

KGAOLO 3

3.0 BAANELWA LE TEORI YA BOANEDI MO DIPADING

3.1 MATSENO

Setlhangwa se bopiwa ke dintlha di le mmalwa tseo di itsegeng ka leina la diponagalo. Diponagalo ka jalo di akaretsa dintlha tsa puo, e le fa go etswe boleng ba puo e e dirisitsweng mo setlhangweng tlhoko go fitlhelela babuisi. Dintlha tsa maitshetlego le tsona di ka elwa tlhoko e le tse di akaretsang ditiragalo, baanelwa, tikologo le nako go utlwatsa morero kana thitokgang e mokwadi a batlang go ruta ka yona. Tsotlhe tse, di botlhokwa ka go lekana gonne ponagalo nngwe le nngwe e atlega ka go nna teng ga e nngwe. Fa di tlhagisitswe sentle di tshwanelwa ke go nyalelana le go tlaleletsana mme e seng go tswana gonne di bopelela katlego ya morero kana thitokgang e le nngwe. Baanelwa ba tshwanele poloto, tikologo, nako, puo e e dirisitsweng le yona kanelo. Fa go le jalo, padi e a agega le go kgotlhagana go nna komota.

Se, se supa gore mokwadi o kelotlhoko go kgona go dirisa diponagalo tsotlhe tse, gonne ke ka botswerere jwa mokwadi fela di ka kgonang go logagana sentle go bopa setlhangwa se se komota.

Baanelwa jaaka nngwe ya diponagalo tsa botlhokwa, ba tla lejwa go atlegisa setlhangwa gonne ka bona mokwadi a ka kgona go tshwantsha botshelo ka katlego. Ditiragalo ntle le baanelwa di tswana le mmele o o se nang marapo gonne o tla nyemetlhana fela mme o tlhoke botshelo fela jalo le setlhangwa se se se nang baanelwa. Go totobetse gore go ka thatafalela mokwadi go tlhagisa se a batlang se itsiwe ntle le go dirisa baanelwa, go sa kgathalesege gore ke ba mofuta mang.

Baanelwa ba tla lejwa le go tlhalosiwa ka botlalo e le go tlhagola tsela ya boanedi bo e leng bona lerapo le le tla tshotliwang mo tirong e.

3.2 BAANELWA KE ENG?

Kgolo le tlhabololo ya ditlhangwa e rotloetsa bakwadi, babuisi le basekaseki go botsolotsa ntlha ya gore baanelwa e ka nna eng. Ka setlhangwa mokwadi o tshwantsha ponagalo nngwe ya botshelo mme o tshwanelwa ke go loga maano a a ka a dirisang gore ponagalo e, e kgodise le go dumelesega mo e bile e ka kaegang bonolo jaaka ya boammaaruri. Se, mokwadi a ka se fitlhelela fa fela a ka kgona go bopa baanelwa ba ba ka diragatsang ponagalo e go kgodisa. Mokwadi ka jalo o ipopela dibopiwa tsa gagwe, tse di tla laolwang ke ena gore di tshela jang mo lefatsheng la gagwe e bong padi kana setlhangwa sengwe fela mme a di bitse 'baanelwa'. Ke bona ba tla anelang tsotlhe tse a batlang di itsiwe le go di senolela babuisi. Ke jaaka Malope (1977:95) a tlhalosa baanelwa ka go re:

Baanelwa ke dibopiwa tsa mopadi ... 'Modimo'
kana motlhodi wa baanelwa ke mopadi ka esi."

Mokwadi e nna komang-ka-nna wa baanelwa gonne botshelo ba bona mo teng ga setlhangwa bo le mo diatleng tsa gagwe, ba tshela mo setlhangweng ka thato le thata ya gagwe.

Fa mokwadi a kgotsofaditse popo ya baanelwa, ditiragalo di simolola go nna le bokao bo bo rileng mme di senole maitlhommo a gagwe ka botlalo. Ke jaaka le Taylor (1981:62) a tlhalosa le go neela botlhokwa ba baanelwa ka go re:

"It is, of course, not possible to have action without characters; events are determined by character and character is also defined by events."

Se, se gatelela fa baanelwa e le mathe le leleme le ditiro ga mmogo le ditiragalo tsa setlhangwa. Ka jalo baanelwa ga se batho ba ba tshelang kara ba ba kileng ba tshela ntle le fa e le mo setlhangweng sa ikwalotshelo. Setlhangwa ke setshwantsho sa botshelo fela jalo le baanelwa ba ba mo go sona. Se, se rotloetsa le go gapeletsa bakwadi go betla le go bopa baanelwa go tshwanelana le batho ba ba mo botshelong. Malope (1977:97) o emela ntlha e ka go re:

"Baanelwa ba tshwanetse go nna batho tota ba ba dumelesegang; ba tshwanetse go nna le manno le maemo a botho; maitseo; maikutlo; metsamao; dipuo le tshobotsi tsa bona e nne tse di senolang boleng jwa botho jwa bona..."

Se, se gatelela gore kotho ba bona bo felela fela mo setlhangweng gonne ba tshwantshitswe fela go tshwana le batho mme ba ka se ntshiwe mo setlhangweng go ja bogobe le batho. Taylor (1981:62) o tlosa ketsaetsego e e ka nnang teng ka baanelwa ka go tlhalosa a re:

"A character in a novel or play is not a real human being and has no life outside the literary composition, however well the illusion of reality has been created by the author."

Tshedimosetso ka ga seo baanelwa e leng sona e tla latela ka dinopolo tseo e leng dikakanyo le ditemogo tsa basekaseki ba ba farologaneng, e le go tiisetša fa e le fela ditshwantshetso tsa batho, mme e se batho ba ba hemang okosijene.

- Scholes (1979:17)

"No character in a book is a real person.... Characters in fiction are just like real people."

- Chatman (1978:11)

"... Characters are products of plots, that their status is 'fundamental' that they are, in short, participants or actants rather than personages, that it is erroneous to consider them as real beings."

- Visser (1980:41)

"Character at most is a verbally generated illusion of identity, a tissue of inference which the reader draws from verbal signals."

- Taylor (1981:62)

"A character is a mere construction of words meant to express an idea or view of experience...?"

- Rimmon-Kenan (1983:36)

"...in the story character is a construct, put together by the reader from various indications dispersed throughout the text."

- Hochman (1985:59)

"To deal with people in literature we must remember that they are not alive... they do not exist, except in our imagination or as words on a page."

- Smuts (1989:17)

"Die term 'karakter' dui op die figure of persone wat in 'n epiese werk of drama optree en het binne literêre verband niks te make met die karaktertrekke of eienskappe van 'n persoon nie."

Ka kitso e e tebileng ya gore baanelwa ga se batho ba ba tshelang jaaka basekaseki ba kaile fa godimo, mokwadi o tshwanela fela go leka ka thata go bopa baanelwa ba ba utlwalang le go dumelesega jaaka batho ba nnete. Ke jaaka Groenewald (1985:78-79) a kaela ka go re mokwadi a ka tsenya baanelwa ba gagwe botho ka go ba gokelela dintlha dingwe tsa mekgwa ya batho. Se, ke sona se mo bofelong se runtshang dipotso di le mmalwa tseo di tlhatlhobang katlego ya mokwadi mo tirong e e thata e. Dipotso di tle di botswe ka go re:

- A baanelwa ba bopegile?
- A ke ba madi le nama?
- A gona ba a kgodisa?

Fa dipotso tse di arabilwe, go tle go twe setlhangwa ga se ronwe ke katlego. Mokwadi o leka ka natla go kgotsofatsa dipotso tse gonne ka baanelwa o na le maikaelelo mme e bile a na le mabaka a popota go tlhagisa baanelwa ka mokgwa o o ka mmapalelang katlego. Se, se supa fa baanelwa ba sa latlhelwe fela, ba bewa ka kelotlhoko le botswerere gonne fa ba bewa fela ba ka nna ba iphitlhela ba le teng mme ba se na mosola ope mo setlhangweng.

Ka jalo baanelwa jaaka go kailwe mo tshimologong ya karolwana e, e sala go nna lerapo le le tla kokonwang mo tirong e. Ntle le baanelwa ga go na setlhangwa, segolo bogolo 'boanedi' gone bo ka se tlhaloganngwe le go sekasekwa ntle le go tlhaloganya seo baanelwa e leng sona.

Ke jaaka Smuts (1989:17) a kaela ka botlhokwa jwa baanelwa a re:

"Sonder karakter kan 'n verhaal nie bestaan
nie..."

Henkle (1977:86) ena o gatelela katlego e e tlisiwang ke go itse le go tlhaloganya baanelwa mo setlhangweng fa a re:

"...everything we talk about in fiction
relates to our understanding of the people in
it."

Go tlhaloganya baanelwa ka botennyana, go nlofatswa ke fa maphatana a a farologaneng a karologanyetso ya bona a itsiwe.

3.2.1 DITLHOPHA TSA BAANELWA

Kgolo le tswelelopele ya ditlhangwa e tlhola kgonego ya go ka arologanyetsa baanelwa ka ditlhopha. Mo ditlhangweng tsa pele, tse di lebiwang jaaka tsa setso baanelwa ba farologane thata le ba ba bonalang mo go tsa sesweng jaaka dipadi, dikgankhutshwe le diterama. Tshekatsheko le tebo ya maphata a mabedi a a ditlhangwa, e ka farologanngwa bonolo gone boleng le tlhagiso ya baanelwa mo go tsona e sa tshwane.

Mo ditlhangweng tsa setso jaaka mo dinaaneng, baanelwa ga ba atamele tshwantsho ya batho gone mo go tsona go gogoretswa sengwe le sengwe fa

fela se ka tsenngwa mekgwa ya botho. Mo go tsa sesweng^v, bakwadi ba leka ka natla go re tlhagisetsa baanelwa ba ba bapisegang le batho mme e bile e kete ke batho ba nnete.

Ka jalo baanelwa ba tla arologanyetswa ditlhopha di le pedi mo tirong e, go supa pharologanyo ya baanelwa mo ditlhangweng ka bophara. Tsona di tla ema ka mokgwa o o latelang:

- Baanelwa ba dinaane le
- Baanelwa ba ditlhangwa tsa sesweng^v

3.2.1.1 BAANELWA BA DINAANE

Mo dinaaneng motlhami a ka dirisa sengwe le sengwe jaaka moanelwa. Se segolo ka dinaane ke gore mokwadi o lebile fa a ka fitlhelela maikaelelo a gagwe ka baanelwa. Ke jaaka Groenewald (1985:78) a tlhalosa go nna teng ga baanelwa ba dinaane ka go re:

"Whatever aim the author has in mind, the characters are always used with a certain end or purpose."

Se, se supa le go baya tsatsing gore baanelwa ba dinaane ba tla nna teng fa fela ba na le mosola o o rileng mo naaneng eo. Ntlha e, ga e phimole boanelwa ba bona gonne ba ntse ba le botlhokwa fela jaaka mo setlhangweng sengwe le sengwe. Swanepoel (1982:115) le ena o bona botlhokwa ba bona mo dinaaneng ka go re:

"Karakters is een van die kwalitatiewe boustene wat fundamenteel is aan die prosa en gevolglik ook aan die volksverhaal."

Mo dinaaneng mokwadi o ne a sa beelwe melelwane mme a ka tlhagisa sengwe le sengwe jaaka moanelwa. Mo dinaaneng go fitlhelwa baanelwa ba tshwana le batho, diphologolo, dithaba, ditlhare mme tsotlhe tse di kgona go bua, go lela, go swa, go utlwa botlhoko le go itumela fela jaaka batho ba madi le nama ba ka dira. Baanelwa ba, ba kgona go dira metlholo go ya fela ka mo mokwadi a ka ratang ka teng.

Ke jaaka Swanepoel (1982:116) a kaela ka go re:

"Die volgende tipes word in die Tswana= volksverhale aangetref: mense, diere, plante en bonatuurlike wesens."

Ntlha e, e tlalelediwa ke Mokgoko (1983:16) a inyalanya le Swanepoel fa a re:

"Diphologolo le dinong tsa naga le tsa gae; le batho ba madi le nama ke baanelwa ba ditlhamane."

Ka go rialo go supa gore mo tshimologong baanelwa ka bophara ba ne ba tsewa jaaka didiriswa go na le go tsewa jaaka batho. Baanelwa ba dinaane ba ne ba le kgakala le botshelo ka makgetho a le mantsi, dinaane di ne di ntse di atlega gone babuisi kgotsa bareetsi ba ne ba ngokelwa ke se ba se tlhokang mme ba bofagana le mokwadi kana moanedi wa bona. Groenewald (1985:78) o kaya se ka go re:

"The reader ... believes every word the author has written, and even if he had to read about Goldilocks and the three bears, he will concur, he will take the written word as true, indeed as if the incidents being described in this story, as being part of the reality to which he himself does belong."

Se, se tiisetswa ke gore mokwadi wa naane o kgona go tlhagisa moanelwa wa gagwe go tshwanela le go utlwatsa tiragalo e a e mo nayang mo e ka kgonang go dumelesega le go amogelesega jaaka e kete e dirilwe ke motho yo o tshelang. Ka dinaane, mokwadi o tebetse fela molaetsa kana thuto go bareetsi/babuisi.

Ga go rone fa Visser (1980:44-45) a tlhagisa metlholo e e bonalang mo baanelweng ba dinaane ka go re:

"I have known many who have passed through the stories without noses, or heads to hold them; other have lacked bodies altogether; exercised no natural functions, possessed some thoughts, a few emotions, but no psychologies, and apparently made love without the necessary organs."

Se, se rotloetsa baanelwa ba dinaane mo tirong e, go salwa morago go totilwe botsayakarolo kana ditiro tsa batho mo tsamaong ya dinaane ka kakaretso. Baanelwa ba nna le boleng ka seabe sa bona mo ditiragalong.

A. Baanelwa ba dinaane ka Propp

Propp o ithutile le go sekaseka dinaane tsa SeRussia mme a fitlhelela tshwetso ya gore ditiro tsa moanelwa di botlhokwa go gaisa ena modiri wa tsona. O tlotla ditiro go na le motho yo o di dirang. Propp (1979:78-80) o fitlhelela tshwetso e, ka go re:

"The following spheres of action are present in the tale: -Villain, Donor, helper, princess, hero and the false hero."

* Nopolo e, e ikagetswe le go lomaganngwa ke mokwadi wa tiro e go tswa go Propp ka tlhamalalo.

Ke jaaka le Rimmon-Kenan (1983:34) a kaela ka go re:

"Thus Propp... Subordinates characters to 'spheres of action within which their performance can be categorised according to seven general roles."

Karologanyetso ya ditlhopha tsa ditiro tsa baanelwa ka ga Propp e ka ema ka mokgwa o o latelang:

- Molotsana
- Moabi
- Mothusi/Motshegetsi
- Kgosigadi
- Moromedi
- Mogaka
- Mogaka yo e seng wa nnete.

Karologanyetso e ya ga Propp e bula mosele wa gore moanelwa a le mongwe a ka kgona go tsaya dikarolo di le mmalwa tse di farologaneng mo naaneng e le nngwe. Se, se tlhalosa gore moanelwa e ka nna 'mothusi' gonne a thusa ka ga sengwe mme a boa a nna 'molotsana' gonne a rata go tsietsa kana go utlwiswa ba bangwe botlhoko ya bo ya nna 'mofenyi' gonne ka maano/ditiro tsa gagwe a ka feleletsa a fentse.

Se, se gatelela ntlha ya gore Propp o babatsa moanelwa ka gore o dira se le sele e seng ka gore ke mang e bile o ntse jang. Baanelwa ba naane ba e

atlegisa fa ba dira ditiro tsa bona ka botlalo go fitlhelela maikaelelo. Maikaelelo a fitlhelelwa bonolo fa baanelwa ba a tshwaraganetse mme botlhe ba dira ditiro tsa bona ba totile selo se le sengwe.

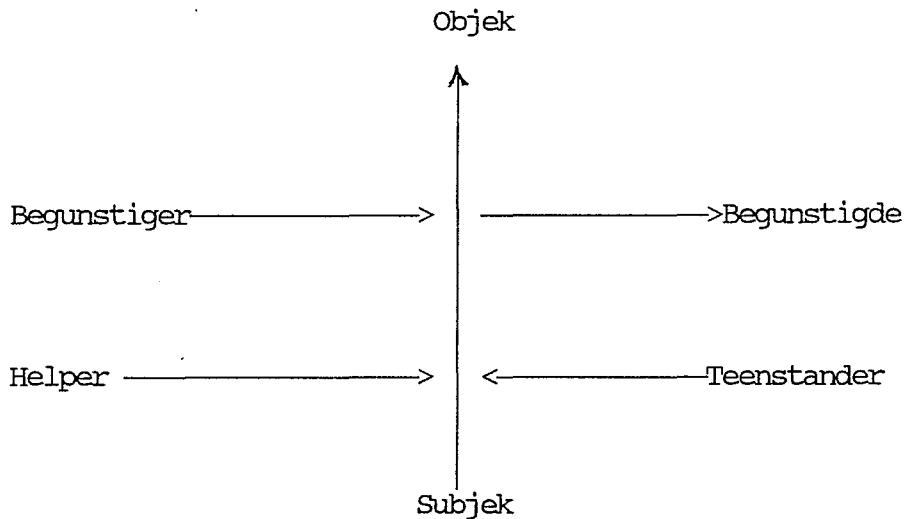
B. Baanelwa ba dinaane ka Greimas

Greimas ka e le moitsepoego o dumalana le Propp ka karologanyetso ya baanelwa go ya ka ditiro tsa bona. O kgatlhegela kamano magareng ga dielemente mme se se dira gore a lebelele thata moanelwa le ditiragalo. O dira jaana a lebile le go tlhotlhomisa mabaka a a tlhotlheletsang moanelwa go dira tiro e e rileng le gore pheletso ya gagwe e nna efe. Se, o se dira ka kitso ya gore se moanelwa a se dirang, se na le maikaelelo, mme maikaelelo a, a senolwa ke ditiro tse di farologaneng tse moanelwa a di dirang. Brink (1987:66) o tlhalosa se ka go re:

"Met Greimas is ons egter volledig terug in 'n teorie wat karakters hoogstens as funksies van die gebeurlaag beskou."

Greimas ena o fokoletsa le go baya baanelwa ba gagwe ka go ba pataganya ka bobedi ka bobedi mo ditlhopheng di le tharo tseo di kgonang go golagantscha baanelwa ka mokgaphe le maikaelelo a le mangwe go atlegisa naane.

Sethalo sa ga Greimas se tlhagisiwa ke Du Plooy (1986:180) ka mokgwa o o latelang:



Ka sethalo se, go tlhalosega fa baanelwa segolo mo dinaaneng e ka nna badiri ba ditiro go ya ka go golaganngwa ka seabe sa bona mo ditiragalong. Ditlhopho tse tharo tse di patagantsweng sebedi di ka golaganngwa ka mokgwa o o latelang:

- Sediri (Subjek) kgatlhanong le Maikaelelo (Objek/Doel)
- Moemanokeng (Begunstiger) le Mojaboswa (Begunstigde)
- Motshegetsi (Helper) le Moemakgatlhanong (Teenstander)

Greimas o lemogile fa kgaoganyo e ya baanelwa ka go ba pataganya e ka ba kgontsha go diragatsa motshameko mo naaneng ka botlalo ntle le go tlhabela sepe. Fa baanelwa ba kopanetse mokgaphe kana maikaelelo a le mongwe o ba bitsa badiri 'Aktant' gonne botlhe ba dira ka natla go kgotsofatsa mokgaphe o le mongwe. Pretorius (1990:32) o tlhalosa "Aktant" ka go re:

"'n aktant is dus maar 'n groep acteurs met dieselfde doel."

Ka go rialo Greimas o bontsha pharologano gareng ga badiri le badiragatsi. Se, se gatelelwa le ke Rimmon-Kenan (1983:34) fa a re:

"The difference between the two is that actants are general categories underlining all narratives, while acteurs are invested with specific qualities in different narratives."

Ditiro tse baanelwa ba, ba di dirang ba golagantswe ka go pataganngwa, di elwa tlhoko fela gore a di ba fitlhisa mo maikaelelong a le mangwe. Se, se dirwa go se na kgoreletso epe ya gore a baanelwa ke batho ba madi le nama, ke dikabadimo kana dilo dingwe fela. Ntlha e, e bona katlego gonne Rimmon-Kenan (1983:34) o e gatelela ka go re:

"Acteur' and Actants ... both are conceived of as accomplishing or submitting to an act and both can include not only human beings but also inanimate objects and abstract concepts."

Sethalo sa ga Greimas se ka lebiwa go tshwanela naane ka mokgwa o, e le go sedimosa ka mo badiri ba tsamaisang ditiro ka teng go aga naane, padi kana setlhangwa sengwe fela sa popota.

(a) **Sediri kgatlhanong le Maikaelelo**

Go ya ka Greimas, ka gale mo naaneng sediri se nna le kgwetlho ya go fitlhelela maikaelelo. Sediri se, e ka nna motho kana phologolo e e mothofaditsweng. Maikaelelo e ka nna a a monate kana a a seng monate kgotsa kgopolo fela. Ka jalo sediri le maikaelelo di botlhokwa mo naaneng gonne di tsenya matlhagatlhaga a go gapa mokgaphe ka mabaka a a rileng.

(b) **Moemanokeng le Mojaboswa**

Go ya ka baanelwa ba dinaane ba ga Greimas, moemanokeng ke modiri yo o thusang sediri go fitlhelela maikaelelo a sona. Mojaboswa ena go le gantsi ke sediri le fa go sa nna jalo mo dinakong tsotlhe fela go a tlhokagala gore setlhophla sa badiragatsi se farologanngwe le sa badiri fela.

(c) **Motshegetsí le moemakgatlhano**

Setlhophla sa batshegetsí le baemakgatlhano sona ga se bontshe kamano thata le maikaelelo. Kamano ya setlhophla se, e tlhagelela thata mo tirong e e amanang le sediri. Tiro ya motshegetsí ke go ema sediri nokeng gore se fitlhelele maikaelelo a sona fa ya moemakgatlhano e le go kgoreletsa sediri go fitlhelela maikaelelo. Sebe sa phiri go ya ka Greimas ke gore setlhophla se, ke sona se dirang kgotlha-o-mone mo tsamaong yotlhe ya naane kana padi.

3.2.1.2 **BAANELWA BA DITLHANGWA**

Kgolo le tswelopele ya ditlhangwa ka kakaretso e tlhodile tlhagiso kana tlhagelelo ya baanelwa ba ba ka tshwantshiwang le batho bonolo. Baanelwa ba ditlhangwa ba atametse batho ba madi le nama gone setlhangwa e le ketso ya botshelo mme botshelo e nna botshelo ka batho.

Smuts (1989:17) o kaya boleng ba baanelwa mo setlhangweng ka go re:

"Sonder karakters kan 'n verhaal nie bestaan nie, want 'n verhaal gee vir ons basies die lotgevalle en ervaringswêreld van persone."

Mo ditlhangweng go bonala ka jalo tekelelo le maitemogelo ka ga batho. Mo dinaaneng gona go ne go dirisiwa diphologolo, dithaba, ditlhare le dikabadimo jaaka baanelwa. Setlhangwa se tsewa ka jalo jaaka setshwantsho sa botshelo fela jalo le baanelwa ba ba mo go sona.

Tswelelopele e ya ditlhangwa e rotloetsa basekaseki le babuisi go botsolotsa ntlha ya baanelwa ba ditlhangwa mabapi le go nna batho le go sa nneng bona. Bal (1979:2) le ena o totobatsa ntlha e ka go re:

"Het personage is geen mens, geen persoon.
Het verschil tussen mensen en personages zou
zijn, dat mensen van vlees en bloed zijn, en
personages van papier."

Basekaseki ba nlofatsa le go tlhalosa boleng ba baanelwa ba ditlhangwa ka go tlhagisa ditlhaloso tse ba ikaegileng ka tsona go ba kgontsha go amogela baanelwa ba. Se, se thusa ka botlalo go amogela baanelwa jaaka batho ba ba tshelang mo ditlhangweng fela.

Diteori tse di tsayang ditlhangwa jaaka ketso ya botshelo, di tshwantsha baanelwa le batho le go ba lekanya nabo. Tsa Bolebamatshwao tsona di bona baanelwa ba nyelela le go tlhakatlhakana le diteng tsa setlhangwa mme tsoopedi e nna selo se le sengwe se se ka se kgaoganngweng.

Se, e sala go nna bothata bo bo sa rarabologeng bonolo mme bo nlofala fela fa mmuisi le mosekaseki ba itse gore ba leba ditlhangwa ka molebo ofe.

Go ntsha dipelo go botologa go tla neelwa maemo a basekaseki mabapi le boleng ba baanelwa mo ditlhangweng tsa sesweng.

Taylor (1981:62) o kaya fa baanelwa ba ditlhangwa e se batho ba ba tshelang mme ba bopilwe ka mafoko mo setlhangweng go utlwala jaaka ba madi le nama. O gatelela se ka go re:

"A character in a novel is not a real human being and has no life outside literary composition... a character is a mere construction of words meant to express an idea..."

Ka se, Taylor o kaya gore mokwadi o dirisa mafoko go bopa baanelwa ba madi le nama, ba ba ka tshwantshanngwang le batho. Baanelwa ba, ba tshela fela mo setlhangweng mme ba ka se ntshiwe mo go sona go hema okosijene le ditshedi mo lefatsheng.

Rimmon-Kenan (1983:36) o dumalana le gore baanelwa ba bopilwe ka mafoko fela, fa a re:

"...in the story character is a construct, put together by the reader from various indications dispersed throughout the text."

O kaya fa baanelwa e le tshekatsheko kana kago e e kgobokantsweng le go bewa mmogo ke mmuisi go tswa mo matshwaong a a phatlaladitsweng le setlhangwa ka bophara.

Smuts (1989:17) le ena o kaya fa baanelwa e ka se nne batho ba ba tshelang botshelo ba tota ka go re:

"Die term 'karakter' dui op die figure of persone wat in 'n epiese werk of drama optree en het binne literêre verband niks te make met die karaktertrekke of eienskappe van 'n persoon nie."

O ba bona e le dipapiso fela tse di tlhagelelang mo setlhangweng, di se na kamano epe le dipharologantsho le nonofo ya batho. Se, go ya ka Smuts se tlholwa ke gore setlhangwa se ka se nne teng ntle le baanelwa jaaka se re naya motheo wa go lekelela le go itemogela baanelwa jaaka batho.

Diphitlhelelo le ditshwetso tsa basekaseki le bateori ka ga baanelwa ba ditlhangwa go fitlhisa babuisi mo ba ka lebang baanelwa go ya ka mefuta. Se, se tlhola mefuta eo baanelwa ba ka arologantshwang ka yona.

3.2.2 MAPHATA A BAANELWA BA DITLHANGWA

Go tswa mo ditlhalosong tsa basekaseki fa godingwana, go utlwala sentle fa baanelwa ba tshwanelwa ke go tlhagisiwa jaaka e kete ke batho ba nnete.

Se, se gatelela lebaka la gore tsotlhe tse di buiwang ka bona, di kgotsofatse babuisi go kgona go di dumela le go inyalanya natso. Fa baanelwa ba sa dumelesege ba tsewa jaaka ba ba sa bopegang, ba ba bonwang le ke mafifi tota gore ba itiretswe.

Baanelwa ba ditlhangwa ba tla arologangwa ka mefuta e e farologaneng mme go tsewa tsia pele maphata a mefuta e e tla runyang go tswa go ona. Se, se tlholwa ke gore setlhangwa se nna se se tshelang tota ka ntlha ya kamano le tlhotlheletsano ya diteng, setori le tirego ya kanelo mo go sona. Ka go rialo baanelwa ka kakaretso ba ka abiwa ka mefuta, e le fa ba kgotsofatsa mabaka a a latelang:

- A. Fa e le baanelwa ba ba itshupang ka mekgwa le go bonwa ka kitso ya lemorago la bona la botshelo ga mmogo le kamano ya bona le maphata

mangwe a botshelo jaaka tsa dipolotiki le tsa loago lwa bona. Brink (1987:69) o bitsa baanelwa ba ba sa tswang go kaiwa a re ke:

"Referensiele karakters, d.w.s. karakters wat eerstens 'herken' of gerekonstueer kan word uit die leser se kennis van die historiese, politieke, sosiale, mitologiese of ander 'buitewêreld'."

B. Baanelwa ba ba bonwang le go lemogiwa jaaka tshwaragano ya matshwao a mokwadi le mmuisi kana boemedi ba ona, Brink (1987:69) ena o ba kaya gore ke:

"Koppelaar-karakters, d.w.s. die wat gelees kan word as tekens van die outeur, die leser, of hul verteenwoordigers."

C. Baanelwa ba ba bonwang le go iponatsa ka ditiro tsa bona mo lokwalong fela, Brink (1987:69) o ba kaya a re ke:

"Anaforiese karakters, d.w.s. die wat in, en vanuit, die "werk" self bestaan."

Brink o bona ka jalo go tshwanela gore baanelwa ba arologangwe ka maphata a mararo a a kailweng fa godimo go kgona go ba abela mefuta e e farologaneng jaaka baanelwa ba ditlhangwa le go ya jaaka basekaseki ba ba bona.

3.2.3 MEFUTA YA BAANELWA BA DITLHANGWA

Baanelwa ba ditlhangwa ba tla arologanyetswa go ya ka mefuta e e latelang ka basekaseki ba ba farologaneng go leka go tlhamalatsa mokgwa o ba bonwang le go tsewa ka ona mo ditlhangweng.

A. Karologanyetso ya baanelwa go ya ka Forster

Go ya ka Foster, ke kgwetlho e kgolo mo mokwading go bopa baanelwa ba a tla kgonang go re senolela mekgwa, ditiro le menagano ya bona. Mokwadi o tshwanelwa ke go tshwantsha baanelwa ba gagwe jaaka e kete ke batho ba nnete ka go dirisa mafoko a a ba tlhalosang kgotsa a bona ba ka itlhalosang ka ona. Babuisi ba tshwanetse ba kgone go inyalanya le bona ga mmogo le ditiro le dipuo tsa bona. Fa go sa nne jalo, go nna thata gore ditiro le tsotlhe tse ba di dirang di tsewe tsia.

Se, ke sona se se gapileng mogopolo wa ga Forster (1955:67) go bona baanelwa jaaka 'flat' le 'round'.

'Flat characters' ke baanelwa ba ba sa bopegang setho, ba ba bonalang ntle le pelaelo gore ba itiretswe mme ba tla bidiwa mo tirong e jaaka 'ba mmopa'.

Forster(1955:67) o ba kaya e le ba mmopa a gatelela ka go re:

"In their purest form, they are constructed round a single idea or quality."

Baanelwa ba, ga ba kgone go gola le go nonofa mo tsamaong ya setlhangwa.

(a) Diponagalo tsa moanelwa wa mmopa (Flat Character)

- A ka thadisiwa ka polelo e le nngwe fela.
- Ke yo o ageletsweng mo kgopolong le nonofo e e rileng fela.
- O lemogega bonolo fela fa a tlhagisiwa la ntlha mo setlhangweng, ga a itse go tsietsa kana go gaka mmuisi ka gope.

- Ga a fetolwe ke mabaka.
- Ga a kitla a makatsa mmuisi ka gope.

Diponagalo tse, di supa go totobetse gore moanelwa yo, o laolwa thata ke mokwadi, ena ga a itse go itirisa sepe, ke ka moo a bonwang jaaka wa mmopa.

'Round Character' ke moanelwa yo o bopegileng setho, yo o utlwalang a tshela, a bapisega bonolo le batho mme ena o tla bidiwa 'wa madi le nama'. Ena ke moanelwa yo o kgotsofatsang e bile a dira gore kgang ya setlhangwa e kgatlhise, e dumelesege mme babuisi ba kgone go inyalanya le ena bonolo. Forster (1955:78) o bontsha moanelwa wa madi le nama ka go re:

"The test of a round character is whether it is capable of suprising in a convincing way."

Rimmon-Kenan (1983:40) o tswelela go tlhalosa moanelwa wa madi le nama ka go re:

"Round characters are defined by contrastive implication...not being flat involves having more than one quality and developing in the course of the action."

Ditlhaloso tse, di totobatsa fa moanelwa wa madi le nama e le yo o dumelesegang, yo o amogelesegang mme go le bonolo go inyalanya nae.

Smuts (1989:17) o gatelela le go tlhalosa moanelwa yo ka go re:

"Die ronde karakter, daarenteen, is die volledige mens wat op oortuigende wyse kan verras en ook die enigste soort karakter wat 'n vermoë tot die tragiese het."

(b) Diponagalo tsa moanelwa wa madi le nama (round character)

- O tlhagelela jaaka modiragatsi wa morero e seng lekgoba la ona.
- O rulagane
- Ke yo o kgodisang, o a amogelesega
- O kgona go tshwanela le go agisana le dikarolo tse dingwe tsa setlhangwa, ga a itlhaolele kwa thoko.
- O kgona go gakgamatsa babuisi mme a ntse a amogelesega, ke jaaka Stevick (1967:228) a mo kaya ka go re:

"It is only round people who are fit to perform tragically for any length of time and can move us to any feeling except humour and appropriateness."

Morago ga Forster, bateori bangwe ba tlhageletse ka megopolo ya bona mabapi le mefuta ya baanelwa. Le fa ba farologane ka mareo fela ba ne ba kaya selo se le sengwe.

Muir (1957:141) ena o arologanyetsa baanelwa ka mefuta e le mebedi e a e kayang ka go re:

"...the pure character or type or humour, is flat... the second, the dramatic, developing figure, is round."

Go ya ka Muir, moanelwa wa mmopa o bidiwa 'pure' fa wa madi le nama a bidiwa 'dramatic'.

Kerney (1966:28) le ena o arologanyeditse baanelwa ka mefuta e le mebedi, e a e tlhagisang ka go re:

"...it may be helpful to follow the practice of many critics and divide fictional characters into two general categories ... our names for these categories will be simple characters and complex charactres".

Kerney o bitsa moanelwa wa madi le nama 'complex' fa wa mmopa a mmita 'simple'.

Mefuta e ya baanelwa, e ka tlhokotsa mokwadi gore fa a bopa baanelwa ba gagwe a dire jalo a itse gore o tshwanelwa ke go ela dintlha dife tlhoko go bopa baanelwa ba ba tla tshelang le go kgodisa babuisi le basekaseki.

3.3 BOANEDI KE ENG?

Boanedi bo kaya mokgwa o mokwadi a ka tshwantshang baanelwa ka mafoko ka teng. Mokwadi o dirisa mafoko go tshwantsha baanelwa ba, gore ba bonale le go tshela mo monaganong wa mmuisi.

Ke jaaka Cohen (1973:37) a kaya boanedi ka go re:

"The art of creating fictional characters in words which give them human identity, is called characterization."

Kaelo ya ga Cohen ka 'human identity' e raya gore mokwadi a leke ka thata go bopa baanelwa ba ba kgonang go tshwantshanngwa le batho ba nnete bonolo, e nne ba madi le nama e seng ba mmopa. Ka go dira jalo, setlhangwa se se neilweng le go tlhagisetwa baanelwa ba ba amogelesegang se kgatlha le go gogela babuisi.

Se utlwala jaaka e kete ke ditiragalo tse di diragetseng kana di diragalang mo botshelong. Millet (1950:44) o dumalana le go bona botlhokwa ba go tlhagisa baanelwa ba ba kgodisang ka go re:

"Characterization may be considered the flesh and blood that makes the story not a bare skeleton but a living organism."

Go mo mokwading go neela setlhangwa sa gagwe botshelo ka go tlhagisa baanelwa ba ba kgodisang. E nna e kete ke ba ba tshelang fa a dirisa mafoko a a ba tlhalosang kgotsa a bona ba ka itlhalosang ka ona. Fa setlhangwa se na le baanelwa ba mmopa fela, se utlwala se le bodutu. Se reteletse ke go ngoka babuisi gone baanelwa ba sona ba le kgakala le go tshela mo monaganong wa mmuisi.

3.4 METSWEDI YA DIKITSILO KA GA BAANELWA

Go ya ka tshekatsheko, go bonala metswedi e le mebedi eo baanelwa ba ka tlhagisiwang le go itsisiwe babuisi ka yona. Metswedi e, e ipeile malepa go tshwana le ka mo batho ba ka itsaneng ka teng mo botshelong. Batho ba ka itsane ka go lemogana ka dilo di le mmalwa jaaka go itsane ka go utlwa motho a buiwa ke ba bangwe, kana a ipolela, ka go itse le go sala ditiro tsa gagwe morago, ka popego le fa e le fela ka leina kana yona tikologo ya gagwe. Se, se totobatswa ke Millet (1950:45) fa a re:

"The methods by which characters are created in fiction are adopted directly from those by which persons in real life come to know persons in whom they are interested."

Se, se tlhotlheletse boanedi go ka abiwa ka metswedi e mebedi e megolo e bong:

- Tshwantsho ka tlhamalalo (Ekspilisiete informasie) le
- Tshwantsho e e sa tlhamalalang (Implisiete informasie).

3.4.1. TSHWANTSHO KA TLHAMALALO

Mo motsweding o, mokwadi o kaela babuisi ka ga baanelwa ka tlhamalalo.

Mokwadi ka mafoko a gagwe kgotsa a o a tsenyang mo melomong ya baanelwa ba bangwe, o garela moanelwa gore ke motho yo o ntseng jang. Fa a mo dirisa ditiro mo setlhangweng o dira gore a tshwanele kaelo e a e neetsweng.

Motswedi o, o tlhalosiwa ke Rimmon-Kenan (1983:59) ka go re:

"Direct definition...names the trait by an adjective e.g. 'he was good-hearted'".

Rimmon-Kenan o neela sekao sa moanelwa a tlhalosiwa ke mokwadi ka go mo tlhaola, mme a ka nna a tlhaolwa jalo ke moanelwa yo mongwe kana ena moanelwa a ipolela fa a siame.

Shole (1988:197) o tsibosa go nna kelotlhoko mo tirisong ya motswedi o fa a re:

"Mokgwa wa tlhamalalo wa 'mokwadi' wa go re kaela baanelwa gantsi o mokhutshwane gone tlhamalalo ya gagwe ga e a tshwanela go fekeetsa maitshupo a moanelwa ka ditiro le dipuo kgotsa ya fekeetsa maikatlholelo a rona."

Se, se supa gore mokwadi o tshwanetse go dirisa mokgwa o ka tlhamalalo gore se a se kaelang ka moanelwa se mo tshwanele go ya ka ditiro e seng go mo tshwantshetsa se a seng sona mo tsamaong ya setlhangwa.

Mokwadi o sa ntse a ka tshwantsha ka motswedi o wa tlhamalalo ka go latela maphatana a a latelang.

A. Kaelo ya moanelwa ka mokwadi

Ka lephatana le, mokwadi o tlhotlhora kgetse ka moanelwa, e le go mmaya mo pontsheng gore ke yo o ntseng jang. Brink (1987:76) o tlhagisa dithapolo tsa lephatana le ka go re:

"Hier het die leser weining keuse om die verteller op sy woord te neem..."

Se, se supa gore mokwadi ga a neele mmuisi kana mosekaseki tshono ya go ikatlholela gore ena o bona moanelwa a ntse jang fa a latela ditiro tsa gagwe mo setlhangweng. Mokwadi o garela kgang ka go re babuisi ba tseye lefoko la gagwe ka kaelo ya gagwe ka ga moanelwa le fa bona ba ka bo ba mmona ka mokgwa osele.

B. Kaelo ya moanelwa ka baanelwa ba bangwe

Ka lephatana le, mokwadi o re itsise moanelwa ka go letla baanelwa ba bangwe go mo senola ka go bua ka ena. Baanelwa ba tsaya ditshwetso tseo bona ba bonang moanelwa yo mongwe a di tshwanela go ya ka seo bona ba se bonang le go se lemoga ka yo mongwe. Ke jaaka Brink (1987:77) a kaya ka mokgwa o wa kaelo a re:

"Dit is...deur wat medekarakters van die betrokke karakter te sê het, of oor so 'n karakter dink."

Go le gantsi baanelwa ba tlhagisa yo mongwe go ya ka mo a dirisanang nabo ka teng, le ka mo a itsholang ka teng tebang le batho ba ba mo dikologileng.

Kaelo e ya moanelwa a kaela ka ga yo mongwe, ga e senole yo go buiwang ka ena fela, e senola gape le ena yo o kaelang ka ga yo mongwe. Ka mokgwa o yo mongwe a buang ka teng ka ga yo mongwe, go feleletsa le ena go mo senotse a le lorato, letlhoo kana lefufa go yo mongwe. Se, se tiisetwa ke Millet (1950:51) fa a re:

"...in fiction, the writer is likely to utilize the opinions of one character to characterize not only himself but the person on whom he is commenting."

Se, se totobatswa gape ke Pretorius (1990:46) a tlhaba babuisi botlhale go ela tlhoko mokgwa o fa a re:

"Die leser moet hier baie versigtig wees, want wat die karakter van 'n ander karakter sê of dink kan ook 'n weerspieëling van homself wees."

Se, se tlhokotsa lebaka la gore mmuisi a se ke a tshepa fela se se buiwang ke moanelwa yo mongwe mme a tseye tsia go tlhatlhoba mabaka a a mmuisang jalo. Mabaka a a mmuisang jalo a ka senola mmui wa ona botoka go na le yo go buiwang ka ena.

C. Kaelo ya moanelwa ka boena

Ka lephatana le, moanelwa o ipolela ka esi gore o ntse jang, a ka ikgogomosa kana a inyeneyefatsa go ya ka mo a gapang ditiragalo ka gona.

Kaelo e, e tlhoka kelotlhoko ya mmuisi gonne go le gantsi motho fa a ipolela o dira jalo e kete o boikanyego le fa go sa nna jalo. Brink (1987:77) le ena o lemoga le go dumalana le ntlha e fa a re:

"...watter spreker is ooit werklik te vertrou
as hy oor homself praat."

Shole (1988:203) le ena o tlaleletsa ka go re:

"...gongwe ba ipolela mo bathong ba ba se
nang maatla a go ba ganetsa."

Go ipolela ga moanelwa go ka senola gape mo bofelong, dikakanyo tsa gagwe le diphiri tsa pelo, segolo fa a bua a le esi mme ka go rialo a ikatlatse mo babuising. Smuts (1989:21) o tlaleletsa se ka go re:

"Nie net 'n karakter se woorde nie, maar ook
sy gedagtes kan weergegee word."

Moanelwa a ka ipolela gape ka tlhamalalo gore a utlwiwe ke batho, e le fa a ba bolelela gore ke moanelwa yo o ntseng jang. Tsotlhe tse, mokwadi o di baya le go di tlhagisa ka kelotlhoko e le go re thadisetsa baanelwa.

3.4.2 TSHWANTSHO E E SA TLHAMALALANG

Mo motsweding o, mokwadi o letla baanelwa ba itshupa ka ditlhagiso di le mmalwa jaaka maina a bona, ditiro, dipopego le meaparo ya bona ga mmogo le kamano ya bona le tikologo gore ke ba mofuta mang. Ka go leba dingwe tsa ditlhagiso tse, mmuisi o kgona go inaganela gore go raya gore moanelwa yo o rileng o ntse jang. Mokwadi ga a tote kgang mo phatleng go senola moanelwa, a ka mo dirisa dilo dingwe kgotsa go mmuisa mafoko mangwe le fa

e le go mo neela ditshobotsi tse di rileng gore a kaiwe le go itsiwe ka tsona. Rimmon-Kenan (1983:60) o tlhalosa tshwantsho ya mokgwa o ka go re:

"Indirect presentation...does not mention trait but displays and exemplifies it in various ways, leaving to the reader the task of inferring the quality they imply."

Ke jaaka Rimmon-Kenan a bitsa mokgwa o wa tshwantsho a re ke tlhagiso e e sa tlhamalalang gone mmuisi ke ena a ikgobokanyetsang mabaka ka go ela moanelwa tlhoko pele a ka mo itse le go mo tlhaloganya ka botlalo.

Mmuisi ka jalo o tshwanelwa ke go golaganya moanelwa le dintlha dingwe tsa diteng go kgona go bopa motho yo o kgodisang ka mabaka a a tlhotlheleditseng go nna ga gagwe jaaka a ka mo kaya. Pretorius (1990:46) o kaela botlhokwa bo mmuisi a tshwanelwang ke go buisa ka bona fa a re:

"Die leser moet implisiete informasie baie goed onder oë neem en saamlees met ander informasie omtrent die karakter..."

Se, se supa gore le fa go dira jalo go sa tlhagise moanelwa yo o kgotlhaganeng fela go ka neela tshwantsho e e kgontshang kagego ya moanelwa ka kakaretso. Ka ditlhagiso tse, go bontsha fa mmuisi a kgona go neela boleng ba moanelwa ka go di sala morago. Ka tiriso e ya ditlhagiso, mmuisi o iphitlhela a tlhotlheletsega go leba moanelwa jaaka motho yo o tshelang tota mme e seng fela jaaka kokoanyo ya matshwao mo setlhangweng.

Ntlha e, e tshegetswa ke Brink (1987:79) fa a re:

"...maar die leser word in staat gestel, soms self aangehits, om die karakter as 'n dinamiese kode te lees: nie net as 'n versameling attribute nie, maar as 'n gelonte lading."

Go totobala jaaka monwana o le botlhoko gore moanelwa a ka agiwa le go tshwantshiwa ka mabaka a a farologaneng. A ka tlhagelela a kgodisa, a amogelesega e bile go le bonolo go inyalanya nae.

Brink (1987:79) o boa gape a latela kakanyo ya go katolosa moanelwa ka go leba le go ela tlhoko mmuisano wa gagwe. O dira jalo a totile mokgwa o moanelwa a dirisang puo ka teng le go e bua ka ona. Ke jaaka a ipoa kgatsi, a totobatsa lebaka le ka go re:

"Hier gaan dit dan nie om wat die karakter sê nie, maar om sy of haar manier van praat..."

Todorov (1977:93) ena o kaya gore mokgwa o moanelwa a dirisang puo ka ona o ka tshwantshiwa nae fela jaaka matshwao a menwana mo molatong wa tshenyo a kgona go senola mong ka botlalo. Go rialo, o kaya gore mokgwa o moanelwa a buang ka ona, o mo senola ka mokgwa mongwe, mme a itsiwe ka botlalo ke babuisi. Tsotlhe tse, di bopelela mo go ageng le go tlhagiseng moanelwa yo o kgodisang.

Brink (1987:79) o tsibosa ka kelotlhoko, go tlhokomela sengwe le sengwe ka ga moanelwa gonne se ka nna molemo mo tshwantshong ya gagwe ka go re:

"Tot die fynste naunseringe van taalgebruik kan as spraakhandelinge narratiewe informasie omtrent 'n karakter verskaf."

Ka jalo go botlhokwa thata gore mmuisi a buise a rototse matlho, a sa tlogele sepe kwa morago go kgona go fitlhelela go tshwantsha moanelwa yo o feletseng. Fa mmuisi a sa ele tlhoko e bile a sa buise ka tsenelelo a ka iphitlhela a tlodisitse mabaka a a botlhokwa matlho, e le a a neng a ka mo thusa go itse moanelwa wa gagwe ka botlalo.

3.4.2.1 TLHAGISO YA METSWEDI MABAPI LE BAANELWA

Go kgotsofatsa boanedi bo bo tletseng, go tlhokafala gore go se lejwe fela tlholego ya metswedi e e sa tswang go tlhalosiwa mo go 3.3.1.2 fela mme go lebiwe gape le mokgwa o metswedi e, e tlhagisiwang ka ona. Ka jalo go tla nna mosola go tlhagisa ditshupetso/ditlhagiso tse di kailweng fa godingwana mabapi le metswedi ya tshwantshiso ka sebopego sa mmuisano. Basekaseki ba tshwana le De Beus, (1979:40-42) ba ne ba setse ba bone pharologano gareng ga baanelwa ba setlhangwa se se anelwang fela (vertelteks) le ba seo baanelwa ba sona ba ipuelelang ka bobona go bontsha botshelo (persoonteks).

Mo setlhangweng se se anelwang fela, go ka farologanngwa mekgwa e le mene ya metswedi ya tshwantshiso e leng:

- Tlhagiso ya tshwantshanyo ya moanelwa ka tebego ya ka fa ntle, sekai, moaparo.
- Tlhagiso ya dikakanyo kana maikutlo a moanelwa.
- Tlhagiso ya ditiro tsa moanelwa.
- Tlhagiso ya dikgakologelo le ditiro tse di fetileng tsa moanelwa.

Nngwe le nngwe ya ditlhagiso tse, e ka lebisiwa le go tsamaisiwa gape ka mekgwa e le meraro e bong:

- Ka mokgwa wa go tlhalosa
- Ka go pateletsa le go ipopela se mmuisi a se tlhokang ka moanelwa le fa ena moanelwa a ne a ka se bone go ka nna jalo.
- Ka mokgwa wa go kgabisa, jaaka fa mo setlhangweng mokwadi a sa tlhagise gore go diragala eng ka moanelwa mme a kgabisa fela ka kakanyo ya gagwe mabapi le se a ratang go se senola ka moanelwa yoo.

Mo ditlhagisong tse go lebiwang moanelwa a ipuelela kana a bua ka esi le teng go ka arologangwa ka maphatana a le mabedi e bong:

- Go bua ka nosi ga moanelwa kana mmuaesi le,
- Go leba mmuisano wa moanelwa le ba bangwe.

Se, ke mmotlolo o o botlhokwa gone ka tsotlhe tse, moanelwa o ntse a senogela babuisi go mo itse ba sa ikaega ka mokwadi ka tlhamalalo.

Fela go sa ntse go na le mekgwa e le mmalwa e e kgethegileng eo e ka dirisiwang go tlaleletsa metswedi ya tshwantsho e e sa tlhamalalang ya moanelwa go tswa mo setlhangweng. Go tla lejwa ka jalo e le mmalwanyana fela go ntshetsa mokgwa o wa tshwantsho e e sa tlhamalalang tsatsing.

A. Teo ya maina

Go tloga gale bakwadi ba ne ba inyalanya le go naya baanelwa ba bona maina a a ba senolang ka dipharologantsho tsa bona tse di tsayang boemo bo bogolo mo go bona. Go le gantsi ba ne ba taya baanelwa ba bona maina ka gore ba ntse jang kana ba kgona go dira eng. Brink (1987:80) o kaya gore

sesweng jaana botso ba maina a baanelwa ke a a batlang thanolo. O ipoa kgatsu go gatelela botlhokwa ba leina la moanelwa le le tlhamaletseng fa a re:

"...die gebruik van 'n eienaam (of substitute daarvan) in die teks, maak die karakter in die teks teenwoordig."

Fa moanelwa a itsiwe ka leina, go nna bonolo go mo itse ka botlalo le go kgona go mo farologanya le ba bangwe bonolo. Go ya ka Brink (1987:80-81), go tlhamalala sentle ka teo ya maina gore moanelwa a ka bidiwa ka maina a a farologaneng mo setlhangweng se le sengwe. Go dira jalo go senola mekgwa le boleng bo moanelwa a bonalang ka bona mo setlhangweng.

Mo ditlhangweng tsa Setswana, bakwadi ba le bantsi, ba naya baanelwa ba bona maina a a tlhalosang kgotsa a a tsamaelanang le mekgwa ya bona gonne setso sa Motswana sa re leina le ya boreelelong. Tiriso e, ya teo ya leina ka mekgwa o, e senola fa leina le bopa karolo e e botlhokwa ya mong wa lona. Taylor (1981:63) o tlaleletsa ntlha e ka go re:

"The simple fact of choosing a name is a very telling indication of character."

Mokwadi ka jalo o tlhopha leina ka kelotlhoko, e bile a itse gore o le tlhopha jalo a lebisitse mo lebakeng lefe.

Teo e ya maina e tla lejwa jalo go lebilwe botlhokwa ba maina le mekgwa o a tawang ka ona. A tla lejwa go ikaegilwe segolo ka setso sa Batswana jaaka a tla dirisiwa mo bofelong mo tshekatshekong ya boanedi ba dipadi tsa Setswana. Leina la moanelwa go tswa mo setlhangweng le botlhokwa fela

jaaka la motho mo botshelong. Le senola dilo di le dintsi tse di dirang gore a tlhaloganngwe botoka ke babuisi le batho ba o tshelang nabo fa e le motho.

Swanepoel (1987:1) o kaya jalo mo athikeleng ya gagwe ka ga maina a re:

"'n persoon se naam speel 'n belangrike rol in sy lewe...omdat: - dit is deel van die persoon - dit reflekteer sy persoonlikheid in sy lewe - dit is gevul met sy gees."

Tsotlhe tse, di supa fa leina e le tota mong wa lona mme leina le mong e le mathe le leleme gone go le thata go di arologanya.

Swanepoel (1987:1) o tswelela go tlhalosa fa maina a ka tlhagisa gape bokao ba puo gone maina a ka bua le go anela ka botlalo gore moanelwa kana motho o ntse jang.

Fela jalo le mo ditlhangweng, bakwadi ba tlhagisa mafoko a mantsi a go tlhalosa moanelwa mme nako nngwe ba ka garela fela ka leina le le nang le bokaokao. Shole (1988:201) o tlaleletsa mokgwa o, wa teo ya maina ka go re:

"Mainatota a Setswana a tswa mo tlotlofokong ya puo ya gale, mo e leng gore motho o ka epolola bokao mo go one."

Bontsi ba maina a mofuta o, o fitlhela e le mafoko a a kayang dilo, mekgwa, ditiro le ditiragalo le dingwe fela tse di sa angweng jaaka maikutlo. Se, se tlisa pharologano le maina a Seesimane gone ona a ka se dirisiwe jaaka madiri kgotsa dintlha dingwe tsa tlhaodi.

Swanepoel (1987:3) o tlhagisa maina a a farologaneng a Batswana ba ka bidiwang ka ona. Maina a, a bonala gape le mo ditlhangweng tsa bona gonne bakwadi ba kwala ka maitemogelo a bona a botshelo. Ona a tlhagelela ka mokgwa o o latelang:

1. Leina la Matsalo

- la monna: Rraloso (ke go re rraagwe loso)
- la mosadi: Matshidiso
- la botlhe: Goitsewang

2. Leina la Sekgoa:

- Isak (Isaac)
- Maria (Mary)

3. Sefane:

- Mothoagae

4. Leina la mareto (le supa lorato mo mabakeng a le mantsi)

- Gapi (Mosetsanagape)
- Lele (Lebogang)

5. Leina le le tswang ka ntlha ya ngwana wa ntlha mo lapeng:

- RraObakeng (Rraagwe Obakeng)
- MmaNtebo (Mmaagwe Ntebo)

6. Leina la maitheo

- la monna : Rralebole (k.g.r motho yo o ratang ntwana)
- la mosadi: Mmadinko (k.g.r. motho yo o nko e kgolo)
- la botlhe: Sethubaki (k.g.r. motho yo o dirang ka nako tsotlhe, e se motlapa.)

7. Leina la kwa bogadi

- la mosadi: Mmabatho (mosadi yo o lorato, mmaagwe batho botlhe ba o ba fitlhelang mo lapeng leo).

8. **Leina la Seboko/Seano sa motho**

- Kwena
- Tshwene

9. **Leina la morafe**

- Bakwena
- Bakgatla

10. **Leina go ya ka dikgosi**

- Bakwena-boo-Modimosana
- Barolong-boo-Rratshidi

11. **Leina la thoriso**

- Sekometsabatho
- Sethulakatlhogo

12. **Leina la mophato**

- Matlakakgomo
- Mailagokgotlhwa

Tlhagiso e ya maina go ya ka Swanepoel (1987) e supa sentle tshimologo ya maina go ya ka seabe sa motho mo morafeng le mo tikologong le setshabeng sa gaabo. Se, se supa botlhokwa le seabe sa leina mo mothong ntle le fa a teilwe leina le le tlhamaletseng fela le sena bokaokao jaaka a sekgoa a a setseng a kailwe. Go bonala sentle gore Motswana, o ne a taya leina a ikakantse le go ela tlhoko mabaka a a mo dikologileng mme a garela kgang e telele ka go taya leina le le rileng.

B. Ipoapoeletso ya moanelwa

Ka ipoapoeletso ya moanelwa go kaiwa mokgwa mongwe fela o moanelwa a o dirang gangwe le gape e ka nna tiro nngwe kana dipuo tse a di buang ka gale. Dintlha tse, di tlhoka go elwa tlhoko gore a di simolola le

moanelwa di bo di felele le ena. Di tshwanelwa ke go senola gore a moanelwa o a fetoga kana o nna yo o sa amiweng ke mabaka a a mo dikologileng. Brink (1987:81) o kaya ipoapoeletso e ka go re:

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

Fa moanelwa a nna tlhogo e thata, o tshwanelwa ke go tswelela jalo mme fa a tlhagisa mekgwa o o rileng lekgetlho le le lengwe fela go nna thata e bile go mafosi go mo tshwantsha ka ona gore ke motho yo o ntseng jalo. Rimmon-Kenan (1983:61) o sedifatsa se ka go re:

"By contrast, habitual actions tend to reveal the character's unchanging or static aspects, often having a comic or ironic effect, as when a character clings to old habits in a situation which renders them inadequate."

Se, se tsibosa mmuisi gore a ele tlhoko gore maitsholo a a tlhagelelang gangwe kana gabedi fela mo moanelweng a ka se gokelelwe mo go ena go mo kaya jaaka motho yo o rileng.

C. Dikokoanyo ka ga moanelwa

Moanelwa o kokotletswa ka go agiwa le go bopiwa ka diponagalo le boleng ba mekgwa e e farologaneng. A ka tlhagisiwa ka mekgwa e e farologaneng go totilwe mabaka a a tlhagisiwang mo go ona.

Fa ntlha e e lejwa, go botlhokwa gore mmuisi a ipotse dipotso tse di rileng pele a tsaya ditshwetso ka boleng ba moanelwa. Mmuisi a ka ipotsa gore:

- A ditlhagiso tse moanelwa a tshwantshiwang ka tsona di tlhagelela gangwe?
- A kgotsa di tlhagelela ka makgetlho a le mantsi e ka nna ditiro kana dipuo le fa e le maitsholo?
- A gona ke tse di kgonagalang mo botshelong?

Ka go araba dipotso tse, mmuisi o kgona go sela kwa le kwa go le maleba gore a bope moanelwa yo o rileng. O tshwanelwa ke go kgotsofatswa ke mabaka a le mmalwa pele a ka tsaya tshwetso ka gore moanelwa o ntse jaana kana jaana.

D. Diphetogo tsa moanelwa

Moanelwa a ka tshwantshiwa gape go lebilwe diphetogo tsa gagwe, e le tsona tse di botlhokwa go mo kaya jaaka a ka nna. Ka diphetogo tse, mmuisi a ka kgona go lemoga boleng bo bo rileng ka moanelwa mme a swetsa gore ke moanelwa yo o ntseng jang ka mabaka ao. Brink (1987:82) o kaya se ka go re:

"Nie net die akkumulasie van eienskappe van transformasie, dus van verandering en ontwikkeling van sulke eienskappe..."

Se, se supa gore baanelwa ba itshwara le go itlhagisa ka mekgwa e e farologaneng mo mabakeng a a farologaneng mme se, se ka latlha mmuisi fa a se kelotlhoko. Moanelwa a le mongwe a ka kgona go bonala le go itsiwe ka mekgwa e e farologaneng mo mabakeng a a rileng.

Pretorius (1990:52) o lemogile se ka go re:

"Karakters reageer verskillend in dieselfde situasie, en soms reageer een karakter verskillend in soortgelyke omstandighede."

Ka mokgwa o, go tlhagelela moanelwa yo o rileng mme a kgona go fetola boleng ba gagwe mo tsamaong ya nako. Ka jalo moanelwa yo o simolotseng a itsiwe ka mokgwa mongwe a ka felela a itsiwe ka o mongwe o o farologaneng le wa ntlha gotlhelele.

E. Ditshwantsho - pharologanyo ka ga moanelwa

Moanelwa a ka tshwantshiwa le go farologanngwa gape le tikologo e a fitlhelwang mo go yona. Kamano ya gagwe le tikologo e ka re bopela moanelwa yo o rileng mme a itsiwe botoka. Se, se ka dirwa go lebilwe toropo/motse o a nnang mo go ona, ntlo ya gagwe e le gore go lebilwe gore a e a mo tshwanela kana nnyaa, le go re a tulo ya gagwe e supa a ithata kana nnyaa. Millet (1950:50) o kaela mabapi le tshwantsho e, fa a re:

"The writer may also enrich his characterization by showing the relationship between the character and his environment."

Se, se supa fa moanelwa a ka itsiwe ka mabaka a a bonalang mo tikologong ya gagwe. Rimmon-Kenan (1983:67) le ena o inyalanya le tshwantsho e ya moanelwa ka kamano le tikologo ya gagwe fa a re:

"A character's physical surrounding (room, house, street, town) as well as his human environment (family, social class) are also often used as trait-connoting metonymies."

Tlhagiso ya tikologo ya moanelwa mo setlhangweng ga e tlhagisetswe fela go itse kwa moanelwa a nnang gona le gore go ntse jang. Go senola boena gore ke motho yo o ntseng jang le gore o tshwara lefelo la gagwe jang. Fa ntlha e e kgotsofatsa, go ka fitlhelwa ditshwetso di tshwana le gore o a

ithata, o bosutlha, o rata fenitshara^v ya maemo a a kwa godimo, kana o kobo dikhutshwane.

Tsotlhe tse, di ka senolwa fela ke go leba tikologo ya gagwe a bo a setse a itsiwe ka mabaka mangwe. Ditlhagiso tsotlhe tse di tsala le go tlhotlheletsa potsalano ba moanelwa le dikarolo tse dingwe tsa setlhangwa jaaka:

- Moanelwa le baanelwa ba bangwe
- Moanelwa le ditiragalo
- Moanelwa le nako
- Moanelwa le maitshetlego kana lemorago la gagwe.

Dikarolwana tsotlhe tse di tlhagisitsweng fa godimo, di mosola e bile di na le seabe se segolo mo kagong le tlhagisong ya moanelwa. Ka tsona moanelwa a ka senogela babuisi le go itsege ka bophara. Baanelwa ba bangwe ba ka bua ka ena mme a itsiwe ka gona, ditiro le ditiragalo tsa gagwe di ka mo senola, nako e a tshelang le go dira ditiro mo go yona e ka mo senola fela jalo le lemorago la gagwe ka kakaretso.

3.5 KONOTELELO YA DINTLHA

Tshekatsheko le tshenolo ya baanelwa le boanedi mo kgaolong e, di tlhagisitswe ka botlalo go alela tiro e lemorago le le tebileng. Ka kitso e, go tla sekasekwa boanedi mo dipading tse pedi tsa ga Mmileng, M. T. go ikaegilwe ka metswedi e mebedi ya tlhagiso e bong:

- Tshwantsho ka tlhamalalo le
- Tshwantsho e e sa tlhamalalang

Metswedi e, e botlhokwa le mosola gone e re kgontsha mo bofelong go bopa baanelwa ba ba kgodisang le go utlwala jaaka batho. Ka go dira jalo, setlhangwa se utlwale se tshela e bile se na le kgogedi go gogela babuisi.

3.6 SETHALO SA TSHOBOKANYO KA GA BOANEDI MO DITLHANGWENG

