

**Mabopi ke dikokwane tša tlhalošontši:
Kahlaahlo ye e tseneletšego ya tlhalošontši ye e
tlišwago ke mabopi**

Ka

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**E tšweleditšwe go feleletša dinyakwa tša Lengwalo la
Mastase Lefapheng la Maleme, Yunibesithi ya Limpopo**

Mohlahlhi: Ngaka Sekgaila Chokoe

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Boikano

Nna, ke lego BEATRICE RAMATSOBANE SONO, ke a ikana gore mošomo wo o lego ka gare ga lengwalonyakišišo le, ke wa ka ka sebele ebile ga se wa ka wa neelwa Universiting e nngwe go tšweletša dikiri efe goba efe.

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KGAOLO YA 1

MATSENOKAKARETŠO

1.1 Matseno

Polelo ya Sesotho sa Leboa, go no swana le dipolelo tše dingwe e tletše ka mabopi, mantšu, mafoko le dikafoko tšeo di nago le ditlhalošo tše dintši. Mantšu a mohuta wo a tliša kgakanego ye kgolo kudu polelong, kudu moo batho ba boledišanago goba ba balago. Go bohlokwa gore ge batho ba boledišana ba kgone go kwešišana. Seo se ka dirago gore go be le kwešišano ke ge batho ba kgona go tseba ditlhalošo tša mabopi, mantšu le mafokwana ao a lego ka gare ga polelo go kgontšha poledišano go sepela ka thelelo.

Ke makga a mantši mo bophelong moo re bonago batho ba gakanega goba ba phetha ditaello tšeo e sego tšona ka lebaka la mabopi, mantšu goba mafokwana a go rwala ditlhalošo tše dintši. Chokoe (2000:10) le yena o laetša gore taba ye ke bothata ge a re: *“Multiple meaning is a problem which needs serious attention because it may lead to misunderstandings”*. Ge ba hlatsela taba ye, Ferreira, Sleva le Rogers (2005:264) ba re: *“Ambiguity is a fundamental thread to the comprehension process.”*

Chokoe (2014:4) o re: “Ka tlhalošontši go šupša lentšu, mmolelwana, lefoko goba temana yeo e nago le ditlhalošo tše pedi goba go feta, tšeo di dirago gore re se tsebe gore go šupša tlhalošo efe ge go bolelwa”. Piantadosi, Tily le Gibson (2012:280) le bona ge ba bolela ka tlhalošontši ba laetša go re:

Ambiguity is a pervasive phenomenon in language which occurs at all levels of linguistic analysis. Out of context, words have multiple senses and syntactic categories requiring listeners to determine which meaning and part of speech is intended.

Tlhalošontši ya polelo ke karolo ye bohlokwa ya polelo ebile ke setlabelo se bohlokwa dingwalong. E šomišwa kudu ke bangwadi, bahlami ba theto le ba dikoša go tšweletša dikgopolo tše di fapanego polelong.

Tlhalošo ya mantšu ke setlabelo se segolo ka gare ga poledišano. Ka gare ga poledišano, gore baboleli ba kwane go swanetše go be le seboledišwa. Ge batho ba boledišana, molaetša o swanetše o goroge gabotse ditsebeng tša yoo a theeeditšego. Motheeletši goba mmadi ka dinako tšohle o swanetše a be le tsebo yeo e tseneletšego ya go kgona go hlaloša mantšu ka gare ga poledišano.

1.2 Tlhagišo ya bothata

Polelo ya Sesotho sa Leboa e humile ka mabopi a go fapafapana ao a re thušago go bopa mantšu go tšweletša ditlhalošo tša go fapana. Mabopi ka tlhago a na le ditlhalošo tše dintši. Ka gare ga polelo ya Sesotho sa Leboa, ga se mantšu goba mafoko fela ao a nago le ditlhalošo tše dintši, le mabopi a mangwe ge a hlomesetšwa medung ya mantšu a tšweletša bothata bjo bja tlhalošontši. Mabopi a tliša kgakanego ye kgolo moo batho ba boledišanago goba ba balago. Seo se gakantšhago baboleli le/goba babadi ke taba ya tlhalošo ya maleba yeo e ka bego e emetšwe ke tšhomišo ya lebopi leo lentšung.

Go na le mabopi a mantši ao batho ba ipotšago gore ba tseba ditlhalošo tša ona kganthe ba iphora ka ge go sa na le ditlhalošo tše dingwe tšeo di ka tšweletšwago ke lebopi lona leo. Ke ka yona taba yeo fao batho ba ikhwetšago ba arabela thoko goba ba bago le kgakanego ge ba boledišana ka lebaka la go se tsebe ditlhalošo tše dingwe tšeo di ka bego di rwelwe ke mabopi ao. Mabopi a na le mešomo ye mentši ya go fapana. Ge motho a ka se tsebe mešomo yeo, a ka fela a šitwa ke go fhlelela tlhalošo ya maleba.

Taba ye e tloga e direga gantši ka ge monyakišiši ka le lengwe la matšatši a ile a ikhwetša a fetoletše thoko poledišanong ya gagwe le morwa wa gagwe ka lebaka la tšhomišo ya moselana wa lentšu le lengwe. Monyakišiši o rile ge a goroga lapeng la gagwe, morwa'gwe a boledišana le yena ka tsela ye e latelago:

Morwa: “Mma, o a tseba katsana ye, ga ke tsebe gore ke reng ka yona?”

Monyakišiši: “Ke kgale ke re ga ke e rate, e lahleleng kua thabeng.”

Morwa: “Aowa! E fofetše noga yeo e bego e nyaka go ntoma.”

Monyakišiši: “Kganthe e na le mohola?”

Monyakišiši, ka lebaka la go hloya dikatsana, kudu tše dinnyane a nagana gore le yena katsana yeo e mo selekile kganthe morwa yena o kgahlilwe ke katse yeo ka lebaka la thušo yeo e mo filego yona. Go bile le kgakanego mabapi le tlhalošo yeo e emetšwego ke mošemane yoo ka lebaka la go šomiša moselana wa –ana, woo go ya ka tsebo ya monyakišiši o rago selo sa go tena goba se sennyane, ka fao a naganela thoko a ba a arabela thoko. Lutz (1996:12) o laetša taba ya go re:

Understanding one another is a lot more complicated than we would like. It would be nice if words had precise, unchanging meanings, and if words clearly referred to one idea or thing. We would learn these words each of us would use them in exactly the same way, and we would all agree on

what to call things. Instead, there are the words I use to label things and the words you use, when each of us uses different words, we have to work hard to reach some kind of agreement.

Ke ka taba yeo moo monyakišiši a ilego a thoma go lemoga ka fao dihlogo le meselana le tšona di nago le maatla a magolo go ka tliša ditlhalošo tše dintši tšeo di ka tlišago kgakanego ka gare ga poledišano. Seo motho yo mongwe a se kwago goba a se bonago e ka no se be seo yo mongwe a se kwago goba a se bonago. Ke ka fao go nogo fela go tšwelela ditlhalošo tša go fapana.

Go tseba ditlhalošo tša mabopi go bohlokwa ka ge go tla thuša gore go fihlelelwe kwešišano poledišanong. Bontši bja batho re hlaloša lentšu go ya ka modu fela, gomme ra lebala gore seo se hlomeseditšwego le sona se tšea karolo ye bohlokwa ka ge se okeditše tlhalošokgolo ya lentšu leo. Seo se boletšwego se bohlokwa, ka fao se swanetše go arabja ka tshwanelo. Batho re araba le go phetha ditaello re sa kwešiše ka gore re phela re na le ditlhalošo ka menaganong ya rena.

Lebopi ke karolwana ye bohlokwa yeo e rwelego tlhalošo polelong, ka fao ge lebopi le hlomeseditšwe modung wa lentšu, gona go ra gore go hlomeseditšwe tlhalošo ye mpsha godimo ga lentšu leo. Re kgona go hlaloša modu wa lentšu go ya ka mabopi a a bopago lentšu leo.

1.3 Maikemišetšo

Maikemišetšo a nyakišišo ye ke go fatišiša tlhalošontši yeo e lego gona ka gare ga mabopi polelong ya Sesotho sa Leboa. Se se tla dirwa ka go:

- nyakišiša dihlogo le meselana ya go ba le tlhalošontši.
- laetša ditlhalošo tša go fapana tšeo lentšu le ka bago le tšona ka lebaka la go hlomesetšwa ga dihlogo goba meselana.

Nyakišišo ye e tla leka go araba dipotšišo tše di latelago:

- Na ke mabopi afe ao a tlišago tlhalošontši polelong ya Sesotho sa Leboa?
- Na ke ditlhalošo dife tšeo di tšweletšwago ke tlhomesetšo ya mabopi?

1.4 Bohlokwa bja nyakišišo

Nyakišišo ye e tla leka go fahlolla batho gore ga se mantšu goba mafoko fela ao a rwelego ditlhalošo tše dintši, eupša le mabopi ka boona a na le ditlhalošo tše dintši tšeo di ka tšweletšago kgakanego poledišanong. Nyakišišo ye e tla leka gape go

lemoša batho gore se motho yo mongwe a se šupago ge a bolela e ka no se be seo se gopolwago ke yoo a theeditšego goba a balago.

Se sengwe gape ka nyakišišo ye ke gore batho ba tla kgona go tseba go šomiša mantšu ka gare ga mafoko ka tlhalošo yeo e feleletšego gore yoo a theeditšego a kgone go topa ka botlalo seo se letetšwego. Se se ka thuša gape le go fokotša go šomiša mabopi le mantšu a go ba le ditlhalošo tše dintši.

1.5 Mokgwanyakišišo

Mokgwanyakišišo wo o kgethilwego go kgoboketša ditaba tša nyakišišo ye ke wa boleng. Mokgwanyakišišo wo wa boleng o kgethilwe ka gore o theilwe godimo ga kwešišo ya taba, moo o e fetlekollago kgato ka kgato go fihlela kwešišo ya maleba. Ke ka fao De vos, Strydom, Fouché le Delpont (2002:79) ba rego:

The qualitative research paradigm in its broadest sense refers to research that elicits participant accounts of meaning, experience or perceptions. It also produces descriptive data in the participant's own written or spoken word. The qualitative research is therefore concerned with understanding rather than explanation.

Ka gare ga mokgwanyakišišo wa boleng go sa na le mekgwanakgwana ye mentši ya go fihlelela kwešišo ya go tsenelela go kgona go fihlelela dipoelo tša nyakišišo. Taba ye e bolelwa le ke Denzin le Licoln (2000:5) ge ba re:

Qualitative research is inherently multimethod in focus. However, the use of multiple methods, or triangulation, reflects an attempt to secure an in-depth understanding of the phenomena in question. Accordingly, qualitative researchers deploy a wide range of interconnected interpretative practices, hoping always to get a better understanding of the subject matter at hand.

Wona mokgwanyakišišo wo o šomišana le mokgwa wa histori le mokgwanyakišišo wa motheo go humana dinyakišišo. Mokgwa wa mohuta wo o a nyakolla ebile o a fetleka ka go tšweletša tlhalošo ye e tletšego ya selo.

Ka lehlakoreng le lengwe, Cresswell (1998:2) o hlaloša mokgwa wo wa boleng e le *“the entire process of research from conceptualizing a problem to writing the narrative.”*

Mokgwa wo wa boleng ga o gapeletše motho go latela lenaneo leo le itšego la go nyakišiša, ka gona banyakišiši ba kgona go tla ka dithekniki tša bona go kgona go

fihlelela dipoelo. Mokgwa wo o tla ithekga godimo ga; tšhomišo ya ditšweletšwa tša maemo ao a phagamego go swana le tšhomišo ya dijenale, diathikele, diinthanete le dipukutlhahlo tšeo di tšweletšago dikgopolo tša bangwadi ba go fapana.

Mothopo wo mongwe wa go nyakišiša e tla ba wa go fetlekolla dipuku tša go fapana tšeo di gatišitšwego tša go nyalelana le hlogo ya nyakišišo ye. Go tla fetlekwa gape le dinyakišišo tše di fapanego tša go se gatišwe tša baithuti diyunibesithing tša go fapana.

1.6 Tema ye e lemilwego

Ba bangwe bao ba ilego ba kgwatha taba ye ya tlhalošontši ke ba ba latelago:

Chokoe (2000)

Ka gare ga lengwalo la gagwe la bongaka leo a le bitšago '*Linguistic Ambiguity in Northern Sotho: Saying the Unmeant*', Chokoe o dirile dinyakišišo tšeo di tletšego mabapi le tlhalošontši. Yena o be a no re thomela seo tlhalošontši e lego sona ka ge a e hlalošitše ka go phatlalala. O bolela ka mehuta ya go fapana ya tlhalošontši ka gare ga polelo ya Sesotho sa Leboa. O be a lebeletše kudu tlhalošontši yeo e tšweletšwago ke mantšu, dikafoko, mebolelwana le mafoko. Lengwalonyakišišong leo o file ka botlalo mehuta ye mebedi ya tlhalošontši, e lego tlhalošontši yeo e tlišwago ke lentšu le tee le yeo e tlišwago ke lefoko. O bolela kudu ka taba ya gore lentšu le tee goba lefoko ka bolona le ka ba le ditlhalošo tše dintši moo le ka tlišago kgakanego go yoo a balago goba a theeditšego; ka fao, a fetša a phetha taelo yeo e sego ya emelwa.

O gatelela gape le tlhalošontši yeo e tlišwago ke go ngwala ka go laetša gore go ngwala diphošo go tliša tlhalošo yeo e sego ya emelwa. O laetša gape gore mantšu a a go ba le ditlhalošo tše dintši a gakantšha batho mo ba ka fetšago ba elwa. O re lemoša gape gore tlhalošontši ga e tliše tše mpe fela, eupša e kgona go tliša le tše botse.

Makwela (2001)

Makwela, yena ka gare ga nyakišišo ya gagwe, o ahlaahla tlhalošontši a lebeletše tlhalošontši yeo e tlišwago ke maadingwa polelong ya segagaborena. Ge a utolla seo, o laetša mantšu a Sesotho sa Leboa a tlhago ao a welanago le maadingwa, gomme wa hwetša mantšu a mabedi ao a ngwalwa go swana eke ke lentšu le tee.

Makwela o laetša gore tlhalošontši e tlišwa ke katološotlhalošo gammogo le tumatshwano. Seo se tlogago se gateletšwe ka gare ga nyakišišo ya gagwe ke taba ya go laetša ka moo maadingwa a tlišago tlhalošontši polelong ya segagaborena.

Sutton-Smith (2001)

O bolela ka tlhalošontši a lebeletše dingwalo tša go ama papadi ya bana. O laetša gore papadi ya bana ke mohuta wa tlhalošontši ka ge e tšea mahlakore a mabedi ebile e sa kwešišege. Sutton-Smith (2001:1) o laetša taba ya go re: “*Some classical scholars call play “amphibious” which means it goes in two directions at once and it is not clear*”. O laetša gape gore ditsebi tše dingwe di re papadi ke “*paradox*” because it both is and is not what it appears to be.” (Sutton-Smith, 2001:1).

O hlaloša gore bangwadi ba bantši ba šomiša papadi ya bana bjalo ka mokgwa wa go swantšhanya dilo. Ke ka fao batho ba felago ba palelwa ke go hlatha gore gabotse papadi ye e hlaloša taba efe. Sutton-Smith le yena, bjalo ka Empson, o akaretša mehuta ya dipapadi tša bana go ya ka mehuta ye šupago go swana le ka moo Empson a akaretšago mehuta ya gagwe ya tlhalošontši. O hlaloša taba yeo ge a re:

If we seek greater definitional clarity by analyzing the meaning of ambiguity itself, following William Empson’s classic ‘Seven Types of Ambiguity (1955), then we can say that play involves all of his seven types (Sutton-Smith, 2001:2).

Taba ye a e tšweletšago ke gore dipapadi tša bana di tletše ka kgakanego ka ge di tletše ka ditlhalošo tše dintši. Ge a bolela ka tšhomišo ya tlhalošontši mo papading ya bana o laetša go re:

Many authors use children’s play as a metaphor for the ephemerality of life, for what quickly passes, or for what is innocent, infantile, or foolish. The diversity of this metaphoric playfulness would seem to suggest that, whether junk or not, play takes on multiple forms in somber discourse. The ambiguity is most obvious; however, in the multiple forms of play and the diversity of the kinds of play scholarship they have instigated (Sutton-Smith, 2001:2).

Sutton-Smith o laetša gore ke gantši moo dipapadi tša bana di felago di gakantšha bana, o hwetše ngwana a sa tsebe gore a ye pele goba morago goba a arabe ee goba aowa. O bona eke bahlami ba dipapadi ba dirile ka boomo gore dipapadi tša

bana di be le tlhalošontši go hlola kgakanego le go dira gore bana ba ikgopolele karabo ya maleba.

Chokoe (2014)

Ka gare ga athikele yeo e bitšwago 'Tlhalošontši ya mongwalo: go ngwala se se sa šupšego,' Chokoe o nyakišiša tlhalošontši yeo e tlišwago ke mongwalo ka gare ga polelo ya Sesotho sa Leboa. O bolela go re:

Mhlakoreng ohle a polelo e gona, eupša ga e a swanela go re palediša go bolela le go ngwala (ka kwešišo le kwano) (Chokoe, 2014:6).

Yena o bolela ka go se eme felo gotee ga mongwalo wa Sesotho sa Leboa, moo go dirago gore baboleli ba polelo ye ba aroganye mantšu ka dikarolwana tše mmalwa. O laetša gore mokgwa wo wa go aroganya dikarolwana tša lentšu le tee woo o šomišwago ke baboleli ba Sesotho sa Leboa o tliša kgakanego ye kgolo mo polelong, kudu go ngwaleng.

O utolla gape gore taba yeo ya karoganyo ya mantšu e dira gore go be le go se kwane magareng ga mongwadi le mmadi ka ge mmadi a tlelwa ke tlhalošo yeo mongwadi a sego a e emela. O bolela gore taba ya maswaodikga ke ye nngwe yeo e hlolago tlhalošontši ka gore ge motho a ngwala temana a sa bee maswaodikga, gona go tla ba boima go mmadi go kgona go kwešiša seo se ngwadilwego. Ge a gatelela seo Chokoe (2014:2) o laetša go re:

Careless punctuation is another source of ambiguity. If one, for example, writes a paragraph without punctuating it, it will be impossible for the reader to comprehend what is written. Sometimes authors tenaciously punctuate their sentences and/ or paragraphs ambiguously to trick the readers.

Tabeng ya ge batho ba ngwala bošaedi, o laetša gore ba ka dira gore babadi ba se kwešiše ka tshwanelo. O laetša gape gore kgaogantšho le/goba kgomagantšho ya mantšu e ka lweša batho ka ge yo mongwe a tla be a bala seo yo mongwe a tla bego a se ngwadile ka phošo. O hlaloša taba ya gore go kgaogantšha mantšu mola o swanetše go a kgomagantšha go tliša tlhalošo yeo e bego e sa emelwa.

O laetša gore taba ye ya go fa tlhalošo yeo e sego ya emelwa, e dirwa ke melawana ya mokgwa wa go ngwala ya go se eme felogotee, e lego mokgwa wa go ngwala ka go kgaogantšha mabopi a a bopago lentšu le tee, le mokgwa wa go ngwala ka go kgomagantšha mantšu ntle le go nagana. O laetša gape gore dikarolwana tša polelo tša go swana le makgokasediri, lebopi la potšišo gammogo le lešalašupi la kgato ya

bobedi, di tliša tlhalošontši ge di ngwadilwe ka phošo. Thumong ya gagwe o laetša go re:

Lentšu ge le ngwalwa le kgaogantšwe, ga le swane le le le ngwadilwego ka go kgomagantšwa ge go lebeletšwe tlhalošo. Go ngwala ntle le go fa seo o se ngwalago šedi, gantši go tliša mathata a phapantšho ya tlhalošo. (Chokoe, 2014:15)

Empson (1961)

Empson o phatlaladitše sengwalo seo se bitšwago ‘*Seven Types of Ambiguity*’ seo se bolelago ka lereo la tlhalošontši. Sengwalo se se hlaloša tlhalošontši ka go phatlalala moo a bolelago gore tlhalošontši e ka hwetšagala gohle, dinakong tšohle, ka go boleleng le go ngwaleng. Setsebi se se bona tlhalošontši e le mokgwa wa polelo. Ka gare ga dilo tšeo di tšweletšago tlhalošontši, o bolela taba ya go re kgekgeo le metlae le tšona di tšweletša ditlhalošo tše dintši. Ge a bolela seo, Empson (1961:16) o re: “*I declare irony ambiguous if it is calculated to deceive a portion of its audience.*”

Sehlowa sa sengwalo sa gagwe se kgethologantšha mehuta ye e šupago ya tlhalošontši bjalo ka ge e tšwelela ka gare ga theto ya sebjalebjae. Seo se bego se lebeletšwe ka gare ga mehuta ye ke go utolla tlhalošontši ka go sekaseka direto tša go fapafapana. O akaretša mehuta ye šupago ya tlhalošontši ka tsela ye:

1. *The ambiguity of reference.*
2. *The ambiguity of referent.*
3. *The ambiguity of intend.*
4. *The ambiguity of transition.*
5. *The ambiguity of sense.*
6. *The ambiguity of contradiction.*
7. *The ambiguity of meaning.*

Go mehuta yeo ye šupago, o bona wa mathomo e tloga e le wona wo bohlokwa go feta ye mengwe ka ge a re: “*This type is so broad that it covers almost everything of literary importance*” (Empson, 1961:20).

Kaplan, Fisher le Rogness (2010)

Ditsebi tše di be di lebeletše tlhalošontši yeo e tlišwago ke poledišano ya baithuti ka phapošing. Ba laetša gore baithuti ba hlaloša lentšu le tee ka mekgwa ya go fapana,

moo e lego gore lentšu lona leo le feletša le etšwa maphakga tlhalošong ya lona ya motheo. Ba laetša gape gore mantšu a mantši ga a sa kwešišega ge a šomišwa ke baithuti ka gore a lobile tlhalošokgolo ya ona ka ge a šomišwa bošaedi. Go ya ka Kaplan, Fisher le Rogness (2010:1), “when words that are part of everyday English are used differently in a domain, these words are said to have lexical ambiguity”.

Ge ba bolela ka taba ye ya go fa mantšu ditlhalošo tše dingwe, Kaplan, Fisher le Rogness (2010:1) ba laetša go re:

Some words may have ‘core’ meanings, where the word brings to mind a mental image but even words that have core meanings, have associated characteristics that are not part of the core meaning.

1.7 Tema ye e lengwago

Go ya ka tsela yeo monyakišiši a ilego a phuruphutša dingwalo mabapi le nyakišišo ye, monyakišiši o lemogile gore tlhalošontši ka kakaretšo e nyakišitšwe go se nene, kudu yeo e lego gona ka gare ga polelo ya Sesotho sa Leboa. Tlhalošontši ya go ama dihlogo le meselana yona e tloga e sa nyaka banna le basadi ba difaka go lema tema yeo e sa nabilego. Ke gona fao monyakišiši a tlilego go ikgatelela gona.

Go fihlela gabjale go sa na le tlhaelelo ye kgolo ya diteori tšeo di napilego di bolela ka botlalo mabapi le tlhalošontši mo Sesothong sa Leboa. Ka gare ga nyakišišo ye go tla šomišwa diteori tšeo di šomišitšwego malemeng a mangwe go tlaleletša tšeo di lego gona tša Sesotho sa Leboa go fihlelela katlego ya mošomo wo.

1.8 Peakanyo ya dikgaolo

Kgaolo ya pele ke matsenokakaretšo. Ka gare ga yona go lebelelwa tlhagišo ya bothata, maikemišetšo, bohlokwa bja nyakišišo, mokgwa woo nyakišišo ye e sepetšwago ka gona gammogo le dingwalo mabapi le yona. Kgaolo ya bobedi e lebelela seo lebopi e lego sona ka go otlologa. Tlhalošišo ya tlhalošontši le yona e a lebelelwa.

Kgaolo ya boraro yona e lebelela dihlogo le meselana ya mantšu tšeo di tlišago tlhalošontši. Gona fao go lebedišišwa tlhalošontši ye e tšwelelago.

Kgaolo ya bone, e lego thumokakaretšo, ke yona yeo e rumago nyakišišo ye.

KGAOLO YA BOBEDI

LEBOPI KE ENG

2.1 Matseno

Lebopi ke seripa se sennyane sa polelo. Seripana se se ka fa tlhalošo ka bosona goba ge se kopana le diripana tše dingwe. Richards, Platt le Platt (1992: 236) ba laetša gore lebopi ke: “the smallest meaningful unit in a language”. Louwrens (1994:113) o hlaloša lebopi go ya ka mošomo wa Crystal (1991:223) ge a hlaloša lereo le e le:

The minimal distinctive unit of grammar and the central concern of morphology. Its original motivation was as an alternative to the notion of word which comparing languages. Words, moreover, could be quite complex in structure and there was a need for a single concept to interrelate such roots, prefix, compound, etc. The morpheme, accordingly was seen primarily as the smallest functioning unit in the composition of words.

Go ya ka ditlhalošišo tšeo di filwego ke gore lebopi ke seripana se sennyane sa polelo seo se fago tlhalošo ge se kopana le mabopi a mangwe. Matthews (1991: 12) yena o le hlaloša e le: “a minimal, indivisible or primitive unit”, mola Nokaneng (Nd: 23) a re: “Mabopi ke diripana tša mantšu tše di rego ge di nnoši di se kgone go hlaloša taba.” Seo se bonalago mo ditlhalošong tše ka moka tša lebopi ke taba ya bonnyane bja seripana sa lentšu. Go akaretša ditlhalošo ka moka tšeo di filwego mabapi le seo lebopi e lego sona re ka re lebopi ke seripana se sennyane sa polelo seo se fago tlhalošo ka bosona goba se fago tlhalošo ge se kopana le mabopi a mangwe.

Go na le mabopi ao a ikemego ka noši le ao a sego a ikema ka noši. Mabopi a go ikema ka boona a akaretša mabopi ao a sa momaganego le medu ya mantšu a ona. Mabopi a ka boona a fetoga lentšu ka maemo. Yule (2010: 59) ge a hlaloša mohuta wo wa mabopi a go ikema ka noši o re: “Free morphemes are morphemes that can stand by themselves as single words”. Seo se gatelelwago ke gore mabopi a a ikema ka noši. Go ya ka Kosch (2006:6)

A free morpheme is one that can occur in isolation; it does not have to combine with other units to form a complete word, but carries a complete meaning by itself.

Se bohlokwa ka mabopi a ke gore a kgona go tšweletša tlhalošo ka boona ka ntle le go nyaka thušo ya mabopi a mangwe.

Mehlala ye e latelago e laetša mabopi a go ikema ka noši:

- O mmethile **kudu**
- Ba gobetše **ruri**
- Ba fihlile **lehono**

Mehlala ye e filwego e laetša gabotse gore mabopi a ga a nyake thušo ya lebopi le lengwe. Go kwala bjalo ka lentšu, eupša ka boona a swere tlhalošo ka ge e le mantšu. Go na le mabopi a mangwe ao a sa kgonego go fetolwa go swana le mabopi ao e lego mahlathi a tlhago. Mahlathi a tlhago ka moka ke mabopi ka boona ka ge a efa tlhalošo ka noši. Mabopi ao ga a dumele ditlhomesetšo tša go momagana le ona. Mahlathi a a latelago ke mohuta wa mabopi a go ikema ka noši.

- O gorogile **maabane**
- Ba sepela **kudu**
- O gobetše **ruri**

Se sengwe gape ke gore mahlathi ao a ka se ripaganywe ka dikarolwana tše dingwe tša mabopi. Go ra gore ka boona a emela lentšu le tee. Ka boripana mabopi ao e lego mahlathi a tlhago ga go kgonege go a fetolafetola goba go a ripaganya ka dikarolwana tše dingwe. Ga se mahlathi fela ao e lego mabopi a go ikemela, eupša le makopanyi le ona a ikemetše ka noši. Se se bonala mehlaleng ye e latelago:

- O a ja **eupša** ga a khore.
- Re mmethile **fela** o sa nthoga.
- Ba mo laetše **gomme** o dirile bjalo.

Mehlala yeo e filwego le yona e laetša gore makopanyi le wona ga a na le diripana tše o ka di fetolago goba o ka di ripaganyago ka dikarolwana tše dingwe. Ke ka fao go thwego ke mabopi a go ikema ka noši, ebile go thwego ke mabopi ka boona, go no swana le mahlathi a tlhago. Mohuta wo mongwe wa mabopi ke woo Yule (2010: 59) a rego ke “bound morphemes”. Mohuta wo o akaretša mabopi a go tlamelelwa felo gotee. Wona ga o kgone go bopa lentšu ka boona, eupša o nyaka mabopi a mangwe go kgomagana le wona gore o kgone go tšweletša tlhalošo. Ge a hlaloša mohuta wo Yule (2010:59) o re:

They cannot normally stand alone and are typically attached to another form.

Mabopi a go se ikeme ka boona a dula a kgomaretše mabopi a mangwe. Go tlaletša seo se boletšwego, Kosch (2006:6) o hlaloša gore:

Bound morphemes are not independently meaningful, but rely on other units to complete the meaning of a word. A bound morpheme is one that can never occur in isolation. As is always dependent part of a word and is always attached to at least one other morpheme.

Tlhalošo ye e filwego ke Kosch le yona e sa laetša gore mabopi a go se ikeme ke ao a tlamilwego felo gotee go bopa lentšu. Mohuta wo wa mabopi a go se ikeme ke wo o laetšago mabopi ao a momaganego le medu le / goba dikutu tša mantšu. Mabopi ao ga a kgone go ikemela go ba lentšu ka boona ka ge e no ba dikarolwana tšeo di se nago tlhalošo. Mohuteng wo go akaretšwa meselana le dihlogo tšeo di kgomaganego le medu ya mantšu. Mehlala ye e latelago e laetša mabopi ao a sego a ikemela ka noši gammogo le boemo bja ona diripeng tšeo di fapanego tša polelo.

- **Dimpšanyana** di boile
- O sepelela ka nokeng
- Ba gorogile **gabotse**
- Sefepi se **seso**

Mohuta wo wa mabopi o ka tla pele goba morago ga modu wa lentšu. Dikarolwana tšeo di hlomeseditšwego modung ka moka di ka se kgone go fetola seemo. Ka fao, di phela di dutše seemong se tee ka dinako tšohle. Lebaka le legolo e le gore moo di dutšego di oketša tlhalošo ya lentšu leo. Bontši bja mantšu polelong ya Sesotho sa Leboa bo bopilwe ke mabopi a go se ikeme ka noši. Mabopi a mohuta wo wa go se ikeme ka noši ke a mantši mo polelong ya Sesotho sa Leboa.

Mabopi a fapana go ya ka mekgwanakgwana ye mmalwa go akaretšwa tlhamego ya wona gammogo le medumo yeo e a bopilego. Nida (1975:62) le yena o tseba seo ge a re:

Morphemes differ in the type of phonemes which comprise them, the relationship of the parts of morphemes to each other and the manner in which morphemes are formally connected with each other.

Seo se bolelwago ka mo godimo e no ba taba ya gore mabopi a fapana ka dilo tše mmalwa go swana le ka moo a tswalanago le mabopi a mangwe le gore a bopegile bjang. A mangwe a a momagana mola a mangwe a sa momagane. A mangwe ke dihlogo mola a mangwe e le meselana. Lebopi o ka kgona go le fetolafetola ka tsela yeo o e ratago, eupša o sa fetole seemo sa lona lentšung go swana le ka tsela ye:

- **Mosadi**
- **Sesadi**
- **Basadi**
- **Bosadi**

Karolwana ye ya mathomo mo mehlaleng yeo e filwego ka godimo e a fetogafetoga go sepelelana le seo e se hlalošago mola karolwana ya bobedi yona e sa fetoge. Mabopi ao ka moka a ka se tsoge a fetotše seemo sa go tloga ka mathomong go ya ka mafelelong a lentšu.

Mabopi ao ke dihlogo ka moka. Ka fao, ge a ngwadilwe a nnoši ga a na tlhalošo, eupša a humana tlhalošo go tšwa go dikwarolwana tšeo a momaganego le tšona. Mantšu a polelo ya Sesotho sa Leboa a hlamegile ka mekgwa ya go fapana go ya ka mabopi. Go na le mantšu ao a bopilwego ka lebopi le tee, go swana le:

- Ruri
- Aowa!
- Lehono

A mangwe mantšu a bopilwe ka mabopi a mabedi. Mehlala ye e latelago ke ya mantšu a mohuta woo:

- Mo-tho
- Mo-nna
- Se-lepe
- Le-ntšu

Mantšu a mangwe a bopilwe ka mabopi a mararo go swana le a:

- Mosepelo > Mo-sepel-o
- Mofepi > Mo-fep-i
- Balemi > Ba-lem-i

A mangwe mantšu ke ao a bopilwego ka mabopi a mantši. Se se bonala mehlaleng ye e latelago:

- Mojalefa > Mo-j-a-le-f -a
- Badirišani > Ba-dir-iš-an-i

2.2 Mehuta ya mabopi

Ka ntle le go hlaloša mabopi go ya ka a go ikema le a go se ikeme, mabopi a ka hlalošwa go lebeletšwe gore go šupša mohuta ofe wa dikarolwana tšeo tša mantšu. Go ya ka mehuta, mabopi a bopilwe ka dikarolo tše pedi tše kgolo, e lego medu le ditlhomesetšo tšeo e lego dihlogo le meselana. Ka ge go šetšwe go boletšwe gore mabopi ke dikarolwana tše dinnyane tša mantšu, ka gare ga kgaolwana ye ya mehuta ya mabopi go tla lebelelwa mabopi a a bopago lentšu polelong ya Sesotho sa Leboa. Go tseba dikarolwana tša mantšu goba ona mabopi go tla thuša nyakišišo ye kudu ka ge e nyakišiša mehuta ya mabopi ao a rego ge a šomišitšwe lefokong gwa tšwelela ditlhalošo tša go fapana. Lentšu le ka bopša ka mabopi ao e lego medu, dihlogo le meselana. Tšeo ke tšona dikarolwana tše kgolo tšeo di bopago lentšu polelong ya Sesotho sa Leboa.

2.2.1 Dihlogo

Ge go bolelwa ka dihlogo tša mantšu, go šupša mabopi ka moka ao a bewago pele ga medu ya mantšu. Dikarolwana tšeo di ka be di momagane goba di tlogelane le medu goba dikutu tša tšona. Go ya ka Louwrens (1994:149),

The term prefix is defined in two different ways in sources on general linguistic terms. On the one hand, there are those who define a prefix as an element which is used in front of words, whereas on the other hand, there are those who regard a prefix as an element which is used in front of a root or stem.

Ge a efa tlhalošo ye nngwe ya lebopi leo e lego hlogo ya lentšu, Louwrens (1994:149) o re ke:

An element which is used in front of words, “an element which is used in front of root or stem. The latter interpretation is the one which is generally given to the concept prefix in grammatical descriptions of Northern Sotho.

Ditlhalošo tšeo ka boripana di šupa gore hlogo e hlalošwa ke ditsebi ka mekgwa ye mebedi. Bangwe ba hlaloša hlogo e le dikarolwana ka moka tšeo di bewago pele ga modu wa lentšu mola ba bangwe ba e hlaloša e le karolwana yeo e bewago pele ebile e kgomaganego le modu. Go ya ka Lombard, van Wyk le Mokgokong (1985:22)

Prefixal morphemes, also known as prefix. As the term indicates, these are morphemes which precede the root of a word.

Alternatively, these are the morphemes which appear to the left of the word.

Ditsebi tšeo ka moka di hlaloša hlogo e le seripana sa go bewa pele ga modu goba kutu ya lentšu goba se bewago letsogong la ngele la modu. Mehlala ye e latelago e laetša dihlogo tšeo di beilwego pele ga medu ya mantšu:

- **Dimpša**
- **Ga ke se** tsebe
- **O tla se** bona

Nyakišišong ye go tla lebeletwa dihlogo tša mehutahuta go ya ka diripapolelo tšeo di fapanego polelong ya Sesotho sa Leboa. Go dira seo go tla thuša monyakišiši go utolla dihlogo tšeo di fapanego go tšwa diripeng tšeo di fapanego tša polelo le go hlarolla ka botlalo dihlogo tšeo di tšweletšago tlhalošontši polelong ya Sesotho sa Leboa. Diripapolelo ka mo polelong ya Sesotho sa Leboa di na le dihlogo tša go fapana go swana le tše di latelago:

2.2.1.1 Dihlogo tša lediri

Lediri, polelong ya Sesotho sa Leboa, le na le dihlogo. Dihlogo tša madiri di akaretša mabopi ka moka ao a ngwalwago pele ga modu wa lediri, go swana le makgokedi, matlago, mabjale, maganetši le dihlogo tša maitiri le tše dingwe tšeo di ka tlogo pele ga modu wa lediri.

Go ya ka Poulos le Louwrens (1994:115)

A verb in Northern Sotho consists of a number of morphemes that are in a sense “put together” – these may be, for example, a subject concord, which refers to the subject of the verb; a tense marker or formative which expresses a particular tense; an object concord which refers to some or other object; a verb root which expresses the basic meaning of the action or state; and a vowel ending which comes at the end.

Go ya ka tlhalošo ye, go itaetša gabotse gore lediri le bopilwe ka dihlogo tše mmalwa. Dihlogo tše di akaretša mabopi a go fapana ao a tlogo pele ga modu woo o swerego tlhalošokgolo ya lefoko leo. Tlhalošong ya go fiwa ke boLombard (1985:101) mabapi le dihlogo tša madiri e laetša gore:

The prefixal morphemes of Northern Sotho consists of concords and other prefixes. The concords includes the subjects and object

concorde. Thus it is not wrong to speak of a subject prefix or an object prefix or for that matter, a tense prefix.

Taba ye e laetša gore makgokedi le ona ke dihlogo ka ge e le mabopi ao a tlogo pele ga modu/kutu ya lediri.

Taba ya go hlaloša seo hlogo ya lediri e lego sona e sa le komatona go bangwadi ba bantši ka ge ba lebelela hlogo ya lediri go ya ka yeo e momaganago le kutu ya lediri fela go sa šetšwe mabopi ka moka ao a tšwelelago pele ga lediri leo. Mehlaleng ye e latelago e laetša mabopi ao e lego dihlogo tša madiri:

- **Ga ke tlo se** swara
- **Ke a se** tseba
- **O tla** ipolaya

Mehlaleng yeo e filwego, mabopi ka moka ao a ngwadilego letsogong le lennyane/ la ngele a laetša dihlogo tša lediri. Dihlogo tšeo di ahlaahlwa ka tsela ye:

Ga ke tlo se swara

ga – hlogo yeo e lego leganetši

ke – hlogo yeo e lego lekgokedi

tlo – hlogo yeo e lego letlago

se – hlogo yeo e lego lekgokedi

Ke a se tseba

ke – hlogo yeo e lego lekgokedi

a – hlogo ya lebjale

se - hlogo yeo e lego lekgokedi

Ge ba akaretša tlhalošo ya bona ya seo lebopi le 'hlogo' e lego sona, Poulos le Louwrens (1994: 165) ba laetša go re:

The term "prefix" is used in a general sense to refer to subject and object concord and also to various tense formative or makers.

Seo se tloga se no gatelela gore hlogo e akaretša mehuta ya makgokedi le tše dingwe tšeo di tlogo pele ga modu wa lediri.

2.2.1.2 Dihlogo tša leina

Maina ka gare ga polelo ya Sesotho sa Leboa a na le dihlogo tše mmalwa. Dihlogo tše ke tšona di re botšago gore leina le wela legorong lefe. Dihlogo tša maina ke mabopi ao a tlogo pele ga modu wa leina. Tšona di beakantšwe go ya ka botee le bontši.

Go ya ka Poulos le Louwrens (1994:11)

Generally speaking, the noun in Northern Sotho consists of two parts, namely a noun prefix and a noun stem. Furthermore, every noun belongs to what has been traditionally called a noun class by virtue of the form of its prefix. (These classes are each numbered according to the numbering system that is customarily used in the comparative study of the family of languages to which Northern Sotho belongs).

Seo se bolelwago mo ke gore maina a bopilwe ka mabopi a mabedi, e lego hlogo le kutu. Dihlogo tša maina di ngwalwa di kgomagane le medu ya tšona ka ge e le mabopi a go se ikeme ka noši. Ka gare ga polelo ya Sesotho sa Leboa, maina a arotšwe ka dihlogo tše lesomehlano tše di nomorilwego ka mokgwa wo dumeletšwego Sesothong sa Leboa. Sesotho sa Leboa Style Guide (2011:24) ge se hlaloša magoro a maina se laetša gore:

In Sesotho sa Leboa, nouns are grouped into 15 classes, which are numbered according to an internationally accepted numbering system. They are grouped into classes and pairs (singular/plural). The class to which a noun belongs can be identified by looking at the first part of the noun called the noun class prefix. Classes 1 to 10 are arranged in pairs with the unevenly numbered classes (1,3,5,7,9) containing singular form and the evenly numbered ones (2,4,6,8,10) the corresponding plural forms.

Dihlogo tše tša maina tšona di re botša gore magoro a maina ke afe. Taba yeo e hlatselwa ke Mphasha (2010:86) ge a re:

Each noun class will be identified with a certain noun class number that refers to a noun, class prefix, e.g., the noun [mo-tho] has a prefix mo- that refers to class one. These noun class prefixes usually appear in paired class if the root of the noun refers to a count noun.

Maina a arotšwe go ya ka magoro ao a laetšago botee le bontši. Go tseba legoro leo leina le welago go lona go ka lebelelwa seripa sa mathomo sa leina seo e lego hlogo ya leina leo.

Cole (1955: 68) le yena o laetša go re: “The prefixes distinguish between singular and plural, i.e. they indicate number. e.g.

- Motho (person)
- Batho (people)”

Dihlogo tša magoro di kgona go re botša gore leina leo le šupšago ke leina le tee goba a mantši. Go na le maina ao a se nago dihlogo go swana le maina ao a welago legorong la 1(a). Mphasha (2010: 90) o laetša gore:

Noun class 1a has no morpheme and it is recognised through its class feature. It has a plural in class 2a with the prefix [bô].

Class 1a

Class 2a

Tate (Father)

Botate (Fathers)

Legoro le la 1(a) ke legoro leo le emelago batho ba meloko go swana le:

Legoro la 1(a)

Legoro la 2(a)

Rakgolo

borakgolo

Rangwane

borangwane

Gantši maina a magoro a ga a hlaloše maina a leloko goba a batho fela, eupša a ka hlaloša le maina a digagabi, dikhunkhwane, dinonyane le tše dingwe go swana le a a latelago:

Kwena > bokwena

Legotlo > bolegotlo

Tau > botau

Sethalwa se se latelago se ala dihlogo tša magoro a maina ka botlalo. Sona se laetša nomoro ya legoro, hlogo ya leina yeo e lego hlogo ya legoro le mohlala wa leina.

Nomoro ya legoro	Hlogo ya leina	Mohlala wa leina
1	Mo-	Motho
1a	Ø-	Tate
2	Ba-	Batho
2a	Bo-	Botate
3	Mo-	Mohlare
4	Me-	Mehlare
5	Le-	Letsogo
6	Ma-	Matsogo
7	Se-	Sego
8	Di-	Digo
9	N-	Pudi
10	Di-	Dipudi
14	Bo-	Bogobe
15	Go-	Go apea

Maina ao a welago magorong a 16, 17 le 18 ke mahlathi, ke ka fao a sego a lokelwa sethalweng seo se filwego ka godimo sa magoro a maina. Ge a tlaleletša seo se boletšwego ka godimo mabapi le magoro a 16, 17 le 18, Mphasha (2010:87) o laetša gore:

Except for these noun classes, above, there are also a number of locative noun. However, the noun class prefixes of these nouns no longer function as prefixes in Northern Sotho, but they now form part of the noun itself. They are used to appear in noun classes such as 16, 17 and 18.

Mehlala ye e latelago ke ya maina ao a fetotšwego go ba mahlathi ao a bego a wela magorong a a 16, 17 le 18:

- Legoro 16- fa -se
- Legoro 17- go-dimo
- Legoro 18- mo-rago

2.2.1.3 Dihlogo tša lehlathi

Dihlogo tša mahlathi ke mabopi ao a bewago pele ga mahlathi ao a bopilwego go tšwa diripeng tše dingwe tša polelo.

Go ya ka Sono (2012:18)

Mahlathi a arotšwe ka mehuta ye mebedi, e lego a tlhago le a go tšwa diripeng tša polelo. Ao a tšwago diripeng tše dingwe tša polelo a na le dihlogo. Ke tšona dihlogo tše di dirago gore e be mahlathi.

Go tšwa go tlhalošo yeo, go itaetša gabotse gore mahlathi a tlhago ga a na dihlogo mola ao a tšwago diripeng tša polelo a na le dihlogo. Mehlala ye e latelago e laetša dihlogo tša mahlathi a go tšwa diripeng tše dingwe tša polelo:

- gabohloko
- gabotse

Ge ba tlaleletša seo, Poulos le Louwrens (1994:327) ba laetša gore:

Adverbs in Northern Sotho are, generally speaking derived from other words categories, like nouns, pronouns, demonstratives, qualificatives, etc. The process of derivation takes on different forms, some adverbs being formed by the addition of prefixes, while others use suffixes.

Ge ba hlatsela ditsebi tše pedi tšeo mabapi le gore mahlathi a tšwa diripeng tše dingwe tša polelo, boLombard (1985:166) ba laetša gore:

The majority of adverbs in Northern Sotho have developed from other word categories or have been derived from other categories.

Go akaretša tšeo di boletšwego ka mo godimo ke gore bontši bja mahlathi bo bopilwe go tšwa diripeng tše dingwe tša polelo. Ye ke mehlala ya go fahlela taba yeo ya ka godimo:

- **gampe** > mpe
- **gararo** > raro
- **gabohloko** > bohloko.

Tše dingwe tša dihlogo tša mahlathi ke tše di latelago:

Ga > Ke mmethile **gampe**.

O apere **gabotse**.

O sepela **gabohloko**.

Go- Ke ya **go** tate.

O sepelela **go** mme.

Ba ya **go** malome.

Kua > O ile **kua** thabeng.

E hwetše **kua** legageng.

Mo > O dutše **mo** leswikeng.

Ba robetše **mo** tseleng.

Fa > O ya **fa** ba robetšego.

Go itaetša gabotse gore mahlathi ao a bopilwego ka maina le mahlaodi a tšea hlogo ya ga- le go-.

2.2.2. Medu

Modu wa lentšu ke seripana sa lentšu seo se sa fetogego, seo se swerego tlhalošokgolo ya lentšu. Medu ya mantšu ke yona e bopago mantšu ka go hlomesetša dihlogo le meselana. Go bohlokwa ka gare ga nyakišišo ye gore go nyakišišwe gannyane seo modu wa lentšu e lego sona ka lebaka la gore mabopi ao a tšweletšago tlhalošontši a mangwe a ona a kgomagane le medu ya mantšu. Go ya ka Doke le Mofokeng (1985:370)

Roots are ultimate irreducible elements of words, generally – speaking immutable, from which words are built up by means of prefixes, suffixes, etc. The prefixes and suffixes change, but this immutable part, the root, stands.

Seo se bolelwago ka mo godimo mabapi le modu wa lentšu ke gore modu ke seripana seo se ka se fokotšwego, se sa fetogego sa lentšu. Modu wa lentšu ke lebopi leo go lona go hlomasetšwago mabopi a mangwe ao e lego dihlogo, mafetšo le meselana. Modu wa lentšu ke wona o rwelego tlhalošokgolo ya lentšu yeo e sa fetotšwego ke go lokelwa ditlhomešetšo tša go fapana. Mohlala wo o latelago o laetša seo modu e lego sona:

- Mosadi > mo- **sadi**
- Rwala > **rwal-** a

Modu wo –sadi le wa rwal- ke yona e re botšago gore selo seo ke eng goba ke tiro efe yeo e dirwago. Go ya ka Louwrens (1994:170)

The term root is most commonly applied to refer to that portion or core element in a word's structure which remains after all prefixes and suffixes have been removed, and which has not been derived from other word categories.

Dihlogo le meselana di hlomasetšwa go modu. Modu wa lentšu ke kokwane yeo o ka se e fetelekego. Ke wona o bopago mantšu ka go fapana ga ona. Modu le wona ke lebopi le lennyane la lentšu leo le ka se kgonegego go fetlekwa ka ge le swere tlhalošokgolo ya lentšu. Ge a efa sa mafahleng a gagwe mabapi le pharologantšho ya modu le kutu Posthumus (1994:31) o laetša gore:

The root should be defined as the lexical morpheme of the word (which is morphologically unanalysable) to which any affixes can be affixed. The stem, on the other hand, may include in addition to the root, one or more affixes. The stem has a word correlate in the lexicon.

Kgaolwaneng ye e latelago ka mo fase go tla lebelelwa go se nene medu ya mantšu go lebeletšwe diripa tša polelo, kudu maina le madiri.

2.2.3 Meselana

Go bolela nnete, meselana ya maina le ya madiri e ka se tsoge e šomišitšwe e nnoši polelong ya Sesotho sa Leboa. E swanetše e kgomasetšwe go medu gore e tšweletše tlhalošo.

Go ya ka Poulos le Louwrens (1994:503), moselana ke: *“Formatives or morphemes which come after a root”*, mola boLombard (1985:22) bona ba re ke:

Morphemes which occur after or behind word roots alternately, they are morphemes which occur to the right of the root.

Ditlhalošo tšeo di filwego mabapi le meselana di bolela ka seripana sa mafelelo seo se tlogo ka morago ga modu wa lentšu. Polelo ya Sesotho sa Leboa e na le meselana ye mentši yeo e hlomesetšwago morago ga medu ya maina le madiri. Meselana yeo ke mabopi ao a oketšago tlhalošo ya modu wa lentšu leo o kgomaganago le lona. Kgaolwaneng ye e latelago go tla lebeletwa meselana ye e fapanego yeo e hlomesetšwago go maina le madiri ka gare ga polelo ya Sesotho sa Leboa.

2.2.3.1 Meselana ya maina

Polelong ya Sesotho sa Leboa, maina a na le meselana ye meraro, e lego: moselana wa -ana goba -nyana, moselana wa -eng/-ng le moselana wa bong -gadi /-adi. Mphasha (2010:106) o bolela ka meselana ye mene ka gore:

There are four nominal suffixes that may appear with nouns, i.e, the feminine suffix [-gadi], the diminutive suffixes [-ana] and [-nyana], the locative suffix [-eng] and the augmentative suffix [-gadi].

Mphasha o fapana le bontši bja bangwadi bao ba bolelago ka meselana ye meraro ya maina, e lego wa nyenyefatšo [-ana/ -nyana], wa lefelo [-eng] le wa bong [-gadi]. Moselana wo wa kgodišo o fela o tšewa bjalo ka wa bong ke bontši bja bangwadi.

2.2.3.1.1 Moselana wa-ana/ -nyana

Meselana ye mebedi ya nyenyefatšo ke -ana le -nyana. Moselana wa -nyana o šomišwa kudu ge go nyatšwa selo. Moselana wa -ana ke moselana wo o tšerwego go tšwa go modu wa tlhago wa go laetša bonnyane go tšwa go lentšu la 'ngwana'. Modu wo wa -ana ka boona o šupa selo se sennyane. Modu wo o laetša dilo ka moka tše dinnyane, gomme wa fetolelwa go tloga modung go ba moselana bjalo ka ge re o tseba. Ge moselana wo o hlomešetšwa mantšung a go fapana, o sepela le tlhalošo ya wona ya bonnyane.

Go ya ka Ziervogel (1988:88) *diminutive indicates (a) a small object, (b) the young, of and (c) a small quantity.* Poulos le Louwrens (1994:62) bona ba hlaloša nyenyefatšo e le:

... those expressions in language that basically express the idea of “smallness,” “shortness,” and where appropriate “the young of” some or other noun.

Seo se tšwelelago ditlhalošong tšeo di filwego ke taba ya bonnyane bja selo le ngwana wa selo. BoLombard (1985:82) ba re:

Diminutives are used to describe objects which are smaller than normal, may also be used to imply youth, i.e the “children” of something or somebody may have emotional connotation. In Northern Sotho this connotation is usually that of disgust or love.

Go akaretša tšeo di boletšwego ke diboledi tša ka godimo ke go no re moselana wo wa -ana, ka ntle le go laetša dilo tše dinnyane le ngwana wa selo, o ka šomišwa go tšweletša ditlhalošo tša go fapana go swana le khuduego ya maikutlo a lerato goba go tenega. Poulos le Louwrens (1994:65) ge ba akaretša ditlhalošo ka moka tša mosela wa -ana ba bolela gore:

Apart from expressing the meaning of physical smallness/shortness, diminutives are associated with other significances as well in Northern Sotho. Various attitudes can be expressed by a speaker when he uses diminutive forms, and these attitudes are dependent on the context within which a diminutive is used, for example, as will be exemplified below, a rather unfavourable attitude can sometimes be expressed. Such attitude is derogatory in that it expresses a low opinion of the referent (the term ‘referent’ is merely the person, animal, thing etc, to which a noun refers). Alternatively, depending on the context within which a diminutive is used, a favourable attitude or feeling of endearment may be expressed.

Moselana wa –ana ke nnete gore ga o tšweletše fela selo sa go fetwa ke se sengwe goba ngwana wa selo, eupša o sa na le ditlhalošo tše dingwe tše dintši ntle le tšeo. Ditlhalošo tša moselana wo wa -ana di akaretšwa ka tsela ye e latelago:

Go laetša bonnyane bja selo

Moselana wa –ana o theilwe godimo ga dilo tše dinnyane. Tlhalošo ye ke yona yeo e tsebegago kudu go ditlhalošo ka moka tša moselana wo. Go ya ka boLombard (1985:82)

Diminutives are used to describe objects which are smaller than normal. Tlou is the word for an elephant, which is a large animal.

Tlowana is its diminutive and indicates a smaller elephant than that which is normally thought of.

Moselana wo wa -ana o re botša ka dilo tše dingwe tše di fetwago ke tše dingwe, ke gore tše dinyane go tše di tlwaelegilego. Se se bonala mehlaleng ye e latelago:

- kgomo > kgongwana
- mohlare > mohlašana
- Selepe > seletswana

Go laetša ngwana wa selo

Polelong ya Sesotho sa Leboa, dinakong tše dingwe ngwana wa selo o laetšwa ka go šomiša moselana wa -ana maineng, kudu a diphoofolo. Go ya ka Poulos le Louwrens (1994:66) “*diminutives often express the young of*”. Mehlala ye e latelago e laetša seo.

- nku > kwana
- katse > katsana
- tau > tawana

Go laetša botshadi bja diphoofolo

Botshadi bja diphoofolo bo ka tšweletšwa ka go hlomesetša moselana wa -ana/ -na. Moselana wo wa -ana, diphoofolong o laetša bong. Ziervogel (1988:89) o laetša gore:

Feminine colour names of cattle are formed by means of the suffix -ana suffixed to colour adjectives ...

- So > swana
- tshehla > tshehlana
- khulong > nakhulwana

Go laetša dilo tše di rategago

Moselana wa -ana o ka lokelwa maineng go tšweletša tlhalošo ya lerato. Ge ba bolela ka maikutlo a go laetša dilo tše di rategago, Poulos le Louwrens (1994:) ba re:

The diminutive nouns can be used in a different context to express a more affectionate or normal opinion of the referent.

Se se bonala mehlaleng ye e latelago:

- Morogwana wo bosana wa mosatšana wa ka.
- Kgarebjana ya ka ye botsana

Go laetša selo sa go se kgahliše goba se se nyatšegago

Moselana wa -ana o ka šomiša gotee le wa -nyana go laetša lenyatšo. Ge ba hlaloša ka maikutlo a go laetša lenyatšo, Poulos le Louwrens (1994:66) ba bolela go re:

Let us now consider instances where some or other pejorative or derogatory significance is conveyed when a diminutive form is used, remember that such significance is degrading expressing a low opinion of the referent concerned which brings him/her/it into disrepute e.g mosatšana yo o hlwa a sa hlape. (This feeble woman continually does not wash).

Mehlala ye e latelago e laetša lenyatšo goba dilo tšeo di nyenywago:

- monna > monnanyana
- lehodu > lehotswana
- modiidi > modiitšana

Moselana wo wa -ana, o itaeditše gabotse gore o na le ditlhalošo tša go fapana, ka gona motho a ka palelwa ke go tseba gore ke tlhalošo efe yeo e nyakwago mmolelong wo itšego.

Go laetša tekatekanyo

Tekatekanyo ke mokgwa wa go lekalekanya dilo go ya ka sebopego, bokgole le mmala. Mo tekatekanyong, moselana wo o hlomesetšwa mahlaoding le mahlathing fela. Mokwebu, Maleka le Moloto (2010: 17) ba bolela go re:

Tekatekanyo ke mokgwa wa go bapetša dilo re lebeletše gore dilo tšeo di fetafetana bjang, gomme yona e hwetšagala mahlaoding le mahlathing.

- Godimo > godingwana
- Kgole > Kgojana

2.2.3.1.2 Moselana wa kgodišo/bogolo goba bong (-gadi)

Moselana wo wa -gadi ge o lokelwa mo maineng, o tšweletša bogolo. Moselana wo ge o etla diphoofolong, o laetša bogolo bja diphoofolo tša ditshadi. Taba ye ya bogolo bja diphoofolo tša ditshadi e tsebja le ke boLombard (1985:83) ge ba re:

“The term ‘augmentative’ “ refers to the “enlargement, increasing” of an object. Not only does the augmentative/feminine suffix in Northern Sotho indicates “largeness” its also indicates “female largeness”.

Seo se bolelwago ka mo godimo se tiišetšwa ka mehlala ye e latelago:

- **tlougadi**
- **nagagadi**
- **tšhwenegadi**

Mabakeng a mantši moselana wo wa -gadi o laetša bong bja batho. Maina ao a laetšago batho ba basadi a bonala mehlaleng ye e latalago:

- **mohlologadi**
- **mogogadi**
- **mohumagadi**

2.2.3.1.3 Moselana wa lehlathi -eng/-ng

Polelong ya Sesotho sa Leboa, lefelo le laetšwa ka moselana wa -ng woo o lokelwago maineng. Mahlathi ao a tšwago diripeng tše dingwe tša polelo go swana le a go tšwa maineng a tsebega ka moselana wa -eng/-ng. Moselana wo wa -eng/-ng, wona o hlomesetšwa morago ga kutu ya leina go laetša lefelo. Ke wona moselana wo o dirago gore leina le fetoge lehlathi la go laetša lefelo. Ge ba hlaloša seo mahlathi e lego sona boLombard (1985:73), ba laetša gore:

*The group of nouns which are termed ‘locative nouns’, are nothing but basic nouns (which do not indicate locality), which are locativised by the suffixation (addition) of the locative suffix -ng, but reconstructed as * -eng.*

Mehlala ya maina ao a loketšwego moselana wa lehlathi -eng / -ng ke ye e latelago:

O eme kerek**eng**

O fihlile ntl**ong**

Ba dutše morak**eng**

2.2.3.2 Meselana ya madiri

Madiri polelong ya Sesotho sa Leboa a na le ditlhomesetšo goba meselana ye mentši. Meselana ya madiri e akaretša ditlhomesetšo ka moka gammogo le mafetšo. Meselana yona yeo ke yona e dirago gore tlhalošo ya lediri la motheo e fetoge. Go oketšwa ga lediri ka moselana wo o itšego go tšweletša tlhalošo ye mpsha ya lediri. Ge ba hlaloša ditlhomesetšo tša madiri, Poulos le Louwrens (1994:117) ba laetša go re ke:

A term which is sometimes used as an alternative for suffix to refer to a morpheme which is added after the root of a verb. Verbal extensions are those morphemes which are normally incorporated between the root and the ending.

Medu ye mengwe ya madiri ge e hlomeseditšwe meselana, e tšweletša ditlhalošo tše dintši. Meselana yona yeo e tšweletšago ditlhalošo tše dintši ke yona e tlišago bothata poledišanong ya batho. Batho ba a gakanega ka lebaka la meselana ya go tšweletša ditlhalošo tše dintši. Taba ye ya tlhalošontši e tlo ahlaahlwa gabotse kgaolwaneng ye e latelago. BoLombard (1985: 109) ba laetša gore:

A large variety of verbal extensions is distinguished in Northern Sotho. These extensions occur between the verbal root and the ending, and when a verb includes an extension, we refer to an extended root.

Ditlhomosetšo tša madiri tšeo go bolelwago ka tšona ka mo godimo, di akaretša, go tše dingwe tše di latelago:

- el- (Ba mo agela ntlo)
- iš- (Re mo lemiša tšhemo)
- an- (Ba a ratana)
- iw- (O a bitšwa)
- il- (O gorogile)
- ak- (Ke a mo gataka)
- ar- (Ke a e šikara)
- alal- (O a rapalala)
- agan-, -akan- (Di a bofagana)

-eg-, -al-, -agal- (E a bofega)

Nakong ye nngwe le ye nngwe ge meselana ye ya madiri e hlomesetšwa go tšwelela tlhalošo e mpsha. Go madiri a mangwe napile go tšwelela ditlhalošo tše dintši. Go ya ka ditlhalošo tše di filwego mabapi le mehuta ya mabopi, go itaetša gabotse gore go a kgonagala gore mabapi a be le ditlhalošo tše dintši ge a šomišitšwe mafokong a go fapana.

2.3 Tlhalošontši

2.3.1 Tlhalošontši ke eng?

Go ya ka Shaw (1972: 15), “*Ambiguity refers to a statement that is subject to more than one interpretation*”. Go ya ka setsebi se, lereo le la “ambiguity” le tšwa go polelo ya Selatini leo le hlalošago “*to wander about*”, “*to waver*”. Hoffman (1989:205) ge a hlarolla lereo le, yena o re ‘ambiguity’, *is derived from French word “Ambiguete” which comes from the Latin word “ambiguus”*. Hoffman o laetša gore lereo le le kopantše mantšu a mabedi e lego ‘ambi’ – (*on both sides*) and –‘agere’ (*‘travel’ or ‘drive’*), *which is taken together to mean to “wonder about’ or to ‘drive on both sides’.*”

Ditlhalošišo tše o tše pedi tša go hlarolla lereo le la tlhalošontši ka moka di bolela ka go gakanega o sa tsebe moo o yago le go se tsebe seo e lego sa nnete. Go akaretša ditlhalošišo tše ka moka, tlhalošontši e ka hlalošwa e le mmolelwana wa go ba le ditlhalošo tša go feta e tee. Taba ye bohlokwa ka tlhalošontši mo polelong ke taba ya go gakanega ge go etla mo lentšung la go ba le ditlhalošo tše dintši.

Tlhalošontši ga e šupe lentšu fela, eupša e ka no ba seswantšho, mmolelo goba lefoko leo le nago le ditlhalošo tše dintši tše di gakantšhago moo go sa tsebjejo gore gabotse tlhalošo ya maleba ke efe. Ka tlhalošontši go tšweletšwa kudu taba ya go se kwešišane le kgakanego. Mmolelo wa go ba le ditlhalošo tše dintši o fela o dira gore motho a se tsebe tlhalošo yeo e lego ya maleba.

Dinakong tše dingwe tlhalošo e ka no se fihle gabotse ditsebeng tša yoo a theeditšego. Seo se laetša gore kwešišano e bohlokwa kudu ge go etla tabeng ya go boledišana. Ga go botse ge motheeletši a palelwa ke go hlatha tlhalošo ya maleba mmolelong woo o filwego.

Go ya ka Chalker le Weiner (1994:21) tlhalošontši e šupa “*the ability to be understood in two or more ways.*” Seo se no ra gore motho a ka kgona go hwetša ditlhalošo tše pedi goba tše ntši go tšwa mmolelong o tee. Ge a tlaleletša ditlhalošo tše di filwego ka godimo, Shaw (1972: 15) o bolela ka “*doubtfulness or uncertainty of intention or meaning*”, mola e bile a bolela ka “*double-meaning*”. Taba ye e šupa gore ditlhalošo šedi ke tše pedi goba tše dintši, gomme yeo e lego ya maleba ga go

tsebje gore ke efe. Tlhalošontši e re botša gore mmolelo o ka tšweletša ditlhalošo tša go fapana dinakong tše dingwe e ka ba ka maikemišetšo a mmoledi go tšweletša ditlhalošo tše o goba e se ka maikemišetšo. Seo se hlatselwa ke *Cambridge International Dictionary of English* (1975:38) ge e re: “*Expressing more than one possible meaning, sometimes intentionally*”.

Bangwadi ba bangwe, kudu ba direto, ba šomiša mantšu a ditlhalošo tše dintši ka boomo gore mmadi a utolle tlhalošo yeo e lego ya maleba. Mantšu a mantši a laetša go ba le ditlhalošo tše dintši ge a šomišetšwe kgakala le mafoko a ona. Gore mantšu a kwagale gabotse, a swanetše gore a šomišwe mafokong ao a kwagalago gore a kgone go tšweletša ditlhalošo ka tshwanelo. Taba ye e hlalošwa bokaone ke Chokoe (2000:2) ge a re:

Many words, phrases and statements are ambiguous in isolation but clear in context or amenable to logical analysis within a particular context”.

Ditlhalošo ka moka tše o di filwego mabapi le tlhalošontši di ka rungwa gabotse ka go šomiša mantšu a Tomasulo (1986:112) ge a re:

Ambiguity has been used in a variety of contexts and senses. The sheer number of terms used to denote to connote ambiguity suggests a multiplicity of approaches to this complex modern phenomenon. It has come to mean uncertainty and doubt, looseness of signification, mystery and vagueness, as well as multiple meaning, inconsistency, and the contrapositioning of two or more logically incompatible belief.

Seo se tšweletšwago ke Tomasulo ke gore tlhalošontši e šomišetšwe ka mekgwa ye mentši ke ditsebi tše mmalwa moo e lego gore e šomišetšwe go šupa ditlhalošo tše dintši. E šomišetšwe ka go mebolelo ya go se eme felo gotee le go laetša go se tsebe tlhalošo ya nnete mo dipoledišanong.

Tlhalošontši e arotšwe ka mehuta ye mmalwa, e lego tlhalošontši ya lentšu le tee, tlhalošontši ya lefoko le tše dingwe. Le ge tlhalošontši e arotšwe ka mehuta ye mmalwa, kgaolwaneng ye go ka se tsenwe ka gare ga mehuta yeo ye mengwe, eupša go tla lebelelwa fela tlhalošontši yeo e tlišwago ke lentšu le tee. Lebaka ke gore ka gare ga nyakišišo ye, monyakišiši o nyakišiša ka mabopi ao a lego lentšung le tee, ao a tlišago ditlhalošo tša go fapana polelong ya Sesotho sa Leboa.

2.3.2. Tlhalošontši ya ntšutee

Mohuta wo wa tlhalošontši, ka ge o ipolela, ke woo o tlišwago ke tšhomišo ya lentšu le tee mo lefokong. Lentšu le tee le ka ba le ditlhalošo tše pedi goba go feta. Ditlhalošo tše ke tšona di hlalago gore go se be le kwešišano mo poledišanong. Tlhalošontši ya ntšutee nakong tše dingwe e hlolwa ke lentšu le tee la go ba le ditlhalošo tše dintši tša go nyalelana. Mantšu a mohuta woo a bitšwa go re ke polisime. Polisime e hlalošwa e le lentšu le tee la go ba le ditlhalošo tše dintši tša go nyalelana.

Go ya ka Chokoe (2000:87),

A word is said to be polysemous if and only if there are two or more senses emanating from it. For the mere fact that such a word has several senses, it is said to be ambiguous, and if one investigates the meaning, one may determine another facet of meaning depending on the context within which that particular word is used.

Seo se laetšwago ke polelo ya Chokoe ke go no gatelela taba ya gore lentšu le tee le ka ba le ditlhalošo tše di nyalelanago; ka fao, la feletša le gakantšha. Polisime e laetšwa mehlaleng ye e latelago ka fase:

- Dimpho o na le hlogo.
- Ntsekana o na le leleme.

Lentšu le 'hlogo' le na le ditlhalošo tša go nyalelana. Se se laetšwa ditlhalošong tše di latelago:

- Setho sa mmele
- Bolwetši
- Bokgoni

Lentšu le 'leleme' le lona le na le ditlhalošo tše dintši tša go nyalelana. Ditlhalošo tše di ka šupa tše di latelago:

- Setho sa/ mmele
- Polelo
- Maaka

Ditlhalošo tše tša leleme di tsenelelana ka taba ya gore leleme bodulo bja gona ke ka ganong; ka fao, ditlhalošo tše ka moka di direga ka ganong.

Chokoe (2000:86.) ge a ala ditlhalošo tša go nyalelana go tšwa go lentšu le 'leleme', o re:

We use leleme (tongue) to speak a leleme (language) and we also use it (leleme- tongue) to tell lies. These three senses are related, all included in leleme (tongue).

Go ya ka ditlhalošo tšeo, go itaetša gabotse gore leleme ke mohlala wa polisime ka ge ditlhalošo tša lona di nyalelana ebile lentšu leo le tšweletša tlhalošontši ka go ba le ditlhalošo tša go feta e tee. Mokgokong (1975:31) le yena taba ya ditlhalošo tša go nyalelana o a e tseba ge a bolela ka: *“Different senses of one lexical item.”*

Seo se no laetša yona taba ya lentšu la go ba le ditlhalošo tša go fapana. Ke nnete gore lentšu le tee le ka tliša kgakanego mmolelong ge le ka ba le ditlhalošo tša go feta e tee. Chalker le Weiner (1994:21) ba laetša gore: *“Some ambiguities are due to a word or phrase having more than one meaning”*. Shaw (1972: 122) o bolela ka lentšu le *“double entendre”* leo e lego lefokwana la Sefora. Lona lefokwana le le hlalošwa e le: *“A word or phrase with a “double- meaning”*. Go tlaleletša seo Edlow (1975:427) o laetša go re: *“A sentence is lexically ambiguous if its ambiguity results from at least two of its words having two meanings.”* Ge ba tlaleletša seo se boletšwego ka godimo, Mackay le Bever (1967: 193) ba re:

A sentence is lexically ambiguous if a word or sequence of words has two distinct meanings and no differences at the other grammatical levels.

Taba yeo e no šupa gore mantšu a go swana swaniswani a ka ba le ditlhalošo tše dintši ge a šomišitšwe lefokong.

Tabakgolo yeo e tšweletšwego ka boripana ka gare ga ditlhalošišo tšeo di filwego ka godimo ke gore lentšu le tee le kgona go tliša ditlhalošo tše dintši tšeo di sepelelanago goba tšeo di sa tswalanego. Taba ye e tsebja ke Mackay le Bever (1967:196) ge ba re:

It is intuitively clear that lexical ambiguities can be divided into two types based on the nature of the relation between the two meanings of the ambiguous lexical item. Some lexical ambiguities have two meanings which seem to be a no relation to each other --- for other lexical ambiguities; the two meanings appear to be related.

Ke nnete gore mantšu a mangwe a tliša ditlhalošo tša go nyalelana mola a mangwe a tliša ditlhalošo tša go gakantšha, eupša di se tša nyalelana. Go na le tlhalošontši yeo e tlišwego ke lentšu le tee leo ditlhalošo tša lona di sego tša nyalelana. Lentšu le

'lewa' le na le ditlhalošo tše ntši tše di sa nyalelanego. Mohuta wo wona o bitšwa homonine. Homonine ke mantšu ao a nago le ditlhalošo tša go se nyalelane, eupša a na le medumo ya go swana. Seo se bonala mehlaleng ye e filwego ka fase:

Dilo tše dingwe tša go lewa ke lewa.

- Lewa > dijo tša dinawa
- Lewa > magaga a go dula diphoofolo
- Lewa > tirwa ya -ja.

Mantšu a mangwe ao a nago le ditlhalošo tše dintši ke ao a latelago:

- Re a mo tšhaba ka gore o a **loma**.
- Tsakane o re boDimpho ba a **tsoga**

Tlhalošontši ya ona e tlišwa ke tšhomišo ya madiri ao a ntšhofaditšwego. Madiri a a tliša kgakanego ye kgolo ka gare ga mafoko ao ka lebaka la ditlhalošo tša ona tše dintši.

Lefoko la 1

Re a mo tšhaba ka gore o a loma.

Tlhalošontši ka gare ga lefoko le e tlišwa ke lentšu le 'loma'. 'Loma' e ka tšweletša ditlhalošo tša go swana le tše di latelago:

- go ngwatha ka meno.
- go gobatša ka thobalano.
- go bolela maaka.

Seboledi se ka be se era ngwana wa go loma ka meno gore ba a mo tšhaba ka ge a fela a ba tadimetša ka menwana ao a gagwe.

Tlhalošo ye nngwe e ka ba ya gore yoo go bolelwago ka yena e ka ba motho yoo a nago le bolwetši bja thobalano, gomme a gobatšago bao ba tsenelago mapai le yena.

Se sengwe seo se ka hlalošwago ke mmolelwana wo ke gore seboledi se šupa motho wa maaka yoo go rego ge go boletšwe ditaba, yena a di tšea a di iša go bangwe goba go beng ba tšona.

Lefoko la 2

Tsakane o re boDimpho ba a tsoga.

Ka gare ga lefokwana leo le filwego ka godimo, tlhalošontši e tlišwa ke lentšu le 'tsoga.' Tsoga ke mohlala wa polisime ka gore ke lentšu le tee leo le nago le ditlhalošo tše ntši tša go nyalelana. Ditlhalošo tše di latelago di laetša seo:

- Batho ba go loya
- Batho ba go huma
- Batho ba go tšwa dikobong ka masa
- Batho ba go hlalefa

Seo Tsakane a ka bego a se šupa ke gore boDimpho ba a loya. Se sengwe gape seo se ka šupšago ke lefoko le ke taba ya gore boDimpho ba ka be ba be ba robetše bjalo, ba thoma go tsoga borokong mohlomongwe a bona ge ba thumašitše lebone.

Tlhalošo ye nngwe e ka ba ya gore boDimpho ba thomile go hlalefa mohlomongwe e le ge ba be ba dira dilo tša go laetša botlaela.

Se sengwe gape seo Tsakane a ka bego a se hlaloša ke taba ya gore boDimpho ba be ba se na sa bona, mohlomongwe ka lebaka la go thwala mošomo ba thomile go kgona go ba le tšhelete ya go itirela dilo.

Lefoko leo le laeditše gore le na le ditlhalošo tše dintši tšeo di ka dirago gore seboledi se se kwane le yoo a theeditšego.

Ditlhalošo tše mmalwa tšeo di filwego ka gare ga mafokwana ao a mabedi a ka godimo di tiišetša taba ya gore lentšu le tee le na le maatla a go tšweletša ditlhalošo tše dintši. Matlebjane (2006:11) o hlaloša gore:

Meaning plays a crucial part in communication. Incorrect interpretations and renderings can impact negatively on language development and the implementation of the principle of multilingualism in our country.

Tlhalošo ya lentšu goba mmolelo ke nnete gore e tšea karolo ye bohlokwa dipoledišanong. Seo se bonagetše mehlaleng yeo e filwego ka godimo. Ge batho ba ka palelwa ke go hlatha tlhalošo ya seo se bolelwago, gona ga re ye felo bjalo ka setšhaba. Polelo e tla foforega, ya feletša e fetogile ditlhoka tšeo di tšewago ke phefšana ya go se re selo.

2.4. Thumo

Lebopi, e lego seripana se sennyane sa go bopa mantšu le kgona go tšweletša ditlhalošo tše dintši tša go fapana tšeo di gakantšhago. Bontši bja mabopi a go se

ikeme ka noši bo na le ditlhalošo tša go fapana ge a šomišitšwe lefokong. Tlhalošontši ya ntšutee e tlišwa kudu ke lebopi le tee ka gare ga lentšu. Lebopi leo le kgona go dira gore lentšu le be le ditlhalošo tše dintši tša go fapana. Ditlhalošo tšona tšeo tše dintši di kgona go tliša kgakanego polelong.

KGAOLO YA 3

TLHALOŠONTŠI YA GO TLIŠWA KE MABOPI

3.1 Matseno

Polelong ya Sesotho sa Leboa ga se mantšu goba mafoko fela ao a tlišago tlhalošontši, eupša mabopi le ona a kgona go tšweletša tlhalošontši. Mabopi a mangwe ao e lego dihlogo le meselana a kgona go tšweletša tlhalošontši ge a dirišitšwe mafokong. Motho a ka tlelwa ke kgakanego ye kgolo ka lebaka la tirišo ya dihlogo le/goba meselana ye mengwe yeo e nago le ditlhalošo tša go feta e tee. Ke gantši mo bophelong moo re bonago batho ba phetha ditaelo tšeo e sego tšona goba ba arabela thoko ka lebaka la mantšu ao a nago le mabopi a go ba le ditlhalošo tše dintši. Ka gare ga kgaolo ye, go tla nyakišišwa ka mehuta ya mabopi ao a kgonago go tšweletša tlhalošontši. Se sengwe seo monyakišiši a ilego go se dira ka gare ga kgaolo ye, ke go laetša ditlhalošo tša go fapana tšeo lebopi le tee le kgonago go di tšweletša ge le šomošitšwe lefokong.

3.2 Dihlogo tša go tšweletša tlhalošontši

Ka gare ga polelo ya Sesotho sa Leboa, dihlogo tšeo di tšweletšago tlhalošontši di akaretša go tše dingwe, hlogo ya legoro la 2a, lekgokasediri la motho wa bobedi ka bontšing, hlogo ya leitiri le lekgokasedirwa la motho wa boraro.

3.2.1 Hlogo ya legoro la 2a

Hlogo ya legoro la 2a e tsebega e le hlogo ya legoro la batho ka bontšing. Hlogo ya legoro le ke Bo-. Legoro le la 2a le na le botee bja lona, e lego legoro la 1a, leo e lego legoro la batho ka boteeng. Dinakong tše dingwe, legoro le le akaretša maina a dinonyana le digagabi tšeo di mothofatšwago. Mehlala ye e latelago e laetša maina ao a welago ka fase ga legoro le la 2a:

- Botate
- Bommankgagane
- Botau

Seo se bonalago mehlaleng ye ya ka godimo ke taba ya go laetša hlogo ya legoro la 2a e hlomeseditšwe maineng go laetša bontši bja ona. Go ya ka boLombard (1985: 36)

This class indicates plurality in two different ways, viz. distributive and associative plurality.

Se sengwe gape seo se šupšago ke hlogo ye ya Bo-, ka ntle le go emela batho ba bantši, ke taba ya go laetša tlhompho. Dinakong tše dintši ge go bolelwa le batho ba bagolo goba baetapele go šomišwa tlhompho. Tlhompho yeo e laetšwa ka go lokela hlogo ya legoro ya 2a mo pele ga maina ao a hlompšhago. Baboledi ba Sesotho sa Leboa ke batho ba go rata go šomiša tlhompho, kudu bathong ba bagolo. Mehlala ye e latelago e šupa seo:

- Re bone **botate** ka šakeng
- **Bomme** ba boletše le bona

Ge a ntšha sa mafahleng mabapi le legoro le la 2a, Nokaneng (Nd:35) o re:

Go na le mainantšu a mangwe a a hlokago hlogo ka boteeng fela ka bontšing a diriša hlogo ya Bo-. Gantši mainantšu a a šupa batho ba leloko goba dilo tšeo di mothofaditšwego. Mainantšu a legoro la Bo- ke a lešika. Ge re hlompha re šomiša legorwana le. Tiragalo ye e bitšwa ntšhifatšo ya tlhompho (honorific plural).

- *Botate ba a le bitša.*
- *Bomme ba tlile (re ra gore go tlile o tee).*

Seo se no gatelela gore tlhompho e ka laetšwa le ka mabopi a go swana le hlogo ya Bo-. Ka kakaretšo, legoro la 2a le laetša bontši bja dilo mola ka go le lengwe le laetša tlhompho. Taba ye ka boripana e hlaloša gore legoro le la 2a le na le ditlhalošo tše dintši.

BoLombard (1985: 36) ba laetša gore go sa na le tlhalošo ye nngwe gape ya hlogo ye ya Bo- ka ntle le tšeo di filwego, e lego ya bontši bja selo le ya go laetša tlhompho ge ba re:

“Class prefix” bô- thus indicates distributive and / or associative plurality and respect (plural or singular).

Go ya ka tlhalošo ya boLombard, go ka thwe legoro le la 2a le laetša motho yoo a hlompšhago le yoo a nago le sehlopha sa gagwe. Mohlala wo o latelago o ka hlaloša taba ye bokaone:

- Ke bone bomme mašemong.

Go ya ka ditlhalošo tšeo di šetšego di filwe mabapi le hlogo ye ya Bo- go itaetša gabotse gore ga e kwešišege ka lebaka la gore e tšweletša ditlhalošo tše dintši. Taba ye e hlatselwa ke Chokoe (2000:110) ge a re:

The class prefix Bo- is ambiguous in various dimensions. Firstly to traditional Northern Sotho speakers, it is a sign of respect. One person is addressed in the plural as if he/ she is 'many'.

Lefokwana le 'ke bone bomme mašemong' le tšweletša tlhalošontši. Bomme e ka ba le ditlhalošo tše di latelago:

- Batho ba basadi ba bantši.
- Batho ba basadi bao ba šikago mmogo.
- Mme o tee wa go bitšwa ka tlhompho.
- Batho ba basadi bao ba belegilego bana.

Ditlhalošo tšeo di ka akaretšwa ka tsela ye latelago:

- Go bonwe bomme goba basadi ba bantši.
- Go bonwe mme le sehlopha sa gagwe.
- Go bonwe mme o tee yoo a bitšwago ka go hlompšha.
- Go bonwe batho bao e lego basadi bao ba belegego bana.

Ka nnete ge leina la motho o tee le ka bitšwa ka bontši mola maina a batho ba bantši le wona a bitšwa ka bontši gona go tla ba le kgakanego. Kgakanego yeo e tšwelelago ke ya gore e ka ba gabotse go bonwa bomme ba bakae? E ka ba go bonwe mme o tee, ba bantši, basadi ba go belega goba mme o tee yoo a nago le sehlopha sa gagwe naa? Kgakanego ye e napile e hlatsela tlhalošontši ya lefoko leo.

Poulos le Louwrens (1994: 17) le bona ge ba bolela ka ditlhalošo tše dintši tša hlogo ye ya legoro la 2a (Bo-) ba re:

A plural form such as boMokgokong could refer to either Mokgokong and his companions or associates, or it could refer to two people who have the same name. These two types of plurals are sometimes referred to as the "associative and distributive/ numerical plurals".

Go ya ka taba ye e bolelwago ka mo godimo go ra gore ge hlogo ye ya Bo- e ka bewa pele ga leina le Mokgokong, gona go tla tšwelela ditlhalošo tša go fapana, e lego ya go laetša Mokgokong le bagwera ba gagwe goba batho ba babedi bao yo mongwe le yo mongwe e lego Mokgokong.

Go akaretša ditlhalošo tše di filwego ka moka mabapi le go laetša ditlhalošo tša go fapana tša hlogo ye ya Bo- go ka šomišwa mantšu a boLombard (1985:36). Ge ba bolela ka ditlhalošo tše tharo ba re: *“The ‘class prefix’ bô – thus indicates distributive and / or associative plurality and respect (plural or singular)”*

Seo se dirago gore hlogo ye e tliše kgakanego ge e dirišitšwe lefokong ke taba ya gore e šupa dilo tša go fapana. Ga go tsebege gore e šupa motho o tee, sehlopa goba bjang.

3.2.2 Lekgokasediri la motho wa bobedi ka bontšing (le-)

Makgokasediri ke mohuta wa mabopi. Wona a tla pele ga medu ya madiri. Seo se šupago gore a tšewa bjalo ka dihlogo tša madiri ka ge a ngwalwa pele ga medu ya madiri. A tliša kwano magareng ga sediri le tiro. Legoro le le lengwe le le lengwe le na le lekgokedi leo le le kgokang. Lekgokasediri ke hlogo ye e kgokagantšhago tiro le sediri. Gantši le eta dihlogo tše dingwe pele, go swana le mo mehlaleng ye e latelago:

- **Le** a ja.
- **Le** a di bolela.

Ge ba hlaloša mošomo wa lekgokasediri, Poulos le Louwrens (1994: 168) ba re:

The primary function of the subject concord, is to show the relationship that exists between the verb and its subject.

Mošomo wo mogolo wa lekgokasediri le la motho wa bobedi ka bontšing ke go kgokaganya sediri le tiro. Se se bonala mehlaleng ye e latelago:

- **Le** a bona ke mmotlana
- **Le** fihlile neng?

Seo se makatšago ka lekgokasediri le la motho wa bobedi ka bontšing ke gore ga le kgonege go amanywa le hlogo ya legoro leo le le kgokago. Ka boripana re ka re lekgokasediri le le bolela ka batho, gona, go ra gore le tšerwe go lešalašala la go emela batho, e lego 'lena'. Ga se mošomo wa go laetša kgokagano fela woo hlogo ye ya 'le' o o dirago, eupša go sa na le wo mongwe woo le o phethago.

Wo mongwe wa mešomo ya lona ke go laetša tlhompho ka gare ga polelo ya Sesotho sa Leboa. Sejaphala (2010:186) o bolela go re: *“The Northern Sotho morpheme ‘le-’ can also be used to denote honorifics”*.

Seo se bolelwago ka godimo ke go no hlaloša taba ya gore lekgokasediri le 'le le šoma go laetša mantšu a tlhompho. Ke nnete gore tlhompho e bohlokwa kudu polelong ya Sesotho sa Leboa. Motho yo mogolo o a hlompšha. Mabopi a tlhompho a lokelwa dinakong ka moka ge go bolelwa le bao ba laetšago bogolo. Motho o tee o bitšwa ka bontšing mo o ka rego ke batho ba bantši. Taba ya go laetša tlhompho e bonala mehlaleng yeo e latelago:

- **Le** bolela le nna?
- Re kgopela **le** tle le robale.

Seboledi mo mehlaleng ya ka godimo se bolela le motho o tee. Ge motho a no thoma a bolela le motho o tee ka go šomiša 'le' gona seo se bolela gore o a mo hlompha. Mehlala yeo e filwego e ka no šupa gape batho ba bantši go se na taba ya gore ba a hlompšha. Ka boripana go ra gore lekgokasediri le le šoma mešomo ye mebedi, e lego wa go laetša bontši le wa go laetša tlhompho. Tihalošontši ya lekgokasediri le e tlišwa ke yona taba ya go ba le ditlhalošo tšeo tše pedi.

Taba ye ya go laetša tlhompho e ka re ke yona e tlišago kgakanego ka gore ga go tsebje gore ke neng mo lekgokasediri le le šupago motho o tee wa go hlompšha goba ba bantši ba go se hlompšhe. Go motho yoo e sego modudi goba mmoledi wa polelo ya Sesotho sa Leboa ke bothata ka gore ge a bolela le motho yo mogolo a sa lokele lekgokasediri le la motho wa bobedi ka bontšing a ka makalelwa a ba a botšwa ge a se na tlhompho go bao ba mo fetago.

Lekgokasediri le le motho wa bobedi ka bontšing ke lona le hlakahlakanyago mafoko ao a filwego ka godimo. Ga go hlake gabotse gore lefokong le la 'le bolela le nna,?' go botšišwa batho ba bantši goba motho o tee naa?

Ka tlhago lekgokasediri le la 'le' le emetše batho ba bantši, eupša ge e le taba ya tlhompho yona e dira gore go be le kgakanego ya gore gabotse mošomo wa lekgokasediri le ke ofe. Goreng bjalo le šupa taba ye nngwe ka thoko? Ka boripana lefoko le ka be le šupa gore felo fao go dutše batho ba bantši bao ba bitšago seboledi, gomme sona se fetola batho bao ba se mmitšago. Goba felwana fao go dutše motho o tee yoo a bitšago seboledi gomme sona (seboledi) se mo fetola ka tlhompho ka go šomiša 'le' sebakeng sa 'o' yeo e laetšago go nyatša motho. A go lebelelweng mohlala wo o latelago:

- **Le** fihlile neng?

Lekgokasediri le 'le' le sa tliša tlhalošontši ya lefoko le. Lona le le tšweletša ditlhalošo tše pedi ka tsela ye e latelago:

- Go botšišwa batho ba bantši bao ba lego fao gore ba fihlile neng.

- Go botšišwa motho o tee yoo a hlompšhago gore o fihlile neng.

Potšišo ke go re gabotse seboledi se botšiša batho ba bakae felo fa? Ke o tee goba ba babedi? Go tlo fetola ba bakae? O tee goba ba babedi?

Se se napile se laetša gore lekgokasediri le la motho wa bobedi ka bontšing le na le ditlhalošo tše dintši. Ge a tšwela pele ka go laetša tlhalošontši ya lekgokasediri le la 'le', Sejaphala (2010: 87) o hlaloša go re:

Semantically the Northern Sotho morpheme "le" can give different meanings which can sometimes be confusing due to its ambiguous nature. Its correct meaning can only be clarified when it is used in various contexts to clarify its ambiguity.

Seo se hlalošwago mo e no ba taba ya gore lekgokasediri le la 'le' le na le maatla a go tšweletša ditlhalošo tše dintši. Lona ge le šomišitšwe le tliša kgakanego ka lebaka la gore ga go tsebje gore le šupa motho o tee goba ba bantši naa.

Poledišanong ya mošemanyana le mmagwe go tšwa pukung ya Bopape (2007:1), ge mošemane a araba mmagwe o re:

- Ke kwele nka **le** a mpitša.

Tlhalošontši le ka gare ga lefoko le e sa tlišwa ke lekgokasediri le la 'le'. Mošemane o bolela le mmagwe o tee, eupša o bolela le yena o ka rego ke batho ba bantši. Motho a ka nagana gore mošemane yoo o bolela le batho ba bantši bao ba mmitšago felo fao. Bjale, go reng mošemane a araba ka 'le' sebakeng sa 'o'? Le ge go laetša tlhompho e le selo se sebotse, ka lehlakoreng le lengwe le gona e tliša kgakanego ya tlhalošo ya maleba. Ka gore le ge batho bao ba bitšago seboledi e ka ba ba bantši, seboledi se sa tlo šomiša 'le'. Mo ke gona mo go letšego tlhalošontši ya go tlišwa ke mabopi.

3.2.3. Hlogo ya leitiri (i-)

Mošomo wa leitiri ke go laetša gore motho o phetha mošomo godimo ga yena mong. Ka dinako tše dintši hlogo ya leitiri e laetša se sengwe ntle le go itira. Hlogo ye e ka laetša tlhalošo ya go ipihla. Gantši tlhalošo ya leitiri ya go khuta ke ya mokgwa wa sekapolelo. Se se bonala mehlaleng ye e latelago:

Ke tsebile gore o tla ipona bjale.

Go ipona go hlalošwa ka ditsela tše di latelago:

Re a tseba gore motho ga a swanela go itira, eupša felo mo o a itira. Tlwaelo ke gore motho a dira yo mongwe.

- Wena o bona wena ka gare ga seipone.
- Boikgogomošo le lenyatšo.
- Sebakeng sa gore mahlo a lebelele motho, ga a bone motho, a bona wena mong.

Seo se bolelwago ke lefokwana leo ke gore motho yo o tla thoma go ba le boikgogomošo ka go nyatša batho ba bangwe. Goba yo motho o tla lebelela ka seiponeng, gomme a bona motho yoo e lego yena. 'Ipona' gape e ka ra gore mahlo a motho yoo ga se a lebelele motho yo mongwe, eupša yena ka nama.

Hlogo ya leitiri dinakong tše dingwe e šomišwa go laetša pebafatšo. Mantšu a go se be botse a ka khupetšwa ka a mabotse go swana le ge go thwe:

- Ga a sepele ka go tšhaba gore o tla ithwala.

Re tseba motho a rwala ka hlogo, eupša mo e ka se be taba ya gore motho o itšere a ipea hlogong. Motho ge a ithwele ke gore o rwele motho yo mongwe ka gare ga gagwe goba yena mong o itirile. Ka boripana go ka thwe yena o rwele yena.

Bjale mo mohlaleng wo hlogo ye ya i- ga e sa laetša go itira selo, eupša e bolela ka go ima. Go motho yoo e sego ngwana wa mmu wo, a ka palelwa ke go hlatha mmolelwana woo ka ge o iphihlile. Hlogo ye dinakong tše dingwe e dira gore sediri e be sedirwa. Mohlala wo mongwe šo:

- Malome o iketše.

Mo lefokwaneng le tirwa ga e kgonagale ka gore wena o a itira. Lefokwana le le laetša sekapolelo. Ka tlhalošo ya pepeneneng ke gore malome o itirile tiro ya go ya ka boyena. Ka mokgwa wa sekapolelo, e laetša tiro ya go hlokofala.

Na ge motho a re 'o iketše' o ra go reng? Na motho yoo a ka be a itira mošomo? Aowa, ke gona mo re rego hlogo ye ya leitiri e na le go se 'kwešišege dinakong tše dingwe'. Ke ka fao le yona go thwego e na le ditlhalošo tše dintši. Taba ye ya go gakantšha e sa bonala gape le mo lefokwaneng le le latelago:

- O a itoma

Ge o loma o swanetše o lome se sengwe goba yo mongwe ka gore o tlo ba le maatla a go loma. Motho a ka se itome ka boomo ka ntle le ge a itoma leleme. Go itoma ke seka. Tlhalošo ya gona e iphihlile. Ge motho a itoma ke ge a itshenya leina, e ka ba

makgarebeng goba masoganeng. Ge motho a re yo mongwe o a itoma go ka no se kwešišege gore o ra go itshenya leina goba go itadimetša ka meno naa.

Potšišo ke gore bjale mo e ka ba hlogo ye e laetša go itira goba go dira se sengwe? Ka nnete hlogo ya leitiri e laetša kgakanego kudu moo e laetšago seka. Go itoma go ra go itshenya leina, e sego go itadimetša ka meno. Ka boripana go ka thwe hlogo ye ya leitiri i- e tšweletša tlhalošontši ka lebaka la go šupa dilo tše pedi.

3.2.4. Lekgokasedirwa la motho wa boraro (mo-)

Mošomo wa lekgokasedirwa ke go emela sedirwa mo lefokong. Lekgokasedirwa le lona ke lebopi leo e lego hlogo ya lediri. Mošomo wa lona ke go tliša kwano magareng ga sedirwa le tiro. Le ge lekgokasedirwa le tliša kwano magareng ga tiro le sedirwa, le tliša gape le ditlhalošo tše dintši. Mo mohlaleng wo o latelago:

- Ba a **mo** tseba

Lefokong le ga go tsebege gore 'mo' e šupa mang. E ka ba e šupa monna goba mosadi. Taba ye e tloga e gakantšha. Ka go realo, go itaetša gabotse gore lekgokasedirwa le la 'mo' le na le ditlhalošo tše dintši. Lefokwana le le latelago le lona le laetša ditlhalošo tše dintši ka tsela ye:

- O a **mo** rata.

Lekgokasedirwa le la motho wa boraro (mo-) ka gare ga lefoko leo ga go tsebje gore le šupa mang. E ka ba le šupa go re:

- Mosadi o ratwa ke monna?
- Monna o ratwa ke mosadi?
- Mang o rata mang?
- Monna o rata monna?

Naa e ka ba 'mo' e emetše legoro la 1 goba motho wa boraro? Ga go hlathege gabotse gore mang o dirwa ke mang. Na ke monna goba ke mosadi? Gabotse mang o rata mang? Seo se laetša gore lekgokasedirwa le la motho wa boraro 'mo' le tliša tlhalošontši. Lefokwana le lengwe la go gakantšha ka lebaka la lekgokasedirwa la motho wa boraro šele:

- O **mo** topile ka lewatleng.

Tlhalošontši ya lefokwana le le yona e sa tlišwa ke lekgokasedirwa le la motho wa boraro 'mo'. Ga go kwagale gore lekgokasedirwa le 'mo' le šupa mang. Na e ka ba lekgokasedirwa le le ra monna goba mosadi/bong bofe? Ge e le gore ke monna

gona lefokwana le le tla balega ka tsela ye mosadi o topile monna ka lewatleng. Ge e le mosadi gona le tla ba monna o topile mosadi ka lewatleng. Bjale ga go tsebje bong bja motho yoo a topilwego le ge e le bja yoo a topilego. E ka ba felo mo go bolelwa ka motho wa pele goba wa boraro? Lefokwana leo le ka balega ka ditsela tše di latelago:

- Monna o topile mosadi ka lewatleng.
- Monna o topile monna ka lewatleng.

Se sengwe ke gore ga go tsebje gore sediri ke monna goba mosadi. Sedirwa le sona ga go tsebje gore ke motho wa bong bofe go ba ke mang. Felo mo go ka be go naganwa ka monna le mosadi mola e ka no ba monna le ngwana goba mokgalabje le mokgekolo. Tlhakahlakano yona ye ke yona e dirago gore lekgokasedirwa le la motho wa boraro le be le ditlhalošo tše dintši. Mabopi a mohuta wo o dira gore batho ba se kwešišane. Motho a ka fihla a bega gore monna o topile mosadi ka lewatleng mola mohlomongwe e tla be e le mosadi a topilego monna. Ge a bolela ka bothata bja go se kwešišane, Lutz (1996:x) o re:

We may think we know what we're saying to one another, but as I hope I show in this book, too often we don't. Worse we continue on our way believing that, we really do know what we're saying.

Taba ye e gatelelwago ka mo godimo ke gore dinakong tše dingwe batho ba a fapoga dipoledišanong fela ba nagana gore ba swere tsela ebile ba a kwešišwa.

3.3. Meselana ya go tšweletša tlhalošontši

Ga se dihlogo tša mantšu fela tše di tšweletšago ditlhalošo tše dintši, eupša meselana le yona e na le maatla a go dira seo. Tlhalošontši ga e kaaka ka gare ga meselana ya go fapana polelong ya Sesotho sa Leboa. Meselana yeo e tla nyakišišwago ka gare ga nyakišišo ye ke fela yeo e tšweletšago tlhalošontši. Yona e akaretša moselana wa lediredi -el-, moselana wa lediriši -iš- moselana wa nyenyefatšo wa -ana, moselana wa taelo -ng, moselana wa bong /bogolo –gadi le moselana wa ledirani -an.

3.3.1. Moselana wa nyenyefatšo wa -ana

Ga se nnete gore moselana wa -ana o tsebega ka go laetša dilo tše dinnyane fela. Taba ye ga e nape e eba therešo ka gore mabakeng a mangwe ga go bonale taba ya go nyenyefatša, eupša go bonala le ditlhalošo tše dingwe ntle le tša go laetša bonnyane. Se ke sona se dirago gore moselana wo wa -ana o be le ditlhalošo tše dintši. Tšona ke tše di latelago:

- Bonnyane bja selo
- Ngwana wa selo
- Lenyatšo
- Lerato
- Bong ka mmala
- Tekatekanyo

Go lebelela ditlhalošo tše fela go šetše go re botša gore moselana wo wa -ana o na le ditlhalošo tše di kago gakantšha motho. Ditlhalošo tšona tše ke tšona di dirago gore go hlolege tlhalošontši. Dinakong tše dintši ge moselana wa -ana o šomišitšwe, ga go kwešišege gore o šupa eng.

Taba ye e bonala mehlaleng ye e latelago: Go tšwa polelong ya Mphaka ka go Serudu (1995:7) ge Mphaka a boledišana le mosadi wa gagwe a re:

- Nape o re pele o robala o šidolle sutwana yela ya ka hle.

Go ya ka diteng tša puku ye seo Mphaka a ratago go se tšweletša, ke taba ya go laetša sutu ya go kgahliša yeo a e ratago. Taba ye e ka no se be nnete ka gore sutwana e ka no tšweletša ditlhalošo tše dingwe tše mmalwa ka ntle ga tše Mphaka a di šupago ka tsela ye e latelago:

Tlhalošo ya 1

Go ya ka tebelelo go sa tsenwe ka gare ga diteng tša puku ye, lefoko le ka be le šupa sutu ye nnyane go ya ka tebelelo ya mahlo ye e ka se mo lekanego. Ke yeo e šetšego e mo hlaela.

Tlhalošo ya 2

Sutwana e ka tšweletša taba ya go laetša lenyatšo, mohlomongwe ka lebaka la gore e se botse goba ka gore e le yeo e onetšego. Go motheeletši go ka no tšwelela kgakanego ya gore go reng sutu yeo e bitšwa sutwana.

Lefokwana le le latelago go tšwa ka go Senoamadi (1995:3) le re:

- Ke kgarebe ya maramana a boletšana mo o ka rego lešagwana la ngwana wa maabane.

Lefoko le le tliša kgakanego ye kgolo ka lebaka la tšhomišo ya moselana wa –ana woo o nago le maatla a go tšweletša ditlhalošo tše dintši. Ge go sa lebeletwe diteng tša puku ka botlalo, moselana wo wa –ana lefokong le o ka tšweletša ditlhalošo tše di latelago:

- Go laetša kgahlišo goba lerato.
- Go laetša bonnyane bja selo.
- Go laetša lenyatšo.

A go lebeletweng ditlhalošo tše di latelago:

Tihalošo ya 1

Seo Senoamadi a ke bego a se šupa ke tihalošo ya gore kgarebe yeo go bolelwago ka yona e na le marama a go kgahliša, a boleta bja go kgahliša ebilego a swantšhwa le lešago la go kgahliša la ngwana yoo a sa tšwago go belegwa.

Tihalošo ya 2

Kgarebe yeo go bolelwago ka yona e na le marama a mannyane a go fetwa ke a mangwe ge go lebeletšwe kelo ebile a le boleta gannyane mo o ka rego ke lešago le lennyane la ngwana yo a sa tšwago go belegwa.

Tihalošo ya 3

Tihalošo ye nngwe gape ye e ka tšwelelago e ka ba ya gore marama ao a ka be a nnyenywa ka ge a sa kgahliše mola ebile le lešagwana la ngwana le sa kgahliše.

Ge moselana wa –ana o hlomeseditšwe mo maineng ao a akaretšago diphoofolo, gona o tloga o tšweletša kgakanego ye kgolo kudu ka ge go eba le ditlhalošo tša go se kwešišege. Se se bonala mohlaleng wo o latelago:

- Tawana ya gona e be e ntšhitše mahlo dinameng.

Tihalošontši ya lefoko le e tlišwa ke moselana wa –ana mo go tawana. Tawana e tšwa go leina le ‘tau’. Yona e ka šupa tau ye nnyane goba ngwana wa tau.

Ga se fela ditlhalošo tše pedi tšeo, eupša go sa na le tše dingwe. Lefoko le le ka tšweletša ditlhalošo tše dingwe ka tsela ye e latelago:

- Tau ya go nyatšega/ tena
- Tau ya go kgahliša

Tihalošontši yeo e tlišwago ke moselana wa –ana lentšung le la ‘tawana’ e ka hlathollwa ka ditsela tše di latelago:

Tihalošo ya 1

Tawana mo lefokong le, sa mathomo seboledi se ka be se šupa tau ye nnyane ka sebopego go yeo e tlwaelegilego. Seo seboledi se se bonago ke tau ye nnyane ya go fetwa ke tšeo a hlwago a di bona.

Tihalošo ya 2

Sa bobedi ka tawana seboledi se ka šupa ngwana wa tau. Ngwana wa tau o bitšwa tawana. Seboledi se ka be se bogetše ngwana wa tau yoo a sa tšwago go tswala, gomme a šetše a ntšhitše mahlo.

Tihalošo 3

Sa boraro ka tawana go ka be go šupša tau ya go tena ka ge ditau di tšhabega. Seboledi se ka be se tšhaba ditau, bjalo ge se bona yeo se no tenega. Ke ka fao se e nyenyago se re ke tawana. Seboledi se ka be se tenwa ke go bona tau ka lebaka la bošoro bja yona.

Tihalošo 4

Sa bone lentšu le tawana le ka šupa tau yeo o rego ge o e lebeletše ya kgahla mahlo a gago. Batho ba bangwe ba rata diphoofolo ebile ga ba di tšhabe. Seboledi se ka ba se le yo mongwe wa bao ba ratago go bogela botse le meragelo ya diphoofolo; ka fao, o laetša kgahlego taung yeo. Seboledi se bolela se tšweletša maikutlo a kgahlego.

Go realo go laetša gore moselana wa wo wa –ana o na le ditlhalošo tše dingwe tšeo motho a ka palelwago ke go di utolla ka pejana ge go boledišanwa goba go balwa; ka fao, gwa fetša go eba le go se kwešišane mo poledišanong.

Tihalošontši ye nngwe e bonala go tšwa polelong ya Mphaka, pukung ya Serudu (1995:14) yeo e rego:

- Bathwana bao ba a buša ge ba ilalo.

Polelo ye ya Mphaka go itaetša le yona e ka tšweletša ditlhalošo tše dintši tša go gakantšha. Ditlhalošo tšeo di ka tšwelelago ke tše di latelago:

- Go laetša lenyatšo.
- Go laetša lerato/kganyogo.
- Go laetša bonnyane.

- Go laetša palo ye nnyane.

Lentšu le bathwana le tšwa go batho. Bathwana le šupa batho ba banyane go fetwa ke bao ba tlwaelegilego.

Go ya ka diteng tša puku ye, go tšwelela tlhalošo ya gore batho bao ba bušago ke batho ba go se tsebe go buša. Tlhalošo ye e akaretša tlhalošo ya lenyatšo ye e šupago gore batho bao ba a nyatšwa. Ge go sa tsenwe ka gare ga diteng tša puku ye gona, lefokwana leo le tšweletša tlhalošontši ka lebaka la gore ga go kwešišege gore lentšu le 'bathwana' le šupa batho ba mohuta mang. Mehlaleng ye e latelago go laetšwa ditlhalošo tša go fapana tšeo di ka tšweletšwago ke moselana wa –ana:

Tlhalošo ya 1

Bathwana fa ga e laetše ba bannyane, eupša ba go nyatšega. Go tšwelela taba ya gore Mphaka o nyatša batho bao, mohlomongwe ka gore ba sa buše ka tshwanelo.

Tlhalošo ya 2

Mo batho ga ba nyatšwe ka go se kgone go buša, eupša ka bonnyane bja sebopego sa bona. Mphaka a ka be a bolela ka bonnyane bja sebopego sa batho bao. Batho bao ke ba bannyane ka gore e sa le bana. Bana ga ba buše go buša batho ba bagolo. Mphaka o Makala gore goreng bjale ba bušwa ke bana.

Tlhalošo ya 3

Ka go le lengwe Mphaka a ka be a šupa batho bao ba kgahlišago ka gore ba kgona go buša. Mo batho bao ba bušwa ke batho bao ba beago melao ka tshwanelo ebile pušo ya bona e le ya go kgotsofatša. Batho bao ba a ratwa, ba a retwa ka gore ba kgahlwa ke pušo ya bona.

Tlhalošo ya 4

Bathwana ka go lengwe e šupa palo ya bona ye nnyane go fetwa ke palo yeo e tlwaelegilego ya batho ba go buša. Seo Mphaka a ka bego a se tšweletša ke taba ya gore batho bao e ka ba e le palo yeo e lego ye nnyane; ka fao, a šupa gore ba bušwa ke batho bao e sego ba bantši.

Go mehlala yeo e filwego, go itaetša gabotse gore moselana wa –ana o ka go lahla, wa go segiša ka bagadikana ka gore wena o tla be o naganetše thoko; ka fao, wa bonala o ka re ga o bohlale. Dintwa tše dintši tša batho di hlolwa ke dipoledišano tša go hloka kwešišano. Yo mongwe a ka bona yo mongwe a mo dira lešilo; ka fao, bobedi bjoo bja feletša ebile bo elwa.

Tlhalošontši ye nngwe e bonala polelong ya go tšwa go Tauatsoala (2002:27), yeo e rego:

- Le ye go hlagola ka serapaneng sa merogwana

Moselana wa –ana mo lefokong le o tliša tlhalošontši ka tsela ye e latelago:

- O ka laetša bonnyane bja merogo go ya ka palo.
- O ka laetša bonnyane bja gore merogo yeo e sa gola.
- O ka laetša go nyatša merogo yeo.
- O ka laetša gape le go kgahlwa ke merogo yeo.

Go ya ka diteng tša puku ye, Tauatsoala o šupa merogo yeo a e ratago. Ge go lebeletšwe lefokwana le ka tebelelo yeo e sego ya ka gare ga puku gona, le na le ditlhalošo tšeo di latelago:

Felo mo merogwana o ka šupa merogo ye mennyane – ka sebopego, mohlomomongwe ka ge e se e gole go lekana le merogo ye mengwe yeo e tlwaelegilego. Merogwana ka go le lengwe e ka šupa merogo yeo e metšego ka bonnyane goba makatana ebile e balega ka palo ye nnyane. Ka lehlakoreng le lengwe merogwana go ka šupša ya go nyatšega ka taba ya gore e sa tsefele legano.

Bothata bjale ke gore mo go bolelwa ka merogo ya go mo kgahla, yo mennyane goba ya go mo tena. Ga go tsebje gore Tauatsoala o šupa merogo ya mohuta mang felo fa. Moselana wo wa –ana ka nnete o na le ditlhalošo tše dintši. Go tšwa pukung ya Matsepe (1974:7) go thwe:

- Boditsi yena o kokobane thokwana.

Lefokwana le le na le ditlhalošo tše dintši ka lebaka la moselana wa –ana wo o hlomeseditšwego lehlathing la felo, e lego thoko. Seo Matsepe a bego a se šupa ka lentšu le la thokwana go ya ka diteng ke go laetša tekatekanyo. Tlhalošo ye nngwe yeo e ka šupšago ke moselana wo wa –ana lentšung le la ‘thokwana’ ke ya go laetša lenyatšo. Felo fa o ka re ga go sa laetšwa tekatekanyo. Seo se bonalago ke taba ya lefelwana la go nyatšega goba la go šokiša. Boditsi a ka be a duletše thoko ka lebaka la go tšhoga se sengwe.

Mohlomongwe seboledi se bone Boditsi a duletše thokwana ya go šokiša goba gona go nyatšega. Seboledi se ka no se tsebe gore felo mo go elwa lefelo goba go nyatšwa lefelo naa.

Moselana wa –nyana le wona o kgona go tliša tlhalošontši, go ya ka gore seboledi se bea taba ya sona bjang. A go lebelelweng mohlala wo o latelago:

- Mma, ga le dio re ke reke malekerenyana a mabedinyana.

Go ya ka lefoko le, tlhalošontši e tšweletšwa ke moselana wa –nyana. Moselana wo ka tlhago o laetša lenyatšo, eupša lefokwaneng le o ka tšweletša ditlhalošo tše di latelago:

- Go laetša lerato.
- Go laetša bonnyane go ya ka sebopego.
- Go laetša bonnyane go ya ka palo.

Lefokwana le le ka be le tšweletša tlhalošo ya go bolela ka malekere a manyane go ya ka palo le sebopego se sengwe. Seo se bonwago ke taba ya malekere a mabosana goba malekere a go se be a magolo go ya ka sebopego. Se sengwe ke gore malekere ao a ka be a šišimiša ka ge e tla be e le a manyane ebile a se bose go swana le a mangwe. Felo fa re bona kgakanego ka gore moselana wo wa –ana o laetša ditlhalošo tše dingwe ntle le ya go laetša lenyatšo. Ga se gantši mo polelong moo –nyana e laetšago ditlhalošo tše dingwe ntle le lenyatšo; ka fao, lefokwana le ga le kwešišege.

3.3.2. Moselana wa lediredi -el-

Ka tlhago moselana wa lediredi wa -el- o šoma go laetša tiro ya go direla selo se sengwe mošomo. Ke ka lebaka leo moselana wo o bitšwago lediredi. Go ya ka Poulos le Louwrens (1994:131)

Roots that incorporate this extension indicate that the action of the verb is carried out on behalf of , for , or to the detriment of, some person, thing or place or towards, i.e. in the direction of some thing or place.

Go ya ka tlhalošo ye ya ka godimo, go tšwelela taba ya go laetša gore moselana wo o na le ditlhalošo tše dintši go swana le tše di latelago:

- Go dira selo sebakeng sa yo mongwe.
- Go sepelela felo go gongwe.
- Go direla yo mongwe bošula.
- Go thuša.

BoLombard (1985:110) le bona ba sa laetša gore moselana wo wa lediredi o na le ditlhalošo tše dintši ge ba re:

Verbs with an applied extension indicate that the process or action takes place:

(i) *For/on behalf of something or someone, e.g.*
Tate o nyakela bana malekere.
'Father is looking for sweets for the children'

(ii) *To the disadvantage of something or someone, e.g.*

Aowa, Masemola, o mpolaela ngwana! 'No, Masemola, you are killing my child!'

(iii) *In a direction (to or from) when the verb is used in connection with locatives, e.g.*

Ba tlogela gae, 'They are going away from home.'

Ba boela gae. 'They are returning (towards) home.'

Go ya ka ditlhalošo tše tša ka godimo, go itaetša gabotse gore ka nnete moselana wo o tloga o na le ditlhalošo tše dintši. Go ya ka Sepota (2000:268)

The presence of the applied suffix therefore brings about multiple interpretations of the additional internal argument.

Sepota o laetša taba ya gore ge moselana wa -el- o šomišwa lefokong, o tšweletša ditlhalošo tše dintši tša mantšu ao a ithekgilego ka ona. Se se bonala mafokong a a latelago:

Mosadi o fetogela monna

Baithuti ba llela tokologo

Mo mafokong ao, moselana wa -el- o dira gore lediri leo le tliše ditlhalošo tše dintši go sedirelwa, e lego monna le tokologo ka ge di ithekgile ka 'fetogela' le 'llela'.

Moselana wo o ka tšweletša ditlhalošo tša go ba pepeneneng goba tša go iphihla. Taba ye ya go tšweletša ditlhalošo tša go iphihla e tsebja le ke Sepota (2000:273) ge a re:

Sometimes the applied suffix is used in sentences where it is associated with a figurative meaning. These sentences often tend to be ambiguous.

Taba ya ditlhalošo tša go iphihla tša go tšweletša tlhalošontši e bonala mohlaleng wo o latelago:

- Malose o bolela gore o tla hwela Moloto.

Go ya ka tlhalošo ya pepeneneng go hwela motho go šupa gore motho yo mongwe o hwa sebakeng sa yo mongwe. Ka tlhalošo ya go iphihla go hwela go laetša go rata motho kudu mo o ka bago wa itsenya mathateng ka lebaka la gagwe. Tlhalošo ye ya go hwela e laetša e tliša tlhalošontši ya moselana wo wa -el-. Se se ra gore moselana wo wa lediredi o ka šomišwa ka mokgwa wa seka go tšweletša tlhalošo yeo e iphihlilego. Go akaretša ditlhalošo ka moka tša moselana wo wa -el- go ka laetšwa ditlhalošo tše di latelago:

(1) Go thuša motho go dira mošomo.

- Ngwato o lemela tate tšhemo.
- Ba apeela dijo.

(2) Tiragalo e lebišitšwe felo mo gongwe.

- Ba tšhabela ntlong.
- Ba gomela gae.

(3) Go senyetša motho selo.

- O mpolaela dikgomo.
- Ba mpethela bana.

(4) Mošomo o dirwa sebakeng sa yo mongwe.

- Re mo ngwalela mošomo wa sekolo.
- Ba mo rekela dipuku.

Ge a laetša taba ya tlhalošo ye nngwe gape yeo moselana wo wa lediredi -el- o ka bago le yona Chokoe (2000:115) o re:

Apart from the given meanings, the applied verbal extension is embedded with an additional meaning, that of doing something by oneself or unintentionally or without aim.

Felo mo Chokoe o tšweletša tlhalošo ye nngwe ya go laetša go itirela mošomo ka bowena.

Mehlala ye e latelago e laetša seo:

- Ke tla ikapeela bogobe.

- Monna o itšeela selepe.

Mafokwana ao a filwego a laetša gore sediri se dira mošomo ka bosona. Lefokwaneng la bobedi motho yo o itirela tiro ya go apea ka ge go se na yoo a ka mo direlago goba ka ge e le kgetho ya gagwe go dira seo. Mo lefokwaneng le ga go sa na le taba ya go thuša goba go direla yo mongwe sebakeng sa yo mongwe. Doke le Mofokeng (1985:158) le bona ba tseba taba yeo ge ba bolela go re:

When used with the reflexive prefix the applied form may have the added significance of acting 'by oneself'.

Tihalošo ye ya go itirela mošomo ka bowena e tšwelela fela ge modu wa lediri o na le hlogo ya leitiri le moselana wa lediredi -el-. Ge moselana wo o šoma le lekgokasedirwa la motho wa boraro (n-) gona go tšwelela ditlhalošo tša go makatša. Se se bonala mohlaleng wo o latelago:

- O a ntshepelela.

Go 'ntshepelela' go šupa tše di latelago:

- Go ntirela bošula. Se ka šupa go ya go nnyakela dihlare tša go mpolaya.
- Go ntshepelela e ka ba go nkgahla kudu, mohlomongwe ka baka la botse bja gago.
- Ka go le lengwe go ntshepelela go ka šupa go nkela legatong la ka ka ge nna ke sa kgone go ya.

Ge motho a ntšha mantšu a gore yo mongwe o a mo sepelela o tla be a šupa gore motho yoo o mo yela dingakeng gore a mmolaye. Tihalošo ye e laetšago go direla motho bošula. Go sepelela motho e ka ba go kgahla motho ka botse goba go tsefelwa ke motho. Ye nngwe taba ke ya go šupa gore motho yo o swanetše a ye felotsoko, eupša o palelwa ke go ya; ka fao, o roma yo mongwe go mo yela legatong la gagwe.

Mohlala wo mongwe wa go laetša tihalošontši ya moselana wo wa lediredi -el- o ka tsela ye:

- Morutiši o tšeela baithuti dipuku.

Lefokwana le le tšweletša ditlhalošo tše di latelago:

- O di tšea gore a tle a di fe baithuti ka ge ba se gona.
- O di tšea gore baithuti ba tle ba di hloke.
- O di tšea gore a ba thuše ka tšona.

- O tšea dipuku tšeo di swanetšego go ba di tšewa ke baithuti.

Lefokwana la mohuta wo ge le šomišitšwe lefokong le hlola go se kwešišane ka labaka la ditlhalošo tša lona tše dintši. Moselana wo ke wona o napilego o rwele ditlhalošo tše dintši ka gare ga lefoko le. Motho a ka ipotšiša gore gabotse seboledi se ra gore morutiši o swina baithuti ba, goba o a ba thuša goba o eme sebakeng sa bona goba bjang. Lefokwana la mohuta wo le tloga le tliša kgakanego.

Sepota (2000:270) ge a leka go fa ditlhalošo tša gagwe mabapi le lefoko leo le latelago la 'Kgoši o romela monna mosadi' o re:

The beneficiary meaning is evident, where the man is given a woman, wife by the chief, one may find on behalf of reading, meaning the chief sends the woman somewhere on behalf of the man. The recipient reading is also possible, in which case, the woman will be sent to the man.

Seo se hlalošwago ke go no laetša gore moselana wa -el- o na le ditlhalošo tša go fapana. Lefoko leo le tšweletša ditlhalošo tše di latelago:

- Go direla
- Go dira sebakeng sa yo mongwe

Go itaeditše gabotse mehlaleng yeo e filwego gore moselana wa lediredi wa -el- o tliša ditlhalošo tše dintši.

3.3.3 Moselana wa lediriši -iš-

Moselana wa lediriši o šoma go laetša go thušana. Cole (1955:203) ge a bolela ka moselana wo wa lediriši -iš- o re:

The causative verbal extension -iš- carries with it two potential meanings, namely: the subject causes or brings about the action signified by the stem.

Poulos le Louwrens (1994:143) ba re:

When this extension is added to the verb roots, two main significances may be conveyed, namely:

(a) Causative indicating that the subject of the verb causes some person or thing to carry out the action or to enter the state that is expressed by the basic root.

(b) Assistative indicating that the subject of the verb assists someone to carry out the action that is expressed or something by the basic root.

Ditlhalošo tšeo ka moka di filwego ka godimo di laetša gore moselana wa -iš- o na le ditlhalošo tša go feta e tee, e lego go thuša le go gapeletša motho go dira selo. Se se bonala mohlaleng wo o latelago.

- Mosadi o agiša monna ngwako

Lefokong leo le filwego ka godimo go na le tiro ya go aga. Tiro ye e dirwa ke monna gomme mosadi o a mo thuša. Ke gore mosadi yoo e lego sediri o thuša monna (sedirwa) go aga. Ke monna a swanetšego ke go dira mošomo wa go aga, eupša ka mahlatshe o na le mothuši, e lego mosadi yo a agago le yena. Lefokwana le le ka šupa se sengwe ntle le go thuša. Felo mo monna o gapeletšwa go phetha modiro ke mosadi. Mosadi o mo diriša gore a age. Ditaba tše ga di kwešišege. E ka ba monna o thuša mosadi goba o gapeletša mosadi go aga? BoLombard (1985:133) ge ba leka go fa ditlhalošo tša moselana wo ba laetša gore:

In the case of causative verbs, the grammatical subject is of assistance in the performing of the action or process by the grammatical object, therefore the causative verbs are mostly translated with 'cause' or 'help _ _' e.g. Morutiši o ngwadiša bana.

Ka boripana go akaretša seo se bolelwago mabapi le moselana wo wa lediriši -iš- ke gore mosela wo o laetša go thuša le go gapeletša selo go phetha mošomo wo o itšego. Go ya ka Cantrell (1967:87);

The causative verb is formed by means of the extension -iš-, -š-, -tšh- and indicates that the action is caused made or helped to happen. e.g. badiša (cause, make or help read),

Seo se bolelwago mo se sa no swana le seo se boletšwego ke ba bangwe ka gore moselana wo o na le ditlhalošo tša go feta e tee, e lego ya go gapeletša go phetha mošomo le ya go thuša go phetha mošomo. A go lebelelweng mohlala wo o latelago:

- Lengana o bethiša ngwana mmagwe.

Mo go tšwelela ditiro tše pedi, e lego ya go thuša le ya go gapeletša go phetha modiro. Tlhalošo ya lefoko le ke ya gore Lengana o thuša ngwana go betha mmagwe mola ka go le lengwe e ka ba gore Lengana o dira gore ngwana a bethwe ke mmagwe. Moselana wa lediriši o laetša gore sediri se thušana le sedirwa go phetha

modiro wo o hlalošwago ke tiro. Lefokwana le le ka hlalošwa ka go otlolloga ka tsela ye:

Mosadi yo a bethwago ke ngwana le Lengana ke mmagoLengana. Lengana ka go le lengwe o thuša ngwana go betha mosadi yoo e lego mmagongwana. Bjale mo sedirwa ke ngwana, ga e sa le mosadi (mmagwe). Mošomo wa go betha o phethwa ke Lengana le mosadi go ngwana. Taba ye nngwe yeo e tšweletšwago ke lefoko le ke ya gore Lengana o gapeletša ngwana go betha mmagoLengana goba go betha mmagongwana.

Moselana wo wa lediriši -iš- o hlola kgakanego ye kgolo. Mohlala wo o latelago o sa laetša taba yeo:

- Mokgalabje o hladiša monna mosadi.

Lefoko le ga le kwešišege. Le na le ditlhalošo tše dintši. O ka ipotšiša dipotšišo tša go swana le tše:

- Ke mang a hladišago yo mongwe?
- Monna o hlala mosadi goba mosadi o hlala monna?
- Monna o hlala mosadi ka baka la gore mosadi o ratana le mokgalabje?
- Mokgalabje o thuša monna go hlala mosadi?
- Mokgalabje o gapeletša monna go hlala mosadi?

Lefokwana le le rwele ditlhalošo tše dintši ka lebaka la tirišo ya moselana wa lediriši -iš-. Ditlhalošo tše di ka hlathollwa ka tsela ye e latelago:

Tlhalošo ya mathomo

Mokgalabje šo o thuša mosadi, go hlala monna wa gagwe.

Tlhalošo ya bobedi

Mokgalabje mo o ratana le mosadi napile monna wa mosadi yoo o hlala mosadi wa gagwe.

Tlhalošo ya boraro

Mosadi mo ke yena a hlalago monna wa gagwe ka gore a ratana le mokgalabje.

Lefoko la go swana le le tloga le tliša go se kwane ka ge go sa hlathollege gabotse gore modiro wo wa go hlala gabotse o wela godimo ga mang goba o šupa eng.

Motheeletši a ka palelwa ke go hwanyolla tlhalošo ya maleba ge taba ye e begwa ditsebeng tša gagwe. Motheeletši a ka fafatla ka ge a tla be a file tlhalošo yeo e sego ya letelwa.

Chokoe (2000:116) o ngwaya hlogo, a se tsebe gore a bee eng kae a tlogele eng ge a hlaloša lefoko le le latelago:

Lesogana le bethiša mosadi monna. The above sentence is explicitly ambiguous. Who beats who? Which word serves as the subject of the sentence? The answer is, without hesitation, lesogana. But what about monna? Is he (monna) not beating the woman? If lesogana is the subject, what is it that he does? O a betha or o a bethiša (is he beating or causing (helping in the beating?) This is where the crux of ambiguity lies. In the first instance, lesogana helps the mosadi (the woman) in beating monna (the man), that is with the help of lesogana (the young man) – On the other hand, lesogana may be causing (the young man to beat mosadi, that, is maybe due to his (lesogana) love involvement with mosadi, monna beats his mosadi (monna has found out that the two (that is, lesogana and mosadi) are in love.

Seo se bolelwago se tloga se gatelela taba ya gore ka nnete moselana wo wa lediriši o a gakantšha, ke ka fao go thwego o tšweletša tlhalošontši.

3.3.4 Moselana wa taelo ka bontšing (-ng)

Moselana wo le ge ka tebelelo ya mahlo, motho a ka re ke wa lefelo, ga se wa go laetša lefelo, eupša wa go laetša taelo. Wona o šoma go laela batho ba bantši. Moselana wo wa taelo wa –ng o bewa morago ga modu wa lediri. Dinakong tše dingwe moselana wo o šomišwa go laela motho o tee. Se se napile se šupa gore moselana wo wa –ng o na le ditlhalošo tše pedi, e lego:

- Go laela batho ba bantši
- Go laela motho o tee ka tlhompho

Taba ye e gatelelwa mehlaleng ye e latelago:

- **Emang!** Le tle go rena.
- **Tšhabang!** Sesasedi se etla.
- **Apeang!** Ke bošego.

Tabeng ya go laela batho ba bantši, boLombard (1985:155) ba re:

As in the case of the imperative, the hortative also takes a plural morpheme –ng as suffix to the subjunctive verb when the addressees are plural. A re ye > A re yeng! A ba sepele >A ba sepeleng!

BoLombard (1985:155) ba tlaleletša ka go re: “When the command is directed to more than one person, the plural morpheme –ng is suffixed. e.g. Šomang! Etlang!”

Go ya ka seo se boletšwego ka godimo ebile se fahletšwe ka mehlala, go laetša gabotse gore moselana wo o tsebega e le wa go laela batho ba bantši, bjalo go reng bontši bja batho bao ba bolelago polelo ya Sesotho sa Leboa ba laela motho o tee ka go šomiša moselana wo wa –ng. Motho o tee o laelwa o ka re ke batho ba bantši. Gape taba ye ya go laela motho o tee ka bontši ke yona e tlišago kgakanego moselaneng wo. Mehlala ye e latelago e laetša seo:

- Etlang! le je.
- Sepelang! go robala.

Taba ye e napile e tliša kgakanego go motho yoo e sego mmoledi wa polelo ya Sesotho sa Leboa ka gore o re mola a bona motho o tee a makale a laelwa ka bontši ke yoo a tla bego a bolela. Motheeletši a napile a makale gore kgane ba bangwe ba bonwa kae ka gore yena o tla be a bona motho o tee.

3.3.5 Moselana wa ledirani (-an-)

Moselana wa ledirani o laetša tirano. Batho ba babedi goba go feta ba dirana tiro ye e itšego. Moselana yo o fela o gakantšha ge o dirišitšwe mo mafokong a mangwe. Dinakong tše dingwe moselana woo ga o laetše tirano, eupša poeletšo. Mehlala ye e latelago e laetša seo:

- Mmakoša o a loyana.

Moselana wa ledirani o tšebega ka gore motho o dira yo mongwe tiro mola yo mongwe le yena a mo dira tiro yona yeo. Lefoko leo le filwego ka godimo ga le sa laetša tirano, eupša le laetša poeletšo. Se se napile se laetša gore moselana wo wa ledirani (-an-) o tšweletša tlhalošontši ka lebaka la go ba le ditlhalošo tša go feta e tee. Taba ye e napile e re botša gore moselana woo o laetša tirano le poeletšo. Go loyana go šupa go loya motho kgafetšakgafetša. Seo lefokwana le le se šupago ke gore motho yoo (Mmakoša) o loya yo mongwe kgafetšakgafetša. Ge e le tiro ya go dirana ga e gona felo fa; ka fao, moselana wo wa ledirani -an- ga o kwešišege. Ge o

be o ka laetša tirano, lefokwana leo le ka šupa gore motho yoo Mmakoša a mo loyago le yena o a boa o a mo loya. Taba ye e tla bonala ka tsela ye e latelago:

- O a ratana

'O a ratana' e šupa gore sediri se rata motho yo mongwe mola motho yoo le yena a se rata. Taba ye e laetša gore moselana wo wa ledirani le wona o tšweletša tlhalošontši.

3.4. Thumo

Tlhalošontši ya go tlišwa ke mabopi ao e lego dihlogo le meselana, le yona, go no swana le tlhalošontši ya go tlišwa ke mantšu ke ye ntši kudu polelong ya Sesotho sa Leboa. Lefoko le tee le tšweletša ditlhalošo tše dintši tša go fapana ka lebaka la mabopi ao a hlomeseditšwego lentšung le tee go lefoko leo. Taba ye e napile e tšweletša ditlhalošo tša go gakantšha moo motho a ka palelwago ke go hlatha gabotse tlhalošo yeo e lego ya maleba. Mabopi a mohuta woo a fela a dira gore batho ba palelwe ke go tšweletša tlhalošo yeo e emetšwego ke seboledi. Taba yeo napile e dira gore batho ba se kwane, ka fao ba feletše ba elwa.

KGAOLO YA BONE

THUMOKAKARETŠO

4.1 Matseno

Ka gare ga lengwalonyakišišo le go fatišišitšwe mabopi ao a tlišago tlhalošontši polelong ya Sesotho sa Leboa. Kutollo ya mabopi ao e tla thuša baboleli le bašomiši ba polelo ye go lemoga bohlokwa bja go tseba mabopi ao a bopilego diripapolelo tša go fapana polelong ya segaborena. Lengwalonyakišišo le le lemoša baboleli ba polelo ya Sesotho sa Leboa ka ditlhalošo tše mmalwa tšeo lebopi le tee le ka di tšweletšago ka gare ga poledišano. Mabopi ao a tšweletšago ditlhalošo tše dintši a tliša kgakanego le go se kwešišane dipolelišanong tša batho ka lebaka la ditlhalošo tša ona tšeo di sa hlathegego gabotse.

4.2 Kakaretšo ya dikgaolo

Kgaolo ya pele e tšweletša ka botlalo tšeo di latelago:

- Matsenokakaretšo a lengwalonyakišišo le ao a utollago tlhagišo ya bothata yeo e akaretšago bothata bjoo bo tlišwago ke mabopi ao a nago le ditlhalošo tše dintši polelong ya segaborena.
- Maikemišetšo ao a laetšago ka botlalo gore ke ka lebaka la eng lengwalonyakišišo le le tšewa.
- Bohlokwa bja nyakišišo ye go baboleli le bašomiši ba polelo ya Sesotho sa Leboa.
- Mokgwanyakišišo woo o šomišitšwego go tšweletša katlego ya nyakišišo ye.
- Tema yeo e lemilwego ke ditsebi tše dingwe tšeo di kgwathilego tlhalošontši eupša di se di kgwathe tlhalošontši yeo e tlišwago ke mabopi polelong ye ya segaborena. Ka gare ga taba ye dipataka di bewa go Chokoe (2000 le 2014), Empson (1961), Kaplan, Fisher le Rogness (2010), Sutton – Smith (2001) le Makwela (2001), ka mošomo wa bona mahlakoreng ao a fapanago.

Kgaolo ya bobedi e lebeletše go hlaloša ka botlalo seo lebopi e lego sona ka go bontšha mehuta ya mabopi go ya ka a go ema ka boona le ao a sego a eme ka boona. Kgaolo ye gape e fa ka botlalo ditlhalošišo tša mareo a go swana le hlogo, modu le moselana tšeo e lego mabopi ao nyakišišo ye e ilego go dula godimo ga tšona. Se sengwe gape kgaolo ye ya bobedi e tšweletša ka go phurulloa tlhalošo ya tlhalošontši ya ba ya fa gannyane mehuta ya tlhalošontši go lebeletšwe tlhalošontši ya lentšu le tee le ya lefoko.

Kgaolo ya boraro ebile e le mooko wa lengwalonyakišišo le yona e laetša ka go otlolloga mabopi ao a tšweletšago tlhalošontši polelong ya Sesotho sa Leboa. Mabopi ao a laeditšego gore a kgona go tliša tlhalošontši, a akaretša a a latelago:

- Hlogo ya legoro la 2a (Bo-)
- Lekgokasediri la motho wa bobedi ka bontšing (le-)
- Lekgokasediri la motho wa boraro (mo-)
- Moselana wa –ana
- Moselana wa lediredi (-el-)
- Moselana wa lediriši (-iš-)
- Moselana wa ledirani (-an-)
- Moselana wa taelo ka bontšing (-ng)

Go hlaramollotšwe ka botlalo ditlhalošo tša go fapana tšeo di tšwelelago ge mabopi ao a nago le tlhalošontši a hlomesetšwa medung ya mantšu.

Kgaolo ya bone yona e laetša thumokakaretšo ya lengwalonyakišišo le ebile e efa le kakaretšo ya mošomo ka moka woo o dirilwego ka gare ga nyakišišo ye. Kgaolo ye e laetša gape le dikutollo tšeo di fihleletšwego le ditšhišinyo tšeo di ka dirwago mabapi le lengwalonyakišišo le.

4.3 Dikutollo

Lengwalonyakišišo le le tšweletša dikutollo tše di latelago:

- Dingwalo tše dintši di boletše ka tlhalošontši go lebeletše tlhalošo le mehuta ya yona. Dingwalo tšeo di be di lebeletše mantšu le mafoko ao a tlišago tlhalošontši eupša di phaetše thoko tlhalošontši yeo e tlišwago ke mabopi polelong ya Sesotho sa Leboa.
- Lengwalonyakišišo le, le atlegile go utolla mehuta ya mabopi ao a tlišago kgakanego ka lebaka la ditlhalošo tša ona tše dintši polelong ya segagaborena.
- Go utollotšwe ditlhalošo tša go fapana tšeo lentšu le tee le ka di tšweletšago ka lebaka la go hlomesetša mabopi ao a nago le ditlhalošo tše dintši.

4.4 Ditšhišinyo

Lengwalonyakišišo le le tliša ditšhišinyo tše di latelago go yo mongwe le yo mongwe yoo a ka bago le kgahlego ya go šala tlhalošontši morago:

- Go šišingwa gore go dirwe nyakišišo yeo e tseneletšego ya mabopi ao a tlišago tlhalošontši polelong ya Sesotho sa Leboa ka ge go lemogilwe gore bontši bja bangwadi bo šetše nthago tlhalošontši ka kakaretšo.
- Se sengwe gape seo se šišingwago ke gore go dirwe nyakišišo yeo e tseneletšego ya moselana wa –ana ka ge o na le ditlhalošo tše dintši tšeo di hlolago tlhalošontši.
- Sa mafelelo ke gore ditšhišinyo tšeo tša ka godimo ga di bofe motho ofe ka pa ofe matsogo a go lebelela tlhalošontši ka tebelelo yeo a e ratago. Se segolo ke ge mošomo o ka otlolloa gore tsebo e fihlele ditšhaba.

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