SESOTHO RIDDLES IN THE FOURTH INDUSTRIAL REVOLUTION: DYNAMISM, DEVELOPMENT AND DIGITISATION

by

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DECLARATION

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Development and Digitisation

I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

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Matsie Cassandra Ntsana Mokuoane

DEDICATION

- I, Ms Matsie Cassandra Ntsana Mokuoane, dedicate this work to the following people who were exceptional and beyond any doubt instrumental in encouraging me on this educational journey:
 - My father and mother Mr Lisa Phehello and Mrs Matseliso Tlalane Mokuoane who paved the way to this educational milestone/achievement. My parents, ha ho mantswe lefatsheng a ka hlalosang kgahleho, kgathallo le kgothalletso eo ke e fumaneng ho lona nakong ya leeto lena la thuto. La nkgudisetsa ngwana le sa tletlebe ha ke ntse ke sebetsa ke bala, ke lelera ke botsa Basotho dipotso. Pelo tsa lona ke ditupula tse bonojana ... ke le rolela kuoane Mokuoane le Mmamokuoane!
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ABSTRACT

This study investigated the status quo of Sesotho riddles in the Fourth Industrial Revolution. The researcher realised that the practice of riddling among Basotho was not as popular compared to when she was growing up. It is imperative that riddling, as part of Sesotho discourse and, given the current technological development in digital communication, be preserved. The researcher attempted to collect and classify the riddles into pre-modern, modern and the Fourth Industrial Revolution riddles (FIR). Basotho's perception on riddles and their value were questioned to determine if and why the riddling practice is not as popular as before. The dynamism of riddles as a genre, was also interrogated to assess if new Fourth Industrial Revolution riddles are being coined by millennial Basotho or not.

Research was conducted in the towns of Sebokeng in Gauteng Province; Qwaqwa, Ficksburg, Welkom in the Free State Province and Malealea village in Lesotho. The qualitative research method of non-probability sampling techniques were applied to identify research participants for the data generation of the study.

The Analytic Comparison method was used to analyse and make inferences from the collected data. The researcher looked at commonalities from the participants by applying the method of agreement. The method of difference contrasted the participants' inputs on research questions posed. The results revealed Basotho's thoughts, feelings, attitudes, beliefs, values and perceptions of Sesotho riddles in the Fourth Industrial Revolution. The Critical Discourse Analysis theory was used to analyse the societal power relations that impact negatively on Sesotho riddling. The Ethnography of Communication confirmed that Basotho are coining new riddles that contextualise them in this Fourth Industrial Revolution.

This study considered the ways of incorporating Sesotho riddles in Basotho's everyday life, especially at home and school – not just being played during Heritage month. It also weighed the possibilities of ensuring that this important practice is preserved for future generations by creating an online gaming application accessible to technocratic Basotho.

Repopularising riddles among all Basotho age groups will ensure that the generational gap is bridged, leading the way to more tribal linguistic and cultural teaching and sharing of Sesotho-centrism.

Keywords:

African literature, classification, computer games, culture, digitisation, formula, games, heritage, Indigenous knowledge systems, norms, oral literature, riddle, values.

KGUTSUFATSO/ ABSTRAKTE

Phuputso ena e ne e batlisisa maemo a jwale a dilotho tsa Sesotho nakong ena ya Kabo ya Bone ya Mesebetsi. Mofuputsi o elelletswe hore papadi ya dilotho ha e sa tumme jwalo ka nakong eo a ntseng a hola. Ho bohlokwa hore dilotho tsa Sesotho di bonahale marangranng mme di bolokwe hoba ke karolo ya puo ya Sesotho mme di kenyelletswe diphetohong tsa thekenoloji ka ho etswa dijithale. Mofuputsi o lekile ho bokelletsa le ho hlophisa dilotho ka mefuta ya i) nakong tsa kgale, ii) nakong e mahareng (modern) le iii) tsa Kabo ya Bone ya Mesebetsi. Phuputso e ne e fuputsa hore na Basotho ba nahana eng ka dilotho le hore boleng ba tsona ho bona ke bofe. Dikarabo di hlaloseditse mofuputsi mabaka a etsang hore senannapo se se tume matsatsing a jwale. Mofuputsi o sekasekile ho fetofetoha ha dilotho e le mofuta wa sengolwa sa boholoholo le hona ho lekola hore Basotho ba qapa dilotho tsa Kabo ya Bone ya Mesebetsi kapa tjhe.

Phuputso e thakgotswe Sebokeng, profensing ya Gauteng ya ya Qwaqwa, Ficksburg le Welkom, profensing ya Freistata mme ya phethelwa Malealea, Lesotho. Hwa sebediswa mokgwa wa khwalitheithife ka tsela ya non-probability techniques ho hlwaya bankakarolo ba phuputso hore e kgone ho jenereita datha bakeng sa patlisiso.

Mokgwa wa Analytic Comparison o sebedisitswe ho manolla le ho etsa diqeto ka datha e bokelleditsweng. Mofuputsi a sheba dintlha tse tshwanang tse tswang ho bankakarolo ka ho sebedisa mokgwa ona. Hwa boelwa hwa sebediswa mokgwa wa dintlha tse fapaneng ho bapisa dikarabo tse sa tshwaneng tse neng di botswa bankakarolo. Sephetho se utullotse menahano, maikutlo, ditumelo, boitshwaro, boleng le ditjhebeho tsa Basotho ka dilotho tsa Sesotho nakong ena ya Kabo ya Bone ya Mesebetsi. Theori ya Critical Discourse Analysis e manollotswe ho pepesa dikamano tsa matla tse ipatileng setjhabeng mme di beha papadi ya dilotho ka mosing. Ha theori ya Ethnography of Communication yona e manollotswe ho toboketsa hore ka nnete Basotho ba qapa dilotho tse ntjha tse setletseng ho Kabo ya Bone ya Mesebetsi.

Phuputso ena e file mofuputsi ditsela tsa ho kenyelletsa dilotho tsa Sesotho maphelong a letsatsi ka leng ho Basotho, haholoholo lapeng le sekolong – e seng feela ka kgwedi ya Botjhaba. Hape mofuputsi o nahanne ka botebo menyetla ya ho netefatsa hore papadi ena e bohlokwa e bolokelwe meloko e tlang ka tsela ya ho sibolla Epo (Appplication) marangranng eo Basotho ba thekenoloji ba ka e fihlellang. Qetellong, mofuputsi o tshepa hore Epo ena ya papadi ya dilotho e ka hopotsa le ho tumisa dilotho hape ho Basotho ba dilemo tse fapaneng, ho netefatsa hore sekgeo se teng pakeng tsa meloko se a fela. Ka sena, puisano le nehelano tsa thuto le setso tsa Sesotho le Bosotho ho Basotho di tla phethahala.

Mantswe a sehlooho:

Neanotaba ya Afrika, tlhophiso, papadi ya khompyutha, setso, dijithaezeishene, fomulara, dipapadi, letlotlo, tsamaiso ya tsebo ya setso (IKS), ditlwaelo, neanotaba, selotho, boleng.

TABLE OF CONTENTS

Pag	e
DECLARATION	ii
DEDICATION iii	
ACKNOWLEDGEMENTi	v
ABSTRACT v	
TABLE OF CONTENTSi	X
CHAPTER 1: ORIENTATION OF THE STUDY	1
1.0 INTRODUCTION	1
1.1 BACKGROUND	1
1.2 PROBLEM STATEMENT	2
1.3 RESEARCH QUESTIONS	2
1.4 AIM AND OBJECTIVES	3
1.4.1 Aim3	
1.4.2 Objectives	3
1.5 JUSTIFICATION OF THE STUDY	_
1.6 SIGNIFICANCE OF THE STUDY	4
1.7 DEFINITION OF TERMS	5
1.8 LITERATURE REVIEW	8
1.8.1 The form of the riddle1	1
1.8.2 Content of riddles1	
1.8.3 Purpose of riddles1	4
1.9 THEORETICAL FRAMEWORK1	5
1.9.1 Critical Discourse Analysis1	
1.9.2 Ethnography of Communication2	: 0
1.10 RESEARCH METHODOLOGY AND DESIGN2	:3
1.10.1 Methodology2	:3
1.10.2 Research design2	4
1.10.2.1 Population2	4
1.10.2.2 Sampling2	4
1.10.2.3 Data collection methods: interviews, field notes and focus groups2	:6
1.11 DATA ANALYSIS AND INTERPRETATION2	
1.11.1 Method of Agreement3	0
1.11.2 Method of Difference3	0
1.12 ETHICAL ISSUES: ETHICAL CERTIFICATE, ANONYMITY, CONFIDENTIALITY AND	2

1.12.1 Ethical certificate	32
1.12.2 Anonymity	32
1.12.3 Confidentiality	32
1.12.4 Informed consent	32
1.13 SUMMARY OF CHAPTERS	33
CHAPTER 2: LITERATURE REVIEW	35
2.0 INTRODUCTION	35
2.1 ORAL LITERATURE AND AFRICAN KNOWLEDGE	36
2.1.1 Riddles as an art form/ genre of Folklore	38
2.1.2 The origin of riddles	40
2.1.3 The formula of riddles	44
2.1.3.1 The sequent	46
2.1.3.2 The ante sequent	50
2.1.4 The performance of riddles	52
2.1.5 The function of riddles	54
2.1.6 The structure of riddles	58
2.1.7 The technique/ meaning in riddles	66
2.1.8 The content and classification of riddles	67
2.1.9 The social environment of riddles	70
2.1.10 The impact of the change in the African family structure	73
2.2 CONCLUSION	74
CHAPTER 3: THEORETICAL FRAMEWORK	75
3.0 INTRODUCTION	75
3.1 A THEORETICAL FRAMEWORK DEFINED	75
3.2 THE CRITICAL DISCOURSE ANALYSIS THEORY	78
3.2.1 The origins of the Critical Discourse Analysis theory	78
3.2.2 The proponents of Critical Discourse Analysis	80
3.2.2.1 Critical Discourse Analysis and politics	81
3.2.2.2 Critical Discourse Analysis and racism/ discrimination	83
3.2.2.3 Critical Discourse Analysis and socio-cultural aspects	85
3.2.3 The critics of the Critical Discourse Analysis theory	95
3.3 THE ETHNOGRAPHY OF COMMUNICATION APPROACH	104
3.3.1 The origins of the Ethnography of Communication approach	104
3.3.2 The proponents of the Ethnography of Communication approach	105
3.3.2.1 The speech community	107
3.3.2.2 The communicative competence	108

3.3.3 The critics of the Ethnography of Communication approach	113
3.3.4 The application of Ethnology of Communication approach	114
3.4 CONCLUSION	115
CHAPTER 4: RESEARCH METHODOLOGY	117
4.0 INTRODUCTION	117
4.1 DEFINITION OF RESEARCH METHODOLOGY	117
4.2 RESEARCH METHODS	118
4.2.1 Qualitative research	119
4.2.2 Quantitative research	120
4.3 RESEARCH DESIGN	121
4.3.1 Population	122
4.3.2 Sample 122	
4.3.2.1 Probability sampling	123
4.3.2.2 Non-probability sampling	123
4.4 RESEARCH SETTING	127
4.5 SIZE OF DATA	127
4.6 DATA COLLECTION METHODS	128
4.6.1 Interviews	129
4.6.1.1 Structured interviews	130
4.6.1.2 Unstructured interviews	130
4.6.1.3 Semi-structured interviews	131
4.6.2 Focus group interviews	137
4.6.3 Field notes	140
4.6.3.1 Observations	140
4.6.3.2 Note taking	142
4.6.3.3 Audio or video recordings	143
4.6.4 Document analysis	143
4.7 ETHICAL CONSIDERATIONS	144
4.8 CONCLUSION	146
CHAPTER 5: DATA PRESENTATION, ANALYSIS AND FINDINGS	147
5.0 INTRODUCTION	147
5.1 DATA DESCRIPTION	148
5.2 DATA ANALYSIS PROCESS	149
5.3 ANALYTICAL COMPARISON	150
5.3.1 Method of Agreement	151
5.3.2 Method of Difference	151

5.4 CLASSIFICATION OF THEMES IDENTIFIED	152
5.4.1 The definition of a riddle by Basotho	153
5.4.2 Basotho's knowledge of the riddling formula	154
5.4.3 Basotho's knowledge of the next step when riddling is gridlocked	155
5.4.4 Technology infringement in the Sesotho family riddling practices	156
5.4.5 The responsibility of sharing riddles among Basotho generations	157
5.4.6 The perception of Sesotho riddles among Basotho	158
5.4.7 The teaching of Sesotho riddles in school before 1994	159
5.4.8 The role of riddles in developing the young pre and primary scholar minds	160
5.4.9 Using riddles practically in teaching life orientation subject at secondary school	ol161
5.4.10 Riddles as a genre of folklore at university level	162
5.4.11 The availability of resources on Sesotho riddles	164
5.4.12 The memory of Basotho on Sesotho riddles collected during the riddling sess	ions
5.4.13 The use of dysphemism in Sesotho riddles	166
5.4.14 The incorporation of Sesotho riddles in the music industry	167
5.4.15 Teaching Sesotho riddles on radio and television programmes to preserve the 168	genre
5.4.16 The dynamism of Sesotho riddles in the representations of the Fourth Industr Revolution	
5.4.17 Encouraging the Fourth Industrial Revolution Basotho to riddle again	171
5.4.18 Stakeholders needed to change the status quo of collecting, preserving and repopularising Sesotho riddles through digitisation	173
5.5 CONCLUSION	175
CHAPTER 6: INTERPRETATION OF FINDINGS	176
6.0 INTRODUCTION	176
6.1 FINDINGS	179
6.1.1 The riddle game defined	179
6.1.2 The game formula as part of game initiation	180
6.1.3 The strategy of bypassing the game gridlock	180
6.1.4 The lack of value accredited to riddles as a teaching and recreational tool	181
6.1.5 The relegation of taking responsibility for riddling by Basotho	182
6.1.6 The perception of riddles as ancient and not a relevant cultural game	183
6.1.7 The home or school place for Sesotho riddles among Basotho	183
6.1.8 Riddles as a Department of Basic Education teaching and learning tool	187
6.1.9 The benefits of including folklore in teaching life orientation in secondary scho	ol188
6.1.10 The application of folklore in the Department of Higher Education and Training curriculum to understand and solve societal problems	

6.1.11 The lack of Sesotho riddles resources	190
6.1.12 The unharnessed memory of Basotho as a riddle resource	.191
6.1.13 Sesotho is not a vulgar language	.192
6.1.14 The lack of riddles in Sesotho music lyrics	.193
6.1.15 The lack of teaching Sesotho riddles on radio and television programmes	.193
6.1.16 The lack of the Fourth Industrial Revolution Sesotho riddles	.194
6.1.17 Basotho's discord in re-awakening the riddling culture	.195
6.1.18 Disarming the socio-economic political forces against Sesotho riddling	.196
6.1.18.1 Adults vs children	.197
6.1.18.2 Men vs women	.197
6.1.18.3 Basotho (The family, traditional chiefs, the church, <i>Mara a</i> Basotho) vs PANSALB, SABC, Departments of Basic Eduction, Higher Education and Training; and of Arts Culture	
6.2 CONCLUSION	.200
CHAPTER 7: OVERVIEW OF THE RESEARCH, CONCLUSION AND RECOMMENDATION 201	IS
7.0 INTRODUCTION	.201
7.1 BACKGROUND OF THE STUDY AND RESEARCH PROBLEM	
7.2 LITERATURE REVIEW	.202
7.3 THEORETICAL FRAMEWORK	.202
7.3.1 Critical Discourse Analysis	.203
7.3.2 The Ethnography of Communication	.204
7.4 RESEARCH METHODOLOGY	.204
7.5 DATA PRESENTATION AND ANALYSIS	.206
7.6 INTERPRETATION OF RESEARCH FINDINGS	.206
7.7 CONTRIBUTION OF THE RESEARCH STUDY	.208
7.8 LIMITATIONS OF RESEARCH STUDY	209
7.9 RECOMMENDATIONS	.210
7.10 CONCLUSION	.211
REFERENCES	.213
ANNEXURES 223	
ANNEXURE A: ADMINISTRATIVE DOCUMENTS	.223
ANNEYLIRE C: COLLECTED SESOTHO RIDDLES	1

CHAPTER 1: ORIENTATION OF THE STUDY

1.0 INTRODUCTION

Riddling is a pastime activity that was intended to raise Basotho children's awareness of nature, the environment and their part in the world around them. Riddles taught children several things: their indigenous language (vocabulary), and how to pay attention (awareness). They also helped children to develop their memory (retention skills) and to develop logic (analytical skills). The practice of riddling has lost popularity as other technologically advanced forms of entertainment have been introduced. However, riddles continue to exist and as time goes on, new riddles are created, although today they are not as common as they were in the past. New riddles contain new images, implying that when the material object disappears, so does the lexical item. At the same time, new objects are introduced by technology.

1.1 BACKGROUND

Many old Sesotho riddles form part of Sesotho folklore. These riddles are a rich source of Sesotho lexical terms that bear testimony to the timeline of language development. As part of language growth, Sesotho riddles coined in the Fourth Industrial Revolution ought to reflect terminology derived from the use of technological equipment or devices in everyday use. Riddles coined in this millennium show the dynamic nature of language, ensuring that it evolves at an appropriate rate to keep abreast of technological advancement, and encourages Basotho speakers to use Sesotho by popularising Sesotho riddling. By creating an accessible platform where Basotho can read and take part in riddling in a computer game on laptops and smartphones, the researcher hopes that Sesotho riddles will once again become popular and relevant in this Fourth Industrial Revolution.

1.2 PROBLEM STATEMENT

The coining of new riddles indicates that they are dynamic and should form part of folklore. The 1990's catapulted indigenous urban and, to a lesser extent, rural South African families into televised entertainment, which was soon followed by the digital wave of the internet and smart cellular phones as yet another addition to recreation and entertainment. In South Africa, Basotho families no longer riddled as enthusiastically as before as some believed that riddles were no longer relevant or that their value as an educational and entertainment practice belonged to the past. A challenge has arisen from the fact that riddles have been coined in recent times, but they have not been documented. The researcher believes that these should be recorded, together with those known to older generations, to ensure the continuation and use of Sesotho riddles in the future. This will also promote, resuscitate or re-energise the practice of riddling which is an important aspect of the language, culture and identity of the Basotho.

1.3 RESEARCH QUESTIONS

- How can a digital riddling platform be created for Sesotho?
- What ways can be used to create new riddles from different age groups among Basotho in different areas?
- What is the basis for the creation of riddles among Basotho?
- What can be done to create awareness of the importance of riddles among Basotho in order to determine the effect of technological advancement on the dynamism of the Sesotho language?
- What strategies can be used to digitise Sesotho riddles to ensure open accessibility to riddling for millennial Basotho?
- What can be done to bridge the generational divide from pre-modern, modern and Fourth Industrial Revolution so as to create access to Sesotho riddles from different eras?

1.4 AIM AND OBJECTIVES

1.4.1 Aim

The study aims to define African knowledge as a departure point, to apply African knowledge in education and to cement African knowledge in the current canon of literature through riddling.

1.4.2 Objectives

- To create a digital riddling platform for Sesotho.
- To collect newly coined riddles from different age groups among Basotho living in various areas.
- To explore the basis of the creation of these riddles.
- To create awareness of the importance of riddles among the Basotho and to determine the effect of technological advancement on the dynamism of the Sesotho language.
- To digitise Sesotho riddles and ensure open accessibility to riddling for millennial Basotho.
- To bridge the generational riddling divide, from pre-modern, modern and the Fourth Industrial Revolution, by creating a single platform from which to access Sesotho riddles from different eras.

1.5 JUSTIFICATION OF THE STUDY

Riddling is a pastime that was aimed at teaching children an awareness of nature and the environment and of their part of the world around them. Children learnt vocabulary and analytical skills from participating in riddles, as adult family members participated in this activity too. The practice has lost popularity as other forms of entertainment have been introduced. It is also envisaged that by creating a technological digital gaming application

for Sesotho riddling, the riddling practices could be delivered directly to the recreational time zone of those Basotho who own smart phones, tablets and computers. This would allow both children and adults to learn new riddles and to refresh their knowledge of old ones they may have forgotten, with as little effort as if they were reading a book. The researcher will attempt to collect and classify the riddles into three time periods: premodern, modern and the Fourth Industrial Revolution riddles. Basotho will have Sesotho riddles literally at their fingertips, to entertain and share Sesotho cultural knowledge with their fellow Basotho!

1.6 SIGNIFICANCE OF THE STUDY

Riddling is an integral aspect of the Sesotho language and cultural practice; it is an identity marker for the Basotho. Riddling is part of their discourse and, given the current technological development in digital communication (facebook, WhatsApp, twitter, etc.) it is imperative that Sesotho riddling should not be left behind but should become part of the digital communication landscape. This could be achieved by developing specific terminology when coining new riddles and educating Sesotho speakers through digital applications (computer games), especially the younger generations.

This study is intended to have a ripple effect in the education field, by making an impact on the Departments of Basic Education and Higher Education and Training by augmenting the curriculum (the analysed riddle data could be used in schools, across grades, for the purpose of teaching Sesotho mother-tongue speakers). It is hoped that the study will contribute to the body of scholarly works that can be accessed by tertiary students. The communities involved in the data collection will be used as pilot sites for the Sesotho riddles computer game that will be developed after the study.

African indigenous languages and culture have an untapped potential to create jobs and alleviate poverty; this study will attempt to add to job creation by developing a riddling gaming application in Sesotho, which will hopefully be replicated to include Sesotho dialects that are spoken across the Southern Africa region (Lesotho, Zambia, Botswana,

Swaziland and the Caprivi Strip in Namibia). It is hoped that other African indigenous languages will also use this study to develop their own language versions of the application.

1.7 DEFINITION OF TERMS

African knowledge

African knowledge can be described as the ways Africans encode, package, preserve and share information and wisdom and pass it on to future generations. This is inclusive of various knowledge and information systems in Africa and the Diaspora (Kunnie & Goduka, 2006). According to Sefa Dei (2000:114) it is "Knowledge that is based on cognitive understandings and interpretations of the social, physical and spiritual worlds. It includes concepts, beliefs and perceptions, and experiences of local peoples and their natural and human-built environments".

Classification

Classification refers to things that are arranged according to some systematic placement, e.g., type, colour, etc. (Sinclair, 2004). It may also denote anumber of persons or things ranked together (Sinclair, 2000). Similarly, Morris (2012:39) avers that classification is the arrangement of things or concepts into categories, organised by common characteristics. It is the activity in which objects, concepts and relations are assigned categories: linguistic, mental and other cultural mechanisms by which this is achieved (Barnard & Spencer, 1996:103).

Computer game

Computer games refer to various games, recorded for use on computer that are played by manipulating keys, mouse or joystick in response to graphics on the computer screen (Sinclair, 2004).

Culture

Culture in a complex definition includes beliefs, arts, skills, moralities, laws, traditions and behaviours that an individual, as a member of a society, gets from his own society (Spencer-Oatey, 2012). In multitudinous ways in cultural studies culture is a whole way of life, as a language, as constituted by representation, as a tool, as practices, as artefacts, as spatial arrangements, as power, as high or low, as mass and as popular (Barker, 2004:44).

Digitisation

Digitisation is the process of transcribing data into a digital form for processing by a computer (Kavanagh, 2009).

Formula

A formula is a prescribed set of words and actions inserted at a specific time during a performance, i.e. at the beginning, within and at the end. Any of the short fixed forms may serve as formula, i.e. the proverb, riddle, etc. (Sunkuli & Miruka, 1990). An established set of words as used in religious ceremonies, legal proceedings, etc. is also referred to as a formula (Sinclair, 2004).

Game(s)

A manner of passing the time or of being amused (Sinclair, 2004) is called a game. A game is a situation that involves two or more players where each player has an opposing interest to win the game (Morris, 2012:197).

Heritage

Heritage refers to property that is or may be inherited from the past or handed down by tradition (Kavanagh, 2009).

Indigenous Knowledge System (IKS)

Indigenous knowledge system describes knowledge based on the natural environment and human practices for human sustainable development (Emeagwali & Shizha, 2016).

Norms

Norms are the rules that govern social behaviour and that are enforced by positive or negative sanctions (i.e., rewards and punishment). They are the embodiment of values (Scott, 2014:519). Furthermore, norms are the accepted standard of behaviour within a group; a person following norms acts in accordance with the implicit guidelines for what is expected from the rest of the society (Morris, 2012:182).

Oral literature

Many scholars use terms such as orature, folklore, oral literature, verbal art or traditional literature to refer to literature delivered by word of mouth (Okpewho, 1992). The body of knowledge, traditions, customs, habits, beliefs and practices and the oral literature of a community are handed down through generations. They pertain to the social, material and oral culture of a community (Sunkuli & Miruka, 1990).

Folklore is the material that is passed on by tradition, either by word of mouth or by custom and practice. It may be folksongs, folktales, riddles, proverbs, or other materials preserved in words (Kgobe & Moropa, 2001). Folklore encompasses the beliefs, traditions and customs passed on usually orally within a culture. Folklore may be expressed in various ways, for example in proverbs, songs, and rhymes (Morris, 2012:97). Folklore is a term that embraces the examination of traditional knowledge, customs, oral and artistic traditions among any community united by some common factor, such as ethnic identity, language, etc. (Seymour-Smith, 1986:120).

Riddle

Riddles are a test of wit, in which one member quizzes another or others by providing them with an obscure yet accurate clue in the form of a description of the intended object with a view to getting them to guess and puzzle it out (Guma, 1993:39). A riddle is a verbal puzzle in which a statement is posed in a challenge and another statement is offered in response either to the hidden meaning or the form of the challenge (Okpewho, 1992).

A riddle is in essence an expression containing a puzzle to be solved by the respondents. Presented metaphorically, the respondent is required to find out and state what is meant in literal terms. A riddle consists of an introductory formula, the problem and a solution. Mainly performed by children, riddling requires at least two people – the challenger and the respondent (Sunkuli & Miruka, 1990).

Values

Values refer to the moral principles or accepted standards of a person or group (Sinclair, 2004). These are ethical principles and ideal statements of what should be, rather than what is (Scott, 2014:787).

1.8 LITERATURE REVIEW

A literature review involves reading books, scholarly articles and other sources that are relevant to the research study, thereby laying the foundation for the researcher. Flick (2006:55–59) argues that the review provides a grounding for the researcher's argument by confirming or disputing the findings. The literature review provides a description of the studies conducted, summaries of findings and the critique of work done by those in the field. This reading of the available literature places the research study in context, based on the research that has been conducted already, thereby identifying the gap the study will fill (Fink, 2014) and allows the researcher to refine the research problem and questions (Flick, 2006).

"Oral literature is explained as literature dependent on a performer who verbalises it in his own words on a particular occasion and this cements the literature as oral by the virtue of its oral conception and direct delivery" (Finnegan, 1970:2). Folklore is the lore of people that is transferred from parent or grandparent to child or grandchild, and this lore must be packaged for easier transmission – in this regard, the proverb and riddle have staying power and do not become obsolete. Their forceful compression of form guarantees them a peculiar grasp on the popular imagination and therefore preserves them for future generations. All folklore features riddles, encompassing natural phenomena, life and the foundations that surround them.

"Riddles, being closely related to proverbs, are expressed briefly and succinctly. They involve the deciphering of meaning, sound, rhythm or tone" (Finnegan, 1970:426).

"Folklore, of which riddles form part, plays an important part in maintaining social conformity based on accepted conduct. In order to curb deviant behaviour, a song of allusion, a folktale, a riddle or a proverb may be employed to indicate disapproval" (Dundes, 1965:294) and educate the speech community.

According to Leach and Fried (1972:941), the recording of riddles is an ancient practice as there is evidence of riddles among the early Hellenic, Semitic and Vedic cultures, demonstrating metaphorical allusions of natural objects (Leach & Fried, 1972:398–341). In support of their argument, Leach and Fried (1972) argue that the oldest forms of written riddles are found in old Babylonian school texts, the *Book of Riddles* mentioned by Laneham around 1575, *The Booke [sic] of Meery [sic] Riddles* around the 17th century, the 14th chapter of the *Book of Judges* in the *Old Testament* and the *New Riddle-book* (1829) published by Malon Day in New York.

The clues to the origins of riddles can be investigated through their association with proverbs (Cole-Beuchat, 1957:137), but this is complicated by the following:

- Fewer riddles than proverbs have been recorded;
- Few or no riddles are related to folktales and this diminishes the possibility of tracing their origin;
- Riddles are the result of wit and deliberate invention; as a result, they vary in form across language speakers.

A different view on this lack of records of riddles is offered by Finnegan, but she agrees on the link between the origins of proverbs and riddles:

In Africa, riddles are common and have been extensively collected. They are often very closely related to proverbs. Like proverbs, they are expressed briefly and concisely; they involve analogy, whether of meaning, sound, rhythm, or tone; and the two forms are sometimes even combined in the 'proverb-riddle' (Finnegan, 2012:413).

Riddles are placed in the same category as myths, fables, folktales and proverbs. They are one of the initial and most prevalent types of formulated thought (Leach & Fried, 1972:938). They are regarded as a priority in folklore as they are indeed metaphors resulting from the application of the mental processes of associating and comparing and the perception of what is similar and what is different.

Okpewho (1992), Kgobe and Moropa (2001) and Kaivola-Bregenhøj (2018), have analysed riddles in literature, investigating the various types, themes and humour, their content, function and their linguistic properties. Chokoe (1998) investigated Northern Sotho riddles paying attention to the human life stages, from birth to death.

Sesotho riddles in particular have been researched by Guma (1993) in respect of their content, characteristic features, classification, values and riddles that were new coinages in the 1980's to 1990's. Motebele (1997) conducted her study on Sesotho proverbs and riddles focusing on imagery.

The researcher has identified a gap in Sesotho riddles that has not been addressed yet. Guma (1993) and Motebele (1997)'s work will lay the foundation for the researcher's study. The focus will be on the new Sesotho riddles coined in this current millennium and on analysing the terminology used in those riddles. The researcher will then ultimately create a gaming application for all collected and recorded Sesotho riddles from all research studies.

The communicative aspect of riddles is contained in the terminology or the words used in the sequent. Riddles contain hidden meanings that require the respondent to apply his or her mind to working out the answer. Okpewho (1992:239) defines a riddle as a verbal puzzle in which a statement is made in a challenge and another statement is offered in response, either to the hidden meaning or in the form of a challenge.

Riddling practice takes place in a social context in terms of time and place, of participants and of fulfilling both educational and recreational roles (Dundes, 1965:280). Dundes (1965:294) argues that riddles have the purpose of sharpening the wits of young children.

The researcher supports the notion that in order to decipher the meaning of Sesotho riddles, one must be a native speaker of Sesotho, familiar with the terminology or way of life of its speakers. The meaning of the riddle is hidden in the imagery, not in the literal meaning of the words. This can be very misleading.

1.8.1 The form of the riddle

Riddling is a word game in which elements of intellectual exercise and verbal skill are combined to varying degrees to match an answer to a question or to match a semantic fit to the hidden meaning (Kgobe & Moropa, 2001:159).

The formulation of the noun 'riddle' can be analysed to reveal its intention, according to Leach and Fried (1972:939), taking its origins from English, German and Greek.

Language	Noun	Verb	Meaning
English	Riddle	rede (old English ræden)	
German	rät(h)sel	rat(h)en	to give advice
Greek	Ainigma	Aineo	

These authors argue that the Latin ænigma, French énigme and English enigma are derived from the Greek original and the meaning is still retained today.

The South African Black languages all have riddles and they are called as follows in the singular: isiNdebele – *isirarejo*, isiZulu – *isiphicaphicawano*, Northern Sotho – *thai*, Xitsonga – *xitekatekisani*, Tshivenda – *thai*, Setswana – *thamalakwane*, isiXhosa – *iqhina* and Siswati – *siphicwaphicwano* (Saule et al., 2012:37).

The Sesotho word for riddle is *selotho* (noun) and to riddle is *ho lotha*. The verb *lotha* means to puzzle or deceive or to hide the truth (Paroz, 1961:282).

The formula of presenting riddles has a question and answer format. Cole-Beuchat (1957:137) asserts that African riddles often have a frame or formula, a typecast expression that is connected to either the question or the answer part of the riddle, or both. Cole-Beuchat (1957:137) categorises the riddle structure into the interrogative form of a question, the simple sentence type, the compound sentence, the short story type, the one-word type and the phrase type. Awedoba (2000:37) maintains that Kasena riddles have two parts, the precedent (question), which is uttered by the propounder, and the sequent (answer, response, solution), which is supplied by the respondent. The table below provides examples of the precedent in some African languages (Cole-Beuchat, 1957:137):

Language	Precedent
Sekgatla	mpolelle dilo, o mpolelle gore
isiZulu	Ngikuphica
Kanda	Kwata ndai

Northern Sotho	Thai!
Zezuru	Hatitaurirane
Sesotho	Ka o lotha
Tshivenda	Thai!
isiNdebele	Ngiyakurareja
Kalanga	Ngalibane

Sesotho riddles also follow the two-part formula of the precedent and sequent. The propounder asking the riddle says *ka o lotha* (I riddle you) and the respondent replies *kang* (with what?)? The propounder proceeds with the riddle and the respondent provides an answer, failing which the respondent now becomes the propounder. He or she asks the former propounder a riddle and responds thus: *ka se reka* (with what?). The propounder, now turned respondent, replies *kang*? And so it continues until a correct answer is given (Lenake, 1992:16).

Kgobe and Moropa (2001:161) argue that language dynamism comes into play when riddles are replicated. This occurs when riddles, like proverbs, have the ability to transmutate, as a result of their succinct expression of a noticeable phenomenon or a great truth. This allows the speakers of the language to easily recreate them again and again in almost word-perfect form or order in different scenarios and time periods. The researcher agrees that owing to the commonness of riddles in speech communities, they have played a pivotal role in the lives of these communities.

1.8.2 Content of riddles

Riddles are based on observations made of the environment in which the society finds itself (Awedoba, 2000:42). Sharndama and Magaji (2014:1) believe that riddles are perplexing statements formed to portray images that are intended to make a person use his or her imagination; they contain expressive features that provide clues to the listener to help solve them.

Riddles describe flora and fauna as well as material objects found in the respective communities (Cole-Beuchat, 1957:145–147) and teach children a variety of vocabulary items including the names of animals, plants, artefacts, body parts and numerous onomatopoeic words found in African cultures, and their meanings and sounds (Awedoba, 2000:42).

1.8.3 Purpose of riddles

Cole-Beuchat (1957:135) is of the opinion that among South African indigenous languages, riddles are both recreational and educational as their content encompasses the environment, the material and the spiritual culture of the people. If riddles did not have a function, people would not be riddling and researchers would not be interrogating this orality (Mathumba, Riseng & Marivate, 1996:55–56). Riddles have an educational value for example observation, sharpening the intellect of children, wit and problem solving as well as introducing good and poetic use of language.

Riddles also have a sociological value in that they serve as a form of entertainment. They keep children off the streets and away from mischief in the evenings. Riddles cement family ties by fostering cross-generational communication. Gwaravanda and Masaka (2008:194) believe that in riddling, the child is challenged to think conceptually, broadly and intensely while the figurative language in riddles gives the child the opportunity to uncover the meaning through a reasoning process. The respondents concurred that the propositions found in riddles expanded children's vocabulary and made them aware of the richer lexical items of their mother tongue.

Thus the benefits of riddles can be summed up as:

- Teaching children social skills as they riddle with each other under the supervision of an adult (interaction and group dynamics).
- This activity keeps children safe and at home in the evenings.
- Riddles teach children about their immediate environment, their bodies, their physical habitat, its flora and fauna.
- Children learn linguistic terms vocabulary and grammar.

- They learn to be creative, inventing riddles, solving problems and expanding their thinking.
- Riddling develops the child's intellect the cognitive manipulation of language and reasoning (metaphorical application).

The researcher believes that riddling is important and that somehow the language transmits folklore as long as individuals speak the language. Riddling is an indication that language is not stagnant. Language dynamism comes in the form of cultural coding; meaning is not a fixed, permanent factor. The relationship between a *signifier* and the *signified* is arbitrary, not factual (Barker & Galasinski, 2001:4). Expressed in simple terms, the word (signifier), for example "riddle", does not have any connection with the referent (signified). These authors explain that the relationship is established through communal agreements via habitual practices that we deem to be our culture. In order to illustrate this argument further, the researcher believes that in Sesotho culture, the expression *ho hlabela ngwana nku* (the practice of slaughtering a beast to introduce a baby to the ancestors) provides no real "introduction" between a living baby and dead ancestors; the relationship is purely symbolic, supporting the argument. As a result, the arbitrary relationship between meaning and lexical terms enables speakers to create lexical terms to fit the linguistic mould of their language as it develops.

1.9 THEORETICAL FRAMEWORK

Alasuutari (2000:38) asserts that a theoretical framework is used to reveal what is not visible to the naked eye. A framework serves as a blueprint that supports the research study by clarifying the existence of the identified research problem by ensuring that the observations made in the study are considered from a particular perspective (Alasuutari, 2000:40). Babbie (1998:51–52) explains a theory as a methodical set of connected statements aimed at explaining some particular aspect of social life.

Curtis and Curtis (2011:226) argue that the theoretical framework of a study reflects research into under-theorised areas of social life and develops outdated theories, as different scholars address various schools of thought on a particular phenomenon. Thus

the theoretical framework gives the researcher an overview of what has been researched, to what extent, and reveals the current gaps.

In light of the above, the researcher will apply the Critical Discourse Analysis (CDA) and the Ethnography of Communication (EoC) theories to investigate the phenomenon of Sesotho riddles.

1.9.1 Critical Discourse Analysis

Discourse plays an important role in regulating the behaviour of group members (Van Dijk, 2011:384) as the knowledge of the criteria for acceptable behaviour has been endorsed by earlier generations. When members question the status quo of cultural knowledge philosophies, the situation warrants discourse even though it is often met with resistance. This can be classified as ideological discourse which is influenced by economic, geographic, media, multicultural and multilingual landscapes in which individual group members participate (Van Dijk, 2011:393).

Fairclough's (2010:97–99) view of Critical Discourse Analysis suggests that the present day is indeed a society post-traditional; in other words, old traditions have to be validated against current options, and modified or disregarded. The researcher aims to delve into the layers of riddling over time in Sesotho in order to determine the extent to which Sesotho riddling is part of contemporary Sesotho culture in this millennium. The literature provides evidence of Sesotho riddles that were documented in the first ever published compilation of Sesotho riddles. These riddles originated in the period before the Basotho were introduced to the written form (Kota, n.d.). An analysis of these old riddles and a comparison with current riddles, which are yet to be collected and documented, will determine the future of Sesotho riddling as part of folklore among future generations of Basotho.

Languages are mirrors that reflect the features and uniqueness of their speakers and distinguish its speakers from other speakers. Bloomfield (1983:256) argues that language

has a dual function, namely social and traditional. The social function of language is that it reveals the peculiarity of its speakers; traditionally, it provides the characteristics of its language terms and conditions, and also allows the culture and identity of the speech community to be propagated generationally.

De Fina et al. (2006:128) argue that using the Critical Discourse Analysis framework can assist researchers in establishing an understanding of the relationship between the *textual and social worlds* of speech communities. They postulate that the processes underlying discourse domains resemble each other and therefore exhibit similar properties; for example, human social interaction and activity manifest in different linguistic discourse (*material and cultural resources*) among all human speech communities. Language allows us to speak and do things in the social world. De Fina et al. (2006:130) refer to linguistic terms that set up a *word-to-world* relationship.

For this reason, the researcher's concern is the fact that Basotho children are not being taught Sesotho at school, as their parents have chosen English medium schools to improve their children's future prospects. This is a worrying phenomenon as Sesotho as a language competes with English not only on an economic level, but also on an educational level. The proficiency in Sesotho of these children is questionable, not to mention their knowledge of folklore, particularly taking part in Sesotho riddling contests. This concern is crucial to this study: if the younger generation of Basotho is not exposed to Sesotho folklore in the home or at school, but is exposed instead to English folklore, Basotho adults are intentionally creating "coconuts", which is a term referring to South African Blacks who cannot speak their mother tongue, but are fluent in English. This is at the expense of Sesotho knowledge, firstly as a language and secondly as a source of Sesotho folklore. This results in the failure to share Sesotho folklore and a decline in the use of the Sesotho language. This is indeed cause for concern.

The researcher supports this notion of a word-to-world relationship, and this is significant in supporting the concept of language dynamism and language development. In short,

the researcher summarises her thoughts on preserving language resources (in this case, riddles) in this way:

- collect as many Sesotho riddles as possible, document the riddles according to time frames, for example, pre-modern, modern and the Fourth Industrial Revolution riddles (classify linguistic terms according to above periods).
- after collecting, record and digitise into a computer application.
- make computer application for online gaming available and in this way repopularise Sesotho riddling across different age groups among Basotho.

The pillars of critical discourse analysis are discourse, ideology and power. Critical Discourse Analysis is seen as a manner of creating and sustaining unequal power relations in various social setups (Weiss & Wodak, 2003:11–14). For example, Critical Discourse Analysis tries to unpack how language functions in constructing and relaying knowledge, in forming social institutions or in exerting power. Weiss and Wodak (2003:15) contend that power comprises dealing with differences between those who have authority and power and those who do not, in social structures such as activities of social expression, showing content and challenging the powers that be.

Weiss and Wodak (2003) argue further that the goal of Critical Discourse Analysis is to scrutinise critically social inequity as it is articulated, established and legitimised by language in use. The researcher will apply this sub-theory to the imbalance of power among Sesotho and English in Lesotho, as well as Sesotho and other African languages in South Africa, given the multilingual nature of South Africa, investigating how the embedded practice of riddling is affected by the negative power imbalance imposed on Sesotho.

Language is fundamental to the realisation of subjectivity (Locke, 2004:26) and this is illustrated by the privileges enjoyed by certain groups in society where people are oppressed for reasons of their gender, class, race or ethnicity. All forms of oppression are perpetuated by using language which defines, advocates and implements subjectivity in

practice. In this study, the researcher seeks to establish whether the dominance of English over Sesotho affects riddling practices.

Critical Discourse Analysis encompasses three important elements that a study should include, namely revelation, self-reflexivity and social transformation (Locke, 2004:27). Locke (2004) argues that with revelation, that which someone assumes to be his or her reality can be revealed as "discourse constructs" to be interpreted or de-naturalised (Locke, 2004:32). Self-reflexivity refers to the researcher's awareness of the social constructiveness of his or her research method and the conditional nature of the research findings – this means that the researcher must always bear in mind that there may be hidden assumptions that need to be explored. This forces the researcher to practise "reflexive humility", thus rendering the research findings "critically trustworthy" (Locke, 2004:36–37). The last element in the Critical Discourse Analysis process is social transformation: once the researcher has completed the study and finalised its findings, he or she must determine the impact these will have on society (Locke, 2004:38). In other words, how will society in general benefit from the study?

Chouliaraki and Fairclough (1999:31) contend that critical research applies a relational/dialectical analytical logic to the practice it hypothesises, with the aim of gaining an emancipatory knowledge of the struggles within the practice by means of a hermeneutic approach. In this approach, the researcher participates in critical action research that arises out of and feeds back into the emancipatory struggles of the practice. The relational/dialectical logic shifts the focus away from the phenomena and their substance to relations between them, allowing the social field to be perceived as a system of relations of selection and combination. In this study, the researcher will interrogate the phenomenon of Sesotho riddles by focusing on: the environment of riddling (and whether it encourages or discourages the practice); the attitude of Basotho towards the practice (its function and value); and the Basotho's riddle knowledge base.

Critical Discourse Analysis can be regarded as an explanatory process emerging through the following four steps of investigation: i) identifying a problem, ii) identifying the obstacles to tackling the problem, iii) investigating the function of the problem in sustaining the existing social arrangements, and lastly iv) identifying possible ways of removing the obstacles (Chouliaraki & Fairclough, 1999:33). In adhering to the above steps, the researcher will endeavour to carry out her research by exploring factors that are not conducive to the riddling practice, how Sesotho as a language is affected by the drop in the practice of riddling and how best to popularise the practice among Basotho.

Fairclough (1992:8) highlights the five propositions of language in discourse as:

- language in use shapes and is in turn shaped by society; society determines the language used in various social situations.
- discourse constitutes knowledge change (ideational function), determines social relations (relational function) and social identity (identication function).
- ideologies manifest in discourse as powerful groups oppress the less powerful in society.
- power relation imbalances play out between speakers as these imbalances shape discourse.
- languages propagate ideologies in discourse.

1.9.2 Ethnography of Communication

Carbaugh (2007:1) defines the Ethnography of Communication (EoC) as an approach to and in the study of culturally distinctive means and meanings of communication. Carbaugh (2007:1) contends that Ethnography of Communication avails a range of concepts for appreciating communication in any plausible scene and gives procedures for analysing communication practices as foundations of social life.

Carbaugh (2007:2) explains that researchers employing Ethnography of Communication theory start their analysis first by focusing on the uses of the means of communication and the meaning thereof, in a particular socio-cultural life(lives), whereby the communication situation has a beginning and an end.

The components for the analysis of communication were developed by Hymes using the mnemonic SPEAKING (Carbaugh, 2007:3). The mnemonic represents a component as explained below:

S- setting or scene

 this component explores the context of the social life in terms of the physical setting and the scene

P- participants

who are the participants in the communication practice?

E- ends

 what is the intention of the communication practice and what is the outcome to be achieved?

A- act sequence

 when does the communication practice arise and what is its form in the social interaction?

K- how is the practice being keyed?

What is the mood or feeling created by the communication practice?

I- instrument

 what channel or instrument is being used to convey the message in the communication practice?

N- norms

 what are the norms being carried over by the communication practice, i.e. what is normal and what is appropriate to the speech community?

G- genre

under which theme does the communication practice fall?

Carbaugh (2007:5) stresses with the above investigative methodology, that not all components will yield results in the analysis; some may prove more fruitful than others.

Hymes (1964:2–3) argues that the Ethnography of Communication theory is more grounded to investigate the use of language when used by its speakers, in the context of communication of that culture. Hymes (1964:3) says the theory "must take as context a

community, investigating its communicative habits as a whole. So that any given use of a channel and code take its place as but part of the resources upon which the members of the community draw". The point made here is that in describing the position of the language in culture and society, the ethnography and communication must account for the frame of reference (Hymes, 1964:3). The basis of Hymes' argument is that the study will reveal the peculiarity and nuances of the linguistic code under investigation (Hymes, 1964:3).

Research conducted using the Ethnography of Communication theory bring forth empirical testing grounds for adequate analyses that are of logical and rational communication (Hymes, 1964:27).

Language speakers are said to have communicative competence when they have the ability to use language as an *expressive* and *social* platform to demonstrate individual and group identities, express outlooks, accomplish actions, and ascribe relationships between *self* and *others* (Schiffrin et al., 2003:54). Such communication is always purposeful and cemented in comprehension; this comprehension comprises culturally specific deductions that play an important role in understanding what is intended (Schiffrin et al., 2003:216).

In light of the above, Basotho families have been subjected to inescapable change from economic, environmental, psychological and social structures, and they have had to adapt in many ways. All these adaptations hinge on language as a means of communication and relaying information. The relaying of cultural information is further influenced by the proliferation of other cultures and customs on the Sesotho cultural landscape. The extent of the influence of other cultures on Sesotho is yet to be investigated. The researcher aims to single out riddles as a starting point to this investigation.

1.10 RESEARCH METHODOLOGY AND DESIGN

1.10.1 Methodology

The methodology is the rationale and the philosophical stance underlying a certain research study rather than a number of methods, although the methodology primes and informs the methods (Wisker, 2008:67). The methodology is flexible, allowing for modification as the study is often confronted by circumstances that the researcher could not have anticipated in its planning. The researcher is therefore forced to change the methodology (Hesse-Biber & Leavy, 2011:6).

Mixed method, quantitative and qualitative research methodologies are varied processes employed by researchers to investigate or experiment in different fields. These methods are discussed in the following paragraphs.

Qualitative research methods are particularly effective when examining and developing theories that deal with the role of meanings and interpretations (Ezzy, 2002:3). The researcher will use qualitative methods to explore the phenomenon of riddles, using semi-structured interviews. She will also use quantitative methods by making use of questionnaires to probe the problem further. Qualitative methodology employs an inductive approach, allowing the researcher to generate a theory from the collected data (Hesse-Biber & Leavy, 2011:5).

A theoretical framework constitutes a paradigm in which a study is grounded and constructed (Mathipa & Gumbo, 2015:35) and these theories describe general patterns and relationships between variables or concepts of social behaviour. However, they are not absolute rules of law, and they are situated in history and culture (Ezzy, 2002:4).

1.10.2 Research design

A research design is an approach employed by researchers to conduct research by posing specific questions to solve problems (Hesse-Biber & Leavy, 2011:3). The researcher is seeking an answer to the problem that he or she has identified and wishes to explore it. This design gives the researcher steps to follow in the exploration of this identified problem.

1.10.2.1 Population

A population is the aggregate of all the cases that conform to some designated set of specifications (Kidder & Judd, 1987:145). Newly coined Sesotho riddles will be collected from the research participants.

1.10.2.2 Sampling

Bryman (2016:549) defines sampling as a method of selecting a segment of the population for research. This selection forms a subset of the population (Kidder & Judd, 1987:518). Sampling may involve elaborate selection procedures if the inferences from the sample are to be sound.

There are two approaches to sampling, probability and non-probability sampling. These are explained in more detail in the next paragraphs.

Probability sampling

Kidder and Judd (1987:516) define probability sampling as a process in which one can specify, for each element of the population, the relative likelihood that it will be included in the sample. This approach is the only one that makes representative sampling possible.

Non-probability sampling

Non-probability sampling, on the other hand, as explained by Kidder and Judd (1987:149), is an approach in which there is no way of estimating the likelihood of inclusion of each element in the sample and no way of guaranteeing the chance, if any, of every element being included.

The following techniques that fall under the non-probability sampling approach will be used in this research study as it follows a qualitative methodology: purposive, convenience and snow-balling sampling.

Purposive sampling

Bryman (2016:325) explains that this technique entails selecting sample units in terms of criteria that will enable the research questions to be explored and addressed. Sampling is an evolving process that starts with an initial sample, to which the researcher adds gradually as befits the research questions (Bryman, 2016).

Convenience sampling

This technique is based on who is available to be interviewed by the researcher (Bryman, 2016:143). Hesse-Biber and Leavy (2011:46) agree that the technique is based on participants who are available and knowledgeable and able to participate in the investigation. The rationale behind this technique is the exploitation of the opportunity to gather data when they occur. Importantly, this allows links to be forged with existing findings in an area.

Snow-balling sampling

This technique (Bryman, 2016:144) allows the researcher to make initial contact with a small group of people who meet the research topic criteria. These individuals then give the researcher names of people to contact and interview.

In this research study, the researcher will use all three methods of sampling, purposive, convenience and snow-balling techniques, to explore the knowledge base of riddles

among Basotho. The sample size will ensure an in-depth study of participants' knowledge.

1.10.2.3 Data collection methods: interviews, field notes and focus groups

The researcher will conduct face-to-face interviews and group discussions on the topic of riddles, based on defined research questions. Questionnaires will also be used to prompt participants to recall and record the riddles they know.

Interviews

Interviews are conducted by researchers to gather information from participants. Such interviews involve active asking and listening, and they generate field notes (Hesse-Biber & Leavy, 2011:94). Field notes are written or tape-recorded notes that contain descriptions of people, settings, actions and dialogues for each period of participant observation (Kidder & Judd, 1987:513). The researcher then condenses these notes in an analytical and interpretive process to generate a report.

There are three types of interview question formats that a researcher may use. These are structured, semi-structured and unstructured interview questions (Maree, 2012:93).

- Open-ended interview the researcher asks questions that require of the participant to elaborate or justify his/her answer and this is often spread over time to allow each participant to respond fully.
- ii. Semi structured interview this type is often used in research projects to corroborate data emerging from other data sources. Certain open questions are asked and these are followed by probing and further clarification.
- iii. Structured interview questions are detailed and developed in advance and the interviewer controls the pace and progress of the interview. All participants are asked the same questions, in the same order by the same interviewer. The structured interview allows little flexibility.

The researcher will use the open-ended interview as it will afford further probing and clarity seeking from the research participant.

The research participants will be sought from Sebokeng (Gauteng Province), Welkom (Western Free State Province), Qwaqwa and Ficksburg (Eastern Free State Province) and Malealea (Lesotho). It is envisaged that a sample of 80 participants will be selected. The assumption is that with a mixed age group, the researcher will be able to tap into knowledge bases of different generations, hopefully investigating early and current riddles.

The researcher will interview:

- Men (taxi drivers and mine workers) a group of six to 10 individuals in each of the five mentioned towns. This grouping is based on the assumption that people who work together and are from various age groups, who speak the same language and identify with the same culture (Sesotho), have probably been exposed to riddling while growing up. The assumption is that these individuals will be willing to participate in this research study on Sesotho riddles and will therefore allow the researcher to investigate their Sesotho riddle knowledge base.
- Women (club or neighbourhood mothers) the same criteria will hold as for the men, as explained above.
- Youth group the criteria will be the same as for the other two groups; however, here the assumption is that these youths will have been born between 1994 and 2000, making them between the ages of 18–24 years. The knowledge base of this focus group will reveal the period of the Sesotho riddles that they were exposed to over the last 24 years, when access to different forms of entertainment was at its peak: in other words, when the end of traditional practices of entertainment and the rise in new technological entertainment reached its peak.
- Family scenario two families of each of the five towns will form focus groups. The
 purpose of this will be to explore the inter-generational knowledge base of Sesotho
 riddles among family members.

Field notes

Field notes and observation are skills needed by a researcher in the field to ensure that she/he describes in detail what transpires during an interview, group discussion or activity in the research setting, by presenting a factually accurate account (Patton, 2015:332). When analysing the data at a later stage, the researcher will be able to recall relevant information from these notes (Kidder & Judd, 1987:175). The written or recorded notes should contain descriptions of the participants, the setting, and all actions and dialogues for each period of participant observation (Kidder & Judd, 1987:513).

Focus group discussions

Focus group discussions are a form of interviewing that involves a number of participants, usually between six and 10 (Patton, 2015:475). The advantage of the discussion group is that it assists the researcher in discerning inductively the key issues, ideas and concerns of multiple participants at once; the data serve the purpose of description and process at the same time, covering both depth and breadth (Hesse-Biber & Leavy, 2011:164).

Brief discussion of the steps to be taken

- The researcher will formulate questions for the focus group interview and pilot the
 tool before conducting the main study. This tool will be adapted, based on the
 outcome of the pilot test. The Research Ethics Committee will be notified of the
 edited research tools if necessary.
- An information letter for participants will be compiled. This will address the purpose of the research study. It will include the ethical clearance certificate, anticipated limitations of the study and the putative duration of the focus group interview. The researcher's expectations of the research participants, issues of confidentiality and consent, anonymity, voluntary participation, the option to withdraw from the study at any time, incentives, access to research study data and possible outcomes will also be included.

- The researcher will at all times ask for permission to use the audio recorder before the focus group session starts.
- No photographs of the focus group participants will be taken during the study to ensure anonymity of the participants and the confidentiality of the collected data.

1.11 DATA ANALYSIS AND INTERPRETATION

The researcher analyses qualitative data according to what the data presents; in other words, the analysis will be very close to the concrete data but requires some intellectual application to make sensible deductions (Neuman, 2000:419). The researcher may formulate a new theory based on what the analysis reveals, reflecting the social reality (context) of the research participants. This is accomplished by applying categories of "highly unlikely" and "plausible". The data will reveal agreements and contradictions and, based on the evidence presented by the data, the researcher classifies the results according to themes and examines relationships based on concepts prevalent in the Fourth Industrial Revolution (Neuman, 2000:420).

The classification of themes leads the researcher to what is called coding. Coding allows the researcher to engage higher thinking as this leads to theory and generalisations. The codes are tags or labels assigning units of meaning to the descriptive or inferential information compiled during the study (Neuman, 2000:420).

In this study, the researcher will use the methodology of analytic comparison suggested by Neuman (2000) to make inferences from the collected data. This type of analysis involves comparing patterned relations to established theories (Neuman, 2000:427). These patterned relations are not confined to a specific setting; rather, they are context based, not influenced by period, location or community (Neuman, 2000:427). In this method, Neuman (2000) applies two techniques: the Method of Agreement and the Method of Difference.

1.11.1 Method of Agreement

In this method, the researcher pays attention to what is common in the collected data and what might have been the cause of this commonality (Neuman, 2000:428). This task is accomplished by applying the process of elimination. For example, one outcome is scrutinised and eliminated if not found to be common to all cases. In this manner, some possibilities are disregarded and a few primary causes are earmarked. The researcher can then argue that, irrespective of the differences, the critical similarities are present (Neuman, 2000:428).

1.11.2 Method of Difference

Neuman (2000:428) argues that this method is much stronger than the Method of Agreement, and he terms it a "double application" of the Method of Agreement. Using this method, the researcher finds case features that are different in some crucial ways, such as cases that have similarities in common and arbitrary features, and cases that have differences in outcomes and arbitrary features. In essence, two data sets are compared; those that contain positive information and those that contain negative information. The intention here is to identify cases that have many casual features (main distinguisher) of positive cases but are short of some key features and have a different outcome.

The researcher must, however, be vigilant and avoid negative reporting when using comparative analytic methods that might lead to skewed results. The absence of a particular aspect while doing research may expose a significant event/incident and afford valuable insights, helping to broaden the theoretical understanding of the study. Negative reporting may arise from the following (Neuman, 2000:435–437):

Events of which the population is unaware
 Some events go unnoticed by people in a particular setting or by researchers.
 These may, however, have a bearing on the study findings – researchers should be keen observers and interviewers.

Overlooked commonplace events

Everyday routine events that set expectations and create a taken-for-granted attitude – the researcher should be vigilant and avoid allowing these to influence his or her observations and collection of data.

• Effects of a researcher's preconceived notions

A researcher's prior theoretical framework may blind him or her to events in the social setting – the researcher should approach the research setting with a minimum of preconceived ideas.

Unconscious non-reporting

The researcher may disregard the importance of an event only to change his or her mind when rereading the recorded data and transcribing it – researchers should report all observations accurately and record as much detail as humanly possible.

• Conscious non-reporting

A researcher may omit evidence as a result of personal conflict while researching (a breach of ethics) – researchers should at all times present all evidence that has been collected, whether it confirms or contradicts an interpretation.

Limitation by omission

The scope of the research, based on the population selected, should not be too narrow. This might mean that the researcher realises later that an important group (age, gender, economic class, religion, etc.) has been left out erroneously. The researcher should exercise caution when deciding on the sample of the population to include in the study in order to avoid this.

1.12 ETHICAL ISSUES: ETHICAL CERTIFICATE, ANONYMITY, CONFIDENTIALITY AND CONSENT FORMS

1.12.1 Ethical certificate

Research studies must be conducted in an ethical manner, by following the rules of conduct in research as guided by the academic institution (Mathipa & Gumbo, 2015:37, 91–95). Protection from harm, assurance of confidentiality and anonymity must be ensured.

1.12.2 Anonymity

The participants understand that in participating in the study, their identity will be protected and their information will remain confidential and anonymous.

1.12.3 Confidentiality

Researcher and participant enter into a confidentiality agreement on who will have access to raw data and knowledge of the identity of participants and the circumstances under which either of these will be disclosed to third parties (Mathipa & Gumbo, 2015:37). The researcher should at all times maintain his/her professionalism to ensure the integrity of the study and its funders.

1.12.4 Informed consent

The research participant understands that she/he participates of her/his own free will and has signed a consent form that clearly explains the conditions of the study. The research study is fully explained to the participants in the language they understand and the expectation from the participants is fully understood. They have the option to withdraw from the study at any given time should they not wish to continue.

Steps to be taken by the researcher:

- Request an Ethical Clearance certificate from the institution, Unisa.
- Ensure that the research participants remain anonymous.
- Ensure the confidentiality of the research participants.
- For research participants who are under the age of 18, a consent form will be issued to the parent/guardian to sign on behalf of the minor.

1.13 SUMMARY OF CHAPTERS

Chapter one

This chapter presented the background of the study, focusing on the problem statement, research questions, aim and objectives, rationale for the study, definitions of terms, a brief overview over the literature review, theoretical framework and research methodology, as well as ethical issues.

Chapter two

This chapter will comprise the literature review and will focus on authoritative scholars in the research area.

Chapter three

In this chapter, the theoretical framework will be discussed.

Chapter four

This chapter will present the research design and methodology which includes the population, research setting, sampling techniques, size of data, as well as the collection of data using interviews and focus groups. The ethical considerations will be unfolded.

Chapter five

The focus of this chapter will be the presentation, analysis and findings of the data.

Chapter six

The chapter will focus on the interpretation of the findings.

Chapter seven

This chapter will provide the overview of the study, conclusion and make recommendations.

CHAPTER 2: LITERATURE REVIEW

2.0 INTRODUCTION

The researcher will expand on what literature review is in academia. Literature review involves the reading and understanding of literature authored by scholars in the field, what they have investigated, uncovered and reported (Hofstee, 2015:91). The review of literature affords the researcher insight into different scholars' foci and perspectives, requiring the researcher to synthesise the literature and make academic inferences with regard to the focus of their study (Hofstee, 2015:93). It also helps researcher to identify gaps in previous studies and thereby solidify their research objective by not duplicating old or current research (Mathipa & Gumbo, 2015:67). This also helps researchers to identify flaws and strong points before conducting their research (Mathipa & Gumbo, 2015:67). In summary, literature review affords the researcher to place his/her proposed study in historical context. At the end the results of the research will also contribute to the body of scholarly work in academia (Mathipa & Gumbo, 2015:74).

The literature abounds with studies conducted on riddles of many languages. The literature works consulted were academic papers in journals, theses and books. The researcher identified a gap in that no research has been undertaken to comparatively analyse Sesotho riddles according to the time frames alluded to in the first chapter. The literature consulted defined oral literature, of which riddles form part, and gave definitions of riddles, their form, content and purpose. The study will seek to critically analyse Sesotho riddles of the pre-modern, modern and postmodern times. In this chapter, the aspects/ characteristics of Sesotho riddles will be elaborated on against the backdrop of those of the African literature.

After reviewing pertinent literature, the following scholars stood out as having contributed immensely to the collection, documentation and analyses of riddles generally, namely Kota (n.d.), Hamnett (1967), Nakene (1943), Blacking (1961), Guma (1993), Sobukwe (1971), Maranda (1971), Lenake (1992), Vansina (1985), Chimombo (1988), Makopo

(1988), Chokoe (1990 and 1993), Mokoena (1992), Mokitimi (1995), Motebele (1997), Gowlett (1996), Tšiu et al. (1999), Kgobe and Moropa (2001), Miruka (2001), Sebate (2001), Noss (2006), Stefanova (2007), Ezeigbo (2009), Kyoore (2010), Kihara (2013), Kok On (2013), Moeketsi (2014) and Rwodzi (2016).

2.1 ORAL LITERATURE AND AFRICAN KNOWLEDGE

Miruka (1994:2) contends that riddles are part of the wide classification of oral literature that is called the short fixed forms, which includes proverbs, puns, tongue twisters, idioms and dicta. The author argues that these forms are characterised by the distinctive features of briefness, compactness and relative invariability. Miruka (1994:2) further states that "a riddle is a short oral puzzle which presents the peculiar characteristics of a concept, whether those characteristics are physical, behavioural or habitual and requires the unravelling of the concealed literal reference".

Focusing on this wealth of knowledge, Ezeigbo (2009:51) makes the following epiphanic comment:

But what are we, Africans doing to revive our cultures and speak and develop our languages and literatures? ... Must we wait for others to do our duties for us? Are we layabouts? ... When I reflect on the beauty of my language – Igbo – embedded in the songs, proverbs and riddles I enjoyed while growing up, I feel deeply sad that this experience is denied my grandchildren, often because you and I have not cared enough to ensure they have the same experience.

The above quote paints a gloomy picture experienced by Africans who are pro Afrocentrism, who are sensitive to the current status of their language, culture and identity. The experience occurs on an individual basis and at household level, and scholars in academia are aware of the social challenge and in turn attempt to explore it using different approaches. Oral literature, which other scholars call Folklore, is the material that is handed on by tradition, either by word of mouth or by custom and practice. It may be folksongs, folktales, riddles, proverbs, or other materials preserved in words (Kgobe & Moropa, 2001). Many a scholar has fuelled the debate about whether riddles

are declining or if they are a broadening form of folklore in America (Fine & Crane, 1977:518).

The authors further assert that some scholars support that riddles are still in use in America, although some forms like the true riddles, are not that popular, while on the other hand, the joking riddle is flourishing. In Africa, the same deliberations also take place. Based on academic journals ranging from the 1960's to as recent as 2018, scholars still find the genre fascinating. According to the literature review the researcher conducted (which is not exhaustive), research on riddles has covered 30 languages, 10 broad overlapping topics, different theories, MA dissertations, PhD theses, published articles in journals, academic books, dictionaries and representing the four corners of the world, and growing. The researcher will extrapolate views from the above-mentioned literature in the next paragraphs.

Riddles are a form of traditional/indigenous education that is acquired and transmitted orally encapsulating culture that is passed on through expected behavioural conduct, beliefs, practices, norms, ritual practices and methods of survival (Rwodzi, 2016:53). Accordingly, in this traditional way of learning, Rwodzi (2016) asserts that children and youth had to master the use of riddles, tongue twisters, proverbs, songs, folktales, chants and recitations. The elders used the education system, as mentioned in the different art forms, also as a yardstick to assess the mental dexterity and social intelligence of the youth to determine their readiness for initiation school (Rwodzi, 2016:54). The researcher concurs with the author based on the fact that the riddles and quizzes in particular, were used to rouse the younger children who were falling asleep or failing to concentrate while the folktale was being narrated. The folklore of a people is indeed the tie that binds the family, village and tribe together, it connects African generations together by creating a platform of interaction often in the evenings – premising that each generation has its individual responsibilities that need to be carried out during the day.

2.1.1 Riddles as an art form/ genre of Folklore

Riddles are connected to a historical moment in which they appear as a code and a pattern ... they are out of their contemporary time ... community psychological phenomena appear in community life as well, lifestyle, folklore, rituals, riddles ... (Stefanova, 2007:131).

Stefanova (2007:132) postulates that when answering riddles, one's cultural secrets are opened. Stefanova (2007) asserts that when one thinks of an answer to a riddle, it opens a new way of thinking, transcending the rational mundane level going into the symbolical metalevel of the riddle. When the correct answer is found, one is transported back to the rational way of thinking – bringing new answers from the unconscious to the conscious. Riddles encompass the exchange of knowledge between generations – the world is unveiled, revealing itself again and again to the present people (Stefanova, 2007:133). A riddle is a short and complete description of part of the world, and its power lies in the ambiguous reasoning between the conscious and the unconscious (Stefanova, 2007:134). The researcher agrees with the author as riddling is similar to reading, it enlightens a person by transporting the mind to the previous cultural landscape especially where the linguistic terms used are different to current times.

In his paper, Mahlangu (1988:149) advances that riddles, as African oral literature, are a linguistic and semantic discourse where appropriate questioning warrants the use of mental and crafty linking of the answer to the hidden references proposed in the riddle. Mahlangu (1988) perceives riddling as both educational and recreational in that the intention is to nurture intellectual skills and promote language proficiency in an informal environment.

Thwala (2017:199) published a paper in which he described riddling as a somewhat truthful game based on real things whose form and shape are grasped once a suitable answer is given. The correct identification of the riddle object is reliant on the riddlee's creative thinking, the ability to observe and a little bit of experience. In Siswati, "a riddle

is called *siphicaphicawano* (which is formed by the verb *-phica*, and duplicated) and the verb means to trick, also *imfumbe* and *imphicabadala* are other words for riddle which also mean hidden or a secrete" (Thwala, 2017:199).

Thwala sees similarities between riddles and proverbs and compares them as follows:

- Both are based on truth to a lesser or greater degree
- Both are created after observation of man, animals and the physical world
- However, proverbs are for a wider application and significance, while riddles are disguised
- Also, riddles lean towards humour and puzzlement, while proverbs are meant to counsel distinctly.

Lenake (1992:60) describes riddling as ho lotha in Sesotho; "Lentswe lena le bolela ho phelekanyetsa. Molothi o nka ntho e tsebahalang, a sebedise ditshwantsho ho e bapisa le tsona. Papadi ena ya dilotho ke tsela ya ho hlodisana le ho phehisana kgang ho bona hore ya bohlale kapa ba bohlale ke bomang" (this word means to puzzle. The riddler takes something that is known and compares it to other images. This game of riddles is a way of competing and checking who is or are cleverer). Moeketsi (2014:57) contends that riddles in Sesotho also contain ancient words that are not used today and that some words come from other languages like Setswana, Northern Sotho, isiZulu and Afrikaans. Nakene (1943:127) argues in the same vein that some Setswana words used in Tlokwa riddles are now unknown, words such as nkekenene (round), sedibelo (a calabash for fat), thiswana (a small clay dish), medupi (rain that falls continually), kxati (a game of skipping), are not often heard. He further argues that the splendour of the language will result in linguistic suffering.

A similar stance is taken by Guma (1993:39) who explains that riddles are a test of wit whereby the riddler 'obscures' the description of an object, by describing it comparing it

to something else. The riddler gives an accurate but disguised quality(ies) of the object in question. Guma (1993) further asserts that riddles and proverbs share two similarities, they are both more or less truthful and both are formulated by observing, precisely and meticulously, all the elements that comprise of the environment. Mention is made that the observation in riddles is of a confined nature, while in proverbs it is of a broader scope and import (Guma, 1993:39). The scholar argues that proverbs are rooted in mythology while riddles are not.

2.1.2 The origin of riddles

The researcher will start the arguments in this sub-section by quoting Guma as cited in Chokoe (1998:21):

it is only when we know how these riddles are formed and used, and what is really contained in them, that we will be able to understand how they reveal culture because in actual fact each language is the product of a particular culture.

Chokoe (1998:21) says in order to understand some riddles, a thorough knowledge of the culture is crucial. The researcher fully supports the view as a speaker from another language can't decipher the hidden meaning in the riddle from common sense. This is due to the linguistic and cultural knowledge that is required to be able to understand and interpret the riddle. This knowledge comes naturally to the native speakers of the language, as they grew up in the culture and speaking the language. The researcher will focus on Kok On's (2013:902) study which focused on the Rungus riddles in the next paragraph.

The Rungus are an indigenous subgroup of the Kadazandusun group, residing in the Kudat District in the North of Sabah, Borneo, Northern Indonesia (Kok On, 2013). Kok On (2013:902) argues that the failure to collect folklore in the original native language results in the loss of texture and this texture is untranslatable, whereas texts may be translatable. The academic's point of departure here is that a language's features like rhyme are lost

in translation - notwithstanding the best efforts at translating and therefore failure to capture the essence of genre in totality, from the viewpoint of the language speaker (Kok On, 2013:911). Although attempts are made by researchers to contextualise the genre from the language speaker's view, it is not identical to the real social situation as experienced by the speakers themselves. In essence, this gives some insight into why the particular folklore genre which is analysed falls through a crack or a few! Kok On (2013:917) takes the social context into consideration when analysing the Rungus riddles because in the end, the results marry well the context with the content and intention of the riddles. In his analysis, Kok On (2013) bolsters that the Rungus riddle corpus is abundant in agricultural terms and processes, reflecting the Rungus value and belief system, and lastly that the harvest time activity observations prologue the riddle potentialities. This is echoed by Abrahams (1972) cited by Kok On (2013:919) when he says "It is the riddling process and the riddling occasion and the presence of riddles that produce riddles". The researcher concurs with the author in that the context in which a riddle is coined lends the tone of the riddle and does not change even when the riddle is repeated many years later. A native speaker would be aware of the context, and it would therefore be easier for him/her to understand and decipher the riddle. This notion is in agreement with what was discussed in the preceding paragraph.

The assumption is that riddles may have come into existence from man's yearning to notice his environment accordingly, as riddles are globally widespread and found among tribes in Africa, Europe, Asia, China and America (Mahlangu, 1988:149). Among the Southern Ndebeles, riddles were coined a long time ago from daily games and some riddles were coined after Whites came to South Africa (Mahlangu, 1988:149).

Every riddle is constructed by an individual, tested with family, friends and lastly among villagers (Chimombo, 1988:225). When the village accepts the riddle, it gets approved and is propagated verbally. The author proposes that the continued use of the riddle by the villagers indicates that the riddle upholds the society's beliefs, tenets, perceptions and

notions. This is further supported by the occurrence of the riddle in various expressions and dialects of the language concerned.

A riddle is a reflection of the originating society, from which a keen observer (with eyes and ears) notes his/her environment and creates riddles, thereby imagining expressions which are understood and accepted by the respondent for the expression to be meaningful and therefore to be called a riddle (Kihara, 2013:113). Kihara (2013:114) further notes from his analysis of Kenyan riddles, there was a lack of modern referents and this could be the result that traditionally, riddling is dormant or new riddles are not being coined to reflect today's reality. However, he does mention that 'motorcar' was mentioned in some riddles and attributes this to the object being an early entrant way before computer technology of today.

Noss (2006:36) argues that the riddle origins are sketchy because a 'riddle' starts off as an idea in the creator's mind, long before it can be uttered and be accepted by the speech community. What is of interest here is that after the riddle creator has observed and created a riddle and it is accepted and riddled by the speakers, the analysis of the historical relationships and developments can give a clue as to the estimated time of origin among the Gbaya of Cameroon and the Central African Republic. The author gives examples of the deduced origins of the riddles as follows:

- 1. I crossed the river here and no one saw my footprints a boat.
- 2. The belt burnt up leaving the trousers a path that is evident after the savanna field has been burnt.
- 3. I have an animal, when I tie a rope around its neck, it does not walk well, but if I tie it around its ear, it walks well a sewing needle.

With the above examples, Noss (2006:37) concludes that Gbaya people adopted the distinct vocabularies 'boat/kombon, sewing needle (no equivalent is given) and belt/fula' respectively from the Mbum, Hausa and Ewondo peoples. The author maintains that it is

through the corpus that one can reflect on the influences of other cultures on another, as the effect reflected in new practices and vocabulary. The time period can also be estimated in years after consulting historical books reflecting migration of peoples (although it is beyond the scope of this research study). Noss (2006:37) also contends that every new experience in life affords a scope for ingenuity. The foreign words reflect historical relationships and developments.

The researcher agrees with the argument of Noss (2006) as this is also evident in Sesotho riddles. The following four riddles are an indication of the intercultural origins of riddles among Basotho. The time frame will however not be quantified into a year, but rather the time epochs alluded to in the previous chapter (pre-modern, modern and post-modern).

Riddle	Answer	Borrowed term and language	Time frame
Hela majoro o paqametseng moo? (Hey major why are you lying there?)	sefi (mousetrap)	<i>majoro</i> - English	modern
Monna eo e reng ha a qeta ho ja, a be a re nxa! (A man whom after eating says nxa!)	thipa (a jackknife)	nxa! - isiXhosa	pre- modern
Dipodi tsa Makeleketla tse fulang di paqame (The goats of Makeleketla that graze lying down)	sekele (sickle for cutting grass)	sekele - Afrikaans	modern
Ihlo la mmao patolo (Your mother's eye)	nale/nalete	naald - Afrikaans	modern

The answers to the above riddles are objects that were brought along by Europeans when they came to colonise the Southern part of Africa. The introduction of these objects necessitated that Basotho should coin Sesotho words for them and therefore adopt them into the Sesotho culture. The researcher concludes that these riddles were coined in the modern time epoch.

2.1.3 The formula of riddles

There is an introductory formula that introduces a riddling session. In Luo the riddler says *mnaye* and the respondent replies in readiness saying *kwithe* (Miruka, 2001:21). The author quotes Malo (n.d.), who explains that *mnaye* means 'an enigma' and that *kwithe* means 'set your trap'. The researcher is hereby convinced that the comprehension of the riddling game needs a certain level of linguistic cultural familiarity to take part in the game, failing which one would not be able to decipher the meaning hidden in the riddle of the specific speech community. Chimombo (1988:85) upholds that the formula in Nyanja riddles is c*hilape* (meaning 'riddle') to which the riddlee replies *nachize* or *jize* (meaning 'let it come').

Noss (2006:34) mentions the special situation of a Gbaya riddling session thus:

A riddling session is launched with a high-pitched cry of 'Sumgba' followed by an exclamation 'Girimm'. This response is pronounced loudly in a low tone, for it represents the sound of great drums of a chief announcing news of weighty import to the community, or it depicts the sound of enemy troops clashing in battle. The riddle competition may be among friends, but the challenge constitutes a summons to combat, and the opponents' response signifies that the battle is joined!

According to the Gbaya people, a riddle is called for and should be replied to, failing which the challenge does not exist (Noss, 2006:35).

The above condition also applies in the South African indigenous languages, as all the nine languages have the introductory formula as indicated in the table below.

SA Language Group	Indigenous language	Introduction	Reply
	Sesotho	Ka o lotha!	Kang?
	Setswana	Mpolellele dilo o mpolelle	Bolela
	Northern Sotho	Thai! + statement	
Nguni	Siswati	Ngiyakuphica + statement	
	isiNdebele	Ngiyakurareja/ngiyakurara	Ngani?
	isiXhosa	Rhayi rhayi + statement	
	isiZulu	Ngiyakuphica	Ngani?
	Tshivenda	Thai! + statement	
	Xitsonga	Tshayi! + statement	

The similarity noted by the researcher in the languages that have riddles, is that riddling does not happen without the declarative expression as indicated per indigenous South African language. In the table above, only four languages have the "full" introduction before the riddle statement is given, where one (riddler) makes a 'call' and the other (riddlee) answers, and the game commences.

The formula in Sesotho riddles, Guma (1993:40) avers, is comprised of the past form of the subject concord of the first-person singular ka, which is then followed by the concord of the object o of the second-person singular and lotha, which is the verb stem. The riddle introduction is thus ka o lotha (I riddle you or guess what?). The person whom the riddle is directed to (riddlee) would respond with kang? (with what?), which is a contracted form of ka eng? Linguistically, the ka is the instrumental adverbial formative and the eng the interrogative noun. The standard formula is then followed by the sequent or the statement of the riddle.

The play goes as follows (Guma, 1993:41):

Riddler: Ka o lotha? (I riddle you)

Riddlee: *Kang* (with what?)

Riddler: Mahahana a diretsana (little caves full of dirt)

Riddlee: manala a matsoho a ditshila (dirty nails)

Guma (1993) further explains that the riddling formula after the first riddle is not repeated,

the riddles and answers continue interchangeably between two people or two competing

groups. For example:

Riddler:

Mollo o tuka ha Rakgenkgana (fire burns at Rakgenkgana)

Riddlee: Ho tsuba peipi (to smoke a pipe)

2.1.3.1 The sequent

The sequent itself in the riddle, in the majority of riddles, is not a question, but rather a

statement, which may take the form of a "conjugation, negative or positive" (Guma,

1993:41). The tone of the sequent is not a questioning one; but the objective in the

statement is interrogative. Guma (1993:42) quotes Doke (1947), who stated that riddles

in Bantu are not interrogative, but he is of the opinion that not all Sesotho riddles lack

interrogation. Guma's argument is based on the fact that interrogative words (kae?, na?,

jwang?) are present in riddles in Sesotho for example:

1. Riddle:

Ha o le Morwa tjee, metsi o a nka kae? (Being a mere Bushman, where

do you get water?)

Answer:

Lehapu (watermelon)

2. Riddle:

Mmamosana poeyana o tla feta **jwang** banneng?

(Thou wearer of short skirts, how will you pass by the men?)

Answer:

Podi (a goat)

3. Riddle:

Ka re ka tinketsa ke tinketsa, ka makala hore **na** modimo wa Roma o

kene le kae?

46

(No matter how hard I tried, I could not discover where the god of the Romans entered?)

Answer: Tweba (a mouse)

In an effort to ascertain the above, the researcher analysed additional riddles for other interrogatives in Sesotho namely *mang?*, *neng?*, *eng?*, *mong?*, *kang?* and *keng?*. The result is as follows:

1. Riddle: Ka ya Matsieng le monna wa ka le mme, ra fumana Koro-koro e tletse.

Ha re qeta ho kena ya re nka le mme. Jwale monna waka o tla phallela

mang?

(We went to Matsieng with my husband and his mother and found Koro-koro overflowing. We entered and the flow took me and his mother. Who will my husband save?)

Answer: O ile a phallela nna a tlohela mme, hoba mme a ke ke a etsa ngwana wa hae e motona hoba ke latilwe hore ke tlilo atisa motse le ngwana.

(He saved me and let his mother drown, because she would not create a male child, and I am here to grow the family.)

2. Riddle: *Mmannyeo kobo di kaakang?*

(mother of a child, why so many blankets?)

Answer: Kgoho le masiba a yona (a chicken and its feathers)

The researcher could only find two riddles that contained the above mentioned interrogatives explicitly in the literatures consulted. The interrogative *kae*? appeared in a number of riddles, although the researcher did not mention them. However, it is

anticipated that perhaps among the millennial riddles that will be collected at a later stage some might contain the other interrogatives mentioned.

Guma (1993:43-45) further explains that the sequent can be presented in a number of ways as indicated below:

- a qualificative phrase in the possessive:
 e.g., mosadi ya dinyao mpeng (a woman with tattoos on her belly)
 answer: sesiu (a grain basket)
- ii) two coordinated nouns coupled with a conjunctive copulative *le:* e.g., sebopele le setjamele (the maker and the one who stares)
 answer: *leifo le sehlohlolo sa ntlo* (the firepit and the roof above)
- iii) two appositional nouns, unrelated but accompanied by a predicate and its extension:
 - e.g., Mmamonyamane motswa-lehlakeng

 (Little mother of blackness, who comes from the reeds)

 answer: katse (a cat)
- iv) a single noun coupled with a reduplicated noun:
 e.g., Motjodi wa tswa tjoo, wa ba wa tswa tjoo!
 (The Cape wagtail went out, and again went out quickly)
 answer: nale ha o roka (needle when sewing)

- v) two balanced sentences made up of contrasting objects but with identical predicates:
 - e.g., Ntsho ya hata, tshweu ya hata (The black one trod, the white one trod) answer: nale le tshwele ha ho rokwa (needle and thread when sewing)
- vi) a similarly balanced sentence pair coupled with identical subjects but with contrasting predicates:
 - e.g., Ke enwa a kena, ke enwa a etswa (Here he comes in, here he goes out) answer: tsela (a road)
- vii) an interjective combined with a simple imperative and a conjunctive verb:
 e.g., Hei! tlo le kwano (You there, come here)
 answer: monokotshwai (wild mulberry)
- viii) a simple imperative with no interjective
 e.g., Hlaba o nehele Tshehlanyane (Pierce and give to the little yellow one)
 answer: lemao, le etsa lesoba, le lesika le kena teng
 (Needle it makes a hole for the sinew to go in)
- a vocative interjective coming before the simple imperative:
 e.g., *Mme ntshware ke a wa* (Mother, hold me, I fall)
 answer: *tshilo ha ho silwa* (a grinding stone when one grinds with it)

x) could be two ideophones:

e.g., Qaa pote! (Of quickly biting, of quickly disappearing)

answer: letseetse (a flea)

xi) might be an ideophone (reduplicated) but accompanied by an adverbial adjunct:

e.g., *Tseke! dioding* (Of flashing in the soil)

answer: mohoma (a plough)

xii) might also be a compound noun:

e.g., senya-kammele (that which relieves itself through its body)

answer: *motlhotlho* (a sieve for straining traditional beer)

2.1.3.2 The ante sequent

As the answer is part of the riddle, called the ante sequent, it can also assume different forms according to Guma (1993:48–49):

i) a noun, one word:

e.g., *Thari e masoto a mararo* (a swaddle that has three holes)

sequent: tsheya (loincloth)

ii) two words, an infinitive and an object:

e.g., Mollo o tuka ha Rakgenkgana (fire burns at Rakgenkgana)

sequent: ho tsuba peipi (to smoke a pipe)

two or three nouns combined with a conjunctive formative *le*, depending on the content of the sequent:

e.g., kgomo e kgwabana le namane ya yona

(A cow with a white streak on its back and its calf)

sequent: *lelwala le tshilo* (grinding stone and grinder)

iv) two words, a noun and a qualificative:

e.g., Monna e molelele e mosweu (a tall white man)

sequent: tsela ya baeti (a road for travelers)

v) a noun and its qualificative, a predicate and object – the pattern of the ante sequent resembles that of the sequent:

e.g., sehlahla sa nonyana se okamela bodiba

(a bird's nest overhangs an abyss)

sequent: letswele la kgomo le okametse kgamelo

(the cow's udder overhangs the milking pail)

vi) a noun followed by a statement clarifying the ante sequent:

e.g., kgopo tsa ntja tsii! (the dog's ribs squeak)

sequent: *lemati, ha le kwala* (a door, when it closes)

The discussions on sequent and ante sequent have, respectively, given a wide analysis of riddles that were studied by the scholar. It highlighted the rules of Sesotho grammar that dictate how the riddles were/ should be formulated. This presents a gap for the researcher to investigate as to whether the same rules also apply to the Sesotho Fourth Industrial Revolution riddles that will be collected. It would be noteworthy also, to examine

the theme of the sequent vs that of the ante sequent and theorise on the effect of 'disguise' in the riddles.

2.1.4 The performance of riddles

The performance of riddles is specific to a particular culture and certain rules are followed when the practice is performed. Kok On (2013:913) postulates that riddling among the Rungus people of Sabah (Borneo) is prohibited outside of the paddy harvesting period. Villagers, children included, who riddle outside the prescribed riddling period are scolded by the elders as they believe this will offend the paddy spirits. The belief among the Rungus is that when riddling, the paddy spirits are called to protect the paddy fields. Kok On (2013:914) explains that the paddy farmers believe that riddling during inappropriate times will result in unreasonably extended activity like clearing weeds and that this riddling will upset paddy-spirits who will in-turn depart thereby leaving the paddy fields unprotected and susceptible to malevolent spirits. Kok On (2013:915) quotes from a riddle study conducted among the Philippines where they have a riddle that reinforces this 'harvest time riddling' rule, where the riddle goes: "we cannot say it except at the time of harvest – answer 'riddle'. Accordingly, riddles are propounded at any opportunity be it calling upon passers-by, socialising with family members or friends, or during social feasting and drinking (Kok On, 2013:916).

It is well documented in literature that riddles in Africa were performed just before folktales (Miruka, 2001:21), the reason being that riddles introduce ideas that are handled in folktales. Riddles require at least two persons or groups to participate, one posing the question and the other giving the answer to the riddle.

Riddling among Batswana was mainly played in the evening, after all daily duties were completed and people could relax, however, if children riddled while outside the hut during the course of the day, they could expect to have a stick placed in their hair to dispel bad

luck (Sebate, 2001:281). Sebate (2001) also alludes to the Bakgatla (another Tswana tribe) whereby the children were told that should they riddle during the day, a dog will place a calabash of water on their head and they would have to carry it everywhere. Thwala (2017:200) adds a new dimension of time of riddling in that among amaSwati, riddling occurs while herding cattle, collecting firewood, fetching water and sitting around the fireplace. Mahlangu (1988:150) concurs with Thwala that among the Southern Ndebele, riddling is conducted during similar activities including hoeing in the fields and at harvest time. The researcher is of the opinion that the allocation of domestic duties in the African context (that is for young boys to herd cattle and young girls to collect firewood and fetch water), did not place a censor on the riddling time among Amaswati and Southern Ndebeles. The Siswati and Ndebele riddling scenario is interesting as among literature consulted for this study, only Jirata (2012) categorically stated that among the Guji people of Ethiopia, children riddle during the day and night, inside or outside. According to the other literatures alluded to, riddling is performed mostly at night.

There is no taboo regarding riddling time among Basotho, as children could participate in the game during the day, all year round (Ngcangca, 1994:59), as opposed to folktales which were only told during the evening. Adults also participated in riddles, to teach the children, but also as a form of sarcasm aimed at other adults (Ngcangca, 1994:59).

The above piques the researcher's curiosity when contemplating riddling in the Fourth Industrial Revolution, is the time relegation of riddling even relevant today? The researcher is convinced that in the context of today, riddling can be performed at any time of day to repopularise the practice. Time is a scarce commodity to modern families and when an opportunity presents itself for riddling at any given time, Basotho should engage themselves and share old and new riddles.

2.1.5 The function of riddles

There are many arguments advanced by scholars on the functions of riddles from a literature and pedagogic point of view. Stefanova (2007:140) offers that riddles help to develop cognitive skills and serve a therapeutic role – "creating the conscious from the unconscious". Negative habits and behaviour that one is unaware of are illuminated in psychological therapy to help one to be conscious of and better manage the condition. This application of riddling in psychological therapy is remarkable and incubates the idea of investigating other avenues where riddling can be used to remedy situations. This means that the benefits of riddling in the Fourth Industrial Revolution can be diversified beyond the known.

Kok On (2013:912) proposes that the function of riddles among the Rungus of Sabah is primarily to entertain (there is humour in incorrect answers) and secondarily – to distract the villagers from the arduous harvesting activities in the hot conditions. The riddling practice forms an integral part of the Rungus people as the practice is married to the Rungus society and culture (Kok On, 2013:919). This practice of riddling serves to unify and encourage the community members because the motivation ensures the community's food security from the harvest. Rwodzi (2016:56) quotes scholars (Peresuh & Nhunduh, 1999; Fortune & Mutasa, 1991; Quan-Baffour, 2011; Kahari, 1990 and Vambe, 2004) who shed light on some of the functions of riddles, which enable children to learn

- the names of birds, animals, vegetation, helpful verbs and phrases,
- memorisation, participation and observation skills,
- social, cultural and moral norms of their society.

Maranda (1971:53) avers that the principal purpose of riddles is to pose questions to some form of established directive. Maranda (1971:53) argues that

...riddles make a point of playing with conceptual borderlines and crossing them for the intellectual pleasure showing that things are not quite as stable as they appear.

The learning of riddles by successive generations, argues Maranda (1971:53), is a misrepresentation of evidence when researchers state that the young generation must recall and tell cultural folklore as it was told to them. Maranda's argument is based on the fact that the rules of composition (of folklore) are not identical to the rules of linguistic competence which hinges on "the rules of formation and transformation" in mastering a language.

Riddles accentuate the genius of the literary work because they serve as the context of the literature of the nation, with their "stylistic peculiarities" contributing to the wealth of oral literature among African societies (Mahlangu, 1988:169). Riddle propounding imparts language proficiency skills to children and thereby maintains the standard of the spoken language (Mahlangu, 1988:169). Through their instructive nature, observational skills are also encouraged among children by riddles. Another benefit of riddles is providing a release from social and moral code tensions, when sexual and comic bias is expressed in riddling – like implying a statement and not stating it explicitly. This the researcher believes is pertinent to children who are pubescent and among African tribes, they would be sent to the initiation school.

Kihara (2013:111) agrees that knowledge skills such as are learnt from riddles include teaching of social roles of power relations, teamwork, language skills, observing nature, science, setting standards, sharpening the intellect and memory and entertainment skills. In correlation with Mahlangu's (1988) argument in the above paragraph, Kihara (2013:111) further posits that riddling is an "escapism, a way of releasing tension imposed by moral and social code ... both adults and children can be 'naughty' without the threat of disciplinary action". Without a doubt, as an African, Mosotho in particular, the researcher knows there is age-appropriate sensitive vocabulary used by the elders to

initiate the pubescent teenagers into adulthood. This makes the teenagers mindful that they are transitioning into the next stage.

In light of the above sex implied messaging, riddles also have the ability to censor moral code among language speakers, as Chokoe (1993:47) argues that riddles (like proverbs) are used indirectly to say something without risking the consequences of stating it explicitly. Chokoe (1993:49-57) deliberates on figurative meanings of Northern Sotho riddles based on gossip and sloth, cleanliness and warning against premarital sex. The riddles discussed in his paper focus on discouraging gossip, sloth, laziness and untidiness and are applied to both adults and children. The riddles that discuss sex, are however meant to educate young adults about "adult topics" such as courtship, procreation, the stigma of barrenness and impotence, incestuous relations, HIV and AIDS and unplanned pregnancy. The researcher would like to think deeply about the topic of sex covered by these Northern Sotho riddles and pose the following questions: If riddling is vigorously popularised among pre-teens and teenagers, could it possibly have a positive effect in reducing the cases of teenage pregnancy, HIV infection rate and blesserblessee relation in our communities? The researcher does understand that riddles alone cannot effect change, but it needs a collaborative approach to address the panoramic view. However, the point the researcher is arguing is, re-enculturing our children with riddles will not only help the language and identity of a people, but also the moral conduct and future social prospect of the preteens and teenagers going forward. In Sesotho we say, tseba moo o tswang o tle o tsebe moo o yang (you need to know where you come from to know where you are headed).

The researcher acquiesces with Chokoe (1993) that criss-crossing the semantic and imagery borders when playing riddles, is catalysed by the language speaker's cognitive skills and linguistic creativity when creating or coining riddles. A fourth generation person may riddle the same riddles as the second generation person, however, not all riddles will be exactly the same as they were told by the first generation person. The crux of the

matter here is, as Maranda (1971:54) puts it, "each linguistic performance is a unique expression of a linguistic competence".

According to Miruka (1994:15 and 2001:28–30) there are five functions of riddles which he sub-divides into overture, environmental education, pedagogy, cultural norms and socialisation. The researcher has summarised the above functions in the table below.

Function	Value to children
Cultural norms and socialisation	 Teaches expected social conduct, discipline and adherence to social norms Imparting of culture embedded interactions and life commentaries
Enhancing memory	Riddle answers are often fixed, requiring to recall from memory when a riddle is posed.
Entertainment	 Reduces boredom among children and youth Introduces humour to young minds
Environmental observation	 Teaches linking of physical objects to actions (household) Physical environment and human beings are integrated into one sphere Biological processes are noticed and comprehended
Overture	Children learn to associate night time with riddling and storytelling and their respective expressions, thereby classifying activities and terminologies during a pastime activity.
Pedagogy	Language and grammar teachingLinguistic creativity and stimulation
Scientific observation	 Analogy and critical thinking skills when deciphering a meaning from contrasting concepts

An interesting observation is made by Chimombo (1988:220), whereby his analysis of Malawian riddles reveals that those created on different aspects of colonialism alluded to earlier, served the purpose of mockery, caution, irony and political reproach. In this manner, Chimombo contends that riddles are not only an educational and entertaining platform for children, but "revolutionary verbal weapons" against objectionable effects of colonialism among the Malawians. The author asserts that the folklorist creativity manifests in riddles reflecting the changing landscape or reality and society adapts by coining the new "protest" type of riddles.

Kihara (2013:108–109), quotes Finnegan (1970) where she notes that the Chaga (Tanzania) use(d) riddles to threaten, convey classified information and effect indirect proposal, and accordingly also quotes Njoroge (1994) where he notes that some riddles are vulgar, socially acceptable and only used by adults to advise or ridicule. These were meant for adults and not children. Grandmothers used appropriate riddles to introduce lessons on sexuality as quoted by Amuka (1994) in Kihara (2013:109).

2.1.6 The structure of riddles

There are four types of riddles according to Mahlangu (1988:151), namely i) short or simple riddles, ii) long riddles, iii) problem riddles and iv) song riddles. The short riddle consists of only one sentence and a one-word answer. The long riddle requires the description of the object in metaphorical figures so as to cunningly confuse the riddlee.

According to Tšiu et al. (1999:21), Sesotho has three types of riddles, namely short, long and religious riddles. The scholars elucidate that the short riddle is made up of two, three or a few words and the answer is similarly short. The long riddle, on the other hand, is based on an explanation of some sort and this riddle does not have a question mark. The answer also follows the same narrative as the riddle, being an explanation on how to solve the riddle. The religious riddle, is based on verses from the Bible and the riddlee needs to be familiar with the Bible to answer correctly. Below are two examples for each type of riddle.

Short riddles

1. **Riddle**: senya ka mmele (that which blows its nose with its body)

Answer: *motlhotlho* (a sieve used to strain traditional beer)

2. **Riddle**: *Mmutlanyana wa matjhundawe. Ka re ke a o tshwara wa re tjhundawe*

(The rabbit of matjhundawe. I wanted to catch it and it said *tjhundawe*)

Answer: *letseetse* (a flea)

Long riddles

1. Riddle: Bahlankana ba bararo le barwetsana ba bona, Kgotso le Dineo, Potso le Dimpho, Tsebo le Refilwe. Ba tswa moketeng wa Aforika Borwa, ba kgutlela Lesotho. Ba fumana noka e tletse. Sekepe se teng moo, feela se lekana batho ba babedi feela. Jwale bahlankana ba rona ba a boulela, ha ho ya ratang ho arohana le kgarebe ya hae. Ba thuseng, he, hore ba tshele!

> (Three young men and their young ladies, Kgotso and Dineo, Potso and Dimpho. Tsebo and Refilwe. They come from a function in South Africa and go back to Lesotho. They find that the river is overflowing. There is a boat there, but it can only take two people across. The boyfriends are jealous and none want to leave their girlfriend. Help them to cross the river!)

Answer:

Re ba thusitse tjena; Seketswana se nkilwe ke Kgotso le Dineo pele. Ba se soka, ba ba fihla Lesotho. Dineo a fihla a sala, Kgotso a kgutla le sona. A fihla a theoha Kgotso, sa nkuwa ke barwetsana Dimpho le Refilwe. Ha ba fihla ka Lesotho, ba se lahla, sa nkuwa ke Dineo, kgarebe ya Kgotso, a se nka a kgutlela ho bahlankana ba bararo ka ngane ho noka. A fihla a theoha Dineo, a ya ikemela le Kgotso. Yaba Potso le Tsebo ba a se lalomela. Ke bale ba ya ho batho ba bona ka Lesotho. Ha ba fihla, Potso a theoha a ya ho kgarebe ya hae Dimpho. mme Refilwe a itahlela sekepeng le Tsebo. Ha ba fihla ka ngane, a theoha Refilwe, a sala le Dineo mme Kgotso yena a ya le Tsebo. Ba fihla ka Lesotho ba fumana Potso le dimpho. Yaba ba a theoha. Dimpho a se nka a ya ho barwetswana ba babedi ba setseng ka kwana. A fihla a se tlola yaba Refilwe le Dineo ba a se nka ba ya ka Lesotho. Ba fihla ba sala le bahlankana ba bona mme Kgotso yena a se nka, a kgutla, a lata motho wa hae Dineo ba fihla ka Lesotho ba ikela hae.

(We helped them this way: Kgotso and Dineo took the boat first and rowed across the river to Lesotho. Dineo got off. Kgotso rowed back. He got off and the two girls Dimpho and Refilwe took it. When they got to the other side, they got off and Dineo, Kgotso's girlfriend rowed back to the boys on the other side of the river. She got off and went to stand with her boyfriend. Then Potso and Tsebo jumped in. They rowed towards their partners in Lesotho. When they got there, Potso jumped off and joined his girlfriend Dimpho, while Refilwe jumped into the boat to join Tsebo. When they reached the other side, Refilwe jumped off and stayed with Dineo, while Kgotso left with Tsebo. They found Potso and Dimpho in Lesotho. Then they got off. Dimpho jumped in to go to the other girls on the other side. She then got off and in went Refilwe and Dineo to get to Lesotho. They got off to stay with their boyfriends and Kgotso jumped in, rowed back to fetch his partner Dineo and when they got back to Lesotho they went home.)

2. Riddle:

Bashanyana ba nkgono ba supileng. Ho fihla ba babedi ba pele, ba fumana nku ya ka sefateng mme ha ba e etse letho. Ho fihla ba babedi hape; bona ba e bona, feela le bona ha ba e etse letho. Ho boela ho

fihla ba bang hape ba babedi. Bona ba e bolaya, feela ba e tlohela e rapaletse moo. Wa bosupa yena o fihla a e ja. Jwale ka sitswa ho shapa ya e jeleng. Ka shapa ba sa e jang, ka makala ho lla ba e boneng.

(Grandmother's seven boys. First two arrive and find my sheep at the tree and do nothing to it. Another two arrive, they see it, but still they do nothing to it. Two more arrive. These ones kill my sheep and leave it lying there. The seventh one arrives and eats it. Now I could not hit the one who ate it. I hit those who did not eat it and was surprised that those who saw it cried.)

Answer:

Ke sefate sa Perikisi. Maoto a tlisa motho sefateng. Mahlo a bona diperekisi feela ha a etse letho. Matsoho ona a di kgola. Moshanyana wa bosupa ke molomo, o a di ja. Jwale monga diperekisi o sitwa ho shapa molomo wa leshodu. O shapa maoto le matsoho, mme ho lla mahlo.

(It is a peach tree. The feet brought the person to the tree. The eyes saw the peach and did nothing. The hands picked the peach from the tree. The seventh boy is the mouth that eats. Now the owner of the peach tree can't hit the mouth of the thief. He hits the feet and the hands, but the eyes cry.)

Religious riddles

1. **Riddle**: Bitla le a phela le mofu o a phela. Ha re ne re tsebisitswe hore mofu o shwele, re fumana a ntse a phela, le lebitla la hae le ntse le phela. (The grave is alive and so is the corpse. We were told that the person is dead, but we find him still alive, and the grave also is alive.)

Answer:

Jonase ha a kwentswe ke tlhapi; a dula masiu a mararo le matsatsi a mararo, yam o hlatsa ka tsatsii la bosupa a ntse a phela, le yona e ne e ntse e le metsing e phela. A matha ho ya Ninifa ho ya ruta Evangedi. (Jonah was swallowed by the whale, staying in its stomach for three days and three nights, it ejected him on the seventh day still alive, it was also still alive in the water. He went running to Ninive to teach the gospel.)

2. **Riddle**: Ntate Karafele, ntate o o file kgomo tse supileng. O itse o hame tse tsheletseng kamoo o ratang, ya bosupa o e hamele kgamelong ya yona. Ha o ka qhatsa lebese la yona, wa le ja, ha a na ho kopana le wena le kgale.

(Father Gravel, my father has given you seven cows. He said you may milk six of them as you please; but the seventh you must milk into its own milking pail. Should you take some of its milk and use it, he will never agree with you.)

Answer: Ntate Modimo o itse o sebetse ka matsatsi a tsheletseng feela; la bosupa ke la hae gha!

(God the father said I should work for six days only; the seventh is his alone.)

60

The vernacular riddle has undergone many changes due to the influence of colonialism, and these include morphology, phraseology and imagery, structurally, semantically and content wise (Chimombo, 1988:243). The reconstruction of reality does not mean an easy process of appropriating the new culture but adapting the language to fit the creativity of form and content (Chimombo, 1988:250).

Guma (1993: 60) extends the types of riddles by accentuating four 'recent types' which include the secular, modifications, problem and religious types. The examples of these riddles he recorded from a lady called *Mmadilotho* (mother of riddles) in Roma valley, Lesotho. The problem riddle is long in nature and presents a problem, while the religious riddles were discussed in the preceding paragraph. The secular and modifications riddles are broadly recent coinages that are adapted and include modern things and concepts. The examples are to follow below.

Secular riddles:

1. Riddle: Rona Basotho re lahla fatshe, Makgowa wona a phuthela.

(We Basotho throw (it) down, but the Europeans fold it up.)

Answer: *Mamina* (nasal mucus in a handkerchief)

2. **Riddle**: Monna ya hlatsang letsatsi lohle.

(A man who vomits the entire day)

Answer: Terene ha batho ba e theoha. (Train as people keep alighting)

Modifications riddles:

1. Riddle: Ntate Masenya ha a tshwarwa hlohong o a bokolla.

(Mr Masenya cries when touched on the head.)

Answer: Phalo ha e fala kobo ya kgomo. (an adze when scraping a cow hide

to make a blanket)

Modified from:

Riddle: Monna eo ereng ha a tshwarwa hlohong o a bokolle.

(A man who cries when touched on the head.)

Answer: Phalo ha e fala (an adze when it scrapes)

2. **Riddle**: *Mabele eso a tletseng lelapa*. (Our corn that fills the lapa.)

Answer: Dinaledi (stars)

Modified from:

Riddle: Shweshwe tsa mohlaka o moholo. (Flowers of a big cluster of reeds.)

Answer: *Dinaledi* (stars)

The researcher is convinced that the above examples show the art of creation in the speakers of a language to invent new riddles from old ones, their (un)intentional contribution to the evolution of the language and the elaboration on the scope of discourse for generations of future scholars.

Miruka (2001:22–27) cites that investigations into riddles have covered structural aspects of riddles namely,

- structure brevity/ parallelism/ declaratives/ epigrammatic
- imagery metaphor/ allusion
- humour
- mnemonics.

Riddles also display characteristics that disguise meaning by employing a number of aspects like word classes (diminutives, abbreviations, first person in past tense, terms of relations and ancient vocabulary), stylistic qualities - poetic forms (rhythm, alliteration, linking, metonomy) and poetic elements (imagery, metaphor, allusion, personification, ideophones), brevity, etc. The following are among the scholars referenced, to mention but a few: Gowlett (1966:145), Guma (1993:50), Okpewho (1992:92, 98), Motebele (1997:32–38), Awedoba (2000:43–44), Sebate (2001:283–286), Thwala (2017:202–204).

There are four angles from which Malawian riddles have been studied (Chimombo, 1988:221) and these are functional, grammatico-semantic, structuralist and psycholinguistic. The table summarises the different approaches.

Angle	Approach
Functional	Examines uses in society for example educational or entertainment
Grammatico- semantic	Probes linguistic structure and determines semantic and pragmatic references
Structuralist	Analysis of units of form and hypothesises on the structure and composition of riddles
Psycholinguistic	Investigates how the human mind crafts and comprehends riddles

Vansima (1985:68-69) studied the form and structure of riddles, which he argued through content on two levels, the literal (which is often misleading as per criteria of riddles) and intended meaning (which is apparent to the people of the culture but not evident to outsiders). The composition of riddles adheres to the linguistic rules which restrict the choice and use of words, thereby creating expressions that the speakers appreciate as literary categories or genres (Vansima, 1985:79).

The analysis of riddles can be approached by analogous to syntactic analysis, maintains Maranda (1971:54). Maranda (1971) debates that the analysis of riddles is based on the image of the riddle (as posed by the riddler) as well as the answer to the riddle. The riddle image is always a conceptual question, whether it satisfies the syntactic rules or not, thereby clearly distinguishing the linguistic level from the folkloric level (Maranda, 1971:54). Put in another way, this means that the image (riddle) at all times has to contain a term that is matched with the term of the answer. The researcher concurs with the author because the matching terms in the riddle serve as a clue to the answer, hence the intention of creating the riddle.

Riddles are based on metaphors, juxtapositioning two things in comparison in the image (Maranda, 1971:54). Linguistically, the language has classifications that help in creating order and rules for using the language, for example terms according to parts of speech or word classes (especially nouns and verbs) (Hurford, 2004:87–88). These classifications are ancient, rigid and not prone to change; however, riddling has the ability

to mix and match nouns that have no relation according to the linguistic rule of distinct classes (Maranda, 1971:54). To illustrate how metaphors are employed in English riddles, the researcher examines below, the metaphors and distinct classes based on Maranda's (1971:54) argument.

Riddle	Metaphor	Classes
What has a mouth but	eating and river	animate
cannot eat - river		
When is it hard to get	pocket and ticking sound	inanimate
your watch out of your		
pocket?		
When it keep sticking		
(keeps ticking) there.	(C	
What bow can you never	tie up and rainbow	realm of nature
tie? A rainbow		
	mon and gotting married	culture
What do you call a man who marries another	men and getting married (accepted nowadays)	Culture
man?	(accepted nowadays)	
Minister		
What has four wheels and	wheels and flies	objects
flies?		
A garbage truck		
It first walks on four legs,	it and many legs	person
then on two and then on		
three legs?		
Man		
What flowers does a	flowers and every person	plants
person always carry?		
Tulips		
When did Moses sleep	Moses and sleep mates	people
five in a bed?		
When he lay with his		
forefathers.		

The above illustrates that to the language speaker, these classes are not impregnable, but he/she relies solely on how the riddle is worded/ structured (Maranda, 1971:54). Maranda (1971) argues that in order to achieve this use of metaphoric skill in the riddle, there must be what she calls an "element of common function" between the compared

terms. To decipher the meaning of the riddle, the functions of the two terms are investigated and other mutual points are searched for.

The researcher explores the "element of common function (EoCF)" using riddles from the above-mentioned classes to test if Maranda's argument is applicable to Sesotho as well.

Riddle 1	Banna ba sa beheng melamu fatshe – dintja		
	(Men who do not put the fighting sticks down – dogs)		
Class	animate		
Metaphor	sticks		
EoCF	fighting sticks and upright tails		
Conclusion	good comparison		

Riddle 2	Nonyana e siyang mahe e balehe – mosi		
	(A bird that leaves the eggs and flees – smoke)		
Class	inanimate		
Metaphor	fleeing bird		
EoCF	smoke rising from the burning wood and fleeing bird		
Conclusion	good comparison		

Riddle 3	Qhekwana le edileng – lebese		
	(A content old person – milk)		
Class	persons		
Metaphor	serenity		
EoCF	calm old person and the neutral taste of milk/ white colour		
Conclusion	good comparison		

Riddle 4	Mosadimoholo ya ratwang haholo mariha – mafura		
	(An elderly woman who is adored in winter – fat to smear the skin)		
Class	objects		
Metaphor	adoration		
EoCF	Children adore old women for their story telling and spoiling them.		
	Fat moisturises and keeps one warm in winter.		
Conclusion	good comparison		

Riddle 5	Thanka, thankga ke tla tswalla kae? – mokopu			
	Here or there, where shall I give birth? – pumpkin			
Class	plants			
Metaphor	'nesting' before giving birth			
EoCF	Every animal prepares a site before giving birth, so does a pumpkin			
	plant by extending its shoots to cover ground before flowering.			
Conclusion	good comparison			

Riddle 6	Letsha le teetsweng hare ke methoto – leihlo			
	(A lake that is surrounded by tall grass – eye)			
Class	nature			
Metaphor	an ecological scene around a water mass			
EoCF	translucent eye and lashes			
	a water mass and grass at the edge			
Conclusion	good comparison			

Riddle 7	Poho e kgonya ka kgotla – phalo ha maqheku a fala kobo ya kgomo
	(A bull bellows at court – an instrument used by elderly men to soften
	a cow hide)
Class	culture
Metaphor	the sound made by the instrument while softening the hide
EoCF	bull and instrument
Conclusion	good comparison

The researcher could not find similar research that discussed this perspective among South African scholars. This could serve as gap that can be investigated further and it could possibly extend classification areas.

2.1.7 The technique/ meaning in riddles

The technique of riddles is formulated to mask the true referent of the riddles and inanimate things are given characteristics of the animate (Thwala, 2017:202).

Hamnett's (1967:7) analysis of Southern Sotho riddles revealed that some riddles and proverbs can be transposed back and forth with respect to their form and content. Hamnett (1967) therefore concluded that riddles are not just formulae but pose questions that require intellectual cognition to decipher their meanings. The analysis also brought to the fore the fact that a riddle question, often has an oppositional element, contrasting two opposite qualities of an object. This oppositional element employs ambiguity or ambivalence. Non-oppositional riddles also occur – where there is no contrast within the riddle question, examples of the riddles in question are supplied in the paper (Hamnett, 1967:8).

2.1.8 The content and classification of riddles

Hamnett's (1967:1) article critiques past research on riddles generally, as he contends that it (research) reflects very low levels of analysis as the focus had been on description and listing of riddles, not deep analysis that warrants how ambiguity is employed in riddling. Hamnett (1967:2) further cites Scott (1965) who asks about the lack of research on "semantic fit" connection between the riddle and its answer. Hamnett (1967:5-6) argues that in non-Western cultures, the answer of the riddle must be apt and satisfy the intellect (based on the referent) and not the real representation of the propounding (descriptive elements) of the riddle.

The classification of riddles, according to Hamnett (1967:9), poses an academic challenge as he opines that research still needs to be conducted in this area. The matter of ambiguity/ ambivalence in riddles renders them fluid in classification, especially the oppositional riddles. For example, should the Southern Sotho riddle kgomo ya bohading ba mmao e selota mpeng (your mother's bride wealth cow has a hump on the stomach), of which the answer is grinding stones, be classified under 'animals - cattle' or 'household items' or gender-based tools or even kitchen tools? What should be classified in riddles? The sequent or the answer? Miruka (2001:20) reasons that riddles are coined daily based on what people notice from their physical surroundings, with the riddle being based on new conceptions or an innovation of a common concept. The researcher agrees with the author here in that newer riddles can be discerned from the period specific words that were perhaps not in existence fifteen years ago. The researcher strongly believes that Hamnett has nailed this observation on the head because the researcher supports this view that the classification of Sesotho riddles needs to be revisited. The researcher hopes and contends that with this study, it will be important to 're-classify' if need be, all the collected data of riddles across the decades to date. The researcher believes the categories will go beyond the original concepts, such as person and object classifiers to include the technological and physical environments.

Kihara (2013:110) classifies riddles according to the following six occasions: i) embedded in songs and narrative, ii) in courting, iii) rituals like death and initiation, iv) educational encounters, v) leisure time and vi) in greetings.

In his collection of 382 isiXhosa riddles, Sobukwe (1971:117–150) included the following 10 categories in his classification: human beings, animal world, the vegetable world, natural phenomena, time, food and drink, implements and other objects, modern instruments, locative ideas and miscellaneous. On the other hand, Mahlangu (1988:152–168) also classified Ndebele riddles, a total of 105, into 10 categories namely; natural phenomenan, birds, animals, insects, human body and its functions, vegetable world/ plants, domestic life and utensils/ other objects, infrastructure, European culture and miscellaneous. The major difference between these classifications is that Sobukwe included 'time' and Mahlangu included 'European culture' and the time difference between the papers is 17 years.

The table below summarises studies that have been conducted on riddles in South African indigenous languages:

SA Language	Research focus	Scholar and	No of	Total riddles
		year	categories	classified
Sesotho	Analysis of Southern Sotho Literature	Guma (1993)	8	28 (in subsection 3.4.11. of Chapter 3 of his book)
	Ambiguity, classification and change: function of the riddles	Hamnett (1967)	None	
	Imagery in proverbs and riddles	Motebele (1997)	None	
	Collection of Sesotho riddles	Kota (n.d.)	None	
	Riddles as poetic texts	Mokitimi (1995)	None	
	Linguistic, stylistic and structural analysis	Mokoena (1992)	None	

Setswana	Tlokwa riddles	Nakene (1943)	None	
	Structure and function	Sebate (2001)	None	
Northern Sotho	Life stages depicted in riddles	Chokoe (1993)	None	
		Makopo (1998)	None	
Siswati	Classification as a genre and structural analysis	Thwala (2017)	None	
isiNdebele	Origin, types and classification	Mahlangu (1988)	10	105
isiXhosa	Collection of riddles	Sobukwe (1971)	10	382
Tshivenda	Social value of riddles	Blacking (1961)	None	
Xitsonga	None found			

Research on Sesotho riddles was conducted in the following ways: (i) collecting and recording by Kota (n.d. – circa 1964), analysing and classifying Southern Sotho literature (Guma, 1993; Mokoena, 1992; Sebate, 2001), imagery in proverbs and riddles by Motebele (1997) and riddles as poetic texts by Mokitimi (1995). There is no evidence of Sesotho riddles studies that incorporate the pre-modern, modern and Fourth Industrial Revolution riddles. There are collections of pre-modern and modern riddles, but none of current riddles and this justifies the researcher's intended study focus. Also, there are no online gaming applications that have been created for riddles in African languages and the researcher, therefore, aims to break through into this unexplored territory and capture the contested attention of millennial Basotho.

The researcher is particularly impressed with the Ndebele riddle classification as it is extensive. I am confident that the same classification can be applied to Sesotho riddles and will reveal new insights in this study.

2.1.9 The social environment of riddles

Rwodzi (2016:55) contends that the rich mosaic and form of traditional education is threatened by the changing times, which bring along innovation and technological developments, thereby affecting the socialisation process among Kwekwe community members of Zimbabwe. His assertion is that the language code used in social platforms (whatsapp, facebook, twitter, etc.) does not warrant the use of proverbs especially when communicating cross-culturally. Rwodzi (2016) is convinced that the intercultural communication among the Kwekwe members is greatly hampered by the post-colonial mentality and as well as the western cultural ideals, hence the use of proverbs and riddles is no longer popular. The researcher agrees with the sentiments expressed by the author because, generationally, there are advancements in technology which only the younger generations of a certain period are quick to embrace in favour of old ways of doing things. As a fact today globally, persons below the age of 30 are technologically savvier than persons above the age of 60. It goes without saying that young people are riding the crest of the technological age — this is their time. If this is likely to repeat itself for many generations to come, will the riddles in the African context still be relevant?

Chimombo (1988:217) embraces the idea that among the Nyanja, riddles continued to come into existence with the arrival of the colonisers. These riddles were constructed on concepts that were foreign to the Nyanja language and culture, but at the same time showcasing the brilliance of the speakers' creativity. The above permitting, Chimombo (1988:217–242) identified riddles that bear peculiarity to aspects of colonisation, for example: i) naming places they explored/ visited, ii) Christian teachings, iii) military and police activities, iv) literacy and numeracy, v) transport and communication and vi) commercial and other artefacts.

The researcher is convinced that new riddles are continually being coined generationally, incorporating the current times and accompanying vocabulary as part of the language

dynamism. The researcher identified a gap in the field for collecting, comparing and analysing Sesotho riddles from the 1960's to the current millennium.

The effect of culture contact on riddle crafting and comprehension was also studied by Gray, as stated by Chimombo (1988:221). The study revealed that the younger generation riddles showed the most exposure to Western culture. The researcher assents with the conclusion as in most cases, the youth is the most impressionable and explorative generation given that they are initiated into the latest technologies into which they are born. Therefore, they are more linguistically adventurous as opposed to the older generation in terms of vocabulary and terminology use and acceptance.

The above argument is further supported by Beuchat as quoted by Chimombo (1988:222), where loan words, foreign images, objects or customs were identified as criteria to contextualise the effect of Western influence. Chimombo is convinced that this study was instrumental in unearthing Malawi's pre-colonial and colonial history by bridging literature and history disciplines as well as establishing that riddles are indeed "history in the making". The researcher is of the same opinion as in this study of Sesotho riddles to be undertaken, researching the three time periods namely, pre-modern, modern and post-modern (Fourth Industrial Revolution), Sesotho riddles will not only be collected and recorded, but the history of the Sesotho vocabulary and terminology growth will also be recorded and revealed.

According to Miruka (2001:21) riddles are disseminated when children visit their relatives and learn new ones while interacting with peers at places they are visiting. Upon returning home, the learnt riddles are adapted and/ or adopted into their oral literature, and this is supported by the similarities found in the corpus of oral literature from different speech communities. The researcher concurs with the author in that currently there are even more influences linguistically, as in the digital world, there are no boundaries to limit the impact of linguistics geographically.

Noss (2006:36) draws our attention to the distinctive character of the riddle as a cultural reflection which finds expression and retains relevance in its cultural context, bringing new and alien ideas to be re-classified through transformation in relation to familiar experience or traditional knowledge. Noss (2006:36) argues that "the riddle may be timeless or modern, but the setting of the riddle is always direct and contemporary". Noss exemplifies his statement using the following Gbaya riddle:

Riddle: the pregnant woman does not leap over a gully!

Answer: the tortoise

Noss (2006:36) further argues that the creation of the riddle is a challenging fact as it is an internal process that takes place after observation. In addition, it is also difficult to determine whether the riddle will be accepted or not and also have staying power or not.

Data collection in terms of riddles, is often impeded by familiarity and trust (Chimombo, 1988:221) between the researcher and the participants, being the speech community. While conducting his study, Chimombo ascribesthe willingness of his participants to share the riddles that were not "censored" to the fact that he was one of the people, not an outsider or foreigner. He argues that often strangers are given neutral riddles, not those that implicitly hit the target (the coloniser in this case).

Chimombo (1988:224–225) questions the lack of comprehensive demographics of primary sources in terms of date, age, gender, profession/social class and location (contact with white men) among some of the literature he consulted for his Malawian oral literature research. His argument is based on the fact that, the above criteria could assist in better interpreting the individuals, their skills and circumstances based on the riddles that they provided or created. Chimombo (1988) here debates this matter from a point of view of periodic classification. No specific dates were captured in some literatures, therefore forcing the author to classify his Malawian riddles according to themes, as the distinct historical stages of his country would not serve an empirical purpose, for example,

colonial, self-government, post-independence and republic time periods. I am convinced by the author's stance and will thus practise caution when applying three time periods namely pre-modern, modern and post-modern (Fourth Industrial Revolution) time periods in this study.

Kyoore (2010:23) published a paper in which he studied Dagara riddles of Ghana and Burkina Faso, whereby he concluded that the riddles as a genre are naturally dynamic in that the keen interest of the next generation, coupled with the socio-economic and political environment, serves as fodder for their mutation and development.

The researcher is of the opinion that the time of riddling that is ideal today is during the daytime with friends and evenings with family where possible. Recent times warrant flexibility in time as the priority is to repopularise riddling. This bears in mind the safety and security of children during any time of day, which is a major concern to parents at all times nowadays.

2.1.10 The impact of the change in the African family structure

Kihara (2013:101) is convinced that one major factor that has led to the decline of riddling in the family home is the separation of generations brought on by dislocation and transfer to the urban areas due to work opportunities for young parents. Traditionally, in the African family context, the grandparents would be looking after the children while the parents worked, however, this is different today as families are comprised of a nuclear family i.e., the parents and children only. The grandparents used to fulfill this important role of imparting folklore to the grandchildren. Firstly, nowadays, in nuclear families, the children are often looked after by paid help in the form of strangers (nannies) who are often from different cultures. Secondly, a high percentage of millennial parents are pro-western parenting and lifestyles, valuing less the contribution of cultural practices in their lives and that of their children. Thirdly, the children are entertained by all forms of technological

gadgets that have very little content of African culture, therefore creating and maintaining this African vs Western disjuncture in African families. Fourthly, the African monolingual English-speaking children cannot communicate with the grandparents and as a result of this communication barrier, the grandparents cannot interact with the children in the cultural context and thereby culture gets lost as it is not transferred to the next generation.

2.2 CONCLUSION

This chapter addressed the literature reviewed about the research that was conducted on the research phenomenon. The literature consulted revealed the areas that were covered by many scholars and helped ther esearcher to identify a research gap. The areas that were researched included riddles in different languages, their structure – highlighting the similarities and differences as well as other social aspects that have an effect on riddles. The researcher identified a gap in the Sesotho riddles classification. The next chapter will delve deeper into the theoretical framework of this research study.

CHAPTER 3: THEORETICAL FRAMEWORK

3.0 INTRODUCTION

The previous chapter addressed the literature reviewed about this study. Its aim was to bring to the fore, in a comprehensive manner, the majority of the research studies that were undertaken about and/or on riddles of multiple languages, as a genre, bearing in mind both the similarities and differences. In this chapter, the researcher will ground the theoretical framework on which this study is based. Two theories will be used concurrently, the Critical Discourse Analysis and the Ethnography of Communication.

3.1 A THEORETICAL FRAMEWORK DEFINED

A theoretical framework can be described as the path of a research study and establishes the study firmly in precepts of the theory. The main purpose of a theoretical framework is to authenticate research findings in the field, thereby making the results generalisable. The theoretical framework functions by defining key concepts in the research study, proposes relations between these concepts and interrogates appropriate theories that emanate from the literature review. This process of applying the theoretical framework to the study ensures that there is a firm direction on how to conduct the study, convincingly interpret data, explain phenomena and generalise the study findings. Thus, every researcher, upon embarking on a research study, is forced to explain a phenomenon, map the links of the factors/ concepts emerging from the data and advance predictions on the phenomenon under study.

The value of a theoretical framework, as asserted by Fawcett and Downs (1992:2–3), is that

(theories) are able to unite phenomena which without these theories are either surprising, anomalous or wholly unnoticed ... addressing a relatively specific and concrete phenomenon by stating what the phenomenon is, how it occurs or why it occurs. Theories therefore function to describe, explain or predict phenomena.

Theories are put into practice in the sense that they clarify the phenomenon of a research study by isolating it, situating it in its environment and identifying its related concepts that are relational to it – concepts that affect the phenomenon and are in turn affected by the phenomenon. It should be noted that concepts that are identified as relational to a phenomenon enable the researcher to categorise, infer and structure the phenomenon being studied. The theoretical framework helps the researcher to fill the gap identified in the literature review and by framing the research study accordingly, the researcher can address the social problem identified to some extent. The 'solution' to the social problem identified can never ever be remedied by a single study. This is due to the dynamism of the phenomena being studied, none are ever static, but evolve as time lapses. Nothing ever stays the same, it is the natural order of the world we live in.

In the critical social sciences, the aim of the study is the association between

the spheres of social life and activity, the economic, the political and cultural ... the advantage of practices is that they constitute a point of connection between abstract structures and their mechanisms, and concrete events (Chouliaraki & Fairclough, 2005:20–22).

Below, the authors briefly explain the characteristics of these practices:

- i) Practices are forms of production of social life economically, politically and culturally,
- ii) Each practice is situated within a network of relationships based on other practices, thereby determining its internal makeup, and
- iii) Practices have a reflexive dimension they are generated within a complex social network.

The researcher will discuss how theory is applied to interrogate the above in a study. Anfara and Mertz (2006:xiv) define theory as

A unique way of perceiving reality, an expression of someone's profound insight into some aspect of nature, and a fresh and different perception of an aspect of the world.

The above definition is loosely constructed and therefore able to be applied to a general platform. It does however hold true in that, how a person perceives a certain phenomenon at first glance totally changes or is transformed upon applying a specific theory to it, meaning that a theory does indeed give a totally new perception of a phenomenon after its application.

There is unanimous agreement among scholars that theories are composed of concepts, that build on constructs, which in turn form propositions that ultimately form theories (Anfara & Mertz, 2006:xv). No theory is made up of a single proposition, but a number of propositions that are logically related, these then help us to understand the social world by applying the theory in question.

Anfara and Mertz (2006:xxiii—xxiv) explain that the theoretical framework is the scaffolding of the study which influences every aspect of the research study from how to frame the study, what to focus on and look for, right up to how to engage with the data that are collected and make sense of it. Accordingly, the theoretical framework connects and interacts with other research components in a nonlinear and noncyclical manner. The authors argue "that the researcher's perspective, fundamental beliefs, values, hunches, assumptions and purposes for engaging in the study constitute and play a role in directing the study". The framework should be used to "find fresh ways of seeing, understanding and shaping situations that we want to organise or manage" (Anfara & Mertz, 2006).

From this point on, the researcher will discuss the theory of Critical Discourse Analysis by discussing the literature of the following scholars: Breeze (2011), Caldas-Coulthard and Coulthard (1996), Chouliaraki and Fairclough (2005), Jäger and Maier (2005), Halliday (2007), Fairclough (2013, 2015), Fawcett and Downs (1992), Gee (1999, 2012), Locke (2004), Lubambo (2019), Risager (2006), Tenorio (2011), Van Leeuwen (2008), Weiss and Wodak (2003), Wodak (2013) and Wodak and Meyer (2009a).

3.2 THE CRITICAL DISCOURSE ANALYSIS THEORY

3.2.1 The origins of the Critical Discourse Analysis theory

Wodak and Meyer (2009a:3) report that the current Critical Discourse Analysis as an approach emerged in the early 1990's, post a small symposium in January of 1991 that was held in Amsterdam. These key scholars, Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak, with the support of the University of Amsterdam, had the opportunity to discuss theories and methods of Discourse Analysis, specifically Critical Discourse Analysis.

Breeze (2011:494) states that there are distinguishable "schools" within Critical Discourse Analysis, and according to him; of particular importance are the initial British approaches embraced by Fairclough (1985, 1989) and Fowler (1991) and its later, more refined and coherent form explained in Chouliaraki and Fairclough (1999); the aptly named "sociocognitive model" of Critical Discourse Analysis reinforced by Van Dijk (1991) and his group; and the Vienna born "discourse historical school" led by Wodak et al. (1990, 1996, 2007). In the same vein, Breeze (2011) also notes that Wodak (2011) also recognises a French school of CDA that can be linked to Pêcheux (1982) influenced by Bakhtin; a Duisburg school (Jäger, 1999) which focuses principally on media language viewed in a Foucaultian perspective; and the approach promoted by Maas (1989) which scrutinises the way in which contradictory societal events are inscribed in texts, and the manner in which the readers are led to conspire in ideological discourses.

Critical Discourse Analysis, according to Locke (2004:38), is fixated in ways that the discursive relations of power are produced, maintained and/ or confronted through texts and the practices, thereby affecting their production, reception and dissemination. These discursive relations of power are manifested through ideology and hegemony – where 'ideology' is considered as a concept that currently counterattacks change and 'hegemony' as "a state of affairs that exists where the subscription base of an ideology is broad in terms of numbers and is reinforced vertically by the social status of its

subscribers ... and in essence securing its virulence of oppression like race, gender, class and sexual orientation as an accepted consensus" (Locke, 2004).

Tenorio (2011:183) contends that after over twenty years the Critical Discourse Analysis has asserted itself as a scientific framework which is used by researchers to trace ideology in texts, and not just literary excerpts anymore, but has thereby broadened its scope. In his published article, Tenorio (2011:187) quotes Wodak and Meyer as follows:

... in 1937 Horkheimer urged social theory to critique and change society, which meant to improve its understanding by integrating social sciences, to show how social phenomena are interconnected, to produce knowledge that helps social actors emancipate themselves from domination through self-reflection, and to describe, explain and eradicate delusion, by revealing structures of power and ideologies behind discourse, that is, by making visible causes that are hidden. (Wodak & Meyer, 2009a:6)

From its origination as a discipline, Critical Discourse Analysis was designed to question the prevailing conditions, by distinguishing, analysing, as well as defying and counteracting demonstrations of power misapplication as transmitted in all forms of discourses (Tenorio, 2011). This field of applied linguistics, also considered as a paradigm, a method and an analytical technique, was initially known as Critical Language Studies, while Van Dijk (2009) prefers to call it Critical Discourse Studies cementing its function as an amalgamation of theory, application and analysis (Tenorio, 2011). The crux of the matter here is the cross-discipline in attending to all types of semiotic artefacts, linguistic and non-linguistic. Tenorio (2011) further extrapolates that Wodak and Meyer (2009) link the diversity in the definition of discourse with three different scholarly trends namely i) The German and Central European tradition, whereby 'discourse' draws on text linguistics; ii) the Anglo-American tradition, where 'discourse' applies to written and oral texts; and iii) the Foucauldian tradition, with 'discourse' being a concept of knowledge, understood as cognition and emotions.

Caldas-Coulthard and Coulthard (1996:11) observe that much progress in the linguistic analysis of ideology has been achieved in the Hallidayan ideational function, namely lexical classification and transitivity.

3.2.2 The proponents of Critical Discourse Analysis

The Critical Discourse Analysis theory is applied by researchers in addressing social problems (social and political relations and identities), by bringing to the fore the nature of discourse power in human relations in contemporary societies and discourses which are framed in and by the social environment and therefore propagate ideology of certain powerful structures in societies (Wodak, 2013:90–93).

This theory, Critical Discourse Analysis, is perceived differently by scholars when they apply it to their respective research studies. Below is a quote on how the authors perceive Critical Discourse Analysis:

Elucidating discourse as a social practice infers a dialectical relationship between a specific discursive event and situation(s), institution(s) and social structure(s) which frame it ... discourse is socially constitutive as well as socially programmed – it establishes situations, objects of knowledge, and the social identities of and relations between people and groups of people. It is constitutive in that it helps to maintain and reproduce social status quo and contributes to transforming it ... Practices that are of a discursive nature may have major ideological consequences – they can produce and reproduce unbalanced power relations between social classes, genders, ethnic/cultural, big and small groups by way of representing and positioning people. (Weiss & Wodak, 2003:13)

Critical Discourse Analysis is intended to politically correct/create a world wherein people are not disadvantaged due to their sexual orientation, the colour of their skin, belief system, age or social standing (Caldas-Coulthard & Coulthard, 1996:xi). There are three cornerstones of Critical Discourse Analysis, namely discourse, power and ideology (Weiss & Wodak, 2003:11). Critical Discourse Analysis is grounded in the relationship between language and power, whereby the researcher adopts the stance that discourse is the basic unit of communication in their respective research study. In Critical Discourse Analysis, discourse should be comprehended as a probability pattern of an ongoing exchange of meaning in an inseparable web of connections that include language,

persons, events, circumstances, institutions, social structures, etc. (Weiss & Wodak, 2003).

In studies in Critical Discourse Analysis, as asserted by Caldas-Coulthard and Coulthard (1996:5), the topics examined include "sexism, racism; inequality in education, employment, the courts and so on; war, nuclear weapons and nuclear power; political strategies; and commercial practices". It is concluded that the main aim of Critical Discourse Analysis on such matters in society is to defamiliarise or raise consciousness on the hidden agendas of such texts. The authors further argue that the liberal environment of functional linguistics enables both applications and the tailoring of the theory (to be led by needs of those applications). Critical Discourse Analysis is a legitimate practice which does not need to be defended as the functional linguistics affords the theoretical underpinning for critical linguistics, as well as offering a sympathetic intellectual and political climate for the work at hand. Many a scholar has applied the theory of Critical Discourse Analysis in different arenas of discourse, namely politics, education, racism and economic power. Critical Discourse Analysis employs the "concepts of intertextuality and interdiscursivity and analyses relationships with other texts; concluding that Critical Discourse Analysis is open to the broadest range of factors exerting an influence on texts" (Wodak & Meyer, 2009a:21). The researcher will discuss these disciplines of Critical Discourse Analysis in the paragraphs to follow.

3.2.2.1 Critical Discourse Analysis and politics

Critical Studies of Language, Critical Linguistics and Critical Discourse Analysis have from the start served as a basis of political projects meant to alter the inequitable circulation of economic, cultural and political resources in contemporary societies (Caldas-Coulthard & Coulthard, 1996:15). The intention was to unveil a system of excessive inequalities of power, its workings and its effects through the analysis of potent communicative texts and ultimately achieve a more equitable social order, through the intervention of transformation, thereby upsetting the existing order and changing its

elements into an arrangement that is less harmful to the victims and hopefully more beneficial to all the members of a society (Caldas-Coulthard & Coulthard, 1996).

When analysing the effects of power on discourse, according to Jäger and Maier (2005:35, 38–39) in Chouliaraki and Fairclough (2005), they assert that texts have minimal effects which are less noticeable and hard to prove, however, discourse that has recurring contents, signs and strategies, leads to the realisation of 'knowledge' and thus sustained effects on those who direct and those who receive the texts. To this Jäger and Maier (2005) argue that nobody owns discourse – "discourses are supra-individual", therefore discourses take on a different disguise as they evolve. What is apparent is that discourses exert power because they serve as the vehicle for knowledge. The generation of knowledge through scientific research using Critical Discourse Analysis as an approach can serve as a basis for changing social, political and media knowledge and possibly change behaviours and policies.

Critical Discourse Studies, as stated by Reisigl and Wodak (2009:81) in Wodak and Meyer (2009a), is another strand of Critical Discourse Analysis, that holds the action-analysis of oral and discursive texts that also examines the ways in which the acts and structures are engaged in the enactment of broader socio-politico acts, specifically those with systematic dominance tendencies or the defiance of such. Ideology is often perceived as a one-sided world serving as a means of launching and maintaining unequal power relations by using discourses. Discourse Historical Approach is intended to 'demystify' the hegemony of particular discourses by interpreting the ideologies that establish, prolong or fight dominance. The approach focuses on ways in which linguistic forms are used in many expressions of power and manipulation because texts are often sites of social struggle where those with power control access to different forms of resources in society (Reisigl & Wodak, 2009:88).

Wodak and Meyer (2009a:10) define Critical Discourse Analysis as being fundamentally involved in analysing hidden and transparent "structural relationships of dominance, discrimination, power and control as manifested in language". This means the aim of

Critical Discourse Analysis is to examine critically social inequality as it is expressed, established, legitimised, etc. in discourse. The majority of Critical Discourse analysts are to endorse Habermas's assertion that "language is also a medium of domination and social force. It serves to legitimize relations of organized power. Insofar as the legitimizations of power relations ... are not articulated, language is also ideological" (Wodak & Meyer, 2009a).

Research on Critical Discourse Analysis in European countries is focused on the domain of politics of right-wing populist rhetoric as this rhetoric is becoming increasingly hegemonic in nature (Wodak & Meyer, 2009a:18). The authors posit that Discourse Historical Analysis has morphed into a number of more recent studies, namely: in a study on racist discrimination against Romanian immigrants and in a research on the discourse about the Austrian nation and national identity conducted separately by Kovàcs and Wodak (2003), Wodak et al. (1999), and in the European Union conducted by Muntigl et al. (2000), Wodak and Van Dijk (2000). The Wodak 1999 study focused on the analysis of the relationships between the discursive construction of national sameness and difference heading to the political and social exclusion of specific out-groups.

3.2.2.2 Critical Discourse Analysis and racism/ discrimination

Van Leeuwen in Caldas-Coulthard and Coulthard (1996:32–33) contends that Critical Discourse Analysis, is used to illustrate a socio-semantic inventory that represents social actors and to create the sociological and critical relevance of these categories linguistically. For example, agency – the sociological agency is not always realised by linguistic agency; it can also be realised in other ways, possessive pronouns or by a prepositional phrase, etc. As a matter of fact, there is no straight forward fit between sociological and linguistic categories, and if Critical Discourse Analysis, with regard to studying the representation of agency, entangles itself too closely with definite linguistic categories, it will result in many relevant occurrences of agency being overlooked.

Fairclough (2009), according to Tenorio (2011:188) applies Critical Discourse Analysis in social wrongs such as prejudice, unequal access to power, privileges and both material and symbolic resources. This is further supported by Fairclough's 1989 and 1995 "research on language, ideology and power where the terminology is very influential with terms such as dominance, resistance, hybridisation of discursive practices, technologising of discourse and conversationalisation of public discourse" (Tenorio, 2011:190).

The Discourse Historical Approach, which is another strand of Critical Discourse Analysis, was at first concerned with prejudiced utterances in anti-Semitic discourse but has since developed to "include the discursive construction of national sameness and the social exclusion of out-groups through the discourses of difference, and the reconstruction of the past through sanitised narratives" (Tenorio, 2011:191–192). Generally, this approach reflects sociolinguistics and ethnography. The dominant tenet here is the importance of merging the textual and contextual levels of analysis.

The model of context used in Discourse Historical Approach invokes historical knowledge understood in terms of four layers: (a) the linguistic cotext, (b) the intertextual and interdiscursive level, (c) the extralinguistic level, and (d) the socio-political and historical level. This interconnection between different texts and discourses directly assumes the notions of decontextualisation and recontextualisation, which are processes whereby elements typical of a particular context can be juxtapositioned into new contexts thereby upsetting conventional associations". (Tenorio, 2011:191-192)

The strength of Discourse Historical Approach is the accent on the unification of "observation, theory and method", and the continuum between what is applied and the models of theory; not forgetting its methodology of analytical inclination to history, politics and sociology (Tenorio, 2011).

3.2.2.3 Critical Discourse Analysis and socio-cultural aspects

The defining features of Critical Discourse Analysis are its apprehension of power as a chief condition in social life, and its attempts to develop a theory of language that is integrated as a major premise (Wodak & Meyer, 2009a:10). This power is about relations of difference, in particular the effects of differences in social structures whereby the constant inseparability of language from other social matters ensures that language is entwined in social power in a number of ways involving the contention of and challenge to power; this means that "Power does not necessarily derive from language, but language can be used to challenge power, to subvert it, to alter distributions of power in the short and the long term" (Wodak & Meyer, 2009a:10). As a matter of fact, the differences in power in hierarchical social structures is manifested through language as a finely articulated vehicle.

Wodak and Meyer (2009a:14) accentuate that Critical Discourse Analysis should also extend itself to research not only based on the interaction between discourse and social structure, for example racism and the many ways the abuse of power presents itself, because the language being used together with discourse presupposes the socio-cultural interventions of the language users. The authors argue that the study of discourse triangulates between society/culture/situation, cognition and discourse/language.

Caldas-Coulthard and Coulthard (1996:84–85) propose that a critical analysis of society's access to public discourse and communication requires pre-insight into more universal political, socio-cultural and economic characteristics of dominance. It is therefore an important task of Critical Discourse Analysis to also study the specific cognitive structures and strategies employed in these actions affecting the social cognitions of groups. The observation is that the manipulation of intellectual models of social events is used in specific discourse structures, like thematic structures, titles of newspaper articles, style, rhetorical figures, semantic strategies, etc.

Tenorio (2011) asserts that Van Dijk's Socio-Cognitive Discourse Analysis is founded on the interaction between cognition, discourse and society, as his research was based on the stereotypes, the duplication prejudice based on ethnicity, and the abuse of power by the elites as well as the resultant resistance from the dominated groups. The control of special access and the means of public discourse and communication by the dominant groups or institutions does influence the structures of text and talk to an extent that the knowledge, attitudes, norms, values and ideologies of recipients are tailored to propagate and protect the interest of the dominant group (Caldas-Coulthard & Coulthard, 1996:85). It is asserted that a lot of 'modern' power in democratic societies is based on persuasion and manipulation rather than force, for example the explicit issuing of commands, instructions, threats or economic sanctions.

In summary, in society the controlling of communicative events presents itself in the form of controlled access to several dimensions of communicative scenarios like i) which vehicle of communication may/must be spoken or written, ii) which language may/must be spoken – the dominant, standard language or dialect, etc., iii) which genres are allowed in discourse, iv) which types of speech acts may be performed and v) who may begin or interrupt in discursive events (Caldas-Coulthard & Coulthard, 1996:88–90). By applying Critical Discourse Analysis, the authors argue that researchers can reveal the manipulative nature of texts as it acts as a diagnostic tool for assessing the dominance strategy in society and politics by those in power, as the texts "influence the mental models, knowledge, attitudes and eventually even the ideologies of recipients, they may indirectly control their future actions, which is the ultimate form of power, especially when the audience is hardly aware of such control, as is the case in manipulation" (Caldas-Coulthard & Coulthard, 1996:88–90).

Caldas-Coulthard and Coulthard (1996:15–16) ponder a huge metaphorical step by implying that the application of Critical Discourse Analysis in the socio-cultural aspects of life can be greatly changed if researchers honed in on the end product of what the theory is intended to achieve, which means that currently the critiques of texts and of the social practices manifest only in uncovering and revealing unbalanced, dehumanising and

deleterious states of affairs, but with no desired action of productive activity. This means that Critical Linguistics and Critical Discourse Awareness have not generated "productive" accounts of substitute forms of social agitation. At present, the linguistic, cultural and economic goods are unequally distributed along discriminatory classifications of social class, sexual orientation, age, the work one does, ethnicity, belief system, race, etc.; it is necessary that critical discourse analysts pay attention to the urgent and continuing change. The current socio-cultural landscape is important and warrants analytical interrogation that not only incorporates unilateral critique that produces scholarly works, but that agitates society into action to usurp the status quo.

... the reciprocal relations between subjectivity; the subject's production of representational resources; the transformation by the subject of, in this case, his subjectivity via the newly produced representational resources; the transformative power of the subject in and on the world as a consequence of this prior transformation; and the subject's renewed transformation of the representational resources, etc. In this instance the process is perhaps relatively clear because it is relatively free of the cultural and the social forms of representation; though it is of course the social and cultural world itself which has prompted this sequence of production. (Caldas-Coulthard & Coulthard, 1996:19–22)

Fairclough (2013:7) articulates that Critical Discourse Analysis is i) discourses, genres and styles that are understood in a concrete form as linguistic and multifaceted modes of texts; and ii) discourses, genres and styles that are analytic categories of social discourse orders in the form of practices, organisations and institutions. Fairclough (2015:19–20) points out the three aspects of 'critique' in Critical Discourse Analysis as follows:

- a critique which aims to discover inconsistencies, self-contradictions, paradoxes and dilemmas
- ii) socio dynamic critique which is aimed at demystifying the persuasive, propagandist, populist, manipulative character of discourse
- iii) prospective critique which is aimed at the transformation and improvement of communication.

The above aspects, according to Fairclough (2015), are the foundation on which Critical Discourse Analysis is based. Critical Discourse Analysis can or is implemented to analyse

discourse and unveil its true intention. Discourse does not happen in a vacuum, oral or written text is always intended to serve one or other purpose between persons involved in the discursive event. As Fairclough (2015) proposes, the discourse is riddled with hidden agendas from a personal stance, social stance or the communicative stance, the task of deciphering the intention of discourse is the responsibility of the researcher. According to Breeze (2011:499) the term "critical" is used across a range of disciplines to mean "critical of the status quo" or "critical of liberal humanist perspectives", usually with a view to highlighting commitment to social change by the activists or agents.

He theorises that discourse is evidenced in the three levels of social organisation, namely the social situation, the social institution and the level of society as a whole. He upholds the notion that the discursive social conditions, as mentioned above, have a direct bearing on how a person produces and interprets texts (Fairclough, 2015:57–58), and rightly assumes that Critical Discourse Analysis analyses texts, interactions and contexts by:

- analysing texts the researcher/ analyst describes the text,
- analysing texts through interpreting the relationship between the text and interaction, and
- lastly, creating/ determining the context of the social effects of the text and interaction.

Considering the above paragraph, it follows that every society has inherent in its social organisation and systems, the dynamics of power relations between men and women, ethnic groups, young and old, class relations, and other types of relations. According to Fairclough (2015:65–66), class relations define the nature of society as they have far reaching implications on all aspects of society, and these power relations have thus a broader status as they set the parameters for determining who has autonomy over which particular features or resources in a society; also, the powers that be in language must continually be involved in the struggle with others to remain or lose their position. This can be explained in a rudimentary manner: the powerful group in society possesses the means to maximise and control resources at the exploitation and domination of the other group(s). This is mapped out in the economic and political spheres, but the effects are

implemented and realised in the social sphere, where the everyday life of people is impacted.

Commenting on the importance of the theory of Critical Discourse Analysis, Wodak (2013:80) contends that this process is a 'critical' self-reflection/ reflexivity that allows ideological stances embedded in the text to be transparent. The author argues that there are distinctions between three dimensions of critique, namely i) text-intrinsic critique, ii) socio-analytic critique and iii) prospective (retrospective) critique. These dimensions infer integrating the many layers of context into the in-depth analysis of a given text to reveal the immanent discourse. It is crucial, according to Wodak (2013), that critical self-reflection must be incorporated during the research process continuously, that is, from the choice of the phenomenon of investigation to choosing the methods of analysis, the sampling, the drafting of a theoretical framework, to the interpretation of the findings and possible recommendations the researcher believes are applicable for practice following the study. The text may often have major ideology messages embedded and by virtue of the Critical Discourse Analysis as theoretical framework, it does not compromise its social scientific goal and rigour as it openly and explicitly aligns itself with the dominated and repressed side against the dominating groups (Wodak, 2013:80).

The communicative utterances, which are oral or written occur within a certain context to allow persons who are interacting to follow the topic of discussion. Gee (1999:10) avers that as people speak or write they adjust their thoughts to suit the situation in which they are communicating, whereby the situation of the discourse was inversely created by the very language in the first place. The context of the discourse is inclusive of the physical, mental, individual, interpersonal engagement, public zones inclusive of the cultural and historical realms (Gee, 1999:54).

When we talk, we use language to share ideas, negotiate, argue, learn, confirm, encourage, discourage, ascertain, etc. in any possible given situation. What a person contributes to a communicative interaction, is framed within the boundaries of what is expected as part of the contributions to the topic of discussion. Any contribution that

deviates from the topic is not welcome, as it does not form part of the context and does not therefore, develop the communicative interaction further (Gee, 1999). During a communicative interaction, there is an introduction to the topic, the main discussion and lastly the conclusion. As alluded to in the literature review, when Basotho riddle, the session is introduced by uttering the opening formula, *Ka o lotha* (I riddle you) and *kang?* (with what?), which is then followed by the ante-sequent, which is the riddle statement and lastly the answer which serves to conclude the riddle. In the same vein, when the riddling game continues, a person cannot out of the blue, mention a proverb/ a praise/ poem/ a song, etc. because only riddles are applicable in the context of a riddling contest. It is the norm to be followed to mention only riddles and not anything else, in keeping with Gee's (1999) offering of the applicability of a context in any communicative occurrence.

The nature of situated meanings and cultural models is ever changing, contextualised and generalised; also, the activity of thinking and using language is an energetic matter of arranging the situated meanings needed for action in the world. These situated meanings are connections of various features, they are designs that associate various features with each other (Gee, 1999). This remark can be applied to riddles in this manner: riddles are dynamic, they are a specific genre of literature that has its own structure and form, and they are applicable to everyday life as they can be based on everything and anything known to persons in a particular speech community – meaning that they are created around unique cultural models of, for example Basotho.

Stating that studying the meaning potential of texts is important, Gee (1999:55) maintains that the current time is an artefact of a very specific history, of earlier situated meanings and cultural models. The language that we speak today was crafted many years ago and as a matter of fact, it is still being crafted even today. The vocabulary of a language that is still being spoken grows as new developments are discovered. This vocabulary then gives birth to new different forms of oral and written texts in all spheres of life, be it economic, academic, political, social, etc. These new forms are then added to the current genres, for example, in literature it will be songs, poems, folktales, proverbs, riddles, praises, etc. Gee (1999) asserts that the "old" serves as scaffolding for the "new". In the

context of this study, new riddles are scaffolded onto old riddles. As Fourth Industrial Revolution riddles are coined, it remains to be seen if they will bear any similarities to the old riddles in any manner. This study wishes to investigate these new riddles against the backdrop of old riddles for similarities and/ or differences.

There are theories that are rooted in socio-cultural groups of people and are therefore called cultural models; this totally or partially cataleptic story line is married to a word and also resides in different people's memories in the socio-cultural group thereby cementing its relevance in that particular discourse (Gee, 1999:43–44). There are many riddles according to classifications alluded to in earlier chapters, demonstrating the many forms or examples of situated meanings that Basotho can make sense of or understand while playing riddles.

The discourse that is applicable in this instance, with reference to riddling among Basotho, plays out when riddling partners or groups engage, everyone/ the group has the intention of winning, of being regarded as those who know riddles best. This is a tussle for power in a play form (Gee, 1999:47). The author argues that different contexts call for different assemblies, especially new assemblies for new contexts, and these new assemblies are brought on by the fact that the world changes and people face new contexts. The researcher is convinced that new riddles need to be coined to fit the mould of current times, as in many cases, the riddles of past decades do not quite fit snuggly in current times, for the mere fact that the vocabulary and concepts or items being discussed are not generally known by millennial Basotho. To elaborate further, Gee (1999) supposes that the nature of the human mind is such that its working is influenced by perspectives of recognising situated meanings and building on them. This happens when forms are unearthed from experience altering and adapting patterns like contexts, times and world trends/aspects. The human mind deals best with general directives and principles if they are associated with real contexts, conditions, habitual acts and experiences. Hence, a person's socio-cultural knowledge is important in deciphering a linguistic group riddle, because of the normalised process of culture and social practices of the socio-cultural group to which he/she belongs.

Gee (2012:94) further asserts that any word or structure in language has a variety of 'meaning potential', which can be explained as an array of possible meanings that it can take depending on contexts of use that are different. Gee (2012:95–97) justifies that nobody knows exactly how human definitions are operationalised in our brains; what is certain is that the brain houses a combination of the images of what the word typically denotes or is associated with, factual information we know about the word, and the types of situations where the word is used as well as the various contexts in which it functions. The author argues that when we listen, we use our previous experience and knowledge of what is being talked about. This cements the argument alluded to earlier, that in the specific case of riddles, Sesotho cultural knowledge is needed to decipher the meaning hidden in Sesotho riddles. It takes a Mosotho to be the 'appropriate person' to engage satisfactorily in a Sesotho riddling game.

Risager (2006:68) advances that language and culture are framed by the cultural flows influenced by the following four social factors: forms of life, the market, the state and the movements. She asserts that these four factors are interconnected in the sense that they exist in i) the practical sphere of local daily life being that of the family, at school, at work and in the local community, ii) the economic arena in society – market that controls what is available for consumption by the community, be it edible or non-edible products, iii) the organs of state that govern societies - institutions and structures that regulate daily community life and lastly iv) the many subcultures that are current, emerging ones, those that die off and resurface again as other forms. All these cultural flows have an impact on how society thinks and functions. These factors can be described as forces that influence the language of the past, the current and future. The same also applies to culture. The literature reviewed in the preceding chapter, has established that in the case of Sesotho riddles, the riddles can be classified into premodern, modern and Fourth Industrial Revolution riddles. This classification can be achieved by analysing the vocabulary of the three respective time periods as well as the concepts and objects that are show cased in the content of the riddles and their answers. The language and culture reflected in the content of the riddles, does reflect the four social factors as predicted by Risager (2006),

and this argument foregrounds the application of a theory(ies) to any particular research study.

Tenorio (2011:189) posits that in the late 1970's, the University of East Anglia birthed a new trend of analysis, "the scholarly commitment against social injustice". The trend advocated for the Hallidayan linguistics when analysing news texts, in the sense that as language is socially semiotic, the three metafunctions (discussed in the paragraph below), transitivity and modality became operative in this new discipline. Tenorio (2011) also refers to the grammar of Chomsky (1957) which was also incorporated to be one of its main concerns in explaining the implications of syntactic transformations as passivisation and nominalisation which were the focal point of many Critical Discourse Analysis research studies.

In light of the preceding paragraph, according to Halliday (2007:60), there are three generalised functions of language that serve the purpose of studying and understanding language. Language functions in the form of being ideational, the interpersonal and lastly the functional tool are used to fulfil its intent and purposes between persons who are communicating. Halliday (2007:60) describes these functions in this manner:

- a) the ideational function is concerned with the content of language whereby persons express their experiences of how they interact with the outside world and their inner personhood,
- b) with the interpersonal function, language serves in the role of being a mediator between different persons in a communicative setting or interaction, and
- c) the last function is the textual one, where language is created through text, creating meaning using words to allow the other person to interpret and understand in the interaction.

People use language to communicate their thoughts and intentions, formulate meanings for others to understand and to create an array of different meaningful situations daily. People formulate ideas in their minds and then communicate while they interact. In the context of riddling, the riddler explains his/her idea by formulating oral text, which is

directed at the riddlee. The riddle itself is a metaphor statement which hints at something that is not directly stated. The riddlee in turn, must interpret the riddle, subconsciously test possible answers before guessing orally, what he thinks is the correct answer to the riddle. The riddle contest confirms the three functions of language as suggested by Halliday (2007). The riddle is first formulated as an idea in the head, then an interpersonal interaction takes place whereby the idea is 'languaged' into oral text as a riddle.

Van Leeuwen (2008:7) builds on the concept of discourse analysis by stating that all discourses recontextualise social practices, manifesting the fact that all knowledge is established in practice. The above is contributed by speakers, their roles and how they identify themselves, actions and their performance styles, situations and timings. Some aspects may be omitted or changed, and purposes and legitimations may be supplemented. He remarks that "recontextualisation" may not only highlight or minimise the recontextualised social practices, but also filter them through the very practices in which they are inserted. This process is often hidden to the participants of the recontextualisation practice as it is habitually embedded in their common logic, habits and in the manner in which they understand the function of the recontextualised practice (Van Leeuwen, 2008:12).

Chouliaraki and Fairclough (2005:3) advance that the cultural revolutions are the cultural facades of the economic changes, propelled by the communications media as they introduce new types of experience and knowledge as well as new possibilities of conceptual relationships, they also bring inevitable disruptions to social activities. The discourses of the economy shape economic realities, and this hegemony is accomplished by the misperception of its arbitrariness so that it is perceived as reflecting economic realities and not constructing them (Chouliaraki & Fairclough, 2005). The authors claim that the networks of practices are maintained by social relations of power and everchanging articulations of practices in and among networks are linked to the unstable dynamics and struggles of power.

3.2.3 The critics of the Critical Discourse Analysis theory

Theories have proponents and critics who debate rigorously for or against the research applicative potential of a theoretical framework, and Critical Discourse Analysis theory is no exception. There are some scholars who are not entirely convinced that this theory has the same academic or research potential to be applied in academic studies. The problems that have been picked up by critics are based on context, cognition, partiality and the linguistic model employed. The criticism will be discussed below.

Breeze (2011:494) argues that those scholars against the theory of Critical Discourse Analysis highlight, what they believe to be inconsistencies within the field, mentioning aspects such as epistemology and the instrumentalisation of theory as the flaw in the theory's weak scholarly principle. The criticism also includes the linguistic methodology and the underlying language and communication theories which they perceive as failing to merge context and audience in a satisfactory manner within the framework analysis. Breeze (2011) reports that Fairclough and others reinforce the need for a critical approach as though the Orthodox Marxist theory was never discredited, because the Critical Discourse theory is based on Marxist precepts. In the same breath, the author argues that the Frankfurt school does not constitute a sound base for Critical Discourse Analysis' "critical" claim because the changes fashioned on Marxism by Adorno and Hochheimer were actually radical to a point of human nature alienation and irrationality.

[It] certainly does not provide an effective philosophical basis for "critical" research of the type carried out by critical discourse analysts ... ambitious claims made by CDA practitioners to offer a comprehensive understanding of society as a whole and how it functions, which is "superior" to other positions precisely because it is conducted in a spirit of self-reflexive critique ... CDA specialists need to pay special attention to this aspect of the epistemological underpinning of their work, and to its methodological implications. (Breeze, 2011:498)

Acording to Breeze (2011:500–501), Slembrouck (2001:40–41) points out that Critical Discourse Analysis continues to be indecisive regarding its particular leaning towards a

specific social theory, because the approach's "interpretive power" and "emancipatory force" are unfounded. One of the major flaws of Critical Discourse Analysis theory is, according to Breeze (2011:501), the fact that the theory can merge an array of societal ideas and compress scholars like Marx, Gramsci, Horkheimer to Giddens as well as a large diversity of approaches to language and communication, proposed by Bakhtin, Foucault, Habermas and Halliday, superficially without ever recognising the need to validate this eclecticism or its intellectual base, and therefore link these notions vaguely to the phenomena being studied in modern times. This unfortunately, leads scholars from other disciplines to interrogate Critical Discourse Analysis theory as they find it wanting in that the arguments from philosophy, politics and sociology are not satisfactorily addressed but some linguists also find, the bases for the analysis of language being not adequately grounded from a linguistics stance.

Caldas-Coulthard and Coulthard (1996:6) contend that the original linguistic model (with all its loose ends) at least possessed a certain theoretical and methodological compactness, and I think it is crucial now to consolidate and develop this (essentially Hallidayan) model, because if not, the danger will be that 'critical linguistics' will be loosely applied in the hands of practitioners from diverse intellectual persuasions when analysing work on language and ideology, with little regard for method, technical grasp of linguistic theory, or historical validity of interpretations.

Lubambo (2019:88) refers to the bone of contention in the difference between interpretation and analysis with regard to Critical Discourse Analysis criticism. The author argues that an interpretation of a particular meaning offers a kind of validated privilege, quoting Widdowson (1995:159) who states that the analysis and interpretation present the factors which led to the valid divergences of possible meanings that are revealed.

Tenorio (2011:195) is doubtful of the modes of analysis of Critical Discourse Analysis; he disagrees with the use of Systemic Functional Grammar where "meaning is understood as a condition of texts, taken from them, not put into them". He argues that there is a

disjuncture between the addresser's meaning and the addressee's interpretation of this meaning, based on the fact that the perlocutionary effect is a function of discourse and not a feature of texts, in which the addressee's assumptions are shaped by his/her knowledge and beliefs which are different from the addresser's.

The author opposes that abstracting sentences from their contexts and intentionally choosing examples relevant to the ongoing research does not lead Critical Discourse Analysis in the strict sense of the term, thereby rendering the approach a functional fallacy; to him, "Critical Discourse Analysis is biased, unprincipled, conventional, decontextualised cherry-picking of linguistic features, closer to impressionistic commentary, which supports interpretation and yields simplistic findings" (Tenorio, 2011:195). Widdowson (2004) accepts that the Critical Discourse analysts study issues that are relevant in fields other than the scholarly world and address how power and control is exercised through language, but he argues that Critical Discourse Analysis bases its critique on the moral appeal, sociological and political validation and profuse ideological alignment. According to the author, Critical Discourse Analysis should encompass systematic analysis of entire texts (not excerpts), co-texts and contextual relations.

Lubambo (2019:87) quotes the criticism of Critical Discourse Analysis as having the following flaws according to Mayr (2012:208):

- not being the only critical approach
- it is an exercise in interpretation, not analysis
- being ignorant of the real readers and listeners
- not paying enough attention to the production of text
- not being cognitive enough
- being too selective, partial and qualitative

being too ambitious in the quest for social chance.

Another significant criticism according to Lubambo (2019:89), referencing Richardson (2007) and Verschueren (1985), pertains to Critical Discourse Analysis not taking the intentions of the text producers (in media) into account; both the authors argue that the

analysis of the social environment of text production and consumption remains an embryonic area and that Discourse Analysis discounts the structural and functional properties of gathering news. This has led to some scholars assuming that the kinds of meanings and interpretations offered by the analyst are to some extent imposed by the Critical Discourse analyst. Critical Discourse Analysis needs to focus on the relationship between readers and the text being read, and this involves more cognition, as according to O'Halloran (2003) cognition is missing from many studies published under the guise of Critical Discourse Analysis and therefore this highlights the failure of the approach to enact, legitimise or challenge discourse (Lubambo, 2019:89).

Lubambo (2019:90–91) opines that Stubbs (1977) challenges the methodological assumptions that Critical Discourse Analysis demonstrates valid arguments about the organisation of text, but its linguistic foundation is inadequate. The contention is, if Critical Discourse Analysis does essentially adhere to rigorous and systematic standards of analysis (Fairclough & Wodak, 1977:259) then comparison between texts is missing. The author reasons Critical Discourse Analysis is likely to benefit from using methods that are qualitative and comparative.

Critical Discourse Analysis is too ambitious in its goal for social change, which in turn is very vaguely defined in the literature on the approach (Lubambo, 2019:90) and this is supported by Jones (2007, in Lubambo, 2019) when he argues that Critical Discourse Analysis, notwithstanding its good intentions and radical social change of its practitioners, is additional proof of the bankruptcy of the ideologically conservative 'language myth' theory on which conventional linguistics is founded (Lubambo, 2019:90). Jones (2007) nails the coffin by stating that the success of Critical Discourse Analysis in the academic field together with its intellectual respectability and influence within the social sciences generally, "flatters and reflects the type of culture which sponsors it" (Lubambo, 2019:91).

A slightly different angle is implemented by Breeze (2011:505–507), who illustrates the lack of detailed analysis of language and interaction in some Critical Discourse Analyses using the textual analysis from Chouliaraki and Fairclough (1999) where the authors

reflect the tendency of leaving out significant aspects of the text that according to them, do not fit with the interpretive framework. In a review of these various selective tendency instances, Verschueren (2001) concludes that many of the 'hypothetical' findings are "the product of conviction rather than the result of a careful step-by-step analysis that reflexively questions its own observations and conclusions" (Breeze, 2011:507).

In other words, the only real requirement for explanation is a good social theory. Nothing is said about the empirical dimension that is required to link data and theory ... Texts are simply made into carriers, as it were, of what one already assumes to be the case. Rather than proceeding from description via explanation to positioning, with interpretation at the core of all stages of the investigation, positioning comes first and interpretation is marginalized. (Breeze, 2011:507)

Furthermore, Breeze (2011:507 & 520) argues that a more systematic, unbiased, well-ordered approach to qualitative analysis of ideology in texts, should be based on a set of definite principles concerning the nature of the samples being analysed; thus cementing the need for i) the parallel and vertical investigation of the text, ii) the sensitivity to pragmatic aspects in the relationship between form and function, and iii) the concern that the meanings should emerge comprehensibly from the data instead of being imposed by the analyst. Researchers should endeavour to elucidate the theoretical background to their work while readers should empower themselves to adopt a critical stance towards the theoretical apparatus encountered in Critical Discourse Analysis studies and even challenging its bases by testing interpretations against the available data objectively.

Breeze (2011:502) argues that the application of a diverse range of theories in Critical Discourse Analysis is a strength and not a weakness, because the multi-disciplinary approaches from philosophical and sociological fields demonstrate a strong base referencing Chouliaraki and Fairclough (1999), Fairclough (1989) and Weiss and Wodak (2003).

Weiss and Wodak (2003:7–11) conclude that the application of the theoretical framework to an academic study in the context of the Critical Discourse Analysis, is based on the mediation between the social and the linguistic disciplines. The proponents of Critical

Discourse Analysis agree that both the disciplines must be combined in order to conduct a proper analysis of collected data based on the complex interrelations between discourse and society. This premise presents another challenge, namely the merging of disciplines that have different concepts from different viewpoints, i.e. concepts that have different representations. This means that Critical Discourse Analysis does not have such a formulated theory of conceptual tools developed from different disciplines that can be applied in a study. Nevertheless, such a conceptual representational theory would assist in relating questions of theory formulation and conceptualisation firmly to the specific problems to be studied, for example, the conceptual tools that are needed for a certain problem in a certain context. Currently what prevails in human sciences research studies is to merge the disciplines in the manner described below.

- i. Before analysing the data, the researcher must develop a framework for conceptual tools, establish categories for analysis and analytical implementation.
- ii. The abovementioned merger of conceptual tools framework for a research study that is from both the sociological and linguistic disciplines, means that there is a continuation of the development of the tools and resources calculated to assist researchers in understanding the world phenomena that they wish to study. Practices should be taken as both reformation and reformed actions. Weiss and Wodak (2003:7-11) reason that "... engaging in an action equals system reproduction ... text production equals system production".
- iii. The next step then entails analysing the collected data to denote the content of the phenomena being researched. This analysis, especially the categories, depend on the research questions and what the phenomenon under study contains.

In summary, Breeze (2011), and Caldas-Coulthard and Coulthard (1996:9), assert from the preceding paragraph that the consequences of operating in an eclectic framework are clearly i) incoherence, ii) undifferentiating mixing of discordant concepts, iii) haphazard application of methods, etc. It is important to explicitly demonstrate the tools employed in

the analyses of published research in order to improve the analytic technique and to increase the population of competent practitioners. Breeze (2011) also raises a concern of having yet no book-length study of one topic, or one mode of discourse, genre, or large corpus which would allow the critical researcher to specify historical context in detail during the analysis. The researcher, with this study of Sesotho riddles aims to merge the three time periods of pre-modern, modern and Fourth Industrial Revolution and interrogate the phenomenon further.

In the next paragraph, the researcher will explain how this theory of Critical Discourse Analysis will be used in the study.

3.2.4 The application of the Critical Discourse Analysis in the study

Tenorio (2011:188) states that Critical Discourse Analysis concentrates on the opaque connection between discourse and societal structure by using open interpretation and explanation that relies on systematic scientific procedures achieved through distancing the researcher from the data and context. Thus, self-reflection or reflexivity is crucial to Critical Discourse Analysis.

Tenorio (2011:197) advises that the Critical Discourse analysts should focus on knowledge as constructed and interpreted when individuals share views and build mental models. The researcher, in this research study, will apply Critical Discourse analysis to reveal how Sesotho riddles are constructed and interpreted.

- i) Sesotho riddles development in this Fourth Industrial Revolution period, their educational and recreation purpose,
- ii) the contribution of these Fourth Industrial Revolution riddles to the dynamism of Sesotho, and
- iii) lastly, the digitisation of Sesotho riddles into an online game to repopularise, if needs be, this important Basotho oral practice.

The analysis of data begins with the understanding of the content and the linguistic detail. In this study the researcher will combine the two by looking at what is encoded in the Sesotho riddles and how it is linked to the context, that is to say, investigate the

strategically intended meaning that may be steeped in ideology and power. This can be achieved as Chouliaraki and Fairclough (2005:67–68) extrapolate, by applying the relational/dialectical logic which is oriented to assess how discourse functions in social practice; by employing the domains of theoretical framework, the construction and analysis of the research study.

Fairclough (2015:48–50) in his argument, lists prominent features of what he perceives Critical Discourse Analysis is capable of addressing or achieving. Below is a summary of the checklist presented diagrammatically. The researcher concentrated on the most relevant features which are applicable to this specific riddle study and can thus be further represented schematically as follows:

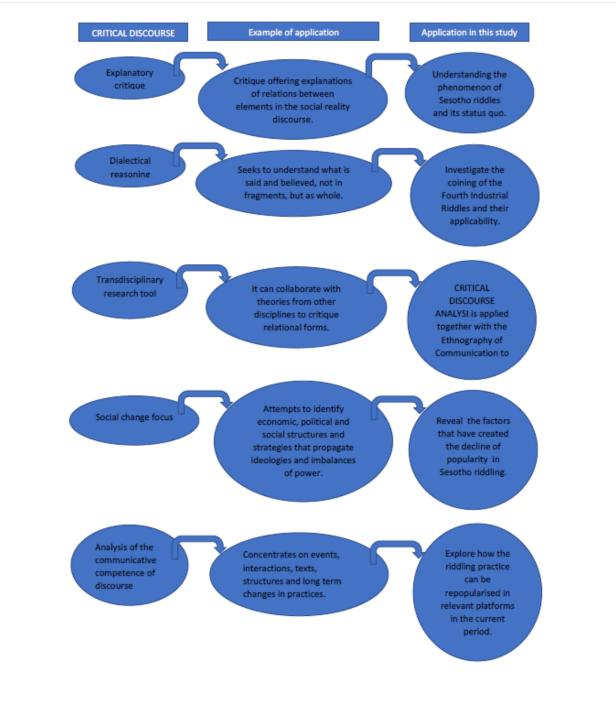


Figure 3.1 Critical Discourse Analysis in application of the riddle study.

The researcher's own work.

The above figure shows that Critical Discourse Analysis theory can indeed be applied in this research study and just the fields that have been covered by other scholars like politics, racism, media, etc.

Wodak (2013:93) affirms that the analyses of texts, how they are interpreted, received and their social effect is useful to reveal the power relations, domination and exploitation to determine their ideological intention. Advancing this line of argument, the researcher opines that in this research study about Sesotho riddles, these power struggles are evident and will elaborate the manner in which the power struggles play out in terms of the propositions of Critical Discourse Analysis.

From this point on, the researcher will discuss the second theory, which is the Ethnography of Communication.

3.3 THE ETHNOGRAPHY OF COMMUNICATION APPROACH

The following scholars' work will be discussed in this theory: Canale (1983), Carbaugh (2007), Georgakopoulou and Goutsos (2004), Gumperz and Hymes (1972), Johnstone and Marcellino (2010), Keating (2001), Ladzani (2014), Mahwasane (2020), Noy (2017) and Salzmann (1998).

3.3.1 The origins of the Ethnography of Communication approach

Back in 1962, Hymes published a paper focusing on the ethnography of speaking which gained traction in academia as time progressed. The theory was named the current Ethnography of Communication (Salzmann, 1998:216), used by social scientists where research in communication meets culture as well as other sociolinguistic fields.

As with any science, the ethnography of communication has two foci: particularistic and generalizing. On one hand, it is directed at the description and understanding of communicative behaviour in a specific cultural setting, but it is also directed towards the formulation of concepts and theories upon global meta-theory of human communication. Ethnography of communication is communication that consummates with the rules and values of a particular society. (Ladzani, 2014:18)

The Ethnography of Communication is concerned with the nature and function of the communicative behaviour in the context of culture (Salzmann, 1998:217). The author quotes Johnstone and Marcellino (2010:1) who reason that a broader scope is needed in the study of language with the aim of interrogating diversity as opposed to the search for the universal, whereby the researchers would focus on the poetic, visual and reflexive aspects of discourse when cultural knowledge is circulated. Salzmann contends that:

The ethnography of communication is thus not just a method but a coherent theoretical approach to language, ... provides a theoretical basis for language in ways of speaking, which accounts for the diversity and efficacy of actual human communication in terms of the ideas of means of speech and speech economy ... Hymes also offers a justification for ethnographic methods, because it is linguistic differences, the contrastive juxtaposition of different ways of speaking, which allows for classification and systematic analysis of language. (Salzmann, 1998:217)

For a community, that is the group of members, to function well on a daily basis, the members must have both linguistic competence and communicative competence. The former can be defined as the mother tongue speakers' knowledge of their grammar rules, which they learn as children and the latter can be explained as the knowledge that is inherent to a mother tongue speaker regarding what is appropriate and what is not to be expressed in different cultural contexts (Salzmann, 1998:216).

3.3.2 The proponents of the Ethnography of Communication approach

There are many scholars who understand and are supportive of the Ethnography of Communication as an approach as they perceive its application to be broad and not limiting.

This ethnographically grounded research paradigm has influenced a wide range of research into relationships between language and culture, including identity, social stratification, ethnicity, ideology, multilingualism, acquisition of language and culture, power relationships, aesthetics, conflict, literacy, representation, cognition and gender. (Keating, 2001:17)

Keating (2001:16–17) reports that recent research studies involving relationships between language and social life were conducted primarily on ethnopoetics, talk-in-interaction, discourse analysis, cognition, gestures and these have cemented the approach firmly in analysing actual speech. She asserts that the Ethnography of Communication has been widely recognised and that the framework has impacted the practice of linguistic anthropology in a significant manner, in that it has offered solutions for practical problems (Bauman & Sherzer, 1975), has paid attention to the important relationship between language and culture, and for its highlighting the documentation and analysis of actual speech in use.

According to Mahwasane (2020:66–67), the application of the Ethnography of Communication approach states that the utterances must be meaningful sentences and follow the linguistic rules, and the conversation between speakers must be conducted in context which then illustrates the speakers' communicative competences. The application of linguistic and communicative competences are the aspects that the framework of the Ethnography of Communication analyses, with emphasis on the situation, use, behaviour and communication use.

The contention of Carbaugh (2007:1–3) is that the Ethnography of Communication is focused on the means of communication used by people in everyday activities and the types of meanings contained in the communication. He asserts that the theory has been applied many times in research studies, in oral and printed literature, types of media, systems of writing, different gestural dynamics, silence, visuals, the internet, etc. Among other aspects that the Ethnography of Communication is concerned with, is that the researcher is specifically interested in the socially placed uses and meanings of words; how the words relate as well as their sequential forms of expression. The author is of the view that the Ethnography of Communication concentrates on the uses and meanings of communication in certain socio-cultural contexts, these are analysed as communication acts – which merge the performance of that act and its interpretation.

Noy (2017:2–3,5) concurs with the above views in that he believes the Ethnography of Communication highlights the diversity and variety of natural human communication in activities and contexts in order to conclude similarities and resemblances; this is achieved through studying cultures, societies and their communication activities contained in practice and the sign systems. Thus, the Ethnography of Communication demonstrates the rich potential by blending scientific and humanistic approaches, creatively bridging the gap between the disciplines and portraying the humanities and the social science as eclectic. The Ethnography of Communication discovers the speech community's practices and indigenous knowledges, observations and other data which then bring to the fore the cultural forms of integration and ritualisation of communication in daily life in different subcultures, societies and organisations; bringing into the open the often-unnoticed sociocultural rituals that involve manifestations of domination and resistance inherent in a society at a specific sociohistorical time (Noy, 2017).

The author argues that the system of communication (speaking, texting, posting, tweeting, etc.) is not static, but rather dynamic where the exchange is negotiated and evaluated continuously. As a result, the areas of research are many and should be explored through research.

3.3.2.1 The speech community

Generally, a community is associated with a specific language and those who share these specific rules of speaking and interpret their speech in a similar manner, and also have at least one speech variety are said to belong to a speech community (Salzmann, 1998:217–218). A further distinction is made here in the sense that a speech community is never uniform, but can consist of people of different genders, ages, rich and poor, and so forth. Of importance in the interpretation and understanding between speech community members are "common characteristics of pronunciation, grammar, vocabulary and manner of speaking" (Salzmann, 1998:2017-2018).

3.3.2.2 The communicative competence

Mahwasane (2020:70–71) refers to Saville-Troike (1996) by explaining communicative competence as knowing the language and language code and using them in an appropriate manner, enabling the language speaker to relay and interpret messages and navigate the meanings with other speakers in specific contexts.

Canale (1983:6–10) presents the four components of communicative competence as constituting the building blocks in the Ethnography of Communication approach:

i) Grammatical competence

The ability to formulate grammatically correct utterances when conversing in both verbal and non-verbal communication, for example, vocabulary, the formation of words and sentences, pronunciation, spelling and semantics. This skill demonstrates the knowledge and skills essential for the correct expression, interpretation and understanding of speech.

ii) Sociolinguistic competence

This competence is based on the ability to produce socio-linguistically appropriate utterances with reference to meaning and form of utterance, by employing appropriate speech in different social contexts that are determined by status of participants, aim of the conversation and the associated rules of conduct for the interaction.

iii) Discourse competence

The ability to generate coherent and cohesive utterances by combining grammatical forms and meanings presented in different genres in unified oral or written text. The text must be both cohesive and coherent between the people conversing. The different parts of speech bring together this cohesion to facilitate correct interpretation.

iv) Strategy competence

This competence refers to the ability to remedy communication problems as they arise, by addressing communication breakdown and to enhance communication to be effective.

The above competencies are crucial to ensure that communication acts are successful as they add accuracy, clarity, the ability to comprehend, coherence, expertise, efficacy and appropriateness (Ladzani, 2014:19).

The focus of the Ethnography of Communication paradigm has a dual purpose, firstly to describe and understand communicative conduct in specific cultural environments and, secondly, to formulate concepts and theories that will help anchor a universal metatheory on human communication (Saville-Troike, 1990:2). Ethnographers investigate how units of communication are organised linguistically and how they are patterned as ways of speaking culturally and ultimately function as a system of communication (Saville-Troike, 1990:11). In this study, sounds are arranged in a particular sequence for the speakers to understand each other, these arrangements are determined by the rules of grammar in any communication event and the communication event can then be classified according to a specific genre, i.e. Sesotho riddles. This patterning occurs at individual and societal levels, across many aspects, for example different functions, attitudes, particular roles, sex, gender, occupation, social status, etc. (Saville-Troike, 1990).

The above patterns of communication manifest unity in members of a speech community, and thus render them competent in their language; this language competence is centred on knowledge of the language code, what to say to whom, when and how to say it (Saville-Troike, 1990). This knowledge incorporates the social and cultural knowledge that speakers are expected to know, to use and from which to infer the linguistic forms in communication. The author clarifies further that

[c]ommunicative competence extends to both the knowledge and expectation of who may or may not speak in certain settings ... whom one

may speak to, how one may speak to people of different statuses and roles, what appropriate nonverbal behaviours are in different contexts, what the routines for turn-taking are in conversation, ... everything involving the use of language and other communicative dimensions in a particular social setting. (Saville-Troike, 1990:21)

As mentioned elsewhere in the preceding paragraphs, the paragraph above attests that the ability to speak the language does not necessarily mean that one will understand all the salient features of linguistic forms of the language, but that knowing the culture equips one with a broader background to infer what most of the linguistic forms could possibly mean. This is a valid assumption on cultural competence (that can be described as the social structure, values and attitudes, knowledge and skills in a particular culture), as a non-Sesotho mother tongue speaker cannot appropriately at all times understand and therefore interpret in context proverbs, idioms, riddles, etc. that require a Mosotho born and bred in all Sesotho traditions, customs and exposed to Sesotho to infer accurately as a mother tongue speaker.

Saville-Troike (1990:32) ponders on the interaction between language and culture when he questions the extent to which language shapes and controls the thought processes of its speakers by using the perceptual requirements on them vs the extent to which language only reflects their world view. She concludes that there is undoubtedly "a correlation between form and content of a language and the beliefs, values and needs present in the culture of its speakers. The vocabulary of the language provides us with a catalogue of things considered important, ... experience, ... past contacts and cultural borrowings, ... the way time is segmented ..." (Saville-Troike, 1990:32)). In this study, the researcher will investigate the three time periods of pre-modern, modern and Fourth Industrial Revolution Sesotho riddles and reveal what vocabulary, experiences and all things important to Basotho are hidden in the metaphors of the riddles. The Ethnography of Communication will be used to permeate this correlation of language and culture in this study.

The communication acts are performed in particular settings and scenes, speech community and ways of speaking (Carbaugh, 2007). Carbaugh concludes that once the

researcher has identified his/her phenomenon of study, it is then analysed as a practice using the multi-faceted approach, based on Gumperz and Hymes' (1972) acronym 'SPEAKING'. Among social humanities, according to Noy (2017:3–4), the proponents of the Ethnography of Communication approach prefer to analyse naturally occurring communicative discourses using this theory. Gumperz and Hymes (1972:59–65) and Noy (2017) give an explicit definition of what they call the main components of a communicative act, for which they use the acronym SPEAKING. The researcher will discuss the components below.

• S – setting/scene

The setting addresses the physical circumstances of the speech act, while the scene defines the cultural occasion as a kind of setting. The time and space are important in the feature.

• P – participants

The participants in a speech event can be the speaker/ addressor/ sender and hearer/ addressee/ receiver, which could also be an individual or a group interchangeably, other variables are age, sex, social status and relations between participants.

• E - ends

The end signifies the intention of the speech act, why the people are communicating in the first instance. This represents the conventionally expected purpose, aside from the situational purpose of communication.

• A – act sequence or topic

This reveals how the speech act unfolds – the structure, topics and themes being communicated.

K – key

This feature concerns the tone, manner or spirit of the speech act in which the communication is framed, which are sometimes coded and therefore not superficial.

• I – instrumentalities

This is the linguistic code which encompasses the language and dialect, which determines the choice of oral, written, telegraphic or other mediums of speech transmission.

N – norms

The norms of speech are distinctive to beliefs of the speech communities with regard to the interaction and interpretation. What is regarded as acceptable during a speech event may not be acceptable in another culture.

• G – genre

Genre is concerned with the literary stylistic categories like riddles, poems, praises, folktales, songs, letters, lectures, prayers, etc. 'Genred' communication helps the researchers to identify the possible formal characteristics in the intricately hybrid and multimodal genres.

Georgakopoulou and Goutsos (2004:181) opine that "ways of speaking" are moulded by context and simultaneously craft, shape and negotiate contexts. The factors that influence these ways of speaking are observed in the interaction when speakers engage, their roles and other conditional limits.

The different styles of discourse, in this case, genre of riddles from literature, are found to occur in different structural contexts which dictates the type of discourse (riddles, proverbs, folktales, etc.) as well as the different functions of discourse forms (Georgakopoulou & Goutsos, 2004:182). The research conducted on literature thus far has yielded many insights into the workings of sociocultural aspects of language. The authors infer that

This involves studying how individual actors with specific agendas, goals, and purposes in specific situations draw on their background understandings and knowledge about how to mean and what is meant; how to negotiate and locally adapt this knowledge to micro-level concerns, their management of self and the creation of alignments with audience, finally how each of their utterances is relevant to what came before and what comes after. (Georgakopoulou & Goutsos, 2004:182)

Focus on detailed interactional speech events could bring multiple and normal manifestations of various discursive styles and cultural contexts. This socio-anthropological affiliation of Discourse Analysis warrants further work on the interaction between the structure of language, its use and the many socio-cultural philosophies of various contexts (Caldas-Coulthard & Coulthard, 1996:88–90). The intention is to reveal interpretive associations between discourse forms and functions in multiple settings.

As the world evolves, the Fourth Industrial Revolution of integrating humans with technology, warrants the use of computer mediated communication (CMC). Research is increasingly harnessing distinctions that are related to register, style and genre and technological systems that explore linguistic integration that encompasses manner/speed, length, ability for storage, etc. in the virtual space, as well as the use of playfulness, humour and wit (Georgakopoulou & Goutsos, 2004:186). As African languages are in the beginning stages of development in this scenario, Sesotho riddles can build a basis for the research in online corpus data. This study aims to ultimately create an online based Sesotho riddle game that will popularise this important indigenous game.

3.3.3 The critics of the Ethnography of Communication approach

Keating (2001:7) reports that the assumption made by the Ethnography of Communication, in the premise that all communities of speech are linguistically and socially diverse, is flawed because the approach has amplified what is shared and neglected what is not, whereby the "speech community is analytically more imagined than real, more unified than diverse". However, Hymes (1972, as mentioned by Keating, 2001) is on point in that no community is partial to a single way of speaking, because sharing the same language is not congruent to sharing the same understandings of use and meanings in various contexts. Scholars around the world have criticised the approach for:

a lack of theoretical unity, for its functionalist leanings, and for its underestimation of the difficulties of totally describing all the ways of

speaking of any language ... Hymes envisioned cross-cultural comparison, most of the studies that use his methodology concentrate ... on describing speech practices that are meaningful to a specific society. (Keating, 2001:15)

Among the goals of the ethnography of speaking (Keating, 2001:16), one was to retain descriptions of the intricacy of language and interpretation. Unfortunately, the differentiation between speech situation and speech event proved difficult to operationalise. Another criticism was the approach's failure to integrate with other branches of linguistics and anthropology inclusive of disciplines.

3.3.4 The application of Ethnology of Communication approach

The SPEAKING mnemonic can be adapted to the Sesotho riddles in the manner the researcher has demonstrated below, whereby the scene for the Fourth Industrial Revolution riddles can be played out.

Letter	Feature	The digitisation of Sesotho riddles in the Fourth
		Industrial Revolution
S	setting/scene	Online at any time of day – no time taboo.
Р	participants	Virtual Basotho individuals or groups at different locations.
Е	ends	Sesotho linguistic and cultural education and entertainment.
А	act sequence/	Same structure, but with new Sesotho topics and themes
	act topic	indicative of the current information technology and
		communication environment.
K	key	Tone, manner and spirit of older Sesotho riddles that served
		as scaffold to the new Fourth Industrial Revolution riddles.
1	instrumentalities	Sesotho text as an online code which can be supplemented
		by interactive speech and visuals digitally.
N	norms	Same as older Sesotho riddles' beliefs, interaction and
		interpretation but reflecting current themes and topics.

G	genre	The Fourth Industrial Revolution Sesotho riddles that are
		new coinages, new vocabulary and maybe new adaptations
		of old riddles.

With the above, the researcher assumes that the digitisation can be achieved by creating an online riddling game so that this important Sesotho literature genre migrates from the oral and print form to the virtual platform and therefore fully harness the educational and entertainment functions of riddles to the Fourth Industrial Revolution Basotho. In the same breath, it would prove the dynamism of Sesotho as a language that is growing.

The current development in contemporary media enables Ethnography of Communication to highlight the materiality and means of communication and therefore deal with the highly technologised and mediated communication rituals (Noy, 2017:7), which is where the researcher intends to position Sesotho riddles in this Fourth Industrial Revolution. The digitisation of Sesotho riddles will enable a growing number of Basotho to engage in virtual reality on Sesotho riddles, across geographical distances in the Southern Africa region. It is hoped that this endeavour will add new coinages, help shape millennial Basotho identities and foster *Bosotho* relations in the cultural realm. This will eventually lead to 'chunks' of Sesotho riddles being collected and being put into circulation, therefore forming part of the discourse corpus digitally. The prevailing status quo of Sesotho riddles will hopefully be usurped and be changed positively for Basotho.

3.4 CONCLUSION

The researcher defined what a theoretical framework is and how it is used in research studies. The theories of Critical Discourse Analysis and Ethnography of Communication were defined, explained and applied in the context of the Sesotho riddling practice. Their respective applications revealed the discoursal power inherent in the genre and its environment. The powers in question, economic and political, bear negatively on the Sesotho riddling practice and only Basotho can claim back the practice by strategising on

how best to find the Achille's heel of these powers, through this research study. The researcher will discuss the methodology in the next chapter.

CHAPTER 4: RESEARCH METHODOLOGY

4.0 INTRODUCTION

In the previous chapter, the theoretical frameworks relevant to this study were explored, their concepts extrapolated andtheir respective scopes of application were noted. The framework demonstrated the link between the research problem and objective of this study.

This chapter will deal with the research design and methodology. A detailed discussion of the research method, research design, data generation and ethical considerations will be presented. The study implemented a qualitative research design, purposive sampling using focus group interviews, observations, field notes and document analysis to collect data on Sesotho riddles. The researcher will collect as many Sesotho riddles as possible to explore their content, coinage strategy(ies), popularity and relevance to Basotho in current times.

This will be achieved by interrogating the parts of practice production as people, relationships and resources (Chouliaraki & Fairclough, 2005:23) by basing this research study on the practice of Sesotho riddles. This practice is affected by other social practices in this Fourth Industrial Revolution, forcing this research study to question its relevance in this millennium.

4.1 DEFINITION OF RESEARCH METHODOLOGY

The research methodology can be described as a strategy that will be employed to reach a certain goal, for example, steps to implement in the collection of data and analysis for a particular research study (Hesse-Biber, 2017:5). This means that the research methodology links the philosophical stance, the approach and the methods to collect, analyse and interpret the collected data together. These research methodologies/

paradigms are positivism, interpretivism and critical approaches. The interpretivism methodology was appropriate in this research study as it concentrates on understanding and inferring the social meaning directly from the data (Hesse-Biber & Leavy, 2011:5; Hesse-Biber, 2017:23).

Wisker (2008:67) explains methodology as the foundation and philosophical assumptions pinning a particular study as opposed to a collection of methods, although the methodology leads the researcher to methods. The methodology guides the path the researcher must follow in an effort to execute his/her research study in terms of positioning the project, choosing the data generation methods, the analysis thereof and the explanation of the findings. The methodology is also known as the paradigm and there are distinct paradigms namely, the positivist, interpretivist, constructivism, structuralism, poststructuralism and postmodernism (Wisker, 2008:68).

4.2 RESEARCH METHODS

A research method, according to Alasuutari (2000:41) comprises of all the practices and operations used by the researcher to observe and of the rules by which these observations can be adjusted and interpreted in order to assess their meaning as clues in a research study. In a quantitative study, the researcher states the rules used to formulate certain variables and codes those variables, and in a qualitative study, the researcher explains how he/she gathered data as well as the criteria employed to classify the cases identified (Alasuutari, 2000:41). The research method must be in accordance with the theoretical framework, meaning that the research method must pay attention to the contents of speech, not the features of speech (Alasuutari, 2000). In this study, the researcher will use the qualitative research method to explore the phenomena of riddles.

The research approach is the stance from which the research study is approached. There are many examples of approaches especially in the Interpretivist paradigm in the Hermeneutic tradition like Ethnography, Phenomenology, Symbolic Interpretivism, etc.

(Hesse-Biber & Leavy, 2011:17–20). The researcher used Phenomenology which states that there is no 'one reality' – human experiences are diverse and are lived in time, space and through interaction with others.

4.2.1 Qualitative research

Qualitative research characteristically collects materials which make many kinds of questions and problematics possible to enable the researcher to change the methodological stance, lens and research distance as freely as possible based on the nature of the richly diverse, multi-dimensional and complex data; the qualitative material is a portion of the world being studied like a specimen of the language and culture (Alasuutari, 2000:42, 43 and 45).

Qualitative research is a stimulating interdisciplinary landscape encompassing diverse viewpoints and practices for generating knowledge (Hesse-Biber & Leavy, 2011:4). In qualitative research, the focus of the researchers is on the social meaning that is attached to experiences, surroundings and conditions as well as the meanings embedded in the interactions of the phenomenon being studied (Hesse-Biber, 2017:4). The researchers explore and discover meaning by gathering utterances, written texts and images as their data to be analysed, these are then tested as hypotheses to generalise the findings and therefore confirm the results. Qualitative research, according to Hesse-Biber (2017:4), does include numbers in the sense that the findings can be explained using graphical annotations to summarise themes and relationships. The advantage of a qualitative method is the ability to allow for reflexivity, that is, to be able to change and adapt if the data being collected by the researcher does meet the researcher's expectation (Hesse-Biber, 2017:9).

In essence, Patton (2015:323) justifies that a qualitative design can stay relatively open and flexible to track whatever turns up while the interviewing and data generation process

continues; the crux of the matter is to fine tune a design and methods that are effective, productive and useful for the respective research study.

The researcher will use a qualitative approach by combining focus group interviews, observations, note taking, recording and document analysis by using as sampling techniques, the purposive, snow balling and convenience sampling.

4.2.2 Quantitative research

Research that is quantitative is based on the premise that casual relationships exist among variables and can be selected, proven and elucidated (Hesse-Biber, 2017:11). The author further states that these casual relationships are predictable and can be controlled during the research study.

Mohajan (2020: no page) proposes that quantitative research engages systematic strategies to generate and refine knowledge for problem-solving as it entails the "systematic observation and description of the characteristics or properties of objects or events to discover relationships between an independent (predictor) variable and a dependent (outcome) variable within a population". The author further asserts that quantitative research explicates phenomena as the researcher collects unchanging data that is detailed and numerical which then gets analysed by using methods that are mathematically based, with particular emphasis on statistics that pose questions of "who, what, when, where, how much, how many, and how". The method deals with numbers and things that are measurable in a systematic way of investigating a phenomenon and its relationships, where the intention is to explain, predict, and control a phenomenon (Mohajan, 2020: no page). Computational techniques are applied to obtain accurate results by using closed-ended questionnaires to obtain the data (Mohajan, 2020: no page) which is statistics, percentages, graphs, etc. In quantitative studies, researchers start with the specific theory and hypotheses and then employ a carefully selected methodology to collect data. This method will not be used in this research study.

4.3 RESEARCH DESIGN

Mason (2002:25) asserts that the purpose of a research design is to convince other scholars of the intellectual credibility of the research and to explain categorically the scope of study research. The research design must be regarded as on-going because it will help the researcher to track his/her scholarly progress from the conception to the final stage as the researcher records every activity achieved.

Flick (2006:135) contends that a research design is a plan of gathering and analysing data that makes it possible for the researchers to report about their questions as posed for the research study. Research designs link the

theoretical framework, questions, research, generalisations and presentational goals with the methods used and resources available under the focus of the goal achievement. (Flick, 2006:140–141)

A research design, according to Babbie (1998:108–109), provides a specific direction for steps to be followed in a research study and serves as a tool the researcher uses to determine and identify the population sample in order to collect data for a study. A research design is the types of data generation, analysis and interpretation to be employed by researchers when conducting their research studies (Creswell & Creswell, 2018:11 and 16). The intention of the research design is twofold: i) to stipulate the type of data to be collected ahead of the research study or ii) to await the data to emerge from the research participants in the research study (Creswell & Creswell, 2018). From the gathered data, the researcher then makes correlations of the statistical results or he/she infers the themes that are gleaned from the data.

Hesse-Biber and Leavy (2011:171) contend that the research design formulates a procedure to be followed by the researcher to fulfil his/her research purpose and is necessary to merge the research questions with the research method. The design covers

the sampling techniques, standardisation of data collection procedure and the role of the researcher as a moderator during the interviewing process, in terms of managing group challenges and ensuring the flow of questions and answers (Hesse-Biber & Leavy, 2011).

For this study, the researcher used focus group interviews, observations, field notes, content and textual analysis. They shall be explained in the paragraphs to follow.

4.3.1 Population

The population is clarified as the cumulative of all the cases that conform to a selected set of specifications (Kidder & Judd, 1987:145) and the "theoretically specified aggregation of the study elements" (Babbie, 1998:201). By specifications, Kidder and Judd (1987:145) advance that the population consists of all the people who reside in a country, for example the United States of America, or Africa, Lesotho, South Africa, the Free State Province, etc. A single member of a population is referred to as an element.

In the case of this study, the population is people living in Gauteng and Free State Provinces (South Africa) and Lesotho respectively. For any research study, it is economical financially, time and effort wise to include certain elements (knowledgeable on the topic of the research) to represent the population.

4.3.2 Sample

A smaller unit of the population that is used in research to represent the larger population in order to make claims about the larger group is referred to as a sample (Croucher & Cronn-Mills, 2015:92). Babbie (1998:146) defines the sample as a group of elements selected from the population in an effort to find something out about that population. There is no definite answer to a sample size in qualitative studies, when the research participants give repetitive themes then the researcher has reached the saturation level (Creswell & Creswell, 2018:186). Ezzy (2002:74) concurs by arguing that, the sample size is not defined before the research, but is confirmed as theoretical dimensions come to the fore from the participants.

A sampling technique allows researchers to determine and/or control the likelihood of specific individuals being selected in a study. This study will make use of the non-probability sampling technique.

4.3.2.1 Probability sampling

This sampling technique specifies that the probability of inclusion for every element in a sample can be calculated and therefore allows for probable representative selection plans. According to Babbie "a sample will be representative of the population from which it is selected if the aggregate characteristics of the sample closely approximate those from the aggregate characteristics of the population" (Babbie, 1998:149 & 200). Alleyne (2015:170) contends that every member of the population has a non-zero chance of forming part of a research sample and this requires a sample frame, which contains the same information on every member of the earmarked population. The simple random sample, stratified sample, cluster sample are some examples of the probability sampling technique. For illustration purposes, a random number (nth = number to the x^{th}) can be used to generate a match with a participant and therefore their inclusion in the research study, this would require a sample that is not organised in any way, except for being listed in no particular grouping. This sampling technique will not be used in this study because it is used in quantitative research.

4.3.2.2 Non-probability sampling

In this type of sampling, reasons Alleyne (2015:170), every member of the population does not have a certain chance of being included in the research sample, meaning there is no sample frame. The following sampling techniques will be used in this study; i) Purposive, ii) Convenience, iii) Snowballing and iv) Quota samplings.

i) Purposive or Judgemental Sampling

Purposive sampling was popularised by Patton (2002) as referenced by Hesse-Biber and Leavy (2011:44), in which he extrapolated 16 different types of purposive sampling procedures. Patton (2015:266–272) further elaborated on some recent sampling techniques that have been "discovered" totalling 40 purposive sampling strategies. This type of sampling is done where the focus is on the specific groups at the exclusion of other groups (Croucher & Cronn-Mills, 2015:95) and Babbie (1998:194) concurs that it is appropriate for the researcher to choose the sample based on own knowledge of population, its aspects and the nature of the research objectives. The assumption with purposive sampling, according to Kidder and Judd (1987:154), is that the researcher who has good judgement and an appropriate strategy will be able to pick by hand participants to be interviewed and that errors of judgement will be counteracted by themselves, which is in turn not a dependable solution. The imperative is that there is no limit set for the total number of participants to be interviewed, the researcher continues until a point of saturation has been reached.

This sampling technique is also called judgemental precisely for the fact that the researcher judges the calibre of research participants for inclusion in the research study based on their expert experience and knowledge on the phenomenon under study (Patton, 2015:266). The research participants to be interviewed must provide "quality data" that will help the researcher to answer the in-depth research questions and therefore yielding insights and illuminating the study.

The purposive sampling allows for generalisability in terms of population representation because the researcher has the latitude to choose research participants knowledgeable on the phenomenon being studied, hence the sampling technique is biased and subjective (Croucher & Cronn-Mills, 2015:95). The researcher will be using this sampling technique together with the below listed sampling techniques to counteract the bias and subjectivity of the purposive sampling, and this hedging against the disadvantages of a certain sampling technique is called triangulation.

ii) Convenience Sampling

This sampling technique is the easiest sampling technique and inexpensive as well, and is based on who is available, more knowledgeable on the subject matter and is willing to take part in the research study (Hesse-Biber & Leavy, 2011:46). Curtis and Curtis (2011:134) state that convenience sampling is at times called "accidental" or "availability" sampling and is least likely to produce a representative sample. The scholars caution that this technique should be used with caution and for specific purposes.

Patton (2015:300) calls the convenience sampling method an opportunity sampling which he explains as interviewing someone or observing something that was not planned for in advance. A potential opportunity for the researcher cannot be missed because it was not planned, but by virtue of the researcher being in the field the researcher is able to exploit the situation, bearing in mind the issues of conducting ethical research. The research participants in this case, are interviewed at the convenience of the researcher and the data is readily accessible.

The researcher used this method when the saturation point has not yet been reached and an opportunity exists to gain more insights on the research study, after which all the findings will be generalised.

iii) Snow-balling Sampling

This type of sampling technique occurs where the participants of the research study are difficult to locate, and consequently the researcher asks the participants he/she has located to assist in locating others they know (Babbie, 1998:196). This technique presents participants with questionable representativeness and should thus primarily be used for exploratory purposes. The snow-balling sample occurs where the participants, after being interviewed, recommend another possible participant, and so it continues with the next recommending another and so on (Croucher & Cronn-Mills, 2015:94). Participants who are not easily accessible can be identified through recommendations.

The researcher does not know the location of the potential participants but relies on the interviewed participant to recommend community members knowledgeable on the phenomenon in question and so the list of participants grows (Babbie, 1998:170–171). Another name for snowballing is chain sampling (Patton, 2015:289). At the end of the interviews, the researcher would be able to generalise the findings from the joint sampling techniques to reach a conclusion.

The researcher used this sampling technique as her research participants were focus groups of three generational families, specified age focus groups of men, women and youth, thus ensuring that each of the five research sites visited were represented.

iv) Quota Sampling

Quota sampling is dependent on the desirable characteristics in a sample and then seeks out participants exhibiting such. It begins with a table describing the characteristics (gender, age, educational level, ethnic group, location, etc.) of the potential participants and once the table with its aspects has been completed the data is then collected (Babbie, 1998:170). Each cell in the table, with all its participants is then assigned a weight that is appropriate to the portion of the total population. By combining all the weights of each cell, the overall data should then provide a reasonable representation of the total population, allowing for a generalisation to be made on the data sampled and analysed (Babbie, 1998:196).

4.4 RESEARCH SETTING

Possa (2013:73) posits that the research setting is the location where the research inquiry takes place, be it a natural or controlled environment, where the natural setting is a real-life inquiry environment that has not been changed for conducting the study. The research setting is the site where the researcher collects data in the field about the phenomenon (Creswell & Creswell, 2018:181). The data is collected by the researcher while actually talking directly to research participants, looking at their actions and behaviour within their natural context over a prolonged period of time. The researcher conducted this study in Sebokeng – Gauteng Province; Welkom – Lejweleputsa District, Qwaqwa and Ficksburg – Maluti-a-Phofung District all in the Free State Province; as well as Malealea Village in Mafeteng District, Lesotho.

4.5 SIZE OF DATA

Patton (2015:311) argues that "[t]he quality of data and the number of interviews per participant determine the amount of usable data obtained. There is an inverse relationship between the amount of useable data obtained from each participant and the number of participants. Simply put, this means the greater the amount of useable data obtained from each participant the fewer the number of participants". The author argues that the rationality, meaningfulness and inferences compiled from qualitative inquiry are more concerned with the information richness of the selected participants and observational/critical capabilities of the researcher than with the size of the data (Patton, 2015:313). Due to the limited time frame of collecting data, the researcher identified key elements as "potential participants" that will partake in the study, and these should be Basotho focus groups - as inter-generational families that are familiar with Sesotho culture and oral literature.

In order to accommodate the geographical Sesotho dialects, the researcher resolved to interview four (4) focus groups from the Free State Province (Welkom, Ficksburg and

Qwaqwa), Gauteng Province (Sebokeng) and Malealea village in Lesotho. Four (4) focus groups will be interviewed in each of the five (5) towns indicated in the research setting. The four (4) focus groups were of families with at least three (3) generations, men only, women only and a youth group. The researcher is expecting the total sample size to be between 8 -12 participants x 4 groups x 5 towns, ranged between 160 to 240 research participants. The sample size is meant to be manageable for this kind of research study and therefore enable the researcher to generalise the findings. The assumption is that the respective groups may know riddles that are unique to each group based on familiarity and the freedom to express among "group" peers.

4.6 DATA COLLECTION METHODS

There is contention between scholars regarding the use of terms "data collection" vs "data generation" and Mason (2002:52) reasons that a researcher does not simply determine where to mine data which already exist in a consumable state, but that a researcher determines at best how to generate data from the chosen sources. She proposes that "generating data" in qualitative research implies "a data generation process involving activities that are intellectual, analytical and interpretive". For the purpose of this study, the researcher used data generation to mean data collection as she is in consensus with Mason.

In qualitative research design, the data is generated using multiple sources, for example "interviews, observations, documents and audio-visuals" (Creswell & Creswell, 2018:181). These are open-ended data formats, whereby the research participants are expected to share their experiences freely. Richards (2009:34) contends that data generation encompasses the researcher earmarking events or accounts pertaining to data by choosing and using them as part of evidence in his/her research study analysis.

This data generation process is complex due to the fact that it has to be understood in context, or the research may fail to understand the phenomenon being studied. Data generation in a qualitative research study involves more than one source of data, and the researcher is required to develop written forms of recording the information from the participants and evaluate the logistics of this recording process (Creswell, 1998:111).

For this research study, the researcher used interviews, focus group interviews, field notes and document analysis for generating data.

4.6.1 Interviews

Interviews are thought to have originated in social research 100 years back and their incorporation with observations emerged in the 1930's by the developmental psychologist Piaget, and subsequently around the 1940's, the focused interview was fine tuned to include non-directive approach by Merton and Kendall (Curtis & Curtis, 2011:32).

Edwards and Holland (2013:2–5) opine that qualitative and semi-structured interviewing ascertain that knowledge is situated and contextual therefore requiring that the researcher should ensure the relevant contexts are brought to the fore when knowledge is produced. This involves the construction or reconstruction of knowledge when meanings and interpretation are created during the interaction while interviewing participants. However, the authors advance that both the researcher and interviewee are empowered during the interview and as a result, reflexivity is expected from the researcher – in terms of being part of the research process and the power invested in his/her position as a researcher. The credibility of the data collected from a participant can always be verified for truthfulness and reliability against the observations of the researcher, accounts of other people who were part of the phenomenon or official records (Edwards & Holland, 2013:26).

Interviews are used to ask questions from willing people participating in a research study, they are called participants, to gain knowledge and insight (Croucher & Cronn-Mills, 2015:156). Naturally, people try to formulate ideas of what is unfolding in any situation even before they respond to the questions during the interview, as a result, the researchers use different types of interactions that yield different types of research data (Alasuutari, 2000:91). The researcher needs to establish a good rapport with the participants in order to allow the conversation to flow in a relaxed manner. There are structured, unstructured and semi-structured interviews.

4.6.1.1 Structured interviews

A structured interview is conducted in a rather rigid manner; the researcher prepares the interview questions beforehand, asking all the participants the same questions and in the same order. This limits the interaction with the participants only to the prepared interview questions which require an agreement or disagreement answer (Croucher & Cronn-Mills, 2015:156). An example of a structured interview is a self-administered questionnaire or an online survey. Some academics who prefer this method believe it to be the most reliable.

The researcher did not use this interview type as it would not have suited the type of qualitative inquiry the research study requires.

4.6.1.2 Unstructured interviews

An unstructured interview occurs where the researcher engages the participant in a conversational manner and the location is agreed upon by both the researcher and participant, bearing in mind that the location must be where the participant feels most at ease (Croucher & Cronn-Mills, 2015:158). The questions asked in unstructured interviews require a "yes" or "no" answer, accompanied by comments for clarification. This allows the researcher to probe the answers and seek more insight from the participants during the interview, therefore allowing more flexibility in the interview and they also allow the

researcher to have multiple encounters with the participants if needs be (Croucher & Cronn-Mills, 2015:158–159).

The researcher did not use this type of interviewing much, only two questions of this format were included during the data generation period. The reason why only two questions of this type were used is because the data to be generated from the participants would not yield the depth the researcher hoped to come across.

4.6.1.3 Semi-structured interviews

Semi structured interviews are often used during a once-off encounter with participants during the research and when an observation is made before an ethnographic study (Croucher & Cronn-Mills, 2015:159). According to Hesse-Biber and Leavy (2011:102) semi-structured interviews allow individual participants some freedom and latitude to address what is of importance and of interest to them, and often this may reveal other insights that the researcher may not have thought of before. This is a very good tenet of qualitative research where open-ended questioning applies.

The researcher used both the unstructured and semi-structured interviews in the research study because it allowed for a meaningful and deep conversation on Sesotho riddles and this gave the researcher a "thick description" of the phenomenon under study.

The sample of the interview questions follows below. The same interview questions were used for the four respective focus groups the researcher chose, namely; i) the family, ii) men, iii) women and iv) youth.

Lelapa - Dipotso tsa inthavu (Family - Interview Questions)

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	(Total me	n)					
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(Age in		20					
years)							
Bong	Palo ya						
(Gender)	basadi						
	(Total wor	men)					
Dilemo	0-10					51-60	60+
(Age in							
years)							
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anwang							
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	Dipapadi tsa bongwaneng						
(Child	(Childhood games)						
_							
1.	O holetse kae? (Where did you grow up?)						
2.	Ha o ntse o hola, o ne o dula le bomang?						
	(Growing up, who did you share your house with?)						
3.	Na o phetha meetlo ya Sesotho bophelong ba hao? (Do you practise Sesotho culture in your life?)						
4.	Bolela meetlo ya Sesotho eo o e phethang. (Name the Sesotho cultural practices that you engage in.)						
5.	Na melemo ya meetlo ee ho Basotho ke efe? (What good do these cultural practices offer Basotho?)						
6.	Ke dipapadi dife tseo o di bapetseng ha o ntse o hola? (What games did you play while growing up?)						
	Bolela dipapadi tsena. (List the games)						
7.	Ke dipapadi dife tseo neng di o natefela ka ho fetisisa? (Which 5 x games did you enjoy the most?)						
	Hobaneng? (Why?)						
	Bolela dipapadi tsena. (List the games.)						

8. Ho ya ka wena, o nahana dipapadi tsee di o rutileng? (According to you, what do you think the games taught you?)

9. Ke dithuto dife tseo o ithutileng o sa le ngwana tse o nahanang hore di a o thusa jwaloka motho e moholo?

(What lessons that you learnt from childhood do you think help you now as an adult?)

10. Nakong eo o kenang sekolo, na o ile wa bala dibuka tsa dilotho?

(During your school years, did you read books that had riddles in them?)

Boemo (Level)	Eng	lish	Sesotho		ho
Primary:					
Cassadawy					
Secondary:					

Ho nka karolo ha hao o le motho e moholo dipapading tsa bana:

(Adulthood participation in children's games:)

11. Ke ditloholo tsa hao, bana ba hao, batjhana, bana ba motseng ba monyetleng wa ho intsha bodutu ka mefuta ya boithabiso ba Sesotho: (How many (indicate number) own grandchildren, children, nephews, nieces, children in neighbourhood are exposed to Sesotho forms of entertainment:)

	Ba dula le wena (Live	Ba tjhaka ka matsatsi a phomolo	Ke karolo ya dihlopha tsa setso
	with you)	(Visit during	(Are part of
		holidays)	cultural groups)
Ditloholo			

(grandchildren)		
Bana ba hao		
(Own children)		
Batjhana		
(nephews)		
Batjhana		
(nieces)		
Bana ba		
motseng		
(neighbourhood		
children)		

12.	Ke mofuta	ofe wa	boithabiso	boo ba	nkang kar	olo ho	bona?
	/14/1				. 01		

(What sort of entertainment do they engage in?)

Bolela boithabiso boo. (List the activities)					

13. Lotomanya dipapadi tse boletsweng ho 12 kahodimo tseo o nkang karolo ho tsona.

(Mention the games mentioned in 12 above that you participate in with the children.)

14. Ke dithuto dife tse fuperweng ke dipapadi tseo ditloholo, bana, batjhana le bana ba Motseng ba di bapalang?

(What lessons are contained in the games played by your grandchildren, children, nephews, nieces and neighbourhood children?)

Bolela dithuto tseo. (Mention these lessons.)

15. Ana ho na le dipapadi ha jwale tse tshwanang le tseo o neng o di bapala ha o sa le ngwana?

(Are there games played now that are similar to the games you played when you were a child?)

Bolela dipapadi tseo. (List those games.)

16. Jwaloka ka motho e moholo, ke dipapadi dife tsa setso tseo o nahang hore di bohlokwa ho bana ba Basotho?

(As an adult, what cultural games do you think are important for Basotho children?)

- **17. Ke melemo efe eo bana ba** Basotho **ba tla e una dipapading tseo?** (What benefits will Basotho children get from playing those games?)
- (What borionte will baseline children got north playing those games

18. O nahana bana ba pabapala dilotho?(Do you think children today play riddles?)

<u> </u>	
Ee:	
(Yes:)	
Tjhee:	
(No:)	

- 19. Hlalosa Karabo ya hao ho 18. (Explain your answer in 18.)
- **20. Dilotho ke eng?** (What are riddles?)
- 21. O nahana hore ho lothana ho ka kgothalletswa jwang baneng ba Basotho nakong tsa jwale?

(How do you think riddling can be popularised among Basotho children in recent times?)

22. O tseba ho lotha? (Can you riddle?)

Ee:	
(Yes:)	
Tjhee:	
(No:)	

- **23. Hlalosa ho lothanwa jwang.** (Explain how you riddle.)
- **24.** Bolela dilotho, kaofela tseo o di hopolang, le dikarabo tsa tsona. (Mention the riddles, as many as you know or can recall, and their answers.)
- 25. Na o tseba dilotho tse ntjha tsa puo ya hao? Di bolele mme o hlalose hore na di qapuwe jwang?

(Do you know of any new riddles in your language? Mention them and explain how they came about?)

4.6.2 Focus group interviews

The focus group interviews were popularised by psychological and social scientists and took a foothold between the 1910's and 1930's (Curtis & Curtis, 2011:103). The non-academic field of marketing and advertising also adopted the method in private and public marketing, followed by the British and American Politics to assess the propaganda programmes after World War II (Curtis & Curtis, 2011). The great "methodoliser" of sociology in the twentieth century is Robert K. Merton who heralded the standardisation of the focus group interviews with reference to the importance of reliability and validation (Curtis & Curtis, 2011:104).

Focus group interviews as a data generation method is "hypothesis-testing and deductive in nature" as the researcher could have a certain assumption to test (Curtis & Curtis, 2011:102). Litoselliti (2003:1 and 11) describes focus group as "a carefully planned discussion designed to obtain perception on a defined area of interest in a permissive, non-threatening environment" and "... focus groups elicit information in a way which allows researchers to find out why an issue is salient as well as what is salient about it"... Another important aspect of focus group interviews is the "group effect" that comes into play during the interview; agreements or disagreements, questioning attitudes and beliefs as well as changing of personal views upon hearing others'views (Hesse-Biber & Leavy, 2011:167). The researcher chose this interview type as a tool to serve the purpose of gathering data in this research, where the target participants were (i) respective family units; and groups of (ii) males only, (iii) females only and lastly (iv) a mixed gender youth group, because in a riddling contest, the 'focused' and 'interactive' aspects come into play effectively. In this case, Wodak and Krzyżanowski (2008:205) best explain the focus group as the involvement of a group in an activity undertaken by a number of participants as they perform a certain task or discuss different issues facilitated by the group debating a particular topic.

This type of interview focuses on what is common to the individuals concerned as group members (Alasuutari, 2000:92). Focus group interviews allow for multiple participants to

be engaged at the same time on the same questions, thereby allowing the researcher to inductively decipher the issues, thoughts and apprehensions about the phenomenon under study (Hesse-Biber & Leavy, 2011:163). Focus groups serve an important role in a research study by answering the research question from the data collected while interviewing the group (Lune & Berg, 2017:94) and group communication dynamics greatly influence the views and opinions the researcher is aiming for (Wodak & Krzyżanowski, 2008:204).

The focus group interviews are exploratory in nature and therefore give in-depth and broad data and the data collected from one focus group can never be replicated from another group using the same questions, and this is due to the unique nature of focus group interviewing that brings together participants with different experiences and insights on the topic of the research study (Hesse-Biber & Leavy, 2011:166). The focus group is facilitated by the researcher, who also acts as moderator, leading the discussion based on a number of predetermined and specifically formulated open-ended questions, limiting intervention to the minimum (Litoselliti, 2003:5).

The advantages of focus group interviews are, according to Litoselliti (2003:2–4):

- They are easy to set up, with 6 12 participants in a more natural surrounding, like the home or community venue than individual interviews as each member has an influential effect on other members as in real life;
- Their intention is to obtain multiple viewpoints and attitudes and necessitate complex negotiation as the interaction continues among the participants;
- They can obtain a common ground between participant observation and in-depth interviewing;
- Depending on the exploratory, qualitative or interpretive research goal, they are ideal for observations;
- They focus on the interactive, stimulatory and explicit nature to gather social research data.

The disadvantages of focus group interviews are that the researcher has less control when compared to individual interviews, moderators require special skills, differences between group participants can be troublesome and the environment for conducting the interview must be conducive (Babbie, 1998:248). Another disadvantage of focus groups is that larger groups are difficult to manage, moderate and analyse properly (Litoselliti, 2003:3). The group's lack of spontaneity or lack of non-verbal communication hints on lack of interest or opinion, alertness, etc. These cues are important and the researcher should take note and adapt his/her interviewing style to ensure cooperation and enthusiasm from the group members (Litoselliti, 2003). The depth and manner of response are other indicators of interaction and can be useful when noted during the interview and when the researcher analyses the data at a later stage.

In summary, Litoselliti (2003:18) argues that it is prudent to use focus groups for i) discovering and consolidating new information, ii) obtaining differing perspectives on a topic, iii) finding out how participants feel and think about a specific phenomenon, iv) exploring participants' shared understanding of their everyday use of language and culture, v) generating new knowledge and lastly vi) investigating complex, controversial or sensitive topics.

The disruption of the Covid-19 pandemic has forced some social researchers to use "online focus groups", where the research participants log online (in a virtual platform) from their respective homes and participate in the focus group. This is possible where the participants have the technology and data to participate in such a type of data generation research (Lune & Berg, 2017:102), however, the strengths and limitations of this technique have not been explored as it is a new development in research.

The researcher intended to gather data during September 2021. Unfortunately South Africa was placed on yet another lockdown in August. For pandemic reasons, the researcher had to wait for the national Covid-19 vaccination for her age group before going on data gathering. It should also be noted that Sebokeng, Gauteng Province was a high infection rate hot spot during June-July 2021.

Another factor that delayed the researcher from going into the field was that Free State winters are bitterly cold (June to end September and sometimes early October). This research study, as alluded to in the preceding paragraphs, requires focus group interviews. The ideal time to conduct the interviews is early evening for the three generational families and during the day for the other groups when they are not busy. As a result, winter turned out to be not a conducive season to gather data based on the reasons stated above.

4.6.3 Field notes

This method of data collection originated in the 1820's and was improved as researchers, especially anthropologists refined it during their studies of different cultural groups (Curtis & Curtis, 2011:81). Mead's (1928 and 1942) work on Pacific Islanders and Malinowski's (1922) research on Trobriand Islanders reinforced the approach in ethnographic work in their respective research studies by arguing that the researcher should "grasp the native's point of view" (Curtis & Curtis, 2011:80). Field notes in this study will include observations, note taking, in-depth interviewing and audio recording of focus groups.

4.6.3.1 Observations

Observations are data whereby the human behaviour in action is observed (Croucher & Cronn-Mills, 2015:90). Naturally in a qualitative research study, the researcher is an observer and participant (Richards, 2009:40–41) and that involves partaking appropriately, observing precisely and keeping rich recording of what is observed. Creswell (1998:121 & 125) argues that observations are conducted by the researcher as a participant, as an observer and as both participant-observer, this requires the researcher to be skilful in observing and should guard against potential deception by the participants, impression management and the researcher's own impartiality in a foreign research setting. Flick (2006:220) contends that observations should go through phases

namely i) describing in detail what is being observed, ii) focusing on what is being observed and iii) selective observation towards the end of data generation.

Patton (2015:335) points out the following ten strengths of high quality observations:

- Descriptions that are rich in detail offer a picture of the research setting and deepened understanding
- By recording the context and environment the researcher is able to perceive what is happening in the setting
- Being open minded allows the researcher to be inductive and alert to discoveries
- While observing, certain aspects of the research phenomena may come to light that the research participants may not even be aware of
- The researcher-participant may discover new insights from old assumptions
- Researchers can formulate new research questions while interviewing to better understand and infer what is under observation
- Sensitive issues can be dealt with while observing as an ideal opportunity may present itself during the interviewing
- Observations help to dispel or reinforce selective perceptions of others and selfexperience of the phenomenon under study
- By being critical and reflexive at all times during the observation, the researcher can overcome his/her own preconceived ideas
- The researcher, while observing, gains an empathetic stance to how the research participants are experiencing the phenomenon, and not just intellectual insights.

The researcher observed a number of interesting actualities while requesting the potential participants to be part of the research and during the interviewing. Some were impressed to hear the topic of study research and were willing to participate from the start. Others needed some convincing first and some refused when the researcher explained that there are consent forms that require some participant demographics to be completed and the researcher could observe the body language change also; they stood up and walked away, folded their arms and looked the other way where they were seated.

Those who were willing to be interviewed obliged with the administrative part of being a research participant, actively participated when asked questions, were friendly and even made jokes during the interview. Their body language was relaxed. When they were requested to riddle among themselves in the respective focus groups, individuals made body movements that showed they were thinking deeply, for example; some would scratch their head, put a finger to their mouth, twitch their middle finger and thumb together, etc. Another observation from the focus groups was the teasing that came from the opposing teams from the riddling session. As one team battled to recall or guess the correct answer, the friendly teasing came alive. This made the riddling session lively and enjoyable to both teams and the researcher herself. At the end of the riddling sessions among the focus groups, the mood was very light and jovial. As the groups dispersed, the teasing continued as others recalled the new riddles they heard and how the answers unfolded.

4.6.3.2 Note taking

The researcher takes notes by writing down the responses from the participants based on what was asked. The notes must be written even when permission to record the interview has been granted as these will help the researcher to formulate his/her findings based on the observations and insights gained during the interview, which the audio recorder may not capture (Croucher & Cronn-Mills, 2015:159). The notes will be a back-up in case the recordings are lost or damaged.

The researcher took down notes during the interviews and these comprised of the answers that the research participants gave to the questions, body language, the interview location/ site and the general mood during the interviewing. The interview site was determined by the research participants' availability, and included, among others, libraries for the youth, homes for the families and taxi ranks for the men. The taxi ranks in particular, are noisy and busy sites where there is always movement of people, passing cars, vendors, loud music or people talking loudly. Given these conditions, the researcher had to acclimatise herself and train her mind to block out the noise and concentrate on

the research participants. Some passers-by who were inquisitive came in to listen to the interviews (they knew the research participants) and the researcher had to exercise patience and be friendly as long as the disturbance was minimal.

4.6.3.3 Audio or video recordings

Permission must first be sought from the participants before the researcher starts recording the interview. The recording can be in the form of a voice recorder or a video recorder. The presence of these assistive devices may present as an obtrusion to the interaction (Flick, 2006:284), but the researcher should ensure that the participants are at ease with the device being used to record the interview.

The research participants all gave permission for the audio recording of the interview. The youth were rather amused and cracked jokes to ensure that their voices were heard/recorded.

4.6.4 Document analysis

Document analysis for research is also called secondary research, as the researcher explores through hard and soft document analysis what has been documented and discovered in science and the social sciences (Curtis & Curtis, 2011:218). This involves analysing physical documents and online resources from libraries, archives and other public and private domains, as well as the ability to contextualise the data generated from documents such as published sources, mass media, cyber documents, official records, reports and statistics (Curtis & Curtis, 2011:219).

Other secondary sources of data are written documents, and these can range from excerpts, quotations, programme records, memos, publications, reports, relevant library books, letters, magazines, journals to personal diaries, etc. which the researcher uses to collect data (Patton, 2015:14; Lubambo, 2019:118). The documents that can be used as sources of data brings their quality into question, who produced the document(s), for what

purpose and for whom? (Flick, 2006:248). To assess the quality of the documents, the researcher should apply the following criteria (Flick, 2006:248):

- Authenticity is the origin genuine?
- Credibility is the information error free, has it not been distorted?
- Representativeness is it typical for its kind?
- Meaning is it concise and comprehensible?

The crux of the matter with using documents in research is that the researcher should approach them as textualised information, and not 'information containers', for they are indeed constructed versions of events from the perspective of the compiler/producer (Flick, 2006:248). It is important to ask what the social circumstances were when the document was produced. The researcher is aware that there are few books on Sesotho riddles that were written in the past. This poses a question of whether the majority of Sesotho riddles were written or whether only those which were socially acceptable (for reasons of publisher policy, author bias, etc.) were documented. The researcher hopes by analysing the documents, that this question may be answered and to assess its impact, if any, on the waning popularity of the riddle practice.

4.7 ETHICAL CONSIDERATIONS

Ethical considerations explain what social researchers deem as proper and improper regarding their conduct when engaging with research participants in scientific research studies (Babbie, 1998:438). Due to the nature of scientific social research, it disrupts the daily activities of participants, requiring their time and energy that could be spent elsewhere. Personal information and knowledge may be requested during the interaction. As a result, the researcher should make it clear to the participants that their participation is on a voluntary basis and that there will be no incentive awarded for their participation.

Another ethical consideration is that no research participant should be harmed during the conduct of a scientific social research study (Babbie, 1998:439), be it physically or after revealing information that may embarrass them if other people were to know about it. It is therefore important that a researcher prepare a Consent Form for every potential

participant in the language that they understand or let it be translated or explained fully for their understanding before they participate in the research study (Babbie, 1998).

Anonymity and confidentiality are the other tenets of ethical considerations in research; these address the important matter of protection of personal identity (Babbie, 1998:441). The anonymity is on the basis of the participants' research answers not being linked to their identity at any cost, except for the researcher and the team. The confidentiality states that the name/ surname that may be linked to a research participant during the research must be immediately removed and be replaced with a code to ensure that nobody will know the information comes from participant 'X'. However, Babbie (1998:442) argues that the researcher should retain some identification of the participants so that they can be contacted at a later stage should clarity be needed during the data analysis.

The last tenet that is important in ethical considerations, is that participants should not be deceived or lied to, under the pretext of a research study to get results (Babbie, 1998:442).

The researcher is aware of these tenets and holds them in high regard in conducting this study and adheres to the Unisa Ethics Policy. The researcher has compiled an information pack for every focus group to be interviewed, which includes an information sheet, consent form, child assent form and the permission letter (to be sought from the local authority at village level where necessary). All these forms have been translated into Sesotho and copies will be availed to the research participants.

4.8 CONCLUSION

In this chapter, the methodology of the research study was discussed in depth. The researcher explained how the research question on Sesotho riddles in the Fourth Industrial Revolution will be addressed. This involved discussions on research method, research design which laid the foundation of the population, research setting, sampling techniques, size of data, as well as the generation of data using interviews and focus groups. The field notes were delved into in terms of note taking, observations and recording using audio and visual devices. The analysis of documents was discussed as a form of data generation. Lastly, the ethical considerations were described to avoid unethical practices while conducting research.

The next chapter will focus on the data analysis and findings.

CHAPTER 5: DATA PRESENTATION, ANALYSIS AND FINDINGS

5.0 INTRODUCTION

In the previous chapter, the researcher delved in depth into the methodology of the research study. The researcher explained how the research question was explored, using the research method, design inclusive of the research site, population, techniques used for sampling, size of data. The researcher also described how the data from the field work was generated using interview questions in focus groups. During the interviews, the researcher made observations, audio recorded the interview interactions and took down notes that helped with the transcription afterwards. Some documents were also analysed as part of the research study on the phenomenon being studied. The ethical considerations were mentioned and highlighted in keeping with the strict moral research adherence protocols as well as the validity and reliability of the research study.

All these were incorporated by the researcher in challenging the broad research question of the relevance of Sesotho riddles to Basotho in the Fourth Industrial Revolution: Do riddles matter? Are they being developed? How should they be revitalised (if at all) in the Fourth Industrial Revolution?

In this chapter, the researcher will present the data generated from the focus group interviews. It should be noted here that the researcher initially planned to use four (4) groups (to form focus groups) made up of (i) a family with three generations in it, (ii) youths, (iii) women and (iv) men. During the field work, the women group was set aside due to the conflicting emotions the researcher found herself in.

At the end, the researcher started the process of transcribing data and analysing and interpreting using the Method of Agreement and Difference, with the ultimate goal of creating themes from the generated data as an attempt to understand the phenomenon as related by the participants. To summarise, the researcher transcribed the raw data into information from which the researcher could interpret and infer certain conclusions based on the research questions and objectives.

It should also be noted that the interviews ranged between 60 minutes to 90 minutes. All of the interviews were divided into the questions session and the riddling session. The researcher stated it clearly that the riddling session would be stopped when the group ran out of riddles. However, there was one group interview in particular, which almost took two and a half hours where the group enjoyed riddling immensely. The researcher observed that, at the end of every interview, the participants were smiling and laughing and the youth groups were teasing each other and repeating the riddles they had heard for the first time.

5.1 DATA DESCRIPTION

Every researcher who has collected data and is at the analysis stage encounters the following questions according to Hesse-Biber and Leavy (2018:301–302): i) did the questions focus on the major themes as contained in the research study, ii) are the wild categories generated sensical, iii) which type of analysis method should be applied for the data generated, iv) how much description will be enough when analysing the study and lastly v) what is the endpoint of the interpretation, how does a researcher go with the interpretation? Hesse-Biber and Leavy (2018:302) answer these above questions shortly by quoting Mills (1959) when he asserts that "qualitative research analysis is intellectual craftmanship".

Transcribing data is part of the preparation before it is analysed. The transcription of data included, in the case of this research study, writing up all the data from the voice recorder as well as the notes recorded by the researcher per focus group interviewed in the research sites. The notes included verbal and nonverbal gestures as noted by the researcher while engaging with the participants, also the environmental conditions like noise, disturbances, cold or hot temperature, adverse weather, etc. The researcher worked alone to collect, record and transcribe data, but was also wise to make memos of additional notes on the fly. The researcher listened to the interview recordings a number of times to ensure that what was transcribed is what was recorded and also to ensure that the transcriptions from the respective groups were collated correctly per group, for

example, all the male focus groups were grouped together in the end to formulate a male response, youth and family ones as well. The amount of the data collected as notes and recorded was vast, as a result, the researcher had to listen to the recordings more than three times to check if what was transcribed is what was reported by the participants. These will assist the researcher to be reflexive when writing up the final report.

The researcher with a more discourse analytic and linguistic theoretical framework will be especially aware of the lack of transparency in the translation process by noting the many levels of meaning within the transcription process. (Hesse-Biber, 2017:309)

An interpretivist approach to data analysis involves the researcher in the research study, thereby making the researcher accountable in a way to how the participants engage and respond to the research questions. As a result, the researcher is expected to listen very deeply, analyse and interpret the data based on the focus of the research study. In this research study in particular, the researcher used focus group interviews to generate data on Sesotho riddles and possibly unveil what the main problems, notions and apprehensions are from Basotho.

5.2 DATA ANALYSIS PROCESS

The researcher must, according to Creswell and Creswell (2018:192) glean the data by focusing on parts which they regard as germane and therefore incorporate it into five to seven themes as part of analysis. This means that not all the data collected during the research will be used to compile the final report, only relevant records will be noted.

Krzyzanowski in Wodak and Krzyzanowski (2008:169), asserts that when using focus groups, the in-depth analytical approach of content involves the examination of text at two levels which are different, and they are: i) the general level of key characters stratifying the discourse contents and ii) the deeper level of embedded meaning within the discourse. Croucher and Cronn-Mills (2015:213) refer to these levels as manifest and latent meanings in text respectively. In phenomenological research, the researcher descriptively articulates identified situated meaning in relationship to the context and

structure as responses from the participants, in the form of the communal voice with regard to the research study topic (Anderson, 2007:1).

Alasuutari (2000:45) theorises that the interpretation of the observed meaning must be proven right or at least sensible and plausible by making references to the research and relevant literature by showing how the data is organised and decoded. The data collected in the study gives only general guidelines in terms of the possibilities of the analyses, as the analysis relies mostly on the researcher's creativity and imagination.

Croucher and Cronn-Mills (2015:161) argue that interviewing participants yields interpretive and descriptive results, while Hesse-Biber (2017:310) agrees that the interviewing approach creates metaphors by comparing and contrasting, then clustering as processes of analysing data. This assists in creating similarity and differing pockets for features, ideas, factors. The writing up of the notes helps to connect the wild categories.

5.3 ANALYTICAL COMPARISON

The study will use the Analytic comparison method as suggested by Neuman (2000). Mahwasane (2020:102) references Neuman (2000) when he states the following on this method which is used in qualitative data analysis whereby a researcher compares features that are similar within a group of cases, as well as in cases which share a significant outcome. This method further applies two basic methods, namely, the Method of Agreement and Method of Difference.

Harding (2019:129) advances that comparison is the tool that researchers use to "generate insights as patterns of similarity and difference in the data". As a result, the researchers employ their interpretive skills to present how the individuals (participants) understand the phenomenon, the cultural meaning and specific circumstances around the phenomenon.

Richards (2009:74) advances that the researcher's skilful handling of data leads to emerging hunches, wild categories, themes, etc. and manners of relating them, which ultimately allows the researcher to formulate explanations. According to Padget, 2017:176) comparative analysis refers to an organised exploration of similar and different aspects from research interviews, occurrences and contexts, ultimately winnowing comparisons to what is meaningful in line with the topic of the research study.

5.3.1 Method of Agreement

The Method of Agreement involves the researcher, according to Neuman (2000:428), looking for common features that explain the commonality about the phenomenon being studied, as well as explaining the primary casual differences that come to light. Based on this, the researcher can argue that despite the differences, significant similarities do exist. Harding (2019:138) suggests that comparing the data from each research participant/ case study or focus group transcript, the similarities will be elucidated in the dataset as the researcher works on the interview question by question. Where a number of different similarities have been identified by the researcher in the analysis stage, the next step would be to identify subdivisions (Harding, 2019).

5.3.2 Method of Difference

The Method of Difference requires that the researcher does a 'double application' of the Method of Agreement, whereby the researcher locates features that are common in many ways but have crucial differences (Neuman, 2000:428). The intention here is to separate cases that have common features and outcomes from cases that have different features and outcomes but are addressing the same themes.

The addition of different cases makes the process more complex (Harding, 2019:139), thus revealing the links/ relationships between the themes and the dataset. This Method of Difference reinforces the information from positive cases against those that have

negative cases when comparing their features and outcomes based on the same theme (Neuman, 2000).

Harding (2019) argues that there is no rule of thumb as to how many similarities vs differences are to be reported to indicate a leaning to either side, but he suggests three-quarters of the participants, clearly stating that an individual researcher is to decide and support his/her stance.

5.4 CLASSIFICATION OF THEMES IDENTIFIED

The researcher discovered themes, after rereading the transcriptions of the research study a number of times. The themes identified were:

- The definition of a riddle by Basotho
- Basotho's knowledge of the riddling formula
- Basotho's knowledge of the next step when riddling is gridlocked
- Technology infringement in the Sesotho family riddling practices
- The responsibility of sharing riddles among Basotho generations
- The perception of Sesotho riddles among Basotho
- The teaching of riddles at school before 1994
- The role of riddles in developing the young pre and primary scholar minds of Sesotho riddles
- Using Sesotho riddles practically in teaching life orientation subject in secondary school
- Riddles as a genre of folklore at university level
- The availability of resources on Sesotho riddles
- The memory of Basotho on Sesotho riddles collected during the riddling sessions
- The use of dysphemism in Sesotho riddles
- The incorporation of Sesotho riddles in the music industry
- Teaching Sesotho riddles on radio and television programmes to preserve the genre

- The dynamism of Sesotho riddles in the representations of modernity in the Fourth Industrial Revolution
- Encouraging the Fourth Industrial Revolution Basotho to riddle again
- Stakeholders needed to change the status quo of collecting, preserving and repopularising Sesotho riddles through digitisation

The researcher gave code names to the focus groups when the transcriptions were done to enable the appropriation of the correct data to the correct focus group. There were in the end, three (3) focus groups of youth, men and families interviewed in the towns visited. Each research participant was given a code, based on the focus group and with a different number at the end for identification.

5.4.1 The definition of a riddle by Basotho

Method of Agreement

The participants gave different definitions to which other participants added a word or replaced a verb to clarify the definition better. Others thought, shook their heads and resolved to agree with those from fellow participants. People understand and explain phenomena in different ways, and the variation in the definition is minor as the terms "hidden meaning/ disguised/ opposite" and "think deeply" do explain what a riddle is. Research participant F/F/1/2 explained the definition of a riddle as *puo e potetseng e batlang karabo ho e rarolla* (an expression that is hidden and requires an answer to unravel it). Participant Q/M/1/2 defined a riddle as *ntho e ipatileng, eo motho a lokelang ho hlakelwa hore a fumane karabo e felletseng ya yona* (something that is hidden/distorted, which a person must understand in order to get its full answer). *Puo e potetseng e hlokang ho kgutlisetswa* Sesotho*ng, ka tsela ya mohlaka* (an expression that is hidden and needs to be formulated back into Sesotho, sort of clarifying it), reported participant L/Y/1/7.

Participant S/F/1/1 described a riddle as *puo ya* Sesotho *e bapalang ka kelello hore motho a batle karabo. Motho a ka bua karabo e sele bitsong la ho hloleha ho nahanisisa* (A Sesotho expression that plays on the mind for a person to try and find the answer. A person may say the wrong answer because they failed to think deeply). The definition of a riddler, according to participant F/M/1/4, is that he/she is like an announcer/ poet. Riddles sharpen the mind to think more deeply. They are phrased in a way to think more deeply. Research participant S/Y/1/2 defined a riddle as a *lefeto – puo e fetohileng e bua ka ntho e 'opposite'. Di 'coded' o lokela ho qhaqholla o re qithi!* [researcher comment: there is no such word as *lefeto* in Sesotho] (A disguised expression, that talks about something in the opposite. It is coded and you must decode it). L/F/1/2 participant clarified a riddle as a Sesotho expression that has a hidden meaning. Participant W/Y/1/3 defined a riddle as a Sesotho expression that has a hidden meaning.

Method of Difference

There were differences from the participants in how they defined a riddle. Participant Q/Y/1/4 defined a riddle as *puo* e akaretsang ebile e kgutsufatsa (an expression that generalises and summarises), while L/F/1/3 also added that dilotho ke maele (riddles are proverbs). These differences are indicative of how differently people think and formulate their own opinions on what is shared through language. The definition asserts that a riddle contains a meaning that is hidden and needs to be unravelled. The clue to the answer is also contained in the riddle itself.

5.4.2 Basotho's knowledge of the riddling formula

Method of Agreement

There was no hesitation on the faces of the participants when they were asked about the riddling formula. When the first research participant gave the formula, the other participants nodded their heads in agreement. The riddling formula is standard, and all the Basotho interviewed responded the same with no variation to it. The participants

F/F/1/3, L/F/1/3, S/F/1/2, W/M/1/5, Q/Y/1/7, L/Y/1/6, S/Y/1/5, F/M/1/5, P/AFR/1, P/TEL/1, P/KWA/1, P/NDO/1, P/MOR/1, P/HAU/1, P/LEO/1 and Q/M/1/3 all knew the riddling formula.

Method of Difference

There was no different formula reported by the participants. This can be contributed to the fact that all Basotho who were taught riddling at a young age, have heard the formula many times, without any addition or subtraction. Also, the formula is very short and easy to remember.

5.4.3 Basotho's knowledge of the next step when riddling is gridlocked

Method of Agreement

The researcher observed that the body language of the participants changed, as compared to the riddling formula question. Some had a frown on their foreheads trying to recall, while those who knew were smiling still. But what was surprising is that some remembered once they heard the "ho reka" term, they even clapped their hands to show that they even surprised themselves. Others commented: "Ohoo!" (I remember!) Research participant Q/M/1/5 explained that ha molothwa a sa se nepe, o se reka ka se seng (when the riddlee does not get the answer right, he/she has to buy it with another riddle). Participant L/Y/1/7 reported that ha motho a sa tsebe karabo ebe o a se reka (when a person does not know the answer, he/she buys it). The research participant F/Y/1/2 elaborated that ha motho a sa tsebe karabo o a se reka ka selotho sa hae (when a person does not know the riddle he/she buys it with their own riddle).

Method of Difference

No participant gave a different version on the next step to proceed when a riddle is gridlocked. Breaking the gridlock Basotho offered a standard similar formula to proceed with the riddling game.

5.4.4 Technology infringement in the Sesotho family riddling practices

Method of Agreement

When asked strategically if respondents' families riddle at home in the evenings, the researcher observed that some of the participants showed despondency, both young and old. They shook their heads. The participants laughed sarcastically, remarking that the children/grandchildren are occupied by other forms of entertainment. Participant Q/Y/1/5 asserted that the children play games on their intelligent phones or watch their plasma televisions. Participant L/Y/1/2 argued that social media platforms are rife and take up family time that could be used for riddling in the evening. Participant F/M/1/1 responded that technology offers more entertainment for these children. They speak English, they don't speak Sesotho. If the mother is not enthusiastic about Sesotho riddles, then she will not teach them to the children. Participant Q/M/1/2 made a claim that the children do not play around the home, but in the village. When they come home in the evening, they play with their cellular phones. When they are silent, then you know they are pressing their cell phones. Participant W/Y/1/2 advanced that parents should be encouraged to riddle with their children, even if it is just two houses in a street. Participant P/NDO/1 explained that indeed the television and cell phones have robbed Sesotho families of bonding times at night. However, she contended that the parents should make an effort to teach children their traditional games. For example, she mentioned that once a week, the television should be switched off as well as cell phones and the family engage in a riddling session. That way, the children will learn about riddles. Participant Q/Y/1/3 agreed that storytelling and riddling should be done at least three (3) times a week. F/F/1/1 argued that technology will not be a challenge if the parents riddled with the children often.

Method of Difference

Participant P/MKHU/1 argued that the reality is we live in a world that does not value traditional practices. In an ideal world, parents can teach their children about the cultures. The participant went on to ask "But who are those parents?" and continued to say that

they are parents who were brainwashed to believe that they are inferior and that their cultures are heathen! The challenge is deeper than what meets the eye. He went on to add that the parents' mindset needs to be changed first in order to create a conducive environment for riddling at home.

5.4.5 The responsibility of sharing riddles among Basotho generations

Method of Agreement

The youthful participants, according to the researcher's observation, were quick to answer and point a finger at the adults/grandparents. One participant in particular, a grandparent, threw his hands in the air while responding. Another grandparent raised his voice while commenting that the grandchildren do not have any interest in such. L/Y/1/4 participant, who was in his early twenties stated that the responsibility of teaching the young generation riddles lies squarely in the hands of the grandmothers. Participant S/Y/1/1, also in his mid-twenties suggested that the children can be taught riddles because they learn fast. Participant S/Y/1/1 in his mid-twenties, also added that riddling should be part of Life Orientation as it is a life situation subject. Another youthful participant, S/Y/1/5 advanced that the curriculum change needs to be taken seriously by politicians. Participant P/AFR/1, a parent in his late forties, argued that the starting point should be effecting a change in the educational policy to ensure that all genres of Sesotho folklore are taught at school. He further advanced that if it is enforced through the curriculum at school, the children will bring homework that the parents need to assist with. This way, the parents will take stock and play riddles at home – it will have a ripple effect.

Method of Difference

Participant Q/M/1/3 also argued that Sesotho riddles are not enthusiastically played because there is not time for them, Basotho do not see their value. The participants opined about the obstacles to riddling at family and school levels. There is not one participant who reported that, in their community or street or among relatives, a certain

activity is organised or done to interest the children in their culture. Again, Basotho are pointing fingers without recognising themselves as the creators of the non-riddling practice. He added that in case there are no grandmothers and grandfathers, the responsibility should then fall on the shoulders of the generation next in line after the grandparents – which is the parents, uncles and aunties.

5.4.6 The perception of Sesotho riddles among Basotho

Method of Agreement

The participants displayed an emotion of defeat, especially the adults. As they spoke, some gestured with their hands, opening the palms of the hands facing up, which the researcher read as "what can we do?". The younger participants had faces that could not be read, as their emotions were not shown. It could be that they themselves did not know the value of riddles in recent times. Participant Q/M/1/2 declared that children of today do not play Sesotho riddles, what is the use? They only ask grandfather and grandmother when they are forced by the teachers, that is, when they are given riddles as homework. L/F/1/2 replied that they (children) volunteer to play them if they are used to playing them at home. The W/M/1 group opined that the children of today do not have an interest in riddles and therefore they do not riddle. Q/Y/1/8 focus group participant opined that Sesotho riddles were played a long time ago during the grandmothers' time. Those born in 2000's, do not know them. They like speaking English. Q/Y/1/2 added that those born in the 2000's are a different breed, they like television, cell phones and listening to music because current grandmothers watch television. The percentage of families that riddle is very low in Mphatlalatsane village in Qwaqwa. W/Y/1/6 participant reasoned that, grandmothers of today spend time drinking traditional beer, they do not teach the children riddles. Participant S/Y/1/6 responded that the current generation is different, they now listen to amapiano music. Children do what is done at home. People do not have an interest in riddles, added S/Y/1/3 participant. Participant P/HAUM/1 agreed that the current generation considers itself to be "English" and that they do not have time for

anything Sesotho, even to a point that they do not even know what Basotho traditional attires for boys and girls are called!

Method of Difference

There were no research participants who boldly stated that they intentionally riddle with children/ grandchildren often to teach them. The research participants claimed that the younger generation does not have an interest in riddles and that there is no use in teaching them as the generation's interest lies elsewhere.

5.4.7 The teaching of Sesotho riddles in school before 1994

Method of Agreement

The participants thought long and hard when asked if they were taught Sesotho riddles during their schooling, especially the adults as they had left school a long time ago. The youthful participants were quick to answer. It became apparent through the participant answers that riddling is not prioritised as a genre of folklore at school. Some participants reported that they were taught Sesotho riddles at primary school. Participant F/F/1/2 mentioned that she was taught riddles and now her daughter F/F/1/7 is taught riddles in her current grade and that she is a champion of riddles at school because they riddle as a family. She attributed her knowledge of riddles to her mother, F/F/1/1 who used to teach them to her and her siblings while growing up. Participant Q/Y/1/2 agreed that they were taught riddles in primary school only. L/Y/1/1 also agreed that riddles were taught at primary school only in one period. S/Y/1/3 reported that sometimes they are taught riddles at school, but they are not part of technology.

Method of Difference

The W/M/1 reported that during their time, they were not taught riddles at school, but riddled at night time after they had brought the cattle and sheep from the grazing fields.

Participant F/F/1/1 reported that riddles were only played at home while she was growing up. We were taught riddles at home by my grandmother but not at school, explained participant P/HAUM/1.

5.4.8 The role of riddles in developing the young pre and primary scholar minds

Method of Agreement

Generally, the participants reflected that Basotho did not have an education that had distinguished levels like the modern education system. However, then *Thakaneng* served as a foundation laying for the childhood, teenage and young adulthood phases in a Mosotho child's life. Participant P/NDO/1 commented that riddles taught children to think and how to formulate sentences, as well as to observe their immediate environment and surroundings. Participant P/MOR/1 concurred that riddles teach children language and to think broadly.

Children are engaged to understand how questions and answers work when they riddle, opined P/KWA/1, explaining further that the repetitive nature of the sequent and ante sequent stimulates the children's memory. They will repeat them at home, apply them as they remember, and they enjoy learning as they riddle along. The meaning in the riddle could be to teach, to create awareness or be funny. Riddles can be used to teach teenage learners about body parts or even tangible and non-tangible things. Participant P/AFR/1 advanced that the children learn language as they riddle, their imaginative and memory skills are stimulated. The participant went on to add that riddling helps the children to conjure up different contents beyond everyday language. The beauty of riddling is that it could be a group game or have two persons engaging. As a result, even non players are observing and having fun at the same time.

Participant P/MHK/1 contended that children who riddle can think differently, their minds are not limited. They think broadly as they learn and observe their environment. Children also learn to concentrate and solve problems. P/TEL/1 argued that riddles are a mental

game whereby the faculties in the brain and oral ability are coordinated. The participant carried on that riddling is an exercise that engages the human senses and advanced that the grandmother would also observe how the children reacted and therefore identify a child with a disability. He went on to say that the game of *Mantilatilane* is the first question and answer game taught to Basotho children of preschool years. The game teaches the children about their clan names and clan praises. Then riddles are introduced and they teach Basotho children socialisation, body parts, debating, vocabulary, animals and plants, etc. Riddles can also encourage shy children to come out of their shells. Participant P/LEO/1 reported that riddles as part of oral traditions, served a purpose of educating children on their Bosotho value system.

Another participant, P/KWA/1 proposed a *Mmampodi wa Mopeleto ka Dilotho* (A riddles Spelling Bee) competition as an indigenous game in primary schools. This will not only help the children to learn riddles but will also teach them to read and spell.

Method of Difference

Whereas many appeared to be in disbelief, they kept quiet and would not say a thing, but it was clear that some were baffled.

5.4.9 Using riddles practically in teaching life orientation subject at secondary school

Method of Agreement

Some participants did not fully understand the context of Life Orientation as it was never part of their subject curriculum at school. But after the researcher explained that the subject sensitises the learners to life changes and challenges as they approach adulthood, the participants were able to wrap their mind around the school subject and riddling. P/NDO/1 reported that Life Orientation requires a creative teacher to propose riddle projects that can be themed on socialisation, bullying, crime or creativity for the

learners to do as assignments. Learners can be asked to create five (5) riddles on a certain topic, a topic of their choice or even on certain vocabulary terms. Participant P/MOR/1 contended that learners can be asked to debate on the topic of riddles, for example the importance of Sesotho riddles. Participant P/KWA/1 averred that riddles can be used to teach cultural lessons like acceptable conduct between different genders, humanity, moral values. An example was made of young girls who have relationships with sugar daddies – riddles can be used to teach them that it is morally wrong for a father to sleep with his daughter, so girls who are looking for a father figure should not engage sexually with their "figurative" fathers. P/AFR/1 advanced that due to the nature of human beings, lessons of 100 years back are still applicable today. Old riddles can still be interpreted to fit in the current times. Participant P/TEL/1 recalled using a riddle about the sound of a whip that is heard in the distance. He used the same metaphor in the riddle to discourage corruption that is rife in politics. When you hit a whip here (politicians agreeing to corruption behind closed doors) the sound is heard on the mountain (the corruption will be exposed in the newspapers for all to see).

Method of Difference

Participant P/NDO/1 explained that short stories and at times folktales are prioritised over teaching riddles. The reason for this is that short stories and folktales analyse characters, which prepares the learners for analysing books in grades 10 - 12. The participants cited ways in which the life orientation subject can be taught in schools. The creativity of the teacher can make the subject interesting and fun by using riddles to stimulate the school learner's imagination. No participant said it cannot be done.

5.4.10 Riddles as a genre of folklore at university level

Method of Agreement

The participants had to think outside the box because university programmes and modules are predetermined per discipline. However, some interesting suggestions came

forth. Participant P/TEL/1 advocated creating networking platforms for BA degree students to interact with professionals from different fields to be aware of how their degree feeds into the economy. He also suggested a non-conventional way of tuition which involves non-restrictive module choices for a Bachelor of Arts degree. He suggested allowing students to take non-prerequisite modules from different faculties/ colleges like Economic and Management Sciences, Law, Communication Science, Psychology, etc. He advanced an argument that not all BA degree graduates will be employed formally, therefore the broad exposure to other disciplines will ground their qualification in identifying, establishing and exploiting entrepreneurial opportunities. In this manner, they may create job opportunities for themselves and others in the arts, cultural performance, digital archives for indigenous folklore, etc.

The above sentiments on an inclusive module choice were reverberated by participant P/MKH/1 in mentioning that it would indeed be a great breakthrough. He cited that he had a Law student who registered for a Drama class. The student felt that the Drama class would assist him with public speaking as he was very shy. Secondly, the participant reasoned that Applied Drama is a unique technique that can be used to solve societal problems. He explained that a graduate could identify a problem in society and use folklore genres like riddles to address it. This could be done by identifying a company that has a social responsibility programme aligned to the identified societal problem. He argued that such can even be a Community Engagement Project for students, to apply, preserve or popularise indigenous oral literature.

The current Basotho youth find themselves disengaged from their identity, language and culture, reported participant P/LEO/1. She mentioned that being a Mosotho born and bred in *Lesotho*, no emphasis was placed on the importance of oral literature in high school, as a result, she crammed lessons just to pass. However, now, as a professional singer, she had to go back to *Lesotho* and learn Sesotho again. It pains her that this impacts her negatively as a professional. However, she opined that she read a thesis by Dr. Francis Rakotsoane on Basotho's image of God and it had a profound impact on her. This, she asserts, means that African teachings, in particular Sesotho indigenous teachings, are

important to Basotho as it connects the generations past, current and future. She concluded that oral literature should indeed be considered as crucial at universities. The research on it allows the sharing of reflective authenticated and endorsed knowledge with the "disengaged Mosotho" to (re)connect with their culture, language and identity.

Method of Difference

Participant P/KWA/1 presented a different scenario in that the learners at high school are not taught riddles effectively due to the restrictive curriculum. This means that at university level, the student will be expected to learn extensively about oral literature. Considering the calibre of school learners today, only a handful will be able to understand if they themselves have a keen interest in the subject. She further indicated that it will be a battle for the learners to understand oral literature at university, because its importance is not emphasised in the Basic Education curriculum. For her, that is why the learners "banyatsa Sesotho" (look down Sesotho) and consider English to be important and of a high status.

5.4.11 The availability of resources on Sesotho riddles

Method of Agreement

Some hesitation was observed among the participants by the researcher when asking about Basotho reading books on Sesotho riddles. The researcher noticed that the participants looked down and were not eager to answer. The participants admitted that they have not read or sought books on riddles recently or in the past. F/Y/1/7 participant reported that he has not been to the library to check books on Sesotho riddles because when he asks his parents and neighbours, they give him the answers. Participant F/F/1/1 responded that the children in the village often come to her to assist with Sesotho riddles homework. Participant W/M/1/5 stated that he has never been to the library to look for any books, because he knows riddles from memory. Participant S/F/1/1 recalled that he had some Sesotho books with riddles in them from his school day, because they had to

buy books themselves. However, he reported that he does not know what happened to those books. As a result, he helps his children with riddles from memory.

Method of Difference

No participants reported that they have sought books or searched social media platforms for riddles. During the literature review, the researcher found only two books that are collections of Sesotho riddles. One was published in 1965 and the other in 1997, followed by a second edition in 2001. Essentially, Basotho are not reading or playing Sesotho riddles and it does not bid well for riddles in the Fourth Industrial Revolution.

5.4.12 The memory of Basotho on Sesotho riddles collected during the riddling sessions

Method of Agreement

The researcher observed that with all the groups, during the session, the participants were relaxed and playful. Some participants were even laughing when others got the answers wrong. Others gestured with a *ho thwantsha monwana* (snapping the fingers of one hand) when they nailed someone's riddle. Another crossed his legs after propounding a difficult riddle. Another folded his arms across his chest and held his chin, admiring himself for a hard to crack riddle. At the end of the riddling sessions, there were smiles on the participants' faces. There was no book or any recorded riddles during any of the interviewing sessions, and all the participants recalled the Sesotho riddles they propounded from memory. All riddles were annexured at the end of the thesis, including those the researcher collected from books. The Q/M/1 focus group riddled and recalled a total of twenty (20) riddles and their answers. F/M/1 group recalled a total of forty-five (45) riddles, excluding the vulgar ones mentioned in 5.4.13. A total of forty (40) riddles were riddled by the F/F/1 focus group. Eleven (11) riddles were advanced by the W/Y/1 group. The focus group of V/Y/1 riddled with five (5) riddles. A total of a hundred and five (105) riddles were recalled and riddled by the L/F/1 focus group. The F/Y/1 group recalled a

total of twelve (12) riddles during the riddling session. Q/Y/1 recalled fifteen (15) riddles while riddling. A total of twenty-five (25) riddles were recalled by the L/Y/1 focus group. W/M/1 advanced a total of thirty-eight (38) riddles.

Method of Difference

Only one research participant F/F/1/5 advanced one Afrikaans riddle. The research participant mentioned that their teacher from primary school used to love using Afrikaans expressions generally. When he taught them Sesotho riddles, he would always introduce the lesson by saying the Afrikaans riddle in question.

5.4.13 The use of dysphemism in Sesotho riddles

Method of Agreement

Some riddles with swear words were advanced by the participants but not vulgar in nature. The researcher knew there ought to be riddles with vulgar terms in them, however these were not voluntarily advanced by the male focus groups in particular. The researcher prompted the male participants for these vulgar riddles, but they reported that they do not know them. Sensing the discomfort, as they looked down or away, the researcher asked if the participants could send them, if they recalled them, via sms or WhatsApp. These vulgar riddles were sent to the researcher the following day. W/M/1/3 participant advanced a riddle that was not offensive although it described a woman's breasts. Participants F/F/1/8 and F/M/1/4 advanced a riddle that had a swear word in its sequent which means to defecate. Another riddle forwarded meant to defecate through the body. Participant F/M/1/6 propounded a riddle meaning something coming out from the buttock(s). Another participant L/F/1/3 advanced a different version of the abovementioned riddle. Another riddle containing terms respectively meaning having sex with your mother and pubic hairs, was advanced by F/M/1/4. F/M/1/5 advanced a riddle whose figurative meaning was offensive, because it had a sexual connotation. Participant F/M/1/6 advanced four riddles with a sexual connotation in the figurative meaning. Two

riddles, one with a sexual connotation figuratively and the other describing the buttocks and anus were advanced by L/F/1/2.

Method of Difference

No other riddles that had offensive or sexual connotations were advanced by the participants. The riddles advanced were not sensitive or obscene in nature.

5.4.14 The incorporation of Sesotho riddles in the music industry

Method of Agreement

The participants had to think deeply in searching for riddles that have Sesotho riddles in them. The older participants randomly mentioned the genres of music like *mmino wa koriana/ famo* (accordion music), choral music, popular music from the 60's to the late 90's like Kwaito, House, Rap, Gospel, Afro-Soul and Afro-Jazz. The young participants also tried to remember songs from genres like English hip-hop that have Sesotho poetry, hip-hop (that is popularly known as *Tshepe*) and Amapiano. Participants P/TEL/1, P/NDO/1, P/MOR/1, P/MAT-TLA/1 could not recall any Sesotho song that has a riddle in it. Participant P/KWA/1 mentioned the names of the famous Sesotho singers from her generation like *Kori Moraba*, *Johnny Mokhali* and *Steve Kekana*, but could not remember any riddle from the songs she knew. Participant P/MKH/1 remembered a popular singer called *Malome Vector*, who sings in Hip-Hop with a generous inclusion of Sesotho lyrics and poetry. However, no riddles could be identified from his sampled songs.

Method of Difference

Participant P/LEO/1 argued that musicians should use modern formats of music to ensure that Sesotho music stays relevant. She argued that the messages contained in the music should appeal to or be applied to the current real life. She mentioned that she vaguely remembered the lyrics that contain the words *khaqa khiqi* something from one of Mr

Tshepo Tshola's songs. Indeed, the song which is of a Reggae genre, is titled *Khaqa khiqi* and is based on the riddle *khaqa khiqi khopo tsa satane*? and is sung by *Sankomota*, whose lead singer was Mr *Tshepo Tshola*. Another song by Sankomota is titled *Obe* and contains the lyrics fashioned as a riddle to solve – *Eka fariki*, *e ihlo le leng*, *eka ka kgomo*.... It should however be noted that this is a choral music song and the lyrics were penned and published in 1939 by J.P. *Mohapeloa* (https://african-composers-edition.co.za/product/obe/).

While researching the lyrics, the researcher found another song by Sneiman, a Sesotho Hip-Hop musician with the title *Khilik* which contains the lyrics *Khilik! Khaqa khiqi rea iqaolla hata mariki....* The review written when the above song was released in April 2021, states that Sneiman composed the song to celebrate his victory over people who had tried to swindle him out of his profit from his other economic dealings. This is evidence that although not many singers use riddles in their songs, riddles can be explored to carry through messages in songs.

5.4.15 Teaching Sesotho riddles on radio and television programmes to preserve the genre

Method of Agreement

All the participants perceived teaching riddles on radio and television as an ideal opportunity for Basotho to hear often about riddles. They imagined *Lesedi* FM as the Sesotho national broadcaster to be a great authoritative communicator of Sesotho knowledge over vast distances to Basotho at once. The participant P/AFR/1 explained that the power lies with the Broadcasting Red Tape. The power lies in the decision making of which programmes are allowed/ permitted to be produced and broadcast on which television channel. The profit generating power lies in what the SABC decides will suite the audience and generate an income. For example, a television production can cleverly be titled with a riddle and be offered as a serial with clever use of recurring riddles in the episodes that follow. In simple terms, a TV drama should be produced based on a certain

theme that has sub themes taking the serial forward. This would depend hugely on creative script writers who are knowledgeable on old and current Sesotho culture and folklore, as well as how to budget from conception, creation to broadcasting. He also posited that radio is another medium that warrants imaginative storytelling to carry the message over. Riddles can be used in programmes for children, youths and adults.

Participant P/MKH/1 shared a similar idea of using riddles by incorporating them in dramas. He gave an example that traditionally, in *isiZulu* culture, a love courtship does not progress until the young man has answered a riddle propounded by the young woman. He believed that it was a Sesotho practice in the past. This can be written into television dramas. He lamented that our indigenous heritage has been trivialised by associating it only with a "braai" and only "in September". According to him, our languages and cultures should be celebrated every month, taking cues from the meaningful names of months given in the African context.

Participant P/MOR/1 mentioned that there is a riddling programme on *Lesedi* FM called *Mpolelle*. The presenter reads untitled poems sent in by the listeners and the audience has to guess what the poems are about. He further argued that a riddling or cultural programme on radio and television can be produced with the support from a sponsor, and the listeners win prizes. A competition for children could award them prizes like cell phones, i-pads or laptops, and there could be appropriate prizes for adults as well.

Support for the above suggestion was echoed by participant P/NDO/1 suggesting that the radio or television competition could be based on families with three generations competing for a family prize like a holiday package, a television, cell phone combo, etc. This would make it exciting and competitive to engage the generations as intended by the riddles. However, this would require the invention and collection of the Fourth Industrial Revolution riddles as intended in this research study.

Method of Difference

All the participants repeated the similar view that the Sesotho radio station can help to preserve riddles by having programmes that incorporate them and make them appealing to all audiences. They indicated that many Basotho may not have televisions in the remotest of places, but they are bound to listen to the radio.

5.4.16 The dynamism of Sesotho riddles in the representations of the Fourth Industrial Revolution

Method of Agreement

It was during the riddling session with every focus group that the newly coined Fourth Industrial Revolution riddles emerged. Those who coined the riddles were confident that they were indeed riddles, while the fellow riddlers were perplexed to hear them. Indeed, they were hearing them for the first time, but as the propounder explained the answer, it made sense that it was a riddle after all. Participant L/F/3/8 presented a riddle coined on the recent global biological catastrophe of Covid -19. Participant L/F/6/10 advanced a riddle coinage on the ability to communicate over vast distances using a cellular phone, which is a Fourth Industrial Revolution invention.

The researcher has grouped the following riddles for the Fourth Industrial Revolution coinages because they were coined by the youth participants on the spot: W/Y/1/4 offered a riddle on *mothowammona* (urban spotlight). Participant F/F/1/8 coined a riddle on a mop. A riddle on fat cakes was invented by participant L/F/1/6 – *Ke ya nokeng ke le mosweu, ke kgutla ke le braono?* (I go to the river white but come back brown?). This refers to the dough which is white before being cooked in hot oil. Then two more participants Q/Y/1/2 and Q/Y/1/5 created riddles on a water tap and cabbage respectively – Example 1: *Monna ya hlatsang letsheare lohle?* (A man who vomits the whole day?). This means a water tap that spills water all day without fail, when opened. Example 2: *Mosadi a motala a mabakibaki?* (A woman who is green and wears many jackets/ coats?).

This refers to the many layers on a head of cabbage. The above riddles show the dynamism of riddles to be coined in the Fourth Industrial Revolution times. Participant P/KWA/1 recalled that one of her learners coined a riddle about a busy road that separated a settlement area from the shopping complex.

Method of Difference

One participant opined that the riddles are new coinages although they do not necessarily represent current technologies. However they reflect how the Fourth Industrial Revolution youth apply their minds in the environment they live in and use their creativity to coin their riddles.

5.4.17 Encouraging the Fourth Industrial Revolution Basotho to riddle again

Method of Agreement

The participants were pensive and quiet as they tried to advance a remedy for riddling in the Fourth Industrial Revolution. In their eagerness, the youth proposed elaborate plans and their body language was actioned by hand gestures, seeking approval from fellow participants. The adults, on the other hand, resorted to the old and trusted forms of traditional teaching that could work to promote riddling in current times. They gestured here and there with a pointed finger, open hand or rubbing an upper arm or knee. Their faces were very stern, showing that they knew what they were talking about. L/F/1/4 advanced that the children do riddle at home of their own initiative, but they also do them at school (primary). L/F/1/2 further argued that Basotho are not united. Times have changed in the urban areas. There is no *Thakaneng* (traditional programme that included communal care of children up to teens, teaching folklore and the norms and values of Basotho). Every child is raised at its home. Start *Thakaneng* and the children will be taught, if Basotho are willing. F/F/1/1 participant reported that the preteen grandchildren in her household, two girls, sometimes do volunteer to riddle with the parents and grandmother in the evenings, but the other teenage grandchild (boy) does not. L/Y/1/4

reported that Basotho grandmothers are needed to teach the children riddles. Schools should also increase time (be longer than only 40 minutes) for Sesotho periods to teach riddles. P/HAU/MAT_TLA/1 concurred that *Thakaneng* if re-established in communities, can popularise many Sesotho indigenous games, especially riddles. S/Y/1/4 advanced that Basotho children should speak Sesotho at home in order for the children to learn to riddle. The school curriculum needs to be changed to effect changes in the way school children think, they need to think more practically. Participant Q/Y/1/7 stated that riddles are not on their minds, that is why they are not riddling. Children cannot be encouraged to riddle because there are no grandmothers to teach the children riddles, current grandmothers are interested in their own things like watching dramas on television, argued participant W/M/1/4.

Participant P/AFR/1 advanced a novel idea by saying we need Cultural Strategists. Their main activism should centre around counteracting the demise of culture and language by preserving and popularising them, being unapologetically Mosotho by nature and choice. This would require a holistic approach and effort from all sectors of the economy, politics, engineering, culture, education, arts, etc. to anticipate threats and plan to counteract them. This can be achieved by Basotho from different professions who value their language, identity and culture. *Letshwele le beta poho* (A crowd makes light of a large project).

Method of Difference

There was no differing opinion from the participants in terms of disagreeing. The research participants all advanced ways of re-awakening the riddling practice at different societal levels.

5.4.18 Stakeholders needed to change the status quo of collecting, preserving and repopularising Sesotho riddles through digitisation

Method of Agreement

Participant P/NDO/1 stated that the family is the first unit that is prime for imparting the importance of Sesotho riddles among children. The second stakeholder is the Department of Basic Education followed by the Department of Arts and Culture. Research participant P/MOR/1 advanced that the department of Basic Education and the South African Broadcasting Corporation (SABC) should take the responsibility of preserving and teaching Sesotho riddles in society. There are Sesotho language and cultural activists in our communities who are teaching children traditional songs and dances, perhaps they can be assisted to create inclusive projects that cover the curriculum that was taught in *Thakaneng* in the past, suggested P/LEO/1.

Teaching Sesotho at school is the responsibility of the Department of Basic Education, explained P/AFR/1 that grounds what and how much the Mosotho child will learn during the school years. At community level, he advanced, the cultural activists and cultural practitioners should be the front runners in creating opportunities to preserve riddles by propagating programmes and projects that popularise them, working hand in glove with local traditional groups. He elaborated that there is a Non-Profit Organisation called *Mara a Basotho*, whose aim is to preserve and teach children and adults all things *Bosotho*. This is achieved by organising events based on the Sesotho calendar, acknowledging important Basotho events, founders, music, etc. and through their WhatsApp page. He added that academics doing research on such do monumental work in terms of collecting and preserving Sesotho oral literature for future generations as well as confirming that the literature has a place of teaching in society.

Some of the above sentiments were also affirmed by P/TEL/1 in that the family is crucial for teaching Sesotho riddles to the child. The Department of Basic Education and Arts & Culture, Radio and Television as well as the churches and African Religious institutions

can also contribute respectively. He alluded to the fact that Traditional Chiefs are the custodians of culture, therefore, they could organise or endorse community events that include Sesotho traditional games. He mentioned that in the past there was an institution called *Lekgotla la Puo la* Sesotho that used to monitor, advocate and propagate the proper use of Sesotho – which he assumed is now renamed PANSALB. Another stakeholder that could be of importance is religious leaders, whereby at Sunday Schools, the children can be taught indigenous games and not just religious lessons.

In the family, the parents cannot be expected to engage the children on Sesotho riddles because the social circumstances are not conducive, explained P/MKH/1. His argument was that, firstly, the parents were schooled to believe that their oral literature was backward and had no significance in society. Secondly, he argued that the job environment does not allow parents time for meaningful bonding and leisure activities with their children. The majority of parents work non-flexible jobs forming the base of the economic pyramid. The popularising and teaching of riddles, according to him requires schools, especially teachers passionate about language and cultures; Government institutions for example the Pan South African Language Board; and lastly the local businesses like the taxi industry to support organised local community Heritage events. He also advanced that Facebook is a good platform of getting people talking and involved in topical issues; if a person were to post a comment about Sesotho riddles, more people would comment and make riddles trendy. Much of the process of riddling needs to be digitised and preserved for research purposes.

Method of Difference

All the participants were in agreement that it requires a team effort to change the status quo. They all expressed that no government department or institute or organisation can work on its own nor can the community achieve it single handedly.

5.5 CONCLUSION

This chapter dealt with the presentation and analysis of data. The research was conducted using focus group and telephonic interviews, taking notes, observing and using the voice recorder. The researcher posed open ended questions to the participants who were clustered into male, youth and a family focus groups. The telephonic interviews were conducted to question the professionals. The researcher also visited the libraries of the *Qwaqwa* Campus of the University of the Free State as well as the National University of *Lesotho* to search books on Sesotho riddles. The data was analysed and interpreted using the Analytic Comparison, which is grounded on the Method of Agreement and Method of Difference. The Method of Agreement was used to group similar views/ opinions from the participants on a certain topic, while the method of Difference clustered dissimilar views/ opinions on the same topic. This comparison allowed the researcher to understand the phenomenon of Sesotho riddles in the Fourth Industrial Revolution, whether they are dynamic, and whether they can be developed and digitised. The researcher identified themes that emerged from the data and these unravelled the hidden aspects of Sesotho riddles among current Basotho.

CHAPTER 6: INTERPRETATION OF FINDINGS

6.0 INTRODUCTION

The previous chapter discussed the method of data analysis called the Analytic Method which is made up of the Method of Agreement and the Method of Difference. The methods were used to compare the data to reveal the information that the researcher was investigating. Through their answers, the research participants elucidated the status quo of Sesotho riddles in the Fourth Industrial Revolution according to Basotho. These elucidations enabled the researcher to generate major themes in the research study.

In this chapter, the researcher will interpret the findings by extracting data from the analysis from the previous chapter and answer the research questions. But first, the researcher will explain the different conditions encountered while interviewing research participants in the different towns. In a nutshell, as the researcher drove around *Qwaqwa*, she observed the heart breaking reality the unfortunate people found themselves in on a daily basis. To be a woman, a mother, unemployed and having unreliable electricity and water supply in cold conditions was particularly hard. The vocal women among the groups of women the researcher approached were upfront to ask if they would be compensated for their time and engagement. Given the reality of what the researcher saw, it is understandable that the researcher was far more privileged than any of those women — on paid academic leave, driving a company car, paid accommodation with a generator and constant supply of water and also advancing the highest qualification at a university. The above differences compelled the researcher to decide to not interview the women in all the towns to be visited. This reality, the researcher was not prepared for, but the researcher hopes to pursue women riddles in the future.

In **Sebokeng**, as the researcher drove around looking for research participants, she encountered a Mosotho man, above 65 years. During the interaction, the gentleman commented that the researcher will not likely get Basotho who can riddle in the area. His reason was, he himself grew up in Senekal – a rural town in the Free State Province. He

argued that people in towns rarely engage in cultural recreational activities, these are only celebrated during the Heritage month! However, he did not deter the researcher from seeking participants, he was merely pointing out that Basotho have been urbanised and have therefore neglected their Bosotho-centric cultural identifiers.

In **Ficksburg** the researcher was able to secure the youth, men and family group. The youth focus group did not honour the appointment as a result of all night drinking at a certain venue. The researcher had to seek a replacement group. These were youth, some of whom were smoking at the corner and others whiling away time outside the block of shops and tavern. During the interview, which we moved to the local library to avoid the street noise and possible disturbances, the group was engaging. The men focus group had some who were not promising at first as they refused to give their names and sign the consent forms. However, the reluctant ones eventually joined in when they realised that they could participate when others gave their opinions.

The **Welkom** research participants also presented a challenge for one focus group. This group complained about the duration of the interview at first. The researcher explained the withdrawal clause at any time during the interview. However, all the participants participated until the end with no regard for the time duration they complained about initially.

In *Lesotho*, the researcher secured a family and youth group. While interacting with a group of potential men focus group, one gentleman listened as the researcher explained and at the end, dissuaded the others from participating based on his perspective. His argument (he got emotional as he argued) was that *lona Barutehi* (you academics) influenced Basotho to abandon their cultural customs and practices because they were ungodly, today you come and ask about what you told us to abandon? He continued ironically to ask why the researcher is not conducting the study in South Africa? He then stood up and left. As the researcher enquired from the group whether they shared the same sentiments, they responded that they do. The researcher left them in peace. The

researcher went around the village looking for another group of men with no success. The researcher found out later that it was planting season in November. Those who were around the village were at the drinking places and others were tilling their fields as the rainy season was starting. The men at the drinking places would not have fulfilled the purpose of the research study.

Fortunately, the researcher was able to complete the data generation stage eventually. The next paragraph will deal with how the researcher tied the research questions, objectives and themes together to understand the phenomenon of Sesotho riddles in the Fourth Industrial Revolution.

To achieve the task of interpreting the data, after encountering the abovementioned emotions, wit, humour and almost despair, the researcher was able to revisit the research problem from Chapter 1. The research questions that underpinned the study were:

- How can a digital riddling platform be created for Sesotho?
- What ways can be used to create new riddles from different age groups among Basotho in different areas?
- What is the basis for the creation of riddles among Basotho?
- What can be done to create awareness of the importance of riddles among Basotho in order to determine the effect of technological advancement on the dynamism of the Sesotho language?
- What strategies can be used to digitise Sesotho riddles to ensure open accessibility to riddling for millennial Basotho?
- What can be done to bridge the generational divide from pre-modern, modern and Fourth Industrial Revolution so as to create access to Sesotho riddles from different eras?

The theories of Critical Discourse Analysis and the Ethnography of Communication were used to solve the research problem. Data was collected from the research participants in different towns. These participants were focus groups of families, youths and men, and

telephonic interviews with professionals in Basic Education and Higher Education and Training, TV and Radio presenter, Marketer, Professional singer and Playwright/Actor. This research study had the following objectives:

- To create a digital riddling platform for Sesotho.
- To collect newly coined riddles from different age groups among Basotho living in various areas.
- To explore the basis of the creation of these riddles.
- To create awareness of the importance of riddles among the Basotho and to determine the effect of technological advancement on the dynamism of the Sesotho language.
- To digitise Sesotho riddles and ensure open accessibility to riddling for millennial Basotho.
- To bridge the generational riddling divide, from pre-modern, modern and the Fourth Industrial Revolution, by creating a single platform from which to access Sesotho riddles from different eras.

6.1 FINDINGS

The findings emerged from the data that was collected and analysed. These themes answered the objectives as quantified below.

OBJECTIVE 1: TO CREATE A DIGITAL RIDDLING PLATFORM FOR SESOTHO Themes 6.1.1, 6.1.2, 6.1.3, 6.1.4 and 6.1.5.

6.1.1 The riddle game defined

The research participants advanced the definition of a riddle according to their interpretation and understanding. Their explanation centred around seeking an answer, hidden meaning and deep thinking that is required to unravel or decode a riddle. Guma (1993:39) states that the beauty of riddling is indeed obscuring the description of an object to confuse the riddle, by comparing it to something else. Miruka (1994:2) further states that a riddle presents the peculiar characteristics of an object to be unravelled literally.

The participants were aware that riddles are not everyday expressions but a mentally stimulating exercise that requires deep analysis to get at the answer. The differences in the participants' articulation of the answer were indicative of how differently people think and formulate their own opinions on what is shared through language. The definition asserts that a riddle contains a meaning that is hidden and needs to be unravelled. The clues to the answer are also contained in the riddle itself. Basotho know what riddles are, they can distinguish them from proverbs, folktales, idioms and other games.

6.1.2 The game formula as part of game initiation

According to the answers provided by the research participants, they all knew the riddling formula. This can be attributed to the fact that most Basotho who were taught riddling at a young age, have heard the formula many times, without any addition or subtraction. Also, the formula is very short, catchy and easy to remember. Guma (1993) explains that the riddling formula sets the tone by introducing the riddling session. Basotho know the strategy employed in the riddling game to unlock the game. The strategy allows the game to continue even if gridlocked.

6.1.3 The strategy of bypassing the game gridlock

Some participants easily gave the answer while others tried hard to remember the term used to pass the gridlock. However, when they heard the other saying it, they excitedly agreed and were amazed at their forgetfulness of the term. The term allows the game to proceed and during any riddling session, the gridlock is guaranteed to present itself. In essence, no riddling session can start and finish without a gridlock because it is a contest and each contestant wants to win and therefore riddles with what he considers difficult riddles hence the gridlock is experienced.

6.1.4 The lack of value accredited to riddles as a teaching and recreational tool

The participants advanced that technology has a stronghold on all families globally, including Basotho families in both urban and rural areas, South Africa and Lesotho. The benefits of the riddling practice in the family have been lost due to the intrusion of the technological forms of entertainment at household level. The traditional education is compromised by the evolution of modern times, with innovation and technology affecting the socialisation process among community members (Rwodzi, 2016:55). These forms of entertainment are attention grabbing in a group format like watching television or individually like playing an online game or engaging on social media platforms on cellular phones or laptops. The forms of cultural entertainment where Basotho could/ should engage as a family are on the decline due to this competition with technological forms of entertainment.

The researcher argues that there is a power struggle between Sesotho and the dominant language (English) in which these entertainment forms are presented or packaged. In the South African set up, English is the dominant language in all spheres of life. Both the private and public sectors use English as a medium of communication in the economy, politics and socially while communicating en-mass with South Africans. It therefore, goes without saying that Sesotho does not feature high as it does not have mother tongue speakers in the majority. This can be understood as Sesotho having less economic, political and social power when compared to English.

As a result, the Basotho, given the above scenario, consciously and/or subconsciously use their language less on a daily basis. It can be assumed that the parents/adults have resigned to being defeated by technology and not introducing Basotho children to the riddles that they know. This further translates into cultural Sesotho practices falling into disuse due to the language not being used, the case of Sesotho riddles included. Sesotho must compete with all languages spoken in South Africa to get the attention of Basotho,

when a form/ type of entertainment is chosen. The above is an example of an ideology manifested linguistically.

6.1.5 The relegation of taking responsibility for riddling by Basotho

The participants reported that the responsibility of riddling lies squarely in the hands of the adults, be it first (grandparents) or second (parents) generations in the families. The sharing of riddles among Basotho is hugely influenced by the family structure of the participants interviewed. The one major factor, opines Kihara (2013:101), that has led to the unpopularity of riddling in the family home is the generations that are separated by different locations and transfer to the cities for work opportunities. The current Sesotho family structure of the research participants was very varied due to the main factor of economic employment for young and mature adults in the urban areas as well as the social factor of marital status of the parent(s). Some participants were raised by the parent(s) while others were raised by both the parent(s) together with grandparent(s). Among the youthful participants, some live with their parents, siblings and nieces and nephews, with or without their grandparent(s) – it presents a mixed bag of 'family composition'. Below is an illustration of the mentioned variation.

Aspect of family structure	Total among respective focus groups
i) Basotho who were raised by their parent(s) only	8
ii) Basotho who were raised by their parent(s) and grandparent(s) in same household	7
iii) Young Basotho who live with their parent(s) and siblings, and stay with nephews and nieces in the household	4
iv) Young Basotho who live with their parent(s), siblings and have nephews and nieces visiting during the holidays	6

This is of interest to the research as traditionally, riddling was conducted in the evenings among the extended family members, before the grandmother recited folktales, as alluded to in Chapter 2. Currently, the family structure among Basotho is nuclear as in (i)

above vs an extended one (ii and iii). Some families do occasionally have extended members over the holidays. The assumption is that the changed Basotho family structure is not conducive to the riddling practice as the generation (grandmother/grandfather) that had the responsibility of teaching and initiating riddling in the evenings is not part of most Fourth Industrial Revolution Basotho families. The family structure together with the technological infringement influence the riddling practice negatively.

OBJECTIVE 2: COLLECT NEWLY COINED RIDDLES FROM DIFFERENT AGE GROUPS AMONG BASOTHO LIVING IN VARIOUS AREAS

Themes 6.1.6 and 6.1.7.

6.1.6 The perception of riddles as ancient and not a relevant cultural game

The research participants perceived riddles as an old and forgotten practice as Basotho do not play riddles anymore. They advanced reasons to what they think is the reason. They argued that the grandmothers, who Basotho assume/expect to be the custodians of Basotho traditions, have relegated their responsibility of teaching the grandchildren riddles. Grandchildren only ask about riddles when they are given homework from school, and this homework on riddles is not frequent. The perception formulated here is that the younger generation does not have an interest in riddles. Mahlangu (1988:149) regards riddling as education and recreation as its intention is to foster intellectual skills and promote language aptitude informally at home. However, the adults are the knowledge bearers and need to consciously share their knowledge with the younger generation, as it was done to them. Children learn what they are taught, they do not ask to be taught about their culture because the adults should/ ought to know best and impart the knowledge.

6.1.7 The home or school place for Sesotho **riddles among** Basotho

The research participants opined that they were taught some riddles at primary school and that no riddles were taught at secondary school. The focus groups consisted of

different age groups which led to the assumption that, in the past and present, riddles were only taught at primary schools. The parents shift the responsibility of teaching children Sesotho riddles to the schools, both at primary and secondary schools. There was/is lack of the substantial genre inclusion in the education curriculum. This presents a challenge as at primary schools in South Africa, very little attention is given to Sesotho Oral Literature. At secondary school, the curriculum allows a choice between Sesotho Oral Literature or Drama or Essays and Compositions in grades 10, 11 and 12. If Basotho learners do not choose Oral Literature or if the teacher is not competent in the subject, the learners will not learn this important Sesotho oral literature genre.

First things first, Basotho need to speak Sesotho, practice the culture and embrace their identity fearlessly. As a point of departure, an interesting observation in the research regarding this Bosotho identifier was made by the researcher. The participants reported that the children/ grandchildren like to communicate in English while being addressed in Sesotho. Basotho who were interviewed in the groups spoke Sesotho daily, with the exception of the youth who reported that they use English terms when they cannot think/ remember Sesotho terms. Koitsiwe (2019:68) argues that "language expresses the uniqueness of a group's traditions and way of life... civilization and development". The researcher questions the validity of this statement, wondering whether the youthful Basotho are indeed using the language as a resource (Sesotho mixed with English terms) to express themselves as many a scholar has argued that languages are dynamic and evolve. Is this the evidence that Sesotho is dynamic and evolving by adopting English terms as they are, not assimilated into the natural Sesotho syllabic form?

Some of the youth research participants were taken aback by the question of their totem animals. A considerable number among the Qwaqwa focus group reported that their home language was Sesotho which they spoke fluently, but their clan names were Ndebele. The researcher requested them to call their homes and confirm their totem animals, but unfortunately, the electricity was cut due to the bad weather (not the usual loadshedding) and as a result, the network connectivity was also down.

Focus Group	Clan Names	Totems
Youths	Matebele of:	Did not know
	Molaba wa	totem animal
	Mmalefole/	
	Makhumbo wa	
	Mamboeza/	
	Motongwa	
	Bafokeng of:	Mmutlanyana
	Tshele/ Kgolwane	(hare/rabbit)
	Motaung	Tau (lion)
	Batloung	Tlou (elephant)
	Motlokwa	Nkwe (leopard)
	Mosia	Katse (cat)
	Mokoena of: Hlalele	Kwena (crocodile)
Males	Bafokeng of:	Mmutlanyana
	Dijana/ Tshele	(hare/rabbit)
	Bakwena	Kwena (crocodile)
	Mohlakwana	Did not know
		totem animal
	Matebele of:	Did not know
	Nyampose/	totem animal
Families	Bakwena	Kwena (crocodile)
	Lekgwakgwa	Kwena (crocodile)

It should be noted that this is a common occurrence in communities, children have X names and/or surnames and speak a different language to their culture/identity as well as their linguistic group. The researcher also noted the same occurrence among the male focus group from Ficksburg, where three (3) respondents were Ndebele but grew up in Lesotho. This meant that they were Ndebele by name, but linguistically and culturally they were Basotho. The reasons for this occurrence are beyond the scope of this research study.

Another interesting fact is the knowledge of indigenous games by Basotho. The table below indicates the frequency the research participants mentioned particular games that they grew up playing or knew.

Kgathi (7)	Mantlwantlwane (6)	Bolo (6)	Diketo (5)
Hide and seek (5)	Morabaraba (4)	Ho kalla (2)	Ntlamo (2)
Marandase (2)	wire cars (2)	Dibeke (2)	Mokou (2)
Mokoko (2)	Skipping (2)	Mohobelo (1)	Pina tsa mokopu (1)
Swimming (1)	Skop die bal (1)	Mmaskeikei (1)	Fupe (1)
Motontonyane (1)	Maletampa (1)	Ditolobonya (1)	Diboko (1)

The research participants could recall somewhat similar games although there were some variations in the names of the games, but when explained they were similar. Most of the games are the same games the researcher played while growing up, both the traditional games and recent games which are versions of the old ones. However, the traditional dance forms were not quite popular, and this led the researcher to conclude that the dance forms are done together with songs. Oral literature is handed down by word of mouth or by custom and practice, in the form of folksongs, folktales, riddles, proverbs, or other materials well-preserved in words (Kgobe & Moropa, 2001). It is required of adults who are familiar with the songs and dance forms to teach the children, as they would not know them.

The research participants who were above 50 years reported that the grandchildren played in the village during the day and came home only in the early evening. Once they are home, they watch television or play with cell phones. As a result, there is no engagement on riddles or folktales between the generations in the evenings.

Another observation the researcher made is that there is very little participation of adults in the children's games. The research participants reported that they do not play with the grandchildren, children, nephews and nieces.

Lastly, no research participant mentioned riddling as a game! This is interesting because the study aimed to find out if Basotho regard riddles as an important game or not and the associated reasons. Riddles involve the sharing of knowledge generationally as the world is revealed again and again to the young generation (Stefanova, 2007:133). The researcher concludes that Basotho know riddles because they were able to riddle and recall many riddles. However, there is a disjuncture of identity, language and culture – some Basotho are not speaking Sesotho, cannot identify themselves using their clan praises (which contain their totems) and are not practising their culture. The challenge, to Basotho, is to consciously make an effort to play/ teach the children about their identity, language and culture. The researcher hopes that by designing a riddling online game for Sesotho riddles, the status quo can be changed.

OBJECTIVE 3: TO EXPLORE THE BASIS OF THE CREATION OF THESE RIDDLES
Themes 6.1.8, 6.1.9 and 6.1.10.

6.1.8 Riddles as a Department of Basic Education teaching and learning tool

All the participants agreed that riddles were created to teach children language, to be observant of their environment, to think deeply and solve problems, to be imaginative, develop their memory and stimulate the children's sensorial perceptions. Possa (2013:194) quotes Meider (2009:40) saying people always need a way of expression for their new and old wisdom and they employ formulaic structures strategically and logically through the use of metaphors contextually. A broader inclusion of riddles in the school curriculum is also of importance to ensure that this important cultural game is documented, acknowledged and preserved. The creation of a Fourth Industrial Revolution riddling project could be a Riddle Spelling Bee in schools.

6.1.9 The benefits of including folklore in teaching life orientation in secondary school

The context of the life orientation subject at school is to prepare learners for the social and career life. Chokoe (1993:49-57) ponders the figurative connotations of Northern Sotho riddles for teaching on unacceptable gossip and indolence, untidiness and discourages premarital sex. Another contender for the functions of riddles is Miruka (1994:15) who discusses overture, environmental education, pedagogy, cultural norms, socialisation and entertainment in his paper. The elders used riddling as an education system as a yardstick to measure the mental dexterity and social intelligence of young people for entry to initiation school (Rwodzi, 2016:54). In the social context, riddles can be used to teach socially acceptable behaviour, sexuality, culture and language. Sesotho has taboo words that have a context and a place to be uttered. Basotho do not generally say taboo words as part of ho hlonepha (to be respectful) when in conversation. This means that Basotho are culturally sensitive to discussing matters of a sexual nature with a person of the opposite sex, especially when they are not intimate with them both literally and figuratively (familial relations). Grandmothers employed riddles to teach sexuality lessons (Kihara, 2013:109). The same can be applied today to teach teenagers about sexuality and there was no high rate of teen pregnancies, sugar daddies/ mommies and other forms of minor exploitation by adults. Kihara (2013:111) concludes that knowledge skills such as imparting of social power relations, collaboration, setting standards, entertainment skills, etc. are what riddles taught the youth in particular through riddling. There is no doubt in the researcher's mind on the benefits of applying riddles in Life Orientation to teach learners.

6.1.10 The application of folklore in the Department of Higher Education and Training curriculum to understand and solve societal problems

The focus groups were requested to riddle by recalling the riddles that they knew or remembered. The groups performed well, some recalling a few while others recalled many riddles. The researcher observed that as Basotho riddled, the majority of the riddles with deep terminologies were not easily understood by the participants who heard them probably for the first time. These terms compounded the riddle more because not all Basotho would be familiar with those terms and thus render those riddles difficult to solve. As a matter of fact, Basotho had to *reka* (buy: negotiate with the propounder to reveal their answer) these riddles in order to finally decipher their meanings. The terminology contained in some Sesotho riddles renders them difficult to decipher for the Fourth Industrial Revolution Basotho. The linguistic terminology bank contained in riddles alone would be catastrophic to Sesotho as a language if it were to be lost. At university level, in collaboration with other stakeholders, Sesotho dictionaries can be written to record the archaic vocabulary used in the riddles.

Chimombo (1988:220) advances that riddles serve as 'revolutionary verbal weapons' against unbearable effects of political administrations and further argues that the folklorist creativity reveals the shifting social conditions by coining new riddles by observing and presenting solutions to problems. The research participants alluded to using riddles in the arts as dramas to teach children about social ills, riddle competitions can be conducted in schools to teach children reading and spelling, gaming applications, etc.

Koitsiwe (2019:67) argues that each language is central in formulating thoughts and conducting research as a method of decolonisation. The inclusion of the genre at university level will expose students to Sesotho vocabulary (archaic terminology) as well as the indigenous Sesotho knowledge embedded in riddles. The inclusion of the genre in the university curriculum will enable current scholars to investigate more applications of riddles in the Fourth Industrial Revolution. There are many possibilities that can be explored by university students.

OBJECTIVE 4: TO CREATE AWARENESS OF THE IMPORTANCE OF RIDDLES AMONG THE *BASOTHO* AND TO DETERMINE THE EFFECT OF TECHNOLOGICAL ADVANCEMENT ON THE DYNAMISM OF THE *SESOTHO* LANGUAGE

Themes 6.1.11, 6.1.12 and 6.1.13.

6.1.11 The lack of Sesotho riddles resources

The researcher was not surprised to realise that no research participant had in the recent past sought any resource on Sesotho riddles. They did not visit their local libraries to look for books on Sesotho riddles. This reminded the researcher of the struggle to locate books on Sesotho riddles even in universities. Some of the research participants exhibited a 'shy laugh', which the researcher interpreted as i) shame for not taking the initiative to learn/read up on riddles or ii) shame for not visiting the local library to read books. This is a very common occurrence in black communities, libraries are visited by learners and students, while it is very rare for adults to visit libraries and loan books for reading. The assumption, factually so, is that Basotho do not have or own books that have riddles and they do not intentionally seek Sesotho riddle books. The researcher, in seeking Sesotho riddle books at community libraries and university libraries, for her literature review, was confronted with a dilemma. During the literature review, the researcher found only two books that are collections of Sesotho riddles. One book, Dilotho tsa Sesotho by J. Kota does not have a publication date and was acquired by Unisa around 1964 because the library stamp says 1964. The other book is called Ithuteng Dilotho which was authored by Prof R.I.M. Moletsane and M.C Rakutu - published in 1997 with its second edition in 2001, was found at the University of the Free State Campus in Qwagwa. Both are prints from Morija. Chimombo (1988:222) is of the opinion that the linking literature and history establishes that riddles are indeed 'history in the making' and through recording, future generations will be able to access and use it as a reference point. Essentially, Basotho are not reading or playing Sesotho riddles and it does not bid well for riddles in the Fourth Industrial Revolution. This raises a concern regarding the focus of the study, which is Sesotho riddling in the Fourth Industrial Revolution. There are only two resources on Sesotho riddles (inter library loans were checked as well). How do Basotho then rekindle the riddling game if there are only two Sesotho riddle books and Basotho are not riddling currently?

6.1.12 The unharnessed memory of Basotho as a riddle resource

All participants were a little reserved in the beginning, but as the riddling session warmed up, ba thatholloha jwalo ka toloki (they unravelled like thread from a spool/spindle). The collective memory of Basotho as research participants recalled 324 riddles during the riddling sessions in the focus groups. The participants shared Sesotho riddles that had variations in the sequent but with similar ante sequents. This means that the riddles were phrased differently however ante sequents were similar. Other riddles were different in sequents and ante sequents. Chimombo (1988:225) explains that the continued use of the riddle by the language speakers propagates the riddle hence the riddle occurs in different variants concerned. The variations, the researcher concurs, are caused by many Sesotho dialects precipitated by neighbouring languages and cultures.

As the research participants riddled, there were instances where the researcher had to ask the riddler to articulate the riddle slowly as it was the first time the researcher encountered some Sesotho terms. Such instances helped the other research participants who may have been shy to ask the riddler to repeat the riddle. Most of the adults in the focus groups, according to their facial expressions, were pleased and reminisced about their childhood, to an extent that a few expressed their joy by "prematurely" thanking the researcher for this research study. It was indeed interesting to observe how the families subconsciously weighed each other's riddle knowledge, before choosing their teams. However, the tenderness that was displayed with the younger family members made the riddling activity accommodating and encouraging for the children in the different groups. The researcher also observed that there was a competitiveness that came through when some team members did not know the answer and had to *reka* (buy with another riddle),

the group that held the power momentarily whispered among its members to recall difficult riddles to outsmart the other team.

The researcher observed, also, that the youth focus group seemed anxious at the start of the interview. The researcher assumed that perhaps it was the first time each participant was being interviewed. However, the participants were encouraged to participate freely and were relieved to learn that no answer would be graded as right or wrong. As they left, this focus group teased and laughed at each other and recounted the new riddles they heard when the interview was in process.

6.1.13 Sesotho is not a vulgar language

In one family focus group, a grandmother pointed out that Sesotho ha se rohakane (Sesotho is not a vulgar language). She argued that the words are there to be used to teach and warn Basotho of what is acceptable and what is not. There is a place and time for vulgar words to be used in Sesotho. The researcher wanted to record vulgar riddles, however, the research participants did not voluntarily advance vulgar riddles during the interviews. The researcher requested the participants, those who grew up in Lesotho and had been herd boys as children, to send some vulgar riddles to the researcher via whatsapp. This was based on the premise that, boys alone, especially teens engage in banter and teasing that most often border on "obscenity and vulgarity". Mahlangu (1988:169) contends that riddles are a release from social and moral code tensions, especially when using sexual innuendos in statements. Kihara (2013:111) agrees that riddling is an "escapism" in a defiant way with no warrant for discipline. One participant reported that he knows someone in Lesotho who may know them. The research participants forwarded a total of seven vulgar riddles. The researcher believes that there are many more that can be shared among males when females are not around. This remains to be further explored beyond this research study.

OBJECTIVE 5: TO DIGITISE SESOTHO RIDDLES AND ENSURE OPEN ACCESS TO RIDDLING FOR MILLENNIAL BASOTHO

Themes 6.1.14, 6.1.15, 6.1.16 and 6.1.17.

6.1.14 The lack of riddles in Sesotho music lyrics

The research participants reported the songs and some lyrics from those who remembered them well. The researcher had to check and verify on the internet the song lyrics. The songs *Khaqa khiqi!* and *Obe* indeed have riddles in them. It should however be noted that, *Obe* is a choral music song and the lyrics were penned and published in 1939 by J.P. *Mohapeloa* (https://african-composers-edition.co.za/product/obe/).

While researching the lyrics, the researcher found another song by Sneiman, a Sesotho Hip-Hop musician with the title *Khilik*. The review written when the above song was released in April 2021, states that Sneiman composed the song to celebrate his victory over people who had tried to swindle him out of his profit from his other economic dealings. This is evidence that although not many singers use riddles in their songs, riddles can be explored to carry through messages in songs.

6.1.15 The lack of teaching Sesotho riddles on radio and television programmes

This theme, according to the researcher, is a controversial power game between the "capitalist" decision makers and the South African Broadcasting Corporation (SABC). The research participants stated that the SABC has a lot of "red tape" when broadcasting content that it (SABC) deems fit to be consumed by the audience and listeners. The audience and listeners consume what has been decided for them and is offered. Content that does not bring profit will not be broadcast. The advocates of social change are controlled by the resources in the social circumstances to be either effective or ineffective. There are several Sesotho cultural and linguistic advocacy structures whose main goal is to preserve the language and culture of Basotho. The unfortunate fact is that these

structures have minimum impact in their localities and no effect whatsoever in the respective regions where Sesotho is spoken. Power is manifested economically and politically when language is, according to Chouliaraki and Fairclough (2005:10), increasingly commodified, handled, worked out according to the logic of self-serving agendas as seen by the economic and political elites. The economic and political elite exercise more power in any society and therefore advance their economic and political agendas at the expense of the oppressed language speakers. Chouliaraki and Fairclough (2005:13) contend that boundaries between social fields and therefore between language practices have been pervasively weakened and redrawn, but social constraints on the rearticulation of social life still remain. For example, among Basotho there are Writers Associations and puritan Basotho who are the watchdogs of the correct use of Sesotho in the media as they raise linguistic application concerns, but the same challenges rear their heads year in year out, rendering their efforts useless. The reason for them being regarded as "toothless dogs" is because they lack the economic or political clout. Their quest to preserve a cultural and linguistic pride does not generate any financial gain, hence their advocacy activities/ initiatives have little effect against current practices of incorrect Sesotho use in the media in South Africa.

6.1.16 The lack of the Fourth Industrial Revolution Sesotho riddles

The research participants presented very few riddles that could be categorised as Fourth Industrial Revolution. The researcher tested these on adult Basotho and their response was that they were not true riddles or that they were missing something. Kok On (2013:919) convinces by stating that "It is the riddling process and the riddling occasion and the presence of riddles that produce riddles". True to form, these riddles were created on the spot by the youth or children in the focus groups. In addition, the concepts/objects they described were captured correctly in the sequents. When the answers were revealed, the sequent married well with the ante sequent, meaning that there were elements of commonality in the statement and answer. Thwala (2017:199) published a paper in which he described riddling as a description of something that exists and is

recognised once it is named by using observation and imagination. Maranda (1971:54) advances that "...each linguistic performance is a unique expression of a linguistic competence" and Kok On (2013:917) avers that the "end result fuses well the context with the content and intention of the riddles". According to the researcher, they qualify as riddles because the classification of Fourth Industrial Revolution riddles is new, broad and thus comprises of technological items and riddles coined by the Fourth Industrial Revolution Basotho generation. Noss (2006) also contends that new experiences birth ingenuity as new words show historical relationships and developments. The new generations learn riddles argues Maranda (1971:53), by not regurgitating cultural folklore as it was told to them. Guma (1993:60) explains that secular riddles are in essence recent coinages that are modified to include modern things and concepts. The researcher intends to embark on a project to collect these Fourth Industrial Revolution riddles among the age group of this millennium who are at primary, secondary and university level, because they were excluded for reasons that will not be divulged. The envisaged advantages are that new riddles that are being coined will be documented, increasing the Sesotho vocabulary, use of the language and ensuring the preservation of the practice into the future.

The researcher has identified a gap in terms of this study, by focusing on the current social platforms for communication, to create an online Sesotho riddling game in an effort to encourage and repopularise the practice. In this manner, the researcher hopes that the young Basotho will engage with the practice eagerly and therefore not let it die. Perhaps, as the researcher thinks out loud, Basotho can coin Fourth Industrial Revolution riddles to indeed revolutionise Basotho minds by coining riddles to address forms of oppressive linguistic ideology and social ills.

6.1.17 Basotho's discord in re-awakening the riddling culture

The participants were adamant and advocated for adults to lead by example in teaching children Sesotho riddles and cultural practices in general. The researcher understood that

the research participants advocated that riddling should be nurtured at home and continue at school. It follows logic that the foundation on riddles should be laid at home and the scaffolding occur at primary and secondary school. The classroom is an authoritative space for teaching riddles. In this manner, Sesotho riddles will be documented and recorded for posterity. Kyoore (2010:23) concludes that riddles as a genre are inherently dynamic and with the encouraging interest of the young generation living in this socioeconomic and political environment serve as fodder for their transmutation and development. Basotho are in agreement that a concerted effort is key to preserving and popularising the riddling practice. It is not only the responsibility of the grandparents to teach riddles. Cultural activists are needed to carry the baton of riddling forward to the next generations.

OBJECTIVE 6: TO BRIDGE THE GENERATIONAL RIDDLING DIVIDE, FROM PRE-MODERN, MODERN AND THE FOURTH INDUSTRIAL REVOLUTION, BY CREATING A SINGLE PLATFORM FROM WHICH TO ACCESS SESOTHO RIDDLES FROM DIFFERENT ERAS

6.1.18 Disarming the socio-economic political forces against Sesotho riddling

As the research participants argued, these stakeholders are the family, traditional chiefs, the church, *Mara a* Basotho (Non-Profit Organisation), PANSALB, SABC, Departments of Basic Education, Higher Education and Training; and of Arts and Culture. As a departure point, a riddling contest between two players or groups is a contest for knowledge and power, in the sense that both players/ groups are competing to check who is more knowledgeable on riddles. Applying this power contest to the socio-economic and political field means that there are many stakeholders who have a vested interest in the Sesotho riddling practice, albeit to elevate or bury the practice.

There is a tug of war between the Basotho and other stakeholders. The power struggle, according to the researcher, unfolds in the manner stated below.

6.1.18.1 Adults vs children

The assumption is adults ought to know many riddles by virtue of the fact that adults often teach children riddles. However, on the other hand, the adult would only know the riddles that he/she grew up playing. New riddles that are recent coinages may not be known by adults. A Mosotho adult may know pre-modern and modern riddles, but the likelihood of them knowing Fourth Industrial Revolution riddles is slim. The researcher hopes that with this study, this assumption will be validated. However, adults who are actively engaging in riddling with children in current times and are therefore exposed to current vocabulary coinages and use, may know more than an adult that does not riddle with children at all.

6.1.18.2 Men vs women

In a subtle manner, the practice of riddling is played more by males than females, given that the societal roles between the genders are different. This leads to the assumption that men might know more riddles than women and as a result the riddles might have a more masculine trait to them. The researcher would like to stress here that, perhaps the study could reveal or at the least hint at the type of riddle coinages, across all three periods of classification, that could lead to the assumption of whether the riddles where coined by males or females. The vocabulary used in the riddles could perhaps shed light on the feminine or masculine leaning when the riddles are analysed, or the bias of either gender.

6.1.18.3 Basotho (The family, traditional chiefs, the church, *Mara a* Basotho) vs PANSALB, SABC, Departments of Basic Eduction, Higher Education and Training; and of Arts and Culture

The prevailing social conditions that encourage or discourage the use of a language highlight the powers that are at play and therefore impacting the language. The speakers

of a language may not be aware of the powers at play, but often the powers that be or authority in society often drive their self-serving agenda on the unsuspecting language speakers. The researcher has identified authority in this particular case of Sesotho riddles as the Department of Basic Education. The National Curriculum Statement Grades R-12 (https://www.education.gov.za/Curriculum/NationalCurriculumStatementsGradesR-12.aspx) states the following principle:

 Valuing indigenous knowledge systems: acknowledging the rich history and heritage of this country as important contributors to nurturing the values contained in the Constitution; and

The National Curriculum Statement Grades R-12 aims to produce learners that are able to (1 x aim is intentionally omitted by the researcher as it does not serve a purpose in this context):

- identify and solve problems and make decisions using critical and creative thinking;
- work effectively as individuals and with others as members of a team;
- collect, analyse, organise and critically evaluate information;
- communicate effectively using visual, symbolic and/or language skills in various modes;
- use science and technology effectively and critically showing responsibility towards the environment and the health of others; and
- demonstrate an understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation.

The above principle and aims are excellent examples of the value of folklore in any given society. The researcher is of the opinion that, firstly, the alluded principle explains why folklore (folktales, proverbs, idioms, riddles, praises, etc.) is important, and secondly, the aims fit like a glove to the functions of riddles from which children learn. Below in tabular form, is what the researcher alluded to as the functions of riddles in Chapter 2:

Function	Value to children	
Cultural norms and socialisation	 Teaches expected social conduct, discipline and adherence to social norms Imparting of culture embedded interactions and life 	
	commentaries	
Enhancing memory	 Riddle answers are often fixed, requiring to recall from memory when a riddle is posed 	
Entertainment	Reduces boredom among children and youthIntroduces humour to young minds	
Environmental observation	 Teaches linking of physical objects to actions (household) Physical environment and human beings are integrated into one sphere Biological processes are noticed and comprehended 	
Overture	Children learn to associate night time with riddling and storytelling and their respective expressions, thereby classifying activities and terminologies during a pastime activity	
Pedagogy	Language and grammar teachingLinguistic creativity and stimulation	
Scientific observation	 Analogy and critical thinking skills when deciphering a meaning from contrasting concepts 	

The above illustrates how relevant and appropriate it is to marry the functions and the aims (including the principle) from the Department of Basic Education. The principle and aims as contained in the National Curriculum Statement for Grade R-12, do not translate in practice. It is unfortunate that the National Department of Basic Education allows for choice in the teaching of languages, especially Sesotho at high school for grades 10-12 in the provinces.

The reality of the above implication is worrisome. For example, if in 100 schools, only 10 schools choose to teach folklore for their First Additional Language (FAL) and Sesotho Additional Language (SAL) to their learners, this means learners in 90 schools might never know what Sesotho folklore is. If these learners are Basotho who have adopted another language as their first language, the future likelihood of these Basotho parents engaging their children in Sesotho folklore is unimaginable. In passing, the researcher is aware that the curriculum does not teach phonetics and phonology in Sesotho either, the very disciplines that form the basis for reading and spelling for a mother tongue language

speaker. This combination of challenges as a start, including others that are language related but beyond the scope of this study, leads one to assume that Sesotho, and possibly other South African official languages except for English and Afrikaans, have a sword hanging over the mother tongue speakers. The above is an example of an ideology perpetuated through the education system.

6.2 CONCLUSION

This chapter focused on the interpretation of findings on Sesotho riddles in the Fourth Industrial Revolution. The research questions of this study were answered in the findings reflecting the research aim and objectives. Many a scholar has investigated Sesotho riddles in the past, covering many perspectives except riddles in the Fourth Industrial Revolution. It emerged that as a recreational teaching and learning practice, Sesotho riddling has fallen by the wayside. The reasons for this could be a decline in Basotho families who speak Sesotho at home, other forms of technological types of individual and group entertainment, the lack of folklore as a subject in the educational curriculum, Basotho not paying attention to *Bosotho* identifiers like Sesotho as a language and culture, the power struggle of Sesotho as a language competing with other South African languages in socio-economic and pollical spheres, the lack of unity among Basotho to empower the Basotho children with their culture, and many more. There are ways to remedy the status quo, if Sesotho riddles are to be recorded, preserved and repopularised. The next chapter will focus on conclusions and recommendations.

CHAPTER 7: OVERVIEW OF THE RESEARCH, CONCLUSION AND RECOMMENDATIONS

7.0 INTRODUCTION

The previous chapter dealt with research findings and interpretation of data which originated from the presentation of the data analysis. This chapter discusses the overview of the research, conclusions and recommendations of this research study. The researcher provides a summary starting with the introduction and ending with the conclusion of this study. The researcher offers the interpretation of the results and draws conclusions. In addition, the researcher makes recommendations which are advanced from the data generated from the research participants, as well as the perspectives of various scholars who conducted their studies related to the phenomenon.

7.1 BACKGROUND OF THE STUDY AND RESEARCH PROBLEM

The context of this research study is the evidence that Sesotho riddles are one of the indigenous games, among many Basotho cultural practices that are no longer popular. The game used to be a common recreational activity, coupled with folktales, in many Basotho families at night time. This practice used to assist generations in the family to bond. A change in this practice was precipitated by the introduction of entertainment technology in the households. The breakdown of the African nuclear family whereby some members (grandparents and parents' siblings) do not live in the same family home has also contributed to the decline in the Sesotho riddling practice in Basotho families.

This study revealed that this important Sesotho indigenous cultural game is regarded as undervalued. The Sesotho riddling practice has been replaced by the television, intelligent phones, laptops and participation in different social media platforms by many family members, across all ages. The lack of inclusion of folklore in the school and university curriculums has also led to the rapid decline in the game's popularity.

What is at stake if this riddling practice were to die? First and foremost, the vocabulary would be lost as the terms contained in the pre-modern and modern Sesotho riddles are innumerable. Adding the new vocabulary terms that could be found in the Fourth Industrial Revolution riddles will also mean that the current terminology will not be fully used and hence will have to be recorded by Basotho to ensure their relevant contribution to Sesotho language development. The researcher is of the opinion that adult Basotho are not being accountable to the sharing/ teaching, preservation and recording of Sesotho riddles.

7.2 LITERATURE REVIEW

While conducting the literature review, the researcher read that research on riddles currently span to just 30 languages, 10 or so extensive topics, various theories, MA and PhD studies, journal published articles, books written for academia and dictionaries. Different academics have debated if riddles are dying or if their form is a broadening structure (Fine & Crane, 1977:518). According to Leach and Fried (1972:939) "folklore is transferred ... the proverb and riddle have staying power and do not become obsolete. ... their forceful compression of form guarantees them a peculiar grasp on the popular imagination and therefore preserves them for future generations". Gwaravanda and Masaka (2008:194) opine that riddles task the child to engage conceptually, broadly and intensely. The same authors argue that the figurative language empowers the child with uncovering the meaning through the process of reasoning. Riddles involve the interpreting of connotation, sound, rhythm or tone (Finnegan, 1970:426). Adults used riddles to counsel against disapproved behaviour in the same way as they used folktales, allusion, proverbs or songs to warn against bad behaviour (Dundes, 1965:294).

7.3 THEORETICAL FRAMEWORK

The main function of a theoretical framework is to endorse the findings of the research study and therefore generalise them in the population. The theoretical framework defines key concepts in the research study, suggests how the concepts relate and further interrogates theories deemed appropriate from the literature review. This process of

applying the theoretical framework enables the researcher to classify, infer and position the phenomenon of the research study. The researcher used two theories, namely, the Critical Discourse Analysis and the Ethnography of Communication to underpin the research study.

7.3.1 Critical Discourse Analysis

Critical Discourse Analysis theory reveals the hidden meaning in text by analysing the relations of power/dominance, forms of discrimination propagated through language. The theory can be explained simply as the most powerful percentage of people in society that holds the means to profit and manipulate resources at the mistreatment and dominion of the other group(s). This plays out in the economic and political spheres, however, the effects are executed in the social sphere, where the least powerful group(s) experience it daily. To summarise, languages serve the purpose of being ideational, interpersonal and a functional tool between communicators. The researcher applied the theory to the phenomenon of the research study to make sense of it. Firstly, the riddling practice conforms to the features of "ideational" as a riddle is created by a person in his/her head. Secondly, the riddle is communicated using interpersonal communications to share the idea. Lastly, the idea that is communicated is categorised as oral or written text, specifically as a genre of folklore/ oral literature. This "idea" is recontextualised in discourse as a social practice to create and/or filter knowledge for the speech community. The researcher applied the Critical Discourse Analysis theory to analyse the status quo of Sesotho riddles in the Fourth Industrial Revolution by using the approach of critically explaining riddles, dialectical reasoning, trans-disciplining the research tool, focusing on social change and lastly, problem solving of the communicative competence of riddles among Basotho in the Fourth Industrial Revolution.

7.3.2 The Ethnography of Communication

The Ethnography of Communication theory centres around the nature and function of the communicative behaviour culturally. The context here is culture as a departure point, how the speech community communicates in certain socio-cultural contexts thereby merging the performance of that speech act and its interpretation. The language speakers' cultural practices and indigenous knowledges, what they observe, form part of integration and ritualisation of communication which are not exempted from manifestations of domination and resistance inherent in any society. The researcher applied the SPEAKING mnemonic of the theory and found it fitting to the phenomenon of Sesotho riddles in the Fourth Industrial Revolution. In this study, both theories cemented the research study by mapping the research process using the research questions, objectives and goals; and lastly the researcher identified the gap from the literature study pursuant to the researcher's study focus.

7.4 RESEARCH METHODOLOGY

The researcher applied the qualitative research method in this study, as it is more explorative to generate data. This was an ethnographic study where the data on the cultural phenomenon was generated from the research participants during the field work. The field work aspects will be highlighted below.

Population

In this study, the sample was focus groups of youth, men, families and professionals from Basotho communities who knew Sesotho riddles.

Sampling

Non-probability sampling was used in the research study as it crystalised well in the qualitative method. The researcher was intentional in selecting participants who were knowledgeable on the phenomenon that was investigated. The researcher used non-probability sampling to extract decisive information from different participants in different

research sites. The purposive, snowball and convenience sampling techniques were appropriate as the researcher sampled research participants to generate data from. The determining factor in the selection of the research participants was their knowledge of Sesotho riddles.

Research setting

The researcher generated data from Basotho who spoke Sesotho. The research study was conducted in South Africa: *Sebokeng* in Gauteng Province; *Qwaqwa*, Ficksburg and Welkom, Free State Province; and *Malealea* village in *Mafeteng* District in *Lesotho*.

Size of the data

In essence, there were four focus groups for the sample and the researcher reduced the size of the data generated to be manageable for analysis and interpretation.

Data collection

The researcher used face-to-face interviews with pre-determined open-ended questions related to the research topic. The face-to-face interviews were conducted at the research participants' homes or local libraries/ halls. The researcher was assisted by a voice recorder to capture the verbal text during the interviews. Notes were also written down as the researcher posed the open-ended questions to the focus groups. These notes included verbatims what each research participants reported as well as the non-verbal communication of facial expressions and body language. The data generated from faceto-face interviews were transcribed and typed to simplify the reading at the analysis stage. The researcher discovered that Basotho knew Sesotho riddles although the practice is not popular in Basotho homes. The paramount ethical issues were adhered to by the researcher which included the introduction of the researcher to the participants followed by an outline of the aim and objective of the research to the participants, and an explanation of the confidentiality, privacy and anonymity clauses. These were emphasised and consent and assent were sought from the individual participants in the focus groups before the interviews started. The researcher introduced herself to the participant(s), was intentionally truthful, trustworthy and honest and got permission from the participants and explained that the study was endorsed by the University of South Africa, Pretoria. The researcher aligned the research study based on the permission letter granted from Unisa's Research Code of Conduct that describes how the researcher should conduct herself during the investigation.

7.5 DATA PRESENTATION AND ANALYSIS

The data generated from the research participants was transcribed and typed. As anonymity was a prerequisite for the focus group interviews, the researcher concealed the real names of the participants by giving each participant a secret code name (made up of alphabetical letters and numbers), known only to the researcher. The researcher analysed data by employing the Analytical comparison tool as proposed by Neuman (2000). This tool comprises the Method of Agreement and Method of Difference. The data analysis process produced themes that the researcher used to answer the research objectives.

7.6 INTERPRETATION OF RESEARCH FINDINGS

The interpretation of findings from this research study provided a solution to the identified research problem. The research problem was deconstructed into 6 objectives that ascertained the position of Sesotho riddles in this Fourth Industrial Revolution. The objectives follow below.

Objective one highlighted that Basotho know the riddling game intricately from the formula, the gridlock strategy and the many riddles that are stored in their memory as it is supposed to be an oral artform.

The second objective presented the fact that Basotho acknowledge that old riddles have value and that new riddles add to the development of Sesotho as a language. Basotho realise that the adults have relegated their duty of teaching the young generation with

basic Sesotho indigenous knowledge starting with the clan names, totems, indigenous games while they are still young. Charity does indeed begin at home when adults, and not just the grandparents teach the children about their culture in their language. This would instil a *Bosotho* pride in the child and discourage future 'linguistic and cultural disengagement' when they are adults.

The educational value of riddles was explored in objective three. The inclusion of oral literature in the curriculum at pre-primary, primary, secondary and tertiary levels is critical to develop an enquiring mind in Basotho children at all stages of development. According to Basotho in the research study, there are more benefits to inclusion, as exclusion would threaten to bring about the death of the cultural practice.

According to objective four, the death of the Sesotho riddling practice can be mitigated by recording old and new riddles from Basotho to produce a collection of Sesotho riddles in all their forms to preserve them for posterity.

Objectives five and six jointly call Basotho (individually and collectively) to be agents of change by resuscitating the riddling practice and working against the linguistically and oppressive hegemony of the socio-economic and political powers that disengage Basotho from *Bosotho* and Sesotho. This can be achieved by advocating Sesotho riddles' audibility/ visibility on radio and television, music lyrics, encouraging creative artists to coin and create works of art that have Sesotho riddles in them. The researcher has identified a technological intervention to encourage Basotho to riddle again. The researcher intends to pursue a feasible innovation of creating an online riddling game application for Basotho to play riddles anywhere and anytime.

7.7 CONTRIBUTION OF THE RESEARCH STUDY

The current socio-cultural landscape is important and warrants analytical interrogations that incorporate multi-lateral critique that produces scholarly works, but that agitates society into action to usurp the status quos of phenomena being studied. Scholars of African oral literature can expand the scope of the discipline and realise other genres/forms that need to be collected, recorded and preserved digitally for future generations to learn from. There are factors at play, that once they have been revealed/ unveiled, can be engaged with to change the course of how African oral literature is perceived in Africa and globally.

From this research study, Basotho scholars and general scholars can investigate folklore, riddles in particular, without the need of doing field work as they have now been collected and recorded. From now on the Sesotho riddles are accessible for investigations from possibly many perspectives.

It should also be noted that the South African indigenous languages have the potential to develop digitally, and this study could serve as a blueprint for the other eight languages with respect to the online riddle game.

The viability of investigating how riddles can be applied to teach Life Orientation at secondary school could be a research project. This could be a project to further cement/position Sesotho riddles in this Fourth Industrial Revolution through a practical intervention.

Academics who have investigated riddles (are interested) can collaborate and implement a multilingual riddle project based on the possibilities that have been alluded to, and therefore make a revolutionary contribution to the African and global scholarly work.

7.8 LIMITATIONS OF RESEARCH STUDY

This study is the tip of the iceberg. The study was limited in collecting an impressionable number of newly coined Fourth Industrial Revolution riddles. However, this serves as another research opportunity in this genre.

The researcher reported that there are only two books on Sesotho riddles with a few articles in journals. This lack of Sesotho riddle resources manifests that the collection and recording remains a potential research project for Sesotho oral literature scholars.

The researcher could see some research participants holding back during the riddling sessions and this 'selective amnesia' could be attributed to personal reasons on the part of the participant. This the researcher assumes to be a human condition, in Sesotho there is a proverb that says *Kgomo ha e nye bolokwe kaofela* (a person never shares all the information).

The logistical challenges of the poor infrastructure in our provinces like loadshedding, lack of water, poor roads, lack of employment breeds communities that are alcohol dependent, apathetic and very disillusioned about the future. It is heart breaking to encounter research participants who live in these challenges on a daily basis. The researcher is concerned about what there is to value linguistically, traditionally and otherwise if there is no economic and infrastructural value to experience? This leads to the expectation of a reward for potential research participants because the fact of the matter is the researcher will progress in life, financially so, from the contribution of the research participants whose life conditions are more likely to remain the same if not deteriorate! The researcher concludes with sadness that Maslow's hierarchy of needs is an illusion to many Africans in South Africa.

7.9 RECOMMENDATIONS

- 1. The first inference of this study is the prevailing status quo of Sesotho riddles needs to be usurped and changed positively for Basotho. The researcher hopes that a ripple effect will result and have a bearing on the stakeholders alluded to in Chapter 6. The hierarchy of moulding and empowering a Mosotho child starts at home and spills over into the community. If the Sesotho riddles are not collected, preserved and made accessible to current Basotho in a user-friendly format, indeed the practice may become obsolete. The next generation will become a Sesotho riddle-less generation.
- 2. This study has revealed that there is a need for teamwork among Basotho, to establish *Thakaneng* in respective areas to teach children Basotho indigenous knowledge. Basotho cannot wait for September (Heritage month) to impart traditional knowledge to Basotho children. A conscious effort is warranted to teach children about the Sesotho clan names, totems, praises, folktales, riddles and other indigenous games. These are fun but affirm their *Bosotho* from an early age.
- 3. It is recommended that students at universities, especially those who study the Arts, individually establish a mini—Community Engagement/ Engaged Scholarship project for the duration of their study that will address a particular societal project. The students could be given the latitude to design it as they see fit, but the main objective should be to generationally share indigenous knowledge from their mother tongue. This would be a requisite to complete their degree. The benefit of such a project, would be producing graduates who are practical thinkers, problem solvers and custodians of their own indigenous knowledge systems in their own right.
- 4. The Department of Arts, Sports and Culture should innovate community projects that are impactful with regard to re-establishing The Arts Centres in communities offering recreation centred around 'Afrocentrism' as mentioned in the *Thakaneng*

concept. Ladzani (2014) argues that the society should re-implement our indigenous knowledge systems because they used to shape children and mould them into responsible, moral and conscious adults.

- 5. The Department of Basic Education should consider reviewing the current curriculum to include aspects of African teachings to African children. The Indigenous knowledge wisdom could be the education that is needed to release Africans from bondages of the past decades.
- 6. The universities need to innovate their programmes as they review the relevance of their offerings, flexibility in choosing modules could be beneficial to the Fourth Industrial Revolution thinker and citizen.
- 7. The SABC should consider the inclusion of African folklore programmes to teach the youth and children. Replacing one overseas cartoon programme with such would be more beneficial to an African child than all the imported cartoon programmes combined!
- 8. *Mara a* Basotho as an organisation can drive the movement of repopularising and preserving riddles, traditional games, etc. because it was started by individuals and now has members both in South Africa and *Lesotho*.

7.10 CONCLUSION

This chapter focused on the overview, conclusion and recommendations which propose ways that can be used to solve the research problem. The investigation was conducted to establish the status quo of riddles and how Basotho perceive the phenomenon of riddles. Existing research did not focus on the effect of the Fourth Industrial Revolution on Sesotho riddles, which the researcher identified as a gap. The theories of Critical Discourse Analysis and the Ethnography of Communication were used to underpin the study. The research study findings presented that Basotho know riddles and opined that

riddling should be repopularised at home, school, university and on television and radio. Basotho argued that the lack of monetary value to riddles has led to their devaluation. However, there is potential to incentivise riddling as a competitive game at school, social media platforms, community events, radio and television as well as the Arts (music, poetry, books, dramas, etc). Recommendations were made on how Basotho can become agents and change the Sesotho riddles narrative.

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ANNEXURES

ANNEXURE A: ADMINISTRATIVE DOCUMENTS



NHREC Registration # : Rec-240816-

052

CREC Reference # 2019_CREC_90282418

COLLEGE OF HUMAN SCIENCES RESEARCH ETHICS REVIEW COMMITTEE

12 December 2019

Dear MCN Mokuoane

Decision: Ethics Approval from 12 December 2019 to 31 January 2023

Researcher(s): MCN Mokuoane

Supervisor: Prof. T.M. Sengani (senganitom@unisa.ac.za)

Co-supervisor: Dr R.M. Nakin

Sesotho Riddles in the Fourth Industrial Revolution: Dynamism, Development and Digitalization

Type of Research: MA Research

Thank you for the application for research ethics clearance by the Unisa College of Human Sciences Research Ethics Committee for the above mentioned research. Ethics approval is granted for five years.

The *Medium risk application* was *reviewed and* expedited by the Chair of College of Human Sciences Research Ethics Committee on the 27 November 2019 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment.

The proposed research may now commence with the provisions that:

 The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.



The second secon

- Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the Department of Psychology Ethics Review Committee.
- The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
- 4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.
- 5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
- Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
- No fieldwork activities may continue after the expiry date (30 January 2023). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number: 2019_CREC_90282418 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours Sincerely,

Signature :

Dr. EEEN Dube Chair of CREC

E-mail:dubeeen@unisa.ac.za

Tel: (012) 429 3892

Signature:

Professor A Phillips
Executive Dean : CHS
E-mail: Phillap@unisa.ac.za

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ANNEXURE C: COLLECTED SESOTHO RIDDLES

SESOTHO RIDDLES AND ANSWERS

	Riddle	Literal Translation	Answer
1.	Monna e molelele, ka lapa a sala?	A tall man, I patched and was left?	Tsela (A road)
2.	Kokotwana sa tsela?	Dried up thing of the road?	Sekgohlela (A sputum)
3.	Kgomo ya Ramarutlwane mmelepapa?	The cow of Ramarutlwane the body is soft?	Leshomokgo (A type of wild plant)
4.	Letata la Raulu ka roka ka ba ka kgathala?	Raulu's blanket, I darned it and eventually got tired?	Dinaledi (Stars)
5.	Marangranyane maraha nku?	Marangranyane who kicks a sheep?	Mohlwa (Grass)
6.	Ka ka di tshela kwentlanyaneng, tsa kgutla tsa nkaparela?	I threw them at kwentlenyaneng, and they came back to stick to me?	Molora (Ashes)
7.	Ka re ke jala tlhanyelo ya ka, ya mela thabeng?	I say I planted my tlhanyelo and it grew on the mountain?	Sephadi kapa sethunya (The sound of a whip or a gun)
8.	Banna ba bafubedu ba setsweng morao ke ba batsho, ha ba fihla lengopeng ba re "A!"	Red men followed by black men, when they get to the donga they say: 'Arh' and retreat?	Ke hlaha, e setswe morao ke lehoko, e thibelwa ke lengope. (A wild fire
	ba kgutla?		burning and stopping in the donga)
9.	Mme ntshware ke nye?	Mme hold me as I defecate?	Nko ha o mina (When you blow your nose)
10.	Qhekwana le motswapela?	An elder who ducks and dives?	Letseetse (A flea)
11.	Mabeterefale, lefatshe la kokomoha?	Mabeterefale, the earth is rising?	Mohoma (A hoe)
12.	Kopo la tlou?	An elephant's forehead?	Leballo (The edge of the roof)
13.	Monna eo le ha o tatile, ha a re: "Ema!" e ka kgona o eme?	A man even when you are in a hurry, when he says: "stop!", you need to stop?	Bohatsu (When your limbs go to sleep)
14.	Halanyane o a loma, o a tlohela, o tla loma ha hlabula le fihla?	Halanyane bites, then releases, he will bite again when summer returns?	Bobatsi (Mould, fungus)
15.	Mohlankana ya dulang ka lehaheng?	A young man who stays in a cave?	Leleme (A tongue)
16.	Thakana e leetsana?	Yearmates of work?	Dithakgisa (Traditional medicine
			used to ward off evil)
17.	Tshwekanoka?	The one with knock knees?	Makabelane (A type of bird)
18.	Petje e tswa boladu?	Puss is coming out of a vessel?	Sedibelo (A vessel that keeps fat)

19.	Lehlanya le bina meutlweng?	A lunatic sings among the thorns?	Selepe ha se rema ka morung (When an axe chops trees in the forest)
20.	Tshimo e tshweu eo e reng ha e lengwa mobu wa yona o be motsho?	A white field that when it is planted the soil becomes black?	Pampiri ha ho ngolwa ho yona (When writing on paper)
21.	Thankgathankga ke tla tswalla kae?	Here-here, there-there where shall I give birth?	Mokopu (A pumpkin)
22.	Lehahana la Raletswai?	A small cave of Raletswai?	Lenala (Nails)
23.	Mala a nku marangrang?	A sheep's intestines all mixed up?	Mohlwa (A dog's grass)
24.	Masimo a mothating?	Fields on a ridge?	Dintshi (Eyelashes)
25.	Mahahana a diretsana?	Little muddy caves?	Dinala ka ditshila tsa tsona (Dirty nails)
26.	Phate di a lekana?	Bedding skins that are equal?	Lehodimo le lefatshe (Heaven and earth)
27.	Sefate sa motupi ha se jewe?	The motupi tree is not eaten?	Ntja (a dog)
28.	Ha o le Morwa tjee metsi o a nka kae?	Being a mere Bushman, where do you get water from?	Lehapu (A watermelon)
29.	Ka re ke tinketsa ke tinketsa, ka makala hore na modimo wa Roma o kene le kae?	I tried to barricade everywhere and was surprised where did the god of Rome gain access?	Tshupa e ja mabele sesuing (A weevil eating sorghum in the granary)
30.	Mmamosana wa poeana o tla feta jwang banneng?	Wearer of a barely there dress/skirt how will you pass by the men?	Podi- mohatla wa yona o dulang o eme (A goat's erect tail)
31.	Kgarebe tsa lapa leno?	Maidens of your family?	Ditshehetso tsa lelwala (Supports of the grinding stone)
32.	Kgomo ya bohadi ba mmao?	The cow of your mother's lobola?	Nta (A louse)
33.	Monna e molelele e mosweu?	A tall white man?	Tsela ya baeti (A traveller's road)
34.	Mosadi ya dinyao le mpeng?	A woman whose tummy is even tattooed?	Sesui (A granary)
35.	Sebopelo le setjamelo?	The forming place and the place that stares?	Leifo le sehlohlolo sa ntlo (The hearth and ceiling of the house)
36.	Mmamonyamane, motswa-lehlakeng?	The mother of darkness, who comes from the reeds?	Katse (A cat)
37.	Lehadima, leredi le pota motse?	Lightning, a beauty goes around the village?	Namane e nyenyane ha e thala (A young calf skipping)

38.	Motjodi wa tswa tjoo! Wa ba wa tswa tjoo!	The Cape wagtail quickly went out, and again went out quickly?	Nale, ha ho rokwa (A needle, when sewing)
39.	Ntsho ya hata, tshweu ya hata?	The black one trod, the white one trod?	Nale le tshwele (A needle and thread)
40.	Ke enwa a kena, ke enwa a etswa?	Here he comes in, here he goes out?	Tsela (A road)
41.	Hei! Tlo le kwano?	Hey, come around this way?	Monokotshwai – ho butswa ha ona ho bitsa motho (Wild black mulberries, its ripeness attracts passersby)
42.	Hlaba o nehele Tshehlanyane?	Pierce and give to Tshehlanyane yellow one?	Lemao – le etsa lesoba ebe lesika le kena teng (A needle – it makes a hole for the sinew to go in)
43.	Mme ntshware ka wa?	Mother hold me I am falling?	Tshilo – ha ho silwa (A small grinding stone when one grinds with it)
44.	Qaa pote?	Qaa duck and dive?	Letseetse (A flea)
45.	Tseke dioding?	Flashes in the fields?	Mohoma (A plough)
46.	Thele-thele ka dilomo?	Falling falling over cliffs?	Phofo e theoha lelwaleng (Meal falling from a grinding stone)
47.	Senya-ka-mmele?	That which relieves itself through its body?	Motlhotlho (A sieve for straining beer)
48.	Thari e masoto a mararo?	A swaddle skin that has three ends?	Tsheya (A loincloth)
49.	Mollo o tuka ha Rakgenkgana?	Fire burns at Rakgenkgana?	Ho tsuba peipi (To smoke a pipe)
50.	Kgomo e kgwabana le namane ya yona?	A cow with a white streak on its back and its calf?	Lelwala le tshilo (A grinding stone and grinder)
51.	Mme o sekoti, ntate o kgopo, bana beso ba bararo?	Mother is caved in, father has a rib, my siblings are three?	Pitsa, mohwele le maroto a marao (A pot, the handle and the three legs of the pot)
52.	Sehlaha sa nonyana se okamela bodiba?	The nest of a bird overhangs an abyss?	Letswele la kgomo le okamela kgamelo (The udder of a cow overhanging a milking pail)
53.	Kgopo tsa ntja tsii!	The ribs of a dog shut snuggly!	Lemati ha le kwala (A door when it closes)

54.	Nonyana e siyang mahe e balehe?	A bird that leaves its eggs and runs away?	Mosi, o siya mollo (Smoke, it leaves the fire behind)
55.	Thota e shweshwe e nngwe?	A wild field with one flower?	Mpa ka mokgubu (The abdomen with the navel)
56.	Phutse le hara thota?	A pumpkin in the middle of the field?	Mokgubu/ kgwedi (The moon / navel)
57.	Ka re ke re ke a kwala, moloi a feta?	No matter how I tired to shut him out, the sorcerer went past?	Seriti/tweba/mankgane (A shadow/mouse/bat)
58.	Nthethe a bina moholo a dutse?	Nthethe danced while the old one remained seated?	Sefate le makala a sisinyeha, a tsokotseha, athe kutu e ikemetse (The tree and branches shake, whereas the trunk does not shake)
59.	Maqheku a qabana ka lehaheng?	Old men quarrelling in the cave?	Poone e hadikilweng ha e qhoma ka pitseng (Corn popping in the pot)
60.	Shweshwe tsa mohlaka o moholo?	Flowers of a big cluster of reeds?	Dinaledi (Stars)
61.	Se re se ya kwana, e ke se tla kwano?	While going that way, appearing to be coming this way?	Koloi (A wagon/car)
62.	Majwana mabedi ma betsa hole?	Two little stones, the far throwers?	Mahlo (Eyes)
63.	Ihlwana la mmao patolo?	The little eye of your mother, a hard stone?	Leihlo la nale (The eye of the needle)
64.	Ka ja mokotla ka tsholla phofo?	I ate the bag and threw out the meal?	Mohodu, ho jewa ona ho lahlwa moswang (Tripe is eaten and the digested grass is thrown away)
65.	Lesapo la mmerikapa?	The bone of mmerikapa?	Leballo (A lath)
66.	Seotlwana sa lengana ke eme ke kgantsha thata?	A wormwood enclosure, I stand, relying on strength?	Meno (Teeth)
67.	Thope e paqang haholo?	A girl who jives vigorously?	Pitsa ha e bela (A boiling pot)
68.	Saga morung o motsho?	A saw in a black forest?	Sekere ha se kuta moriri (Scissors cutting hair)
69.	Monna eo e reng ha a lwana a lahle melamu?	A man, who when fighting, throws aways his sticks?	Sefi sa lejwe, se lahla dipheeke (A stone trap disengages its supports when it catches prey)
70.	Monna eo e reng ha a tshwarwa hlohoong, a bokolle?	A man who on being touched on the head, cries aloud?	Phalo, ha e fala (An adze, when it scrapes)

71.	Tata la Rauduudu?	The kaross of Rauduudu (father of a mixed bag)?	Lefifi (Darkness)
72.	Poho ya Ila kgomong tsa Rapompa, ya re Rapompa o shwele?	A bull bellowed among Rapompa's cattle and said Rapompa is dead?	Phalo, ho fala (An adze, to scrape)
73.	La re tuke la re nyedi, la ruta nku mokgwabo?	It flashed and flashed, and taught a sheep where cattle drink?	Thipa, ha ho hlajwa nku (A knife, when a sheep is slaughtered)
74.	Mosadi wa Morwa, malaselapi?	A Bushwoman, patchworks?	Kgudu, mmele wa yona e ka malapi a hlahlamanang (A tortoise, its shell is like patchwork)
75.	Mati la kwalla Barwana ka tlung?	The door shut the little Bushmen in the house?	Lefifi (darkness)
76.	Se jere mahlaka, se a eba-eba?	It is carrying reeds and it swings-swings?	Mmamolangwane, masiba a yona a hloohong (The secretary bird, the feathers on its head)
77.	Fiela, fiela nkoko a tswale?	Sweep, sweep that Nkoko may give birth?	Ditaola, di a fiellwa (Divinity bones, one sweeps for them)
78.	Tsee, tsee meutlweng?	Of jumping, jumping among the thorns?	Sefako, ha se tlola-tlola hara jwang (Hail, when it jumps about in the grass)
79.	Ha o le moo, mmao o kae?	When you are here, where is your mother?	Noka, e hole le mohlodi wa yona (A river, it is far from its source)
80.	Ngwana Molepe o tswa pula di na metlwebele?	Molepe's child comes out amid torrential rains?	Dikokobele, di tswa hara pula (Flying ants, they come out in the rain)
81.	La tlola la tetekela lekanyane?	It set off, shaking itself the wild dog?	Mpshe (An ostrich)
82.	Lekokoto la ntja ya tona, ke a dula, ke a ferehana?	A big and thin dog, I sit and curl myself?	Noha (A snake)
83.	Monna ya fetolang mmala nako le nako?	A man who changes colour from time to time?	Lempetje (A chameleon)
84.	Barwa ba qabana ka lehaheng?	The Bushmen quarrel in the cave?	Jwala, ha bo bela (Beer, when it is fermenting)
85.	Qhekwana le edile?	An old man who is content?	Lebese, bosweu ba lona (Milk, its whiteness)
86.	Diba botala kgorong ya Bakgothu?	A green pool at the gate of the Hottentos?	Hloya (Whey)

87.	Baloyi ba bina ka lehaheng?	The sorcerers are singing in the cave?	Dikgobe, ha di kaba-kaba (Boiling maize kernels)
88.	Sefate se dulwang ke nonyana tsohle?	A tree on which all birds sit?	Morena, bohle ke ba hae (The king, he is for everyone)
89.	Setoto sa tlala ntlo?	Fermenting beer filled the house?	Moraha ka sakeng (Fresh dung in the kraal)
90.	Se monate se maribaneng?	The pleasant one in empty places?	Boroko (Sleep)
91.	Monna ya tsohelang lekgalong?	A man, who upon getting up, goes to the mountain pass?	Moqato (A joint of the loincloth)
92.	Monna eo e reng ha a qeta ho ja a re: nxa!	A man who upon finishing eating, says: nxa!	Thipa, ha e kopetswa (A knife being snapped/shut)
93.	Bahlankana ba kola-tshweu ba entse mokoloko?	Young men from Kol-tshweu are queuing in a row?	Telekrafo, dipalo tsa yona (telegraph poles)
94.	Rona Basotho re a lahla, Makgowa ona a phuthela?	We Basotho throw away, the Europeans pack it up?	Mamina, Makgowa a phuthela ka sakatuku (Nasal mucus, Europeans fold it up with a handkerchief)
95.	Monna ya hlatsang tsatsi lohle?	A man who vomits all day long?	Terene, ha batho ba ntse ba etswa ho yona (A train as people keep disembarking)
96.	Tshimo ya ka eo ke e lemang ka matsoho, ha dijo tsa yona di butswitse, ke di kotula ka mahlo?	My field which I plough with my hands, when the crops are ripe, I harvest them with my eyes?	Lengolo, ke le ngotse ka matsoho, ha ke qeta ke le bala ka mahlo (A letter, I wrote by hand and when finished I read with my eyes)
97.	Mosadi ya tselana e nngwe?	A woman with only one way?	Lehlafi (A door)
98.	Poho ya senona le tlhako le mariha?	A bull that is fat even on its hoof in winter?	Notshi (A bee)
99.	Mosadimoholo ya ratwang haholo mariha?	An old woman liked the most in winter?	Mafura, re itlotsa hore re futhumale (Fat, to smear and get warm)
100.	Leqhekwana le ithatanag haholo?	An old person who likes herself?	Lebese (Milk)
101.	Monna e motsho ya tjhekelang batho kaofela ditlhare?	A black man who digs up herbs for all the people?	Pitsa, e phehla baeti bohle ha ba fihla (A pot, it cooks for all the visitors when they arrive)
102.	Phoofolo e sa jeweng?	An animal that is not eaten?	Ntja (A dog)

103.	Monna eo e reng ha a kgotshe, a rwalle tsohle?	A man who when full, carries everything?	Noka, ha e tletse e nka mahohodi (A river that is full sweeps everything in is reach)
104.	Nama kantle, letlalo kahare?	Meat on the outside, the skin on the inside?	Kila ya kgoho (A chicken's gizzard)
105.	Banna ba sa beheng melamu fatshe?	Men who do not put their fighting sticks down?	Dintja ka mehatla (Dogs and their tails)
106.	Ptjheya la ntatemoholo ha le dulwe ke ntsintsi?	A fly does not sit on a grandfather's diarrhoea?	Lelakabe la mollo (A flame)
107.	Nkgono o ya sedibeng a ntse a lla, o kgutla a ntse a lla?	Grandmother goes to the river crying, she comes back crying?	Mohope ha o thulana le nkgo (A beaker when it hits the bucket)
108.	Kgomo tsa Makelekelta tse fulang di bothile?	The cattle of Makeleketla that graze lying down?	Sekele (A sickle)
109.	Tsa ya tsa ba tsa kgutla?	They went and eventually came back?	Dintshi (Eyelashes)
110.	Monna eo e reng ha a kena ka tlung, a boele morao hape?	A man who enters a house and then goes back again?	Noha (A snake)
111.	Monna ya tsomang diphoofolo a di siye moo, a kgutle le tse phelang?	A man who hunts animals and leaves them there, and returns with the live ones?	Monna ha a rinya dinta tseo a di bonang, a boya le tseo a sa di bonang. (A man who kills lice that he sees and returns home with those he did not find see)
112.	Kgomo ya ka ya tswala namane e sa tsamayeng, ya etsa nako e telele haholo e sa tsamaye, ya kgutla ya tsamaya?	My cow gave birth to a calf that does not walk, it took a very long time without walking, then finally it walked?	Kgoho e behela lehe. Lehe ha le tsamaye. Kgoho ya le alama. Ha tswa tsuonyana ya ba ya tsamaya. (A hen laid an egg. The egg did not walk. The hen lay on the egg. A chick emerged and finally walked)
113.	Bahlankana ba lekanang ba phelang kahara lehaha?	Young men who are equal and live inside a cave?	Meno (Teeth)
114.	moloi wa bosweu o tswile le kae?	I closed them off, I am surprised how the white sorcerer came out?	Lebese ha le tswa pitseng le phehilwe (Milk when it spills from a pot when cooked)
115.	Monna eo e reng ha a bua, bana ba balehe?	A man when he talks the children run away?	Sethunya (A gun)

116.	Kgele! Ka batla ke wela?	Goodness! I nearly slipped?	Tshilo ha mosadi a sila (A grinding stone when a woman grinds)
117.	Ha o le mokananyana, monate o mokale o o nka kae?	When you are this tiny, where do you get this niceness?	Mabele, a etsa jwala bo monate (Sorghum, it makes the nice beer)
118.	Rona batho kapele, kgoho ka morao?	Us people in front, chickens at the back?	Mangwele (Knees)
119.	Ntho e phelang hodima e shwleleng. E shweleng hodima e phelang. E phelang hodima e shweleng. E shweleng hodima e phelang?	Something alive atop a dead one. A dead one atop a living one. A living one atop a dead one. A dead one atop a living one?	Pere hodima lefatshe. Sale hodima pere. Motho hodima pere. Katiba hodima motho (A horse atop the earth. A saddle atop the horse. A person on the saddle. A hat on the person's head)
120.	Motho wa ka ya kenang matlo a notletswe. Ha a sa kene, ba tla robala ka ntle.	My person enters locked homes. If he does not enter, people will sleep outside.	Ke senotlolo ha se ena lesobaneng ho notlolla (A key entering the keyhole to unlock the door)
121.	Kae le kae moo ke yang ke itsamaela ka setulo sa ka; le ha ke ya ha nkgono Mmanapo ke ntse ke ya ka sona; ha ke ya lapeng ke boya ka sona?	Wherever I go I go along with my chair; even if when I go to grandmother Mmanapo I take it along; when I return home I bring it along?	Marao a motho (A person's buttocks)
122.	Ntho e maoto a mane. E ntsha ntho e maoto a mabedi ho e maoto a mararo. Jwale ho fihla e maoto a mabedi e otla maoto a mane. E a lla?	Something with four feet. It takes out the one with two feet out of a three feet one. Then the two feet one arrives and hits the four feet one. It cries?	Ke ntja. E ntsha kgoho ka itseng e maoto a mararo. Jwale ho fihla motho o otla ntja. E a lla (It's a dog. It takes out a chicken out of the three-legged pot. Then a person arrives and hits the dog. It cries)
123.	Ntho eo e reng ha letsatsi le hlaha, e hlahe e le kgidikwe. Ha le phahama ebe maoto mane. Ha le ntse le eya ebe maoto a mabedi. Jwale e maoto a mararo. Ha morao e tla ba maoto mane hape. Ha letsatsi le dikela, e boele e be kgidikwe?	Something that arrives in a round form when the sun rises. As it goes it becomes four legged. At midday it becomes two legs. Now it is three legged. Later on it becomes four legged. When the sun rises, it becomes round again?	Ke ngwana. O hlaha e le ntho feela. Jwale o kgasa ka maoto le matsoho. O hodile jwale o tsamaya ka maoto a hae a mabedi. O tsofotse o tsamaya o ikotlela ka lere. E se e le mlora jwale, o boetse wa kgasa. Ha a shwa o boetse e ba ntho feela (An infant is helpless when born. Then it crawls on legs and hands. When grown up

			he walks on his two feet. When old,
			he uses a walking stick. Then he
			crawls again. When he dies, he
			becomes helpless again)
124.	Ntate Ngole ya yang Quthing ho lata podi ya	Mr Ngole is headed to Quthing to fetch his	Ntate Nqole o tshela noka le podi. A
	hae lefisa, yaba mme o mo neheletsa furu	goat, and then mother gave him a stack of	kgutle a tshedise nkwe a e siye, feela
	ya ntate Diphapang. Ha ntate Nqole a fihla	hay to take along for Mr Diphapang. When	a kgutle le podi. A siye podi mme a
	Nareng, a kgahlwa ke nkwe ya ntate	Mr Nqole arrives at Nareng, he liked Mr	nke furu a tshele le yona. A siye furu
	Marope. Jwale o ntsha tjhelete o a e reka.	Marope's tiger. He takes out money and	ka nqane a kgutle a le mong. A nke
	Yaba o a tsamaya. Ha a fihla Madibana, o	buys it. Then he went on his way. Upon	podi ebe o tshelela ka nqane. (Mr
	fumana e tletse. Sekepe se teng, feela se	reaching Madibana, he found it overflowing.	Note takes the goat to get it across
	lekane yena le phoofolo e le nngwe. Jwale	A boat is available, but can only take him	to the other side. He came back and
	o tla tshela jwang hobane nkwe e ja podi	and one animal only. How will he go across	took the tiger to the other side, but he
	mme podi yona e ja furu?	because the tiger will eat the goat and the	returned with the goat. He leaves the
		goat will eat the hay?	goat this side and takes the hay
			across. He returns alone to take the
			goat and crosses the river.)
125.		Seven boys of grandmother. The first two	Sefate sa diperekisi. Maoto a tlisa
	fihla ba babedi ba pele, ba fumana nku ya	arrive, they find my sheep under a tree and	motho sefateng. Mahlo a bona
	ka sefateng mme ha ba e etse letho. Ho	do nothing. Two more arrive, but they also	diperekisi feela ha a di etse letho.
	fihla ba babedi hape; ba e bona, le bona ha	do nothing to the sheep. Two more arrive.	Matsoho a di kgola. Moshanyana wa
	ba e etse letho. Ho boela ho fihla ba bang	They kill my sheep and leave it lying there.	bosupa ke molomo, o a di ja. Jwale
	hape ba babedi. Bona ba e bolaya, feela ba	The seventh one arrives and eats it. But	monga diperekisi o sitwa ho shapa
	e tlohela e rapaletse moo. Wa bosupa wa	now I can't hit the one who ate it. I hit those	molomo wa leshodu. O shapa maoto
	fihla a e ja. Jwale ke sitwa ho shapa ya e	who did not eat it. I am surprised at those	le matso, mme ho lla maoto (It is a
	jeleng. Ke shapa ba sa e jang, ke makala ho	who saw it cry?	peach tree. The feet bring a person
	lla ba e boneng?		to the tree. The eyes see the peach
			but do nothing. The hands pick the
			peach from the branch. The seventh
			boy is the mouth that eats the peach.
			The tree owner cannot hit the mouth
			as the thief. He hits the feet and
			hands, but the eyes cry)

126. Bahlankana ba ka ba bararo le barwetsana ba bona. Kgotso le Dineo, Potso le Dimpho, Tsebo le Refilwe. Ba tswa moketeng ka Aforika Borwa, ba kgutlela hae Lesotho. Ba fumana noka e tletse. Sekepe se teng moo, feela se lekane batho ba babedi feela. Jwale bahlankana ba rona ba boulela, ha ho ya ratang ho arohana le kgarebe ya hae. Ba thuseng hee hore ba tshele.

Five young men and their girlfriends. Kgotso and Dineo, Potso and Dimpho, Tsebo and Refilwe. They come from an event in South Africa and are returning home to Lesotho. They find the river overflowing. There is a boat there, but it can only take two people at a time. Now, the boyfriends are very jealous, and none wants to separate from his girlfriend. Help them to get across.

Re ba thusitse tiena: Seketswana se nkile Kgotso le Dineo pele. Ba se soka, ba ba ba fihla Lesotho. Dineo a fihla a sala, Kgotso a kgutla le sona. A fihla a theoha Kgotso, sa nkuwa ke barwetsana Dimpho le Refilwe. Ha ba fihla Lesotho ba se lahla, sa nkuwa ke Dineo, Kgarebe ya Kgotso, a se nka a kgutlela ho bahlankana ba bararo ka ngane ho noka. A fihla a theoha Dineo, a ya ikemela le Kgotso. Ya ba Potso le Tsebo ba a se lalomela. Ke bale ya ho batho ba bona Lesotho. Potso a theoha a ya ho kgarebe ya hae Dimpho, mme Refiloe yena a itahlela sekepeng le Tsebo. Ha ba fihla ka ngane, a theoha Refilwe, a sala le Dineo mme Kgotso yena a ya le Tsebo. Ba fihla Lesotho ba fumana Potso le Dimpho. Yaba ba theoha. Dimpho a se nka a ya ho barwetsana ba babedi ba setseng ka kwana. A fihla a se tlola, vaba Refilwe le Dineo ba a se nka ba va ka Lesotho. Ba fihla ba sala le banhlankana ba bona mme Kgotso yena a se nka, a kgutla, a lata motho wa hae Dineo ba fihla ka Lesotho ba ikela hae. (The boat took Kgotso and Dineo first. They rowed until they reached Lesotho. Dineo stayed behind and Kgotso brought it back. He got out and the girls Dimpho and

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			Refiloe jumped in. When they
			reached Lesotho they got out and
			Dineo, Kgotso's girlfriend, jumped in
			to go back to the three boyfriends on
			the other side of the river. She got out
			and went to stand with her boyfried.
			Potso and Tsebo jumped in to row to
			their girlfriends. Potso got out to meet
			his girlfriend Dimpho, and then
			Refiloe jumped in with her boyfriend
			Tsebo. When they reached the other
			side, Refiloe got out to join Dineo
			while Kgotso and Tsebo left. When
			they reached Lesotho, they found
			Potso and Dimpho and jumped out.
			Dimpho rowed back to the other two
			girls left on the other side of the river.
			She got off, then Refiloe and Dineo
			rowed back to Lesotho. They got off
			and joined their boyfriends. Kgotso
			rowed back to the other side to fetch
			his girlfriend Dineo, rowed back to
			Lesotho and finally went home.)
127.	Ntate o o file kgomo tse supileng o itse o	Father has given you seven cows to milk as	Ntate Modimo o itse ke sebetse
	hame tse tsheletseng kamoo o ratang, ya	you like, the seventh one you must milk	matsatsi a tsheletseng feela, la
	bosupa o e hamele kgamelong ya yona, ha	using its own milk bucket, if you can pour its	bosupa ke la hae. (Father God said I
	o ka qhatsa lebese la yona wa le ja, ha a no	milk and eat it, he will not meet with you	must work only for six days, the
	kopana le wena le kgale?	ever?	seventh day is for his worship day.)
128.		My big tree that amazes people, when I go	Sefate ke Jesu Kreste, makala ke
	ditjhaba, ha ke eya ho sona ke se fumana	to it, I find it having 12 branches, I still find	Baapostola, dinonyana tse sa
	se ena le makala a 12, ke ntse ke fumana	every branch with a bird's nest. When I peep	tshwaneng ke dineo tsa moya o
	lekala le leng le leng le ena le sehlaha sa	in everyone, I find seven different birds but	halalelang o ileng wa dula hodima
	nonyana. Ha ke ntse ke hlaha ho se seng le	they were hatched by the same bird?	dihlooho tsa bona jwale ka malakabe
	<u> </u>	•	

			,
	se seng ke ntse ke fumana dinonyana tse supileng empa di sa tshwane, empa di qhotsitswe ke nonyana e le nngwe?		a mollo wa ba neha: Bohlale, Kutlwisiso, Morero, Matla, Tsebo, Borapeledi le tshabo ya Modimo. (The tree is Jesus Christ, the branches are the disciples, the different birds are the blessings of the holy spirit that settled on their heads like flames and gave them: wisdom, understanding, purpose, strength, knowledge, spirituality and the fear of God.)
129.	Ntho eo re e bonang kamehla rona bafo le marena, empa ntate modimo yena ha a eso e bone, mme ha a sa tla e bona le kgale!	Something that we see everyday us as slaves and mortals, but Father God has never seen it, and will never see it except for us human beings alone?	Rona bafo re a tjhakelana le Marena a a tjhakelana. Ha ke eso utlwe hore ntate Modimo o kile a tjhakela Modimo e mong, mme ntho e jwalo ha e sa tla ba teng hobane ntate modimo o mong qha!, ha a no fela, ha esale a hlolehile (Us slaves we visit each other and kings visit each other, I have never heard that God visited another God, and such will never occur because God is the one and only and will never end.)
130.	Bitla le a phela le mofu o a phela. Ha re ne re tsebisitswe hore mofu o shwele, re fumana a ntse a phela, le lebitla le ntse le phela la hae?	The grave is alive and so is dead alive. We were told that the dead had died, we found him still alive, and his grave is also still alive?	Jonase ha a kwentswe ke tlhapi, a dula masiu a mararo le matsatsi a mararo, ya mo hlatsa ka letsatsi la bosupa a ntse a phela le yona e ntse e le ka metsing e ntse e phela. A matha a ya Ninive ho ya ruta evangedi. (Jonas was swallowed by a whale, he stayed in it for three days and three nights, it ejected him on the seventh day, still alive and it was still

			under water and alive. He ran to
			Ninive to teach evangelism.)
131.	Hospitala ya ka e kgolo empa kahare bethe e nngwe feela, bakudi bohle, e mong le e mong o robala hodima yona empa le ka mohla ha ba ke be ba be babedi hobane wa pele o fola wa bobedi a eso fihle, mme lefu la bona le ka tshabeha jwang kapa jwang ho ya tshwana?	My hospital is big but there is only one bed, all the patients sleep on it, and it has never happened that two sleep on it at the same time because the first one heals before the second one arrives, and their deaths maybe as horrific as ever it is still the same?	Kereke ya Modimo ke yona hospitala, ho na le kamorenyana e nyenyane moo moetsadibe e mong le e mong a yang teng ho ya phekolwa. O kgumama kamoo a ipolela dibe ebe o a tshwarelwa mme moya o phela hape (The church of God is the hospital, there is a little room where every sinner goes to get healed. He kneels in there and repents of his sins, he is forgiven and the spirit lives again)
132.	Lefa la ka leo mme le ntate ba mphile lona, ba re ke le sebedise ka moo ke ratang kateng. Empa ha ke le sebedisa, le sebediswa ke baditjhaba. Nna ke le sebedisa moo ke sa tsejweng?	My wealth given to me by my mother and father, saying it I must use it however way I like. But when I use it, the strangers also use it. I use it where I am not known?	Ke lebitso la ka la hlaho la Mmadinotshi (It it my birth name of Mmadinotshi)
133.	Matsiri a boleka a phelang ka ho rapama?	The handles of a bucket that lie horizontally?	Mahaletere ane a bonkgono marameng (the lateral tattoo lines on old Basotho grandmothers' cheeks)
134.	Setsokotsane se kahara kgohlo?	The tornado that is in the valley?	Bosudu (A fart)
135.	Tshere ka Raphakoe ke a hana ke a latola?	I swear on Raphakoe, I refuse adamantly?	Mofoka o hana ho tshwarwa ha basadi ba olosa mabele (The women battling the weed when winnowing the sorgum)
136.	Hlanya le bina meutlweng?	A mad man sings among the thorns?	Dikgobe ha di bela ka pitseng (when hard corn kernels are boiling in the pot)
137.	Bonkgono ke bao ba qabana ka lehaheng?	Grandmothers quarrel in the cave?	Ha bonkgono ba hadikile dipabi tseo ba tla di sila lelwaleng la Sesotho (When grandmothers fry hardened

			corn kernels that will be ground on the grinding stone)
138.	Thiba kamoo nkgono Mmakonosang re bolaye thaha?	Stop that side grandmother Mmakonosang, let's kill a sparrow?	Seotlwana ha batho ba baholo ba se balla (When old people bird proof a woven granary)
139.	Lekopo la tlou?	The forehead of an elephant?	Ha marulelo a fetile ntlo (When the roof overlaps the house walls)
140.	Setipe sa ngwana wa Morena?	The loincloth of the king's child?	Lesaka la Sesotho (A Sesotho kraal)
141.	Monna ya lemang lehlabula, mariha ha a yo?	A man who ploughs in summer, in winter he is nowhere?	Bobatsi, bo siyo ka nako ya mariha (Fungus, it's not there in winter)
142.	Banna ba babedi ba shebaneng?	Two men looking at each other?	Sehlohlolo le leifo la ntlo (The roof beams and the home hearth)
143.	Ka banna ba sa beheng ditsheya tsa bona fatshe, ba robala ka tsona ba ntse ba di tenne?	Men who do put their loincloths on the ground, they sleep wearing them?	Mehatla ya dintja (The tails of dogs)
144.	Ka re ke ja mmao a ntlhaba ka maboya?	I tried eating your mother, she pricked me with her pubic hairs?	Trofeiye (A prickly pear)
145.	Hekhek pelo di tshwere bothata?	Tough tough the hearts are having a hard time?	Kgoloboloko ha e thetha polokwe ya bolokwe (A dungbeetle pushing a dungball)
146.	Ntatemoholo o ntse a bina ka meutlweng?	Grandfather is singing among the thorns?	Selepe (An axe)
147.	Sehlahla sa ntsuntsunyane se thulame empa ntsunstunyane ha a tswe, o tswa ha o mo tshwara matsoho?	The nest of ntsuntsunyane is facing down but ntsuntsunyane does not come out, he comes out when you touch his hands?	Mmele wa kgomo o shebile fatshe, empa lebese ha le tswe, le tswa ha modisana a a hama feela (The body of a cow is facing down, but the milk does not come out, it comes out when milked)
148.	3 , 3	A bull bellows at court?	Ke phalo ha maqheku a fala kobo ya kgomo (An adze, when a cowhide is being scraped by old men)
149.	Yare kgomo di oroha mokoto wa sala?	When the cattle returned from the grazing field, the canine remained?	Kotelo e siuwa ke modisana ha a eya naheng (A troublesome dog is left

150.	, , ,	A single man feared by men while they are five?	behind when the shepherd goes to the grazing fields) Noha (A snake)
151.	mong bona ba le bahlano? Nonyana e dulwang ke nonyana tsohle ha hona e reng ha e e qele, e ntse e le kgotso?	A bird on which many other birds sit, without asking, all is at peace?	Morena o rata bohle le moeti wa mo amohella le ya batlang kgotso wa mo thola (A king loves all and sundry, all visitors are welcome even those seeking peace are welcome)
152.	Nonyana tse hlano tse tshumu tse kenang mokoting o e mong ka nako e le nngwe?	Five red birds enter a single hole at the same time?	Ke menwana ya leoto ha o rwala seta (The toes when one wears a shoe)
153.	Monna ya sekola sa nama, ya tedu tsa nama, molomo wa hae ke lesapo, empa lentswe la ke phala?	A man with a fleshy hump, whose beard is meat, his mouth is bone, but his voice is a whistle?	Mokoko (A cock)
154.	Dikgomo tsa makeleketla tse jang jwang di bothile?	The cattle of Makeleketla that graze grass lying down?	Sekele (A sickle)
155.	Tamasina, Nkgono, ausi wa hao o kae? Thakane o teng ka lapeng, o ntse a lla, a llela sane a se tshehileng ngwahola?	Tamasina, granny, where is your sister? Thakane is home, she is crying, crying for the same reason she laughed last year?	Ke ngwana o ile a tsheha e mong a emere, kajeno ke yena. Bonkgono ha ba mmotsa o se a itshela ka dikgapha (A girl who laughed at another when they fell pregnant, now she is pregnant. She cries when the grandmothers ask her what's going on)
156.	Ka nama kantle, letlalo kahare?	Meat on the outside and skin on the inside?	Kilana (A gizzard)
157.	ho thetha dipolokwe?	My fellow men from Lesotho who survive by pushing balls?	Dikgolobolokwe (Dungbeetles)
158.	hlotse makgowa le ntate Bolee a na itse yena a ka o roka. Le yena a re o ntse o le malekaleka, o ntse a o tenne o le jwalo?	The dress of Mrs Makguba is in tatters, the Europeans have failed and even Mr Bolee who said he would sew it, has failed. The dress is still the same?	Noka, ba sitilwe ho e seha ka ho otloloha (A river, nobody can cut it straight)
159.	Kobo ya Morena wa ka Josefa Letsie e kgotswang ke ditjhaba tsohle?	The blanket of my King Josefa Letsie, admired by all nations?	Lefifi (The darkness)

160.	Ngwana wa ka Rosa, ha o le moo mmao o kae?	My child Rosa, when you are here where is your mother?	Mohlodi wa noka (The source of a river)/ Mohlodi wa Phuthiatsane o Machabe, o tswa le pakeng tsa Qeme le Dikotsi, e kena ho Mohokare (The source of Phuthiatsane is at Machabe, it goes between Qeme and Dikotsi, and joins Mohokare (Caledon)
161.	Malomao o na le mona, o itse o dumele o sa bile a tsamaile. Wa o rata empa wena ha o mo rate?	Your uncle was here, he said 'hi' and he left. He loves you but you don't love him?	Letseetse (A flea)
162.	Ka re ke kwalla dikgomo tsa ntate, ka makala modimo wa sera o kene le kae?	I locked my father's cattle in the kraal but was surprised to find an enemy of god in the kraal?	Seriti sa ka se kena le nna ka sakeng (My shadow enters the kraal with me)
163.	Bashanyana ba Morena Moshoeshoe ba bangata ba jang letlalo la kgomo ba le qete?	Many boys of King Moshoeshoe who eat a cowhide and finish it?	Dithakgisa tsa Sesotho (Sesotho wooden pins that secure the cowhide for softening it)
164.	Ka di kwalla ka di konotetsa ka makala hore moloi wa Morwa o tswile le kae?	I locked them up and was left wondering how the sorcerer of the Khoi/San came out?	Lebese, ha nkgono a le phehile le etswa ka pitseng ya Sesotho (When milk boils over the Sesotho pot)
165.	Tsa ya Mokgotlong tsa ba tsa kgutla di phakisa ho ya Matsieng?	They went to Mokgotlong and even came back in a hurry to go to Matsieng?	Dintshi ha motho a panya (Eyelashes when one blinks)
166.	Mati la kwalla mme le ntate ka tlung?	The door closed father and mother inside the house?	Lehare le mohloho (A razor and hide scraped off of the hairs)
167.	Phalo e ntsho le e tshweu, e tshweu e fatela e ntsho sediba?	A black and white adze, the white one digs a well for the black one?	Phalo ha e fala kobo ya kgomo (An adze scraping a cowhide)
168.	Ntate Masenya ha a tshwarwa hloohong o a bokolla?	Mr Masenya cries when touched on his head?	Phalo ha e fala kobo ya kgomo (An adze scraping a cowhide)
169.	Ka moroetsana wa ka Mme Mareshina eo e reng ha a itlhatswitse ho sa bonahaleng?	Mrs Mareshina's girl who washes herself but you can't see?	Katse ha e itlhatswa ka leleme la yona (A cat when it licks itself clean)

la hae le ya makatsa, ka nako ya mariha ha a mpatle? 171. Ka bana ba ka ba babedi, empa e mong o moholo e mong o monyane empa ha ba arohane le ha ba tshoha ba tshohela hong? 172. Bontatemoholo ba lwana ka kgotla? 173. Nkgono Mmaforomonyana ya dinyao le mpeng? 174. Ngwanana ya tsebang ho bina bonkgono ba mo rata haholo? 175. La tsheha la kakalla leqhekwana? 176. Ka leqhekwana le ithatang haholo? 177. Ka kgono e nyolohang kwana lewatle, batho ba re: ka e retla habolo? 178. Ka tshwene tse pedi tse hlwang sehlaba sa Roma. Ya Morena Mafefooane ya re ke tla fihla pele, empa e ntse e le dithakong tsa Tsholo? Individual funny, she doesn't want me during winter? don't want hou is make to be in small, but they never separate and when anavel) My two children one is big, and the other is small, but they never separate and when anavel) My two children one is big, and the other is small, but they never separate and when anavel) My two children one is big, and the other is small, but they never separate and when anavel) My two children one is big, and the other is small, but they never separate and when anavel) My two children one is big, and the other is small, but they never separate and when anavel) My ale mokgubu (The abdomen anavel) Jwala ha bo bela ha bo fuduwa k bonkgono ha ba fuduha ka pitsen ya setlhotihelo (The fermenting bew when stirred and grannies stir it in the straining pot) Sesiu (A woven granary) Pitsa ha e bela (A boiling pot) Pitsa ha e bela (A boiling pot) Pitsa ha e bela (A boiling pot) An elder who looks well after himself? Lebese (Milk) Lebese (Milk) Lebese (Milk) Lebese (Milk) Ka tshwene tse pedi tse hlwang sehlaba sa Roma. Ya Morena Mafefooane ya re ke tla fill a fill a pele, ya Mafefooane e ntse e le hara maru, ya Mafefoane e ntse e le hara maru, ya Mafefoane e ntse e le hara maru, ya Mafefoane e ntse e le dithakong tsa Tsholo?		,		
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179. Ka kgomo ya monna wa ka ya raha ya ba My husband's cow kick-kicks when he Ha motho a tena borikwe (When	178.	Roma. Ya Morena Mafefooane ya re ke tla fihla pele. Ya Morena Matete ya re ke nna ya tla fihla pele, empa e ntse e le hara maru, ya Mafefooane e ntse e le dithakong tsa	King Mafefooane's monkey said I'll reach it first. King Matete's monkey said I'll reach it first but is still among the clouds. The	Ke ditsebe, ha di ya fihla moo ke behang nkgo ha ke ya Sedibeng (The ears, they never reach the place where I place my vessel when I go to the well)
ya raha ha a robala, e ya raha e be e rahe sleeps, it even kick-kicks when he wakes person wears pants) le ha a tsoha e ya raha ebe e rahe? up?	179.	ya raha ha a robala, e ya raha e be e rahe	sleeps, it even kick-kicks when he wakes	Ha motho a tena borikwe (When a person wears pants)
180. Monna ya sekgwama hloohong? A man with faecal matter on his head? Lesokwana (A pot stirrer)	180.	,		Lesokwana (A pot stirrer)

181.	La re tseke thoteng ya Modi?	It shines in the field of Modi?	Mohoma, ha ho hlaolwa le ha banna ba lema (A hoe, when weeding and
			when plounging)
182.	Ka kgomo ya ka ke tla dula ntse ke e	My cow, I will always ride it?	Lelwala, ke tla shwa ke ntse ke sila
	palame?		(A grinding stone, I will die grinding)
183.	Ka ya Matsieng le monna le mme, ra	I went to Matsieng with my husband and	O ile a phallela nna a tlohela mme,
	fumana Koro-Koro e tletse. Ha re geta ho	mother, we found Koro-Koro overflowing.	hoba mme a ke ke a etsa ngwana e
	kena ya re nka le mme. Jwale monna wa ka	We went in to cross but got swept away.	motona, ke latilwe hore ke tlo atisa
	o tla phallela mang?	Who will my husband rush to save?	motse le ngwana (He rushed to save
		,	me as his mother wil not bear him a
			male child, I was brought here to
			grow the family and bear children)
184.	Ka tshimo ya ka ke e lema ka matsoho	My field that I plough with my hands but the	Ha ke kuta hlooho ka letsoho empa
104.	empa e itjala peo ha ke qetile ho e lema?	seed self-plants after I have ploughed?	moriri o a imidisa (When I cut my hair
		seed sell plants after i have ploughed:	by hand and it grows back by itself)
185.	Phoofolo o oo nana bloobo o mable o	An animal that no head and four eyes?	Lekgala (A crab)
165.	Phoofolo e se nang hlooho, e mahlo a mane?	An animal mat no nead and lour eyes?	Lengala (A Clab)
186.		A blanket warm by my bushand alone I do	Ditady (A baard)
100.	,	A blanket worn by my husband alone, I do	Ditedu (A beard)
	nna ha ke e apare. Ha a tsoha tlung wa e	not wear it. When he gets up, he takes it off,	
	hlobola ha a rate a re ke mo hlobodise a ye	he doesn't like me to take if off him and goes	
	lebenkeleng a reke e sele?	to the shop to buy a different one?	
187.	Ke ritetse jwala le hopose ka pitseng e le	I prepared beer and hops in a pot, when I	Lehe ha ke le phehile ha ke le ebola
	nngwe, ha ke di fuduwa tsa hana ho kopana	stirred, they refused to combine and	ke e le mefuta e mmedi, o mosweu le
	yaba ke a kwahela. Hosasa ha ke tsoha ha	covered with a lid. The next day when I got	o mosehla, empa ha kgoho e se e
	ke re ke a kwaholla ka fumana e se e le	up, I uncovered the lid and found only beer,	alame ho tswa tsuonyana feela (A
	jwale feela, hopose e se e le siyo?	the hops had dissappered?	boiled egg has two colours, white
			and yellow, but when a hen has
			incubated the egg, out comes a chic
			only)
188.	Mosadi eo e reng ha a sa kutoe sehlotho sa	A woman who when her hair is not cut, she	Poone, ha re e hlaolela e beha dijo
	hae ha a belehe. Nkgono Mmachijana ha re	does not bear. When Grandmother	tse ngata (A maize plant, when
	mo kutile o etsa bana ba bangata a ba etse	Mmachijana's hair is cut she bears many	weeded the plant bears more food)
	mafahla?	children, even twins?	
L		· · · · · · · · · · · · · · · · · · ·	

189.	Mabele eso a tletse lelapa?	Our home is full of our sorghum?	Dinaledi (Stars)
190.		My animal that I am rearing dies after producing, it produces only once but I keep it to continue. The dead one I sell, the live one I only take the people out?	Lekgala (An aloe plant)
191.	Ngwana wa ka matsibolo, eo e sale re itsibola ka yena le monna wa ka, ya sa tsamayeng re ntse re mo fepa ka lapeng, mohla re shwang le monna wa ka o tla fepuwa ke ngwana wa ka e motona, ha ke sena yena ke Morena wa ka ya nang le matla a ho mo fa dijo?	My first-born child, our very first one with my husband, who does not walk, and we feed him at home, when my husband and I die he will be fed by my male child, if I do not have one then only the King will have the power to feed him?	Ntlo, e sale re e aha ha e tsamaye (A house, it is stagnant, it does not move)
192.	Seketiri se teya tshepe se e ngomele se etse ntho e tjhitja?	The one who moulds iron and makes round?	Mosadi ha a bopa dipolokwe tsa bohobe (When a woman forms round bread shapes)
193.	Heresi Bentamo?	Heresi Bantamo?	Menwana ya matsoho e sheba nqa e le nngwe (The fingers of the hand face the same direction)
194.	Banna ba babedi ba lekanang, ba bang ke ba basesanyane ba bangata?	Two men who are of the same size, the other is small and many?	Letsatsi, kgwedi le dinaledi (The sun, moon and stars)
195.	Monna ya phelang melamung e mengata empa ha a batwe, mohlang a batuweng o a omana?	A man who lives among fighting sticks but never gets hit, when he gets hit he makes a noise?	Leleme, le dikanyeditswe ke meno (The tongue, surrounded by teeth)
196.	19 ha ke ba rome, monna wa ka mpotsa na ke rata ho etsa jwang? Jwale ke re ke rata ho mmolaya, yaba o mpha sheleng ke ya mmolaya. Ha ke tswa mmolaya, ke roma bana ba sa lleng?	I have 20 children. One of them cries and I can't send the 19 anywhere, my husband asks what I want to do? I answered I want to kill the child, he gave me a shilling to go kill him. When I returned, I sent those who did not cry?	Leino ha le nkopela, ha ke ntse ke le ntsha ke roma bana ba sa lleng (When a tooth aches and is taken out, the others are are sent (to chew food))
197.	He! basadi, nkgono Majabojaba mose wa hao o maswenyaswenya hakakang?	Hey women, grandmother Majobajaba your skirt is so 'wispy'?	Thethana ya Sesotho ya tsikitlane (A woven Sesotho skirt made of tsikitlane plant)

198.	E thala e boela mosehlelong?	It runs and comes back to the nest?	Namane (A calf)
199.	Morena o ntse a batla diphethiso tsa hae ho	The King wants his dues from tomorrow	Terene ba ntse ba re tekete ho ya le
	tloha hosasa ho fihla le bosiu o ntsa di batla.	until at night he still wants them. His court	ho kgutla, ba ntse ba re tekete le
	Lekgotla la hae ha le kwalwe le ka Sontaha	does not close, even on Sunday he still	bosiu bohle ha ba kgathale (A train,
	o ntsa re batla diphethiso tsa hae?	wants them?	they want a ticket all the way, even
			during the night they still want a
			ticket)
200.	Leshomokgo le rwetse marumo shoahla?	Leshomokgo loaded full of arrows?	Mahlasedi a letsatsi (The rays of the
004	No		sun)
201.	<u> </u>	Mr Taneele, I kissed him and came back	Ke jwala, e ba ha re sa tla utlwana le
	shapa?	and hit him?	yena ha a bua le rona bana ba hae.
			Bana ba hae re utlwa a re buela sekgowa feela (Beer, when we don't
			understand our father when he
			speaks anymore. We hear our father
			speaking a foreign language)
202.	Ntate Jeremea a ya Rapo-le-a-boya ho lata	Mr Jeremea went to Rapo-le-a-boya to fetch	A nka podi a e beha a kgutla a ya nka
	podi ya hae ha Lefisa, yaba nkgono o mo fa	his goat from Lefisa, and the grandmother	nkwe a fihla a e beya a kgutla le podi
	letsepa. Ha a fihla Leqhiliqhile a kgahlwa ke	gave him letsepa grass. When he arrived at	a e beha a nka letsepa a le siya ka
	nkwe ya ntate Penane, ba buiana ba	Leghilighile he was chased by a leopard of	ho nkwe a ya nka podi, yaba wa
	dumellana, yaba wa tsamaya. Ha a fihla	Mr Penane, they talked, agreed and he left.	tsamaya ho ya hae Maphotong (He
	Makgaleng a fumana e tletse, jwale sekepe	When he arrived at Makgaleng, he found it	took the goat and left it that side. He
	se lekane yena feela le phoofolo e le nngwe,	overflowing, a boat could only take him and	came back to fetch the tiger, left it
	hobane nkwe e ja podi, podi e ja letsepa.	one animal, because a leopard eats a goat,	and brought back the goat. He left
	Jwale a makala na o tla etsa jwang, a ema	a goat eats the letsepa grass. Now he is at	the goat and took the feed across to
	le monna wa Makeneng, a fumana polane?	a loss as to what he will do?	the tiger. He came back to fetch the
			goat. When he landed he took all
200	The area to lette removed two be?	A becautiful atomo to alvin a mayor 2	three and went home to Maphotong)
203.	Tlapana le letle mmuela tweba?	A beautiful stone to skin a mouse?	Dinala, ho bolaya dinta (The
204	Manna a matalala talala maguwa nakadi	A year tell man who rube a akunk ha dasa	fingernails, to kill lice)
204.	Monna e motelele-telele mosuwa nakedi, ha a e suwe wa e sobohla?	A very tall man who rubs a skunk, he does not rub he swirls it?	Noka, ha e nkile phoofolo kapa
	ila a e suwe wa e subullia:	HOLIUD HE SWIIIS IL!	motho e ya mo suwa (A river, an

			animal or person caught in its waters get swirled)
205.	Pimpinyane e tletse ka boladu?	A pimple is full of pus?	Ke peipi e tletse bokwadi kamehla (A pipe is always full of tobacco)
206.	Mankwe e nyolosa kgohlo?	Mankwe going up a gorge?	Tsheya (A loincloth)
207.	Ka ya re ya kwalla, moloi a feta?	I went to close it, the sorcerer went past?	Mankgane (A bat)
208.	Ka pere eo e reng a e phinya, dipetsana di balehe?	When this horse farts, the foals run away?	Sethunya (A gun)
209.	Pere ya ka e ihlo le leng?	My horse with one eye?	Nale/ nalete (A needle)
210.	Ka phooko ya ka e tsamayang le dipodi tse ngata?	My ram walking with many ewes?	Kgwedi le dinaledi (The moon and stars)
211.	Ka moshanyana matatanyana ntjhakga?	The boy with ntjhakga blankets?	Ke ntsintsi, dipheo tsa yona ekare matatanyana (A fly, its wings are like little blankets)
212.	Ke ela e kokometse putswanyana e ntse e re: ntate nthute sekgowa?	There it sits, the grey one, saying: father teach me English?	Nta (A louse)
213.	Otlwana sa Makokotiyana se thata?	The homestead of Makokotiyana is very tough?	Meno (teeth)
214.	Leshokwa la Bapedi ba Ramapulane le hlaha le nkile marumo litha sehlopha?	Leshokwa of Bapedi of Ramapulane that appears armed with a bunch of spears?	Letsatsi (The sun)
215.	Ka sesa le metsi ke le katibe thunyane?	I swam in the water being katibe thunyane?	Lekweba kapa lelodi (Foam on water surface)
216.	Machobela ntlo ya morwa ha e kwalwe?	Machobela the house of a Bushman does not close?	Nko, masoba a yona ha a kwalwe (Nostrils, they do not close)
217.	Baloi ba bina ka lehaheng?	Sorcerers are singing in the cave?	Dikgobe ha di bela ka pitseng (Hard maize kernels boiling in the pot)
218.	Mabeterefale lefatshe la kokomoha?	Mabeterefale the earth is rising?	Mohoma ha ho lengwa, mobu wa phahama (A hoe, when ploughing the soil rises)
219.	Wa re ka senka Mamankwane ha o mmone?	You think you take it, you don't see Mamankwane?	Sekotlo, motho ha a ipone sekotlo sa hae (The back of the head, a person does not see it)

220.	Petje e tswa mafura?	A pimple passing oil?	Sedibelo sa mafura, ho itshasa (A jar of fat, to smear on body)
221.	Motho mo eka nonya rumo ha ke mo tshabe, motho ke tshaba wa molamu?	The person who flashes a spear I fear not, I fear the one with a fighting stick?	Kgudu, ha e bolawe ka lerumo, e bolawa ka molamu (A tortoise is killed with a fighting stick not a spear)
222.	Ke ya bophirimela ke teta tshwana ke ya bochabela ke teta tshwana?	I saunter to the west in blackness and I saunter to the east in blackness?	Seriti, se ya hohle le motho (A shadow, it goes everywhere with a person)
223.	Poho e kgonya mohlakeng?	A bull bellows in the reeds?	Phalo ha ho falwa kobo ya Sesotho ya kgomo (An adze when scraping a cowhide to make a Sesotho blanket)
224.	Mampodi o thakgisitswe ke bashemane?	The champ has been nailed by the boys?	Dithakgisa le letlalo (Wooden pegs pinning down a cowhide for stretching)
225.	Tjhere ka ntate ka Ramatoane?	Tjhere by father by Ramatoane?	Lemati, ha ho kwalwa (A door, when shut)
226.	Ka otla Tsitsiripane madi a tswa ka lenala?	I hit Tsitsiripane and blood came out the nail?	Motlhotlho (A woven beer strainer/ sieve)
227.	Lekokoto la ntja tona ke a dula ke a ferehana?	The homeless big dog, I sit and curl up?	Noha (A snake)
228.	Pula di na matlopotlopo molelejane a sala?	It is raining heavily and Molelejane is left behind?	Mosi (A smoke)
229.	Lapana la Mankokotiane?	The small family of Mankokotiane?	Meno, botjhitja ba lehano (Teeth and the roundness of the mouth cavity)
230.	Pitsi ya Ramolotane mmele lepapa ke tshwantsha pitse le pudumo?	The horse of Ramolotane, I recognise the horse and buffalo?	Leshomokgo (A type of wild plant)
231.	Mokokolopane o tselana nngwe?	Mokokolopane with only one way?	Lemati, le tselana nngwe (A door, it has only one path)
232.	Se ya le methati?	The one that goes with the curves?	Lehare ha ho beolwa hlooho (A razor when the hair is cut)
233.	Tata la Raududu ka roka ka ba ka kgathala?	The blanket of Raududu, I darned and got tired?	Ntlo ho rulela le ho beha majwe ka bo nngwe (Roofing a house and setting anchor stones one by one)

234.	Banna ba batsho ba hara moru o motsho?	Black men in a black forest?	Dinta le moriri (Lice and hair)
235.	Monna ya tsohellang lekgalong?	A man who rises early to go to the valley?	Moqato (A loincloth)
236.	Hlaka le hara noka?	The reed in the river?	Meno (Teeth)
237.	Monna eo e reng motshehare a kgore, bosiu	A man who is satiated during the day, but	Sefole (A hangline where blankets
	a lape?	gets hungry at night?	are hung during the day)
238.	Thollo tsaong di boya?	The liquid emerges feathery?	Lehe le tswa kgohwana (An egg hatching a chic)
239.	Ka di kwalla ka di konotetsa ka makala hore	I shut them in securely but wondered where	Lebese ha le phophoma le qhaleha
	na moloi wa bosweu o tswile le kae?	did the witch of whiteness escape from?	ha le phehilwe (Milk spilling when cooked)
240.		It went up with its arch and got down still	Sale, ka semenya sa yona (A saddle
	esale se pesitse?	with its arch?	with its arch)
241.	Ngwetsi ya malapa ohle?	A daughter in law of all families?	Tsela, e ya metseng yohle (A path, it goes to all houses)
242.	Semilimili sa semitsela metsi se a ntsha le kae?	Semilimili of semitsela how does it release water?	Lehapu (Watermelon)
243.		Your mother's eye?	Leihlo la nale (The eye of the needle)
244.		Our black men with caps are pushing balls?	Dikgolobolokwe di thetha bolokwe
	thetha dipolokwe?	our black mon war cape are pacining bane.	(Dungbeetles pushing dung balls)
245.	Honyeli honyela le mohatsa kgosi o	The shrinker shrinks with the chief's wife,	Thipa, e seha nama e sa none (A
	lehabana mafura o a jela kae?	slender you where is the fat you eat?	knife, cutting meat without getting fat)
246.	Maqhekwana a polane ka mare?	The elders lying down with walking sticks?	Mehwang mariha (Stalks of cereals in winter)
247.	Seikgantshi se rwala maseeka le bokgosi	The pompous one who wears bracelets,	Poone e kgepotsang (A maize plant
	bo ka mo tshwanela?	royalty befits you?	that has silk threads)
248.	i i i i i i i i i i i i i i i i i i i	Sehwaba that does not move?	Selemo (A year)
249.	, , , , , , , , , , , , , , , , , , , ,	A cow mooing saying nations must come	Jwala ba thojane (Beer of initiate
	tlo e bona?	see it?	maidens)
250.	,	A curved horse from overseas it can eat	Sekele (A sickle)
	dihabore?	hops?	
251.	Baloi ba kakatane mohlakeng?	The witches attack each other among the	Sefako (Hail)
		reeds?	
252.	Monna ma kgora thota di eme?	A man who is full when the land is wide?	Mamodukule (A dragonfly)

253.	Sebokwana sa Bokone se ja metso ya difate?	The worm from the North that eats the roots of trees?	Saga (A saw)
254.	Sediba se Qoqolosing beng ba teng ha ba se kge se kguwa ke batho ba Hlotse?	The well of Qoqolosing, its villagers do not draw water from it, the villagers of Hlotse draw water from it?	Letsha, metsi a teng a fumanwa dipompong tsa Hlotse (A lake, its water is found the taps of Hlotse village)
255.	Monna eo e reng ha a tla ja, a otlwe hloohong?	A man who must first be hit on the head for him to eat?	Sethakgisa (A wooden peg)
256.	Qhekwana le motswapela?	A slippery elder?	Letseetse (A flea)
257.	Kgomo tse tshwana tse mekgubu, lapene?	Black cows with navels prominent?	Dinawa tsa Sesotho, di na le mekgubu e mesweunyana (Sesotho beans have little white navels)
258.	Kgopo molapong?	A rib in the lake?	Ntswana ya matekwane (A marijuana plant)
259.	Sooko, metsi ke a kga kae?	Sooko, where shall I draw water?	Lehapu (Watermelon)
260.	Phookwana beleketsa ere ha o le mose o kgaotse?	Little ram increase the pace so that when you are far then you stop?	Dieta tsa sekgowa, ho lla ha tsona (Modern shoes, the noise they make)
261.		The nest of koko is facing the abyss, saying the children of koko mamina will not be dispersed?	Nko (A nose)
262.	Chepe ya ka e theola sehalahala thabeng?	My tool bringing the vastness from the mountain?	Lehare le kuta moriri hloohong (A razor cutting hair on the head)
263.	Sepantehu sa naha?	Restraint of the wild?	Noha (A snake)
264.		Sehohomale's piglets?	Ditshitshidi (Bed bugs)
265.	i	Vessel vessel is full of wickedness?	Lekuka le tletseng lebese (A vessel made of the stomach of a sheep to hold milk)
266.	Hlooho ya pere e sa qetweng ke manong?	A horse's head which cannot be finished by the vultures?	Lebenkele, batho ha ba le qete le ha ba reka kamehla (A shop, people buy every day but the stock never finishes)
267.	Sefate sa ka sa motupi se ka nkgahla ke a se rema?	The motupi tree, as much as it charms me I mow it down?	Le ha nkaba motle jwang, ngwaneso e motona a ke ke a nnyala (Even if I

			am beautiful, my male sibling will never marry me)
268.	Kgomo e seloto se mahlanyahlanya?	A bull with a crazy crazy hump?	Seolo sa bohlwa (A termite's nest)
269.	· ·	My husband's cow has one body and he	Peipi (A smoking pipe)
	le bese la ngwana o le ja a le mong ka	eats the child's milk alone, when I touch the	311-7
	lapeng nna ha ke tla le tshwara, ha e se ke	milk I must mash it up and afterwards I must	
	mo futswelle ha ke geta ho futswela ke nka	wash my hands, I don't even suck my hands	
	metsi ke a hlapa, ha ke imome matsoho	because the milk is bitter. If other men do	
	hoba lebese la teng le a baba. Banna ba	not ask him he does not give them?	
	bang ha ba sa mo kope ha a ba fe wa ba tima?	_	
270.		The oxen that leave the harnesses in the	Mokopu o siile molebo naheng (The
		veld?	pumpkin plant that has left its runners
			in the veld)
271.	Monna ya sekgwadita hloohong?	A man with faecal matter on his head?	Lesokwana (A pot stirrer)
272.	Mahlanya a tlola meutlweng?	Mad man skip and hop among the thorns?	Dikgobe tse apehilweng (Cooked
			hard corn)
	Dithunthung tsa lapa le leholo?	Flowers of the big family?	Dinaledi (The stars)
274.	Semapompo se metsi a monate?	It is watery with nice water?	Ntshwe [lehlaka] (A plant similar to
_			sugar cane)
	Hao Nkau, wena o nama hakakang?	You Nkau, you spread too much?	Mokopu (A pumpkin plant)
276.	Lipholo tsa heso tsa siya marapo thabeng?	My family oxen left the ropes on the	Mokopu (Pumpkin)
	Dist. 1 11 11 11 11 11 11	mountain?	B:: 1 (F)
277.	'	Two monkeys climb a mountain without	Ditsebe (Ears)
070	qete?	finishing?	Laible (Arabus)
278.	<u> </u>	A well surrounded by reeds?	Leihlo (An eye)
279.		Look, trees are falling at moruti's place?	Dintshi (Eyelashes)
280.	, , , ,	Grandfather, you said you don't drink	Sefe ya jwala (A beer strainer)/ koloi
	ditshifa tse molomong ke tsang?	traditional beer, but why the husks on your mouth?	e diretse (A muddy car)
281.	Dipholo tsa Kgwantle di dula motebong wa	Kgwantle's oxen live at Kgwantle's grazing	Diphalo (Wooden pegs used to
201.	Kgwantle, empa Kgwantle o falletse?	fields, but Kgwantle has departed?	stretch animal hides/ skins)
282	Hee! O dibakana Nchakga?	Hey! You are jacketed Nchakga?	Tshinsthi (A fly)
202.	Tico: O dibakana Nonakya:	ricy: rou are jacketed Norlanga:	rommoun (A ny)

283.	Ka re ke hata mona ka hata nkaunyana?	I stepped here and stepped on Nkaunyana?	Tsheho/ Dithole (Rubbish)
284.	Motjodi, motjoposela tsela di a toula?	A cattle herder, herder of noisy roads?	Terene (A train)
285.	Monna e motelele ka namba se?	A long man namba se?	Tsela e telelele ha ena moo e fellang teng (A long road that has no ending)
286.	Bashanyana ba Rakoko ba fumana podi ya ka sefateng ba se ke ba e etsa letho. Ba babedi ha ba fihla le bona ba se ke ba e etsa letho. Ha fihla ba babedi hape, bona ba e bolaya ba ba ba e siya e rapaletse ba se ke ba e ja. Ha fihla wa bosupa yena a e ja. Ke shapa ya sa e jang ha tla lla ba e boneng feela?	Seven sons of Rakoko find my goat at the tree and do nothing to it. The other two arrived and did nothing to it. Two more arrived, killed it and left it lying there without eating it. Then the seventh one arrived and ate it. I hit the one who did not eat it, but the one who saw it cried.	Ke sefate sa perekisi. Mahlo a Rakoko a di bona di butswitse a seke a etsa letho. Maoto le ona a se ke a etsa letho. Matsoho a di khola. Moshanyana hae wa bosupa — molomo ena a di ja. Ka shapa matsoho a se ke a lla, ha lla mahlo a ne a boneng feela (It is a peach tree. The eyes of Rakoko saw the ripe peaches and did nothing. The feet also did nothing. The hands picked them. The seventh boy — the mouth ate the peaches. I hit the hands but they did not cry. The eyes that saw cried)
287.	Mosadi eo takanana ye, o e loha jwang?	Woman you spinner, how do you spin?	Sekgo (A spider)
288.	Semanyedi semaroboko thamaha se marothodi a pula?	It is smooth with spots and rain drizzle?	Nakedi (A skunk)
289.	Ke pere e tshowana manyolosa kgohlo?	The dark horse climbing up the ravines/dongas?	Lengolo (A letter)
290.	Metsi a tswa tshepe tshowana?	Water coming out the dark steel?	Mathe (Saliva)
291.	Setla se porota ka maralla?	It comes grunting over the hills?	Sefako (Hail)
292.	Sebamba se ntja e kgoqo?	Sebamba of the dog shut?	Mokwallo (A traditional reed door)
293.	Ka di re thwa Mekwatlaneng?	I said: Thwa! In the bag?	Ditaola (Divinity bones)
294.	Fiela-fiela nkoko wa tswala?	Sweep sweep let granny give birth?	Ditaola (Divinity bones)
295.	Ka hata mona, ka hata Nkau; ka re wena monna Nkau o rakaletse hakaakang?	I step here and stepped on Nkau; I said man, Nkau why do you spread so much?	Tshehlo (Thorns on the ground)
296.	Pampiritjhelete Modimo o tseba ho ngola hakaakang?	Paper money, God can write very well?	Dinaledi (Stars)

297.	Ka aneha mmela, hosane wa tsoha o nyametse?	I hung out meal, tomorrow it had disappeared?	Dinaledi (Stars)
298.	Pitliloto tswella pele ke a tla?	Pencil (lead) go ahead I am coming?	Sethunya (A gun)
299.	Poho ya ka e tswa Engelane e tlilo senya lefatshe la mona?	My ox from England is here to spoil the soil?	Mohoma (A hoe)
300.	Ralebekere ngwana o tletse boseka?	Ralebekere the child is full of soft wires?	Thuthuthu/ sethuthuthua (a motorcycle)
301.	Banna ba Kolatshweu ba entse mokoloko?	The men from Kolatshweu have lined up?	Eiye (Onion)
302.	Monna ya ditedu tsa nama, molomo ke lenaka?	A man with a meaty beard, the mouth is a horn?	Mokoko (A cock)
303.	Lapana la mmamakeketelwane?	The family of mmamakeketelwane?	Meno (Teeth)
304.	Ka otla ntsitsiripana ka dinala mafura a tswa?	I hit ntsitsiripa with my nails and blood came out?	Lehapu (A watermelon)
305.	Tjhiritjhiri dibataolong?	Scrambling on the open ground?	Baesekele (A bicycle)
306.	Masedi, masenekane, ka hodimo di a kgaokga?	Wisdom, cleverness, above they tear off?	Terene (A train)
307.	Metsi a ka tjhebeleng ya ntlo yeno, le ha o ka nyorwa o ke ke wa a nwa?	My water at the disposal of your house, even if you thirst you will never drink it?	Kgaitsedi ya hao/ kgaitsediao (Your sister)
308.	Potlolomente fatshe la boinyatso?	Portfolio bag, the world of humbleness?	Kereke (A church)
309.	Ke ela e tatametse e hopotse nko ya kgomo lekgalong?	There it goes missing the nose of the cow at the ravine/ donga?	Terata (A fence)
310.	Tlapana la ka le letle la ho bolaela dinone?	My beautiful stone for killing wild buck?	Dinala (Fingernails)
	Ke re ke hata mona Rakotoko o se a le teng, ke re ke hata mane, Rakotoko o se a le teng?	I want to step here Rankokoto is here, I want to step there Rankokoto is also there?	Tshehlo (A thorn on the ground)
312.	Ngwana o tlola mmae sepenya?	A child goes over his mother back?	Tshilo (A grinding stone)
	Rope sa nku mokediketlane?	A sheep's leg mokediketlane?	Sethunya (A gun)
314.	Roi, rafentlele, fatshe la petsoha?	Roi, rafentlele, the earth cracked?	Mohoma (A hoe)
315.	Ka otla qhingqhing, qhingqhing ya hana ho tswa leqeba?	I hit qhingqhing, qhingqhing does not have injuries?	Metsi (Water)
316.	Mokoko o baleha ka nama?	The cock is running away with meat?	Baesekele (A bicycle)
317.	Baruti ba dikholloro kaofela, empa ba kwalletswe teronkong?	The priests are all wearing collars but are locked up in jail?	Thutswana tsa mollo (Match sticks)

318.	Mokgwenyana o dutse tafoleng empa o ntse a tswa diqhenqhe?	The son-in-law is sitting at the table but is drooping?	Kerese (A candle)
319.	Setulo sa Mpheme se dutswe ke Mpheme?	The chair of Mpheme is sat on by Mpheme?	Pitsa le tekesele (A pot and lid)
	Lentswe la ka ke phala, katiba ya ka ke ya nama?	My voice is a whistle and my hat is meat?	Mokoko (A cock)
321.	Sekwankwasekwankwa se tla o jwetsa?	Sekwankwasenkwankwa will tell you?	Motjini o rokang (A sewing machine)
322.	O ntsa itlela?	He/she is coming?	Boroko (Sleep)
323.	Phokwane reneketsa, e tle e re ha o le mose o kgaotse?	Phokwane make a noise, then when you are far you keep quiet?	Dieta (Shoes)
324.	Se ya kwana, se kgutle se tle kwano?	It goes that way, then it comes back this way?	Koloi ya dipholo (An ox cart)
325.	Ka kwena ka tlasa lefika, kwena ka hodima lefika?	A crocodile under the rock, a crocodile over the rock?	Leleme (A tongue)
326.	Nna ke ipepetse nnake?	I am carrying my younger sibling?	Lehlaka la poone (A maize stalk)
327.	Thoso se kene mona ke motswetseng?	Here I am, in the maternity house?	Tsela (A road)
328.	Thaba e kgwadi mmankopetso?	A black mountain the snapper?	Thipa (A knife)
329.	Kokonyana e masedi masenke koko di a kgaokga?	A wise insect zinc blades are getting cut?	Sefe (A sieve)
330.	Ke panne 16 hodima thota, motswarateu ke letseetse?	I have spanned 16 on the gorund, the conductor is a flea?	Terene (A train)
331.	Lejwe le letle Manthatisi?	A beautiful stone Mmanthatisi	Tjhelete (Money)
332.	Banna ba babedi ba lelekisanang ba sa tshwarane?	Two men chasing each other without catching the other?	Baesekele (A bicycle)
333.	Masole a eme parade?	Soldiers standing at parade?	Meno (Teeth)
334.	Monna ya mokgutshwanyane a itshwereng thekeng?	A short man who has his hand on his waist?	Kopi (A cup)
335.	Monna marasta hloohong?	A man with dreadlocks on his head?	Mmopo (A mop)
336.	Tshepe tshepe?	Steel steel?	Terene (A train)
337.	Badvoete e shapa trepe e dutse?	Badvoet hits a step while seated?	Motho ha a tshela terata (When someone crosses a fence)
338.	Setulo sa Ndeps se dutswe ke Ndeps monga sona Ndeps?	The chair of Ndeps, is sat on by Ndeps, Ndeps who is the owner?	Pitsa ya mmadikotwana (A three leggeded pot)

339.	Ntatemoholo o itse ha o nwe jwala, diretse	Grandfather you said you don't drink, why	Koloi ha e tletse diretse (A muddy
	tse maotong ke tsang?	are your feet muddy?	car)
340.	ŭ ŭ	Our horse goes to the river white and comes	Legwenya (A fatcake)
	khutla e le sootho?	back brown?	
341.			Lekgwaba (A raven)
342.	Mannini a Ila mafikeng?	Mannini cries on the rocks?	Waelese (A radio)
343.	Rontabole e se nang monyako?	A rondavel without a door?	Lehe (An egg)
344.	Lehadima la pota motse?	Lightning went around the village?	Namane (A calf)
345.	Leqa le moro?	A piece of peat and gravy?	Masepa le moroto (Feaces and
			urine)
346.	Nkgono kobo di kakaang?	Granny, why so many blankets?	Masiba a kgoho (Chicken feathers)
347.	Esale re roma Masilo le Masilonyana	We last sent Masilo and Masilonyana	Ditsebe (Ears)
	kamora thaba, ha ba eso kgutle?	behind the mountain, they have not	
		returned?	
348.			
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