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Tlhaloso ya Setso ya Botsho, Bosweu, le Boputswa Sesothong

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Kakaretso: Sepheo sa boithuto bona ke ho fuputsa tshebediso ya mantswe a mebala a mararo e leng botsho, bosweu le boputswa e le ho sibolla seo a se emelang le botoloki ba ona Sesothong ho latela moetlo le ditlwaelo. Ditsong ka ho fapana, mebala e amahanngwa le moetlo le tumelo, mme ho jwalo le Sesothong. Mebala ha e sebediswe feela ho hlalosa dintho tse bonahalang, empa e ka boela ya sebediswa ho hlalosa dintho tse sa bonahaleng jwaloka boikutlo, boitshwaro ba motho esita le seo motho a leng sona. Boithuto bona bo sebedisitse lewa la *Linguistic Relativity Hypothesis* le la *Image Theory of Meaning* ho hlahloba dipolelo tse bokeletsweng ho tswa dipuisanong tsa basebedisi ba puo le dingolweng, e le ho manolla moelelo wa mantswe ana a mebala. Ho latela lewa la *Linguistic Relativity Hypothesis*, puo eo motho a e buang e susumetsa menahano, tjhadimo ya hae ya ditaba esita le boitshwaro ba hae. Kahoo, batho ba merabe e fapaneng ba nahana ka ho fapana ka lebaka la phapano ya dipuo tsa bona, mme tjhadimo ya bona ya bophelo e a fapana. Sena se tsamaelana le se bolelwang ho *Image theory of Meaning* hore ha ho kamoo re ka arohanyang puo le basebedisi ba yona kaha moelelo wa lentswe ke tshebediso ya lona puong. Tshebediso ya mawa ana e sibolotse hore leha se bontshwang ke mantswe ana a mebala se ka tshwana le ditsong tse ding, botoloki ba seo a se bolelang esita le tshebediso ho latela setso sa Sesotho di a fapana. Diphetho di bontsha botoloki bo amohelehang le bo sa amoheleheng bo amahanngwang le mantswe a supang mebala ena maemong a fapaneng a tshebediso, leha e sebediswa ho hlalosa mantswe a fapaneng.

A sociolinguistic analysis of the colours black, white and blue in Sesotho

Abstract: The article aims to explore the use of three colour words, namely black, white and blue, to discover what they symbolise and how they are interpreted in Sesotho. In Sesotho, as it is in other societies, colours are associated with culture and religion. Colour words are used to modify visible objects and can also describe abstract concepts such as feelings, behaviour and personal attributes. Following the realism aspect of the linguistic relativity hypothesis, the article analyses sentences elicited from Sesotho native speakers' casual conversations and written texts to show the meanings associated with the selected colour words. Based on the hypothesis, people's language influences their thoughts, perception and behaviours. This means that people from different linguistic communities think and behave differently. The use of the linguistic relativity hypothesis reveals that there can be cross-cultural similarities in what colours symbolise, but the cultural interpretation of colour words differs from one language to another. The findings also show that the interpretation of the three colour words can give positive and negative connotations in different contexts of their use.

Selelekela

Ho hlalosa se bolelwang ka lentswe mmala, ho thata empa boradifilosofi ba hlalosa ha letlalo kapa bokantle ba ntho e le bona bo etsang hore e bonahale (Kaskatayeva le moifo 2020). Ba bontsha hore leha tlhaloso e bua ka letlalo kapa bokantle ba ntho e itseng, tlhaloso ya mmala e ka atolosetswa dipenteng, ditayeng le ditlolong. Sesothong, jwaloka dipuong tse ding, mantswe a mebala ke karolo ya puo. Ekaba mebala ya diphoofolo, diaparo, dimela, dijo, difolakga le disebediswa tse fapaneng. Mebala ka ho fapana ha yona e ka bolela dintho tse fapaneng, ho batho ba fapaneng, le ka dinako

tse fapaneng. E boetse e ka hlalosa dibopeho tsa batho esita le maemo a bona. Mebala e mengata haholo, mme ha se hangata bongata ba yona bo sebetsang. Kahoo ho na le eo e leng ya mantlha, le e hlahiswang ka ho tswaka e meng.

Kutlwisiso ya mebala e ya fapana bathong ka ho fapana, jwalokaha Geboy (1996) a bontsha, ho na le phapano e kgolo tshebedisong ya mebala le kamano ya yona ditsong ka ho fapana esita le kahare ho setjhabana se le seng. Sena se tliswa ke hore tlhaloso ya mebala e susumetswa ke tjhadimo ya motho ka mong, moetlo le ditlwaelo, esita le maemo a fapaneng a tshebediso. Jwalokaha Kaskatayeva le moifo (2020) ba hlalosa, mantswe a mebala a bohlokwa kaha a totobatsa meetlo le ditlwaelo tsa ditjhaba ka ho fapana. Sesothong, mantswe a mebala a fetola sebopeho maemong a fapaneng a tshebediso. A ka hokelwa mohatlana wa nyenyefatso ho bontsha botona kapa botshehadi. Mohlala, kgomo e tona e ntsho athe e tshehadi e tshwana; e nngwe e kwebu, ha e tshehadi e le kotswana. Ka ho tshwana moshanyana o mosehla ka lebala, empa ngwanana o mosehlana.

Dingolwa tse buang ka mebala di totobatsa meelelo le botoloki bo fapaneng ba mebala dipuong ka ho fapana. Kaskatayeva le moifo (2020) ba sheba meelelo ya mebala dipuong tsa Sekgirike, Serashea le Senyesemane. Ba bontsha hore mmala o amahanngwa le ho tolokwa ka ditsela tse fapaneng dinaheng ka ho fapana. Mohlala, bosweu bo amahanngwa le kgotso, bohlweki le thabo Senyesemaneng, empa bo ka amahanngwa le kganya, kgalefo e tukang, le se sa tlwaelehang kapa se sa tsejweng puong ya Serashea. Haele India, Korea le China teng, bosweu bo amahanngwa le lefu le bofifi (Wikipedia). Ka ho tshwana, botsho boo hangata bo amahanngwang le lefu, lefifi, bobe, tshilafalo le bomadimabe dinaheng tse ngata, bo amahanngwa le bokgabane le setaele dinaheng tse kang US. Leha bosweu e le mmala o amahanngwang le kgotso esita le bohlweki, Sesothong 'ho ba pelo e tshweu' le 'ho ba sebete se sesweu' ho hlalosa boitshwaro le boleng ka tatellano, mme batho ba amahanngwang le ditlhaloso tsena ha ba amohelehe kahara setjhaba. Pelo e tshweu e hlalosa ho kgala athe sebete se sesweu se hlalosa motho ya shwellwang ke balekane. Mehlala ena e tiisa kgopolotaba ya Sapir-Whorf, eo ho latela Kay le Kempton (1984), e hlalosang hore batho ba buang dipuo tse fapaneng ba sheba ditaba ka ditsela tse fapaneng.

Leha mebala e ka bolela kapa ho bontsha dintho tse tshwanang, tshebediso ya yona le botoloki ba seo e se bolelang di a fapana ditsong ka ho fapana. De Bortoli le Maroto (2008) ba hlalosa hore tjhadimo ya mebala e ka susumetswa ke botona kapa botshehadi, dilemo le boemo ba lehodimo, mme botoloki ba mebala ba fapana. Dingodi tsena di bolela hore boithuto ba mebala bo totobatsa hore maemong a mangata, mmala o le mong o ka tolokwa ka ditsela tse fapaneng ho latela tshebediso ya wona ka hara setjhabana se le seng. Mohlala, Sesothong ho ba moya o mosehla ho ka bolela hore motho o hlokofetse, o kgopo kapa o soto. Athe Chathurika (2019) yena o bontsha hore botoloki ba mebala bo ka kenyeletsa meelelo e amohelehang le e sa amoheleheng. Ka lebaka leo, boithuto bona bo hlahloba tshebediso ya botsho, bosweu le boputswa ka sepheo sa ho utlwisisa seo e se bolelang tlhalosong ya dintho tse fapaneng Sesothong.

Lewa le sebedisitsweng

Boithuto bona bo tataiswa ke kgopolotaba e bitswang Sapir-Whorf Hypothesis, eo ho latela Kay le Kempton (1984), e thomehileng ka 1929. Kgopolotaba ena e bitswang ho latela mabitso a bathomi ba yona, e bontsha hore puo eo motho a e buang e ama tsela eo a nahanang ka yona. Taba ena e bolela hore, tsela eo puo e bopehileng ka yona e laola mokgwa oo basebedisi ba yona ba shebang ditaba ka wona kapa e na le tshusumetso tjhadimong ya bona ya bophelo (Kay le Kempton 1984). Boithuto bona bo latela lehlakore la kgopolotaba ena le bitswang *Relativism,* kgahlanong le la *Universalist* ditabeng tsa mmala. Kgetho ena e latela hore *Relativism* e tiisa hore ho fapana ha mantswe a mebala dipuong tse fapaneng, ho itshetlehile hodima setso. Lucy (1992) o hlalosa hore teko ya ho fapanya mantswe a mebala e hloka kutlwisiso e hlakileng ya puo le mokgwa o sebediswang puong eo ho etsa ditshupiso tsa sebopeho (structure reference). Boithuto bo boetse bo sebedisa lewa la *Image Theory of meaning* leo ho ya ka Biletzki le Matar (2021) le bontshang hore moelelo wa lentswe ke tshebediso ya lona puong eseng sebopeho sa lona. Ho latela lewa lena, ha ho kamoo puo e ka arohanngwang le tikoloho le maemo a tshebediso ya yona kaha lefatshe leo re le bonang le hlaloswa le ho fuwa moelelo ke mantswe ao re a kgethang.

Ho latela Duranti (2001), taba ya hore ho na le tatellano e sa fetoheng ya kamoo mebala e bitswang kateng, le hore mantswe a mebala a itlhahela feela (arbitrary), e ile ya qhokola baithuti ba mmalwa. Sena se ile sa tlisetsa kgopolotaba ya Sapir-Whorf diqholotso tse ngata kaha baithuti ba bangata ba ile ba etsa diteko ho leka ho e resela le ho e hanyetsa. Leha ho le jwalo, kgopolotaba ena e sa ntse e setse e sa theselwa kaha ho ile ha boela ha hlaha diphuputso tse netefatsang hore ehlile puo e na le tshusumetso e kgolo mekgweng ya batho ya ho nahana ka dintho tse etsahalang lefatsheng la bona. Bobedi kgopolotaba ya Sapir-Whorf le lewa la *Image Theory of Meaning* di tla re thusa ho hlahloba tshebediso le botoloki ba mantswe a mebala a meraro, e leng botsho, bosweu le boputswa ho latela moetlo le ditlwaelo tsa Basotho.

Mokgwaphuputso

Ho fihlela diphetho tsa boithuto bona, mofuputsi o ile a bokella dipolelo le dipolelwana tse nang le mantswe a mebala dipuisanong tsa basebedisi ba puo. Lethathamo le ne le kenyeleditse mebala e meng e kang bofubedu, botala le bosehla, empa ho latela sepheo sa boithuto, mofuputsi o ile a hlwaya dipolelo tse hlahisang mebala e meraro e bonahalang e le yona e sebediswang haholo. Yona ebile botsho, bosweu le boputswa. O ile a atamela basebedisi ba puo, ho fumana ho bona se bolelwang ke dipolelo le dipolelwana tse hlwailweng. Ho basebedisi ba puo ba atametsweng, ba bahlano ke ba thuto e tlase ba tsebang ho bala le ho ngola feela, ha ba bahlano e le ba thuto e phahameng. Sena se entswe ho hlaola leeme le ka bang teng diphethong le tliswa ke tjhadimo e susumetswang ke maemo a thuto.

Ho bankakarolo bana ba leshome, ba bahlano ke batjha athe ba bahlano ke batho ba baholo. Hangata, ka lebaka la hore puo e dula e fetofetoha le dinako, ho fumana ditaba bathong ba dilemo tse fapaneng ho thusa ho fana ka diphetho tse tsitsitseng. Le hoja taba ya botona le botshehadi kapa dilemo e se ya mantlha ditabeng tsena, ho bile bohlokwa ho fumana tsebo ya batho ba batjha ya tshebediso ya mantswe a mebala le kutlwisiso ya seo e se bolelang. Sena se entswe ho fumana hore na ha ho phetoho tjhadimong ya bona ya ditaba tsa mebala papisong le tjhadimo ya baholo ba bona. Dipolelo tse hlahlojwang di ile tsa hlophiswa ho latela mebala e meraro, mme tsa hlahlojwa ho sibolla seo di se bolelang maemong a fapaneng a tshebediso ya tsona.

Dingolwa tse amanang le boithuto

Kaha thebe e sehellwa hodima e nngwe, karolong ena re lekola boithuto bo eteletseng bona pele ditabeng tsa mebala. Baithuti ba shebileng ditaba tsa mebala ba entse boithuto dikarolong tse fapaneng tse kenyeletsang dipapatso (De Bortoli le Maroto 2008; Madden le moifo 2000); setso (Adams le Osgood 1973; Geboy 1996; Kaskatayeva le moifo 2020); thutokelello (Solli le Lenz 2011; Elliot 2015); dijo (Spence 2015; Chathurika 2019); le moelelo le tikoloho ya tshebediso (Won le Westland 2017). Haele Sesothong, Doke le Mofokeng 1985; Guma 1971 le Lekhotla la Puo ea Sesotho 1984 ba buwa ka mebala ho sehlakisi sa mmala, moo mantswe a mebala a hlalosang mabitso kapa mareho a fapaneng. Karolong ena re tla sheba dingolwa tsa Senyesemane kaha e le tsona tse amanang le boithuto bona.

De Bortoli le Maroto (2008) ba hlahloba tshusumetso eo mebala e ka bang le yona ho bareki ditsong ka ho fapana, le hore tjhadimo ya mebala setsong ka seng e jwang. Kaha mebala e hohela thahasello ya bareki, haholo dipapatsong tsa marang-rang, dingodi tsena di bontsha ho le bohlokwa hore dikgwebo di utlwisise phapano ena esita le tshusumetso eo mebala e ka bang le yona ho bareki. Sena se latela hore ho hanana ha mebala dipakeng tsa webosaete le benara ho ka senya sepheo sa papatso. Le hoja phuputso ena e hahloba mebala ditsong ka ho fapana, ha e totoloke mebala empa e shebana le tshebediso ya mebala ho etsa dipapatso. E fuputsa hore na mebala e ka ba le tshusumetso e jwang ho bareki, e leng se etsang hore mosebetsi wa bona o fapane le boithuto bona.

Madden le moifo (2001) ba sheba mebala ditsong tse fapaneng ba ipapisitse le dipapatso tsa matjhaba. Ba hlahloba dithahasello tsa bareki tsa mebala le metswako ya mebala e fapaneng. Boithuto ba bona bo entswe dinaheng tse mashome a robong, moo ba fumaneng ho fapana ha dithahasello tsa mebala esita le kgokahano ya moelelo wa mmala. Ha batho ba tswaka mebala bakeng sa letshwao, mebala e meng e bonahala e na le meelelo e tshwanang dinaheng tsohle athe e meng yona e bontsha meelelo e fapaneng. Phuputso ya bo-Madden e fapana le boithuto bona

kaha e hlahloba dithahasello tsa bareki ditsong ka ho fapana malebana le metswako e fapaneng ya mebala, e se tshebediso ya mantswe a mebala puong.

Adams le Osgood (1973) ba entse boithuto ka mebala ho tswa ditsong tse 23 ho fumana hore na mebala e ama boikutlo jwang. Mebala e ne e sebediswa ho hlahloba boikutlo bo botle le boikutlo bo seng botle. Ha ba bapisa sephetho sa bona le sa diphuputso tse ding tse mashome a robedi a metso e robong tse entsweng pele ho sona, ba hlokometse tshwano e kgolo ya boikutlo ka mebala. Leha ho le jwalo, ba ile ba elellwa phapano mona le mane papisong le diphetho tsa phuputso ya bona. Diphetho tsa bona di tshehetsa maikutlo a hore ho na le tsela e akaretsang ya kamoo batho ba ikutlwang kateng malebana le mebala. Thahasello e kgolo phuputsong ena ke boikutlo ba batho ba ditso tse fapaneng bo ka susumetswang ke mebala, eseng tshebediso ya mantswe a mebala, e leng sekgeo se kwalwang ke boithuto bona ba botoloki ba mantswe a mebala Sesothong.

Ha e le Won le Westland (2017) ba hlahloba mebala ba ipapisitse le ditebello tsa bareki. Ba sebedisitse lero la ho hlatswa, ho latela tlhahiso ya hore mebala ke ntho ya bohlokwa haholo lefapheng la sehlahiswa sena. Kamora ho sebedisa dipotso ho fumana hore na ke dintlha dife tse elwang hloko ha ho rekwa sehlahiswa seo sa lero le ho hlahloba mebala e itseng ka mokgwa wa ho hlalohanya meelelo (Semantic Differential Method), diphetho di bontshitse ha mmala o mosehla le o motala bo boputswa e le yona e hapang maikutlo a bareki. Ha e le o botala bo tebileng wona o bonahetse bareki ba sa o thahaselle hakaalo. Phuputso ena e bua ka mebala ya dihlahiswa le kamoo e ka sebediswang ho hapa maikutlo a bareki, mme ha e ame tshebediso ya mantswe a mebala puong.

Ka kakaretso, leha dingolwa tse hlahlobilweng di shebile ditaba tsa mebala ka ditsela tse fapaneng tse amang boikutlo le dithahasello tsa batho, di hlahleletse boithuto bona ka ditaba tse amanang le tlhaloso ya mebala le tshusumetso eo e nang le yona bathong. Leha ho le jwalo, ha di bontshe tshebediso le botoloki ba setso ba mebala ho latela kamoo boithuto bona bo etsang. Boithuto ba moelelo wa mebala esita le tshebediso ya mantswe a mebala, ho latela Kaskatayeva le moifo (2020), ke karolo ya thutapuo. Kahoo boithuto bona ha bo etse tlatsetso feela boithutong ba puo, empa le boithutong ba kamano ya puo le basebedisi ba yona (Sociolinguistics).

Tlhahlobo ya tshebediso ya mantswe a mebala Sesothong

Boithuto bona, jwalokaha ho bontshitswe, bo fapana haholo le bo hlahlobilweng ka holimo kaha bona bo sheba tshebediso ya mantswe a mebala le seo a se bolelang maemong a fapaneng a tshebediso ya ona. Mantswe a mebala a sebetsa haholo jwaloka dikgethi kaha a hlalosa mabitso le maemediqho kahare ho dipolelo jwaloka mehlaleng ena:

(1a) Ke rata mose **o mokgubedu**.
(1b) Baithuti ba tabotse yona **e putswa**.

Dipolelong tse ho (1), **o mokgubedu** le **e putswa** ke dikgethi tse hlalosang lebitso *mose* le leemediqho *yona*, ka tatellano. Ketsahalong kanngwe moo mantswe a mebala a sebediswang le mabitso a fapaneng, lehokamoetsi le dumellana le lebitso le hlaloswang le le teng kapa le le siyo polelong. Sena se latela hore Sesotho se dumella ho siuwa ha moetsi kantle le ho ama moelelo le sebopeho sa polelo (Thetso 2018).

Mantswe a mebala a ka boela a sebediswa ho bontsha seo ntho kapa motho a leng sona jwaloka mehlaleng e latelang.

(2a) Ha e le bapolotiki ba Lesotho **ba baputswa**.
(2b) Enwa yena **o motsho** ba mashala.

Re tla elellwa hore sehalo se a fapana dipolelong tse ho (1) papisong le tse ho (2). Lebaka ke hore ho (1) mantswe a mebala ke karolo ya polelwanalebitso, athe ho (2) ke karolo ya polelwanaketso. Moo e leng karolo ya polelwanalebitso, sehalo se a phahama, athe ho polelwanaketso se a teba (Doke le Mofokeng 1985). Jwale re sheba mantswe a mebala ka bonngwe e le ho utlwisisa tshebediso le botoloki ba ona.

Botsho

Ho latela De Bortoli le Maroto (2008), botsho dinaheng tsa Aforika, tseo ba sa di totobatsang, bo bolela dilemo, kgolo le botona. Sena se fapana le naheng e kang India moo botsho bo amahanngwang le botswa, kgalefo le ho hloka mamello. Athe North America teng botsho bo ka bolela lefu, bokgopo, kgwebo, sebe, le kgolo (dilemo tse ngata).

Sesothong, botsho bo ka amahanngwa le tshiamo kapa bofifi, lefu, lefifi, bomadimabe le boloi. Sena re se bona kaha ha lefu le hlahile ho rwalwa lesela le letsho e le ho bontsha bofifi kapa tshiamo. Morao-rao ho se ho sebediswa mebala e meng e kang boputswa le bosootho, kaha batho ba ya mesebetsing. Motho eo ditaba tsa hae di sa tsamayeng hantle ho thwe o madi-mabe, seo se amahanngwa le hore o aparetswe ke botsho kapa lefifi. Mehlala e latelang e tiisa ditaba tse hlalositsweng.

(3a) Lesotho le aparetswe ke **leru le letsho**.
(3b) Kantle kamona **ho hotsho** ho re tsho!
(3c) O mo bone **o motsho jwang**, ekare wa loya.

Polelo ya (3a) e bua ka lefu. Hangata ha ho hlokahetse morena kapa motho wa bohlokwa setjhabeng kapa ho qhomme sewa se bolayang batho ka bongata, ho sebediswa polelo e sebedisang mmala botsho. Athe polelo ya (3b) yona e bontsha tlhokahalo ya kganya, e leng lefifi, eseng mmala. Mohlala wa (3c) o bua ka lebala la letlalo kaha hangata batho ba lebala le lefifi ba amahanngwa le boloi. Empa jwalokaha De Bortoli le Maroto (2008) ba hlalosa, mantswe a mebala a ka sebediswa maelaneng moo meelelo ya ona e ka fapanang le tlhaloso ya ketsahalo e tlwaelehileng, mme ho jwalo le ka botsho. Mehlala e a bontsha.

(4a) Pelo ya ka **e ntsho**.
(4b) Mahlo a ka **a matsho**, ha ke bone letho.
(4c) Ho enwa ho sa ntse **ho le ho tsho**.
(4d) Ba lekile ho hlalosa, empa ho nna ho ntse **ho re tsho!**

Ha re sheba mehlala e fanweng ho (4), re elellwa hore ha ho buuwe ka lefifi, ka boloi kapa ka lefu jwaloka mehlaleng e ho (3). Mohlala wa (4a) o bontsha ho hloka takatso ya dijo ha o amahanngwa le mmui, empa ha o sebediswa ho motho wa bobedi le wa boraro o ka boela wa bolela hore eo o kgopo kapa o pelo e mpe. Mohlaleng wa (4b), tshebediso ya lentswe 'a matsho' e hlalosa tlala. Ha motho a hloka matla ka lebaka la tlala, seo se hlaloswa ka botsho ba mahlo. Athe mehlala ya (4c) le (4d) e ka bolela ho se utlwisise le ho se tsebe letho ka taba eo ho buuwang ka yona, ka tatellano. Botsho dipolelong tse pedi tsa ho qetela bo amahanngwa le kelello kaha bo hlalosa ho se tsebe letho ka se buuwang kapa se etsahalang esita le ho hloka kutlwisiso.

Ditaba tsena di sebediswa tjena Sesothong, mme ha di ke ke tsa fetolelwa puong esele kaha ho se meelelo e jwalo e amahanngwang le botsho. Teko ya ho di fetola e ka lahla moelelo wa seo di se bolelang. Sena se bolela hore, meelelo e hlalositsweng ho (4) e hloka tsebo ya puo ya Sesotho kaha ha se meelelo e totobetseng. Tsela eo lentswe *botsho* le sebediswang ka yona e ka amahanngwa le meelelo e sa thabiseng, jwaloka tlhokahalo ya kganya, tsebo, kgotso le mohau. Sena se ka bapiswa le lefu, boloi, bothoto le lefifi ho latela ka moo dipolelo di ka tolokwang kateng.

Bosweu

Bosweu ke mmala o amahanngwang le kgotso, bohlweki, le kganya kapa ho hlaka Sesothong. Ho latela De Bortoli le Maroto (2008), lenane lena le ka eketswa ka tlholo, bohlomphehi, le tlhaho kapa tlholeho ho latela tshebediso dinaheng tse ding. Leha ho le jwalo, dingodi tsena di bontsha ha dinaheng tse kang China, Japan le Taiwan, bosweu bo amahanngwa le lefu le tshiamo. Le Sesothong, bosweu bo ntse bo amahanngwa le lefu kaha ha lelapa le lahlehetswe ke ngwana e monyenyane, mma lesea o rwala lesela le lesweu kgahlanong le le letsho le rwallwang motho e moholo. Ha re bua ka ngwana, hangata re bua ka lesea kaha sena se fapana le ha ngwana a se a le dilemong tsa ho kena sekolo.

Jwalokaha re bone ka botsho, botoloki ba setso ba bosweu bo hlahisa meelelo e meng e fapaneng e amahanngwang le mmala ona. Mehlala e ho (5) e a bontsha.

(5a) Ho ba diatla **di tshweu**/matsoho **a masweu**
(5b) Batho ke **bomenomasweu**
(5c) Moriri **o mosweu**
(5d) Ho ba pelo **e tshweu**
(5e) Ho ba sebete **se sesweu**

Mehlala e fanweng ho (5) e bontsha tshebediso ya lentswe la mmala 'sweu' maemong a fapaneng. Hangata ha motho diatla di le tshweu, e ba ha a na molato ho seo a qoswang ka sona. Leha ho le jwalo, ha ho buuwa ka 'diatla tse tshweu tsa Rammoloki' seo ha se amahanngwe le molato empa se bolela bohlweki. Ha re lebeletse hore meno a masweu a ka bontsha bona bohlweki, taba e se e fapana kaha moelelo wa meno a masweu o se o bolela boeki kapa ho hloka nnete. Mantswe ana a sebediswa ha motho a elellwa hore o reretswe bora ke bao a ntseng a tshehisana le bona. Athe pelo e tshweu yona, e bolela motho ya kgalang, ya ratang dijo haholo, ebile a sa kgotsofale habonolo. Boitshwaro bona ha bo amohelehe, mme motho ya jwalo o bitswa monyollo. Empa ka Sesotho, motho ya pelo e tshweu leha boitshwaro ba hae bo sa amohelehe, o bohlokwa ditabeng tse ding tsa setso. Kamora tlhaho ya lesea, ho na le moetlo o bitswang 'ho fa ngwana'. Hore ngwana eo a tle a thabele dijo a se ke a sokodisa, o fuwa dijo ke motho ya tsejwang ka ho kgala.

Pelo e tshweu e ka boela hape ya bontsha kgotsofalo. Mosotho ha a thabisitswe ke se etsahetseng, o sebedisa mantswe a kang, 'pelo ena ya ka e tshweu jwaloka lehlwa dithabeng kapa 'o ntlhatswitse pelo ena hore e be tshweu'. Bohlweki bona ba pelo bo bontsha thabo e teng pelong, e leng mohlodi wa kgotsofalo. Mohlala wa (5e) o bua ka sebete se sesweu. Sebete ke karolo ya mmele e tsebahalang e le kgubedu, mme ho ka makatsa ho e amahanywa le bosweu. Se bolelwang ke hore motho o na le bomadimabe ba ho hlokahallwa ke balekane. Tlhaloso e fanwang e bontsha ha sena se amahanngwa le ha motho a ile a hlaha a sa sheba moo masea a shebang ha a amohelwa nakong ya pelehi. Ha ketsahalo ena e etsahetse, ho phethwa moetlo o qobisang lesea bomadimabe nakong eo le seng le hodile. Empa ha moetlo ona o sa phethwa, motho o tla lahlehelwa ke balekane ka lefu, mme o tla hlaloswa ka hore o sebete se sesweu.

Ditlhaloso tsena tsa setso tsa bosweu mehlaleng ya (5b), (5d) le (5e), di bontsha botoloki ba boitshwaro bo sa amoheleheng, kgahlanong le seo bosweu bo se emelang e leng kgotso le bohlweki. Re elelletswe le mehlaleng e fanweng hore le Sesothong, bosweu bo ka amahanngwa le lefu jwaloka dinaheng tse kang China le Japan. Re fumane hape hore ka lebaka la hore bosweu bo amahanngwa le bohlweki, ha motho a ile a hlahelwa ke bothata bo etsang hore a nkwe a silafetse kapa a na le bomadimabe, e ba ho tla sebediswa kgoho kapa podi e tshweu ho mo hlwekisa. Mohlala ke ha motho a ile a kena ntlwanatshwana. Ho mo hlwekisa ho hloka madi a phoofolo kapa kgoho e tshweu, e le hore ho tloswe bofifi boo ho dumelwang hore bo mo aparetse.

Boputswa

Boputswa ke o mong wa mebala e sebediswang haholo Sesothong. Boputswa bo mefuta e fapaneng, kahoo ha ho buuwa ka bona bo hlaloswa hore eo ho buuwang le yena a tsebe ho hlalohanya mofuta ka mong. Leha kaofela e le boputswa, e hlaloswa tjena:

(6a) Boputswa ba leeba.
(6b) Boputswa ba lehodimo
(6c) Boputswa bo tebileng kapa bolou

Mmala o moputswa o hlaloswa o amahanngwa le bohlomphehi, tshireletso le tshepo dinaheng tsa Europe (Casaponsa le Athanasopoulos 2018). Haele dinaheng tse ding bo amahanngwa le kgalalelo le lehodimo, ebile bo nkwa e le letshwao la phodiso. Athe dinaheng tse kang China bo amahanngwa le botshehadi (basadi), kgahlanong le tse ding moo bo amahanngwang le botona. Bangodi bana ba tswela pele ho hlalosa hore ditsong tse ding boputswa bo ka bontsha ho hlora, ho hlonama, le ho

nyotobela maikutlo. Re ipapisitse le diphuputso tsena, re elellwa hape hore le Sesothong boputswa bo amahanngwa le botona. Tlhaloso e bontsha hore, ka tlwaelo, lesea la moshanyana le apeswa diaparo tse putswa. Bo boetse bo amahanngwa le lehodimo, haholo ditabeng tsa tumelo.

Leha ho le jwalo, boputswa bo sebediswa le mantswe a fapaneng, mme botoloki ba seo bo se bolelang bo a fapana jwalokaha mehlala e ho (7) e bontsha.

(7a) Mahlo **a se a le maputswa**.
(7b) Moriri **o moputswa** kapa ditedu **tse putswa**
(7c) Bona ngwana enwa **o moputswa** jwang.
(7d) O fihlile melomo **e le meputswa** maobane.
(7e) Se ke wa shapa motjhana **o tla ba moputswa**.

Ha motho a bala dipolelo tsena, o sitwa ho ba le setshwantsho sa kelello sa boputswa bo hlaloswang ke mantswe a hlahang dipolelong. Empa tsebo ya puo ya Sesotho e etsa hore se bolelwang se hlakele ya balang. Mohlala wa (7a) o bontsha hore pono e se e se ntle, dintho ha di hlake hantle ka tjhadimo ya mahlo. Ho (7b) teng, moriri kapa ditedu tse putswa di hlalosa kgolo kapa botsofadi esita le bohlale. Hangata bohloohoputswa ke metsofe, mme bao ba nkwa ba le lehlohonolo hore e be ba fihletse dilemo tseo tsa boqheku. Ka lebaka la ho phela halelele, ba fupere bohlale ba tjhadimo ya ditaba esita le nalane ya setjhaba, kahoo ba tadingwa ba le bohlale. Leha ho le jwalo, ho teng batho ba banyenyane dilemong empa dihlooho di le putswa, seo se bitswa letshwao la badimo. Ha re tadima mohlala wa (7c) re bona o bua ka ngwana, mme boipotso ke hore ngwana a ka ba moputswa jwang. Se bolelwang mona ke hore ngwana o ditshila, o bapaletse mobung, kapa o thuntheditswe ke lerole. Ho (7d) teng, melomo e meputswa ke letshwao la tlala. Hangata ha melomo e omeletse ke hobane e sa tlotswa, empa leha e tlotsitswe, monga yona ha a lapile o itlhalosa ka melomo e meputswa. Moelelo o fuperweng ke mohlala wa (7e) ke ho hloka tjhelete kapa ho tjhona, kamoo ho tlwaelehileng. Ho hloka tjhelete ho etsa motho ya sotlehileng, ya sokolang bophelo, mme sena se batla se tshwana le ho (7f). Kgalemo e etsetswang malome, e bontsha hore o tla sotleha a hloke le sena sa ho phoka boduma ha a otla motjhana. Sena se latela tumelo ya setso ya hore motjhana o lebeletswe ho mo hlokomela matsatsing a boqheku ba hae, empa ha a mo hlorisa, motjhana o tla mo tlohela a sotlehile a hloka seo a ka phelang ka sona.

Ha re sheba ditaba tsena tse amahanngwang le boputswa, ha re bone mmala wa boputswa kamoo re o tsebang. Empa ho hlahella meelelo e kang ho omella, ho hloka tjhelete, ho sotleha, ho hola le ho haellwa ke pono. Ditaba tsena di tiisa se bolelwang ke lewa la *Image Theory of Meaning* hore moelelo wa lentswe ke tshebediso ya lona puong. Tabeng ya botsofadi, ho na le phapano kaha dibakeng tse ding ho buuwa ka moriri o mosweu eseng o moputswa empa moelelo o tshwana. Sena se latela hore tshebediso ya puo e a fapana dibakeng tse fapaneng tseo basebedisi ba yona ba phelang ho tsona (Thetso le Kolobe, 2021). Tsela eo Basotho ba mabalane ba buang ka yona e fapane le eo ba maloting ba buang ka yona, mme jwalokaha De Bortoli le Maroto (2008) ba bontsha, phapano ya se emelwang ke mebala e ka fapana ditsong esita le kahara setso se le seng.

Tshekatsheko ya ditaba

Ditaba tse karolong eo re sa tswa e feta di bontsha kamoo re buang le ho fetisa melaetsa e fapaneng ka tshebediso ya mantswe a mebala. Ha re sheba mebala ena botsho, bosweu le boputswa, re tla elellwa hore motho o sitwa ho ba le setshwantsho sa kelello sa mantswe a hlaloswang ha a takilwe ka mebala ena. Ha ho buuwa ka 'sebete se sesweu', mohlala, kelello ya motho e sitwa ho bona sebete se ka ba le mmala o jwalo. Ha motho a bua ka hlooho e putswa, matsatsing ana ho tla setshwantsho sa hlooho e tlotsitsweng ka boputswa kapa e lohilweng ka mmala o moputswa. Nnete ke hore, tseo ke meelelo e kahodimo empa ha se e tebileng ya se bolelwang ke mebala ena. Kahoo tshebediso ya mantswe a mebala e hlahela e ka maelana kapa dipolelo tse kubutileng moelelo. Sena re se elellwa haholo ka hore dipolelwana tsena di qala ka hlooho /ho-/ e tsebahalang ka ho qala maelana.

Ho latela kgopolo-taba ya Sapir-Whorf ha ho bonolo hore motho ya sa utlwisiseng puo e sebediswang a ka utlwisisa se bolelwang. Sena se latela hore ditaba tsena di ka se fetolelwe puong

e nngwe ka moelelo o tshwanang. Mohlala, re ke ke ra re, *blue head* kapa *white liver* ha re leka ho hlalosa ditaba tsena kaha ha ho ntho e jwalo Senyesemaneng. Sena se tiisa hore batho ba dipuo tse fapaneng ba sebedisa mantswe a mebala ka ditsela tse fapaneng ho latela meetlo le ditlwaelo tsa bona. Re boetse re bona ho fapana ha tshebediso ya mantswe a mebala kahare ho Sesotho ka bosona. Leha dipolelwana di supa ntho e tshwanang, di ka fapana ka meelelo ho latela tshebediso ya tsona maemong a fapaneng, kaha botoloki ba mebala bo fapana ho latela maemo le tikoloho eo e sebediswang ho yona.

Ha re lekola mehlala e fanweng, rea elellwa hore mmala o le mong o ka amahanngwa le meelelo e fetang bonngwe, moo moelelo o mong o ka hlalosang ntho e amohelehang kapa e ntle athe o mong o hlalosa ntho e sa amoheleheng kapa e sa thabiseng. Bosweu ke mmala o ratwang le ho amahanngwa le kgotso, kgotsofalo le bohlweki, empa Basotho ba boetse ba o amahanya le lefu le tshiamo. Mehlala e bontshang meelelo e sa amoheleheng ke e kang ho rwalwa thapo ya lesea le ho amahanngwa le mmala wa sebete ho bontsha tahlehelo ya balekane, e leng moo bo hlahelang e le sesosa sa lefu. Re boela re bona hape ha motho a hlaloswa e le monyollo kaha a le pelo e tshweu, e leng sebopeho se bapiswang le sa ntja. Ka ho tshwana le boputswa bo amahanngwa le ho se hlweke kapa ho ba ditshila le ho kolla ntsi hanong, e leng maemo a sa thabiseng.

Re elellwa meelelo e amohelehang ha boputswa bo amahanngwa le moriri kaha ke letshwao la tlhohonolofatso ka bophelo bo bolelele. Bohloohoputswa baa hlonepshwa le ho nkwa e le letlotlo kahare ho setjhaba. Leha ho se ho na le ho ritsa ho hoholo matsatsing ana moo metsofe e hlekefetswang ka ho amahanngwa le boloi ka lebaka la lefu la bolebadi le jeleng setsi, taba e ntse e le hore ba lokela ho baballwa le ho hlomphuwa.

Mantswe a mebala, jwalokaha re bone, ha a hlalose feela kamoo dintho tse kang diaparo, dimela le difolakga di shebahalang kateng, empa a boetse a ka hlalosa boikutlo, maemo le dietsahala. Tshebediso ya mantswe a mebala e susumetswa haholo ke puo le moetlo. Jwalokaha Thetso le Kolobe (2021) ba bontsha, kutlwisiso ya se bolelwang ke dipolelo tse kubutileng moelelo e hloka tsebo, eseng feela ya puo ya Sesotho, empa le ya moetlo wa Sesotho. Sena se tiisa hore puo eo batho ba e sebedisang e na le tshusumetso e kgolo mokgweng wa bona wa ho tadima bophelo, mme le meetlo e na le tshusumetso mokgweng oo mantswe a mebala a sebediswang ka wona jwalokaha re bona Sesothong. Ke ho bolela hore, ha motho a ka sheba ditaba tsa bophelo a sebedisa puo e fapaneng, le botoloki ba hae ba ditaba bo tla fapana.

Ha re sheba mehlala ya tshebediso ya mantswe a mebala e hlahlojwang, re elellwa hore dintho tseo batho ba di bonang, di fuwa moelelo ke mantswe ao ba a sebedisang. Kgetho ya batho ya mantswe e laolwa ke kamoo ba tadimang ditaba kateng. Sena se tiisa taba ya hore moelelo wa lentswe ha o sebopehong sa lona empa o tshebedisong ya lona puong (Biletzki le Matar 2021). Ke kahoo lentswe le le leng le ka amahanngwang le meelelo e fapaneng maemong a fapaneng a tshebediso ya lona. Jwalokaha kgopolotaba ya Sapir-Whorf e bontsha, batho ba ditso tse fapaneng ba toloka mantswe a mebala ka ditsela tse fapaneng kaha ba susumetswa ke mekgwa le ditlwaelo tsa bona. Mehlala e fanweng e ke ke ya bolela ntho e tshwanang ha e ka fetolelwa dipuong tse ding kaha e fupere tjhadimo ya Basotho ya ditaba. Tsebo ya mebala e hlaloswang e ke ke ya thusa kutlwisisong ya meelelo e jerweng ke dipolelo, mme motho a ke ke a ba le setshwantsho sa kelello ka seo a tsebang se bolelwa ke mantswe ao a mebala kaha botoloki ba ona bo fapane le seo a se bolelang.

Phethelo

Boithuto bona bo ne bo sheba tshebediso le botoloki ba setso ba mebala e meraro e leng botsho, bosweu le boputswa, ka sepheo sa ho utlwisisa seo e se bolelang maemong a fapaneng a tshebediso Sesothong. Dipolelo tse hlahlobilweng di bontsha hore mmala o le mong o ka amahanngwa le meelelo e fetang bonngwe, mme ka dinako tse ding meelelo e ka ba e amohelehang kapa e hlalosang dintho tse thabisang, athe e meng e ka ba e sa amoheleheng kapa e hlalosang dintho tse sa thabiseng. Sena se latela hore moelelo wa lentswe ke tshebediso ya lona ho fapana le sebopeho sa lona. Mantswe a mebala a ka amahanngwa le dintho tse tshwanang dinaheng tse fapaneng empa botoloki ba ona ba setso ho latela tshebediso bo a fapana, hobane puo eo batho ba e buang e na le kgahlamelo mokgweng wa bona wa ho tadima ditaba. Boithuto bona ha bo tlatsetse feela

ho thutapuo empa bo boetse bo eketsa tsebo kutlwisisong ya boithuto ba meetlo ya ditjhaba tse fapaneng. Bo tiisa hore ha ho kamoo puo e ka arohanngwang le basebedisi ba yona, kaha lefatshe la bona le bophelo ba bona di boptjwa ke mantswe ao ba a sebedisang.

Boithuto bona bo entswe feela ka mebala e meraro, mme ha bo a sheba hore na puo ya Sesotho e sebedisa mebala e mekae ka kakaretso. Kgothaletso ke hore ho etswe boithuto ho anela mebala ka kakaretso e sebediswang Sesothong ho utlwisisa Basotho le bosotho ka botebo.

English summary

The article examines the meanings associated with the colour words black, white and blue in Sesotho. The observation is that there is a cross-linguistic difference in colour interpretation. The article seeks to understand the meanings associated with the three selected colours in Sesotho through the analysis of sentences collected from speakers' casual conversations and written texts. Through purposive sampling, we selected sentences comprising the three colour words and analysed them to understand their meanings in different contexts of use. While what the colours symbolise in Sesotho can be similar to other languages, their cultural interpretations differ, as the linguistic relativity hypothesis claims. According to the hypothesis, people's language influences their thinking and behaviour. As a result, people from different linguistic communities differ in their perceptions of life.

The differences are observable in different cultures and also in one culture, hence more than one interpretation of a colour word. One colour can be associated with multiple meanings which trigger negative or positive emotions. The meanings associated with the colours are culturally bound as they are not transferrable to other languages with the same meaning; for example, Sesotho has an expression *sebete se sesweu*, translated to 'the white liver' in English. The expression refers to someone who loses spouses through death, and this is associated with instances surrounding one's birth. The expression 'to be blue/grey' *ho ba moputswa*, relates to poverty, dirt or being broke (slang). The expressions cannot relate to any other language with the same connotations. The observation, therefore, is that what a colour symbolises may be similar across linguistic communities, but the use of colour words and their interpretation differs.

This study is premised on sociolinguistics because it studies colour words in the Sesotho-speaking community. The reviewed literature demonstrates that studies on colour meanings are limited in African languages. Therefore, the study contributes to knowledge in this field. The study reveals that knowledge of colour words and their denotative meanings should be coupled with an understanding of the people's culture because colour words can be associated with more than one connotative meaning. In this context, understanding the connotative meanings associated with the selected colour words requires knowledge of the Sesotho culture; for instance, the colour blue or grey is associated with age, dirt and poverty when used to describe hair, appearance or a person (*malome* 'uncle'). The colour word *sweu* 'white' has various connotative senses such as greed, mourning, cleanliness and misfortune. It can be used to modify behaviour, clothing, actions and people. With the colour word black, the interpretations portray mourning, misfortune, witchcraft and a lack of appetite. The examples demonstrate positive and negative connotations assigned to each colour word in different contexts.

Based on the findings, a person who needs to gain knowledge of Sesotho norms and customs could find the interpretations peculiar and would need help detecting the connotative meanings of the words. An attempt to translate the expressions into other languages may result in ludicrous expression or a loss of the connotative senses associated with such words.

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