sekgoa, di kwadileng dikgang tsa Maaforika ka teng. Go lebiwa le gore a di kwaletswe mo bokaelong jwa Seaforika, go thadisa ka bona le botshelo jwa bona kgotsa di pateleditswe fela go gorosa kang jaaka molaodi, e bong bokoloniale bo ne bo laela.

Ka mmeo o wa Khwalitatifi, patlisiso e gatelela boleng jwa go senola tsela e pusetsogae e, e ka dirwang ka gona go ikaegilwe ka go sekaseka mabaka le bokaelo jo bo senolwang ke diteng tsa dikwalo tse. Se se kgonega ka go di sekaseka go ikaegilwe ka lemorago le hisetori mmogo le setso le dingwao tsa Seaforika, le go di tthatlhoba ka go kokoanya tshedimosetso e di e totileng. Kwa bokhutlong go tlaa kgontsha mmatlisisi go arabela bomaleba jwa tsona go beng le botlhokwa jwa gore di busetswe gae ka go tsharolola diteng, go di tlharamolola le go di phetsolela go fitlha di nna maleba ka tlhamalalo go beng.

Mmeo wa Khwalitatifi mo patlisisong e, o senola go gapa tiro e ka metswedi ya dikwalo tse di maleba le ponagalo e ya go kwala kang tsa Maaforika ka Sekgoa. Morago go tlhoka gore dikwalo tsa mofuta o, di sekasekiwe ka go di aga sešwa mme e seng go di fetolela fela jaaka go ntse go dirwa gore di tshwanele le go nna maleba le kang ya Seaforika. Ke jaaka Creswell (2007:40) a kaela ka go re:

We use qualitative research to develop theories when partial or inadequate theories exist for certain populations and samples or existing theories do not adequately capture the complexity of the problem we are examining.

Ka mmeo wa Khwalitatifi, patlisiso e itebaganya gape le go tthagisa mabaka a nnete a sehisetori a a dirileng gore ditlhangwa tsa Seaforika di kwalwe ka Sekgoa. O boa gape o tthagisa maemo a di kwaletsweng mo go ona a a tshwaelang gore di bo di senola bokao le ditiragalo ka mokgwa o o sa ntseng o sa utlwale go beng. Se ke sona se re tshwaelang mmatlisisi go kekologa phetolelo ya tthamalalo mme a lebe se re se bitsang 'phetsolelo'. Ntlha e, e tlatswa ke Seleke (2017:42) fa a kaya patlisiso ya se-Khwalitatifi e le e e batlisisang bokao mo ditiragalong tsa botshelo jwa batho. Seleke o inakantse le Maree (2007:50) fa a re:

It therefore focuses on how individuals and groups view and understand the world and construct meaning out of their experiences.

Babuisi ba tlaa fatlhoga ka go tthaloganya lefatshe le tikologo ya bona ka go ipopela bokao go tswa mo maitemogelong a bona a botshelo. Go kwala ga Maaforika ka Sekgoa go ka bo go tshwaetswe ke tikologo le maemo a ba neng ba iphitlhela ba tshela mo go ona ka nako ya fa ba kwala le gore ba ne ba tthalosa dilo jaaka ba ne ba di itemogela mme ba gapeletswa ke bolaodi go di fefofatsa le fa tota di sa nna jalo mo setsong le loagong lwa segabona. Se, ke sona se se tshwaelang gore patlisiso e, e se dirwe ka Mmeo wa khwantitatifi kgotsa go tthalosiwa ka dipalopalo, dikerafo gonne e ikaegile ka tshekatsheko ya diteng tsa dikwalo go lebiwe ka moo batlhotlhomisi ba lebileng segolo gore ditiragalo tsa tsona le maemo a di kwaletsweng mo go ona e ka bo e le a a neng a ntseng jang.

### **3.3 MEKGWA E E MALEBA LE MMEO WA KHWALITATIFI**

Creswell (2007:36) fa a leba dipharologantsho tse di maleba le tiriso ya Mmeo wa Khwalitatifi o kaya seo ka go re:

Qualitative research today involves closer attention to the interpretive nature of inquiry and situating the study

within the political, social, and cultural context of the researchers, and the readers of the study.

Ka go rialo, mmatlisisi o sweditse go sala morago mekgwa e le mebedi go ya jaaka Hofstee (2015:115) a e kaya ka go re:

A research instrument is pretty much anything that you use to get the data you're going to analyse.

Mokgwa wa ntlha e tlaa nna wa 'mmatlisisi jaaka sediriswasegolo', mo go ona mmatlisisi a kokoanya tshedimose tso ka boena ka go tlhatlhoba le go sekaseka dikwalo. Se mmatlisisi o se dira a sa ikaega ka se se setseng se fitlheletswe ke ba bangwe mme o leka go tliša mogopolo le dikakanyo tse dišwa jaaka go tlaa dirwa ka 'Phetsolelo' mo patlisisong e. Mokgwa o mongwe o o maleba le patlisiso e, e tlaa nna wa 'patlisiso ya go ranola/thanolo'. Mo go yona mmatlisisi o tlhalosa/ranola se a se bonang, utlwang le go se tlhaloganya. Go ranola ditiragalo le dintlha ga mmatlisisi go ka se amologangwe le lemorago, hisetori ya gagwe, bokaelo jwa ditiragalo le tse a di tlhalogantseng pele a ka sekaseka dikwalo tse a tlaa bo a dira ka tsona. Ka go dira jalo, go rotloetsa gore fa pegelo ya patlisiso e se na go neelwa, babuisi le bona ba kgone go neela thanolo kgotsa tlhaloso ya bona ka ga patlisiso eo gonne le bona ba kgona go bona, utlwa le go tlhaloganya ka mokgwa o ba tlaa bo ba bona dilo ka gona.

### **3.3.1 Mmatlisisi jaaka sediriswasegolo**

Mmatlisisi fa o kokoanya tshedimose tso ka boena ntle le go sala motlhala ope o o setseng o thailwe le go itsetsepela morago. Taoto ya phetsolelo ya dikwalo tsa Maforika tse di kwadilweng ka Sekgoa ga e ise e dirwe jalo mme patlisiso e, e e ribolola ka *Mhudi* ya ga Sol T. Plaatje. Mmatlisisi o dirisa dikakanyo le maitemogelo a gagwe a botshelo go bona ka moo go ka dirwang ka gona go fitlhelela pusetsogae e. Se, se ikaega ka megopolo le ditumelo tse mmatlisisi a bonang dilo ka gona jaaka ka patlisiso e, go kailwe fa *Mhudi* e le padi ya Setswana le fa e kwadilwe ka Seesimane. Patlisiso e tswelela ka go sekaseka le go senola sekao sa setlhangwa sa Seforika se se latlhegetseng beng go kaiwa segolo ka seabe sa puo ya Seesimane e e diriseditsweng go fitlhela Batswana kang ya bona. Mokgwa o, o tlhotlheletse tiro e go dirisa molebo wa Tlharamololo go senola fa dipadi tsa mofuta o, di ka tswa kwa boyamakgoeng le mo bokolonialeng jo di leng mo go jona mme tsa boela gae go beng.

Se, se tlaa kgonagala fa di bopiwa sešwa go ya ka setso le puo ya beng, kgang e neelwa ka phuthologo go tshwanelwa bokaelo jwa Seaforika ntle le go mpampetsa.

Ka jalo, se se tlaa dirang gore e bonwe e le ya Setswana kgotsa ya Seaforika ke fa mmatlisisi:

- A ka sekaseka dikwalo tseo tsa Seaforika tse di kwadilweng ka Sekgoa a lebile mokwadi, setso le lemorago, hisetori le bokaelo jo a lebisitseng kgang mo go jona mmogo le paka e a kwadileng ka yona.
- A ka batlisisa mabaka a a ka bo a tlhotlheleditse mokwadi go kwala ka puo e a kwadileng ka yona e tswe a kwala ka tsa gaabo tsa Maaforika, ditso le dingwao tsa bona, hisetori ya bona/mekgwa e ba tshetseng ka yona ka nako ya fa a kwala padi e.
- A ka tlhagisa mokgwa o phetsolelo e ka dirwang ka gona go e farologanya le phetolelo. Phetsolelo e kaya go bontsha mokgwa o kgang e ka agiwang sešwa ka teng go tshwanelwa modi o e ungwileng go tswa mo go ona le go tlhagisa boAforika jwa yona.
- A ka neela mabaka a a tiisetsang go phetsolela dikwalo tse gae, a mme go a tlhokega kgotsa di siame di ntse jaaka di ntse ka puo ya bokoloniale.

Mmatlisisi o dira se a ikaega ka se a se itemogetseng le go se akanya a sala morago mokgwa o loago le lefatshe le bonang dilo ka teng ga jaana go farologana le ka nako ya fa dikwalo tsa mofuta o di ne di kwalwa. Go amogelesega ga diphithhelelo tsa patlisiso, ke se se emang ka seikokotlelo sa gore a mmatlisisi o neetse babuisi lemorago la dikwalo jaaka la *Mhudi*, e e tlhophilweng jaaka sekao mo patlisisong e, paka ya bokoloniale le ya Botswa-bokoloniale, Phetsolelo le Tlharamololo ya dikwalo tsa Seaforika ka kakaretso.

### **3.3.2 Mmatlisisi jaaka moranodi wa kgang**

Mmatlisisi fa a ranola dikwalo o a bo a ikaegile ka diteng tsa tsona, a di tsharolola go senola bokao jwa tsona go tswa mo loagong, setso, motlha/paka le puo e a kwalang ka yona. O dira jalo a batla go tlhaloganya bokao ka tsenelelo go senola mabaka a a tlhotlheleditseng gore diteng di bo di eme jaaka di kwadilwe, ke jaaka Maree (2014:102) a re:

Discourse analysis focuses on the meaning of the spoken and written word, and the reasons why it is the way it is.

Ka patlisiso, mmatlisisi o leba ka moo bakwadi ba Maforika ba tlhagisitseng dintlha le ditiragalo ka gona go senola maemo a Seaforika ka mokgwa o Maforika a ka ba utlwang le go ba tlhaloganya. Go gatisetsa se, McCarthy (1996:5) ena o tlhalosa bolepa-poledi jwa diteng ka go re:

Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used.

Ke jaaka bolepa-poledi ka patlisiso e, e tlaa nna nngwe ya mekgwa e e tlaa tlhotlheletsang pusetomorago ya dikwalo tse gae gone mmatlisisi a lemoga fa puo e na le seabe se segolo se ka sona babuisi ba tlaa nnang le kitso le maitemogelo ka ga lefatshe ka kakaretso. Ka bolepa-poledi mo dikwalong, mmatlisisi o leba bokao jo ka boteng jwa kgang kgotsa bokao jo bo ka bo ikaeletswe. Ka jona dikwalo di lejwa go ikaegilwe ka bokaelo mme go lepiwe puo e bakwadi ba le kang go neela kgang ka dikwalo tsa bona, se se etleetswa ke tiriso ya puo le ka mokgwa o tshedimosetso le ditiragalo di senolwang ka gona go ya ka setso se di tlhologileng go tswa mo go sona.

Ka dikwalo tse tsa Seaforika tse di kwadilweng ka Sekgoa, patlisiso e dirisa molebo o o senolang ka moo bokao bo agiwang ka gona, go tshwanela loago le botsalano jwa batho, setso sa bona, hisetori ya bona le sepolotiki se se ba potologileng go dirisiwa puo. Ka go rialo, go tlaa senoga gore bakwadi ba tshwana le Plaatje, Achebe le Ngugi ba neetse jang kgang tsa Seaforika, a ba di anetse go tshwanela setso le mekgwa ya Sekgoa kgotsa ba di neetse jaaka di tlhologile mo dipuong tsa bona tsa Seaforika. Se, ke sona motlhodi o mogolo wa kgang gore fa go phetsolelwa le go baakanyetsa pusetomorago ya dikwalo tsa mofuta o, go dirwe jalo go lebilwe gona go kgona go neela kgang jaaka e ka tshwanela Seaforika sa yona, e utlwale le go amogelesega segolo go tlhaloganyesega go beng moo ba ka kgonang go inakanya le yona.

Bolepa-poledi ka jalo bo leba segolo go ithuta, go buisa le go sekaseka dikwalo go senola dithata tse ba bangwe ba nang le tsona mo go ba bangwe, go gatelela ba bangwe, go se lekalekane le go tsaya letlhakore le go bontsha ka moo mekgwa e, e

tlhologang ka gona, e sirelediwang ka gona, e tiisetwang ka gona go ya ka bokaelo jwa seloago, sepolotiki kgotsa sehisetori mo matshelong a batho. Maree (2014:102) o tswelela go gatisa tsharalolo ya diteng ka go re:

Discourse analysis therefore tries to illuminate ways in which the dominant forces of society construct versions of reality that favour their interests and to uncover the ideological assumptions that are hidden in the words of our written text...

Se, se neela kagosešwa le tlharamololo ya dikwalo tse tsa Seaforika tse di kwadilweng ka Sekgoa mooko le botebo jwa go ka busetswa gae.

### **3.4 TLHOPHO YA DIKWALO TSA SEAFORIKA TSE DI KWADILWENG KA SEKGOA**

Patlisiso e, e tlhophile go taota 'Phetsolelo' ya *Mhudi* jaaka sekao sa dikwalo tsa Seaforika tse di kwadilweng ka Sekgoa gonne ka yona go ka tswela bontsi jwa dikwalo tsa mofuta o molemo go ka phetsolelwa gaabotsona. Go ya ka ponagalo ya lefatshe ka bophara go tlhagelela fa dikwalo tsa mofuta o, di rwele go utlwala ka setso le dingwao, mekgwa le botshelo jwa Maaforika go akaretsa le hisetori ya bona tse di tshwanetseng go nna seipone sa bona mme beng ba sirwa ke puo fa ba leka go ipatla le go ipatlisisa mo go tsona. Ke jaaka Denzin le Lincoln (2005:3) ba e kaya go re:

...qualitative research study things in their natural setting, attempting to make sense of or interpret, phenomena in terms of the meanings people bring to them.

Ka go rialo, dikwalo tse di tlaa sekasekiwa le go aga dikakanyo tsa tsona sešwa go ikaegilwe ka ditiragalo le lotso la bakwadi go thusa mmatlisisi go tlhaloganya bakwadi le segabona, loago lwa bona le bokaelo jwa setso sa bona se ba goletseng le go tshela mo go sona pele ba ka kwala jaaka ba kwadilwe ka Sekgoa. Ka mmeo wa Khwalitatifi mmatlisisi o bonwa e le ena sediriswasegolo mabapi le go kokoanya tshedimosetso le go e sekaseka gore e nne le bokao go babuisi le beng ba dikwalo ba tlhologo e seng ba kgapeletso jaaka Maesimane/Makgoa.

Ke jaaka phetolelo e sa tsholelediwe kwa godimo go nna motloutlo gonne bontsi jwa dikwalo tsa mothale o di fetoleletswe mme go sa ntse go retetse go gorosa molaetsa gae fela jaaka yona *Mhudi* ka Sol T. Plaatje e ne ya fetolelwa ka 1999 ka setlhogo sa '*Mohudi*' mme e sa ntse e sa itsiwe mo Batswaneng kgotsa bona Barolong. Le fa Plaatje ena a dirile ka katlego ka go fetolela dikwalo di le mmalwa tsa Seesimane go ya mo Setswaneng, ntlha e, e ne e sa tshwane gonne ena o ne a direla mabaka a a farologaneng le a tsa Maaforika di diretsweng mo go ona. Se se tshwaelwa ke gona gore phetolelo e laolwa segolo ke go sekamela go le gantsi mo letlhakoreng la mokwadi wa puobotso a se kwadileng mme mofetoleledi go le gantsi ga a phuthologe go ka sekamolola dintlha go tshwanela bokaelo jwa babuisi ba phetolelo. Seo se dirwa ntle le go batlisisa botso jwa kang le ditiragalo gore ke ka mabaka afe gore di bo eme jaaka di ntse le gore a di na le bomaleba le bokao mo bathong ba ba direlwang phetolelo jaaka go dirilwe ka padi ya *Mhudi* e e fetoleletsweng. *Mhudi* e e fetoleletsweng, e fetoleletswe le leina tota go nna '*Mohudi*' e tswe e le leinatota la nkokoagwemogolo wa ga Plaatje le le neng le sa tlhoke go tswanafadiwa. Go fetolela leina jaana mo Setswaneng ke nngwe ya mabaka a a tlotlholetsang Phetsolelo gonne bafetoleledi ba na le go na go dira dipphoso jaaka re kaya ka leina '*Mohudi*' boemong jwa go tlogela leina le ntse jaaka le teilwe go tloga kwa tshimologong. Ke jaaka patlisiso e, e tlaa taota '*Phetsolelo*' ya dikwalo tse go na le go di baakanyetsa kgotsa go di akanyetsa mokgwa o mošwa wa go fetolela jaaka go tlwaelegile.

### **3.5 MORALO WA PATLISISO**

Moralo wa patlisiso ke maano le ditsela tsa patlisiso go lekanyetsa mothamo wa go tsaya ditshwetso go tswa go dikakanyo tse di phatlaletseng go ya go mekgwa e e tsepameng e e kgontshang kokoanyo le tshekatsheko ya tshedimosetso ka botlalo. Patlisiso ka kakaretso e tshwanelwa ke go tsamaelana le mokgwa o o dirisiwang. Mokgwa o mmatlisisi a o tlhophang go tsamaisa patlisiso ka gona o tlaa ikaega ka se se rulaganyeditsweng go utlolwa. Ke jaaka go bonagala fa moralo o bontsha sesupo se se tlhakileng, sa gore tlhotlhomiso e tlaa agiwa ka eng le go akaretsa eng maleba le setlhogo.

Go tthalositswe fa godingwana ka ga mmeo wa Khwalitatifi o o tlaa neelang patlisiso e tsela le mabaka a go se dirise mmeo wa khwantitatifi. Tiriso ya mmeo wa Khwalitatifi e kgontshitse mmatlisisi go kokoanya tshedimosetso le dintlha ka go buisa, go sekaseka le go tthatlhoa *Mhudi* e e kwadilweng ka Sekgoa. Se, e le go bona fa e ka busetswa

gae mo Setswaneng ka go e tlharamolola, go e neela bokao jo bo ka nnang maleba mo Batswaneng ka kakaretso.

Mouton (2001) o bona moralo e le:

... a plan or blue-print of how one intends to conduct the research.

Ka go rialo, o kaya fa mmatlisisi a ka ithalela le go ikwalela tsela e a ikaelelang go e sala morago ka patlisiso ya gagwe. A ka dira jalo gape a tlhalosa ka botlalo mokgwa o o kgethegileng o a ikaelelang go rala patlisiso ka ona.

### **3.6 MABAKA A GO LATELA MORALO WA PATLISISO YA KHWALITATIFI**

Moralo wa Sekhwalitatifi o bonwe o le maleba mo patlisisong e gonne maitlhommo a yona e le go taota phetsolelo ya *Mhudi* ka Sol T. Plaatje. Kgankgolo e le go e busetsa gae jaaka e kaiwa fano e le padi ya ntlha ya Setswana mme e seng padi ya Seesimane jaaka e phasaladitswe ka 1930. Se, se tlaa thalela dikwalo tsa Seaforika tse di kwadilweng ka Sekgoa motlhala le tsela ya go busetswa gae le go di golola mo bokolonialeng, go di tlhabisetsa letsatsi mo pakeng e ya Botswa-bokoloniale. Tiriso ya seKhwalitatifi e thusa mmatlisisi ka jalo go tlhaloganya dintlha le mabaka ka botlalo ka ga mabaka a a ka bo a tshwaetse padi e go kwalwa ka Sekgoa e tswe e bua ka ditsaMaaforika segolo Batswana.

Ka moralo, patlisiso e nna ngata e le nngwe mme ka go rialo go kaya fa moralo o tshwanelwa ke go itebaganya le se se tlaa senolwang le go fitlhelwa kwa bokhutlong. Ka moralo re sala morago dikakanyo tse di edileng le go rulaganya ka nepo le ka matsetseleko kgokaganyo ya dintlha e e tlaa fitlhelang le go araba dipotso tsa patlisiso. Ka patlisiso e, go lebilwe gore a Sol T. Plaatje ka *Mhudi* a ka lejwa jaaka mokwadi wa Seesimane, a go fetolela le go phetsolela di ka bonwa jaaka selo se le sengwe le gore a *Mhudi* e ronana le puo ya Setswana le Batswana le go konosetsa ka go senola gore e ka bo e nnile mabaka afe a a rotloeditseng Plaatje go e kwala ka Seesimane. Babuisi ka moralo ba senogelwa ke mokgwa o tshedimosetso e kokoantsweng ka ona mme patlisiso e, e sala morago mekgwa e le mebedi e e tlhalosiwang fa tlase fa.

### 3.7 DIPARADAEME KGOTSA DITUMELO TSA LEFATSHE KA BOPHARA

Dikakanyo tsa mmatlisisi di bontsha ntlhakemo e e rileng e batlhotlhomisi ba e tsayang fa ba sena go tlhopha patlisiso ya sekhwalitatifi. Fa mmatlisisi a se na go dira tlhopho ya gagwe o tswela ka go aga le go neela patlisiso ya gagwe sebopego ka go tsenya paradaeme ya patlisiso kgotsa ya Meono ya lefatshe-bophara jaaka Creswell (2007:19) a di kaya ka gore ke '*inquiry paradigm or worldviews*'. Batlhotlhomisi ba ba dirisang Mmeo wa Khwalitatifi le wa khwantitatifi ga ba tlhoke go itlhalosa ka botlalo ka ga gore dikabelelo kgotsa meono (*assumptions*) ya bona ya sefilosofi ke efe. Dikabelelo tse, di tlhalosiwa botoka fa go tlhophiwa le go tlhalosa paradaeme e e maleba kgotsa e tlhalosa Meono ya lefatshe-bophara e batho ba bonang dilo ka gona mme se, se thuse go aga le go tlhama moralo wa patlisiso le mokgwa o e tlaa dirwang ka gona. Creswell (2007:19) o kaela ka ga se ka go re:

a paradigm or worldview is a basic set of beliefs that guide action.

O tswela ka go tlaleletsa ka go re:

The assumptions reflect a particular stance that researchers make when they chose a qualitative research.

Se, ke sona se tlhotlheletsang mmatlisisi jaanong go tswela go ka neela patlisiso sebopego ka go tsenya paradaeme kgotsa Meono ya lefatshe-bophara e e botsolotsang dilo le mabaka. Lincoln le Cuba ba kaya ka tlhamalalo fa diparadaeme e le 'ditumelo'.

Patlisiso e ka jalo, e tlaa sala Paradaeme ya Seloago (*Social Construction Paradigm*) morago go nonotsha moralo o patlisiso e, e tlaa ralwang ka ona mme yona e tlaa tlhalosiwa fa tlase fa go gorosa moralo o o feletseng.

#### **Paradaeme ya seloago**

Paradaeme ya seloago ke e e tlang dipoelo tse di amogelesegang go le gantsi mo loagong le patlisiso e dirwang mo go lona. Mo go yona babuisi ba batla go tlhaloganya lefatshe le ba tshelang e bile ba dira mo go lona. Creswell (2007:20) o tlhamalatsa ntlha fa a re:

In this worldview, individuals seek understanding of the world in which they live and work.

Ba ikagela bokao jo bo tlhotlhelediwang ke maikutlo a a tswang mo maitemogelong a bona. Bokao jo ga bo gapelediwe le go kwalelwa ba ba tsibogang mme bo tlholwa ke ka moo mmatlisisi a inakanyang le dikwalo jaaka ka *Mhudi* mo patlisisong e gammogo le go buisana le ba bangwe ka ga yona. Go ka se nne thona go ka re ditshwaelo tsa ga Malope, R.M. le Shole Shole tsa gore *Mhudi* ke padi ya Setswana le fa e kwadilwe ka Seesimane jaaka go tlhagisitswe kwa kgaolong ya ntlha go ka nna le seabe mo go tlhotlheletseng patlisiso e. Ke jaaka para-daeme e, e kaiwa mo patlising e le ya seloago e e tlišang dipoelo tse di molemo go Maaforika, Batswana le Barolong segolo. Se se tlhotlheletswa gape ke gore maikutlo a, a tsoga go tswa mo hisetoring, setso le dingwao tsa Maaforika ba ba kwaletsweng dikgang tsa bona ka Seesimane, e tswe di kwalwa ke bagabona.

Mo tirisong ya para-daeme e, dipotso di a athama/bulega le go nna tse di akaretsang thata gore mmatlisisi a kgone go aga bokao jwa maemo segolo jo bo kokoantsweng ka ntlha ya dipuisano kgotsa go tlhotlhelediwa ke ba bangwe. Ka go dira jalo, mmatlisisi o lemoga fa lemorago la gagwe le na le seabe mo go ranoleng dintlha le tshedimosetso jaaka go tlaa dirwa ka *Mhudi* le gore mmatlisisi o ipaya le go itira karolo ya patlisiso go amogela ka moo a ranolang dintlha le tshedimosetso ka gona go tswa mo maitemogelong a gagwe, a boena mo setsong le mo hisetoring ya gagwe ka kakaretso. Ka go rialo, mmatlisisi o gabelela go neela kgang le tshedimosetso e e nang le tlhaloganyo le go amogelesega mo babusing le ka moo ba bonang lefatshe ka gona. Se, ke sona se se tshwaelang mo gongwe gore patlisiso ya Khwalitatifi e bidiwe ya 'go ranola mabaka, dintlha le tshedimosetso'.

### **3.8 MORALO WA PATLISISO YA KHWALITATIFI**

Go thala motlhala wa tiriso ya mmeo wa Khwalitatifi ka go neela patlisiso moralo o o tsepameng, mmatlisisi o latela tsamaiso ya 'mmatlisisi jaaka sediriswasegolo (*researcher as key instrument*). Ka tsamaiso e, mmatlisisi yo o dirisang mmeo wa Khwalitatifi o kokoanya tshedimosetso le dintlha ka boena ka go sekaseka dikwalo a sa ikaega jalo ka se se setseng se dirisitswe ke bangwe. Patlisiso e, ka jalo e 'taota' mokgwa o dikwalo tsa Seaforika tse di kwadilweng ka Sekgoa di ka busetswang gae ka gona go Maaforika ka go dirisa *Mhudi* ya ga Sol T. Plaatje jaaka sekao. *Mhudi* e e

kwadilweng ka Sekgoa ka paka ya bokoloniale, e bonwa ka patlisiso e, e le padi ya Setswana mme kgang ya yona e baakanyetsa babuisi tsela le mokgwa o e ka fitlhelelang Batswana ka puo ya bona. Se, se tlaa tshwaela gape le mo dikwalong tse dingwe tsa Seaforika jaaka tsa bakwadi ba tshwana le Ngugi wa Thiong'o, Chinua Achebe go neela dikaonyana fela le ba bangwe. Se, se thala motlhala o o tlaa latelwang go sa dirwe phetolelo ya tlwaelo mme go agiwa kgang sešwa jaaka e tlholegile mo setsong, lemorago le hisetori ya Seaforika. Creswell (2007:53) o neela mekgwa e le metlhano ya go tsamaisa patlisiso ya Khwalitatifi e bong:

narrative research, phenomenology, grounded theory,  
ethnography and case studies.

Mekgwa eno e ka tlalelediwa ka se Creswell (2007: 39) a reng ke patlisiso ya thanolo (*interpretive inquiry*), e ka yona mmatlisisi a ranolang se a se bonang, a se utlwang le go se tlhaloganya fa a sekaseka dikwalo tsa gagwe jaaka go tlaa dirwa mo patlisisong e ka *Mhudi*.

### **3.8.1 Patlisiso ya thanolo**

Mokgwa o mongwe o o tlaa betlelang patlisiso e moralo ke wa go botsolotsa le go batlisisa dintlha le mabaka ka go a ranola go ya ka ditumelo tsa lefatshe ka bophara. Thanolo ya mmatlisisi e ka se amologangwe le lemorago, hisetori, bokaello jwa gagwe le ka moo a tlhalogantseng dilo ka teng. Se, se isa kwa goreng fa thanolo eo e sena go neelwa, babuisi le bona ba kgona go ranola ka moo ba bonang, utlwang le go tlhaloganya dilo ka teng. Diphitlhelelo tsa mmatlisisi di kgona go tsosa megopolo le dikakanyo di le mmalwa mo babuising le ka ntlha ya tebo ya dilo go ya ka maitemogelo a bona.

### **3.8.2 Patlisiso ya kanelo**

Go gapa patlisiso e jaaka go ikaeletswe, patlisiso ya kanelo ke yona e tlaa nnang maleba go senola tshedimosetso le go sekaseka dintlha go tswa mo dikwalong jaaka di kaiwa mme e tlaa tlhalosiwa ka botlalo fa tlase fa.

#### **3.8.2.1 Tlhaloso le lemorago**

Tlhaloso ya patlisiso e ya kanelo e totisa mogopolo segolo mo dikgang tse di tlotliwang/anelwang ke batho ka nosi. Kanelo e neelwa ka mokgwa o o senolang

maitemogelo a botshelo jwa mokwadi, a a tlhagisang ka moo a tshetseng ka teng (jaaka go bonala ka Plaatje mo go *Mhudi*) le mokgwa o a neelang maitemogelo ao ka teng. Bakwadi go le gantsi ba kwala jalo ba senola mekgwa e babuisi ba ka e sekasekang le go tlhaloganya dintlha ka ga matshelo a ba a tshetseng. Creswell (2007:54) o inakanya le Czarniawska fa a re:

narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected.

### 3.8.2.2 Mebeo ya patlisiso ya kanelo

Tsamaiso ya patlisiso ya kanelo ga e sale morago molebo o o tswetsweng mme bogolo e emela kokoanyo e e sa tlhomamang ya kokoanyo ya dintlha le tshedimosetso tse go ka kwalwang ka ga tsona. Go sala patlisiso ya mofuta o morago, mmatlisisi:

- O tlhomamisa tlhagiso ya setlhotlhomiswa kgotsa gore a dipotso tsa patlisiso di wela mo patlisisong ya kanelo.
- O tlhopa a le mongwe kgotsa ba le mmalwa ba ba kwadileng ka maitemogelo a bona a botshelo (jaaka Plaatje a dirile ka *Mhudi*) mme morago a rekote maitemogelo ao a botshelo jwa mokwadi yo o batlisisang ka ga gagwe jaaka go tlaa dirwa ka Plaatje mo patlisisong e.
- O kokoanya tshedimosetso ka ga bokaelo jwa kgang ya mokwadi mabapi le se a kwadileng ka ga sona maleba le botshelo jwa gagwe.
- O aga sešwa kgang ka go e neela molebo o mošwa o o tlaa tlhaloganyegang. Mmatlisisi o anela kgang jaaka a e tlhalogantse, e le maleba mo bokaelong jwa patlisiso ya gagwe mme ka go rialo, a senole tshedimosetso e e neng e ka se lemogiwe ke mmuisi ntle le go etelelwa pele le go lemosiwa botlhokwa jwa kagosešwa ya kgang eo.

Patlisiso e, e ka tlhalosiwa botoka ka go e kaya e le patlisiso ya kanelo gonne e totile segolo go ribolola mokgwa o dikwalo tsa Seaforika tse di kwadilweng ke Maaforika ka Sekgoa di ka busetswang gae ka gona. Ntlhakgolo e le go aga kgang ya tsona sešwa go nna maleba le setso, dingwao, hisetori le botshelo jwa Maaforika ka kakaretso. Go dira jalo go tlaa kgontsha go di fitlhelela ka puo ya bona le go senogelwa ke dintlha ka

ga bona go tswa mo maitemogelong a bakwadi, ba ba tlhaba botlhale gore ba kgone go mekamekana le matshelo a bona ba ithuta ka ba ba tlileng fa pele ga bona.

### **3.9 SEABE SA MMATLISISI**

Patlisiso ya Khwalitatifi e ikaega segolo ka go ranola tshedimosetso, e mo go yona mmatlisisi a tsayang karolo e kgolo ya go utolola, sekaseka le go tlotlhomisa ka ga tshedimosetso e e tlaa tlhagisiwang ke patlisiso. Nkamta (2013:112) o tshegetsatsa ntlha e fa a re:

Qualitative researcher collect data themselves through examining documents and texts...

Mme se, ke jaaka go dirilwe ka *Mhudi* go neela patlisiso e maragogo le moikaego. Go dira se go kgonagetse fela ka ntlha ya go buisa ka tsenelelo ka ga dikwalo tsa bakwadi ba le mmalwa ba Maafoika ba ba kwadileng dikwalo tsa bona ka Sekgoa mme ba lela ba sa gomotsege ka go inyaletsa go bo ba dirile jalo, mme nako e sa ba letla go ka busetsa dilo kwa morago.

Se, ka lesego ke sona se tlotlheditseng Ngugi wa Thiong'o go simolola go kwala ka puo ya gaabo jaaka re tlhalositse gonne a ne a kwalela bagaabo mme e le se Plaatje ena a sa nnang le lesego la go ka se fitlhelela fela patlisiso e, e arabela selelo seo boemong jwa Batswana ba Aforikaborwa jaaka Plaatje e le wa bona.

Ka patlisiso e, mmatlisisi ga a kgarakgatshwa ke mabaka a go kopa ditetla tsa go e dirisa gonne tlhopho ya yona e tlotlheditswe ke letlhologelelo la go bona Batswana ba nna le kitso ka ga kwa dipadi tsa bona di tlhologileng teng jaaka re kaya fa *Mhudi* e le letibolantha la bokwadi jwa dipadi tsa Setswana. Ka patlisiso e sa ikaega ka dipalopalo kgotsa go na go nna ya khwantitatifi, mmatlisisi ga a ipofe ka gope go neela dipalopalo mabapi le tshedimosetso le taoto e e diriwang ya phetsolelo.

### **3.10 KONOSETSO**

Kgaolo e, e neetse ka botlalo mmeo le moralo o patlisiso e o salang morago go araba dipotso le go fitlhelela maikaelelo a a kailweng kwa kgaolong ya ntlha e bong go taota phetsolelo ya dikwalo tsa Maaforika tse di kwadilweng ka Seesimane go ikaegilwe ka *Mhudi* ya ga Sol T. Plaatje. Mmeo le moralo di thadisitswe ka botlalo ka go senola mekgwa le ditsela tse di tlaa salwang morago go diragatsa mmeo o, le go latela moralo

o o tlhadilweng. Mabaka a go tlhophha *Mhudi* a neetswe go sa tlogelwe kwa morago mabaka a a tlhotlheletsang Phetsolelo ya dikwalo tse tsa Maaforika tse di kwadilweng ka Seesimane. Ntlha e, e tlhageletse jaaka selelo sa mosekaphofu, Malope (1976:26) mo tlhotlhomisong ya gagwe ya MA e gape e leng ya ntlha go kwala ka Setswana mo bobatlisisng jwa maemo ao, fa a re:

Setswana se kile sa bo se sa kaiwe jaaka puo e e ka dirisiwang go ntsha maikutlo ka yona mo dikwalong. Mokwalo wa sona o ne o sa itsiwe, go sa buiwe ka mokwalotshwano wa sona. Go ne go se na barutegi ba Batswana ba ba neng ba ka kwala Setswana. Babuisi go buisa dikwalo tse di gatisitsweng ba ne ba sa anama. Mabaka a, a ne a tsala mowa wa lonyatso mme batho ba lebelela Setswana kwa tlase. Gongwe mabaka a, ke ona a pateleditseng Sol Plaatje go kwala ka Sejatlhapi, padi e, e ka bong e nnile yona ya ntlha ya Setswana, e bong *Mhudi* e gatisitswe ka 1930.

Ka se Malope a se kayang, tlhotlhomiso e, e ikaelela ka jalo go taota Phetsolelo e e ikaegile ka *Mhudi* gonne ga jaana Setswana se na le barutegi. E se barutegi fela le babatlisisi, se na le mokwalotshwano o o netamisitsweng ke Boto ya Dipuotsotlhe ya Aforikaborwa (PanSALB). Mokwalotshwano o, o neela badirisi ba puo ya Setswana motlhala ka ga mokwalo le mopeleto. Ka jalo, ga go pelaelo epe gore ka Phetsolelo, Batswana ba tlaa tsena mo temeng mme ba baya Setswana jaaka puo ya borutegi, bobatlisisi/botlhotlhomisi mo maemong a tshwanelo gammogo le go nna motswedi wa thuto go Batswana ba ba tlang kwa morago.

Kgaolo e e latelang e tlaa anega ka botlalo ditiori tse di dirisiwang mo tlhotlhomising eno.

## **KGAOLO 4: MAREMELO A TIORI**

### **4.1 MATSENO**

Kgaolo e, e itebaganya le thadiso le tlhaloso ya se maremelo a tiori e leng sona. Baitseanape ba bona maremelo a, e le sebonisi sa boitseanape se se thusang ka go tlhalosa le go etleetsa go tlhaloganya se patlisiso e mekamekaneng naso. Ramagoshi (2015:69) o nopola Stoffels (2004) fa a tlhalosa maremelo a tiori a re:

It is 'an explanatory lens to understand and explain' the study.

Ka se, re kaya fa maremelo a tiori e le lebone le le bogale, le le re bonesetsang ka ga se e leng motheo wa patlisiso mme go thuse gore ka moo mabaka a bewang ka gona le ditiori tse di a tshegetsang di tlhalogangwe bonolo. Grant le Onsaloo (2014) bone ba tlhalosa maremelo a tiori ka go re:

The theoretical framework is the "blueprint" for the entire dissertation inquiry.

Ka go rialo, ba kaya fa maremelo a tiori mo patlisisong a bontsha fa e na le motheo o e agelelwang mo go ona, dintlha le kitso di na le fa di theetsweng gona mme go ikaegeilwe ka boitseanape bongwe jo bo tlhageletseng pele ga foo kgotsa jo bo senolwang. Patlisiso e, e taota Phetsolelo mme go botlhokwa gore taoto e, e tlhalogangwe le go thadisa ka ga se Phetsolelo e leng sona segolo jaaka e le yona pinagare ya patlisiso e. Mabaka a Phetsolelo e, e agelelwang mo go ona, a tshwanelwa ke go tlhagisiwa ka tlhamalalo go baya seding ntlha ya gore dipadi tsa Maafrika tse di kwadilweng ka Seesimane di phetsolelwe. Ke jaaka Seleke (2017:44) a kaya ka tlhamalalo a re:

Maremelo a tiori a kaya ditiori tse e tlaa nnang maitshetlego a patlisiso.

Ditiori tse di kaiwang, di agela mmatlisisi tlhaloso e e tsepameng, e e gwetlhang dikakanyo le go nolofaletsa babuisi go tlhaloganya, mme ba dirise kitso e e setseng e le teng gore ba kgone go tlhama e ntšhwa. Se, se senolwa ke patlisiso e, ka go bona fa go

le maleba go dira go feta se phetolelo e ntseng e se dira mme go lejwe Phetsolelo. Ka yona go lebilwe go busetsa dilo kwa di tshwanetseng tsa bo di simolotse gona kgotsa di le kwa teng jaaka *Mhudi* e e kwadilweng ka Seesimane e tshwanetse go kwalwa ka Setswana. Go dira jalo ke gona fa e retololelwa, e busetswa gaabo yona mo Setswaneng kwa dilo tsotlhe tse di mo go yona tsa Seesimane di simolotseng gona, pharela e le fela gore di kwadilwe ka Seesimane. Ka tiori jaana, go thusa mmatisisi go kgona go ikaraba mabapi le gore ke ka ntlha ya eng a sweditse go dirisa tiori e e rileng gore ditlhangwa tsa Maaforika tse di kwadilweng ka Seesimane ka paka ya bokoloniale di tle di kgone go busetswa gae mo pakeng ya Botswa-bokoloniale.

Fa re leba kgankgolo le dipotso tsa patlisiso jaaka di neetswe kwa kgaolong ya ntlha, go nnile maleba go inakanya le melebo le gore letlotlo la Maaforika le le letseng go sele kwa e seng gaabo lona jaaka ditlhangwa tse di kwadilweng ke Maaforika, sekao, jaaka Sol T. Plaatje a dirile ka *Mhudi* mme le ga jaana e sa ntse e sa itsiwe mo Aforika segolo mo Batswaneng ba Aforikaborwa. Ntlhakgolo ke gore dipuo di ntse di fetolela ditlhangwa go tswa go puo e nngwe e e sa itsiweng go ya go e nngwe e e itsiweng mme go sa elwe tlhoko gore a mabaka le ditiragalo di fetolelwa jaaka mokwadi a ne a di ikaeletse go ya ka setso, ngwao le puo ya gaabo segolo le gore a di senolwa di tshwanela bokao jo di diragaletseng mo go jona. Ka jalo, molebo o o tlhophetsweng patlisiso e, ke wa Botswa-bokoloniale mme ka jona go totilwe tiori ya Bolepa-poledi le Tlharamololo.

## **4.2 PHETSOLELO**

### **4.2.1 Lemorago ka lereo 'Phetsolelo'**

Ka patlisiso e, re totile lebaka la gore go matshwanedi gore dikwalo tse di kwadilweng ke Maaforika jaaka Plaatje mme ba di kwadilwe ka Seesimane di ka lejwa sešwa mme tsa sekasekiwa gape ka go di busetsa gae. Pusetso e, re tlaa e leba ka lereo le le tlhametsweng tiragalo e, e bong go Phetsolela. Ka yona re ka kaya mabaka le ditiragalo di le mmalwa tse di kayang selo se le sengwe e bong go retololela dilo gaabotsona; go di fetola ka go di dira tse dintšhwa; go di busetsa gaabotsona kwa di tlhologileng teng ke ka go rialo, ka patlisiso e, re buang ka Phetsolelo. 'Phetsolelo' e nna lefoko le le kotutsweng go tswa mo seaneng sa Setswana, se se reng 'ga e ke e phetsolela nageng', go tewa kgomo ka Setswana. Bokao bo raya gore ka dinako dingwe kgomo ya sekwera e ka ngala lesaka, ya itsamaela, ya nna koo le tse dingwe go fitlha mong a bo

a itlhoboga, a tsaya gore e timetse mme a ka se tlhole a e bona. Fa morago ga sebaka, e setse e godile, e tsofala, e a kgwabofala, gonne jaanong mmele o lapile, e ikutiwa letlhoafalo le le utlwalelang yona e le esi, e a ikgakologelwa mme e boela gae. E dira jalo gonne e ikutiwa botsofe, e a ikutiwa gore ke nako jaanong ya gore e boele gae, kwa e tsaletsweng le go godisetswa teng mme e sa e ikutiwe monate fa e ka tsofalela nageng. Fa kgomo e tsofala, dinaka tsa yona di a phetsoga, di kobegela/lebelela ka fa gare, e rile fa e tswa ka lesaka le legae di bo di ne di eme, di lebile kwa godimo, mme yona e bontsha botshelo le matlhagathaga. Ke jaaka Motswana a re 'ga e phetsolele nageng' mooko o patlisiso e, e ikaegileng ka yona ka la gore ditlhangwa tsa Maaforika tse ba di kwadileng ka Seesimane ga di ka ke tsa tsofalela kwa Seesimaneng. Ka patlisiso e, re kaya fa nako e fitlhile ya gore di boele gae mo dipuong tsa botsona jaaka *Mhudi* e tshwanetse go busetswa gae ka Phetsolelo ya dikwalo. Ka go rialo, go botlhokwa go thadisa ka Phetsolelo fa re e bapisa le Phetolelo.

#### **4.2.2 Phetsolelo vs Phetolelo**

Matsapa a go phetsolela jaaka re kaya a tsalwa ke gona go ikaelela go fapoga se se ntseng se itsiwe le go dirwa, e bong phetolelo. Ka phetolelo re kaya go fetisa molaetsa go tswa go puo e nngwe e e sa itsweng go ya go e nngwe e e itsiweng. Baitseanape ba phetolelo jaaka Newmark (1988:5) ba tlhalosa phetolelo ka go re:

Translation is rendering the meaning of a text into another language in the way that the author intended the text.

Newmark o tlatswa ke Brislin (1976:1) fa ena a re:

Translation is the transfer of thoughts and ideas from one language (source) to another (target).

Ka jalo go re kaela ka tlhamalalo fa phetolelo e ikaega gotlhelele ka setlhangwa sa botso gore kgang kgotsa molaetsa o tle o fetisediwe go puoboyo. Go kaya gore se se fetolelwang se tlhodilwe ka puo e nngwe jaaka Seesimane mme se tshwanelwa go neelwa mo phetolelong ka puo e nngwe jaaka Setswana, e e farologaneng le ya botso. Go dira jalo go tlhoka gore mofetoleledi a bo a na le kitso le botlhale jwa go ka fetolela kgang a sa latlhe bokao le bokaelo jo kgang e tlhametsweng mo go jona. Go direng jalo, go na le mabaka a tswana le mabolelo a setso a puo e go fetolelwang go ya go

yona jaaka diane le maele, ditiragalo tse di mabapi le ngwao le setso gammogo le kitso ya thutapuo le borutapuo. Ka tsona mofotoledi o kgona go fetisa molaetsa ka nepo jaaka mokwadi wa ona a ne a ikaeletse. Ka Phetsolelo, re lebile go retololela kgang gaabo yona, e kwalwa jaaka e kete e tlhologile jalo go sa ikaegwa ka ya Seesimane. Dintlha le mabaka mmogo le puo e e dirisiwang di utlwala, di sa timolwa ke go batlelwa dilekane kgotsa bokao go tswa go puo e nngwe mme di tlhagisiwe fela jaaka di akantswe ke go dirisetswa mafoko le mareo a Setswana ka tlhamalalo ntle le go a fetolela. Se, se bonetse ka diphetolelo tsa ga Sol T. Plaatje fa a ne a fetolela diterama tsa ga Shakespeare mo Setswaneng. O ne a di fetolela mme di sa utlwale phetolelo, di buisega le go tlhologangwa jaaka e kete di tlhametswe mo Setswaneng. Barutegi le baskaseki pele, ba ne ba di bona jaaka e kete o dirile go feta go fetolelela mme ba bona e le '*adpation*' e e re isang kwa phetsolelong e patlisiso e, e e totileng. Phetsolelo jaaka Shole (2016) a kaile, ke e kaya e se phetolelo ya ka gale mme e le go tlhama sešwa, go aga sešwa, go tlotla kgang sešwa go tlharamolola sa pele mme se bewe ka mokgwa o o maleba le kwa se tlhologileng teng jaaka mo puong ya mokwadi.

Ka go latela phetsolelo mme e seng phetolelo, re busetsa tshwanelo ya rona ya go tsaya talente le letlotlo la boitlhamedi jwa matlhale a Maaforika a a re latlhegetseng. A re latlhegela gonne a le mo dipuong tsa Sekgoa mme hisetori e re ruta gore re ka di busetsa morago kwa di tlhologileng teng mo dipuong tsa Seaforika. Seo e nna phetolelo ya ditlhangwa tsa Sekgoa-Seaforika ka go di busetsa mo hisetoring ya bakwadi ka puo ya bona ka bophara go akaretsa diane, maele, mafoko/mareo le tiriso ya ona, mafelo, baanelwa ba ba mo go tsona e nne ba ba bopetsweng le go agelwa ditiragalo tsa Seaforika mme e seng sepe gape. Phetsolelo ka jalo, e ka utlwala jaaka e kete ke lefoko le le tshwanang mme le na le bokao jo bo farologaneng le jwa phetolelo fela ga go jalo. Mafoko a, ka bobedi jwa ona, a lebega a tswa mo moding o o tshwanang mme a kaya go fetola, fetolela, retolola, boela, busetsa, tlhama sešwa ke jaaka e felela e le Phetsolelo gonne e busetsa ka go retololela kgang sešwa go nna maleba le kwa e ka bo e simolotse gona. Ka Phetsolelo fa re e gatelelela bonno le manno mo Setswaneng, e ka tshwantshangwa le diane tsa Setswana jaaka dikaonyana tse di jaaka '*maropeng go a boelwa; go sa boelweng ke teng*' le '*gaabo-motho go thebe-phatshwa*'. Ka Phetsolelo go kaya fa e se thona gore letlotlo la Maaforika la ditlhangwa le le kwa Seesimaneng, le boele gae gonne go sa boelweng ke teng.

Poelo kgotsa pusetso gae e, e ka tlhalogangwa ka boteng fa e lejwa ka leitlho le kakanyo ya pusetso gae (*repatriation*) ya baswi (ditopo) ba ba swetseng gongwe le go bolokwa kwa e seng kwa gabona. Morago ba busetswa gae go tla go fitlha sešwa kwa magaeng a bona, mo bagabona ba ka kgonang go bona le go fitlhelela lefelo le ba tlaa bo ba robaditswe mo go lona. Ka go rialo, ba busetswa gae jalo, e le marapo fela gonne ba sa bolo go tlhokofala gongwe le go bolokwa koo mme e re fa ba amogelwa ba bo ba le mo makaseng jaaka e kete ke gona ba ntseng ba tlhokofala. Re bona ba neelwa kamogelo ya tlotla go be go nna le phitlho morago ga foo, moswi o nna le lebitla kwa gaabo. Ka go rialo, ba losika ba kae fa jaanong ba kgona go amogela fa a tlhokafetse mme e nne go na ba kgonang go tswelapele ka botshelo, ba sa tihole ba gadimile kwa morago le go nna ba tlhobaela. Go neela dikaonyana tse di mmalwa tsa ba ba itsegeng Aforikaborwa ka bophara, pusetso gae ya baswi, re o bone ka Saartje Baartman, Moses Kotane, Krotoa go neela dikaonyana fela gonne ba thiba letsatsi ba ba buseditsweng gae mo Aforikaborwa ka mokgwa o. Ka boraro ba dule mo Aforikaborwa ka mabaka a a farologaneng, a tlhotswe ke bokoloniale le kgatelelo ya Bantsho ka mmuso wa Aparteiti ka go swela kwa moseja le go bolokelwa teng. Ka ditlhangwa, re bona ka Ngugi (1972) ka *Homecoming: Essays on African and Caribbean...* le ka setlhangwa sa ga Matlilla le Haire (2015) ka setlhogo '*Bringing Plaatje Back Home*' e le dikaonyana fela. Ka patlisiso e, Plaatje o busetswa gae ka *Mhudi* e e ka kwalwang ka Setswana jaaka re kaile kwa tshimologong gonne padi *Mhudi* e le ya ntlha ya Setswana mme ka Phetsolelo seo se ka fitlhelelwa ka tiriso ya tiori e e tlhagolelwang tsela ke patlisiso e.

Phetsolelo ka jalo, jaaka tiori e patlisiso e, e e agang e tlaa kgonagala ka tiriso ya melebo jaaka wa Botswana-bokoloniale (*Post-colonialism*), Phetsolelo (*Repatriation*) e le go retololela kgang kwa tshwanelong, go tswa kwa puo ya Seesimane go ya kwa Setswaneng. Go farologana le phetolelo e e sa bolong go dirwa, Phetsolelo ka patlisiso e, e tlaa nna ya mmantlha go dirwa ka setlhangwa se se kwadilweng ka paka ya bokoloniale mme se busetswa gae jaanong mo pakeng ya Botswana-bokoloniale.

### **4.3 MELEBO YA PHETSOLELO**

#### **4.3.1 Ka ga Molebo**

Go matshwanedi go tlhola megopolo ya baitseanape mabapi le molebo wa Botswana-bokoloniale gore re kgone go alela patlisiso e motheo wa go remelela tiori. Ka molebo re kaya tsela ya bonetetshi ya go sekaseka ditlhangwa. Molebo o thusa ka go senola

mokgwa o ka ona go supang gore mmatlisisi kgotsa mosekaseki o ka leba ditlhangwa le mabaka a ikaeletse go fitlhelela eng kgotsa go na go senola gore tlhologanyo ya gagwe e ka bo e sekametse kae. Ditlhangwa ka kakaretso, di kwaletswe go fitlhelela maikaelelo a a farologaneng mme ka go rialo di ka sekasekiwa ka mekgwa e e farologaneng go dirisiwa melebo e e farologaneng. Rapoo (1993:11) o kaya molebo ka go re:

Melebo ke mekgwa e e farologaneng ya saense e e rotloetsang basekaseki go leba ditlhangwa ka mokgwa wa saense. Ke ditogamaano tse mosekaseki a di dirisang go sekaseka ditlhangwa ka tsona.

Bobatlisisi le basekaseki di neelwa mmoko le boleng ke tiriso ya melebo. Go botlhale gore fa mmatlisisi a simolola patlisiso, a bo a itse gore o totile eng e bile o batla go fitlhelela eng. Seo se thusa gore a kgone go tlhopha molebo o o ka nnang maleba go dirisetswa phitlhelelo e a e ikaeletseng. Go dumelana le go tsaya tshwetso ka ga setlhangwa go laolwa ke mofuta wa molebo o o dirisitsweng mo tshekatshekong. Fa mosekaseki a se na motheo o a itshetlegileng ka ona, tshekatsheko ya gagwe e nna bokoa le go nna botlhofo. Ke jaaka le Swanepoel (1990:1) a thadisa ka ga molebo a re ke:

A theory is simply a framework or system of ideas which serves as an explanatory base for suppositions, hypotheses, methods and findings of scholarly enquiry...

Melebo ka jalo, e thusa ka go rulaganya megopolo le ditheo tse dintlha di theetsweng mo go tsona. Mogopolo wa patlisiso e, ke go taota Phetsolelo e kwa bofelong e tlaa kgontshang ditlhangwa tsa Maaforika tse di kwadilweng ka Seesimane go busetswa gae. Di dirwa jalo ka go kwalwa ka dipuo tsa Seaforika gore di tswele beng mosola jaaka di bua ka bona, ka ditsabona le hisetori ya bona mme ba sa kgone go di fitlhelela botlhe ka ntlha ya maparego a puo ya bokoloniale e bong Seesimane.

## 4.3.2 Botswa-bokoloniale

### 4.3.2.1 Bokoloniale

Botswa-bokoloniale bo tihaloganyesega bonolo fa go tihaloganngwa pele se bokoloniale e leng sona. Ashcroft (1989:2) o bo tihalosa ka go re:

Colonialism was above all, a means of claiming and exploiting foreign lands, resources, and people. Enslavement, indentured labor, and migration forced many indigenous populations to move from the places that they considered “home.”

Bokoloniale maleba le patlisiso e, ke se se itemogetsweng ke Sol T. Plaatje le bagaabo jaaka re tihalositse kwa dikgaolong tse di kwa pejana mabapi le se se ba diragaletseng go fitlha ba fudisiwa go tswa ka Philippolis. Teng ke gona kwa thata ya bokoloniale e bonetseng teng ka ba ne ba dira sentle le Ma-Dutch, ba ruile le go nna le mafulo a manaana moo leruo la bona le neng le kgotsofatsa mme morago ga bonala fa lefatshe leo le sa ba tshwanela. Ke teng kwa ba latlhegetsweng ke bobona, ka go fetolwa sefane go tswa go Mogodi wa Morolong go ya go Plaatje yo ka Setswana a timetsang botso le lotso lwa bona, ka sefane se se ba kgomaretseng go ya tshikatshikeng. Ka bokoloniale, re ka re Mayuropa ba tsene mo nageng ya Aforikaborwa go tla go ungwelwa tse ba neng ba di tlhomile matlho. Aforika e na le lehumo la yona le le e dirang Aforika, mme Ma-Yuropa a goroga jalo go itseela lehumo le, le go fetola beng ba lona batlhanka ba lehumo la bona. Khumo ya Aforika e se thoto ya lefatshe fela, menontsha le dimenerale tsa lona. E ne e le gape le dipuo tsa Seaforika le botlhale jwa bona jaaka hisetori ya bona tse bokoloniale bo ineetseng thata ka go di tlofofatsa mme ba tiisa tsa bona jaaka go bonetse ka Seesimane, Sefora jalo jalo.

Se ke sona se se tshwaetseng Aforika go iphitlhela e le makgaokgao, go ya ka gore naga efe e gapilwe ke efe, e kolonofaditswe kgotsa go kgoafatswa ke efe mme e tseye puo le setso sa bao jaaka e kete ke yona fela. Ke jaaka ka patlisiso e, go le botlhokwa go ikgolola mo dikgoleng tsa bokoloniale mme re ikgorose mo pakeng ya Botswa-bokoloniale, moo le letlotlo la Maforika jaaka ditlangwa tsa bona le letseng gona. Ke letlotlo la Maforika, gonne di kwadilwe ka ga Maforika le ka Aforika fela di kwadilwe ka dipuo tsa Sekgoa go ungwela bona molemo. Ga go gakgamatse fa Sol T. Plaatje a

kwala padi e e ka bong e kwadilwe ka Setswana mme a patelesegile go e kwala ka Seesimane gore e kgone go fitlhelela babuisi ba bokoloniale ba ba neng ba kaya fa e ka se fitlhelele babuisi ba palo e e bonalang fa e ne e kwadilwe ka Setswana, e tswe Motswana a na le botlhale jwa go dira jaaka Plaatje a dirile. Ka Botswa-bokoloniale re lebile go tswa mo pakeng ya kolonifatso kgotsa kgoafatso, go kaya fa re tswile mo taelong le kgatelelo ya tsamaiso le ditaello tse di neng di re thopile go re lebatsa gore re bomang, re tswa kae mme re ka tshela jang go akaretsa le go itebatsa dipuo tsa gaaborona. Buthelezi (2017:28) o kaya kolonifatsololo ka tsela e e latelang:

To decolonise is to rid ourselves of a colonial interpretation of our surroundings.

Fa re tswile mo mokgweng o o re laolelang mekgwa ya botshelo, e e seng ya gaaborona ke go na re ka tlhloganyang gore re bua ka ga eng fa re bua ka Phetsolelo. Re dira jalo re sa bapise botshelo jwa rona le jwa merafe ya Makgoa mme re bontsha fa le rona re kgona go itirela dilo, go ikakanyetsa le go itlhamela tsa rona ka dipuo, setso le ngwao ya rona. Tsotlhe tse, re ka di dirisa le ka thekenoloji, mafaratlhatlha a ga jaana mme re di dirisa go rarabolola mathata a rona go na le go di tsaya di theetswe mo mekgweng ya botshelo jwa merafe e mengwe, re bo re batla go di gapeletsa go re tshwanela. Ka Botswa-bokoloniale, Mafarika a tlaa bo a busetsa seriti go beng, ka puo, setso le ngwao, hisetori e e mo ditlhangweng tsa bona le gore di boele gaabotsona le go tswa mo bothopiweng jwa Sekgoa.

#### **4.3.2.2 Molebo wa Botswa-bokoloniale**

Botswa-bokoloniale mo kontinenteng ya Aforika ka kakaretso bo kaya nako/paka e e nnileng teng magareng ga dingwaga tsa bo1960 le 1970 (Lazarus:1990) jaaka re kaile kwa pejana. Ke nako ya fa Aforika a ne a iponela kgololosego ya sepolotiki go tswa mo pusong ya babusi ba Makoloniale. Seleke (2017:50) a tlharamolola lefoko Botswa-bokoloniale ka tsela e e latelang:

Ke lereo le le lebaganeng le motlha o o rileng kgotsa le kayang gore bokoloniale bo fetile (lefoko “post” le kaya “morago ga” bokoloniale).

Se, se tiisetwa ke Ashcroft (1989:20) fa le ena a gatelela se Botswa-bokoloniale e leng sona ka go re:

Post-colonialism is a period of time after colonialism and is typically characterized by its opposition to colonialism.

Ke jaaka bakwadi ba le bantsi ba ba kwadileng ka paka e, le ba ba kwadileng ka nako ya bokoloniale, ba iphitlhetse e le balwa-ntwa kgatlhanong le maemo a sepolotiki a a neng a rena mo dinageng tsa bona (*political activists*), le ditiro le ditlhangwa tsa bona di bontsha matshwenyego mabapi le dipolotiki ka kakaretso. Ga go gakgamatse fa padi e e ka bong e le ya ntlha go kwalwa ka Setswana, e bong padi *Mhudi*, e kwadilwe ka Seesimane mme ka patlisiso e, ka Phetsolelo e ka busetswa mo mannong a yona a tshwanelo, a go nna ya ntlha tota ya Setswana. Corbett (2011:01) ena o tlhalosa Botswa-bokoloniale ka go re:

For countries that were colonized, it means dealing with the aftermath and the debris of colonial rule, institutional, economic, material, **cultural** ...

Ka go tswa mo pakeng e ya bokoloniale, e e rotloeditseng Phetsolelo ka patlisiso e, e le gona go tlaa re kgontshang go tla ka melebo le ditiori tse di tlaa utlwalang. Ditiori tse di thusa ka go tlhagisa mabaka a a kgontshang go ka phetsolela padi jaaka *Mhudi* le go neela tse dingwe tsa Maaforika motlhala wa go di busetsa gaabotsona. Moitseanape, Corbett (2011) a kaya Botswa-bokoloniale le tse di diragalang fa morago ga bona ka go re:

... it means deconstructing and revising their own culture and historical narratives with respect to their own values, assumptions and hierarchies that were developed in the colonial period and adjusting their cultures...

Se, ke se patlisiso e, e se gabaletseng ka Phetsolelo, go aga dikgang le hisetori ya Maaforika sešwa go ya ka setso, ngwao le dipuo tsa bona, go lebeletswe ditumelo tsa Seaforika le mokgwa o ba dirang le go bua merero ya bona ka gona. Se, se direlwa go tlosa dikakanyo tse di ka fosegang, tse bokoloniale bo ka bo bo di kaya ka ga Maaforika, Batswana, segolo ka hisetori ya Barolong jaaka e neetswe ke Plaatje ka mokgwa o o neng o kgotsofatsa bona segolo go na le go kgotsofatsa ba e buang ka ga bona. Ka jalo mo patlisisong e, re inyalanya le mogopolo wa moitseanape, Ashcroft (1989:20) fa a tlhalosa Botswa-bokoloniale ka go re:

Post-colonialism attempts to counteract their resulting alienation from their surrounding by restoring a connection between indigenous people and places through description, narration, and dramatization.

Ka paka e ya morago ga bokoloniale bontsi jwa bakwadi ba paka eo ba bontsha maikutlo a kgololosego ke jaaka *Mhudi* e ka phetsolelwa, ya retololelwa mo Setswaneng, ya tlharamololwa puo, baanelwa, mafelo le tsotlhe. Tsona di dirwa jalo gonne di tshwaela kang go utlwala segayona ntle le go kgotsofatsa ope fa e se ba e buang ka ga bona. Phetsolelo e tlhagisiwa ka patlisiso e, e le kalafi ya se bokoloniale bo se dirileng ka bakwadi ba Maaforika ba paka eo ka go sega motlhala wa go busetsa ditlhangwa tse kwa mannong a tsona a botso, setso le ngwao segolo le puo tsa Seaforika. Se, se senotswe gape ke ena Ashcroft (1989:2) fa a kaya ka go re:

During colonization, the indigenous cultures of those countries subjected to foreign rule were often sidelined, suppressed, and openly denigrated in favor of elevating the social and cultural preferences and conventions of the colonizers.

Ka go rialo, go kaya fa ka nako tsa bokoloniale, ditso tsa dinaga tsa Aforika di iphitlhetse di le ka fa tlase ga puso ya kgatelelo, di ne di sa lebelelwe, e bile di sa tsewe tsiya. Maikaelelo a Makoloniale e ne e le go godisa le go tsosolosa ditso le dipuo tsa bona fela, mme bakwadi ba gatelelwa go tsosolosa ditso tseo ka dikgang le dihisetori tsa Seaforika. Ga jaana bontsi jwa ditlhangwa tsa Maaforika tse di kwadilweng ka Seesimane ka nako ya bokoloniale le morago ga bokoloniale di tlogetswe di sa fetolelwa mme go dira jalo go tshwaelwa mo goreng le Maaforika ka bobona ba bo ba sa kgone go di sekaseka jaaka go diragala ka *Mhudi* e e sa ntseng e sa itsiwe go le kalo mo Batswaneng. Le fa e fetolelwe go ya mo Setswaneng ka 1999, go bonetse fa e ne e tloga e sa jalwa mo megopolong ya Batswana. Phetolelo ya yona e sa ntse e sa neele Batswana matshediso kgotsa kgomotso epe, gonne ga e ise e buisiwe kwa dikolong jaaka go buisiwa ditlhangwa tsa ga Shakespeare mo Seesimaneng le teng mo Setswaneng ka go buisa tsona tse di fetolelsweng ke ena Platje ka namana. Le fa bakwadi ba tshwana le Ngugi wa Thiong'o, le ba bangwe ba ba neng ba mo eme nokeng, ba ile ba itharabologelwa mme ba nna kगतलhanong le go kwala ka puo ya Seesimane le dipuo tse dingwe tsa bokoloniale, ditlhangwa tsa mabutswapele a

bokwadi jwa padi, ba tshwana le Sol T. Plaatje ka *Mhudi*, di sa ntse di ganeletse kwa bokolonialeng, e bong ntlhakgolo e patlisiso e, e e totileng. Botswa-bokoloniale, bo ne jwa nna le tlhase e e tlositseng bobi jaaka Ngugi le bakwadi ba bangwe ba ba neng ba mo tshegetsa mo ntlheng e, ba ile ba nna kgatlhanong le bakwadi ba bangwe ba Maaforika, go akaretsa Chinua Achebe, Wole Soyinka, le ba bangwe ba bantsi, ba ba neng ba tswelela go kwala ka dipuo tsa Sekgoa. Se, se ne se dirwa ke gore kgodiso ya ditlhangwa tsa Seaforika e ne e salela kwa morago fa tsa bokoloniale di tswelela pele, ke jaaka Ngugi mo ntlheng e, a ne a tshwaela ka go re fa bakwadi ba Maaforika ba tswelela go kwala ka Seesimane kgotsa Sefora le dipuo tse dingwe fela tsa Sekgoa, ba itse fa ba humisa dipuo tseo mme ba koafatsa tsa bona.

Ka jalo, ka molebo wa Botswa-bokoloniale, re lemoga fa re sa tshwanela go lebelela tse di mo setlhangweng fela, mme re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa jaaka a tlaa bo a dirile. Go dira jalo, go lebiwa mabaka a a akaretsang dikakanyo tse di laolang batho jaaka hisetori, ditumelo, setso le ngwao le mabaka a loago. Chennels (1999:110) o nopola Ashcroft fa a re:

Post-colonialism is concerned with the worlds which colonialism in its multiple manifestations, confused, disfigured and distorted, reconfigured and finally transformed.

Ka Phetsolelo, go baakangwa tse di sentsweng le go fetolelwa ke bokoloniale ka Maaforika a tshwana le Plaatje, Ngugi, Achebe le ba bangwe, ba dikakanyo tsa bona di ne tsa tlhakatlhakanngwa le go fetolwa popego le go tswapola boleng mme di tshwanelwa ke go busetswa mo mannong a a tlaa di senolang ka mokgwa o beng ba tlaa kgonang go inakanya natso gonne ba ipona mo go tsona ntle le go tswakanngwa le sepe.

Ka jalo go le gantsi, setlhangwa se tlhotlhedediwa ke maemo le ditiragalo dingwe tsa botshelo jaaka go bonetse ka Sol T. Plaatje, ka dikgang le hisetori e a e tlotletsweng ke bagolo jaaka nkokoagwemogolo, e bong Mhudi mme a bona gore a ka di dibela le go di somarela ka go kwala padi go sa kgathalesege gore o e kwala ka puo efe. Ka go rialo, go botlhokwa gore padi e tshwana le *Mhudi* e tlhopelwe melebo le ditiori jaaka Bolepa-poledi le Tlharamololo gore di tle di fudusetswe kwa Setswaneng ka katlego.

### 4.3.2.3 Bolepa-poledi

Ka Bolepa-poledi re ka kaya go itebaganya le setlhangwa le puo e e dirisitsweng mo go sona re sa tlogele kwa morago bokaelo jo puo eo e dirisiwang mo go jona mmogo le ponagalo e e gakgamatsang tota e kgang e theetsweng mo go yona, mme go se bonolo go e tthatlhamolola ntle le go tthaloganya botengteng jwa mabaka a a amiwang ke setlhangwa. Ka mafoko a ka metlha re ka bua ka go lepa ka moo puo e buiwang ka gona mo setlhangweng, gore go tthaloganyesege gore ke ka ntlha ya eng fa mmui kgotsa mokwadi a dirisa puo kgotsa mafoko jaaka a dira. Go bonale gore o batla go tthagisa bokao bofe le gore ke ka ntlha eng a tthopha puo kgotsa ona mafoko a go tthagisa bokao joo, mme go tthaloganya mafoko go batla gore mmuisi a tthaloganye lemorago la kgang, le le ka nnang marara pele a ka tthaloganya kgang le puo ka boyona. Allington (2008:102) o tthalosa Bolepa-poledi ka tthamalalo a re:

Discourse analysis focuses on the meaning of the spoken and the written word, and the reasons why it is the way it is.

Alba-Jeuz (2009:8) o tlatla Allington fa le ena a re:

The analysis of discourse, is necessarily, the analysis languages in use.

Ka go rialo go kaya fa mokwadi kgotsa modirisi wa puo a leba segolo gore o itthagisa jang ka se a batlang go se abelana le babuisi kgotsa batho ka kakaretso. Go itthagisa ga mokwadi e le ka go dirisa mafoko ka mokgwa o puo e dirisiwang ka gona le ka moo puo temekisiwang ka gona fa go tthaeletsanwa fela ka Molebo wa Setlholego. Badirisi ba puo kgotsa bakwadi ka nako tsotlhe ba itse se ba buang kgotsa se ba kwalang ka ga sona, ba tlotla le go tthagisa maitemegelo a bona ka ga lefatshe le botshelo jwa bona ka go dirisa puo ka mokgwa o e ka agang dikakanyo le go fitlhelela babuisi go ba isa kwa bona ba ikaelelang go ba isa teng. Ke go re, ba gorose kgang ka mokgwa o mmuisi le mosekaseki ba kgonang go ba utlwa mme ba inyalanye le dikakanyo tsa bona gonne ba di tthaloganya e bile di bua le bona. Alba-Jeuz (2009:17) o tswelala gore tiiseletsa ka moo Bolepa-poledi bo ka bonwang ka gona fa a re:

Discourse analysts have helped (and are helping) to shed light on how speakers/writers organise their

discourse in order to indicate semantic intentions, as well as how hearers/readers interpret what they hear, read or see.

Ka jalo, ka patlisiso e, re ikamanya le Bolepa-poledi e le thuto e e lebaganeng le puo mo tirisong, go tlhalosa mefama e e farologaneng ya kanelo mo ditlangweng jaaka mo pading ya *Mhudi*. Re dira jalo, re akaretsa setlangwa le bokaelo jo se kwaletsweng mo go jona. Se, e le go sala morago le motlhala wa ga Allington (2008:102) fa a re:

Discourse analysis is thus concerned with the studying and analysing written texts and spoken words to reveal the discursive sources of power, dominance, inequality and bias and these sources are initiated, maintained, reproduced and transformed within specific social – political and historical contexts.

Ka Bolepa-poledi re senola mokgwa o babuisi ba ka ithutang ka teng ka ga batho re sekaseka le go tlathloba se bakwadi jaaka ba Maaforika ba ba kwadilweng ka Seesimane ba ne ba kwala ka gona. Ka patlisiso e, re ikaega ka *Mhudi* e e kwadilweng ke Sol T. Plaatje a e kwala ka Seesimane mme a kwala ka ga Batswana.

Ka tshekatsheko ya setlangwa mo patlisisong e, go itebaganngwa le bokao jwa kgang e e neetsweng mo go *Mhudi* ke Plaatje le gore ke ka ntlha ya eng bokao joo bo bonwa ka tsela e e rileng. Ka nako ya fa Plaatje a kwala *Mhudi*, o ne a na le kitso ka ga lefatshe, a le tlotla tota ka e bile a ne a e kwala jalo, a le kwa moseja, ka mekgaphe e sele mme a kokonelwa ke tsa kwa gaabo moo a neng a ipha nako ya go itheetsa mme a di tlogele, di pumpunyege go tswa mo tlhaloganyong ya gagwe, a di tlhagisa ka go di kwala.

Se, se tlhagisiwang ke Plaatje mo go *Mhudi* ke se a se tlotletsweng ka bagolo jaaka re kaile kwa pejana mme ena ka bothale le phisego e a neng a na le yona ka hisetori ya gaabo a se anela ka padi jaaka e kete ke maitlhamelwa. Ka tshekatsheko ya setlangwa, patlisiso e, e leka go leba Bolepa-poledi ka ditsela tse di latelang jaaka di neelwa ke Maree (2014:102):

- Setlangwa se bopegile jang go ya ka kgang e se e anelang lefatshe, se bua ka ga eng, se ama babuisi ba dipuo le ditso ka go farologana jang?

- Se bopegileng jang go ya ka puo ya mokwadi (e a kwadileng ka yona) ka kakaretso?
- Se bopegileng jang, ka ntlha ya gore se kwalelwa bomang, mmui wa kgang ke mang le gore kgolagano ya mokwadi le babuisi ke efe, go sa tlogelwe kwa morago gore ke mang gape yo o ka buisang setlhangwa se ntle le ba ba ikaeletsweng?

(a) Setlhangwa: Popego, morero le kami ya sona

*Mhudi* ka Sol T. Plaatje e neetswe sebopego sa padi, e kwadilwe ka boleele go anela le go tlotlela lefatshe segolo ka ga botshelo jwa Bantsho ka paka ya bokoloniale. Ga go gakgamatse fa kwa tshimologong e bile a ne a e neile setlhogo sa *Mhudi – An Epic of South African Native Life a Hundered Years Ago*. Ka setlhogo se, re ka se kaya se raya leanedi le le telele (Epiki) le le anelang ka ga botshelo jwa batho ba ba tlhologang mo Aforikaborwa mo dingwageng di le lekgolo tse di fetileng. Go rialo, go kaya dingwaga di le lekgolo ka nako ya fa a kwala *Mhudi* ka 1917 mme a ka bo a kaya dingwaga tsa bo1810. Plaatje o ne a itse se a se kayang fa a taya padi ya gagwe *Mhudi - An Epic...* O ne a ikaelela go dira tokomana ka ga hisetori ya Maaforikaborwa, a dirisa Barolong jaaka sekao sa kgang ya gagwe. Plaatje (1978:21) o kaya ka tlhamalalo lebaka la go kwala *Mhudi* jaaka a ne a dira la ntlha fa a re:

This book was written with two objects in view, viz. (a) to interpret to the reading public one phase of 'the back of the Native mind'; and (b) with the readers' money, to collect and print Sechuana folk-tales, which with the spread of European ideas, are fast being forgotten.

Plaatje o dira jaana a itse gore botshelo jwa Maaforikaborwa ba nako e, bo tlaa itsiwe lefatshe ka bophara ka le fa go itumedisa le go akgolwa ke patlisiso e, go thusitse gore ka ntlha ya go kwala ka Seesimane, lefatshe le senogelwe ke maemo a a neng a rena mo Aforikaborwa segolo go Bantsho ba ba tlhologang teng. O ne a kwala jaana a bua ka kgatelelo ya bokoloniale le boimphiriale moo maemo le boleng jwa botshelo bo ne bo laolwa ke gore o okametswe ke mang le fa o ne o ka iteka jang. Se, se bonetse ka rraagwemogolo e bong Selogilwe, yo o neng a itse diphologolo le temo mme kwa bofelong fa leruo la gagwe le ata ba patelesega go fuduga mme ba latlhagelwa ke leruo ka go ne go tsamaiwa ka maoto. Dikhuduga tsa bona di ne tsa latelana mme se, se ba tlhokisa go nna le legae le le tlhomameng le ba ka itirelang botshelo mo go lona.

Go arabela ka moo kgang e amang babuisi ba dipuo le ditso ka go farologana ka gona go senolwa ke ka moo mokwadi a anelang kgang ka gona le ka moo a senolang maikutlo a gagwe ka gona maleba le se a buang ka ga sona. Tsotlhe tse, di utlwatswa ke puo e a e dirisang jaaka mo go *Mhudi*, o ne a eta a sa lebale gore ke mang, o tswa kae. O eta a šabisa le go tswaka Seesimane le Setswana/Serolong gonne go le mabaka mangwe a o neng a ka se a tlhagise ka Seesimane ka a anela kgang ya Setswana, ka ga Batswana mme a ka e timola boleng le bokao fa a ka e bua ka Seesimane. Le fa a ne a bua ka ga Batswana/Barolong, babui ba dipuo tse dingwe ba ka itshelela tshedimosetso ka ga se se neng se diragala mo Aforikaborwa ka nako eo. Seo se ka ama le ba e seng Batswana kgotsa Barolong mme go ame Maaforikaborwa ka bophara le baditšhaba ka go itse se se diragalang kgotsa se diragetseng.

Go kwala tsotlhe tse e le padi, e le leanedi, go gakisitse ba bantsi go ka bona ka tlhamalalo gore kgang e ya kae. Go le gantsi padi e tsewa e le maitlhamelwa a mokwadi mme e se nnete go le kalo. Ka *Mhudi*, kanelo ya yona ke nnete e e senang bana ba phefo, ke padi ya hisetori ya Barolong, ya Batswana.

(b) Setlhangwa: Puo ya mokwadi

Puo ya ga Plaatje, e neela mabaka le dintlha ka mokgwa o o utlwalang, o e seng wa ntwaga kgotsa selelo. Puo ya gagwe ke ya kanelo, ya re a re nneng le kitso le tshedimosetso botlhe. O tlhopha mafoko ka kelotlhoko le fa a tswakanya dipuo e bile a dirisa le maina a Setswana go kaya mafelo, baanelwa le go senola maikutlo a a rileng jaaka a tšhakgalo, lorato le boitumelo. Puo ya ga Plaatje ka kakaretso, e tlhagisa dintlha tse di thata tse di boima ka puo e e bonolo. Kwa tshimologong fela fa a tlhalosa ka moo merafe ya Batswana e neng e tshela ka gona, Plaatje (1978:25) o kaya ka go re:

In this domain, they led their patriarchal life under their several chiefs who owed no allegiance to any king and emperor. They raised their native corn which satisfied their simple wants and, when not engaged in hunting or in pastoral duties, the peasants whiled away their days in tanning skins or sewing magnificent fur rugs.

Plaatje ka puo e, o rola bokete jo a neng a bo rwele fa a kwala *Mhudi*, o ne a bona fa dilo di fetogile fa a di bapisa le dingwaga di le lekgolo tse a neng a di kaya ka setlhogo

sa ntlha sa padi ya gagwe. A di kaya jalo ka e le botshelo jo nkokoagwemogolo, e bong ena Mhudi a mo tlotletseng ka ga bona. A mo tlotletse ka botshelo jo ba neng ba bo tshela, ba se na letsapa le ba fisang pelo go farologana le ka nako ya fa a kwala. Mmuisi fa a buisa o utlwa kodu (*tone*) ya mokwadi ka kgang ya maitlhamelwa mme tota e le kodu ya selelo, a lelela dilo tsa bagaabo tsa bogologolo moo ba neng ba kgona go itirela, ba ijalela dijo jaaka mmopo mme ba kgotsofala. Ba suga matlalo le go ithokela dikobo tsa boboa ntle le go kopa thuso go ope, ba ne ba na le maano a go itshedisa le go itirela mme a bona fa dilo tseo ka paka eo ya bokoloniale di nyelela fa pele ga matlho a gagwe.

Puo ya mokwadi e neela setlhangwa sebopego se se reng ke sekwalo fela segolo jaaka se kwadilwe ka Seesimane, se latlha ba le bantsi ba ka kayang fa e le kgang ya Sekgoa. Go ka tsewa e sa kaye go le kalo ka ga Batswana kgotsa fa e le ka ga bona, e tlhagise tshotlego ya bona, mme ka Plaatje e le go ba bolelela se a neng a batla go se ntsha mo mafatlheng le go ba kaela fa a lemoga dilo tse. Puo e a e dirisitseng ya go tswakanya Seesimane le Setswana, e tliša bommogo le babuisi ba bangwe. E gapeletsa ba ba sa itseng Setswana kgotsa Serolong go tsaya matsapa mme ba se ithute. Ka go rialo, o ba gapeletsa go ithuta puo ya gaabo e a batlang e gola le go anama mme e se ke ya hupetswa mowa ke Sekgoa jaaka a ne a boifa fa ditlhamane tsa Setswana di ka nyeletswa ke khuetsa ya mekgwa ya Sekgoa. Tiriso ya mafoko a Setswana mo teng ga padi ya Seesimane mo go Plaatje (1978) jaaka '*tsibal picho; Mogalamakapa; mothantheyane shrub; ferious majahas (soldiers); Bayete; jwala*' jalo jalo, e re senolela fa mokwadi a ne a tlhagisa kgang ya Setswana le Seafortika, a sa batle go a timola bokao ka go a neela ka Seesimane gonne a ne a ka se palelwe ke go dira jalo. Go dira jaana, go bontsha fa Plaatje a ne a laola boesimane jo bo neng bo le mo teng ga gagwe, segolo ka puo mme a direla se go akaretsa bagaabo, Midgley (2000:47) o gatisa se fa a re:

The style in *Mhudi* is original, relying on Plaatje's knowledge of African history and idiom to enhance his control of the English medium.

Le fa go le jalo, lefatshe ka bophara le kgonne go e buisa, go e rata le go e sekaseka ka mekgwa le melebo e e farologaneng ntle le go latlhegelwa ke bokao jwa se Plaatje a neng a se ikaeletse.

(c) Setlhangwa: Bakwalelwa, mong-kgang, le kgolagano ya bona

Ka karolwana e ka Bolepa-poledi re itebaganya segolo le gore setlhangwa se kwaletswe bomang le gore a mong wa kgang o na le kgolagano le ba o ba kwalelang, mme se se tlaa senolwa ke puo e a e dirisang. Ka *Mhudi*, Plaatje o ne a kwalela bogaabo tota, e bong Batswana ba e leng Maaforika le fa a ne a kwala ka nako eo a le kwa Engelane. O ne a dira jalo go somarela hisetori ya gaabo ka go kwala padi jaaka e kete ke maitlhamelwa fela go tlhamaletse gore o kwala ka ditiragalo tsa nnete tse Barolong ba tshetseng mo go tsona. Ke jaaka Willan (1984:362) a kaya ka tlhamalalo a re:

*Mhudi* 'is a South African book for South Africans and it may cordially be commended to young readers whose parents, however, will probably refuse to hand *Mhudi* over till they have finished it themselves'.

Se, se bontsha gore le fa a ne a kwala ka Seesimane ka mabaka a a neng a mo dikologile ka nako eo, ga a ka fosa go lebisa kgang le molaetsa wa yona go bagaabo jaaka a ne a ikaeletse. Plaatje o kwala jaana go bontsha fa e le mong wa kgang gonne a sa tlhokele kgang ya gagwe mafoko a o ka e utlwatsang mo Batswaneng ka gona. O kwala ka kgang jaaka e kete le ena o tshetse mo motlheng wa fa e diragala, gonne ka moo a tlotletsweng ka teng, o e neetse ke bokgabane jo a kgonang go e fetisetsa ka jona go bagaabo, e utlwala e bile e dumelesega. Willan (1984:362) o tswelela go gatisa gore Plaatje ga a ronwe ke go nna mong wa kgang fa a re:

*Mhudi* was, moreover, a good honest tale told straightforwardly and without due artifice.

Ke kanelo, kgang tota e a e anetsweng ke bagolo gonne mo go *Mhudi* re itemogela hisetori ya Barolong fa ba lalangwa ke Mzilikazi kwa Kunana. Maburu a goroga mme kwa bofelong go nna ntwala ya go ipusulosetsa. Barolong mmogo le Maburu ba fenya Mzilikazi mme ba kgaogana ka kagiso. Ke jaaka le Midgley (2000:40) a tlaleletsa ka tlhamalalo go bontsha fa *Mhudi* le ditiragalo tsa yona di senola kgolagano e Plaatje a nang nayo le babuisi fa a re:

*Mhudi* is set against the backdrop of the 1830's, when the contact between the White Trekkers and the

indigenous people living in the interior of South Africa was rapidly increasing. It is also the time of the *mfecane*, or dispersion of tribes following the invasion of their territories by the armies of Mzilikazi, the Matebele king.

O kwala jaana gonne o na le kgolagano e e tiileng le ba a ba kwalelang e bile le ena a ipona mo go yona, e le seipone sa Barolong le Batswana ka paka ya bokoloniale e a neng a kwala ka yona. Go kwala ka Seesimane go ne go sa timole bonnete jwa kgang ya gagwe gammogo le bogale jo a senolang ditiragalo ka gona go bontsha maemo a gagwe mabapi le se a kwalang ka ga sona. Go mo pepeneneng gore o ne a kwala a sa ikobonye gore le bona Makoloniale ba ba neng ba gatelela gore a kwale ka puo ya bona gonne ka ya gaabo, e bong Setswana e ne e tlaa tlhoka babuisi le gore ba tlaa senogelwa ke dikgang le go nna le kitso ka tlhamalalo ka ga botshelo jwa bao ba tlhologang mo Aforika. Le fa go le jalo, le sona Seesimane o ne a se dirisa a bontsha fa a batla go ba fitlhelela le go gorosa molaetsa le kgang ka botlalo ka go ba ngokela ka puo ya bona le fa e le Moaforika, ke jaaka Midgley (2000:47) a re:

Often the “padded Victorian style” is a deliberate narrative ploy used to create a sense of magnitude surrounding the events of the novel.

Fela ga a latlhise kgang bokao mo Batswaneng gonne o eta a fetola setaele sa gagwe go ya ka mabaka a o ratang go a utlwatsa segolo go bagaabo. Ka tiragalo ya fa Barolong ba itsheba mabapi le gore a ba ka thusa Maburu kgatlhanong le Mzilikazi, Plaatje o tsenelela kwa teng ka puo mme o tlhagisa kgang eo ka diane. Se a se direla go bontsha gore le fa a kwala ka Seesimane a ka dira jalo ka diane tsa Seesimane tse di tlaa neelang bokao jo bo maleba le mo Setswaneng go tlhagisa setso sa gaabo le mokgwa o ba dirang dilo ka gona. Plaatje (1978:112) o tlhagisa Kgosi Moroka a bua le Barolong a re:

“Men of the Barolong,” he said loud, “listen! Old people say that ‘the foolish dam suckles her young while lying down; but the wise dam suckles hers standing up and looking out for approaching hunters.’

Ka go rialo, Plaatje a kaya fa Kgosi Moroka a ne a laela Barolong go nna malala-alotswe, ba ipakaanyeditse go ka tlhasela nako nngwe le nngwe fa mmaba a ka rotoga mme a ba tlhasela. A ka bo a ntse a kaile ka tlhamalalo ka Setswana, ka go neela lekaelagongwe la seane se se nopotsweng fa godingwana ka sa Setswana se se reng 'Ya lesilo e anyisa e robetse, ya letlhale e anyisa e eme, e re dira di tla, e di bone'. Diane e ne e le dijo tsa metlha mo go Plaatje, ka a itshupile ka kokoanyo ya gagwe ya diane e bong '*Sechuana Proverbs with Literal Translations and their European Equivalents*' (1916) e ka Setswana e leng '*Diane Tsa Sechuana le Maele a Sekgoa a a Dumelanang Nao*; gammogo le '*Other Proverbs of Sol Plaatje*' (2010) e ka Setswana e leng '*Diane Tse Dingwe tsa ga Sol Plaatje*'. Go dira jaana go bontsha fa Plaatje a ne a ikaelela babuisi ba dipuo tsoopedi, e bong Seesimane le Setswana gonne le fa a kwadile ka Seesimane, a sa tlogele kwa morago mokgwa wa go dira dilo ka segaabo jaaka go laelwa ke kgosi kwa kgotla. Ga go thona ka jalo go swetsa ka gore Plaatje o ne a kwala jaana a batla go senolela babuisi ka bophara ka tsa bagaabo jaaka Midgley (2000:48) a kaya ka go re:

Plaatje's primary purpose of writing *Mhudi* was...“to interpret to the reading public one phase of the back of the Native mind”, to show the African in a way he had hitherto never been portrayed in European fiction.

*Mhudi* ka mabaka a, e itumelelwa ke babuisi ka bophara gonne Plaatje a ne a itse fa e le wa lefatshe mme a sa lebale gore ena ke mang, o tswa kae, bagaabo ke bomang e bile o kwala *Mhudi* ka maikaelelo afe.

#### **4.3.2.4 Tlharamololo**

Ka tlharamololo, re kaya go aga sethangwa le go se bopa sešwa, re leba se se tlhamilweng mme re se lebe gape ka mogopolo wa go se tlhatlhamolola. Re dira jalo re tlhatlhamolola dikakanyo, megopolo le mokgwa o di neetsweng ka gona segolo go totilwe puo e e dirisitsweng go dira jalo. Bokao jwa dikakanyo le megopolo eo go lebišwa ntlheng e sele e mokwadi a sa e lebang fa a kwala mabapi le se se amogelesegileng pele mo babuising. Ka tlharamololo, patlisiso e ikaega ka go anela sešwa ka ga *Mhudi* ya Seesimane le go e tlhalosa ka Setswana gore e tlhologangwe ka gangwe ke ba ba e kwaletsweng. Go dirwa jalo gonne *Mhudi* e totile ditiragalo tsa Batswana, e anela ka tsa botshelo jwa bona jo bo tshedilweng ke bagolwane ba bona

mme tsotlhe di fetisetswa go bona ke Plaatje. Plaatje o nnile lesego le go nna botlhale go tsaya ka tsebe mme a fetisetsa kgang ka pene le pampiri, a dira jalo a somarela segaabo le ditsaabo go akaretsa le yona puo e ka nako eo go ne go tsewa e sena babuisi. Bomaleba le patlisiso e, Dobie (2011:138) o neela tshobokanyo ka ga se tlharamololo e e leng sona fa a re:

It can be summarized by saying that in general it changes the way Western civilization has conceived of the world since Plato.

Ka patlisiso e, re ikaelela go tlharamolola, go retololela hisetori ya Batswana go beng jaaka Plaatje a ne a tshwanetse go bo a e neetse fa a ne a ka bo a kwadile ka Setswana mme mabaka le maemo a bokoloniale le a Seyuroopa a mo kganetse go dira jalo ka a kwadile ka Seesimane. Gotlhe go, go tlaa dirwa jalo ka botlalo mo kgaolong e e latelang gonne puo le ditlabakelelo tsotlhe tsa yona jaaka setso sa puo ya gaabo motho, tlhopho ya mafoko go tlhagisa dintlha dingwe, diane, maele le meila le tsona di rwele bokao jo bo thusang ka go tlhaloganya se se anelwang mme go ka dirwa jalo ka katlego ka tlharamololo. Se, se tshwaelwa ke gore ditlhangwa ka kakaretso di bonwa jaaka metswedi e e etsisang dilo tsa nnete, di tlhagisa nnete ka ga botshelo le maemo a jona mo bathong. Ka jalo setlhangwa se le sengwe se ka nna le bokao jo bo fetang bongwe jaaka go bonetse ka *Mhudi*. Basekaseki ka go farologana ba bona *Mhudi* e anela ka tsa lorato le tse dingwe jaaka Midgely (2000:40) a kaya gore e rile fa Plaatje a sena go phasalatsa *Mhudi* a kwalela Molema, a mo itsise fa a kwadile dibuka tse pedi mme a re:

One is a novel – a love story after the manner of romances; but based on historical facts. The smash of the Barolongs at Kunana by Mzilikasi. The coming of the Boers and the war of revenge which smashed up the Matebele at Coenyane by the Allies, Barolong, Boers and the Griquas...

Ba bangwe ba bona e anela ka tsa lefatshe le matlhotlhapelo a Bantsho ba neng ba tshela mo go ona ka paka ya bokoloniale le go ka nna beng ba lefatshe mo Aforikaborwa jaaka go bonetse ka monnamogolo Selogilwe kwa Philippolis. Bangwe ba bona e anela ka ga dintwa le botsalano jwa merafe jaaka Mzilikazi a ne a tlhasela

Barolong kwa Kunana, morago fa ba ntse ba kgarakgatshega, ba rakana le Maburu go tsalana le go ipopa ngata e le ngnwe go ipusolosetsa kgatlhanong le Mzilikazi. Se, se tlhagisiwa ke ena Plaatje (1978:86) ka tlhamalalo fa a re:

This country is all right,...”it has only one serious nuisance and that is, it is infested by Mzilikazi and his ferocious impis. If you helped us to rid the country of this pest, we could make of it the happiest land under the sun.

Tlhobaboroko ke gore le ga jaana se, se bonala jaaka thata ya bokoloniale e ne e fenywa ka nako tsotlhe gonne Maburu a dirisitse Barolong, go ba thusa go ripitla Matebele mme ba sitwa ke go ba abela lefatshe jaaka ba le lwetse mmogo. Maburu a ba kaetse fa lefatshe e tlaa nna lefelo le le tlaa itumelelwang ke botlhe fa Matebele a ka sutisiwa mme ba se ka ba ba direla go ya ka tshepiso eo.

Ka tlharamololo go tlaa re letla go tlhama sešwa ditlhangwa tsa Maforika tse di kwadilweng ka dipuo tsa Sekgoa go ya mo dipuong tsa bakwadi ba tsona. Dobie (2011:147) o baya ntlha e mo pepeneneng ka go re:

Deconstruction amounts to reading the texts in order to rewrite them, to give voice to what has been systematically silenced.

Ditlhangwa tsa Maforika fa di tlharamololwa, di kwalwa sešwa jaaka Dobie a kaya go tlaa re letla go tlhagisa dilo ka setso le ngwao ya segarona go se poifo epe mabapi le melao le maparego a go bua dilo tsa rona jaaka re di dira le go di thaloganya. Go dira jalo, go thusa ka go tswela beng, Maforika mosola gonne bokao jwa tsona e tlaa nna jo ba tlaa kgonang go inakanya le jona.

Dintlha di le mmalwa tse di tlaa tlhagisiwang ka botlalo mo kgaolong ya borataro, di mo moseleng wa tlharamololo e e atlegisang Phetsolelo, e e leng yona mookomogolo wa patlisiso e. Ka *Mhudi* jaaka e le yona padi e re e kayang e le ya Setswana ka patlisiso e, re bona Plaatje a dirisa puo ka mokgwa o o bontshang fa a ikitse e bile a aga kang ka puo e e seng ya metlha go bontsha gore le fa a kwala ka Seesimane, o kwalela le bagaabo, Batswana. Matjila le Haire (2015:17) ba gatelela se ka go re:

*Mhudi* is an allegory or metaphor, that is an implicit and indirect attack on land dispossession, as enacted into law in South Africa in 1913.

Ka go rialo, ga go thata go retololela mogopolo o, go ya ka moo Plaatje a neng a tlhagisa dintlha ka gona, fela a di fitlha mo gare ga puo ya Seesimane. Ka go tlhasela Makoloniae ka ntlha ya lefatshe mo go *Mhudi* mme a sa tlhamalatse kgang ke gona gore setlhangwa se ka tlharamololwa go tlhagisa bokao jo mokwadi a sa bo neelang ka tlhamalalo. Ka tlhaselo e ya lefatshe mo go *Mhudi*, mmuisi a ka ranola setshwantsho seo e le go senola bokao jo bo iphitlhileng. Se, ke sona se se rotloeditseng Matjila le Haire go busetsa Plaatje gae le fa ba dirile jalo ka Seesimane lebaka e ka nna gona gore le ba e seng Batswana ba senogelwe ke molaetsa le phitlhelelo e. Matjila le Haire (2015:17) ba tswelela go gatelela se ka go re:

Sometimes, there is no easy way to speak truth to power, hence Plaatje's extensive use of irony and allusion.

Ponalo e, e senolwa ke gore dikwalo tsa ga Plaatje, tse dingwe tsa tsona tse di nang le dingwaga di le lekgolo di ntse di kwadilwe di itshwaya le go bonala di beile Seaforika le Batswana mo gare, e le bona ntlhakgolo go sa kgathalesege puo e di kwadilweng ka yona. Se se bonala le ka dipatlisiso tsa seakatemi tse di dirilweng ka puo le tiriso ya Setswana mo dikwalong tsa ga Plaatje, le fa di dirilwe ka Seesimane jaaka Mpe, Makhudu, Ndana, Leflaive go kaya ba le mmalwa fela. Se se bontsha fa Plaatje a ne a kwala ka merero ya Maaforika, gotlhe go senolwa e bile go agile mo puong e a e dirisitseng la fa e le ya Sekgoa fela e ageletswe mo Setswaneng. Ke jaaka kwa bokhutlong jwa padi, Plaatje (1978:186) a tlhagisa taelano ya ga Ra-Thaga le de Villiers fa a kaya fa moanelwa *Mhudi* a labalabela go boela gae kwa Thaba Ntsho mme ba laelana le ditsala tsa bona ka seane se se reng:

... 'there's always a return to the ruins, only to the womb  
there is no return.'

Ka Setswana, Plaatje a kaya fa jaanong ntwana e lolwe, marumo a ile fatshe mme ditsala di ka kgaogana gone ba fentse mmaba e bong Mzilikazi mme ba ka boela gae jaanong ba sa boife sepe. Ka go rialo, a dirisa seane sa Setswana a se potokile ka sa

Seesimane gonne ka tlhamalalo a bua ka 'maropeng go a boelwa, go sa boelweng ke teng'. Motswana fa a rialo a dirisa botshwantshi jo bo kwa teng go kaya fa gongwe le gongwe kwa motho a ratang go boela teng a ka dira jalo mme e le fela mo popelong ya ga mmaagwe a ka se kgoneng go boela teng. Dobie (2011:148) a kaela ka go buisa setlhangwa go etswe tlhoko gore se ka ranolwa le go thaloganngwa ka mekgwa e e farologaneng le go senola bokao jo bo farologaneng, fa a re:

Recognizing that a text has a multiple interpretation, the reader expects to interpret it over and over again.

Ka jalo ka tlharamololo go tlaa senola go itemogela mekgwa e mengwe e mešwa ya go lemoga setlhangwa. Se tlhatlhamololwe mo puong ya mokwadi go tlhagisa bonnete jo bo iphitlhileng ka puo e nngwe e a kwadileng ka yona e se segaabo. Ga go gagamatse fa le mo go *Mhudi* re senola kgang ya Batswana e e iphitlhileng mo Seesimaneng go ungwela Makgoa molemo. Se, se bonala gape fa Plaatje a etile a somarela mokgwa o Batswana ba tayang maina ka gona. Go taya padi ya gagwe ya ntlha e a e kwadileng ka Seesimane leina kana setlhogo sa Setswana, *Mhudi* ke ntlha nngwe ya botlhokwa e e rweleng botswana jwa yona. Diteng tsotlhe tsa padi e, di ikaegile ka setlhogo se, se e bile e leng moanelwamogolo wa ditiragalo mme ka go rialo go gatelele ntlha e tlhotlhomiso e, e salaneng morago le yona ka gore *Mhudi* ke padi ya Setswana. Se, se tiisetswa gape le ke ntlha ya gore Mhudi ga se leina fela mme ke leina la mareelelwa la nkokoagwemogolo, leina la motho yo mogolo, yo o tlotlegang mo losikeng lwa gaabo Plaatje. Se o se epela ka medi fa le mo pading ya gagwe a taya moanelwamogolo wa gagwe leina Mhudi. Go ya ka diteng tsa padi, moanelwa Mhudi ga se mosadi fela, ke motho yo montlente, yo bontle jwa gagwe bo tlhagisitsweng ka matsetseleko le ka botshwantshi jo bo tseneletseng moo bo eletsegang jaaka Plaatje (1978:37) a re:

Mhudi had a magnificent figure. Her forehead completed the lovely contour of a slightly emaciated face, the colour of her skin was a deep brown that set off to advantage her brilliant black eyes. A pretty pair of dimples danced around her cheeks when she smiled...

Se, se tiisetsa fa tlharamololo e se go senya, mme e le go lokolola kgang ka dikarolwana tse dinnye kgotsa go e sekaseka ka maikaelelo a go ribolola bonnete jwa yona le botlhokwa jwa yona go babuisi.

Plaatje o tlhagisa moanelwa Mhudi ka bontle jo motho o ipotsang gore a motho wa bontle jo bo kaiwang jo, o a bonwa. Mhudi ga a montle fela, ke segatlhamelamasisi gape, ga a boife sepe e bile o ikaelela go sireletsa monna wa gagwe Ra-Thaga ka sengwe le sengwe se a nang naso le fa ena ka boena a ka itsenya mo kotsing. Fa ba le mo nageng mmogo le Ra-Thaga e bile a lwala, ka bogatlhamelamasisi jwa gagwe, o kgona go thusa monna wa gagwe go bolaya tau e e neng e ka ba tlhagisetsa kotsi, mme e senolwa ke Plaatje (1978: 64) ka mokgwa o o latelang:

She gripped the situation, stepped forward in obedience to Ra-Thaga, and summoning all her strength, she aimed a stab at the lion's heart.

Plaatje o bontsha le go kaya fa moanelwa Mhudi e ne e se mosadi fela mme ntlha e ga e tlhage jalo ka tlhamalalo go bontsha fa a tshwantsheditse nkokoagwe ka moanelwa yo mme ka tlharamololo le go retololela kang gae go ka baya bokao jo bongwe mo pepeneneng jo Plaatje a sa bo neelang ka tlhamalalo jalo.

Maina a tikologo le mafelo, a e leng maitshetlego a ditiragalo di diragalelang mo go ona, le ona o ganne go a tswapola. O a neetse ka maina a ona a Setswana jaaka Thaba Nchu; Kunana, Zambesi le Mosi-oa-Thunya, Bechuanaland le a mangwe go bontsha fa a kwala ka tsa Aforika mme go tlaa tshwanela babuisi go tsaya matsapa, ba ikakanyetse ka mafelo a, go a golaganya le ditiragalo gore ba di thaloganye go ya kwa teng mme ba kgone go fitlhelela bokao jo bo rileng.

Patlisiso e, e gabaletse go tlharamolola kang le go e aga sešwa, e le go arabela fa e le ka ga Batswana ka tlhamalalo. Tlharamololo e, e tiisetse gape ke tiriso ya puo jaaka mokgwa o boPlaatje ba boneng leina le le lešwa, le le ba kgomaretseng le go fitlha ga jaana fela ka ntlha ya pharologano ya dipuo. Se se dirileng gore ba bangwe ba itsape go kapodisa puo ya ba bangwe go fitlha ba ba itheela leina le le bonolo mo go bona mme go kgonege jaaka Willan (2001:10) a re kaela fa a re:

Family tradition has it was while living at Philippolis that Plaatje's forebears first acquired the name 'Plaatje' – meaning 'flat' in Dutch, the name was reputedly given to Selogilwe, Plaatje's grandfather, by a Dutch speaking Griqua farmer on whose land they lived...they have been

either unable or unwilling to pronounce the family name of Mogodi correctly.

Se, se bontsha fa tlharamololo e se go senya mme e le kgaoganya kang ka dikarolwana tse dinnye kgotsa go e sekaseka ka maikaelelo a go senola le go ribolola bonnete le botlhokwa jwa jona go babuisi. Ka teoleina le, la ya kwa Philippolis, go senola bonnete jwa phetogo ya sefane sa gaabo Plaatje go tloga ka rraagwemogolo Selogilwe mme ya nna leina la lelapa go fitlha le ga jaana. Se ke sona se se neng se atametsa Plaatje go babuisi ba lefatshe ka bophara mme ba feleletsa ba mo tsaya jaaka mongwe wa bona ka ntlha ya sefane sa gagwe le fa ena a ne a sa ikobonye ka botswana jwa gagwe. Ba mmona e se wa Aforika le Batswana segolo Barolong. Ke ka tlharamololo e e leng sediriswa sa Phetsolelo fela moo dintlha le kang ya Maforika e e kwadilweng ka dipuo tsa Sekgoa e ka retololelwang go beng gonne le fa ba ne ba mmona botswana, fela ba ne ba mo atametsa kwa go bona gonne a ne a kwala segolo ka Sekgoa e bile a se itse jaaka a ikitse. Go dira jalo go tlaa tshwaela mo goreng bokao jwa nnete jwa gore ba bo ba kwadile jaaka ba dirile bo senoge gonne kang e tlaa bo e tlhagisiwa ka puo e e tlholegileng mo go yona.

Bokao jwa se Plaatje a se tlhagisitseng ka go fetolwa sefane ke bakoloniale, ka ba ne ba na le thata eo mo go ena, go re bontsha go feta ka moo ena a kayang ka gona mme babuisi ba ka epa kang le bokao jo bo letseng mo dintlheng tse di neelwang ka mokgwa oo mo pading ka bophara. Ka tlharamololo, e e leng sediriswa sa phetsolelo babuisi le basekaseki ba tlaa itse tsa botshelo jwa bona ka tlhamalalo jaaka Plaatje a ne a bo anela. Se se diragatseng, sa nnete se se patilweng ka go neelwa jaaka e kete ke boithlamedi fela mo setlhangweng se tlaa senoga e le kang ya nnete e Plaatje a e tlogeletseng Batswana, Barolong le Maforika ka bophara. Ka yona Batswana ba tlaa ikitse, ba itlhaloganya le go itlotla go tloga ka tse bagolwagolwane ba bona ba di dirileng ka paka ya bokoloniale mme ba na le boswa jo ba ka ikaegang ka jona mme e le padi ya Setswana e e kwadilweng ka Seesimane.

#### **4.4 KONOSETSO**

Kgaolo e, e neetse tshedimosetso ka ga maremelo a tiori e bong moikaego o taoto ya Phetsolelo e emeng mo go ona. Ka yona Phetsolelo e anegilwe le go tlhalosiwa maleba le maikaelelo a patlisiso e. Phetsolelo e tlhalogannwa fa ka go tlhaloganya gore fa re phetsolela, re tota re kaya eng moo go neetsweng ka tlhamalalo e le go retololela kang

gaabo yona, go beng ba yona jaaka e tshwanetse go utlwala jaaka ya bona tota. Ntlhakgolo e le go bontsha fa re lemoga pharologano magareng ga Phetolelo le Phetsolelo mme di le mosola tsoopedi fela di farologana go ya ka patlisiso e. Phetolelo e le ya ka metlha ya go fetisa molaetsa go tswa go puo e nngwe go ya go e nngwe fa Phetsolelo e le kagosešwa, tlhamosešwa, go retololela dilo kwa di tshwanetseng tsa bo di tlhologileng teng. Se e le gore di nne le bonnete le bokao jo bo maleba ka di sa fothwe ka puo e e seng ya mokwadi jaaka go diragetse ka dikwalo tsa Maaforika tse di kwadilweng ka Seesimane.

Ditiori tsa Phetsolelo di thadisitswe ka botlalo go bontsha kamano le motheo wa tsona go kgontsha Phetsolelo e e ikaeletsweng ka patlisiso e. Tsotlhe di theetswe mo pakeng ya bokoloniale e e neng e gatelela fa dipuo tsa Maaforika di se na babuisi mme molemo e le go dirisa puo ya Sekgoa go fitlhelela bontsi jaaka lefatshe le ikadile. Ke jaaka Leflaive (2014:233) a kaya ka tlhamalalo ka go kwala ka ga Plaatje ka Seesimane, ena a ne a sena boyo gonne e se wa Aforika fela a kgatlhegetse modikafatshe yo. O ema ka ntlha e e latelang go tlhalosa maemo a Plaatje le puo ya gaabo di neng di le mo go ona fa a kwala *Mhudi* ka go re:

Plaatje, wrote in English in order to reach a wider public, because at the time his readership was mostly composed of White people since only a few Blacks could read and afford the cost of a book.

Se, se kgonagetse gape le gore maikaelelo a go kwala *Mhudi* ka Seesimane e ne e le se Plaatje a neng a se dira a ipona mme a ineela gonne a ne a lebile tse dikgolo go pota phasalatso ya *Mhudi* ka kwa e bong go kokoanya matlole a godisa Setswana ka go phasalatsa dikwalo tse dingwe morago ga foo. Ntlha e, e nnileng morwalo mo go ena botshelo jwa gagwe johlhe mme a sa ineela le fa matlole a ne a eta a mo tlhokisa boroko moo dingwe tsa dikwalo tsa gagwe di sa tlhabelwang ke letsatsi. Phetsolelo e, e dirwa jaana gonne e le yona lebone le le ka bonesetsang tsela dikwalo tsa Maaforika tse di kwadilweng ka Sekgoa ka go tlhamiwa sešwa ka dipuo tsa gaabo tsona segolo ka ga jaana di tlaa nna le babuisi mme seipato se tlhokege. Se se dirwa ka go di ntsha mo pakeng ya bokoloniale mme di gorosiwa mo pakeng ya Botswana-bokoloniale ka Phetsolelo jaaka go tlhalositswe mo kgaolong ya boraro le kwa pele mo go ya borataro.

## **KGAOLO 5:**

### **TAOTO YA PHETSOLELO JAAKA MMUSETTSAGAE**

#### **5.1 MATSENO**

Maikaelelo a kgaolo e, ke go sedisisa ka ga taoto le tsela e e ka salwang morago ka yona go fitlha e nna mmotlolo o o feletseng o go ka ikaegwang ka ona go ya pele mo dipatlisisong tsa mofuta o. Ka yona go lebilwe bogolo go tlhama tiori e e ka gapang le go tsamaisa patlisiso e e maleba le go fudusa dikwalo, kitso le matheriale wa Maaforika o o thophilweng ke bokoloniale. Ka tiori re kaya bogolo 'kakanyotheo', ka tlhamalalo ke se dikakanyo di theelwang mo go sona, ke motheo wa dikakanyo. Ka tiori e le go thadisa ka ga taoto jaaka e le mooko wa patlisiso e. Ka yona, re e leba e le lefokolešwa le le tlhalosiwang e le go akanya ka ga sengwe, go batla tsela e mmatlisisi a ka mekamekanang le kgang ya gagwe ka gona le go tsitsinya mekgwa e go ka dirwang dilo ka gona. Ntlha ya pele e tlaa thadisa ka go neela tlhaloso ya se taoto e leng sona. Go latele go sedisisa ka ga se se taotwang, se tota se dirwang fa go taotwa mme go sa tlogelwe kwa morago mabaka a a e tlhotlheletsang. Se se rotloediwa ke gore fa taoto e dirwa mabaka a bo a le mašwa kgotsa a sa bonale sentle go ka fitlhisa mmatlisisi kwa a batlang go ya gona.

Taoto e, e tlaa dirwa go lebilwe gore e ka nna maleba jang le se patlisiso e, e se totileng bogolo e leng go e kaya jaaka mmusetsagae wa dikwalo tsa Maaforika. Ntlha e le gore di kwalwa ka merero le ditiragalo tsa Seaforika mme di kwadilwe ka Seesimane mo pakeng e le ya bokoloniale. Se, ke se patlisiso e, e se bitsang 'Phetsolelo' e lebile go tlharamolola, go aga sešwa dikwalo tse le go di retololela mo setsong, ngwaong le puo ya bakwadi ba tsona, mme ka patlisiso e, go totilwe *Mhudi* ka Sol T. Plaatje. Se, e le sona se se tlaa betlelang Maaforika motlhala, tsela le mokgwa o ba ka o salang morago le go bolotsa letsholo la go ya kwa Seesimaneng go ya go thopa thoto ya bona jaaka dikwalo ka kakaretso tse di kwadilweng ka ga matlhale, kitso le dikgono tsa bona mme di busetswa gae mo dipuong tsa Seaforika. Mmusetsagae e bong yona Phetsolelo e tlaa tlhalosiwa mo kgaolong e, e le mokgwa o e tlaa tsamaisiwang ka ona go netefatsa fa go retolola go, go dirwa ka nepagalo moo dikwalo di tlaa boelang gae di na le botshelo mo setsong sa Seaforika. Ka go nna le botshelo go solofelwa gore di bo di buisega, di tlhaloganyesega, di thadisetsa Maaforika ka ga bona, ka ditsabona mme di

tlhagisiwa maleba le setso le dingwao tsa bona moo ba ka kgonang go inaakanya le tsona ba sa okaoke.

Ka kgaolo e, motlhala wa mmusetsagae wa dikwalo tsa Maaforika, o thalwa go bontsha fa di ne di kwalwa le go kwalelwa go kgotsofatsa ditlhokego le melao ya bokoloniale. Ka motlhala o, di tlaa tswa mo bokolonialeng mme di go goroge go beng di le mo maemong a a kgotsofatsang a paka ya Botswa-bokoloniale. Taoto e, e ka kgonega ka go tlhagisa bothata mabapi le gore ke ka ntlha ya eng re taota phetsolelo, mabaka a a tlhotlheleditseng bothata jo jaaka bokoloniale, le gore a go taota go le botlhokwa gore dikwalo tse di phetsolelwe, segolo jaaka e e totilweng ka patlisiso e, e bong *Mhudi* ka Sol T. Plaatje. Paka ya bokoloniale e jele tloo ya tlwaela ka go kwadisa Maaforika ditsabona ka puo ya seeng gore ba ba thopele ruri, ba itebale ba bo ba tseye gore puo tsa bona ga di kgone go bua dintlha le go naya mabaka ka tshwanelo mme di ka utlwala le go nna le boleng, segolo fa di neetswe ka puo ya seeng jaaka Seesimane. Se, se tlaa khutlisiwa ke moonono wa patlisiso e, wa gore ka paka e, ya bokoloniale e khutlisiwa ga jaana mo Aforika, Maaforika bogolo ba itlhomele le go akanya ka ditsabona le segabona go akaretsa gareng ga tse dingwe go batlana le thoto ya bona e e mo Seesimaneng mme ba e busetse gae ka se patlisiso e, e se bitsang Phetsolelo. Se, se tsosa mogopolo wa gore phetolelo e e ntse e le teng, e dirwa lefatshe ka bophara, maikaelelo e le go kopanya ditšhaba tsa lefatshe tse di buang dipuo tse di farologaneng mme di kgona go ka tlhaeletsana ka dikwalo, ka puo e e tlholwang ke phetolelo. Phetolelo e, ka nako yotlhe e ne e direlwa fela go fetisa molaetsa go tswa go puo e nngwe e e sa tlhaloganngweng go ya go e nngwe e e tlhalogangwang. Phetolelo e dirwa bogolo go sekametswe go mokwadi wa dikwalo tsa puobotso ntle le go ikata tlhogo ka go tlhaloganya setso, ngwao le boele jwa puo go tswa mo tsalong ya mmuapuo e a kwadilweng ka ga yona gore le fa di fetolelwa di nkge setso le ngwao ya ba puophetolelo.

Ka Phetsolelo, go isa kwa goreng go retololwe kgang ya Seaforika sešwa ka go e tlhama maleba le setso sa yona, e tlhatlhamololwe gonne boAforika jwa yona bo khupeditswe ke bokoloniale. Se, e le ka ntlha ya gore bokoloniale jo, bo ne bo tlotlomaditse Seesimane gareng ga Maaforika le fa dipuo tse dingwe jaaka Sefora le tsona di ne di itlhomile kwa pele ka nako eo. Ka Phetsolelo jaaka go tlhalositswe kwa tshimologong go tlaa tlhamiwa molebo le mmotlolo o o tlaa thusang kgang ya Seaforika go kwala hisetori le ditiragalo tsa bona di utlwala Seaforika mme di sa pekannngwa le

Setswana se se nkgang Seesimane. Ka Setswana se se nkgang Seesimane, re kaya mokwalo le ditlhaka tsa Setswana mme di utlwala Seesimane, di tshwaelwa go utlwala jalo go le gantsi ke phetolelo. Ke jaaka go le botlhokwa gore go taotwe Phetsolelo ya dikwalo tse le go di betlela tsela ya go amogelwa mo pakeng ya Botswa-bokoloniale.

## 5.2 TAOTO

Taoto ke lefokolešwa le patlisiso e, e tlaa le dirisang go akanyetsa sengwe ka go se batlela tsela, mokgwa, thulaganyo e kwa bofelong e ka re fitlhisang mo go tthameng tiori go rarabolola se se akanyeditsweng. Go le tlhalosa botoka, go ka lejwa sekao jaaka motho o tshwanelwa ke go tsaya loeto go ya golo gongwe mme a sa itse le gore o tlaa fitlha jang kwa teng. Sa ntlha, ke go itse leina la lefelo le a yang kwa go lona mme go tloga foo a akanye ka gore o tlaa fitlha jang kwa teng. A akanye ka ga tsela e a tshwanetseng go e tsaya, a batlisisa gore go tlhokega sepalangwa sa mofuta mang mo tseleng eo, a ke ka koloi, bese, sefofane mme morago o ipotse gore o tlaa di fitlhelela kwa kae le gona jang gore di mo ise kwa a ya teng. Fa a kokoantse tshedimosetso yotlhe e, a ka tsena jaanong mo loetong a itse gore o tsamaya jang, kae, o palama kwa kae mme e nne gona a nnang le tshepo ya gore o tlaa goroga. Se, se ka kgonagala fela fa motlhami a batlisisa le go tla ka kakanyo e e tseneletseng ya gore ke ka ntlha ya eng a bona dilo jaaka a di bona le go nna le leano la gore o tlaa rarabolola bothata jang. Ka jalo, go taota go ka lejwa gape jaaka go thala thulaganyo ya dikakanyo ka ga sengwe. Ke jaaka Swedberg (2016:8) a bona go taota, go e leng '*theorizing*' ka go re:

Theorizing takes place both in the context of discovery and the context of justification. You need to be able to theorize in order to produce an insight about the problem you are researching.

Ka taoto, re dirisa tiori e nngwe go tlhama e nngwe, go dirwa jalo go lebeletswe gore go tlhotlhomisiwa ka ga sengwe. Morago go agiwa bokao ka go tlhama le go tlaleletsa kitso ka ga karolo ya kgang e re e totileng, e re tlhotlhomisang ka ga yona. Ka patlisiso e, bothata ke go taota Phetsolelo jaaka mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka molebo wa Botswa-bokoloniale. Fa bothata bo eme jalo, ntlha ke gore re tlaa dira taoto e ka mokgwa ofe. Go tlhaloganya ka moo taoto e ka dirwang ka gona, go botlhokwa gore yona ka boyona e tlhalogangwe pele ka tsenelelo.

Go kaya fa taoto e direlwa gore mmatlisisi a bone lesedi la go akanya, go batlisisa le go sekaseka. E kgonega fa mmatlisisi a na le bonnete le dinnete ka ga se a batlisisang ka ga sona. A tsetsepela mo bothateng jo a batlisisang ka ga jona le gore o bona bo ka rarabololwa jang le fa a sa ntse a bo akanyetsa mme a na le tshepo ya go ka utolola diphithlelelo tse di rileng. Ka ntlha ya se, mmatlisisi a nne le phisego ya go kokoanya bokao jo bo ka atolosang kitso ka ga dikakanyo tse lefatshe le nang natso ka ga setlhotlhomiswa se a mekamekaneng naso. Rosamond (2000:5) le ena o kaya fa taoto e le selo sa bothokwa fa a re:

Theorising is useful as it helps to 'intellectualize perceptions.

Ka go rialo, go kaiwa fa re taota gore re kgone go nolofatsa le go tlhalosa lefatshe, mme ka lefatshe a kaya dikakanyo, megopolo le kitso e batho ba tshelang ka yona le go dira dilo tse di farologaneng ba ikaegile ka yona. Se, se gatelelwa ke ntlha ya gore batho ba tsetswe ba na le bokgoni jwa go akanya, ba ka kgona go dira jalo le ka megopolo le dikakanyo tse dišwa ka go tlisa tse dingwe tse dišwa. Mme go ka nna maleba jaaka ka dikwalo tsa Maforika tse di kwadilweng ka Seesimane mo patlisisong e, go ikaegilwe ka *Mhudi* ya ga Sol T. Plaatje. Rosamond (2000:5) o tswelela go tlhalosa taoto le go tiisa bokao jwa yona ka go re:

Theorization is a process whereby facts about the world can be observed and then be tested to see if they are true or false based on the observation of evidence.

Go tiisetse ntlha ya go dira gore taoto e nne jaaka e ka nna, go tlhamiwa letlhomeso le le tsharololang kgang ka dikhoutu tse di senolang bokao jo bo rileng. Go dira jalo go tlhotlheletse gore tthaloganyo ya batho e itetle go nna le bopaki le bosupi jwa maitemogelo a a ka tlhatlhibiwang ka dintlha le mabaka a a rileng, le fa a ne a sa ikaega ka tiori epe. Go bonala ntle le pelaelo gore go taota go tla pele ga tiori ka boyona gone gore tiori e nne teng, e tshwanetse go akanyediwa gore e tlaa bo e rarabolola bothata bofe, ka go dira eng, jang le go tlhagisa phithlelelo efe. Ke gore, batlhotlhomisi ba akanye ka ga selo se se rileng pele ba ka se tlhamela tiori. Lebaka e le gore tiori nngwe le nngwe e tlhametswe go tota selo se se rileng mme e bile tiori e le nngwe ga e rarabolole mathata otlhe. Ntlha e, e senolwa ka tlhamalalo ke Swedberg (2016:9) fa a re kaela ka go re:

Theorizing comes before theory in the actual process involved in the production of social scientific works. He suggests that theorizing should come before theory or attention to theory should come before attention to context.

Go totobetse gore mmatlisisi a akanye pele, a itse setlhotlhomiswa sa gagwe le gore o batla go fitlhelela eng ka sona mme e nne gona a ka se batlelang tiori. Ke jaaka patlisiso e, e totile Phetsolelo jaaka mmusetsagae wa dikwalo. Maikaelelo ke gore kwa bofelong dikwalo tse, di fudisiwe go tswa mo pakeng ya bokoloniale. Mo pakeng e, go ne go patelesega gore di kwalwe ka Seesimane le fa di ne di sa anele ka Maesimane mme di anela ka Maaforika le ditiragalo tsa bona. Fa di boetse gae, ke fa di le mo pakeng ya Botswana-bokoloniale mme di kwadilwe ka dipuo tsa Seaforika. Di tlaa bo di neela dintlha jaaka di itsiwe le go amogelwa ke Maaforika ka bobona, di le maleba e bile di tshwanela setso le ngwao ya Seaforika. Fa go le jalo, kgang le ditiragalo di nna le tlhaloganyo e beng ba ka inakanyang le yona mmogo le go nna seipone sa bona se se sa sirweng ke sepe jaaka bokoloniale. Bokoloniale bo ne bo laola gore dikgang, segolo tse di tlhagisang Moaforika jaaka Moaforika tota di potokwe, di phefofatswe, di fitlhe Boaforika jwa bona. Go dirwa jaaka e kete bona ga ba ikitse e bile ga ba kgone go itlhagisa jaaka ba ikitse. Mongwe le mongwe o itlhagisa go utlwala fa a itlhagisa ka puo ya gaabo, Nelson Mandela o akgetse mabapi le ntlha e ya tiriso ya puo ya gaabomotho, a re tlhaba botlhale mabapi le fa re batla go bua dilo tsa botlhokwa le bagarona. O tshwaetse ka go re 'fa o bua le motho ka puo e a e tlhaloganyang, molaetsa wa teng o ya kwa tlhogong, mme fa o bua le motho ka puo ya gaabo, molaetsa oo, o mo kgoma bolota jwa pelo.' Gotlhe a kaya fela gore motho o amogela molaetsa go tswa kwa boteng jwa pelo e seng fela go o tlhaloganya mme o sa mo tsikinye maikutlo le tlhaloganyo ka gope.

Ka go rialo, patlisiso e, e gabaletse go taota Phetsolelo jaaka mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane gore di tle di kwalwe ka dipuo tsa Seaforika. Se, se direlwa gore Maaforika a ka di tlhaloganya, le go inakanya natso mme ba ikutlwa e le tsa bona, di le ka ga bona e bile ba ipona mo go tsona ba se na pelaelo. Ka taoto e, go tlaa tsalega tiori e e tlaa dirisiwang, e le matantabelo a gore tsela go tsewa efe, e tsamaiwa jang le gore go busetsagae dikwalo tse go direlwa eng.

### 5.3 KA GA TIORI

Fa taoto e dirilwe ka nepo, go latela tiori e e tlaa betlelang patlisiso e tsela e e salwang morago go fitlhelela setlhotlhomiswa. Le fa go akantswe, go tshwanetse gonne le thulaganyo ya megopolo gore dilo di tsamaisiwe ka thulaganyo le tatelano go fitlha kwa go iwang gona. Go aga tiori morago ga go e taota, go ka akanyediwa ka go neela sekao jaaka fa go itemogelwa bolwetse jo bo rileng jo bo sa itsiweng mo botshelong jwa batho fela. Sa ntlha go tshwanetswe go tlhotlhomisiwe gore ke bolwetse jwa mofuta mang. Go lekolwe, go batlisisiwe gore bo tlhotswe ke eng. Bo tlhatlhabiwe go bona gore bo ka alafiwa jang, ka eng gore bo fole. Kgankgolo ka jona ke gore bo alafiwe mme bo fodisiwe. Go ka dirwa jang? Sa ntlha ke gore go tlhotlhomisiwe ka ga jona gore bo batlelwe kalafi mme kalafi eo e tsamaisiwe ka tsela e e maleba e e theilweng gore e atlege ka go tlisa phekolo le pholo. Tiori e ka bonwa jaaka selo sa mofuta oo gonne e tlaa nna tsela le thulaganyo ya go dira dilo go fitlhelela ntlha e e rileng, ke jaaka Rapoo (1993:11) a e tlhalosa ka go re:

...ke mekgwa e e farologaneng ya bosaense e e  
rotloetsang basekaseki go leba 'ditlhangwa' ka yona.

Se, se agela patlisiso mogotlha o e ka tsamayang ka ona gore e se tlale le naga mme go netefaletse mmatlisisi go nna le matantabelo mo go se se batlisisiwang. Se, se gatelelwa le ke Swanepoel (1990:1) fa a re:

A theory is simply a framework or system of ideas which  
serves as an explanatory base for suppositions... and  
findings of scholarly enquiry.

Ka se, go kaya gore ka tiori mmatlisisi o a bo a rulaganya megopolo le go e batlela ditheo tse patlisiso e tlaa theelwang mo go tsona le go tsamaisiwa ka tsona. Ka nako yotlhe batlhotlhomisi ba na le tiori mo tlhaloganyong gonne fela fa a leka go tlhaloganya karolwana e nnye ya kgang e kgolo jaaka ka go taota tiori ya Phetsolelo ya dikwalo tsa Maforika tse di kwadilweng ka Seesimane. Tiori e e akantsweng, e tshwanetswe go dirisega go ralala lekala le le lengwe. Ka patlisiso e, go tlaa lejwa gore e thuse ka MMUSETSAGAE wa dikwalo tse di kwadilweng ka paka ya bokoloniale ka dipuo tsa Sekgoa go totilwe *Mhudi* ka Sol T. Plaatje le go nna maleba go tse dingwe ka

kakaretso. E tshwanetse go ka tlhatlhabiwa ka makala a mangwe, go netefatsa fa tota e dira.

Tiori e direlwa ka jalo go tlhalosa, go kabakanya le go tlhaloganya ponalo e e rileng. Go le gantsi e dirisetwa go gwelha le go atolosa kitso e e setseng e le teng mo selekanyetsong sa dikakanyetso tse di tseneletseng, tse di tlamelang megopolo mo go sengwe. Rosamond (2000:5) o kaya se tiori e se dirang ka go re:

Theory creates frameworks that codify and make sense of people's perceptions about things and allows empirical evidence to be tested.

Ke jaaka ka patlisiso e, re taota Phetsolelo gore re tle re nolofatse dikakanyo, megopolo le mekgwa ya go busetsa gae dikwalo tsa Maaforika tsa Seesimane. Swedberg (2016:9) o nopola Abend (2008) go tiisetse se tiori e leng sona ka go re:

Theory is a multivalent term, which means different things to different people.

Ka patlisiso e, tiori e kaya selo se le sengwe fela, e bong lethomeso le megopolo le dikakanyo di ka phuthololwang ka lona go neela setlhotlhomiswa bokao le tlhaloganyo mo go ba ba e dirisang.

#### **5.4 BOTHATA JWA GO TLHAMA TIORI**

Mmatlisisi fa, o tlhama tiori ya Phetsolelo a lebile go retololela gae dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka paka ya bokoloniale. Ka patlisiso e, re ikaelela gore di tlhabelwe ke letsatsi mo pakeng ya Botswana-bokoloniale. Se, se tlholwa ke gore ba kwadile jaana ba kgotsofatsa paka e e rileng e e ka bo e ba laoletse go tlhagisa dikgang le ditiragalo tsa bona tsa Seaforika e seng jaaka ba ne ba ka dira fa ba ne ba di neela ka puo ya bona. Tikologo le maemo a ba kwaletseng mo go ona di nnile le seabe mo mererong e ba kwalang ka yona mme se, se ame le setaele se ba tlhagisang morero le kanelo ka gona. Ka patlisiso e, re ikaelela go di busetsa gae mo setsong le puong ya gaabotsona mme go ikaegilwe ka *Mhudi*. Se, se sekaseka gore a Plaatje o neetse kgang jaaka a ne a ka e neela ka Setswana. Kgang ya ga Plaatje mo go *Mhudi* ga se maitlhamelo a gagwe jalo mme ke dikgang tse a di tlotletsweng ke

bagolo fela ena a ne a batla go di somarela gore e se kwa bofelong tsa nyelela. Se, se senolwa ke Ifediora (2018) fa a kaela ka dikwalo ka go re:

Literature has different phases which include pre-colonial, colonial, post-colonial stages which have significantly influenced the themes and styles of African writers.

Se, ga se a diragalela Plaatje a le esi, bakwadi ba tshwana le Achebe, Ngugi, Mphahlele le ba bangwe ba kwadile ba le kwa dinageng tsa boeng tsa bokoloniale. Ba ne ba dira jaana ba potapotilwe ke sekgoa, mo lefatsheng la makgoa, ba tshwanelwa ke go obamela melao ya sekgoa e seng jalo dikwalo tsa bona di ne di ka se tlhabelwe ke letsatsi. Ke jaaka *Mhudi* e kwadilwe ka 1917 mme ya konosetswa ka 1920 fela ya phasaladiwa ka 1930 gone go ne go se ope kgotsa bape ba ba neng ba ithaopa go e phasalatsa go fitlha e tsewa ke ba Lovedale Press. Bona ba ne ba mo laolela go e henahena ka moo ba neng ba laela ka teng gore e tle e kgotsofatse go ka phasaladiwa ke bona. Se, ke sona se se tshwaetseng dikgang tse tsa Seaforika go neelwa di fokoditswe botsona, di manne, di tlhotlilwe mafura a Seaforika. Fela Plaatje, Achebe, Ngugi le Mphahlele ba kgonne go tsetsepela ka go latlhela tsa puo ya gabona jaaka go dirisa maina a segabona foo le fale, diane le maele a Seaforika go neela kang e le nngwe, e kgolo ka mafoko a makhutshwane jaaka dipuo tsa bona di letla. Couzen o utlwala ka tlhamalalo mo matsenong a Plaatje (1978:7) fa a re:

Throughout the novel, he explores the qualities of traditional life which seem to make it more attractive than the life of the usurpers.

Se, ke sona se se tlhotlheletsang patlisiso e, go ribolola tiori e Phetsolelo e ka dirwang ka yona go bontsha fa e se phetolelo ya ka metlha e e tlwaelegileng. Go bontsha ka moo e ka tlharamololwang ka teng go thadisiwa jaaka e kete e simolotse e kwadilwe ka puo ya Setswana mme seo se neye Phetsolelo boleng le go bontsha fa e ka dira. Kwa dipuisanong tsa bakwadi, kwa go neng go ngunangunwa ka ga mosele mongwe wa go thopa letlotlo la Maforika le mokgwa o le ka salwang morago ka gona go na le phetolelo ya ka metlha, Shole (2016) o ne a tshwaela ka go re:

I propose the use of translation (PHETOLELO) to reclaim the African creative talent we have lost to European languages thanks to well-known historical factors. That form of translation I shall term PHETSOLELO.

Tshwaelo e, e ne e kaela fa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane di sa ntse di ka gololwa mo bokgobeng jwa bokoloniale mme tsa busetswa gae ka Phetsolelo gonne phetolelo yona e sa ntse e na le go timetsa motlhala wa tsona ka go di neela e di atametsa le puobotso ya tsona. Go bontsha fa dikwalo tse di tlhoka go phetsolelwa, ka go tlhamelwa sešwa mo setsong sa Seaforika ka e le ka ga Aforika le Maaforika, mo matsenong a *Mhudi* ka Plaatje (1978:11), Couzens o tiisetsa ntlha ka go re:

Thus in *Mhudi*, Plaatje ... is also intent on re-interpeting history from the point of view of his own people.

Bothata ke go re hisetori e ya ga Plaatje e sa ntse e sa fitlhelege ka puo ya gaabo. Ka tiori e e tlang ka Phetsolelo jaaka mmusetsagae, dikwalo tsa Maaforika di tlaa neela tsela, mokgwa le molebo o o ka salwang morago go di busetsa gae mo Aforika. Pusetso e, e gatelelwa le go arabela maitlomo a patlisiso e ka go arabelwa le ke Couzens mo go Plaatje jaaka go kailwe fa godimo.

Le fa Plaatje le bakwadi ba bangwe ba Maaforika ba ne ba rata go ranola hisetori ya bona sešwa, seo ga se a bona katlego ka ntlha ya puo e ba e dirisitseng, e bong Seesimane mme thanolo eo, e utlwiwa segolo ke ba puo e sele go na le Maaforika ka bobona. Patlisiso e, ka jalo e taota tiori e e tlaa dirisetswang go e ranola botoka, go kwala sešwa le go anela sešwa (*re-storying*) hisetori ya Maaforika ka kakaretso le Batswana segolo go totilwe *Mhudi* gore beng ba e buise le go e tlhaganya botoka ka puo ya bona. Ka taoto e ya tiori ya Phetsolelo, go tlhagisiwa mmotlolo o o tlaa bontshang fa Phetsolelo e le phetolelo ya lekala lengwe le lešwa le le direlwang go busetsa dikwalo tsa Maaforika tse di kwadilweng ka Sekgoa/Seesimane gae. Ke Phetsolelo gonne di tlharamololwa gore di utlwale Seaforika. Go sedisisa ka boteng ka ga se Phetsolelo e leng sona, puo ya ga Shole (2016) o tshwaela ka go re ke:

Renativisation of Euro-African literature through translation into the native (African) languages of the writer, character, setting and the experience narrated.

Ka Phetsolelo, dikwalo di tlaa utlwala jaaka e kete di simolotswe di tlhametswe mo setsong, ngwaong ya Seaforika. Munday (2007:85) le ena o tiisetsa ntlha e ya gore le fa go dirisiwa phetolelo go sa ntse go tlaa nna bothata, ena o tshwaela ka go re:

...particularly in translation, between the distant languages and culture, utterances cannot be taken at face value.

Se, se tiisetsa ntlha ya gore le phetolelo e sa ntse e tlogela mekhino e e tlhokang go thibiwa mme seo se ka dirwa bogolo fela ka yona Phetsolelo e patlisiso e, e e betlelang tsela. Modi wa mathata a go tlhama tiori ke bokoloniale le tsotlhe tsa paka ya jona. Go kwala ka Seesimane, Sefora le dipuo tse dingwe tsa bokoloniale, e ne e se boikgethelo jwa bakwadi ba Maaforika. E ne e le letlhoafalelo la gore kgang tsa bona di se lebalwe, le go ikgatholoswa mme go le botoka fa di ka tswela ntle gore le bona Makoloniale ba di utlwe, ba di itse mo go lekaneng, ba bo ba thaloganye Moaforika ka tsona. Ifedoria (2018) o gatisa ntlha e ka go re:

Many African writers wrote through the medium of English/French in order to communicate to a larger number of readers and perspective readers who read their creative works.

Ba ne ba dira jalo, ka go kwala ka dipuo tsa seeng go leka go tlhalosa ka tlhamalalo le go siamisa ka moo Aforika e neng e tlhagisiwa ka gona ke bakoloniale ka nako eo. Se, e le gore fa hisetori ya bona e ne e senolwa ke bona ka puo ya bokoloniale ba sa ntse ba ka ntsha nnete mme ba ete ba e potoka ka segabona. Se ba se direla gore bokao bo se tswapoge botlhe jaaka fa ba dirisitse dingwe tsa diane, maele, botshwantshi tse di somarelang setso le boAforika jwa bona le fa di tlhagelela mo Sekgoeng. Se, se senotswe le ke Matlajila le Haire (2015:18) fa ba leba seabe sa ga Mpe sa tshomarelo le kgodiso ya puo ya Setswana ka Plaatje ka go re:

Mpe extends our understanding of *Mhudi* by examining Plaatje's indigenization of the form of the novel through

incorporation of proverbs, folk narratives, the oral prose narrative, praises and songs.

Ka go rialo, go bontsha gore le fa Plaatje a ne a kwala ka Sekgoa sa kwa Engelane o ne a bua ka tsa kwa gaabo, o ne a di gatisa le go di totobatsa ka diane, maele, dinaane le dipina go bontsha fa tota kgang e le ya Batswana le fa e kwadilwe ka Seesimane. Se, se totobatsa selelo sa ga Matjila le Haire (2015) ka phasalatso ya bona ya setlhogo se se reng '*Bringing Plaatje Back Home ... GA E PHETSOLELE NAGENG. 'Re-Storying' the African and Batswana Sensibilities in his Oeuvre*'. Le fa phasalatso e, e kwadilwe ka Seesimane mo pakeng e, fela e mo moonong wa go anela tsa ga Plaatje sešwa, di anelwa ke bagaabo mme ba di thagisa ka mokgwa o di tlaa fitlhelelang le go kgoma Batswana bolota jwa pelo. Ka tiori e e tlhamiwang ka patlisiso e, dikwalo tsa Maaforika tse di kwadilweng ka Seesimane di tlaa tswa mo pakeng ya bokoloniale mme di bulelwe dikgoro mo pakeng ya Botswa-bokoloniale.

## 5.5 TLHOKEGO YA PHETSOLELO

Phetsolelo (*Transcreation for Cultural Repatriation*) jaaka e thagisitswe mo kgaolong ya ntlha le ya bone e tota e le botlhokwa gonne ka yona dikwalo tsa Maaforika jaaka tsa ga Plaatje tse di kwadilweng ka Seesimane, di ka lejwa sešwa go retololelwa mo puong ya bakwadi ba tsona. Ka Phetsolelo, re nna kगतlhanong le ditlamorago tsa bokoloniale jaaka tiriso ya Sekgoa ke bakwadi ba Maaforika a mantshonyana. Ke jaaka Shole (2016) a kaya botlhokwa jwa Phetsolelo ka tshwaelo ya go re:

I propose the use of translation (phetolelo) to claim the African creative talent we have lost to European languages That form of translation, I term 'Phetsolelo'.

Ka go rialo Phetsolelo e kaya "go fetola/boela go maemo a pele/busetsa/phetogo e go ya ka bokaelo jwa tlhotlhomisi e go tswang mo moding wa seane sa Setswana se se reng 'ga e ke e phetsolela nageng (kgomo)'. Seane se sa Setswana fa se feletse se buisega ka tsela e 'Kgomo ga e ke e phetsolela nageng' mme ka Seesimane go ka tse '*A bovine never strays and stay away until its horns degenerate or convert from ageing*'. Ke botshwantshi gonne se malepa le go gola ga kgomo mo Motswaneng le gore Motswana o ne a tsaya matsapa afe fa a lemoga gore kgomo ya gaabo e setse e tsofala mme e sa ntse e ile le naga go lo gongwe. Fela jalo, ka puo ya papiso, padi ya

ga Sol T. Plaatje e se kitla e tsofalela mo Seesimaneng mme e tshwanelwa ke busetswa gae mo puong le setso sa gaaboyona, Setswana. Se ga se motlholo gonne tumedi ya Batswana e lepile dintlha ka 'itlho le le ntšhontšho ka go tseweletsa bontswantshi jo go ya pele ka diane. Makaelagongwe a seane 'ga e phetsolele nageng', ke 'maropeng go boelwa, go sa boelweng ke teng' le 'gaabo-motho go thebe phatshwa' tsotlhe di kaya fela gore kwa bofelong sengwe le sengwe kgotsa batho ba itharabologelwe, ba ikitse fela jaaka patlisiso e, e dira ka *Mhudi* go e bega mo Aforika le mo Batswaneng ka kakaretso.

Mo bokaelong jwa patlisiso e, go kaya go busetsa *Mhudi* gae mo Setswaneng pele e tsofalela nageng, e felela teng kwa Seesimaneng. Se, se tlaa dirwa jalo ka taoto/go sekaseka tlhokego ya Phetsolelo. Tlhokego e, e dirwa ka go sekaseka diteng tsa padi tse e leng hisetori ya Barolong le go bona kgolagano ya padi le bokao jwa yona. Ka go rialo patlisiso e tlharamolola (*deconstruct*) diteng le makala a tshwana le maina a baanelwa, mafelo a ditiragalo le kanelo ka kakaretso. Go dira jalo go tlaa gatisa se Shole (2016) ka puo ya gagwe, a se kayang ka go phetsolela fa a re ke:

Translation of 'Euro-African' literature back into native (African) languages of the writer, story, setting and characters.

### **5.5.1 Dikgwetlho tsa go phetsolela *Mhudi***

Sa ntlha ke go ipotsa gore ke ka ntlha ya eng fa Maaforika ba ne ba kwala ka Seesimane e tswe e se puo ya bona. Go ka bontsha fa bokoloniale bo ne bo tsere sefoka, bo busa, bo laela mme fa Moaforika a ne a eletsa go tshela a kgotsofetse ka se a se dirang bogolo go kwalela go phasalatswa. Bokoloniale bo ne bo pota tsotlhe kwa godimo, ga go makatse fa Plaatje a konoseditse padi ya gagwe ya ntlha ya Seesimane, *Mhudi* ka 1920 mme ya kgona go ka phasalatswa morago ga dingwaga di le lesome, ka 1930. Bakwadi ba Maaforika jaaka ena Plaatje, Achebe le Mphahlele ba dirile jalo mme e se gore ba ne ba lebetse gore ke bomang. Ke jaaka patlisiso e, e itebagantse le go taota tiori ya Phetsolelo jaaka mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane mme e ikaegile ka tsamaiso ya molebo wa Botswana-bokoloniale. Se, se gabaletse go busetsa talente ya Maaforika mo Aforika go bontsha fa le bona go tloga kwa tsalong, e le batho ba ba akanyang, ba na le boitlhamedi mme e bile ba kgona go anela ditiragalo tsa bona ka bokgabane go ka di senololela ba bangwe

le ka puo e e seng ya bona tota. Se ba se dirile ka dipuo tsa Sekgoa di ka se kgone go tlhagisa maitemogelo a Seaforika ka botebo le go utlwala ga botlhokwa gore di retololelwe mo puong tsa bakwadi ba tsona ka Phetsolelo, ntlha e e gateletsweng le ke Mazizi Kunene le Ngugi wa Thiong'o.

Patlisiso e, ka jalo e taota Phetsolelo jaaka mmusetsagae go thopa dikwalo tsa rona tsa Maforika tse di leng kwa ntle ga meelwane e bile di le mo taolong ya ba e seng beng ba tsona gotlhelele ka setso, ngwao ya botshelo le ngwao ya puo ka bophara. Se se botlhokwa gonne ngwao ya setso mo dikwalong e akaretsa tiriso ya mareo le mafoko a Seaforika, maele, diane, meila le mabolelo a setso mo puong ka kakaretso go kaya dilo tse di rileng jaaka Moaforika a ka di tlhaloganya a bo a inakanya natso. Se se bonagetse thata ka *Mhudi* fa Plaatje a dirisa Seesimane mme go eta go na le dintlha tse a di tlogelang ka Setswana kgotsa Serolong gonne a bona di ka tswa molodi le go tswapoga bokao mme tsa latlhegelwa ke botswana jwa tsona. Dilo tse di bonolo fela jaaka madume a Setswana, o a tlogela a ntse fela jalo gonne a batla go a senola ntle le go timola tswina ya puo ya gaabo mabapi le ka mo mosimane wa Motswana a dumedisang kgarebe e a e ratang ka gona, Plaatje (1978:36) a re:

*Dumela (good day), my sister," he said...*

Se se tswelala le padi ka go elela ga yona fa re bona le fa Plaatje a bua ka mafoko a puo ya gaabo jaaka *Kopadilalelo*, *jwala* le *lerisho* go nopola di se kae fela, a a itse ka Seesimane mme a itlogelela go a bitsa ka mareo a Setswana. O dira jalo gonne a na le bokao go tlhalosa tiragalo tse a di amang go feta fa a ka a neela ka Seesimane, Plaatje (1978) ka tatelano o kaela se ka go re:

The big star, *Kopadilalelo (Venus)* shone brightly...(45)

The *jwala* you will drink this afternoon is brewed with...(53) The juicy *lerisho (a sort of wild turnip)* and similar roots ...(62)

Ka boripana, go bontsha fa tiriso ya Seesimane e ne e le taelo e fa a ne a batla gore *Mhudi* e tlhabelwe ke letsatsi, a tshwanelwa ke go e latela e seng jalo gaabo e nna nageng. Le fa go le jalo, gona a bontsha fa le puo ya gaabo e kgona go bua fela jaaka Seesimane se ka bua. Ka taoto ya Phetsolelo, go tlaa kgontsha dikwalo jaaka *Mhudi* gore di se felele kwa dipuong tsa seeng tsa bokoloniale fela mme di kgone go tlhabelwa

ke letsatsi mo pakeng ya Botswana-bokoloniae. Couzens mo matsenong a Mhudi, o kaya jalo mo go Plaatje (1978:6) fa a re:

Mhudi was probably the first novel written in English by a black African.

Se ga se reye gore ka ke ya ntlha jaaka go kaiwa, jaaka go dirilwe fa godimo fa, mokwadi o ne a laetswe mme a itse gore a ka anela ditiragalo jang ntle le go tlola molao wa bokoloniale. O ne a bontsha fa a ikitse, a itlhaloganya mme e bile a sa lebele fa e le Moaforika, Motswana. Se, se bontsha dikgwetlho tsa go e phetsolela moo go tlhokegang kitso e e kwa tengteng ya puo le tiriso ya yona go ka kgona go retololela dintlha le mabaka a a tlhagisitsweng ka Seesimane mo Setswaneng ka bokaelo jo padi e kwaletsweng mo go jona. Plaatje o kwadilwe *Mhudi* a le kwa Engelane, ka boithaopo jwa gagwe mme a nwele Seesimane moro moo o neng a se bua, a se kwala le go gaisa Maesimane a mangwe tota. O e kwadilwe ka Seesimane sa paka e e neng e bidiwa go tse ke 'puo ya bokgosigadi', se se neng se thatafalela ba e seng bengpuo mme ga se nne jalo ka Plaatje. Willan (2018:539) o bona seo ka tlhamalalo fa a re:

Plaatje was 'a highly interesting writer, had 'a marked sense of literary style' and 'knows English as perhaps no white man has ever known a Bantu language'.

Se, se bontsha ka moo Phetsolelo ya *Mhudi* e ka se nneng motshameko wa diketo ka teng. Ka go rialo, go bontsha manontlhotlho a puo ya Seesimane a Plaatje a a dirisitseng, e e tlaa se nneng bonolo go phetsolelwa mo Setswaneng fa kitso ya Setswana e sa teba mo baphetsoleding. Ke jaaka go sa ntse go gagamatsa gore go fitlha ga jaana, Plaatje a ise a akgolwe le Maesimane mo lekaleng le bokwadi jwa dikwalo tsa Seesimane tse di gaisang le tse dingwe tse di kwadilweng ke Maesimane ka bobona. Willan (2018: 539) o senola se fa a re:

If Mr Plaatje were a French subject, he would be acclaimed in the Academie, and made a member of it.

Se ga se a ke sa bonala ka dinako tseo tsa bokoloniale go fitlha Plaatje a neelwa dikerii ya tlotlo ya bongaka ke diyunivesithi ka go farologana. Le ga le, mo gae mo Aforikaborwa le bona ba ne ba bona ntlha e jaaka Willan a e bona fa mongwe wa

basekaseki ba ga Plaatje, e bong Black a ne a kopiwa go neela dikakanyo ka ga *Mhudi*, mme a itela, jaaka Willan (2018:540) a re kaela a re:

Black told Plaatje quite frankly that one of his faults was to make all his characters speak in high-sounding language.

Tiori e e taotiwang ka patlisiso e, ke yona e tlaa betlang tsela ya go busetsa gae *Mhudi* le dikwalo tse dingwe tsa Maaforika tse di kwadilweng ka Seesimane gore di tlhamelwe sešwa mo setsong le puong ya lotso lwa bakwadi ba tsona mme e seng go di tlogela e le thoto ya Maesimane go ya go ile. Munday (2007:19) o kaya fa Seesimane se, se diriseditswe fela go gatelela dithata tsa bokoloniale segolo mo go ba e neng e se Maesimane ka tlhago jaaka a re:

English was used as a colonial instrument.

Ka Phetsolelo e, dipuo tsa Seatorika jaaka Setswana mo go *Mhudi* di tlaa dirisiwa jaaka sediriswa sa pusetso gae mo pakeng ya Botswana-bokoloniale. Kgwetlho ke gore mokgwa o diphetolelo di tsamaisiwang ka gona o sa ntse o timola motlhodi wa dikwalo. Go ya ka thuto le mekgwa ya phetolelo, mofetoledi o sama legetla la mokwadi wa puobotso ka go gakololwa ka nako tsotlhe fa e se ena 'motlhami' wa kgang mme tiro ya gagwe e le go e fetolela fela. Go busetsa dikwalo jaaka *Mhudi* mo Setswaneng go tlhoka gore go bo go kokoantswe le go siamisa ditlhamelwana tsa go dira jalo ka kelotlhoko. Tiro ya ga Plaatje ya puo, e tlogile e bontsha fa e le ya mokwadi a dira ka botswapelo gore puo nngwe le nngwe e a e dirisang, a e ntshetse maswe a dinala. Fela jaaka Seesimane sa gagwe se sa ronane le sa Maesimane a Engelane, o ne a dira fela jalo le fa a kwala kgotsa a tshwaela ka Setswana. Tiriso ya Seesimane sa ga Plaatje se e seng sa metlha le go bontsha go nweelela ga sona jaaka e kete o tsaletswe mo go sona go itshupa fa a tlhalosa tshobotsi ya moanelwamogolo Mhudi ka matsetseleko, Plaatje (1978:37) o mo thadisa ka tsela e e latelang:

Her curly hair was as carefully trimmed as though she had come from her mother's house that morning, but her general appearance showed that, even for a bucolic girl, she was frightfully travel-stained. For all that, Mhudi had a magnificent figure. Her forehead completed the lovely

contour of a slightly emaciated face, the colour of her skin was a deep brown that that set off to advantage her brilliant black eyes. A pretty pair of dimples danced around her cheeks when she smiled, and the smile revealed an even set of ivories as pure as that of any child. Her bewitching mouth and beautiful lips created a sense of charm.

Ka nopollo ya moanelwa yo, Plaatje o thala setshwantsho sa ga Mhudi moo mmuisi le ena a ka kgonang go ipopela sona mo tlhaloganyong ya gagwe. Seo se kgontshwa ke tlhopho ya mafoko e a di dirisitseng go mo tlhagisa, e se moanelwa fela mme e le motho yo a nang le kamano ya nnete le ena. Go tlhaloganya ditebego tsa ga Mhudi le go lemoga fa bontle jwa gagwe e ne e se bontle fela mme e le jo bo rileng, go tlaa tlhoka mmuisi go bo a na le kitso e e kwa teng ya puo ya Seesimane. Se, ke se mmatlisisi wa tiro e, a ipotsang sona gore go na fa go phetsolelwa, a tshobotsi ya moanelwa Mhudi e tlaa direlwa molemo go babuisi ba padi e e tlaa bo e le mo Setswaneng. Se ke sona se se tiisetsang Phetsolelo gore moanelwa a tshwana le Mhudi a takiwe ka mafoko ka nepo le ka tshwanelo jaaka mokwadi Plaatje a mo tlhagisitse mme e seng go itlhamela moanelwa o sele. Se se bonala ka phetolelo *Mohudi* ka Malebye (1999:12) e mo go yona ena a thadisitseng moanelwa Mhudi ka tsela e e latelang:

Moriri wa gagwe o ne o baakantswe sentle, e kete ke wa motho a tsogile kwa ga gabo mo mosong oo. Fela, tebego ya gagwe ka kakaretso, le fa e ne e ka nna mosadi, e ne e supa a raletse naga. Le fa go ntse jalo, Mohudi o ne a na le sebopego se sentle. Mmala wa gagwe o le bosetlha jo bo tseneletseng, mme o senola sentle kgalalelo ya matlho a gagwe. A na le ditshegisabaeng mo marameng, mme e re fa a nyenya, go tlhagelele meno a a galalelang jaaka a ngwana. Molomo wa gagwe o o nang le kgogedi, ka dipounama tse dintle, o gotetsa maikutlo.

Ka dinopolo tse pedi tse di tlhagisang tshobotsi ya moanelwa Mhudi ka Seesimane le ka Setswana go ka lemosega fa Phetsolelo e ka dira go tlaa seatla go na le phetolelo.

Se, se dirwa ke gore go ralala kgang ya padi go na le ditragalo le mabaka a a tlhokang go retololelwa mo puong ya Seaforika. Go dira jalo go bonale jaaka e kete padi e tlhametswe mo puong ya Seaforika mme e seng ka phetolelo ka ntlha ya bothata jo bo ka bong bo tlholwa ke go sekamela mo tlhakoreng la mokwadi wa Seesimane jaaka go bonala fa godimo.

Tiriso ya Seesimane sa ga Plaatje, se e ka nnang kgwetlho mo phetsolelong go itshenola le ka diphetolelo tsa gagwe tsa diterama tsa ga Shakespeare. Ka tsona go bontsha fa a ne a di phetsolela tota mme e seng go di fetolela gonne a ne a tlhaloganya puo, setso le ngwao ya Seesimane. O kgonne go di retololela mo puong ya Setswana ntle le go fapoga bokaelo jo di tlhametsweng mo go jona. O dirile jalo a tlhagisa dintlha di le maleba mo Setswaneng le go amogelesega mo Batswaneng jaaka e kete di simologile di ntse di kwadilwe ka Setswana. Se, se ne se dirwa ke gore fa mmuisi a buisitse Shakespeare wa Seesimane le wa phetolelo mo Setswaneng ka Plaatje, ga a fothlegwe ke dintlha dipe tse di tseneletseng tse di tshesanyane gonne Plaatje a ne a ikepetse mo puong tsoopedi. Boineelo jwa gagwe le go tseela tiro ya gagwe matsapa go senolwa ke Matjila le Haire (2015:48) fa ba re:

Seeing his enthusiasm, and perceiving how knowledgeable he was, they requested that he contribute a chapter to '*A Book of Homage to Shakespeare.*'

Ka kgaolo e a e kwadileng ka kopo ya mokgatlho wa ga Shakespeare, o ne a bontsha ka moo bontsi jwa baanelwa, morero/thitokgang le ditshwantsho tse di senolang ditiro tsa ga Shakespeare di dumelanang le go tsamaelana le tsa Batswana ka teng. O ne a dira jalo gonne a bona ka mokgwa o ditso tsa bona di ba amang ka gona mabapi le bogosi le tsotlhe tse di neng di tlhotlheletsa dikgotlhang mabapi le bogosi le tsamaiso ya bona. Fela le fa a ne a dirisa Seesimane ka mokgwa o, o ne a sa itebale jaaka Matjila le Haire (2015: 50) ba kaya ka go re:

...while Plaatje wore the outer trappings of Britishness and Westernization, he bore the inner sensibilities and soul of a Motswana and African.

Se, se gatelela ntlha ya gore le fa a ne a dira ka bojotlhe mo Seesimaneng, o ne a sa retelelwe ke go dira fela jalo le ka Setswana. O kwadilwe *Mhudi* ka Seesimane a setse

a akanyeditse kwa pele, Plaatje (1978:21) mo ketapeleng o tshwaela ka boena ka go re:

This book has been written with two objects in view, viz. (a) to interpret to the reading public one phase of 'the back of the Native mind'; and (b) with the readers' money, to collect and print Sechuana folk-tales, which, with the spread of European ideas, are fast being forgotten.

Ga go gakgamatse fa e rile morago ga phasalatso ya *Mhudi* go be go pumpunyega dikwalo tsa Setswana ka ena. Dikwalo tse di latetwe le ke diphetolelo tsa diterama tsa ga Shakespeare, dikwalo tsa diane, maboko le makwalo a o neng a a kwala ka Setswana. Le sona Setswana kgotsa Serolong se a neng a kwala ka sona, se ne se tseneletse, se ne se gwetlha beng go tseela puo ya bona matsapa. O ne a dira jalo gore babuisi ba puo ya gaabo, ba utlwe le go tlhaloganya fa dikakanyo tse di theetsweng mo puong ya bona di ka thagisiwa ka manontlhotlho ka puo e nngwe. Seo se dirwa ntle le go akanngwa ka puo e nngwe ka maikaelelo a go thiba sekgala sa kitso ya thutapuo le borutapuo jaaka makala a a nyalanyang dipuo tsoopedi tse di abelanang dikwalo e ka nna ka phetolelo kana ka Phetsolelo.

### **5.5.2 Ditogamaano tsa Phetsolelo**

Taoto ya Phetsolelo, e e leng ona mooko wa patlisiso e, e tlhoka go logelwa maano a a ka isang kwa phitlhelelong ya maitlhommo. Kgankgolo ke khuduso ya dikwalo tsa Maaforika tse di kwadilweng ka Seesimane go tswa kwa pakeng ya bokoloniale go goroga mo go ya Botswa-bokoloniale. Khuduso e, e tshwanelwa ke go betlelwa tsela le go e kokoanyetsa didiriswa tse di tlaa e kgontshang go diragala. Tsona di tlaa fitlhelwa ka tlharamololo ya bokoloniale jo bo mo dikwalong tsa Maaforika mme di kwalwe ka Setswana go utlwatsa le go thagisiwa ka botswana jwa tsona ka di tlaa bo di bua le Batswana ka tlhamalalo. Maikaelelo ke go tlosa Sekgoa mo dikwalong tse jaaka mo go *Mhudi* ka Sol T. Plaatje, e patlisiso e, e e kayang jaaka ya Setswana. Se, ke gona fa e retololelwa mo Batswaneng gore ba kgone go e fitlhelela ka puo ya bona, mme e se ka gore e fetoletse go ya mo Setswaneng, fela e le fa e tlaa bo e tlhamilwe sešwa ka Setswana.

Paka ya bokoloniale e ne ya tsuntsunyetsa matlhale le kitso ya Maaforika ka go ba gatelela ka nako eo gore ba kwale ka Seesimane fa ba batla thuso le kemonokeng ya bona. Maaforika ba ne ba ineela gonne dithata le dithuso e le tsa yo o neelang ditaello e seng jalo dikwalo tsa bona di ne di ka se ntshe tlhogo. Seipato le go nna loleme lo borethe e le gore go kwala ka Seesimane go di thusa go fitlhelela babuisi lefatshe ka bophara gonne Batswana ba ba neng ba ka di buisa, ka nako eo ba ne ba sa anama jaaka Malope (1977) a kaile mo patlisisong ya gagwe ya MA. Se se dirwa jalo, go ikgatholoswa bona ba go kwalang ka ga bona gore le fa ba le mo lefatsheng leo ka bophara fela bona ba se kitla ba kgona go di fitlhelela ka ntlha ya maparego a go sa nonofa jalo mo puong ya bona le mo puong ya Sekgoa. Makoloniale ba ne ba tsaya taolo go nna le seabe mo goreng dikgang le ditiragalo tsa Aforika di tlhagisiwa ka mokgwa ofe ke beng ba tsona. Se, se bonetse le ka yona phasalatso ya *Mhudi*, e basekaseki ba kaileng fa e ne ya tshwanelwa ke go sekasekwa sešwa le go fetolwa foo le fale go re e kgone go ka phasaladiwa. Bakwadi ba tshwana le Plaatje, ba ne ba ineela ka paka eo gonne ba itse gore le fa go le jalo, gona hisetori ya bona le maitemogelo a bona a botshelo a tswela 'tsatsing go bonwa le go senogela ba le bantsi lefatshe ka bophara. O ne a beile mogopolo mo goreng, kitso ya gore Batswana, segolo Barolong ba tswa kae le seabe sa bona mo ditiragalong di tshwana le tsa dintwa tsa go lwela lefatshe la bona le Maesimane, Matebele le Maburu di tlaa tlhagelela le go itsiwe ke lefatshe. O ne a dumela go kwala ka Seesimane mme a sa latlhe bagaabo ka go fetola kgang le dintlha tse ba neng ba ipona le go itlhalosa ka tsona. Ke jaaka Couzens mo go Plaatje (1978:11) a kaya ka go re:

Thus in *Mhudi*, Plaatje is concerned not only to defend the customs of the traditional life of the Barolong, but he is also intent on re-interpreting history from the point of view of his own people.

Se, ke sona se se gatelelang gore setshwano sa dikwalo tsa Maaforika se fudusetswe mo pakeng ya Botswa-bokoloniale gonne e le se se farologaneng ka ntlha ya Phetsolelo.

Ntlhagolo ka setshwano se sešwa sa paka ya Botswa-bokoloniale ke gore ka paka ya bokoloniale, phetolelo e ne e le yona sediriswa se segolo go kgontsha tlhaeletsano magareng ga batho ba dipuo tse pedi tse di farologaneng. Ka go rialo, phetolelo e ntse e ntsha setshwano se se tshwanang e bile se lekalekana. Ka Phetsolelo, lebaka ke go

dira mo go fetang go phetolelo e ntseng e go dira. Ntlha e nna gore le fa go ne go fetolelwa go ne go sa nne bonolo ka gangwe fela go bao ba fetolelwang dikwalo go tswa mo Seesimaneng go ya mo dipuong tsa Seaforika, go inakanya le dikwalo tse di fetolotsweng ka gangwe. Go loga maano go, go dirisetswa go nna le thulaganyo ya diphetogo ka Phetsolelo go tswa mo pakeng e nngwe go ya go e nngwe. Se se rotloetswa ke gore phetolelo yona e le fela thulaganyo ya dintlha le dikakanyo go tswa mo puong e nngwe go ya go e nngwe mme phetogo e sa bonale. Mmusetsagae wa dikwalo ka jalo o ka bonwa jaaka ntlha e le nngwe gareng ga tse dintsi tse di dirwang tse di tlisang phetogo mo dikwalong gonne e tlisa setshwano se se farologaneng. Ka Phetsolelo, setshwano se se emiseditsweng, se neela beng diteng ka botlalo, di le maleba le lemorago, setso le ngwao ya bona moo ka go di buisa ba kgone go di bona jaaka seipone sa bona. Khuduso e, ya dikwalo tse di kwadilweng ke Maaforika ba di kwala ka Seesimane, kwa bofelong ka Phetsolelo di tlhagisa le go senola kgang e e oketsegileng, e loile e bile e utlwala ka setso sa Seaforika go na le setshwano sa paka e e gogiwang kwa pele ke Seesimane.

## **5.6 TIORI YA PHETSOLELO**

Tiori ya Phetsolelo ke yona e tlaa kgontshang pusetsogae go diragala ka ke yona letlhomeso le matantabelo a a tlaa salwang morago. Ka patlisiso e, e itlhophetse *Mhudi* ka Sol T. Plaatje jaaka sekao ke gona mo tiori e e tlaa kgontshang padi e ya Seesimane go nna ya Setswana jaaka re kaile. Padi e, e tlaa tswa mo tatlhegong ya yona gonne e beilwe ga jaana ke bokoloniale mo lefelong le e seng lona mme Phetsolelo e tlaa e baya mo lefelong le le maleba la Botswana-bokoloniale, e bong Setswana sa gaabo yona mo Aforika le Aforikaborwa.

Patlisiso e, e tlhama tiori ya Phetsolelo, e lebile fa e le thulaganyo/tirego ya go dira ka dintlha tsa nnete le bokao gammogo le go batlana le mathata a a iseng a utlolwe ka tsenelelo. E lebile gape le dipotso tse di leng teng mme go dirwa jalo gore go tlhagisiwe bokao jo bo tlaa tlaleletsang kitso e e setseng e le teng ka ga lefatshe le ditsalona gammogo le gore go tshelwa jang mo go lona. Tiori e, e tlhamiwa jaana ka dipotso tsa patlisiso di le kwa godimo mo tlhaloganyong jaaka gore a *Mhudi* ka Plaatje, e ronana le puo ya Setswana le Batswana le gore a go a tlhokega gore *Mhudi* e phetsololelwe gae kgotsa e tlogelwe kwa e teng mo Seesimaneng e tswe re bona fa e le padi ya Setswana. Tse, di tlaa re senolela gore go tlhokega didiriswa dife, matlhomeso a mofuta

ofe ka ditlhaloso tse di re kgontshang go rarabolola bothata ka tsela e e lolameng, e e ka se dirisegeng bonolo mo tirong e. Se, se gatelelwa le ke Ibironke (2018:410) fa a re:

Theory is a fact-based framework for describing a phenomenon.

Ka tiori e, re tlaa kgona go tlhaloganya gore fa re phetsolela, re dira eng tota. Go tlhaloganya go, go tiisetwa ke ka moo tiori ya Phetsoleo e iphuthololang ka gona ka go re tlamela ka mmotlolo o e tlaa nnang ona mosupatsela wa mmusetsagae wa dikwalo tse gore di nne le bokao jo bo feletseng go Maaforika. Botlhokwa jwa go tlhaloganya dikwalo tse ka botlalo fa di tlaa bo di phetsololetswe, go atlarelwa ka diatla tsoopedi ke Ibironke (2018:viii) fa a re:

Literature must be understood through a study of the history and imperatives of the cultural relations, institutions and industries that produce it.

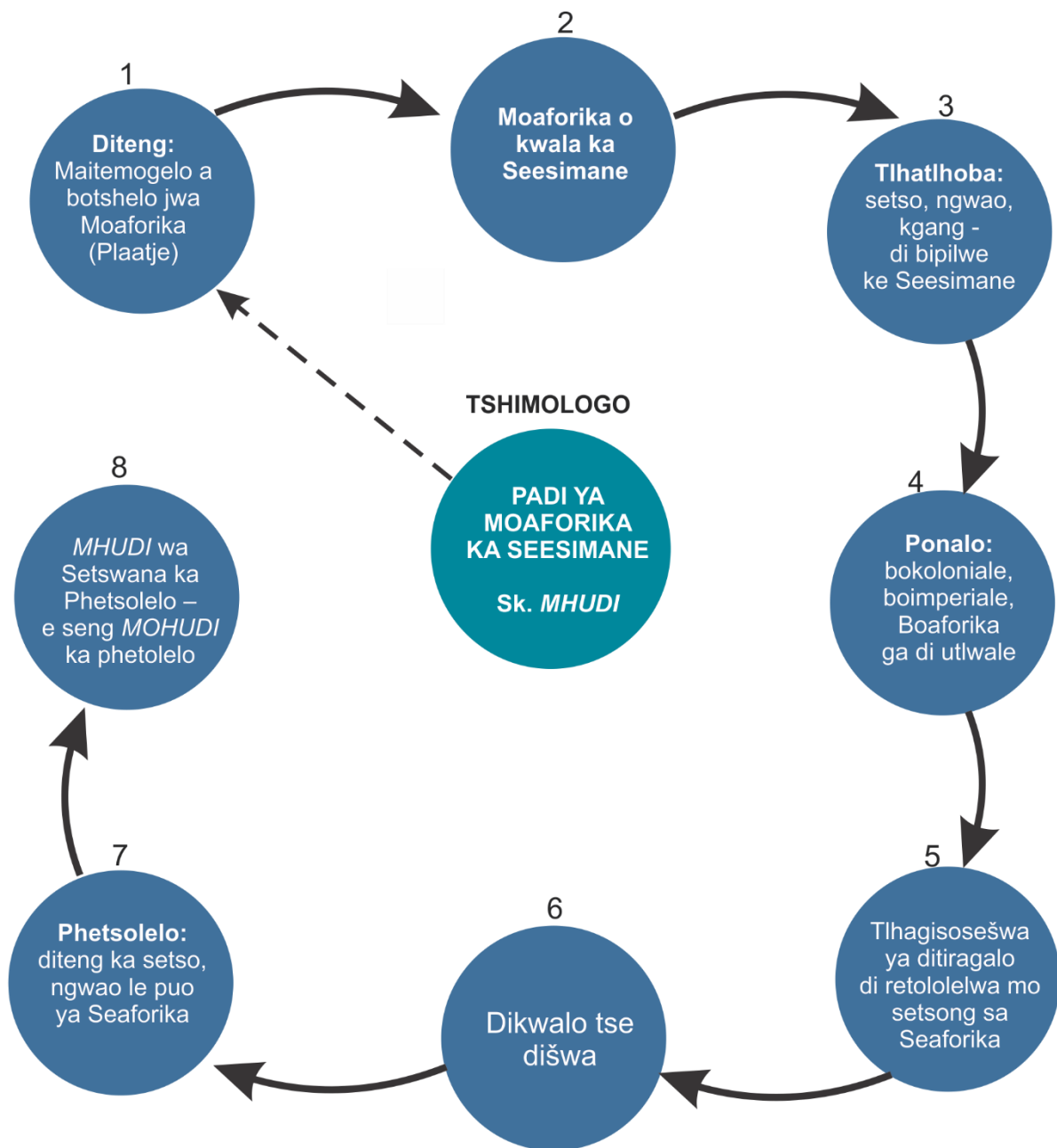
Se, se kaya gore pele mophetsoledi a ka re o phetsolela dikwalo tse di rileng, o tshwanetse pele a batlisisa le go tlhaloganya hisetori ya batho le botlhokwa jwa kgolagano e setso, le ditheo tsa bona di ba thusang ka gona go ikitse le go itlhaloganya botoka. Patlisiso e, e gabaletse gape go tthatlhoba ditlamorago tsa bokoloniale ka mokgwa o dikwalo tse di tlhagisitsweng ka gona le go siamisa mo go tlhokegang gore di utlwale jaaka tse di boetseng gae e le tota. Kgankgolo ke go senola mekgwa le maemo a a ka kgontshang boitlhamedi jwa bakwadi ba Maaforika. Go dirwe jalo kwa ntle ga go ba tlhagisa fela jaaka badiragatsi ba ba feteleditsweng jaaka go dirilwe mo setshwanong sa Seesimane go na le fa ditiragalo di ka bo di tlhologile di anelwa ka puo ya lotso lwa tsona.

Mo Setswaneng le dipuo tse dingwe tsa Seaforika go ntse go ikaegilwe ka phetolelo jaaka go tlhalositswe kwa pele mo tirong e. Phetolelo le tlhanolelo (*adaptation*) ya dikwalo go tswa mo puong e nngwe go ya go e nngwe e ntse e le tsona tse di dirang ka gale. Fela fa go latelwa ditiori le ditheo tsa phetolelo le tsa tlhanolelo go sa ntse go bonetse tlhokego ya go thiba mokhino kgotsa go na go tlaleletsa gore dikwalo tsa Seaforika tse di kwadilweng ka Seesimane di kgone go busetswa gae ka Phetsolelo jaaka patlisiso e, e dira. Ga jaana ga go na tiori ya Phetsolelo segolo e e amang dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka bophara. Ka patlisiso e, mmatlisisi o

tlhotse le go sekaseka dikwalo tse di fetoletsweng mme go bonala fa go le maleba go dira go feta moo.

Pharologano e kgolo e e tlhagelelang mo go fetoleleng le gona go phetsolela go go lebilweng mo tirong e, go bonetse jaaka *Mhudi* e sale e fetolelwa mo Setswaneng ka 1999 ka setlhogo *Mohudi*. *Mohudi* e le leina le le tswanafaditsweng go tswa mo leineng la padi ya Seesimane e bong *Mhudi* mme le ga jaana Batswana ba sa ntse ba sa itse ka ga phetolelo eo. Se, se gakgamatsang ke gore selelo sa go tlhaloganya Plaatje go tswa go *Mhudi* wa Seesimane se ka bo se phimolwa ke *Mohudi* wa Setswana mme ga go bonale go le jalo ka ntlha ya go se itsege ga phetolelo e. Se, se bonala le ka gore le dikolo le diyunivesithi tse di buisitseng *Mhudi* wa Seesimane ga di tseye matsapa a go tlhaolela baithuti ba Setswana *Mohudi* wa Setswana jaaka padi e e ka buisiwang le go sekasekwa ka Setswana. Se, se tlholwa ke gore mo ntlheng ya phetolelo, mofetoledi o gapelesega go fetisa molaetsa fela go tswa puong e nngwe go ya go e nngwe. O dira jalo a sa tsenelele teng ka dintlha tsa botlhokwa jaaka maitemogelo a botshelo jwa mokwadi wa poubotso le tse a kwalang ka ga tsona go bona gore a di kgona go fetisiwa maleba mo go tshwanelang setso sa ba puoboyo. Ka phetolelo, mofetoledi o kwalolola kgang fela go tswa mo Seesimaneng go ya go puo ya Seaforika mme mabaka le dintlhakgolo di sa ntse di nkgaphokedi ya Seesimane, pharologano e le fela go re di neetswe ka puo ya Setswana.

Ka go rialo, se se tlhotlheleditse mmatlisisi go thala mmotlolo o o ka latelwang gore pusetso e bontshe go dira go feta jaaka phetolelo e dira ga jaana. Se, se tlaa thusa gore babuisi kwa morago ba tlhaloganye tikologo, maemo, puo, setso le ngwao gammogo le go utlwatsa maitemogelo a mokwadi a gantsi a latlhegang le go fosega ka phetolelo.



### Seralo: Mmotlolo wa Phetsolelo

Setshwantsho se se fa godimo se bontsha mokgwa o Phetsolelo e tlaa tsamaisiwang ka gona go busetsa gae dikwalo tsa Maaforika tse di kwadilweng ka Seesimane. Tatelano ya dikgato maleba le sekao se se kailweng, e bontsha go simolola fa padi jaaka *Mhudi* ya ga Sol T. Plaatje e simololang gone e le ka Seesimane le tatelano yotlhe e mmusetsagae a tshwanetsweng ke go e latela go fitlhelela padi e e neng e le ya Seesimane, e tlhagelela ka Setswana jaaka maikaelelo a patlisiso e, a kaile. Dikgato tse di ka tlhalosiwa le go nolofatswa ka tsela e e lataleng:

**Tshimologo** - Tlhotlhomiso e, e tlhophile padi *Mhudi* e le padi e e kwadilweng ke Moaforika, e bong Sol T. Plaatje ka Seesimane mme e kaya e le ya Setswana le fa go le jalo ka mabaka a go e tlhopha a itshenola le go latela dikgato tse di fa tlase.

**Kgato 1** - Diteng: Maitemogelo a botshelo jwa Moaforika (Plaatje). Se, se kaela gore mophetsololedi a itse diteng tsa setlhangwa ka botlalo jaaka ka padi *Mhudi* e le ka ga tsa botshelo jwa ga Plaatje le bagaabo jaaka a bo tlotletswe ke nkoko Mhudi. Mophetsololedi a tlhotlhomise ka ga diteng tsa setlhangwa se a ikaelelang go se Phetsolela.

**Kgato 2** - Moaforika o kwala ka Seesimane, mophetsololedi a tlhotlhomise mabaka a a ka bo a tlhotlheeditse Moaforika go kwala ka Seesimane. Jaaka go tlhaloganyesega ka Plaatje gore e ka bo e le gore o ne a batla gore padi ya gagwe e fitlhelele lefatshe ka bophara le gore hisetori ya gaabo e itsiwe segolo ke bakoloniale ka nako eo. Ka matlole a teng, o ne a ikaeletse gape go tswelletsa dikwalo dingwe tsa Setswana tse a neng a setse a di rulagantse gore di tle di tshwaele mo go kgodisong ya puo ya gaabo.

**Kgato 3** - Tlhatlhoba: setso, ngwao, kgang - di bipilwe ke Seesimane. Ka go senogelwa ke lemorago le setso sa mokwadi, mophetsololedi o tlaa kgona go lemoga fa kgang e ka bo e fokoditswe ke go potokiwa le go phuthelwa ka puo e nngwe (Sekgoa) mme a dire jalo go neela ditiragalo go ya ka setso, ngwao e e maleba jaaka puo ya mokwadi ya tlholego e tlaa bo e laela.

**Kgato 4** - Ponalo ya bokoloniale, Boimphiriale, Boaforika ga di utlwale. Mophetsololedi a tlhatlhobe phokelelo le go nna teng ga ponalo ya bokoloniale mo setlhangweng se a se phetsolelang mme a di neele jaaka setso sa mokwadi wa Moaforika se laela. A ntshe bokgoa, boesimane le boimphiriale mo ditiragalong tsa setlhangwa. Dintlha di tlhagisiwe jaaka Seaforika se kaela le go itsiwe mme e se nne tsa Seaforika fela di foketswe ke setso sa Bophirima (*Westernization*).

**Kgato 5** - Tlhagisosešwa ya ditiragalo – di retololelwa mo setsong sa Seaforika jaaka Setswana ka tlhotlhomiso e. Mophetsololedi o simolola go kwala setlhangwa ka puo ya Seaforika. Ditiragalo di retololelwa go nna tsa Seaforika jaaka e kete di tlhologile jalo.

**Kgato 6** - Go tlhagelela setlhangwa se sešwa, se se kwadilweng ka puo ya Seaforika. Jaaka mo tlhotlhomisong e, go tlhagelela padi *Mhudi* e e kwadilweng ka Setswana mme e seng padi *Mohudi* jaaka go bonetse ka phetolelo ya ga Malebye (1999).

**Kgato 7** - Phetsolelo: diteng ka setso, ngwao le puo ya Seaforika. Setlhangwa mo kगतong e, se neela diteng go ya mo bokaelong jwa setso sa Seaforika. Dintlha le ditiragalo di tlhagelela jaaka seipone sa Maaforika jaaka go ya ka tlhotlhomiso e, Plaatje a ne a tshwanelwa ke go phefofatsa le go timola dintlha dingwe botswana jwa tsona fela gore padi *Mhudi* e phasaladiwe. A sa itlhophela go dira jalo mme a kopiwa ke ba *Lovdale Press* gore e tsamaelane le mmono wa bona wa bophasalatsi jwa nako eo.

**Kgato 8** - *MHUDI* wa Setswana ka Phetsolelo - e seng *MOHUDI* ka phetolelo. Go ya ka sekao sa padi e e tlhophilweng ke tlhotlhomiso e, go tshwanela gore go bonwe padi *Mhudi* ya Setswana mme e seng *Mohudi* jaaka go bonetse ka phetolelo. Go bontsha fa Phetsolelo e tlhama sešwa, e retololela dintlha gae ntle le go fokolelwa ke phetolelo e tiori ka nako tse dingwe e latlhang botso le bokaelo jwa dintlha. Se, se dirwa ke gore mofetoledi a kaiwa e se motlhami/mokwadi wa kgang ya botso mme sa gagwe e le go fetisa molaetsa fela ka go o isa kwa puo e nngwe ya ba ba batlang go tlhaloganya setlhangwa se se kwadilweng ka puo e e seng ya bona.

Ka Phetsolelo e setse e le kgang e e mo isong, e bontsha letlhoafalelo la go thala tsela e e tlaa gorosang dikwalo tsa Maaforika tsa Seesimane mo dipuong tsa Seaforika mme ka go rialo di bo di buletswe dikgoro mo pakeng ya Botswa-bokoloniae.

## **5.7 KONOSETSO**

Kgaolo e, e neetse tshedimosetso ka ga taoto le tsela e Phetsolelo e salwang morago ka gona go fitlha e nna mmotlolo o o feletseng o go ka ikaegwang ka ona fa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane di busetswa gae mo dipuong tsa Seaforika. E neetse kakanyotheo ka tlhamalalo le go neela megopolo e e ka latelwang go fitlhelela seikaelelwa. Bogolo e thadisa ka ga se taoto e leng sona, e e leba e le lefokolešwa le le tlhalosiwang go kaya go akanya ka ga sengwe, go batla tsela e mmatlisisi a ka e salang morago le pusetso. Ka go rialo, go senotse fa go le botlhokwa go buisa dikwalo tse di ka busetswang gae pele, go batlisisa gore di theetswe mo bokaelong le mabaka afe. Go sekasekiwe puo ya Seesimane e e dirisitsweng mme go lejwe gore a go maleba go kaya dintlha le mabaka ao mo puong ya Seaforika. Mmusetsagae a bo a itse puo ya Seaforika se a retololelang kgang mo go sona, a tlhaloganya setso ka boteng jwa sona, a na le kitso e e tebileng ya mabolelo a setso a puo eo ya Seaforika mme e bile a itse hisetori e e potapotileng kgang. Kwa bofelong a kgone go tlhagisa dikwalo tse di leng

maleba le Maaforika e seng ka matshwao a ditlhaka tsa Setswana fela mme e le ka puo ya bokao le kanelo e Maaforika ba ka e bonang jaaka setshwantsho sa bona.

Go latela thadisetso e, patlisiso e tlaa leba ka tllhamalalo go taota Phetsolelo ya *Mhudi* ya ga Sol T. Plaatje jaaka padi e e tlhophilweng fa go bontsha kgonagalo ya pusetsoe e kaiwang ka mmatlisisi.

## KGAOLO 6: PHETSOLELO YA *MHUDI* MO SETSWANENG

### 6.1 MATSENO

Kgaolo e, e tota Phetsolelo ya *Mhudi* mo Setswaneng. Mo go yona re tsena mo temeng ya go retololela *Mhudi* e le padi e e tlhophilweng go thala motlhala o, mo dikwalong tsa Maaforika tse di kwadilweng ka Seesimane e bong puo ya bokoloniale go ya mo puong ya Setswana. Ka kgaolo e, e le gona go kaela ka moo setlhangwa ka sekao sa *Mhudi* se ka busetswang gae ka gona mo puong ya mokwadi wa yona e bong Sol T. Plaatje, yo o e leng Moaforika, Motswana le Morolong ka botlalo. Plaatje, yo o amogetseng kitso, botlhale le thulaganyo ya go anela ditiragalo tsa gaabo tsa Seaforika segolo tsa Barolong le Matebele le Maburu o iphitlhela a kwala ditsagaabo ka Seesimane ka ntlha ya melao le ditaello tsa bokoloniale. O dira jaana, e se gore ga a itse puo ya gaabo, Setswana mme mabaka a a seng mo taolong ya gagwe a mo gapeletsa go kwala ka Seesimane. Se o se dirile jalo, gore a kgone go fitlhelela se a neng a se eletsa jaaka go bona *Mhudi* e phasaladiwa mme kgang e fitlhelele babuisi lefatshe ka bophara. Santlha o ne a kwala *Mhudi* go ranolela babuisi ka bophara ka dikakanyo le megopolo tse di neng di agile mo tlhaloganyong e e kwa tengteng ya gagwe morago ga go sedimosetswa ke batsadi, e le Moaforika yo Montshonyana e bile a sa ikobonye go bo e le Moaforika, Motswana. Sa bobedi, e le gore ka madi a thekiso ya padi e, a gatise le go phasalaletsa dikolo tsa Bantsho bukana ya '*Sechuana folk-tales*' ka a ne a bona fa Batswana ba nwa dikakanyo le megopolo ya Sekgoa moro mme di tsewa e le tsona go sa kgathalesege gore batho ba ba latelang megopolo eo ke ba lotso lefe. Se, se boletswe ka tlhamalalo mo ketapeleng ya *Mhudi*, ke ena Plaatje (1978:21) fa a re:

This book is written with two objects in view, viz. (a) to interpret to the reading public one phase of the 'the back of the Native mind'; and (b) with the readers' money, to collect and print (for Bantu Schools) Sechuana folk-tales, which, with the spread of European ideas, are fast being forgotten.

O ne a direla se go jala lorato lwa kitso ya botsweretshi go akaretsa le la dikwalo ka puo ya Bantsho jaaka Setswana mme e seng go tsaya gore tsa Sekgoa ke tsona fela di ka buang le batho.

Ka Phetsolelo, kgaolo e e tlharamolola *Mhudi*, e tlhamilwe ke Plaatje ka Seesimane, e e sekaseka ka go e tlhamolola sešwa go tswa mo Seesimaneng. Se e le go kaela dikwalo tse dingwe tsa Maforika tse di kwadilweng ka Seesimane tsela gore di ka kwalololwa sešwa go ya mo dipuong tse di farologaneng tsa Aforika. *Mhudi*, e rwele megopolo, matlhale le dikakanyo tsa Motswana, fela Sol T. Plaatje o di tlhagisa ka puo e e seng ya gaabo moo e leng gore bontlha bongwe jwa dikakanyo tsa setso sa Setswana di eta di tswapoga mme di utlwala di nka Seesimane ka a di akantse ka Setswana mme a di tlhagisa ka puo e e seng ya gaabo. Ditiragalo le mabaka a a amang batho ba ba rileng jaaka Batswana, gammogo le dintlha ka ga bona di ka utlwala ka botlalo fa di neelwa ka puo ya motlhami ka tlhamalalo. Se, se tiisetwa ke Couzen mo matsenong a *Mhudi*, Plaatje (1978:16) fa a re:

*Mhudi* is therefore part of, has the feeling of, living oral history.

Se, se kaya fa se Plaatje a neng a kwala ka ga tsona e le botshelo jwa gaabo, jo a bo tlotletsweng ke bagolo mme a bo babalela ka go bo tlhagisa ka kanelo mo sebopegong sa padi. Ke jaaka Couzens mo matsenong a *Mhudi* a tshwaela ka go re Plaatje o tshwanetse a bo a ne a simolotse go tsaya dikgang le bagolo ba ba boneng dilo tse di diragala a sa ntse a le mmotlana.

Kgaolo e, e tswelela go senola se patlisiso e, e se kaileng kwa tshimologong ka go kaya fa padi eno e re reng ke ya Setswana, e phasaladitswe ka Seesimane ka leina la Setswana, mme e itsege lefatshe-bophara jaaka padi ya ntlha ya Seesimane e e kwadilweng ke Moaforika yo Montshonyana, Sol T. Plaatje. Kgankgolo ke gore ga e ise e itsege ka mokgwa o mo Setswaneng kgotsa ka Setswana. Lebakalegolo ke gore ga jaana lefatshe le tsaya *Mhudi* le mokwadi wa yona Plaatje e le ditsa-Seesimane mme ka patlisiso e, a tlaa tlhagisiwa e le Motswana yo o kwadileng padi ya ntlha ya Setswana, e bong *Mhudi*. Seno se dira gore polelo e e neetsweng kwa tshimologong, ya gore *Mhudi* e e kwadilweng ka Seesimane ke padi ya Setswana, e nne kgobera-ntlhwere le kgakantshi. Ke jaaka ka kgaolo e, re retololela mo Setswaneng, ka go tlharamololwa, le go sekasekiwa sešwa ka moonno wa Botswa-bokoloniale.

## 6.2 SOL T. PLAATJE - TSA BOTSHELO JWA GAGWE

### 6.2.1 Lemorago, bongwana le bokawana

Solomon Tshekisho Plaatje o tllhabetswe ke letsatsi ka la 9 Diphlane 1876 kwa polaseng ya Doornfontein, kwa Free State. Batsadi ba gagwe e bong Johannes le Martha e ne e le ba lotso lwa Barolong mme e bile e le badumedi ba bagolo ba kereke ya Lutere ba ba neng ba direla setšhaba sa kereke ka tsa lefoko le le boitshepo. Maina a batsadi ba gagwe ba a mo teileng a ne a supa seemo sa bona mo tumelong jaaka Solomon le Tshekisho a ne a teelwa go akanya fa bokao jwa ona bo tlaa nna le seabe mo semelong le botho jwa ngwana wa bona. Ka la Solomon, go akanngwa fa a tlaa tsaya motlhala wa ga Kgosi Solomon, kgosi e e neng e kaiwa ka botlhale jo bo gagamatsang mo Beibeleng. Ka la Tshekisho, mmaagwe e bong Martha, o ne a na le keletso ya gore jaanong a tshegofadiwe ka mosetsana mme ga se nne jalo, ya nna mosimane gape mme a ikatlhola a bona fa Modimo a mo sekisa. Plaatje e ne e le mosimane wa bona wa borataro ka tatelano. Ba ne ba ipona ba le molato go laolela Modimo gore a ba tshegofatse ka ngwana wa bong jo bona ba bo itlhophelang. Lelapa la gaabo Plaatje le itsaya motlhala go tlhologa e le boMogodi, mme e le ba lotso lwa kgosing fela ka fa tlhakoreng la gaabo mmaagwe, o ne a amana le Matebele ba lotso looTau, e bong mosimane yo mogolo wa ga Kgosi Mzilikazi. Ba ne ba ruta bana ba bona ka tsa sedumedi mme le setso ba sa se tlogele kwa morago.

Batsadi ba ga Plaatje ba ne ba itsholetse mo go lekaneng. E ne e le barui, ba na le dikgomo, dinku le dipitse tse e neng e le letshwao la khumo mo setsong sa Maforika. Fa Bantsho ba simolola go fudusiwa mo mafatsheng a bona, ba ne ba itlhaganela go fudugela kwa Pniel, e bong lefelo la *Berlin Missionary Society* gaufi le Kimberley kwa Cape Colony ka nako eo. Go nna ga bona mo lefelong la kereke go ne ga ba sireletsa kgatlhanong le tsamaiso e e neng e na le kgatelelo ya bokoloniale. Plaatje o godile sentle, ka kgodiso e e neng e eletswe ke ba le bantsi. Bagolwane ba losika jaaka mmaagwe, bommagwane le bommemogolo ba ne ba aga ba mo tlotlela ka ga hisetori ya bona le setso sa gaabo. O ne a rutega le ka thuto ya Sejeremane tota, ka thuso ya Moruti Ernest Westphal le mosadi wa gagwe e bong Elizabeth yo o neng a mo rutela kwa thoko gore a itse go buisa le go kwala Seesimane le Sejeremane le go tiisetša kitso ya gagwe ya Beibele. Kwa Pniel, e ne e le ena moithuti wa ntlha go falola Mophato wa boraro (III) le wa bone (IV) mme a thapiwa go ruta bananyana kwa sekolong sa kereke. Leflaive (2014) o kaya fa a ne a le botlhale moo moruti Westphal le Mme Elizabeth ba

neng ba mo rotloetsa go tswelletsa dithuto fela ga se ke ga kgonega ka ntlha ya bothata jwa matlole. Ntlha nngwe o ne a gabaletse go dira, gore a nne le madi go tswelletsa tse a neng a ikaeletse go di direla puo ya gaabo ya Setswana.

Plaatje o ne a bona tiro ya go dira jaaka moromiwa kwa posong ya Kimberley ka nako e bontsi bo ne bo dira mo moepong mme ena ka borutegi jwa gagwe a kgona go bona tiro e sele. O ne a tswelela go ikatisa le go tokafatsa bokgoni jwa gagwe jwa go kwala, go buisa Seesimane mme a ithuta le dipuo tse dingwe jaaka Dutch, isiXhosa le Sesotho go tlaleletsa Setswana, e bong puogae ya gagwe. Tse di ne tsa mo thusa go dira jaaka moranoledi kwa kgotlatshekelo. O ne a sa bone go ka gola le go tswelela pele mo tirong e, a e tlogela, a fuduga go tswa kwa Kimberley go ya kwa Mafikeng ka 1898. Teng a tsena mo nyalong le Elizabeth M'belle, kgaitsemi wa tsala ya gagwe ya tlhogo ya kgomo Isaiah Bud-M'belle ka 1898. Lenyalo la gagwe go Elizabeth le ne le sa amogelwa le go bulelwa dipelo ke batsadi ba gagwe gonne ba ne ba bona a tswa go nyala mo morafeng o o farologaneng le wa gaabo thata. Plaatje e le Motswana, a bua Setswana fa Elizabeth e le Moxhosa a bua isiXhosa. Ka lesego ga go a ba tsaya lobaka ba bo setse ba nnisegile e le monna le mosadi fela manganga le go sa dumelane go go neng ga nna magareng ga malapa oomabedi ga utlwalela Plaatje. Plaatje a itibola ka mosimane, Frederick York St. Leger, yo o neng a reeletse rre Sainy ka fa tshikeng ya gaabo.

### **6.2.2 Kwa Mafikeng**

Ka 1899, Plaatje o bona tiro ya go nna moranoledi le tlelereke kwa kgotlatshekelo ya magasiterata wa Mafikeng. Jaaka moratathuto, o ikwadisetsa go tsenela ditlhatlhobo tsa *Cape Civil Services*. Ka ona ngwaga oo Mafikeng ya tswalwa, ya dikaganyetswa ke Maesimane, ka tiragalo e e neng ya bidiwa '*The Siege of Mafikeng*', e bong Tlhaselo ya Mafikeng, go se yo o tswang, go se yo o tsenang, mme se sa dira gore Plaatje a retelelwe ke go kwala ditlhatlhobo tsa gagwe jaaka a ne a ikaeletse. Ke nako e Plaatje a kwadileng bukatsatsi ya gagwe ya ntlha ka Diphlane wa 1899. Plaatje o nnile le seabe se segolo ka nako e ya Tlhaselo ya Mafikeng gonne o ne a dira gore go nne le kgolagano magareng ga tsamaiso ya basweu le dikgosi tsa bantsho. Tlhaselo ya Mafikeng ka Maesimane ya khutla ka Motsheganong wa 1900. Paka e, e ne ya tlhotlheletsa Plaatje go kwala dipegelo di le mmalwa mo kuranteng ya nako eo, e e neng e bidiwa *Mafikeng Mail*. Ke teng fa a simolotseng loeto lwa gagwe lwa bobegakgang. Morago ga kgaotso ya *Mafikeng Seige*, Plaatje o ne a bona tšhono ya go

tšenela ditlhatlhobo tse di neng tsa mo feta ka 1899 mme a falola ka maduo a a kwa godimo, segolo mo puong ya Dutch le go kwala ka motšhini o o tlanyang.

Ka 1901 Plaatje o tshegofadiwa ka morwa wa bobedi, e bong Richard Sibeka. O simolola kuranta, e e neng e bidiwa *Koranta ea Bechuana*. Yona e ne e kwadisitswe ka Silas Molema mme Plaatje e le ena motsamaisi le modiredi wa yona yo mogolo. Ngwaga wa 1901, o tlhaba Plaatje a leboga tiro go tswa go ba *Cape Civil Services*, a dira jaaka motseleganyimogolo wa *Koranta ea Bechuana*. Ka 1903 Plaatje o ne a di goga kwa pele ka go tlhama mokgatlo wa *South African Native Press*. Ke ngwaga o a tshegofaditsweng kwa ngwana wa boraro, e le mosetsana mme a tewa leina, Olive Ngwetsi. Ka 1906 ke fa *Koranta ea Bechuana* e emisa dikgatiso mme e rekisetswa *Bechuanaland Press*. Ke ona ngwaga o Plaatje a simolotseng go tsena mo dingangisanong ka ga mokwalo wa Setswana. Ka 1907 ke fa a tshegofadiwa ka mosetsana gape, a bidiwa Violet Nomthetho. *Koranta ea Bechuana* ya aparelwa ke mathata gape, e retelwa ke go gatisa dikgatiso ka tatelano ka ntlha ya tlhalelo ya matlole. Ka maswabi, le go tlhoka boyo, Plaatje a bona tiro kwa Setlamong sa Tiro ya Badiramoepong (*Mines Labour Supply Company*), tiro ya gagwe e le go thaothela moepo badiri. Ka mašeleng ao, Plaatje a tsosolosa *Koranta ea Bechuana* nakwana fela a ketefalelwa ke go ya pele.

### **6.2.3 Tsa sepolotiki le botshelo kwa Engelane**

Ka 1910 ga tlhamiwa mokgatlo wa Tshwaragano ya Aforikaborwa (*The Union of South Africa*) mme kopano ya *South African Native* ya goelediwa le gore Plaatje a e tsenele. Ke ngwaga o Plaatje a fudugetseng kwa Kimberley, go ya go batlana le mafulo a matalana mme a simolola kuranta e ntšhwa ka leina la *Tsala ea Becoana*. Ka ona ngwaga o wa 1910, Plaatje o tshegofadiwa ka mosimane, mme a mo taya leina Halley. Ka 1912 ga tlhamiwa mokgatlo wa *South African Native Congress* mme Plaatje a tlhophiwa go nna Mokwaledikakaretso wa ona. Ka ona ngwaga oo, kuranta ya *Tsala ea Becoana* ya nna le mathata mme ya emisa dikgatiso le diphasalatso. Ga latela e ntšhwa ka leina la *Tsala ea Batho*. Ke ona ngwaga o wa 1912, o Plaatje a tshegofadiwang ka mosimanyana, mme o mmitsa Johannes Guttenburg, yo ka go tlhoka lesego a tlhokafetseng a le dingwaga di le pedi fela. 1913 ke ngwaga o Molao wa Lefatshe la Beng ka Tsalo (*Native Land Act*) o fetisitsweng ka ona. Plaatje o ne a etela mafelo a le mmalwa, a kwala le go batlisisa mabapi le gore molao o, o utlwalela Bantsho jang. Bontsi jwa dintlha ka ga patlisiso e ya maeto a gagwe bo ne jwa ntsha nko mo

lokwalong lo lo tletseng lwa *Native Life in South Africa*. Ka 1914 ke fa Plaatje a tlhophiwa go nna tokololo ya *South African Native National Congress (SANNC)*. O ne a romelwa kwa Engelane go ya go nna karolo ya ba ba yang go ngongoregela Molao o wa Lefatshe wa Aforikaborwa. Ke teng mo Plaatje a simolotseng go kwala lekwalo la *Native Life in South Africa*. Kwa Engelane, Plaatje o ne a kwala diphamfolote le go di phasalatsa tse di neng di tlhagisa boikuelo ka ga molao o wa lefatshe mme a ikuela go palamente ya Borithani gore e tsereganye. E rile fa batsayakarolo le ena ba boela gae, o ne a ithaopa go sala ka ditshenyegelo tsa gagwe, maikaelelo e le go bona kgang e a e kwadileng ka merero ya lefatshe mo Aforikaborwa e phasaladiwa. Ke teng mo Plaatje a simolotseng go kwala le padi ya gagwe ya ntlha a e kwala ka Seesimane ka setlhogo, *Mhudi*. Diteng tsa padi e, di na le phokelelo ya dikgang tsa *Native Land Act*.

Ka 1916 ke fa Plaatje a phasalatsa bukana ya Diane tsa Setswana le dilekane tsa tsona tsa Seesimane ka setlhogo sa *Sechuana Proverbs with Literal Translations and Their European Equivalents* e e phasaladitsweng ke Kegan Paul yo o aneng a mo itsisiwe ke Daniel Jones, mongwe wa baratapuo ba nako eo. Mmogo ba ne ba kokoanya bukana ya fonetiki e e neng e bidiwa *A Sechuana Reader in Internatioal Phonetic Orthography (with English Translations)*. Yona e ne ya phasaladiwa ke *London University Press*.

#### **6.2.4 Plaatje o boela gae kwa Aforikaborwa**

Plaatje o boetse gae go tswa Engelane ka 1917. Ke teng mo a fitlhileng a simolola ka diphetolelo tsa diterama tsa ga Shakespeare, a simolola ka go fetolela *Julius Ceasar* mo Setswaneng ka setlhogo sa *Julius Kesara*. Ke ka yona nako e, e o neng a kopiwa go nna moporesidente wa SANNC fela a leboga tiro e, a kaya fa a na le mabaka a le mantsi a a mo tlhokang ka tlhamalalo mme a se kitla a bona nako ya go a dira fa a ka tsaya tiro e ya boeteledipele jwa mokgatlho wa Sepolotiki. O ne a tswelletse a ntse a kwala leyakgatiso la padi *Mhudi*. Tiro ke fa e ntse e gola, tlhaelo ya matlole e tsenelela mme kuranta ya *Tsala ea Batho* ya emisa go gatisa le go phasaladiwa. Ka 1918 fa ntwala ya lefatshe e khutla ke fa Plaatje a tlhama mokgatlho wa Brotherhood kwa Kimberley. Plaatje ga a nna sebaka mo gae, ke fa mokgatlho wa gagwe wa sepolotiki o mo roma gape go ya kwa moseja.

### 6.2.5 Plaatje o boela kwa Moseja - Borithani

Ka 1919 ke fa mokgatlo wa SANNC, o roma Plaatje gape jaaka motlatsa-modulasetulo go ya kwa Borithani. Teng o fitlhile a tsewetsa tsa go kgaratlhela go itsise lefatshe ka merero le maemo a lefatshe kwa Aforikaborwa, segolo ka moo Basweu le Bantsho ba neng ba tsewa ka gona mabapi le go nna mo mafelong a a rileng gammogo le gona go Abelwa lefatshe. O ne a kopiwa go buisana le Maesimane mo diraleng di le mmalwa go phatlalatsa kgang e e neng ya phasaladiwa mo makwalodikgang a kwa teng. Nngwe ya dipuisano tsa gagwe e ne ya gatisiwa mo go *The Labour Leader* ka setlhogo sa '*Homeless, Landless! Outlawed!*' Se e le boikuelo jwa gagwe mabapi le se se neng se diragala mo Aforikaborwa ka nako ya kgololo ya Molao wa Lefatshe. Fa a ntse a le koo, ke fa a konosetsa leyakgatiso la *Mhudi*, e ka botlalo setlhogo sa yona e ne e le *Mhudi: An Epic of South African Native Life a Hundred Years Ago*.

Ka 1920 ke fa a ya kwa Canada kwa a ntseng dikgwedi di le pedi a buisana le mokgatlo wa Brotherhood mo ditropong di le mmalwa. Ke teng mo a neng a fetolela bukana ya difela tsa mokgatlo o mo Setswaneng. Ka nako e, ke fa a weditse diphetolelo tsa diterama tse pedi gape tsa ga Shakespeare, e bong *Merchant of Venice* (Morekisi sa Venice) le *Comedy of Errors* (Diphosho-phosho). Ka 1921 ke fa a leba kwa Amerika a dirisana le motseleganyi wa kuranta ya *Negro World*. Le teng o phasaladitse dikgang di le mmalwa ka ga merero ya lefatshe mo Aforikaborwa mo dikuranteng le fa tsona di sa bolokega le go ka fitlhelelwa morago ga foo. Ke ngwaga o morwadie, e bong Olive, a tlhokofetseng ka ona mme ka maswabi a retelelwa ke go tla go mmoloka. Ka 1922 ke fa a simolola ka phetolelo ya terama e nngwe gape ya ga Shakespeare e bong *Othello* go ya mo Setswaneng. Ka ntlha ya tlhalelo ya matlole, Plaatje a amogela tiro ya go dira le Goerge Lattimore, ba dira ka go baakanyetsa kgatiso ya dibaesekopo jaaka ya '*The cradle of the World*'. Plaatje o ne a kgaratlha mme a iphitlhela a dira sengwe le sengwe fela se se neng se ka mo neela lotseno jaaka a ne a feleletsa a gatisa mmimo le ba *Zonophone* teng kwa Amerika. Ke teng mo a fitlheletseng kgatiso e e itletseng fela ya 'Nkosi Sikel' iAfrika' e e nnileng kgatiso ya ntlha ya pina ya bosetšhaba ya Aforikaborwa. O ne a kgona go kokoanya bonnye madi a a neng a ka mmusetsa gae morago ga go nna dingwaga di le nne kwa Amerika a sa tle gae, nngwe ya mabaka a a dirileng gore a se kgone go boloka Olive, morwadie. Go nna ga gagwe sebaka kwa moseja, go ne ga mo amologanya le go salela morago mo mererong ya sepolotiki ya Aforikaborwa mme a iphitlhela a kgapetswe kwa thoko.

## 6.2.6 **Plaatje o boela gae gape kwa Aforikaborwa – dingwaga tsa gagwe tsa bofelo**

Plaatje o ne a tseweletsa tsa bobegadikgang ka go kwalela *Diamond Fields Advertiser* dikgang. O ne a leka ka nako e, go tsosolosa botokololo jwa gagwe mo mokgatlhong wa sepolotiki le kuranta ya gagwe. O ne a leka go kokoanya matlole le gore a tlamele le balelapa la gagwe. O ne a eletsa gape le go tseweletsa merero ya gagwe e e neng e batla matlole mme a dira jalo ka go etela mafelo a selegae go ba tshamekela dibaesekopo tsa gagwe tse di neng di bidiwa ka la '*Plaatje bioscope*'. O ne a tsewelela ka go kwalela dikuranta di le mmalwa tsa Seesimane le ya *Umteteli wa Bantu*. Ka 1929 ke fa a konosetsa leyakgatiso la gagwe ka setlhogo sa *Traditional Folk Tales and Other Useful Knowledge*. Ke teng fa a Abelwa mpho ya ntlo ya Mmila wa Angel, nomore ya 32, kwa Kimberley ka ntlha ya ditiro tse dintle tse a neng a di direla Maaforikaborwa a mantshonyana. O ne a tlhophiwa go nna tokololo ya komitipotlana ya Sotho-Pedi ya Komiti ya Bogare ya Mokwalo.

1930 ya tlhaba ka marang a a bothitho mo botshelong jwa ga Plaatje ka go fitlhelela se a neng a sa bolo go se eletsa. Padi ya gagwe ya ntlha e a e kwadileng ka Seesimane, mme a e konoseditse dingwaga di ka nna lesome pele e ka tlhabelwa ke letsatsi ka setlhogo sa *Mhudi: An Epic of South African Native Life a Hundered Years Ago* ya phasaladiwa. Yona e ne ya phasaladiwa ke ba *Lovedale Press*. Ka ona ngwaga oo, phetolelo ya terama e nngwe gape ya ga Shakespeare e bong *Comedy of Errors* e ka Setswana a e biditseng ka tlhamalalo fela a re ke Diphosho-phosho ya phasaladiwa ke *Morija Printing Works*.

Ka 1932 ke fa ba kuranta ya *Umteteli wa Bantu* ba mo kopa go nna motseleganyi wa bona mme a kaya fa a ka se kgone go tsaya tiro eo. Plaatje o ne a na le mathata a botsogo, pholo ya gagwe e ya kwa tlase, pelo e le bokoa mme le matlho a mo sitisa go dira tiro ya gagwe jaaka a ne a tlwaetse. O ne a imetswe ke tiro, a sa ikhutse mme ka fa tlhakoreng le lengwe tlhalelo ya matlole le yona e le ntlhakgolo e e dirang gore a se ke a ikhutsa. O ne a tlhaelwa mme a tshwanelwa ke go ikemela jaaka monna le rre ka tsotlhe ka fa lelapeng di ne di mo lebane. Ka maswabi, Plaatje o tlogetse lefatshe go sa ntse go lebeletswe go le gontsi go tswa mo go ena, o tlhokefetse ka 19 Seetebosigo 1932 a le dingwaga di le masometlhanotlhano (55) fela. O tlhokofaletse kwa Nancefield, kwa Johannesburg ka bolwetse jwa nyumonia le dikgokgotshwana (*bronchitis*).

Le fa a sena go tlhokafala, ditiro tsa gagwe di ne tsa tsweliswa ka moo go neng go ka kgonega jaaka phetolelo ya gagwe ya *Julius Cesar*, e tlhagelela kwa *University of Witwatersrand's Bantu Treasury Series*. Ka 1957 ke fa kgatiso e ntšhwa ya *Mhudi* e tlhagelela ka ba *Lovedale Press*. Bukatsatsi ya ga Plaatje ya *The Boer War Diary: And African at Mafikeng* e ne ya tseleganngwa le go senolwa ke John Comaroff mme ya phasaladiwa ke ba *Macmillan*. Ka 1978, kgatiso ya padi ya ntlha ya ga Plaatje e a e kwadileng ka Seesimane ya gatisiwa gape ka setlhogo se se fetotsweng le go kgaolwa karolwana ya '*An Epic of South African Native Life a Hundered Years Ago*' mme ya bidiwa *Mhudi* fela. Yona e tselegantswe ke Stephen Gray le go kwalelwa matseno ke Tim Couzens (e bong kgatiso e e dirisitsweng mo patlisisong e). Ka 1978 ke fa baphasalatsi ba *Heinemann* ba tlhagisa kgatiso ya bona ya *Mhudi* mme ka 1999 ba tswelela ka phetolelo ya yona go ya mo Setswaneng ka setlhogo '*Mohudi*'. Ka 1982 ke fa *Native Life* e phasaladiwa gape ke ba *Ravan Press* e na le matseno a a kwadilweng ke Brian Willan. Ka 1993 ke fa ntlo ya ga Plaatje kwa Kimberley e kaiwa go nna ya segopotso sa bosetšhaba. Ka 1997 Brian Willan a tseleganya gape dikwalo tsa ga Plaatje ka setlhogo '*Sol Plaatje Writings*' mme tsa phasalatswa ke *Witwatersrand University Press*. Pene ya ga Brian Willan ya gana go kgala enke mme ka 2018, a oketsa le go godisa seabe sa ga Plaatje ka phasalatso e ntšhwa ka setlhogo '*Sol Plaatje, A life of Solomon Tshekisho Plaatje 1876 - 1932*' e le go atolosa phasalatso ya gagwe ya ntlha ka ga botshelo jwa ga Plaatje ya setlhogo sa *Sol Plaatje: A Biography. Solomon Tshekisho Plaatje 1876 – 1932* yona e tshabetswe ke letsatsi ka 1984.

### **6.3 SOL T. PLAATJE LE PADI MHUDI: TLHARAMOLOLO YA LEINA LA MOKWADI LE LA SETLHANGWA**

#### **6.3.1 Leina Sol T. Plaatje**

Leina ke lefoko le le dirisetswang go bitsa motho, phologolo, lefelo kgotsa sengwe fela. Fela motho o tewa leina gonne bagaabo kgotsa batsadi ba rata go mmitsa jalo ka mabaka a a tlaa bo a ba rotloetsa go mo taya lona ka nako eo. Sol T. Plaatje ke Moaforika, Motswana, Morolong oo-Modiboa morwa wa ga Johannes Khushumane le Martha Lokgosi Mogodi. Bona ke Barolong ka botlalo e bile ke ba lotso lwa kgosing gonne mo Barolong botlhe, kgoro ya bona ke yona e e neng e le kwa godimo ka maemo a bogosi. Molema (2012:14) o neela tshedimosetso e ka manontlotlho gonne e tswa ka tlhamalalo mo lokwalong lwa gagwe le le fetoletsweng ke Matjila le Haire (2012), e le motho yo o tshetseng le Plaatje ka sebele, mme a re:

Among all the Barolong, Barolong Boo-Modiboa were the most senior family, that is the legitimate royal house...

Ka tlhaloso e, mmuisi o solofela go kopana le mokwadi wa padi *Mhudi* e le morwa Kgosi Mogodi, Morolong wa kgotla e Modiboa mme ga go nne jalo. Boemong re kopana le Sol T. Plaatje e le mokwadi ka sebele. Lelapa la booPlaatje le tsene mo khudugong ka rraagwemogolo, e bong Selogilwe yo o neng a bona gore a sireletse lelapa la gagwe kgatlhanong le Matebele a a neng a eteletswewepele ke Mzilikazi. Selogilwe o ne a tsamaya le morwae, e bong Mogodi go tloga kwa Thaba Nchu mme ba leba kwa Fauresmith kwa ba neng ba thibeleda teng. Ke teng kwa lelapa la gaabo le ikamantseng le bodumedi ka go ikgolaganya le barongwa ba lefoko e bile ba itsege jaaka lengwe la malapa a ntlha a go nna bakeresete. Se, se ne sa nolofaletsa Selogilwe botshelo ka ge ba ne ba se na kgosi e bile ba kgaogane le bomorwarraabona. Ba ne ba eta ba fuduga jalo go fitlha kwa kgaolong ya Philippolis. Kwa Philippolis ke teng kwa leina Plaatje le simolotseng teng. Se se tiisetwa ke Willan (1984:10) fa a re:

Family tradition has it that it was while living at Philippolis that Plaatje's forebears first acquired 'Plaatje'.

Selogilwe le morwae e bong Mogodi ba tlogile kwa Thaba Nchu e le boMogodi mme maemo a bona le lotso lwa bona ka sefane se, a fetoga fela ka ntlha ya go kopa bonno. Sefane ke leina la losika le le ralalang tshika yotlhe gonne mongwe le mongwe mo losikeng leo a tlaa tewa leina le e leng la gagwe ka nosi mme ba tlhakanela sefane go ikaya jaaka tshika e le nngwe. Tshimologo ya leina Plaatje e tshwaetswe ke dipopego tsa ga Selogilwe, e bong rraagwe-mogologolwana mme segolo le boitaolo jo basweu ba ba neng ba nna le bona ka nako eo. Molema (2012:16) o tlhalosa tiragalo e ya teoleina la borraPlaatje ka tsela e e latelang:

Because he (Selogilwe) was a short man with a flat head and the Hottentos and the Griguas called him 'Plaatje', meaning a small flat thing. Thus the name Plaatje dates from that time.

Ntlha e nngwe e e tshwaetseng Selogilwe go neelwa leina le le ba fetotseng go ya go go ile e nnile ntlha ya dithata tsa bokoloniale moo Makgoa ba neng ba bona go le thata mo go bona go kapodisa maina a Bantsho mme ba itirela boithatelo ka ona gonne ba

ne ba itse fa Bantsho bao ba ne ba se na boyo. Willan (1984:10) o tlhagisa ntlha e ka mokgwa o:

Au-Plaatje was supposed to have had a flat-looking head, and the Griqua to have been either unable or unwilling to pronounce the family name Mogodi correctly.

Se, ke sona gape se tlhotlheleditseng go latlhega, go timela ga ga Plaatje jaaka patlisiso e, e gapa morero wa Phetsolelo jaaka mmusetsagae. Ntlha e, e ka bonwa gape e le nngwe ya tse lefatshe ka bophara le diilweng ke go kaya Plaatje e le wa bona mme a latlhegela Aforika, Maaforikaborwa le Barolong bagaabo. Ga go gakgamatse fa morutegi wa dipuo tsa Seaforika mo Aforikaborwa, Moporofesara CTD Marivate kwa moletlong wa *Solomon Tshekisho Plaatje Memorial Lecture* kwa Yunivesithi ya Bophuthatswana ka 1989 a kaya mo puong ya gagwe go sa itse Plaatje ka mokgwa o o latelang, Marivate (1993:124):

I deemly knew about Sol T. Plaatje and shamefully enough, I thought he was a Coloured or had some coloured affinity. I thought well, I did not have much in common with him although I knew he had much to do with Tswana and the Tswana language. The surname Plaatje pushed the man further away from me.

Se ke ntlha e e digang mowa wa Moaforika gore Plaatje a bo a latlhegetse bagaabo ka tsela e, fela ka ntlha ya go itsapa go kapodisa sefane sa gaabo le go letla bakoloniale go nna le dithata tse di fetang tsa mong wa leina mme ba mmitsa jalo ka ntlha ya dipopego tsa gagwe. Ka Setswana le segaabo Plaatje, se se ka tsewa e le tshotlo, lenyatso le nyenyefatso fela maemo a ne a letla ka dinako tseo, ke jaaka boPlaatje ba itsiwe lefatshe ka bophara ka sefane Plaatje go fitlha le ga jaana mo dikokomaneng tsa bona. Ndana (2005:74-75) o tiisetsa ntlha e ka go re:

The word that was originally Dutch is now transformed, socialized, domesticated or even colonized as a family label in another language, and specifically in Setswana.

Ka go rialo, Ndana o kaya fa beng puo bangwe ba ka feleletsa ba dirile gore sefane se tshwana le se, se utlwale jaaka sa legae mme se amogelesege, kang ke gore a mong

o ne a na le boikgethelo, nnyaya. Maina a ga Sol T. Plaatje fa a tlharamololwa le go a tlhama sešwa go tlaa tshwaela gore a tlhalogangwe ke Maaforika ka gore tota motho yo ke mang, le gore ke ka ntlha ya eng a ne a bidiwa jaaka a bitswa. Go botlhokwa e bile go tlaa thusa gore a tlhalogangwe ka bophara le go ikala le ditiro tsa gagwe jaaka patlisiso e, e dira ka *Mhudi*. Maina a ga Plaatje a kaya dintlha go ya pele gore semelo sa gagwe se tlhalogangwe, ka setso, motsadi fa a taya ngwana leina o a bo a dira jalo ka maikaelelo le go mo kopela kwa pele gore o eletsa ngwana wa gagwe a tsamaya tsela efe ya botshelo. Molema (2012:19) o kaya fa Martha jaaka mmaagwe Plaatje, a teile lesea la gagwe Solomon gonne a ne a bontshitswe fa ngwana wa gagwe a tlaa nna botlhale go feta dingwaga tsa gagwe mme ka kitso le tumelo ya gagwe ya sekeresete, a bone le go senogelwa ke botlhale jwa mofuta oo ka Kgosi Solomon. Ndana (2005:74) o tswelela go ranola maina a ga Plaatje ka tsela e:

Young Plaatje's name illustrate a point further, Solomon is the name of the wise king in the Bible and the name for young Plaatje is probably a premonition that the boy will grow up into a wise man, who wisdom matches his Biblical namesake.

Re kaya fa keletso e e nnile yona mme Martha a bona se a neng a se eleditse ka ngwana wa gagwe gonne Plaatje o sa le a itshupa a sa ntse a le mmotlana fela gore ga a tshwane le bana ba bangwe ka botlhale. Willan o kaya fa e rile fela a le dingwaga di le ka nna lesomenne go ya go lesometlhano a bo a setse a thapiwa go nna morutabana kwa sekolong sa Pniel. Tsotlhe tse Plaatje o ne a di dira go feta jaaka a ne a rutwa kwa sekolong gareng ga tse dingwe ke ena a ikopetseng mme Elizabeth, mohumagadi wa ga Moruti Ernst Westphal kwa Pniel go mo ruta Seesimane le seDutch mme ke teng fa a simolotseng go buisa dikwalo tsa ga Shakespeare, go rialo Willan. Plaatje o ne a kotula go feta foo gonne Elizabeth o ne a mo ruta le mmino wa dinnoto le go tshameka piano. Go nna morutabana ga gagwe ga go a mo raya gore o fitlhile mme o ne a tswelletse go ikoketsa ka go ithuta kwa thoko. Ka ditiro tse, re ka bua ka tlhamalalo ra re segotsa se ne sa fetelela, Plaatje a itlhagisa fela jaaka mmaagwe a ne a kopile (mo Modimong fa a taya ngwana wa gagwe leina) le go eletsa gore a tshwane le Kgosi Solomon ka botlhale.

Ka leina la gagwe la bobedi, e bong Tshekisho, mmaagwe o ne a eletsa go tshegofadiwa ka mosetsana morago ga go nna le basimane ba le batlhano ka tatelano.

Ka ntlha ya tumelo ya gagwe, e rile go newa mosimane gape, a bona fa Modimo o mo otlhaya le go mo sekisa gore ke ka ntlha ya eng a ne a O laolela go mo tshegofatsa ka ngwana wa bong jo bo ratiwang ke ena. Ndana (2005:74) o tthagisa ntlha e ka go re:

The name (Tshekisho) therefore stands for Martha's admission that God has "persecuted" and prosecuted her for anticipating HIS will and the verdict or "judgement" turns out to be another boy child.

Go bontsha fa kgatelelo ya bokoloniale e ne e ikepetse ka medi, leina le Tshekisho le ne la fitlhiwa ka botlhale lefatshe ka bophara mme go dirisiwa tlhakaina T. fela go emela leina ka botlalo mme la Solomon lona le dirisiwa ka botlalo moo e bile le neng le khutshwafatswa go nna Sol. go natefela ba le bitse le badirisi ba lona. Se ke gona go supa fa bokoloniale bo ne bo busa e bile bo laola, bo bo bo itaola le ka maina a bao ba neng ba sa ba kae sepe. Ka leitlho le dikakanyo tsa hisetori ya Bantsho le bokgoba, re ka kaya gore Sol T. Plaatje le fa a ne a ratile, a ikitse fela bokoloniale bo ne bo timola go ikitse ga gagwe gonne go ne go eta go nna le maparego a a neng a mo thatafaletsa tsela. Go kwala padi, o fetsa e bo e nna dingwaga di le lesome go se ope yo o ithaopang go e phasalatsa ke letshwao la tshokolo, tshotlego le go bontsha gore ntle le thuso ya bona o se na boikgethelo mme o patelesega go ba ikokobeletsa fela gore ditsagago di tle di tsamaye sentle. Ka jalo, re ka re gore Plaatje a tlogele maina a gagwe go nna jaaka re a itse gompiano go mo fokolelitse matsapa, le go opiwa ke tlhogo go go neng go ka mo sitisa go dira dingwe tse a neng a tlhoafeletse go dira segolo go di direla Maafrika, Barolong le Setswana ka kakaretso. Ke jaaka Gates (1984:152) a tthagisa ntlha e, ka se se neng se diragalela makgoba a a neng a bidiwa ka la *Negro* kwa Amerika jaaka boMalcom X, a re:

The unnamning of immediate past (e.g Tshekisho) was reinforced by the insertion of an initial, a symbol ...

Go emisetsa leina la Serolong ka tlhakaina fela mo dikwalong le ditiro tsa ga Plaatje tsa semmuso lefatshe ka bophara go kaela gona gore ba ba simolotseng go bona go tshwanela go dirisa tlhakaina T. fela ba ne ba na le ona matsapa. Matsapa a bona a sa farologane gape le a maDutch a kwa Philippolis ba ba nnileng le ona ka kapodiso ya sefane sa Mogodi mme e bile go tshwanela go ka mo taya leina ka ntlha ya dipopego tsa gagwe. Ka jalo tlharamololo ya maina a, a ga Plaatje ke go na go itse fa go kgonega

gore dilo di ka busetswa mannong ka tshwanelo mme Maaforika go sa kgathelesege gore ba dirisa puo efe ba sala ba ntse ba bidiwa ka maina a bona. Se, se ka kgonega gonne Maaforika bona ba bitsa le go kapodisa maina a badipuo disele ka tshwanelo gonne leina le sefane sa motho e le lotso, setso, lemorago le hisetori ya motho mme fa o mmita ka nepo go bontsha tlotlo le go mo neela seriti. Botlhokwa jwa maina a batho segolo a Maaforika fa ba iphitlhela ba le mo gare ga patikego ya dithata tse di ba laolang ka ntlha ya boAforika jwa bona jaaka go bonetse ka lelapa looMogodi le le feletseng e le boPlaatje le go fitlha ga jaana, bo tiisetswa ke Gates (1984:1521) fa a re:

We must learn to wear our names within all the noise and confusion in which we find ourselves. They must become our masks and our shields and the containers of all those values and traditions which we learn and/or imagine as being the meaning of our familial past.

Se, ga se a diragala ka Sol T. Plaatje fela ke se patlisiso e, e se totileng go ka diragala, maina a rona a somarelwa go sa kgathalesege gore re kwa kae mme ra itsiwe ka tlhamalalo ntle le go fetolwa ke ope. Botlhale le kitso ya rona, ya dilo tsa rona go tloga kwa tshimologong e seng go e tlhama ka puo e nngwe pele e bo e nna gona re ka e abelanang le bagaabo rona. Sol T. Plaatje ka patlisiso e, o tlaa itsiwe ka botlalo le go tlhalogangwa botoka, ka o tlaa be a busetswa gae ka go phetsolelwa mo Setswaneng.

### **6.3.2 Setlhogo sa padi *Mhudi***

*Mhudi* go ya ka patlisiso e, ke padi ya ntlha e e kwadilweng ke Moaforika, Motswana yo montshonyana, Morolong ooModiboa, e bong Sol T. Plaatje, sebe sa phiri e le fela gore o e kwadile ka Seesimane. Ke padi e patlisiso e, e e kayang ka tlhamalalo e le ya ntlha ya Setswana gonne e kwadilwe ke Motswana, a kwala ka ga Batswana le botshelo jwa bona e bile a anela ka ga hisetori ya Batswana. Patlisiso e, e e kaya e le padi ya ntlha ya Setswana ka e weditswe go kwalwa ka 1919 mme ka ntlha ya mathata a matlole le a bokoloniale jaaka go ne go ipotswa gore e tlaa buisiwa ke bomang ya phasaladiwa ke ba *Lovedale Press* ka 1930 dingwaga di le lesome e ntse e tlhoka baphasalatsi. Ke jaaka le R.M. Malope a kile a latlhela la gagwe la motlapitso a kaya ka tlhamalalo a re:

Mhudi is, for all intents and purposes, a Setswana novel.

Mathata a go kwala *Mhudi* ka Seesimane ke ona ntlha a a tlhotlheletsang patlisiso e go bona e lebanwe ke go busetswa gae.

Sol T. Plaatje o neela padi ya gagwe setlhogo *Mhudi*, e le leina la Setswana mme a le tlogela fela jalo ntle le go le 'kgoafatsa'. O dira jalo gonne a kwala padi e, e a neetsweng dintlha le dikakanyo tsotlhe ka ga yona ke bagolo ba magareng ga bona go neng go le nkokoagwemogolo yo leina la gagwe e neng e le Mhudi ka tlhamalalo. Midgley (2000:45) o re netefaletsa se ka go re:

Mhudi – the character is based on Mhudi, Plaatje's great-great-grandmother and a queen in the Barolong dynasty.

Se ke sona se se bontshang ka moo leina le, le neng le le botlhokwa ka gona mo go Plaatje gonne go taya maina segolo mo setsong sa Setswana e le karolo ya botlhokwa mme go sa dirwe fela. Mareelelo a dirwa jaana e le segopotso sa mong wa leina leo wa pele, e le ka a le botlhokwa go yo o le tayang e bile a batla go nna a ikgopotsa mong wa lona ka go le dirisa jaaka e kete motho yoo o sa ntse a le teng le go tsosolosa kamano ya yo o tayang leina le mong wa lona wa pele. Thanodi e e latelang e tlhalosa mareelelo ka go re:

Teelelo leina la motho mongwe yo o tshelang kgotsa a tlhokofetse, le le neelwang ngwana e le segopotso sa mong wa lone wa ntlha. (*Oxford English-Setswana, Setswana-English, 2013:312*)

Ka go rialo Plaatje o teelela padi ya gagwe le moanelwamogolo wa yona leina la ga nkokoagwemogolo. O dira jaana gonne o batla go tshola tsa pele mo go tsa ga jaana. Nkokoagwemogolo o a tshela ka padi e le ka ga moanelwamogolo Mhudi. Go utlwa padi e, e ntse e umakiwa ka leina le, go tliša Mhudi, e bong nkonkoagwemogolo mo botshelong jwa gagwe ka nako ya fa a kwala padi e. Ka mafoko a mangwe re ka re o tsosa nkonkoagwemogolo mo baswing.

## **6.4 PHETSOLELO YA MHUDI MO SETSWANENG**

### **6.4.1 Diteng tsa padi**

Ka tlharamololo re leba mokgwa o kgolagano magareng ga setlhangwa le bokao jwa sona segolo mo setsong sa babuisi di tlhagisitsweng ka teng. Tlharamololo ya mokwadi

Sol T. Plaatje e senola bomaleba jwa gagwe jaaka mokwadi wa *Mhudi*, e e leng seikokotlelo sa patlisiso e. Jaaka re kaile kwa tshimologong, re re Plaatje o kwadile *Mhudi*, a kwala hisetori ya gaabo, e tota a e antseng mo lebeleng, se se senoga ka botlalo fa go lejwa le dintlha tse di seng mo teng ga setlhangwa. Plaatje o gola e le ngwana, a nna le bagolo, a le tsebe ntlha fa a kaelwa, a dira ka thata go feta ka mo go solofetsweng ka teng go tswa mo go ena. Fela jaaka bogologolo, bagolo ba ne ba itisa le bana fa iso ba ba tlotlela ditlhamane. Ditlhamane tse di ne di ba ntsha bodutu le go ba lapolosa morago ga ditiro tsa letsatsi, di ba laya, kgalema, gomotsa le go ba kaela tsela ya botshelo mme le kwa gaabo Plaatje go ne go dirwa fela jalo. Pharologano ke gore bona ba ne ba tlotlela Plaatje le bomorwarraagwe ka ga botshelo le hisetori ya bona. Pampallis (2012:2) o gatisa se ka go re:

Sol's great-aunt, known as Granny Masweamotho, also lived at Pniel. She told him about the history of the Barolong and especially about the wars against the Matebele that she had lived through as a young girl.

Se, se ne se rotloetsa Plaatje go akanya le go fufegela hisetori ya gaabo ka go ikaelela go e kwala gore a e boloke. Plaatje o dirile jalo ka mekgwa e le mmalwa mme segolo ka *Mhudi* a lebile dithitokgang di ka nna mmalwa go tswa fela gore mmuisi kgotsa mmatlisisi a ka bo a tlhophile go itebaganya le efe. Couzens mo matsenong a o a kwadileng mo go Plaatje (1978:15) o re kaela ka tlhamalalo a re:

He (Plaatje) seem to have regarded *Mhudi* as analogue to folk-tales, legends and oral history passed from one generation to another around the fireside at night.

Ka padi *Mhudi*, Plaatje o tlhagisa tsa botshelo jwa bagaabo le ka moo ena a amanang le bona ka teng. Plaatje o ipona e le karolo ya padi ya gagwe. O tlhagisa *Mhudi* jaaka e kete ke kgang ya maitlhamelwa mme o e kwala a tlhagisa hisetori ya Barolong jaaka bagolo ba gagwe ba e mo tlotletse. Hisetori e mo go *Mhudi* e tlhagisa le go senola dithitokgang jaaka ya kgaratlho, dintwa tsa merafe go tloga ka Barolong ba falala, ba ya le naga ka go tloga kwa Kunana ka ntlha ya tlhaselo ya Matebele. E ka nna gape le morero wa lorato lwa nnete gareng ga monna le mosadi jaaka go bonetse ka Ra-Thaga le *Mhudi* mme bogolo o tlhagisa le bogatlhamelamasisi jwa mosadi e seng go tlhagisa mosadi a le bokoa jaaka dipadi di le dintsi, tsa nako eo di dirile. Morero, mafelo le

maitshetlego gammogo le baanelwa ba padi *Mhudi* ke dikao tsa ditiragalo tse Plaatje a di anetsweng ke bagolo. Ga go gakgamatse fa le setlhogo sa padi ya gagwe e nna fela *Mhudi*, e bong leina la nkokoagwemogologo mme a reelela padi ka ena go potoka letlotlo leo ka motho yo le duleng mo go ena. Maina a mafelo jaaka Kunana, a ka Phetsolelo e leng 'Khunwana' jaaka e bidiwa ga jaana, e le mošate wa Barolong ke dintlha tsa nnete mme se se bontsha fa go na le kgolagano gareng ga mokwadi le setlhangwa sa gagwe.

Ka tlharamololo re lebile gore go na le sengwe se se tshwanetseng go itsiwe le go senolelwa babuisi. Ke jaaka Thomassen (2010:45) a tlhalosa tlharamololo ka go re:

Deconstruction is not simply negative, it is constructive because it attempts to account for the 'aporias' and undecidabilities in texts through infrastructures.

Thomassen o kaya fa go na le dintlha dingwe tse di sa tsenngwang mo setlhangweng mme di ka kgona go fitlhelega ka ntlha ya kgolagano ya mokwadi le setlhangwa jaaka go bonala ka Plaatje le padi ya gagwe. Re kaya ka tlhamalalo gore *Mhudi* ke seipone sa ga Plaatje, ke tsela le motlhala wa gagwe wa gagwe wa botshelo. Thomassen (2010) o tswelela go ranola tlharamololo ka go kaya e le mokgwa mongwe wa go buisa. Ka mokgwa o, mmuisi o tshwanetse go buisa setlhangwa a itse gore o se buisetsa eng, o se buisa jang mme a kgone go se tlhaloganya botoka. Tota le fa mmuisi a buisetsa go intsha bodutu fela, go a tlhokega gone fa a fetsa go buisa a ikutlwe botoka, a se tlhole a ikutlwa a le nosi, mme a dule bodutu jole jo bo mo rotloeditseng gore a se tseye a se buise.

Ka go buisa *Mhudi*, mmuisi a ka kgona go tlhagisa go sa totang ga bokao jwa yona. Padi e, e senola pitlagano, go sa iketlang ga Bantsho mabapi le kabo le kabelo ya lefatshe mo Aforikaborwa wa dinako tsa boPlaatje. E senola gape le dintwa tse Barolong ba neng ba di lwa le Maesimane, Maburu le Matebele le gore Barolong ba bo ba gasagane, bangwe ba le kwa Thaba Ntsho fa ba bangwe ba le kwa Mafikeng ga jaana. Sebopego sa *Mhudi* ga se fela sa bukana ya 'puiso' mme ke kgang e e buiwang, Couzens mo go Plaatje (1978) o kaya fa motho a tshwana le Half-a-Crown, e ka bo e le mongwe wa ba ba nnileng le seabe mo go neeleng Plaatje tshedimosetso ya tse a kwadileng ka tsona. Go kaiwa fa Half-a-Crown e ka bo e le morwa wa ga Ra-Thaga. Se, se isa kwa goreng ke tsona dingwe tsa dintlha tse di sa kwalang ka tlhamalalo jaaka

Thomassen a kaya ka 'aporias' e bong dintlha tse di seng teng mo dikarolong tsa padi mme di tlhokega go dira gore padi e tlhologanyesege go ya kwa tengteng. Go kaega fa Half-a-Crown a ka bo a neilwe leina le ke Basweu ba ba neng ba amana le bona fela jaaka boMogodi ba ne ba feleletsa e le boPlaatje ka ntlha ya go tewa leina ke MaDutch a rraagwe Plaatje a neng a ba direla. Se, se gatsiwa ke Couzens ka matseno a *Mhudi*, Plaatje (1978:15) fa a re:

It is possible that Half-a-Crown is his alternative and 'European' name, acquired later in a close-contact situation with whites. Such an alternative name – acquisition was quite common: we have seen it occur with Plaatje's own father.

Se, se re senolela fa Plaatje a kwadile *Mhudi* e le botshelo jwa gagwe mme a dirile jalo a ikamanya le jona le go ipona mo ditiragalong tsa yona. Ke jaaka re bua ka tlhamalalo re re, *Mhudi* ke karolo e bile ke se se neng se phophoma mo maikutlong a ga Plaatje fa a kwala padi e. Couzen mo matsenong a Plaatje (1978:16) ga a potapote fa a re:

Plaatje lived and wrote his novel when he was just in touch with this living, oral tradition.

Plaatje (*op. cit*) o tswelala gape ka go re:

Mhudi is therefore part of, has the feeling of living oral history.

Se, se bontsha fa bagolwane jaaka yo re mo tlhagisang, Half-a-Crown ba fetiseditse kgang ka molomo go Plaatje mme ena a e boloka ka go e kwala e le padi. Kgang ya morero o o ka ga lefatshe, o o ralalang *Mhudi*, ke nngwe ya dintlha tse Plaatje a di boneng ka a gagwe matlho. Morero o, o tlhageletse gape o kaiwa ke Midgley (2000) mo go nngwe ya diphamfolete tse Plaatje a neng a di phasalatsa fa a le kwa Borithani ka 1914, a kwala ka ga *The Native's Land Act of South Africa: An appeal to the Imperial Parliament and Public of Great Britain*. Couzens mo go Plaatje (1978:16) o totobatsa ntlha e ka go re:

The most crucial preoccupation of Plaatje's throughout his life, however, was the question of land distribution.

Ke sona se se kaelang gore fa re tlharamolola mokwadi, re tshwanetse re bone kgolagano le diteng tsa setlhangwa sa gagwe ka tlhamalalo. Mo pading, mokwadi a ka dirisa togamaano ya go bontsha ka mo dikakanyo le mokgwa o di bonwang ka ona di ka ikganetsang le go thulana ka gona. Go dira jalo go senola ka moo 'kodu' ya mokwadi jaaka mookamedi le molaodi wa setlhangwa e sa kgoneng go thibela kelelo ya bokao. Se, se dirwa ke gore mokgwa o a tlhagisang dintlha ka gona, o kgontsha mmuisi go utlwa gore ntlhakemo ya gagwe ke efe, a o utlwa botlhoko, o itumelela se a buang ka ga sona kgotsa o a ngongorega. Ga go thona go lemoga fa Plaatje ka *Mhudi* a itela, a ngongorega mabapi le tsa kabo le go tseelwa lefatshe mme a batla gore lefatshe ka bophara le itse kemo ya Aforikaborwa ka morero o. O tswela gape a senola se se diragetseng ka Batswana, Barolong gore ba bo ba feleetse ba lwa le Matebele le Maburu. Ga a tlogele kwa morago gore mme kwa bofelong ba thusane le Maburu go fenya Mzilikazi mme ba agisana jaaka go bonetse ka kgaogano le taelano ya ga Ra-Thaga le Mhudi ba kgaogana le de Villiers le mosadi wa gagwe Hanneljie ka e ne le ditsala. Go fuduga mo mafatsheng a a rileng jaaka ba ne ba tlhaselwa go tswa kwa Kunana le go na ke ntlha nngwe e e tlhagelelang ka magetla. Kamano ya Barolong le Maesimane le yona e a sedimoga mme Tlhaselo ya Mafikeng ya ngwaga wa 1900 e tlhaloganyege le go dira gore re amogele gore ke ka ntlha ya eng motlhala wa bona o sa ntse o bonala mo Mahikeng le ga jaana.

Fa re tlharamolola mokwadi le setlhangwa sa gagwe jaaka Plaatje le padi *Mhudi*, re ikaega bogolo ka go botsa dipotso ka ga puo, mareo le mafoko a a dirisitsweng, thulaganyo ya dikakanyo le megopolo e e agilweng ka puo eo gore kgang e senole se Plaatje a neng a ikaelela go se baya 'tsatsing. Dintlha dingwe di lebega di senoga bonolo ka Seesimane jaaka Plaatje a dirile kwa tshimologong ka go kwala *Mhudi* ka Seesimane. Fela ka di tlhologile go tswa mo dikakanyong le megopolo ya Batswana ka Setswana pele di kwalwa ka Seesimane go nna maleba gore di tlharamololwe ka maikaelelo a go di phetsololela fa re ya kwa pele ka botshelo. Ke jaaka Norris (1991) a kaya tlharamololo e le ntlha e e totang gore ke eng se se dirang setlhangwa se utlwale se feletse le gore go ka bo go na le mekhino e le kae gareng ga dikgang tse di anelwang. Fa mekhino e, e thibiwa, kgang e a tsharologa mme e tiise bokao go tswa mo ntlheng e mokwadi a e anelang. Se, se dira gore mmuisi a lemoge gore go buiwa ka ga eng mo setlhangweng le gore go tlogetswe eng kwa morago. Go tlogela dingwe kwa morago, ke yona ntlha e e rotloeditseng patlisiso e go tsaya Phetsolelo jaaka mmusetsagae. Go tlhotlheleditse ntlha ya gore ke nako jaanong ya gore ditlhangwa tse

di simolotsweng di akangwa ka dipuo tsa Seaforika mme di kwadilwe ka dipuo di sele, di kwalwe sešwa, di sa tswapolwe ka ntlha ya letshogo la baokamedi ba bokoloniale. Di kwalwe ka tllhamalalo di baya dintlha mo pepeneneng jaaka di ntse go tswa mo botshelong jwa Maaforika ka puo ya bona. Se, se dirwa ke gore ditlhangwa tse di kwadilweng ke Maaforika ka Seesimane ka nako ya bokoloniale di ne di tlogela dintlha dingwe tsa botlhokwa kwa morago ka ntlha ya mabaka a ba neng ba se na taolo ya ona.

## **6.4.2 Maina a baanelwabagolo – Mhudi le Ra-Thaga**

### **6.4.2.1 Moanelwa Mhudi**

Moanelwa Mhudi mo pading ya ga Sol T. Plaatje o neetswe leina le legolo mo losikeng la gaabo Plaatje. Re kaile kwa pelenyana fa Mhudi e le nkokomogolwane wa ga Plaatje yo gareng ga tsotlhe a dumetseng fa kgang yotlhe le hisetori ka bagaabo e tswile mo go ena. Midgley (2000:45) o kaya ka tllhamalalo ka teo-leina la moanelwa Mhudi fa a re:

The character is based on Mhudi, Plaatje's great-great-grandmother and a queen of the Barolong dynasty.

Teo-maina ya baanelwa mo setlhangweng le yona e tsaya tsela e e bapileng thata le ya teo-maina a bana mo lelapeng. Ka baanelwa mokwadi o bopa kgotsa o thala setshwantsho sa motho yo o tlaa anelang le go tlhagisa ditiragalo tse di rileng ka mokgwa o a di akanyang ka gona le go di tlhagisa. Mhudi ke moanelwamogolo wa ntlha ka kemo go feta Ra-Thaga gonne nkoko Mhudi mo botshelong jwa nnete ke ena a ne a iphile tiro ya go tlotlela bana ka lotso le hisetori ya bona go na le ntatemogolwane Selogilwe. Kgankgolo e le gore o batla bana ba ikitse, ba tlhaloganya gore ba tlhologa kae, ka bomang le gore bagaabona ba tshetse botshelo jo bo ntseng jang mme ba se ke ba tsoga ba latlhegile ba meditswe ke ditšhaba. Se, se bonetse ka Sol. T. Plaatje gore le fa a tsamaile mafatshefatshe ga a ka a itebala, a latlhega le go lebala lotso le puo ya gaabo, o ne a di swela ka go di kwala le go di dirisa fela jaaka dipuo tsotlhe tsa lefatshe di ne di ka dira. Diphetolelo tsa diterama tsa ga Shakespeare, ke sekao se a neng a bontsha fa le Setswana se kgona go bua dintlha tsotlhe fela jaaka Seesimane se dira.

Plaatje o bona leina Mhudi le tlaa mo kgontsha go tlhagisa dintlha tsa nnete tsa hisetori ya gaabo gammogo le tse a di itemogetseng ka boena ka basadi ba ba farologaneng ba

ba nnileng le seabe mo kgodisong ya gagwe. O thuthusitswe ke basadi go tloga ka nkokoagwe, mmaagwe e bong Martha, Elizabeth Plaatje e bong mosadi wa gagwe le Elizabeth Westphal mmamoruti kwa Pniel, ba mo aga le go mo neela semelo se se mo senoletseng lefatshe. Plaatje o boletse ka tlhamalalo fa Elizabeth Wesphal a ne a mo tseela matsapa a mo ruta kwa thoko go akaretsa le go tshameka piano tota fa Elizabeth Plaatje, mosadi wa gagwe a ne a godisa bana a le esi fa ena a tsamaya le lefatshe a batla dithuto le dithuso gammogo le go ikaga go nna motho yo o neng a nna ena le fa go ne go se bonolo. Midgley (2000:45) o tiisetse se ka go re:

It is a tribute to them that Mhudi's character should be the embodiment of hope, courage, dignity, beauty, wisdom and determination.

Plaatje o taya moanelwa yo leina la gaabo gore a mo dirise ditiragalo tse a akanyang nkokoagwemogolwane a ka kaiwa ka tsona. O dirisa moanelwa a bidiwa Mhudi go bontsha botlhokwa jwa basadi mo setšhabeng le go gatelela ntlha e e fosagetseng ya gore basadi ba boboi le boikobo le fa go sa re sepe. Moanelwa Mhudi o ne a kgona go ganetsana le Ra-Thaga fa fela a dumela mo go se a se bonang e le nnete mme a kgona go ntsha maikutlo a gagwe a sa boife gore gongwe monna wa gagwe o tlaa mmona a sa mo tlotle. Se, se bonala fa ba fapaana ka megopolo le Ra-Thaga fa a ne a dumela fa lefatshe le ba nnang mo go lona e le la ga Mzilikazi. Mhudi o ne a sa rate le go utlwa seo se umakiwa gonne a dumela fa Mzilikazi a sa tshwanelwa ke tlotla eo ya go nna mong wa lefatshe fela ka gore Barolong ba ne ba bolaya dikgosana tsa gagwe tse pedi mme a ipusolosetsa ka go bolaya morafe otlhe wa Morolong le go ba ntsha ka lefatshe la bona la Kunana. O bolelela Ra-Thaga ka tlhamalalo mo go Plaatje (1978:66) a re:

Mhudi growing very irritated, cried: "I begin to think that you are sorry that you met and married me, holding such extraordinary views. You should surely have been happier with a Matebele wife.

Mhudi o tswelela go bolelela Ra-Thaga monna wa gagwe fa a mo palela, a sa kgone go bona mabaka mme e se motho yo o kgonang go siamisiwa diphoso ka a bona a lekile ka thata ka se Ra-Thaga a dumelang mo go sona ka Mizilikazi. O bontsha boena fa a raya Ra-Thaga sefatlhamatlho mo go Plaatje (1978:67) a re:

Oh, Ra-Thaga, you are incorrigible!

Ka go rialo, ditiragalo tse Mhudi a di dirang le tse di mo diragalelang mo pading di tlogela mmuisi ka dipotso mme kwa bofelong di a amogelesega. Mhudi ke ena a leng kwa pele ka taolo le ka thata ya mašetla mo ditirong tse ba di dirang mmogo mo kgolaganong ya gagwe le Ra-Thaga, monna wa gagwe. Adrian (2013:3) mo tshekatshekong ya gagwe ya padi *Mhudi* o kaya botlhokwa jwa tlhagiso ya moanelwa Mhudi ka go re:

There is also hope symbolized in the women folk in the character of Mhudi.

Willan le ena o bona Mhudi a tlhagisitswe ke tsela e e neelang tsholofelo mo dinakong tse di thata tse Plaatje a neng a kwala ka tsona segolo a se le mo gae. Willan (1984:358) o tlhagisa se fa a re:

In *Mhudi* there is another, even more fundamental source of hope and inspiration: the character of Mhudi herself. She is the central, life-giving figure of the book, a woman of great beauty, courage, wisdom and determination.

Bobedi jo bo fa godimo bo tlatswa ke Midgley (2000:450) fa a kaya tiriso ya moanelwa Mhudi ka go re:

Plaatje uses Mhudi to illustrate the importance of women in society and to counterpoint the stereotype of women as timid and subservient.

Se, se bontsha fa Plaatje a ne a teelela moanelwa Mhudi, nkokoagwe a leka go re kaela ka moo a neng a le ka gona le go neela basadi tshepo ya gore ba se ke ba ikobonya mme ba latele motlhala wa ga Mhudi wa nnete. Go tlhagisa moanelwa Mhudi e le ena mosadi a le esi yo o phologileng matlhotlhapelo a Kunana, le gona o ne a bontsha go tlhaolega ga gagwe mo gare ga setšhaba ka kakaretso. O kaya le go bontsha fa Mhudi a tlaa boloka le go tsosolosa morafe wa Barolong mme e seng go ripitlelwa ruri ke Matebele. Fela le fa Mhudi e le senatla jalo, tlhase ya bosadi yona e ne e ntse e na le manno mo teng ga gagwe. Fa a lelela monna wa gagwe, yo o neng a

tshwerwe le tsala ya gagwe de Viliers le Lepane gonne ba ne ba bonwa e le ditlhodi tsa Matebele, o ipotsa gore o tlaa kgona jang ka bana ba basimane ba le batlhano a le esi. Se, se thadisiwa ka tlhamalalo ke Plaatje (1978:132) fa a re:

Now I have only my sons to live for, how can I support them without a husband and without a brother?

Se, se bontsha gore le fa Mhudi a neilwe semelo se re se thadisitseng fa godimo, gona bosadi jwa gagwe ga bo tlhokwe go botsolotswa. Go tlhoka monna wa gagwe mo botshelong jwa gagwe le jwa bana ba gagwe go tiisetse ntlha ya gore ke motho wa sesadi go sa kgathalesege gore o kgona tsa bogatlhamelamasisi go le kae.

Tshobotsi ya ga Mhudi le yona, ke sengwe se se bontshang ka moo Plaatje a neng a beile nkonkoagwe mo pelong ka gona fa a kwala padi e. Ka mo a tlhalosiwang ka gona go dira gore mmuisi a metse mathe makgetlhonyana le go eletsa go ka bona motho wa bontle jo bo kaiwang jo. Mhudi o thadisiwa ka bontle jo bo tseisang manya mme mokwadi fa a dira jalo o a be a na le se a batlang go se fitlhelela ka ena, Plaatje (1978:37) o thadisa Mhudi ka tsela e e latelang:

Her curly hair was a carefully trimmed...but her general appearance showed that, even a bucolic girl, she was frightfully travel-stained. Mhudi had a magnificent figure. Her forehead completed the lovely contour of a slightly emaciated face, the colour of her skin was a deep brown that set off to advantage her brilliant black eyes. A pretty pair of dimples danced around her cheeks when she smiled; and the smile revealed an even set of ivories as pure as that of any child. Her bewitching mouth and beautiful lips created a sense of charm.

Bontle jo Plaatje a thadisitseng Mhudi ka jona, bo a eletsega, se se bontsha fa a ne a sa mo tshwantshe fela mme a bona go le maleba go mo tseela matsapa go mo taka ka mafoko jaaka a dirile. Se, se re kaela fa Mhudi e se motho fela mo go ena mme e le nkonkoagwemogolo yo a mo agileng le go mo dira motho e bile e le morwadiakgosi ya Barolong ba kgotla yo Modiboa.

Go ya ka puo ya Setswana le Bolepateo, leina Mhudi, e bong leina la losika lwa gaabo Plaatje le sa ntse le tlotlomatsega go ka bontsha lebaka le le tlhotlheleditseng Plaatje go teelega padi ya gagwe ka lona. Go sa felele fao, a bo a teelega moanelwamogolo wa gagwe ka lona. Modirwa (2017:21) o kaya Bolepateo e le:

Ke bonetetshi jo bo mabapi le sebopego le tlhologo ya maina a batho, mafelo dilo ka kakaretso. Bolepateo ke lekala la Thutaditso, Bolepapuo le Thutaditlhangwa.

Fa e le sebopego le tlhologo ya maina, fa re tlharamolola leina Mhudi go tloga kwa le tswang teng jaaka e le leina la nkonkoagwemogolo wa ga Plaatje, le a le teilweng ke bagolo ba gagwe go ka nna botoka fa re ka tlhaloganya botso le bokao jwa lona. Go dira jalo, re leba bogolo tlhologo ya lona, bokao le seabe sa lona mo botshelong jwa yo o le teilweng e bong nkonkomogolwane wa ga Plaatje le moanelwa wa padi *Mhudi*. Batsadi go le gantsi fa ba akanya leina ba dira jalo ba itse fa le tlaa nna le seabe se segolo mo botshelong jwa ngwana. Maitsapo (2018:174) o tiisetse ntlha e fa a re:

Leina le ka tlhalosa tsholofelo e batsadi ba nang nayo mo ngwaneng kgotsa leina le ka gopotsa le go tlhalosa sengwe se se kileng sa diragalela lelapa leo ka nako e ngwana a neng a tsholwa ka yona.

Ga se fela le Motswana go tloga kwa ga Lowe, e bile a na le diane tse di maleba le teelego ya leina le motewaleina a solofelwang go itshola le go tsamaisa botshelo jwa gagwe jaaka leina la gagwe le kaya mme re kopane le diane jaaka “Leina lebe seromo, leina le ya boreelelong.” Bokao jwa sona e le gore leina le ya boreelelong, gore gantsi fa motho a teeletswe mongwe, o feleletsa a itshola jaaka motho yoo ka mekgwa le tsotlhe. Ke jaaka Modirwa (2017:20) a gatelela Bolepateo gape ka go re:

Fa go tliwa mo go teyeng ngwana leina, go lebelelwa gore go solofetswe eng ka ngwana yoo, go diragala eng le maitemogelo a batsadi ba nnileng le ona fa ngwana a imilwe kgotsa fa a bonwa.

Ka go rialo, fa re lebesisa tsa botshelo jwa gaabo Plaatje ka bagolo ba e neng e le Batswana, ba tshela ka temo le leruo ga go belaetse fa leina Mhudi le teilwe yo o le neetsweng pele ka ntlha ya mabaka a nako eo. Se, se tlholwa ke gore leina le ka

bopiwa go tswa mo karolong ya puo ya 'Bolepapuo' le fa gona leina gape le ka bonwa fela jaaka lefoko mme ka patlisiso e, re kaya fa leina le feta lefoko ka bokete. Machaba (2004:26) o nopola Leffler (1989) fa a re:

Although most names are said to be derived from words,  
names are said to be older than than words.

Se, se kaya gore batho ba sa le ba tewa maina pele ba ka itse go kwala mafoko ao. Se se bontsha fa maina e le karolo e kgolo ya puo mme seabe sa ona se segolo sa puo e le go tllhaeletsana le go fetisa melaetsa le ditiragalo tse di rileng mo lelapeng le setšhabeng ka kakaretso. Lefoko 'mhudi' le go bopilweng leina Mhudi go tswa mo go lona ka Setswana sa lekgorokgoro le kaya 'go fola' e bong go kotula ka bontsintsi. Motswana o ne a bua ka 'go fola' mabele mme go raya gore ga re a photha, ga re a photha, re dirile metlholo. Se, se tlhalosiwa ke dithanodi tse di latelang tsa ga Kgasa le Tsonope (1997:49), Mareme (2008:111) le Matumo (2017:73) ka tatelano fa ba re:

fola (*Tiri-phetelela*). Nna le thobo e ntsi. (Kgasa)

fola (ldr) go bona thobo e ntsi ya dijalo (Mareme) le

fola - harvest: reap much harvest. (Matumo)

Ka go rialo, go kaya fa mokwalo wa lefoko 'fola' le le kayang go 'kotula' le go bona thobo e ntsintsi le ne la kwalwa ka mopeleto o o khueditsweng ke tengwana ya Serolong. Boemong jwa 'Mofodi', ya nna 'Mhudi' mme go ne go ka kaya fa ka nako eo ba ne ba kotutse go le gontsintsi, ka go bonetse fa ba ne ba tshela ka temo le leruo. Couzen mo go Plaatje (1978:20) o gatisa bokao jo jwa leina Mhudi jaaka re bo kaya ka go re:

But the original mother, Mhudi, the harvester, perhaps  
Mother Africa, still has a voice, and Ra-Thaga vows to  
listen to her call.

Ka nopollo e e fa godimo, leina Mhudi le ka lejwa gape ka bokao jo jwa 'go fola', go kotula go le gontsintsi go re ka tsayang gore go ka bo go ne ga diragala ka nako ya fa Mhudi, nkonkoagwe Plaatje a bonwa. Plaatje o le dirisa jaana, a le tlotlomatsa le go le boloka ka mong wa lona a tshwaetse go utlwala mo go mo ageng, go mo kaela le go

mo abela kitso, e ka thuso ya ba ba neng ba mo potapotile a kgonneng go somarela tsotlhe ka padi *Mhudi*.

Se, se tlhalosa se se kailweng ka Bolepateo gore bagolo ba ne ba tlhaeletsana ka ga se se diragalang mo matshelelong a bona ka nako eo mme ba ba fitlhelang leina ka nako tse dingwe ba le teye ntle le go botsolotsa bokao jwa lona. Ba dira jalo ba le tlotlomatsa fela ka ntlha ya gore ke la bagolo le badimo ba bona ba ba setseng ba ithobaletse. Ke jaaka Machaba (2004:29) a tlhalosa se ka gore maina a tshwana le Mhudi a tlhaloganyege le bokao jwa ona fa a re:

Onomastics as a study, goes beyond looking at the linguistic features of names, but also looks at the socio-cultural and psychological factors that influence the choice of a name given to entity by the namer.

Se se re kaela fa ka nako tse dingwe, maina a dirisiwa go tswa tshikeng e nngwe go ya go e nngwe go sa kgathalesege gore a bokao bo a itsiwe kgotsa ga bo itsiwe. Se se a amogelesega gape gonne le fa maina a tlhamilwe go tswa mo mafokong, fela maina a tllile pele ga mafoko. Ka jalo ka tlharamololo ya leina go senola bokao jwa leina Mhudi, gonne fa go buiwa ka leina Mhudi, babuisi ba ka akanya ka motho yo o bitswang ka leina le mme ba sa itlhubaetse boroko ka bokao jwa lona. Mhudi nkonkoagwe Sol T. Plaatje ke motho yo re 'fotseng', re kotutseng go le gontsintsi mo go ena gonne ka ena Maaforika, Maaforikaborwa, Batswana le Barolong ba senogetswe ke segabona le hisetori ya bona ya dingwaga tse di fetileng, tsa bogologolotala, ka go tlogelelwa boswa jwa kitso ya hisetori ya bona e e tlhageletseng ka padi *Mhudi*. Re ka ipotsa le go bona e kete o ne a itse gore matsapa a gagwe ga a kitla e nna a lefela. Re ka bona ka boporofeto jo bo neng bo letse mo botlhaleng jwa gagwe le go itse gore tse a di roletseng mo go Sol T. Plaatje di tlaa fitlha kgakala ka maano a ena a tlaa a bonang, ke jaaka re bua ka padi *Mhudi*, e kwadilwe ke Sol T. Plaatje ka sebele.

#### **6.4.2.2 Moanelwa Ra-Thaga**

Ra-Thaga ke moanelwa wa bobedi ka bogolo mo pading ya *Mhudi* ka Sol T. Plaatje, o tlhagelela e le monna wa ga Mhudi e bong moanelwa yo o okameng ditiragalo go tloga kwa tshimologong go ya kwa bokhutlong. Couzens mo matsenong a *Mhudi*, o kaya fa

padi e, e ka lejwa gape jaaka lephelo kgotsa bayokerafi ya ga Sol T. Plaatje ka sebele. Plaatje (1978:4) o re kaela se ka go re:

Soon after the marriage, Plaatje, caught in the Mafikeng Siege, was separated from his wife, and this may account for much of the desperation of tone when Mhudi and Ra-Thaga were separated.

Mo botshelong jwa nnete Sol T. Plaatje o ne a kgaogana le mosadi wa gagwe Elizabeth ka nako ya *Mafikeng Seige* gonne Mafikeng e ne e tswetswe, go se yo o tsenang e bile go se yo o tswang. O ne gape a boelela maeto a kwa moseja jaaka a ne a sala dingwaga di le nne kwa Engelane a sa tle gae, e le ka ntlha ya tiro ya mokgatlo wa SANNK, a sala kwa teng gape le ka maikaelelo a go konosetsa mokgaphe wa gagwe wa go phasalatsa *Native Life in South Africa*. O ne a dira jalo ka go tshepa fa a tlaa bona tshegetso ya matlole go tswa kwa Borithani le go gatelela mmuso wa Borithani go thusa bantsho ba Aforikaborwa. Ka nako eo, mosadi wa gagwe, e bong Elizabeth ke fa a setse le lelapa, a godisa bana, a ba tlamela e bile a dira ka thata go kopanya le losika. Ntlha e, e bonagala mo go *Mhudi*, fa Ra-Thaga a kgaogana le Mhudi ka ntlha ya go ya go tsoma a tlogela Mhudi a le nosi, fa gongwe a bolola le dintwa. Se, se gatelela ntlha ya gore mokwadi fa gongwe fa a kwala setlhangwa jaaka padi, o kwala ka ga dilo tse a di tlotletsweng, a di bone, di mo diragaletse mme a di neela ka kanelo jaaka e kete ke maitlhamelwa fela. Plaatje o bopa moanelwa Ra-Thaga go mo golaganya le ditiragalo tsa nnete jaaka a ranolwa ke Couzen gore a itsiwe go ya ka diteng tsa padi mo go Plaatje (1978:15) ka go re:

'Ra-Thaga' means 'father of Thaga' so that the story-teller may be Thaga.

Se, se gokaganya losika lwa gaabo Plaatje. Go bonala fa moanelwa Ra-Thaga a tswa mo letlotlong la hisetori ya gaabo Plaatje jaaka go kaiwa fa go na le kgonagalo ya gore Half-a-Crown ke rraagwe Ra-Thaga. Plaatje (1978:15) o neela se ka tlhamalalo ka go re:

The form of the novel is not much a 'reader' but that of a spoken story told to the writer by Half-a-Crown, almost certainly, the son of Ra-Thaga.

Go kaela fa leina la ga Half-a-Crown e ka bo e le ditiro tsa bokoloniale fela jaaka go diragetse ka Selogilwe go tswa go Mogodi go nna Plaatje. Go kaya fa leina la Serolong la ga Half-a-Crown e le Thaga morwa wa ga Ra-Thaga jaaka go kaiwa fa godingwana. Se, se tlisa kgolagano ya baanewa ba padi *Mhudi* le ba tshika ya gaabo Plaatje ya nnete e a kwalang ka ga yona jaaka a tlotletswe dikgang ke bagolwane ba gaabo. Couzen o fata go ya kwa teng mo matsenong a Plaatje (1978:16) fa a re:

This son of Ra-Thaga is probably one of those born to Mhudi during the course of the novel...he would have seen and known many of the people in the story.

Ka go rialo, go tlharamolola maina a baanelwa mo go *Mhudi* go a golaganya le hisetori e Plaatje a e tlotletsweng mme go tlhoka fela go itse le go tlhaloganya botshelo jwa ga Plaatje gore bo kwalwe le go tlhagisiwa ke beng ka puo ya bona, Setswana. Se se bontsha ka tlhamalalo jaaka Couzens a kaya gore ga go pelaelo ya go re Plaatje o ne a aga a tsaya dikgang le bagolo ba ba boneng ditiragalo tse a kwalang ka ga tsona di diragala mme Mhudi e bong nkonkoagwemogolo a ne a le teng go mo anela ka tsotlhe tse a kwalang ka ga tsona tse. Bagolo ba ne mo tlotlela mme ena a somarela kitso le tshedimosetso yotlhe eo ka go e kwala.

Plaatje o abela Ra-Thaga maemo a bobedi fa moanelwa Mhudi a abetswe a ntlha gonne go bonala fa mo tshikeng Mhudi a ne a le mogolo mo go Ra-Thaga mme a dira jalo ka go itse gore mongwe le mongwe o ne a le semelo sefe mo ditiragalong tsotlhe tse. Willan (2018:534) o senola semelo sa ga Ra-Thaga ka go re:

Her (Mhudi) qualities stand in sharp contrast to the far weaker and less formed character of her husband, Ra-Thaga.

Kgolagano ya lerato la ga Ra-Thaga le Mhudi e gogwa kwa pele ke Mhudi. Ra-Thaga o ikanya mosadi wa gagwe go feta ka moo ena a ka itshepang ka teng. Ka nako ya fa ba sa dumelane ka kakanyo ya gore lefatshe le ba leng mo go lona ke la ga Mzilikazi, mme Matebele a na le tshwanelo ya go tlhasela Kunana gonne Barolong ba bolaile barongwa ba ga Mizilikazi. Mhudi a ganana le kakanyo e ka bogale go Ra-Thaga mme o mo kaela fa e le la Barolong. Kwa bofelong Ra-Thaga a ineela go di bona jaaka Mhudi a di bona. Willan (2018) o senola semelo sa ga Ra-Thaga fa a re kaela fa Mhudi e ne e nna ena a

agang a sireletsa Ra-Thaga jaaka mo go Ton-Qon, moeteledipele wa Korana yo o neng a batla go mmolaya. A mo laletsa go ya go tsoma le ena gore ba tle ba mmolae mme ba tseye Mhudi gonne gareng ga bona go ne go se mosadi yo o maatlametlo jaaka Mhudi. Ka se mokwadi Plaatje, o senola sengwe jaaka gore mosadi le ena a ka etelela dilo kwa pele mme ga nna kagiso. Ra-Thaga o ne a sa itebale fa e le monna le fa Mhudi a ne a bontsha botlhale le ponelopele ka dinako tse dingwe o ne a ikgopotsa fa le Setswana se kaya ka tlhamalalo ka seane se se reng 'tsa etelelwa ke e namagadi pele, tsa wela ka lengope,' se se gatisiwa ke Plaatje (1978:73) ka go re:

With regard to manly occupations, however, he recalled a Sechuana proverb which his comrade, used to quote, viz., 'Never be led by a female lest thou fall over a precipice'.

Ka go rialo go kaya fa Plaatje a ne a ikitse e bile a itse seemo sa gagwe gareng ga gagwe le Mhudi. Ke jaaka a kgona go tsaya tshwetso ya go ya go tsoma le ba Korana le fa Mhudi a ne a sa dumelane le kakanyo eo gonne Setswana sa gaabo se mo kaetse ka seane sa Setswana se se reng 'tsa etelelwa ke e namagadi pele tsa wela ka lengope'. Ka Ra-Thaga, Plaatje o bontsha gape fa bogoma jwa senna, jo ka setso sa Setswana bo neelang banna thata ya go nna tlhogo ya lelapa le tsotlhe e le tumelo mme e se sepe se se kgoreletsang mosadi go ka tsaya ketelelopele ka maatla le mašetla, botlhale, bosisi le bogatlhamelamasisi jaaka re bone ka mosadi wa ga Ra-Thaga e bong Mhudi. Mhudi o ne a ikemiseditse go sireletsa le go lwela monna wa gagwe fela jaaka tiragalo ya botsalano jwa ga Ra-Thaga le de Villiers, e Mhudi a neng a sa e amogele jaaka a bone ba sotla mosetsanyana wa Mosarwa mme mo go bona e se sepe se se gakgamatsang. Mhudi o ne a solofetse go bona Ra-Thaga a thologa ngwana mokgosi mme ga go nne jalo, ke jaaka a ne a ipolelela gore a ka se tlhole a baya lenao lwa gagwe kwa go bona kwa Moroka's Hoek. Mhudi o ne a kgwa botsala jwa ga Ra-Thaga le Maburu mathe. O ne a ba kaya ka tlhamalalo fa e se ditsala tsa gagwe mme e le tsa monna wa gagwe ka go re ke '*My husband's friends!*' Se, se bontsha fa Mhudi a ne a kgona go ikemela mo go Ra-Thaga fela go dira jalo go sa koafatse lorato lwa bona, ba tswelela go tlotlana jaaka monna le mosadi. Ra-Thaga o nnile mo letlhakoreng la mosadi wa gagwe le fa a fetile mo go tse dintsi tsa dintwa le Matebele go fitlha a bona kagiso ka thuso ya yona tsala ya gagwe de Villiers. Ba fentse Mzilkazi ka kemonokeng ya basadi ba bona, mme Ra-Thaga le Mhudi ba felela kwa

Thaba-Nchu ka lorato le tumelano jaaka Plaatje (1978:188) a re neela boikuelo jwa ga Mhudi mo go Ra-Thaga ka go re:

...you will not again go away and leave me. Will you?

Go bontsha fa Ra-Thaga a ne a na le lorato lwa o ka swa, nka-go-ja mo go Mhudi, mme o a mo araba, mo go Plaatje (1978: 188) ka go re:

Never again... from henceforth, I shall have no ears for the call of war or the chase; my ears shall be open to one call only – the call of your voice.

Se, se re kaela gore le fa Ra-Thaga e le moanelwamogolo wa tlaleletso ka dithata mo pading ya *Mhudi*, bothokwa jwa gagwe bo kana ka padi yotlhe ka boyona gonne ntle le Ra-Thaga, Mhudi a ka bo a sa kgona go diragatsa tse re mo itsitseng ka tsona mo pading. Se, se kaya ka tshamalalo fa bobedi jo bo ne bo tlhokana mme ditiragalo tsa *Mhudi*, di tshaloganyesega ka bona ka bobedi. Ga se fela e nna bona ba le babedi fela ba ba falotseng tshaselo ya Kunana ka Mzilikazi mme ba kopana mo nageng ba le mo mathateng mmogo, fa ba bona tau, ba e boifa ka bobedi, ba falola ka go thusana mme go tloga foo ba nna monwana le lenala.

### **6.4.3 Puo ya padi *Mhudi***

#### **6.4.3.1 Tlhopho ya mafoko**

Plaatje jaaka Motswana, a kwala ka Seesimane o ne a ntse a itse fa a boloka tsa gaabo go akaretsa le puo ka bophara jwa yona. Ka e ne e le moitsedipuo go ne go le bonolo mo go ena go kopanya ditšhaba tse di sa bueng puo e le nngwe go sa lemosege. Ka *Mhudi* o ne a sa fetolele ka tshamalalo jaaka a dirile ka diterama tsa ga Shakespeare mme o eta a latlhela mafoko a Setswana gonne a bona fa Seesimane se ka timola bokao jwa ona. O bua puo ya gaabo, puo-phaa mo a tshagisang maikutlo a Setswana le a setso ka boteng jwa ona, a sa tlhoke go buiwa ka puo e sele e seng jalo a tlaa faposa bokao jo ena jaaka mokwadi a bo ikaelelang. Ga go pelaelo gore le fa a ne a kwala ka Seesimane, o ne a ikitse e bile a itse gore o dira eng, ke jaaka Matjila le Haire (2015:53) ba kaya ka tshamalalo ba re:

The first dimension of Plaatje's African and Motswana sensibilities was his attachment to his mother tongue.

Go mo pepeneneng gore le go kwala *Mhudi* ka Seesimane go ne go na le mabaka jaaka a kailwe kwa dikgaolong tse di kwa pele, gore go ne go se babuisi ba ba kalo ba ba neng ba ka buisa *Mhudi* ka Setswana jaaka Malope (1977:26) a kaya ka go re:

Go ne go se na barutegi ba Batswana ba ba neng ba ka kwala Setswana. Babuisi go buisa dikwalo tse di gatisitsweng ba ne ba sa anama... Gongwe mabaka a, ke ona a pateleditseng Plaatje go kwala ka Sejatlhapi...

Se Malope a se kayang ke gore Batswana ka nako eo, ba ne ba tshela ka go tlotlelwa ditlhamane, di fetisiwa ka molomo go tswa tshikeng e nngwe go ya go e nngwe mme go buisa e le ntlha e e neng e sa ntse e le kgakala ka ntlha ya maemo a borutego mo go bona. Ka Setswana ka nako eo, e ne e ka se fitlhelele le ba dipuo tsa bokoloniale segolo Seesimane gonne a ne a rata gore le bona ba itse tse di diragaletseng Barolong kwa Aforikaborwa ka paka eo ya Bokoloniale. Plaatje o ne a gatelela ntlha ya gore ba gore ba itse ka moo batho ba neng ba ntshiwa mo lefatsheng la bona ka teng. Go ntse go le jalo, o ne a kwala ka Seesimane gape ka bomo gonne a ne a batla go kgobokanya matlole a go phasalatsa bukana ya ditlhamane tsa Setswana ka a ne a boifa fa di tloga di latlhegela beng ka ntlha ya khuetso le phokelelo ya Seesimane le botshelo jwa Sekgoa.

Plaatje o ne a eta a dirisa mafoko a Setswana a bo a neela ditlhaloso tsa ona fa gongwe ka Seesimane mo masakaneng. O ne a eta a latlhela Setswana jaana go kaya fa dilo dingwe di buega le go utlwala go ya tengteng, go kgoma mmuisi segolo wa kgang e go buiwang ka yona bolota jwa pelo fa di buiwa ka puo ya gaabo go sa kgathalesege gore o bua ka ga eng. Matjila le Haire (2015:105) ba gatisa se ka go re:

Plaatje liberally sprinkled his publications in English with phrases in the various South African languages he mastered.

Se, se supa fa a sa le a bontsha botlhokwa jwa bopuontsi go tloga ka nako eo, e bong ntlha e e sa ntseng e le mo seraleng sa dingangisano ga jaana mo Aforikaborwa gonne ba bangwe ba ise ba tlhaloganye le go lemoga botlhokwa le mosola wa go itse le go dirisa dipuo tse di fetang bongwe. Se ke sona se se rotloeditseng go bona *Mhudi* jaaka

padi ya Setswana e e kwadilweng ka Seesimane mme go le maleba go e phetsolela mo Setswaneng, kgang e e dumelwang ke Matjila le Haire (2015:107) fa ba re:

...that is, as “essentially a Setswana novel written in English”.

Dikao di le mmalwa tse di latelang go tswa mo go *Mhudi* ka Sol T. Plaatje, di tiisetsa dintlha tse di tlhalositsweng fa godimo ka tatelano mo go Plaatje (1978) mme di neelwa ka tsela e e latelang:

....it was decided to summon home from the cattle-posts all the men of influence, to attend a *tribal picho*... (p30)

Ka mafoko '*tribal picho*' Plaatje a ka bo a ntse a rile ba ne ba biletswa go tsenela '*tribal meeting*' fela lefoko '*picho*' ka bokaelo jo, le kaya fa Kgosi a bitsa morafe kgotsa banna mo ntlheng e mme a sa kope go kopana kgotsa kopano le bona ka jalo bokao jwa '*picho*' le '*meeting*' di ka se tlhalose bokaelo ka botlalo go senola tiragalo e. Ke jaaka le diane tsa Setswana mabapi le go fa kgosi e bitsa morafe ka mokgwa mongwe, di bua puo-phaa jaaka 'pilediwa e a lwelwa' le 'lefoko la kgosi le agelwa mosako'. Ka jalo lefoko '*meeting*' le ne le ka tlhofofatsa 'pitso' ya kgosi e Plaatje a e kwadileng ka mokwalo wa tengwana ya Serolong ya nako eo, e bong '*picho*' e le fa kgosi a biletsa banna kwa kgotla kgotsa kwa kgosing.

Sekao se sengwe se se neng se ka se utlwatse maikutlo a a neng a rena fa Ra-Thaga le Mhudi ba itsisane, se pateleditse Plaatje go se tlhagisa ka Setswana mo teng ga Seesimane ka tsela e e latelang:

*Dumela* (good day) my sister... (p36)

Le teng fa Plaatje a ka bo a ntse a dirisitse Seesimane jaaka '*Hello*' fela go ne go kaya madume fela mme '*Dumelang*' ka Setswana e akaretsa gotlhe, gore motho o tsogile jang, o ikutlwa jang mo letsatsing le lešwa jalo jalo. Dumelang e ne e le yona e e maleba go itlhagisa ka Setswana fa a kopana le mosetsana yo, morago ga go nna sebaka a sa bone batho, segolo yo o buang puo ya gaabo. Ka nako eo a le mo letshogong la go kopana le Matebele gape a a riplitleng motse wa gaabo wa Kunana, go ne go ka se tlhagise boitumelo jo bo neng bo phophoma mo go ena go bona mosetsana wa Motswana, a tshwana le Mhudi.

Plaatje o tswelera ka tlhopho le tiriso ya mafoko a a rweleng bokao jwa Setswana fa a re:

The big star, *Kopadilalelo* (Venus) shone brightly... (p45)

Plaatje o neela Kopadilalelo selekane sa Seesimane e bong 'Venus' mme bokao ba lefoko le ba Setswana bo bonwa jaaka Kgasa le Tsonope (1997:106) ba bo kaya ka go re ke:

Naledi e e tswang ka maitiso fa go jewa dijo tsa maitseboa...

Go e neela ka Setswana go ne go totobatsa nako e o neng a e kaya ya maitseboa, go ise go nne lefifi, e neela botshwantshi jwa moeti yo o tsenang fa lelapeng, ka nako ya fa go tlaa lalelwa mme a ka bonwa jaaka motho yo o tlileng go kopa dilalelo (dijo gore a lalele – go ja pele o ya go lala/robala) mme ka Seesimane ka 'Venus', mmuisi a ka akanya ka polanete nngwe mme e seng naleli, jaaka *Longman Dictionary of Contemporary English* (2001:1590) e e kaya ka go re ke:

A planet second in order from the sun and nearest to the Earth.

*Venus* jaaka e kailwe, bangwe ba ka e tsaya gape jaaka 'an evening star' mme e sa ntse e latlha bokao jwa go totobatsa nako e Plaatje a e kayang. Se, ke sona se se tlhotlheleditseng Plaatje go eta a nonanona Seesimane ka Setswana, maikaelelo e le go somarela bokao jwa se se kaiwang le fa a ne a sa bue le Batswana ka tlhamalalo. Go dira jalo, go ka rotloetsa bopuontsi jaaka ena a dirile ka go itse dipuo disele mme a kgona go tlhaeletsana le bona ka tlhamalalo.

Plaatje o tswelera go tlhopho mafoko a Setswana ka kelotlhoko, go neela dintlha tse di utlwalang ka botlalo fa di sa kgoafadiwe, go kaya mmoki wa kgosi ka go re:

The crowd stood breathless..., while court jesters and *mbongis* were lauding the greatness of Mzilikazi. (p50)

Lefoko '*mbongi*' ke lereo la isiZulu le le kayang mmoki mme ka Plaatje a ne a bontsha kitso ya dipuo e bile a bua ka ga Mzilikazi, a bona go le maleba go tlhalosa mmoki wa

gagwe jaaka a bitswa mo puong ya SeZulu go na le go mo kaya e le '*a praise singer*' yo *South African Concise Oxford Dictionary* (2007:917) e mo tthalosang gape e le:

(also '*praise poet*') an orator who proclaims the qualities and accomplishments of a leader on ceremonial occasions.

Ka tiragalo ya kopano ya merafe e e neng e biditswe ke Mzilikazi, morago ga go bolaya Barolong mme a kaya fa Tawana a tlaa swa a se na leina le tlotlo ka letsholo le le neng le eteletswa pele ke Langa morwa wa ga Mzilikazi. Go ne go nowa bojalwa jwa setso, jo bo ritetsweng go ya ka setso mme go bo farologanya le bojalwa jo bo kaiwang e le jwa sekgoa, Plaatje (1978:53) o bo kaya jaaka bo ntse a re:

The *jwala* you will drink this afternoon is brewed with grain from Tauana's corn-bins...

Plaatje a ka bo a ntse a dirisitse lereo la Seesimane e bong '*traditional beer*' jaaka bo tle bo kaiwe ka Seesimane mme go bona selekane ka tthamalalo go tthalosa mofuta o wa bojalwa go se bonolo.

Lereo 'bogadi' (p60) le tlhagelela mo kelelong ya ditiragalo fa Ra-Thaga a itela gore ga go na ope yo o ka etelelang pele le go tsamaisa tsa bogadi jwa gagwe gore a nyale Mhudi, gonne tshika yotlhe e ripitilwe ke Mzilikazi. Plaatje o le tlogela ka bomo gonne le se na selekane mo Setswaneng. Fa a dirisa lefoko '*dowry*' jaaka go bonetse fa a ne a kwala ka Seesimane sa maemo a a kwa godimo go tlaa bo go sa kaye bogadi jaaka Setswana le Maafrikaborwa ba bo kaya gonne bokao jwa '*dowry*' bo tota bo sa kaye bogadi jwa Setswana jo bo akaretsang dikgomo, dipatlo jalo jalo. Le kaya seabe se se ntshiwang ke mosetsana fa a nyalwa go se neela ba bo mosimane, se e seng setso sa Maafrikaborwa a mantshonyana mme se diragatswa ke ditšhaba dingwe tsa Aforika. O dira jalo ka lefoko 'bogadi' gonne mo Setswaneng, bogadi ke tiro e kgolo ya motheo wa lenyalo go ya ka setso le go kopanya masika oomabedi mme e seng go neelana madi go bo go fela. Se, se bonagala mo tthalosong ya *South African Concise Dictionary* (2007:350) fa ba tthalosa '*dowry*' ka go re:

Dowry – property or money brought by a bride to her husband on their marriage.

Se, se dirwa ke gona gore o ne a somarela bokao jwa mabaka le ditiragalo tsa Setswana gonne fa di ne di ka neelwa ka Seesimane, di ka neela bokao jo bo farologaneng mme kgang ya se tlhaloganngwe jaaka a ne a ikaeletse.

Tiriso ya mafoko le mareo a Setswana, e rwele bokao jwa setso le Setswana moo go pateleditseng le baphasalatsi ba *Lovedale Press* ka 1930 go ineela le go tlovisa dintlha di tshwana le tse matlho. Go ne go se bonolo mo go bona morago ga gore Plaatje a retelwe ke go phasalatsa *Mhudi* dingwaga di le lesome fela mabaka a puo jaaka tlhopho ya mafoko ya tswelala mo pading ya Seesimane. Lefoko '*Mo-galamakapa*' le sutlheetse gonne e le lefoko le le tlhagisang kgakgamalo e kgolo mme le lona le se na selekane mo puong ya Seesimane. Ra-Thaga o ne a ile go tsoma le Ton-Qon mme Mhudi a le kgatlhanong le gore a tsamaye le ena. Ba ne ba tsietsa Ra-Thaga ka go mo kaela fa a sa tshwanela go reetsa mosadi ka nako tsotlhe mme a tsamaya le fa Mhudi a ne a mo kaela fa a sa tshepe Ton-Qon, ka a ne a bona fa ba batla go mmolaya mme ba mo tseye go mo dira mosadi wa bona. Mhudi a ikaelela go sireletsa monna wa gagwe mme o ba sala morago le go ba tsaya motlhala ba sa lemoge. Ra-Thaga a kgorogelwa ke nkwe a le esi, Ton-Qon a mo tlogela ka bomo, ena a tshotse tlhobolo gore nkwe e mmolae mme a fitlhelele maikaelelo a gagwe a go tsaya Mhudi jaaka mosadi wa gagwe. Ke teng fa Plaatje (1978:78) a tlogelang puo e e tlhololo go bontsha kgakgamalo e Ra-Thaga a neng a le mo go yona, fa a re:

Oh, I remember; the tiger! Mo-galamakapa!

Lefoko le, ke lelatlhelwa le le kayang kgakgamalo e kgolo kana go tsiboga ka maikutlo a a kwa godimo ka letshogo kgotsa ka go sa dumele se o se bonang kgotsa se o se utlwang. Plaatje o ne a ka dirisa mafoko a Seesimane jaaka '*Oh my word; good heavens*' a ka Seesimane jaaka *Oxford English-Setswana School Dictionary* (2013:643) e tlhalosa ka go re:

Mo-galamakapa! used to show great surprise; gosh!

Fa Plaatje a ka bo a a neetse ka Seesimane e ne e tlaa nna go gagamala fela go go sa senoleng bokao jwa maemo a Ra-Thaga a neng a le mo go ona ka tiragalo e mme e bile mareo a a tlhalosiwang ke *Oxford English-Setswana* fa godimo a ne a ka se upolole bokao jo bo maleba. Ka Setswana lefoko le Mo-galamakapa! Ga le buiwe fela, segolo ke bana gonne le tlhagisa maikutlo le tsibogo ya gore motho o bone dilo ruri mme bana

ba kaiwa ba ise ba lekane go ka le dirisa gonne go ya ka setso ba ise ba bone dilo go fitlha moo ba itseng gore ba kaya eng fa ba ka tsiboga jalo. E ne e le moila mo setsong sa Setswana go utlwa ngwana a ka tsiboga ka lona, ke jaaka le *Setswana English Setswana Dictionary* (2017:250) e tlhalosa ka go re:

Mogalammakapa – my word; good heavens. N.B, In the Batlhaping tribe only people who had been circumcised could exclaim in this way.

Dikao tsa mofuta o, di gasitswe le ke padi *Mhudi* go tloga kwa tshimologong go ya bokhutlong ka maikaelelo a go senola bokao le bokaelo jo mafoko a dirisitsweng mo go jona gore mmuisi a se nne kakanyo-pedi le go fosa bokao jo bo ikaeletswe ke mokwadi. Ntlha nngwe gape ke go na go bontsha fa puo nngwe le nngwe e kgona go tlhagisa mabaka le dintlha tsa yona ka boyona, ntle le go tswapolwa ka go e batlela dilekane kgotsa go e fetolela. Go bontsha fa puo nngwe le nngwe e humile, go tlhoka mmuisi wa *Mhudi* wa Seesimane go tsaya matsapa a go itse dipuo tse dingwe le go nna bopuontsi fela jaaka ena Sol T. Plaatje a ne a dira, ka go itse dipuo di le mmalwa le tsa Bantsho tota jaaka isiXhosa, isiZulu, Sesotho le tse dingwe. Bopuontsi ke sebetsasegolo go kopanya ditšhaba le go tlhaeletsana ntle le go fosetsa ba bangwe ka go se tlhalose dintlha le mabaka a bona jaaka puo ya bona e kaya.

#### **6.4.3.2 Tiriso ya diane**

Plaatje moitsepuo, o boletse mo matsenong a padi ya gagwe gore lengwe la mabaka a go kwala *Mhudi* ke gore ka matlole a o neng a tlaa a bona ka go rekisa padi e, o ne a ikaelela go phasalatsa ditlhamane tse di tlaa tsosolosang segaabo se a neng a na le letshogo la gore se tlaa nyeletswa ke phokelelo ya Sekgoa. O dira jalo ka go dirisa diane ka bokgabane mo kanelong ya ditiragalo tse di kgethegileng tse di senolang mabaka a a boteng, a a rweleng bokao jwa setso le Setswana gammogo le melao le melawana ya Setswana. Ntlha e, e senolwa ke Midgley (2000:48) fa a re:

It comes as no surprise then that *Mhudi* contains many proverbs and traditional sayings and that these form the philosophical base of the novel.

Ka go rialo go bontsha fa Plaatje ka *Mhudi* a ne a setse a simolotse go boloka diane tsa Setswana jaaka e ne e le maikaelelo a gagwe. Plaatje le fa a ne a kwala *Mhudi* ka

Seesimane. o ne a ikitse e bile a sa latlhegelwe ke boena. Le fa padi e, e tsere lobaka go phasaladiwa, ka baphasalatsi ba ne ba eta ba tliša diphetogo foo le fale gore di kgotsotfatse moonno wa bona, Plaatje o ne a ba tlhalefela. O ne a ineela go obamela molao mongwe le mongwe wa bona mme ka botlhale a nna le maano a gore letlotlo la diane tsa gaabo le tlaa ntsha nko ka mokgwa o o neng o iphitlhile mme o rwele bokao jo bo neng bo mo thusa go itlhalosa ka segaabo. Mpe (1996:14) o gatisa se ka go re:

Despite his having to comply with the printers of his book, Plaatje was still able to defy them by addressing different readers simultaneously and was thereby able to send different messages to the various readers.

Ke go na go kaela fa Plaatje a ne a simolola ka *Mhudi* go betlela tse dikgolo tse di tlaa latelang serala le lefelo le di tlaa fitlhelelwang mo go lona ka tlhamalalo. Plaatje o ne a batla go rarabolola mathata le go bontsha botlhale jwa Motswana ka tiriso ya diane tsa Setswana le tsa Seesimane mmogo mo teng ga setlhangwa se se kwadilweng ka Seesimane. Matjila le Haire (2015:16) ba kaya ka tlhamalalo fa Plaatje a ne a sa itebala fa a kwala ka Seesimane fa ba re:

...while Plaatje wore the outer trappings of Britishness and Westernization, he bore the inner sensibilities of a Motswana or an African.

Le fa a ne a kgoafetse ka meaparo, gongwe le ka dithuto jaaka a tsene sekolo sa Borongwa ba Lutere kwa Pniel, a itse dipuo di le dintsi segolo tse e seng tsa Seaforika fela ka patlisiso e, mo karolwaneng e, re senola fa a ne a na le ponelopele ka puo ya gaabo. Ponelopele e, e le ka ga puo ya Setswana, boleng jwa yona, tshomarelo ya yona ka go bontsha fa tsotlhe tseo di agile mo go ena go tswa mo setsong sa gaabo.

Ka go rialo go tlhaloganya tiriso ya diane mo go *Mhudi* go tlaa re kgontsha go e tlhaloganya botoka le go bona fa tota kitso yotlhe e ka se ranolwe ka diphetolelo jaaka go ntse go dirwa. Go bontsha fa e le ka Phetsolelo fela e ka tlhaloganyesegang mo bokaelong jo Plaatje a e kwadileng a lebisitse mabaka le ditiragalo mo go jona. Matjila le Haire (2015) ba kaya jalo ka go re inakanye le batlhotlhomisi ba ba setseng ba tlhagotse tsela jaaka Mpe (1996) gore re tlhaloganye motlhala wa diane o o mo go *Mhudi* ka Sol T. Plaatje. Go tlhaloganya jaaka Mpe a kaya, ke gona gore re lemoge

gore Plaatje o dirisitse diane mme ga a di dirisa jaaka a ne a ka di dirisa fa a ka bo a ne a kwala ka Setswana ka tlhamalalo.

Plaatje o dirisitse diane mo go *Mhudi*, go rarabolola mathata ka nako ya dikgotlhang, dithulano, go se dumelane ka dikakanyo le go itlhalosa fa ba bangwe ba sa go tlhaloganye mme o ba betlela puo e e nang le molaetsa, kgakololo, kgalemo le tse dingwe. Ke jaaka Ndana (2005:106) a tlhalosa diane ka go re:

Proverbs are containers of the history, philosophy and language of the people.

Mongwe le mongwe fa a gakwa ke dilo o tshwanelwa ke go ya kwa sefalaneng sa gaabo sa puo le kitso gore a itlhaloganye botoka. Plaatje o kgonne go re thadisetsa hisetori ya Batswana, segolo mathata a a ntshitseng Barolong kwa Kunana ka go a nona ka diane. Fela jaaka Shakespeare a ne a ikgantsha ka Seesimane, Plaatje o ne a dira fela jalo ka Setswana mme a ka bonwa lwa ntlha ka se se dirilweng mo pading ya *Mhudi*.

Tiriso ya diane tsa ga Plaatje mo go *Mhudi* e akantsha le go thalefisa babuisi. Se, re se bona ka Ra-Thaga, yo o neng a na le mosadi yo o botlhale, yo o mo gakololang ka gale. Ra-Thaga o ne a tsaya dikgakololo tseo mme kwa bofelong a ipela ka mosadi wa gagwe moo e bile ba bangwe ba ne ba tswela Mhudi pelo gore a ka bo e le mosadi wa bona. Fela fa Ra-Thaga a batla go dira tsa boithatelo, a ya go tsoma le setlhopha sa ga Ton-Qon yo Mhudi ka ponelopele ya gagwe a sa mo tshepeng e bile a bolelela Ra-Thaga sefatlhamatlho fa ba ikaelela go mmolaya gore ba mo dire mosadi wa bona. Le fa go le jalo, Ra-Thaga o swetsa go tsamaya le bona. O gakologelwa seane se ditsala tsa gagwe di ne di tlhola di mmolelela sona go sireletsa tshwetso ya gagwe ya go tsamaya, Plaatje (1978:73) ka go re:

Never be led by a female, lest thou fall over a precipice.

Jaaka re kaile, fa Plaatje a ne a kwala ka Setswana a ka bo ka tlhamalalo a rile 'tsa etelelwa ke e namagadi pele, tsa wela ka lengope'. A kaya fa monna e le ena tlhogo ya lelapa mme a sa tseelwe ditshwetso ke mosadi e seng jalo dilo tsa se tsamaye ka tshwanelo. Fela tshwetso ya borre, e Ra-Thaga a e tsereng e mo tsenya mo mathateng mme o sirelediwa le go pholosiwa ke ena mosadi yo a ganneng go reetsa kgakololo ya gagwe. Ke jaaka Mpe (1996:62) a kaela se ka go re:

He (Ra-Thaga) takes Mhudi's advice no to go hunting with a party led by Ton-Qon to be a mere female idiosyncrasy.

Ka go rialo, Mpe o kaya fa diane ka nako e nngwe di ka latlha motho gonne Ra-Thaga o ne a tsaya kgakololo ya ga Mhudi e le ya sesadi mme kwa bofelong ya gagwe e a e kayang e mo tlhagisa e le monna tota ka fa lelapeng ke yona e mo digetseng ka lengope. Matjila le Haire (2015:19) ba senola botlhokwa jwa go tlhaloganya fa ka nako dingwe, diane di ka tlhanogela bokao jwa tsona jaaka re bone ka Ra-Thaga mme re inyalanya le kakanyo ya bona e e reng:

...proverbs in this particular case – serve to challenge and criticize unacceptable human conduct.

Go tswelala ka tiriso ya diane tsa ga Plaatje mo go *Mhudi*, re ka di bona gape jaaka Mpe (1996:57) a tshwaela ka tiriso ya diane mo mabakeng ka go farologana ga ona fa a re:

In *Mhudi*, characters often invoke proverbs...when they are having a dispute over certain issues, or when they want to express a point succinctly and effectively.

Se, se bonetse ka diane di ka nna Nne (4) mo kgaolong ya lesomepedi mo ditsebeng tsa (110-113) fela fa Kgosi Moroka a bua le morafe wa gagwe wa Barolong. A epile pitso, go ba kopa gore ba thusane le Maburu go ipusoloseisa ka se Mzilikazi a ba dirileng sona go tloga kwa Kunana. O ba lemosa fa Maburu ka nako eo le bona ba tlhasetswe ke Mzilikazi mme go kopana ga bona go ka ba tiisa mme ba fenyha Matebele. Tsona di latela ka bongwe ka bongwe ka tsela e e latelang, Plaatje (1978):

- *Lightning fire is quenched by other fire. (p110)*

[Molelo wa tladi o tingwa ka o mongwe]

- *Kings sometime beget dross. (p111)*

[E e mašwi ga e itsale]

- *The foolish dam suckles her young while down; but the wise dam suckles hers standing up and looking out for approaching hunters. (p112)*

[Ya lesilo e anyisa e robetse, ya letlhale e anyisa e eme, e re dira di tla, e di bone]

- *The quarry of two dogs is never too strong. (p113)*

[Sedikwa ke ntšwa pedi ga se thata]

Ka patlisiso e, diane tse di rwele bokao jo ditiragalo tse di dirisitsweng mo go tsona di tlhaelang ka Setswana go utlwatsa bokao jo mokwadi a neng a bo ikaeletse. Fa mmuisi wa Motswana a buisa *Mhudi* wa Seesimane, o sa ntse a ka gakanega, a se tlhaloganye gore go tota go kaiwa eng. Fa di neelwa jaaka di nopotswe fa godimo, di kgoafaditswe mme di leka go tlhalosa kgang e e theetsweng mo setsong sa Setswana jaaka fa kgosi e laya morafe le go o neela mafolofolo le maatla a go ipaakanyetsa go tseno mo ntweng. Ke diane tse Plaatje a di itseng ka botlalo fela a laoletse melelwane ya bokwadi le bophasalatsi ke bokoloniale. Se, ke sona se se tlhotlheletsang Phetsolelo gore *Mhudi* e kwalwe ka Setswana go tloga, mme e fetise kgang, thuto le melaetsa e e totileng beng, e bong Maaforika, Batswana segolo Barolong.

Kwa bofelong jwa karolwana e ya tiriso ya diane mo go *Mhudi*, Plaatje o tswelela go leka go gatisa polelo ya gagwe ka tsotlhe tse di diragetseng mo pading. O garela ditiragalo go tloga a simolola a kwala *Mhudi*, e e ntseng sebaka sa dingwaga di le lesome e sa phasaladiwe go fitlha e phasalatswa ka 1930 mme Batswana ba sa ntse ba sa e fitlhelele bonolo. Mo kgaolong ya bofelo ya masomepedipedi, ya *Mhudi* ka setlhogo sa '*Contended Homecoming*' se ka Setswana se ka bidiwang mo phetsolelong ka tlhamalalo fela go twe ke "Maropeng go a boelwa," re bona Ra-Thaga a boela gae morago ga gore Barolong le Maburu ba fenye Mzilikazi mme a laelana le de Villiers le mosadi wa gagwe Hannetjie jaaka Plaatje (1978:186-187) a e neela ka go re:

...said Ra-Thaga to Hannetjie; the proverb says 'there's always a return to the ruins, only to the womb there is no return.'

De Villiers le mosadi wa gagwe ba leka go kopa Ra-Thaga go se boele gae mme o ba bolelela fa a lwele ntwaga, a e weditse segolo a e fentse mme go sa tlhole go na le lebaka la go nna mo nageng. O boela gae jaaka Motswana a kaya ka seane 'maropeng go a

boelwa, go sa boelweng ke teng'. Poeloga e ya ga Ra-Thaga, ke ntlhakgolo mo ditiragalong tsa padi *Mhudi*. Fela go neela tiragalokgolo e ka malepa a Sekgoa jaaka Ra-Thaga a dirile, e le fa Plaatje a gapeletswa ke mabaka go a ngongorisa. Go re tima bokgabo jwa puo gonne ka Sekgoa se a se dirisitseng, se sa utlwatse bokao jo tiragalo e, e bo totileng mme go utlwala go le botlhofo fela go na le fa Motswana a tlhagisa seane se ka puo ya gaabo jaaka se neetswe fa godingwana. Ka Plaatje a ne a kwala ka Seesimane, o ka bo a ntse a rile '*East, West, Home is best*'. Fela re bona a batlela seane 'maropeng go a boelwa, go sa boelweng ke teng', selekane sa Seesimane se se reng '*there's always a return to the ruins, only to the womb there is no return*'. Ke jaaka patlisiso e, e itebaganya le gore a dikwalo tsa Maaforika di latele Phetsolelo jaaka mmusetsagae. Tiragalo e, re e bona e na le bokao jwa gore Plaatje o ne a tota a kaya eng, fa a ipaakanyetsa go boela gae kwa Setswaneng, go boela go segaabo le kwa gaabo. Shole (2016) o kaile jalo kwa puisanong ya bokwadi fa a ne a re 'kgomo ga e phetsolele nageng', go kaya fa ka Ra-Thaga, Plaatje a ne a kaya fa a ka se tsofalele nageng mme go tlaa fitlha nako ya gore a boele gae jaaka a dirisitse papiso mo pading ya *Mhudi*.

## 6.5 KONOSETSO

Kgaolo e, e neetse tshedimosetso ka ga Phetsolelo ya *Mhudi* ka Sol T. Plaatje go kaela ka moo ditlhangwa tsa Maaforika di ka lejwang ka mokgwa o o farologaneng wa Phetsolelo jaaka mmusetsagae. Se segolo ke go kaela ka sekao go latela tiori e e taotilweng mo kgaolong ya botlhano. Ka go rialo go le maleba jaaka kgaolo e, e dirile go neela ka boripana ka ga Plaatje le tsa botshelo jwa gagwe, gore *Mhudi* e tle e tlhalogangwe maleba le bokaello jo ditiragalo di ikaegileng ka jona. Ka tlhotlhomiso e, Plaatje a tlhalogangwa gore ke mang, o kwadile *Mhudi* ka mabaka afe le gore ke ka ntlha ya eng fa ditiragalo di tsere tsela e di e tsereng. Fa tse di le 'seding, go utlwala ntle le pelaelo go tlhaloganya fa a kwala ka hisetori ya gaabo, e a e tlotletsweng ke bagolo le 'tshika ya gaabo mme ka *Mhudi* a diragatsa se a se kaetsweng ka maikaelelo a go se boloka gore e se re kamoso sa mo latlhegela. Ndana (2005), a nopola (Willan, 1984:15) go tiisetse ntlha e, ka go re:

When Plaatje later wrote down his family history, he was excited to be the first person in his family "to put memory to paper".

Kgaolo e, e tlhagisa fa Plaatje a fetoletse kitso le mathale a gaabo a a neng a fetiseditswe go ena ka molomo go nna setlhangwa, se se ka buisiwang segolo ke lefatshe ka bophara. Se buisega jalo gonne a kwadile ka Seesimane ka ntlha ya mabaka a bokoloniale le boimphiriale jo bo nneng bo rena ka nako eo e seng jalo padi ya gagwe e ne e ka se tlhabelwe ke letsatsi. Go itse hisetori ya gaabo Plaatje gore e bo e le boPlaatje mme e seng Mogodi go nolofaletsa mmuisi go tlhaloganya padi botoka. Go senogelwa ke tsa botshelo jwa ga Plaatje le tsa lelapa la gagwe go atametsa ditiragalo tsa padi jaaka re bona ka baanelwa Ra-Thaga le Mhudi mo pading. Go bitsa padi ya Seesimane ka leina la Setswana '*Mhudi*' mme diteng tsona di sala ka Seesimane go re tlhaba botlhale re le batlhotlhomisi le babuisi. Go re rotloetsa go ipotsa dipotso le go tlhaloganya gore ke ka ntlha ya eng re ka bua ka go taota Phetsolelo jaaka mmusetsagae le go tlhaloganya botlhokwa jwa go busetsa ditlhangwa tsa Maaforika tse di kwadilweng ka Seesimane gae kwa dipuong tsa Seafortika.

Ka kgaolo e, ntlhakgolo ke go tlhagolela Phetsolelo tsela ka go leba ka moo puo e dirisitsweng ka teng mme ka puo e aname ka mefama e e farologaneng re ithlophetse go leba di le pedi fela. Puo e leba tlhopho ya mafoko le tiriso ya diane gonne re itse fa mafoko a le maatla, a na le thata, a le boima mme diane le tsona di utlwala '*boane*' jwa tsona ka ntlha ya mafoko le mabolelo a a dirisitsweng mo go tsona. Fa mmatlisisi a nopotse dikao tse pedi tse, kgang ya padi e a phuthologa mme e tlhaloganyege le go atamela babuisi. Le fa *Mhudi* e kwadilwe ka Seesimane, gona e tsositse letlhoafalo go babuisi ba yona go tlhaloganya Maaforika, le Barolong ka botlalo gonne a ne a sa itebale gore ke mang fa a kwala. Se, se bonetse ka go eta a nona puo ya Seesimane ka Setswana, Serolong mme a neela bokao ka Seesimane go bontsha fa a ne a sa itebatse kwa modi wa kgang o tswang teng, e bong mo setsong, ngwaong le puo ya gaabo, Setswana.

Se, se nkgontsha go akgela ke sa okaoke ka go re fa Plaatje a ka bo a tshedile sebaka morago ga go phasalatsa padi *Mhudi*, a ka bo a e kwadilwe sešwa ka Setswana mme e seng go e fetolela jaaka a fetoletse diterama tsa ga Shakespeare. Ga go gakgamatse gape gore fa re leba gore go diragetse eng morago ga gore a kwale *Mhudi* go bontsha sentle fa a ne a tlaa boela gae kwa puong ya gaabo gonne botshelo jwa gagwe jotlhe a ne a kgaratlhela go direla puo ya gaabo gore e kwale ka mokwalo o o etsweng tlhoko, e buisiwe e bile e bolokelwe letlotlo jaaka diphasalatso tse a di dirileng morago ga go kwala *Mhudi*.

Se, ke sona se ke emang ka sona, ke re Phetsolelo e botlhokwa mme ke jaaka *Mhudi* ya ga Sol T. Plaatje e ka se tlogelelwe go felela fela e le ka Seesimane. E tshwanelwa ke go phetsolelwa gae mo Setswaneng, e tswe mo bokolonialeng mme e fitlhelege mo pakeng e ya Botswa-bokoloniale. Ke jaaka re bone ka go kgaratlhela go boela gae ga ga Ra-Thaga mo bokhutlong jwa padi, re bona jaaka botshwantshi jwa se ena Sol T. Plaatje a neng a ikaeletse go se dira. Ntlha e, e ne ya senolwa le ke Doke mo go Willan (1984:363) fa a ne a sekaseka le go tshwaela ka *Mhudi* mme a re:

...it was a great pity that for Bantu publications the demand is at present so small among the Bantu themselves that books such as this have to be written in English. *Mhudi* written in Chwana would have been a still greater contribution, and Chwana sadly needs such additions to its present meagre literature.

Ka patlisiso e, re kaela ntle le pelaelo fa Doke a bua nnete mme *Mhudi* e tlaa kwalwa ka Setswana. E tlaa fitlhelela Batswana ka bontsi jwa bona ga jaana e se phetolelo jaaka re bone ka ya padi '*Mohudi*' ya phetolelo ka 1999 mme e nna e e tshametsweng mo Setswaneng go nna karolwana ya letlotlo la ditlangwa tsa Setswana mo pakeng e ya Botswa-bokoloniale.

## **KGAOLO 7**

### **KONOSETSO-KAKARETSO:**

### **DIPHITLHELELO LE DIKATLANEGISO**

#### **7.1 MATSENO**

Mo kgaolong e, maikaelelo a ntlha ke go konosetsa ka bokhutshwane le ka kakaretso mabapi le tse patlisiso eno e solofeditseng go di fitlhelela (jaaka di kailwe mo dikarolong tsa Matsenomagolo, bogolobogolo mo dikarolwaneng tsa Maitlhommo, Mererwana le Dipotso tsa Patlisiso). Seno se ka thusa go tlhomamisa gore a patlisiso e diragaditse maitlhommo a yona.

Maikaelelo a bobedi ke go akgela dikatlanegiso mabapi le morero wa patlisiso e, bogolobogolo tse di kaelang gore morero ono o ka tswelediwa jang pele go feta ka moo patlisiso eno e lekileng ka teng. Seno ke ka ntlha ya gore ga go na patlisiso e e ka fetsang mafoko otlhe mabapi le setlhotlhomiswa; gantsi kwa bofelong jwa patlisiso nngwe le nngwe, mmatlisisi o a tle a lemoge gore go na le mefama mengwe gape ya setlhotlhomiswa e e tlhokang go batlisisetswa pele. Sengwe gape ka dikatlanegiso ke go tsitsinya dikgato tse di ka diragadiwang go alafa bothata jo bo dirileng gore go nne le patlisiso.

#### **7.2 DIPHITLHELELO**

##### **7.2.1 Motsosa-kgang mabapi le dikwalo tsa Maaforika tsa Sekgoa**

Tlhotlhomiso e tlhagisitse kwa tshimologong gore setlhotlhomiswa le bothata jo bo tsetseng patlisiso eno ke ntlha ya ditlangwa tsa Maaforika a Mantshonyana, tse di mabapi le matshelo a Maaforika, mme di kwadilwe ka dipuo tsa Sekgoa/Seyuropa. Ke ntlha e e iseng e ko e tsewe tsiya jaaka bothata jo bo batlang go rarabololwa, mme seo se dira patlisiso eno tshwaedi ya mmantlha (*original contribution*) le motsosa-kgang mabapi le bothata jo.

Mo patlisisong eno go dirisitswe sekao ka *Mhudi*, padi ya Seesimane ya ga Sol Plaatje, go tlhwaisa Maaforika (bogolobogolo Batswana) gore ntlha eo e sekasekiwe. *Mhudi*, yo mmatlisisi fano a gagapalelang gore totatota ke padi ya Setswana, e itsege lefatshe-bophara jaaka padi ya ntlha ya Seesimane e e kwadilweng ke Moaforika yo

Montshonyana, Sol T. Plaatje. Bothata ke gore dingwaga di ka nna somearobongwe *Mhudi* a ntse a phasaladitswe le go tuma jalo, fela ga e ise e itsege ka mokgwa oo mo Batswaneng le mo Setswaneng.

Se ke sona se tlhotlheleditseng patlisiso e go leba Taoto ya Phetsolelo ya *Mhudi* jaaka mmusetsagae wa dikwalo tsa Maaforika tsa Seesimane. Mmatlisisi fano o lemogile go le botlhokwa tota gore go ribololwe mokgwa mongwe wa go busetsa gae matlotlo a botlhami jwa Seaforika a a mo dipuong tsa Seyuropa. Mokgwa o o taotilweng le go tsitsingwa mo patlisisong e, ke wa Phetsolelo.

Ka go rialo patlisiso e dumela gore e thaolotse dipatlisiso le ditshwaelo mabapi le ditlhangwa tsa Maaforika tse di kwadilweng ka dipuo tsa Seyuropa jaaka *Mhudi*. Ke seemo se se tshwanetseng go tsewa e le bogole jo bo tshwanetseng go alafega, gonne bo lomeletsa Maaforika le Dipuo tsa Seaforika bothakga jo bo tthamilweng ke Maaforika, mme bo humisa Sekgoa. Mo godimo ga moo, patlisiso e tlaa dira gore Plaatje le *Mhudi* e nne **direrwa** tsa dipatlisiso le mo Setswaneng, e seng mo Sekgoeng fela.

Go supilwe gape mo patlisisong gore go bogole fa le babatlisisi ba Maaforika ba batlisisa ka Plaatje le *Mhudi* jaaka e kete ke mokwadi le setlhangwa sa Seesimane, ba direla dipatlisiso tsa bona ka fa tlase ga Mafapha a Seesimane, ntswa ba bua ka tshwaelo ya ga Plaatje le ya *Mhudi* mo Setswaneng! Seno ke se se dirilweng ke Makhudu (2012), Ndana (2005) le Mpe (1996) mo ditlhotlhomising tsa bona, mme e kete ba bona Plaatje le *Mhudi* ba ronwa ke go nna direrwa tsa dipatlisiso tsa Setswana!

### **7.2.2 Botswa-bokoloniale, Tiharamololo le Phetsolelo**

Patlisiso eno e tsentse mereo le melebo e mešwa e e tlaa atolosang melelwane ya bosekaseki jwa ditlhangwa tsa Setswana. Ga go ise go ate mo Setswaneng go dirisa melebo e e ikaegang ka lemorago la sepolotiki le le amang ditlhangwa jaaka Molebo wa Botswa-bokoloniale, o o thusang go senolwa phokelelo ya Bokoloniale mo tiisong ya Seesimane go tlhama dikwalo tsa Seaforika, e bile o supetsa tsela ya go golola botlhami le dipuo tsa Seaforika mo kgatelelong le phekeetso ya Sekoloniale. Tiriso ya Tiharamololo le yona e simolola ka patlisiso eno mo Setswaneng, mme go neela sekao, e thusitse go supa fa leina “Sol T. Plaatje” le go kwadiwa ka Seesimane ga padi e,

setlhogo sa yona e leng “*Mhudi*,” go bontsha ka moo Sekoloniale se fekeeditseng le go tobekanya Seaforika ka teng.

Taoto le tsitsinyo ya tiriso ya mofuta wa phetolelo o re o bitsang “Phetsolelo” ke selosešwa mo Setswaneng, mme go dumelwa patlisiso e neetse mabaka a a utlwalang a gore dikwalo tsa Seaforika tse di mo Sekgoeng jaaka *Mhudi* di tshwanetse go phetsololelwa. Mmotlolo wa Phetsolelo o tthalositswe mo patlisisong jaaka motsenagare o o ka dirisiwang go kgaosetsa tswelelo ya bogole jwa bokoloniale, mme o ka fetisediwa le mo dipuong tse dingwe tsa Seaforika tse batlhami ba tsona ba kwadileng ka Seesimane jaaka Plaatje.

Go supa fa morero wa patlisiso eno o ama matshwenyego a nnete a Maaforika, go setse go na le porojeke ya Phetsolelo kwa Yunivesithi ya Sol Plaatje, e e bidiwang “*Repatriation of Letters*” (Phetsolelo ya Ditlhangwa), mme e diragatsa se se tsamaelanang le morero wa tlhotlhomisi e.

Sekao se se fa isong sa nngwe ya diphithhelelo tsa patlisiso e (*Mahikeng Mail*, 15 March 2019, ts.29)

5 MARCH 2019 MAHIKENG MAIL



## Translation project reclaims Africa's creative talent

**MAHIKENG MAIL-MAHIKENG:** A prominent and seasoned Setswana author and academic at the North-West University (NWU), Prof Shole Shole, is involved in a landmark literary translation project.

Prof Shole is collaborating with Mr Sabata Mokae of Sol Plaatje University in a translation project named "Transcreation for Repatriation", or Phetsolelo in Setswana.

This collaboration involves the translation of literary English texts written by Africans about Africa, Africans and African issues, into Setswana

"In the past, historical forces of colonialism and imperialism imposed European languages on Africans as a medium of literary expression," said Prof Shole. "This led to African creative talent being lost to European languages and cultures, and denying African languages the opportunity of serving the same purpose. In the end it deprived Africans of the pride and joy of reading works by African literary greats in their own languages".

Prof Shole says the primary aim of the project is to reclaim African creative talent by making those texts available in African languages such as

"This will enrich African language literature with works by African greats, and give Africans the pride and joy of reading great works by their own in their own languages," he added.

"For this purpose the project will make use of a special form of translation - an interventionist, post-colonialist translation," Prof Shole further explained.

According to the two project leaders, various texts have already been identified. "We focus on books written in English by Setswana-speaking authors, books about the Batswana people and their world - their narrative, characters and setting," explained Sabata.

Some of the texts already being translated include Taung Wells by Martin Koboekae, Sarcophagus by Tuelo Gabonewe, This Book Betrays My Brother by Kagiso Lesego Molohe, Maru by Bessie Head, Call Me Woman by Ellen Khuzwayo, Matters of Life and Death by Lesego Malepe and Mhudi by Sol Plaatje.

\*The project is funded by the Northern Cape Department of Sport, Arts and Culture.

*Porojeke ya Phetsolelo jaaka mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Sekgoa kwa Yunivesithi ya Sol Plaatje, kwa Kimberley - 2019.*

### 7.3 DIPOTSOKGOLO TSA TLHOTLHOMISO

Dipotso tse kgolo tsa tlhotlhomiso e ne e le:

A ditlhangwa tsa Maaforika tsa dipuo tsa Sekgoa (jaaka padi *Mhudi*) di ka tsewa e le tsa Sekgoa kgotsa Seaforika?

Mo tsamaong ya tlhotlhomiso, go bonetse fa padi *Mhudi* e tota e le padi ya Setswana le fa e kwadilwe ka Seesimane. Ke padi ya ntlha ya Seesimane go kwalwa ke Montsho wa Moaforika. Go ya ka Plaatje, *Mhudi* e kwadilwe ka Seesimane fela ka ntlha ya gore o ne a batla gore Maesimane ba utlwe ka yona gore Bantsho ba ikutlwa jang ka hisetori ya bona le ka ga ditso tsa bona. Ke padi ya Seaforika, ya Setswana ka e tlhamilwe ke Motswana, a kwala ka ga Batswana fela a sa ntse a iphitlhela a le mo tikologong le mo mabakeng a a neng a dikaganyeditswe ke bokoloniale jo go neng go se kwa a ka bo tshabelang gona.

Ga go makatse fa padi e, e nnile dingwaga di le lesome e kwadilwe mme e sa kgone go phasaladiwa. Se, se bonwe le ke Malope ka puo ya gagwe e e sa phasaladiwang, fa a ne a e kaya ka tlhamalalo a re ke ya Setswana le fa e kwadilwe ka Seesimane. Boesimane kgotsa bokgoa jwa yona kwa bofelong bo e kgontshitse go tlhabelwa ke letsatsi e seng jalo e ka bo e sa le bona. Plaatje o e tlhagisa a e lebisitse mabaka a nnete a hisetori ya Batswana. O ne a bona ditso tsa Batswana tse di kwadilweng ka Seesimane mo ditlhangweng tsa bona di na le matshwao a a tshwanang mme setso sa Batswana ka nako eo se ne se tlaa utlwala go ba bokoloniale ka se ne se kwadilwe ka puo ya bona. Ka go rialo go bonetse sentle ka dikao di le mmalwa fa ditlhangwa tse e le tsa Seaforika le fa di kwadilwe ka Sekgoa fela le Plaatje, Ngugi, Achebe le Mphahlele ba lemogile mme kwa bofelong ba dira gore ba kwale le ka dipuo tsa bona, go kwalela bagabona ka mabaka le ditiragalo tsa bona ka tlhamalalo.

A go a tlhokega/kgonega gore ditlhangwa tsa Maaforika tsa dipuo tsa Sekgoa di busediwe mo dipuong tsa Seaforika?

Go bonetse fa tlhotlhomiso ya mofuta o, e tlaa nna pulamadibogo go tswa letsholo la go batla ditlhangwa tsa bakwadi ba Maaforika ka bophara tse di kwadilweng ka dipuo disele, bogolobogolo ka Seesimane; go di busetsa gae ka mokgwa wa phetolelo e re e biditseng le go e tlhalosa jaaka *Phetsolelo* mo dipuong tsa bakwadi bao tsa Seaforika (Setswana kgotsa puo nngwe fela ya Seaforika). Go tlhagisitse tšhono ya go bua le

bengpuo Maaforika ka sebele, ka di ba kaela ka lotso, hisetori le maiphithhelo a bona (ditiragalo tse di ba dirageletseng) mme di fitlhilwe ka dipuo disele jaaka e kete ke tsa batho-basele ba dipuo tseo. Go senogile fa ditlhangwa tsa Seaforika di bua ka baanelwa ba ba buang Seaforika, di ama mafelo, maiphithhelo le megopolo le hisetori ya Maaforika ka sebele, mme ka moo go nna bogole gore fa Maaforika ba batla go di utlwa le go di ja monate, ba patelesege go di latelela kwa dipuong disele. Jaaka tlhotlhomiso e dirisitse sekao ka padi ya ga Plaatje, *Mhudi* e e lebisitsweng lefatshe la Seesimane, ntswa e le ka ga Batswana, jaaka Mpe (1996:109) a kaya fa e le nako ya gore re itumelele seabe sa botlhokwa sa ga bakwadi ba tshwana le Plaatje ka go re:

We need to appreciate Plaatje's very important contribution

in attempting to preserve Setswana cultural forms of knowledge

Ka jalo go bonetse ntle le pelaelo gore re tlhoka go inyalanya le Mpe ka go re, ke nako ya go *Phetsolela* ditlhangwa tseno mo dipuong tsa Seaforika gore di dibeke Maaforika ba di theetsweng mo go bona, le ka ga bona mme di ba dibeke jaaka di sa bolo go dibela babuisi ba Seesimane.

Ke mokgwa/tsela efe e e ka thusang go busetsa gae ditlhangwa tsa Maaforika tsa Seesimane gae?

Tlhotlhomiso e, e lebagane le go sekaseka kgonagalo ya go 'Phetsolela' (*Cultural Repatriation*) ditlhangwa tsa Maaforika tsa Seesimane go ya kwa dipuong tsa Seaforika ka go di phetsolela mme e seng go di fetolela. Se, se raya go tlhama sešwa le go tlhagisa setso sa bakwadi, ba anela dikgang le hisetori ya bona maleba le ka moo ditumelo tsa bona di emeng ka teng, go di tlhagisa sešwa go tswa go paka ya bokoloniale e neng e di thadisa ka gona e tswe e se ka tshwanelo le ka nnete go ya ka bona. Bontsi jwa bakwadi ba ba dirileng jalo jaaka Plaatje ke baratasetso sa bona mme ba diilwe ka phetolelo go na le go phetsolela.

Ke jaaka di ka lejwa sešwa ka ponalo ya Botswana-bokoloniale gonne di ntshiwa mo dithateng tsa bokoloniale mme di busetswa mo go tsa morago ga bokoloniale e bong Botswana-bokoloniale ka tlhamalalo. Go rialo go bontsha fa ditlhangwa di tlaa bo di boetse gae mme beng ba kgona go ipuisetsa hisetori ya bona ka puo ya bona. Se, se bonetse sentle fa re sala mogopolo wa ga Shole (2016) morago fa a tsitsinya Phetsolelo. Ka Phetsolelo, thoto ya Maaforika e tlaa bo e ba boela go setlela ntlha ya gore Maaforika

jaaka Plaatje, Ngugi, Achebe le Mphahlele ga ba bolo go nna le talente e e kwa mankalakaleng ke jaaka Seesimane se sa tshabe go ba itseela le go ba dira ba bona. Go bonetse ka kelelo ya go gapa dintlha mo tlhotlhomisong e, gore ka bontsi jwa bakwadi ba ba kwadileng ka Seesimane e le badikafatshe, e le petleke-tsa-malemelagotlhe, go botlhokwa gore ba bone tlotlo le mo Aforika, mo ba thuthugetseng teng le go jalela bagabona peo ya thuto, matlhale le metswedi ya kitso ka ditlhangwa tsa bona tse di kwadilweng ka dipuo tsa bona.

Fa go dirilwe jalo, go tlaa bo go tlhomotswe mmotlwa wa bokoloniale ka go 'tlharamolola' le go 'phetsolela' ditlhangwa le dikwalo tsa bona kwa setsong, dingwaong, ditumelong gammogo le go rulaganyetsa go ka tlhamolola dikgang le go di tlhama sešwa jaaka Maaforika a ne a ka di tlhama. Se, se tlaa tshwaela mo goreng ditlhangwa tsa Maaforika jaaka *Mhudi* di tlhaloganyesege bonolo ke beng ka go di baakanyetsa go ka anelwa ka puo ya Seaforika jaaka Setswana.

#### **7.4 TSHOBOKANYO YA DIKGAOLO**

##### **Kgaolo 1**

Kgaolo e, e neetse tlhaloso ya se se tlhotlheleditseng patlisiso, setlhotlhomiswa, maitlhomiso le dipotso tse tlhotlhomiso e itebagantseng le tsona. Mererwana le Mmeo le maremelo a tiori gammogo le thadisetso ka ga padi *Mhudi* ya ga Sol T. Plaatje di neetswe ka botlalo mo kgaolong e go tloga fela kwa tshimologong, go bonesetsa babuisi le badirisi ba tlhotlhomiso e lesedi.

##### **Kgaolo 2**

Mo kgaolong ya bobedi go dirilwe ditshekatsheko tsa metswedi e e mabapi le taoto ya Phetsolelo le go busetsa gae dikwalo tsa Maaforika tse di kwadilweng ka Seesimane. Se, se dirilwe ka maikaelelo a go kaela ka moo di ka kwadiwang sešwa ka teng go ya mo dipuong tsa Seaforika. Go lebilwe segolo mefama e e maleba le bokwadi ka kakaretso mo go kgotsofatsang setlhogo sa tlhotlhomiso e, e bong go taota Phetsolelo.

##### **Kgaolo 3**

Kgaolo e, e itebagantse le mmeo le moralo wa tlhotlhomiso e, tse di setsweng morago ka go mekamekana le lekala la phetolelo ya ditlhangwa kgotsa dikwalo ka go

tlharamolola tsa Maaforika tse di kwadilweng ka Seesimane jaaka go dirilwe ka *Mhudi* ya ga Sol T. Plaatje. Se, se ka nna le seabe go dirisetswa gape go tlharamolola le go Phetsolela le tsa Maaforika ka bophara tse di kwadilweng ka Sekgoa.

#### **Kgaolo 4**

Kgaolo e ka maremelo a tiori, e itebagantse le thadiso le tlhaloso ya maremelo a tiori ka kakaretso mo ditlhotlhomisong tsa mofuta o. Baitseanape ba kaile fa maremelo a, e le sebonegela-kgakala sa boitseanape se se thusang ka go tlhalosa le go etleetsa go tlhaloganya se tlhotlhomiso e mekamekaneng naso.

#### **Kgaolo 5**

Taoto ya Phetsolelo jaaka mmusetsagae e sedisisitswe ka ga tlhalosa go taota le go batla tsela e e ka salwang morago mme ya neela mmotlolo o o feletseng o go ka ikaegwang ka ona go ya pele mo ditlhotlhomisong tsa mofuta o. E totile le go itebaganya le go tlhama tiori e e neetsweng ka sethalo sa dikgato tse di ka salwang morago e bile di tlhalositswe ka bongwe ka bongwe go kaela ka moo khuduso ya dikwalo, kitso le matheriale wa Maaforika o o thopilweng ke bokoloniale o ka busetswang gae mo Seaforikeng ka gona.

#### **Kgaolo 6**

Kgaolo e, e neetse Phetsolelo ya *Mhudi* mo Setswaneng ka go tsena mo temeng ya go retololela *Mhudi* mo puong ya Setswana go tswa go puo ya bokoloniale, e bong ya Seesimane. Ka kgaolo e, tlhotlhomiso e kaetse ka moo setlhangwa, ka sekao sa *Mhudi* se ka busetswang gae ka gona mo puong ya mokwadi wa yona yoo e leng Moaforika, Motswana. Ka go rialo go kaela ka moo dikwalo tsa Maaforika di ka lejwang ka gona gore kwa bofelong di boele gae gaabo tsona, kwa dipuong tsa bakwadi ba tsona tsa tlhologo le go sologela beng mosola go na le go sologela bathopi ba bokoloniale mosola.

#### **Kgaolo 7**

Kgaolo e, e neetse konosetsokakaretso le tshobokanyo ya megopolo e e neetsweng le diphitlhelelo tse di mabapi le tiriso ya Melebo ya Botswana-bokoloniale gammogo le wa Phetsolelo morago. Di neetswe jalo gonne e le yona mookomogolo wa tlhotlhomiso e mabapi le mmusetsagae wa dikwalo tsa Maaforika tse di kwadilweng ka Seesimane ka

paka ya bokoloniale. Dipotso tsa tlhotlhomiso di arabilwe mme neelo ya dintlha e bapisitswe le dikatlenegiso. Go konosetsa, dikatlenegiso le mesele ya dipatlisiso e e ka ungwang go tswa mo tlhotlhomisong e, di neetswe le ka go tlhagisa porojeke e e setseng e le mo isong, e ungwa go tswa mo kgankgolo ya tlhotlhomiso e, e bong Phetsolelo.

## **7.5 DIKATLANEGISO**

### **7.5.1 Tsweletso ya dipatlisiso**

Patlisiso eno e amogela gore ga e a ama mefama yotlhe mabapi le Plaatje, *Mhudi* le Phetsolelo, gareng ga tse dingwe e atlanegisa gore go dirwe dipatlisiso tse dingwe mabapi le:

- bokwadi jwa Maaforika ka dipuo tsa Sekgoa,
- bokwadi jwa ga Plaatje jwa Setswana le Seesimane, mabapi le *Mhudi*,
- kgonagalo le tlhokagalo ya go phetsolela dikwalo tse dingwe tsa ga Plaatje tse di mo Seesimaneng, jaaka *Native Life in South Africa* le *The Mafikeng Diary* le
- mabapi le dikgwetlho le ditogamaano tse dingwe tsa Phetsolelo.

### **7.5.2 Puo le bokwadi jwa Seaforika**

Patlisiso eno ga e ganane le gore Moaforika a ka kwala ka puo e nngwe e e seng ya Seaforika, mme e dumela gore Maaforika jaaka Batswana, ba na le tshwanelo ya go bapatsa dineo tsa bona tsa botlhami mo dipuong tse dingwe, bogolobogolo dipuo tse di rweleng babuisi jaaka Seesimane. Se e se tsitsinyang ke gore ba ka tlhama ka segabona gore bagabona ba je monate wa dineo tsa bona tsa botlhami, mme morago ba fetolele ditlhangwa tsa bona mo dipuong tse dingwe. Ke se se dirwang ke batlhami ba etsa ba puo ya Seaforikane jaaka Andre Brink le Deon Meyer: dikwalo tsa bona di teng ka Seesimane, mme gone ba netefaditse gore di teng le ka puo ya bagabona ya Seaforikane. Mo Sešwešweng go na le sekao sa ga Mopeli-Paulus, yo ka tlhotlhetso ya Moesimane Peter Lanham a neng a phasalatsa padi ya gagwe ka Seesimane mme e bua ka Bashoeshoe (*Blanket Boy's Moon*): morago Mopeli-Paulus o ne a e phetsolela mo Seshoeshoeng ka boena a e bitsa *Moshanyana se llele ho disa*.



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